

VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND · BAND XXI 1

**VERZEICHNIS DER ORIENTALISCHEN HANDSCHRIFTEN
IN DEUTSCHLAND**

**IM EINVERNEHMEN MIT DER
DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT
HERAUSGEGEBEN VON
WOLFGANG VOIGT**

**BAND XXI 1
KOPTISCHE HANDSCHRIFTEN 1:
DIE HANDSCHRIFTENFRAGMENTE DER STAATS- UND
UNIVERSITÄTSBIBLIOTHEK HAMBURG**

TEIL 1

**BESCHRIEBEN VON
OSWALD HUGH EWART KHS-BURMESTER**

**MIT EINEM VORWORT VON
HELLMUT BRAUN**



FRANZ STEINER VERLAG GMBH · WIESBADEN

1975

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* KHS ist die Abkürzung für das griechische $\chi\alpha\tau\zeta\eta\varsigma$ [$\chi = KH: \varsigma = S$] (< türkisch: *hacı* < arabisch: *ḥāǧǧ*): der Titel, der in der griechisch-orthodoxen Kirche dem Gläubigen verliehen wird, der die Pilgerfahrt nach Jerusalem unternommen hat [E. Hammerschmidt].

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VORWORT

Es gehört zu den vornehmsten Aufgaben einer wissenschaftlichen Bibliothek, für Wissenschaft und Forschung nicht nur Bücher im üblichen Sinne bereitzuhalten, sondern sich auch darum zu bemühen, daß bislang unbekanntes Forschungsmaterial gesammelt und damit für eine Auswertung durch die Wissenschaft sichergestellt wird. Es ist selbstverständlich, daß sie darüber hinaus bestrebt ist, derartige Materialien in einer möglichst ausführlichen Beschreibung der wissenschaftlichen Welt bekannt zu machen, bzw. ihre wissenschaftliche Bearbeitung unmittelbar in die Wege zu leiten oder zu fördern.

Die Staats- und Universitätsbibliothek Hamburg schätzt sich glücklich, daß mit der Beschreibung einer umfangreichen Sammlung koptischer Handschriftenfragmente nunmehr ein weiterer, wesentlicher Bestandteil ihrer Sammlung orientalischer Handschriften erschlossen und der wissenschaftlichen Welt bekannt gemacht wird. Sie sieht in *Dr. KHS-Burmester* (Kairo) den denkbar bestgeeigneten Bearbeiter für diese Fragmente, die Zeugen einer ebenso alten wie in unseren Tagen lebendigen Kultur sind, und ist überzeugt, daß mit der vorliegenden Veröffentlichung der Koptologie und der christlich-orientalischen Theologie bedeutsames Quellenmaterial an die Hand gegeben wird. Dem Bearbeiter, *Dr. KHS-Burmester*, gilt daher der aufrichtige Dank der Staats- und Universitätsbibliothek Hamburg.

Der Dank gilt aber auch allen, die sich um das Zustandekommen dieses Bandes bemüht haben: Besonders erwähnen möchte ich *Dr. Otto F. A. Meinardus* (derzeit Koblenz), der unter anderem die Verbindung zu *Dr. KHS-Burmester* herstellte, und *Professor DDr. Ernst Hammerschmidt* (Hamburg), der unablässig dafür sorgte, daß das schwierige Unternehmen doch zu einem guten Ende geführt wurde. Die Bibliothek dankt ferner dem Leiter der Katalogisierung der orientalischen Handschriften in Deutschland, *Leitenden Bibliotheksdirektor Dr. Dr. h.c. Wolfgang Voigt* (Berlin), der diesen Band in die Reihe des "Verzeichnisses der orientalischen Handschriften in Deutschland" aufnahm, wie dem *Franz Steiner Verlag* (Wiesbaden), der die Veröffentlichung betreute, und der altbewährten *Druckerei J. J. Augustin* (Glückstadt), die den schwierigen Druck meisterhaft durchführte.

Professor Dr. Hellmut Braun
Direktor der Staats- und Universitätsbibliothek
Hamburg

**CATALOGUE
OF COPTIC MANUSCRIPT FRAGMENTS**

FROM THE MONASTERY OF ABBA PIŠOI IN SCETIS,
NOW IN THE COLLECTION OF THE
STAATS- UND UNIVERSITÄTSBIBLIOTHEK HAMBURG

BY

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A. INTRODUCTION

1. PREFACE

The Monastery of Saint Pišoi¹, in Arabic Anbâ Bîšûi², is one of the four monasteries of Scetis, that is, the Wâdi 'n-Naṭrân, which is still in existence. Though built at the edge of a small tract of elevated ground which it shares with the Monastery of the Syrians, Daîr as-Suryân, some five hundred metres from it, and above the level of the neighbouring salt lakes, both it and the Monastery of the Syrians are five metres below sea level. There seems little doubt that the Monastery of Saint Pišoi is one of the Four Laurae mentioned by Cassian, as existing in the year 399 A.D. In consequence, there is no reason to doubt that Saint Pišoi was indeed its founder.

According to tradition, Saint Pišoi, as a young man, felt a call to the ascetic life and therefore withdrew to the Desert of Scetis, where he took up temporary residence with Saint John Colobos. Later, however, he retired to a cave at a distance of two miles to the north of the abode of Saint John Colobos, and, in the course of time, brethren gathered around him that they might dwell with him in community.

In the first sack of the monasteries of Scetis by the Berbers in 407 A.D. both Saint Pišoi and Saint John Colobos escaped. Saint Pišoi who did not return again to Scetis, settled in the vicinity of Antinoë, where he died. His body was translated to his monastery during the patriarchate of Joseph, between 831 and 849 A.D.

The subsequent history of the Monastery of Saint Pišoi is more or less that of the other monasteries of Scetis, and it also suffered from the same sacks by the Berbers, but after each sack it was rebuilt and peopled again with monks.

As all the monasteries of Scetis, the Monastery of Saint Pišoi has a Keep³, and it was, it seems, here that the monastic library was situated, though at present,

¹ For studies on the Monastery of Saint Pišoi, cf. H. G. Evelyn White, *The Monasteries of the Wâdi 'n-Naṭrân*, Part III, New York, 1933, pp. 133-165; O. F. A. Meinardus, *Monks and Monasteries of the Egyptian Deserts*, Cairo, 1961, pp. 211-238; O.H.E. KHS-Burmester, *A Guide to the Monasteries of the Wâdi 'n-Naṭrân*, Cairo, pp. 21-28.

² There are various spellings of this name ایشای - بیشای and a more recent بیشوی.

³ Most of the Ancient Coptic Monasteries are provided with a Keep or 'tower of refuge' to which the monks could flee and find temporary refuge in the case of a sudden attack by marauders. The Keep of the Monastery of Saint Pišoi is entered by a drawbridge at first-floor level.

it is housed in a small room in the monastic yard¹. The present Keep should be dated, according to Evelyn White, shortly after the raid of the Lewateh which occurred in 1069 A.D., when an earlier Keep was probably destroyed².

We now pass to modern times. When H. Tattam and his step-daughter Miss Platt visited the Monastery in 1839, he found the ground-floor of the Keep thickly strewn with loose leaves of MSS., in places, to a depth of a quarter of a yard³. As he states that he and his step-daughter made a diligent search with taper and stick among the loose leaves, it is certain that he took away with him some of these leaves⁴. Thirty-four years later, in 1873, G. J. Chester also visited the Monastery and saw the heaps of loose leaves of MSS. strewn on the ground. He states, however, that all the ancient MSS. of the Monastery had been sold⁵. In 1883 A. J. Butler likewise saw these loose leaves strewn over the floor of the Keep⁶. We now come to the twentieth century, and in 1920–1921 H. G. Evelyn White who visited the Monastery saw the loose leaves in the north-east corner of the first-floor of the Keep, but the monks allowed him to have only a glance at them. These loose leaves were also noticed by W. H. P. Hatch who visited the Monastery in 1923. He selected several leaves which were willingly given to him for the asking⁷. In 1959, Dr. O. F. A. Meinardus together with the writer visited the Keep. At that time, the loose leaves of MSS. had been collected together and placed in a large stone bin on the first-floor.

The Collection of Coptic Manuscript Fragments in the Bohairic dialect which is now preserved in the Staats- und Universitätsbibliothek Hamburg, constitutes the residue of all that was found of Coptic texts in the said bin of the Keep of the Monastery of Saint Pišoi in Scetis.

In conclusion, I wish to express my great indebtedness to all who have made possible the publication of this Catalogue, and in particular

to *Professor Dr. Hellmut Braun*, Director of the Staats- und Universitätsbibliothek Hamburg,

to *Leitender Bibliotheksdirektor Dr. Dr. h. c. Wolfgang Voigt*, Director of the Oriental Department of the Staatsbibliothek Preußischer Kulturbesitz Berlin,

to *Professor DDr. Ernst Hammerschmidt*, Professor of African Languages and Cultures at the University of Hamburg,

¹ Cf. O. F. A. Meinardus, *op. cit.*, p. 238.

² Cf. H. G. Evelyn White, *op. cit.*, p. 141.

³ Cf. Platt, *Journal of a Tour through Egypt, the Peninsula of Sinai, and the Holy Land in 1838–1839*, I, London, 1841, p. 279.

⁴ Cf. W. E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum*, London, 1905, for the numerous manuscripts acquired from Tattam and Chester.

⁵ Cf. G. J. Chester, 'Notes on Coptic Days of the Wady Natroun and on the dayr Antonios in the Eastern Desert' in *Archaeological Journal*, XXX, 1873, pp. 105–116.

⁶ Cf. A. J. Butler, *The Ancient Coptic Churches of Egypt*, Oxford, 1884, vol. II, p. 309.

⁷ Cf. W. H. P. Hatch, 'A Visit to the Coptic Convents in Nitria' in the *American Schools of Oriental Research Annual*, VI, 1924, pp. 93–107.

to *Mr. Karl Jost*, Chief Director of the Franz Steiner Publishing House, Wiesbaden,
to the staff of *J. J. Augustin*, Glückstadt, for the care and skill which they have displayed in the printing of this book, and
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January 31st, 1974
SS. Cyrus and John

O.H.E. KHS-Burmester

2. NOTE ON THE DESCRIPTION OF THE MANUSCRIPT FRAGMENTS

I. Biblical

Among the Old Testament Manuscripts there is one with texts from *Genesis* and *Deuteronomy*, and seven others with portions of the *Psalms*, one of which includes the *Odes*. As regards the New Testament Manuscripts, there are eight from the *Gospels*, one from the *Pauline Epistles*, one from the *Catholic Epistles*, and three from the *Apocalypse*.

II.-III. Lectionaries and Lectionary Fragments

The Lectionary Manuscripts have been divided into two categories: Lectionaries and Lectionary Fragments. Among these Manuscripts the following types of Lectionary have been identified: for the Whole Year, eight, for the Fast of Nineveh (Jonah), three, for Lent, eleven, for Holy Week, six, and for Paschaltide, three. In addition, there are Manuscripts from five Ordos. These Ordos give the *incipits* and *explicitis* of the Lessons of the various Lectionaries.

IV. Euchologia (Missale)

To the Pre-anaphoral part of the Divine Liturgy¹ three Anaphorae may be attached, namely, that of Saint Basil², that of Saint Gregory³ or that of Saint Cyril (Mark)⁴, and these are represented by the following Manuscripts.

Pre-anaphoral part of the Divine Liturgy, two
Anaphorae of Saints Basil, Gregory and Cyril (Mark), three
Anaphorae of Saints Basil and Gregory, two
Anaphorae of Saints Gregory and Cyril (Mark), one
Anaphora of Saint Basil, sixteen

¹ Cf. 'Abd al-Masih Šalib, *Pijóm ente pieukhologion ethouab*, Cairo, 1902, pp. 198-311; John, Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, London, 1882, pp. 35-76; *The Coptic Liturgy* (Publication of the Coptic Orthodox Patriarchate), Cairo, 1963, pp. 57-83; O.H.E. KHS-Burmester, *The Egyptian or Coptic Church*, Cairo, 1967, pp. 49-64.

² Cf. 'Abd al-Masih Šalib, *op. cit.*, pp. 312-436; Bute, *op. cit.*, pp. 77-117; *The Coptic Liturgy*, pp. 87-117; O.H.E. KHS-Burmester, *op. cit.*, pp. 64-80.

³ Cf. 'Abd al-Masih Šalib, *op. cit.*, pp. 451-552; E. Hammerschmidt, *Die koptische Gregoriosanaphora*, Berlin, 1957; E. Hammerschmidt, 'Koptisch-bohairische Texte zur ägyptischen Gregoriosanaphora', in *Oriens Christianus*, t. XLIV, pp. 88-111; O.H.E. KHS-Burmester, *op. cit.*, pp. 91-96.

⁴ Cf. 'Abd al-Masih Šalib, *op. cit.*, pp. 555-677; F. E. Brightman, *Liturgies Eastern and Western*, Oxford, 1896, pp. 144-188.

Anaphora of Saint Gregory, seven

Anaphora of Saint Cyril (Mark), seven

In addition, there are two Manuscripts of the Diaconale¹, eleven Manuscripts of the Service of the Evening and Morning Offering of Incense², and one Manuscript of the Ordo of the Evening and Morning Offering of Incense.

V. *Horologia (Breviarium)*³

The Horologion of the Coptic Church has the usual seven Canonical Hours, namely, Morning Prayer (Prime), Terce, Sext, None, Vespers, Compline⁴ and Midnight Prayer which has three Nocturns. To these Hours there is added a further Office termed Prayer of the Veil which, however, is recited only by monks before retiring to rest. This Office is found in Arabic only. There is no occurrence of it in our Manuscripts. The existence of 'Uses' of the Horologion is confirmed by MS. Horol. 1 which adds to the title of the Office of Vespers the words 'according to the Use of the Cairenes'. MS. Horol. 3 is a rare example of a Horologion written on parchment. MS. Horol. 15 dated 1262 A.D. has a note in cryptogram which mentions the name of a monk who was probably the scribe of the Manuscript. Of the thirty-two Manuscripts of the Horologion fourteen are in Coptic only, or with occasional rubrics in Arabic. This may imply that during the XIth–XIVth centuries, when these Manuscripts were copied, there were enough monks in Scetis who knew sufficient Coptic to dispense with an Arabic translation.

VI. *Pontificale*⁵

As copies of the Pontificale are by the very nature of this book relatively not numerous, it is not surprising that we do not have more than three of them among our Manuscripts. One of these contains the Rite of Consecration of the Chrism and the Holy Oil (Kallielaion) with the text of the interesting Mystagogia⁶. The other two Manuscripts have parts of the Rite of Ordination of Readers and Priests.

¹ Cf. *Pijôm entimetrefšemsî ente pidiakôn nem nibôhem*, Cairo, 1951.

² Cf. 'Abd al-Masîh Šalib, *op. cit.*, pp. 17–176; Bute, *op. cit.*, pp. 1–34; *Coptic Liturgy*, pp. 11–54; O.H.E. KHS-Burmester, *op. cit.*, pp. 35–45.

³ Cf. R. Ṭukhî, *Diurnum alexandrinum copto-arabicum*, Romae, 1750; *Pijôm ente niajp kata ttaxis entiekklêsia enrakoti*, Cairo, 1930; Bute, *op. cit.*, pp. 119–144; O.H.E. KHS-Burmester, *The Horologion of the Egyptian Church*, Cairo, 1973.

⁴ This Hour is called in Coptic and Arabic 'the Prayer of Sleep'.

⁵ Cf. R. Ṭukhî, *Pijôm eferapantoktin ejen nieukhê ethouab*, etc. vol. I, Romae, 1761–1762; Athanasius, *Pijôm ente takolouthia ente pijinphôš ennitaxis entimetouëb*, Cairo, 1959; O.H.E. KHS-Burmester, *The Egyptian or Coptic Church*, pp. 154–174 (Synopsis of Ordination Rites), pp. 219–236 (Synopsis of the Rite of Consecration of the Chrism and Holy Oil).

⁶ Cf. O.H.E. KHS-Burmester, 'The Coptic and Arabic Versions of the Mystagogia' in *Le Muséon*, t. XLVI, pp. 203–235.

*VII. Rituale*¹

Under the rubric *Rituale* there have been grouped in addition to the Rite of Baptism, Marriage and Unction of the Sick, certain Occasional Services such as, the Rite of Initiation into Monasticism, Funeral Services, the Blessing of the Waters on the Feast of the Epiphany, the Service of Foot-washing on Maundy Thursday and on the Feast of the Apostles Peter and Paul, and the Service of Genuflection on Whitsunday.

VIII. Liturgical Fragments

Under this rubric there has been grouped a number of Fragments consisting of one or two folios only which, from certain indications, appear to be of a liturgical nature. In certain cases, however, it has been possible to establish to a certain degree of probability the identification of a Fragment. On the other hand, as most of these Fragments have only texts from the Holy Scriptures, it is extremely difficult to determine whether a text is from any particular Service of the Coptic Church, since the said text may also occur in other Services.

IX. Psalmodia

The Hymnology of the Coptic Church is particularly extensive, including as it does, hymns and chants for all the seasons of the ecclesiastical year, as well as for the feasts of the numerous Saints. This Hymnology is contained in the following works: the *Psalmodia* for the Whole Year, the *Theotokia* (chants in honour of the All-Holy Virgin Mary), the *Theotokia* for the Month of Khoiak, the *Book of the Turûhât* and the *Antiphonarium* (*Difnâr*). Parts of all these occur in the one hundred and fifty-eight Manuscripts of our Collection. For the various names of the hymns and chants in the *Psalmodia*, the reader is referred to the *Glossary of Technical Terms*.

X. Scalae: Grammars and Vocabularies

Of the mediaeval Coptic-Arabic Grammars and Vocabularies termed by the Coptic grammarians 'preface' and 'scala' respectively, we have eight Manuscripts, two of which contain Greek words occurring in Coptic texts.

¹ Cf. R. Tâkhî, *Pijôm ente timetrejšemšî ennimustêrion ethu nem hanjinhêbi ente nirefmôot*, etc., Romae, 1763; Filûthâûs al-Maḳârî, Barnâbâ al-Baramûsî and Aḳlâdiûs Ğirġis, *Kitâb al-Ma'mûdiyyat al-Muḳaddasat wa Rutbat al-Aḳlîl al-Ġalîl*, 2nd ed. Cairo, 1921; Bâkhûm al-Baramûsî and 'Ariyân Faraġ, *Kitâb al-Lakân wa's-Siġdah*, Cairo, 1921; *Kitâb al-Mašhat al-Muḳaddasah (ay al-Ḳandîl)*; Cairo, 1908; *Kitâb at-Taġnîz ay Ṣalawât al-Mawtâ*, Cairo, 1928; B.T.A.Evetts, *The Rites of the Coptic Church*, London, 1888; R. M. Woolley, *Coptic Offices*, London, 1930; O.H.E. KHS-Burmester, *The Egyptian or Coptic Church*, pp. 111-151, 188-236, 250-263, 303-311.

XI. Supplement

Under this rubric there are included four Manuscripts which come from Edfû, one Manuscript from the region of Madinat al-Fayyûm, nine Manuscripts from Dair Abû Ishak at 'Arab al-Awamir in Upper Egypt. In addition, there are further Manuscripts from the Monastery of Saint Pšoi in Scetis. Among these latter Manuscripts the following categories are represented: Apocrypha (the Book of Adam and Eve. Arabic version), Euchologion, Hagiographia, History of the Patriarchs of the Egyptian Church in Arabic, Lectionary, Psalmody and Rituale.

XII. Parchments

The Parchment Manuscripts are all badly worm-eaten and have many lacunae. The writing on their verso is also faded, and all this renders the reading of their text very difficult. However, if submitted to the modern processes of photography, much of their text could be recovered. Parchm. 1 is certainly from the Manuscript described by W. E. Crum in his *Catalogue of the Coptic Manuscripts in the British Museum* under No. 917. It is a Manuscript which contains the Acts of Saint Samuel of Kalamon. Parchm. 5 may very likely be from the Manuscript described by W. E. Crum under No. 913 which contains, it seems, a Homily on the Second Parousia. To these must be added MS. Horol. 3.

XIII.-XIV. Illuminations and Bindings

There are two examples of initial folios of Manuscripts which have the usual Coptic Cross ornamented in colour. Illumin. 2, however, has a variation from the usual form of the Cross $\frac{IC|XC}{NI|KA}$ (Jesus Christ conquers), in that the NI KA is written together on the left, and the translation in Coptic $\Lambda\Theta\rho\Omega$ on the right.

There are two leaves of a cover in leather which have stamped designs. Binding 1 has a Cross in the centre which is filled in with the designs $\cdot\cdot\cdot$. Binding 2 has in the centre a wreath which encloses a stylized Cross with scroll designs between the arms. The edges of both bindings are bordered with stamped lines.

As regards the texts from the Holy Scriptures, whether from Biblical Manuscripts or from Lectionary Manuscripts, these have been collated with the corresponding texts of the best editions of the Bohairic Old and New Testaments, and in every case the edition is clearly stated. In this collation the reading of the edited text has been placed in the lemma. All Biblical quotations of the Old Testament are according to the numeration of the Septuagint from which the Coptic Version was made.

The dating of the Manuscripts of this Collection is according to the script, and hence the century assigned to a Manuscript must be considered as purely approximate, and in some cases may be as much as a century later.

3. TABLES OF TRANSCRIPTION

a) Coptic

Α	a	Μ	m	Χ	kh
Β	b	Ν	n	Ψ	ps
Γ	g	Ξ	x	Ω	ō
Δ	d	Ο	o	Ϟ	ā
Ε	e	Π	p	Ϡ	f
Ζ	z	Ρ	r	ϡ	h
Η	e	Σ	s	Ϣ	h
Θ	th	Τ	t	ϣ	j
Ι	i	Υ	u	Ϥ	ts
Κ	k	Φ	ph	ϥ	ti
Λ	l				

b) Arabic

ا	â	ز	z	ق	k
ب	b	س	s	ك	k
ت	t	ش	s	ل	l
ث	th	ص	s	م	m
ج	g	ض	d	ن	n
ح	h	ط	t	ه	h
خ	kh	ظ	z	و	w
د	d	ع	'	ي	y
ذ	dh	ع	gh	.	'
ر	r	ف	f		

4. CONCORDANCE OF THE YEARS AND MONTHS
OF THE COPTIC CALENDAR
WITH THOSE OF THE GREGORIAN CALENDAR

The Coptic Era (*Æra Martyrum* = A.M.) has twelve months of thirty days plus a little month of five or six days to complete the 365 (6) days of the year¹. The Era of the Martyrs² began on the 29th of August, 284 A.D. according to the Julian Calendar.

In order to convert a Coptic Year to Anno Domini the number 283 must be added to the date of the Coptic Year, if this fall in one of the first four months of the Coptic Year, *i.e.* Tût, Bâbah, Hatûr or Kihak, and the number 284, if the date in question fall in one of the remaining months. For example, 20th Bâbah, 1462 A.M. = 1745 A.D., and 13th Baramhât, 1439 = 1723 A.D.

<i>Months of the Coptic Calendar:</i>		<i>Months of the Gregorian Calendar:</i>
<i>Coptic (Bohairic)</i>	<i>Arabic</i>	
Thôout	Tût	September 11th ³ –October 10th
Paopi	Bâbah	October 11th–November 9th
Athôr	Hatûr	November 10th–December 9th
Khoiak	Kihak	December 10th–January 8th
Tôbi	Tûbah	January 9th–February 7th
Mekhir	Amšîr	February 8th–March 9th
Phamenôth	Baramhât	March 10th–April 8th
Pharmouthi	Baramûdah	April 9th–May 8th
Pakhôn (Pašons)	Başuns	May 9th–June 7th
Paôni	Baû'ûnah	June 8th–July 7th
Epép	Abîb	July 8th–August 6th
Mesôré	Misrâ	August 7th–September 5th
Pikouji enabot	Ayâm an-Nasî	September 6th–September 10th.

¹ The Coptic Year corresponds in its arrangement to the Ancient Egyptian Year.

² This Era is so called in commemoration of the Martyrs who suffered for their profession of the Christian Faith in the Last Persecution under the Roman Emperor Diocletian (284–305 A.D.). This persecution was particularly severe in Egypt.

³ September 12th, however, if the year following of the Gregorian Calendar is a Leap Year.

**B. DESCRIPTION
OF THE MANUSCRIPT FRAGMENTS**

I. BIBLICAL

I. OLD TESTAMENT

Bibl. 1

Pentateuch

XIVth cent. Five Folios. Coptic-Arabic. Measurements: fol. 27 × 17,5 cm. (actual state). Coptic text 20 × 9,5–11,5 cm. Lines per fol. 31. Of Fols. A and C only the upper part remains. Of Fol. B the upper outer corner is missing, and the lower part of the outer margin is damaged. The upper third of Fol. D is missing as well as the outer vertical half. Of Fol. E the outer vertical half is missing, and there are a number of gaps in the text. The first line of Sections is in red. The full form of numerals above ten is written in red above the line. Paragraph capitals, the letters Ϙ, ϙ, 2 and the line above abbreviated words and numerals are touched in with red. Punctuation sign ϙ in red. It is almost certain that these folios belong to *MS. Or. 422* British Museum which also comes from the Dair Anbâ Bishoi, and is dated 1109 A.M. = 1393 A.D. These folios supply the text for some of the lacunae noted in this *MS.*, cf. W. E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum*, No 712.

- A^r: Pentateuch *Genesis* v, 3* (ΟΥΟ2²) – 7* (to ΛϘΩΝ[ϙ])
A^v: Pentateuch *Genesis* v, 16* ([ΘΡΕϘ]ϙϘϙ) – 19* (to Ḳ[ΡΩΜΙ])
B^r: Pentateuch *Genesis* v, 28* (Δϙ) – VI, 4
B^v: Pentateuch *Genesis* VI, 5 – 13* (to 2ΗΠΠϙ)
C^r: Pentateuch *Genesis* XIV, 13* (ḲΛΥ[Ν]ΔΝ) – 15* (to ḲΠΙϙ[ϙΩΡ2])
C^v: Pentateuch *Genesis* XIV, 20 – 22* (to ḲCOΔOMΔ), top of letters only.
D^r: Pentateuch *Deuteronomy* XXXI, 28* ([NϙTEN]ϘΥΛΗ) – XXXII, 2* (to ΜΑΡ[ϙϙϙΟΥϘΤ])
D^v: Pentateuch *Deuteronomy* XXXII, 4* ([ϘTOΥΒHOΥ]Τ) – 9* (to ḲΡΩϘ)
E^r: Pentateuch *Deuteronomy* XXXII, 23 – 31* (to ΔΝ)
E^v: Pentateuch *Deuteronomy* XXXII, 31* (2ΑΝΔΝΟΗΤOC) – 39* (to ΕΤϙΩ-Τϙϙ).

Variant readings from Lagarde's text¹

Gen. v, 4. Δϙ] om. | Ϙ̄] ϙ̄ Ϙϙ added in red above the line | 6. Ḳ̄Ω̄ϙ̄] [Ḳ̄]ϙ̄ϙ̄ | 16. Ḳ̄Ϙ̄λ̄] ϙ̄ Ϙϙ ΜΑΠ in red above the line | 17. Ω̄ϙ̄ϙ̄] [Ϙ̄]ΜΗΝ Ϙϙ [Πϙ]CΤΑΙΟΥ [Τ]ΙΟΥ added in red in the margin | 18. ΙΑΡϙΔ] ΙΑΡϙΘ | ϙ̄ϙ̄] Ḳ̄- | 28. Ḳ̄ϙ̄ϙ̄

¹ P. de Lagarde, *Der Pentateuch koptisch*, Leipzig, 1867.

prefix ΔΕ | 29. ΕΘΝΑ†ΜΤΟΝ] ΕΤΝΑ- | ΝΕΜ — ΝΕΝΧΙΧ] om. | C2ΟΥΟΡΤ4] the T is added above the line by a later hand, and the O² is struck out and an Ω by the same hand is added above the line | 30. ΝΦΞΕ] Ε ΩΕ CΕ ΔΙΟΥ in red above the line | 31. ΨΗΓ] Ξ ΩΕ ΤΑΙΟ Ω[Ο]ΜΤ in red above the line | Φ] Ε ΩΕ in red above the line | λ] om. | ΧΦΕ] prefix ΟΥΟ2 (*sic*) | VI, 4. ΣΔ] ΖΔ | 5. ΡΩΩ] ΕΡΑΚΙ | ΕΠΠΕΤ2ΩΟΥ] ΕΧΕΙ- | 8. ΔΕ²] om. | 9. ΗΩΕ¹] + ΔΕ | XIV, 13. ΝΑΒΙΑΝ] ΝΑΥ[Ν]ΑΝ | ΕΝΑΥΟΙ] ΗΑΥΟΙ | ΝΑΒΡΑΜ] Ε- | 15. ΟΥΟ2¹] om. | ΕΣΡΗ] ΕΣΡΗ | 21. ΔΕ¹] om. | *Deut.* XXXI, 29. ΧΕ¹] om. | ΤΕΤΕΙΝΙΑΕΡΑΠΟΜΗ] ΕΡΕΤΕΙΝΙΑ- | XXXII, 1. ΜΑ2ΘΗ] prefix as title 2ΩΔΗ | 8. ΝΗΘΩ] the O added above an Ω | 23. ΝΣΡΗ] ΕΣΡΗ | 25. ΝΣΑΒΟΛ] Ε- | ΟΥΠΑΡΘΕΝΟC] — ΠΔΡΘ] ΕΛΥCΕΜΗΗΤ4] Λ4- | 27. ΝΤΟΥΩΤΕΜΤΩΟΥΗΟΥ] — ΤΩΟΥΗ | ΝCΕ- ΧΟC] ΝΤΟΥ- | 28. ΕΠΙCΤΗΜΗ] ΕΠΙCΤΗΜΗ | 29. ΕΘΗΟΥ] ΕΤ- | 30. ΕΒΟΛ] om. | 35. ΕΥΕΩΩΠ] CΕΩΩΠ | 36. ΕΧΕΙ] ΝΧΕ | ΕΥΕΛΟΥΩ] ΕΥΜΟΥΗΚ | ΣΕΝΟΥΚΩ† — ΝCΕΜΗC] ΣΕΜΗΗ ΕΤΑΥ lac. ΟΥ ΕΒΟΛ | 37. ΕΝΑΡΕΤΕΝΧΗ] — ΟΥΧΗ | 39. ΕΙΩΤΕΒ] ΕΤ-

Bibl. 2

Pentateuch

XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 10 × 17 cm. (actual state). Coptic text 7 × 9,5–11 cm. Actual number of lines in Coptic 11. This Fragment is the lower part of a folio. There are several lacunae in the text. The letters Φ, Σ and the compendia are touched in with red. The punctuation sign • is in red. The verso of the Fragment is blank.

Recto: Pentateuch *Deuteronomy* xxxiv, 9* ([Μ]ΜΩΥCΗC²) — 12 ([ΜΠ]ΙCΛ)

Verso: Blank.

Variant readings from Lagarde's text

Deut. xxxiv, 10. ΠΙCΛ] — ΙCΡΑΗΛ | ΦΗ ΕΤΑ] ΦΗ ΕΤΕ | 11. ΣΕΗ ΦΑΡΑΩ] ΣΑΤΕΗ ΦΑΡΑΩ | 12. [ΜΠ]ΙCΛ] ΜΠΙCΡΑΗΛ ΤΗΡ4.

Bibl. 3

Psalter

XIIIth–XIVth cent. Thirteen Folios. Coptic. Measurements: fol. 18 × 13,5 cm., text 13,5 × 8–8,5 cm. Lines per fol. 22–24. Small, heavy hand. Brown ink. The paper is brittle. The upper half of Fol. C is missing, and there is a large lacuna in the upper half of Fols. E, F, K, L. There is a large lacuna in the outer margin and lower half of Fol. I. Fol. J consists only of part of the upper margin. The inner upper corner of Fol. M is missing. The lower part of Fol. H is damaged. The following folios are paginated in the outer corner of the upper margin of the verso: A ἰἦ (18), B πᾶ (81), D ρ (100), F ρἦ (108), G ρἰᾶ (111), H ρἰᾶ (114), I ρκᾶ (124), J ρκᾶ (121). The following folios have the quire numeral in the inner corner of the upper margin: B^r Θ (9), D^v ἰ (10), G^r ἰβ (12). In the upper margin of Fols. B^r, D^v, G^r there is an ornament touched in with red between the initials ἰΥ ΧΥ (Fol. G^r ἰΥ Χ[Υ]). The initial capital of the first verso of the psalms is large (2 × 3 cm.) and ornamented in red. The † on Fol. A^r and the φ on Fols. B^v and D^r are ornamented in red

and are drawn down about three-quarters of the inner margin. The number of the psalm $\overline{\text{Q}}\lambda$ (91) is added inside the initial capital N on Fol. G^v. There is an ornamented cross inside the initial capital € on Fol. M^v. The paragraph capital X and X (sometimes) have four red dots round them. Titles of the psalms are in red. Paragraph capitals within the text are touched in with red. On Fol. Lr a much later hand has added beside the title of the psalm the words في صلاة تاسع "At the Ninth Hour", indicating thereby that this psalm is recited at the Canonical Hour of None. Paragraph capitals, the letters $\overline{\Phi}$, $\overline{\Sigma}$, the compendia and numerals are touched in with red. Punctuation stop > is in red. Psalms are separated by the sign > ~ > ~ ~ carelessly drawn in brown ink.

- Ar: Ps. xvi, 14* ($\lambda\text{CMO}\overline{2}$) – xvii, 6;
 Av: Ps. xvii, 7 – 12* ($\text{T}\overline{\epsilon}\overline{\rho}\overline{\text{C}}\overline{\text{K}}\overline{\gamma}\overline{\text{N}}\overline{\text{H}}$)
 Br: Ps. lxviii, 30* ($\text{O}\overline{\gamma}\overline{\text{O}}\overline{2}^1$) – 37;
 Bv: Ps. lxix, 2 – 6; Ps. lxx, 1
 Cr: Ps. lxxix, the $\overline{2}\overline{\epsilon}\overline{\text{M}}$ of $\overline{\epsilon}\overline{\text{N}}\overline{\text{G}}\overline{\text{N}}\overline{\text{O}}\overline{2}\overline{\epsilon}\overline{\text{M}}$, the last word of verse 20, is visible.
 Ps. lxxx, 1 – 4* ($\overline{\Sigma}\overline{\text{E}}\overline{\text{N}}[\overline{\text{O}}\overline{\gamma}\overline{\epsilon}\overline{2}\overline{\text{O}}\overline{\text{O}}\overline{\gamma}]$);
 Cv: Ps. lxxx, 8* ($[\overline{\lambda}\overline{\text{I}}\overline{\epsilon}\overline{\rho}\overline{\Delta}\overline{\text{O}}\overline{\text{K}}\overline{\text{I}}\overline{\text{M}}\overline{\lambda}]-\overline{\text{Z}}\overline{\text{I}}\overline{\text{N}}$) – 11* ($\overline{\text{N}}\overline{\text{O}}\overline{\text{C}}$)
 Dr: Ps. lxxxii, 2 – 10* (to $\overline{\text{M}}\overline{\text{M}}\overline{\Delta}\overline{\Delta}\overline{\text{I}}\overline{\text{A}}\overline{\text{M}}$);
 Dv: Ps. lxxxii, 10* ($\overline{\text{N}}\overline{\text{G}}\overline{\text{M}}$) – 17
 Er: Ps. lxxxv, 1 – 9* ($\overline{\text{N}}\overline{\text{O}}\overline{\text{C}}$);
 Ev: Ps. lxxxv, 9* ($\text{O}[\overline{\gamma}\overline{\text{O}}\overline{2}]$) – 15
 Fr: Ps. lxxxviii, 33* ($\overline{\Sigma}\overline{\text{E}}\overline{\text{N}}\overline{\text{O}}\overline{\gamma}\overline{\text{M}}\overline{\Delta}\overline{\text{C}}\overline{\text{T}}\overline{\text{H}}\overline{\Sigma}$) – 41;
 Fv: Ps. lxxxviii, 42 ($[\overline{\lambda}\overline{\gamma}\overline{2}\overline{\text{O}}\overline{\lambda}]\overline{\text{M}}\overline{\text{C}}\overline{\rho}$) – 49
 Gr: Ps. xc, 9* ($\overline{\text{M}}\overline{\text{P}}\overline{\text{E}}\overline{\text{T}}\overline{\text{C}}\overline{\text{O}}\overline{\text{C}}\overline{\text{I}}$) – 16;
 Gv: Ps. xci, 2 – 10* (to IC)
 Hr: Ps. xciii, 18 – 23; Ps. xciv, 1 – 2* (to $[\overline{\text{M}}\overline{\Delta}\overline{\rho}\overline{\epsilon}]\overline{\omega}\overline{\lambda}\overline{\text{I}}\overline{\lambda}\overline{\text{O}}\overline{\gamma}\overline{\text{I}}$);
 Hv: Ps. xciv, 3 – 10* (to $\overline{\text{N}}\overline{\rho}\overline{\text{O}}[\overline{\text{M}}\overline{\text{P}}\overline{\text{H}}]$)
 Ir: Ps. ciii, 21* ($\overline{\text{N}}\overline{\text{C}}\overline{\lambda}$) – 28* ($\overline{\lambda}\overline{\text{K}}\overline{\omega}[\overline{\lambda}\overline{\text{N}}\overline{\text{O}}\overline{\gamma}\overline{\omega}\overline{\text{N}}]$);
 Iv: Ps. ciii, 28* ($\overline{\text{M}}\overline{\text{E}}\overline{\text{T}}\overline{\text{X}}\overline{\rho}\overline{\text{C}}$) – 35* ($[\overline{\text{C}}\overline{\text{M}}]\overline{\text{O}}\overline{\gamma}$)
 Jr: Ps. civ, 20* ($\overline{\text{N}}\overline{\text{T}}\overline{\epsilon}\overline{2}\overline{\lambda}\overline{\text{N}}\overline{\lambda}[\overline{\text{O}}\overline{\text{C}}]$) – 22* ($\overline{\text{N}}[\overline{\text{P}}\overline{\epsilon}\overline{\rho}\overline{\text{H}}\overline{\dagger}]$);
 Jv: Ps. civ, 30* ($\overline{\Sigma}\overline{\text{E}}\overline{\text{N}}\overline{\text{N}}\overline{\text{I}}\overline{\text{T}}\overline{\Delta}\overline{\text{M}}[\overline{\text{I}}\overline{\text{O}}\overline{\text{N}}]$) – 32* ($\overline{\text{N}}[\overline{\text{O}}\overline{\gamma}\overline{\lambda}\overline{\lambda}]$)
 Kr: Ps. cvi, 41* ($\overline{\Sigma}\overline{\text{E}}\overline{\text{N}}\overline{\text{O}}\overline{\gamma}\overline{\text{M}}\overline{\epsilon}\overline{\text{T}}\overline{2}[\overline{\text{H}}\overline{\text{K}}\overline{\text{I}}]$) – cvii, 7* ($\overline{\text{N}}[\overline{\text{T}}\overline{\text{O}}\overline{\gamma}\overline{\text{N}}\overline{\text{O}}\overline{2}\overline{\epsilon}\overline{\text{M}}]$);
 Kv: Ps. cvii, 7* ($[\overline{\text{N}}]\overline{\text{T}}[\overline{\text{O}}\overline{\gamma}\overline{\text{N}}\overline{\text{O}}\overline{2}\overline{\epsilon}\overline{\text{M}}]$) – 13
 Lr: Ps. cxii, 9* ($\overline{\epsilon}\overline{\rho}\overline{\epsilon}\overline{\rho}\overline{\text{C}}[\overline{\text{I}}]$) – cxiii, 7* ($\overline{\epsilon}\overline{\text{B}}\overline{\text{O}}\overline{\lambda}$);
 Lv: Ps. cxiii, 7* ($\overline{2}\overline{\lambda}^2$) – cxiii, 7* ($\overline{\text{M}}\overline{\text{P}}\overline{\text{O}}\overline{\text{C}}$)
 Mr: Ps. cxxi, 1* ($[\overline{\lambda}]\overline{\gamma}\overline{\text{X}}\overline{\text{O}}[\overline{\text{C}}]$) – 9; Ps. cxxii, 1 – 2* (to $\overline{2}\overline{\text{H}}\overline{\text{P}}\overline{\text{P}}\overline{\epsilon}$)
 Mv: Ps. cxxii, 2* ($\overline{\text{M}}\overline{\Phi}[\overline{\rho}]\overline{\text{H}}\overline{\dagger}$) – 4; Ps. cxxiii, 1 – 5.

Variant readings from Lagarde's text¹

Pss. xvi, 15. $\text{O}\overline{\gamma}\overline{\omega}\overline{\text{N}}\overline{2}$ $\text{O}\overline{\gamma}\overline{\text{O}}\overline{\text{N}}\overline{2}$ | xvii, 3. $\overline{\epsilon}\overline{\text{I}}\overline{\epsilon}\overline{\rho}$ $\overline{\lambda}\overline{\text{I}}$ | 5. $\overline{\text{T}}\overline{\lambda}\overline{\text{N}}\overline{\text{O}}\overline{\text{M}}\overline{\lambda}$ $\overline{\text{T}}\overline{\lambda}$ | $\overline{\text{P}}\overline{\text{E}}\overline{\text{T}}$
 om. | 7. $\overline{\epsilon}\overline{\text{O}}\overline{\text{O}}\overline{\gamma}\overline{\lambda}\overline{\text{B}}$ $\overline{\epsilon}\overline{\text{O}}$ | 8. $\text{O}\overline{\gamma}\overline{\text{O}}\overline{2}^2$ om. | lxviii, 30. $\overline{\text{P}}\overline{\text{E}}\overline{\text{T}}$ $\overline{\text{P}}\overline{\epsilon}$ $\overline{\epsilon}\overline{\text{T}}$ | 35. $\overline{\text{P}}\overline{\text{I}}\overline{\text{K}}\overline{\lambda}\overline{2}\overline{\text{I}}$ $\overline{\text{P}}$ |
 lxix, 5. $\overline{\text{N}}\overline{\text{C}}\overline{\omega}\overline{\text{K}}$ | $\overline{\text{N}}\overline{\text{O}}\overline{\text{C}}$ | lxxx, 10. $\overline{\text{N}}\overline{\text{X}}\overline{\text{G}}\overline{\text{O}}\overline{\gamma}\overline{\text{N}}\overline{\text{O}}\overline{\gamma}\overline{\dagger}$ $\overline{\text{N}}\overline{\text{O}}\overline{\gamma}\overline{\text{N}}\overline{\text{O}}\overline{\gamma}\overline{\dagger}$ | lxxxii, 3.

¹ O. H. E. Burmester et E. Dévaud, *Psalterii Versio Memphitica e recognitione Pauli de Lagarde*, Louvain, 1925.

ΛΥΩΦ] Λϣ- (*sic*) | 5. ἸΤΕΝϣΟΤΟΥ] ἸΤΕΤΕΝ- (*sic*) | 6. ϚΕΝΟΥϚΗΤ] ϚΕΝΝΟΥ- |
 7. ΝΙϚΥΔΟΥΜΕΟΣ] – ϚΥΤΟΥΜΕΟΣ | ΝΙΙϚΜΑΗΛΙΤΗϚ] ΝΙϚΜΑΗΛΙΤΗϚ | ΝΙΑ-
 ΓΑΡΗΝΕΟΣ] – ΑΓΑΡΗΝΗΕΟΣ | 9. ΝΕΜΩΟΥ] ΝΙΜΜΩΟΥ (*sic*) | ΕΥ†] Ἰ† |
 12. ἸΝΝΟΥΑΡΧΩΗ] ἸΝΟΥ- | ΣΑΛΜΑΝΑ] ΣΑΛΜΩΝΑ | 14. ΝΑϚΡΕΝ ΠϚΟ] ΝΑϚΡΕ
 ἸΠϚΟ | 15. ΕΩΛϣΤϚΕΜΜΟ] ΕΩΛϣΤΜΟ | LXXXV, 11. ΜΑΡΕϣΟΥΝΟϣ] ΜΑΡΟΥ-
 (*sic*) | 12. ἸΠΕΚΡΑΝ] ΩΛΕΝΕϚ is added in the margin by a later hand in a different
 ink | xϚ, 12. ΕΥΕϣΙΤΚ] prefix ΟΥΟϚ | ἸΡΑΤΚ] Ε- | 16. ΟΥΜΕΤΝΕΒΔϚΙ
 – ΝΑΒΔϚΙ (*sic*) | xϚI, 2. ΕΕΡ] prefix ΟΥΟϚ | ΕΠΕΚΡΑΝ] ΕΠΕϣ- | 3. ΕΠΕΚΝΔΙ] –
 ΡΑΝ | 8. ΕΤ] Τ (*sic*) | xϚIII, 20. ΕῪ] ΕΤ | ΜΟΝΚ] ΜΟΥΝΚ | xϚIV, 5. ΔΥΜΟΝΚ] –
 ΜΟΥΝΚ | 7. ΝΕϣΧΙΧ] ΤΕϣ- | 8. ΕΝΩΟΤ] – ΩΩΤ | ἸϚΡΗΙ] Ε- | 10. ἸϚΜΕ] ἸῪ
 CIII, 22. ΕΥΕΕΝΚΟΤ] – ἸΚΟΤ | 23. ΕϣΕΙ] prefix ΟΥΟϚ | 25. ΑΡΕ] ΕΡΕ |
 32. ΟΥΟϚ¹] om. | 33. †ΝΑϚΩϚ] – [Ϛ]ΜΟΥ | 34. ΕΧΕΝΠῪϚ] ἸΧΕΠῪϚ (*sic*) |
 CIV, 31. ΝΟΥϚΗΗ] – ΘΙΗΗ (*sic*) | CVI, 3. †ΚΥΘΑΡΑ] – ΚΙΘΑΡΑ | 4. ϚΑΗΛΛΟϚ]
 ΝΙ- | 10. ΕΒΟΛ] om. | †ϚΥΔΟΥΜΕΑ] – ϚΙΔΟΥΜΕΑ | 11. †ϚΥΔΟΥΜΕΑ] –
 ϚΙΔΟΥΜΕΑ | 12. ΔΗ] ΟΗ (*sic*) | ΔΚϚΙΤΤΕΝ] ΔΥ- (*sic*) | ΝΕΜΑΝ] ΝΕΜΜΑΝ (*sic*) |
 CXXII, 6. ἸϚΡΗΙ] ἸϚΡΗΙ | 7. ΕϣΙϚΙ] Δϣ | CXXIII, 2. ΠΕ] om. | 3. ΟΥΟϚ²] om. |
 4. ΔΥΘΕΛΗΛ] ΕΥΕ- | 6. ΝΙΚΑΛΛΑΜΦΟ] – ΚΑΛΟΜΦΟ (*sic*) | CXXI, 5. ΕΧΕΝ]
 ἸΤΕ | 6. ΤΕϚΙΡΗΗΗ] †- | ΟΥΕΥΘΗΝΙΑ] – ΕΥΘΕΝΙΑ | 7. ΟΥΕΥΘΗΝΙΑ] –
 ΕΥΘΕΝΙΑ | 9. ΠΗΗ] prefix ΝΑ | CXXII, 2. ἸΤΕ¹] Ἰ- | ΩΑΤΕϣΩΕΝϚΗΤ] ΩΑΤΕΚ- |
 3. ΝΑΙ²] prefix ΟΥΟϚ | ϚΕΝ] prefix ΟΥΟϚ | 4. ΟΥϚΟΥΟ] ΟΥΜΕΤ- | ΕΥΘΗΝΙΗ]
 ΕΥΘΕΝΙΗ | ΠΩΩΩϣ] ΠΩΩΩ ΜΗϣ | CXXIII, 2. ΠΧΙΝΤΟΥΤΩΟΥΝΟΥ]
 ΠΧΙΝΘΡΟΥ- | ΕΧΩΝ] prefix ΕϚΡΗΙ | 3. ΕϚΡΗΙ ΕΧΩΝ] transpose before ἸΧΕ |
 4. ΑϣΝΔΟΜϚΤΕΝ] ΝΑϣ-.

Bibl. 4

Psalter

XIVth-XVth cent. Sixteen Folios + sixteen small fragments. Coptic-Arabic. Measure-
 ments: fol. 24 × 17 cm., text 19,5 × 7–7,5 cm. Lines per fol. 19. Medium, regular hand.
 Black ink. Pinkish paper. Most of the folios are fragmentary. In addition, there are sixteen
 small pieces which have not been identified. They vary in measurement from 7,5 × 4 cm.
 to 2 × 2,5 cm. In the inner corner of the upper margin of Fol. F^r there is the quire numeral Ἰ
 (10) and traces of an ornament in the centre, in front of which there is the initial Ḳ̄. The
 initial capital Ω of the first verse of Ps. XXXI (Fol. C^r) is large and ornamented in yellow
 and bright red. The vertical strokes of the Ω have the form of sanctuary lamp glasses.
 The initial capital Δ of the first verse of Ps. XXXVIII (Fol. F^r) is large and ornamented
 in grey, yellow and bright red, and the initial capital Ο of the first verse of Ps. XLVII
 (Fol. I^r) is large and ornamented in yellow and bright red. The initial capital Φ (Fol. P^r)
 is ornamented in yellow and bright red, and is drawn down the inner margin to the length
 of 13,5 cm. The numeral of Ps. XXXI (Fol. C^r) was originally written Ḳ̄Ḳ̄ (32), the Ḳ̄,
 however, has been corrected to an Δ in black ink. Titles are in bright red, and the first line
 of the psalms is in larger letters. Paragraph capitals and the letters Φ, Ϛ are touched in
 with bright red. Punctuation stop >, ·>, ·>· is in bright red. The psalms are separated
 by the sign > ······ ~····· ~····· ~····· > in black ink, the alternate dots
 being in bright red.

A^r: Ps. xviii, 2 ([ΝΙΦΗΟ]Υ[Ἰ]) – 4

A^v: Ps. xviii, 6* ([ἸΠΕϣ]ΜΑ[ἸΩΩ]ΠΙ – Ϛ[Ἰ])

- B^r: Ps. xxviii, 11* [N]ΔC[MOY] – to end of the verse; Ps. xxix, 1* ([Π]Ψ[ΑΛΜΟ[C]) – Π[Ḳ̄C̄])
- B^v: Ps. xxix, 5* ([O]ΥΔB) – 6* (to OY[ΩNΞ])
- C^r: Ps. xxx, 25* (XE[M]) – to end of the verse; Ps. xxxi, 1* – (to N[ΩOY])
- C^v: Ps. xxxi, 3* ([EΠXIN]ΘPI) – 5* (to OYOZ¹)
- D^r: Ps. xxxiv, 14* ([Ḳ̄OYΦ]ΦHP) – NAIPIANAI
- D^v: Ps. xxxiv, 16* ([Ḳ̄NOYH]ΔXZI) – 17* (to [T]OYMEΓCAMPET[TOYOY])
- E^r: Ps. xxxvi, 25* (EYKΩ[†]) – 27* (to [Ḳ̄ΠI]ΠET[TOYOY])
- E^v: Ps. xxxvi, 28* (N[IAΓAON]) – 30* (to MEΛ[ETAN])
- F^r: Ps. xxxviii, 1 – 2* (to Ḳ̄ΠA[Ḳ̄ΘO])
- F^v: Ps. xxxviii, 5* (Ḳ̄TE) – 6* (to E[BOA])
- G^r: Ps. xl, 4* (Ḳ̄XE) – 6* (to AYX[Ω])
- G^v: Ps. xl, 7* ([NA]YCA[XI]) – 9* (to [AYCEMN]HTY)
- H^r: Ps. xlv, 3* ([Ḳ̄TOY]OYOTEB) – 7* (to Ḳ̄TEY[CMH])
- H^v: Ps. xlv, 7* ([OY]OZ²) – 11* (to EMI)
- I^r: Ps. xlvi, 10* (N[TE]¹) – to end of the verse; Ps. xlvii, 1 – 2* (to Ḳ̄ΠENH[OY†])
- I^v: Ps. xlvii, 4 (ω¹) – 7* (سورة). Arabic translation only.
- J^r: Ps. xlix, 13* ([Ḳ̄TAYP]OC) – 14* (to Ḳ̄CMO[Y])
- J^v: Ps. xlix, 17* ([Ḳ̄NA]CAXI) – 18 (to EO[Y]PEYΘIOYI)
- K^r: Ps. lxx, 14* ([ZE]ΛHC) – 15* (to NEM)
- K^v: Ps. lxx, 18 – 19* (to Φ†)
- L^r: Ps. lxxi, 12* ([Ḳ̄O]YZHKI) – 15* (to O[YO]Z²)
- L^v: Ps. lxxi, 15* ([E]YECMOY) – 17* (to NI[ΦYAH])
- M^r: Ps. lxxv, 9* ([Ḳ̄M]OY) – 11* (to EBOA)
- M^v: Ps. lxxv, 13* (THPO[Y]) – [Ḳ̄]TEPKAZ[I]; Ps. lxxvi, 1* ([EΠX]ΩK) to 2* (to TAC[MH])
- N^r: Ps. lxxvii, 38* ([ΠEY]XONT) – 39
- N^v: Ps. lxxvii, 43* ([Ḳ̄]ΦPH†) – 44* (to AYΦ[ΩN2])
- O^r: Ps. lxxxii, 10* ([APIO]YI) – 11* (to [AYΦ]ΩΠH)
- O^v: Ps. lxxxii, 14* (Ḳ̄ΦPH†) – 16* (to EK[EΘOXI])
- P^r: Beginning of a psalm. (ΠΨ[ΑΛΜΟC] – N). Capital Φ of the first verse of the psalm.
- P^v: Margin only (blank).

Variant readings from Lagarde's text

Pss. xxix, 1. †ΩΔH] – 2ΩΔH | Ḳ̄ΔAYIA] + Ḳ̄Θ | xxxi, 1. The words ΠIKAT Ḳ̄TEΔΔΔ form the title of this psalm | 4. EΠXINTOYTOYTC] ΞENH- | Ḳ̄SHHT] om. | xxxvi, 26. Ḳ̄ΠIEZOY] [Ξ]ENH- | EOMHC] – MCI | xxxviii, 6. ΠATAXPON] prefix OYOZ | xlv, 3. Ḳ̄TOYTOYOTEB] + EBOA | NI2HT] H- | 5. ΦIAPON] H- | ΦH ET] PET- | 6. OYOZ] om. | 7. OYOZ¹] om. | 8. Ḳ̄IAKOB] + ΔIΨYΔΔ | 10. EYEKΩ] OYOZ AYKΩ] | EYEPOKZOY] AYPOKZOY | ΠIXPOM] OY- | xlvii, 1. ΠΨ[ΑΛΜΟC] – ΨΑΛΜΟ | lxx, 14. EXEN] EPHI |

18. ΩΔ] prefix ΟΥΟ2 | Ν†ΓΕΝΕΔ] – ΓΕΝΙΑ | LXXI, 13. Ε9Ε†] prefix ΟΥΟ2 | ΕΟΥ2ΗΚΙ] ΕΥ- | ΟΥΟ2] om. | 14. ΠΟΥΡΑΙ] ΠΕ9- | ΜΠΕ9ΜΘΟ] ΜΠΟΥ- | 15. ΕΥΕΤΩΒ2] prefix ΟΥΟ2 | 16. Ε9ΕΩΩΠ] prefix ΟΥ[Ο2] | ΠΚΑ2] Π- | 17. Ε9СМАΡΩΟΥΤ] 9- | LXXV, 10. ΠΚΑ2] + ΔΙΑΨΑΛ/ | LXXVI, 1. ΕΧΕΗ] ΕΘΒΕ | ΙΔΙΘΟΥΠ] ΙΔΟΘΟΥΜ | ΛСАФ] ΔΔΔ ΘΕ | LXXVII, 44. Λ9ΦΩΝ2] prefix ΟΥΟ2.

Bibl. 5

Psalter

XIIIth cent. Three Folios. Coptic. Measurements: fol. 26 × 19 cm., text 19 × 11,5–12 cm. Lines per fol. 21. Large, heavy hand. Black ink. The upper outer corner of Fol. A is missing, and there are lacunae in the text. In the upper margin of the recto of these folios there is an ornament in yellow and red between the initials $\bar{Y}\bar{C}$ $\bar{\Theta}\bar{C}$. In Fol. A only $\bar{Y}\bar{C}$ is preserved. Fol. A^r begins the eighth quire, Fol. B^r, the ninth quire and Fol. C^r, the eighteenth quire. Titles of the psalms are in red. The Φ of the initial verse of Ps. XLIII (Fol. A^v) and of Ps. XLIX (Fol. B^r), and the T of the initial verse of Ps. CII (Fol. C^r) are touched in with red, and are drawn down about half the length of the inner margin. The first line of the psalms is in larger letters. Paragraph capitals, the letters Φ , Σ and the compendia are touched in with red. The paragraph capital X has three red dots round it. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red. The psalms are separated by the sign $\cdot > \cdot \sim \bullet \sim \cdot > \cdot$ in black ink.

A^r: Ps. XLII, 1* (ΧΡΟ9) – 5* (to ΤΕΜΟΚ2)

A^v: Ps. XLII, 5* ([Ο]ΥΟ2) – to end of the verse; Ps. XLIII, 1 – 4* (to ΤΟΥΧΗ9)

B^r: Ps. XLVIII, 17* ([ΝΤΕ9]ΑΩΔΙ to end of the psalm.

B^v: Ps. XLIX, 1 – 6* (to ΝΤΕ9ΜΕΘΜΗ)

C^r: Ps. CII, 1 – 6* (to Ν2ΑΝΜΕΘΝΔΗΤ)

C^v: Ps. CII, 6* (ΠΕ) – 11.

Variant readings from Lagarde's text

Pss. XLIII, 1. ΝΤΕ] ΕΧΕΗ | ΠΨ[ΑΛΜΟС] om. | XLVIII, 21. Λ9ΤΕΗΘΩΝ9] – ΤΕΝΘΟΝΤ | ΕΗΤΕΒΗΩΟΥ] – ΤΕΒΗΩΟΥ | XLIX, 1. ΠΨ[ΑΛΜΟС] ΠΚΑ† | ΛСаФ] + $\bar{M}\bar{\Theta}$ | 4. ΕΠΩΩ] \bar{M} - | ΠΚΑ2] Π- | CII, 3. ΤΗΡΟΥ¹] om. | 6. Ν2ΑΝ- ΜΕΤΝΔΗΤ] – ΜΕΘΝΔΗΤ | 7. ΝΝΕ9ΜΩΙΤ] 6- | ΗΕ9ΟΥΩΩ] ΠΕ9-.

Bibl. 6

Psalter with the Odes

XVIIth–XVIIIth cent. Six Folios. Coptic-Arabic. Measurements: fol. 24,5 × 16,8 cm., text 19,5 × 7–7,5 cm. Lines per fol. 19. Medium, regular hand. Black ink. White paper. The upper outer margin of Fol. A is damaged. In Fols. B and F the lower third is missing, and in Fol. D the outer margin is damaged. In Fol. E the lower outer margin is damaged and the upper outer margin is missing. In the outer corner of the upper margin of Fol. F^r there are traces of a numeral. The initial capital Θ of Ps. IV, 2 on Fol. A^v is large with an ornamentation in yellow and red which is drawn down the margin. The initial Π of the Lord's Prayer on Fol. D^r is large and touched in with red. The verse capital X has three red dots round it. The title on Fol. E^v is in red. Verse capitals and the letters Φ , Σ , Ω are touched in with red. Punctuation stop $>$, $\cdot >$, $\cdot > \cdot$ is in red. Psalms and Sections are separated by the sign $> \dots \sim \dots \sim \dots \sim >$ in black, the alternate dots being in red.

- Ar: Ps. III, 7 – to end of the psalm; Ps. IV, 1
 Av: Ps. IV, 2 – 4* (to Π̄C̄C̄²)
 Br: Third Ode = *Labib*¹, p. 48, l. 17 – p. 49, l. 13
 Bv: Third Ode = *Labib*, p. 49, l. 16 – p. 50, l. 10
 Cr: Gloria in excelsis = *Labib*, p. 319, l. 11 – p. 320, l. 15
 Cv: Gloria in excelsis = *Labib*, p. 320, l. 15 – p. 321, l. 15
 Dr: Addition to the Trisagion = *Labib*, p. 327, l. 15 – p. 328, l. 10
 Dr: Paternoster = *Labib*, p. 4, ll. 11–16
 Dv: Paternoster = *Labib*, p. 4, l. 16 – p. 5, l. 10
 Dv: Preface to the Creed = *Labib*, p. 449, ll. 5–9
 Er: Preface to the Creed = *Labib*, p. 449, l. 9 – p. 450, l. 7
 Ev: Preface to the Creed = *Labib*, p. 450, ll. 7–8
 Ev: The Creed = *Labib*, p. 450, l. 13 – p. 451, l. 10
 Fr: Prayer of Azarias (*Daniel* III, 36*–40*) = *Tattam*², p. 370, ll. 11–17
 Fv: Prayer of Azarias (*Daniel* III, 36*–40*) = *Tattam*, p. 370, ll. 19–25

Variant readings from Lagarde's text

Pss. III, 7. ΕΓΓΩΟΥΝ] ΕΥΤΩΟΥΝΟΥ | 9. ΕΧΕΝ] prefix ΕΖΡΗ | *Ps.* IV, 1. ΕΒΟΛ] om. | ΠΙΨΑΛΜΟΣ] – ΨΑΛΜΟ | ΔΔΥΙΑ] ΔΔΔ Δ | 2. Π̄C̄C̄] om. | 3. ἸΠΕΘΟΥΑΒ] ἸΦΗ ΕΘ.

*Variant readings from Tattam's text*²

Daniel III, 37. ΟΥΤΕ] ΟΥΔΕ | ΟΥΟΖ] om. | ΤΕΝΘΕΒΗΠΟΥΤ] – ΘΗΒΗΠΟΥΤ | 38. ΖΗΓΟΥΜΕΝΟΣ] ΖΥΓΟΥΜΕΝΟΣ | ΣΘΟΙΝΟΥΧΗ] ΣΘΥΝ[ΟΥΧΗ] | 39. ἸΖΡΗ] ἸΖΡΗ | ΖΑΗΜΑΣΙ] ΝΕΜΖΑΗΒΑΡΗΤ.

Bibl. 7

Psalter

XVIIth–XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 26 × 18,5 cm., text 19 × 8,5–9,5 cm. Lines per fol. 21. Medium, irregular hand. Brown ink. On account of its size, this folio is probably from a psalter and not from a horologion. The first five and a half lines of the recto are struck out, the scribe having, through inattention, written ΕΡΩΒ ΕΨΑΝΟΜΙΑ before the words Π̄C̄C̄ ΔΚΜΕΣΤΕ ΟΥΟΗ ΝΙΒΕΝ of verse 6, *Ps.* V. That the following ΧΝΑΤΑΚΕ ΟΥΟΗ ΝΙΒΕΝ ΕΤ of verse 7 is also struck out, results probably from a confusion between the two ΟΥΟΗ ΝΙΒΕΝ. The paragraph capital Ε has three red dots within it, and the paragraph capital Κ has four red dots round it. Paragraph capitals and the compendia are touched in with red. Punctuation stop is a large red dot often placed over a dot in brown ink.

Recto: *Ps.* v, 6* (ΕΡΩΒ) – 9* (to COΥΤΩΝ)

Verso: *Ps.* v, 9* (ΠΑΜΩΙΤ) – 13* (to ἸΟΥΖΟΠΛΟΗ)

¹ C. J. Labib, *Pijôm ente tipsalmodia ethu entemrompi*, Cairo, 1908.

² H. Tattam, *Prophetæ Majores*, vol. II, Oxonii, 1852.

Variant readings from Lagarde's text

Ps. v, 8. ΕΙΘΟΥΩΩΤ] prefix ΟΥΟ2 | ΕΘΟΥΑΒ] ΕΘῩ | 9. COYTEN] COYTΩN.

Bibl. 8**Psalter**

XVth-XVIth cent. Four Folios. Coptic. Actual measurements: fol. 16,2 × 13,5 cm., text 13,5 × 9,5-10 cm. Lines visible on Fol. B^v 14. Medium, squarish hand. Dark brown ink. In Fols. A, B, C the outer margin is damaged and the lower margin is missing. Fol. D is a very small fragment from the top of a folio. It contains two lines of text. The initial capital Π of *Psalm* CXLIV, 1 (Fol. B^r) is large and ornamented in yellow and red. Titles of the Psalms are in red. Paragraph capitals, the letters Φ, Σ, 2 (but not invariably) and the compendia are touched in with red. Punctuation stop · >, · > ~ is in red. The Psalms are separated by the sign · > || ~ ~ • ~ ~ || > · in brown ink.

A^r: *Ps.* CXL, 7* ([Ε]ΒΟΛ) - 10; *Ps.* CXXI, 2* - (to ΕΠΩ[ΩΙ])

A^v: *Ps.* CXXI, 3* (ΜΠΑ†) - 6* (to ΟΥΟ[2])

B^r: *Ps.* CXXI, 6* ([ΕΤ]ΩΝΣ) - 8; *Ps.* CXXII, 1* - (to ΕΡΟ[1])

B^v: *Ps.* CXXII, 2* ([Ν]ΗΕΦΜΑ) - 5* (to [ΤΗ]ΡΟΥ)

C^r: *Ps.* CXXIII, 11* (ΟΥΟ2¹) - 13* (to ΝΟΥ[ΜΩΙΤ])

C^v: *Ps.* CXXIII, 14* (ΟΥΔΕ2) - 15; *Ps.* CXXIV, 1* ([†]ΠΑΒΑΚ) - 3* (to ΠΒ̄C)

D^r: *Ps.* CXXIV, 4* (ΝΕΜ - ΝΤΕΚ[ΧΟΜ])

D^v: *Ps.* CXXIV, 9* ([ΟΥ]Ο2 - [ΗΕΦ]ΣΒΗΟΥ)

Variant readings from Lagarde's text

Pss. CXL, 8. ΛΙΕΡ] ΕΕΡ | 9. ΝΙΚΑΝΑΛΛΟΝ] ΠΙ- | CXXI, 3. †ΝΑΧΩΦ9] - ΧΩΦ9 | ΜΠΕΦΜΘ2] ΜΠΑ†20 | 4. ΕΠΧΙΝΘΡΕΦ] ΣΕΗ- | ΑΚΕΜΙ] ΕΚ- | ΦΑΙ ΕΝΑΙΜΩΦΙ] Ε†[ΠΑΜ]ΩΦΙ | ΝΣΑΗΦΑΦ] ΝΟΥ- | 5. ΟΥΙΝΑΜ] + ΜΜΟΙ | ΟΥΟ2²] om. | 6. ΟΝΣ] ΩΝΣ | 8. ΣΑΗΟΜΗ] - ΜΕΟΜΗ | CXXII, 2. ΟΥΟΝ] ΟΥΩΗ (*sic*) | ΟΝΣ] ΩΝΣ | 3. ΑΦΘΕΒΙΟ] prefix ΟΥΟ2 | ΦΑ] om. | ΣΑΝΜΑ] ΟΥ- | 4. ΑΦΘΟΡΤΕΡ] prefix ΟΥΟ2 | ΝΣΡΗΗ] ΝΣΗΤ] om. | 5. ΝΝΙΕ20ΟΥ] ΝΣΑΗ- | ΛΙΕΡ²] prefix ΟΥΟ2 | ΝΕΚΣΒΗΟΥ] ΝΙ- | CXXIII, 11. ΝΣΑΗΦΗΡΗ] ΝΤΕ- | ΝΗ] ΝΑΙ | ΑΡΦΟΥ] ΕΡΦΟΥ (*sic*) | ΟΥΟ2²] om. | ΠΕΙ ΝΧΟΝC ΤΕ] ΟΥΑΔΙΚΙΑ | 12. ΝΟΥΦΗΡΗ] ΟΥΦΗΡΗ | ΜΦΡΗ†¹] ΟΝΙ | ΝΣΑΗΤΩΧΙ] - ΤΟΧ[1] | CΕΤΑΙΟ] - ΤΑΗΟΥΤ | ΜΜΩΟΥ] om. | ΜΦΡΗ†²] CΕΟΜΙ | 13. ΕΥΒΕΒΙ] om. | ΝΟΥΕCΩΟΥ] + Ε followed by a lacuna | 14. ΤΟΥΕΡΒΙ] ΝΟΥ- | 15. ΑΥ†] ΕΥΕ- | ΦΟΠ] ΝΑΦΩΠΙ | CXXIV, 1. ΠΑΗΟΥ†] prefix ΠΒ̄C | ΟΥΟ2] om. | 2. ΟΥΟ2] om. | ΕΠΕΚΡΑΝ] ΕΡΟΚ | ΝΕΜ ΦΑΕΝΕ2] om. | 4. ΕΥΕΦΙΡΗ] ΦΙΡΗ om. | ΕΤΕΚΧΟΜ] ΝΤΕΚ-

Bibl. 9**Psalter**

XIIIth-XIVth cent. Five Folios. Coptic. Measurements: fol. 17,5 × 13,5 cm., text 13 × 9 cm. Lines per fol. 19. Small, regular hand. Brown ink. There is a lacuna in the upper half of Fols. A and E. The upper half of Fols. B and C is almost entirely missing. The inner

upper corner of Fol. D is missing. Many lines in these folios have been eaten through by the corrosive action of the ink. The following folios are paginated in the outer corner of the verso: A $\bar{\rho}\bar{\xi}\bar{\eta}$ (168), B $\bar{\rho}\bar{\xi}\bar{\theta}$ (169), D $\bar{\rho}\bar{\theta}\bar{\xi}$ (172). Fols. D^v and E^v have in the inner corner of the upper margin the quire numeral $\bar{\iota}\bar{\zeta}$ (17) and $\bar{\iota}\bar{\eta}$ (18) respectively. The initial capital of the first verse of a psalm has a simple ornamentation. The titles of the psalms and the first line of the Sections in *Ps.* CXVIII are in red. Paragraph capitals, the letters Φ , Σ and the compendia are touched in with red. Punctuation stop $\cdot >$ is in red.

- A^r: *Ps.* CXVIII, 1 ($\Theta[\text{OYNI}]\Delta\Gamma[\text{OY}]\text{I}$) – 8;
 A^v: *Ps.* CXVIII, 9 – 17* (to $\dot{\text{M}}\text{ΠEΚBΩK OYOZ}$)
 B^r: *Ps.* CXVIII, 17* ($\text{E}\text{N}\text{E}\text{K}\text{C}\text{A}[\text{X}\text{I}]\text{I}$) – 24;
 B^v: *Ps.* CXVIII, 25 – 32
 C^r: *Ps.* CXVIII, 33 – 40;
 C^v: *Ps.* CXVIII, 41* ($[\text{E}]\text{X}\text{O}\text{I}$) – 48* (to $\lambda\text{I}\text{M}\text{E}\text{N}\text{P}\text{I}\text{T}\text{OY}$)
 D^r: *Ps.* CXVIII, 64* ($[\text{N}\text{E}\text{K}\text{M}\text{E}\text{O}\text{M}]\text{H}\text{I}$) – 70* (to $\Sigma\text{E}\text{N}[\text{ΠE}\text{K}\text{N}\text{O}\text{M}\text{O}\text{C}]\text{I}$)
 D^v: *Ps.* CXVIII, 71 – 78* (to $\Theta\text{P}\text{H}\text{I}$)
 E^r: *Ps.* CXIX, 7* ($\text{E}\text{O}\text{O}\text{P}\text{I}$) – CXX, 7* (to $\text{ΠE}\text{T}\text{Z}\text{O}\text{OY}$)
 E^v: *Ps.* CXX, 7* ($\text{N}[\text{I}\text{B}\text{E}\text{N}]\text{I}$) – CXXI, 6* (to $\text{T}\text{E}\text{Z}\text{I}\text{P}\text{H}\text{N}\text{H}\text{I}$)

Variant readings from Lagarde's text

Pss. CXVIII, 4. $\text{E}\text{N}\text{E}\text{K}\text{E}\text{N}\text{T}\text{O}\text{A}\text{H}\text{I}$ – $\dot{\text{N}}\text{T}\text{O}\text{A}\text{H}\text{I}$. The orthography $\dot{\text{N}}\text{T}\text{O}\text{A}\text{H}\text{I}$ is used everywhere in our fragments of this psalm, except in verse 69, where there is the reading $\text{E}\text{N}\text{T}\text{O}\text{A}\text{H}\text{I}$ | 7. $\text{P}\bar{\text{O}}\bar{\text{C}}$ om. | 17. $\dot{\text{M}}\text{ΠE}\text{K}\text{B}\text{O}\text{K}$ + $\text{OY}\text{O}\text{Z}$ | 31. $\lambda\text{I}\text{T}\text{O}\text{M}\text{T}$ – $\text{T}\text{O}\text{M}\text{T}$ | 32. $\Sigma\text{E}\text{N}$ | 21 | 37. $\text{M}\lambda^2$ prefix $\text{OY}\text{O}\text{Z}$ | 69. $\text{E}\text{I}\text{E}\text{S}\text{O}\text{T}\Sigma\text{E}\text{T}$ | $\text{N}\lambda\text{I}$ – | 70. $\lambda\text{I}\text{E}\text{P}$ | $\text{N}\lambda\text{I}$ – | 72. $\dot{\text{N}}\text{T}\text{E}\text{P}\text{O}\text{K}$ | $\dot{\text{N}}\text{P}\text{O}\text{K}$ | 76. $\text{E}\text{Z}\text{P}\text{H}\text{I}$ | $\text{E}\Sigma\text{P}\text{H}\text{I}$ | CXX, 2. $\text{Π}\text{I}\text{K}\lambda\text{Z}\text{I}$ | Π – | 4. $\dot{\text{N}}\text{N}\text{E}\text{C}$ – $\text{E}\text{N}\text{K}\text{O}\text{T}$ – $\dot{\text{N}}\text{K}\text{O}\text{T}$ | 5. $\text{C}\text{K}\text{E}\text{P}\text{H}\text{I}$ | $\text{C}\text{K}\text{E}\text{P}\text{I}$ | 6. $\dot{\text{N}}\text{N}\text{E}\text{C}\text{P}\text{O}\text{K}\text{Z}\text{K}$ – $\text{P}\text{O}\text{K}\text{Z}$.

2. NEW TESTAMENT

Bibl. 10

Gospel

XIVth cent. Coptic. One folio, the upper half of which is missing. Actual measurement: 17 × 21,5 cm. Actual lines per folio, recto, eleven, verso, sixteen. Large hand. The recto is the initial page of the Gospel according to St. Matthew. First two lines in large ornamented letters in yellow and red. Third and fourth lines in red. Fifth, sixth and seventh lines in black. Eighth, ninth and tenth lines in red. Eleventh line in black. Text has a border (3 cm. wide) with a plaited design in red, yellow and bluish-grey. The letters Φ , Σ , 2 are touched in with red. Punctuation stop $>$, $>\cdot$ in red.

Recto: *Matt.* I, 1* – 3*

Verso: *Matt.* I, 6* – 11

Variant readings from Horner's text¹

Matt. I, 1. ΝΤΕ] Ν- | 2. ΙΑΚΩΒ] ΙΑΑΚΩΒ | ΙΑΚΩΒ] ΙΑΑΚΩΒ | 9. ΕΖΕΚΙΑC] ΙΕΖΕΚΙΑC | 10. ΕΖΕΚΙΑC] [Ι]ΕΖΕΚΙΑC.

Bibl. 11**Gospel**

XVth cent. Coptic. One folio of which the vertical half is missing. Actual measurement: 32 × 20 cm. Lines per folio 26. Large hand. The letters Φ, Σ, 2 are touched in with red. Polished paper. Punctuation stop · > · in red.

Recto: *Lk.* III, 26* - 36*

Verso: *Lk.* III, 37* - IV, 6

Variant readings from Horner's text

Lk. III, 26. ΦΑΧΜΕΙΝ] - ΣΕΜΕΙΝ | 27. ΦΑΙΩΝΑΗ] - ΙΩΑΝΝΑ + lac. | ΦΑΡΗΣΑ] - ΡΗΖΑ | 28. ΦΑΚΩCΑΜ] - ΚΟCΑΜ | ΦΑΑΛΜΑΑΑΜ] - ΕΑΜΑΑΑ + l. | 29. ΦΑΕΛΕΖΕΡ] - ΕΛΙΕΖΕΡ | 30. ΦΑCΙΜΕΩΗ] - CΥΜΕΩΗ | ΦΑΙΩΝΑΜ] - ΙΩΝΑΗ | 37. ΦΑΚΑΙΝΑΜ] - ΚΑΙΝΑΗ | IV, 4. ΔΗ] + [ΕΒΙΑ ΕCΑΧ]Ι ΗΙΒΕΝ ΕΘΗΗΟΥ ΕΒΟΛ ΣΕΗΡΩC ΜΦ† added by a later hand. For this addition, cf. Horner, *op. cit.*, vol. II, pp. 46-47.

Bibl. 12**Gospels**

XIIIth-XIVth cent. Coptic. Twenty folios. Measurements: fol. 27,5 × 20 cm., text 20,5 × 13-13,5 cm. Lines per fol. 20. Large hand. Black ink. On the upper margin of Fols. A-J there is written in black ΕΚ Τ[ΟΥ] ΚΑΤ[Α] ΛΟΥΚΑΝ, and on that of Fols. L, M, O, Q, R, ΕΚ Τ[ΟΥ] ΚΑΤ[Α] ΙΩΑΝΝΗΝ. On the upper margin of the verso of Fols. P, S, T there is written in black on either side of an ornament in red and yellow: (Fol. P) ΙΥ ΧΥ; (Fol. S) ΥC ΘC; (Fol. T) ΠC ΙHC. Fol. S^v and Fol. T^r both have on the upper margin the quire numeral ΙΖ (17). Fol. S^v inner corner, Fol. T^v outer corner. These two folios are possibly not from the same *MS.* However, apart from their contents, they are identical in every respect, and, moreover, the number of folios which would be required for the text between *Jh.* IX, 17 and *Jh.* XI, 25, is that indicated by the pagination of these two folios. The following folios are paginated: A^v Γ (3), B^v Ε (5), C^v Ε (6) very faint traces, D^v Ζ (7), E^v ΚΑ (21), F^v ΚΕ (26), G^v ΠΓ (83), H^v ΠΑ (84), I^v ΘΒ (92), J^v ΘΓ (93), L^v ΠΚΕ (126), M^v ΠΚΘ (129), O^v ΠΛΖ (137), P^v ΠΛΗ (138), Q^v ΠΜΑ (141), R^v ΠΝΕ (156), S^v ΠΝΘ (159), T^v ΠΞΗ (168). Fols. C, H, and R are upper halves of a folio. Inner upper corner of Fol. E is missing. Outer lower part of Fol. I is missing. Fol. J is part of the upper half of a folio. Fol. K is a fragment. The inner vertical half of Fol. L is missing. In Fol. M the lower, outer vertical half of the folio is missing. Fol. N is part of the lower half of a folio. From the description, contents (fol. = *Jh.* IV, 12-23; fragment = *Lk.* XX, 47-XXI, 9), pagination (numeral of the fol. = ΠΛΓ (133), and provenance Scetis, it is clear that the folio and fragment No 63 described by L. Th. Lefort in *Le Muséon*, t. LIII, pp. 65-66, come from the same *MS.* as our folios. In the margin of the folios section numerals are indicated in red and in black. Paragraph capitals, the letters Φ, Σ, the compendia and numerals are touched in with red. First lines of sections in red. Punctuation stop >, · > · is in red.

¹ G. W. Horner, *The Coptic Version of the New Testament in the Northern Dialect, otherwise called Memphitic and Bohairic*, London, 1898-1905.

- Ar: Lk. I, 17* ([ΕΣΕΒ]ΤΕ) – 21* (to ἸΖΑΧΑΡΙΑΣ);
 Av: Lk. I, 21* (ΟΥΟΣ) – 26* (to ΑΥΟΥ[ΩΡΠ]);
 Br: Lk. I, 36* (ΕΡΟΣ) – 42* (to ΝΙΖΙΟΜΙ);
 Bv: Lk. I, 42* (ΟΥΟΣ) – 49* (to ἸΧΕ[ΦΗ]);
 Cr: Lk. I, 49* (ἸΧΕ[ΦΗ]) – 53* (to ΑΦΟΥΟΡ[ΠΟΥ]);
 Cv: Lk. I, 57* ([ΕΛΙΣΑ]ΒΕΤ) – 60 (to ΙΩΑΝ[ΝΗΣ]);
 Dr: Lk. I, 63* (ΤΗΡΟΥ) – 69;
 Dv: Lk. I, 70–78 (to ΦΗΛΙ);
 Er: Lk. IV, 40* ([ἸΡ]Η[Τ]) – 43* (to ΝΙ[ΚΕΒΑΚΙ]);
 Ev: Lk. IV, 43* ([ΝΙ]ΚΕΒΑΚΙ) – v, 4* (to ἸΝΕΤΕΝΩΝΗΟΥ);
 Fr: Lk. VI, 1* (ΟΥΟΣ²) – 8* (to ΕΤΟΥΣΥΝΑΓΩ[ΓΗ]);
 Fv: Lk. VI, 8* ([ΕΤΟΥΣΥΝΑΓΩ]ΓΗ) – 10* (to ΑΦ[ΣΟΥΤΩΝΣ]);
 Gr: Lk. XVII, 8* (ΟΥΟΣ²) – 14* (ΝΩΤΕΝ);
 Gv: Lk. XVII, 14* (ΜΑΤΑΜΕ) – 20* (to ΟΥΜΕΤ[ΡΕΦ†2ΘΗΦ]);
 Hr: Lk. XVII, 20* ([ΟΥΜΕΤ]ΡΕΦ†2ΘΗΦ) – 23* (to ΝΩΤΕΝ²);
 Hv: Lk. XVII, 25* (ἸΧΕΤΑΙΓΕΝΕΑ) – 28* (to [Ν]ΑΥΣΩ);
 Ir: Lk. XIX, 26* ([ΠΕΤΕΝ]ΤΟΤΦ) – 31* (to ΠΕ[ΤΕΡΧΡΙΑ]);
 Iv: Lk. XIX, 31* ([ΠΕ]ΤΕΡΧΡΙΑ) – 38* (to ἸΧΕΠΟΥΡΟ);
 Jr: Lk. XIX, 38* (ΦΗ) – 41* (to [ΕΤΑΦ]ΣΩΝΤ);
 Jv: Lk. XIX, 44* (ἸΜΜΟ) – 47* (to ΟΥΟΣ);
 Kr: Lk. XXI, 3* ([ΤΗ]ΡΟΥ) – 5* (to [ΕΝΑ]ΝΕΥ);
 Kv: Lk. XXI, 8* (ΓΑΡ) – 10* (to ΝΩΟΥ);
 Lr: Jh. I, 51* ([Ε]ΠΕΣΗΤ) – II, 7* (to ΔΕ);
 Lv: Jh. II, 7* (ΝΩΟΥ) – 11* (to ΑΦ[ΟΥΩΝΣ]);
 Mr: Jh. III, 8* (ΟΥΟΣ¹) – 13* (to ΕΠΩ[Π]);
 Mv: Jh. III, 13* (ΕΒΗΛ) – 18* (to ΑΝ²);
 Nr: Jh. III, 30* (ΑΝΟΚ) – 32* (to ΕΤΑΦΣΟΘΜΕΦ);
 Nv: Jh. III, 35* ([Ἰ]ΠΩΗ[ΡΙ]) – IV, 1* (to ΕΣΟΤ);
 Or: Jh. V, 2* (ΟΥΚΟΛΥΜΒΗΘΡΑ) – 7;
 Ov: Jh. V, 8–14* (to ΜΕΝΕΝΣΑ);
 Pr: Jh. V, 14* (ΝΑΙ) – 19* (to ΠΕ[ΧΑΦ]);
 Pv: Jh. V, 19* ([ΠΕ]ΧΑΦ) – 23* (to ΝΙΒΕΝ);
 Qr: Jh. V, 43–47;
 Qv: Jh. VI, 1–6;
 Rr: Jh. VI, 50* ([ΕΘ]ΝΗΟΥ) – 52* (to Ἰ[ΤΕΦΣΑΡΣ]);
 Rv: Jh. VI, 53* (ΘΗΝΟΥ) – 57* (to ΟΥΟΣ²);
 Sr: Jh. IX, 9–14* (to ΠΕ ΕΤΑΦΘΑΜΙΟ);
 Sv: Jh. IX, 14* (ἸΠΙΟΜΙ) – 17;
 Tr: Jh. XI, 25–31* (to ἸΣΟΥΝ);
 Tv: Jh. XI, 31* (ΣΕΝ) – 36* (Α[ΝΑΥ]);

Variant readings from Horner's text

Lk. I, 20. ἸΦΜΑ] 6- | 21. ἸΣΟΥΝ] 6- | 22. ἸΣΟΥΝ] 6- | 24. ἸΑΒΟΤ] ΕΝ- |
 Lk. I, 39. ΕΠΙΑΝΤΩΟΥ] ΕΠΙΑΝΤΩΟΥ | 42. ΤΕΣΜΑΡΩΟΥΤ] ΤΕΣΜΑΡΩΟΥΤ.

The T is a paragraph capital in red, and the C is written above the line | 44. **Ν**ΤΕΠΕΛΑCΠΑCΜΟC] **Μ**ΠΕ- | 46. ΜΑΡΙΑΜ] + ΧΕ | 48. ΠΘΕΒΙΟ] - ΘΕΒΙΩ | 49. **Ν**ΖΑΗΜΕΘΗΩ†] - ΜΕΤ -.

Lk. I, 49. ΟΥΟ2] om. | 50. ΩΩΠΗ] ΩΟΠ | 58. ΕΤΕΜΚΩ†] ΕΤΜΠΚΩ† | 59. ΠΙΕ2ΟΟΥ] ΝΙ- (*sic*).

Lk. I, 64. ΟΥΩΗ] A blank space follows this word, but it is not sufficient for the words **Ν**†2Ο† **Ξ**ΕΝΟΥ2Ο† which do not occur in our text | ΟΥΟ2 ΝΑ9- CΑΧΙ — (65) **Μ**ΠΟΥΚΩ†] om. | 65. **Ν**ΝΑΙ] + CΑΧΙ | 66. ΗΕΜΑ9] + ΠΕ | 67. Ε9ΟΥΑΒ] ΕΘ- | 69. ΟΥΟ2] om. | ΝΑΗ] + ΕΒΟΛ | **Ν**ΔΛΥΙΔ] - ΔΔΔ | 72. ΟΥΟ2] om. | 76. ΟΥΟ2] om. | ΠΕΤ6ΟCΙ] ΦΗ ΕΤ- | **Μ**ΠΕΜΘΟ] om. | ΗΕ9ΜΩΙΤ] ΠΕ9- | 77. ΖΑΗΝΟΒΙ] ΝΕΝ-.

Lk. IV, 41. **Ν**9ΧΩ] ΕΝ- | 42. ΕΩΤΕΜΕΘΡΕ9ΩΕ] - ΘΡΕ9ΩΕ | 43. 2Ω†] 2ΩΤΙ | 44. ΟΥΟ2] om.

Lk. V, 1. ΓΕΝΗΗΖΑΡΕΘ] ΓΕΝΗΗCΑΡΕΘ | 2. ΝΑΥΡΩΞΙ] - ΡΟΞΙ | 3. Λ9ΟΛ9] + ΛΕ | **Ν**ΟΥΑΙ] Ε- | ΝΕΤΕΝΩΗΗΟΥ] **Ν**-.

Lk. VI, 5. **Μ**ΠΙCΑΒΒΑΤΟΝ] **Μ**ΠΙΚΕ- | 6. ΠΙΚΕCΑΒΒΑΤΟΝ] ΝΙ- | 7. ΠCΑΒΒΑΤΟΝ] ΠΙ-.

Lk. XVII, 9. **Ν**ΤΕ] **Μ**- | 12. Ε9ΗΑΩΕ] Λ9- | 14. ΕΥΩΕ] ΕΥΝΑ- | 18. ΕΦΑΙ] ΕΠΑΙ | 20. Λ9ΕΡΟΥΩ] - ΕΡΟΥ (*sic*) | 26. ΠΙΕ2ΟΟΥ] Ε2ΟΟΥ (*sic*) | **Μ**Φ†] - ΦΡΩΜΙ | 27. ΟΥΟ2¹] om.

Lk. XIX, 33. ΕΒΟΛ **Μ**ΠΙCΗΧ] transpose | 44. ΠΕΧΕΜΠΩΗΗ] ΠΕΧΗΗΠ-.

Jh. II, 7. **Ι**ΗC] + ΔΕ | 11. †ΓΑΛΙΛΕΑ] Τ-.

Jh. III, 8. ΚCΩΤΕΜ] ΔΚ- | Ε9ΗΛ] Λ9ΗΛ | 14. 2Ω†] 2ΩΤΙ | 16. 2ΩCΤΕ] 2ΩCΔΕ.

Jh. III, 36. ΩΝΞ] ΟΥ- Ι.

Jh. IV, 1. **Ν**ΧΕΝΙΦΑΡΙCΕCΟC] - ΦΑΡΙCΕCΩC | ΝΑ9] om.

Jh. V, 2. ΕΟΥΟΝ **Ν**ΤΑC] ΕΟΥΟΝΤΑC | ΟΥΟ2² — ΕΤΕΝΤΑ9] om. | 6. Ε9- **Ν**ΚΟΤ] - ΕΗΚΟΤ | ΟΥΗΗΩ] - ΝΙΩ† | 7. **Ν**ΤΕ9ΙΤ] - ΖΙΤΤ | 9. ΠCΑΒΒΑΤΟΝ] + ΔΕ | 10. **Μ**ΜΟC] + ΠΕ | 11. **Μ**ΠΕΚ6ΛΟΧ] + ΟΥΟ2 | 12. ΕΥΧΩ **Μ**ΜΟC] om. | 13. ΕΟΥΟΝ] ΕΟΗ (*sic*).

Jh. V, 15. ΟΥΝ] ΟΗ | 17. Ε†ΝΟΥ] - †ΟΥΝΟΥ | 18. ΧΕ²] om. | **Ν**2ΙCΟC] - 2ΥCΟC | 19. Λ9ΩΤΕΜΗΛΥ] ΛΥΩΤΕΜ- (*sic*) | 21. ΕΤΕ9ΟΥΑΩΟΥ] ΕΤΛ9- Δ corrected, it appears, to Ε | 22. Ε2ΛΙ] **Ν**- | Λ9ΤΗΗ9] - ΤΗΙΤΟΥ.

Jh. V, 44. ΤΕΤΕΝΚΩ†] **Ν**- | 45. ΜΩΥCΗC] + ΠΕ.

Jh. VI, 1. **Μ**ΦΙΟΜ]Ε- | ΤΙΒΕΡΙΔΑΔΟC] †ΒΕΡΙΔΑΔΟC | 6. Ε9ΕΡΠΙΡΑΖΙΝ] Λ9-.

Jh. VI, 55. **Ν**ΤΑΦΜΗ†] - ΜΗ (*sic*).

Jh. IX, 9. Λ9ΟΗ] 9- | 10. ΛΥΟΥΩΝ] ΛΟΥΩΝ | 11. ΠΙCΙΑΩΑΜ] - CΥΛΩΑΜ | 14. ΠΕΤΑ9ΘΑΜΙΟ] ΠΕ ΕΤ[Λ]9ΘΑΜΙΟ | 16. **Ν**ΟΥΕΒΟΛ] ΟΥ ΕΒΟΛ | 17. ΟΥΝ]ΟΝ.

Jh. XI, 26. ΤΕΝΑ2†] ΤΕΝΝΑ2† | 27. ΧΕ¹] + CΕ | 30. ΕΠ†ΜΙ] ΕΠΙ- | 2ΑΡΟ9] Ε2ΡΑ9 | 31. ΕΞΟΥΝ] **Ν**ΞΟΥΝ | 34. ΑΝΑΥ] ΛΥ- (*sic*) | 35. ΟΥΟ2] + **Ι**ΗC] | 36. **Μ**ΜΟC] + ΠΕ.

Bibl. 13

Gospels

XIIIth–XIVth cent. Twenty-one Folios. Coptic. Measurements: fol. 31,5 × 24,5 cm., text 25 × 17,5–18 cm. Lines per fol. 25–27. Large hand. Black ink. Fol. A has some lines missing in its lower third. Fol. B is the upper third of a folio. Fol. C has the upper inner corner missing and the lower outer margin damaged. Fol. D has the outer corner, the centre and the lower outer margin damaged. Fol. E has the upper inner corner damaged. Fols. F and J have the lower inner margin slightly damaged. Fol. G is the upper two-thirds of a folio with many lacunae. Fols. L and T have their inner vertical half missing. Fol. M has the upper part of the vertical half of the folio missing. Fol. N is the lower two-thirds of a folio with lacunae in the inner margin and at the top. Fols. O and P are fragments. Fol. Q is a triangular fragment from the inner middle part of a folio. Fol. U is a small fragment originally attached to the upper part of Fol. M. On the upper margin of the recto of the following folios there is written: D: ΜΑΤ[ΘΕΟΝ] in red and the initials ΙΥ ΧΥ in black on either side of an ornament in red and yellow; E and F: ΜΑΡ[ΚΟΝ] in black; K: ΛΟΥΚ-[ΑΝ] in black; S: ΙΩ[ΑΝΝΗΝ] in black. On the upper margin of Fol. E^v there are the remains of an ornament in red and yellow followed by the initials Ο ΘΣ. The following folios are paginated in the inner corner of the upper margin of the verso: F CΙΑ (214), G CKĒ (226), H CΞĒ (266), I CΞĪ (268), J CŌĀ (274), K TĪĒ (316), M TĀĒ (336), S ΥΞĪ (468), T ΥΨĒ (496). In the inner corner of the upper margin of Fol. D^r there is the quire numeral ̄Ε (6). On the outer margin of Fol. G^r there is the design of a large bird ornamented in yellow and red. Section capitals are ornamented in red and yellow. They are sometimes accompanied by Section numerals and liturgical directions. In the margin of the folios there are also Section numerals in red or in black, as well as ornamentations in red and yellow. From its description, contents (*Mk.* vii, 36–viii, 17), pagination numeral (̄Π = 180) and provenance (Nitria), the folio listed under No. 746 in Crum's *Catalogue of the Coptic Manuscripts in the British Museum*, probably belongs to the same MS. as the above folios. Paragraph capitals, the letters Φ, Ξ, the compendia and numerals are touched in with red. Punctuation stop ·>, ·> — is in red.

- A^r: *Matt.* ii, 1* ([CΑ]ΠΕΙΕΒΤ) – 9* (to ΝΩΟΥ);
 A^v: *Matt.* ii, 9* (ΟΥΟ2) – 15* (to [NH]ΡΩΔHC)
 B^r: *Matt.* iv, 3* (ΝΑ9) – 6* (to Ε9Ε2ΟΝ2ΕΝ);
 B^v: *Matt.* iv, 10* (ΠΕΚΝΟΥ†) — 14* (to [ΕΤΑ9]ΧΟ9)
 C^r: *Matt.* vi, 5* ([NNETEN]EP) – 12* (to ΕΤΕ[ΟΥΟΝ]);
 C^v: *Matt.* vi, 12* (NTAN) — 19* (to ΤΑΚΩΟΥ)
 D^r: *Matt.* xxi, 45 – xxii, 7;
 D^v: *Matt.* xxii, 8 – 15 (to ΝΟΥ[CΑΧΙ])
 E^r: *Mk.* iv, 17* (ΟΥΔΙΩΓΜΟC) – 24* (to ΞΕΝ);
 E^v: *Mk.* iv, 24* (ΠΩΙ) – 32* (to ΩΛΘΑ[ΜΙΕ])
 F^r: *Mk.* xiv, 13* ([N]ΤΕΝΩΕ) – 20* (to ΠΙΒ);
 F^v: *Mk.* xiv, 20* (ΦΗ) – 28
 G^r: *Mk.* xv, 41* (ΞΕΝ) – 46* (to [ΟΥΩΕ]ΝΤ[Ω]²)
 G^v: *Mk.* xvi, 1 – 7* (to [ΜΑ]ΩΕ)
 H^r: *Lk.* vi, 10 – 17* (to ΟΥΜΗΩ);
 H^v: *Lk.* vi, 17* (ΝΤΕ²) – 22
 I^r: *Lk.* vi, 23 – 30;
 I^v: *Lk.* vi, 31 – 37* (to ΕΡΩΤΕΝ)
 J^r: *Lk.* vii, 12* (ΟΥΟ²) – 19;

- J^v: Lk. vii, 20 – 25* (to Ε[ΝΔΥ])
 K^r: Lk. xii, 36* ([ΝΖΑΝ]ΡΩΜΙ) – 42* (to ΝΟΙΚΟΝΟΜΟΣ);
 K^v: Lk. xii, 42* (ΟΥΟ2) – 48* (to ΗΔ42)
 L^r: Lk. xiv, 8* ([ΜΜ]ΑΝΡΩΤΕΒ) – 14* (to ΗΔΚ2);
 L^v: Lk. xiv, 14* ([ΝΤΟΥ]ΩΒΙΩ) – 21* (to ΝΧΕΠΙ[ΝΕΒΗ])
 M^r: Lk. xvi, 11* ([ΠΙΔΔΙ]ΚΟΣ) – 17;
 M^v: Lk. xvi, 18 – 24* (to †ΜΟΚ2)
 N^r: Lk. xix, 11 – 14* (to ΜΜΟ42);
 N^v: Lk. xix, 17* ([ΖΑΗΚΟΥΧ]Ι) – 22
 O^r: Jh. iii, 8 – 11* (to ΕΡΟ4);
 O^v: Jh. iii, 16* ([ΜΕΝ]ΡΕ) – 19* (to ΧΕ)
 P^r: Jh. viii, 38 – 39 (to ΔΒ[ΡΑΔΜ]1);
 P^v: Jh. viii, 44* (ΝΤΕΠΕΤΕΝΩΤ2 — Ν[ΣΗΤ4])
 Q^r: Jh. ix, 15* ([Ν]ΘΟ4) – 17* (to [Ν]Θ[ΟΚ]);
 Q^v: Jh. ix, 21* (ΜΒ[Ο]Λ) – 24* (to [Π]Ε[ΧΩΟΥ])
 R^r: Jh. xi, 55 – xii, 3* (to Δ[ΠΗΗ]);
 R^v: Jh. xii, 3* (ΤΗΡ4) – 12* (to ΕΤΔΥ1)
 S^r: Jh. xiii, 18* ([ΕΤΑΙΟΤ]ΠΟΥ) – 26* (to ΧΕ);
 S^v: Jh. xiii, 26* (ΦΗ) – 33* (to †Χ11)
 T^r: Jh. xix, 12* (ΗΔ4ΚΩ†) – 17* (to ΗΔ44Δ1);
 T^v: Jh. xix, 17* (ΜΠΕ4ϞϞ) – 23* (ΝΗΜΑΤ[ΟΙ])
 U^{r-v}: Unidentified fragment

Variant readings from Horner's text

Matt. ii, 11. ΟΥΟ21] om. | 12. ΣΕΝ] ΕΒΟΛ ΖΙΤΕΝ | 14. Λ461 — ΝΧΩΡ2]
 ΝΧΩΡ2 Λ461 ΜΠ[ΑΛΟΥ] ΝΕΜ ΤΕ4ΜΑΥ | iv, 10. ΠΕΤΕΚΕΩΕΜΩΗΤ4] ΠΕ
 ΕΤΕΚΩΔΑΜ + lacuna | vi, 8. ΕΤΕΤΕΝΕΡΧΡΙΑ] ΕΤΕΤΕΝΕΡ ΝΧΡΙΑ | 12. ΠΕΤΕ-
 ΡΟΗ] ΗΗ ΕΤΕΡΟΝ | 15. ΝΗΡΩΜΙ] + ΝΠΟΥΠΑΡΑΗΤΩΜΑ | ΕΒΟΛ ΔΗ] trans-
 pose. ΔΗ above the line | 16. ΝΗΕΤΕΝΕΡ] ΜΠΕΡ- | xxi, 45. ΝΧΕΙΑΡΧΙΕΡΕΥΣ] –
 ΑΡΧΗΕΡΕΥΣ | xxii, 3. ΟΥΟ22] om. | 4. Λ4ΟΥΩΡΠ] [Δ]4ΤΑΟΥΟ | ΝΖΑΝΕΒΙΑΙΚ]
 ΝΖΑΗΚΕ- | 5. ΕΤΔΥΕΡΑΜΕΛΕΣ] ΔΥ- | 7. ΟΥΟ21] om. | ΟΥΟ22] om. | 8. ΗΔΥ-
 ΜΠΩΔ] – ΕΜΠΩΔ | 11. ΕΘΡΩΤΕΒ] ΕΓΡΟΤΕΒ | 12. ΟΥΟ2] om. | ΤΟΙ] ΤΩ1,
 an O added above the Ω | 13. ΕΤΔ] ΕΤΕ | ΠΣΘΕΡΤΕΡ] ΠΙ-.

Mark iv, 17. ΩΔΥΕΡΣΚΑΝΔΑΛΙΖΕΣΘΕ] [Ω]ΔΥΧΑΤΟΤΟΥ ΕΒΟΛ | 18. ΖΑΗΚΕ-
 ΟΥΟΗ ΝΕ ΗΗ] ΗΑΙ ΝΕ ΗΚΕΧΩΟΥΜΙ | ΖΙΧΕΗ] [ΣΕ]Ν | 19. ΠΙΡΩΟΥΩ] ΜΙ-
 ΜΠΕΠΘΥΜΙΑ] †- | ΟΥΟ2 ΩΔ4ΕΡΑΤΟΥΤΑ2] 4ΟΙ ΝΑΤΟΥΤΑ2 | 20. ΖΙΧΕΗ]
 ΕΧΕΗ] ΗΗ ΕΤΔΥΩΑΝΣΩΤΕΜ] ΗΑΙ ΝΕ ΗΗ ΕΤΔΥΣΩΤΕΜ | ΩΔΥΩΠ4] ΟΥΟ2
 ΛΥΩΠ4 | ΩΔΥ†ΟΥΤΑ2] ΛΥ- | ΝΧ] ΜΕΝ Λ4†Χ | ΟΥΑΙ ΝΧ] ΚΕΟΥΑΙ ΔΕ
 Λ4†Χ | ΟΥΑΙ ΝΡ] ΚΕΟΥΑΙ ΔΕ Λ4†Ρ | 21. ΠΜΕΝΤ] ΟΥΜΕΝΤ ΙΕ ΣΛΟΥΩΠΙ |
 ΟΥΧΙ] ΜΗ | ΖΗΑ] + ΔΗ | 22. ΟΥ ΓΑΡ] om. | Λ4ΩΤΕΜΟΥΩΝ2] ΓΑΡ ΕΒΗΛ
 ΝΤΕΟΟΥΩΝ2] ΜΠΛ4ΩΩΠΙ — Ε4ΟΥΩΝ2] ΜΠΑΡΕΦΗ ΕΤΧΗΠ ΩΠΙ Ε42ΗΠ
 ΑΛΛΑ ΧΕ ΝΤΕ4Ι ΕΦΟΥΩΠΙ | 23. ΠΕΤΕΟΟΥΟΗ] ΦΗ ΕΤΕΟΟΥΟΗ | ΟΥΜΑΩΧ]
 ΜΑΩΧ | 24. ΠΕΤΕΤΕΝΣΩΤΕΜ] ΠΕ ΕΤΕΤΕΝ- | ΝΩΤΕΝ2] + ΕΡΟ4 | 25. ΝΤΑ4]

ΤΑΘ | ΕΥΕ†] ΨΑΥ- | ΟΥΟ²] om. | ΨΑΥΟΛΘ] ΕΥΕ- | 26. ἸΜΟC] + ΗΩΟΥ | ΕΦΖΙΟΥΓΙ] ΕΨΩΠ ἸΤΕΦCΙ† | 27. ἸΤΕΦἸΚΟΤ] – ΕΝΚΟΤ | ΨΑΥΤΩΝΘ] ἸΤΕΦ- | ἸΦΕΜΙ] ΕΦ- | 28. ΨΑΡΕ] prefix ΧΕΟΥΗ ΓΑΡ | ἸΟΥCΙΜ] ΜΕΝ ΨΑΦΕΡCΙΜ | ΟΥΞΕΜC] ΨΑΦΕΡΞΕΜC | ΨΑΦΜΟΞ – ΠΙΞΕΜC] ΨΑΦΕΡCΟΥΟ ΕΦΧΗΚ ΕΒΟΛ ΞΕΝΠΙΞΕΜC | 29. ΛΦΨΑΗΦΟΞ] ἸΤΕΦ- | ἸΠΠΙΟCΞ] probably ἸΠΕΦ- | 31. ΘΗ ΕΤΑΥΨΑΝCΑΤC] ΖΟΤΑΗ ΕΨΩΠ ἸΤΟΥCΑΤC | ΕΧΕΝ] ΖΙΧΕΝ | ΕΟΥΚΟΥΧΙ ΤΕ] ΕCΨΩΜ. An O written above the Ψ | ΗΗ] om. | ΠΙΚΑΞΙ] Π- | 32. ΕΞΡΗ] ΕΠΨΩΙ | ΨΑCΙΡΙ] – ΘΑ[ΜΙΕ].

Mk. xiv, 13. ΜΟΨΙ] prefix ΟΥΟΞ | 14. ΗΑΦ] om. | ΠΜΑἸἸΤΟΝ] ΠΑΜΑΝΕΜΤΟΝ | 16. ΕΤΑΥΓΙ] ΕΤ added in the margin | ἸΧΕΝCΦΜΑΘΗΤΗC] ἸΧΕΝΙ- | 19. ΜΗΤΙ] ΜΗ† | 20. ΕΤΑΦCΕΠ] a Π added above a Β | 21. ἸΦΡΩΜΙ] ΦΡΩΜΙ | ΠΕ] added above line by a later hand | 22. ΕΡΟΦ] om. | 23. ΕΤΑΦΘΙ] prefix ΟΥΟΞ | 24. ΝΤΕ²] Ἰ- | 25. ἸΒΕΡΙ] prefix ΕΦΟΙ | 26. ΟΥΟΞ] In the ornamented O¹ there is written ΛΧΠἸ ἸΠΠΙΕΧΩΡ[2]Ἰ. ‘3rd Hour of the night of the Sixth’. This is a liturgical direction, since the pericope *Mk.* xiv, 26–31 is read at the 3rd Hour of the Eve of Good Friday | ΕΤΑΥCΜΟΥ] ΕΤΑΦ- | ΑΥΓΙ] ΛΦ- | 27. ἸΠΠΜΑΝΕCΨΩΟΥ] Ε- | ἸCΕΧΩΡ] CΕΗΑ- | 28. ΑΛΛΑ] ΟΥΟΞ | xv, 42. ΤΕ] Δ[Ε] | ἸΠCΑΒΕΑΤΟΝ] – ΠΙ- | 43. ΦΑΙ] + ΔΕ | ΕΤΕ] om. | ΛΦΨΕ] + ΗΑΦ | ἸΠCΩΜΑ] ἸΠΙ- | 44. ΕΠΙΕΚΑΤΟΝΤΑΡΧΟC] [ΕΠΙΚΥ]ΠΤΗΡΙΟΝ | xvi, 1. ΑΥΨΕ ΝΩΟΥ] added in the margin by another hand | 6. ΠΕΤΕΤΕΝΚΩ†] ΠΕ ΕΤΕΤΕΝ-

Lk. vi, 10. ΤΗΡΟΥ] added by a later hand above the line | CΟΥΤΕΝ] an Ε added by a later hand above an Ω | 11. ΗΑΥCΑΧΙ ΗΕΜ] ΗΕΧΩΟΥ Ἰ- | 12. ΗΙΕΞΟΥ] ΗΑΙ- | ἸΨΡΩΙC] + ΠΕ | 13. ΛΦCΩΤΠ ΕΒΟΛ ἸΞΗΤΟΥ ἸἸἸ] ΛΦCΩΤΠ ἸἸἸ ΕΒΟΛ ἸΞΗΤΟΥ | 14. ΕΤΟΥΜΟΥ† ΕΡΟΦ] ΕΤΑΥ†ΡΕΝΦ | ΦΙΛΗΠΟC] prefix ΝΕΜ | 16. ΠΙCΚΑΡΙΩΤΗC] + ΦΗ ΕΤΑΦΨΩΠ ἸΠΡΟΤΟΔΗC | 17. †ΠΑΡΑΛΙΟC] – ΠΑΡΑΛΙΑ | ΤΥΡΟC] ἸΤΕ- | 18. ἸΧΕΝἸἸἸ] ἸΧ added by a later hand above the line | ΛΦΕΡΦΑΞΡΙ] ΗΑΦ- | ΧΕΟΥΗ] + ΓΑΡ | ἸΜΟΦ] + ΠΕ | 20. ΕΠΕΦΜΑΘΗΤΗC] ΟΥΒΕ- | 22. ἸΤΟΥΟΥΕΤ] – ΟΥΕΤΕΒ, ΟΥ above the line | 23. ΓΑΡ²] + ΟΗ | 24. ΞΑ] s. l. by another hand | ΠΡΑΜΑΟ] – ΡΑΜΑΟΙ | 25. ΤΕΤΕΝΝΑΞΚΟ] ΤΕΤΕ- (*sic*) | ΤΕΤΕΝΝΑΡΙΜΙ] ἸΤΕΤΕΠΡΙΜΙ. A ΗΑ is added, however, s. l. by another hand | 27. ΑΡΙ] prefix ΟΥΟΞ | 30. ΔΕ] om. | ΕΘΗΔΕΡΕΤΗ] ΕΤΕΡΕΤΗ | ΟΥΟΞ] om. | ΝΕΤΕΝΟΥΚ] ΗΗ ΕΤΕΝΟΥΚ | 31. ἸΤΟΥΓΙΡΙ] prefix ΖΗΑ | 32. ΗΙΚΕΡΕΦΕΡΝΟΒΙ] ΗΠΕΦ- | 33. ΗΕΜΩΤΕΝ] ΝΩΤΕΝ | ΗΙΚΕΡΕΦΕΡΝΟΒΙ] + ΨΩΟΥ | 34. ΑΡΕΤΕΝΨΑΗΕΡΑΛΗΙΖΗ] ΑΡCΤΕΝΗΑΕΡ- | 35. ΟΥΟΞ³] om. | ΕΗΑΨΩΦ] ΕΗΑΨΟΦ. An Ω, however, is added above the O by another hand | ἸΠΕΤCΟCΙ] ἸΦΗ ΕΤ- | ΠΕ] om. | 37. ΟΥΟΞ¹] om.

Lk. vii, 12. ΠΕ²] om. | 14. ΛΦΙ] ΕΤ- | ἸΘΟΚ] ΧΕ- | 16. ἸΟΥΟΝ] probably ΝΕΜΟΥΟΝ | ἸΦ†] + ΠΕ | ΟΥΗΨ†] Λ- | ΛΦΤΩΝΦ] ΤΩΝΦ | ΟΥΟΞ²] om. | 17. ἸΧΕΠΙCΑΧΙ] ἸΧΕΠΑΙ- | 18. ΗΕΦΜΑΘΗΤΗC] + ἸΧΕΙΩΔΗΝΗC | ἸΘΟΚ ΗΕΘΗΝΟΥ] ἸΘΟΚ ΠΕ [Φ]Η ΕΘΗΝΟΥ | 20. ΞΑΡΟΦ] ΞΑΡΩΦ. An O written above the Ω | ἸΤΕΝΧΟΥΨΤ] Τ[Ε]Η- | 21. ΟΥΗΗΨ] ΞΑΗ- | ἸΒΕΛΛΕ] – ΒΕΛΛΕΥ | 22. ΜΑΤΑΜΕ] ΑΜΑΤΑΜΕ | ΕΤΕΤΕΝΝΑΥ] ΕΤΑΡΕΤΕΝ- | 23. ΟΥΟΞ] om. | 24. ΕΠΨΑΦΕ] ΖΙ-

Lk. xii, 36. ἸΣΕΛΟΥΩΝ] ἸΤΟΥΟΥΩΝ | 37. ΕΤΑΨΩΑΝΙ] ΕΤΕΛΑ- | ΟΥΟΥ²] om. | 38. †ΜΑΣΝΟΥ†] - ΜΑΣ Β† | †ΜΑΣ Γ†] †ΜΑΣ Γ | 39. ΕΝΑΡΕ] ΝΑΡΕ | ΠΙΝΕΒΗ] - ΝΗΒΗ | ΕΜΙ] + ΠΕ | ΑΝΠΕ] om. ΠΕ | 40. ΕΤΕΤΕΝΣΩΟΥΝ ἸΜΜΟΣ] ΕΤΕΤΕΝΜΕΥΙ ΕΡΟΣ | 41. ΔΕ] + ΝΑΨ | ΑΚΧΩ²] ΕΚ- | 42. ΠΙΠΙΣΤΟΣ] ΠΙ¹ added above the line | 43. ΕΤΑΨΩΑΝΙ] ΕΤΕΛΑ- | ΝΕΨΥΠΑΡΧΟΝΤΑ] - ΨΥΠΑΡΧΟΝΤΑ | 45. ἸΧΕΠΙΒΩΚ] + ΕΤΨΟΥ added by a later hand | ἸΝΙΒΩΚ] added above the line by a later hand | ΝΙΒΩΚΙ] ¹ added by a later hand | ἸΤΕΨΟΥΩΜ] + ΔΕ | 46. ΨΝΑΙ] + ΔΕ | ΕΤΕΨΟΜΟΣ] ΕΤΕΝΨΟΜΟΣ | ΨΕΝ²] om. | ΕΤΕΨΩΟΥΝ] ΕΤΕΝΨΩΟΥΝ | ΝΑΧΑΣ] ΨΝΑ- | 47. ΟΥΟΥ²] ἸΠΕΨΙΡΙ] ΟΥΔΕ ΕΤΕἸΠΕΨΙΡΙ | 48. ΔΕ¹] om. | ΟΥΟΥΝ] + ΔΕ.

Lk. xiv, 9. ΟΥΟΥ²] om. | ΤΟΤΕ] prefix ΟΥΟΥ² | 10. ἸΠΙΨΔΕ] ΕΠΙΜΑ ἸΨΔΕ | 12. ΝΕΚΨΥΓΓΕΝΗΣ] - ΨΥΝΓΕΝΗΣ | ΟΥΟΥ²] probably omitted | 14. †ΑΝΑΣΤΑΣΙΣ] The words which follow are almost illegible, but they are more than is required for ἸΤΕΝΙΘΜΗ | 15. ΕΨΡΟΤΕΒ] - ΡΩΤΕΒ | ΠΕΧΑΨ] + probably ΝΑΨ | 16. ΝΑΨ] Another hand has added ΩΟΥ above Α | 17. ΟΥΟΥ²] probably omitted | 18. ΑΨΧΟΣ] + ΝΑΨ | ΑΝΑΓΚΗ] prefix ΟΥ | 19. ΟΥΟΥ²] om. | ΚΕΟΥΑΙ] + ΔΕ | ΟΥΟΥ²] om. | †ΝΗΟΥ] prefix Ἰ | 20. Ἰ†ΝΑΙ] Ἰ†ΝΑΨΕ.

Lk. xvi, 11. ΜΑΜΩΝΑ] Ἰ- | 12. ΕΘΝΑΨΤΗΨ] ΠΕΘ- | 13. ἸΕΡΒΩΚ] Ε- | 17. ΟΥΚΕΡΕΑ] - ΨΩΛ. An Ο added above the Ψ | 18. ΕΤΨΙΟΥΨ] ΕΘΝΑ- | 20. ΕΨΨΩΟΥΨ] ΝΑΨ- | 22. ἸΧΕΠΙΡΑΜΑΟ] ἸΧΕΠΙΚΕ- | 23. ΟΥΟΥ²] ΝΕΜ | 24. ΟΥΟΥ²] om. | ἸΘΟΥ] + ΔΕ.

Lk. xix, 11. ΕΥΨΩΤΕΜ] ΕΤ + lac. | ΟΥΠΑΡΑΒΟΛΗ] + ΝΩΟΥ | 12. ΧΕ] Of the word which precedes only Ψ remains. Read? ΝΩΟΥ | ΕΨΙ] + ΝΑΨ | 13. ΕΨΧΩ ἸΜΜΟΣ] ΟΥΟΥ² ΠΕΧΑΨ ΝΩΟΥ | 18. ΑΨΕΡ] ΕΡ | 19. ἸΒΑΚΙ] Ἰ- | 21. ΝΑΙΕΡΨΟ†] + ΓΑΡ ΠΕ | ΠΕ] a lacuna, but ΠΕ is almost certainly omitted | 22. ΠΕΧΑΨ] + ΔΕ.

Jh. iii, 10. ΟΥΟΥ²] om.

Jh. viii, 38. ΟΥΝ] traces of ΟΥΝ s. l. | ΑΝΟΚ] om. | ΟΥΟΥ²] om. | ἸΘΩΤΕΝ] + ΨΩΤΕΝ | 39. ΠΕΝΙΩΤ] + ΠΕ s. l. in another hand | 44. ΟΥΡΕΨΨΑΤΕΒΡΩΜΙ] ΟΥΨΑΤΕΒ- | ἸΠΕΨΟΥΨ] ἸΠΑΨ-.

Jh. ix, 15. ΕΧΕΝ] ΨΙΧΕΝ | ΑΙΝΑΨ] prefix ΟΥΟΥ².

Jh. xi, 55. ΝΑΨΨΕΝΤ] an Ε added by a later hand above an Ψ | 56. ΠΕΤΕΤΕΝΜΕΥΨ] ΠΕ ΕΤΕΤΕΝ- | 57. ΕΝΤΟΛΗ] + ΔΕ | ἸΧΕΝΙΑΡΧΙΕΡΕΨΣ] - ΑΡΧΗΕΡΕΨΣ | xii, 1. ΟΥΝ] ΔΕ | 2. ΟΥΔΙΠΝΟΝ] + ΟΥΝ | ΟΥΟΥ²] om. | ΜΑΡΘΑ] + ΔΕ added above the line by a later hand | ΝΕ] om. | ΕΨΡΟΤΕΒ] ΕΤΡΩΤΕΒ | 3. ΑΨΨΙ] ΕΤ- | ΟΥΟΥ²] om. | ΑΨΨΟΤΟΥ] + ΕΒΟΛ | ἸΠΨΩΨ] ΨΕΝ- | Α ΠΙΗ ΔΕ] Α visible, then a lacuna with space apparently only for ΠΙΗ. The first word on the verso of the folio is ΤΙΡΨ | 4. ΠΕ] + ΣΙΜΩΝ | ΠΙΣΚΑΡΙΨΤΗΣ] an ι added by a later hand after ¹ | 6. ΣΕΡΜΕΛΙ] - ΜΕΛΙ | ΟΥΟΥ²] om. | ΠΙΓΛΩΨΟΚΟΜΟΝ] - ΓΛΩΨΟΓΟΜΟΝ | ΕΨΑΨΨΙΤΟΥ] ΕΨΑΨ- | ἸΜΨΩΟΥ] + ΠΕ | 9. ΔΕ] ΟΥΝ | ἸΤΟΥΝΑΨ] ἸΨΕ- | 10. ἸΧΕΝΙΑΡΧΙΕΡΕΨΣ] - ΑΡΧΗΕΡΕΨΣ | 11. ΠΕ] om. |

XIII, 19. ἸΤΕΤΕΝΝΑΣΤ] ΤΕΤΕΝ- | 21. ΟΥΟ²] om. | ΠΕΘΝΑΤΗΓ] ΠΕ
 ΘΩΝΑ- | 22. ΠΕ ΕΝΟΥΕΡΗΟΥ] ΟΥΒΕΝΟΥΕΡΗΟΥ | ΛΥΧΕ ΕΡΕ] ΛΥΧΕΡΕ | 23.
 ΝΑΥΡΟΤΕΒ] - ΡΩΤΕΒ | 24. ΛΥΧΕ ΕΡΕ] ΛΥΧΕΡΕ | 25. ΔΕ] ΟΥΝ | ΕΣΡΗ] om. |
 26. ΠΑΩΜ¹] An Ω added above the original O by another hand | ΠΑΩΜ²]
 An Ω added above the original O by another hand | 27. ΠΑΩΜ] - ΛΟΜ |
 ΛΥΩΕ] prefix ΤΟΤΕ | 28. ΕΘΡΟΤΕΒ] ΕΤΡΩΤΕΒ | 29. ΠΙΓΛΩΣΟΚΟΜΟΝ] -
 ΓΛΩΣΟΚΟΜΟΝ | ΕΤΕΝΝΑΕΡΧΡΙΑ] ΕΤΕΝΕΡΝΧΡΙΑ [ΝΟΥΕΝΧΑΙ] - ἸΧΑΙ | 30.
 ἸΠΠΑΩΜ] - ΛΟΜ | ΕΧΩΡ²] ΟΥ- | 31. ἸΣΗΓΓ] prefix ἸΣΡΗ | 32. ἸΣΡΗ]
 ἸΣΡΗ | 33. ΝΑΩΗΡ] In the ornamented N there is written [Δ]ΧΠΔ ἸΠΠ[Ε]
 ΧΩΡ² Ε '1st Hour of the night of the Sixth'. A liturgical direction, since the
 pericope *Jh.* XIII, 33-end is read at the 1st Hour of the Eve of Good Friday |
 ΕΤ] Ε† | XIX, 12. ἸΟΥΡΟ] ἸΟΥΟΥΡΟ. ΟΥ¹ is added s.l. | ΕΥ†] ΛΥ- |
 13. ΠΙΘΟΣΤΡΩΤΟΝ] - [ΜΙΘΟΣΤΡ]ΟΤΟΝ. An Ω is added above O² | 15.
 ἸΤΑΕΩ] ΧΕἸΤΑΑΩ | ἸΧΕΝΙΑΡΧΙΕΡΕΥΣ] - ΑΡΧΗ[ΕΡΕΥΣ] | 16. ἸΗἸ²] +
 [ΟΥΟ² ΛΥΕ]ΝΥ ΕΒΟΛ is added s.l. by another hand | 17. ΕΥΥΑΙ] ΝΑΥ- ἸΠΠΕ-
 ΣΤΑΥΡΟΣ] - cfc | 19. ΧΕ¹] om. | ΠΙΣΤΑΥΡΟΣ] - cfc | 20. ἸΠΠΙΤΙΛΟΣ] -
 ΠΑΙΤΥΤΑΟΣ | ΝΑΥΣΕΝΤ] Ε- ἸΝΤΟΙ] + [ΟΥ]ΤΟΙ ΕΦΟΥΑΙ ἸΝΙΜΑΤ[ΟΙ].

Bibl. 14

Gospel

XIVth cent. Sixteen Folios. Coptic. Measurements: fol. 26 × 17,5 cm., text 18,5 × 12 cm.
 Lines per fol. 20-21. Large, regular hand. Black ink. The upper half of Fols. A and K is
 missing. Fols. B and E are much perforated. The first line of Fol. C and the upper outer
 corner of Fol. G are missing. The upper and lower margins of Fol. D are damaged. Fol. I
 is the upper half of a folio. Fol. J is the upper inner corner of a folio. The outer lower half
 of Fols. K and L is missing. Fols. N and P are fragmentary. Fol. O has a small lacuna in
 the upper part. On the upper margin of the folios there is written in bright red: (recto)
 ΚΑΤΑ ΜΑΤΘΕΟΝ, (verso) ΕΥΑΓΓΕΛΙΟΝ. The following folios are paginated in the outer
 corner of the upper margin of the verso: E ἸΗ (18), F Ἰ (50), K ΠΕ (85), L ΠΕ (86), M Ἰ
 (90), N ἸΖ (97), O ΠΔ (101). Fol. Or has also the pagination numeral ΠΔ (101) in the outer
 corner of the upper margin. The following folios have a quire numeral in the inner corner
 of the upper margin: F^v Ε (5), M^v Θ (9), Or ἸΑ (11). In the centre of the upper margin of
 Fols. F^v and M^v there is an ornament in bright red and green, between the initials ἸΗἸ
 ΠΧἸ, and in the centre of that of Fol. Or there is an ornament in bright red and grey,
 between the words ΝΑΙ Ν[ΔΗ]. On the outer margin of Fol. B^r there is the design of a bird
 touched in with bright red. The first line of Sections is in bright red. Paragraph capitals,
 the letters Φ, Σ, the compendia and numerals are touched in with bright red. Punctuation
 stop ·>· is in bright red.

- Ar: *Matt.* I, 12* ([ΙΕ]ΧΟΝΙΑΣ) - 16* (to ΔΕ);
 Av: *Matt.* I, 17* (ΟΥΟ²) - 20* (to ἸΤΕ)
 Br: *Matt.* IV, 20* (ΛΥΧΩ) - 24* (to ΣΕΝ¹);
 Bv: *Matt.* IV, 24* (ΣΕΝ¹) - v, 3* (to ἸΠΠ[ΠἸΔ])
 Cr: *Matt.* v, 14* (ΟΥΒΑΚΙ) - 18* (to ΟΥΙΩΤΑ);
 Cv: *Matt.* v, 18* (ΣΕΝ) - 21* (to ΛΥΧΟΣ)
 Dr: *Matt.* v, 21* ([ἸΝΝΕΚΣΩ]ΤΕΒ) - 23* (to ΟΥ[ΤΩΚ]);
 Dv: *Matt.* v, 24* (ἸΠΠΙΑΝΕΡΩΟΥΩ) - 28* (to ΝΩΤΕΝ)

- E^r: *Matt.* v, 36 – 40* (to ΠΕΚ[ΕΡΩΩΝΗ]);
 E^v: *Matt.* v, 40* ([ΠΕΚ]ΕΡΩΩΝΗ) – 45* (to Π[ΘΜΗ]);
 F^r: *Matt.* xii, 39* (ϞϞΩ†) – 42* (to ἸΠΚΑ21);
 F^v: *Matt.* xii, 42* (ΕΩΤΕΜ) – 45* (to ΠΙΡΩ[ΜΙ]);
 G^r: *Matt.* xii, 45* ([Ε]ΝΕϞ20[ΥΛ†]) – 49;
 G^v: *Matt.* xii, 50* ([ΝΙ]ΦΗ[ΟΥ1]) – xiii, 4* (to ΕΚΚΕΝ)
 H^r: *Matt.* xvii, 17* (ΩΛΟΗΛΥ2) – 21* (to ἸΠΛΙ[ΤΩΟΥ]);
 H^v: *Matt.* xvii, 21* ([ἸΠΛΙ]ΤΩΟΥ) – 25* (to ΕϞΧΩ)
 I^r: *Matt.* xviii, 6 – 7* (to ΟΥ[ΟΙ]);
 I^v: *Matt.* xviii, 8* ([ΕΟ]ΥΟΝ) – 9
 J^r: *Matt.* xviii, 12* ([ΛΡΕ]ΩΔΗ — ἸΠΠΕϞ[ΧΛ]);
 J^v: *Matt.* xviii, 15* ([ΕΚΕ]ΧΕΜ2ΗΟΥ) — 16* (to ΚΕ[Β]);
 K^r: *Matt.* xx, 20* (ἸΜΟϞ2) – 23* (to ΠΕ);
 K^v: *Matt.* xx, 23* ([ΦΔ]ΜΗ) – 28* (to ἸΠΩΗΡΙ)
 L^r: *Matt.* xx, 28* ([ἸΠΩΗΡΙ) – 31* (to ΛΛΥ[ΙΔ]);
 L^v: *Matt.* xx, 32* (ἸΧΕΙἸC) – xxi, 2* (to ΒΟΛΟΥ)
 M^r: *Matt.* xxi, 24 – 26* (to ἸΤΟΤΟΥ);
 M^v: *Matt.* xxi, 26* (2ΩC) — 30* (to ΕΤΑϞ[ΟΥΕΜ2ΘΗϞ]);
 N^r: *Matt.* xxiii, 14* (ΝΙΩΒΙ) – 15* (to ΕΟΡΕΤΕΜ[ΘΑΜΙΟ]);
 N^v: *Matt.* xxiii, 16* ([ἸΠΠΕΡ]ΦΕΙ) – 19* (to ἸΒΕΛ[ΛΕ]);
 O^r: *Matt.* xxiii, 26* (ΤΟΥΒΟ) – 29* (to ἸΠΠ2ΛΥ);
 O^v: *Matt.* xxiii, 29* (ἸΤΕ) — 34* (to †ΗΛ[ΟΥΩΡΠ]);
 P^r: *Matt.* xxvi, 62* ([ἸΧΕΠΙΑΡ]ΧΗΕΡΕΥC) – 65* (to ΕϞΧΩ);
 P^v: *Matt.* xxvi, 65* ([ΛϞ]ΧΕΟΥΔ) – 70* (to ἸΟΥΟΝ)

Variant readings from Horner's text

Matt. i, 12. ΖΟΡΟΒΑΒΕΛ ΖΟΡΑΒΑΒΕΛ | 13. ΖΟΡΟΒΑΒΕΛ [ΖΟΡ]ΑΒΑΒΕΛ | 18. ΠΧΙΝΜΙCΙ] + ΔΕ | ΟΥΠΑΙΡΗ†] + ΠΕ | ΝΟΥΕΡΗΟΥ] ΝΟΥΡΗΟΥ (*sic*) | 20. ΕΤΑϞΜΟΚΜΕΚ] ΕϞ- | iv, 20. ΟΥΟ2] om. | 23. ἸΧΕΙἸC] ἸΧΕΠΕΙἸC ἸἸC | ΝΙΒΕΝ] + ΝΕΜΙΑΒΙ ΝΙΒΕΝ | ΕΤΞΕΝ] om. ΕΤ | 24. ΞΕΠ1] repeated | †CΥΡΙΑ] – CΥΡΙΑ | ΕΤΤ2ΕΜΚΗΟΥΤ] ΕΤ2ΕΜΚΗΟΥΤ | ΝΟΥἸΚΑΥ2] – ΕΜΚΑΥ2 | v, 15. ΕΤΩΟΠ] om. ΩΟΠ | 17. ΕΒΕΛ] ΕΒΟΛ, an Η written above the Ο which is struck out | 19. ἸΝΕΝΤΟΛΗ] ἸΝΕΝἸΝΤΟΛΗ (*sic*) | ΟΥΝΙΩ†] ΠΙ- | 20. ΓΑΡ] om. | 22. ΔΕ2] om. | 25. ΕϞΧΗ ΝΕΜΑΚ] ΕΚΧΗ ΝΕΜΑϞ | ΕΠΙΚΡΙΤΗC] Ἰ- | ΕΠΙ2ΥΠΗΡΕΤΗC] ἸΠΙ2ΥΠΕΡΕΤΗC | 26. ἸΤΞΑΗ] Ἰ†- | 37. ΗΕ] ΠΕ | 39. ΦΕΜ2] ΦΝΕ2 (*sic*) | 43. ΑΡΕΤΕΝCΩΤΕΜ] ΑΡΕΤΙΝ- (*sic*) | 44. ΑΝΟΚ] + ΔΕ | 45. ΕϞ2ΩΟΥ] Ϟ- | xii, 39. ἸΝΟΥΤΗϞ] the Ϟ added above the line | ΝΑϞ] the λ added above the line | 40. ΠΩΗΡΙ] added above the line | 41. ΝΙΝΕΥΗ] ΝΙΝΕΥΕ | ΕΥΕΤΩΟΥΗΟΥ] – ΤΩΟΥΝ | ΕΠΙΩΙΩ] ΕΠΙ- | ΕΙΩΝΑ] ΙΩΝΑ | 42. †ΟΥΡΩ] – ΟΥΡΟ | 43. ΜΑἸΜ-ΤΟΝ] ΜΑΝΕΜΤΟΝ | ἸΠΛΑΧΙΜΙ] ἸΝΕϞ- | 44. ΕϞCΡΩϞΤ] – CΡΩΤ | ΕϞCΑΡ2] – CΡΑ2 | 46. 2ΩC ΔΕ] 2ΟC ΤΕ | ἸCΑ] ἸCΕ | 47. CΕΚΩ†] + ἸCΩ† (*sic*) | 48. ἸΦΗ ΕΤΧΩ] ἸΠΕΤΧΩ | xvii, 18. ΑϞΟΥΧΑΙ ἸΧΕΠΙΑΛΟΥ] the ΧΑΙ and Ἰ are added *s. l.* | 22. ἸΚΑ2] ΕΜΚΑ2 | xviii, 6. ΕΞΗΤϞ] Ἰ- | ΦΙΟΜ] + Ε2ΟΤΕ

ἸΤΕΡΕΡСКАΝΔΑΛΛ[ΙΖΕ]ΘΕ ἸΟΥΛΙ ἸΝΔΙΚΟΥΧ[Ι] | 8. СНОУ†²] + ΟΥΟΖ |
 9. ΙСΧΕ] ΙСΧΕΝ | ΕΡСКАΝΔΑΛΛΙΖΕΘΕ] – СКАНΔΑΛΛΙΖΙΝ | 21ТК] 21ТГ | ΕΟ-
 ΥΟΝ] ΟΥ[ΟΝ] | 12. ἸΠΑΡΧΑ] ἸΠΕΡ- | xx, 21. САТЕΚΟΥΗΑМ] ἸС- (sic) |
 САТЕКΧΑΒΕ] ἸСА- | 22. ΛΕΡΟΥΩ] + ΔΕ | ΤΕΤΕΝΕΜ] ἸΤΕΤΕΝ- | 23.
 СЕВТΩТС] – 9 | 24. ἸΧΕΠΙΚΕἶ] – ΠΙΚΕΜΗТ | ΛΥΧРЕМРЕМ] ΛΥΕΡ- | 25.
 ΕΡΩΟΥ²] ἸΡΩΟΥ | 26. ΠΑΙΡΗ†] Ἰ- | 29. ΕΝΗΟΥ] ΕΥ- | 32. ΟΥΟΖ²] om. |
 ΠΕΤΕΤΕΝΗΑΟΥΑΦ] ΠΕ ΕΤΕΤΕΝ- | 34. ΟΥΟΖ 20ΤΕ] om. | ΕΤΑΥΣΩΝТ] +
 ΔΕ. | XXI, 24. ΛΕΡΟΥΩ] + ΔΕ | 27. ΔΕ] om. | †НАТАМΩТЕН] Ἰ†НА-
 28. ΠΙΑΣΑΛΟΛ] ΠΑ- | 30. ΛΦ] + ΔΕ | Ἰ†ΟΥΩΦ] †- | ΕΠΣΔΕ] – ΣΔΙ | XXI,
 39. ΤΕ] ΔΕ | 42. ΧΕΟΥ] + [ΕΥ]ΧΩ ἸМ[ОС]. | XXIII, 17. ΠΙΝΟΥΒ] + ΠΕ | 27.
 ΤΕΤΕΝΟΙ] prefix ΧΕ | СЕΟΥΩΝ²] – ΟΥΟΝ² | 28. ΤΕΤΕΝΟΥΩΝ²] – ΟΥΟΝ² |
 29. ΤΕΤΕΝСОХСЕΛ] ἸΤΕΤΕΝ- | ἸННВНВ] – ВН | 31. 20СТЕ] 20САЕ | 32. ἸТЕ] Ἰ-
 33. ἸТЕ] ΕΒΟΛ ΣΕΝ | XXVI, 62. ἸΧΕΠΙΑРХИΕРΕУС] [-АР]ХИЕРΕУС | 63.
 ΝΑΝ] ΝΗН | ἸΦ†²] Φ† | 64. ΕΠΩΗР] ΩΗР | ΕΧΕΝ] 21ХΕΝ | 65. ΠΑРХИЕ-
 РЕУС] ΝΙΑРХИЕРΕУ[С] (sic) | 69. †ΛΥΛИ] + [Π]С.

Bibl. 15

Gospel

XIVth cent. Coptic-Arabic. Ten folios. Measurements: fol. 41 × 28 cm., text 28 × 11,5–
 12 cm. Lines per fol. 28. Large hand. Black ink. On the upper margin of Fols. Av, Cv, Dv,
 Iv there is written in black ΚΑΤΑ ΜΑΤΘΕΟ[Ν]. The following folios are paginated on the
 verso: A $\overline{M\bar{\lambda}}$ (41), C $\overline{M\bar{B}}$ (42), D $\overline{M\bar{E}}$ (46), I $\overline{O\bar{E}}$ (76). Fol. A^r has the quire numeral \overline{E} (5)
 in the inner corner of the upper margin on which there is an ornament in red between the
 initials \overline{YC} and \overline{OC} . In the inner corner of the upper margin of Fol. J^r there is the quire
 numeral \overline{O} (9), and, in the centre, \overline{IC} + lacuna. Fol. A has the inner margin, the lower
 margin and the lower outer corner missing. Fol. B is the middle part of a folio. Fol. C has
 the centre of the inner margin and the lower outer corner missing. Fol. D is the upper half
 of a folio. Fols. E, F, H are fragments of the lower inner part of a folio. Fol. G is the lower
 inner third of a folio. Fol. I has the inner margin and the inner lower part of the folio missing.
 Fol. J has the inner part of the upper margin and the lower margin missing. Paragraph
 capitals, the letters Φ , Σ , the compendia and numerals are touched in with red. First line
 of some sections in very large gilded letters followed by two lines of normal writing in red.
 Section numerals are written in red and in black in the margin. Punctuation stop ·>· is
 in red.

- A^r: *Matt.* XII, 31 – 34* (to $\overline{\Omega\lambda\rho\epsilon}$);
 A^v: *Matt.* XII, 35 – 39* (to ἸΝΩ[IK]);
 B^r: *Matt.* XII, 48* (Tλ[ΜΔΥ]) – 50* (to ΠΑ[CON]);
 B^v: *Matt.* XIII, 3* ([ΕΦ]ΧΩ) – 6* (to Ε[ΤΑ]);
 C^r: *Matt.* XIII, 7* (ΛΥΙ) – 13* (to †[CΑΧΙ]);
 C^v: *Matt.* XIII, 13* (ΣΕΝ) – 16* (to [ΝΕΤΕΝΜΑΩ]Χ);
 D^r: *Matt.* XIII, 24* ([Ε]ΝΑΝΕΦ) – 28* (to ΠΕ[ΧΑΦ]);
 D^v: *Matt.* XIII, 30 – 31* (to ΛΦСАТС);
 E^r: *Matt.* XIII, 36 – 37* (to Λ[ΦΕΡΟΥΩ]);
 E^v: *Matt.* XIII, 41* ([ΤΗ]ΡΟΥ) – 42* (to Π[ΜΑ]);
 F^r: *Matt.* XIII, 44* ([Λ]ΦΩΕ) – 46* (to ΕΒΟΛ);

- F^v: *Matt.* XIII, 50* ([ΕΥΕ2I]ΤΟΥ) – 52* (to ε†[ΜΕΤΟΥΡΟ])
 G^r: *Matt.* XIV, 8* ([ΤΑ]ΦΕ) – 10* (to ΠΙ[ΒΙΝΑΧ]);
 G^v: *Matt.* XIV, 15* ([ΝΧΕΝ]ΕΦ[ΜΑΘΗΤΗΣ] – Ν[ΣΡΗ]ΟΥΙ)
 H^r: *Matt.* XIV, 19* (Ο[ΥΟ]²²) – 21;
 H^v: *Matt.* XIV, 23* ([ΜΜΑΥΑΤ]⁴²) – 25* (to 2I[ΧΕΝ])
 I^r: *Matt.* XXI, 30* ([ΛΦ]ΕΡΟΥΩ) – 32* (to [ΕΠΧΙΝ]ΝΑ2†);
 I^v: *Matt.* XXI, 33* (ΝΟΥΙΑ2ΛΛΟΙ) – 37* (to [CΕΝΔ]ΩΦΙΤ)
 J^r: *Matt.* XXII, 38* ([†]ΝΙΩ†) – 45;
 J^v: *Matt.* XXII, 46* (ΝΕΡΟΥΩ) – XXIII, 5* (to [Ε]ΘΡΟΥ[ΝΑΥ])

Variant readings from Horner's text

Matt. XII, 31. ΘΟΥΑΒ] om. | 33. ΑΡΙ¹] ΑΡΕ | ΑΡΙ²] ΑΡΕ | 34. ΝΖΑΝΠΕΘΝΑΝΕΦ] – ΠΕΘΝΑΜΕ]Υ | 36. †ΚΡΙCIC] – ΚΡΗ[CIC] | 38. ΠΡΕΦ†CΒΩ]Φ- | XIII, 5. ΠΙΜΑΜ- ΠΕΤΡΑ] ΠΙ- | 7. ΑΥΡΩΤ] ΑΥΙ ΕΠΩΩΙ | ΟΥΟ2²] om. | 12. ΕΤΕΟΥΟΝ ΝΤΑΦ] [Ε]ΤΕΟΥΟΝΤΑΦ | 13. ΟΥΔΕ ΝΣΕΚΑ†] ΟΥΟ2 ΝΣΕΚΑ† ΑΝ | 14. ΗCΑΙΑC] ΗCΑΗΑC | 25. ΕΤΑΥΝΚΟΤ] – ΕΝΚΟΤ | ΝΖΑΝΝΤΗΧ] – ΕΝ[Γ]ΗΧ | 26. ΔΕ] om. | ΝΧΕΝΙΚΕΝΤΗΧ] – ΕΝΤΗΧ | 27. ΠΕΧΩΟΥ] + ΗΑΦ | ΕΤΑΥΧΙΜΙ] ΕΤΑΦ- (sic) | ΝΗΑΙΚΕΝΤΗΧ] – ΕΝΤΗΧ | 31. ΧΕ] om. | 36. ΝΙΕΝΤΗΧ] ΠΙ- | 45. ΝΩΩΤ] ΝΕΩΩΤ | XIV, 21. ΕΤΑΥΟΥΩΜ] ΕΝΑΥ- | XXI, 31. ΠΙΣΑΕ] + ΠΕ | 32. ΖΑΡ- ΩΤΕΝ] ΖΩΤΕΝ (sic) | 34. ΖΑ ΝΙΟΥΙΗ] ΝΖΑΝΟΥΙΗ | Ε6I] prefix ΟΥΟ2 | 35. Δ] om. | XXII, 38. ΟΥΟ2] om. | 39. †ΜΑ2CΝΟΥ†] – Β† | ΤΕ] ΔΕ | CΝΟΥ†] Β† | 41. ΠΕΤΕΤΕΝΜΕΥΙ] ΠΕ CΤΕΤΕΝ- | 42. ΝΔΑΥΙΑ] + ΠΕ | 43. ΟΥΝ] om. | 45. ΔΑΥΙΑ] + ΣΕΝΠΙΠ̄N̄Ā | 46. ΟΥΔΕ] ΟΥΟ2 | XXIII, 2. 2I] 2IΧΕΝ | 4. ΝΖΑΝ- ΕΤΦΩΟΥΙ] ΝΖΑΝΤΦΩΟΥΙ.

Bibl. 16

Gospel

Late XVth–XVIth cent. Two folios. Coptic. Measurements: fol. 34,5 × 19 (widest part); text: 26 × 18,5 cm (longest line). Lines per fol. 29–34. Irregular, medium hand. Inner vertical halves of two folios. Section capitals are in red. Paragraph capitals, the letters φ, ς, 2 and the compendia are touched in with red. The paragraph capital Χ has three red dots round it. The text of the lower half of Fol. B is partly or entirely illegible. Punctuation stop >, ·>· is in red.

- A^r: *Matt.* II, 11* (ΝΜΟΦ) – 17* (to ΕΤΑΦΧΟ[Φ]);
 A^v: *Matt.* II, 17* ([ΜΜ]ΟC) – III, 3* (to ΦΜΩΙΤ)
 B^r: *Matt.* V, 45* ([ΜΠΕ]ΤΕΝΙΩΤ) – VI, 6* (to ΕΣΟΥΝ);
 B^v: *Matt.* VI, 6* ([ΟΥΟ]²¹) – 20* (to ΤΑΚΩΟΥ)

Variant readings from Horner's text

Matt. II, 16. CΝΟΥ†] prefix ΕΘΒΗ† | 18. ΡΑΜΑ] + ΟΥΡΙΜΙ [ΝΕΜΟΥΝΕ2ΠΙ ΕΝΑΦΩ]Φ | 21. ΜΠΙC̄X̄] ΜΠΙĀ (sic) | 22. ΑΡΧΕΛΛΑOC] ΑΡΧΕΛΛΑOC | 23. ΝΧΕΦΗ] – ΠΙ [ΕΤΑΦΧΟΦ] – ΧΩΦ, an O added above the Ω | III, 3. ΓΑΡ] + ΠΕ | ΝΗCΑΙΑC] – [Η]CΑΗΑC | ΜΦΗ ΕΓΩΩ] ΜΠΕΤ- | VI, 1. ΔΕ] ΤΕ. The T struck out and a

Δ added above it | ΜΜΟΝΤΕΤΕΝ] – ΤΕΝ (*sic*) | 2. ΕΚΝΑΙΡΙ] ΑΚΝΑ- | ΝΧΕΝΙ-
 ΟΒΙ] – ΝΕΩΩΒΙ. An Ι added above Ε and an Ο above the Ω, the Ε and Ω
 being struck out | ΝΙΑΓΟΡΑ] ΝΗ- (*sic*) | 3. ΝΟΥΜΘΟΝΔΗΤ] – ΜΕΤΝΔΗΤ | 8.
 ΜΜΩΟΥ] + ΝΝΗ ΕΤΕ (*sic*) | 12. ΖΩΝ ΝΤΕΝΧΩ] ΖΟΝΤΕΝ-. An Ω added above
 the Ο | 15. This verse is omitted | 19. ΤΖΩΛΙ] an Ο added above the Ω struck
 out.

Bibl. 17

Gospel

XIIth cent. Coptic. One folio. Actual measurements: fol. 28 × 22,5 cm., text: 23,5 × 17–
 17,5 cm. Actual number of lines per fol. 24. Large, regular square hand. Upper margin
 of the folio is missing, with a consequent loss of one or two lines of text. Large lacuna in
 the lower inner half of the folio. This folio is the concluding folio of a Gospel of St. John.
 The subscription on the verso is in large letters which measure 1,3 × 1,3–2 cm. Paragraph
 capitals, the letters Ϙ, ϙ and the compendia are touched in with red. Punctuation stop
 ·>, ·>· is in red.

Recto: *Jh.* XXI, 19* ([Ε]ΤΑ[ΧΧΟϘ]) – 25* (to ΖΑΝΚΕΜΗΩ)

Verso: *Jh.* XXI, 25* (ΝΑΩΕΡ[ΧΩΡΙΝ]) – end + subscription

Variant readings from Horner's text

Jh. XXI, 20. ΕΑΧΧΟC] ΟΥΟZ ΕΤΑΧΧΟC | ΝΙΜ] + ΝΕ | ΠΘΟΝΑΤΗΙΚ] ϘΗ
 ΘΘΝΑ- | 21. ΔΕ] om. | Subscription: CΤΥΧΟC ϙΥ. Cf. Horner's critical
 apparatus, *op. cit.*, vol. II, p. 581.

Bibl. 18

Pauline Epistle

Late XIVth–XVth cent. One folio. Coptic-Arabic. Actual measurements: fol. 25,5 × 25,5 cm.
 Coptic text 21 × 11–11,5 cm. Lower part cut off with the subsequent loss of five lines.
 Actual lines per fol. 21. Large, square hand. In the upper margin there is added in a different
 ink the word ϘΥΛΗΜΩΝ. Paragraph capitals, the letters Ϙ, ϙ, Ϟ and the line above
 numerals and abbreviated words are touched in with red. Punctuation stop ·> in red.
 This folio is the last folio of a volume containing the Pauline Epistles. On the verso of the
 folio there is the following colophon in Arabic:

[ك]ما اهتم بنسخ هذا الكتاب المبارك الاب القديس الروحاني الراهب بالحقيقة انا حرجس المقاري المقدم بدير الاب
 العظيم انبا انطونيوس ببرية العربية. اهتم به لنفسه ليقطف منه ثمار [الدائمة] الموضوعه في التعاليم الرسولية
 وهو يسال كل من قرا فيه بان يذكره في صلواته [الخالدة] المسكين الذي لا يستحق ان يدعا
 اسما يسال كل من وقف على هذا الكتاب وبقرا هذه الاحرف يسال من دينا يسوع المسيح ان يسامحه لكثرة خطاياه
 واتامه ويجعله من جملة الفائزين الرحمة لنوال البركة الدائمة بشفاعه جميع [القديسين] الابرار امين.

'He who provided for the copying of this blessed book is the father, the spiritual saint,
 the monk in truth, Anbâ George (Girgis) al-Makârî who resides at the Monastery of the
 great father Anbâ Antony (Anṭûnîûs) in the Desert al-'Arabah. He provided for it for the
 sake of his soul that he might gather the fruits of [eternal . . .] which are contained in the
 apostolic teachings. And he asks everyone who reads in it to remember him in his prayers
 [] the miserable, the wretched, the despised one who is not worthy to be called

a man. He asks everyone who occupies himself with this book and reads these letters to ask from Our Lord Jesus Christ to forgive him the multitude of his sins and his transgressions, and to make him of the company of those who have obtained mercy, that he may receive the eternal blessing through the intercessions of all the Pure Saints. Amen.'

This *MS.* most probably came to the Monastery of Anbâ Pišoi after the devastation of the Monastery of St. Antony by the Arabs, which occurred between 1483 and 1507 A.D., when the books of the monastic library were either destroyed or dispersed, cf. G. Horner, *The Coptic Version of the New Testament in the Northern Dialect*, vol. I, p. LXV, and Otto Meinardus, *Monks and Monasteries of the Egyptian Deserts*, Cairo, 1961, pp. 44–45. It should also be noted that the provider of this *MS.* was a monk from the Monastery of St. Macarius in the Wādīn-Naṭrūn who had migrated to the Monastery of St. Antony.

Recto: *Philemon* 19 – 22

Verso: *Philemon* 24* (ⲛⲁⲱⲫⲉⲣ) – end + subscription

Variant readings from Horner's text

Phil. 20. ⲄⲒⲘⲐⲐⲐⲐⲚ] ⲁⲓ- | ⲛⲛⲁⲘⲉⲧⲟⲩⲁⲛⲟⲘⲁⲥⲧ] ⲛⲁⲘⲉⲧ- | 21. ⲄⲒⲘⲓ] ⲁⲓ- | 22. ⲐⲐⲟⲩⲧ] prefix ⲐⲐⲟⲩⲧ | ⲭⲄ] om. | 25. ⲠⲈⲦⲈⲛⲠ̄ⲛ̄ⲁ̄] + ⲁⲘⲘⲛ | Subscription: ⲄⲐⲐⲁ] ⲁⲱⲟⲱⲟⲣⲓ | Ⲙ̄ⲏ̄] + Ⲡ̄ⲗ̄ ⲁ̄.

Bibl. 19

Catholic Epistle

XIVth cent. One Folio. Coptic. Measurements: fol. 32,5 × 19,5 cm. (actual width), text 24 × 16,5 cm. (actual width). Lines per fol. 24. Large, regular hand. Brown ink. The upper outer margin of this folio is damaged, and the lower, outer, vertical half is missing. The verso is blank. Space has been left for punctuation stops, but these have not been inserted. There is no touching in with red. The reason that the scribe did not use the verso of this folio may be because he discovered that he had twice copied the text of the recto. Whether this folio was destined for a copy of the Catholic Epistles or for a Lectionary it is not possible to say.

Recto: *James* I, 4* (ⲉⲛⲛⲁ) – 9* (to ⲄⲧⲐⲄⲐⲏⲐⲟⲩⲧ])

Verso: Blank.

Variant readings from Horner's text

James I, 5. ⲁⲄ] + Ⲑⲱⲛ | ⲛ̄ⲑⲱⲱⲱⲑ] – ⲱⲟⲱⲑ | 6. ⲁⲑⲟⲓ] Ⲅⲑ- | 8. ⲁⲄ] om. | ⲉⲓ] ⲛ̄ⲉⲣⲓⲓ.

Bibl. 20

Apocalypse

XIVth cent. Nine Folios. Coptic-Arabic. Measurements: fol. 17,3 × 13 cm., text 12 × 4–5 cm. Lines per fol. 15. Small, regular hand. Black ink. Variants of the Arabic from another copy (نسخة) are occasionally indicated in red in the margin. The following folios are paginated: A^r Ⲡ̄Ⲓ̄ (23), D^v Ⲙ̄ (40), G^r Ⲡ̄ⲗ̄Ⲃ̄ (132) Fol. H^r Ⲡ̄ⲗ̄ⲁ̄ (134). In the upper margin of Fol. C^v there is the quire numeral Ⲓ̄ (3), and in that of Fol. D^v the quire numeral ⲁ̄ (4). In the upper margin of Fol. C^v there is an ornament in red and yellow between the initials [ⲓ]Ⲑ̄ ⲗ̄Ⲑ̄ in black. On Fol. D^v there is ⲓ̄Ⲑ̄ and traces of an ornament. The inner margin and

lower part of Fols. A and B are missing. The lower part of Fol. C is damaged. The outer margin and lower part of Fols. E and F are missing. The outer lower corner of Fol. H is damaged. First line of Sections is in red. On Fol. C^r the Section capital M has an ornament in red and yellow in its centre, and above it the Section numeral Θ̄ (9) in red. On Fol. G^r the Section capital O is ornamented in red and yellow, and has in its centre the Section numeral λ̄λ̄ (31) in red. On Fol. H^r the Section capital O has a red cross in its centre, and above it is the Section numeral λ̄β̄ (32) in red. Paragraph capitals, the letters Φ, Ξ, Ζ, the compendia and numerals are touched in with red. Punctuation stop ζ in red. The two folios from the *Apocalypse* II, 5-8, 18-20, described in W. E. Crum's *Catalogue of the Coptic Manuscripts in the British Museum* under No. 763, most probably come from the same manuscript as these folios.

- A^r: *Apoc.* III, 3* ([Ε†]ΝΗΟΥ) - 4* (to ΟΥ[Ο2]);
 A^v: *Apoc.* III, 5* (2ΙΩΤ4) - 6* (to Ο[Υ]);
 B^r: *Apoc.* III, 17* ([Κ]ΕΜΙ) - 18* (to †ΕΡCΥΜΒΟ[ΥΛΕΥΙΝ]);
 B^v: *Apoc.* III, 18* ([2ΑΝ]2ΕΒCΩ) - 19* (to [ΩΛΙ]CΑ2[ΩΟΥ]);
 C^r: *Apoc.* III, 22* (Ν̄ΝΙΕΚΚΛΗCΙΑ) - IV, 1* (to Ν̄ΜΟC);
 C^v: *Apoc.* IV, 1* ([Ν̄ΤΑΤΑ]ΜΟΚ) - 3* (to †[ΠΙC]);
 D^r: *Apoc.* VI, 1* ([Ν̄ΟΥ]ΞΑΡΑΒΑΙ) - 3* (to ΛΙCΩΤΕΜ);
 D^v: *Apoc.* VI, 3* (ΕΠΙΖΩΟΝ) - 4* (to Ν̄CΕΞΟΛ[ΞΕΛ]);
 E^r: *Apoc.* XVII, 2* ([Ε]ΒΟΛ) - 3* (to Ν[ΕΜ]);
 E^v: *Apoc.* XVII, 4* ([Ν̄ΟΥ]2Β[Ω]C) - (to Ν̄ΤΕ¹);
 F^r: *Apoc.* XVII, 5 - 6* (to Π[CΗΟ4]);
 F^v: *Apoc.* XVII, 6* ([ΟΥΟ]2²) - 7* (to ΝΕΜ²);
 G^r: *Apoc.* XX, 13* ([ΛΥ†]2ΑΠ) - XXI, 1* (to †[ΦΕ]);
 G^v: *Apoc.* XXI, 1* ([†]ΦΕ) - 3* (to ΛΙCΩΤΕΜ);
 H^r: *Apoc.* XXI, 8* (ΠΙΜΟΥ) - 10* (to Ε[ΧΕΝ]);
 H^v: *Apoc.* XXI, 10* ([Ε]ΧΕΝ) - 11
 I^r: *Apoc.* XXI, 12 - 13* (to Ν̄†[ΠΟΛΙC]);
 I^v: *Apoc.* XXI, 13* ([Ν̄†]ΠΟΛΙC - 15* (to ΗΕC[ΩΘΟΜ])

Variants from Horner's text

Apoc. III, 5. ΠΟΥΡΑΝ] Ν̄ΝΟΥ- | ΠΙΧΩΜ] Π- | ΕΙΕΟΥΩΗ2] prefix ΟΥΟ2 |
 Ν̄ΠΟΥΡΑΝ] Ν̄ΝΟ[Υ]- | 17. Ν̄ΤΑΛΕΠΩΡΟC] prefix ΟΥΟ2 | Ν̄2ΗΚΙ] prefix ΟΥΟ2 |
 ΕΚΒΗΩ] prefix ΟΥΟ2 | 18. 2ΑΝ2ΒΩC] - 2ΕΒCΩ | ΟΥΚΟΥΛΛΟΥΡΙΟΝ] -
 [Κ]ΟΥΛΛΟΥ[ΡΙΟΝ] | IV, 1. 2ΗΠΠΕ ΙC] ΟΥΟ2 ΙC | Ν̄ΤCΜΙ] om. | 2. ΠΕΡΟΝΟC]
 Π- | VI, 2. Λ4Ι] prefix ΟΥΟ2 | 4. Λ4Ι] prefix ΟΥΟ2 | Ν̄ΧΡΩΜ] Ν̄ΟΥ- | XVII,
 2. ΠΗΡΠ] Π- | ΠΚΑ2Ι] Π- | 3. ΟΥΟ2²] om. | 2ΙΧΕΝ] ΕΧΕΝ | 5. ΤΕCΤΕ2ΝΙ]
 ΤΟΥ- | ΘΒΑΒΥΛΩΝ] ΒΑΒΥΛΩΝ | 6. ΛΙΕΡΩΦΗΡΙ] + [ΞΕ]ΝΟΥΝΙΩ[† Ν̄]Ω-
 ΦΗΡΙ | 7. ΠΙΘΗΡΙΟΝ] Π- | XX, 14. ΕΘΜΟ2] Ε2 (*sic*) | 2ΙΘΗΗ] Ν̄ΘΗΗ | XXI, 2.
 Ν̄ΟΥΩΕΛΕΤ] - ΟΥΠΑΤΩΕΛΕΤ | 9. ΝΗ] om. | Ν̄ΤΑΤΑΜΟΚ] ΤΑ- | Ν̄ΤΕ] Ν̄- |
 10. ΠΙΠ̄Ν̄Λ] ΟΥ- | 11. Ν̄ΩΟΥ] - ΟΥΩΙΝΙ | Ε4ΟΙ Ν̄ΟΥΩΙΝΙ] ΟΥΟΥΩΙΝΙ ΗΕ |
 Ν̄ΟΥΟΥΩΙΝΙ] Ν̄ΟΥΩΙΝΙ | 12. Ν̄ΤΑC] ΤΑC | ΠΙΒ̄] ΙΒ̄ | ΕΦΡΑΗ] ΦΡΑΗ | 13.
 ΟΥΟ2 ΠΕΜΕΝΤ] CΑΠΕΜΕΝΤ | Ν̄ΤΕ] Ν̄-

Bibl. 21

Apocalypse

XIVth cent. Three Folios. Coptic-Arabic. Measurements: fol. 17 × 13 cm., text 11,5 × 5–6 cm. Lines per fol. 15. Medium, regular hand. Black ink. The inner upper corner of Fol. C is damaged. Fols. A, B, C are paginated in the outer corner of the upper margin of the verso, $\overline{\text{M}}$ (40), $\overline{\text{MB}}$ (42) and $\overline{\text{MA}}$ (44) respectively. In the inner corner of the upper margin of Fol. A^v there is the quire numeral $\overline{\text{A}}$ (4), and, in the centre, an ornament touched in with dull red, between the initials $\overline{\text{YC}}$ $\overline{\text{XC}}$. The first line of Sections is in red. Paragraph capitals, the letters Φ , χ , φ , ζ , ζ (the last not invariably), the compendia and numerals are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red.

- A^r: *Apoc.* VI, 13 – 14* (to NIBGN);
 A^v: *Apoc.* VI, 14* ($\overline{\text{AYKIM}}$) – 16* (to NEM¹)
 B^r: *Apoc.* VII, 2* ($\overline{\text{EAXI}}$) – 3* (to $\overline{\text{MPEPERAAIKIN}}$);
 B^v: *Apoc.* VII, 3* ($\overline{\text{MPKAZI}}$) – 5* (to $\overline{\text{TFLYHI}}$)
 C^r: *Apoc.* VII, 9* ($\overline{[\text{AI}]NAY}$ – $\overline{\text{ZANOYWIN}}$);
 C^v: *Apoc.* VII, 9* ($\overline{\text{NZPHI}}$) – 11* (to $\overline{\text{NIPRECVTEROC}}$)

Variant readings from Horner's text

Apoc. VI, 13. $\overline{\text{EZPHI}}$ $\overline{\text{EZPHI}}$ | $\overline{\lambda}$ $\overline{\text{EA}}$ | $\overline{\text{QOPQEP}}$ $\overline{\text{QEPQEP}}$ | $\overline{\text{NNECBHD}}$ – $\overline{\text{BED}}$ |
 14. $\overline{\text{POYMA}}$ $\overline{\text{NOY-}}$ | 15. $\overline{\text{NIREMZEY}}$ – $\overline{\text{PEMZHOU}}$ | VII, 3. NEM² $\overline{\text{OYAE}}$ | 5. $\overline{\lambda}$
 om. | 9. $\overline{\text{NEMFLYHI}}$ – $\overline{\text{AAOC NIBEN}}$ transpose | $\overline{\text{EPHOYON}}$ $\overline{\text{EOYON}}$ | $\overline{\text{NZPHI}}$
 $\overline{\text{NZPHI}}$ | 10. $\overline{\text{ZIXEN}}$ $\overline{\text{EXEN}}$.

Bibl. 22

Apocalypse

XIVth cent. Twenty Folios. Coptic-Arabic. Measurements: fol. 16,5 × 12,8 cm., text 12 × 4,5–5 cm. Lines per fol. 15. Small, regular hand. Black ink. The last two lines of Fol. A are damaged. Fol. C is the upper two-thirds of a folio of which part of the inner margin is missing. The upper margin of Fol. E is damaged, and the upper margin of Fol. F is missing. Fol. K is the lower half of a folio. The upper inner part of Fol. L is broken away. In Fol. R the upper outer corner and the lower inner part are broken away. Fol. S is the upper three-quarters of a folio, with a lacuna in the outer margin. The following folios are paginated in the outer corner of the upper margin: A^r $\overline{\text{IA}}$ (14), C^v KB (22), D^r $\overline{\text{XIF}}$ (33), I^v $\overline{\text{PI}}$ (80), J^r $\overline{\text{PIA}}$ (81), M^v $\overline{\text{Q}}$ (90), N^r $\overline{\text{QA}}$ (91), O^r $\overline{\text{QB}}$ (92), P^r $\overline{\text{PKA}}$ (121), Q^r $\overline{\text{PKB}}$ (122), S^v $\overline{\text{PM}}$ (140). The following folios have a quire numeral in the inner corner of the upper margin: I^v $\overline{\text{H}}$ (8), J^r $\overline{\text{O}}$ (9), M^v $\overline{\text{O}}$ (9), N^r $\overline{\text{I}}$ (10), P^r $\overline{\text{IF}}$ (13), S^v $\overline{\text{IA}}$ (14). In the centre of the upper margin of Fols. Iv, Jr, Mv, Nr, Pr (traces only), Sv there is an ornament in yellow and red, between the following words or initials: I^v $\overline{\text{NAINAN}}$; J^r $\overline{\text{IY XY}}$; M^v $\overline{\text{IC O OC}}$; N^r, Pr, S^v $\overline{\text{KC OC}}$; R^v $\overline{\text{OY}}$ (only). The first line and numeral of Sections are in red. The paragraph capital χ has four red dots round it. Paragraph capitals, the letters Φ , ζ , ζ , the compendia and numerals are lightly touched in with red. Punctuation stop ζ , $\cdot >$, $\cdot > \cdot$ is in red.

- A^r: *Apoc.* II, 10* ($\overline{[\text{PHAI}]BOLOC}$) – 11* (to $\overline{\text{ECOTEM}}$);
 A^v: *Apoc.* II, 11* ($\overline{\text{MAPECOTEM}}$) – 12* (to $\overline{\text{OH}}$)
 B^r: *Apoc.* II, 18 – 19* (to $\overline{\text{TEK[AGAPHI]}}$);
 B^v: *Apoc.* II, 19* ($\overline{[\text{TEK}]AGAPHI}$) – 20* (to $\overline{\text{NPECTCBW}}$)
 C^r: *Apoc.* III, 8* ($\overline{\text{NXOM}}$) – 9* (to $\overline{[\text{CEXEMEONOU}]\chi}$);
 C^v: *Apoc.* III, 9* ($\overline{\text{OYOZ}}$) – 10* (to $\overline{\Phi[\text{H}]}$)

- D^r: *Apoc.* v, 2* ([Ε]ΟΥΑΓΓΕΛΟΣ) – 4* (to ἸΠΙΧΩΜ);
 D^v: *Apoc.* v, 4* (ΟΥΔΕ) – 5* (to ΤΦΥ[ΛΗ]);
 E^r: *Apoc.* v, 5* ([Ἰ]ΟΥΔ[Λ]) – 6* (to ΕΤΕ);
 E^v: *Apoc.* v, 6* (Π[Ι]Ζ) – 8* (to ΛΥΖΙΤΟΥ);
 F^r: *Apoc.* v, 13* ([ΛΙ]CΩΤΕΜ) – 14* (to ΟΥΟ²);
 F^v: *Apoc.* v, 14* (ΛΥ[ΖΙΤΟΥ]) – VI, 2* (to ΟΥΟ²);
 G^r: *Apoc.* VI, 2* (ΛΙΝΔΥ) – 3* (to ἸΜΔ²[Ḳ]);
 G^v: *Apoc.* VI, 3* ([ἸΜΔ²]Ḳ) – 4* (to ἸΝΟΥΕΡΗΟΥ);
 H^r: *Apoc.* IX, 6* (ΟΥΟ³) – 7* (to ἸΖΑΝ[ΡΩΜΙ]);
 H^v: *Apoc.* IX, 7* ([ἸΖΑΝ]ΡΩΜΙ) – 9* (to ΖΑΝΖΘΩΡ);
 I^r: *Apoc.* XIII, 2* ([Ἰ]ΟΥΜΟΥΙ) – 3* (to ΛΦΕΡ[ΩΦΗΡΙ]);
 I^v: *Apoc.* XIII, 3* ([ΛΦΕΡ]ΩΦΗΡΙ) – 5* (to ἸΖΑΝΗΩ[†]);
 J^r: *Apoc.* XIII, 5* ([ἸΖΑΝΗΩ]†) – 7* (to ΝΙΑΓΙΟΣ);
 J^v: *Apoc.* XIII, 7* (ΝΕΜ²) – 8* (to ΠΙΖΗΒ);
 K^r: *Apoc.* XIII, 12* (ἸΣ[ΗΓΥ]) – 13* (to ἸΤΕ⁴[ΘΡΕ]);
 K^v: *Apoc.* XIII, 14* ([ΕΤΩ]ΟΠ) – (to ΖΙ[ΧΕΝ]);
 L^r: *Apoc.* XIV, 7* ([ΟΥ]Ο²) – 8* (to ἸΤΕ²);
 L^v: *Apoc.* XIV, 8* (ΤΕCΠΟΡΗ[Λ]) – 9;
 M^r: *Apoc.* XIV, 11* (ΠΕΦΡΑΝ) – 13* (to ἸΝΗ[ΡΕΦΜΩΟΥΤ]);
 M^v: *Apoc.* XIV, 13* ([ἸΝΗ]ΡΕΦΜΩΟΥΤ — ΣΑΧΩΟΥ);
 N^r: *Apoc.* XIV, 13* (ΕΣΟΥΝ) – 14* (to ΣΕΝ);
 N^v: *Apoc.* XIV, 14* (ΤΕΦΧΙΧ) – 16* (to ΟΥ[Ο²]);
 O^r: *Apoc.* XIV, 16* ([ΟΥ]Ο²) – 18* (to ἸΤΟΤΥ);
 O^v: *Apoc.* XIV, 18* (ἸΤΕΟΥΧΡΩΜ) – 19* (to Ἰ[ΤΕΦΧΗΥ]);
 P^r: *Apoc.* XIX, 7 – 8* (to Ἰ[ΤΕ]);
 P^v: *Apoc.* XIX, 8* ([Ἰ]ΤΕ) – 10* (to ΝΗ);
 Q^r: *Apoc.* XIX, 10* (ΧΕ¹) – 11* (to ΕΟΥ²ΘΟ);
 Q^v: *Apoc.* XIX, 11* (ΕΦΟΥΘΩ) – 12* (to ΕΟΥ[ΟΝ]²);
 R^r: *Apoc.* XX, 8* (ΕΠΠΟΛΕΜ[ΟC]) – 9* ([Ν]ΙΑ[ΓΙΟC]);
 R^v: *Apoc.* XX, 9* ([Φ]†) – 10* (to ΟΥΟ²);
 S^r: *Apoc.* XXI, 21* (ἸΜΔΡΓΑΡΙΤΗC) – 22* (to [Φ]†);
 S^v: *Apoc.* XXI, 22* ([ΝΑC]ΕΡΧΡΙΑ) – 24* (to ΠΕC[ΟΥΩΗ]);
 T^r: *Apoc.* XXII, 14* (ΟΥΟ²) – 16* (to ἸΠΔ[ΑΓΓΕΛΟC]);
 T^v: *Apoc.* XXII, 16* ([ἸΠΔ]ΑΓΓΕΛΟC) – 17* (to ΕΤCΩ[ΤΕΜ])

Variant readings from Horner's text

Apoc. II, 10. Ἰἰ | Ἰἰ | εἸΜΟΥ | Ἰ- | 11. ΧΕ ΟΥ ΠΕ | ἸΧΕΟΥ | ἸΧΕΠΜΟΥ |
 ΣΕΠΠ- | 12. CΣΔΙ | prefix ΟΥΟ² | ἸΤΕΠΕΡΓΑΜΩC | ΕΤΣΕΠΠΕΡΓΑΜΟΝ | 18.
 CΣΔΙ | prefix ΟΥΟ² | ΘΥΔΤΗΡΔ | ΘΥΔΤΙΡΔ | 19. ΕΘΝΔΔΥ | – ΝΔΝΕΥ | 20.
 ΟΥΟΝ ἸΤΗ | ΟΥΟΝΤΗ | III, 9. ΖΗΠΠΕ | + ΔΝΟΚ | ΠΕ ΕΤΔΜΕΝΡΙΤΚ | ΠΕΤΔΙ- |
 V, 2. ἸCΜΗ | + ΕΦΧΩ ἸΜΟC | ΕΤΕΜΠΩΔ | ΕΤἸΠΩΔ | ΕΟΥΩΝ | ΕΛΟΥΩΝ |
 ἸΤΕΦΟΥΩΝ | – ΛΟΥΩΝ | 3. ΠΚΔΖ | ΠΙ- | ἸΠΚΔΖ | ΠΚΔΖ | 4. ΕΜΠΩΔ |
 ἸΠΩΔ | ΕΟΥΩΝ | ΕΛΟΥΩΝ | 5. ἸΧΕΠΜΟΥ | ἸΧΕΠ- | ΘΗΟΥΗ | an ON is

added above the line in place of the ΘΗ | ΝΔΛΥΙΑ] – Δ̄Λ̄Δ̄ | 13. ΝΕΜΠΙΩΟΥ
 ΝΕΜΠΙΤΑΙΟ] transpose | vi, 1. ΜΕΝΕΝΣΑ] prefix ΟΥΟ2 | ΝΟΥΙ] Ε- | 2. ΕΦΟΥΩ-
 ΒΩ] – ΟΥΟΒΩ] | ΛϞΙ] prefix ΟΥΟ2 | 3. ΜΜΔ2ΣΝΟΥ†] ΜΜΔ2Β† | 4. ΛϞΙ] prefix
 ΟΥΟ2 | ix, 7. ΠΣΜΟΤ] ΠΙ- | ΝΝΙ2ΘΩΡ] – 2ΘΟΡ] | ΕΦΟΜΙ] ΔϞ- | ΕΥΟΜΙ²] om. |
 8. ΟΜΙ] ΟΙ ΜΦΡΗ† | 9. †ΣΜΗ] Τ- | xiii, 3. ΕΟΥΟΝ] ΟΥΟΝ | 2Ι ΝΕϞΔΦΕ]
 2ΙΧΕΝΝΕϞΔΦΗΟΥΙ | ΜΦΜΟΥ] ΝΤΕ- | 4. ΕΤΟΜΙ] ΕΘ- | 8. ΠΧΩΜ] ΠΧΩ (*sic*)
 xiv, 8. ΠΕΜΒΟΜΙ] ΠΙΜΒΟΜΙ | 9. ΦΙΙ] ΝΗ | ΤΕϞ2ΥΚΩΝ] – 2ΙΚΩΝ | ΙΕ] ΝΕΜ |
 12. ΝΕΜ²] ΝΤΕ | 13. ΕΚΕΝΩ†] ΕΟΥΝΙΩ† | ΧΕ] prefix ΧΕΣΣΑΙ | ΛΥΩΛΑΝΤ-
 ΩΟΥΝΟΥ] – ΜΟΥ | ϞΧΩ] ΕϞ- | ΕΥΕΜΟΩΙ] ΕϞΕ- | ΝΣΩΟΥ] ΝΕΜΩΟΥ |
 ΕΣΡΗΙ] ΕΣΟΥΗ | 14. ΕΣΟΥΩΒΩ] – ΟΥΟΒΩ] | ΕϞ2ΕΜΣΙ] ΝΔϞ | ΕΟΥΟΝ] prefix
 ΟΥΟ2 | 15. ΠΩΣΣ] ΠΙ- | ΜΠΚΔ2Ι] ΜΠΙ- | 16. ΜΠΕϞΩΣΣ] – ΟΣΣ | 2ΙΧΕΝ]
 ΕΧΕΝ | 17. ΕΔϞΙ] ΔϞΙ | 18. ΝΤΕΟΥΧΡΩΜ ΝΤΟΤϞ] ΝΤΟΤϞ ΝΤΕΟΥΧΡΩΜ |
 ΕΦΗ] Μ- | ΒΕΛΠΙΣΜΔ2] ΒΩΛ ΜΠΙΣΜΔ2 | xix, 7. ΝΧΕΠΙ2ΟΠ] ΝΧΕΠ- | ΝΤΕ]
 Μ- | 8. ΝΙΜΕΘΜΗΙ] + ΝΕ | 11. ΕΦΟΥΩΒΩ] – ΟΥΟΒΩ] | xx, 8. ΕΠΠΟΛΕΜΟΣ]
 ΕΠ- | ΟΙ] om. | ΜΠΠΩΟ] – ΩΩ | xxi, 21. ΝΟΥΔΙ²] ΟΥΔΙ | ΝΟΥΔΒΔΧΗΗΗΙ] –
 ΟΥΔΒΔΧΗΗΗΙ | 23. ΝΑΣΕΡΝΧΡΙΑ] – ΕΡΧΡΙΑ | 2ΙΝΔ] om. | ΝΤΟΥΕΡΟΥΩΜΗΙ]
 ΕΘΡΟΥ- | xxii, 17. ΠΝ̄Δ̄] ΠΙ-

II. LECTONARIES

Lect. 1

Holy Week Lectionary

XIIIth-XIVth cent. Thirty-six Folios + four very small unidentified fragments. Coptic-Greek-Arabic. The text is in three columns. Measurements: fol. 33 × 26 cm., text 6-8 cm. (Coptic), 5-7 cm. (Greek), 1,5-2 cm. (Arabic). Lines per fol. 25-26. Medium, regular hand. Black ink. In the upper inner corner of Fol. 14^r there is the quire numeral $\overline{\text{I}\overline{\text{E}}}$ (15), and in the upper outer corner of Fol. 15^v there is the quire numeral $\overline{\text{I}\overline{\text{E}}}$ (16), and in the upper inner corner of Fol. 30^r and in the upper outer corner of Fol. 33^v there is the quire numeral $\overline{\text{K}\overline{\text{H}}}$ (28) (*sic*). In the upper outer corner of Fol. 14^r there is the pagination numeral $\overline{\text{C}\overline{\text{O}}\overline{\text{B}}}$ (272), and in the upper inner corner of Fol. 14^v there is the pagination numeral $\overline{\text{C}\overline{\text{O}}\overline{\text{F}}}$ (273). In the upper inner corner of Fol. 21^r there is the pagination numeral $\overline{\text{Y}\overline{\text{H}}\overline{\text{I}}}$ (453). In the upper outer corner of Fol. 4^r there is the pagination numeral $\overline{\text{P}\overline{\text{O}}\overline{\text{A}}}$ (174) and in the upper inner corner of Fol. 29^v there is the pagination numeral $\overline{\text{F}\overline{\text{M}}\overline{\text{G}}}$ (545). In the centre of the upper margin of Fol. 14^r there is a square ornament in black and red between the initials $\overline{\text{I}\overline{\text{H}}\overline{\text{C}}}$ $\overline{\text{P}\overline{\text{X}}\overline{\text{C}}}$ $\overline{\text{A}\overline{\text{Y}}}$ $\overline{\text{C}\overline{\text{P}}\overline{\text{O}}}$, and on Fol. 30^r there is $\overline{\text{H}\overline{\text{A}}\overline{\text{D}}\overline{\text{B}}\overline{\text{C}}}$ $\overline{\text{I}\overline{\text{H}}\overline{\text{C}}}$, and on Fol. 33^r there is $\overline{\text{A}\overline{\text{Y}}}$ $\overline{\text{C}\overline{\text{P}}\overline{\text{O}}}$. The initial capitals of the Lessons and paragraph capitals are drawn out large on the margin. They are usually ornamented in red and blue, but occasionally in red and yellow. There is no touching in with red, except for the compendia and the numerals. Fol. 36^r has the pagination numeral $\overline{\text{r}}$ (3), since the text is in Arabic. On the recto of this Folio there is the conclusion of a paschal homily, and on the verso there is the XXIInd Canon of Hippolytus¹ and the beginning of the XXXVIIIth Canon². These Fragments have been edited by O. H. E. KHS-Burmester, 'The Coptic-Greek-Arabic Holy Week Lectionary of Scetis' in *Bulletin de la Société d'Archéologie Copte*, t. XVI, pp. 83-137; 'A. The Bodleian Folio and Further Fragments of the Coptic-Greek-Arabic Holy Week Lectionary from Scetis' in *Bulletin de la Société d'Archéologie Copte*, t. XVII, pp. 35-48, and by Maria Cramer, 'The Vienna Folio and Fragments of the Coptic-Greek-Arabic Holy Week Lectionary' in *Bulletin de la Société d'Archéologie Copte*, t. XIX, pp. 49-55.

- 1^r: Tuesday, 9th Hour. *Proverbs* IX, 9* - 10*
1^v: Tuesday, 9th Hour. *Isaiah* XL, 10 - 11*
2^r: Tuesday, 9th Hour. *Daniel* VII, 14* - 15*
2^v: Tuesday, 9th Hour. *Matt.* XXIV, 3*
3^r: Eve of Wednesday, 1st Hour. *Matt.* XXII, 13* - 14
Eve of Wednesday, 3rd Hour. *Ps.* LXIV, 5*, 6*
3^v: Eve of Wednesday, 3rd Hour. *Matt.* XXIV, 45 - 51*
4^r: Eve of Thursday, 3rd Hour. *Mk.* XIV, 4*, 5*, 6, 7*
4^v: Eve of Thursday, 3rd Hour. *Mk.* XIV, 9*, 10*, 11*

¹ Cf. R. G. Coquin, 'Les Canons d'Hippolyte' in *P.O.* t. XXXI, fasc. 2, pp. 388-391.

² Cf. R. G. Coquin, *op. cit.*, pp. 412-413.

- 5^r: Eve of Thursday, 3rd Hour. *Mk.* XIV, 7*, 8*
 5^v: Eve of Thursday, 6th Hour. *Ps.* CXXXIX, 2*
 6^r: Eve of Thursday, 9th Hour. *Jh.* X, 29 – 34*
 6^v: Eve of Thursday, 9th Hour. *Jh.* X, 34* – 38
 7^r: Eve of Thursday, 11th Hour. *Ps.* LXI, 8, 3*; *Jh.* XII, 44 – 45*
 7^v: Eve of Thursday, 11th Hour. *Jh.* XII, 46* – 50*
 8^r: Thursday, Morning Prayer. *Ps.* LIV, 22*, 13; *Lk.* XXII, 7 – 8*
 8^v: Thursday, Morning Prayer. *Lk.* XXII, 10* – 12*
 9^r: Thursday, Morning Prayer. *Lk.* XXII, 7*
 9^v: Thursday, Morning Prayer. *Lk.* XXII, 11*
 10^r: Thursday, Morning Prayer. *Lk.* XXII, 13*
 10^r: Thursday, 3rd Hour. *Ps.* XCIII, 21*, 23*; *Matt.* XXVI, 17
 Thursday, 3rd Hour. *Matt.* XXVI, 18* – 19
 10^v: Thursday, 6th Hour. *Ps.* XXX, 19*, 14*; *Mk.* XIV, 12*
 11^r: Thursday, 3rd Hour. *Ps.* XCIII, 21*, 23*; *Matt.* XXVI, 17*
 11^v: Thursday, 3rd Hour. *Matt.* XXVI, 18* – 19
 11^v: Thursday, 6th Hour. *Title* (Arabic only); *Ps.* XXX, 19*, 14* (Arabic only)
 11^v: Thursday, 9th Hour. *Genesis* XXII, 3* – 4*, 5*
 12^r: Thursday, 9th Hour. *Genesis* XXII, 2* – 3*
 12^v: Thursday, 9th Hour. *Genesis* XXII, 6*
 13^r: Thursday, 9th Hour. *Genesis* XXII, 3* – 4*, 5*
 13^v: Thursday, 9th Hour. *Genesis* XXII, 7*
 14^r: Eve of Friday, 1st Hour. *Jh.* XVI, 19* – 22*
 14^v: Eve of Friday, 1st Hour. *Jh.* XVI, 22* – 25*
 15^r: Eve of Friday, 11th Hour. *Mk.* XIV, 62* – 65
 15^v: Eve of Friday, 11th Hour. *Mk.* XIV, 67* – 70*
 16^r: Friday, Morning Prayer. *Wisdom* II, 16 – 19*
 16^v: Friday, Morning Prayer. *Wisdom* II, 19* – 22; *Zechariah* XI, 11*
 17^r: Friday, Morning Prayer. *Wisdom* II, 18* – 19*
 17^v: Friday, Morning Prayer. *Zechariah* XI, 11*
 18^r: Friday, 3rd Hour. *Jh.* XIX, 5*, 6*
 18^v: Friday, 3rd Hour. *Jh.* XIX, 10*
 19^r: Friday, 6th Hour. *Mk.* XV, 33*; *Lk.* XXIII, 26*
 19^v: Friday, 6th Hour. *Lk.* XXIII, 29* – 30*
 20^r: Friday, 12th Hour. *Jh.* XIX, 41* – 42
 20^v: Friday, 12th Hour. *Daniel* III, 1 – 2*
 21^r: Friday, 12th Hour. *Daniel* XIII, 4* – 7* (Susanna)
 21^v: Friday, 12th Hour. *Daniel* XIII, 7* – 13*
 22^r: Friday, 12th Hour. *Daniel* XIII, 48* – 51*
 22^v: Friday, 12th Hour. *Daniel* XIII, 54* – 55*
 23^r: Saturday, Synaxis. *Matt.* XXVIII, 1* – 4*
 23^v: Saturday, Synaxis. *Matt.* XXVIII, 5* – 7
 24^r: Saturday, Synaxis. *Matt.* XXVIII, 8 – 10*
 24^v: Saturday, Synaxis. *Matt.* XXVIII 11* – 15*

- 25^r: Sunday, Eve. *Isaiah* XLII, 9* - 11*
 25^v: Sunday, Eve. *Isaiah* XLII, 13* - 16*
 26^r: Sunday, Eve. *Habakkuk* III, 10* - 14*
 26^v: Sunday, Eve. *Habakkuk* III, 14* - 17*
 27^r: Sunday, Eve. *Habakkuk* III, 17* - 19*; *Zechariah* II, 10*
 27^v: Sunday, Eve. *Zechariah* II, 10* - 13; *Isaiah* XLIX, 6*
 28^r: Sunday, Morning Prayer. *Mk.* XVI, 2-6*
 28^v: Sunday, Morning Prayer. Traces only of Arabic words from *Mk.* XVI, 6-9
 29^r: Sunday, Morning Prayer. *Mk.* XVI, 2 - 4*
 29^v: Sunday, Morning Prayer. *Mk.* XVI, 6* - 8*
 30^r: Sunday, Morning Prayer. *Mk.* XVI, 3* - 6*
 30^v: Sunday, Morning Prayer. *Mk.* XVI, 8*
 30^v: Sunday, Synaxis. *I Corinth.* XV, 23*
 31^r: Sunday, Synaxis. *I Corinth.* XV, 26* - 29*
 31^v: Sunday, Synaxis. *I Corinth.* XV, 31* - 34*
 32^r: Sunday, Synaxis. *I Peter* III, 22* - IV, 1*
 32^v: Sunday, Synaxis. *I Peter* IV, 3* - 4*, 6*; *Acts* II (Title only)
 33^r: Sunday, Synaxis. *Mk.* XVI, 9* - 11; *Lk.* XXIV, 1 - 2*
 33^v: Sunday, Synaxis. *Lk.* XXIV, 4* - 7*
 34^r: Sunday, Synaxis. *Lk.* XXIV, 3* - 4*
 34^v: Sunday, Synaxis. *Lk.* XXIV, 7* - 8*
 35^r: Sunday, Synaxis. *Psali* Adam ϸΙΟΥΩΙΝΙ 'Shine'
 35^v: Sunday, Synaxis. Continuation of this *Psali* (Arabic text only)
 36^r: Sunday, Synaxis. Conclusion of a *Paschal Homily* in Arabic only, and Title of the 22nd Canon of *Hippolytus*
 36^v: Sunday, Synaxis. 22nd Canon of *Hippolytus* and the beginning of the 23rd Canon. These Canons are in Arabic only. In addition, there are four very tiny fragments on which there are either Coptic or Arabic letters.

Lect. 2

Holy Week Lectionary

XIIIth-XIVth cent. Seven Folios. Coptic-Arabic. Measurements: fol. 38 × 27 cm., text 29 × 14 cm. Lines per fol. 29-30. Large, regular hand. Black ink. In the inner corner of the upper margin of Fol. A^v there is the pagination numeral $\overline{\text{P}}\overline{\text{I}}$ (110), in the centre, an ornament in yellow, grey and red between the initials $\overline{\text{I}}\overline{\text{C}} \overline{\text{X}}\overline{\text{Y}}$, and, in the outer corner there is the quire numeral $\overline{\text{I}}\overline{\text{A}}$ (11). In the outer corner of the upper margin of Fol. B^{r-v} and C^{r-v} there are the pagination numerals $\overline{\text{P}}\overline{\text{I}}\overline{\text{A}}$ (111) and $\overline{\text{P}}\overline{\text{K}}\overline{\text{A}}$ (121) respectively. Fol. D^v is paginated $\overline{\text{P}}\overline{\text{K}}\overline{\text{A}}$ (124), and Fols. E^v and F^v are paginated $\overline{\text{P}}\overline{\text{K}}\overline{\text{E}}$ (125) and $\overline{\text{P}}\overline{\text{K}}\overline{\text{E}}$ (126) respectively. Fol. G^v is paginated $\overline{\text{P}}\overline{\text{K}}\overline{\text{H}}$ (128). In the outer margin of Fol. B^r there are traces of a large ornament in yellow and red. In the centre of the upper margin of Fol. C^r there are the remains of the initial $\overline{\text{X}}\overline{\text{Y}}$. Below the upper margin there is a very large frame with a plaited design in it in yellow and red. In the centre there are the words $\text{CYN } \Theta\text{E}\omega$ followed by $\text{SEN}\Phi\text{PAN}$, etc + $\text{OYME}\Theta\text{NOY}\dagger \text{NOY}\omega[\text{T}]$. Fol. F^r has on the outer margin a vertical line of $\cdot > \cdot$ in red to indicate the quotation in *Acts* II, 25-28. Fols. A and C are the upper two-thirds of a folio with lacunae in the lower part. The upper and lower inner corners of Fol. B are missing. The upper inner and the lower outer corners of Fols. E and F are missing, and there are lacunae in the centre of these folios. Fol. D is the outer, vertical

upper third of a folio. The recto contains only a few Coptic letters, but the Arabic text is more or less complete. The initial capital of the Lesson from the *Acts* on Fol. E^v is ornamented in yellow and red. Titles and rubrics are in red. The paragraph capital **X** has three red dots round it. Paragraph capitals, the letters **ϕ**, **ϛ** and the compendia are touched in with red. Punctuation stop ·>·, ·>·~ is in red. Lessons are separated by the sign ·>···~···~···~ in black.

- A^r: Eve of Easter. *Ps.* cvi, 14* ([ϵ]ΠΕCHT – ϕMOY); *Ps.* iii, 6; *Ps.* xl, 9* (ϕH – to end of the verse), 11 – 12* (to AK[OYΛOT]); *Ps.* xxix, 10* ([MΠ]ACNOY) – (to E[PTAKO]); *Ps.* xxxix, 3* ([Π]ANOY†) – (to †ZYΛH); *Ps.* xxix, 11* (COT[EM])
- A^v: Eve of Easter. ΝΕΜΠΠ̄N̄ – ΛΜΗΝ
Rubric (M̄MON) — (N̄TEMOYCHC)¹
Deuteronomy xxxii, 39* (ANAY) – (to ETZ[OTEB])
- B^r: Eve of Easter. *Deuteronomy* xxxii, 41* ([N̄NIX]AXI) – 43; *Isaiah* lx, 1–2
- B^v: Eve of Easter. *Isaiah* lx, 3 – 7* (to N̄TEΓAΠPOCEYXH)
- C^r: Easter Sunday. Matins. Rubric + *Ps.* lxxvii, 65* (N̄XEΠD̄C̄ to N̄OYAI)
- C^v: Easter Sunday. Matins. *Mk.* xvi, 3* ([NAY]XO) – 6* (to IC)
- D^r: Easter Sunday. Liturgy. *I Corinth.* xv, 45* ([EOYΨY]XH) – 46* (to [ME]-NEN[CWY]). Arabic text: *I Corinth* xv, 45* (إلنسان) – 49* (to فنلبس)
- D^v: Easter Sunday. Liturgy. *I Peter* iii, 16* (N̄XENH) – 18* (to Z[ENTCAPZ])
- E^r: Easter Sunday. Liturgy. *I Peter* iii, 21* ([†]NOY) – iv, 3* (to ΝΕΜΖΑΝ-[EΠΘYMIΔ])
- E^v: Easter Sunday. Liturgy. *I Peter* iv, 3* ([NEMZAN]EΠΘYMIΔ) – 6; *Acts* ii, 22* – (to ZITOTY)
- F^r: Easter Sunday. Liturgy. *Acts* ii, 22* ([N̄]SPHI) – 28
- F^v: Easter Sunday. Liturgy. *Acts* ii, 29 – 34* (to E2[PHI]).
- G^r: Easter Sunday. Liturgy. *Jh.* xx, 10* ([O]N) – 15* (to AP[E]KW†)
- G^v: Easter Sunday. Liturgy. *Jh.* xx, 16* (N̄ΘOC) – 18; *Psal̄i* ([C̄I]OYOMINI – (to EBOΛ)

Variant readings from Lagarde's text

Ps. iii, 6. AIN̄KOT] – ENKOT | xxxix, 3. A4ENT] [Π]ANOY† ANIT | xl, 9. AN¹] om. | 11. P̄C̄] + ΠANOY[†] | NAI NHI OYO2] om. | MATOYNOCT] lac. + [O]YO2 | lxxvii, 65. ϕNOY†] P̄C̄ | NKOT] EN[KOT] | cvi, 14. EBOΛ [ϵ]ΠECHT | ΠXAKI] OYMA N̄XA[KI].

Variant readings from Burmester's text²

Deut. xxxii, 42. OYO2 – ZENPCNOY] om. through homeoteleuton | ΝΕΜ-ΟΥΕΧΜΑΛΩCΙ] – ΕΧΜΑΛΩCΙΑ correctly | 43. N̄ΠΟΥM̄ΠΩIΩ] N̄ΠΟΥC̄I M̄ΠΩIΩ] | N̄OYZAN – E4E†ΦEBIΩ] om. through homeoteleuton | N̄ΠIKAZI] M̄Π-.

¹ Cf. O. H. E. KHS-Burmester, 'Le Lectionnaire de la Semaine Sainte' in *P.O. t.* XXV, fasc. 2, p. [385].

² Cf. O. H. E. KHS-Burmester, *op. cit.*, pp. [386]–[388], [405]–[406], [409]–[417].

Is. LX, 1. ΝΕ] om. | 2. ΔΕ] om. | 4. ΕΝΕΒΛΛ] Ν- | ΕΡΚΩ†] ΜΠΕΚΚΩ[†] + lacuna | 5. ΕΡΕΤΩΜΤ] – ΤΟΜΤ | ΣΝΔΟΥΩΤΕΒ] ΣΕΝΔ- (*sic*) | ΝΤΕΖΑΝΘΛΟΛ] – ΦΛΟΛ | 6. ΝΧΕΖΑΝΑΓΕΛΗ] – ΑΓΕΛΙ | ΝΣΑΜΟΥΛ] – ΧΑΜΟΥΛ | ΕΥΕΖΩΒΣ] – ΖΟΒΣ | ΝΧΕΖΑΝΘΑΜΑΥΛΙ] om. | ΝΧΕ | ΝΕΜΓΕΦΑΡ] – ΚΗΦΑΡ | ΟΥΛΙΒΑΝΟΣ] prefix ΝΕΜ | 7. ΕΖΡΗΙ] om.

Mk. XVI, 4. ΟΥΟΖ] om. | ΧΕΛΥΣΚΕΡΚΩΡϣ] ΕΛΥΣΚΕΡΚΩΡϣ ΕΒΟΛ ΖΙΡΩϣ ΜΠΙΜΖΑΥ | 5. ΕΣΟΥΟΒΩ] ΝΟΥΩΒΩ.

I Peter III, 16. ΣΕΝΠΧ̄Σ] ΕΤ- | 22. ΕΛΥΩΕ] Ε¹ appears to be omitted | IV, 1. ΟΥΟΖ] om.

Acts II, 22. ΠΙΣΡΑΗΛΙΤΗΣ] ΠΙΣΡΑΗΛΙΤΗΣ | ΕΝΔΙΣΑΧΙ] ΕΝΔ- (*sic*) | 24. ΧΕΝΕ] ΝΕ om. | ΝΣΕΑΜΑΖΙ] – ΑΜΟΝΙ | 25. ΕΡΧΗ] ΧΕΡ- | 26. ΑΠΑΛΑΣ ΘΕΛΗΛ] ΑΦΘΕΛΗΛ ΝΧΕΠΑΛΑΣ | 29. ΝΕΝΣΝΗΟΥ] ΝΙ- | Δ̄Δ̄Δ̄] ΔΔΥΙΔ | 30. ΝΑϣ] + ΧΕ | 33. ΑϣΘΙ] prefix ΟΥΟΖ.

Jh. XX, 11. ΣΑΒΟΛΠΕ] ΣΑΒΟΛ | ΖΩΣ] ΖΟΣ | 17. ΖΑΝΔΣΝΗΟΥ] ΖΑΝΣΝΗΟΥ (*sic*) | 18. ΕΤΑϣΧΟΤΟΥ] ΠΕΤ- | ΝΗΙ] ΝΑϢ.

Lect. 3

Holy Week Lectionary

XIVth cent. Coptic-Arabic. Two Folios. Measurements: fol. 17,5 × 13,5 cm., text 12,5 × 5–5,5 cm. Lines per fol. 15. Medium hand. Black ink. In the outer corner of the upper margin of Fol. A^v there is a pagination numeral of which only the last digit Θ (9) remains. As the pagination numeral of Fol. B^v appears to be Τ (300), the numeral on Fol. A^v would then be [ϣ]Θ (299), since these two folios are consecutive. In the upper margin of Fol. B^v there are the remains of an ornament which is preceded by the initial ἰἦ. The inner lower corner of Fol. A is badly damaged, and there is a lacuna in the middle of the folio. Fol. B is the vertical two-thirds of a folio. The Lesson *Genesis* XVIII, 1–23 is appointed to be read at the Service of the Foot-washing on Maundy Thursday. Paragraph capitals, the letters φ, ϣ, ζ and numerals are touched in with red. Punctuation stop ζ is in red.

A^r: *Genesis* XVIII, 5* ([ΜΕΝΕΝ]ΣΑ) – 6* (to 2Α[ΣΑΡΡΑ])

A^v: *Genesis* XVIII, 6* ([2Α]ΣΑΡΡΑ) – 7* (to ΑϣΤΗΙϣ)

B^r: *Genesis* XVIII, 7* ([ΝΝΕϣΔ]ΛΩΟΥΙ) – 9* (to ΤΕΚΣΙΜΙ)

B^v: *Genesis* XVIII, 9* (ΝΘΟϣ) – 10* (to 2Ι[ΦΛΖΟΥ])

*Variant readings from Burmester's text*¹

Gen. XVIII, 5. ΟΥΟΖ²] om. | ΕΤΑϣΧΟΣ] ΕΤΑΚ- | 6. ΝΤΟ†] ΝΤΕ†] | ΝΝΩΙΤ] om. | ΝΣΕΜΔΔΔΛΙΟΝ] – ΣΕΜΤΕΔΔΔΛΙΟΝ | 7. ΝΝΕϣΕΖΩΟΥ] Ε- | ΝΧΟΥΩΜ] Ε- | 8. ΣΑΒΟΛ ΜΜΩΟΥ ΣΑΡΑΤϣ] om. | ΜΠΙΩΩΗΗ] Ε- | 9. ΔΕ] om. | ΣΕΝΣΟΥΝ] ΕΣ- | 10. ΧΕΕΙΝΑΤΑΣΘΟ] ΧΕΕΙΕ- | ΟΥΟΖ] om. | ΕΣΘΘΙ] ΕΑΣ-

Lect. 4

Lenten Lectionary

XIIIth–XIVth cent. Coptic. Thirteen Folios. Measurements: fol. 25,5 × 17,5 cm., text 17,5 × 10–10,5 cm. Lines per fol. 18. Large, regular hand. Very black ink. Fol. A is the lower half of a folio. Fol. B is a fragment from the middle of a folio. Fols. C and I are the upper

¹ Cf. O. H. E. KHS-Burmester, *op. cit.*, pp. [206]–[207].

two-thirds of a folio of which the lower outer corner is damaged. Fols. D, F and G are the lower two-thirds of a folio of which the upper part is damaged. Fol. H is the upper half of a folio. Fol. J is the upper outer corner of a folio. Fols. E, H, J, K, L are paginated in the outer corner of the upper margin of the verso, $\overline{\text{Q}}\overline{\text{B}}$ (92), $\overline{\text{P}}\overline{\text{Q}}$ (190), $\overline{\text{C}}\overline{\text{I}}$ (210), $\overline{\text{C}}\overline{\text{N}}$ (280), $\overline{\text{C}}\overline{\text{Q}}$ (290) respectively. Fols. I and M are paginated in the inner corner of the verso $\overline{\text{C}}\overline{\text{A}}$ (201) and $\overline{\text{C}}\overline{\text{Q}}\overline{\text{A}}$ (291) respectively. Fol. I is also paginated in the inner corner of the upper margin of the recto $\overline{\text{C}}\overline{\text{A}}$ (201). Fols. H, K and L have in the inner corner of the verso the quire numeral $\overline{\text{I}}\overline{\Theta}$ (19), $\overline{\text{K}}\overline{\text{H}}$ (28) and $\overline{\text{K}}\overline{\Theta}$ (29) respectively. Fols. I and M have in the outer corner of the verso the quire numeral $\overline{\text{K}}\overline{\text{A}}$ (21) and $\overline{\text{A}}$ (30) respectively. In the centre of the upper margin of the verso of Fols. H and M there is an ornament in yellow and blue touched in with red, between the initials $\overline{\text{Y}}\overline{\text{C}} \overline{\Theta}\overline{\text{C}}$. Fol. I^v has a similar ornament between the letters $\overline{\text{N}}\overline{\text{I}} \overline{\text{K}}\overline{\text{A}}$, and Fol. K^v has a similar ornament between the initials $\overline{\text{K}}\overline{\Theta} \overline{\text{O}} \overline{\Theta}\overline{\text{C}}$, and L^v, between the initials $\overline{\text{I}}\overline{\text{Y}} \overline{\text{X}}\overline{\text{Y}}$. The initial capital O of the Lesson on Fol. C^r is large and coloured in yellow. The initial capital A of the Lesson on Fol. E^r is large and has the form of a bird. It is ornamented in yellow and red. The initial capital P of the Lesson on Fol. L^r is large and touched in with red. In the outer margin of the recto and verso of Fol. K there are in red the following letters (recto) $\overline{\Gamma}$, $\overline{\text{A}}$, $\overline{\text{A}}$, $\overline{\text{B}}$, $\overline{\Gamma}$, (verso) $\overline{\text{A}}$, $\overline{\text{A}}$, $\overline{\text{B}}$, $\overline{\Gamma}$ which must indicate some sort of division into paragraphs of this pericope from *Proverbs*. Paragraph capitals, the letters $\overline{\Phi}$, $\overline{\text{S}}$, the compendia and numerals are touched in with red. Punctuation stop $\cdot > \cdot$ is in red. Lessons are separated by the sign $\cdot > \dots \sim \dots \sim \dots \sim \dots >$ in black, the lines having a red dot in the middle of them.

- A^r: Friday of 1st Week. Matins. *Deuter.* vii, 16* ([$\overline{\Phi}$] $\overline{\text{A}}$) – 18* (to $\overline{\text{OYMEYI}}$)
A^v: Friday of 1st Week. Matins. *Deuter.* vii, 19* ($\overline{\text{N}}\overline{\Phi}$ $\overline{\text{P}}$ [$\overline{\text{H}}\overline{\text{T}}$]) – 20* (to $\overline{\text{OYATOY}}$ - $\overline{\text{QW}}\overline{\text{T}}$)
B^r: Monday of 3rd Week. Matins. *Prov.* i, 26 – 27* (to [$\overline{\text{N}}\overline{\text{OYCAPA}}$] $\overline{\Theta}\overline{\text{H}}\overline{\text{OY}}$)
B^v: Monday of 3rd Week. Matins. *Prov.* i, 28* ($\overline{\text{N}}$ [$\overline{\text{NACOTEM}}$]) – 31* (to $\overline{\text{GΘB}}$ [$\overline{\text{E}}$])
C^r: Tuesday of 3rd Week. Matins. *Isaiah* x, 12 – 13* (to $\overline{\text{T}}\overline{\text{N}}$ [$\overline{\text{A}}$] $\overline{\text{OY}}\overline{\text{A}}$)
C^v: Tuesday of 3rd Week. Matins. *Isaiah* x 14* ($\overline{\text{OY}}\overline{\text{O}}\overline{\text{Z}}\overline{\text{Z}}$) – 15* (to $\overline{\text{OY}}\overline{\text{A}}$)
D^r: Tuesday of 3rd Week. Matins. *Isaiah* x, 17* ($\overline{\text{OYX}}$ [$\overline{\text{POM}}$]) – 19* (to $\overline{\text{OY}}\overline{\text{O}}\overline{\text{Z}}\overline{\text{Z}}$)
D^v: Tuesday of 3rd Week. Matins. *Isaiah* x, 20* ($\overline{\Phi}$ $\overline{\text{H}}$) – 21
E^r: Wednesday of 3rd Week. Matins. *Joel* ii, 26* ($\overline{\text{PETENNOY}}\overline{\text{T}}$) – end of the
verse; *Job* xii, 1 – 5* (to $\overline{\text{EOY}}$ [$\overline{\text{XRONOC}}$])
E^v: Wednesday of 3rd Week. Matins. *Job* xii, 5* ([$\overline{\text{EOY}}$] $\overline{\text{XRONOC}}$) – 8* (to
 $\overline{\text{NAK}}$)
F^r: Monday of 4th Week. Matins. *Genesis* xxvii, 31* ([$\overline{\text{NE}}$] $\overline{\text{QW}}$ $\overline{\text{H}}$ $\overline{\text{P}}$ [$\overline{\text{I}}$]) – 33*
(to $\overline{\text{AICMOY}}$)
F^v: Monday of 4th Week. Matins. *Genesis* xxvii, 34* ([$\overline{\text{EN}}$] $\overline{\text{ICAX}}$ [$\overline{\text{I}}$]) – 36*
(to $\overline{\text{NA}}$ [$\overline{\text{METWOPH}}$])
G^r: Tuesday of 4th Week. Matins. *Genesis* xxviii, 14* ([$\overline{\text{NEM}}$] $\overline{\text{Z}}$ [$\overline{\text{I}}$] $\overline{\text{T}}$) – 15
G^v: Tuesday of 4th Week. Matins. *Genesis* xxviii, 16* ($\overline{\text{XH}}$) – 19* (to $\overline{\Phi}$ $\overline{\text{PAN}}$)
H^r: Wednesday of 5th Week. Matins. *Isaiah* xli, 7* ([$\overline{\text{AQOAN}}$] $\overline{\text{XEMXOM}}$) – 8*
(to [$\overline{\text{ETA}}$] $\overline{\text{COT}}$ [$\overline{\text{H}}\overline{\text{Q}}$])
H^v: Wednesday of 5th Week. Matins. *Isaiah* xli, 9* ($\overline{\text{NALLOY}}$) – 11* (to
 $\overline{\text{T}}$ [$\overline{\text{HPOY}}$]¹)
I^r: Friday of 5th Week. Matins. *Deuter.* xii, 12* ($\overline{\text{NOY}}\overline{\text{T}}$) – 14* (to $\overline{\text{P}}\overline{\text{B}}\overline{\text{C}}$)
I^v: Friday of 5th Week. Matins. *Deuter.* xii, 14* ($\overline{\text{OY}}\overline{\text{O}}\overline{\text{Z}}$) – 15* (to [$\overline{\text{N}}\overline{\text{OY}}\overline{\text{GAZ}}$]-
 $\overline{\text{CI}}$)

- Jr: Friday of 5th Week. Matins. *Job* xxxii, 8* ([ΜΠΠ]ΑΝ[Τ]ΟΚΡΑΤΩΡ) – 10* (to ΧΕ)
 Jv: Friday of 5th Week. Matins. *Job* xxxii, 12* (2ΑΝCΑΧΙ) – 13* (to ΔΕ)
 Kr: Friday of 7th Week. Matins. *Proverbs* xxiv, 54* (ΝΕΜΝΙΜΑΝΜΟΦΙ) – 58* (to ΑΡΕΦΑΝΟΥ[ΒΩΚΙ])
 Kv: Friday of 7th Week. Matins. *Proverbs* xxiv, 58* ([ΑΡΕΦΑΝΟΥ]ΒΩΚΙ) – 62* (to ΦΑΦ[ΣΩΚ])
 Lr: Saturday of 7th Week. Matins. *Zephaniah* iii, 17 – 19* (to Ε[ΤΑΥΤΣΕΜΚΟC])
 Lv: Saturday of 7th Week. Matins. *Zephaniah* iii, 19* ([Ε]ΤΑΥΤΣΕΜΚΟC) – end of the verse; *Zephaniah* ix, 9 – 10* (to ΕΦΕΦΩ†)
 Mr: Saturday of 7th Week. Matins. *Zechariah* ix, 10* (ΝΖΑΝΜΑ) – 11
 Mv: Saturday of 7th Week. Matins. *Zechariah* ix, 12 – 14* (to ΟΥΟZ²)

Variant readings from Lagarde's text¹

Gen. xxvii, 33. ΑΦΕΝC] ΟΥΟZ ΑΦΕΝC ΝΗ | ΛΙΟΥΩΜ] prefix ΟΥΟZ | ΤΗΡΟΥ] om. | 34. ΝΤΕ] + ΙCΑ[ΑΚ] | ΕΒΟΛ] + ΕΦΡΙΜΙ | ΠΕΧΛΑΦ] prefix ΟΥΟZ | ΜΠΕΦΩΤ] om. | 35. ΟΥΝ] ΔΕ | ΑΦΩΛΙ] prefix ΟΥΟZ | 36. ΑΦΘΙΘΙΒC] prefix ΧΕ | ΦΛΙ] ΦΔ ΠΕ | xxviii, 15. ΖΗΠΠΕ] ΟΥΟZ | ΑΝΟΚ †ΧΗ] ΕΙΕΦΩΠΙ | ΧΕ] ΟΥΟZ | 16. ΠΕ] om. | 17. ΠΕΧΛΑΦ] prefix ΟΥΝ | ΦΛΙ ΔΕ ΑΝ ΠΕ] om. | 18. ΑΦΘΙ ΜΠΙΩΝΙ] ΟΥΟZ ΠΩΝΙ | ΑΦΤΑZΟΦ] prefix ΟΥΟZ.

Deuter. vii, 17. ΔΕ] om. | 19. ΠΒC²] om. | xii, 12. ΜΠΒC] – ΝΟΥ† | ΝΕΤΕΝΒΩΚ] prefix ΝΕΜ | ΕΤΣΕΝΝΕΤΕΝΠΥΛΗ] ΕΤΧΗ ΣΕΝΝΕΤΕΝΦΥΛΗ | 15. ΣΕΝ¹] prefix ΝΖΡ[Η] | ΝΣΗΤΚ] ΝΣΗΤΦ.

Variant readings from Porcher's text²

Job xii, 2. ΟΥΟZ] ΙΕ | ΑCΝΑΜΟΥ] – ΜΟΥΝ | 4. ΟΥΡΩΜΙ] prefix ΟΥΟZ | ΓΑΡ] om. | ΟΥΟZ] om. | ΕΠCΩΒΙΑ] – CΩΒΙ | 5. ΑΥCΕΒΤΩΤΦ] ΑΦ- | ΝΤΟΥZΩΛΕΜ] ΘΡ[Ο]ΥΦΩΛ | ΜΠΕΦΗ] ΝΠΕΦΗΟΥ | 6. ΜΠΕΦΘΡΕΦΧΑZΘΗΦ] ΜΠΕΝ- | ΝCΑ- ΜΠΕΤZΩΟΥ] ΜΠΟΝΗΡΟC | 7. ΝΙΘΕΒΗΦΟΥ] – ΤΕΒΗΦΟΥ] | 8. ΠΚΑZΙ] ΠΙ- | xxxii, 8. ΝΦΟΥ] ΝΗ | 9. ΝΗ] + ΔΕ | ΟΥΜΗΦ] ΝΟΥΝΗΦ† | ΜΠΖΑΠ] ΜΠ-

Variant readings from Burmester-Dévaud's text³

Prov. i, 26. ΕΧΕΝΤΕΤΕΝΑΚΩ] – ΑΓΩ | 27. ΕΦΩΠ¹] prefix ΝΕΜ | xxiv, 55. ΕΤΕΛCΦΑΝΕΡΠZΩΒ] – ΕΡZΩΒ | ΦΑΙΑC] ΦΑCΙ | 56. ΜΦΙΤΦ] Ν- | 62. ΟΥΟΥ] ΟΥΟZ.

Variant readings from Tattam's text⁴

Is. x, 12. ΕΦΕΙΡ] ΕΦ- | ΟΥΟZ²] om. | ΕΦΕΙ] – ΗΗ | ΝΙΑΡΧΩΝ] ΠΙ- | ΝΙΑCΣΥΡΙΟC] – ΑCΣΙΡΙΟC | ΝΕΜ²] om. | ΠΦΟΥ] – ΤΦΟΥ | 13. ΝΖΛΗΘΩ] – ΘΟΦ | 14.

¹ P. de Lagarde, *Der Pentateuch koptisch*.

² E. Porcher, 'Le Livre de Job' in *P.O.*, t. XVIII, fasc. 2.

³ O. H. E. KHS-Burmester et E. Dévaud, *Les Proverbes de Salomon*, Vienne, 1930.

⁴ H. Tattam, *Prophetæ Majores*, Oxonii, 1852, vol. I.

ΝΣΑΝΣΩΟΥΣΙ] – ΕΣΩΟΥ | ΕΤΝΑΕΡΕΒΟΛ] ΕΘ- | ΕΤΗΑ†] ΕΘ- | 15. ΜΜΟC] ΜΜΟC | 18. ΕΥΕΩΩΕΜ] – ΩΩ ΕΒΟΛ | ΝΧΕ] ΕΧΕΝ | ΙCΧΕΝ] om. | †ΨΥΧΗ] Ν- | ΝΑΦΗ†] ΕΝΑΦΗ† | 19. ΕΒΟΛ] om. | 20. ΝΝΟΥΩΩΠΙ] – ΒΙΩΠΙ | ΕΝΙ] ΕΧΕΝΝΗ | ΕΤΑΥΒΙ ΜΜΩΟΥ] – ΒΙΤΟΥ | ΧΛΙ, 7. ΕΦΕΚΩΛΣ] ΕΦ- | ΝΑΠΑΙ] ΝΑ ΝΕ ΠΑΙ | ΑΥΤΑΧΡΩΟΥ] ΑΥΤΑΧΡΗΟΥΤ | 10. ΓΑΡ ΝΕΜΑΚ] ΜΜΟΚ | ΕΤΑΦ†ΧΟΜ] ΕΤΑΙ- | ΝΑΚ] om.

Variant readings from Tattam's text¹

Joel II, 26. ΝΕΜΩΤΕΝ] ΝΩΤΕΝ.

Zephaniah III, 17. ΝΟΥΟΥΝΟΥC] ΝΟΥΝΟΥC | ΣΕΝ³] Ν- | 18. ΕΤΣΟΜΣΕΜ] – ΣΕΜΣΩΜ | ΟΥΟΣ ΝΙΜ ΝΕ ΕΤΑΦΕ] ΟΥ··ΝΙ ΝΕΤ- | 19. †ΝΑΙΡΙ] †- | ΝΘΗ] ΘΗ | ΕΥΟΙ] prefix ΟΥΟΣ.

Zechariah IX, 9. ΙC] om. | ΝΕΟΥΡΟ] ΟΥΡΟ | ΕΦΗΝΟΥ] Φ- | ΕΟΥΘΜΗ] ΟΥΘ- ΜΗ | ΕΤΑΛΛΗΟΥΤ] – ΑΛΗ | ΟΥΙΩ] – ΕΩ | 10. ΝΣΑΝΣΑΡΜΑ] – ΣΑΝΜΑ | ΕΣΕΦΩ†] – CΩ† | ΕΒΟΛ⁴] om. | 11. ΑΚΟΥΟΡΠ] – ΟΥΩΡΠ | ΣΕΝ²] Ν- | ΕΤCΟΝΣ] – CΩΝΣ | ΕΒΟΛ²] prefix ΝΕΜ | 12. ΝΙ ΕΤCΟΝΣ] ΝΝΗ ΕΤCΩΝΣ | ΝΤΩΒΕΙΩ] ΤΩΒΕΙΩ | 13. ΑΙCΩΑΚ] – CΩΑΚΚ | ΝΙΟΥΑΔ] ΙΟΥΑΔ | ΑΙΜΟΣ] ΝΕΦΡΕΜ] om. | ΝΕΝΩΗΡΙ] ΝΕ- | ΝCΙΩΝ] CΙΩΝ | †ΝΑΤΟΥΝΟCΟΥ] ΕΙΕ- | ΕΧΕΝ] ΖΙΧΕΝ | ΝΙΩΗΡΙ ΝΤΕ] om.

Lect. 5

Lenten Lectionary

XIIIth-XIVth cent. Three Folios. Coptic. Measurements: fol. 27,5 × 19 cm., text 21 × 12,5-13,5 cm. Lines per fol. 24. Large, square hand. Brown ink. Fols. A^r and A^v are paginated C̄N̄Θ̄ (259) and C̄Z̄ (260) respectively. Fols. B^r and B^v are paginated C̄ŌΘ̄ (279) and CΠ (280) respectively. Fols. C^r and C^v are paginated C̄Φ̄Θ̄ (299) and T̄ (300) respectively. In the inner corner of the upper margin of Fols. A^r and B^r there are the quire numerals ĪĪ (18) and K̄ (20) respectively. In the upper margin of these three folios (recto) there is an ornament touched in with red between the words ΝΑΙ ΝΗ. The inner upper corner of Fol. C is damaged and the lower outer corner is missing, with a consequent loss of text. Titles are in red. On Fol. B^v there is the following title which is surmounted by a border in yellow ornamented in red. The Coptic text is accompanied by a translation in Arabic. Π̄Ᾱ Ν†ΕΒΔΩΜΑΣ ΜΜΑΣΕ ΝΤΕΠ̄Μ̄. ΩΩΡΠ Ψ̄ΑΛΜΟ[C]: “The Fourth (Day) of the Sixth Week of the Forty (Days). Morning (Prayer). Psalm.” The first or first two lines of a pericope are written in larger letters. There are the remains of ornaments on the outer margin of Fols. B^v, C^r, C^v. The initial capital † of the pericope on Fol. C^v is drawn down the inner margin for the space of four lines. The paragraph capital X and X have four red dots round them. The letter Φ in the text has two red dots within it. Paragraph capitals, the letters Φ, Σ, Ζ and the compendia are touched in with red. Punctuation stop · > ·, · > — is in red.

A^r: Sunday of 5th Week. Liturgy: *Acts* XXVI, 19* (ΝCΑ) – 23* (to ΝΤΕ)

A^v: Sunday of 5th Week. Liturgy: *Acts* XXVI, 23* (ΝΙΡΕΦΜΩΟΥΤ) – 28 (to ΧΡΙCΤΙΑ[ΝΟC])

B^r: Tuesday of 6th Week. Liturgy: *Lk.* IX, 18* (CΑΠCΑ) – 22* (to Ν-[XΕΝΙ- ΠΡΕCΒΥΤΕΡΟC])

¹ H. Tattam, *Duodecim Prophetarum Minorum*, Oxonii, 1836.

- Bv: Tuesday of 6th Week. Liturgy: *Lk.* ix, 22* ([$\dot{\text{N}}$]XENHPPECBYTEPOC) – end of the verse
 Bv: Wednesday of 6th Week. Matins: *Ps.* ci, 18, 22; *Mk.* vii, 1-2
 Cr: Friday of 6th Week. Matins: *Jh.* iii, 21* (AE) – end of the verse
 Cr: Friday of 6th Week. Liturgy: *I Corinth.* x, 1 – 6* (to NANI)
 Cv: Friday of 6th Week. Liturgy: *I Corinth.* x, 6* (XE) – end of the verse;
I Jh. ii, 12 – 14

Variant readings from Lagarde's text

Ps. ci, 18. $\dot{\text{N}}$ NI $\dot{\text{Z}}$ HKI] $\dot{\text{M}}$ PI- | $\dot{\text{M}}$ PE $\dot{\text{C}}$ ΩΩΩ $\dot{\text{C}}$] – ΩΩΩ $\dot{\text{C}}$ | $\dot{\text{M}}$ POY $\dot{\text{T}}$ ΩB $\dot{\text{Z}}$] $\dot{\text{M}}$ PE $\dot{\text{C}}$ -.

Variant readings from Horner's text

Acts xxvi, 19. ETSEN] ETΩON SEN | 20. ΛAMACKOC] TAMACKOC | εφ†] 2A- | EPI] EY- | 21. NIIOYAAI] NIIOYAAI (*sic*) | AMONI] AY- | $\dot{\text{M}}$ MOI] + EI | EEPHI] EEPHI | 23. OYPC $\dot{\text{C}}$ 6IMKAZ] – Ω $\dot{\text{M}}$ KAZ | 24. NAI] + AE | AKLIBI] – LOBI | 25. †METEYCEBHC] – CABB | NI] om. | 26. E†OYON $\dot{\text{Z}}$] – OYON $\dot{\text{Z}}$ | OIT] + AN | AN] om. | OY $\dot{\text{E}}$ AKC] – EAZ | 27. AGRIPPA $\dot{\text{C}}$] AGRIPPA | 28. KKOYXI] KOYXI | XIA $\dot{\text{O}}$ ET] – OHT | $\dot{\text{N}}$ XPHCTIANOC] – XPCTIA[OC].

Lk. ix, 19. PE] om. | ETAHTON $\dot{\text{C}}$] + PE | 20. A $\dot{\text{C}}$ EPY $\dot{\text{C}}$] ET- | φ†] prefix PΩH[PI] $\dot{\text{M}}$ - | 21. HOOY] + OYOS | 22. OYMHΩ] $\dot{\text{N}}$ -.

Mk. vii, 1. EBOA SENHICAZ] $\dot{\text{N}}$ TENICAZ | 2. ETE] E $\dot{\text{O}}$ BE.

I Corinth. x, 1. GAP] AE | PE] om. | 2. EMOYCHC] om. | 4. PE] om. | NE P $\dot{\text{X}}$ C PE] PEN P $\dot{\text{X}}$ C (*sic*) | 5. $\dot{\text{N}}$ EPHI] EEPHI | 6. AE] om. | $\dot{\text{N}}$ TENΩTEMΩΩNI] $\dot{\text{N}}$ HEI-ΩΩPI | ENOI] $\dot{\text{N}}$ OI | $\dot{\text{N}}$ ZANPETΩOY] HE ZAN-.

I Jh. ii, 13. ZH] $\dot{\text{N}}$ -.

Lect. 6

Lectionary for the Fast of Nineveh

XIIIth–XIVth cent. Seven Folios. Coptic. Measurements: fol. 26,5 × 16 cm., text 20 × 10,5–11 cm. Lines per fol. 20. Smallish, regular hand. Brown ink. Part of the lower third of Fol. E is missing. Fol. G is part of the outer vertical half of a folio. Folios A, B, C, D and G are paginated in Coptic cursive numerals in the outer corner of the upper margin of the verso: L9 (14), LE (15), L $\dot{\text{E}}$ (16), L3 (17) and 4 $\dot{\text{O}}$ (29) respectively. Fol. D^v has also the Coptic uncial numeral $\dot{\text{L}}$ $\dot{\text{A}}$ (34) and the digit 6 (6) is visible on Fol. F^r. In the centre of the upper margin of Fol. E^v there are traces of an ornament touched in with red, between the initials $\dot{\text{I}}$ $\dot{\text{Y}}$ $\dot{\text{X}}$ $\dot{\text{Y}}$ [.] $\dot{\text{Y}}$ $\dot{\text{O}}$ $\dot{\text{Y}}$. The inner margin of Fols. B, C, D, F has been repaired with a strip of paper on which there is Syriac writing. This strip has been removed from Fols. B and C. Titles and the opening words of Lessons are accompanied by an Arabic translation in the margin. The initial capitals of the Lessons are large and ornamented in bright red; the K on Fol. Cr being drawn down the inner margin to a length of 6 cm. Titles are in bright red. Paragraph capitals, the letters φ, ϛ, 2 and the compendia are touched in with bright red. Lessons are occasionally separated by the sign > · ~ ··· ~ ··· > in brown ink.

- Ar: 2nd Day. Matins. *Jonah* π, 11; *Ps.* cπ, 14* (ΑΡΙ) – 15* (to ΝΕΨΕΣΟΟΥ), 9–10; *Lk.* xπ, 6
- Av: 2nd Day. Matins. *Lk.* xπ, 7–9
- Av: 2nd Day. Liturgy. *Coloss.* ι, 21
- Br: 2nd Day. Liturgy. *Coloss.* ι, 22 – 24* (to ΕΣΡΗΙ)
- Bv: 2nd Day. Liturgy. *Coloss.* ι, 24* (ΕΧΕΝ²) – 29* (to ΝΣΗΤϳ)
- Cr: 2nd Day. Liturgy. *Coloss.* ι, 29* (ΕΙΕΡΑΓΩΝΙΖΕΘΕ) to end of the verse; *I Peter* ιν, 3–5
- Cv: 2nd Day. Liturgy. *I Peter* ιν, 6 – 10* (to ΣΑΡΩΤΕΝ)
- Dr: 2nd Day. Liturgy. *I Peter* ιν, 10* (ΜΦΡΗ†) – 11; *Acts* xvπ, 30
- Dv: 2nd Day. Liturgy. *Acts* xvπ, 31 – 34* (to ΝΕΜ²)
- Er: 5th Day. Liturgy. *Rom.* x, 12* ([ΝΠΙ]ΙΟΥΛΛΙ) – 16* (to Ν[ΜΟC])
- E^v: 5th Day. Liturgy. *Rom.* x, 17–18; *I Peter* ιπ, 17 – 18* (to ΕΧΕΝ)
- Fr: Sunday before Lent. Eve. *Ps.* xxxπ, 8, 18; *Mk.* xi, 22 – 23* (to ΕΦΙΟΜ)
- F^v: Sunday before Lent. Eve. *Mk.* xi, 23* (ΟΥΟΣ²) – 26
- F^v: Sunday before Lent. Matins. *Ps.* xcν. Title only
- Gr: Sunday before Lent. Liturgy. *II Corinth.* xπ, 9* ([Ν]ΤΕ²) – 10* (to ΓΑΡ); *II Peter* ι, 1 – 2* (to ΠΕΝ[ΣC])
- G^v: Sunday before Lent. Liturgy. *II Peter* ι, 3 – 5* (to [†Α]ΡΕΤΗ)

Variant readings from Lagarde's text

Ps. xxxπ, 18. ΕΠΕΧΗΛΙ] ΕΡΟϳ | cπ, 9. ΕΡΟΗ] om. | ΝΝΕΨΕΣΟΝ] ΨΝΑ- | 10. ΔΕ] om. | ΛΙ] om. | ΛΗΟΗ] om. | 14. ΛΝΟΗ] ΛΝΟΚ | 15. ΦΡΩΜΙ] prefix ΟΥΟΣ.

Variant readings from Tattam's text¹

Jonah π, 11. ΟΥΟΣ ΛϳΟΥΑΣCΑΣΝΙ] ΛΠδC ΟΥΑΣCΑΣΝΙ | ΜΠΙΚΥΤΟC] – ΚΗ- ΤΟC | ΛϳΣΙΟΥ] ΟΥΟΣ ΛϳC† ΕΒΟΛ | ΕΠΕΤΨΟΥΨΟΥ] – ΨΟΥΟ.

Variant readings from Horner's text

Mk. xi, 23. ΓΑΡ] om. | 24. ΕΤΕΤΕΝΝΑΕΡΕΤΗΝ — ΑΡΕΤΕΝΣΙ] ΕΤΕΤΕΝ- ΝΑΕΡΠΡΟΣΕΥΧΕCΘΕ ΜΜΟϳ ΟΥΟΣ ΤΕΤΕΝΝΑΕΡΕΤΗΝ ΕΝΑΣ† ΧΕΡΕΤΕΝΣΙ | 25. ΝΤΩΤΕΝ] – ΤΟΤΕΝ.

Lk. xπ, 6. ΝΤΑΠΑΡΑΒΟΛΗ] ΝΟΥ- | ΝΨΟΥ] om. | ΛϳΚΩ†] Εϳ- | 7. †ΧΙΜΙ] Ν†- | ΟΥ] om. | CΕΡΠΚΕΚΩΡϳ] ΝΝΕC- | 9. Ν†ΚΕΡΟΜΠΙ] ΣΕΝ†-.

Acts xvπ, 30. ΝΙCΗΟΥ] an N after C has been erased. Cf. Horner's note, *op. cit.*, vol. iv, p. 327 | ΜΕΝ] + ΟΥΝ | ΛϳΧΑΥ] + ΝΑΝ | ΔΕ] om. | 31. ΧΕΛϳCΕΜΝΕ] ΕΤΑϳ- | 32. ΛΥCΩΒΙ] ΝΑΥ- ΜΜΟϳ ΠΕ | ΛΥΧΟC] ΝΑΥΧΩ ΜΜΟC | 33. ΟΝ ΑΠΑΥΛΟC] ΕΝΑΠΑΥΛΟC | 34. ΑΥΤΟΜΟΥ] – ΤΨΟΥΝΟΥ | ΕΤΕΝΑΡΕΔΙΟΝΗ- CΙΟC] ΝΑΡΕΔΥΟΝΗCΙΟC | ΔΑΜΑΡΙC] ΛΑΜΙΡΙΟC.

¹ H. Tattam, *Duodecim Prophetarum Minorum*, Oxonii, 1836.

Rom. x, 12. ΠΑΙΔΕ] ΠΕΔ | 13. ΟΥΟΝ] + ΓΑΡ | 14. ΣΕΝΑΝΑΣΤ] ΣΕΝΑΣΤ | 17. ΠΣΩΤΕΜ²] ΠΙ- | ΣΙΤΕΝ] ΣΕΝ | ΠΣΑΧΙ] ΠΙ- | 18. ΜΠΟΥΣΩΤΕΜ] + ΤΗΡΟΥ | ΓΕ] ΚΕ | ΟΥΟΣ] om.

Coloss. i, 21. ΝΦΕΜΜΟ] + ΠΕ | ΟΥΟΣ] ΠΑΡΕΤΕΝΟΙ | 22. ΕΡΑΤΕΝ ΘΗΝΟΥ] ΕΡΕΤΕΝ- | 23. ΜΠΙΝΑΣΤ] ΣΕΝΠΙ- | ΟΥΟΣ¹] om. | 24. ΝΝΙΣΡΟΣ] ΜΠΙ- | ΣΙΤΕΝ] ΝΤΕ- | 26. ΠΕΝΕΣ] ΠΙ- | ΕΒΟΛ] om. | ΝΝΙΑΓΙΟΣ] ΕΝΙ- | 27. ΝΤΕ²] Μ- | ΕΤΕ] ΝΤΕ | 28. ΕΝΤΣΑΒΟ] Ν- | ΝΡΩΜΙ¹] Ε- | ΟΥΟΣ — ΝΙΒΕΝ²] om. | 29. ΠΕΦ- ΕΡΩΒ] + ΦΗ ΕΤΕ[Ρ]ΩΒ added in the margin.

I Peter iii, 17. ΝΤΕΤΕΝΙΡ] ΕΡΕΤΕΝ- | ΝΧΕΠΙΘΕΛΗΜΑ] - ΘΗΛΗΜΑ (*sic*) | iv, 5. ΕΝΗ] Ν- | 6. ΜΕΝ] om. | 7. ΜΠΡΟΣΕΥΧΗ] †- | 11. ΠΩΟΥ] + ΝΕΜΠΙΑΜΑΣΙ | ΩΔΕΝΕΣ] + ΝΕΜΩΔΕΝΕΣ | ΤΗΡΟΥ] om.

II Peter i, 1. ΣΕΝ] prefix ΝΣΡΗ | ΝΕΜ] ΟΥΟΣ | 4. ΕΡΕΤΕΝΦΗΤ] lac. ÷ ΡΕΦΗΤ.

Lect. 7

Lenten Lectionary

XIIIth-XIVth cent. Five Folios. Coptic. Measurements: fol. 27,5 × 19 cm., text 21 × 12,5-13 cm. Lines per fol. 27. Heavy, square hand. Thick brown ink. The following folios are paginated on the upper margin: B^v CŌĒ (276), C^v TĪĪ (308), D^v TĪĪ (310), E^v TĪĪ (322). The upper outer and the lower margin of Fol. A are missing. The upper inner corner of Fols. C and D is damaged by damp stains, and the lower margin of these folios is missing. The centre of the outer margin and the lower margin of Fol. E are missing. Traces of ornaments on the outer margin of Fols. A^r, B^r, C^r, C^v, D^v. The letter φ in the text has two red dots within it. The first or first two lines of Lessons are in larger letters. Titles are in red. Paragraph capitals, the letters φ, ς, ζ, the compendia and numerals are touched in with red. Punctuation stop ·>·, ·> — is in red. The Lessons are separated by the sign ·> ~ ~ · ~ ~ in red.

- A^r: Friday of 4th Week. Liturgy. *I Jh.* iv, 12* (ΝΕΝΕΡΗΟΥ) - 14; *Acts* xxii, 17 - 18* (to ΓΙ[ΜΕΤΜΕΟΡΕ])
- A^v: Friday of 4th Week. Liturgy. *Acts* xxii, 19* (ΚΑΤΑ) - 20; *Ps.* xxvii, 2; *Matt.* xv, 21 - 22* (to Ε[ΒΟΛ²])
- B^r: Saturday of 4th Week. Liturgy. *Acts* xxv, 5* (ΠΑΙΡΩΜΙ) - 7* (to Ν-ΛΩΙΧΙ); *Ps.* lx, 2, 6; *Matt.* xxi, 33
- B^v: Saturday of 4th Week. Liturgy. *Matt.* xxi, 34 - 41* (to ΗΙΚΑΚΩC)
- C^r: Saturday of 6th Week. Matins. *Mk.* x, 16* ([ΛΦ]CΜΟΥ) - to end of the verse
- C^r: Saturday of 6th Week. Liturgy. *Ephes.* iv, 1 - 4* (to ΝΤ[ΕΠΕΤΕΝΘΩΣΕΜ])
- C^v: Saturday of 6th Week. Liturgy. *Ephes.* iv, 6* ([ΣΙΧΕ]Ν) - 7; *I Peter* i, 13 - 15* (to ΜΦΡΗ†)
- D^r: Saturday of 6th Week. Liturgy. *I Peter* i, 16* (ΓΑΡ) - 18* (to ΕΦ[ΤΑΙ-ΗΟΥΤ])
- D^v: Saturday of 6th Week. Liturgy. *I Peter* i, 20* ([ΤΚΛ]ΤΑΒΟΛΗ) - 21; *Acts* xxvii, 9 - 10* (to ΟΥΟΝ)
- E^r: Thursday of 7th Week. Matins. *Matt.* xx, 20 - 22* (to [Ω]ΧΟΜ)
- E^v: Thursday of 7th Week. Matins. *Matt.* xx, 23* (ΛΗ) - 28* (to ΜΦ[ΡΗ†])

Variant readings from Lagarde's text

Ps. xxvii, 2. ΠΧΙΝΤΑΡΑΙ] - ΧΙΝΘΡΙΑΙ.

Variant readings from Horner's text

Matt. xv, 21. ἸΧΕΙῆC] om. | ΤCΙΑΩΝ] - CΥΔΩΝ | xx, 20. ΕCΕΡΕΤΙΝ] ΕCΕ-
 ΝΟΥCΩB] - CΩΡ | 21. ΠΕΤΕΟΥΑΩ] ΠΕ ΕΤΕ- | ἸCΡΗΙ] Ε- | 22. ΠΕΧΑΩ] om. |
 ΤΕΤΕΝΕΜΙ] Ἰ- | ἸΜΜΟΝ] ἸΜΜΩΤ[Ε]Ν + ΕCΕ[ΠΙΑ]ΦΟΤ Ε†ΗΑCΟΩ | 23. CΕB-
 ΤΩΤC] ΝΑCΕBΤΩΤΩ | 25. ΠΕΤΟΙ] ΕΤΟΙ | 26. ΠΕΘΝΑΩΩΠΙ] ΠΕ ΕΤΝΑ-
 ΕΘΟΥΩΩ] ΕΤ- | 27. ΕΘΟΥΩΩ] ΕΤ- | xxii, 33. ἸΝΕΒΙΟCΙ] ΝΕΒΙΟCΙ | ΟΥΟC¹] om.
 | ΑΥΤΑΚΤΟ] - ΚΤΟ | ΑΥΩΩΚ] - ΩΩΚΙ | ἸΟΥC²ΡΩΤ] - ΕCΡΩΤ |
 ΟΥΟC^{3, 4, 5}] om. | 34. ΔΕ] om. | ἸΧΕΠCΗΟΥ] ἸΧΕΠΙ- | 36. ΑΥΤΑΟΥΟ] ΑΥ-
 ΟΥΟC] om. | 37. CΑΤCΗ ΜΠΑΩΗΡΙ] CΑΤΕCΗ | 38. ΕΠΩΗΡΙ] ΕΠΕΩ- | ἸΤΕΝ-
 CΟΘΒΕΩ] ΜΑΡΕΝ- | 39. ΑΥCΙΤΩ] ΑΥΑΜΟΝΙ ἸΜΜΟΩ | ΟΥΟC²] om. | 40. ΕΩΩΠ] +
 ΔΕ ΟΥΝ | ἸΠΠΑCΑΛΟΛΙ] ἸΠΠΑΛΛΟΛΙ | ΠΕΤΕΥΝΑΑΙΩ] ΠΕ ΕΤ-.

Acts. xxii, 17. ΕΤΑΚΟΤΤ] ΕΤΑΝΚΟΤΕΝ | ΕΙΕΡΠΡΟCΕΥΧΕCΘΕ] ΕΕΡ- | ΔΙ-
 ΩΩΠΙ] ΑΥ- | ΟΥΤΩΜΤ] - ΤΟΜΤ | 18. ΧΕ] + [Ι]ΩC | 20. CΟΤΕ] CΗΑΗ |
 ΕΝΑΥCΩΤΕB] [Ε]ΤΑΥ- | xxv, 6. Ἰ] Ε- | ΑΩ] ΑΥΙ ΕCΟΥΝ | ΑΥΕΜCΙ] ΕΤ-
 ἸΛΩΙΧΙ] a later hand has added beneath this word ΝΙΑΘΡΕΤ | xxvii, 9. ΝΕ]
 ΝΕΜ.

Ephes. iv, 1. ΕΜΩΩΙ] ΜΩΩΙ | 2. ΕΡΕΤΕΝΕΡΑΝΕΧΕCΘΕ] - ΑΝΑΧΕCΘΕ | 3.
 ΕΑΡΕC] ΑΡΕC | ΝΕΜ] CΕΝ | ΕΤΧΗΚ ΕΒΟΛ] om. | 4. ΝΕΜ] om. | ἸΟΥΩΤ³] om. |
 6. ΟΥΟC² - ΗΒΕΝ] om. | 7. ΔΕ] om.

I Peter i, 13. ΕΡΕΤΕΝ CΕΚ] ΕΑΡΕΤΕΝ- | CΙΧΕΝ] ΕΧΕΝ | 17. ΜΩΩΙ] Ἰ- | 18.
 CΕΝ] CΑ | ΝΕΜ] ΙΕ.

I Jh. iv, 13. ΤΕΝΝΑΕΜΙ] ΤΕΝ- | ΑΩ†] ΕΤΑΩ-.

Lect. 8

Lectionary for Paschaltide

XIVth cent. **Four Folios.** Coptic. Actual measurements: fol. 22 × 17 cm., text 18 × 12,5–13 cm. Lines visible per fol. 19. Large, square hand. Glossy black ink. Fol. A is the inner vertical three-quarters of a folio of which the lower outer margin is missing. Fol. B is the upper inner half of a folio with lacunae. Fol. C is the lower inner three-quarters of a folio. The upper and the outer margin of Fol. D are missing. The initial capital Π of the pericope from *I Peter* iv on Fol. B^r is large and ornamented in black. The initial capital Ν of the Gospel pericope on Fol. D^v is large and ornamented in red. Titles are in red. Zakhâri al-Anṭûnî and Yûsif Manṣârîûs, *Kitâb Kaṣamârus al-Khamsîn al-Muḥaddasat*, Cairo, 1913, p. 23, gives the Lesson *I Corinthians* xv, 50–58 in place of the Lesson from *I Thessalonians* of our *MS*. Paragraph capitals, the letters Φ, C and the compendia are touched in with red. Punctuation stop ·>·, ·>·~ is in red. Lessons are separated by the sign >~>~> in black.

Ar: (a+b) Easter Monday. Matins. *Lk.* xxiv, 21* (ΦΑΙ²) - 27* (to ΕΤ[CΕΝ])

Av: (a+b) Easter Monday. Matins. *Lk.* xxiv, 28* (ἸΘΟΩ) - 34* (to ΟΥΟC)

- B^r: Easter Tuesday. Liturgy. *Romans* v, 15* (†ΑΩΡΕΑ) – (to ΠΧ̄C̄); *I Peter* iv, 1 – 2* (to ΠC[ΕΠ])
- B^v: Easter Tuesday. Liturgy. *I Peter* iv, 4* ([ΕΥΧΕ]ΟΥΛ) – 8* (to †[ΔΓ]-Λ[ΠΗ]¹)
- C^r: Easter Tuesday. Liturgy. *Acts* x, 36 (Λ[ϣ]ΟΥΩΡΠ) – 38* (to ΟΥΟ2)
- C^v: Easter Tuesday. Liturgy. *Acts* x, 41* (ΕΤΑΝΟΥΩΜ) – 44; *Ps.* civ, 1, 2* (CAXI) – 3* (ΣΕΝ)
- D^r: Easter Wednesday. Matins. *Jh.* i, 9 – 14* (to ΛΦΕΡΟΥCΑΡ[Ξ])
- D^v: Easter Wednesday. Liturgy. *Jh.* i, 15* ([ΕΤΑ]ΙΧ[Ο]ϣ) – 17; *I Thessal.* iv, 13 ([ΝΤΕΝΟ]ΥΕΩ) – 14* (to ΛϣΜΟΥ)

Variant readings from Lagarde's text

Ps. civ, 1. ΟΥΟ2 ΜΟΥ†] CΜΟΥ.

Variant readings from Horner's text

Lk. xxiv, 22. ΕΠΙΜ2ΛΥ ΝΩΩΡΠ] transpose | 24. ΜΦΡΗ†] ΚΑΤΑ [ΦΡΗ†] | ΧΟC] ΕΧΩC | 25. ΝΘΟϣ] + ΔΕ | 26. ΝΑCΧΗ] ΕΗΑC- | 29. ΧΕ¹] ΝΧΕ (*sic*) | ΡΟΥ2Ι] + ΠΕ | ΝΤΕϣΟ2Ι] ΤΕϣ- | 32. ΣΕΝ] 2Ι | 33. ΛΥΤΑCΘΟ] – [ΤΑCΘ]ΩΟΥ.

Jh. i, 9. ΝΑϣΩΟΠ] + ΠΕ | 11. ΝΕΤΕΝΟΥϣ] ΝΗ [ΕΤΕ-] | 13. ΔΕ] om.

Acts x, 42. ΕΝΗ] Ν-

Lect. 9

Lectionary

XIIIth cent. Five Folios. Coptic. Measurements: fol. 25 × 17 cm., text 19 × 11–12 cm. Lines per fol. 20. Large, regular hand. Glossy black ink. In the outer corner of the upper margin of Fol. B^v there are traces of a numeral, probably ̅̅̅ (60). In the outer corner of the upper margin of Fol. C^v there is the pagination numeral ̅̅̅̅ (64), and in that of Fol. D^v, ̅̅̅̅̅̅ (143). There is a lacuna in the lower part of Fols. B and C, and a lacuna in the lower margin of Fol. D. The opening and closing words of the Lessons are accompanied by an Arabic translation. Titles are in red. Paragraph capitals, the letters Φ, Σ, the compendia and the numerals are touched in with red. The punctuation stop > in red is superposed on two black dots, the stop ·>· in red is reserved for the end of paragraphs.

- A^r: *I Jh.* ii, 9* (ΣΕΝ¹) – 13* (to ΝΙΣΕΑΩ][ΡΙ])
- A^v: *I Jh.* ii, 13* ([ΝΙΣΕΑΩ][ΡΙ]) – 15* (to ΠΙΚΟCΜΟC²); *Acts* iii, 1 – 2* (to ΟΥ[ΡΩΜΙ])
- B^r: *Acts* iii, 2* ([ΟΥ][ΡΩΜΙ]) – 5* (to ΕϣΝΑ[CΙ])
- B^v: *Acts* iii, 5* ([ΕϣΝΑ]CΙ) – 7* (to ΛϣΤΟΥΝΟCϣ); *Ps.* vi, 3 – 4* (to ΕΜΑ-ΩΩ), 5; *Matt.* x, 16* – (to Ν2ΑΝ[ΕCΩΟΥ])
- C^r: *Matt.* ix, 33* (ΕΝΕ2) – 35; *Ps.* cxlix, 5 – 6* (to 2ΑΝ[CHϣ])
- C^v: *Ps.* cxlix, 6* ([2ΑΝ]CHϣ) to end of the verse; *Matt.* ix, 36 – x, 1* (to Ε2Ι[ΤΟΥ])
- D^r: *Matt.* x, 42. *Hebr.* iv, 14 – 16* (to ΟΥ[ΩΝ2])
- D^v: *Hebr.* iv, 16* ([ΟΥ]ΩΝ2) – v, 3* (to ΝΑΠΙΛΑΟC)

Er: Acts x, 28 – 30* (to ΟΥΡΩΜΙ)

E^v: Acts x, 30* (ΛΦΟΖΙ) – 33

Variant readings from Lagarde's text

Ps. vi, 3. π̄β̄c] ε- | 4. λ] om. | ωθoρτeρ] λc- | cxlix, 6. cηλγ] β̄.

Variant readings from Horner's text

Matt. ix, 35. ηι†μι] †μι | 36. ηλγcoρεμ] – cωρεμ πε | ηλγροχη] – ρωχη | 37. ζανκοϋχι] – κοϋκοϋχι (*sic*) | x, 1. eπiβ̄] eπεc- | 42. οϋoς] om. | φη] + Δε.

Acts iii, 1. λxπ̄θ†] λxπ̄θ | 2. Δε] + πε | φαι] prefix οϋoς | ἵτεν ηη] ἵτενη | 4. ερον] lac. + [η]λqcomc ερωo[γ] | 5. ἡθoq Δε ηλqμεϋι] [ε]qμεϋι | λqηλci] εqηλ- | ἡoυμεθηλiγ] – eηxαι | 6. ἡμοq] ἡμοκ | 7. λqηλa2i] prefix οϋoς | Δε] om. | ἡτεqχιx] + ἡoυiηλm | x, 28. πε- xλq] + Δε | οϋoς] om. | 29. εταρετενοϋωρη] λρεη- (*sic*) | ἡπε- ραντιλεγιη] ἡπiρ- (*sic*) | εθβε λω ἡzωβ] εθ οϋ ἡcαχι | λτετενοϋωρη] λρετηη- | 30. πεχε κορηηλιoc] πεxλq ἡxεκoρηηλιoc | ic] icxeh | φοoγ] + ἡεzooγ] | ἡλxπ̄θ†] – λxπ̄θ | zηππε] prefix οϋoς | εβoλ] om. | 31. ηεκμεθηλiη†] – μετηλiη† | 32. μαροϋμοϋ†] οϋoς μοϋ† | ετοϋ- μοϋ†] – μοϋ (*sic*) | 33. ἡ†ηoϋ] ἡ†oϋηoϋ | οϋη] om. | λκαic] ετ- †ηoϋ] + οϋη | τηηἡπαιm] τηηχη ἡπαιm.

Hebr. iv, 15. Δε] om. | λ6ηε] λτ6ηε | v, 1. zιτηη] ζeh | 2. ετcωρεμ] – cορεμ | 3. εωλqηηη] εταqηηη.

I Jh. ii, 9. qmoc†] εq- | 11. ἡqcooϋη] qcooϋη | λη] ηλη (*sic*) | 14. ετ- ωωπη] – ωoη | λτετεη6po] λρετηη-.

Lect. 10

Lectionary

XIVth cent. Three Folios. Coptic. Measurements: fol. 25 × 16 cm., text 18,5 × 10,5–11,5 cm. Lines per fol. 18. Large, regular hand. Brown ink. The upper and the inner margin of Fol. C is damaged. Fols. A and B are consecutive. The opening words of the Gospel pericope on Fol. A^r are accompanied by an Arabic translation. The initial capital M of the Gospel pericope on Fol. A^r is large and touched in with red. Title is in red, and accompanied by the section numeral in brown ink. Paragraph capitals, the letters φ, ζ, 2 and the compendia are heavily touched in with red. Punctuation stop >, >·, >~ is in red. An additional dot in brown ink is often added.

A^r: Matt. vi, 19 – 21* (to ἡμοq)

A^v: Matt. vi, 21* (εqεωωπη) – 24* (to ic²)

B^r: Matt. vi, 24* (ἡτεqωεη) – 25

B^v: Matt. vi, 26 – 28* (to zεβcω)

C^r: Lk. xii, 22* ([πετε]τεηηλoϋoμq) – 25* (to ετα[λe])

C^v: Lk. xii, 25* ([ετα]λe) – 28* (to ωλγzιτq)

Variant readings from Horner's text

Matt. vi, 19. ἡτοϋκολποϋ] ἡce- | 20. οϋoς¹] οϋΔε | ηicohi] conη | 21. ἡxεπcκκεzη†] ἡxεπεκzη† | 22. οϋzηπλοϋc] – λπλοϋc | 23. ληηρ] +

ΠΕ | 24. ΓΑΡ] om. | ΟΥΟ²] om. | ΚΑΤΑΦΡΟΝΗΝ] ΚΑΤΑΦΡΟ (*sic*) | 25. ΠΕ
 ΕΤΕΤΕΝΝΑΟΥΟΜ⁴] ΠΕΤΕΤΕΝΝΑ- | ΠΕ ΕΤΕΤΕΝΝΑΣΟ⁴] ΠΕΤΕΤΕΝΝΑ- | ΠΕ
 ΕΤΕΤΕΝΝΑΤΗ⁴] ΠΕΤΕΤΕΝΝΑ- | ΟΥΟΤ] ΟΥΟΝΤ (*sic*) | 26. ΑΝ⁴] om. | 27.
 ΛΕ] om.

Lk. XII, 23. ΓΑΡ] ΔΕ | 24. ἸΝΙΔΩΚ] Ε- | ΣΕΣΙ†] Ἰ- | ΟΥΟ²] ΟΥΔΕ | ΣΕΩΣ³] Ἰ-
 | ΑΠΟΘΗΚΗ] ἸΠΟΘΗΚΗ (*sic*) | 26. ΕΟΥΚΟΥΧΙ] ΕΠΙ- | ΙΕ] om. | 27.
 ἸΝΙΣΡΗΡΙ] Ε- | ΔΕ] om. | 28. ΔΕ] om.

Lect. 11

Lenten Lectionary

XVIIIth–XIXth cent. Three Folios. Coptic. Actual measurements: fol. 33 × 28 cm., text
 32,5 × 25 cm. Lines visible per fol. 28, 26, 22. Large, irregular hand. Brown ink. White
 paper. Fol. A is the inner vertical half of a folio with lacunae in the inner lower corner.
 The upper, lower and outer margins of Fol. B are damaged, and the lower corner is missing.
 Fol. C is the upper quarter of a folio of which the outer corner is missing. The inner margin
 with a few Coptic letters on it is continued downwards by a strip measuring 8 cm. long and
 6 cm. at its widest part. The Gospel pericope *Lk.* XV on Fol. B^{r-v} breaks off at verse 28,
 and the rest of the folio is left blank. The initial capitals of the Lessons on Fols. B^r and C^r
 respectively are large and ornamented, but without colouring. The letter K in the text has
 the peculiar appearance of being written backwards. The orthographical errors in the text
 are those typical in *MSS.* of this age. Purely orthographical errors are not recorded in the
 variant readings given below. Titles are in a dull red on Fols. A and B, but in brown on
 Fol. C. There are no paragraph capitals, and there is no touching in with red. The punctua-
 tion stop, rarely used, .̣, is in brown ink.

- A^r: 3rd Sunday of Lent. Evening. *Matt.* xv, 11* ([ΑΛ]ΛΑ) – 19* (to ΠΙ[ΣΙΟΥΤ])
 A^v: 3rd Sunday of Lent. Evening. *Matt.* xv, 19* (ΠΙΧΕΟΥΛ) – 20
 3rd Sunday of Lent. Matins. *Ps.* LIV, 2* ([Φ]†) – 3* (to ΕΡΟΙ), 17; *Matt.*
 XX, 1* (ἸΧΕ†ΜΑΤΟΥΡΟ (*sic*) – 6* (to ΕΒΟΛ)
 B^r: 3rd Sunday of Lent. Liturgy. *Ps.* LXXVIII, 8* ([ΜΠΕΡΕ]Ρ) – (to ΠΕΚΜΕΤ-
 [ΩΕΝ]ΣΗΤ); 9* (ΕΘΒΕ) – to end of the verse; *Lk.* xv, 11 – 20* (to ΕΓ-
 [ΟΥΗΟΥ])
 B^v: 3rd Sunday of Lent. Liturgy. *Lk.* xv, 20* (ΕΧΕΝ) – 28* (to ΟΥΟ²)
 C^r: — *Ps.* XXIV, 4, 12; *Lk.* XVIII, 35 (Α[ΣΩΠΙ]) – 37* (to ἸΗ̄C̄)
 C^v: — *Lk.* XVIII, 43; *I Corinth.* II, 1 – 2* (to ΠΧ̄C̄)

Variant readings from Lagarde's text

Ps. XXIX, 4. ΕΦΑΛΚΚΟC] ΕΠ- | 12. ΑΚΦΩΣ] [-]ϣ- | ἸΠΑΣΟΚ] – ΣΩΚ |
 LXXVIII, 9. ΕΘΒΕΠΟΥ ἸΤΕΠΕΚΡΑΝ] [Ε]ΘΒΕΠΕΚΡΑΝ | ΕΚΕΝΑΣΜΕΝ] –
 ΝΕΣΜΕΝ (*sic*) + ΟΥΟ².

Variant readings from Horner's text

Matt. xv, 11. ΠΕΘΗΟΥ] – ΝΑΥ (*sic*) | 14. ΓΑΡ — ἸΟΥΒΕΛΛΕ] om. | 16.
 ΠΕΧΛ⁴] ΠΕΧΕ⁴ ΝΟΥ (*sic*) | ΑΚΜΗΗ] – ΜΕΝ (*sic*) | 17. ἸΧΛΙ] ΕΝΧΑΝ
 (*sic*) | ΗΩΟΥ] ΝΟΥ (*sic*) | 19. ΠΙΣΗΤ] + ΝΑΙ ΠΕΤ[ΣΩ⁴] | ΝΙΜΕΤΗΩΙΚ] ΝΙΝΩΚ
 (*sic*) | XX, 1. ΕΛ⁴] ΕΓ- | 2. ΝΩΟΥ] ΝΟΥ (*sic*) | 4. ΝΩΤΕΝ] [Ν]ΟΤΕΝ (*sic*) | 5.

ἸΑΧΠΕ] + [Λ]ϣ | ΦΝΘΥ] Π- | ἸΑΧΠΘ] + Ε + lacuna | ΜΠΑΙΡΗ†] - ΦΑΙΡΗ† |
Lk. xv, 12. ΠΙΚΟΥΧΙ] - ΚΟΧΙ (*sic*) | ΕΖΡΑΥ] ἸΖΡΑΥ | 13. ΛΝ] om. | ἸΧΕΠΙΚΟΥ-
 ΧΙ] - ΚΟΧΙ (*sic*) | ΕΠΦΕΜΜΟ] - ΦΕΜΜΟΥ (*sic*) | ΕΦΟΝΣ] ΛΦΩΝΣ | 14. ΕΦΘΟ]
 ΛΦ- | ἸΖΒΩΝ] - ΖΒΩΝ | 15. ΕΟΥΑΙ] Ἰ- | ἸΝΙΡΕΜΒΑΚΙ] ἸΡΑΜΜΒΑΚΙ (*sic*) |
 ΛΦΟΥΡΠΦ] ΛΦΕΡ- | ΕΤΚΟΙ] ΕΤΕΦ- | 16. ΝΑΦΕΡΕΠΘΥΜΙΝ] ΛΦΠΘΥΜΙΝ |
 ΣΗΤΦ] Ἰ- | ΝΙΧΙΝΙΡ] - ΧΙΡ[Ι] | ΕΝΔΟΥΟΜΟΥ] - ΟΥΩΜ ἸΜΦΟΥ | ΝΑΦ
 ΠΕ] ΝΕΦ (*sic*), ΛΝ ΠΕ | 17. ΕΓΑ] prefix ΟΥΟΖ | ἸΡΕΜΒΕΧΕ] - ΒΕΧΗ | 18.
 ἸΤΑΧΟΣ] - ΧΩΣ | ΕΤΦΕ] - ἸΠΕ | ΠΕΚΜΘΟ] ΠΕΚΜΘΟΥ (*sic*) | 19. ΠΕΚ-
 ΩΗΡΙ] + ΑΛΛΑ | 21. This verse is omitted | 22. ΧΩΛΕΜ] prefix ΧΕ | 24. ΠΑ-
 ΩΗΡΙ] Π- | ΝΑΦΜΦΟΥΤ] ΕΝΕΦ- (*sic*) | 25. ΔΕ] om. | ΝΑΦΧΗ] + ΠΕ | ΕΦΝΗΟΥ]
 ΛΦ- | ΖΑΝΧΟΡΟΣ] - ΧΩΡΟΣ | 26. ἸΜΦΦ] + ΠΕ | 27. ΠΕΚΙΩΤ] Ε- | ΕΦΟΥΟΧ]
 ΛΔΦ- (*sic*) | *Lk.* xviii, 43. ἸΝΩΦ] [Ἰ]ΝΩΦ (*sic*) + ΠΕ | ΛΥΣΜΟΥ ΕΦ†] ΝΑΥ†
 ἸΟΥΣΜΟΥ ἸΦ† ΠΕ.

I Corinth. ii, 1. ΝΕΤΑΙ] [ΝΗ] ΕΤΑΗ | ΛΝ] transpose after ΒΙΒΙ | ἸΤΕ] ΕΤΕ,
 (*sic*) | ΟΥΣΟΦΙΑ] Σ[Ε]Ν- | ΑΙΤΑΜΟ] - ΤΑΜΩ.

Lect. 12

Lectionary

XIIth–XIIIth cent. Eleven Folios. Coptic. Measurements: fol. 24 × 17 cm., text 18,5 ×
 10,5–11 cm. Lines per fol. 19. Large, square hand. Greyish ink. Fols. A–H are consecutive.
 The vertical outer part of Fols. A and B is missing. There is a lacuna in the upper part of
 Fols. C–H. The outer margin of Fol. G is damaged. The upper part of Fol. I is missing.
 Fol. J is the upper inner corner of a folio. The upper inner corner of Fol. K is missing.
 Fol. K^v has in the inner corner of the upper margin the pagination numeral ̄ṮṠ (394).
 A characteristic feature of these folios is that the paragraph capitals Λ, Ο, Σ, ϣ have a red
 dot inside them, Ε and Φ have two red dots, and † has four red dots. The initial capital Π
 of the pericope from *I Peter* i is large and ornamented in red. The first two lines of this
 pericope are in large letters in greyish ink, and the third and fourth lines are in large letters
 in red. The first two lines visible on Fol. G^v are in large letters in red. The title of the pericope
 on Fol. D^v is in red. The opening and the closing words of Lessons are accompanied by an
 Arabic translation, probably by a later hand. Paragraph capitals and the compendia are
 touched in with red. The letter Σ in the text is sometimes touched in with red, sometimes
 it has a red dot inside it, and sometimes it is without colouring. Punctuation stop ·>, ·> ~
 s in red. Lessons are separated by the sign ·> ~...~...~...~>· in greyish ink.

- A^r: *I Corinth.* ix, 7* ([ΜΠΑΦΟΥ]ΩΜ) - 9* (to ΧΕ)
 A^v: *I Corinth.* ix, 10* ([ΕΤΑΥΣ] ΣΗ[ΤΟΥ]) - 12* (to ΠΕΤΕΝ[ΕΡΦΙΦΙ])
 B^r: *I Corinth.* ix, 12* (ΑΛΛΑ²) - 14* (to ΠΘ̄C)
 B^v: *I Corinth.* ix, 15* (ΝΑΙ) - 16* (to ΕΦΩΠ²)
 C^r: *I Corinth.* ix, 17* (ΙΧΕ²) - 19* (to ἸΤΑ[ΧΕΜΣΗΟΥ])
 C^v: *I Corinth.* ix, 20* (ΣΑ¹) - 21* (to ἸΤΑ[ΧΕΜΣΗΟΥ])
 D^r: *I Corinth.* ix, 22* ([Ε]ΤΩ[ΩΝΙ]) - 24* (to ΟΥΑΙ)
 D^v: *I Corinth.* ix, 24* ([ΜΠΑΙΡΗ]†) - 25; *I Peter* i, 1* - (to ΠΙΧΩΡ)
 E^r: *I Peter* i, 1* (ΝΕΜ) - 3* (to ΖΙΤΕΝ)
 E^v: *I Peter* i, 4* ([Ε]ΣΟΥΝ) - 6* (to ἸΤΕΤΕΝΘΙ[ΜΚΑ²])
 F^r: *I Peter* i, 7 - 8* (to ΤΕΤΕΝΝΑΥ)
 F^v: *I Peter* i, 8* ([Θ]ΕΛΗΛ) - 11* (to ἸΣΗΤΟΥ)
 G^r: *I Peter* i, 11* (ΝΑΙ) - 12

- Gv: *Acts* v, 12* ([**Ν**ΝΙΑ]ΠΟC[ΓΟΛΟC]) – 13* (to **Ν**ΧΕΖΑΝΜΗΩ)
 Hf: *Acts* v, 15* ([**Ν**ΙΠΛΛ]Τ[ΙΛ]) – 17* (to **Ν**[ΧΕΠΙ]ΑΡΧΙΕΡΕΥC)
 Hv: *Acts* v, 18 ([ΟΥ]Ο2) – 20* (to ΠΑΙ[ΩΝΣ])
 Ir: *Galatians* I, 8* ([ΜΑΡΕΦΩ]ΩΠΙ) – 10* (to **Ν**ΝΙΡΩ[ΜΙ])
 Iv: *Galatians* I, 11* (ΦΗ) – 13* (to **Μ**Π[CΙΟΥ])
 Jr: *Matt.* IX, 21* (ΜΜΟC) – 22* (to [Π]ΕΤ[ΑΦΝΑ2ΜΙ])
 Jv: *Matt.* IX, 24* (ΓΑΡ) – 25* (to **Ν**Τ[ΕC]ΧΙΧ)
 Kr: *Matt.* XXVIII, 7* ([2ΠΠ]Ε1) – 10* (to **Μ**ΠΕΡΕΡ2Ο†)
 Kv: *Matt.* XXVIII, 10* (ΜΑΩΕ) – 13* (to ΧΕ2)

Variant readings from Horner's text

Matt. IX, 21. ΜΜΟC] + ΠΕ | 22. ΠΕΧΛΑΦ] + ΗΑΣ | 24. ΛCΝΚΟΤ] – ΕΝΚΟΤ |
 XXVIII, 7. IC] om. | 8. ΟΥΟ2¹] om. | ΟΥΟ2²] om. | 10. ΟΥΟ2] om. | 11. ΝΩΟΥ]
 + ΔΕ | ΝΙΚΟΥCΤΩΔΙΑ] †- | ΗΙΑΡΧΙΕΡΕΥC] – ΑΡΧΗΕΡΕΥC | 12. ΟΥΟ2²]
 om. | 13. ΧΕ ΑΧΟC] prefix ΕΥΧΩ ΜΜΟC.

Acts v, 12. **Ν**ΧΕΖΑΝΜΗΩ] – [ΝΙ]Ω† | **Ν**2ΡΗΙ **Ν**3ΡΗΙ | ΝΑΥΘΟΥΗΤ] – ΘΟΥΗ
 (sic) | ΣΑΤΕΝ] ΣΑ | 13. ΜΜΟΝ] prefix ΗΕ | ΕΡΩΟΥ] prefix Ε3ΟΥΗ | 16. ΠΕ] om. |
ΝΧΕΝΙΜΗΩ] prefix Ε2ΡΗ[Ι] | 18. ΑΥΗΝΙ] prefix ΟΥΟ2 | **Ν**ΔΗΜΟCΙΑ] [Λ]ΗΜΟCΙΑ.

I Corinth. IX, 7. ΕΩΔΑΜΟΝΙ] – ΑΜΟΝΙ | **Ν**ΤΕΦΩΤΕΜΟΥΩΜ] prefix ΟΥΟ2 |
 9. ΣΕΝ] 21 | 11. ΕΩΩΠ] + [ΑΝ]ΟΠ | 16. ΓΑΡ³ ΔΕ | 18. Δ6ΝΕ] ΑΤ6[Ν]Ε | 23.
 †-ipr] τηρι | 24. ΠΙCΤΑΔΙΟΝ] – CΑΔΙΟΝ | ΔΕ²] om. | 25. ΜΜΟΦ] **Ν**ΤΟ[ΤΦ] |
 ΜΕΝ] + ΟΥΝ.

Galatians I, 12. ΕΤΑΙCΙΤΦ] ΝΕΤΑΙ-.

I Peter I, 2. ΕΥCΩ†] – CΩΤΕΜ | ΠΕΝδC] om. | 3. ΕΟΥ2ΕΛΠΙC] ΕΥ- | 5. ΝΙC-
 ΗΟΥ] ΠΙ- | ΠΡΟC ΟΥΚΟΥΧΙ] **Ν**ΟΥΚΟΥΧΙ | 7. ΔΕ] om. | 8. ΤΕΤΕΝΝΑΥ]
 ΕΤΕΤΕΝ- | **Ν**ΑΤΩCΑΧΙ] – ΑΤCΑ[ΧΙ] | ΕΛΦCΙΩΟΥ] prefix ΟΥΟ2 | 9. ΕΡΕ-
 ΤΕΝCΙ] [ΕΡ]ΕΤΕΝΕ- | 11. ΕΥ3ΟΤ3ΕΤ] ΑΥ- | 12. ΝΑΥΕΡΔΙΑΚΩΝΗΝ] –
 ΔΙΑΚΟΝΗΝ.

Lect. 13

Lenten Lectionary

XIIIth–XIVth cent. Fourteen Folios. Coptic. Measurements: fol. 26,5 × 18 cm., text
 20,5 × 11–11,5 cm. Lines per fol. 20. Medium, regular hand. Brown-greyish ink. Fol. A is
 the lower fifth of a folio. The outer lower corner of Fols. D and E is missing. There is a
 small lacuna in the inner corner of the upper margin and in the centre of the lower margin
 of Fol. F. Fol. H is a small fragment from the middle of a folio. The upper and the lower
 part of Fol. I is missing. The lower part of the outer margin of Fol. J is missing. Fol. M
 is part of the upper two-thirds of a folio. Fol. N is the upper two-thirds of a folio. The
 following folios are paginated in the outer corner of the verso in Coptic uncial numerals:
 B **Ϯ̅Ϯ̅** (206), D **Ϯ̅Ϯ̅** (210), E **Ϯ̅Ϯ̅Ϯ̅** (212), F **Ϯ̅Ϯ̅Ϯ̅** (214), G **Ϯ̅Ϯ̅Ϯ̅** (246), J **Ϯ̅Ϯ̅Ϯ̅** (382), K **Ϯ̅Ϯ̅Ϯ̅**
 (384), L **Ϯ̅Ϯ̅Ϯ̅** (399). The following folios are paginated in the outer corner of the verso,
 in the reverse order, in Coptic cursive numerals: C traces of a second digit **Ϯ̅** (3), J **Ϯ̅δ** (260),
 K **Ϯ̅δ**. (267), L **Ϯ̅δϣ** (278), M **Ϯ̅ω** (280), N **Ϯ̅** (300). In the outer corner of the upper
 margin of the recto of Fols. J and N there is the quire numeral **Ϯ̅** (20) and **Ϯ̅** (23) respec-
 tively. In the centre of the upper margin of Fols. Jr, Mr and Nr there is an ornament in
 yellow and red between the initials **ΙΥ ΧΥ** (in Fol. M the **ΙΥ** is missing). On Fol. Nr there

is above the title a frame ornamented in yellow and red. The initial capital Θ of the Lesson from the *Acts* on Fol. Γ^r is large and ornamented in yellow and red. The initial capital Λ of the Lesson from the *Acts* on Fol. M^v has the form of a bird. There are traces of an ornament in yellow and red on the outer margin of Fol. A^r . The initial capitals of the Lessons on Fols. B^v , D^v , I^v , J^v , K^r , L^v , M^v and N^r are large and ornamented in red. In the outer margin of Fol. I^v there are some words in Syriac in red. The first lines on Fol. I^v are covered over by a strip of paper on which there are Coptic letters. Titles and the opening and (sometimes) closing words of Lessons are accompanied by a translation in Arabic. Titles are in red. Paragraph capitals, the letters Φ , Σ , Ω and (rarely) the compendia are touched in with red. Punctuation stop ζ is in red. Lessons are generally separated by the sign $> \sim \cdot \sim \cdot \sim >$ in brown ink.

- A^r : Sunday of 1st Week of Lent. Eve. *Matt.* vi, 34* ($\Gamma\Lambda\rho$) – vii, 2* (to $\Theta\Upsilon\Omega\Omega$)
 A^v : Sunday of 1st Week of Lent. Eve. *Matt.* vii, 5* ($\Theta\Gamma\Theta[\mathbf{N}\Lambda\Upsilon]$) – 6
 B^r : Sunday of 1st Week of Lent. Matins. *Matt.* vii, 23 – 27* (to $\Theta\Upsilon\Omega\Omega^1$)
 B^v : Sunday of 1st Week of Lent. Matins. *Matt.* vii, 27* ($\Lambda\Theta$) – 28
 B^v : Sunday of 1st Week of Lent. Liturgy. *Rom.* xiii, 1
 C^r : Sunday of 1st Week of Lent. Liturgy. *Rom.* xiii, 2 – 5* (to $\Theta\Upsilon$)
 C^v : Sunday of 1st Week of Lent. Liturgy. *Rom.* xiii, 5* ($\mathbf{M}\Theta\mathbf{N}\Theta\mathbf{N}$) – 9* (to $\Phi\mathbf{M}\Theta\mathbf{N}\mathbf{P}\Theta$)
 D^r : Sunday of 1st Week of Lent. Liturgy. *Rom.* xiii, 9* ($\mathbf{N}\Theta\mathbf{K}\Theta\mathbf{F}\Theta\mathbf{H}\mathbf{P}$) – 13* (to $\mathbf{Z}\mathbf{A}\mathbf{N}\mathbf{C}[\mathbf{O}]\mathbf{A}$)
 D^v : Sunday of 1st Week of Lent. Liturgy. *Rom.* xiii, 13* ($\mathbf{N}\Theta\mathbf{M}^3$) – 14; *James* i, 13 – 16* (to $\mathbf{N}\mathbf{A}[\mathbf{M}\Theta\mathbf{N}\mathbf{P}\mathbf{A}\dagger]$)
 E^r : Sunday of 1st Week of Lent. Liturgy. *James* i, 16* ($[\mathbf{N}\mathbf{A}]\mathbf{M}\Theta\mathbf{N}\mathbf{P}\mathbf{A}\dagger$) – 21* (to $\Phi\mathbf{A}\mathbf{I}$)
 E^v : Sunday of 1st Week of Lent. Liturgy. *James* i, 21* ($\Theta\mathbf{S}\mathbf{P}\mathbf{I}\mathbf{I}\mathbf{I}$) to end of the verse; *Acts* xxi, 40 – xxii, 2* (to $[\mathbf{M}\mathbf{A}\mathbf{L}\mathbf{L}\mathbf{O}]\mathbf{H}$)
 F^r : Sunday of 1st Week of Lent. Liturgy. *Acts* xxii, 2* ($[\mathbf{A}\Upsilon\Upsilon\mathbf{A}]\mathbf{P}\Theta\mathbf{O}\Upsilon$) – 5* (to $\Theta\mathbf{I}\mathbf{I}\mathbf{I}$)
 F^v : Sunday of 1st Week of Lent. Liturgy. *Acts* xxii, 5* ($\mathbf{N}\mathbf{I}\mathbf{K}\Theta\mathbf{X}\Theta\mathbf{O}\Upsilon\mathbf{N}\mathbf{I}$) – 9
 G^r : Sunday of 1st Week of Lent. Liturgy. *Acts* xxii, 10 – 13
 G^v : Sunday of 1st Week of Lent. Liturgy. *Acts* xxii, 14 – 16; *Ps.* xxiv, 1 – 2* (to $\Theta\mathbf{I}\mathbf{I}\mathbf{I}$), 4
 H^r : Sunday of the 3rd Week of Lent. Matins. *Matt.* xx, 16* ($[\mathbf{N}\mathbf{A}\mathbf{I}\mathbf{P}\mathbf{H}]\dagger$) to end of the verse
 H^r : Sunday of the 3rd Week of Lent. Liturgy. *Rom.* xiv, 11* ($\Gamma\Lambda\rho$) – 12* (to $[\mathbf{M}]\mathbf{M}\Theta\mathbf{N}$)
 H^v : Sunday of the 3rd Week of Lent. Liturgy. *Rom.* xiv, 14* ($\mathbf{M}\Phi\mathbf{H}$) – 17* (to $\dagger\mathbf{M}[\Theta\mathbf{T}\mathbf{O}\Upsilon\mathbf{P}\mathbf{O}]$)
 I^r : Sunday of the 3rd Week of Lent. Liturgy. *James* iii, 7* ($[\dagger]\mathbf{M}\Theta\mathbf{T}\mathbf{P}\mathbf{O}[\mathbf{M}\mathbf{I}]$) – 10* (to $\Theta\mathbf{O}\mathbf{N}[\mathbf{I}]$)
 I^v : Sunday of the 3rd Week of Lent. Liturgy. *James* iii, 12; *Acts* xii, 12 – 13* (to $\mathbf{N}\mathbf{X}\Theta[\mathbf{O}\Upsilon\mathbf{A}\mathbf{L}\mathbf{O}\Upsilon]$)
 J^r : Monday of the 4th Week of Lent. Matins. *Lk.* xiv, 11* ($\Theta\mathbf{N}\mathbf{A}\Theta\mathbf{A}\mathbf{C}\mathbf{A}$) – 15* ($\Theta\mathbf{T}\mathbf{A}\mathbf{C}\Theta[\mathbf{T}\Theta\mathbf{M}]$)

- J^v: Monday of the 4th Week of Lent. Matins. *Lk.* xiv, 15* (ΕΝΑΙ) – to end of the verse
- J^v: Monday of the 4th Week of Lent. Liturgy. *Rom.* viii, 12 – 15* (to ΕΤΕΝ-ΩΩ)
- K^r: Monday of the 4th Week of Lent. Liturgy. *Rom.* viii, 15* (ΕΒΟΛ) – 18; *James* v, 16* – (to ἸΤΕΤΕΝΟΥΧΑΙ)
- K^v: Monday of the 4th Week of Lent. Liturgy. *James* v, 16* (ΟΥΟΝ) – 20* (to ΣΕΝ²)
- L^r: Tuesday of the 4th Week of Lent. Liturgy. *Lk.* ix, 60* ([ΜΑ]ΡΟΥΘΩΜC) – 62
- L^r: Wednesday of the 4th Week of Lent. Matins. *Ps.* xvii, 38 – 39* (to ΕΡΑΤΟΥ)
- L^v: Wednesday of the 4th Week of Lent. Matins. *Lk.* xiv, 16 – 19* (to ἸΤΑ-ΕΡΑΟ[KIMAZIN])
- M^r: Wednesday of the 4th Week of Lent. Liturgy. *Ephes.* iv, 19* ([ΜΜΑ]Υ-ΑΤΟΥ) – 21* (to [ἸΣΗ]ΤΑ); *James* iii, 13
- M^v: Wednesday of the 4th Week of Lent. Liturgy. *James* iii, 14* ([ἸΤΕΤΕΝ-ΧΕ]ΜΕΘΟΥΧ) – 16; *Acts* xi, 26* (ΑCΩΩΠΙ – ἸΩΟΡ[Π])
- N^r: Sunday of the 4th Week of Lent. Eve. *Ps.* xxvi, 14* (ΧΕΜΝΟΜ†) to end of the verse, 13, *Lk.* xii, 22* – (to Σ[Α]²)
- N^v: Sunday of the 4th Week of Lent. Eve. *Lk.* xii, 24 – 27* (to ΠΩC)

Variant readings from Lagarde's text

Ps. xvii, 38. ΕΙΕCΟΧΙ | ΚΩ† | 39. ΕΙΕΞΕΧΩΧΟΥ | CΟΧΙ ἸCΩΟΥ.

Variant readings from Horner's text

Matt. vii, 6. ΟΥΔΕ] om. | ἸCΕΦCΣ | ΦΗC | 25. ἸΧΕΝΠΑΡΩΟΥ] + ΑΥΗΗ ἸΧΕΝΙΘΟΥ | ΟΥΟ²] om. | ΜΠΗ] Ε- | 27. ΜΠΗ] Ε- | 28. ΧΕΚ] ΧΗΚ.

Lk. ix, 60. ΜΑΡΟΥΚΕC] – ΘΩΜC | ΝΟΥΡΕΜΩΟΥ† ἸΝΟΥ- | 61. ΚΕΟΥΔΙ ΔΕ ΠΕΧΑΧ] ΠΕΧΕΚΕΟΥΔΙ | ΧΕ] + ΠC̄C̄ | †ΝΑΜΩΩ] ἸΤΑ- | ΠC̄C̄] om. | ἸΤΑΕΡΑΠΟΤΑΖΕCΘΕ] – ΑΠΟΔΑΖΕCΘΕ | 62. ΔΕ] om. | CΟΥCΒΒΙ] + ΟΥΟC | ΝΑΩΩΠΙ ΕCΟΥΤΩΝ ΣΕΝ] ἸΤΕΡΜΠΩΔ | †ΜΕΤΟΥΡΟ] Ἰ- | xii, 24. ΟΥΟC¹] ΟΥΔΕ | ΑΥΗΡ] ΑΥΕΡ | xiv, 12. ΕΝΕΚΩΦΗΡ] – ΩΦΕΡ | 13. ΑΛΛΑ] + CΟΤΑΝ | ἸΟΥΩΟΠC] – ΑΡΙCΤΟΝ | ΕΞΑΝΣΗΚΙ] ΕΝΙ- | ΣΑΝΑΤΧΟΜ] ΝΕΜΝΙΧΩΒ | ΣΑΝ-CΑΛΕΥ] ΝΕΜΝΙ- | ΣΑΝΒΕΛΛΕΥ] ΝΕΜΝΙ- | 14. ΧΝΑΕΡΟΥΜΑΚΑΡΙΟC] [ΩΟΥ] – ΝΙΑΤΚ | CΕΝΑ† ΓΑΡ ΝΑΚ ἸΤΟΥΩΕΒΙΩ] . . . ΟΥΟC ΤΕΚΩΕΒΙΩ [ΑCΩΩ]ΠΙ | 15. ἸΝΗ] ἸΤΕΝΗ | ΕΘΡΟΤΕΒ] – ΡΩΤΕΒ | ΠΕΧΑΧ] + ΝΑΧ.

Acts xi, 26. ΕΥΘΟΥΗ†] om. | †ΕΚΚΛΗCΙΑ] + ΕΥΘΟΥΗ† | ΑΥ†CΒΩ] ΟΥΟC ΕΤΑΥ†- | xii, 12. ΑΗ] om. | ΕΥΕΡΠΡΟCΕΥΧΕCΘΕ] ΟΥΟC ΑΥΕΡ- | xxi, 40. ΣΙΧΕΝ] ΣΙ | xxxii, 2. ΑCΕΡΟΥΩ ΝΩΟΥ] ΑCΜΟΥ† [ΕΡΩΟΥ] | 3. ΑΥΜΑC†] Ε- | ΕΠΤΑΧΡΟ] ΕΝΙ- | ΦΝΟΜΟC] ΠΙ- | ΝΕΝΙΟ†] ΝΙ- | 5. ΠΑΡΧΙΕΡΕΥC] – ΚΕΑΡΧΙΕΡΕΥC | ΝΗ] ΝΑΙ | ΕΠΙCΤΟΛΗ ἸΤΟΤΟΥ] ἸΤΟΛΗ ΤΗΡΟΥ (*sic*) | ΝΑΙ-

ΝΑ] ΝΑΙΝΑΙ | 7. ΣΑΟΥΛ ΣΑΟΥΛ] ΣΑΒΟΥΛ ΣΑΒΟΥΛ | 9. ΝΑΥΝΑΥ] ΔΥ- | 11. ΝΤΕΝ] ΕΘΒΕ | ΔΕ²] om. | 12. ΕΥΕΡΜΕΘΡΕ] ΔΥ- | 13. ΔΕ¹] om. | ΕΤΑΧΟΖΙ] ΛΧΟΖΙ | ΠΑΣΟΝ] om. | 14. ΠΕΧΔΑ] + ΝΗ | ΝΣΩΤΠΚ] - ΣΟΤΠΚ | 16. ΧΟΚ- ΜΕΚ] ΧΟΚΜΟΚ.

Rom. viii, 12. ΣΑΡΞ¹] Τ- | 16. ΟΥΟΖ¹] om. | ΨΕΡΜΕΘΡΕ] ΔΥ- | 17. ΝΚΛΗΡΟΝΟ- ΜΟΣ] + ΔΕ | xiii, 1. ΕΜΙΕΞΟΥΣΙΑ] ΝΗ- | ΝΗ] + ΔΕ | 3. ΝΙΑΡΧΗ] - ΑΡΧΩΝ | ΜΠΠΕΤΖΩΟΥ] ΕΠΙ- | ΜΠΠΕΘΙΑΝΕΨ] - ΝΑΝΑΨ (*sic*) | 4. ΕΣΣΙΜΠΩΙΩ] - ΜΠΕΜΠΩΙΩ | 5. †ΣΥΝΗΛΕΣΙΣ] - ΣΥΝΗΤΕΣΙΣ | 6. ΓΑΡ¹] om. | ΤΕΝ†ΖΩ†] ΤΕΤΕΝ-, ΤΕ¹ is added s.l. | ΝΕ] om. | 8. ΕΜΕΝΡΕ] ΕΦΜΕΝΡΕ | ΔΥΧΕΚ] - ΧΗΚ | 10. ΜΠΕΣΕΡΠΕΤΖΩΟΥ] ΜΠΑΣ- | 11. ΕΡΕΤΕΝΕΜ] ΕΤΕΤΕΝ- | ΕΘΡΕ- ΤΕΝΤΕΝ] ΕΘΡΕΤΕΝ | xiv, 15. ΝΑΕΡΣΚΑΝΑΛΛΙΖΕΣΘΕ] - ΜΚΑΖΝΖΗΤ.

Ephes. iv, 20. ΝΗ] om. | ΑΝ] om. | ΜΠΑΙΡΗ†] + ΑΝ.

James i, 17. ΜΠΩΩΙ] ΕΠΩΩΙ | ΟΥΛΕ] ΙΕ | ΕΛΣΣΙΝΙ] ΛΣ- | 18. ΛΧΟΥΩΩ] ΕΔΥ- | 19. ΤΕΝΣΩΟΥΝ] ΤΕΤΕΝ- | ΔΕ¹] om. | 21. ΕΨΡΗΤ] ΕΤ- | iii, 9. ΕΒΟΛ ΝΣΗΤΨ] ΝΣΡΗΙ ΝΣΗΤΨ | ΕΝΣΩΟΥΩ] ΤΕΝ- | 10. ΠΑΙΡΟ] ΠΙ- | ΠΕΤΣΩΕ] [ΠΕ]ΤΕΣΩΕ | 12. ΝΤΕΣΙΡ] ΕΘΡΕΣ- | ΠΕΘΜΟΛΣ] ΨΠΕΤ- | ΕΡ] Ε- | ΟΥΜΩΟΥ] ΜΩΟΥ | 15. ΑΝ ΤΕ ΕΒΟΛ ΜΠΩΩΙ] lac + ΕΠΩΩΙ ΑΝ ΤΕ | v, 16. ΝΤΕΤΕΝ- ΝΟΒΙ] ΝΝΕΤΕΝ- | ΟΥΝΙΩ†] + ΓΑΡ | 17. ΠΕ] om. | ΛΥΤΩΒΣ ΝΟΥΠΡΟΣΕΥΧΗ] ΔΥ only | ΖΙΧΕΝ] ΕΧΕΝ | ΠΙΚΑΖΙ] Π- | ΝΓ†] ΝΓ | 18. ΟΝ] ΟΥΝ | ΝΟΥΜΟΥΝΣΩΟΥ] ΜΠΙ- | 20. ΧΕ] om.

Lect. 14

Lenten Lectionary

XIIIth-XIVth cent. Twenty-one Folios. Coptic. Measurements: fol. 27 × 17,5 cm., text 20 × 11-11,5 cm. Lines per fol. 21. Medium, regular hand. Brown ink. In Fol. B the upper outer corner is damaged, and in Fol. D the upper and lower inner corners are missing. In Fol. F the upper inner corner and the middle of the outer margin are damaged. Fol. G is the inner and the outer vertical halves of a folio. Fols. I, J, K and L are the lower halves of folios. Fol. O has a small lacuna in its lower half. The inner margin of Fols. B^v, C^v is repaired with a strip of paper on which there is Syriac writing. In the centre of the upper margin of Fols. D^r, H^r, M^r, O^v and R^v there is an ornament in yellow and red between the initials $\bar{\text{I}}\bar{\text{Y}} \bar{\text{X}}\bar{\text{Y}}$. In Fol. A^r only the initials $\bar{\text{I}}\bar{\text{Y}} \bar{\text{X}}\bar{\text{Y}}$ remain, and in Fol. D^r there are only traces of this ornament which is followed by the initial $\bar{\text{X}}\bar{\text{Y}}$. The pagination of these folios in the reverse order in Coptic cursive numerals is consecutive, whereas, the pagination in Coptic uncial numerals is not regular. The following folios are paginated in the outer corner of the upper margin of the verso: A $\bar{\text{C}}\bar{\text{M}}\bar{\text{B}}$ (242), $\bar{\text{C}}$ (200); C $\bar{\text{C}}\bar{\text{N}}\bar{\text{E}}$ (256), $\bar{\text{C}}\bar{\text{Z}}$ (290); D $\bar{\text{T}}\bar{\text{B}}$ (302), $\bar{\text{C}}\bar{\text{J}}$ (230); F $\bar{\text{T}}\bar{\text{I}}\bar{\text{E}}$ (316); G $\bar{\text{T}}\bar{\text{H}}\bar{\text{I}}$ (318), $\bar{\text{C}}\bar{\text{J}}\bar{\text{h}}$ (238); H $\bar{\text{T}}\bar{\text{K}}\bar{\text{B}}$ (322); M $\bar{\text{T}}\bar{\text{M}}\bar{\text{B}}$ (342), $\bar{\text{C}}\bar{\text{U}}$ (250); N $\bar{\text{P}}\bar{\text{N}}\bar{\text{E}}$ (186), $\bar{\text{Z}}\bar{\text{Z}}\bar{\omega}$ (392); O $\bar{\text{P}}\bar{\text{Q}}\bar{\text{E}}$ (196), $\bar{\text{Z}}\bar{\omega}\bar{\theta}$ (349); P $\bar{\text{P}}\bar{\text{A}}$ (104), $\bar{\text{Z}}\bar{\text{U}}$ (357); Q $\bar{\text{P}}$ (100), $\bar{\text{Z}}\bar{\text{U}}\bar{\text{h}}$ (358); R $\bar{\text{P}}\bar{\text{N}}$ (180), $\bar{\text{Z}}\bar{\omega}\bar{\theta}$ (389); S $\bar{\text{P}}\bar{\text{I}}\bar{\text{B}}$ (192), $\bar{\text{Z}}\bar{\text{Z}}\bar{\text{E}}$ (395); T $\bar{\text{P}}\bar{\text{Q}}\bar{\text{E}}$ (196), $\bar{\text{Z}}\bar{\text{Z}}\bar{\text{Z}}$ (397). In the inner corner of the upper margin of Fol. M^r there are traces of a numeral. In the inner corner of the upper margin of Fol. O^v there is visible the first digit $\bar{\text{K}}$ (20) of a quire numeral, and in that of Fol. R^v there is the quire numeral $\bar{\text{A}}\bar{\text{A}}$ (31). The initial capital $\bar{\text{T}}$ of the Lesson from *Matthew* (Fol. B^v) measures 7 cm. in length, and is ornamented with red dots. The initial capital $\bar{\text{A}}$ of the Lesson from *I Corinthians* (Fol. D^v), and from *Acts* (Fol. T^v) has the form of a bird ornamented in yellow and red. The initial capital $\bar{\Phi}$ of the Lesson from *II Thessalonians* (Fol. F^r), and from *Hebrews* (Fol. K^r) is

ornamented in red and is drawn down the inner margin to a length of 9–9,5 cm. The initial capital N on Fols. P^v and Q^v is ornamented in red and measures 4 × 3,5 cm. The initial capital N (Fol. K^v) and the initial capital Π (Fol. P^r) are 3 cm. wide and are ornamented in red. Titles and the opening words of Lessons are accompanied by a translation in Arabic. Titles are in red. Paragraph capitals, the letters Φ, Ξ, Ζ, the compendia (though not invariably) and numerals (occasionally) are touched in with red. Punctuation stop >, ·>, ·>· is in red. Lessons are separated by the sign > ~··~··~··> or >·~·~·~·> in brown ink.

- A^r: Wednesday of 2nd Week of Lent. Matins. *Matt.* v, 22* (ΦΗ²) – 24
A^r: Wednesday of 2nd Week of Lent. Liturgy. *Rom.* III, 1 – 3* (to ΝΔΚ)
A^v: Wednesday of 2nd Week of Lent. Liturgy. *Rom.* III, 3* (ΠΗΛΑ²†) – 4;
II Jh. 8 – 9
B^r: Wednesday of 2nd Week of Lent. Liturgy. *Matt.* xv, 32* ([†]ΩΕΝΖΗΤ) –
36* (to ΛΥ†)
B^v: Wednesday of 2nd Week of Lent. Liturgy. *Matt.* xv, 36* ([ἸΝΝΙ]ΜΗΩ) – 38
B^v: Thursday of 2nd Week of Lent. Matins. *Ps.* cxiv, 7 – 8* (to ΖΑΝΕΡ-
ΜΩΟΥ); *Matt.* xi, 20
C^r: Thursday of 2nd Week of Lent. Liturgy. *Matt.* xix, 21 – 24* (to ΟΥ[ΡΑ-
ΜΑΟ])
C^v: Thursday of 2nd Week of Lent. Liturgy. *Matt.* xix, 24* ([ΟΥ]ΡΑΜΑΟ) –
28* (to Π[ΟΥΛ²ΕΜCΩΗΤ])
D^r: Monday of 3rd Week of Lent. Matins. *Lk.* xix, 21* (ΚΩΛΙ) – 26
D^v: Monday of 3rd Week of Lent. Matins. *Lk.* xix, 27 – 28
D^v: Monday of 3rd Week of Lent. Liturgy. *I Corinth* v, 9* (ΔΙCΞΔΙ) – 11*
(to ΟΥΔΙ)
E^r: Monday of 3rd Week of Lent. Liturgy. *Acts* xvii, 11* (ΘΕCΣΑΛΟΝΙΚΗ) –
12; *Ps.* xxxi, 5* – (to ΜΠC); *Lk.* xi, 33* – (to ΟΥΜΕΝΤ)
E^v: Monday of 3rd Week of Lent. Liturgy. *Lk.* xi, 33* (ΔΛΛΑ) – 36 + Title
of the following day
F^r: Wednesday of 3rd Week of Lent. Matins. *Lk.* xiii, 19* (ἸΤΕ) – 22
F^r: Wednesday of 3rd Week of Lent. Liturgy. *II Thessal.* II, 9–10
F^v: Wednesday of 3rd Week of Lent. Liturgy. *II Thessal.* II, 11 – 13* (to
ΜΕΝΡΙΤΟΥ)
F^v: Wednesday of 3rd Week of Lent. Liturgy. *II Peter* II, 9 – 10* (to CΑΦΑ-
ΖΟΥ)
G^r: Wednesday of 3rd Week of Lent. Liturgy. *II Peter* II, 10* (ἸΤCΑΡ[ξ]) –
13* (to ἸΟΥΖΥΛΟΝ[Η])
G^v: Wednesday of 3rd Week of Lent. Liturgy. *II Peter* II, 13* ([ΕΥ]ΟΙ¹ –
ΝΕΜΩΤΕΝ)
G^v: Wednesday of 3rd Week of Lent. Liturgy. *Acts* xxviii, 7 – 8
G^v: Wednesday of 3rd Week of Lent. Liturgy. *Ps.* xxvi (title only)
H^r: Wednesday of 3rd Week of Lent. Liturgy. *Lk.* iv, 9* ([ΟΥ]Ο²) – 13
H^v: Thursday of 3rd Week of Lent. Matins. *Ps.* ix, 12, 14* (to ΝΑΧΛΑΧΙ);
Lk. xx, 20 – 21

- Ir: Thursday of 3rd Week of Lent. Liturgy. *Jh.* xii, 44* ([λϥ]ηλλ2†) – 47* (to ερωοϥ)
- Iv: Thursday of 3rd Week of Lent. Liturgy. *Jh.* xii, 49* ([εταϥ]ταοϥοι) – 50
- Jr: Friday of 3rd Week of Lent. Matins. *Lk.* xx, 27 – 28* (to ἦ[τε])
- Jv: Friday of 3rd Week of Lent. Matins. *Lk.* xx, 35* (to οϥαε2)
- Kr: Friday of 3rd Week of Lent. Matins. *Lk.* xx, 37* (ἦικαλ[κ]) – 38
- Kr: Friday of 3rd Week of Lent. Liturgy. *Hebr.* xi, 1 – 2* (to ζεν)
- Kv: Friday of 3rd Week of Lent. Liturgy. *Hebr.* xi, 4* ([εβ]ολ¹ – πεϥταιο);
- Kv: Friday of 3rd Week of Lent. Liturgy. *Jude* 17* (to ηιαπος[τολοσ])
- Lr: Friday of 3rd Week of Lent. Liturgy. *Jude* 21* (ζεν) – to end of the verse; *Acts* xxiii, 6* (to εφλιη[φαρικεοσ])
- Lv: Friday of 3rd Week of Lent. Liturgy. *Acts* xxiii, 7* ([ἦξεπι]μηω) – 8; *Ps.* xv, 1* (to λιερ2ελ[πις])
- Mr: Saturday of 3rd Week of Lent. Liturgy. *II Corinth.* vii, 8* (γλρ) – 9; *James* ii, 14 – 15* (to εϥωδλτ)
- Mv: Saturday of 3rd Week of Lent. Liturgy. *James* ii, 15* (ἦτςρε) – 19* (to σε[ηλλ2†])
- Nr: Sunday of 3rd Week of Lent. Matins. *Matt.* xx, 6* (ἦφηλϥ) – 10* (to λϥ[μεϥι])
- Nv: Sunday of 3rd Week of Lent. Matins. *Matt.* xx, 10* ([λϥ]μεϥι) – 15
- Or: Sunday of 5th Week of Lent. Liturgy. *Jh.* v, 6* (ἦξε) – 10* (εροϥ)
- Ov: Sunday of 5th Week of Lent. Liturgy. *Jh.* v, 10* (ξε) – 15
- Pr: Monday of 6th Week of Lent. Liturgy. *James* iv, 7* (εϥεφωτ) – 10; *Acts* xviii, 9 – 10* (to ε†[ἦκαλ2])
- Pv: Monday of 6th Week of Lent. Liturgy. *Acts* xviii, 10* ([ε†]ἦκαλ2) – 11; *Ps.* xxxiv, 1–2; *Lk.* xiii, 1 – 2* (to λϥεροϥω)
- Qr: Wednesday of 6th Week of Lent. Liturgy. *Mk.* vii, 18* ([ἦ]πιρωμι) – 23* (to εϥνηοϥ)
- Qv: Wednesday of 6th Week of Lent. Liturgy. *Mk.* vii, 23* (εβολ) – to end of the verse; *Rom.* ii, 12–14; *II Peter* i (title only)
- Rr: Sunday of 6th Week of Lent. Liturgy. *Jh.* ix, 16* (οϥο2) – 21* (to λη¹)
- Rv: Sunday of 6th Week of Lent. Liturgy. *Jh.* ix, 21* (ιε) – 25* (ἦμοσ)
- Sr: Monday of 7th Week of Lent. Liturgy. *Jh.* v, 31 – 36* (to ηη[2βηοϥι])
- Sv: Monday of 7th Week of Lent. Liturgy. *Jh.* v, 36* ([ηη]2βηοϥι) – 38
- Sv: Tuesday of 7th Week of Lent. Matins. *Ps.* xvi, 3* – (to ἦ[πιγκξεμ])
- Tr: Tuesday of 7th Week of Lent. Liturgy. *I Corinth.* xiv, 5* (φλασ) – 6; *II Peter* iii, 8 – 9* (to ετεοϥοη) (*sic*)
- Tv: Tuesday of 7th Week of Lent. Liturgy. *II Peter* iii, 9* (2ανοϥοη) – to end of the verse; *Acts* xxii, 17 – 19
- Ur: Unidentified *James* i, 17* (εονηεϥ) – 20; *Acts* viii, 3* – (to οϥβε)
- Uv: Unidentified *Acts* viii, 3* (†εκκαηια) – 6; *Ps.* xxxi, 11

Variant readings from Lagarde's text

Pss. ix, 12. ΦΗ ΕΤ] ΠΕΤ | xvi, 3. ΟΥΟΣ] om. | xxxi, 5. ΜΠΧΩΠ] – ΧΩΒ | ΕΒΟΛ²] transpose to after †ΝΑΟΥΩΝ² | xxxiv, 1. ΟΥΟΣ] om. | cxiv, 7. ΚΟΤ†] ΚΟΤ††] | ΝΕ] ΝΗ.

Variant readings from Horner's text

Matt. v, 22. ΛΕ²] om. | 23. ΕΚΝΑΙΝΙ] ΧΝΑ- | xv, 32. ΝΟΥΕΦΕ ΝΟΥΩΜ] ΝΑΘΟΥΩ[Μ], the ΑΘ is added s. l. | 33. ΠΕΧΕ] prefix ΟΥΟΣ | 2ΦСТЕ] 2ΦСАЕ | 35. Α42ΟΝ2ΕΝ] ΕΤΑ4- | ΝΤΕΝ ΝΙΜΗΩ] ΜΠΙΜΗΩ | 36. ΝΙΓΕΒΤ] ΠΙ- | 37. ΑΥCΙ] prefix ΟΥΟΣ | ΑΥΕΛ Π2ΟΥΟ ΝΝΙΑΚ²] om. | xix, 21. ΜΑ ΦΗ ΕΤΕΝΤΑΚ] † ΜΠΕΤΕΝΤΑΚ | ΑΚΧΦΟ] ΕΚΕ- | 22. ΕΠΙCΑΧΙ] ΕΠΙ- | 24. ΟΥ6ΑΜΟΥΑ] – ΧΑΜΟΥΑ | 28. ΞΕΝ] prefix Ν2ΡΗ | xx, 6. ΑΞΩΤΕΝ] ΕΘΒΕΟΥ | ΕΡΕΤΕΝ-ΚΟΡ4] – ΚΟΡ44 (*sic*) | 7. ΕΠΙΔ2ΑΛΟΙ] ΕΠΙ- + ΟΥΟΣ ΦΗ ΕΤCΕΜΠΩΑ †ΝΑΤΗ4 ΝΩΤΕΝ | 8. ΜΠΙΔ2ΑΛΟΙ] ΜΠΙ- | 9. ΕΤΑΥΙ] ΑΥ- | ΑΥ6Ι] prefix ΟΥΟΣ | 10. ΕΤΑΥΙ] ΑΥ- | ΝΑΥΜΕΥΙ] ΑΥ- | CΕΝΔ6Ι] ΕΥΝΑ- | ΟΥΟΣ ΝΘΩΟΥ 2ΩΟΥ] om. | ΑΥ6Ι] + ΔΕ | 12. ΝΕΡ2ΩΒ] – ΟΥΩΤ | ΠΕΤΑΥΔΙC] ΠΕΤΑΥΔΙ4 | ΟΥΟΣ] om. | ΕΤΑΥ4Ι] – 4ΑΙ | 13. ΝΘΟ4 ΔΕ] om. | †6Ι] 6Ι | ΔΝ] ΝΟΥΩΤ | ΠΕΤΑ- CΕΜΝΗΤC] ΠΕ ΕΤΑΙ- | 14. ΜΦΗ ΕΤΕΦΩΚ] ΜΠΕΤΕΦΩΚ | 15. ΝΗ ΕΤΕΝΟΥΙ] ΝΕΤΕΝΟΥΙ ΜΜΙΝ ΜΜΟΙ.

Mk. vii, 21. ΕΒΟΛ¹] ΑΛΛΑ | ΝΙΡΩΜΙ] ΠΙ-.

Lk. iv, 11. ΕΧΕΝ] 2ΙΧΕΝ | 13. ΕΤΑ4ΧΕΚ] – ΧΠΚ | ΕΒΟΛ¹] om. | xi, 33. ΔΕ] om. | ΞΕΝ] ΞΑ | ΝΤΟΥΝΑΥ] ΕΤΟΥ- | 34. ΠΕ³] om. | 35. ΔΝΑΥ] + ΟΥΝ | 36. ΟΙ] ΕΤ- | Ε4ΕΕΡΟΥΩΝΙ] + ΕΡΟΚ | xiii, 1. ΜΠΙCΗΟΥ] ΞΕΝΠΙ- | ΕΥΓΑΜΟ] ΑΥ- | 19. ΑΥΟΥΟ2] – ΟΥΩ2 | ΕΧΕΝ] 2ΙΧΕΝ | 20. ΧΕ] om. | xx, 20. 2ΑΡΟ4] om. | Ν2ΑΝΡΕ4ΧΡΟ4] – ΡΕ4ΕΡΧΡΟ4 | 2ΑΝΘΜΗ] + ΝΕ | 2ΦСТЕ] 2ΦСАЕ | 27. ΝΧΕ2ΑΝCΑΔΔΟΥΚΕΟC] ΝΤΕΝΙ- | ΑΥΦΕΝ4] ΕΥ- | 28. C2ΙΜΙ] ΟΥ- | 35. ΕΤΑΥΕΡΠΕΜΠΩΑ] ΕΤΕΡ- | †ΕΒΟΛ] ΕΛΟΑ | ΝΙΡΕ4ΜΩΟΥΤ] ΝΗ ΕΘΜΩΟΥΤ | 38. ΦΑΝΗ¹] ΦΑΝΕ | ΦΑΝΗ²] ΦΑΝ (*sic*).

Jh. v, 6. ΝΧΕΙΗC̄] + ΕΦΑΙ | Ε4ΗΚΟΤ] – ΕΝΚΟΤ | ΟΥΟΣ²] om. | 7. Ε†ΚΟΛΥΜ- ΒΗΘΡΑ] – ΚΟΛΥΜΒΗΤΡΑ | 9. ΟΥΟΣ²] om. | ΠΕ] prefix ΔΕ | 10. ΜΜΟC] + ΠΕ | ΟΥΟC CΦΕ] ΝΝΕCΦΕ | 11. ΛΕ ΕΥΧΩ ΜΜΟC] om. | 13. ΛΕ²] ΓΑΡ | 14. ΔΕ] om. | ΟΥΟ2] om. | 15. ΟΥΟ2] om. | 32. ΕΤΑ4ΕΡΜΕΘΡΕ] ΕΤΕ4- | 34. ΜΜΩΟΥ] + ΝΩΤΕΝ | 35. ΝΕ] om. | 36. ΜΕΤΜΕΘΡΕ] ΟΥ- | 37. ΠΕΤΑ4ΟΥΟΡΠΤ] – ΤΑ- ΟΥΟΙ | ΕΘΒΗΤ] om. | 38. ΦΩΠΙ] ΦΟΠ | ΕΤΑ4ΤΑΟΥΟ4] – ΟΥΟΡΠ4 | ΝΘΩ- ΤΕΝ] om. | ix, 17. ΟΥΝ] ΟΝ | 18. ΜΠΟΥΤΕΝ2ΟΥΤ4] + ΟΥΝ | 19. Α4ΝΑΥ] 4- | 20. ΟΥΟ2¹] om. | 21. Α4ΝΑΥ] 4- | ΤΕΝΕΜΙ¹] Ν- | ΝΙΜ] ΝΕΜ (*sic*) | ΤΕΝΕΜΙ²] Ν- | ΤΕ4ΜΑΙΗ] – ΜΑΙΕ | 2Ω4 ΕCΑΧΙ] 2ΩC Ε4- | 22. ΝΑΠΟCΥΝΑΓΩΓΟC] – ΑΠΟΥCΥΝΑΓΩΓΟC | 24. ΜΦΜΑ2] ΦΜΑ2 | ΦΑΙ] ΦΗ | ΟΥΟ2] om. | xii, 46. ΠΧΑΚΙ]ΠΙ-.

Acts viii, 5. Α42ΙΩΙΩ] ΝΑ42ΙΩΕΝΝΟΥ4Ι | 6. ΕΝΗ] om. | xvii, 12. 2ΑΝΚΕΟΥΟΝ ΕΒΟΛ ΞΕΝ] om. | ΝΙΟΥΕΙΝΙΝ] 2ΑΝΚΕΟΥΕΙΝΙΝ | Ν2ΙΟΜΙ] 2ΑΝ- | xviii, 9. Μ-

ΠΕΡΧΑΡΩΚ] ΠΕΡ- (*sic*) | XXII, 17. ΕΙΕΡΠΡΟΣΕΥΧΕΣΘΕ] ΕΙΕ- (*sic*) | 18. ΧΕ] +
 ΙΗΣ ΜΜΟΚ | ΜΕΤΜΕΘΡΕ] ΜΕΘΡΕ | 19. ΖΩ] ΔΕ | ΧΕ] + ΛΗΟΚ | ΝΑΙΣΙΟΥΓ¹] ΛΙ- |
 ΝΑΙΣΙΟΥΓ²] ΛΙ- | XXIII, 6. ΠΙΚΕΜΕΡΟΣ] ΝΙ- (*sic*) | 8. ΜΜΩΟΥ] + ΕΒΟΛ |
 XXVIII, 7. ΕΤΑΦΕΙΤΤΕΝ] ΛΦ- | ΜΜΕΤΦΑΠΦΕΜΜΟ] lac. + ΥΜΕΤΦΕΠ +
 lac. | 8. ΕΤΑ] om. | ΛΦΕΡΠΡΟΣΕΥΧΕΣΘΕ] [Λ]ΦΠΡΟΣΕΥΧΕΣ[ΘΕ].

Rom. II, 12. ΟΝ] om. | 14. ΝΕ] om. | ΦΥΣΙΣ] ΦΥΣΙ | ΜΜΙΗ ΜΜΩΟΥ] ΜΜΑΥΛ-
 ΤΟΥ | III, 1. ΜΠΙΣΕΒΙ] – ΣΗΒΙ | 3. ΝΧΕΖΛΗΟΥΟΗ ΜΗ ΤΟΥΜΕΤΑΘΝΑΣ†] om.

I Corinth. XIV, 5. ΝΤΕΦΕΡΜΕΝΕΥΙΝ] – ΜΗΝΕΥΙΝ.

II Corinth. VII, 8. ΟΥΚΟΥΧΙ] ΟΥΗΟΥ | 9. ΟΤΙ] ΟΛΙ.

II Thessal. II, 9. ΕΦΧΗ] ΛΦ- | ΜΠΕΘΗΟΥΧ, *sic*] – ΜΕΘΗΟΥΧ | 10. ΝΝΗ] ΝΗ |
 12. ΝΘΜΗ] Ε†ΜΕΘΜΗ.

Hebr. XI, 1. ΕΡΩΟΥ¹] ΕΡΟΦ, a Υ added above the Φ which is partly erased |
 ΟΥΡΕΦΟΖΙ] + ΔΕ | 4. ΕΦΕΡΜΕΘΡΕ] ΛΦ- | ΝΕΦΤΑΙΟ] ΠΕΦ-.

James I, 17. ΜΠΩΩΙ] ΕΠΩΩΙ | ΟΥΔΕ] ΙΕ | 18. ΛΦΟΥΩΦ] Ε- | 19. ΤΕΝΣΩΟΥΝ]
 ΤΕΤΕΝ- | II, 14. ΧΕ] + ΛΗΟΚ | ΝΑΣ†] ΟΥ- | ΔΕ] + ΜΜΑΥ | ΛΦΗΕ] ΧΩΡΙΣ |
 15. ΟΥΣΟΝ] ΣΟΝ | ΝΤΕ] Μ- | 18. ΔΕ²] ΖΩ | IV, 8. ΕΦΕΣΩΗΤ] prefix ΟΥΟΖ |
 ΜΑΤΟΥΒΕ²] prefix ΟΥΟΖ | 9. ΕΥΖΗΒΙ] ΕΟΥ- | 10. ΖΗΝΑ ΝΤΕΦΕΒΕΣ] ΟΥΟΖ ΕΦΕ-.

II Peter II, 9. ΕΦΕΛΡΕ²] ΕΦ- | 10. ΝΣΑΦΑΣΟΥ] ΣΑΦΑΣΟΥ | 11. ΝΣΕΗΗ] ΕΣ +
 lac. | III, 9. ΕΤΕ] + ΟΥΟΝ | ΛΦΩΟΥ] Φ- | ΕΦΟΥΩΦ] Φ-.

II John 9. ΕΘΜΟΦΙ] ΕΤ-.

Jude 21. ΕΥΩΝΣ] – ΟΝΣ.

Lect. 15

Lectionary for the Year

XIVth cent. Three Folios. Coptic. Measurements: fol. 35 × 25,5 cm., text 24,5 × 16,5-
 17 cm. Lines per fol. 25. Large, regular hand. Brown ink. In the upper margin of Fol. A^v
 there is written in Arabic أول هاتور "First of Hatûr," and in that of Fol. B^r ثامن وعشرين
 كيهك "Twenty-eighth of Kihak." Fol. A is the upper outer quarter of a folio, and there is a lacuna
 in the inner part of Fol. B and in the upper part of Fol. C. The lower half of Fol. B^{r-v} and
 the upper outer part of Fol. C^v are badly stained and several lines of writing are scarcely
 visible. In the inner corner of the upper margin of Fol. B^r there is the pagination numeral
 ٣٤١ (341). In the centre of the upper margin of Fol. B^v there is an ornament in yellow
 decorated with red dots, between the initials $\overline{\text{IY}} \overline{\text{XY}}$. Both before and after these initials
 there is the quire numeral $\overline{\text{XV}}$ (35). The initial capital of the Psalm-Versicle and of the
 Lessons is in bright red. Titles are in bright red. Paragraph capitals, the letters Φ , Σ
 and the compendia are touched in with bright red. Punctuation stop ·>, ·>· is in bright red.
 Lessons are separated by the sign ·>· ~ ~ ~>· in brown ink.

A^r: 1st Hatûr. Liturgy. *James* v, 9 ([ΜΠΕΡΦΙΑ]ΣΟΜ – 11* (to [ΕΤΑΥ]ΛΜΟΝ[Ι])

A^v: 1st Hatûr. Liturgy. *James* v, 12* ([Ε]ΣΡΕΝ¹) – 14* (to [ΜΑΡ]ΟΥΤΩ[B²])

B^r: 28th Kihak. Matins. *Matt.* I, 20* (ΓΑΡ) – 25* (ΛΦΜΟΥ†)

B^v: 28th Kihak. Matins. *Matt.* I, 25* (ΕΠΕΦΡΑΝ ΧΕ ΙΗ̅C)

B^v: 28th Kihak. Liturgy. *Galat.* III, 27 – IV, 2

- C^r: 30th Kihak. Liturgy. *Acts* XIV, 4* (NEM¹) – 7; *Ps.* LXXI, 17
 C^r: 30th Kihak. Liturgy. *Jh.* I, 1* (to Φ†)
 C^v: *Jh.* I, 1* (OY²) – 10* (to ΞΤΟΤϞ)

Variant readings from Horner's text

Matt. I, 24. ΠΙΝΚΟΤ] – Ε[ΝΚΟΤ] | ΟΥΟ²] om. | ΜΑΡΙΑ] om. | 25. ΟΥΟ²] om.
Jh. I, 1. ΤΑΡΧΗ] – ΕΡΧΗ (*sic*) | ΠΙΣΑΧΙ¹] Π- | ΠΙΣΑΧΙ²] Π- | ΝΑΥΧΗ] om. | 5.
 ΤΑΞΟϞ] Ϟ- | 7. ΞΙΝΑ ΝΤΕϞΕΡΜΕΘΕ] om. | 8. ΠΙΟΥΩΠΙ¹] ΠΙΟΥΟΥΩΠΙ (*sic*) |
 10. ΠΕ] om.

Acts XIV, 6. ΕΤΑΥΝΑΥ] + ΔΕ | 7. ΝΑΥΞΙΩΕΝΝΟΥϞ] prefix ΟΥΟ².

Galat. III, 27. ΞΕΝ] Ε-.

James V, 13. ΟΥΟΝ] ΟΥΝ.

Lect. 16

Lectionary for the Fast of Nineveh

XIIIth cent. Five Folios. Coptic. Measurements: fol. 25,5 × 17 cm., text 19 × 10,5–11 cm. Lines per fol. 21. Large, regular hand. Brown ink. Fol. A is the lower inner vertical two-thirds of a folio. Fol. B is the upper quarter of a folio, and in Fol. C the upper and the lower parts are missing. The initial capital O of the Lesson from *Jonah* on Fol. A^r is large and is ornamented in yellow and bright red. The initial capital Π of the Lesson from the *Acts* on Fol. C^v and that of the Gospel Lesson on Fol. D^r is large and is touched in with bright red. The first line of the Lessons is in larger letters. Titles are in bright red. The paragraph capital Χ has three bright red dots round it. Paragraph capitals, the letters Φ, Ξ and the compendia are heavily touched in with bright red. Punctuation stop ·>· is in bright red. Lessons are separated by the sign ·>····~····~····~····>· in brown ink, with a bright red dot in the centre of the lines.

- A^r: (1st Day of the Fast of Nineveh) Matins. *Jonah* I, 1 – 2* (to ΕΠΩΩΙ)
 A^v: (1st Day of the Fast of Nineveh) Matins. *Jonah* I, 4* ([O]Y²) – 5* (to ΝΑϞ[ΞΕΡΞΕΡ])
 B^r: (1st Day of the Fast of Nineveh) Matins. *Jonah*, I, 5* ([ΝΑϞ]ΞΕΡΞΕΡ) – 6* (to ΚΞΕΡΞΕΡ)
 B^v: (1st Day of the Fast of Nineveh) Matins. *Jonah* I, 8* (ΚΑΚΙΑ – ΝΘΟΚ²)
 C^r: (1st Day of the Fast of Nineveh) Liturgy. *Jude* 11* ([ΤCO]PM[EC]) – 12* (to [ΝΑΤO]ΥΤΑΞ)
 C^v: (1st Day of the Fast of Nineveh) Liturgy. *Jude* 13* (ΕΡΩΟΥ – ΝΕΝΕΞ)
 C^v: (1st Day of the Fast of Nineveh) Liturgy. *Acts* II, 38 – 39* (to ΝΕΤΕΝ-Ϟ[ΗΡΙ])
 D^r: (1st Day of the Fast of Nineveh) Liturgy. *Acts* II, 46* ([OY]ΞΗΤ) – 47* (to ΞΦ[ΑΙ]); *Ps.* CXXIX, 3 – 4* (to ΤΟΤ[Κ ΠΕ]), 6* (to ΝΧΕ[ΤΑΨΥΧΗ]); *Matt.* XII, 35* (to ΕΒΟΑ²)
 D^v: (1st Day of the Fast of Nineveh) Liturgy. *Matt.* XII, 35* ([ΠΡ]ΩΜΙ) – 39* (to ΝΝΩΙΚ)

Er: (1st Day of the Fast of Nineveh) Liturgy. *Coloss.* ι 23* (ΠΙΣΩΗΤ) – 26* (to ΕΝΙ[ΛΓΙΟΣ])

Ev: (1st Day of the Fast of Nineveh) Liturgy. *Coloss.* ι, 26* ([ΕΝΙ]ΛΓΙΟΣ) – 29

Variant readings from Lagarde's text

Ps. cxxix, 3. ΑΚΩΔΑΝ†] ΧΕ-.

Variant readings from Tattam's¹ text

Jonah ι, 2. ΕΝΙΝΕΥΗ] Ν† + lacuna | 4. ΝΑΨΕΡΚΥΝΔΙΝΕΥΗΝ] ΔΨ- | 6. ΜΠΙΧΟΙ] om. | 8. ΟΥΟ²] om.

Variant readings from Horner's text

Matt. xii, 35. ΝΗΠΕΤΩΟΥ] ΜΠΙ- | 36. ΕΤΕ] ΝΕΤΕ | ΣΕΝΑ†ΛΟΓΟΣ] ΕΥΕ- | †ΚΡΙΣΙC] – [Κ]ΡΗCΙC | 38. ΠΡΕΨ†CΒΩ] Φ-.

Acts ii, 38. ΟΜCΨ] ΜΑΡΕΨ- | 39. ΝΕΤΕΝΙΟ†] Ν[Ε]ΤΕΝΩ[ΗΡΙ] | 47. ΨΑΨΟΥΟ²] ΝΑΨΟΥ + lac.

Coloss. ι, 24. ΕΧΕΝΘΗΝΟΥ] ΕΧΩΨ | ΣΙΤΕΝΝΙΣΟΧΣΕΧ] ΝΤΕΝΙ- | 26. ΛΨΟΥΟΝ² ΕΒΟΛ] – ΟΥΩΝ² | ΝΗΛΓΙΟΣ] ΕΝΙ- | 27. ΝΤΕ²] Μ- | †ΣΕΛΠΙC] †ΕΡ- | 29. Ε†ΣΙCΙC] Ε†ΣΙCΙ | ΠΕΨΕΡΩΒ] + ΦΛΙ ΕΤΕΡΩΒ.

Jude 12. ΟΥΟ²] om. | 13. ΝΩΟΥ] ΕΡΩΟΥ.

¹ H. Tattam, *Duodecim Prophetarum Minorum*, Oxonii, 1836.

III. LECTIONARY FRAGMENTS

Lect. Frag. 1

Lectionary

XIVth cent. One Folio. Coptic. Measurements: fol. 27 × 18 cm., text 20,5 × 12,5–13 cm. Lines per fol. 21. Large hand. Brown ink. In the upper margin of the verso there is the numeral Ζ (7). The folio is much perforated. Titles are in red. The initial capital of the Lesson from Acts (recto) is in red. Paragraph capitals, the letters Ζ, Φ, Ϡ, Ϛ, ϛ and the compendia are touched in with red. Punctuation stop ϛ is in red.

Recto: *I Peter* I, 7* ([ΝΤΕC]ϠΩΠΠ) – 9; *Acts* XIV, 27* – (to Φ†)

Verso: *Acts* XIV, 27* (ΟΥΟ2²) – xv, 2

Variant readings from Horner's text

I Peter I, 7. ΕCΤΑΙΗΟΥΤ] – ΤΟΥΒΗΟΥΤ | ΕΘΝΑΤΑΚΟ] ΕΤΝΑ- | ΔΕ] om. | 8. ΔΝ] om. | ΤΕΤΕΝΕΡΑΓΑΠΑΝ] ΝΤΕΤΕΝ- | †ΝΟΥ] om. | ΝΑΤϠΑΧΙ] ΝΑΤ-
CΑΧΙ | 9. ΜΠΧΩΚ] ΜΠΠ- | ΦΝΟ2ΕΜ] prefix ΟΥΟ2.

Acts XIV, 27. Ν†ΕΚΚΛΗCΙΑ] Ε- | ΕΘΒΕ 2ΩΒ] Ε2ΩΒ | xv, 1. ΗΑΥ†CΒΩ] –
CΑΒΩ | 2. ΝΕΜ2ΑΝΚΕΧΩΟΥΝΙ ΕΒΟΛ Ν2ΗΤΟΥ] ΝΕΜΩΟΥ | ΒΑΡΝΑΒΑC²] +
ΝΕΜ2ΑΝΚΕΧΩΟΥΝΙ ΕΒΟΛ Ν2ΗΤΟΥ.

Lect. Frag. 2

Lectionary

XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 27 × 18 cm; text 20,5 × 8–9 cm. Lines per fol. 21. The hand resembles closely that of Lect. Frag. 1. Brown ink. In the upper margin of the verso there is added by a later hand the numeral Δ (4) and the words شهر بونيه (month Ba'û'nah). The folio is much perforated. Titles are in red. Paragraph capitals, the letters Φ, Ϡ, Ϛ, ϛ and the compendia are touched in with red. Punctuation stop ·>· in red. The sign ·> — which separates the Lessons is in black touched in with red.

Recto: *Matt.* IX, 28* (ΔΥΙ) – 32* (ΜΜΔΥ)

Verso: *Matt.* IX, 32* (2ΗΠΠΕ) – 34* (ΝΙΑΕΜΩΝ); *Ps.* XXXII, 18

Variant readings from Lagarde's text

Ps. XXXII, 18. ΝΗ²] prefix ΝΕΜ | ΕΠΕCΝΑΙ] – ΡΑΝ + Δ̄Λ̄.

Variant readings from Lagarde's text

Ps. LIV, 2. ΟΥΟΞ] om. | CXXVII, 2. ΕΚΕΕΡΟΥΜΑΚΑΡΙΟΣ] ΕΚ-

Variant readings from Horner's text

Matt. xv, 5. ΕΒΟΛ] + ΛΗ | 6. ΝΝΓΥΤΑΙΕ] Ε² added above an Ο struck out in red | 7. ΝΕΤΕΝΠΑΡΑΔΟCIC] ΤΕΤΕΝ- | ΝΧΕHCΔΙΑC] - ΗCΔΗΔC | 9. ΕΥΕ-ΕΡCΕΒΕCΘΕ] ΕΥ-

Lk. x, 25. ΛΧΕΡΠΡΑΖΙΝ] Εϣ- | XII, 28. †ΖΕΒCΩ] ϣ- | ΠOCΩ] ΠOCÓ | ΝΑ-ΠΙΚΟΥΧΙ] prefix ΝΘΩΤΕΝ | 29. ΠΕΤΕΤΕΝΝΑΟΥΟΜϣ] - ΟΥΟϣ (*sic*) | ΟΥΟΞ] ΙΕ | 30. ΗΕΘΗΚOC] - ΕΘΗOC | ΝΘΩΤΕΝ] + ΔΕ | ΤΕΤΕΝΕΡΧΡΙΑ] - ΝΧΡΙΑ | ΝΗΔΙ] + ΤΗΡΟΥ.

Acts xxii, 11. ΕΘΝΕΜΙΗ] ΕΘΗΗ (*sic*).

Lect. Frag. 5**Lectionary**

XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 26,5 × 17 cm., text 20 × 6,5-7,5 cm. Lines per fol. 20. Large, very regular, squarish hand. Brown ink. In the outer corner of the upper margin of the recto there is the quire numeral \bar{H} (8) beneath which there is written the pagination numeral in Coptic cursive characters 3E (95). This folio may belong to a *MS.* containing the Lectionary for Paschaltide, since the Lesson *I Corinth.* XII, 1-31 is read at the Liturgy on Whitsunday. Paragraph capitals are large, but are not touched in with red. There is no touching in with red, and there are no punctuation stops.

Recto: *I Corinth.* XII, 6* ([ΟΥ]ΟΝ²) - 9

Verso: *I Corinth.* XII, 10 - 12* (to ΟΥΟΝ[ΤΑϣ])

Variant readings from Horner's text

I Corinth. XII, 9. ΡΩ¹] + ΠΕ | ΝΖΑΝΖΜΟΤ] ΖΑΗ- | 10. ΝΖΑΝΖΒΗΟΥΙ] ΖΑΗ- | 11. ΠΑΙΠ̄Ν̄Α] prefix ΟΥΟΞ | 12. ΟΥΟΝΤΑϣ] prefix ΟΥΟΞ.

Lect. Frag. 6**Lectionary**

XIVth cent. One Folio. Coptic. Actual measurements: fol. 24 × 17 cm., text 18,5 × 11,5-12 cm. Lines visible per fol. 18. Very heavy hand. Brown ink. The upper part of the folio and the lower outer corner are missing. Initial capitals of Lessons are in red with some ornamentation. First line of the Lesson on the verso in very large letters. No touching in with red. Simple punctuation stop • in brown ink. Lessons are separated by the sign ~ ~ ~ in brown ink.

Recto: *Matt.* XI, 28* ([ΟΥ]ΟΞ²) - 30; *Romans* VI, 15 - 16* (to ΝΑϣ)

Verso: *Romans* VI, 17-18; *James* III, 7*(to ΝΓΜ²)

Variant readings from Horner's text

Matt. XI, 29. ΕΡΕΤΕΝΕΧΙΜΙ] ΕΡΕΤΕΝ- | ΝΟΥΜΑΝ̄ΜΤΟΗ] - ΕΜΤΟΗ.

Romans VI, 15. ΧΕ¹] + ΠΕ | 16. ΤΕΤΕΝΕΜΙ] ΤΕΝ- | 18. ΑΡΕΤΕΝΕΡΡΕΜΞΕ] + ΔΕ.

Lect. Frag. 7

Lectionary for Paschaltide

XIVth cent. One Folio. Coptic. Actual measurements: (a) fol. 18 × 16,5 cm., (b) 9,5 × 7,8 cm., text (a) 14 × 10,5 cm., (b) 9 × 7,5 cm. Lines visible per fol. (a) 15, (b) 10. Regular, square hand. Black ink. This fragment is the upper outer two-thirds of a folio. In the upper margin of the recto there is an ornament in dull red and yellow between the initials [I]Ȳ X̄Ȳ. In the inner corner of the upper margin of the verso there is the pagination numeral īλ (11). The initial capital O of the Gospel pericope on the verso is large and ornamented in dull red. The titles are in red. Paragraph capitals, the letters ϕ, ϑ and the compendia are touched in with red. Punctuation stop >, ·>·, ·> is in red. Lessons are separated by the sign] — ϑ — < in black.

Recto: Monday of Easter Week. Liturgy. *Acts* III, 16* (λϑ†) — 20 (π[̄X̄C̄])

Ps. CIII, 24* [M̄ϕP̄]H† EΤΑΥΕΡH[ΙΩ†]

Verso: Monday of Easter Week. Liturgy. *Lk.* xxiv, 13 — 18 (to [NΔI]E2[OOY])

Variant readings from Horner's text

Lk. xxiv, 13. πE] om. | EOY†MI] — TIMI | ECOYHOY] Eϑ- | EΠECPAN] EΠEϑ- | 16. NAYAMOMI] [HΔ]ϑ- | 17. NEM] N̄-

Acts III, 17. ETAPETENAI] APETEN] | 19. N̄XEZANCHOY] — CNHOY (*sic*).

Lect. Frag. 8

Lectionary

XIVth cent. Two Folios. Coptic. Measurements: fol. 26,5 × 17,5 cm., text 21 × 11,5–12,5 cm. Lines per fol. 19 (B^r), 21 (B^v). Large, heavy hand. Brown ink. In the upper margin of Fol. A^r, outer corner, there is written in Arabic السادس والعشرين "Twenty-sixth" beneath which is the Coptic cursive numeral ΩC (83), and in the same position on Fol. B^r there is السابع والعشرين "Twenty-seventh", beneath which there is the Coptic cursive numeral ΩE (86). In the inner corner of the upper margin of Fol. A^v there is the pagination numeral ΠΓ (83), and in that of Fol. B^v, the pagination numeral ΠE (86). Titles are in red. The initial capitals of the Sections of the Psalm and the initial capital O of the Gospel pericope (B^v) are touched in with red, otherwise, there is no touching in with red. Punctuation stop • in brown ink. Lessons are separated by the sign ~ — >>> — >>> — in brown ink.

A^r: *Mk.* XIII, 11* (MMOϑ²) — 13* (to ΠΔ[ΡAN])

A^v: *Hebr.* XI, 11* (ACGI) — 12* (to HENCΦO[TOY])

B^r: *Acts* XIX, 11* (EBOA) — 13

B^v: *Ps.* I, 1* (to NIACEBHC), 2* (to M̄ΠĒC̄), 3* (to MMOY); *Lk.* VI, 17 — 18* (to ϑENOY[ΩΩNI])

Variant readings from Lagarde's text

Ps. I, 2. λλλλ] om. | 3. OYO2¹] om.

Variant readings from Horner's text

Mk. XIII, 12. EϑE†] † | *Lk.* VI, 17 EϑP̄H] ĒN̄ϑP̄H (*sic*) | NEPMΛOHTHC] — MΛOYTHC | KEMHΩ] KH- | †ΠAPAAIOC] — ΠAPAAIA | 18. N̄TECTAΛEΩOY] N̄HEϑ- | EBOA] om. | HOYΩΩNI] OY-

Acts XIX, 12. ΝΗ ΕΤΩΩΝΗ] ΝΕΝΤΩΩΝΗ: N² corrected to Ε (*sic*) | ΝΕΩΛΥΩΕ] ΩΔΥΩΕ | 13. ΕΥΚΩ†] ΕΓ- | ΕΧΕ] ΕΧΕΝ.

Hebr. XI, 11. ΕΠΙΔΗ] ΕΠΙΔΕ | ΕΤΛΩΩ] ΕΤΕΩ- | 12. ΕΛΩΩΧΩ] ΕΩΩΧΩ | ΝΧΕΠΙΩΩΛ] + ΟΥΟΩ †ΗΠΙ ΕΤΩΩ.

Lect. Frag. 9**Lectionary**

Late XVIIth-XVIIIth cent. Two Folios. Coptic. Measurements: fol. 26-26,5 × 17-18,3 cm., text 20,5-21,5 × 10,5-12 cm. Lines per fol. 19-21. Medium, somewhat irregular hand. Brown ink. There is a small lacuna in the inner corner of Fol. B. The spaces left for titles have not been filled in. Initial and paragraph capitals are designed for being touched in with red, but this has not been done. There are the usual orthographical errors found in MSS. of this period. There are no punctuation stops.

A^r: *II Peter* I, 2 - 3* (to ΝΧΙΝΧΗ); *Acts* XXI, 8 - 10* (to ΕΟΥΠΡΟΦΗΤΗΣ)

A^v: *Acts* XXI, 10* (ΠΕ¹) - 11* (to ΕΘΟΥΛΩ); *Lk.* XI, 45 - 47* (to ΤΕΤΕΝΚΩΤ)

B^r: *Acts* XXII, 20; *Ps.* L, 4; *Mk.* VII, 24 - 25* (to ΕΣΡΗ)

B^v: *Mk.* VII, 25* (ΣΛ) - 30* (to ΟΥΟΩ²)

Variant readings from Lagarde's text

Ps. L, 4. ΕΚΕΤΟΥΒΟΙ] ΕΚΤΟΒΟΙ (*sic*).

Variant readings from Horner's text

Mk. VII, 24. ΤΣΙΑΩΝ] - ΣΥΛΩΝ | ΕΤΛΩΩ ΕΛΩ] ΝΤΕΩ- (*sic*) | ΝΤΕ²] ΝΤ (*sic*) | 25. ΟΥΟΩ] ΑΛΛΑ | ΑΣΩΤΕΜ] ΕΤ- | ΕΩΒΗΤΩ] ΕΩΒΕΤΩ | 26. ΠΕΣΓΕΝΟΣ] ΠΕΝ- (*sic*) | ΟΥΕΒΟΛ] prefix ΝΕ | ΔΕΜΩΝ] ΠΙ- | ΝΤΕΣΩΕΡΙ] ΣΕΝΤΕΣ- | 27. ΕΤΗΩ] Ν- | 28. ΠΔΩ] ΠΩΣ | ΕΣΡΗ] prefix ΣΛ | Ν†ΤΡΑΠΕΖΑ] - ΔΡΑΠΕΖΑ | 29. ΕΒΟΛ] om. | ΖΙ ΤΕΩΕΡΙ ΝΧΕΠΙΔΕΜΩΝ] ΝΧΕΠΙΔΕΜΩΝ ΕΒΟΛ ΖΙΤΕΩΕΡΙ.

Lk. XI, 45. ΛΕ] om. | ΝΝΙΝΟΜΙΚΟΣ] - ΝΟΜΙΜΟΚ (*sic*) | ΕΚΩΩ] Κ- | 46. ΜΩΤΟΥ] Ν-

Acts XXI, 8. ΜΦΙΛΙΠΠΟΣ] - ΦΥΛΙΠΟΣ | ΣΑΤΟΥΩ] - ΤΟΥΤΩ (*sic*) | 9. ΝΤΑΩ] ΤΑΩ | ΝΑ] Μ- | ΜΠΑΡΘΕΝΟΣ] - ΠΑΡΘ | 10. †ΙΟΥΔΕΑ] ΙΟΥΔΕΑ (*sic*) | ΕΠΕΩΡΑΝ] ΠΕΩ- | 11. ΩΔΡΟΝ] ΩΔΡΟΥΝ *sic* | ΛΩΜΟΥΡ] - ΜΩΡΩ | ΝΝΕΩΧΙΧ - ΝΕΜ] om. | ΝΕΩΒΑΛΛΑΧΩ] Ν- | ΝΗ] ΝΗ | ΕΤΕΩΧΩ] ΕΤΑΩ- | XXII, 20. ΕΒΟΛ ΜΠΣΝΟΩ] transpose | ΠΕΚΜΑΡΤΥΡΟΣ] - ΜΑΡΤΗΡΟΣ | ΩΩ] ΩΩ (*sic*) | ΝΑΙΩΩ] ΛΙ- | ΕΡΑΤ] ΑΡΑΤ (*sic*).

II Peter I, 2. †ΖΙΡΗΝΗ] ΤΖΗΡΗΝΗ (*sic*) | ΠΕΝΩΩ] placed after ΠΩΩ | 3. †ΧΩΜ] Τ- | †ΜΕΤΕΥΣΕΒΗΣ] - ΕΥΣΕΒΕΣ | ΕΤΑΥΤΗΣ] - ΤΗΣ.

Lect. Frag. 10**Lectionary**

XVth-XVIth cent. One Folio. Coptic-Arabic. Measurements: fol. 24 × 16,5 cm., text 17 × 6,5-7 cm. Lines per fol. 13 (recto), 15 (verso). Large hand. Black ink. In the centre of the upper margin of the verso there is the sign ∴ in black. There is no touching in with red

on the verso. The initial capital **Ⲛ** of the Gospel pericope on the recto is large and ornamented in red, and has a red dot in its centre. The paragraph capital **Ⲫ** has three red dots round it. The folio is much perforated. Paragraph capitals and the letters **Ⲫ**, **Ⲛ**, **Ⲛ**, **Ⲛ** (recto) are touched in with red. Punctuation stop • is in red on the recto; there are no punctuation stops on the verso.

Recto: *Matt.* III, 1 – 3* (to ⲄⲦⲗⲁⲩ[ⲪⲐⲐ])

Verso: *Matt.* III, 3* ([ⲄⲦⲗⲁⲩ]ⲪⲐⲐ) – 4* (to Ⲅⲛⲗⲁⲩ[ⲙⲏⲣ])

Variant readings from Horner's text

Matt. III, 3. Ⲫⲗⲏ] + ⲛⲄ | Ⲓⲗⲣ] om. | ⲛⲏⲤⲗⲏⲗⲤ] – ⲏⲤⲗⲏⲗⲤ | ⲙⲪⲏ ⲄⲦⲱⲱ] ⲙⲛⲄⲦⲱⲱ | ⲛⲏⲄⲩⲙⲗⲏⲙⲐⲱⲓ] ⲛⲄⲩ- | 4. ⲛⲤⲗⲙⲐⲱⲗ] – Ⲫⲗ[ⲙⲐ]ⲱⲗ | ⲐⲱⲐⲐ] om. | ⲛⲗⲩⲙⲏⲣ] Ⲅ-.

Lect. Frag. 11

Lectionary

XIth–XIIth cent. Parchment. One Folio. Coptic-Arabic. Measurements: fol. 27,5 × 20 cm., text 22 × 10–10,5 cm. Lines per fol. 30 (recto), 28 (verso). Medium, square hand. Brown ink. The Arabic translation is in the same ink as the Coptic text. On the inner margin of the verso there is a simple ornament to the left of the initial capital **ⲙ** of the Lesson from the *Acts*. This **ⲙ** is ornamented in red. Title is in red. Paragraph capitals, the letters **Ⲫ**, **Ⲛ** and the compendia are touched in with red. Punctuation stop ·> is in red. Lessons are separated by the sign ·> — — in brown ink.

Recto: *James* v, 3* ([ⲛⲗ]ⲱⲱⲛⲏ) – 7* (to ⲄⲪⲱⲱ)

Verso: *James* v, 7* (ⲱⲗⲦⲄⲩⲩⲏ) – 8* (to ⲛⲤ̄̄); *Acts* xv, 36 – 38* (to [Ⲅ] – ⲛⲏⲐⲱⲐ)

Variant readings from Horner's text

James v, 3. ⲐⲱⲐⲐ²] om. | ⲛⲄⲦⲄⲏⲤⲗⲣⲗ] ⲦⲄⲏ- (*sic*) | 4. ⲛⲏⲄⲦⲄⲏⲪⲱⲣⲗ] ⲚⲄⲏ- | ⲛⲦⲄⲏ] ⲛⲏⲄⲦⲄⲏ | ⲛⲏⲤⲗⲏⲤⲚ] – ⲤⲗⲏⲐⲤ] | 5. ⲗⲦⲄⲦⲄⲏⲐⲱⲛⲐⲩ] ⲗⲣⲄⲦⲄⲏ- | ⲐⲱⲐⲐ¹] om. | ⲗⲣⲄⲦⲄⲏⲗⲏⲛⲏ] – ⲗⲙⲏⲏ (*sic*) | ⲐⲱⲐⲐ²] om. | ⲗⲣⲄⲦⲄⲏⲦⲗⲏⲱ] – ⲦⲗⲏⲄⲱ | ⲛⲏⲄⲦⲄⲏⲗⲏⲦ] ⲛⲄⲦⲄⲏ- | 6. ⲐⲱⲐⲐ] om. | 7. ⲙⲛⲏⲐⲱⲦⲗⲗ] ⲙⲛ- | ⲐⲱⲐⲐ] om. | ⲩⲱⲐⲱ ⲛⲗⲏⲦ] ⲄⲩⲱⲐⲱⲗⲏⲦ.

Acts. xv, 36. ⲙⲅⲗⲣⲏⲗⲅⲗⲤ] ⲛⲄⲙ- | ⲛⲏⲄⲏⲤⲏⲏⲐⲱⲱ] ⲛⲏⲏ- | ⲛⲄⲦⲄⲏⲛ] ⲱⲛ | 38. ⲄⲦⲄⲙⲛⲄⲩ] lac. + ⲦⲄⲛⲄⲩ.

Lect. Frag. 12

Lectionary

XIIIth cent. Two Folios. Coptic. Measurements: fol. 25,5 × 17,5 cm., text 19,5 × 11–11,5 cm. Lines per fol. 20. Medium, regular hand. Brown ink. The upper outer corner of Fol. A is missing, and there are lacunae in the main body of the text. The lower outer margin of Fol. B is missing. Part of another folio with a few Coptic letters on it is attached to Fol. B. In the upper margin of Fol. A^v there are the remains of an ornament followed by the initial **Ⲫⲱ** and the pagination numeral **ⲒⲐ** (29). At the outer corner of the upper margin of Fol. B^v

there is the pagination numeral $\overline{\text{C}\overline{\text{B}}}$ (202). Titles are in red. The paragraph capital O has two red dots within it. Paragraph capitals, the letters Φ , S and the compendia are heavily touched in with red. The first and the last words of the pericopae have an Arabic translation in the margin, which has been added by a later hand. Lessons are separated by the sign $\cdot > \cdot \cdot \sim \cdot \sim$ in brown ink.

A^r: *Mk.* XII, 33* (NEM³) – 34; *I Corinth.* xv, 34 – 35
 A^v: *I Corinth.* xv, 36 – 39* (to NITEBNWOYI)
 B^r: *Lk.* XI, 6* (NTHI) – 8
 B^v: *Ps.* v, 12; *Mk.* VIII, 27 – 28* (to ZANKEXWOYNI)

Variant readings from Horner's text

Mk. VIII, 27. $\text{E}\chi\chi\omega\text{]} \text{N}\epsilon\chi\text{-}$ (*sic*) | 28. $\text{N}\theta\omega\omega\text{Y}] + \Delta\epsilon$ | XII, 34. $\text{E}\omega\epsilon\text{N}\epsilon\text{]} + \chi\epsilon$.
Lk. XI, 7. $\text{P}\alpha\mu\alpha\tilde{\eta}\tilde{\eta}\text{K}\text{O}\text{T}] - \epsilon\text{N}\text{K}\text{O}\text{T}$.
I Corinth. xv, 34. $\text{O}\gamma\mu\epsilon\theta\mu\text{H}] \text{M}\epsilon\theta\text{[M]H} | 37. \text{T}\epsilon] \Delta\epsilon | \text{O}\gamma\text{C}\text{O}\gamma\text{O}] \text{C}\text{O}\gamma\text{O} | 39. \text{T}\epsilon] \Delta\epsilon | \text{C}\alpha\rho\tilde{\zeta}^2] \text{T-} | \text{C}\alpha\rho\tilde{\zeta}^3] \text{T}\alpha\rho\tilde{\zeta} \Delta\epsilon$.

Lect. Frag. 13

Lectionary for the Year

XIIIth cent. One Folio. Coptic. Measurements: fol. 25,5 × 17 cm., text 19 × 11,5–12,5 cm. Lines per fol. 21. Large, regular hand. Brown ink. In the upper margin of the recto there is an ornament in yellow touched in with red, between the initials $\text{I}\tilde{\text{Y}} \text{X}\tilde{\text{Y}}$. A later hand has added in Arabic *خامس مسرى* “Fifth of Misrâ”. In the outer corner of the upper margin of the verso there is the pagination numeral $\overline{\text{C}\overline{\text{A}}}$ (201). The first and the last words of the Gospel pericopae are added in Arabic in the margin in a careless hand. The initial capital M of the Gospel pericope on the verso is ornamented in yellow. On the recto there is the following title: $\text{C}\text{O}\gamma\tilde{\epsilon} \text{M}\tilde{\text{M}}\epsilon\text{C}\omega\text{P}\tilde{\text{H}} \overline{\text{A}}\overline{\text{A}}\overline{\text{A}} \text{NEMNE}\epsilon\text{C}\text{N}\text{H}\text{O}\gamma. \text{P}\text{O}\gamma\tilde{\text{Z}}\text{I. } \Psi\tilde{\text{A}}\text{A}\text{M}\text{O}\text{C} \overline{\text{A}}\overline{\text{B}}$ “Fifth of Mesôrê. David and his brethren. Evening. Psalm 32”. Titles are in red. Paragraph capitals, the letters Φ , S and the compendia are heavily touched in with red. Punctuation stop $>$, $> \cdot$ is in red. Lessons are separated by the sign $\cdot > \cdot \cdot \sim \cdot \sim \cdot \sim \cdot \sim$ in brown ink.

Recto: 4th Mesôrê. Liturgy. *Mk.* XI, 25* (XO) – 26
 5th Mesôrê. Evening. *Ps.* XXXII, 20–21
 Verso: 5th Mesôrê. Evening. *Lk.* XII, 2 – 5* (to NNIM)

Variant readings from Lagarde's text

Ps. XXXII, 21. $\text{N}\tilde{\text{S}}\text{P}\text{H}]\text{N}\tilde{\text{Z}}\text{P}\text{H}$.

Variant readings from Horner's text

Mk. XI, 25. $\text{M}\tilde{\text{P}}\tilde{\text{E}}\tilde{\text{T}}\tilde{\text{E}}\text{O}\gamma\text{O}\text{N} \text{N}\tilde{\text{T}}\omega\text{T}\tilde{\text{E}}\text{N}] \text{M}\tilde{\text{P}}\tilde{\text{E}}\tilde{\text{T}}\tilde{\text{E}}\text{O}\gamma\text{O}\text{N}\text{T}\omega\text{T}\tilde{\text{E}}\text{N} | 26. \text{N}\tilde{\text{N}}\epsilon\chi\omega\text{N}\omega\text{T}\tilde{\text{E}}\text{N}] \text{N}\tilde{\text{T}}\epsilon\chi\omega\text{T}\tilde{\text{E}}\text{N}$ (*sic*) | $\lambda\text{N}]$ om. | $\text{M}\tilde{\text{P}}\tilde{\text{E}}\tilde{\text{T}}\tilde{\text{E}}\text{N}\text{P}\tilde{\text{A}}\text{R}\tilde{\text{A}}\text{P}\tilde{\text{T}}\omega\text{M}\Delta] \text{N}\tilde{\text{N}}\epsilon\text{T}\tilde{\text{E}}\text{N-}$.
Lk. XII, 2. $\chi\epsilon]$ om. | 4. $\Delta\epsilon]$ om. | $\text{N}\Delta\omega\Phi\text{H}\text{P}] - \omega\Phi\epsilon\text{P} | \text{M}\tilde{\text{M}}\text{O}\text{N} \text{N}\tilde{\text{T}}\omega\gamma\text{O}] \text{M}\tilde{\text{M}}\text{O}\text{N}\text{T}\omega\gamma | 5. \text{N}\tilde{\text{A}}\text{T}\tilde{\text{A}}\text{M}\omega\text{T}\tilde{\text{E}}\text{N}] \text{N}\tilde{\text{A}}\text{M}\omega\text{T}\tilde{\text{E}}\text{N}$ (*sic*) | $\chi\epsilon]$ om.

Lect. Frag. 14

Lectionary

XIIIth cent. One Folio. Coptic. Actual measurements: fol. 30 × 9 cm., text 25,5 × 5 cm. Lines per fol. 20. Very large hand. Glossy ink. This fragment is the inner vertical third of a folio. The Lesson from the *Acts* on the verso has written above it the Section numeral in Coptic cursive numerals **Ω** (72). Paragraph capitals and the letters **Φ**, **Σ** are heavily touched in red. Punctuation stop ·>, ·>· is in red. Lessons are separated by a simple line in black.

Recto: *I Peter* II, 9* (ΦII) – 12* (to [ΝΣΑΝCΑΜΠΕΤ]ΣΩΟ[Υ])

Verso: *I Peter* II, 12* (only [ΠΙΧΕΜ]ΩΠΠΙ); *Acts* VI, 1* ([ΕΣ]ΟΟΥ) – 3* (to ΝΤΕΝ[ΧΑΥ])

Variant readings from Horner's text

Acts VI, 1. ΕΠΩΕΜΩ] ΕΠ-

I Peter II, 10. ΝΩΤΕΝ] [ΣΝΩ]ΟΥ.

Lect. Frag. 15

Lectionary for the Year

XIVth cent. Two Folios. Coptic. Actual measurements: fol. A 17,5 × 24,5 cm., fol. B 15,5 × 13; text fol. A 14 × 17–17,5 cm., fol. B 14 × 10–10,5 cm. Lines per fol. A^r 11, B^r 12, A^v and B^v 14. Medium hand. Black ink. Fol. A is the lower half of a folio and Fol. B is the upper half of a folio. The first line visible on Fol. A^r shows only the lower half of letters which, however, may be read as ΡΟΜΠΙ ΤΗΡC ΝΕ̄ ΠΙΑΒΟΤ ΘΩΟΥΤ “the whole year, six The month Thôout”. This is written in red except for the last two words which are in larger characters and in black. Then there follows in red: **COYΛ** **ΝΘΩΟΥΤ ΤΑΡΧΗ** **Ν†ΡΟΜΠΙ** **ΝΓΠΠΟC**. **ΡΟΥΣΙ**. **ΨΑΛΜΟC** **᠙᠖**. “1st Thôout, the beginning of the Coptic Year. Eve. Psalm 95”. The first line of this psalm is in very large gilded letters (1,5 cm. high), the second line is in large blue letters of equal height, and the third line is in large black letters of equal height. There are ornaments on the outer and the lower margins. The title is accompanied by a translation in Arabic in black and red, and is by the same hand. In the upper part of Fol. B^r there are traces of a frame in yellow. Of the first line of the title only the letter † is visible. The second and third lines read **ΝΤΕΠΙΑΒΟΤ** **ΡΟΥΣΙ ΨΑΛΜΟC** . . . “of the month Eve. Psalm . . . The first line of the Psalm is in large gilded letters, and the initial capital **Λ** measures 4,3 × 2 cm. The second line is in red. The first line of the Lesson from the Gospel is likewise in large gilded letters (1,5 cm. high). Titles are in red. The letters **Φ**, **Σ** and the compendia are touched in with red. Punctuation stop ·>· is in red, or is a gilded rosette touched in with red and black dots. Lessons are separated by the sign ·> ~ . . . ~ . . . ~ in black ink.

A^r: 1st Thôout. Eve. *Ps.* xcvi, 1, 2* (ΣΙΩΕΝΝΟΥCII – ΝΕΣΟΟΥ²), 3

A^v: 1st Thôout. Eve. *Matt.* XIII, 47 – 50* (to ΜΜΟC)

B^r: — — Eve. *Ps.* xxix, 5, 11; *Matt.* xi, 11* (ΑΜΗΝ †ΧΩ)

B^v: — — Eve. *Matt.* xi, 13* ([ΠΡΟΦΗΤ]ΕΥΙΝ) – 18* (to [ΝΧΕΙΩ]ΑΝΝΗC ΠΙ[ΕC†ΩΜC])

Variant readings from Lagarde's text

Ps. xxix, 5. ΟΥΟ2] om. | xcvi, 1. ΠΙΚΑΣΙ] ΠΙ-

Variant readings from Horner's text

Matt. XI, 18. ἸΧΘΥΩΝΝΗC] + ΠΙΡ[ΕΥ†ΩΜC]) | XII, 47. ΟΗ] om. | ΝΙΦΗΟΥΙ] ΦΗΟΥΙ | ἸΟΥCΑΓΗΗΗ] – CΑΓΗΗΗ | 48. ΛΥΣΙΟΥΙ ἸΜΩΟΥ ΕΒΟΛ] – ΣΙΤΟΥ ΕΒΟΛ | 49. ΕΘΝΑΩΩΠΙ] ΠΕΘΝΑ- | ΤΣΛΗ] – ΣΛΕ | 50. ἸΧΡΩΜ] + ΕΘΜΟ2.

Lect. Frag. 16**Lectionary**

XIVth–XVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 29 × 27 cm., text 19,5 × 11,5–12 cm. Lines per fol. 19. Large, regular hand. Black ink. The upper part of the folio and the lower outer corner are missing. Section numerals are indicated in the margin in black. Paragraph capitals, the letters Φ, Σ, 2, the compendia and numerals are touched in with red. Punctuation stop ·>, ·> — is in red.

Recto: *II Timothy* II, 13* ([ἸΠΙCΤ]OC) – 16* (to ἸΜΩΟΥ)

Verso: *II Timothy* II, 17* (Ε[ΤΕ]) – 19

Variant readings from Horner's text

II Timothy II, 14. ΕΧΕΝ] ΙΕ | 16. ΕΤCOC] – CΩC | 17. ΣΥΜΕΝΕOC] ΣΥΜΕΝ-
NEOC | ΦΥΛΕΤOC] ΦΥΛΗΤOC | 19. ΕΟΥΝΤΑC] ΕΟΥON ἸΤΑC | ΕΤΕΝΟΥC] ΕΤΕΝΟΥC | ΜΑΡΟΥΣΕΝΟΥ] prefix ΟΥΟ2.

Lect. Frag. 17**Lectionary**

XIVth cent. One Folio. Coptic. Actual measurements: fol. 24,5 × 16 cm., text 19,5 × 10,5 cm. Lines visible per fol. 18. Large hand. Black ink. This fragment is the lower two-thirds of a folio. Much of the inner side of this fragment, however, is broken away, especially in the lower part. The initial capital C of the Lesson from *I Peter* I, on the verso, is very large (7,5 × 3 cm). It is in black and without ornamentation. Titles are in red, and the first line of the Lessons is in larger letters. Paragraph capitals, the letters Φ, Σ and the compendia are touched in with red. Punctuation stop ·>, ·>· is in red. Lessons are separated by the sign > ~ ~ in black ink.

Recto: ΣΙΝΑ ἸΤΟ ΛCΛΗΤΟΥ ΣΕΝΦ

Recto: *Galat.* VI, 11* ([ΕΤ]ΑΙCΣΑΙ) – 14* (to ΕΒΟΛ)

Verso: *Galat.* VI, 17* ([ΝΙΩΩΛ]2) – 18* (to ΠΕΤΕΝ[ἸἸἸ])

Verso: *I Peter* I, 3 – 6* (to Φ†)

Variant readings from Horner's text

Galat. VI, 11. ἸΜΑΙΗ] prefix ἸΑΩ | 12. ΠΙCϞC] – [CΤ]ΑΥΡOC | 13. ΕΠΙΝΟΜOC] – ΚOCΜOC (*sic*).

I Peter I, 5. After the word [ΕCΝΑ]CΩΡ[Π] the rest of the line is missing. The first word of the next line is Φ† and the rest of the line is missing. The reading here of a Φ† is not recorded among the variants given by Horner.

Lect. Frag. 18

Lectionary

XIIIth cent. One Folio. Coptic. Actual measurements: fol. 12,5 × 20,5 cm., text 8 × 15 cm (longest line visible). Lines per fol. 9. Large, square hand. Brown ink. This fragment is the upper third of a folio. In the inner corner of the upper margin of the verso there is the numeral $\overline{\text{KE}}$ (26), but there may have been a digit before the K. Section numerals are indicated in brown ink on the outer margin of both the recto and the verso. Paragraph capitals, the letters Φ , Σ and numerals are touched in with bright red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in bright red.

Recto: *Matt.* x, 2* ($\Delta\epsilon$) – 3* (to NEM^3)

Verso: *Matt.* x, 9 – 11* (to $\text{III}^{\dagger}\text{MI}$)

Variant readings from Horner's text

Matt. x, 9. $\text{NOYB}] \text{OY-} \mid 10. \text{CNOY}^{\dagger}] \bar{\text{B}}^{\dagger}$.

Lect. Frag. 19

Lenten Lectionary

XIVth cent. One Folio. Coptic. Measurements: fol. 26,5 × 21 cm., text 18,5 × 13–14 cm. Lines per fol. 18. Regular, medium hand. Brown ink. Paginated on the verso $\overline{\text{N}\bar{\Delta}}$?(51). In the upper margin of the verso there is an ornament touched in with red, between the initials $\overline{\text{IY}} \overline{\text{XY}}$. Titles are in red. At the bottom of the recto there is written in Arabic by the original hand $\text{كل نهار يوم الثلاثاء من الجمعة الرابعة بسلام الرب. أمين.}$ "Completed is the Morning (Prayer) of the Third Day of the Fourth Week, in the peace of the Lord. Amen". A later hand has added a translation in Arabic of the first and last words of the Gospel Lessons. Paragraph capitals, the letters Φ , Σ and the compendia are touched in with red. Punctuation stop $\cdot >$, $\cdot > \sim$ is in red. Lessons are separated by the sign $\cdot > \sim > \cdot$ in brown ink.

Recto: Tuesday of the 3rd Week of Lent. Liturgy. *Lk.* ix, 59* ($\text{M}\overline{\text{P}}\overline{\text{A}}\overline{\text{I}}\overline{\text{O}}\overline{\text{T}}$) – 62

Verso: Wednesday of the 3rd Week of Lent. Matins. *Ps.* xvii, 38, 41; *Lk.* xiv, 16 – 18* (to AYEP^2HTC)

Variant readings from Lagarde's text

Ps. xvii, 41. $\text{EYPA}\Sigma\text{T}] \text{AY-} \mid \text{OY}\overline{\text{O}}\overline{\text{Z}}$] om.

Variant readings from Horner's text

Lk. ix, 61. $\Delta\epsilon]$ om. $\mid \text{OY}\overline{\text{A}}\overline{\text{Z}}\overline{\text{C}}\overline{\text{A}}\overline{\text{Z}}\overline{\text{NI}}] + \Delta\epsilon \mid \overline{\text{N}}\overline{\text{O}}\overline{\text{P}}\overline{\text{P}}] - \overline{\text{O}}\overline{\text{P}}\overline{\text{P}} \mid \overline{\text{N}}\overline{\text{T}}\overline{\text{A}}\overline{\text{E}}\overline{\text{R}}\overline{\text{A}}\overline{\text{P}}\overline{\text{O}}\overline{\text{T}}\overline{\text{A}}\overline{\text{Z}}\overline{\text{E}}\overline{\text{C}}\overline{\text{O}}\overline{\text{E}}] - \overline{\text{A}}\overline{\text{P}}\overline{\text{O}}\overline{\text{A}}\overline{\text{A}}\overline{\text{Z}}\overline{\text{E}}\overline{\text{C}}\overline{\text{O}}\overline{\text{E}} \mid 62. \overline{\text{N}}\overline{\text{T}}\overline{\text{E}}\overline{\text{Y}}\overline{\text{X}}\overline{\text{O}}\overline{\text{Y}}\overline{\text{O}}\overline{\text{T}}] prefix $\text{OY}\overline{\text{O}}\overline{\text{Z}}$ \mid xiv, 16. $\text{NAY}] \text{NWOY} \mid \text{EAYPI}] \text{AY-} \mid 17. \overline{\text{N}}\overline{\text{A}}\overline{\text{I}}\overline{\text{P}}\overline{\text{N}}\overline{\text{O}}\overline{\text{N}}] \overline{\text{M}}\overline{\text{P}}\overline{\text{I}} - \mid \overline{\text{E}}\overline{\text{X}}\overline{\text{O}}\overline{\text{C}}] - \overline{\text{X}}\overline{\text{O}}\overline{\text{C}} \mid \overline{\text{C}}\overline{\text{E}}\overline{\text{C}}\overline{\text{E}}\overline{\text{B}}\overline{\text{T}}\overline{\text{O}}\overline{\text{T}}] \overline{\text{C}}\overline{\text{E}}\overline{\text{B}}\overline{\text{T}}\overline{\text{O}}\overline{\text{T}}.$$

Lect. Frag. 20

Lectionary

XIIIth–XIVth cent. One Folio. Coptic. Measurements: fol. 26,5 × 17,5 cm., text 20 × 11,5–12 cm. Lines per fol. 20. Medium, regular hand. Black ink. In the upper margin of the

verso there is a numeral, but it is not clear. It may be Π̄ (80). In the centre of the upper margin there is an ornament in yellow and red between the initials ΙῩ ΧῩ ΙῩ ΘῩ. In both the upper and inner margin of the verso there is written in Arabic رابع كراس "Fourth Section". An Arabic translation of the opening words of the Gospel pericope on the verso is written inside the large (4,5 × 5 cm) initial capital Ν of this pericope. This initial capital Ν is ornamented with yellow. Titles are in red. On the verso there is a single instance of a punctuation stop ·>· in red, otherwise, there is no touching in with red either on the recto or the verso.

Recto: Saturday before Lent. Liturgy. *Acts* XXI, 11* ([ΠΛΥ]ΛΟC) – 13

Verso: Saturday before Lent. Liturgy. *Acts* XXI, 14; *Ps.* XCIV, 1-2; *Lk.* XIII, 1 – 2* (to ΛΦΕΡΟΥΩ)

Variant readings from Lagarde's text

Ps. XCIV, 1. ΜΑΡΕΝΕΦΛΗΛΟΥΙ] + ΕΒΟΛ | 2. ΕΠΕΦ2Ο] Μ- | 2ΑΝΥΛΛΜΟC] ΟΥ·.

Variant readings from Horner's text

Lk. XIII, 1. ΝΕΛΥΙ] + ΔΕ | ΜΠΙCΗΟΥ] ΣΕΝ·.

Acts XXI, 11. CΕΝΔCΟΝ2Φ] – CΟΝ2 | ΣΕΝΙΛ̄ΗΜ̄] transpose after ΝΧΕΝΗΟΥΔΔΙ | Ν2ΑΝΕΘΝΟC] ΝΜΙ· | 12. ΝΙCΝΗΟΥ] – ΠΙCΤΟC | 13. ΝΧΕΠΑΥΛΟC] + ΠΕΧΛΦ | ΠΕΤΕΤΕΝΡΑ] ΠΕ ΕΤΕ· | ΟΥΟ2] om. | ΜΝΑ2ΗΤ] ΜΠΑ· | ΜΠC̄C̄ ΙΗC̄] ΜΠΕΝC̄C̄ ΙΗC̄ ΠΧC̄ | 14. ΔΕ] om. | ΜΠC̄C̄] ΠC̄C̄.

Lect. Frag. 21

Lectionary

XIIIth–XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 24,5 × 16,5 cm., text 16 × 6,5–7 cm. Lines per fol. 14. Large, regular hand. Brown ink. In the upper margin of the recto there is the sign ∴ in brown ink. The initial capital Φ of the pericope from Baruch is large and ornamented in red. Titles are in red. Paragraph capitals, the letters Φ, ϣ, ς, 2 and the compendia are touched in with red. Punctuation stop • is in red. Lessons are separated by a simple line in brown ink. The pericope from Baruch is entitled Jeremiah.

Recto: *Isaiah* IX, 1* ([2Ι]ΜΗΡ) – 2

Verso: *Baruch* III, 36 – 37* (to ΛΦΟΥΟΝ2Φ)

*Variant readings from Tattam's text*¹

Is. IX, 2. ΝΗ ΕΤΜΟΦΙ] ΠΑΛΟC ΕΤ2ΕΜCΙ | ΠΚΛΧΙ] – ΧΛΚΙ | ΔΤΕΤΕΝΝΔΥ] ΛΦΝΔΥ | ΟΥΟ2] om. | ΕΦΕΕΡΟΥΩΙΝΙ] ΛΦ· | ΕΧΕΝΘΗΝΟΥ] Ε2ΡΗΙ ΕΧΩΟΥ.

*Text of Baruch III, 36–37**

36. ΦΔΙ ΠΕ ΠΕΝΝΟΥ† ΟΥΟ2 ΝΝΕΦΚΕΟΥΔΙ ΕΩΠ ΝΕΜΔΦ ΛΦΧΙΜΙ ΜΜΩΙΤ ΝΙΒΕΝ ΝΤΕ†ΕΠΙCΤΙΜΗ ΛΦΤΗC ΝΙΑΚΩΒ ΠΕΦΛΛΟΥ ΝΕΜΠΙC̄C̄ ΦΗ ΕΤΑΦΜΕΝ- ΡΙΤΦ. 37*. ΜΕΝΕΝCΑΝΑΙ ΛΦΟΥΟΝ2Φ.

¹ H. Tattam, *Prophetæ Majores*, t. I, Oxonii, 1852.

Lect. Frag. 22**Lectionary for the Year**

XIII-XIVth cent. One Folio. Coptic. Actual measurements: fol. 22,5 × 27 cm., text 16 × 16-16,5 cm. Lines visible per fol. 16. Large, regular hand. Black ink. This fragment which belonged to a large-sized Lectionary, consists of two strips, the one from the middle of the folio, and the other from the lower inner corner of the folio. The text between these two strips is missing. The initial capital **M** of the Psalm-Versicle on the recto is large and in red. The rubric is in red. Paragraph capitals and the letters **ϕ**, **ϛ** and the compendia and the numerals are touched in with red. Punctuation stop ·>, ·>· is in red.

Recto: 13th Mesôrê. Evening. *Lk.* ix, 34* (ⲁϬϬⲉⲣⲛⲁ[ⲛⲓⲃⲓ]) – 36
(Transfiguration) Matins. *Ps.* ciii, 31. Only the words ⲙⲁⲣⲉⲛⲱ[ⲟⲩ]
and ⲉⲩⲉⲟⲩⲛ[ⲟⲩ] are visible.

Verso: 13th Mesôrê. Evening. *Matt.* xvii, 2* ([ⲛ]ⲉⲩⲟ) – 5* (to ϕⲁⲓ)

Variant readings from Horner's text

Matt. xvii, 2. ⲁⲮⲟⲩⲃⲁⲬ] – ⲟⲮⲁⲬ | 3. ⲉⲣⲱⲟⲩ] [ⲉⲣⲟ]ⲩ.

Lk. ix, 35. ⲉⲦϬⲟⲧⲛ] – Ϭⲱⲧⲛ.

Lect. Frag. 23**Lectionary**

XIVth-XVth cent. Two Folios. Coptic-Arabic. Actual measurements: fol. 14 × 13 cm., text 11 × 5-5,5 cm. Lines visible per fol. 12. Medium, regular hand. Black ink. Fol. A is the upper two-thirds of a folio and Fol. B is the inner, vertical part of a folio. The lower part of both folios is missing, and there are lacunae in the text. In the outer corner of the upper margin of Fol. A^v there are traces of a numeral. The initial capital **N** of the pericope from *I Peter* iii on Fol. A^v is large and in red. The paragraph capital **X** has four red dots round it. The title is in red. Paragraph capitals and the letters **ϕ**, **ϛ** are touched in with red. Punctuation stop >, ·>, ·>· is in red. Lessons are separated by the sign ·> ~·· ~·· ~> in black.

A^r: *Romans* vi, 13* (ⲙⲫⲣⲓⲓ) – 14* (to ⲛⲁ[ⲣⲉⲧⲉⲛⲭⲏ])

A^v: *Romans* vi, 15* ([ⲁ]ⲗⲗⲗ) – (to ⲛⲓⲛⲟⲧ); *I Peter* iii, 17 — (to
ⲛⲧ[ⲉⲧⲉⲛⲟⲓⲙⲕⲁⲛ])

B^r: *I Peter* iii, 18* (ⲭⲉ[ⲟⲩⲟⲓ]) — (to ⲉ[ⲁⲩⲙⲟⲩ])

B^v: Arabic text only

Variant readings from Horner's text

Romans vi, 14. ⲛⲁⲉⲣⲃⲉ] ⲩⲛⲁ-.

I Peter iii, 17. ⲛⲧⲉⲧⲉⲛⲓⲣⲓ] ⲉⲣⲉⲧⲉⲛ- | 18. ⲁⲉ] om.

Lect. Frag. 24**Lectionary**

XIIIth-XIVth cent. One Folio. Coptic. Measurements: fol. 32,5 × 25,3 cm., text 25 × 17,5-18 cm. Lines per fol. 22. Large, regular hand. Brown ink. The inner corner of the upper margin is missing, the corners of the lower margin are damaged, and there are lacunae

in the text. In the outer corner of the upper margin of the recto there is the pagination numeral $\overline{\rho\iota\lambda}$ (111), and, in the centre, there are traces of initials. Both the initials and the numeral have a red dot below as well as above them. The initial capital \mathbf{I} of the Gospel pericope on the verso is in red. The opening and the closing words of Lessons are accompanied by an Arabic translation in a contemporary hand. Paragraph capitals have a red dot within them. The letters Φ , \mathfrak{S} and the compendia are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$, $\cdot > -$ is in red. Lessons are separated by the sign $\cdot \sim \cdot \sim \cdot$ in brown ink.

Recto: *Acts* xxvi, 30* ([$\mathbf{NEM\Omega}$]OY) — xxvii, 2; *Pss.* ix, 8* — (to $\lambda\psi\text{COB}\dagger$)
 Verso: *Pss.* ix, 8* ($\mathbf{M\pi\epsilon\psi\theta\rho\text{ONOC}}$) — 9* (to $\text{OYME\theta\text{M}\text{H}}$); *Jh.* xii, 44 — 48*
 (to $\epsilon\theta\text{N}\lambda\dagger\text{Z}\lambda\text{N}^2$)

Variant readings from Horner's text

Jh. xii, 44. OYOZ $\text{PEX}\lambda\psi$] $\epsilon\psi\chi\omega$ \mathbf{M} [OC] | 46. $\mathbf{M\pi\text{IKOCMOC}}$] ϵM - | 47. $\Gamma\lambda\rho$] + λN .

Acts xxvii, 1. $\epsilon\tau\lambda\psi\dagger\text{Z}\lambda\text{N}$] $\epsilon\tau\lambda\psi$ - | $\text{C}\lambda\text{B}\alpha\text{C}\tau\text{H}$] C [.] $\text{B}\alpha\text{C}\tau\epsilon$ | 2. $\acute{\text{N}}\lambda\text{N}\lambda\rho\lambda\text{-}$
 $\text{M}\lambda\text{N}\tau\text{I}\text{N}\epsilon\text{OC}$] — λN [$\cdot\rho$] $\lambda\text{M}\lambda\text{N}\tau\text{H}$ [H] ϵOC .

Lect. Frag. 25

Lenten Lectionary

XIVth cent. One Folio. Coptic. Measurements: fol. 24,5 × 17,5 cm., text 17,5 × 10,5–11 cm. Lines per fol. 18. Medium hand. Black ink. There are some lacunae in the text. On the outer edge of the upper margin of the verso there is written in Arabic كراس عشرين "Twentieth Section". Then comes the pagination numeral $\overline{\rho\iota\lambda}$ (160) which is followed by an ornament in yellow and red between the initials $\overline{\text{K}\epsilon}$ $\overline{\text{O}\epsilon}$. In the inner corner there is the quire numeral $\overline{\text{I}\epsilon}$ (16). Paragraph capitals, the letters Φ , \mathfrak{S} and the compendia are heavily touched in with red. Punctuation stop $\cdot > \cdot$ is in red.

Recto: *Deuteronomy* xi, 1 (OYOZ) — 3* (to $\epsilon\tau\lambda\psi\lambda\text{I}\tau\text{OY}$)
 Verso: *Deuteronomy* xi, 3* ($\mathfrak{S}\epsilon\text{N}$) — 5* (to $\acute{\text{N}}[\lambda\lambda\theta\lambda\text{N}]$)

*Variant readings from Lagarde's text*¹

Deuter. xi, 1. $\epsilon\text{K}\epsilon\text{M}\epsilon\text{N}\rho\epsilon$] prefix OYOZ | $\epsilon\text{N}\epsilon\psi\lambda\rho\epsilon\text{Z}$] — ZOMZEM | 3. $\text{N}\epsilon\psi\text{M}\text{H}\text{H}\text{H}$] + NEM $\text{N}\epsilon\psi\text{ZBHOYI}$ | $\mathbf{M}\phi\lambda\rho\lambda\omega$] NEM - | 4. THPOY] om. | ϵZPHI $\epsilon\chi\omega\text{OY}$] $\epsilon\text{BO}\lambda$ $\epsilon\chi\epsilon\text{NPOYPO}$.

Lect. Frag. 26

Lectionary

XVIIIth cent. One Folio. Coptic. Actual measurements: fol. 18,3 × 12,5 cm., text 8 × 14,5 cm. Lines visible per fol. 8. Medium, regular hand. Black ink. White paper. This fragment is the upper inner corner which has been torn off obliquely from a large folio. Paragraph capital and the letters \mathfrak{S} , Z are touched in with dull red. Punctuation stop $\cdot >$ is in dull red.

Recto: *Matt.* v, 11* ([\mathbf{N}]BEN) — 13* (to \mathbf{M} [$\text{M}\text{I}\text{Z}\text{MOT}$])
 Verso: *Lk.* vi, 17* ($\text{N}\epsilon\psi\text{M}\lambda\theta\text{H}\text{THC}$) — 18* (to $\acute{\text{N}}\chi\epsilon\text{M}\text{I}[\overline{\text{N}\overline{\text{N}}\overline{\lambda}}])$

¹ P. de Lagarde, *Der Pentateuch Koptisch*, Leipzig, 1867.

Lect. Frag. 30**Lectionary**

XVIIIth cent. One Folio. Coptic. Actual measurements: fol. 22 × 16 cm., text 19 × 13,5 cm. Lines visible per fol. 19. Medium, regular hand. Black ink. White paper. This fragment is three-quarters of a folio of which the upper and outer margins are missing. The recto is left blank. The orthographical errors are typical of *MSS.* of this period. The letters ϕ, ϣ, 2 are touched in with red. There is no punctuation stop.

Recto: Blank

Verso: *Matth.* XIII, 44* ([ⲙⲛⲉ]ⲧⲈⲚⲦⲁϣ) – 50* (to ⲚⲪⲠⲞⲘ)

Variant readings from Horner's text

Matth. XIII, 45. ⲈⲓⲒⲘⲱⲧⲓ | ⲁⲓ- | ⲉⲗⲁⲛⲁⲛⲁⲙⲙⲏ | – ⲈⲚⲁⲙⲙⲏ (*sic*) | ⲈⲚⲁⲛⲈϣ | – ⲚⲁⲛⲁⲛⲨ (*sic*) | 46. ⲈⲚⲁⲘⲉ | ⲈⲚⲁⲘⲁ (*sic*) | ⲚⲞⲘⲉⲛⲓⲒ | ⲘⲞⲘⲉⲛⲓⲒ (*sic*) | 47. ⲞⲚ] om. | 48. ⲈⲚ] ⲞϢⲟⲛ Ⲉⲁⲓ ⲉⲟⲧⲈ | ⲞϢⲟⲛ] om. | ⲁϣⲘⲟⲕⲓ Ⲉϣ- | ⲚⲚ] + ⲁⲈ | 49. ⲞϢⲟⲛ] om. | 50. ⲚⲪⲠⲞⲘ] – ⲪⲠⲞⲘ.

Lect. Frag. 31**Lectionary for the Year**

XIVth cent. One Folio. Coptic. Actual measurements: fol. 18,5 × 20,5 cm., text 16,5 × 18 cm. Lines visible per fol. 14. Large, regular hand. Brown ink. This fragment is from the middle of a folio. The inner upper part is missing, and the lower part consists only of a strip (7 × 3 cm.) on which there are a few Coptic letters. The initial capital Ⲉ of the Lesson from *II Timothy* is large and ornamented in yellow and red. It is drawn down the outer margin to a length of 11 cm. Titles are in red. The title on the verso reads: ⲧⲢⲚⲁⲛⲁⲛⲓⲒ ⲁⲛⲟⲩⲧⲓⲞⲁⲘⲟⲩ] ⲛⲣⲟⲩⲘⲉⲟⲩ] ⲧⲓⲙⲟⲧⲈⲟⲩ] Ⲉ ⲕⲓⲈⲗ Ⲉ. Paragraph capitals, the letters ϕ, ϣ and the compendia are heavily touched in with red. Punctuation stop ·>, ·>· is in red. Lessons are separated by the sign ·> ~ ~ ~ ~ ~·> in brown ink.

Recto: 2nd Sunday of Tût. Evening. *Lk.* IV, 40* ([ⲁⲓⲒⲈⲣⲓⲒⲁ]ⲉⲣⲓ) – 41

Recto: 2nd Sunday of Tût. Matins. Only the title Ⲫⲁⲗⲙⲟⲩ remains

Verso: 2nd Sunday of Tût. Matins. *Mk.* I, 38-39; *II Timothy* I, 12* (only the initial Ⲉ remains)

Variant readings from Horner's text

Mk. I, 39. ⲙⲙⲟⲩⲱⲧ] + ⲈⲞⲗ.

Lect. Frag. 32**Lectionary for the Year**

XIIIth–XIVth cent. Two Folios. Coptic. Actual measurements: fol. 13 × 18 cm., text 10,5 × 11–11,5 cm. Actual number of lines per fol. 11. Medium, regular hand resembling closely that of Lect. 14. Brown ink. Fols. A and B are the upper halves of two folios. In the outer corner of the upper margin of Fol. A^v there is the Coptic cursive numeral Ⲙⲉ (84), and there are faint traces of a Coptic uncial numeral above it. The initial capital Ⲙ of the Lesson from the *Acts* on Fol. A^v is large and ornamented in yellow and red. The title of this Lesson is in red, and it is accompanied by a translation in Arabic of the opening words of the Lesson. Paragraph capitals, the letters ϕ, ϣ, 2 and the compendia are touched in with red. Lessons are separated by the sign ·> ~ ·> in brown ink. Punctuation stop ϣ is in red.

- Ar: 13th Tōbi. Liturgy. *I Jh.* II, 1* (ΝΩΤΕΝ) – 3* (to λ[ΝΩ]ΔΗΛΑΡΕΣ])
 Av: 13th Tōbi. Liturgy. *I Jh.* II, 5* (ΣΕΝ²) – 6; *Acts* VIII, 3* – (to ΕΒΟΛ)
 Br: 13th Tōbi. Liturgy. *Acts* VIII, 6* (ΧΩ) – 8* (to †[ΠΟΛΙΣ])
 Bv: 13th Tōbi. Liturgy. *Acts* VIII, 11* (ΝΧΡΟΝΟC) – 13* (to ΕΦΙΛΙΠΠΟC)

Variant readings from Horner's text

Acts VIII, 3. ΝΑΥ† ΟΥΒΕ] ΝΑΥΟΥΒΕ | 7. ΔΕ] ΓΑΡ | ΕΒΟΛ¹] om. | ΕΤΕ] ΕΝΑΡΕ |
 ΖΑΝΚΕΜΗΩ] om. ΖΑΝ | ΖΑΝΟΥΟΝ ΕΥΟΙ ΝΕΛΛΕ] ΖΑΝΕΛΛΕΥ | 11. ΠΕ²] om. |
 12. ΖΟΤΕ] + ΔΕ | ΝΩΟΥ] om. | Ν†ΜΕΤΟΥΡΟ] ΕΘΒΕ†- | ΝΑΥΝΗΟΥ] –
 ΒΙΩΜC | ΕΥΒΙΩΜC] om. | 13. ΕΤΑΥΝΑΖ†] ΑΥΝΑΖ†.

I Jh. II, 1. ΝΤΕΤΕΝΩΤΕΜΕΡΝΟΒΙ] ΝΤΕΤΕΝΕ- | ΟΥΟ²] om. | ΑΡΕΩΔΑΝ] ΝΤΕ |
 ΜΠΠΑΡΑΚΛΗΤΟΝ] – ΠΑΡΑΚΛΗΤΟC.

Lect. Frag. 33

Lenten Lectionary

XIIIth–XIVth cent. One Folio. Coptic. Actual measurements: fol. 13 × 18 cm., text 10,5 × 11–11,5 cm. Lines visible per fol. 11. Medium, regular hand resembling closely that of Lect. 14. Brown ink. This fragment is the upper half of a folio. In the outer corner of the upper margin of the verso there is the Coptic uncial numeral ̄P̄Ξ̄H̄ (168) beneath which is the Coptic cursive numeral Ω9 (84). The initial capital Ε of the Lesson from *I John* on the verso, is large and ornamented in red. The title and the opening words of this Lesson are accompanied by a translation in Arabic. The Lessons given by this fragment, namely, *I Corinth.* v, 9*–13 and *I John* I, 8–9*, may belong either to the Liturgy of the Thursday of the 1st Week of Lent which has *I Corinth.* IV, 16–20*; *I Jh.* I, 8–9, or to the Liturgy of the Monday of the 3rd Week of Lent which has *I Corinth.* v, 9–11; *I Peter* I, 4*–6¹, one of the two Lessons being a variant. The title on the verso is in red. The letters Φ, Σ, Ζ are touched in with red. Punctuation stop ς is in red. The Lessons are separated by the sign > ~ · ~ · ~ in brown ink.

Recto: *I Corinth.* v, 9* ([†ΕΠΙ]CΤΟΛΗ) – 11* (to ΕΛΥ†ΡΑΝ)

Verso: *I Corinth.* v, 12* (ΝΘΩΤΕΝ) – 13; *I Jh.* I, 8 – 9* (to ΝΝ[ΕΝΝΟΒΙ])

Variant readings from Horner's text

I Corinth. v, 11. ΕΥ†ΡΑΝ] ΕΛΥ-.

Lect. Frag. 34

Ordo

XIIth–XIIIth cent. Four Folios. Coptic. Measurements: fol. 26,5 × 18 cm., text 19,5 × 11–12 cm. Lines per fol. 20. Large, very regular hand. Black ink. The upper outer corner and the outer margin of Fol. A are damaged. Fol. B is the upper half of a folio. Fol. D is a small fragment, 10,5 × 8 cm. In the outer corner of the upper margin of Fol. B^v there is the pagination numeral Φ̄ĪH̄ (518), and, in the centre, a ⋆: in black. Above the title on Fol. A^r there is a border of plaited design in yellow, red and bluish-grey. This border is continued

¹ Cf. P. de Lagarde, *Orientalia*, Göttingen, 1879, pp. 40–41.

down the outer margin. These folios are from an Ordo indicating the Psalm-versicles and Gospels for the Service of the Evening and Morning Offering of Incense, and the Lessons which are to be read at the Divine Liturgy. Only the Psalm-versicles are given in full. The title which is in bright red on Fol. A^r reads: **СΥΝ ΘΕΩ. ΠΙΜΕΡΟΣ ΜΜΑ2Β ΝΤΕΠΙΚΑΝΟΝ ΕΦΩΕΜΩΙ ΝΕ ΝΑΒΟΤ. СОУБ МΦΑΜΕΝΩΘ ΠΕ30ΟΥ ΝΑΒΒΑ ΜΑΚΡΟΒΙ ΠΙΕΠΙ-ΚΟΠΟΣ ΜΜΑΡΤΥΡΟΣ. ΡΟΥ2Ι.** “With God. The Second Part of the Canon used for six months. The Second of Phamenôth, the day of Abba Macrobi, the bishop (and) martyr. Eve”. The initial capital **Α** of *Ps.* LXXXVIII (Fol. A^r) has the form of a bird and is ornamented in yellow and red. Titles and rubrics are in bright red ink. The paragraph capitals **O** and **C** are ornamented with one red dot, the **Φ** with two red dots, and the **†** with four red dots. Paragraph capitals, the letters **Φ**, **Σ** and the compendia are touched in with bright red. Punctuation stop **·>**, **·>** is in bright red.

- A^r: 2nd Phamenôth. Eve. *Ps.* LXXXVIII, 20* (**ΑΙ6ΙCΙ**) – 22; *Matt.* x, 34 – 42
 A^v: 2nd Phamenôth. Matins. *Ps.* CXXXI, 9 – 10* (to **ΠΕΚΒΩΚ**), 17* (**ΑΙCΟΒ†**) to end of the verse, 18* (**ΕΦΕΦΙΡΙ**) to end of the verse, *Lk.* vi, 17 – 23* (to **ΤΦΕ**)
 A^v: 2nd Phamenôth. Liturgy. *Hebr.* vii, 19* (**ΟΥΜΩΙΤ**) — viii, 2; iii *Jh.* (all); *Acts* 31. 225.
 B^r: Unidentified. Liturgy. *Lk.* xvii, 3–10; *II Corinth* vi, 14 — vii, 1; *I Peter* i, 1–12
 B^v: Unidentified. Liturgy. *Ps.* i, 6* (**CΩΟΥΝ – ΝΙΘΜΗ**); *Matt.* iv, 23 — v, 16
 B^v: 29th Phamenôth. Title. The Annunciation of the Theotokos
 C^r: 30th Mesôrê. Eve. *Ps.* cix, 2* (**[ΕΦΕ]ΟΥΟΡΠΩ**) – 3* (to **ΕΘΟΥΛΒ**); *Matt.* vii, 13–28
 C^{r-v}: 30th Mesôrê. Matins. *Ps.* cx, 1–2; *Jh.* xiii, 16–20
 C^v: 30th Mesôrê. Liturgy. *I Timothy* i, 12–16; *James* i, 12* (**ΦΗ†**) – 15; *Acts* xix, 14–17; *Ps.* xxvii, 2, 9* (to **ΜΜΩΟΥ**)
 D^r: Unidentified. **ΚΟC ΜΑΡ† | ΝΩCΙC ΝΤ | ΡΙΑ ΚΗ ΝΤΕ**
 D^r: Saturday. Matins. *Ps.* cxviii, 49, 52
 D^v: Unidentified. lac. + 99 | **ΩΟΥΝ ΕΒΟΛ | ΜΑΡΕΦΩΩ**
 D^v: Unidentified. *Ps.* xciv, 1–2

Variant readings from Lagarde's text

Ps. xxvii, 2. **ΕΠΧΙΝΤΑΤΩΒ2 ΟΥΒΗΚ**] om. | **ΠΧΙΝΤΑΧΛΙ**] – **ΧΙΝΘΡΙΧΛΙ | ΝΝΑΧΙΧ**] + **ΕΠΩΩΙ** | *cxxx*i, 9. **ΟΥΟ2**] om. | 18. **Ε2ΡΗΙ**] **Ε2ΡΗΙ**.

Lect. Frag. 35

Ordo

XIVth–XVth cent. Eight Folios. Coptic. Measurements: fol. 21,5 × 14 cm., text 16 × 9,5–10,5 cm. Lines per fol. 17–22. Small, regular hand. Brown ink. The lower outer corner of Fols. ACDEFH is missing. In Fol. B the lower outer half is missing, and there is a lacuna in the lower outer corner of Fol. G. The folios are paginated in the outer corner of the upper margin of the verso, as follows: A **ΛΗ** (38), B **ΜΑ** (44), C **ΝΗ** (58), D **Ξ** (60), F **ΟΔ** (74), G **ΟΕ** (76), H **ΟΗ** (78). Fol. E is paginated **ΞΑ** (61) on both the recto and the verso. In the inner corner of the upper margin of Fols. D^v and E^r there is the quire numeral **Γ** (3) and **Δ** (4) respectively, and in the centre of both these upper margins there is an uncoloured

ornament between the initials $\overline{\text{IY}} \overline{\text{XY}}$. These folios are from an Ordo indicating the Psalm-versicles and Gospels for the Service of the Evening and Morning Offering of Incense, and the Lessons to be read at the Liturgy on Saturdays and Sundays. For indicating the Lessons three methods are used a) by Coptic Section numerals (Fols. A, B, H), b) by incipits and explicits in Arabic (Fol. C), c) by incipits and explicits in Coptic (Fols. D, E, F, G). For the Psalm-versicles, the text is given in full, and thus it has been possible to record variant readings. Titles and rubrics are in red. The paragraph capital X has three red dots round it. Paragraph capitals, the letters B Φ Ψ Ω and C (occasionally), the compendia and numerals are touched in with red. Punctuation stop z ; $\text{z} \sim$ is in red. Sections are separated by the sign S : $\sim \sim \sim \sim \sim \sim \sim \text{S}$: in brown ink, sometimes touched in with red.

- Ar: ? 3rd Sunday of Koiak. Liturgy. *Acts* 90–97; *Ps.* LXXXIV, 11–12; *Gospel* 3, 3 – (?)
- Ar: 4th Saturday of Koiak. Liturgy. *Apostle* 14, 11 (?) + lac. [*Catholicon*] (?), 14–16; *Acts* 30 + lac.; *Ps.* XXXIX, 12* (ΠΕΚΗΛΙ) – to end of the verse, 2* — (to ΜΠ[Θ̄C])
- Av: 4th Saturday of Koiak. Liturgy. 2* (ΕΡΟΙ) – to end of the verse; *Gospel* 3, 214 — على الارض (upon earth)
- Av: 4th Sunday of Koiak. Eve. *Ps.* LXVII, 16–17* (to Ν̄ΣΗΓΑ); *Gospel* 3, 75–76
- Av: 4th Sunday of Koiak. Matins. *Ps.* xcv, 12
- Br: ? 2nd Saturday of Tôbi. Liturgy. *Ps.* xcvi, 3* $\text{Ν̄ΧΕΛΥΡΗΧΦ ΜΠΚΑΖΙ ΤΗΡΦ}$, *Ps.* xcv, 13* (ΦΝΑ†) – to end of the verse; *Gospel* 1, 148–154
- Br: ? 2nd Saturday of Tôbi. Matins. *Ps.* xcvi, 1–2; *Gospel* + lac.
- Br: ? 2nd Saturday of Tôbi. Liturgy. *Apostle* 4, 19 — lac.; *Acts* 217 + lac. *Ps.* LXXXIII, 7* (ΚΕ — ΦΝΑ†)
- Bv: ? 2nd Saturday of Tôbi. Liturgy. *Ps.* LXXXIII, 7* (Ν̄ΧΕ) – 8; *Gospel* 3, 131–135
- Bv: 3rd Saturday of Tôbi. Liturgy. *Apostle* 3, 12–14; *Catholicon* 4, 33–36; *Acts* 232–235; *Ps.* xcii, 3 – 4* (to Ν̄ΩΦΗΡΠ); [*Gospel*] lac., 33–34
- Bv: 3rd Sunday of Tôbi. Eve. *Ps.* LXXVI (title only)
- Cr: — — [Liturgy]. *Ps.* ii, 10; *Gospel* 1, 42–46
- Cr: 1st Saturday of Lent. Liturgy. *Apostle* 1, 15 — غلب الشرير (overcome evil); *Catholicon* 1, 1 — الذين يحبوه (those who love Him); *Acts* 63 — مع هذا الشعب (with this people); *Ps.* v, 2 – 3* (to ΠΑΝΟΥ†); *Gospel* + lac + — السموات هو كامل (heavens is perfect)
- Cr: 1st Sunday of Lent. Eve. *Ps.* xvi, 1* — (to ΕΤΑΠΡΟΕΥΧΗ), 2
- Cv: 1st Sunday of Lent. Eve. *Gospel* 1, 15 لا تهتموا بالغد (take no thought for the morrow) — الناموس والانبياء (the law and the prophets)
- Cv: 1st Sunday of Lent. Matins. *Ps.* xvii, 2* (†ΝΑΜΕΝΡΙΤΚ) – 3* (to ΠΑΝΟΖΕΜ); *Gospel* 1, [1]5 كثيرون سي[قولون] (many shall say) — ليس مثل كتابهم (and not as their scribes)
- Cv: 1st Sunday of Lent. Liturgy. *Apostle* كل (every) — بشهوات (with lusts); (?) — ويسال باسمه (and asketh in His name); *Ps.* xxiv, 1* ([†ΝΤΑ†ΥΧ]Η) – 2* (to ΕΡΟΚ)

- Dr: 1st Sunday of Lent. Liturgy. *Ps.* xxiv, 2* (to ἸΝΕΚΘΡΙΘΙΩΠΠ), 4; *Gospel* 1, 5 (= *Matt.* vi, 19–33)
- Dr: 2nd Saturday of Lent. Liturgy. *Apostle* 1, 17 (= *Rom.* xiv, 1–18); *Catholicon* 1, 3 (= *James* i, 22–27); *Acts* 65 (= *Acts* xxii, 17–30); *Ps.* 49 (*sic*) (= *Ps.* xcix, 2, 4* (to [ΖΑΝ]CΜΟΥ); *Gospel* lac.
- Dv: 2nd Sunday of Lent. Eve. *Ps.* l, 3, 11; *Gospel* 2, 1 (= *Mk.* i, 12–15)
- Dv: 2nd Sunday of Lent. Matins. *Ps.* lvi, 2; *Gospel* 1 + lac.] ΝΜΕΥΙ ΕΡΟϞ — ἸCΟΠ (= *Matt.* xviii, 12–22)
- Er: 2nd Sunday of Lent. Liturgy. *Apostle* 1, 17 (= *Rom.* xiv, 19 — xv, 7); *Catholicon* 1, 4 (= *James* ii, 1–13); *Acts* 66 (= *Acts* xxiii, 1–11); *Ps.* xxvi, 8* (ΑΙΚΩ†) – 9* (to ἸΜΟΙ), 9* (ΩΩΠ) to end of the verse; *Gospel* 1, 4 (= *Matt.* iv, 1–11)
- Er: 3rd Saturday of Lent. Liturgy. *Apostle* 3, 5 (= *II Corinth.* vii, 2–11); *Catholicon* 1, 5 (= *James* ii, 14–26); *Acts* 67 (= *Acts* xxiii, 12–35); *Ps.* xxvi, 6* (ΕΙΕΩΩC) – 8* (to ΗΑΚ); *Gospel* 1 + lac.
- Ev: 3rd Sunday of Lent. Eve. *Ps.* lxxxvii, 2–3; *Gospel* 1, 39 ΜΕΝ 28
- Ev: 3rd Sunday of Lent. Matins. *Ps.* liv, 2 – 3* (to ΕΡΟΙ); *Gospel* 3, 17 ΕΘΒΕΟΥ – ΚΑΛΩC (= *Lk.* vi, either 41 or 46–48)
- Ev: 3rd Sunday of Lent. Liturgy. *Apostle* 3, 4 (= *II Corinth* vi, 2–13); *Catholicon* + lac. (= *James* iii, 1–12); *Acts* + lac. (= *Acts* xxiv, 1–23); *Ps.* 79 (*sic*) (= *Ps.* lxxviii, 8)
- Fr: Palm-Sunday. Liturgy. 4th *Gospel* 4, 28 (= *Jh.* xii, 12–19)
- Fr: Maundy Thursday. Basin. *Apostle* 10, 5 (= *I Timothy* iv, 9–v, 10); *Ps.* l, 9; *Gospel* 4, 31 (= *Jh.* xiii, 1–17)
- Fr: Maundy Thursday. Liturgy. *Apostle* 2, 13 (= *I Corinth.* xi, 23–26); *Ps.* xl, 10* (ΦΗ) – (to ΕΧΩΙ), lxxvii, 24* (ΟΥΩΙΚ) – 25* (to ΦΡ[ΩΜΙ])
- Fv: Maundy Thursday. Liturgy. *Gospel* 1, 77, 64 (= *Matt.* xxvi, 26–29)
- Fv: Holy Saturday. Matins. *Apostle* 2, 5 (= *I Corinth.* v, 7–13); *Ps.* xv, 10, 8; *Matt.* xxvii, 62–66
- Fv: Holy Saturday. Liturgy. *I Corinth.* xv, 1 – 23* (to ΞΕΝΠΕΡΤΑΓΜΑ)
- Gr: Holy Saturday. Liturgy. *Catholicon* 2 (= *I Peter* i, 1–9); *Acts* 3 (= *Acts* iii, 12–21); *Ps.* iii, 6, 4; *Gospel* 1, 83 (= *Matt.* xxviii, 1–20)
- Gr: Easter Sunday. Matins. *Apostle* 2, 19 (= *I Corinth.* xv, 12–23); *Ps.* lxxvii, 65, 69
- Gv: Easter Sunday. Matins. *Gospel* 2, 49 (= *Mk.* xvi, 2–8)
- Gv: Easter Sunday. Liturgy. *Apostle* 2, 19 (= *I Corinth.* xv, 23* (ΑΠΑΡΧΗ) – 49); *Catholicon* 2, 5 (= *I Peter* iii, 15* (ΕΡΕΤΕΝCΟΒ†) – iv, 6; *Acts* 2 (= *Acts* ii, 22 – 33* (to ἸΦ†); *Ps.* cxvii, 24 – 26* (to ἸΠΩC¹); *Gospel* 4 + lac. (= *Jh.* xx, 1–18)
- Hr: 1st Saturday of Paschaltide. Liturgy. *Apostle* 7, 2. 5–9; *Catholicon* 4, 1–6; *Acts* 42–5?; *Ps.* cxviii, 73, 173; *Gospel* 3, 98–99¹)

¹ A note reads «وفي بعض النسخ يقرأ انجيل توما بل الواجب ان يقال في مكانه ما يأتي بيانه. "In some manuscripts there is read the Gospel of Thomas, but it is requisite that there is said in its place what comes". By the term 'Gospel of Thomas' we must understand *Jh.* xx, 19–29.

- Hr: 1st Sunday of Paschaltide. Eve. *Ps.* xcvi, 1* – (to πδ̄c̄), 4; [*Gospel*] 216–219
- Hv: 1st Sunday of Paschaltide. Eve. *Ps.* 31 (*sic*) (= *Ps.* xxxii, 3–4); *Gospel* 3, 29–33 (? Alternative)
- Hv: 1st Sunday of Paschaltide. Matins. *Ps.* xcvi, 1–2; *Gospel* 4, 219–226
- Hv: 1st Sunday of Paschaltide. Liturgy. *Apostle* 5, 18–25; *Catholicon* 4, 6–11, *Acts* + lac., *Ps.* + lac. Last words on the folio are [CΥ]ΝΑΣΙC ΩΩ ΠΙΕΥΑΓΓΕΛ + lac. + ΩΔ ΠΕΥΧΩΚ (Synaxis. “Read the Gospel + lac. to its conclusion”)

Variant readings from Lagarde's text

Ps. iii, 4. ΕΡΟϷ] ΕΡΟΚ | 6. ΛΙΝΚΟΤ] – ΕΝΚΟΤ | xv, 8. ΕϷΧΗ] ΧΕ ϷΧΗ | xvi, 2. ΝΧΕΠΑΣΑΠ] om. | xxiv, 4. ΟΥΟZ] om. | xxvi, 6. ΟΥΟZ³] om. | 8. ΠΕΚZΟ¹] + πδ̄c̄ | †ΝΑΚΩ†] †- | 9. ΟΥΟZ¹ – ΟΥΧΩΝΤ] om. | ΟΥΟZ²] om. | xxxii, 3. ΕΡΟϷ] ΕΠδ̄c̄ | ΨΑΛΙΝ] ΨΑΛΙ | L, 9. ΝΖΥCΩΠΟΝ] – ΖΙCΩΠΟΝ | 11. ΟΥΟZ] om. | ΤΗΡΟΥ] + Φ† | ΕΚΕCΟΛΧΟΥ] – CΩΛΧΟΥ | LIV, 2. ΟΥΟZ] om. | LXXVII, 25. ΛϷΟΥΟΜϷ ΝΧΕΦΡΩΜΙ] ΑΦΡ[ΩΜΙ] + lac. | 69. ΟΥΟZ] om. | LXXVIII, 8. ΝΑΡΧΕΟC] – [ΑΡΧ]ΕΟΝ | LXXXIV, 11. ΝΝΟΥΕΡΗΟΥ] ΝΕΜΝΟΥΕΡΗΟΥ | xcii, 3. ΑΥΤΩΟΥΝΟΥ] – [ΤΩΟΥ]ΝΟΥΝ (*sic*) | xcvi, 1. ΠΚΑΖΙ] Π- | 2. ΩΕΝ] ΩΕΝΝ, *sic* | 12. ΝΙΜΕΩΩΟ†] – [Μ]ΕΩΩΩ† | 13. ΟΥΑΙΚΕΟC-ΥΝΗ] – ΜΕΘΜΗ | ΤΕΜΕΘΜΗ] ΟΥCΩΟΥΤΕΝ | xcvi, 1. ΜΙΝΗCΟC] ΖΑΝ- | xcvi, 1. ΝΖΑΝΖΒΗΟΥΙ ΕΥΟΙ ΝΩΦΗΡΙ] ΕΥΟΙ ΝΖΒ[ΗΟΥΙ] | 4. ΕΩΛΗΛΟΥΙ ΕΒΟΛ ΜΠδ̄c̄ ΠΚΑΖΙ ΤΗΡϷ] ΕΩΛΗ + lac. + Φ† ΜΠΚΑΖΙ ΤΗ[ΡϷ] | cxvii, 24. ΟΥΟZ] om. | 25. ΕΚΕCΟΥΤΕΝ] – CΟΥΤΩΝ | cxviii, 73. ΟΥΟZ²] om. | ΕΙΕ-ΑΡΕZ] †ΝΑΕΜΙ | ΕΝΕΚΕΝΤΟΛΗ] – ΝΤΟΛΗ | 173. ΝΕΚΕΝΤΟΛΗ] – ΝΤΟΛΗ.

Lect. Frag. 36

Ordo

XVth–XVIth cent. One Folio. Coptic. Measurements: fol. 18 × 13 cm., text 12,8 × 8,5–9 cm. Lines per fol. 14. Large, somewhat clumsy hand. Brown ink. In the centre of the upper margin of the verso there is the sign ∙∙ in brown ink. This folio indicates the Psalm-versicles for certain days of the month of Thôout and Paopi. Titles and rubrics are in red. Paragraph capitals, the letters Φ, Σ and the compendia are touched in with red. Punctuation stop ζ, ζ — is in red. The sign ζ ζ (red) — in brown ink is used at the end of the Psalm-versicles.

- Recto: (Thôout). *Ps.* xxvii, 7* – (to ΕΡΟΙ)
30th (Thôout). *Ps.* v, 8* – (to ΕΘΟΥΑΒ); *Ps.* xxvii, 9* (ΝΟZGM – ΕΤΕΚΚΑ[ΗΡΟΝΟΜΙΑ])
- Verso: 30th (Thôout). *Ps.* xxvii, 9* ([ΕΤΕΚΚΑ]ΗΡΟΝΟΜΙΑ) – to end of the verse
20th Paopi. Synaxis. *Ps.* cxxxii, 9 – 10* (to ΠΕΚΒΩΚ)
28th Paopi. —. *Ps.* cxviii, 95* – (to ΝΕΚ[ΜΕΤΜΕΘΡΕΥ])

Variant readings from Lagarde's text

Ps. XXVII, 9. NO2EM] + π̄C̄ | CXXXI, 9. OY02] om.

Lect. Frag. 37**Ordo**

XVIIIth-XIXth cent. Three Folios. Coptic. Actual measurements: fol. 29 × 17 cm., text 27 × 12,5 cm. (Fol. A). Lines visible per fol. 26. Large hand. Black ink. White, polished paper. Fol. A is the inner vertical two-thirds of a folio. Fol. B is a fragment measuring 17 × 7 cm. in the lower part of which three lines project a further 6 cm. Fol. C is a small fragment measuring 5 × 17,5 cm. from the bottom of a folio. Fol. A^r contains a list of Saints' days from the 5th to the 13th of Mesôrê inclusive. With the exception, however, of the name of St. Constantine which is partly preserved, the names of the Saints are missing, since they occurred on the part of the folio which is broken away. There is added in Arabic the indication of the days in Tôbi, Thôout and Athôr from which the Lessons are to be taken, since these Saints' days do not have special Lessons of their own. Titles are in a dull red. Paragraph capitals, the letters Ⲛ, 2 (ϕ does not occur), the compendia and numerals are touched in with a dull red. Punctuation stop ·Ϛ· is in a dull red. Sections are separated by the sign ~· ~· in black ink.

- A^r: COYĒ MΠIABOT MECOYR[H], 'Fifth of the month of Mesôrê — COYĪF
MΠ[IABOT MECOYRH] 'Thirteenth of the month Mesôrê
A^v: *Lk.* XIV, 26* (M̄MOQ) — 35* (λλ[λλ])
B^r: Fifteen lines of incomplete words + title ΩΩPΠ Ψλλ[MOС], "Matins.
Psalm"
B^v: One line only of complete words, namely ΕΩΩΠ ΝΤΟΥΜΕСТΕ "If they
hate"
C^r: Part of two lines in which there is visible ΜΛΩΧ "ear" and ϣΩΤΕΜ
"he hears"
C^v: ΡΟ[Υ]2[U]. Ψλλ. "Eve. Psalm". There follows *Ps.* XCVIII, 6* — (to NEM²)

Variant readings from Horner's text

Lk. XIV, 28. ΓλP] lacuna, probably omitted | ϣNλ2EMCI] - 2EMIC (*sic*) + ΓλP |
29. 2INA — †CEN†] om. | ΝΤΟΥΕΡ2HTC] prefix OY02 | 30. MΠEϣΩEM-
XOM] MMONΩXOM M[MOQ] | 31. EΘIλΩE] lac. + Ωλ | 32. ETI] E† |
NΟΥΠPECBIA] - ΠPECBYλ | 33. ETENϣNλEPHOTAZECOE] ETET + lac.

Lect. Frag. 38**Lectionary for the Year**

XIIIth cent. One Folio. Coptic. Measurements: fol. 26,5 × 17,8 cm., text 20 × 11-11,5 cm. Lines per fol. 20. Large, round hand. Brown ink. There is a small lacuna in the lower part of the outer margin. In the inner corner of the upper margin of the recto there is the quire numeral Θ (9), in the centre, a large ornament in yellow and bright red, between the initials IY X̄Y, and in the outer corner there are the words الحامس والعشرين (the twenty-fifth) which is the date of a month. Below this there is in Coptic cursive script the numeral OΘ (79). In the outer corner of the upper margin of the verso there is the pagination numeral π̄λ (81). The initial capital Π of the Lesson from the *Acts* on the recto is large and touched

in with bright red. Titles are in bright red. A characteristic feature of the script is the very rounded form of the **M** and the flourish given to the final stroke of the **Υ**. The **Φ** both as a paragraph capital and in the text itself has two red dots within it. Paragraph capitals and the letters **Φ**, **Ξ** are touched in with bright red. Punctuation stop ·>, ·> — is in bright red. Lessons are separated by the sign > ~ ~ ~ in brown ink.

Recto: 25th Hâtûr or 25th Amšîr *I Peter* III, 9* (ΧΕ) – 11; *Acts* XXVI, 29* (to ΝΕΜ²)

Verso: 25th Amšîr *Acts* XXVI, 29* (ΞΕΝ²) – 32* (to ΕΝΕΜΠΕΦΕΡΕΠΙ[ΚΑΛΙΘΕ])

Variant readings from Horner's text

I Peter III, 10. ΟΥΩΝΣ] Π- | ΝΕΨΦΟΤΟΥ] ἸΝΕΨ- | ΝΟΥΧΡΟΨ] ἸΧΡΟΨ | 11. ΜΑΡΕΨΡΙΚΙ] + ΔΕ | ΜΑΡΕΨΡΙ] ΟΥΟΣ ἸΤΕΨΡΙ.

Acts XXVI, 29. ΟΥΝΙΩ†] ΜΩ† | ΜΠΑΡΗ†] ΜΠΑΡΗ† Μ (*sic*) | ΜΠΡΗ†] ΜΦΡΗ† | 2Ω] om. | ΝΑΣΝΑΥ?] ΝΑΙ- | 30. ΠΙΖΗΓΕΜΩΝ] – ΗΓΕΜΩΝ | ΕΤΖΕΜΣΙ] + ΜΜΑΥ | 31. ΜΦΜΟΥ] Ε- | 32. ΑΓΡΙΠΠΑΣ] ΑΓΡΙΠΠΟΣ | ΝΕΟΥΟΝ] ΕΝΕ-

Lect. Frag. 39

Lectionary

XVth–XVIth cent. Three Folios. Coptic-Arabic. Measurements: fol. 20 × 13,7 cm., text 13,5 × 5–5,5 cm. Lines per fol. 17. Medium, regular hand. Black ink. Fol. B is the lower half of a folio. Fols. A and C are paginated in the outer corner of the upper margin of the verso ἸḪ (12) and ḪḪ (32) respectively. In the inner corner of the upper margin of Fol. C there is the quire numeral Ḫ (4), and, in the centre, an ornament in yellow and red, between the initials Υ̅̅ Θ̅̅. In the outer corner there is the pagination numeral ḪḪ (31). Paragraph capitals, the letters **Φ**, **Ξ**, the compendia and numerals are touched in with red. Punctuation stop ·>, ·> · is in red.

A^r: *I Corinth.* XIII, 2* (ΕΒΟΛ) – 4* (to Μ[ΠΑΣΧΟΣ])

A^v: *I Corinth.* XIII, 4* ([Μ]ΠΑΣΧΟΣ) – 7* (to ΗΙΒΕΝ¹)

B^r: *I Corinth.* XIII, 12* (†ΝΟΥ²) – 13* (to ΤΖΕΛΠΙΣ)

B^v: *I Corinth.* XIV, 1* (2[ΙΝΑ]) – 2* (to ΠΙ[ΠΝΑ])

C^r: *Jh.* X, 32* (ΘΕΒΕΛΩ) – 34* (to ΠΕΤΕΝΝΟΜΟΣ)

C^v: *Jh.* X, 34* (ΧΕ²) – 36* (to ΑΚΧΕΟΥΛ)

Variant readings from Horner's text

I Corinth. XIII, 3. ΛΙΩΛ† ἸΝΗ ΕΤΕΝΟΥΙ] ΛΙΩΛΗ ἸΝΗΤΕΝΟΥΙ | ΕΘΡΟΥ- ΟΥΟΜΟΥ] ΕΟΥΟΜΟΥ | ΜΜΟΝ†] prefix ΜΜΟΙ | ΜΜΑΥ] om. | Ἰ†ΧΕΜΖΗΟΥ] Ἰ†ΝΑ- | 4. †ΑΓΑΠΗ¹] + ΔΕ | †ΑΓΑΠΗ²] + ΔΕ | 6. ΘΜΕΤΣΙ] ΠΣΙ | 13. †ΖΕΛ- ΠΙΣ] Τ- | XIV, 2. ΠΕΤΣΑΧΙ] ΦΗ ΕΤ- | ΕΨΣΑΧΙ] ΛΨ- | Φ†] Μ-

Jh. X, 32. ἸΣΩΒ] – ΕΤΙΑ | 33. ΕΝΑΝΕΨ] + ΛΝ | ΤΕΝΝΑΣΙΩΝΗ] – ΖΙΟΥΟ (*sic*) | ΛΗ] om. | ΧΕΟΥΛ] ΟΥ- | ΚΙΡΙ] ΕΚ- | 34. ΛΦΕΡΟΥΩ] + ΝΩΟΥ | ΟΥΟΣ ΠΕΧΛΑΨ] om. | 35. ΕΝΗ] Ἰ- | ΟΥΟΣ] om. | 36. ΦΙΩΤ] Φ†.

Lect. Frag. 40**Holy Week Lectionary**

XIVth cent. One Folio. Coptic. Actual measurements: fol. 15 × 13,3 cm., text 12,8 × 10 cm. Lines visible per fol. 15. Large, fairly regular hand. Black ink. Pinkish paper which is brittle. This fragment is the middle two-thirds of a folio of which the outer part is missing. Paragraph capitals and the letters ϕ, ϛ are touched in with red. Punctuation stop >, ·>, ·>· is in red.

Recto: Palm Sunday (Liturgy) *I Peter* IV, 1* ([Λϣ]ΤΑΛΛ[Οϣ]) – 4* (to Ḳ[ϛΗΤϣ])

Verso: Palm Sunday (Liturgy) *I Peter* IV, 7* (NIBGN) – 11* (to [ϞΘΝΑ]ϞΑΧ-[Ι])

Variant readings from Horner's text

I Peter IV, 2. ΕΠΧΙΝΘΡΕϣΩΤΕΜϣΩΠΠΙ] – [ΧΙ]ḲΤΕϣ. | ḲΤΕϣΛΙϣ] ΕΤΕϣ. | 3. ΕΡΕΤΕΜΠΠΙ] ΕΡΕΤΕΝΑϕ + lac. | ΕΡΕΤΕΝΜΟϣΙ] ΕΡΕΤΕΝΑ + lac.

Lect. Frag. 41**Ordo**

XIIIth–XIVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 16 × 13,5 cm., text 12,7 × 6–7 cm. Lines visible per fol. 14. Small, regular hand. Coptic text in red ink, Arabic translation in brown ink. The lower margin and the lower outer corner of the folio are missing. In the upper margin of the recto there is a simple border in brown ink. This folio is the title page of an Ordo indicating the Psalm-Versicles and Lessons to be read at the Service of the Evening and Morning Offering of Incense and at the Divine Liturgy on Saturdays and Sundays throughout the Year, and on the Feasts of Our Lord, the All-Holy Virgin, Angels, Saints and Martyrs.

Recto: ϞΥΝ Θ[ϞΩ]. ΚΑΤΑΛΕΞΙϞ ΜΠΩϞΕΜϣΙ ḲΝΙϞΑΒΒΑΤΟΝ ΝΕΜΝΙΚΥΡΙΑΚΗ
ḲḲΡΟΜΠΠΙ ΤΗΡϞ — ϛ[ϞΝ]

Verso: ΝΕΜΣΑΝϣΑΙ ΕΘΒΕḲΘΕΟΔ[ΟΚΟϞ] — [ϕΙ]ΛΙΜΩΝ

Lect. Frag. 42**Lectionary for the Fast of Nineveh**

XIIIth–XIVth cent. One Folio. Coptic. Actual measurements: fol. 13 × 10 cm., text 12,5 × 6,5 cm. Lines visible per fol. 13. Large, regular hand. Brown ink. This fragment is the outer middle part of a folio. Titles are in bright red. Paragraph capitals, the letters ϕ, ϛ and the compendia are touched in with bright red. Punctuation stop ·>· is in bright red. Lessons are separated by the sign [> ~···] ~···~> in brown ink, the dots on the lines being in bright red.

Recto: 1st Day (Liturgy) *Acts* II, 47* ([ΝΤΩ]ΟΥ) – to end of the verse. *Ps.* CXXIX, 3* (ϛΘΗΚ) – to end of the verse, 4* (ΧϞ — [Π]Ϟ), 6* (Λ-[ϞΕΡ])

Verso: 1st Day (Liturgy) *Matt.* XII, 35* (ϛ[ϞΝ²]) – 38* (to [ΝΙϞ]Λϛ)

Variant readings from Horner's text

Matt. XII, 38. ΤΟΤΕ — ΝΙϞΑϛ]...] ΛΥΙ ΖΑΡΟϣ [···· ΝΙϞ]Λϛ (*sic*). *Acts* II, 47. ΩΛϣΟΥΟϛ] – [Ο]ΥΩϛ.

Lect. Frag. 43**Lectionary**

XVIIth–XVIIIth cent. Two Folios. Coptic. Actual measurements: fol. (A) 8,8 × 11,5 cm., (B) 8,8 × 15 cm., text (A) 5 × 7,5 cm., (B) 4 × 11,5 cm. Lines visible per fol. (A) 6, (B) 5. Medium, regular hand. Black ink. Fols. A and B are the upper outer corners of two folios. In the outer corner of the upper margin of the verso of Fols. A and B there are the pagination numerals $\overline{\Pi\epsilon}$ (85) and $\overline{\Pi\epsilon}$ (86) respectively. Paragraph capitals, the letters Φ , \mathfrak{Z} , \mathfrak{Z} and several others also are touched in with red. Punctuation stop $>$, \bullet , carelessly formed, is in red.

A^r: Rom. VIII, 17* ([IC]X ϵ) – 19* (to ΠΩΛΝCOMC)
 A^v: Rom. VIII, 22* (Ϡ21A2[OM]) – 23* (to ΝΤΕ¹)
 B^r: Rom. VIII, 26* ([AϠ]† — $\mathfrak{Z}\epsilon\mathfrak{N}$)
 B^v: I Peter II, 12* — (to ΝΕΤΕΝ2B[HOYI])

Variant readings from Horner's text

Rom. VIII, 18. ΝΧΕΝΗΜΚΑΥ2] – ΜΚΑ2 | 22. Ϡ1A2[OM] Ϡ21A2[OM] | 26. AϠ†TOTC] AϠ† ΝΤΟΤC.

I Peter II, 12. ΕϠΕΡΩAΥ] Ϡ- | ΕΥΗAΥ] + ΔΕ | $\mathfrak{Z}\epsilon\mathfrak{N}^2$] 2ΙΤΕΝ.

Lect. Frag. 44**Holy Week Lectionary**

XIVth–XVth cent. One Folio. Coptic. Actual measurements: fol. 18,2 × 7,3 cm., text 4,5 × 13,5–14 cm. Lines visible per fol. 5. Large, regular hand. Black ink. This fragment is the upper part of a folio of which the outer margin is damaged. It comes from a binding. The text is from a Lectionary which contained the Gospel readings for Holy Week. The first line of the Gospel lesson on the verso is in larger letters. Paragraph capitals, the compendia and numerals are touched in with red. Punctuation stop $>$ is in red.

Recto: (3rd Hour of Wednesday) Lk. XXII, 3* (ΕΟΥAΙ) – 4* (to [Ε]ΘΒΕΠΙ-
 Ρ[Η†])
 Verso: (6th Hour of Wednesday) Jh. XII, 1* (to ΦΗ²)

Variant readings from Horner's text

Lk. XXII, 3. ΕΟΥΕΒΟA] Ε[ΟΥAΙ] ΠΕ ΕΒΟA | $\mathfrak{Z}\epsilon\mathfrak{N}\mathfrak{H}\mathfrak{H}\mathfrak{H}\mathfrak{H}$] $\mathfrak{Z}\epsilon\mathfrak{N}\mathfrak{T}\mathfrak{H}\mathfrak{H}\mathfrak{H}\mathfrak{H}$ ΜΠ[Ι]I $\bar{\mathfrak{B}}$ |
 4. ΝΙCΑΤΗΓOC] – [CΑΤΗ]ΓΟΥC.

Lect. Frag. 45**Holy Week Lectionary**

XIIIth–XIVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 12 × 13 cm., text 7,7 × 8 cm. Lines visible per fol. 8. Medium, regular hand. Black ink. The fragment is the lower inner part of a folio which is cut across obliquely. Paragraph capitals, the letter Φ (there is no instance of a \mathfrak{Z}) and the compendia are touched in with red. Punctuation stop $>$ is in red.

Recto: (9th Hour of Thursday) *Is.* LXI, 2* (ΝΟΥ[ΡΟΜΠΙ] – [ΕΤ]ΕΡΖΗΒΙ

Verso: (9th Hour of Thursday) *Is.* LXI, 4* ([ΝΖΑΝ]ΩΔ[ΦΕΥ]) – 5* (to ΕΥΕ-
ΜΟΝΙ)

*Variant readings from Tattam's text*¹

Is. LXI, 4. ΖΑΝΒΑΚΙ] ΝΙ- | 5. ΝΙΔΔΛΟΓΕΝΗC] ΝΙ[ΔΔΛΟ] ΦΥΛΟC. Two red dots placed on either side of ΦΥΛΟC refer the reader to the reading – ΓΕΝΗC which is written in red in the margin.

Lect. Frag. 46

Lenten Lectionary

XVIIth–XVIIIth cent. Two Folios. Coptic. Actual measurements: fol. 17 × 14,5 cm. (Fol. A), 31,5 × 11 cm. (Fol. B), text 11,5 × 7 cm. (Fol. A), 20 × 8 cm. (Fol. B). Lines visible per fol. 12 (Fol. A), 19 (Fol. B). Large, fairly regular hand. Brown ink. Fol. A is the lower two-thirds of a folio of which the inner part is missing. Fol. B is the inner vertical half of a folio of which the outer part is badly damaged. Titles are in orange-red. The initial capital Π of the Psalm-Versicle on Fol. B^r is large and in orange-red. Paragraph capitals, the letters Φ, Ξ, 2 and the compendia are touched in with orange-red. Punctuation stop '·' is in orange-red.

A^r: (1st Sunday of Lent) Divine Liturgy. *Romans* XIII, 4* ([ΕΤΙ]Ρ!) – 7* (to ΜΑ†[ΖΟ†])

A^v: (1st Sunday of Lent) Divine Liturgy. *Romans* XIII, 9* ([Ν]ΝΕΚ[Ε]Ρ[ΕΠΙ-ΘΥΜΙΝ]) – 11* (to ΛΦΞ[ΩΝΤ])

B^r: — — *Matt.* XI, 28 – 30* (to [ΤΑ]ΕΤΦ[Ω])¹

B^r: (3rd Sunday of Lent) Eve. *Ps.* LXXXVII, 2 – 3* (to ΜΠ[ΕΚΜΘΟ])

B^v: (3rd Sunday of Lent) Eve. *Ps.* LXXXVII, 3* ([ΝΧΕΤΑΠ]ΡΟCΕΥΧΙΙ) to end of the verse; *Matt.* xv, 1* ([Ι]ΗC) – 4

Variant readings from Horner's text

Matt. XI, 28. ΞΑ] ΞΕΝ | xv, 3. ΤΕΤΕΝΠΑΡΔΔΟCIC] ΝΕ[ΓΕΝ-].

Romans, XIII, 5. †CΥΝΗΔΕCIC] – CΥΝΗΔΗ[CIC] | 6. ΤΕΝ†ΖΩ†] ΤΕΤΕΝ- | ΖΑΠΡΕΦΩCΕΝ] – ΦΩCΕΝ | ΕΥΜΙΝ] – ΜΕΝ | ΜΦΑΠΙΤΕΛΟC] om. | 10. ΜΠΕCΕΡΠΕΤΖΩΟΥ] ΜΠΑCΕΡ- | 11. ΔΕ] ΓΑΡ.

Lect. Frag. 47

Lectionary

XIVth cent. One Folio. Coptic. Actual measurements: fol. 10,5 × 16 cm., text 4,5 × 11,5 cm. Lines visible per fol. 5. Large, very regular hand. Brown ink. This fragment is from the top of a large folio. It has the form of a triangle with its apex at the base. The upper margin has a width of 4,5 cm. The letter Φ (there is no instance of a Ξ) is touched in with bright red. Punctuation stop '·>' is in bright red.

Recto: *Acts* XIV, 4* ([ΝΙ]ΙΟΥΔΑΙ) – 5* (to Ν[ΕΜ]²)

Verso: *Jh.* I, 1* ([Ο]ΥΟZ¹) – 3* to ΜΠ[Ε]

¹ H. Tattam, *Prophetæ Majores*, Oxonii, 1852.

Variant readings from Horner's text

Jh. I, 1. ΝΕ ΟΥΝΟΥ†] ϕ†.

Lect. Frag. 48**Lectionary for the Year**

XVth cent. One Folio. Coptic. Actual measurements: fol. 13,5 × 12 cm., text 12 × 11 cm. Lines visible per fol. 12. Medium, regular hand. Brown ink. The text on this fragment is from the middle of a large folio. The fragment itself is from a binding. In the process of unsticking this folio, the text became, through the action of the water, transferred to a preceding folio. It is, therefore, transposed, and must, consequently, be read with the help of a mirror. The last words of the Catholic Epistle are not clear. On the verso, the Arabic text, probably of the XVIIIth cent., gives a list of books which belonged, presumably, to the monastic library. They are mimars and vitae, and the press-mark is given in Coptic cursive figures. On the recto, the title is in red. Paragraph capitals, the letters ϕ, ϛ and the compendia are touched in with red. Punctuation stop > is in red. Lessons are separated by the sign > ... ~> ~> ~...> in brown ink.

Recto: (3rd Sunday of Tûbah) Liturgy *Acts* II, 38 – 39* (to ΟΥΝΟΝ)

Verso: (List of books) Arabic text

Variant readings from Horner's text

Acts II, 38. ΟΜCQ] ΜΑΡΕQ.

Lect. Frag. 49**Lectionary**

XIVth–XVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 6,5 × 7 cm., text 6,5 × 5 cm. Lines visible per fol. 7. Medium, regular hand. Black ink. This small fragment may belong to Fol. B of *MS.* Lect. Frag. 23. The letter ϛ (there is no instance of a ϕ) is touched in with red. Punctuation stop ·>, ·>· is in red.

Recto: *I Peter* III, 18* (2I[NA] – TCAPξ)

Verso: *I Peter* III, 20* ([ET]AYEP[ATΘ]OT – ÑTE⁴).

Lect. Frag. 50**Lectionary**

XIVth–XVth cent. Two Folios. Coptic. Actual measurements: fol. (A) 5,5 × 6,5 cm., (B) 5,5 × 4 cm., text (A) 4,5 × 4 cm., (B) 5 × 4 cm. Lines visible per fol. (A) 5 (B) 6. A somewhat small, very regular hand. Glossy black ink. The letter ϕ and the compendia are touched in with red. Punctuation stop ·>, ·>· is in red.

A^r: *Jh.* III, 30* ([ÑTA]ΘEBIO) – 31* (to ΟΥΞΞΟΛ)

A^v: *Jh.* III, 33* ([AYEPCCPAGIZI]Ñ) – 34* (to [M]MΦ[O]Y)

B^r: *Jh.* VII, 37* ([Ñ]TE[QCΩ]) – 38* (to ΕΒΟΛ)

B^v: *Jh.* VII, 40* ([Π]Π[POΦ]HTHC) – 41* (to [2AN]KEXΩ[OYNI]²)

Variant readings from Horner's text

Jh. III, 30. ΕΠΩΩΙ] ΜΠ.

IV. EUCHOLOGIA

Eucholog. I

Anaphora of St. Basil

XIVth cent. Five Folios. Coptic-Arabic. Measurements: fol. 23 × 16 cm., text 18,5 × 7,5–8 cm. Lines per fol. 21. Medium, regular hand. Black ink. Fol. A is a fragment from the middle of a folio. The lower margin of Fol. B is damaged. The upper inner part of Fol. E is missing. Fols. C^v and D^v are paginated ΚΗ (28) and ΚΘ (29) respectively. The initial capital and the letter following of the prayers are in red. Titles and responses are in red. Paragraph capitals, the letters Ζ, Ζ, Ν (at end of line), Υ (super linear), Φ, Ω, Σ, 2, 6, the compendia and numerals are touched in with red. Punctuation stop >, > — (Coptic) is in red; .◌◌◌◌ (Arabic) is in black with the four surrounding dots in red.

- A^r: Prayer of the Gospel ΑΡΙΦΜΕΥΙ — ΝΗ ΕΤΩΩΝΗ = *Euch.*¹ p. 92, ll. 2–9;
Bute,² p. 21, l. 26 – p. 22, l. 2
- A^v: Prayer of the Gospel ΟΥΟ2 — †ΠΡΟΣΚΥΝΗΣΙC = *Euch.* p. 92, ll. 16–18;
Bute, p. 22, ll. 9–12
- A^v: Prayer after the Gospel ΠΙΡΕΩΟΥΝΖΗΤ — ΝΤΟΤΕΝ = *Euch.* p. 260,
ll. 5–9; *Bute*, p. 61 (note) ll. 4–5
- B^r: Prayer for the Peace [Ε]ΝΕΝΖΗΤ — ΜΜΟ4
- B^v: Prayer for the Peace ΜΑΡΟΥΩΝΣ — ΤΗΡ4 = *Euch.* p. 278, l. 4 –
p. 279, l. 12; *Bute*, p. 63, l. 30 – p. 64, l. 23
- B^v: Prayer for the Patriarch ΠΑΛΙΝ — ΝΙΜ̄ = *Euch.* p. 280, ll. 2–13, p. 283,
ll. 2–4; *Bute*, p. 64, l. 27 – p. 65, l. 6, ll. 19–21
- C^r: Prayer for the Patriarch [2ΑΝ]CΗΟΥ — ΕΚΕΡΧΑΡΙΖΕCΘΕ
- C^v: Prayer for the Patriarch ΝΩΟΥ — ΝΧΩΛΕΜ = *Euch.* p. 283, l. 4 –
p. 285, l. 12; *Bute*, p. 65, l. 21 – p. 67, l. 6
- D^r: Prayer for the Patriarch ΝΘΟ4 — ΕΘΟΥΛΒ = *Euch.* p. 285, ll. 13–16;
Bute, p. 67, ll. 7–10
- D^r: Prayer for the Congregations ΠΑΛΙΝ — Μ[ΜΑΚΑΡΙΟΝ]
- D^v: Prayer for the Congregations [Μ]ΜΑΚΑΡΙΟΝ — ΠΙ2ΜΟΤ = *Euch.* p. 286,
l. 4 – p. 289, l. 5; *Bute*, p. 69, l. 27 – p. 71, l. 16
- E^r: The Canon [ΑΝΟ]Ν — ΝΕΜΟΥΠ̄Ν̄Α = *Euch.* p. 325, l. 16 – p. 327, l. 6;
Bute, p. 81, ll. 13–32
- E^v: The Canon [Α4]ΑΙΤΕΝ — ΦΙΩΤ = *Euch.* p. 327, l. 7 – p. 329, l. 2;
Bute, p. 81, l. 33 – p. 82, l. 24

¹ *Euch.* = 'Abd al-Masih Šalib, *Pijóm ente pieukhologion ethouab*, Cairo, 1902.

² *Bute* = John, Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, London, 1882.

Eucholog. 2**Anaphora of St. Basil**

XVth-XVIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 5-5,5 cm. Lines per fol. 15. Small hand. Black ink. Greyish paper. In the upper corner of Fols. A and B there is a lacuna. The writing on Fol. A^r is very faded. Rubrics are in red. Paragraph capitals, the letters ϕ, ϛ, the compendia and numerals are touched in with red. Punctuation stop > · is in red.

- A^r: The Canon¹. ΔΚΟΥΩΝΣ — †ΠΑΡΘΕΝΟΣ
 A^v: The Canon ΕΘΟΥΛΒ — ΕΝΟΥΛΒ = *Euch.* p. 325, l. 15 - p. 327, l. 9;
Bute, p. 81, l. 11 - p. 82, l. 2
 B^r: The Canon ΩΙΚ — ἸΝΕϢ[ϛΙϞΙ] = *Euch.* p. 336, l. 7 - p. 337, l. 1 +
 ll. 3-4 + ll. 13-14; *Bute*, p. 87, ll. 4-12 + l. 15 + l. 25
 B^v: The Canon [ἸΝΕϢ]ϛΙϞΙ — ἸΩΟΥ = *Euch.* p. 337, l. 14 - p. 338, l. 8;
Bute, p. 87, ll. 25-28

Eucholog. 3**The Divine Liturgy**

XIVth-XVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 12 × 5,5-6 cm. Lines per fol. 15 (A), 16 (B). Very small hand. Brown ink. In the outer corner of the upper margin of Fol. A^v there is the pagination numeral 16 (15). The upper outer corner of Fol. B is damaged. The writing on Fols. A^r and B^v is faded in parts. The two folios are consecutive. The first line of the Section on Fol. B^v is in red. Paragraph capitals and the letters ϕ, ϛ are touched in with red. Punctuation stop > · is in red. Sections are separated by the sign ~ · ~ in brown ink.

- A^r: Prayer of Absolution to the Son [ἸΝΤΕΚΜΕΤΑΓΛΘΟ]Ϟ — ΕΡΟΚ
 A^v: Prayer of Absolution to the Son ϛΕΝ — ϕ†
 B^r: Prayer of Absolution to the Son ΔΡΙΧΑΡΙΖΕΘΕ — ΠΕΡΙΩΤ
 B^v: Prayer of Absolution to the Son [Ἰ]ΡΕϢΤΑΝΣΟ — †ΝΟΥ = *Euch.*
 p. 130, l. 11 - p. 133, l. 3; *Bute*, p. 45, l. 15 - p. 46, l. 2
 B^v: Absolution of the Ministers ΝΕΚΕΒΙΑΙΚ — ΕΒΟΛ = *Euch.* p. 230,
 ll. 4-7, l. 12, p. 231, ll. 2, 6, 8, 10-13; *Bute*, p. 46, ll. 4, 6, 8-12

Eucholog. 4**Anaphora of St. Cyril**

XIVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17 × 12,5 cm., text 13 × 5-5,5 cm. Lines per fol. 15. Large, square hand. Black ink. The two folios are consecutive. Titlos and rubrics are in red. The initial capital Ν of the Prayer for the Sick is large and touched in with red. Paragraph capitals and the compendia are touched in with red. Punctuation stop > ·, carelessly formed, is in red.

- A^r: Prayer for the Peace ΜΑΡΟΥΩΝΣ — ΤΗΡϢ = *Euch.* p. 582, ll. 5-11;
*Brightman*², p. 166, ll. 11-13

¹ The term "Canon" though not strictly applicable to Eastern Liturgies, is here used for that part of the Divine Liturgy from the Preface up to, but not including the Prayer of the Fraction.

² F. E. Brightman, *Liturgies Eastern and Western*, Oxford, 1896.

- A^r: Prayer for the Sick Ο ΔΙΑΚΩΝ — ΕΧΘΝ
 A^v: Prayer for the Sick ΝΕΝΙΟ† — ΖΑΡΟΝ = *Euch.* p. 583, ll. 4-6, ll. 2-3,
 l. 16 - p. 584, l. 4; *Brightman*, p. 166, ll. 16-17, 22-23
 B^r: Prayer for the Sick ΝΩΩΝΙ — ΝΑΚΛΘΑΡΤΟΝ
 B^v: Prayer for the Sick ΑΡΙΤΟΥ — ΝΡΕΜΖΕ = *Euch.*, p. 584, ll. 5-12;
Brightman, p. 166, ll. 24-27
 BV: Prayer for the Captives. ΝΗ — ΝΡΕΜΖΕ = *Euch.*, p. 584, l. 13 - p. 585,
 l. 4; *Brightman*, p. 166, ll. 27-28

Eucholog. 5

Anaphora of St. Basil

XIIIth-XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,5 × 12,5 cm., text 12,5 × 5-5,5 cm. Lines per fol. 15. Small, very regular, square hand. Brown ink. The inner upper corner of the folio is missing. Traces of a numeral in the outer corner of the upper margin of the verso. On the inner margin of the verso a later hand has written in black ink the words ΤΒΙΤ (sic) ΙΡΗΗ. Title on the recto is in red. The initial capital Π of the Prayer for the Peace, on the recto, is large and touched in with red. Paragraph capital and the compendia are touched in with red. Punctuation stop ·>· is in red. Prayers are separated by the sign ~··~··~, the dots being touched in with red.

- Recto: Prayer of the Veil [Ν]ΤΕ — †·ΝΟΥ = *Euch.*, p. 271, l. 10 - p. 272,
 l. 2; *Bute*, p. 62 (note) ll. 13-15
 Recto: Prayer for the Peace ΠΑΛΙΝ — ΕΦ†
 Verso: Prayer for the Peace ΠΗΔΑΝΤ[ΟΚΡΑΤΩΡ] — ΝΕΚΚΛΗCΙΑ = *Euch.*,
 p. 276, l. 1 - p. 277, l. 2; *Bute*, p. 63, ll. 2-14

Eucholog. 6

Anaphora of St. Basil

XVIIIth-XIXth cent. Three Folios. Coptic-Arabic. Measurements: fol. 17,5 × 12,5 cm., text 12 × 5-5,5 cm. Lines per fol. 14. Large hand. Brown ink. White paper. Fols. A and B are paginated in the outer corner of the upper margin of the verso 1Ē (15) and 1Ž (17) respectively. Fol. C is the lower three-quarters of a folio. Paragraph capitals, the letters φ, ς, ζ and the compendia are touched in with a dull red. Punctuation stop >, >· is in a dull red.

- A^r: Prayer of Thanksgiving ΝΕΜ — ΠΑΜΑΖΙ
 A^v: Prayer of Thanksgiving ΕΡΠΡΕΠΙ — ΑΜΗΗ = *Euch.* p. 29, l. 5 - p. 30,
 l. 1; *Bute*, p. 44, ll. 3-8
 B^r: Prayer of the Prothesis [Μ]ΠΕΚΖΟ — ΑΡΙΑΓΙΑΖΙΗ
 B^v: Prayer of the Prothesis ΜΜΩΟΥ — ΕΤΤΑΙΗΟΥΤ = *Euch.* p. 226,
 l. 6 - p. 227, l. 13; *Bute*, p. 44, ll. 16-23
 Cr: Prayer of Incense at the Acts ΦΜ[Α] — ΟΥ[ΩΡΠ]
 Cv: Prayer of Incense at the Acts [ΟΥΟ]Ζ — ΕΘΡΕΝΩΕΜΩΙ = *Euch.*
 p. 251, l. 6 - p. 252, ll. 1, 4-8; *Bute*, p. 53, l. 31 - p. 54, l. 1

Eucholog. 7 Anaphorae of SS. Basil, Gregory and Cyril

XIIIth-XIVth cent. Twenty-three Folios. Coptic-Arabic. Measurements: fol. 16,5 × 12 cm., text 11 × 4-4,5 cm. Lines per fol. 13-14. Small, very regular, squarish hand. Brown ink. The following folios are paginated in the outer corner of the upper margin of the recto: D $\bar{\text{N}}\bar{\text{O}}$ (59), H $\bar{\text{Z}}$ • (6?), J $\bar{\text{Z}}\bar{\text{Z}}$ (67), L $\bar{\text{Z}}\bar{\text{H}}$ (68), M $\bar{\text{Q}}\bar{\text{E}}$ (96), N $\bar{\text{Q}}\bar{\text{Z}}$ (97), O $\bar{\text{Q}}\bar{\text{H}}$ (98), S $\bar{\text{P}}\bar{\text{H}}$ (108), U $\bar{\text{P}}\bar{\text{X}}\bar{\text{E}}$ (136), V $\bar{\text{P}}\bar{\text{X}}\bar{\text{O}}$ (139). Fol. F^v is paginated $\bar{\text{Z}}\bar{\text{A}}$ (64). Fol. E^r has traces of a pagination numeral, the first figure of which may be a $\bar{\text{Z}}$. There are quire numerals in the inner corner of the upper margin of the following folios: P^v $\bar{\text{I}}$ (10), Q^r $\bar{\text{I}}\bar{\text{A}}$ (11), T^v $\bar{\text{I}}\bar{\text{A}}$ (11) *sic*. In the centre of the upper margin of the following folios there is an ornament touched in with red between the initials $\bar{\text{I}}\bar{\text{Y}}\bar{\text{X}}\bar{\text{Y}}$, P^v, Q^r, T^v ($\bar{\text{X}}\bar{\text{Y}}$ only visible) and W^v. In the centre of the upper margin of the verso, and, sometimes, of the recto of the folios there is the sign ∙∙ in brown ink. There is a lacuna in the lower outer corner of Fols. E and I. Fols. F and J are the upper thirds of two folios, and Fols. G and K are the lower two-thirds of two folios. The greater part of the outer margin of Fol. P is missing. In Fols. P and W the outer corner of the upper margin is missing. Titles and rubrics are in red. The initial capital $\bar{\Phi}$ of the prayer on Fol. N^v is large, ornamented, and touched in with red. The paragraph capitals $\bar{\text{X}}$ and $\bar{\text{X}}$ have three red dots round them. Paragraph capitals, the compendia and numerals are touched in with red. Punctuation stop ∙>, ∙>~ is in red. Prayers and Sections are separated by the sign >~∙∙∙~∙∙∙~∙∙∙~> in brown ink. In that on Fol. N^v the dots are touched in with red.

- A^r: Anaphora of St. Basil Prayer of the Prothesis $\bar{\text{M}}\bar{\text{M}}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}}$ — $\bar{\text{T}}\bar{\text{H}}\bar{\text{P}}\bar{\text{O}}\bar{\text{Y}}$ = *Euch.* p. 227, ll. 2, 4-5, 7-9, 11-13, 15-16; *Bute*, p. 44, ll. 20-25
- A^v: Anaphora of St. Basil Prayer of the Prothesis $\bar{\text{C}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{M}}\bar{\text{E}}\bar{\text{T}}\bar{\text{A}}\bar{\text{L}}\bar{\text{L}}\bar{\text{Y}}\bar{\text{M}}\bar{\text{P}}\bar{\text{I}}\bar{\text{C}}$ — $\bar{\text{N}}\bar{\text{P}}\bar{\text{E}}\bar{\text{C}}\bar{\text{T}}\bar{\text{A}}\bar{\text{N}}\bar{\text{S}}\bar{\text{O}}$ = *Euch.* p. 227, l. 16 — p. 228, l. 6; *Bute*, p. 44, ll. 25-28
- B^r: Prayer of Absolution to the Son $\bar{\text{N}}\bar{\text{E}}\bar{\text{M}}\bar{\text{P}}\bar{\text{E}}\bar{\text{K}}\bar{\text{I}}\bar{\text{O}}\bar{\text{T}}$ — $\bar{\text{A}}\bar{\text{M}}\bar{\text{H}}\bar{\text{H}}$ = *Euch.* p. 132, l. 17 — p. 133, l. 5; *Bute*, p. 45, l. 28 — p. 46, l. 3
- B^r: Absolution of ministers $\bar{\text{N}}\bar{\text{E}}\bar{\text{K}}\bar{\text{E}}\bar{\text{B}}\bar{\text{I}}\bar{\text{A}}\bar{\text{I}}\bar{\text{K}}$ — $\bar{\text{S}}\bar{\text{E}}\bar{\text{N}}\bar{\text{P}}\bar{\text{A}}\bar{\text{I}}[\bar{\text{E}}\bar{\text{Z}}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}}]$ = *Euch.* p. 230, ll. 4-6; *Bute*, p. 46, l. 4
- B^v: Absolution of ministers $[\bar{\text{S}}\bar{\text{E}}\bar{\text{N}}\bar{\text{P}}\bar{\text{A}}\bar{\text{I}}]\bar{\text{E}}\bar{\text{Z}}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}}$ — $\bar{\text{M}}\bar{\text{H}}\bar{\text{N}}\bar{\text{A}}\bar{\text{E}}\bar{\text{O}}$ = *Euch.* p. 230, ll. 6-7, 12, p. 231, ll. 2, 6, 8, 10, 12-15; *Bute*, p. 46, ll. 4, 6, 8-13
- C^r: The Canon $\bar{\text{N}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{A}}\bar{\text{B}}$ — $\bar{\text{N}}\bar{\text{T}}\bar{\text{O}}\bar{\text{T}}\bar{\text{A}}$ = *Euch.* p. 327, l. 8 — p. 328, l. 4; *Bute*, p. 82, ll. 2-11
- C^v: The Canon $\bar{\text{E}}\bar{\text{N}}\bar{\text{T}}\bar{\text{O}}\bar{\text{I}}\bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}}$ — $\bar{\text{C}}\bar{\text{A}}\bar{\text{T}}\bar{\text{E}}\bar{\text{K}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{I}}\bar{\text{N}}\bar{\text{A}}\bar{\text{M}}$ = *Euch.* p. 328, l. 4 — p. 329, l. 1; *Bute*, p. 82, ll. 11-15, 19-24
- D^r: The Epiclesis $[\bar{\text{N}}\bar{\text{I}}\bar{\text{N}}\bar{\text{O}}]\bar{\text{B}}\bar{\text{I}}$ — $\bar{\text{E}}\bar{\text{Y}}\bar{\text{T}}\bar{\text{M}}\bar{\text{M}}\bar{\text{O}}\bar{\text{A}}$ = *Euch.* p. 341, ll. 6-8, ll. 12-14, p. 342, ll. 4-7; *Bute*, p. 89, ll. 18-20, ll. 24-26, p. 90, ll. 4-6
- D^v: The Epiclesis $\bar{\text{E}}\bar{\text{P}}\bar{\text{I}}\bar{\text{C}}\bar{\text{H}}\bar{\text{E}}\bar{\text{B}}\bar{\text{O}}\bar{\text{A}}$ — $\bar{\text{N}}\bar{\text{E}}\bar{\text{M}}[\bar{\text{N}}\bar{\text{E}}\bar{\text{N}}\bar{\text{H}}\bar{\text{N}}\bar{\text{A}}]$ = *Euch.* p. 342, ll. 7-10, p. 343, ll. 3-7; *Bute*, p. 90, ll. 6-9, ll. 15-20
- E^r: Prayer for the Fruits of the earth $[\bar{\text{N}}\bar{\text{E}}\bar{\text{A}}]\bar{\text{O}}\bar{\text{Y}}\bar{\text{T}}\bar{\text{A}}\bar{\text{Z}}$ — $\bar{\text{N}}\bar{\text{E}}\bar{\text{M}}[\bar{\text{M}}\bar{\text{I}}\bar{\text{O}}\bar{\text{R}}\bar{\text{F}}\bar{\text{A}}\bar{\text{N}}\bar{\text{O}}\bar{\text{C}}]$ = *Euch.* p. 116, l. 17 — p. 117, l. 7; *Bute*, p. 28, ll. 2-12
- E^v: Prayer for the Fruits of the earth $[\bar{\text{M}}\bar{\text{I}}\bar{\text{O}}\bar{\text{R}}\bar{\text{F}}\bar{\text{A}}\bar{\text{N}}\bar{\text{O}}\bar{\text{C}}]$ — $\bar{\text{N}}\bar{\text{O}}[\bar{\text{O}}\bar{\text{Y}}\bar{\text{N}}\bar{\text{T}}\bar{\text{O}}]\bar{\text{Y}}\bar{\text{S}}\bar{\text{P}}\bar{\text{E}}$ = *Euch.* p. 117, ll. 8-15; *Bute*, p. 28, ll. 12-21
- F^r: Prayer for the Fruits of the earth $\bar{\text{S}}\bar{\text{E}}\bar{\text{N}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{C}}\bar{\text{H}}\bar{\text{O}}\bar{\text{Y}}$ — $\bar{\text{T}}[\bar{\text{E}}\bar{\text{K}}\bar{\text{M}}\bar{\text{E}}\bar{\text{T}}\bar{\text{A}}\bar{\text{G}}\bar{\text{A}}\bar{\text{O}}\bar{\text{O}}\bar{\text{C}}]$ = *Euch.* p. 117, l. 15 — p. 118, l. 1; *Bute*, p. 28, ll. 21-23
- F^v: Prayer for the Fruits of the earth $\bar{\text{Z}}\bar{\text{O}}\bar{\text{B}}\bar{\text{N}}\bar{\text{I}}\bar{\text{B}}\bar{\text{E}}\bar{\text{N}}$ — $\bar{\text{Z}}\bar{\text{O}}\bar{\text{B}}$ = *Euch.* p. 118, ll. 6-7; *Bute*, p. 28, ll. 28-30

- Gr: Prayer for the Fruits of the earth [ΦΗ ΕΤ]† — ΖΕΝ = *Euch.* p. 118, ll. 2-6; *Bute*, p. 95, ll. 9-14
- Gv: Prayer for those who have offered the Oblations [ΝΝ]ΔΙ — ΖΙ[ΤΟΤΟΥ] = *Euch.* p. 351, ll. 6-9; *Bute*, p. 95, ll. 22-25
- Hr: Prayer for those who have offered the Oblations [ΖΙ]ΤΟΤΟΥ — ΝΙ-ΦΗΟΥ† = *Euch.* p. 351, ll. 9-11; *Bute*, p. 95, ll. 25-28
- Hr: Commemorations ΕΠΙΑΗ — ΝΗ ΕΘ ΝΤΑΚ = *Euch.* p. 352, ll. 4-9; *Bute*, p. 96, ll. 5-9
- Hv: Commemorations ΔΡΙΚΑΤΑΞΙΟΝ — ΝΤΕ†ΕΚΚΛΗΣΙΑ = *Euch.* p. 352, ll. 10-16; *Bute*, p. 96, ll. 10-18
- Ir: Commemorations ΝΕΜΠ̄Ν̄Δ ΝΙΒΕΝ — ΝΕΜ[ΠΑΓΙΟΣ] = *Euch.* p. 353, ll. 1-13; *Bute*, p. 96, l. 22 - p. 97, l. 4
- Iv: Commemorations ΠΑΓΙΟΣ ΣΤΕΦΑΝΟΣ — ΣΕΥΗΡΟΣ = *Euch.* p. 353, l. 13 - p. 354, l. 6; *Bute*, p. 97, ll. 4-12 (but substituting ΛΟΔΗΑΣΙΟΣ for ΣΕΥΗΡΟΣ)
- Jr: Commemorations ΠΑΓΙΟΣ ΚΙΡΙΑΛΟΣ — ΠΑΓΙΟΣ = *Euch.* p. 354, l. 16 - p. 355, l. 1; *Bute*, p. 97, ll. 14-16
- Jv: Commemorations ΝΕΜΝΟΥΤΩΒΕ — Ε[ΘΟΥΔΒ] = *Euch.* p. 361, ll. 8-11; *Bute*, p. 97, ll. 25-28
- Kr: Commemorations ΠΕΝΩΤ] — ΝΟΥ†ΖΟΥ = *Euch.* p. 361, ll. 5-8; *Bute*, p. 97, ll. 22-25
- Kv: Prayer for the Faithful Departed [ΔΡΙ]ΦΜΕ[Υ†] — ΟΥΜΕΤΟΥ[ΗΒ] = *Euch.* p. 362, ll. 4-7; *Bute*, p. 98, ll. 6-7
- Lr: Prayer for the Faithful Departed [ΟΥΜΕΤΟΥ]ΗΒ — Ν[ΧΛΟΗ] = *Euch.* p. 362, ll. 7-16; *Bute*, p. 98, ll. 7-10
- Lv: Prayer for the Faithful Departed ΖΙΧΕΝ — Φ[ΟΥΩΠΗ] = *Euch.* p. 362, l. 16 - p. 363, l. 6; *Bute*, p. 98, ll. 10-12
- Mr: Anaphora of St. Gregory Prayer of the Veil ΟΥΟΖ — ΛΑΛΑ = *Euch.* p. 452, l. 17 - p. 453, l. 8; *Hammerschmidt*¹, p. 10, l. 9 - p. 12, l. 2
- Mv: Anaphora of St. Gregory Prayer of the Veil ΟΥΩΡΠ — ΝΛΟΓΙΚΟΝ = *Euch.* p. 453, ll. 8-15; *Hammerschmidt*, p. 12, ll. 2-5
- Nr: Anaphora of St. Gregory Prayer of the Veil ΟΥΟΖ — ΝΕΝΚΟΤ = *Euch.* p. 453, l. 16 - p. 454, l. 6; *Hammerschmidt*, p. 12, ll. 6-10
- Nv: Anaphora of St. Gregory Prayer of the Veil ΝΤΕΠΕΚΛΑΟΣ — ΝΙΒΕΝ = *Euch.* p. 454, ll. 8-13; *Hammerschmidt*, p. 12, ll. 11-14
- Nv: Prayer at the Kiss of Peace ΟΥΕΥΧΗ — ΕΝΔΑΨΩΠΗ = *Euch.* p. 458, ll. 2-3; *Hammerschmidt*, p. 12, l. 16
- Or: Prayer at the Kiss of Peace ΦΗ — ΑΚΘΡΕΨ[ΨΩΠΗ] = *Euch.* p. 458, ll. 3-11; *Hammerschmidt*, p. 12, ll. 16-20
- Ov: Prayer at the Kiss of Peace [ΑΚΘΡΕΨ]ΨΩΠΗ — ΟΥΟΖ = *Euch.* p. 458, l. 12 - p. 459, l. 2; *Hammerschmidt*, p. 12, l. 20 - p. 14, l. 3
- Pr: Prayer of Kiss of Peace ΑΚΖΟΤΠ — ΜΕΤΝΟΥ† = *Euch.* p. 460, ll. 5-12; *Hammerschmidt*, p. 14, ll. 12-15

¹ E. Hammerschmidt, *Die koptische Gregoriosanaphora*, Berlin, 1957.

- P^v: Prayer of Kiss of Peace [ΝΑΚΧ]Ω — ΕΒΟΛ = *Euch.* p. 460, l. 13 - p. 461, l. 5; *Hammerschmidt*, p. 14, ll. 16-20
- Q^r: Prayer of Kiss of Peace ΖΑΟΩΛΕΒ — ἸΝΕΝ[Ε]ΡΗΟΥ = *Euch.* p. 461, ll. 5-11, p. 462, ll. 4-6; *Hammerschmidt*, p. 14, ll. 20-22, p. 16, ll. 4-5
- Q^v: Prayer of Kiss of Peace ΣΕΝ — †ΧΙΝ[Ε]Ρ[ΖΩΒ] = *Euch.* p. 462, ll. 6-14; *Hammerschmidt*, p. 16, ll. 5-9
- R^r: The Canon ΠΙΜΛΙΡΩΜΙ — ΠΤΗΡϢ = *Euch.* p. 473, ll. 4-10; *Hammerschmidt*, p. 22, ll. 20-23
- R^v: The Canon ΠΡΕϢΩ† — ΝΙΑΓΓΕΛΟΣ ΟΥΟΣ = *Euch.* p. 473, l. 11 - p. 474, l. 2; *Hammerschmidt*, p. 22, l. 23 - p. 24, l. 3
- S^r: The Canon ἸΩΟΥ — ΤΕΚΟΥΣΙΑ = *Euch.* p. 478, ll. 3-7, 10-12, p. 480, ll. 9-12; *Hammerschmidt*, p. 26, ll. 14-15, 18-19, 24-25
- S^v: The Canon ΟΥΑΤΩϢΑΧΙ — ΝΑΙΡ[ΧΡΙΑ] = *Euch.* p. 480, l. 13 - p. 481, l. 4; *Hammerschmidt*, p. 28, ll. 1-4
- T^r: The Canon = *Euch.* p. 482, ll. 8-17; *Hammerschmidt*, p. 28, ll. 13-18
- T^v: The Canon = *Euch.* p. 482, l. 17-p. 483, l. 9; *Hammerschmidt*, p. 28, l. 18-p. 30, l. 1
- U^r: Commemoration of the Saints ΝΕΜΠἸΑ ΝΙΒΕΝ — ΟΥΟΣ = *Euch.* p. 519, ll. 3-12; *Hammerschmidt*, p. 58, ll. 8-12
- U^v: Commemoration of the Saints ἸΒΑΠΤΙΣΤΗΣ — ΝΕΜ = *Euch.* p. 519, l. 12 - p. 520, l. 7; *Hammerschmidt*, p. 58, ll. 12-18 + ΝΕΜΠΕΝΙΩΤ ἸΔΙΚΕΟΣ ΠΙΩ† ΔΒΒΑ ΜΑΚΑΡΙ ΝΕΜ
- V^r: Prayer of the Fraction ΟΥΜΕΤΟΥΡΟ — ΟΥΟΣ = *Euch.* p. 531, l. 16 - p. 532, l. 6; *Hammerschmidt*, p. 66, ll. 14-18
- V^v: Prayer of the Fraction ΜΜΥΣΤΗΡΙΟΝ — ΠΩΜϢ = *Euch.* p. 532, ll. 6-14; *Hammerschmidt*, p. 66, ll. 18-22
- W^r: Anaphora of St. Cyril Prayer of the Veil ΕΤΡΩΚΖ — ΕΝΙΦΑΝΤΑΣΙΑ = *Euch.* p. 557, ll. 4-12; *Brightman*, p. 158, ll. 20-22
- W^v: Anaphora of St. Cyril Prayer of the Veil ΕΤΜΕΖ — ΕΠΧΙΝ[ΧΩΚ] = *Euch.* p. 557, l. 12 - p. 558, l. 3; *Brightman*, p. 158, ll. 22-25

Eucholog. 8

Anaphorae of SS. Gregory and Cyril

XIVth cent. Eleven Folios. Coptic-Arabic. Measurements: fol. 17,5 × 12,5 cm., text 12 × 5-5,5 cm. Linos per fol. 14. Small, regular, squarish hand which resembles that of Eucholog. 7. Brown ink. The following folios are paginated in the outer corner of the upper margin of the verso: A Ḡ (90), B Ḡ̄ (91), C Ḡ̄ (101), D Ḡ̄ (102), E Ḡ̄ (108), F Ḡ̄ (109), G Ḡ̄ (160), H Ḡ̄ (171), I Ḡ̄ (172), J Ḡ̄ (183), K Ḡ̄ (184). Fol. H is also paginated Ḡ̄ (171) in the outer corner of the upper margin of the recto. The following folios have a quire numeral in the inner corner of the upper margin: B^r Ḡ (10), C^r Ḡ (11), G^v Ḡ (16), H^r Ḡ (18). There is a small lacuna in the lower margin of Fol. B, and there is a large lacuna in the central part of Fol. J. There is an ornament in yellow touched in with red, between the initials Ḡ̄C Ḡ̄C in the upper margin of the following folios: A^v, B^r (only Ḡ̄C visible), C^r, G^v and H^r. Titles, rubrics, the deacon's invitations and the response Ḡ̄M̄H̄N are in red. The paragraph capital Χ has four red dots round it. Some Section capitals are in red, others are large and touched in with red. Paragraph capitals, the letters Φ, Σ, Ζ (though none of them invariably), the compendia and numerals are touched in with red. Punctuation stop •, · >, · > · is in red.

- Ar: Anaphora of St. Gregory The Canon ἸΤΕΠΩΝΣ — ΕΡΩΟΥ = *Euch.* p. 476, ll. 2-12; *Hammerschmidt*, p. 24, ll. 21-25
- Av: Anaphora of St. Gregory The Canon ΩΠΤΕΝ — ἸΑΤΧΑΡΩΟΥ = *Euch.* p. 476, l. 13 — p. 477, l. 3; *Hammerschmidt*, p. 24, l. 26 — p. 26, l. 2
- B^r: Anaphora of St. Gregory The Canon = *Euch.* p. 477, ll. 3-15; *Hammerschmidt*, p. 26, ll. 2-3, 5, 7-10
- Bv: Anaphora of St. Gregory The Canon = *Euch.* p. 477, l. 15 — p. 478, l. 6; *Hammerschmidt*, p. 26, ll. 10-15
- Cr: Anaphora of St. Gregory The Canon ἸΑΓΙΟΣ — ἸΤΕΝΙΝΟΒΙ = *Euch.* p. 494, ll. 14-16, p. 495, ll. 2-8; *Hammerschmidt*, p. 38, ll. 2-6
- Cv: Anaphora of St. Gregory The Canon ΦΑΙ — ΜΠΛ[ΜΕΥΙ] = *Euch.* p. 495, ll. 8-9, 14 — p. 496, l. 3; *Hammerschmidt*, p. 38, ll. 6-7, 11-13
- D^r: Anaphora of St. Gregory The Canon [ΜΠΛ]ΜΕΥΙ — ΝΕΜ = *Euch.* p. 496, l. 4, 6, 16 — p. 497, l. 5; *Hammerschmidt*, p. 38, ll. 13-14, 16, 21-24
- Dv: Anaphora of St. Gregory The Canon ΠΕΚΧΙΝΦΕ — ΝΟΥΚ = *Euch.* p. 497, ll. 6-15; *Hammerschmidt*, p. 38, l. 24 — p. 40, l. 2
- E^r: Anaphora of St. Gregory The Canon ΝΙΧΗΡΑ — ἸΟΥΡΟ = *Euch.* p. 507, ll. 4-9, 11-13; *Hammerschmidt*, p. 46, ll. 19-21, 25-26
- E^v: Anaphora of St. Gregory The Canon ΤΟΝ ΒΑΣΙΛΕΩΝ — ΛΩΡΟΝ = *Euch.* p. 507, ll. 16-17, p. 508, ll. 2-6, 8-9, 11-12, 15-17; *Hammerschmidt*, p. 46, l. 28, p. 48, ll. 4-5, 7, 8, 12
- F^r: Anaphora of St. Gregory The Canon ΝΕΜ — ΝΕΝΕΝΗΟΥ = *Euch.* p. 508, l. 17 — p. 509, l. 2, ll. 4-5, 9-11; *Hammerschmidt*, p. 48, ll. 12-14, 16, 21-22
- F^v: Anaphora of St. Gregory The Canon ΕΤΣΕΝΗΙΕΧΜΑΛΟΙΑ — ΟΥ[ΟΖ] = *Euch.* p. 509, l. 12, p. 510, ll. 2-6, 11-16; *Hammerschmidt*, p. 48, l. 22, p. 50, ll. 4-11
- Gr: Anaphora of St. Cyril The Canon ΠΑΝ — ΕΤ[ΣΕΝΦΜΕΥΙ] = *Euch.* p. 622, l. 16, p. 623, ll. 2, 12-18; *Brightman*, p. 173, ll. 17, 13, 18-20
- G^v: Anaphora of St. Cyril The Canon [ΕΤ] ΣΕΝΦΜΕΥΙ — ΕΥΩΟΥ = *Euch.* p. 623, l. 18 — p. 624, l. 9; *Brightman*, p. 173, ll. 20-24
- H^r: Anaphora of St. Cyril The Canon ΝΟΥΑ — ΕΠΛΕΡ[ΦΜΕΥΙ] = *Euch.* p. 641, ll. 7-15; *Brightman*, p. 177, ll. 2-6
- H^v: Anaphora of St. Cyril The Canon [ΕΠΛΕΡ]ΦΜΕΥΙ — ΑΑ[ΤΗΙΑ] = *Euch.* p. 641, ll. 15, 18, p. 642, ll. 2-11, 16; *Brightman*, p. 177, ll. 6, 10-12, 14-15, 17-18, 20-21
- I^r: Anaphora of St. Cyril The Canon [ΑΑ]ΤΗΙΑ — ΘΗΝΟΥ = *Euch.* p. 642, l. 16 — p. 643, l. 6; *Brightman*, p. 177, ll. 21-24
- I^v: Anaphora of St. Cyril The Canon ΝΕΜΣΑΝΚΕΜΗΩ — ΕΡΕΤΕΝΣΙΩΩ = *Euch.* p. 643, ll. 7-9, 12, 15 — p. 644, l. 1; *Brightman*, p. 177, ll. 24-26, 30-32
- J^r: Prayer of the Fraction (3) [Ε]ΩΩ — ΕΧ[ΟΖ] = *Euch.* p. 686, ll. 2-7
- J^v: Prayer of the Fraction (13) Rubric + Φ† — ΠΩΝΣ = *Euch.* p. 723, ll. 8-11

- J^v: Prayer of the Fraction (13) ΠΡΕΦΕΡΧΑΡΙΖΕΘΕ — ΕΤΕΡ [ΣΘΗΟΥ] =
Euch. p. 723, l. 11 — p. 724, l. 3
- K^r: Prayer of the Fraction (13) [ΕΤΕΡ]ΣΘΗΟΥ — ΝΟΥ[ΜΕΤΡΕΜΣΕ] =
Euch. p. 724, ll. 3-12
- K^v: Prayer of the Fraction (13) [ΝΟΥ]ΜΕΤΡΕΜΣΕ — ΕΝΧΗΚ = *Euch.*
 p. 764, l. 12 — p. 765, l. 5

Eucholog. 9 Anaphorae of SS. Basil, Gregory and Cyril

XIVth-XVth cent. Fifty Folios. Coptic-Arabic. Measurements: fol. 17 × 13 cm., text 13 × 5-5,5 cm. Lines per fol. 15. Medium hand. Black ink. Reddish paper. In the upper margin of the recto and verso of the folios there is the sign ∙∙ in black ink. In Fol. 2 the upper margin is damaged and the lower margin is missing. Fol. 3 is the upper corner of a folio. In Fols. 8 and 41 the upper and the lower outer corners are damaged. In Fol. 10 the outer margin is damaged, and in Fol. 11 the lower outer corner is cut off diagonally. In Fols. 12, 18, 27 the outer margin is missing. In Fol. 13 the upper margin is damaged and the inner lower corner is cut off diagonally. Fols. 14 and 28 are the upper two-thirds of two folios. In Fol. 16 the upper and the lower part is missing. In Fol. 22 the upper margin is damaged and the outer margin is missing. In Fols. 26 and 47 the outer lower corner is missing, and in Fol. 31 the upper and the inner margins are missing. Fols. 32 and 44 are the lower two-thirds of two folios. In Fol. 35 and 36 the upper outer corner is missing. Fols. 37 and 39 are the upper halves of two folios. Fol. 43 is the outer half of the middle of a folio. In Fol. 49 the upper outer corner is damaged, and in Fol. 50 the lower inner corner is damaged. The following folios are paginated in the outer corner of the upper margin: 9^v $\overline{\text{NB}}$ (52), 10^v $\overline{\text{NF}}$ (53), 21^r $\overline{\text{P}}$ (100), 21^v $\overline{\text{PA}}$ (101), 28^v $\overline{\text{PM}}$ (140), 33^r $\overline{\text{PZ}}$ (160), 47^r $\overline{\text{CM}}$ (240). In the outer corner of the upper margin of Fol. 17^v and 40^r there is a trace of a numeral. The following folios have a quire numeral in the inner corner of the upper margin: 28^v $\overline{\text{IA}}$ (14), 33^r $\overline{\text{IE}}$ (16), 47^r $\overline{\text{KA}}$ (24). In Fol. 40^r there is trace of a quire numeral which may be $\overline{\text{KA}}$ (21). In the upper margin of Fol. 22^r there are the remains of a frame ornamented in yellow and red, beneath which are the words $\text{CYN } \Theta\Theta[\text{D}]$ in black. In the upper margin of Fols. 21^r, 28^v, 33^r, 40^r (NHI only remains) there is an ornament touched in with red between the words NAI NHI , and in the upper margin of Fol. 47^r there is the same ornament between the initials $\overline{\text{YC}} \overline{\text{OC}}$. Some initial capitals are very large (7-10 cm. in length) and are ornamented in red: Φ (Fols. 7^r, 11^r, 17^v, 21^v), \dagger (Fol. 29^v). In Fol. 10^v the initial capital Φ is joined to a paragraph capital Φ lower down in the text, and together they are drawn down the whole length of the inner margin. The initial capital λ on Fol. 31^v has the form of a bird touched in with red. The initial capital Π of the prayer on Fol. 22^r is very large and ornamented in yellow and red. The second line of this prayer is in larger letters in red, and the third line is in large letters in black. The initial capitals λ , Π , N and the rest of the line on Fols. 13^r, 15^v, 19^r are in red. The initial capitals Π (Fol. 32^r) and Π and N on Fol. 33^r are in red. The first word or first line of Sections is sometimes in red (Fols. 48^r and 42^v). The first line of the prayers is in larger letters. There are pen trials on the margin of some folios. Titles and rubrics are in red. Paragraph capitals, the letters Φ , \mathfrak{S} , \mathfrak{Z} , the compendia and numerals are heavily touched in with red. Punctuation stop $> \cdot >$, $\cdot >$ — somewhat carelessly and heavily written, is in red. At the end of Prayers and Sections there is the sign $<< \text{ — — } << \text{ — — } <$ in black. The arrow-heads are sometimes accompanied with two dots in red.

- I^r: Evening and Morning Offering of Incense (Prayer of Inclination) = *Euch.*
 p. 126, ll. 2-9; *Bute*, p. 32, l. 29 — p. 33, l. 1

- 1^v: Evening and Morning Offering of Incense (Prayer of Inclination) = *Euch.* p. 126, l. 10 – p. 127, l. 1; *Bute*, p. 33, ll. 1–5
- 2^r: Anaphora of St. Basil (Prayer of the Pauline Epistle) = *Euch.* p. 244, l. 8 – p. 245, l. 4; *Bute*, p. 51, ll. 14–16
- 2^v: Anaphora of St. Basil (Prayer of the Pauline Epistle) = *Euch.* p. 245, ll. 6–12; *Bute*, p. 51, ll. 17–20
- 3^r: (Prayer after the Catholicon) = *Euch.* p. 250, ll. 7–11; *Bute*, p. 52, ll. 21–23
- 3^v: (Prayer at the Acts) = *Euch.* p. 251, l. 5 – p. 252, l. 1; *Bute*, p. 53, ll. 29–31
- 4^r: (Prayer after the Gospel) = *Euch.* p. 261, ll. 1–9; *Bute*, p. 61, ll. 13–16
- 4^v: (Prayer after the Gospel) = *Euch.* p. 261, l. 10, p. 262, ll. 2–7, 12–14; *Bute*, p. 61, ll. 16–18, 20–21
- 5^r: (Prayer after the Gospel) = *Euch.* p. 266, l. 17 – p. 267, l. 4, p. 265, l. 14 – p. 266, l. 1; *Bute*, p. 61, ll. 30–32, 25–27
- 5^v: (Prayer after the Gospel) = *Euch.* p. 267, ll. 10–13, p. 268, ll. 2–4, 9–11; *Bute*, p. 61, ll. 27–28, 32–35
- 6^r: (Prayer after the Gospel) = *Euch.* p. 268, l. 12 – p. 269, l. 3; *Bute*, p. 61, ll. 35–37
- 6^v: (Prayer after the Gospel) = *Euch.* p. 269, ll. 3–12; *Bute*, p. 61, ll. 37–40
- 7^r: (Prayer of the Veil) = *Euch.* p. 270, ll. 3–9; *Bute*, p. 61, l. 48 – p. 62, l. 7
- 7^v: (Prayer of the Veil) = *Euch.* p. 270, l. 9 – p. 271, l. 1; *Bute*, p. 62, ll. 7–10
- 8^r: (Prayer of the Veil) = *Euch.* p. 271, ll. 1–9; *Bute*, p. 62, ll. 10–12
- 8^v: (Prayer of the Veil) = *Euch.* p. 271, l. 10 – p. 272, l. 2, p. 276, l. 2; *Bute*, p. 62, ll. 13–15, p. 63, l. 2
- 9^r: (Alternate Prayer of the Kiss of Peace) = *Euch.* p. 304, ll. 7–14; *Bute*, p. 76, ll. 5–12, 22
- 9^v: (The Canon) = *Euch.* p. 304, l. 15, p. 305, l. 1, p. 312, l. 1 – p. 313, l. 1; *Bute*, p. 76, ll. 23–24, p. 77, ll. 5–6, 8, 12–15
- 10^r: (The Canon) = *Euch.* p. 313, l. 2 – p. 314, l. 2; *Bute*, p. 77, ll. 16–31
- 10^v: (The Canon) = *Euch.* p. 314, ll. 3–4, 9 – p. 315, l. 2; *Bute*, p. 78, ll. 1–2, 7–13.
- 11^r: (The Canon) = *Euch.* p. 316, ll. 6–14; *Bute*, p. 79, ll. 2–10
- 11^v: (The Canon) = *Euch.* p. 316, l. 14 – p. 317, l. 5; *Bute*, p. 79, ll. 10–17
- 12^r: (The Canon) = *Euch.* p. 328, l. 13 – p. 329, l. 7; *Bute*, p. 82, ll. 20–29
- 12^v: (The Canon) = *Euch.* p. 329, ll. 7–12, p. 330, ll. 3–5; *Bute*, p. 82, l. 29 – p. 83, ll. 1–4, 7–9
- 13^r: (The Canon) = *Euch.* p. 352, ll. 8–9, p. 361, ll. 13–15, p. 352, ll. 10–12; *Bute*, p. 96, ll. 8–9, p. 97, ll. 31–33, p. 96, ll. 10–12
- 13^v: (The Canon) = *Euch.* p. 352, l. 15 – p. 353, l. 5; *Bute*, p. 96, ll. 16–25
- 14^r: (The Canon) = *Euch.* p. 382, ll. 9–13; *Bute*, p. 100, ll. 17–22
- 14^v: (The Canon) = *Euch.* p. 382, ll. 16–17, p. 383, ll. 2–8; *Bute*, p. 100, l. 25 – p. 101, l. 1
- 15^r: (The Canon) = *Euch.* p. 383, l. 10 – p. 384, l. 2; *Bute*, p. 101, ll. 4–9
- 15^v: (The Canon) = *Euch.* p. 384, ll. 5–10, 15, p. 385, ll. 4, 15; *Bute*, p. 101, ll. 13–18, 20, 22–23

- 16^r: (Prayer of Inclination) = *Euch.* p. 394, l. 14 – p. 395, l. 2; *Bute*, p. 104, ll. 11–13
- 16^v: (Prayer of Inclination) = *Euch.* p. 395, ll. 5–9; *Bute*, p. 104, ll. 14–16
- 17^r: (Prayer of Inclination) = *Euch.* p. 395, l. 10 – p. 396, l. 1; *Bute*, p. 104, ll. 16–18
- 17^v: (Prayer of Inclination) = *Euch.* p. 396, ll. 1–7; *Bute*, p. 104, ll. 20–25
- 17^v: (Prayer of Absolution to the Father) = *Euch.* p. 396, l. 12 – p. 397, l. 3; *Bute*, p. 104, ll. 30–31
- 18^r: (Prayer of Absolution to the Father) = *Euch.* p. 397, ll. 3–11; *Bute*, p. 104, l. 31 – p. 105, l. 3
- 18^v: (Prayer of Absolution to the Father) = *Euch.* p. 397, l. 12 – p. 398, l. 2; *Bute*, p. 105, ll. 3–7
- 19^r: (Prayer of Laying-on of hands) = *Euch.* p. 426, ll. 9–14; *Bute*, p. 114, ll. 7–9
- 19^r: (The Blessing) = *Euch.* p. 428, ll. 1–4; *Bute*, p. 114, ll. 22–23
- 19^v: (The Blessing) = *Euch.* p. 428, ll. 4–11; *Bute*, p. 114, ll. 23–24, 26–28
- 20^r: (The Blessing) = *Euch.* p. 428, l. 12 – p. 429, l. 3; *Bute*, p. 114, ll. 28–30
- 20^v: (The Blessing) = *Euch.* p. 429, ll. 3–11; *Bute*, p. 114, ll. 30–33
- 21^r: (The Blessing) = *Euch.* p. 144, ll. 14–17, p. 145, ll. 2–3, p. 146, ll. 3–5; *Bute*, p. 115, ll. 29–31
- 21^v: (The Blessing) = *Euch.* p. 146, ll. 5, 7–8; *Bute*, p. 115, l. 32
- 21^v: (Prayer of the Fraction 13) = *Euch.* p. 723, ll. 7–13
- 22^r: Anaphora of St. Gregory (Prayer of the Veil) = *Euch.* p. 452, ll. 2–5; *Hammerschmidt*, p. 10, l. 3
- 22^v: Anaphora of St. Gregory (Prayer of the Veil) = *Euch.* p. 452, ll. 6–13; *Hammerschmidt*, p. 10, ll. 4–8
- 23^r: (Prayer of the Kiss of Peace) = *Euch.* p. 462, l. 12 – p. 463, l. 4; *Hammerschmidt*, p. 16, ll. 8–11
- 23^v: (Prayer of the Kiss of Peace) = *Euch.* p. 463, ll. 5–10, p. 470, ll. 2–5; *Hammerschmidt*, p. 16, ll. 11–14
- 24^r: (The Canon) = *Euch.* p. 476, l. 19 – p. 477, l. 9; *Hammerschmidt*, p. 26, ll. 1–7
- 24^v: (The Canon) = *Euch.* p. 477, ll. 9–17; *Hammerschmidt*, p. 26, ll. 7–11
- 25^r: (The Canon) = *Euch.* p. 477, l. 17 – p. 478, l. 8; *Hammerschmidt*, p. 26, ll. 11–15, 18
- 25^v: (The Canon) = *Euch.* p. 478, l. 11, p. 479, ll. 9–15; *Hammerschmidt*, p. 26, ll. 9, 24 – p. 28, l. 2
- 26^r: (The Canon) = *Euch.* p. 482, ll. 2–12; *Hammerschmidt*, p. 28, ll. 11–15
- 26^v: (The Canon) = *Euch.* p. 482, l. 13 – p. 483, l. 5; *Hammerschmidt*, p. 28, ll. 16–21
- 27^r: (The Canon) = *Euch.* p. 483, ll. 5–15; *Hammerschmidt*, p. 28, l. 21 – p. 30, l. 4
- 27^v: (The Canon) = *Euch.* p. 483, l. 17, p. 484, ll. 2–9; *Hammerschmidt*, p. 30, ll. 6, 8–10

- 28^r: (The Canon) = *Euch.* p. 484, l. 11 – p. 485, l. 1; *Hammerschmidt*, p. 30, ll. 11–14
- 28^v: (The Canon) = *Euch.* p. 485, ll. 5–7, 9, 11–12; *Hammerschmidt*, p. 30, ll. 17, 19, 21
- 29^r: (The Canon) = *Euch.* p. 488, l. 9 – p. 489, l. 4; *Hammerschmidt*, p. 32, ll. 19–24
- 29^v: (The Canon) = *Euch.* p. 489, ll. 4–10, p. 490, ll. 2–5; *Hammerschmidt*, p. 32, ll. 24 – p. 34, l. 2, ll. 4–6
- 30^r: (The Canon) = *Euch.* p. 503, l. 18 – p. 504, l. 3, 7–11; *Hammerschmidt*, p. 44, ll. 8–9, 11, 13–14
- 30^v: (The Canon) = *Euch.* p. 504, l. 11, p. 505, ll. 5–12; *Hammerschmidt*, p. 44, ll. 14, 21–24
- 31^r: (The Canon) = *Euch.* p. 506, ll. 7–11, p. 507, ll. 2–5; *Hammerschmidt*, p. 46, ll. 8–10, 18–19
- 31^v: (The Canon) = *Euch.* p. 507, ll. 5–13; *Hammerschmidt*, p. 46, ll. 19–21, 23, 25
- 32^r: (The Canon) = *Euch.* p. 510, l. 14 – p. 511, l. 1; *Hammerschmidt*, p. 50, ll. 9–13
- 32^v: (The Canon) = *Euch.* p. 511, ll. 4–7, 11–13; *Hammerschmidt*, p. 50, ll. 14–18
- 33^r: (The Canon) = *Euch.* p. 516, ll. 3–13; *Hammerschmidt*, p. 56, ll. 6–10
- 33^v: (The Canon) = *Euch.* p. 516, ll. 13–16, p. 517, ll. 1–5, p. 156, l. 17; *Hammerschmidt*, p. 56, ll. 10, 12, 14, 16–18, 14
- 34^r: (The Canon) = *Euch.* p. 519, l. 13 – p. 520, l. 7; *Hammerschmidt*, p. 58, ll. 12–18
- 34^v: (The Canon) = *Euch.* p. 520, ll. 7–12, 14–15, p. 521, ll. 13–14; *Hammerschmidt*, p. 58, ll. 18–21, p. 60, l. 4
- 35^r: (The Canon) = *Euch.* p. 521, l. 15 – p. 522, l. 2, ll. 13–14; *Hammerschmidt*, p. 60, ll. 5–7, 12–13
- 35^v: (The Canon) = *Euch.* p. 522, l. 15 – p. 523, l. 4; *Hammerschmidt*, p. 60, ll. 13–16
- 36^r: (The Canon) = *Euch.* p. 526, ll. 8–15; *Hammerschmidt*, p. 62, ll. 12–17
- 36^r: (Prayer before the Fraction) = *Euch.* p. 527, ll. 1–3; *Hammerschmidt*, p. 62, ll. 18–19
- 36^v: (Prayer before the Fraction) = *Euch.* p. 527, ll. 3–12; *Hammerschmidt*, p. 62, ll. 19–24
- 37^r: (Prayer of laying-on of hands after the Communion) = *Euch.* p. 550, ll. 2–6; *Hammerschmidt*, p. 76, ll. 9–12
- 37^v: (Prayer of laying-on of hands after the Communion) = *Euch.* p. 550, ll. 9–14; *Hammerschmidt*, p. 76, ll. 14–16
- 38^r: Anaphora of St. Cyril (Prayer of the Kiss of Peace) = *Euch.* p. 563, l. 17 – p. 564, l. 9; *Brightman*, p. 163, ll. 4–8
- 38^v: Anaphora of St. Cyril (Prayer of the Kiss of Peace) = *Euch.* p. 564, ll. 9–18; *Brightman*, p. 163, ll. 8–10, 14–15
- 39^r: Anaphora of St. Cyril (Prayer of the Kiss of Peace) = *Euch.* p. 567, ll. 8–12; *Brightman*, p. 163, ll. 27–28

- 39^v: Anaphora of St. Cyril (Prayer of the Kiss of Peace) = *Euch.* p. 567, l. 16 - p. 568, l. 3; *Brightman*, p. 163, ll. 30-31
- 40^r: Anaphora of St. Cyril (Prayer of the Kiss of Peace) = *Euch.* p. 575, ll. 4-14; *Brightman*, p. 164, ll. 27-30
- 40^v: Anaphora of St. Cyril (Prayer of the Kiss of Peace) = *Euch.* p. 575, l. 13 - p. 576, l. 5; *Brightman*, p. 164, l. 30 - p. 165, l. 2
- 41^r: (The Canon) = *Euch.* p. 576, ll. 5-13; *Brightman*, p. 165, ll. 2-6
- 41^v: (The Canon) = *Euch.* p. 576, l. 13 - p. 577, l. 6; *Brightman*, p. 165, ll. 6-9
- 42^r: (The Canon) = *Euch.* p. 577, ll. 6-14; *Brightman*, p. 165, ll. 9-12
- 42^v: (The Canon) = *Euch.* p. 577, ll. 15-17, p. 578, ll. 3-5, 8-10, 12; *Brightman*, p. 165, ll. 12-15
- 43^r: (The Canon) = *Euch.* p. 596, ll. 1-6 (Only a few Coptic letters are visible, but the Arabic is complete); *Brightman*, p. 168, ll. 31-32
- 43^v: (The Canon) = *Euch.* p. 596, ll. 9-14; *Brightman*, p. 168, ll. 33-35
- 44^r: (The Canon) = *Euch.* p. 598, l. 14 - p. 599, l. 4; *Brightman*, p. 169, ll. 13-15
- 44^v: (The Canon) = *Euch.* p. 599, ll. 8-14; *Brightman*, p. 169, ll. 16-17
- 45^r: (The Canon) = *Euch.* p. 607, l. 12 - p. 608, l. 4; *Brightman*, p. 170, ll. 16-20
- 45^v: (The Canon) = *Euch.* p. 608, ll. 4-11; *Brightman*, p. 170, ll. 20-23
- 46^r: (The Canon) = *Euch.* p. 610, l. 17 - p. 611, l. 7; *Brightman*, p. 171, ll. 1-4
- 46^v: (The Canon) = *Euch.* p. 611, ll. 7-14; *Brightman*, p. 171, ll. 4-6
- 47^r: (The Canon) = *Euch.* p. 614, l. 16 - p. 615, l. 6; *Brightman*, p. 171, ll. 29-32
- 47^v: (The Canon) = *Euch.* p. 614, ll. 6-15; *Brightman*, p. 171, ll. 32-34
- 48^r: (The Canon) = *Euch.* p. 620, l. 15 - p. 621, l. 7; *Brightman*, p. 173, ll. 6-7, 1-3
- 48^v: (The Canon) = *Euch.* p. 621, ll. 7-8, 10-11, 13 - p. 622, l. 2; *Brightman*, p. 173, ll. 3-4, 7-9
- 49^r: (The Canon) = *Euch.* p. 631, ll. 4-6, 8-14; *Brightman*, p. 174, l. 34 - p. 175, l. 1
- 49^v: (The Canon) = *Euch.* p. 631, ll. 15-16, p. 632, ll. 1-10; *Brightman*, p. 175, ll. 2-7
- 50^r: (The Canon) = *Euch.* p. 632, l. 11 - p. 633, l. 3; *Brightman*, p. 175, ll. 8-12
- 50^v: (The Canon) = *Euch.* p. 633, ll. 4-14; *Brightman*, p. 175, ll. 14-19

Eucholog. 10**Anaphora of St. Gregory**

XIVth-XVth cent. Eight Folios. Coptic-Arabic. Measurements: fol. 16 × 10,5 cm., text 11 × 4,5 cm. Lines per fol. 13-14. Medium, regular hand. Brown ink. The surface covered by writing is stained to a dark brown. In the centre of every folio there is a lacuna some 10 cm. long × 4,5-5 cm. at its widest part, causing a considerable loss of text. The folios are without pagination or quire numerals. The initial capital **K** of the Prayer of the Fraction on Fol. A^v, and the **T** of the Prayer of Thanksgiving on Fol. H^v are large and ornamented in cable-design in yellow, grey and dull red. The initial capital **C** of the Prayer after the Lord's Prayer on Fol. E^r is large and finely ornamented in yellow and dull red. The initial capital **N** of the Prayer of Inclination to the Son on Fol. F^r has a simple ornamentation touched in with dull red. Titles and rubrics are in dull red. Paragraph capitals, the letters **Φ**, **Σ**, **2** and the compendia are touched in with dull red. Punctuation stop > is in dull red. Prayers are separated by the sign > ~ in brown ink.

- Af: Introduction to the Prayer of the Fraction [ΕΤΛΘΕΡΑΓΙ]ΑΖΙΝ — ΝΕΜ
 Av: Introduction to the Prayer of the Fraction ΠΕΚΑΛΟΣ — ΠῪC = *Euch.*
 p. 528, ll. 12-13, 16-17, p. 529, ll. 4-10; *Hammerschmidt*, p. 64, ll. 8, 12, 16-18
 Av: Prayer of the Fraction ΚCΜ[ΑΡΩΟΥ]Τ — ΜΜΟΘ
 Br: Prayer of the Fraction ΦΗ — ΕΒΟΛ
 Bv: Prayer of the Fraction ΞΕΝ — ΜΠ[ΚΟΣΜΟΣ]
 Cr: Prayer of the Fraction [ΜΠ]ΚΟΣΜΟΣ — ΠΕΝΝΗΒ
 Cv: Prayer of the Fraction ΜΦΡΗ† — ΠΧC
 Dr: Prayer of the Fraction ἸΘΟΚ — ἸΠΕΚΙΩΤ
 Dv: Prayer of the Fraction ἸΞΕΤC (*sic*) — ΕΘΡΕΝΕΡΤΟΛΜΑΝ
 Ef: Prayer of the Fraction ΕΩΩ — [Ε]ΧΟΣ = *Euch.* p. 530, l. 6 - p. 533,
 l. 11; *Hammerschmidt*, p. 66, l. 2 - p. 68, l. 4
 Ef: Prayer after the Lord's Prayer ΟΥ[ΕΥΧΗ] — ΝΕΜ
 Ev: Prayer after the Lord's Prayer ΝΙCΑΗ — ΠΕ
 Fr: Prayer after the Lord's Prayer ΠΕΝΟΥΡΟ — [ΠΕ]ΤΕΝ[ΟΥΩΡΗ] =
Euch. p. 123, l. 14 - p. 124, l. 12; *E. Hammerschmidt*, 'Koptisch-bohairi-
 sche Texte zur ägyptischen Gregoriosanaphora', in *Oriens Christianus*,
 t. XLIV, p. 94, ll. 5-10; *Bute*, p. 32, ll. 13-18
 Fr: Deacon's Bidding Ο ΛΙΑ[ΚΩΗ] — Ο ΙΕΡ[ΕΥC] = *Euch.* p. 125, ll. 2-3;
Bute, p. 32, ll. 21-22
 Fr: Prayer of Inclination to the Son ἸΘ[ΟΚ] — ἸΠΕΝ[ΓΕΝΟΣ]
 Fv: Prayer of Inclination to the Son [ἸΠΕΝ]ΓΕΝΟΣ — ΦΗ
 Gr: Prayer of Inclination to the Son ΕΤΧΩ — ἸΤΕΚΖΙΡΗΗΗ
 Gv: Prayer of Inclination to the Son ΖΩΒ — ΜΑ[ΜΑ†]
 Hr: Prayer of Inclination to the Son [ΜΑ]ΜΑ† — ΜΑΡΟΥΕΡΠΕΜΠΩΔ
 Hv: Prayer of Inclination to the Son ἸΤΕΚΜ[ΕΤΟΥ]ΡΟ — ΦΛΙ = *Euch.*
 p. 125, l. 8 - p. 127, l. 15; *Hammerschmidt*, 'Koptisch-bohairische Texte',
 p. 94, l. 15 - p. 96, l. 11; *Bute*, p. 32, l. 27 - p. 33, l. 10
 Hv: Alternative Prayer of Thanksgiving Τ[ΕΝΩΠΖΜΟΤ] — Ἰ[ΤΕ] = *Euch.*
 p. 545, ll. 2-6; *Hammerschmidt*, 'Koptisch-bohairische Texte', p. 98, ll. 22f.

Eucholog. 11

Anaphorae of St. Basil and St. Gregory

XIVth-XVth cent. Sixteen Folios. Coptic-Arabic. Measurements: fol. 17 × 13 cm., text
 13 × 5,5-6,5 cm. Lines per fol. 14-16. Large, fairly regular hand. Brown ink. In Fol. A
 the upper outer corner is damaged, and in Fol. B the outer margin is damaged. In Fol. C
 the lower outer corner is missing, and in Fol. D the outer margin and the lower outer corner
 are damaged. In Fol. H the inner upper corner is damaged. Fol. M is much perforated.
 The following folios have a quire numeral in the inner corner of the upper margin: Fol. I^v ἸΔ
 (14), J^v ἸΕ (15), K^r ἸΕ (16), L^v ἸΖ (17). In the outer corner of the upper margin of Fol. Cr
 there are traces of what may be a pagination numeral. In the upper margin of Fol. Hr
 there are the remains of a frame ornamented in red, above which appears the initial ΧΥ
 in large letters in brown ink. The initial capitals of the prayers are large and ornamented
 in red. The initial capital Φ (ornamented in red) of the prayer on Fol. Br is attached to a
 paragraph capital Φ some lines lower down, and together they are drawn down the whole
 length of the inner margin. The initial word of the prayer on Fol. Hr is in red. The first

line of the prayers is in larger letters. Titles and rubrics are in red. The paragraph capital Φ has two red dots within it, and the paragraph capital \mathbf{X} has four red dots round it. The \mathfrak{S} has the backward sloping form. Paragraph capitals, the letters Φ (which has two red dots within it) \mathfrak{S} and the compendia are touched in with red. Punctuation stop >, • usually placed over a • in brown ink, is in red. Separations are indicated by the sign $\cdot\text{---}\cdot\text{---}\cdot\text{---}\cdot\text{---}$ in brown ink touched in with red.

- A^r: Evening and Morning Offering of Incense (Prayer of Absolution) = *Euch.* p. 126, ll. 9–15; *Bute*, p. 33, ll. 1–4
- AV^r: Evening and Morning Offering of Incense (Prayer of Absolution) = *Euch.* p. 127, ll. 1–6; *Bute*, p. 33, ll. 4–7
- B^r: Evening and Morning Offering of Incense (Prayer of Absolution to the Son) = *Euch.* p. 128, l. 13 – p. 129, l. 5; *Bute*, p. 33, ll. 19–21
- B^v: Evening and Morning Offering of Incense (Prayer of Absolution to the Son) = *Euch.* p. 129, ll. 6–12; *Bute*, p. 33, ll. 21–23
- Cr: Anaphora of St. Basil (Prayer of the Prothesis) = *Euch.* p. 225, l. 15 – p. 226, l. 6; *Bute*, p. 44, ll. 14–17
- C^v: Anaphora of St. Basil (Prayer of the Prothesis) = *Euch.* p. 226, ll. 9–11, 13–14, 16, p. 227, ll. 2, 4–5, 7; *Bute*, p. 44, ll. 18–22
- D^r: Anaphora of St. Basil (Prayer of the Prothesis) = *Euch.* p. 227, ll. 8–9, 11–13, 15–18; *Bute*, p. 44, ll. 22–26
- D^v: Anaphora of St. Basil (Prayer of the Prothesis) = *Euch.* p. 228, ll. 1–7; *Bute*, p. 44, ll. 26–28
- Er: Anaphora of St. Basil (The Canon) = *Euch.* p. 118, ll. 4–8, 9, p. 351, ll. 5–6; *Bute*, p. 95, ll. 13–17, 19, 21–22
- E^v: Anaphora of St. Basil (The Canon) = *Euch.* p. 351, ll. 6–11, p. 352, ll. 4–7; *Bute*, p. 95, ll. 22–28, p. 96, ll. 5–6
- Fr: Anaphora of St. Basil (The Canon) = *Euch.* p. 352, ll. 7–15; *Bute*, p. 96, ll. 7–15
- F^v: Anaphora of St. Basil (The Canon) = *Euch.* p. 352, l. 15 – p. 353, l. 5; *Bute*, p. 96, ll. 16–26
- Gr: Anaphora of St. Basil (Prayer of Inclination after Communion) = *Euch.* p. 395, ll. 6–13
- G^v: Anaphora of St. Basil (Prayer of Inclination after Communion) = *Euch.* p. 395, l. 13 – p. 396, l. 7
- H^r: Anaphora of St. Gregory (Prayer of the Veil) Title + *Euch.* p. 452, ll. 2–3; *Hammerschmidt*, p. 10, l. 3
- H^v: Anaphora of St. Gregory (Prayer of the Veil) = *Euch.* p. 452, ll. 4–13; *Hammerschmidt*, p. 10, ll. 3–7
- Ir: Anaphora of St. Gregory (The Canon) = *Euch.* p. 471, l. 15 – p. 472, l. 10; *Hammerschmidt*, p. 22, ll. 6–15
- I^v: Anaphora of St. Gregory (The Canon) = *Euch.* p. 472, ll. 11, 15 – p. 473, l. 5; *Hammerschmidt*, p. 22, ll. 16, 18–21
- J^r: Anaphora of St. Gregory (The Canon) = *Euch.* p. 484, l. 9 – p. 485, l. 2; *Hammerschmidt*, p. 30, ll. 10–15

- A^v: Anaphora of St. Gregory (Deacon's biddings and Responses) = *Euch.* p. 496, ll. 12-14 + Coptic translation of the Greek text + p. 498, ll. 8-9, p. 499, l. 9; *Hammerschmidt*, p. 38, ll. 18-19, p. 40, note 187, note 188 and note 193
- B^r: Anaphora of St. Gregory (Deacon's biddings and Responses) = *Euch.* p. 116, ll. 4-5, p. 509, ll. 4-7, p. 522, ll. 7-11; *Hammerschmidt*, p. 54, ll. 5-6, p. 48, ll. 16-17, p. 60, ll. 9-11
- B^v: Anaphora of St. Gregory (Deacon's biddings and Responses) = *Euch.* p. 507, ll. 15-17, p. 508, ll. 8-9, 11-12, p. 509, ll. 14-15, p. 510, ll. 9-10, p. 511, ll. 6-7, p. 366, l. 14 - p. 367, l. 1; *Hammerschmidt*, p. 46, l. 28, p. 48, ll. 4-5, 24, p. 50, (note) l. 1, p. 50, l. 16; *Bute*, p. 98, ll. 23-24

Eucholog. 13**Anaphora of St. Basil**

XIVth-XVth cent. Four Folios. Coptic-Arabic. Measurements: fol. 17 × 12,5 cm., text 12,5 × 5-5,5 cm. Lines per fol. 13. Medium, regular hand. Black ink. In the upper margin of Fols. A^r and D^v there are the remains of an ornament touched in with red, between the initials $\bar{\text{IY}} \bar{\text{XY}}$. In the inner corner of Fols. A^r and D^v there is the quire numeral Θ (9). The Response on Fol. A^v is in small writing. The initial capital Π of the prayer on Fol. A^v is large and touched in with red, and the initial capital Φ (touched in with red) of the prayer on Fol. D^v is drawn down the whole length of the inner margin. Titles and rubrics are in red. The paragraph capital X has three red dots round it. Paragraph capitals, the letters Φ , S (not invariably) and the compendia are touched in with red. Punctuation stop \bullet , \sim is in red.

- A^r: Anaphora of St. Basil (The Canon) = *Euch.* p. 381, ll. 8-9, p. 382, ll. 8-14; *Bute*, p. 100, ll. 7-8, 16-24
- A^v: Anaphora of St. Basil (The Canon) = *Euch.* p. 382, ll. 14-17, p. 381, l. 10 - p. 382, l. 1, p. 383, ll. 6-7; *Bute*, p. 100, ll. 24-26, 10-14, 31 - p. 101, l. 1
- B^r: Anaphora of St. Basil (The Canon) = *Euch.* p. 383, l. 8 - p. 384, l. 1; *Bute*, p. 101, ll. 1-8
- B^v: Anaphora of St. Basil (The Canon) = *Euch.* p. 384, ll. 1-7; *Bute*, p. 101, ll. 8-15
- C^r: Anaphora of St. Basil (Prayer of Inclination) = *Euch.* p. 395, ll. 4-10; *Bute*, p. 104, ll. 13-16
- C^v: Anaphora of St. Basil (Prayer of Inclination) = *Euch.* p. 395, l. 10 - p. 396, l. 2; *Bute*, p. 104, ll. 16-20
- D^r: Anaphora of St. Basil (Prayer of Absolution) = *Euch.* p. 396, ll. 4-5, 11 - p. 397, l. 3; *Bute*, p. 104, ll. 22-23, 29-31
- D^v: Anaphora of St. Basil (Prayer of Absolution) = *Euch.* p. 397, ll. 3-11; *Bute*, p. 104, l. 31 - p. 105, l. 3

Eucholog. 14**Anaphorae of SS. Basil, Gregory and Cyril**

XIVth-XVth cent. Eight Folios. Coptic-Arabic. Measurements: fol. 16,5 × 13 cm., text 12,5 × 5-5,5 cm. Lines per fol. 16. Small, regular hand. Black ink. In the centre of the upper margin of Fol. A^v there are traces of an ornament in yellow touched in with red

between the initials $\bar{\text{IY}} \bar{\text{XY}}$. The outer corner of the upper margin of Fol. A is missing, and the upper margin and the lower outer corner of Fol. B are missing. In Fol. D the lower margin is missing, and in Fol. E the upper inner and outer corners and the lower inner corner are damaged. In Fol. F the upper outer corner is damaged and the lower margin is missing. In Fol. G the upper margin, the outer corner and the lower margin are missing. Fol. H is the upper inner two-thirds of a folio. The numeral in the inner corner of Fol. A^v is not clear. In the inner corner of the upper margin of Fol. C^v there is the pagination numeral $\bar{\text{PKA}}$ (124), and in that of Fol. D^v, the pagination numeral $\bar{\text{PKZ}}$ (127). The initial capitals of prayers are in red with simple ornamentation. Titles and rubrics are in red. The letter \mathfrak{S} has the backward sloping form. The paragraph capital \mathfrak{X} has three red dots round it. Paragraph capitals, the letters Φ , \mathfrak{S} , the compendia and numerals are touched in with red. Punctuation stop $\cdot > , \cdot > \cdot$ is in red. Sections are separated by the sign $\cdot > \sim \dots \sim \sim$ in black ink.

- A^r: Anaphora of St. Basil (Final Blessing) = *Euch.* p. 429, ll. 4–12; *Bute*, p. 114, ll. 31–33
- A^v: Anaphora of St. Basil (Final Blessing) = *Euch.* p. 429, l. 13 – p. 430, l. 4; *Bute*, p. 114, ll. 33–36
- B^r: Anaphora of St. Gregory (Prayer of Kiss of Peace) = *Euch.* p. 457, ll. 3–12; *Hammerschmidt*, p. 12, ll. 16–20
- B^v: Anaphora of St. Gregory (Prayer of Kiss of Peace) = *Euch.* p. 457, l. 12 – p. 458, l. 3; *Hammerschmidt*, p. 12, l. 20 – p. 14, l. 3
- C^r: Anaphora of St. Gregory (The Canon) = *Euch.* p. 481, ll. 7–17; *Hammerschmidt*, p. 28 ll. 5–9
- C^v: Anaphora of St. Gregory (The Canon) = *Euch.* p. 481, l. 17 – p. 482, l. 11; *Hammerschmidt*, p. 28, ll. 10–15
- D^r: Anaphora of St. Gregory (The Canon) = *Euch.* p. 485, ll. 4–14; *Hammerschmidt*, p. 30, ll. 15–17, 19, 21–22
- D^v: Anaphora of St. Gregory (The Canon) = *Euch.* p. 485, l. 15 – p. 486, l. 9; *Hammerschmidt*, p. 30, l. 23 – p. 32, l. 3
- E^r: Anaphora of St. Gregory (The Canon) = *Euch.* p. 486, l. 10 – p. 487, l. 4; *Hammerschmidt*, p. 32 ll. 3–8
- E^v: Anaphora of St. Gregory (The Canon) = *Euch.* p. 487, ll. 6–15; *Hammerschmidt*, p. 32, ll. 9–13
- F^r: Anaphora of St. Cyril (The Canon) = *Euch.* p. 645, ll. 7–15; *Brightman*, p. 178, ll. 6–9
- F^v: Anaphora of St. Cyril (The Canon) = *Euch.* p. 646, ll. 1–8, 11–12; *Brightman*, p. 178, ll. 9–15
- G^r: Anaphora of St. Cyril (The Canon) = *Euch.* p. 646, l. 12 – p. 647, l. 6; *Brightman*, p. 178, ll. 15–16, 20–24
- G^v: Anaphora of St. Cyril (The Canon) = *Euch.* p. 647, ll. 8–14; *Brightman*, p. 178, ll. 25–28
- H^r: Anaphora of St. Cyril (Prayer of the Fraction) = *Euch.* p. 661, ll. 5–11; *Brightman*, p. 181, ll. 33–35
- H^v: Anaphora of St. Cyril (Prayer of the Fraction) = *Euch.* p. 661, l. 15 – p. 662, l. 1; *Brightman*, p. 181, l. 35 – p. 182, l. 2

Eucholog. 15**Anaphora of St. Gregory**

XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,5 × 13,5 cm., text 11,5 × 4,5-5 cm. Lines per fol. 15. Small, regular hand. Greyish ink. In the upper margin of the recto there is in the inner corner the quire numeral **ĪB** (12), and, in the centre, traces of an ornament between the initials **ȲC̄** **ΘC̄**. Paragraph capitals and the letters **ϕ**, **ϛ** are heavily touched in with red. Punctuation stop **· > ·** is in red.

Recto: Anaphora of St. Gregory (The Canon) = *Euch.* p. 482, ll. 9-18; *Hammer-schmidt*, p. 28, ll. 14-18

Verso: Anaphora of St. Gregory (The Canon) = *Euch.* p. 483, ll. 1-11; *Hammer-schmidt*, p. 28, l. 19 - p. 30, l. 2

Eucholog. 16**Anaphora of St. Cyril**

XIVth-XVth cent. Nine Folios. Coptic-Arabic. Measurements: fol. 16,5 × 11,5 cm., text 11,5 × 5-5,5 cm. Lines per fol. 12. Small, regular hand. Greyish-brown ink. In Fol. A the lower outer corner is missing. In Fol. C there is a small lacuna in the upper part and the lower inner corner is damaged. There is a lacuna in the middle of Fol. I. In the inner corner of the upper margin of Fol. A^r there is the quire numeral **ĪZ** (17), and, in the centre, an ornament touched in with red, between the initials **ĪȲ** **ΧȲ** in red. In the inner corner of the upper margin of Fol. D^v there is the quire numeral **ĪΘ** (19), and, in the centre, an ornament touched in with red, between the initials **ĪȲ** **ΧȲ** in greyish-brown ink. Titles and rubrics are in red. The initial capitals of prayers are in red with simple ornamentation. On Fol. A^r the first two words of the prayer are in red. Fols. E^r and I^{r-v} have no touching in with red. The paragraph capital **Χ** has three red dots round it. Paragraph capitals and the compendia are touched in with red. Punctuation stop **· > ·**, **· > ~** is in red. Fol. E^r has no punctuation. Prayers are separated by the sign **· > · ~ ~ ~ ~ · >** in greyish-brown ink, the dots being touched in with red.

A^r: Anaphora of St. Cyril (The Canon) = *Euch.* p. 575, ll. 1-8; *Brightman*, p. 164, ll. 27-29

A^v: Anaphora of St. Cyril (The Canon) = *Euch.* p. 575, ll. 8-14; *Brightman*, p. 164, ll. 29-31

Br: Anaphora of St. Cyril (The Canon) = *Euch.* p. 607, l. 14 - p. 608, l. 5; *Brightman*, p. 170, ll. 17-20

B^v: Anaphora of St. Cyril (The Canon) = *Euch.* p. 608, ll. 5-11; *Brightman*, p. 170, ll. 20-23

C^r: Anaphora of St. Cyril (The Canon) = *Euch.* p. 611, ll. 2-8; *Brightman*, p. 171, ll. 2-4

C^v: Anaphora of St. Cyril (The Canon) = *Euch.* p. 611, ll. 8-14; *Brightman*, p. 171, ll. 4-6

D^r: Anaphora of St. Cyril (The Canon) = *Euch.* p. 611, l. 15 - p. 612, l. 5; *Brightman*, p. 171, ll. 7-9

D^v: Anaphora of St. Cyril (The Canon) = *Euch.* p. 612, ll. 5-11, 13-14; *Brightman*, p. 171, ll. 10-12

E^r: Anaphora of St. Cyril (The Canon) = *Euch.* p. 627, l. 12 - p. 628, l. 1; *Brightman*, p. 174, ll. 8-11

E^v: Anaphora of St. Cyril (The Canon) = *Euch.* p. 628, ll. 1-5, 9-10, p. 629, ll. 5-6; *Brightman*, p. 174, ll. 11-13, 23-24

- Fr: Anaphora of St. Cyril (The Canon) = *Euch.* p. 642, l. 16 - p. 643, l. 5;
Brightman, p. 77, ll. 21-24
- Fv: Anaphora of St. Cyril (The Canon) = *Euch.* p. 643, ll. 5-9, 15-16; *Brightman*, p. 177, ll. 24-26, 30
- Gr: Anaphora of St. Cyril (The Canon) = *Euch.* p. 646, ll. 2-10, 12-13; *Brightman*, p. 178, ll. 9-13, 15
- Gv: Anaphora of St. Cyril (The Canon) = *Euch.* p. 646, ll. 13-16, p. 647, ll. 5-9;
Brightman, p. 178, ll. 15-17, 24-26
- Hr: Anaphora of St. Cyril (The Canon) = *Euch.* p. 653, ll. 14-17, p. 501, ll. 3-6,
p. 654, ll. 1-2; *Brightman*, p. 179, l. 35; *Hammerschmidt*, p. 42, ll. 12-13;
Brightman, p. 180, l. 1
- Hv: Anaphora of St. Cyril (The Canon) = *Euch.* p. 654, ll. 1-4, 5, 7, 9, 11;
Brightman, p. 180, ll. 1-3
- Ir: Anaphora of St. Cyril (The Canon) = *Euch.* p. 654, ll. 13, 15, 17 - p. 655,
l. 4; *Brightman*, p. 180, ll. 3-6
- Iv: Anaphora of St. Cyril (The Canon) = *Euch.* p. 655, ll. 4-5, 7-8, 15 - p. 656,
l. 1; *Brightman*, p. 180, ll. 6-8

Eucholog. 17 Evening and Morning Offering of Incense

XIVth-XVth cent. Two Folios. Coptic-Arabic. Actual measurements: fol. 14 × 13 cm., text 11,5 × 5-5,5 cm. Lines visible per fol. 14. Small, regular hand. Black ink. Reddish paper. The lower inner part and the lower margin of both folios are missing. Paragraph capitals, the letters Ϙ, ϙ and the compendia are touched in with red. Punctuation stop · > · is in red.

- Ar: Evening and Morning Offering of Incense (Prayer for the Congregations)
= *Euch.* p. 120, l. 15 - p. 121, l. 6; *Bute*, p. 30, ll. 3-11
- Av: Evening and Morning Offering of Incense (Prayer for the Congregations)
= *Euch.* p. 121, ll. 6-15; *Bute*, p. 30, ll. 12-20
- Br: Evening and Morning Offering of Incense (Prayer for the Congregations)
= *Euch.* p. 121, l. 15 - p. 122, l. 1, 6-7; *Bute*, p. 30, ll. 21-26, 28-29
- Bv: Evening and Morning Offering of Incense (Prayer for the Congregations)
= *Euch.* p. 122, ll. 9-10, p. 123, ll. 1-4; *Bute*, p. 31, ll. 1-8

Eucholog. 18 Anaphora of St. Gregory

XIVth-XVth cent. Two Folios. Coptic-Arabic. Actual measurements: fol. 17,5 × 11,5 cm., text 12 × 5-5,5 cm. Lines per fol. 14. Small, regular hand. Black ink. The paper is stained to a dark brown. In both the folios the inner part of the upper margin and all the inner margin are missing. In the outer corner of the upper margin of Fols. Av and Bv there is the pagination numeral ⲛⲪ (85) and ⲛⲫ (86) respectively. Titles and rubrics are in red. Paragraph capitals, the letter ϙ and the compendia are touched in with red. Punctuation stop •, · > · is in red.

- Ar: Anaphora of St. Gregory (Prayer of the Kiss of Peace) = *Euch.* p. 461,
ll. 4-11, p. 462, ll. 4-6; *Hammerschmidt*, p. 14, ll. 19-22, p. 16, l. 4

- A^v: Anaphora of St. Gregory (Prayer of the Kiss of Peace) = *Euch.* p. 462, ll. 6-15; *Hammerschmidt*, p. 16, ll. 5-9
- B^r: Anaphora of St. Gregory (Prayer of the Kiss of Peace) = *Euch.* p. 462, l. 16 - p. 463, l. 2; *Hammerschmidt*, p. 16, l. 10
- B^r: Anaphora of St. Gregory (The Canon) = *Euch.* p. 471, ll. 5-8; *Hammerschmidt*, p. 22, l. 2
- B^v: Anaphora of St. Gregory (The Canon) = *Euch.* p. 471, l. 8 - p. 472, l. 2; *Hammerschmidt*, p. 22, ll. 2-9

Eucholog. 19

Anaphora of St. Cyril

XVIIth-XVIIIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17,5 × 13,3 cm., text 15 × 6,5-7 cm. Lines per fol. 16. A somewhat large, heavy and clumsy hand. Black ink. Fol. A is the upper two-thirds of a folio of which the outer margin is damaged. Rubrics and Section capitals are in red. The letters Φ , \mathfrak{S} (not invariably) and the compendia are touched in with red. Punctuation stop · > is in red.

- A^r: Anaphora of St. Cyril (Prayer of Absolution to the Son) = *Euch.* p. 129, l. 11 - p. 130, l. 5; *Bute*, p. 45, ll. 9-13
- A^v: Anaphora of St. Cyril (Prayer of Absolution to the Son) = *Euch.* p. 130, l. 6 - p. 131, l. 2; *Bute*, p. 45, ll. 14-18
- B^r: Anaphora of St. Cyril (Prayer for the ruler and for the dead) = *Euch.* p. 597, ll. 2-16; *Brightman*, p. 168, l. 37 - p. 169, l. 8
- B^v: Anaphora of St. Cyril (Prayer for the ruler and for the dead) = *Euch.* p. 597, l. 16 - p. 598, l. 10; *Brightman*, p. 169, ll. 8-12
- C^r: Anaphora of St. Cyril (Prayer for the ruler and for the dead) = *Euch.* p. 606, l. 13 - p. 607, l. 8; *Brightman*, p. 170, ll. 10-15
- C^v: Anaphora of St. Cyril (Prayer for the ruler and for the dead) = *Euch.* p. 607, l. 8 - p. 608, l. 5; *Brightman*, p. 170, ll. 15-20

Eucholog. 20

Diaconale

XVth-XVIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 19,5 × 12,5 cm., text 14,5 × 5,5-6 cm. Lines per fol. 21. Small, regular hand. Black ink. The upper inner corner of both folios is missing. In the outer corner of the upper margin of Fols. A and B there is the pagination numeral $\overline{\text{TĒ}}$ (305) and $\overline{\text{TĒ}}$ (306) respectively. Rubrics and the first line of the Trisagion (Fol. A^r) are in red. The initial λ of the first word of the Trisagion has a simple ornamentation. The Easter Hymn on Fol. A^r and the Response on Fol. B^r are in Coptic, the deacon's biddings being in Greek. Paragraph capitals, the letters Φ , \mathfrak{S} and the compendia are touched in with red. Punctuation stop · > is in red. Sections are separated by the sign · > ~ · ~ < · in black.

- A^r: Diaconale (Easter Hymn) = Diaconale¹, p. 375, ll. 2-7. This hymn is a Coptic translation of the Greek Χριστὸς ἀνέστη .
- A^r: Diaconale (Trisagion) = *Euch.* p. 257, ll. 6-11; *Brightman*, p. 155, ll. 11-14
- A^v: Diaconale (Trisagion) = *Euch.* p. 257, l. 11 - p. 258, l. 9; *Brightman*, p. 155, ll. 11-22

¹ *Pjóm entimetrefšemši ente pidiakón*, 2nd edition, Cairo, 1951.

- A^v: Diaconale (Bidding at the Gospel) **ΕΠΙ ΠΡΟΣΕΥΧΗ ΣΤΑΘΙΓΕ** (*sic*) = *Brightman*, p. 158, l. 35. **Ο Λ[ΛΟC] ΚΕ ΤΩ ΠΝ̄ΑΤΗΣ** (*sic*) + *Euch.* p. 94, l. 10; *Brightman*, p. 155, l. 34
- Br: Diaconale (Bidding at the Gospel) = *Euch.* p. 94, l. 11, p. 95, l. 12, p. 100, ll. 1-3, 8-9, 11-12, p. 101, l. 15 - p. 102, l. 1; *Brightman*, p. 155, l. 34, p. 156, ll. 23, 25, 30
- B^v: Diaconale (Biddings at the Prayers) = *Euch.* p. 261, ll. 17-18, p. 262, ll. 9-10, 16-18, p. 263, ll. 7-9, p. 264, ll. 6-8, 17 - p. 265, l. 1; *Brightman*, p. 159, ll. 1, 2, 7-10, 15-16

Eucholog. 21**Anaphora of St. Gregory**

XVIIth-XVIIIth cent. Three Folios. Coptic. Measurements: fol. 17,5 × 13 cm., text 14 × 8,5-9 cm. Lines per fol. 15 and 17. Medium, very irregular hand. Brown ink. In Fols. A and B the upper outer corner is missing. In the outer corner of the upper margin of Fol. C^v there is the pagination numeral ̄̄B̄ (62). Titles and rubrics which are in red, are accompanied by a translation in Arabic which is generally in red also. The first line of the Intercession on Fol. A^v is in red, the initial capital **Λ** having a simple ornamentation. The initial capital **Φ** of the Prayer on Fol. C^v is ornamented in red and is joined to a paragraph capital **Φ** lower down in the text, producing thereby a letter 11,5 cm. in length. Paragraph capitals, the letters **Φ**, **Σ**, **Ζ** and the compendia are touched in with red. Punctuation stop · >, > ~ is in red. Sections are separated by a simple line in brown ink. That on Fol. B^r is touched in with two red dots.

- A^r: Anaphora of St. Gregory (The Canon) = *Euch.* p. 517, ll. 3-4, p. 516, ll. 15-19, p. 517, l. 9 - p. 518, l. 4; *Hammerschmidt*, p. 56, ll. 17-18, 14-15, 23-26
- A^v: Anaphora of St. Gregory (The Canon) = *Euch.* p. 518, ll. 4-10, 12 - p. 519, l. 2; *Hammerschmidt*, p. 56, ll. 26-29, p. 58, ll. 4-7
- B^r: Anaphora of St. Gregory (The Canon) = *Euch.* p. 524, l. 9 - p. 525, l. 3; *Hammerschmidt*, p. 60, ll. 24-28
- B^v: Anaphora of St. Gregory (The Canon) = *Euch.* p. 525, ll. 4-14, p. 526, ll. 4-6; *Hammerschmidt*, p. 62, ll. 1-6, 11
- C^r: Anaphora of St. Gregory (The Canon) = *Euch.* p. 384, ll. 1-8, 15, p. 385, l. 4, 15-17; *Bute*, p. 101, ll. 8-16, 20, 22-24
- C^v: Anaphora of St. Gregory (The Canon) = *Euch.* p. 386, ll. 1-5; *Bute*, p. 101, ll. 25-27
- C^v: Anaphora of St. Gregory (Prayer of the Fraction) = *Euch.* p. 388, ll. 7-15

Eucholog. 22**Anaphora of St. Basil**

XIIIth-XIVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17,5 × 12,5 cm., text 12 × 5 cm. Lines per fol. 14. Small, very regular, square hand. Black ink. Fols. A and B are paginated in the outer corner of the upper margin of the verso ̄̄Ā (64) and ̄̄Z̄ (67) respectively. On the inner margin of Fol. B^v there is written in black ink by a later hand]KTOY ON (*sic*). Titles and rubrics are in bright red. The initial capital **Π** of the prayer on Fol. A^v is large and touched in with bright red. Paragraph capitals, the letters **Σ**, **Ζ** (on Fol. A^r only) and the compendia are touched in with bright red. Punctuation stop >, · > · is in bright red.

- A^r: Anaphora of St. Basil (The Canon) = *Euch.* p. 381, ll. 5-9, 11, p. 382, ll. 8-12; *Bute*, p. 100, ll. 4-8, 10, 16-22
- A^v: Anaphora of St. Basil (The Canon) = *Euch.* p. 382, ll. 13-17, p. 383, ll. 2-7; *Bute*, p. 100, ll. 22-29, 31
- B^r: Anaphora of St. Basil (Prayer of the Fraction) = *Euch.* p. 389, l. 10 - p. 390, l. 3
- B^v: Anaphora of St. Basil (Prayer of the Fraction) = *Euch.* p. 390, ll. 3-13

Eucholog. 23**Anaphora of St. Basil**

XIIIth-XIVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17,5 × 12,5 cm., text 12,5 × 5-5,5 cm. Lines per fol. 15. Small, very regular hand. Brown ink. The inner corner of the lower margin of Fol. B is damaged. Titles are in dull red. The initial capital Π of the prayers on Fols. A^r and B^v are large and touched in with dull red. The paragraph capital X has four dull red dots round it. Paragraph capitals and the compendia are touched in with dull red. Punctuation stop •, · >, · > · is in dull red. Prayers are separated by the sign > ~ ~ ~ > in brown ink.

- A^r: Anaphora of St. Basil (Prayer after the Catholicon) = *Euch.* p. 248, l. 6 - p. 249, l. 2; *Bute*, p. 52, ll. 11-14
- A^v: Anaphora of St. Basil (Prayer after the Catholicon) = *Euch.* p. 249, ll. 2-12; *Bute*, p. 52, ll. 14-17
- B^r: Anaphora of St. Basil (Prayer of the Gospel) = *Euch.* p. 92, ll. 2-10; *Bute*, p. 57, l. 31 - p. 58, l. 8
- B^v: Anaphora of St. Basil (Prayer of the Gospel) = *Euch.* p. 92, ll. 11-16; *Bute*, p. 58, ll. 9-15
- B^v: Anaphora of St. Basil (Prayer after the Gospel) = *Euch.* p. 260, ll. 5-7; *Bute*, p. 61, l. 10

Eucholog. 24**Anaphora of St. Cyril**

XIIIth-XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 16,5 × 12 cm., text 12,3 × 5,5-6 cm. Lines per fol. 15. Small, regular hand. Brown ink. The folio is perforated, and the text on the verso is faded in part. In the outer corner of the upper margin of the verso there are traces of a pagination numeral, and, in the centre, there are traces of an ornament touched in with bright red, between the initials İȲ X̄Ȳ. In the inner corner there is the quire numeral K̄ (20). The initial capitals of the prayers are in bright red with simple ornamentation. Rubrics are in bright red. Paragraph capitals, the letter S̄ (there is no instance of a Φ) are touched in with bright red. Punctuation stop · > is in bright red.

- Recto: Anaphora of St. Cyril (The Canon) = *Euch.* p. 646, l. 11 - p. 647, l. 7; *Brightman*, p. 178, ll. 14-16, 20-24
- Verso: Anaphora of St. Cyril (The Canon) = *Euch.* p. 647, ll. 7-16; *Brightman*, p. 178, ll. 25-29

Eucholog. 25**Anaphorae of St. Basil and St. Gregory**

XIIIth-XIVth cent. Four Folios. Coptic-Arabic. Measurements: fol. 16,5 × 12 cm., text 11 × 4-4,5 cm. Lines per fol. 15. Small, squarish hand. Brown ink. In the centre of the upper margin of the recto of Fols. B, C, D there is an ornament touched in with red, between

the initials $\bar{\text{I}}\bar{\text{Y}} \bar{\text{X}}\bar{\text{Y}}$. In the inner corner of the upper margin of Fol. C^r there is the quire numeral $\bar{\text{I}}\bar{\text{I}}$ (13). In the centre of the upper margin of the verso of Fols. B, C, D there is the sign $\cdot\cdot$ in brown ink. The initial capital H on Fol. B^r and the initial capital T on Fol. D^r is large and touched in with red. Rubrics are in red. The text on Fol. A^{r-v} is faded in part. Paragraph capitals, the letter S (occasionally) and the compendia are touched in with red. Punctuation stop $\cdot >$, $\cdot >$, $\cdot >$, $\cdot >$ \sim is in red. Sections are separated by the sign $\dots \sim \dots \sim \dots$ in brown ink, the dots being touched in with red.

- A^r: Anaphora of St. Basil (The Canon) = *Euch.* p. 325, l. 11 - p. 326, l. 4; *Bute*, p. 81, ll. 7-17
- A^v: Anaphora of St. Basil (The Canon) = *Euch.* p. 326, ll. 4-9, 13 - p. 327, l. 6; *Bute*, p. 81, ll. 17-22, 26-32
- B^r: Anaphora of St. Gregory (The Canon) = *Euch.* p. 483, ll. 10-17, p. 484, l. 3; *Hammerschmidt*, p. 30, ll. 2-6, 8
- B^v: Anaphora of St. Gregory (The Canon) = *Euch.* p. 484, ll. 3-15; *Hammerschmidt*, p. 30, ll. 8-12
- C^r: Anaphora of St. Gregory (The Canon) = *Euch.* p. 499, ll. 4-7, 13-15, 18; *Hammerschmidt*, p. 40, ll. 12-13, 18-19, 23
- C^v: Anaphora of St. Gregory (The Canon) = *Euch.* p. 499, l. 18 - p. 500, l. 6, ll. 9-11, 15; *Hammerschmidt*, p. 40, l. 23 - p. 42, l. 2, ll. 6-7, 11
- D^r: Anaphora of St. Gregory (The Three Prayers of Absolution. Titles) = *Euch.* p. 533, ll. 14-16; *Hammerschmidt*, p. 68, ll. 7-9
- D^r: (Alternate Prayer of Thanksgiving) = *Euch.* p. 545, ll. 1-8; *Hammerschmidt*, 'Koptisch-bohairische Texte', p. 98, ll. 22-23 - p. 100, l. 1
- D^v: (Alternate Prayer of Thanksgiving) = *Euch.* p. 545, l. 8 - p. 546, l. 1; *Hammerschmidt*, 'Koptisch-bohairische Texte', p. 100, ll. 1-5

Eucholog. 26

Anaphora of St. Basil

XVIIth-XVIIIth cent. Three Folios. Coptic. Measurements: fol. 17,5 × 13 cm., text 13,5 × 8,5-9 cm. Lines per fol. 14 and 16. Medium, irregular hand. Brown ink. The upper margin and the upper part of the inner margin of Fol. A is damaged. There are two lacunae in the inner margin of Fols. B and C. In the outer corner of the upper margin of the verso of Fols. B and C there are written in red the pagination numerals $\bar{\text{O}}\bar{\text{E}}$ (75) and $\bar{\text{O}}\bar{\text{E}}$ (76) respectively. Rubrics and titles are in red. Paragraph capitals, the letters Φ , S , Z and the compendia are touched in with red. The initial capitals are large and touched in with red. Punctuation stop $\cdot >$, $\cdot >$ \sim is in red. Sections are separated by a simple line in either brown or red ink.

- A^r: Anaphora of St. Basil (Prayer of the Gospel) = *Euch.* p. 261, ll. 7-10, p. 262, ll. 2-7; *Bute*, p. 61, ll. 15-18; *Euch.* p. 263, ll. 2-3, but in the form found in the Anaphora of St. Gregory = *Euch.* p. 512, ll. 11-13; *Hammerschmidt*, p. 52, ll. 2-3
- A^v: Anaphora of St. Basil (Prayer of the Gospel) = *Euch.* p. 263, ll. 4-5 + $\text{A}\text{P}\text{I}\text{K}\text{A}\text{T}\text{A}\text{Z}\text{I}\text{O}\text{I}\text{N} \text{P}\bar{\text{E}}\bar{\text{C}} \text{O}\bar{\text{Y}}\text{O}\bar{\text{P}}\text{H} \text{N}\bar{\text{Z}}\text{A}\text{N}\text{M}[\text{O}\bar{\text{Y}} \bar{\text{N}}]\bar{\text{Z}}\text{O}\bar{\text{O}}\bar{\text{Y}} \text{N}\bar{\text{C}}\text{M}\bar{\text{O}}\bar{\text{Y}} \text{Z}\text{A}\text{N}\bar{\text{E}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{H}}\bar{\text{O}} \text{N}\bar{\text{E}}\text{M}\bar{\text{Z}}\text{A}\text{N}\bar{\text{I}}\bar{\text{O}}\bar{\text{I}} \text{E}\bar{\text{Y}}\bar{\text{K}}\bar{\text{E}}\text{N}[\bar{\text{I}}]\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{T}} \text{E}\bar{\text{X}}\bar{\text{E}}\text{N}\bar{\text{N}}\bar{\text{I}}\bar{\text{K}}\bar{\text{A}}\bar{\text{P}}\bar{\text{H}}\bar{\text{O}}\bar{\text{C}} \text{N}\bar{\text{T}}\bar{\text{E}}[\bar{\text{P}}\bar{\text{H}}\bar{\text{I}}\bar{\text{K}}\bar{\text{A}}]\bar{\text{Z}}\bar{\text{I}} \text{C}\bar{\text{M}}\bar{\text{O}}\bar{\text{Y}} \text{E}\bar{\text{P}}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}} = *Brightman*, p. 168, ll. 13-15, p. 262, ll. 12-13; *Bute*, p. 61, ll. 19-20$

- Br: Anaphora of St. Basil (Deacon's bidding before the Holy Communion) = *Euch.* p. 408, l. 15 - p. 409, l. 2; *Bute*, p. 109, ll. 26-29
- Bf: Anaphora of St. Basil (Deacon's bidding after the Holy Communion) = *Euch.* p. 422, ll. 6-9; *Brightman*, p. 186, ll. 14-15
- Bv: Anaphora of St. Basil (Prayer of Thanksgiving) = *Euch.* p. 422, l. 14 - p. 423, l. 10; *Bute*, p. 113, ll. 19-24
- Cr: Anaphora of St. Basil (Prayer of Thanksgiving) = *Euch.* p. 423, l. 10 - p. 424, l. 5; *Bute*, p. 113, ll. 24-28
- Cf: Anaphora of St. Basil (Deacon's bidding) = *Euch.* p. 425, ll. 1-2
- Cv: Anaphora of St. Basil (Deacon's bidding) = *Euch.* p. 425, ll. 2-3; *Bute*, p. 114, ll. 14-15
- Cv: Anaphora of St. Basil (Prayer of laying-on of hands) = *Euch.* p. 425, l. 8 - p. 426, l. 1; *Bute*, p. 113, l. 29 - p. 114, l. 4

Eucholog. 27

Anaphora of St. Cyril

XVIIIth cent. Three Folios. Coptic-Arabic. Measurements: fol. 17 × 12,7 cm., text 11,5 × 5-5,5 cm. Lines per fol. 11. Medium, regular hand. Black ink. White paper. Fol. C is the upper half of a folio. Titles and rubrics are in red. There is no touching in with red. Punctuation stop, when used, is ;, : ~ in black. Prayers are separated by the sign · > ~ · ~ · ~ · > · in black.

- Ar: Anaphora of St. Cyril (Prayer of Absolution) = *Euch.* p. 397, l. 11 - p. 398, l. 2; *Brightman*, p. 183, ll. 26-29
- Av: Anaphora of St. Cyril (Prayer of Absolution) = *Euch.* p. 398, ll. 2-9; *Brightman*, p. 183, ll. 30-33
- Bf: Anaphora of St. Cyril (Prayer of Absolution) *Euch.* p. 400, l. 17; *Brightman*, p. 184, l. 12
- Bf: Anaphora of St. Cyril (Priest's profession of faith) = *Euch.* p. 405, ll. 4-12, 14 - p. 406, l. 2, ll. 7-8; *Brightman*, p. 184, ll. 30-32, 34, p. 185, ll. 2-3
- Bv: Anaphora of St. Cyril (Priest's profession of faith) = *Euch.* p. 406, l. 9 - p. 407, l. 2; *Brightman*, p. 185, ll. 4-7
- Cr: Anaphora of St. Cyril (Prayer of Thanksgiving) = *Euch.* p. 673, ll. 9-11
- Cv: Anaphora of St. Cyril (Prayer of Thanksgiving) = *Euch.* p. 673, l. 17 - p. 674, l. 3

Eucholog. 28

Anaphora of St. Gregory

XVIIIth cent. One Folio. Coptic. Measurements: fol. 14,3 × 10,8 cm., text 10,6 × 5-5,5 cm. Lines per fol. 14. Small, regular hand. Brown ink. The initial C of the prayer on the verso is large with simple ornamentation in pale red. Title is in Arabic in pale red. Responses are in pale red. The letters Ϝ, Ϛ, Ϛ and the compendia are touched in with pale red. Punctuation stop • is in pale red. Prayers are separated by the sign ~ ~ ~ in brown ink.

- Recto: Anaphora of St. Gregory (Prayer for the Catechumens) = *Euch.* p. 121, ll. 11-17; *Brightman*, p. 174, ll. 29-32

Verso: Anaphora of St. Gregory (Prayer for the Catechumens) = *Euch.* p. 122, ll. 1, 6; *Brightman*, p. 174, ll. 32-33

Verso: Anaphora of St. Gregory (The Canon) = *Euch.* p. 501, l. 11 - p. 502, l. 5; *Hammerschmidt*, p. 42, ll. 17-19

Eucholog. 29 Anaphora of St. Basil

XVIIIth-XIXth cent. Two Folios. Coptic. Measurements: fol. 16,8 × 11,5 cm., text 11,5 × 7-7,5 cm. Lines per fol. 13. Large, heavy, regular hand. Black ink. White paper. There are two small lacunae in Fol. A and one small lacuna in Fol. B. In the outer margin of Fol. A^r there is a line of ∙∙ in pale red, which runs down the whole length of the text. Titles and rubrics are in pale red. The initial capital Φ of the prayers on Fols. A^v and B^r is large with simple ornamentation. The paragraph capital Λ on Fol. B^v has the crude outline of a bird with simple ornamentation in pale red, and the paragraph capital X on Fol. A^r has four pale red dots round it. Paragraph capitals, the letters Φ, Ξ, Z and the compendia are touched in with pale red. Punctuation stop ÷, ∙∙, ⊙[⊙]⊙ is in pale red.

A^r: Anaphora of St. Basil (Prayer of the Prothesis) = *Euch.* p. 227, l. 17 - p. 228, l. 6; *Bute*, p. 44, ll. 26-28

A^v: Anaphora of St. Basil (Prayer of the Prothesis) = *Euch.* p. 228, ll. 6-8; *Bute*, p. 44, ll. 28-29.

A^v: Anaphora of St. Basil (Prayer of Absolution) = *Euch.* p. 128, l. 13 - p. 129, l. 3, *Bute*, p. 45, ll. 5-7

B^r: Anaphora of St. Basil (Absolution of ministers) = *Euch.* p. 233, l. 16 - p. 234, l. 1; *Bute*, p. 46, ll. 27-28

B^r: Anaphora of St. Basil (Prayer of Incense) = *Euch.* p. 235, ll. 2-7; *Bute*, p. 47, ll. 21-22

B^v: Anaphora of St. Basil (Prayer of Incense) = *Euch.* p. 235, ll. 8-17; *Bute*, p. 47, ll. 22-35

Eucholog. 30 Anaphora of St. Gregory

XIVth cent. One Folio. Coptic. Measurements: fol. 16,5 × 13 cm., text 11,5 × 7-8 cm. Lines per fol. 14. Medium, regular hand. Brown ink. In the outer corner of the upper margin of the verso there is the pagination numeral C̄X̄Ā (231), in the centre, an ornament between the initials ĪC̄ X̄C̄, and, in the inner corner, the quire numeral K̄Ī (23). The text is in Greek. Paragraph capitals, the letter Φ and the compendia are touched in with red. Punctuation stop >, > ~, carelessly formed, is in red. Sections are separated by the sign > ~ ~ ~ in brown ink.

Recto: Anaphora of St. Gregory (Deacon's bidding) = *Euch.* p. 470, l. 13 - p. 471, l. 3; *Hammerschmidt*, p. 20, ll. 18-19

Recto: Anaphora of St. Gregory (Response) = *Euch.* p. 471, ll. 16-17, p. 472, ll. 4-5, 10; *Hammerschmidt*, p. 20, l. 21, p. 22, ll. 7, 11, 15

Recto: Anaphora of St. Gregory (Deacon's bidding) = *Euch.* p. 475, l. 5, p. 477, l. 7, p. 478, l. 9; *Hammerschmidt*, p. 24, l. 15, p. 26, ll. 5, 17

Recto: Anaphora of St. Gregory (Response) = *Euch.* p. 478, l. 11; *Hammerschmidt*, p. 26, l. 19

Verso: Anaphora of St. Gregory (Response) = *Euch.* p. 478, l. 12 - p. 480, l. 3, p. 489, ll. 9-10; *Hammerschmidt*, p. 26, ll. 19-22, p. 34, l. 2

Eucholog. 31**Diaconale**

XVth-XVIth cent. Two Folios. Coptic-Arabic. Actual measurements: fol. 18,3 × 16 cm., text 15,5 × 6,5-7 cm. Lines visible per fol. 18. Medium hand. Brown ink. The upper margin of Fol. A is detached from the folio. On the verso there is the pagination numeral $\overline{\text{CNI}}$ (253). Fol. B is the lower two-thirds of a folio. In the outer corner of the upper margin of Fol. B^v there are traces of a pagination numeral. In the deacon's biddings, either the first line is in bright red, or else the initial capital is ornamented in bright red. The initial capital **(O)** of the Response on Fol. A^v has three bright red dots within it. Paragraph capitals, the letters Φ , Σ and the compendia are touched in with bright red. Punctuation stop $\cdot > \cdot$, $\cdot > \sim$ is in bright red. The punctuation stop in the Arabic translation is a circle with a dot in the centre in brown ink, around which are arranged four dots in bright red ink.

- A^r: (Deacon's bidding) = *Euch.* p. 377, ll. 15-17; *Bute*, p. 99, ll. 16-19; *Euch.* p. 50, l. 12 - p. 51, l. 7; *Brightman*, p. 169, l. 34 - p. 170, l. 2
- A^v: (Deacon's bidding) = *Euch.* p. 51, ll. 7-13, p. 380, ll. 7-10; *Bute*, p. 99, ll. 25-28
- A^v: (Response) = *Euch.* p. 381, ll. 11-12; *Bute*, p. 100, ll. 10-11
- B^r: (Deacon's bidding) = *Euch.* p. 609, l. 16 - p. 610, l. 6, p. 613, ll. 11-15, p. 616, ll. 13-19; *Brightman*, p. 170, ll. 32-35, p. 171, ll. 19-20, p. 172, ll. 2-5
- B^v: (Deacon's bidding) = *Euch.* p. 618, ll. 8-12; *Brightman*, p. 172, ll. 18-19

Eucholog. 32**Anaphora of St. Cyril**

XVth-XVIth cent. Two Folios. Coptic. Measurements: fol. 20 × 14 cm., text 15 × 8,5-9 cm. Lines per fol. 17. Medium, squarish, somewhat heavy hand. Brown ink. Fol. B is the upper two-thirds of a folio of which the lower part is badly damaged. In the outer corner of the upper margin of Fol. A^v there is the pagination numeral $\overline{\text{QC}}$ (96), and, in the centre, the sign $\cdot \cdot$ in brown ink. In the outer corner of the upper margin of Fol. B^v there is a pagination numeral which appears to be $\overline{\text{PE}}$ (106). The initial capital Φ of the prayer on Fol. B^r is large, touched in with red, and is drawn down the length of the inner margin. The paragraph capital **M** has three red dots within it. Titles are in red. Paragraph capitals are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$, $\cdot > \sim$ is in red. Sections are separated by the sign $> \sim \dots \sim \sim$ in brown ink.

- A^r: Anaphora of St. Cyril (Prayer for the Sick) = *Euch.* p. 585, l. 5 - p. 586, l. 2; *Brightman*, p. 166, ll. 29-33
- A^v: Anaphora of St. Cyril (Prayer for the Sick) = *Euch.* p. 586, ll. 2-4, 8-15; *Brightman*, p. 166, ll. 33-37
- B^r: Anaphora of St. Cyril (Prayer for the Air and the Fruits) = *Euch.* p. 594, ll. 15-16; *Brightman*, p. 168, ll. 3-5
- B^r: Anaphora of St. Cyril (Prayer for the King) $\Phi \text{HHB } \overline{\text{PC}} \Phi \cdot \text{HHANTO-}$
 $\text{KPATOP} - [\text{H}] \overline{\text{XC}}$. For this beginning of the prayer, cf. the beginning of the prayer in *Euch.* p. 704, ll. 2-7. After a lacuna follows the word $\Sigma \text{NOY} \Sigma [\text{HHH}] = \text{Euch. p. 596, ll. 2-3; Brightman, p. 168, l. 31}$
- B^v: Anaphora of St. Cyril (Prayer for the King) = *Euch.* p. 596, ll. 3-13; *Brightman*, p. 168, ll. 31-35

Eucholog. 33**Anaphora of St. Basil**

XVIIIth-XIXth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17,5 × 12 cm., text 12,2 × 5-5,5 cm. Lines per fol. 14. Large hand. Brown ink. White paper. In the outer corner of the upper margin of Fols. A^v and B^v there are the pagination numerals $\bar{\text{I}}\bar{\text{E}}$ (16) and $\bar{\text{M}}\bar{\text{B}}$ (42) respectively. Titles are in Arabic in red. Paragraph capitals, the letters Φ , Σ , Ω and the compendia are touched in with red. Punctuation stop > is in red.

- A^r: Anaphora of St. Basil (Prayer of the Prothesis) = *Euch.* p. 225, ll. 5-13;
Bute, p. 44, ll. 11-14
- A^v: Anaphora of St. Basil (Prayer of the Prothesis) = *Euch.* p. 225, l. 13 -
p. 226, l. 4, 6; *Bute*, p. 44, ll. 14-17
- B^r: Anaphora of St. Basil (Prayer for Travellers) = *Euch.* p. 262, ll. 4-7; *Bute*,
p. 61, ll. 17-18
- B^r: Anaphora of St. Basil (Prayer for the air and the fruits) = *Euch.* p. 262,
ll. 12-14 (but in the form given in the Anaphora of St. Gregory = *Euch.*
p. 592, ll. 3-6; *Bute*, p. 93, ll. 19-22
- B^v: Anaphora of St. Basil (Prayer for the air and the fruits) = *Euch.* p. 262,
l. 14; *Bute*, p. 93, ll. 22-23
- B^v: Anaphora of St. Basil (Prayer for rise of the Nile) = *Euch.* p. 263, ll. 2-5;
Bute, p. 94, ll. 13-15
- B^v: Anaphora of St. Basil (Prayer for safety of men and beasts) = *Euch.*
p. 264, ll. 2-4; *Bute*, p. 61, ll. 20-21

Eucholog. 34**Anaphora of St. Basil**

XVIIIth cent. One Folio. Coptic. Measurements: fol. 15,5 × 11 cm., text 9,5 × 6,5-7 cm. Lines per fol. 9. Large hand. Brown ink. The initial capital Π of the prayer on the verso is large and ornamented in red. Titles are in Arabic in red. Paragraph capitals, the letters Φ , Σ , Ω and the compendia are touched in with red. Punctuation stop > ·, carelessly formed, is in red.

- Recto: Anaphora of St. Basil (Prayer at the Acts) = *Euch.* p. 252, ll. 9-12,
15-16; *Bute*, p. 54, ll. 1-3
- Verso: Anaphora of St. Basil (Prayer after the Gospel) = *Euch.* p. 260, ll. 5-11;
Bute, p. 61, ll. 10-11

Eucholog. 35**Anaphora of St. Basil**

Late XVIIIth-XIXth cent. One Folio. Coptic. Measurements: fol. 16,5 × 11,3 cm., text 13-13,5 × 7,5-8 cm. Lines per fol. 15. Medium, irregular hand. Black ink. White paper. The text has the usual orthographical errors of the period. There is no touching in with red, and there are no punctuation stops. Prayers are separated by the sign ~ < ~ < ~ < ~ in black ink.

- Recto: Anaphora of St. Basil (Commemoration of the Saints) = *Euch.* p. 360,
l. 4 - p. 361, l. 3

Verso: Anaphora of St. Basil (Commemoration of the Saints) = *Euch.* p. 361, ll. 3-5

Verso: Anaphora of St. Basil (Prayer of the Fraction 12) = *Euch.* p. 718, ll. 4-10

Eucholog. 36**Anaphora of St. Cyril**

XIVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 12,5 × 12 cm., text 10,5 × 4,5-5 cm. Lines visible per fol. 11. Small, regular hand. Black ink. This fragment is the upper two-thirds of a folio of which the lower outer part is missing. In the upper part there is also a small lacuna. The initial capital **Α** of the prayer on the verso is in red with a simple ornamentation. Rubrics are in red. Apart from paragraph capitals, there is no touching in with red. There is no instance of a punctuation stop.

Recto: Anaphora of St. Cyril (The Preface) = *Euch.* p. 635, ll. 1-7; *Brightman*, p. 175, ll. 28-30

Verso: Anaphora of St. Cyril (The Preface) = *Euch.* p. 635, ll. 12-13, p. 637, ll. 12-16; *Brightman*, p. 176, ll. 1-2, 4-6

Eucholog. 37**Anaphora of St. Basil**

XVIIIth-XIXth cent. One Folio. Coptic. Measurements: fol. 16,7 × 11,7 cm., text 14 × 8,5-9,5 cm. Lines per fol. 15-16. Medium, regular hand. Brown ink. There is no touching in with red. Punctuation stop • in brown ink.

Recto: Anaphora of St. Basil (Prayer after the Paternoster) = *Euch.* p. 394, l. 8 - p. 395, l. 2; *Bute*, p. 104, ll. 8-13

Verso: Anaphora of St. Basil (Prayer after the Paternoster) = *Euch.* p. 395, ll. 2-13; *Bute*, p. 104, ll. 13-17

Eucholog. 38**Anaphora of St. Basil**

Early XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 16 × 10,8 cm., text 11,7 × 4,5-5,5 cm. Lines per fol. 13. Heavy, bold hand. Black ink. There is a lacuna in the lower outer part of the folio. In the centre of the upper margin of the recto there is written وقف امبا بشوى "Inalienable bequest (to) Amba Bišûi". The letters **Ϣ**, **Ϥ**, **ϥ** and the compendia are touched in with red. Punctuation stop • is in red.

Recto: Anaphora of St. Basil (Prayer of Preparation of the altar) = *Euch.* p. 198, ll. 3-10; *Bute*, p. 35, ll. 9-11

Verso: Anaphora of St. Basil (Prayer of Preparation of the altar) = *Euch.* p. 198, l. 10 - p. 199, l. 2; *Bute*, p. 35, ll. 11-14

Eucholog. 39**Evening and Morning Offering of Incense**

XIXth cent. One Folio. Coptic. Actual measurements: fol. 11,5 × 12 cm., text 8,5 × 7-7,5 cm. Lines visible per fol. 9. Medium, irregular hand. Brown ink. This fragment is the upper half of a folio. There is no touching in with red, and there are no punctuation stops.

- Recto: Prayer of Evening Incense = *Euch.* p. 37, ll. 11-12, 15
 Recto: Prayer of Morning Incense = *Euch.* p. 38, l. 12 - p. 39, l. 2; *Bute*, p. 9, ll. 14-15
 Verso: Prayer of Morning Incense = *Euch.* p. 39, l. 10 - p. 40, l. 3; *Bute*, p. 9, ll. 21-24

Eucholog. 40 Evening and Morning Offering of Incense

XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,8 × 13 cm., text 13,3 × 5-5,5 cm. Lines per fol. 15. Medium, irregular hand. Brown ink. There are small lacunae in the upper part of the folio. There is no touching in with red, and there are no punctuations stops.

- Recto: Prayer of Thanksgiving = *Euch.* p. 25, l. 11 - p. 26, l. 1; *Bute*, p. 4, l. 30 - p. 5, l. 6
 Verso: Prayer of Thanksgiving = *Euch.* p. 26, ll. 2-7, 9, 11-12, p. 27, l. 1; *Bute*, p. 5, ll. 6-12, 14, 16, 18-19, 21

Eucholog. 41 Anaphora of St. Basil

XVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 10,5 × 9,8 cm., text 10 × 5-5,5 cm. Lines visible per fol. 12. Small, fairly regular hand. Black ink. This fragment is the middle two-thirds of a folio of which the upper, outer and lower margins are damaged. Paragraph capitals, the letters Ⲥ, Ⲛ (there is no instance of a Ϝ) and the compendia are touched in with red. Punctuation stop >, ·>, somewhat carelessly formed, is in red.

- Recto: Anaphora of St. Basil (Prayer after the Paternoster) = *Euch.* p. 392, ll. 8-15; *Bute*, p. 103, ll. 23-25
 Verso: Anaphora of St. Basil (Prayer after the Paternoster) = *Euch.* p. 393, ll. 2-7; *Bute*, p. 103, ll. 26-28

Eucholog. 42

Evening and Morning Offering of Incense and Anaphora of St. Basil

XIXth cent. Three Folios. Coptic and Arabic. Actual measurements: fol. 13,5 × 10,8-11,4 cm., text 11 × 7-8 cm. Lines visible per fol. 11. Medium, irregular hand. Black ink. In Fols. A and B the upper margin is missing, and in Fol. C the lower third of the folio is missing. There is a small lacuna in the lower part of Fol. A, and a large lacuna in that of Fol. B. There are also small lacunae in Fol. C. The initial capital ⲗ on Fol. C^r is large and has the form of a bird touched in with red. Paragraph capitals are touched in with red, but there is no touching in with red in the text. Punctuation stop ·>, very carelessly formed, is in red. The punctuation stop in the Arabic text is a red dot.

- A^r: Evening and Morning Offering of Incense (Prayer for Travellers) = *Euch.* p. 62, l. 11 - p. 63, l. 2; *Brightman*, p. 167, ll. 4-7
 A^v: Evening and Morning Offering of Incense (Prayer for Travellers) = *Euch.* p. 63, ll. 3-4; *Brightman*, p. 167, ll. 7-8

- A^v: Evening and Morning Offering of Incense (Prayer for those who provide the Oblations) = *Euch.* p. 69, ll. 5-9; *Brightman*, p. 170, ll. 32-33
- Br: Evening and Morning Offering of Incense (Prayer for those who provide the Oblations) = *Euch.* p. 69, ll. 10-13 + rubric; *Brightman*, p. 170, ll. 34-35
- B^v: Evening and Morning Offering of Incense (Rubric) = *Euch.* p. 85, l. 1; *Bute*, p. 20, l. 16
- Cr: Anaphora of St. Basil (Prayer for the Faithful Departed) = *Euch.* p. 362, ll. 4-10; *Bute*, p. 98, ll. 6-8
- C^v: Anaphora of St. Basil (The Canon) = *Euch.* p. 339, ll. 14-18, p. 340, ll. 2-5; *Bute*, p. 88, ll. 14-16, p. 89, l. 2

Eucholog. 43 Evening and Morning Offering of Incense

XIXth cent. One Folio. Coptic and Arabic. Measurements: fol. 14,5 × 10,5 cm., text 12 × 7,5-8,5 cm. Lines per fol. 13. Medium hand. Brown ink. White paper. In the inner corner of the upper margin of the recto there is the quire numeral in Coptic cursive figures **Λ9** (14). This folio contains directions for the performance of the service, and only the *incipits* of the prayers are given in Coptic. There is no touching in with red, and there are no punctuation stops.

- Recto: Evening and Morning Offering of Incense (The 3 Prayers of Absolution) = *Euch.* p. 123, ll. 14-15 + rubric respecting the 2nd and 3rd Prayers of Absolution + *Euch.* p. 132, ll. 4, 6-7, 10 + rubric
- Verso: Evening and Morning Offering of Incense (The Final Blessing) Rubric + *Euch.* p. 140, ll. 1-3 + rubric

Eucholog. 44 Anaphora of St. Gregory

XVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 10 × 14 cm., text 6,5 × 8-8,5 cm. Lines visible per fol. 8. Medium hand. Greyish ink. This fragment is the upper half of a folio of which the lower inner corner is missing. In the outer corner of the upper margin of the verso there are traces of a numeral. Corrections in the text have been made in red ink. Paragraph capitals are touched in with red, but otherwise there is no touching in with red. Punctuation stop • is large and in red.

- Recto: Anaphora of St. Gregory (The Canon) = *Euch.* p. 473, ll. 1-7; *Hammer-schmidt*, p. 22, ll. 19-22
- Verso: Anaphora of St. Gregory (The Canon) = *Euch.* p. 474, ll. 1-7; *Hammer-schmidt*, p. 24, ll. 3-6

Eucholog. 45 Evening and Morning Offering of Incense

XVIIIth-XIXth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,5 × 12 cm., text 12 × 5-5,5 cm. Lines per fol. 14. Medium, regular hand. Brown ink. In the outer corner of the upper margin of the verso there is the pagination numeral **KB** (22). The paragraph capital **X** has three red dots round it. Paragraph capitals, the letters **Σ, 2** (there is no

instance of a ϕ) and the compendia are touched in with red. Punctuation stop $>$, $>\cdot$, carelessly formed, is in red.

Recto: Evening and Morning Offering of Incense (Prayer of Absolution to the Son) = *Euch.* p. 131, ll. 13-17; p. 132, ll. 2, 4, 6-7

Verso: Evening and Morning Offering of Incense (Prayer of Absolution to the Son) = *Euch.* p. 132, ll. 10-17

Eucholog. 46 Evening and Morning Offering of Incense

XIXth cent. Two Folios. Coptic. Measurements: fol. 16 × 11,5 cm., text 11-13 × 6,5-8,5 cm. Lines per fol. 13. A somewhat large, fairly regular hand. Black ink. White paper. There is no touching in with red. Punctuation stop, when used, is //, • in black ink.

A^r: — — Blank

A^v: Evening and Morning Offering of Incense (Initial Prayer) = *Euch.* p. 17, l. 8 - p. 18, l. 6

B^r: Evening and Morning Offering of Incense (Prayer for the Dead) = *Euch.* p. 54, l. 13 - p. 55, l. 4, 8

B^r: Evening and Morning Offering of Incense (Placing of Incense in the censer) = *Euch.* p. 31, l. 10 - p. 32, l. 1

B^v: Evening and Morning Offering of Incense (Placing of Incense in the censer) = *Euch.* p. 32, l. 1, ll. 4-5, 7-9; p. 33, ll. 3-4, 6

Eucholog. 47 Evening and Morning Offering of Incense

XVIIIth cent. One Folio. Coptic. Measurements: fol. 20,2 × 12,5 cm., text 14,5 × 9-9,5 cm. Lines per fol. 15. Medium, fairly regular hand. Brown ink. In the centre of the upper margin of the recto there is a star in brown ink, and in the centre of the verso there is the sign $\cdot\cdot$ in brown ink. The lower part of the outer margin is slightly damaged. The initial capital **M** of the prayer on the recto is large with simple ornamentation in brown. The two initial capitals on the verso are also large and are touched in with dull red. The first line of prayers and sections in prayers is in dull red. Titles are in Arabic in dull red. The paragraph capital **X** which is in red has three dots round it in brown ink. The letters ϕ , ξ , η and the compendia are touched in with dull red. Punctuation stop $\cdot\dot{\cdot}$ is in dull red.

Recto: (The Paternoster) = *Euch.* p. 19, ll. 7-11; *Bute*, p. 2, ll. 16-21

Recto: (The Prayer of Thanksgiving) = *Euch.* p. 22, l. 4 - p. 23, l. 3; *Bute*, p. 3, ll. 4-12

Verso: (The Prayer of Thanksgiving) = *Euch.* p. 23, ll. 3-12, p. 24, ll. 1-3; *Bute*, p. 3, ll. 12-22, 28-30

Eucholog. 48

Evening and Morning Offering of Incense and Anaphora of St. Basil

XVth-XVIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17 × 12,5 cm., text 13,5 × 5,5-6 cm. Lines per fol. 15. Medium, regular hand. Brown ink. There is a small lacuna in the upper part of both folios, and the script on the verso of both folios in very faded in parts. The paragraph capital **X** has four red dots round it. Paragraph capitals

and the letters Φ , \mathfrak{S} are touched in with red. Punctuation stop \bullet , $>$, carelessly formed, is in red.

- A^r: Evening and Morning Offering of Incense (Prayer for the weather and fruits of the earth) = *Euch.* p. 117, ll. 7-14; *Bute*, p. 28, ll. 11-15
 A^v: Evening and Morning Offering of Incense (Prayer for the weather and fruits of the earth) = *Euch.* p. 117, l. 14 - p. 118, l. 4; *Bute*, p. 28, ll. 15-26
 B^r: Anaphora of St. Basil (Commemoration of the Saints) = *Euch.* p. 353, ll. 5-14; *Bute*, p. 96, l. 26 - p. 97, l. 5
 B^v: Anaphora of St. Basil (Commemoration of the Saints) = *Euch.* p. 353, l. 14 - p. 354, l. 7, l. 16; *Bute*, p. 97, ll. 5-10, l. 14

Eucholog. 49

The Divine Liturgy

XIXth cent. One Folio. Coptic. Measurements: fol. 16 × 12,5 cm., text 12,5 × 8,5-9 cm. Lines per fol. 13-14. Medium, irregular hand. Brown ink. Whitish paper. The folio is slightly perforated in places. There are no paragraph capitals, and there is no touching in with red. Punctuation stop $\cdot\cdot$ is in brown.

- Recto: (Prayer of the Catholic Epistle) = *Euch.* p. 249, ll. 2-13, *Bute*, p. 52, ll. 14-18
 Verso: (Prayer of the Catholic Epistle) = *Euch.* p. 249, l. 13 - p. 250, l. 9; *Bute*, p. 52, ll. 18-22

Eucholog. 50

Ordo for the Evening Office and for the Morning Offering of Incense

Late XVIIIth-XIXth cent. Two Folios. Coptic and Arabic. Measurements: fol. 22,2 × 15,5 cm., text 16,5 × 10-10,5 cm. Lines per fol. 18-23. Small, fairly regular hand for the Coptic text. Black ink. White paper. In the outer corner of the upper margin of Fols. A and B there are the pagination numerals $\bar{\Lambda}$ (4) and \bar{Z} (7) respectively. These two folios contain directions in Arabic for the performance of the Evening Office (Vespers and Compline) and the Morning Offering of Incense. For the prayers and hymns mentioned the *incipits* are given in Coptic. The opening lines of the rubrics are in red. Paragraph capitals, the letters \mathfrak{X} , \mathfrak{S} , \mathfrak{Z} and the compendia (though not invariably) are touched in with red. Punctuation stop \bullet , $\cdot\cdot$, $\cdot\cdot$ is in red. In the Arabic text the punctuation stop is either \bullet , Δ in red, or ◊ in black, the dots being in red.

- A^r: (Evening Office Vespers and Compline) = *Labib*, p. 47, l. 10; p. 285, ll. 4-5, 8-10 + rubric + *Labib*, p. 47, ll. 11-14; p. 307, ll. 1-5 + rubric + $\Sigma\text{ITENNIEYXH}$ — $\Delta\text{BBA } \Delta\text{PXHEPEYC}$ + rubric
 A^v: (Evening Office Vespers and Compline) = *Labib*, p. 3, ll. 7-8; p. 4, ll. 2-3, 8-11 + rubric + *Labib*, p. 281, l. 14 - p. 282, l. 7 + *Ps. L (incipit)* + doxology + *Horologion*¹, p. 235, ll. 7-11 + *Ps. CXXXIII (incipit)* + *Ps. CXVI (incipit)* + rubric + 4th Ode (*incipit*) = *Labib*, p. 84, l. 4, and the *explicit*, p. 92, ll. 10-11 + *Psalm* for New Year's Day²

¹ *Pijôm ente niajp*, p. 235, ll. 7-11, Cairo, 1930 (Uniat edition).

² *Kitâb al-Abşaliyat wa't-Turâhât*, p. 5, Cairo, 1913.

- Br: (Morning Offering of Incense) Rubric + *Labib*, p. 113, ll. 4-5 + rubric + *Labib*, p. 194, ll. 10-11 + rubric + *Euch.* p. 17, ll. 8-9; p. 18, l. 8 + rubric + *Euch.* p. 21, l. 3 + rubric + *Euch.* p. 21, l. 6; p. 22, l. 2 + *Prayer of Thanksgiving* (*Euch.* p. 23, l. 4) as far as $\Phi\lambda\iota\ \epsilon\tau\epsilon$ on p. 29, l. 10
- Bv: (Morning Offering of Incense) Rubric + *Euch.* p. 35, l. 9 + rubric + *Euch.* p. 43, l. 17; p. 44, l. 5 + rubric + *Euch.* p. 44, l. 12; p. 45, l. 2

Eucholog. 51**Evening Offering of Incense**

Late XVIIIth-XIXth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 12,5 × 14,2 cm., text 9 × 6,5-7,5 cm. Lines visible per fol. 10. Medium, irregular hand. Greyish-black ink. This fragment is the lower two-thirds of a folio of which the upper and inner parts are damaged. The prayer from which the text on this folio is taken, occurs both at the Evening Offering of Incense and at the Divine Liturgy of St. Cyril. The letter Φ (there is no instance of a \mathfrak{S}) is touched in with red. Punctuation stop $\cdot >$, \bullet , carelessly formed, is in red.

- Recto: (Prayer to the Son) = *Euch.* p. 35, l. 13 - p. 36, l. 6; *Brightman*, p. 152, col. b, ll. 6-12
- Verso: (Prayer to the Son) = *Euch.* p. 36, l. 15 - p. 37, l. 6; *Brightman*, p. 152, col. b, ll. 13-19

Eucholog. 52**Evening and Morning Offering of Incense**

XIVth-XVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 7,5 × 13 cm., text 7 × 5-5,5 cm. Lines visible per fol. 8. Medium, regular hand. Brown ink. This fragment is the upper half of a folio of which the upper outer corner and the lower inner part are missing. In the inner corner of the upper margin of the verso there is the quire numeral $\bar{\text{I}}\text{B}$ (12). The letters Φ , \mathfrak{S} (there is no instance of a \mathfrak{Z}) and the compendia are touched in with bright red. Punctuation stop $>$, \bullet is in bright red.

- Recto: (Evening and Morning Offering of Incense) Prayer of Inclination = *Euch.* p. 127, ll. 6-10; *Bute*, p. 33, ll. 7-8
- Verso: (Evening and Morning Offering of Incense) Prayer of Inclination = *Euch.* p. 127, ll. 15-16; *Bute*, p. 33, l. 11

Eucholog. 53**Anaphora of St. Basil**

XIIIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 8,2 × 6,5 cm., text 5 × 4 cm. Lines visible per fol. 6. Medium, very regular hand. Black ink. This fragment is the lower outer corner of a folio. The recto, apart from two Coptic letters, contains only the Arabic translation. On the verso, there is an example of the $\bar{\text{I}}$ protracted below the line. The paragraph capital and the letter \mathfrak{S} (there is no instance of a Φ or \mathfrak{Z}) are touched in with red. There is no instance of a punctuation stop.

- Recto: (Anaphora of St. Basil) Prayer of the Fraction = *Euch.* p. 389, ll. 2-5
- Verso: (Anaphora of St. Basil) Prayer of the Fraction = *Euch.* p. 389, l. 16 - p. 390, l. 4

V. HOROLOGIA¹

Horol. 1

Horologion

XIIIth-XIVth cent. One Folio. Coptic. Measurements: fol. 16,5 × 12,5 cm., text (verso): 10,5 × 8,5 cm. Lines per fol. (recto) 5, (verso) 12. On the upper margin of the verso there is a plaited design in red, yellow and brown, beneath which are the words **ϸΥΗ ΘΕΩ**. Paginated on the verso **ϠΜΓ** (143). The title (accompanied by an Arabic translation in black), and the rubric in line eight (verso) are in red. In line six (verso) the initial capital **Α** has the form of a bird ornamented in red, yellow and black. Heavy, medium hand. This folio is of great liturgical interest, as it proves conclusively that in the Middle Ages there existed a "Cairene Use" of the Horologion.

Text

Recto: [ΤΕΝ† ΝΕ ΜΠΙΧΕΡΕΤΙΣΜΟΣ] ΝΕΜΓ[ΛΒ]ΡΙ[Η]Λ Π[ΙΛ]ΓΓΕΛΟΣ ΧΕΧΕ-
ΡΕ [Κ]ΕΧΑΡΙΤΟΜΕΝΗ Ο ΚΙΡΙΟΣ ΜΕΤΑΣ (sic) ΣΟΥ. ΤΕΝ†ΣΟ ΑΡΙΠΕΝΜΕΥΙ

Translation

[We give to thee the *salutation*] with Gabriel the *angel*, saying: 'Hail, full of grace, the Lord is with thee'. We beseech, remember us.

Text

Verso: †ΠΡΟΣΕΥΧΗ ΝΤΕ†ΑΧΠΙ̅Α ΚΑΤΑ صلاة الحادي عشر
†ΚΑΣΣ ΝΤΕΝΙΡΕΜΒΑΒΥΛΩΝ. ΙΤΑ δ لعادة المصريين.
ΑΧΩ δ ثم يقول
ΛΜΩΗΗ ΜΑΡΕΝΟΥΩΩΤ ΜΠ̅ϸ. Γ̅ ΝΣΟΠ. ΝΤΕΝΖΙΤΕΝ ΕΣΡΗΗ ΜΠΕϸΜΘΟ.
ΜΠΙΕΣΟΟΥ ΝΕΜΠΙΕΧΩΡΣ ΠΛΟΥΡΟ ΟΥΟΣ ΠΑΝΟΥ† †ΝΑ

Translation

The *Prayer* of the 11th Hour according to the Use of the men of Babylon (= the Cairenes). Then say: 'Come, let us worship the Lord—thrice. Let us cast ourselves before Him. Day and night, my King and my God, I will'

¹ For a critical edition of the Coptic text of the Horologion, cf. O.H.E. KHS-Burmester, *The Horologion of the Egyptian Church*, Cairo, 1973. Edizioni del Centro Francese di Studi Orientali Cristiani.

Horol. 2**Horologion**

XIIIth cent. One Folio. Coptic. Measurements: fol. 18 × 13 cm., text (recto): 14 × 9 cm. Lines per fol. (recto) 14. On the upper margin of the verso there is a plaited design in red, yellow and brown, with five crosses in red. In line four of the verso the initial capital G is finely ornamented in red, yellow and brown, and occupies the whole length of the inner margin. The rubric on the recto is in smaller characters. Regular, medium hand. Paginated on the verso $\overline{\text{C}\lambda\text{E}}$ (236). Titles are in red. The letters Φ , \mathfrak{S} , \mathfrak{Z} and the line above abbreviated words and numerals are touched in with red.

Recto: Vespers. Conclusion of the alternative Absolution NIBEN – end + Conclusion for all Canonical Hours $[\overline{\text{K}\overline{\text{E}}\overline{\text{E}\lambda}] \overline{\text{r}}$ – end = John, Marquess of Bute, *The Coptic Morning Service for the Lord's Day*, London, 1882, p. 134 and p. 120, and R. Ṭūkhī, *Oujōm ente nieukhé empiehoou nem piejōrh enz*, Rome, 1750, p. 257, l. 9 sqq. and p. 85, l. 7 sqq.

Verso: Compline. Title: $\dagger\text{ΠΡΟΨΕΥΧΗ ΝΤΕΠΙΖΥΝΙΜ. ΨΑΛΜΟΣ Π̄Κ̄Θ̄ λ̄}$ “The Prayer of the Sleep. Psalm 129. 1” + Ps. $\sigma\chi\chi\iota\chi$, 1 – 4* ($\overline{\text{EBO}}[\lambda]$)

There are no variant readings for the psalm.

Horol. 3**Horologion**

Xth–XIth cent. Parchment. Three Folios. Coptic. Measurements: fol. 18,5 × 12,5 cm., text 14,5 × 8–8,5 cm. Lines per fol. 17–18. Heavy, square hand. Upper inner corner of Fol. B is missing. On the upper margin of Fol. A^v there is an ornament touched in with red, between the initials $\overline{\text{I}\overline{\text{Y}}\overline{\text{X}\overline{\text{Y}}}$. Fol. A^v has the quire numeral $\overline{\lambda}$ (4). Paragraph capitals, the letters Φ , \mathfrak{S} and the line above abbreviated words are touched in with red. Punctuation stop >, ·> in red. These Fragments have been edited. Cf. O.H.E. KHS-Burmester, ‘B. Four Parchment Folios of a Bohairic Horologion from Scetis’ in *Bulletin de la Société d'Archéologie Copte*, t. XVII, pp. 49–56¹.

A^r: Terce. Ps. XL, 3* ($[\overline{\text{E}\overline{\text{N}\overline{\text{E}\overline{\text{N}}}] \overline{\text{X}\overline{\text{I}\overline{\text{X}}}}$) – 7* ($\overline{\lambda\varphi\theta\omega\omicron\gamma\ddagger}$)

A^v: Terce. Ps. XL, 7* ($\overline{\text{N}\overline{\lambda\varphi}}$) – 11* ($\overline{\text{M}\overline{\text{H}\overline{\text{H}}}$)

B^r: Sext. Conclusion of the Absolution $\overline{\text{E}\overline{\text{T}\overline{\text{C}}}] \overline{\mathfrak{S}\overline{\text{H}\overline{\text{O}\overline{\text{Y}\overline{\text{T}}}}$ – $\overline{\text{N}\overline{\text{T}\overline{\text{E}\overline{\text{P}\overline{\text{E}\overline{\text{K}}}\overline{\text{X}\overline{\text{P}\overline{\text{C}}}}$

B^v: Sext. Conclusion of the Absolution $\overline{\Phi\overline{\lambda\text{I}}} - \overline{\lambda\text{M}\overline{\text{H}\overline{\text{H}}}$ + Conclusion for all Canonical Hours $\overline{\text{P}\overline{\text{C}}\overline{\text{C}}\overline{\text{H}\overline{\lambda\text{I}}}\overline{\text{H}\overline{\lambda\text{H}}} - \overline{\text{N}\overline{\text{H}\overline{\text{E}\overline{\text{N}}}\overline{\Psi}\overline{\text{Y}\overline{\text{X}\overline{\text{H}}}}$ = Bute, p. 128, l. 31 – p. 129, l. 3 and p. 120, ll. 11–13; Ṭūkhī², p. 182, l. 20 – p. 183, l. 15 and p. 85, ll. 7–14

C^r: Midnight Office. Absolution

C^v: Midnight Office. Absolution

Variant readings from Lagarde's text

Ps. XL, 9. $\overline{\lambda\text{Y}\overline{\text{C}\overline{\text{E}\overline{\text{M}\overline{\text{N}\overline{\text{H}\overline{\text{T}}}\overline{\varphi}}}] - \overline{\text{C}\overline{\text{E}\overline{\text{M}\overline{\text{N}\overline{\text{H}\overline{\text{T}}}\overline{\text{C}}}}$ | 10. $\overline{\text{T}\overline{\lambda\text{Z}\overline{\text{I}\overline{\text{P}\overline{\text{H}\overline{\text{N}\overline{\text{H}}}] \overline{\text{T}\overline{\lambda\text{I}}}}$.

Horol. 4**Horologion**

XIIIth–XIVth cent. Coptic. Three Folios. Measurements: fol. 18 × 12,5 cm., text 12 × 8–8,5 cm. Lines per fol. 16. Very regular, medium hand. Brownish ink. The upper part of

¹ For the Fourth Folio, cf. MS. 19902 f.2, British Museum, London.

² R. Ṭūkhī, *Diurnum alexandrinum copto-arabicum*, Romae, 1750.

Fol. A is missing. Fol. B^v has on the upper margin a border with a plaited design in yellow and red. The initial capital Σ in line four of Fol. B^v is attached to an ornamentation in yellow and red which occupies the greater part of the inner margin. In the lower margin there is the design of a bird in yellow, green and red, holding in its beak a flower. The title on Fol. B^v is accompanied by an Arabic translation. An Arabic note on Fol. B^r reads: *كملت صلاة الساعة السادسة بسلام الرب وعونه أمين أمين* "Completed is the Prayer of the Sixth Hour in the peace of the Lord and with His assistance. Amen. Amen". Paragraph capitals are in red or touched in with red. The letters Φ , Σ and the line above abbreviated words are touched in with red. Rubrics and the punctuation stop $\cdot > \cdot$ are in red.

- A^r: Morning Prayer. *Ps.* v, 13* ($\overset{[.]}{N}$ [$\Gamma\epsilon\omicron\Upsilon\uparrow\mu\lambda\uparrow$]) – end. *Ps.* vi, 2 – 4* (λ [$\tau\lambda\uparrow\gamma\chi\eta$])
 A^v: Morning Prayer. *Ps.* vi, 5 ([$\kappa\omicron\tau$] κ) – 7 ($\mu\pi\alpha$ [$\phi\rho\eta\omega$])
 B^r: Sext. Conclusion of the Absolution NTEΠEKMONOΓENHC – end, followed by $\text{πδ̄c̄ ηαι ηαν ῑ ἵc̄oc̄π} = \text{Bute, p. 129, ll. 6–13; Tūkhī, p. 183, ll. 23–25 and p. 184, ll. 3–12}$
 B^v: None. Title + *Ps.* xcv, 1 – 3* ($\Sigma\epsilon\text{N}^1$)
 C^r: Midnight Office 3rd Nocturn. Troparion and Theotokion [N]CHOY – $\mu\pi\pi\omicron\text{C}$ [$\tau\lambda\tau\eta\text{C}$]
 C^v: Midnight Office 3rd Nocturn. Theotokion and Absolution [$\mu\pi\pi\omicron\text{C}$] $\tau\lambda\tau\eta\text{C}$ – end + Rubric + Absolution $\phi\eta\eta\text{B} - \lambda\rho\iota\omicron\Upsilon$ [$\omega\eta\eta\eta$]. This Absolution is found in *Tūkhī*, p. 380, ll. 6–10

Variant readings from Lagarde's text

Ps. vi, 2. $\eta\epsilon\rho\eta\eta\text{I} \eta\epsilon\rho\eta\eta\text{I} \mid 7. \eta\text{I}\beta\epsilon\eta\eta\text{I} + \omicron\Upsilon\omicron\text{Z} \mid \uparrow\eta\lambda\alpha\gamma\omega\rho\eta\eta\text{I} - \alpha\omega\rho$ (*sic*) |
Ps. xcv, 1. $\eta\kappa\lambda\alpha\alpha\eta\text{I} \eta-$.

Text of Fol. C^{r-v}. This Troparion and Theotokion is not found in Tūkhī's text.

(C^r): [N]CHOY $\eta\text{I}\beta\epsilon\eta\eta\text{I}$ $\epsilon\kappa\tau\text{CAB}$ [ϵ] $\mu\mu\omega\omicron\Upsilon$ $\acute{\epsilon}\rho\omicron\kappa$ $\cdot >$ $\eta\alpha\eta\eta\uparrow$ $\omicron\eta\ \eta\eta$ $\acute{\epsilon}\tau\omicron\Upsilon$ - $\sigma\text{I}\omega\omega\omicron\Upsilon$ $\alpha\rho\omicron\kappa$ $\lambda\rho\epsilon\alpha$ $\acute{\epsilon}\rho\omega\omicron\Upsilon$ ω $\eta\text{I}\rho\epsilon\omega\omega\eta\eta\alpha\eta\eta\text{I}$ $\cdot >$ $\alpha\eta\eta\lambda$ $\alpha\epsilon\eta\omicron\Upsilon\mu\omicron\Upsilon\eta$ $\acute{\epsilon}\beta\omicron\lambda$ $\cdot >$ \cdot $\eta\text{I}\tau\epsilon\eta\alpha\text{C}$ $\acute{\epsilon}\rho\omicron\kappa$ $\omicron\Upsilon\omicron\text{Z}$ $\eta\text{I}\tau\epsilon\eta\uparrow\omega\Upsilon$ $\eta\lambda\kappa$ $\eta\eta\eta$ $>$ $\text{C}\epsilon\epsilon\rho\mu\alpha\kappa\alpha\rho\text{I}\alpha\eta\eta$ $\mu\mu\omicron$ $\eta\chi\epsilon\eta\eta\text{I}\beta\epsilon\eta\eta\lambda$ $\tau\eta\rho\Upsilon$ ω $\uparrow\eta\mu\alpha\text{C}\eta\omicron\Upsilon\uparrow$ $\mu\pi\alpha\rho\theta\epsilon\eta\omicron\text{C}$ $\cdot >$ \cdot $\chi\epsilon\lambda\alpha\uparrow\mu\alpha\uparrow$ $\acute{\epsilon}\omega\omega\eta\eta$ $\eta\alpha\eta\uparrow$ $\eta\chi\epsilon\eta\eta\lambda\chi\omega\rho\eta\text{I}$ [C] $\tau\omicron\text{C}$ $\eta\eta\text{C}$ $\eta\eta\text{C}$ $\cdot <$ $\omega\omicron\Upsilon\eta\eta\lambda\tau\epsilon\eta$ $\lambda\eta\eta\eta$ $\chi\epsilon\lambda\rho\epsilon\omega\omega\eta\eta$ $\eta\eta\eta$ $\mu\pi\pi\omicron\text{C}$ (C^v)[$\tau\lambda$] $\tau\eta\text{C}$ $\mu\pi\eta\epsilon\alpha\omicron\omicron\Upsilon$ $\eta\epsilon\mu\pi\eta\epsilon\chi\omega\rho\alpha$ $\cdot >$ $\acute{\epsilon}\rho\epsilon\text{C}\rho\eta\text{I}\beta\epsilon\eta\text{C}\Upsilon\eta\eta$ $\acute{\epsilon}\alpha\rho\eta\eta$ $\acute{\epsilon}\chi\omega\eta$ $\cdot >$ $\omicron\Upsilon\omicron\text{Z}$ $\eta\eta\alpha\omicron\eta\lambda\omega\eta$ $\eta\text{I}\tau\epsilon\eta\eta\eta\omicron\Upsilon\rho\omega\Upsilon$ $\text{C}\epsilon\text{C}\omicron\Upsilon\tau\omega\eta$ $\alpha\eta\tau\epsilon\eta\eta\eta\eta\tau\omega\beta\alpha$ $\cdot >$ \cdot $\epsilon\omega\beta\epsilon\phi\alpha\eta$ $\tau\epsilon\eta\alpha\text{C}$ $\acute{\epsilon}\rho\omicron$ $\epsilon\eta\omega\omega$ $\acute{\epsilon}\beta\omicron\lambda$ $\cdot >$ $\epsilon\eta\eta\omega$ $\mu\mu\omicron\text{C}$ $\cdot >$ $\chi\epsilon\chi\epsilon\rho\epsilon$ $\theta\eta$ $\epsilon\omega\mu\epsilon\alpha$ $\eta\alpha\eta\mu\omicron\tau$ $\eta\eta\text{C}$ $\eta\eta\mu\epsilon$ $\cdot >$ \cdot $\kappa\epsilon$ [ϵ] λ $\mu\alpha$ $\eta\eta\lambda$ [$\eta\eta$] $\uparrow\eta\mu\epsilon\tau\rho\epsilon\mu\alpha$. $\phi\eta\eta\text{B}$ $\eta\eta\text{C}$ $\eta\eta\text{C}$ $\eta\eta\text{C}$ $\eta\eta\eta\eta\eta$ $\mu\phi\uparrow$ $\epsilon\tau\eta\eta\alpha$ $\omicron\Upsilon\omicron\text{Z}$ $\epsilon\tau\omega\eta\eta$ $\lambda\rho\iota\omicron\Upsilon$ [$\omega\eta\eta\eta$].

C^r: "at all times, guiding them unto Thee. Likewise, also, those who yearn for Thee, guard them, O Compassionate One, in order that we may continually hymn Thee and glorify Thee. Now (and always, etc). All generations call thee blessed, O Virgin God-bearer, for the inseparable Jesus Christ was pleased to be in thee. Blessed are we, for thou art a (C^v) protectress for us day and night,

interceding for us, and the *arms* of our kings are set up through thy prayers. Wherefore, we hymn thee, crying out, saying: *Hail*, thou who art full of grace, the Lord is with thee". "Lord, have mercy" 41 times. *Again*, the Absolution: "Master, Lord Jesus Christ, the Son of the God Who liveth and abideth, enlighten".

Horol. 5

Horologion

XVIth-XVIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 21,5 × 14 cm., text 15 × 5,5-6 cm. Lines per fol. 17. Medium, regular hand. Greyish ink. The first line of the Sections of *Ps. CXVIII* is in red. Paragraph capitals and the letters ϕ , ξ are touched in with red. Punctuation stop >, ·> is in red.

Recto: Midnight Prayer (1st Nocturn) *Ps. CXVIII*, 86* ($\xi\epsilon\eta$) - 90* (to ICXEN)
 Verso: Midnight Prayer (1st Nocturn) *Ps. CXVIII*, 90* (XDOY) - 93* (to ENET)

Variant readings from Lagarde's text

Ps. CXVIII, 90. $\eta\theta\theta\eta$] $\epsilon\eta$.

Horol. 6

Horologion

XIIth-XIIIth cent. Thirty-one Folios. Coptic. Measurements: fol. 16 × 12 cm., text 12,5 × 6,5-7,5 cm. Lines per fol. 14. Regular, square hand. Brown ink. Fol. 3 is a small fragment with 5-6 lines. The upper inner corner of Fols. 6 and 12 and Fols. 19-28 is slightly damaged, and, consequently, some letters are lost. The inner and outer ends of the upper margin, the outer margin and the lower outer half of Fols. 13-18 are missing. The folios are paginated as follows: 1^v $\overline{\text{IA}}$ (14), 2^v $\overline{\text{IE}}$ (16), 5^v $\overline{\text{MA}}$ (44), 6^v $\overline{\text{II}}$ (80), 7^r $\overline{\text{IIA}}$ (81), 7^v $\overline{\text{IIB}}$ (82), 8^v $\overline{\text{P}}$ (100), 9^v $\overline{\text{PA}}$ (104), 10^v $\overline{\text{PM}}$ (140), 11^v $\overline{\text{PZ}}$ (160), 12^v $\overline{\text{PZA}}$ (164), 19^v $\overline{\text{POH}}$ (178), 20^v $\overline{\text{PI}}$ (180), 21^v $\overline{\text{PIB}}$ (182), 22^v $\overline{\text{C}}$ (200), 23^v $\overline{\text{CE}}$ (206), 24^v $\overline{\text{CIE}}$ (216), 25^v $\overline{\text{CIH}}$ (218), 26^v $\overline{\text{CM}}$ (240), 27^v $\overline{\text{CMA}}$ (244), 28^v $\overline{\text{CNH}}$ (258), 29^v $\overline{\text{CII}}$ (280), 30^v $\overline{\text{CIIA}}$ (281), 31^v $\overline{\text{T}}$ (300). In the centre of the upper margin of the verso of Fols. 1-2, 5, 7, 9, 12-19, 23-25, 27-28 and 30 there is the sign $\cdot\cdot$ in brown ink. In the upper margin of the verso of Fols. 6, 8, 10, 11, 20, 22, 26, 29 and 31 there is an ornament in yellow and red between the initials $\overline{\text{IC}}$ $\overline{\text{XC}}$, and in the upper margin of the recto of Fols. 7, 21 and 30 there is the same ornament between the words $\overline{\text{NAI}}$ $\overline{\text{NIH}}$. The initial letter of the first word of the psalm (Fol. 4^r) and that of the Gospel (Fol. 16^r) is ornamented in yellow and red. Titles of the psalms and the rubrics are in red. Some initial capitals at the beginning of the psalms are ornamented in yellow and red, others have only a simple design in red. The paragraph capital X has four red dots round it. Paragraph capitals, the letters ϕ , ξ , η and the compendia are touched in with red. Punctuation stop >, ·> is in red. The psalms are separated by the sign > ··· — ··· — ···> in brown ink.

1^r: Morning Prayer. End of the Prayer of Thanksgiving $\overline{\text{COTH}}$ — $\overline{\text{AMHN}}$
 = *Bute*, op. cit., p. 8, ll. 14-16; *Tákhá*, p. 10, l. 20 - p. 11, l. 9. Rubric:
 $\overline{\text{ITA}}$ $\overline{\text{XO}}$ $\overline{\text{MNAIPH}}$ | 'Then say thus' + the Invitatory = *Bute*, p. 120,
 l. 23; *Tákhá*, p. 11, l. 10

- 1^v: Morning Prayer. Continuation of the Invitatory ΕΠ̄Χ̄C̄ — ΕΝΔΑΝΕϞ = *Bute*, p. 120, ll. 23–31; *Tákhí*, p. 11, l. 12 – p. 12, l. 6. However, our text transposes the ‘King’ to the first verse, and ‘God’ to the second
- 2^r: Morning Prayer. Continuation of the text ΟΥΟZ ΝΔΙ ΝΔΗ — ΕΡΟϞ = *Bute*, p. 120, l. 31 – p. 121, l. 5; *Tákhí*, p. 12, ll. 6–23
- 2^v: Morning Prayer. Continuation of the text ZENΘEBIO — ZENOY[ZEΛ-ΠIC] = *Bute*, p. 121, ll. 5–8; *Tákhí*, p. 12, l. 23 – p. 13, l. 17
- 3^r: Morning Prayer. *Ps.* II, 1* (ΔΥ[ΩΩ]) – 2* (to ΔΥ[ΘΩΟΥ†])
- 3^v: Morning Prayer. *Ps.* II, 4* (ΩΔ[Ι]) – 5* (to ΕϞΕΩΘΕΡΟΩΡΟΥ)
- 4^r: Morning Prayer. *Ps.* V, 2–5
- 4^v: Morning Prayer. *Ps.* V, 6 – 9* (to ΝΗ)
- 5^r: Morning Prayer. *Ps.* VI, 9* (ΟΥΟΗ) – end. *Ps.* X, 1* (to ΠΩC)
- 5^v: Morning Prayer. *Ps.* X, 1* (ΤΕΤΕΝΧΩ) – 3 (to ΔϞ[ΔϞ])
- 6^r: Terce. *Ps.* XIX, 7* ([Ε]ϞΕCΩΤΕΜ) – 10* (to ΟΥΟZ)
- 6^v: Terce. *Ps.* XIX, 10* (CΩΤΕΜ) – end. *Ps.* XXII, 1 – 3* (to ZEN)
- 7^r: Terce. *Ps.* XXII, 3* (ΝΙΜΩIT) – 5* (to [N]NH)
- 7^v: Terce. *Ps.* XXII, 5* (ΔΚΘΩZC) – end. *Ps.* XXIII, 1* (Π[IKΔZ])
- 8^r: Terce. *Ps.* XXXIII, 8* ([M̄PKΩ]†) – 11* (to NCΔ)
- 8^v: Terce. *Ps.* XXXIII, 11* (ΠC̄C̄) – 15* (to ΔPI[ΟΥI])
- 9^r: Terce. *Ps.* XXXIII, 21* ([N̄NEϞ]ΛOϞΛEϞ) – end. *Ps.* XL, 2* (to ΟΥΧΩB)
- 9^v: Terce. *Ps.* XL, 2* (ZEN) – 5* (to XE¹)
- 10^r: Sext. *Ps.* LX, 5* (N̄ΩΩΠ) – 8* (to M̄ΠEMΘO)
- 10^v: Sext. *Ps.* LX, 8* (M̄φ†) – end. *Ps.* LXII, 2* (to TACAΠZ)
- 11^r: Sext. *Ps.* LXXXV, 9* (EYET) – 12
- 11^v: Sext. *Ps.* LXXXV, 13 – 15* (to N[NAHT])
- 12^r: Sext. *Ps.* LXXXVI, 4* ([NI]CΘΔYΩ) – end
- 12^v: Sext. *Ps.* XC, 1 – 4* (to ZEN)
- 13^r: Sext. *Ps.* XC, 4* ([Θ]MH†) – 7* (to ZΔ[NAHΩO])
- 13^v: Sext. *Ps.* XC, 7* (NEM) – 10* (to ENEK[MA])
- 14^r: Sext. *Ps.* XC, 10* ([ENEK]MA) – 14* (to X[E]¹)
- 14^v: Sext. *Ps.* XC, 14* ([ZE]AN[IC]) – end. *Ps.* XCII, 1* (to ΔϞ†)
- 15^r: Sext. *Ps.* XCII, 1* ([N]OYCAI) – 3* (to ZANMΩ[OY])
- 15^v: Sext. *Ps.* XCII, 3* ([Z]ANΩφ[II]PI) – end. X[Ω] [ΔPIΠAMEY]I ΠC̄[C̄] [Δ]KΩAN[II] [ZEN]T]EKMETOYPO ‘Say Remember me, Lord, when Thou comest into Thy Kingdom’ + [EYAGΓ]EΛION KAT[Δ] MATΘ
- 16^r: Sext. *Matt.* V, 3 – 6* (to Π[ΕΘNACI])
- 16^v: Sext. *Matt.* V, 7 ([ΩΟΥΝΙΑΓ]ΟΥ) – 10* (to ΘΩΟΥ)
- 17^r: Sext. *Matt.* V, 10* ([T]E) – 12* (to NIΦHOYI)
- 17^v: Sext. 1st Troparion ([Ω] ΦΗ Ε[Τ]ZENΠIEZ[OOY]) – (NEMΦHAY) = *Bute*, p. 127, ll. 3–12; *Tákhí*, p. 174, l. 19 – p. 175, l. 22
- 18^r: Sext. Continuation of the text ([M̄]MEPI) — (N[. . .])
- 18^v: Sext. Continuation of the text ([. . .] NNΔMKAZ) — 1st Theotokion (to ΔPEMACϞ) = *Bute*, p. 127, ll. 12–24; *Tákhí*, p. 175, l. 23 – p. 176, l. 22 (*MS.* text somewhat shorter)

- 19^r: Sext. Continuation of the text (†ΘΕΟΤΟΚΟΣ) – (ΑΓΙΟΣ Ο ΘΕΟΣ) = *Bute*, p. 127, l. 28 – p. 128, l. 3; *Ṭákhí*, p. 178, ll. 1–5, l. 19 – p. 179, l. 7
- 19^v: Sext. 2nd Troparion (ΑΚΙΡΙ) — (ΠΕΚΟΥΩΩ) = *Bute*, p. 128, ll. 5–12; *Ṭákhí*, p. 179, l. 9 – p. 180, l. 7
- 20^r: Sext. Continuation of the text (ΑΚ†ΜΑ†) — (ΝΤΕΠΕ[ΩΗΡΙ]) = *Bute*, p. 128, ll. 12–19; *Ṭákhí*, p. 180, l. 7 – p. 181, l. 4
- 20^v: Sext. Continuation of the text ([ΝΤΕΠΕ]ΩΗΡΙ) — (Ν[ΤΟΚ]) = *Bute*, p. 128, ll. 19–26; *Ṭákhí*, p. 181, l. 5 – p. 182, l. 1
- 21^r: Sext. Absolution ([Ν]ΤΟΚ) — (ΞΕΝ[ΤΑΙΟ]) = *Bute*, p. 128, ll. 26–32; *Ṭákhí*, p. 182, ll. 1–23
- 21^v: Sext. Absolution ([ΞΕΝ]ΤΑΙΟ) – ΣΙΤΟΤΑ = *Bute*, p. 128, l. 32 – p. 129, l. 3; *Ṭákhí*, p. 182, l. 24 – p. 183, l. 15
- 22^r: None. *Ps.* xcix, 4* ([ΣΑΝ]CΜΟΥ) – end. *Ps.* c, 1 – 2* (ΝΑΙ[ΜΟΩ])
- 22^v: None. *Ps.* c, 2* ([ΝΑΙ]ΜΟΩ) – 5* (to ΠΕ)
- 23^r: None. *Ps.* cix, 6* ([ΣΙΧΕ]Ν) – end. *Ps.* cx, 1 – 2* (to ΠḄC̄)
- 23^v: None. *Ps.* cx, 2* (CΕΞΕΤΣΩΤ) – 5
- 24^r: None. *Ps.* cxiv, 2* ([ΝΑΕΖΟΟ]Υ) – 5
- 24^v: None. *Ps.* cxiv, 6–9
- 25^r: None. *Ps.* cxv, 1 – 6* (to ΝΧΕ)
- 25^v: None. *Ps.* cxv, 6* (ΦΜΟΥ) – end
- 26^r: Vespers. *Ps.* cxvii, 10* (ΟΥΟΖ) – 12
- 26^v: Vespers. *Ps.* cxvii, 13–16
- 27^r: Vespers. *Ps.* cxvii, 25* (ΠḄC̄¹) – 28* (to †ΝΑΒΛΑCΚ)
- 27^v: Vespers. *Ps.* cxvii, 28* (†ΝΑΟΥΩΝ²) – end. *Ps.* cxix, 1 – 2* (to ΣΑΝ- [CΦΟΤΟΥ])
- 28^r: Vespers. *Ps.* cxix, 2* ([ΝΡΑ]Ω) – 6* (ΟΥΟΖ)
- 28^v: Vespers. *Ps.* cxix, 6* (ΝΑΥΡΙΜ) – end. *Ps.* cxix, 1 – 2 (ΟΥΕΦΛΗ- [ΟΥ])
- 29^r: Compline. *Ps.* cxxxiii, 1* (ΞΕΝ¹) – 3; *Ps.* cxxxvi, 1* (to ΑΝΣΕΜ[CΙ])
- 29^v: Compline. *Ps.* cxxxvi, 1* ([ΑΝΣΕΜ]CΙ) – 3
- 30^r: Compline. *Ps.* cxxxvi, 4* (ΠḄC̄) – 7* (to ΦΩΝ²)
- 30^v: Compline. *Ps.* cxxxvi, 7* (ΕΒΟΛ²) – end. *Ps.* cxxxvii, 1* (to ΠΑΣΗΤ)
- 31^r: Compline. *Ps.* cxlvii, 1* (CΜΟΥ²) – 5* (to ΜΦΡΗ†²)
- 31^v: Compline. *Ps.* cxlvii, 5* (ΝΟΥΚΕΡΜ) – 9* (to ΜΠΑΙΡΗ†)

Variant readings from Lagarde's text

Ps. ii, 5. ΝΕΜΩΟΥ] + ΝΣΡΗΙ | ΕCΕΩΤΕΡΩΡΟΥ] – ΩΘΕΡΩΡΟΥ | *Ps.* v, 8. ΕΘΟΥΛΒ] ΕΘ̄ | *Ps.* vi, 11. ΟΥΟΖ] om. | *Ps.* x, 2. ΕΠΧΙΝCΟΛΚΟΥ] ΕΠΧΙΝ- ΤΟΥCΟΛΚΟΥ | ΕΝΗ] Ν̄- | *Ps.* xix, 7. ΕΘΟΥΛΒ] ΕΘ̄ | 9. ΑΝΤΩΟΥΝ] ΑΤΩΟΥΝ (*sic*) | *Ps.* xxii, 2. ΕCΟΥΕΤΟΥΩΤ] – ΟΥΕΤΟΥΟΤ | *Ps.* xxxiii, 10. ΕΘΟΥΛΒ] ΕΘ̄ | ΝΧΕΝΗ] ΝΝΗ | 13. ΕCΜΕΥΙ] – ΜΕΙ | 14. ΝΟΥΧΡΟC] ΝΧΡΟC | 15. ΟΥΟΖ¹] om. | *Ps.* xl, 3. ΟΥΟΖ¹] om. | ΠΚΑΖΙ] ΠΙ- | ΝΝΕCΧΑΧΙ] ΝΤΕ- | 4. ΝΕΝΚΟΤ] – ΝΚΟΤ | *Ps.* lx, 6. ΝΟΥΚΛΗΡΟΝΟΜΙΑ] – ΕΚΚΛΗΡΟΝΟΜΙΑ (*sic*) | 8. ΟΥΟΖ] om. | 9. ΝΤΕΠΙΕΝΕΖ] om. | *Ps.* lxxxv, 11. ΠΕΚΜΩΙΤ] ΝΕΚ- | ΕΙΕΜΩΙ]

ΕΜΟΦΙ | 12. ΜΠΕΚΡΑΝ] + ΦΑΓΗΕ2 | 14. ΛΚΩ†] ΛΥ- | *Ps.* LXXXVI, 5. ΝΘΟ4] om. | 7. ΕΡΕ] ΕΡ | *Ps.* XC, 7. ΖΑΝΑΝΘΒΑ] Ζ[ΑΝ]ΘΒΑ | 9. ΜΦ(ΩΤ) Ν- | 15. ΟΥΟ2¹] om. | ΟΥΟ2²] om. | *Ps.* XCII, 1. Ν†ΟΙΚΟΥΜΕΝΗ] + ΕΡΑΤC | 2. ΖΗ] + ΟΥΟ2 | 4. ΓΟCΙ] + ΝΤΑ9 | 5. ΕΥΝ2ΟΤ] - ΕΝ2ΟΤ | *Ps.* C, 3. Ε9ΚΟΛΧ] - ΚΩΛΧ | 4. ΝΑΙΕΜΙ] prefix ΟΥΟ2 | 5. ΦΗ ΕΤ] ΠΕΤ | *Ps.* CIX, 6. ΠΚΑ2Ι] ΠΙ- | *Ps.* CX, 3. ΟΥΟΥΩΝ2] ΟΥΩΝ2 | 5. Ε9ΕΕΡ] Λ9- | *Ps.* CXIV, 3. ΝΙΚΥΝΔΙΝΟC] - ΚΥΝΔΥΝΟC | 4. ΜΦΡΑΝ] Ε- | ΝΟ2ΕΜ] ΕΚΕ- | 7. ΝΕΜΤΟΝ] - ΜΤΟΝ | ΝΕ] ΠΙΠ | 8. ΞΕΝ2] ΖΑ | *Ps.* CXV, 2. ΠΑΤΩΜΤ] - ΤΟΜΤ | 3. ΝΩΕΒΙΩ] ΝΤ- | 4. ΜΦΡΑΝ] Ε- | 7. ΝΝΑCΗΔΥ2] - CΗΔΥ (*sic*) | *Ps.* CXVII, 10. ΞΕΝΦΡΑΝ] ΞΕΝΕΦΡΑΝ (*sic*) | 11. ΞΕΝΦΡΑΝ] ΞΕΝΕΦΡΑΝ (*sic*) | 12. ΞΕΝΦΡΑΝ] ΞΕΝΕΦΡΑΝ (*sic*) | 13. ΟΥΟ2] om. | 14. Λ9ΦΩΠΙ] prefix ΝΘΟ4 | 15. ΜΠΘΕΛΗΛ] ΝΤΕ- | ΠΟΥΧΑΙ] ΠΟΥΝΟ4 | 26. ΞΕΝΦΡΑΝ] ΞΕΝΕΦΡΑΝ (*sic*) | 27. ΟΥΟ2] om. | ΝΕΤΦΕ2] ΝΕΝΦΕ2 | 28. ΕΥCΩΤΗΡΙΑ] ΝΟΥ- | *Ps.* CXIX, 1. ΟΥΟ2] om. | *Ps.* CXXV, 2. ΝΟΥΘΕΛΗΛ] ΞΕΝΟΥ- | 6. ΕΥΕΙ] + ΕΒΟΛ | *Ps.* CXXVI, 1. ΑΡΕΩΤΕΜ] ΑΡΕΩΤΕ (*sic*) | 2. ΟΥΕΦΛΗΟΥ] - ΦΛΗ[ΟΥ] | *Ps.* CXXXIII, 2. ΕΘΟΥΔΒ] ΕΘ | *Ps.* CXXXVI, 3. ΛΥΟΛΤΕΝ] ΟΛΕΝ | ΝΟΥCΜΟΥ] ΝCΜΟΥ | *Ps.* CXLVII, 3. ΠΩΤ] ΠΟΤ | 4. ΕΤΛΟΥΟ] Λ9- | 5. ΦΗ ΕΤ] ΠΕΤ | 6. ΧΡΥCΤΑΛΛΟC] ΧΡΙCΤΑΛΛΟC | 7. CΕΝΑΞΑ†] prefix ΟΥΟ2.

Variant readings from Horner's text

Matt. v, 4. ΠΕΤΟΥΝΑ†2Ο] ΠΕ ΕΤ- | 6. Ν[Η] + lacuna. Space only for ΕΤΟΒΙ, but Ν†ΜΕΘΜΗ may have been written in the margin | 7. ΠΕΤΟΥΝΑΝΑΙ] ΠΕ ΕΤ- | 8. ΕΘΟΥΔΒ] ΕΘ | ΠΕΘΑΝΑΔΥ] ΠΕ ΕΘ-

Horol. 7

Horologion

XIIIth cent. Coptic. Eleven Folios. Measurements: fol. 13 × 9 cm., text: 9,5 × 5-5,5 cm. Small, regular hand. Lines per fol. 14. By reason of its format, this *MS.* was most probably destined for the private recitation of the Canonical Hours. The following folios are paginated: A^v ̄Ξ̄Λ (61), B^v ̄Ξ̄Ι (63), C^v ̄Ξ̄Η (68), E^v ̄Ο̄Δ (74), F^v ̄Ο̄Ζ (77), H^v ̄Ρ̄Ε (105), I^v ̄Ρ̄Ε (106), J^v ̄Ρ̄Η (108), K^v ̄Ρ̄Κ̄Θ (129). In the upper margin of Fols. A^r, D^r, G^r there is an ornament between the initials *ΙΗ̄C̄ Π̄Χ̄C̄*. Fol. H^v has beneath the upper margin a border of plaited-design in red and yellow, under which there is written *СΥΝ Θ[ΕΩ]* (the Θ above the Υ), "With God". Then follows *ΛΧΠΘ†* "Ninth Hour" + the title of the Psalm in red. Fol. D^r begins the seventh quire. Paragraph capitals, the letters φ, ζ, 2 and the line above abbreviated words are touched in with red. Some paragraph capitals are in red. The paragraph capital Χ has four red dots round it. The initial capital of the first verse of Psalms is in red. This also applies to the Troparia, Theotokia and Absolutions. The titles of the Psalms, the rubrics and the punctuation stop • are in red.

A^r: Terce *Ps.* XLII, 1* (ΝΟΧΙ) - 3* (to ΝΗΙ)
 A^v: Terce *Ps.* XLII, 3* (ΟΥΟ2) - 4
 B^r: Terce *Ps.* XLIV, 4* (ΟΥΟΝ) - 6* (to ΜΜΟ4)
 B^v: Terce *Ps.* XLIV, 6* (ΖΑΝΛΑΟC) - 8* (to ΝΧΕ)
 C^r: Terce *Ps.* XLV, 10* (ΦΔ) - 12* (to ΝΙΧΟΜ)

- Cv: Terce *Ps.* XLV, 12* (ϠΧΗ) – end. *Ps.* XLVI, 1 – 3* (to ΠΚΛΖΙ)
 Dr: Terce *Ps.* XLVI, 10. ΛΧΟC ON “Say also” + 1st Troparion to ϚEN = *Bute*, p. 125, ll. 1-3; *Tákhí*, p. 132, ll. 13-18
 Dv: Terce Continuation of the text to ΜΠΕΡΒΕΡΒΩΡΓ = *Bute*, p. 125, ll. 3-9; *Tákhí* p. 132, l. 14 – p. 133, l. 8
 Er: Terce 2nd Theotokion [ΕΤ]ΟΖΙ – end = *Bute*, p. 126, ll. 8-11; *Tákhí*, p. 137, ll. 11-17 + Κ̄Ε̄ ΕΛΕΗΣΟΝ Μ̄Ᾱ ΚΑΙ ΤΑΙΜΕΤΡΕΜΕ, “*Kyrie eleison* 41 (times) and this Absolution” i.e. Absolution of Terce to ΕΘ̄ = *Bute*, p. 126, ll. 13-14; *Tákhí*, p. 137, l. 22 – p. 138, l. 6
 Ev: Terce Continuation of the text = *Bute*, p. 126, ll. 15-19; *Tákhí*, p. 138, l. 7 – p. 139, l. 2
 Fr: Sext *Ps.* LIII, 7* (ΝΖΡΗ) – end. *Ps.* LVI, 1* (to ΟΥΟΖ)
 Fv: Sext *Ps.* LVI, 1* (ΝΛ) – 4* (to ΕΧΩΙ)
 Gr: Sext *Ps.* LXXXIV, 14* (ΟΥΟΖ) – end. *Ps.* LXXXV, 1-2
 Gv: Sext *Ps.* LXXXV, 3 – 6* (to ΕΤΑΠΡΟCΕΥΧΗ)
 Hr: Sext Absolution of Sext ΝΙΒΕΝ ΝΤΕΠΙΧΛΑΧΙ — ΕΡΩΟΥΡΩΟΥ = *Bute*, p. 129, ll. 1-3; *Tákhí*, p. 183, ll. 9-15 + the doxology of the prayer
 Hv: None *Ps.* xcv, 1-2
 Ir: None *Ps.* xcv, 3-5
 Iv: None *Ps.* xcv, 6 – 8* (to ΝΖΑΝΦΟΥΦ(ΟΥΦ))
 Jr: None *Ps.* cix, 6* (ΠΚΛΖΙ) – end. *Ps.* cx, 1 – 2* (to ΝΙΖΒΗΟΥΙ)
 Jv: None *Ps.* cx, 2* (ΝΤΕ) – 5* (to ΤΕΦΖΗ)
 Kr: None 2nd Troparion of None [ΕΛΦ]ΘΙCΑΡΞ — ΦΟΠΤΕΝ = *Bute*, p. 130, l. 30 – p. 131, l. 2; *Tákhí*, p. 217, l. 13 – p. 218, l. 8
 Kv: None Continuation of the text ΕΡΟΚ — †ΜΔΥ = *Bute*, p. 131, ll. 2-8 + 2 Theotokion = *Bute*, p. 131, ll. 2-9; *Tákhí*, p. 218, l. 8 – p. 219, l. 2

Variant readings from Lagarde's text

Ps. XLII, 2. ΟΥΟΖ] om. | *Ps.* XLIV, 6. CΕΦΕΝΦΩΠ] – ΦΕΒΦΩΒ | 7. ΠΩΒΩΤ¹] III- | ΠΩΒΩΤ²] III- | *Ps.* XLV, 10. ΕΦΕΚΩΦ] prefix ΟΥΟΖ | 12. ΛϠΧΗ] Ϡ- | *Ps.* LIII, 7. ΝΖΡΗ] ΝΖΡΗ | *Ps.* LXXXV, 1. ΟΥΟΖ²] om. | 4. ΠCΘIC] om. | *Ps.* xcv, 1. ΠΚΛΖΙ] Π-

Horol. 8

Horologion

XIIIth-XIVth cent. Coptic. Six Folios. Measurements: fol. 13 × 8,5 cm., text: 8,5 × 5-5,5 cm. Small hand. Lines per fol. 13. The writing on Fol. Ar has practically disappeared. The pagination numeral on Fol. Cv is not clear. By reason of the format of this *MS.* it was probably destined for the private recitation of the Canonical Hours. The titles of the psalms, the first line of a Section of *Ps.* CXVIII, and the first letter of the initial verse of the psalms are in red. Paragraph capitals, the letters Φ and Ϛ and the line above abbreviated words are touched in with red. The paragraph capital X has three red dots round it. Punctuation stop ·> ·, ·> — in red.

- Ar: Sext *Ps.* LIII, 9* (ΛΗΝΔΥ) – end. *Ps.* LVI, 1-2
 Av: Sext *Ps.* LVI, 3-4
 Br: Sext *Ps.* LXII, 11* (ΕΥΕΦΩΠ) – end
 Bv: Sext *Ps.* LXVI, 1 – 4* (to ΝΧΓ)
 Cr: Sext *Ps.* LXXXIII, 12* ([ΟΥ]2ΜΟΤ) – end. *Ps.* LXXXIV, 1* – (to ΜΑ†)
 Cv: Sext *Ps.* LXXXIV, 1* (ΕΧΕΝ) – 4
 Dr: Sext *Ps.* LXXXIV, 5-7
 Dv: Sext *Ps.* LXXXIV, 8-9
 Er: Midnight Office 1st Nocturn *Ps.* CXVIII, 27* (ΦΜΩΙΤ) – 29
 Ev: Midnight Office 1st Nocturn *Ps.* CXVIII, 30-32
 Fr: Midnight Office 1st Nocturn *Ps.* CXVIII, 33-35
 Fv: Midnight Office 1st Nocturn *Ps.* CXVIII, 36 – 39 (to ΕΡΟϢ)

Variant readings from Lagarde's text

Ps. LXVI, 2. ΟΥΟ2¹] om. | ΟΥΟ2²] om. | *Ps.* LXXXIV, 9. ΕΤ ΛΥΚΟΤΟΥ] ΕΘ
 ΝΛ- | *Ps.* CXVIII, 27. ΣΕΝ] Ν- | 33. ΕΦΜΩΙΤ] 2Ι- | 35. ΕΦΜΩΙΤ] 2Ι.

Horol. 9

Horologion

XIIIth–XIVth cent. Six Folios. Coptic. Measurements: fol. 13 × 9,3 cm., text: 8,5 × 5–
 5,5 cm. Very small hand. Lines per fol. 15. The outer lower margin of Fols. A and D, and
 the corner of the inner lower margin of Fols. B and C are broken away. The upper margin
 of Fols. E and F is damaged. The first letter of the initial verse of the psalms is a large
 letter touched in with red. The titles of the psalms are in red. Paragraph capitals, the letters
 Φ, Σ and the line above abbreviated words are touched in with red. The paragraph capital Χ
 has three red dots round it. Punctuation stop ·>· is in red.

- Ar: Sext *Ps.* LX, 5* ([Ε]ΝΕ2) – 7* (to ΝΓΕΝ[ΕΛ])
 Av: Sext *Ps.* LX, 7* (ΝΕΜ) – end
 Br: Sext *Ps.* LXII, 1-3
 Bv: Sext *Ps.* LXII, 4 – 6* (to [ΝΤΕ])
 Cr: Sext *Ps.* LXII, 6* (ΠΘΕΛΗΛ) – 9* (to ΛC[ΩΟΠΤ])
 Cv: Sext *Ps.* LXII, 9* ([ΛC]ΩΟΠΤ) – 12* (to Ε[ϢΕΟΥΝΟϢ])
 Dr: Sext *Ps.* LXII, 12* ([ΕϢΕΟΥ]ΝΟϢ) – end. *Ps.* LXVI, 2* – (ΜΠΕϢ[2Ο])
 Dv: Sext *Ps.* LXVI, 2* ([ΜΠΕϢ]2Ο) – 5* (to 2ΛΝ[ΕΘΗΟC])
 Er: None *Ps.* c, 3* (ΜΠΕΜΘΟ) – 5* (to ΠΕ)
 Ev: None *Ps.* c, 5* ([ΟΥΡ]ΕϢ2Ι) – 7* (to ΣΕΝ)
 Fr: None *Ps.* cx, 9* (ΛϢ2ΟΝ2[ΕΝ]) – end
 Fv: None *Ps.* cxI, 1 – 3* (to ΕΥΕ[ΩΩΠ])

Variant readings from Lagarde's text

Ps. LX, 6. ΝΟΟΚ] prefix ΟΥΟ2 | 8. ΟΥΟ2] om. | 9. ΕΠΕΚΡΑΝ] + Φ† | *Ps.* LXII,
 4. CΟΠΠ] CΩΠΠ | 5. †ΝΛϢΑΙ] prefix ΟΥΟ2 | 10. ΕΝΗ] ΕΝΜΑ | 11. Ν2ΑΝΤΟΙ]

ΝΤΟΙ | 12. ΕΥΕΦΟΥΦΟΥ] + ΜΜΦΟΥ | ΝΗΗ] ΝΟΥΟΗ ΗΙΒΕΗ | *Ps.* c, 3.
ΕΦΚΟΛΧ] – ΚΩΛΧ | 4. ΝΑΙΕΜΙ] prefix ΟΥΟΖ.

Horol. 10**Horologion**

XIVth cent. Two Folios. Coptic-Arabic. Measurements: 13,5 × 10 cm. Coptic text: 9 × 4-4,5 cm. Very small hand. Lines per fol. 19. Fol. B^v is paginated ΠΘ̄ (89). Rubrics and the initial letter of the Prayer of Absolution in red. Paragraph capitals, the letters Φ, Σ and the line above abbreviated words are touched in with red. The paragraph capital Χ has three red dots round it. Punctuation stop ·>·, ·>· in red.

A^r: Terce *Ps.* XL, 4-6

A^v: Terce *Ps.* XL, 7 - 9* (to ΣΑΡΟΙ)

B^r: Sext End of 2nd Theotokion = *Bute*, p. 128, ll. 23-24; *Túkhi*, p. 181, ll. 16-19 + rubric ΚΕ̄ ΕΛΕΗΣΟΝ Η̄. ΙΤΑ ΛΧΩ ΝΤΑΙΜΕΤΡΕΜΖΕ “*Kyrie eleison* 50 (times). *Then say this Absolution*”. Absolution of Sext = *Bute*, p. 128, ll. 26-29; *Túkhi*, p. 181, l. 20 - p. 182, l. 13

B^v: Sext Continuation of the text = *Bute*, p. 128, l. 29 - p. 129, l. 1; *Túkhi*, p. 182, l. 14 - p. 183, l. 6

Variant readings from Lagarde's text

Ps. XL, 4. ΑΚΤΑΘΟΥ] Λϥ- | 5. ΑΝΟΚ] + ΛΕ | 7. ΝΑΨΑΧΙ] prefix ΟΥΟΖ |
8. ΣΑΡΟΙ] ΕΡΟΙ | 9. ΟΥΟΖ] om. | ΑΥΣΕΜΗΗΤϥ] Λϥ-.

Horol. 11**Horologion**

XIIIth-XIVth cent. One Folio. Coptic. Measurements: fol. 12,5 × 8,5 cm., text: 8,5 × 5 cm. Small hand. Lines per fol. 15. The verso begins the sixteenth quire. First two lines of Section are in red. Paragraph capitals and the letters Φ, Σ are touched in with red. Punctuation stop ·>· in red.

Recto: Midnight Office 1st Nocturn *Ps.* cxviii, 118 - 120* (to ΣΕΗ)

Verso: Midnight Office 1st Nocturn *Ps.* cxviii, 120* (ΝΕΚΖΑΠ) - 123

Variant readings from Lagarde's text

Ps. cxviii, 118. ΗΝΕΚΜΕΘΗΗ] – ΕΝΤΟΛΗ | 120. ΗΝΔΑΨΟΥ] Ε- | 122. ΕΟΥ-
ΠΕΘΑΝΕϥ] ΕΥ-.

Horol. 12**Horologion**

XIIIth-XIVth cent. Three Folios. Coptic. Measurements: fol. 12,5 × 9 cm., text: 9,5 × 5-5,5 cm. Small hand. Lines per fol. 15. The upper quarter of Fols. A and B is missing. Fol. C^r begins the third quire. The upper margin of Fol. C^r has an ornament between the initials Υ̅C̅ Θ̅C̅. Both the recto and the verso of Fol. C are paginated Κ̅Α̅ (21). The title

of the psalm and the first letter of the initial verse of the psalm on Fol. C^v are in red. Paragraph capitals, the letters Φ , \mathfrak{S} , \mathfrak{Z} and the line above abbreviated words are touched in with red. The paragraph capital \mathfrak{X} has three red dots round it. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red. The use of Psalm VIII at the Canonical Hour of Morning Prayer is unusual, but cf. O. H. E. KHS-Burmester, *The Horologion of the Egyptian Church*, pp. 13 and 145.

- A^r: Morning Prayer Ps. IV, 5* ([$\mathfrak{M}\mathfrak{K}\mathfrak{A}$] \mathfrak{Z}) – 7* (to $\mathfrak{E}\mathfrak{Z}\mathfrak{P}\mathfrak{H}\mathfrak{I}$)
 A^v: Morning Prayer Ps. IV, 8* ([$\mathfrak{P}\mathfrak{O}\mathfrak{Y}\mathfrak{T}\mathfrak{A}$] \mathfrak{Z}) – end
 B^r: Morning Prayer Ps. V, 3* ([$\mathfrak{P}\mathfrak{A}\mathfrak{O}$] $\mathfrak{Y}\mathfrak{P}\mathfrak{O}$) – 5* (to $\mathfrak{N}\mathfrak{S}\mathfrak{H}\mathfrak{T}\mathfrak{K}$)
 B^v: Morning Prayer Ps. V, 6* ([$\mathfrak{N}\mathfrak{I}\mathfrak{P}\mathfrak{A}\mathfrak{P}\mathfrak{A}$] $\mathfrak{H}\mathfrak{O}\mathfrak{M}$ [$\mathfrak{O}\mathfrak{C}$]) – 7
 C^r: Morning Prayer Ps. VI, 7* ($\mathfrak{M}\mathfrak{P}\mathfrak{A}\mathfrak{F}\mathfrak{P}\mathfrak{H}\mathfrak{O}$) – 11* (to $\mathfrak{E}\mathfrak{F}\mathfrak{A}\mathfrak{Z}\mathfrak{O}\mathfrak{Y}$)
 C^v: Morning Prayer Ps. VI, 11* ($\mathfrak{E}\mathfrak{Y}\mathfrak{E}\mathfrak{S}\mathfrak{I}$) – end. Ps. VIII, 1 – 3* (to $\mathfrak{N}\mathfrak{E}\mathfrak{K}$ -
 $\mathfrak{X}\mathfrak{A}\mathfrak{X}\mathfrak{I}$)

Variant readings from Lagarde's text

Ps. IV, 6. $\mathfrak{N}\mathfrak{O}\mathfrak{M}\mathfrak{H}\mathfrak{I}$] + $\mathfrak{O}\mathfrak{Y}\mathfrak{O}\mathfrak{Z}$ | Ps. V, 5. $\mathfrak{O}\mathfrak{Y}\mathfrak{A}\mathfrak{E}$] om. | Ps. VI, 9. $\mathfrak{Z}\mathfrak{E}\mathfrak{N}$] $\mathfrak{Z}\mathfrak{A}\mathfrak{N}$ (sic) |
 10. $\mathfrak{O}\mathfrak{P}\mathfrak{O}\mathfrak{P}$] $\mathfrak{O}\mathfrak{P}$ | Ps. VIII, 2. $\mathfrak{N}\mathfrak{H}\mathfrak{I}\mathfrak{F}\mathfrak{H}\mathfrak{O}\mathfrak{Y}\mathfrak{I}$] \mathfrak{E} -.

Horol. 13

Horologion

XIIth-XIIIth cent. Forty-four Folios. Coptic. Measurements: fol. 21,5 × 14 cm., text 16 × 8,5-9 cm. Lines per fol. 17. Large, regular hand. Brown ink. Fols. 1-3, 5-11, 21, 24-25, 27-37, 40, 43-44 are fragments varying in size from the corner of a folio to two-thirds or more of a folio. Fols. 12-15, 17-20, and 22 have their upper inner corner damaged. Fols. 16, 38 and 41-42 have their inner margin damaged. Fol. 23 has the outer margin and the lower inner corner damaged. Fol. 26 has the lower outer corner and the lower margin damaged. The following folios are paginated in the upper margin: 11^v $\overline{\mathfrak{P}\mathfrak{I}\mathfrak{H}}$ (118), 12^v $\overline{\mathfrak{P}\mathfrak{K}\mathfrak{B}}$ (122), 13^v $\overline{\mathfrak{P}\mathfrak{X}\mathfrak{H}}$ (138), 14^v $\overline{\mathfrak{P}\mathfrak{M}}$ (140), 15^v $\overline{\mathfrak{P}\mathfrak{Z}\mathfrak{A}}$ (164), 16^v $\overline{\mathfrak{P}\mathfrak{Z}\mathfrak{E}}$ (166), 17^v $\overline{\mathfrak{P}\mathfrak{O}}$ (170), 18^v $\overline{\mathfrak{P}\mathfrak{O}\mathfrak{H}}$ (178), 19^r $\overline{\mathfrak{P}\mathfrak{H}\mathfrak{A}}$ (181), 19^v $\overline{\mathfrak{P}\mathfrak{H}\mathfrak{B}}$ (182), 20^v $\overline{\mathfrak{P}\mathfrak{H}\mathfrak{A}}$ (184), 21^v $\overline{\mathfrak{P}\mathfrak{H}\mathfrak{E}}$ (186), 22^v $\overline{\mathfrak{P}\mathfrak{H}\mathfrak{H}}$ (198), 23^v $\overline{\mathfrak{C}}$ (200), 24^v $\overline{\mathfrak{C}\mathfrak{I}}$ (210), 25^v $\overline{\mathfrak{C}\mathfrak{I}\mathfrak{B}}$ (212), 26^v $\overline{\mathfrak{C}\mathfrak{I}\mathfrak{A}}$ (214), 27^v $\overline{\mathfrak{C}\mathfrak{K}}$ (220), 28^r $\overline{\mathfrak{C}\mathfrak{K}\mathfrak{A}}$ (221), 29^v $\overline{\mathfrak{C}\mathfrak{K}\mathfrak{A}}$ (224), 30^v $\overline{\mathfrak{C}\mathfrak{K}\mathfrak{E}}$ (226), 31^v $\overline{\mathfrak{C}\mathfrak{K}\mathfrak{H}}$ (228), 32^v $\overline{\mathfrak{C}\mathfrak{A}}$ (230), 33^v $\overline{\mathfrak{C}\mathfrak{A}\mathfrak{B}}$ (232), 34^v $\overline{\mathfrak{C}\mathfrak{A}\mathfrak{A}}$ (234), 35^v $\overline{\mathfrak{C}\mathfrak{A}\mathfrak{H}}$ (238), 36^v $\overline{\mathfrak{C}\mathfrak{M}}$ (240), 38^v $\overline{\mathfrak{C}\mathfrak{M}\mathfrak{H}}$ (248), 39^v $\overline{\mathfrak{C}\mathfrak{H}\mathfrak{A}}$ (254), 40^v $\overline{\mathfrak{C}\mathfrak{H}\mathfrak{E}}$ (256), 41^v $\overline{\mathfrak{C}\mathfrak{Z}}$ (260), 42^v $\overline{\mathfrak{C}\mathfrak{Z}\mathfrak{A}}$ (264), 43^v $\overline{\mathfrak{C}\mathfrak{Z}\mathfrak{E}}$ (266), 44 (frag. c) $\overline{\mathfrak{C}\mathfrak{H}\mathfrak{E}}$ (286). The fifth quire is indicated on Fol. 4^v, and the eleventh quire is indicated on Fol. 27^v. There is an ornament in yellow and red between the initials $\overline{\mathfrak{I}\mathfrak{C}}$ $\overline{\mathfrak{X}\mathfrak{C}}$ on Fols. 4^v, 14^v, 23^v, 26^v, 36^v and 41^v, and an ornament in yellow and red between the words $\mathfrak{N}\mathfrak{A}\mathfrak{I}$ $\mathfrak{N}\mathfrak{H}\mathfrak{I}$ on Fols. 12^r ($\mathfrak{N}\mathfrak{H}\mathfrak{I}$ only), 15^r, 28^r. The sign $\cdot\cdot$ in brown ink occurs on the upper margin of Fols. 11^v, 15^v-18^v, 20^v, 22^v, 24^v-26^v, 29^v-30^v, 31^v-35^v, 38^v-40^v, 42^v-43^v. The initial capital \mathfrak{A} on Fols. 21^v, 26^v, 29^v and 39^v has the form of a bird ornamented in yellow and red, with an olive twig in its beak. The initial capital \mathfrak{A} (Fols. 15^r, 17^r, 36^r), \mathfrak{E} (Fol. 27^r), \mathfrak{C} (Fols. 11^v, 20^v, 41^r; on Fol. 11^v it is drawn down half the length of the outer margin), \mathfrak{O} (Fols. 19^v, 30^v) are ornamented in yellow and red. The initial capital Φ (Fol. 32^v) and \dagger (Fols. 18^v and 38^v) are ornamented in yellow and red, and are drawn down two-thirds of the inner margin. The initial capital \mathfrak{S} (Fol. 25^v) is ornamented in yellow and red, and is drawn down half the length of the inner margin. The initial capital \mathfrak{Z} (Fol. 16^v) is ornamented in yellow and red. Paragraph capitals, the letters Φ , \mathfrak{S} , \mathfrak{Z} , the compendia and numerals are touched in with red. The titles of the psalms and the rubrics are in red. The psalms are separated by the sign $> \cdot \cdot \sim \cdot \cdot \sim \cdot \cdot \sim \cdot \cdot >$ in brown ink. Punctuation stop $>$, $\cdot >$ is in red.

- 1^r: Morning Prayer Absolution. [ΜΟΝΟ]ΓΕΝΗΣ [Ν]Ω[Η]ΡΙ — ΑΜΗΝ; Alternative Absolution ΦΗ ΕΤΟΥΩΡΗ
- 1^v: Morning Prayer Alternative Absolution ΦΗ [ΕΤΑΦΘΑΜΙΟ] — ΠΧ̄C̄
 İĤC̄ = *Bute*, p. 123, l. 31 and p. 44, ll. 4–8, p. 124, ll. 1–9; *Tákhî*, pp. 81–82
- 2^r: Terce *Ps.* XXXIII, 4* ([ΟΥ]Ο2) – 6* (to ΟΥΟ2)
- 2^v: Terce *Ps.* XXXIII, 8* ([Ε]Ρ2Ο†) – 10* (to [Μ]ΠC̄)
- 3^r: Terce *Ps.* XLIV, 10* ([ΝΧ]Ε†ΟΥ[ΡΩ] – 13* (to Ν[ΤΕ]2)
- 3^v: Terce *Ps.* XLIV, 13* ([ΝΙ]ΡΑΜ[ΛΟΙ]) – 16* (to ΟΥΘΕ[ΛΗΛ])
- 4^r: Terce *Ps.* XLIV, 16* ([ΟΥΘΕ]ΛΗΛ) – end. *Ps.* XLV, 2* (to ΠΕΝ[ΒΟΗΘΟΣ])
- 4^v: Terce *Ps.* XLV, 2* ([ΠΕΝ]ΒΟΗΘΟΣ) – 5* (to ΝΧΕ[ΦΗ])
- 5^r: Terce *Ps.* XLV, 7 ([ΛΥ]ΦΘ[ΟΡΤΕΡ]) – 10* (to ΤΑΛC̄Ο)
- 5^v: Terce *Ps.* XLV, 10* ([Ε]ΦΕΚ[ΩΩ]) – end. *Ps.* XLVI, 2* (to ΤΗΡΟΥ)
- 6^r: Terce *Ps.* XLVI, 2* ([ΟΥC]ΜΗ) – 6* (to ΟΥΕΩΛΗΛΟΥΙ)
- 6^v: Terce *Ps.* XLVI, 7 ([ΑΡΙ]ΨΑΛ[ΙΝ]) – 10* (to ΝΤΕΦ†)
- 7^r: Terce 1st Troparion [C]ΟΥΤΩΝ – ΚΕ ΝΙΝ
- 7^v: Terce 1st Theotokion [ΝΤΑΦΜ]ΗΙ – ΝΤΕ†ΜΕΘΜΗ = *Bute*, p. 125, ll. 17–23 and 25–33; *Tákhî*, p. 134, l. 9 – p. 135, l. 1 and p. 135, l. 4 – p. 136, l. 4
- 8^r: Terce 2nd Troparion [ΑΓΑ]ΘΟΙ – ΝΕ[ΜΑΝ]
- 8^v: Terce 2nd Theotokion [ΝΕΝΨΥ]ΧΗ – ΤΑΙΜΕΤΡΕΜ2Η = *Bute*, p. 125, l. 35 – p. 126, l. 12; *Tákhî*, p. 136, l. 9 – p. 137, l. 21
- 9^r: Terce Absolution †ΝΟΜ† — ΠΙΜΑΙΡΩΜΙ
- 9^v: Terce ΕΒΟΛ – end. = *Bute*, p. 126, ll. 13–28; *Tákhî*, p. 138, l. 1 – p. 140, l. 4
- 10^r: Sext *Ps.* LIII, 3 – 5* (to ΜΠΟΥΕΡΩ[ΟΡΠ])
- 10^v: Sext *Ps.* LIII, 6* (ΑΦΕΡ) – end
- 11^r: Sext *Ps.* LVI, 7* ([ΕΒΟ]Λ) – 11* (to ΤΕΚΜΕΘ[ΜΗ])
- 11^v: Sext *Ps.* LVI, 11* ([ΤΕΚΜΕΘ]ΜΗ) – 12; *Ps.* LX, 2 – 3* (to ΕΠ[ΩΩ])
- 12^r: Sext *Ps.* LXII, 2* ([ΝΑΘΜΩ]Ι) – 6* (to ΕΠΕΚ[ΡΑΝ])
- 12^v: Sext *Ps.* LXII, 6* ([ΕΠΕΚ]ΡΑΝ) – 10* (to ΟΥΜΕΤΕΦΛΗΟΥ)
- 13^r: Sext *Ps.* LXXXV, 10* ([ΟΥΟ]2) – 13* (to ΝΤΑΨΥΧΗ)
- 13^v: Sext *Ps.* LXXXV, 13* (ΕΒΟΛ) – 16* (to ΝΗ)
- 14^r: Sext *Ps.* LXXXV, 16* ([ΠΑ]ΜΑ2Ι) – end. *Ps.* LXXXVI, 1–2
- 14^v: Sext *Ps.* LXXXVI, 3 – 6* (to 2ΑΝΛΑ[ΟC])
- 15^r: None *Ps.* xcvi, 1 – 4* (to ΠΚΑ[2Ι])
- 15^v: None *Ps.* xcvi, 4* ([ΠΚΑ]2Ι) – 8* (to ΑC[CΩΤΕΜ])
- 16^r: None *Ps.* xcvi, 8* ([ΑC]CΩΤΕΜ) – 10
- 16^v: None *Ps.* xcvi, 11–12; *Ps.* xcvi, 1 – 2* (to ΜΠΕΦ[ΟΥΧΑΙ])
- 17^r: None *Ps.* xcvi, 1 – 4* (to ΟΥ2ΑΠ)
- 17^v: None *Ps.* xcvi, 4* (ΝΕΜ) – 7* (to ΝΙ2ΩΝ)
- 18^r: None *Ps.* cix, 3* ([ΑΙ]ΧΦΟΚ) – 7* (to ΦΜΩΙΤ)
- 18^v: None *Ps.* cix, 7* (ΕΒΟΛ) – end. *Ps.* cx, 1 – 3* (to ΟΥΟ2)
- 19^r: None *Ps.* cx, 10* (ΕΝΕ2) – end. *Ps.* cx, 1 – 3* (to ΕΝΕ2)
- 19^v: None *Ps.* cx, 3* (ΝΤΕ) – 7* (to ΕC2ΩΟΥ)
- 20^r: None *Ps.* cx, 7* ([ΦCΕΒ]ΓΩΤ) – 10* (to Π[ΡΕΦΕΡ])
- 20^v: None *Ps.* cx, 10* ([Π]ΡΕΦΕΡ) – end. *Ps.* cx, 1 – 5* (to ΠΕΝ[ΝΟΥ†])

- 21^r: None *Ps.* cxii, 5* (ΦΗ) – 8* (to ΝΙΑΡΧΩΝ²)
 21^v: None *Ps.* cxiv, 1 (ΛΙΕΡ) – 3* (to ΠΕΤ)
 22^r: None 1st Troparion [Σ]ΩΤΕΒ – ΔΟΞΑ ΠΑΤΡΙ
 22^v: None 1st Troparion Ω ΦΗ — ΝΤΕΚΜΕΤ[ΡΕΦΕΡΠΕΘΝΔΝΕΦ] = *Bute*, p. 129, l. 23 – p. 130, l. 7; *Tákkhí*, p. 213, l. 9 – p. 215, l. 7
 23^r: None 1st Troparion and 1st Theotokion [ΝΤΕΚΜΕΤ]ΡΕΦΕΡΠΕΘΝΔΝΕΦ – ΣΕΝΝΕΚ[ΧΙΧ]
 23^v: None 1st Troparion and 1st Theotokion [ΣΕΝΝΕΚ]ΧΙΧ — ΑΓΙΟΣ Ο ΘΕΟΣ = *Bute*, p. 130, ll. 7–25; *Tákkhí*, p. 215, l. 7 – p. 217, l. 4
 24^r: Vespers *Ps.* cxvii, 15* ([Θ]ΟΥΙΝΔΜ) – 19* (to ΝΤΑΩΕ)
 24^v: Vespers *Ps.* cxvii, 20* (ΕΡΕ) – 24* (to Λ)
 25^r: Vespers *Ps.* cxvii, 25* (ΠῪῪ¹) – 28* (to ΝΘΟΚ)
 25^v: Vespers *Ps.* cxvii, 28* (ΑΚΩΩΠΙ) – end. *Ps.* cxix, 1 – 2* (to ΝΕΜ)
 26^r: Vespers *Ps.* cxix, 3* ([ΠΕ]Τ²) – 7* (to Ν†ΖΙΡΙΝ[Η])
 26^v: Vespers *Ps.* cxx, 1 – 4* (to ΟΥ[ΔΕ])
 27^r: Vespers *Ps.* cxxii, 4* (ΝΧΕ) – end. *Ps.* cxxiii, 1 – 3* (to Σ[ΕΝ])
 27^v: Vespers *Ps.* cxxiii, 4* ([ΑΦΝΔΟΜC]ΤΕΝ) – 7* (to ΑΦΣΟΜΣ[ΕΜ])
 28^r: Vespers *Ps.* cxxiii, 8* ([ΑΦΘΑΜ]ΙΟ) – end. *Ps.* cxxiv, 1* – (to ΧΗ)
 28^v: Vespers *Ps.* cxxiv, 3* ([ΖΙ]ΝΑ) – 4* (to ΕΤ)
 29^r: Vespers *Ps.* cxxv, 1* ([CΙ]ΩΝ) – 5 (to [ΟΥ]ΘΕ[ΑΗΛ])
 29^v: Vespers *Ps.* cxxv, 6* ([ΝΑΥ]ΡΙΜΙ) – to end of the verse;
Ps. cxxvi, 1 – 2* (to [ΟΥ]Φ[ΛΗΙΟΥ]) *sic*
 30^r: Vespers *Ps.* cxxvi, 2* (ΘΡΕΤΕΝΣΕΜCΙ) – 5* (to ΕΠΙ[ΘΥΜΙΑ])
 30^v: Vespers *Ps.* cxxvi, 5* (ΑΥΩΔΑΝCΑΧΙ) – to end of the verse;
Ps. cxxvii, 1 – 3* (to ΤΕ[ΚCΖΙΜΙ])
 31^r: Vespers *Ps.* cxxvii, 3* ([Ν]ΤΕ¹) – end
 31^v: Vespers *Ps.* cxxviii, 1 – 5* (to Ω[ΠΙ])
 32^r: Vespers *Ps.* cxxviii, 5* (ΝΧΕ) – 8* (to ΕΡΩΤ[ΕΝ])
 32^v: Vespers Rubric. Absolution ΦΗΗΒ — ΣΕΝΠ
 33^r: Vespers Absolution ΣΕΝΠΑΙCΙCΙ — ΑΚΤ
 33^v: Vespers Absolution ΩΜC — ΗΗ
 34^r: Vespers Absolution ΝΕΜΠΧΩΡΟC — ΑΜΗΗ. Alternative Absolution ΝΤΟΚ — ΝΑΖΜ[ΕΝ]
 34^v: Vespers Absolution ΠΑΝΤΙΚΥΜΕΝΟC — ΧC. This Alternative Absolution = *Bute*, p. 134, ll. 10–20; *Tákkhí*, p. 255, l. 19 – p. 257, l. 6
 35^r: Compline *Ps.* cxxix, 4* (to [ΕΘ]ΒΕ) – end
 35^v: Compline *Ps.* cxxx, 1 – 3* (to [Ε]ΠῪῪ¹)
 36^r: Compline *Ps.* cxxxI, 1 – 4* (to ΟΥ[ΜΑ])
 36^v: Compline *Ps.* cxxxI, 4* ([ΟΥ]ΜΑ) – 10* (to ΕΘ[ΒΕ])
 37^r: Compline *Ps.* cxxxii, 2* (ΜΦΡΗ[†]) – (to ΑΑΡΩ[Ν])
 37^v: Compline *Ps.* cxxxiii, 1* (ΝΤΕ) – (to [ΝΙΑ]ΥΛΗΟΥ)
 38^r: Compline *Ps.* cxxxvi, 6* ([CΤΑ]ΩΒΩΒΙ) – 9* (to ΕΘ)
 38^v: Compline *Ps.* cxxxvi, 9* (ΝΑΛΜΟΝΙ) – end. *Ps.* cxxxvii, 1 – 2* (to ΤΕΚΜΕΘ[ΜΗΙ])

- 39^r: Compline *Ps.* cxl, 6 – 9* (to π[ιφλαω])
 39^v: Compline *Ps.* cxl, 10; *Ps.* cxli, 1–3
 40^r: Compline *Ps.* cxlv, 3* (ἤτεμῖρωμι) – 6* (to εοῦ[μεῶμῃ])
 40^v: Compline *Ps.* cxlv, 6* (ἐνεε?) – 10* (to ἐνεε?)
 41^r: Compline *Ps.* cxlv, 10* (οὔο?) – end. *Ps.* cxlvi, 1 – 4* (to φῆ)
 41^v: Compline *Ps.* cxlvi, 4* (εἶ) – 8* (to ἤτφε)
 42^r: Compline *Ps.* cxlvii, 4* ([ε]ϣῶξι) – 8* (to νεῖμεῶμῃ)
 42^v: Compline *Ps.* cxlvii, 8* (νεῖ) – end. Versicle IC ΠΙΕΖΟΥ —
 ἸΧΕΡΟΥΒΙΜ = *Bute*, p. 135, l. 34 – p. 136, l. 6; *Tákhí*, p. 291, l. 10 –
 p. 292, l. 3
 43^r: Compline Versicle CEZOC EPOK — ΝΙΑΓΓΕΛΟΣ
 43^v: Compline Versicle ΝΕΜΝΙΑΡΧΗΑΓΓΕΛΟΣ — ἸΤΕΝΙΜΑΡΤΥΡΟΣ: ΠΙ-
 ΛΓΙΟΣ ΓΕΩΡΓΙΟΣ = *Bute*, p. 136, ll. 26–35, p. 137, ll. 1–2; *Tákhí*, p. 294,
 l. 6 – p. 295, l. 19
 44^r: Unidentified Fragments
 44^v: Unidentified Fragments

Variant readings from Lagarde's text

Ps. xliv, 12. ἐπιθῶμιν] ἐπιθῶμιν | 15. ἡνεκκεῶφερι] – ὠφῆρι | 17. λυ-
 ὠωπι] [εῦ]ε- | 18. οὔο?] om. | *Ps.* xlv, 2. ζεν] ζε (*sic*) | 3. ζο†] + [ε]ῶωπ
 added in the margin by the same hand | ἴτοῦοῦωτεβ] + εβολ | νιζητ] π- |
 7. ζανεῶνος] – λαος | *Ps.* xlvi, 5. ἡτεῖκληρονομια] – ἐκληρονομια |
 8. ἡπκλα?] ε- | 9. ἐxen] ζιχε[ν] | *Ps.* liii, 3. οὔο?] om. | 4. ἐνικαχι] +
 τηροῦ | 6. λῆερ] [ε]ῖε- | 8. πῶ̄] ἡ- | *Ps.* lx, 3. λιῶω] [ε]ἱ- | *Ps.* lxxii,
 7. ἡνιναῦ] ζεν- | 9. ἀσῶοπτ] – ὠοπτς | *Ps.* lxxxv, 12. ἡπεκραν] +
 ὠλενεε? | 17. νεμῆ] νη | *Ps.* xcvi, 1. νησος] νεσος | 5. νοῦμοῦλα?] –
 μολα? | πζο²] ἡ- | 6. λῦναῦ] prefix οὔο? | *Ps.* xcvi, 10. ἡπῶ̄] πῶ̄ | ἐνι-
 ψῦχιη] ἡ- | εῶοῦλαβ] εῶ̄ | 12. οὔωνε?] prefix οὔο? | *Ps.* xcvi, 4. ἡοῦοῦρο-
 ἡοῦρο] ῥμεῖ] εῖ- | ἡπζαπ] ε- | 5. ἡσεμῆ] – σεμῆ | *Ps.* cx, l. πῶ̄] ἡ- |
 2. σεσετζωτ] – σετζοτ | 3. οὔοῦωνε?] οὔωνε? | *Ps.* cx, 5. εῖ†] εῖε- |
 εῖεερ] εῖερ | οικονομιν] οἰκωνομιν | 10. εῖεβωλ] εῖ- | *Ps.* cxii, 5.
 ἡπῶ̄] πῶ̄ | 7. εῖεῖε] εῖε- | μεῶλαι] μετῆλαι | *Ps.* cxiv, 3. νικῦνδαινος]
 – κῦνδῦν[ος] | *Ps.* cxvii, 17. ἡνιζβηοῦι] – εζβηοῦι | 19. ζινα] om. |
 21. πῶ̄] ἡ- | 22. νιεκο†] ηη ετκο† | 25. ἐκεσοῦτεν] – σοῦτων | 27.
 οὔο?] om. | *Ps.* cxix, 4. σεῶεῶωβ] – ὠεῶωπ | 5. κηλαρ] κῦλαρ |
Ps. cxx, 1. εβολ] om. | 2. ἀνοκ] om. | *Ps.* cxxii, 4. εῦθῆμῆ] εῦθῆμῆ |
 πῶωωῖ] – ὠωωῖ | *Ps.* cxxiii, 2. πχινοῦτωοῦνοῦ] πχινοῦροῦ-
 ἐχων] prefix εζρη | 3. ἐνονε] ἡωνε | 7. ηῖεῖεωρῖ] π- | *Ps.* cxxiv,
 3. ἡξε] ἐxen | *Ps.* cxxv, 2. ἡοῦῶεληα] ζεν- | 3. λ — νεμῆ] om. |
 6. εῖε] + εβολ | *Ps.* cxxvi, 2. οὔεφληοῦ] [ο]ῦφ[ληοῦ] | ὠετῆτεν-
 ζεμῖ] ὠετῆτενζεμῖ | ἡμκλα?] ζενοῦμκλα? | 3. νε] om. | φβεχε] ἡ- |
 4. ἡτε ηη] om. | *Ps.* cxxvii, 2. οὔπεῶλανεῖ] π- | *Ps.* cxxviii, 7. ἡπεῖ-
 μαλ²] [ἡ]παῖ- | *Ps.* cxxx, 1. ζαννιῶ†] – μετῆιῶ† | *Ps.* cxxx, 7. ἐνεῖμα]

ΕΠΕΚ- | 8. ΝΤΕ] ΕΤΕ | *Ps.* CXXXVI, 8. ΜΠΕ†] ΜΠ† | *Ps.* CXL, 6. ΛΥΟΜΚ] –
 ΩΜΚ | 10. ΕΠΕΨΩΝΕ] – ΨΩΗ | *Ps.* CXLV, 4. ΠΕΨΠ̄Ν̄Λ̄] ΠΟΥ- | 7. ΕΨΡΙ] ΛΨ- |
 ΕΨ†] ΛΨ- | CON2] CΩN2 | *Ps.* CXLVI, 3. ΦΗ ΕΤ] ΠΕΤ | 4. ΕΨ†] ΛΨ- | 5. ΟΥΠΩ†²]
 prefix ΟΥΟ2 | 6. ΨΩΗ] ΨΩΠ | *Ps.* CXLVII, 5. ΦΗ ΕΤ] ΠΕΤ | 6. ΜΠΧΡΥCΤΑΛ-
 ΛΟC] – ΧΡΗCΤΑΛΟC | Ν2ΔΗΛΑΚΜΗ] – [Λ]ΔΧΜΗ | 7. CΕΝΔΞΛ†] prefix ΟΥΟ2.

The rubric and the Prayer of Absolution of the Office of Vespers on Fols. 27^v–29^r are not found in my edition of the Horologion¹. This would point, it seems, to a ‘monastic use’. Unfortunately, there are too many lacunae in the Prayer of Absolution to render a connected translation possible.

Fol. 27^v: ΙΤΑ ΧΟC ΔΡΙΚΑΤΑΞΙΟΝ > ΠΙΘΑΓΙΟC > ΠΕΝΙΩΤ > ΤΕΜΝΑ2† >
 KĒLEĪCON [M]Ā NEMTAIMETPEMZE. ΦΗΗΒ ΠΩΗΞ ΝΟΥΟΗ [HIBEN]. “Then say ‘Vouchsafe’, the Trisagion, ‘Our Father’, ‘We believe’ (the Creed), *Kyrie eleison* 41 (times) and this Absolution: ‘Master, the Life of all things, etc’”.

Fol. 38^{r-v}. Text of the unidentified Fragments.

<i>Frag. A^r</i>	<i>Frag. A^v</i>	<i>Frag. B^r</i>	<i>Frag. B^v</i>
Ο•	••	ΦΗ ΕΤΤ•	Η••• ϣ
ΝΛ•	ΠΠ	ΗΙΒΕΗ • >	• ΧΦΟ•
ΡΟΚ • > Ο•	ΝΞΗΤΟΥ	• Ε	• > ΕΤΛΥ
ΕΒΟΛ Μ•	ΧΕΤΕΝ		С
ΠΕΚΜΑ	2 ΝΘΟϢ		
ΝΑΙΟ2Ι	ΕΝ		
Ο• ΝΑΙΔ	Ο• ΞΕΝ		

Horol. 14

Horologion

XIIIth–XIVth cent. Four Folios. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm. Coptic text 11,5 × 5,5–6 cm. Lines per fol. 15. Regular, medium hand. Fol. B^v is paginated ΠΙΕ (116), Fol. C^v ΡΚΕ (125), Fol. D^v ΡΚΕ (126). The upper margin of Fol. A is damaged. Below the upper margin of Fol. A^r there is a border in cable-design in red, yellow and brown. In the four squares at the bottom of this border there is written in brownish ink the words: ΠΡΕC ΒΥΤΑ ΠΑΤ ΡΟC. Below this border there is written in brownish ink CΥΗ ΘΕΩ, and in red ink: †ΠΡΟCΕΥΧΗ ΝΤΕΛΧΗΕ ΙΤΑ ΛΧΩ ΕΒΟΛ ΝΨΩΡΠ. ΙΤΑ ΛΧΩ ΨΑΛΜΟC ΝΓ “The Prayer of the Sixth Hour. Then say (what is prescribed) from the First (Hour). Then say Psalm 53”. On the outer margin of Fol. A^r there is the design of an elongated bird in red, yellow and brown. The bird holds in its beak a cluster of dates coloured in red and yellow. The first word Φ† of the initial verse of *Ps.* LIII and LXIX, which is in brownish ink touched in with red, is drawn out so as to occupy about two-thirds of the inner margin. The Η of the initial verse of *Ps.* LVI (Fol. B^v) and the 2 of *Ps.* LXXXIII (Fol. D^v) is large and touched in with red. Titles of the Psalms are in red. Paragraph capitals, the letters Φ, Ξ, 2 and the line above abbreviated words are touched in with red. The paragraph capital Χ has four red dots round it, which form a cross. Punctuation stop •>• in red.

A^r: Sext *Ps.* LIII, 3 – 4* (to ΕΤΑΠΡΟC[ΕΥΧΗ])

A^v: Sext *Ps.* LIII, 4* ([ΓΗ]ΡΟΥ) – 6* (to ΕΨΕΡΒΟΗΘΗ)

B^r: Sext *Ps.* LIII, 6* (ΕΡΟΙ) – 9* (ΧΕ)

B^v: Sext *Ps.* LIII, 9* (ΔΚΗΛ2ΜΕΤ) – end. *Ps.* LVI, 2* – (to ΨΑΤΕC[CΙΜ])

¹ O.H.E. KHS-Burmester, *The Horologion of the Egyptian Church*, Cairo, 1973.

- C^r: Sext *Ps.* LXVI, 7* (ΝΧΕ¹) – end. *Ps.* LXIX, 2* – (to ΠῚC̄)
 C^v: Sext *Ps.* LXIX, 2* (ΛΡI) – 4* (to ΝΧΕ)
 D^r: Sext *Ps.* LXIX, 4* (NH) – 5
 D^v: Sext *Ps.* LXIX, 6 – end. *Ps.* LXXXIII, 2

Variant readings from Lagarde's text

Ps. LIII, 3. ΟΥΟ²] om. | 4. ΕΝΙCΑΧI] + [TII]ΡΟΥ | 5. ΕΧΩI] ΕΧΩI | ΜΠΟΥ-
 ΜΘΟ ΕΒΟΛ] ΜΠΕΜΘΟ ΝΝΟΥΒΑΛ ΕΒΟΛ | 6. ΛCΕΡ] ΕCΕΕΡ | ΠῚC̄] prefix ΟΥΟ² |
 7. ΟΥΟ²] om. | ΝΞΡΗI] ΝΞΡΗI | *Ps.* LVI, 2. †ΝΛΕΡΞΕΛΠIΣ] †ΝΛΞΕΛΠIΣ | *Ps.*
 LXVI, 8. ΕCΕCΜΟΥ] prefix ΟΥΟ² | *Ps.* LXIX, 3. ΜΑΡΟΥΚΟΤΟΥ] – ΚΩΤΟΥ |
 ΟΥΟ²] om. | 5. ΕΧΩΚ] ΕΧΩI | ΝCΩΚ] + ΠῚC̄ | ΟΥΟ²] om. | ΜΕI] ΜΗI (*sic*) |
 6. ΝΘΟΚ] prefix ΧC.

Horol. 15

Horologion

Dated 979 A.M. = 1262 A.D. One Folio. Coptic-Arabic. Measurements: fol. 21 × 14 cm. Coptic text 15 × 5,5-6 cm. Lines on the verso 15. Medium hand. Below the upper margin of the verso there is a simple border of cable-design in yellow, red and brown. Beneath this there is written in red ΛΛΗΛΟΥIΔ which is followed by the first verse of *Ps.* CXVIII. The first line of thus psalm is written in extra large letters in a brownish ink and touched in with yellow and red. The second line is in large letters in brownish ink. The third and fourth lines are in red. Paragraph capitals, the letters Φ, Ξ and the line above abbreviated words are touched in with red. Punctuation stop ·>, ·> — in red. The recto is blank except for a note written in a brownish ink. Part of the text is lost as the outer margin of this folio is damaged. The note, part of which is in cryptogram, reads as follows,

·]CΜΟΥ ΑΜΗΝ ΕCΕCΩΠI ḳ̄λ̄
]ϫ̄ϫ̄ ϩ̄ŌΘ̄ Koiak K̄E
 M]ETANIA ΔΡΙΦΜΕΥI ΜΠIΣΒΟΥI
]ΝΧΩΒ̄ ΝΡΕCΕΡΝΟΒI ΒΘΦΘΒΟ (ΡΑΦΑΗΛ)
]ΚΩΒΒϣ̄ K̄iīΘ̄Ψ̄C̄Π̄Δ̄IIĪ ΞΩΩΒ̄ (]ΠΩΠI Π̄N̄Δ̄TIKON --- ϩ̄)
]Λϣ̄ ΞC̄IIĪΘ̄ IIĪΨ̄Ξ̄Φ̄† IIĪΘ̄C̄ IIĪΘ̄I (]Θ̄I ΞIIĀ ΝTĒ Φ̄† ΗAĪ ΜΑϣ̄)
]ΑΜΗΝ. ΕCΕCΩΠI

- “... bless. Amen. So be it. 91 (probably an error for 99 = Amen).
 ... Year of the Martyrs 979, Koiak 25 (= 1262 A.D.).
 ... *repentance*. Remember the novice,
 ... the weak one, the sinner Raphael,
 ... the *spiritual* son
 .. *in order that* God may have mercy on him.
 .. Amen. So be it.”

The verso has *Ps.* CXVIII, 1-3* (to ΓΛΡ). No variants. This is the psalm of the First Nocturn of Midnight Prayer.

Horol. 16

Horologion

XIIIth-XIVth cent. Twenty-six Folios. Coptic-Arabic. Measurements: fol. 17,5 × 13,5 cm. Coptic text 12 × 5-5,5 cm. Lines per fol. 15-16. Smallish hand. Upper part of the inner margin of Fol. B is broken away. Upper outer corner of Fol. C is broken away. In Fols. O

and R the middle part of the outer margin is broken away, and there are lacunae in the upper part of the folios. The lower inner corner of Fols. Q, U, V, W and X is damaged. The following folios are paginated: A^v $\overline{\lambda\beta}$ (32), B^v $\overline{\lambda\epsilon}$ (35), D^v $\overline{\eta}$ (50), E^r $\overline{\rho}$ (100), E^v $\overline{\rho\lambda}$ (101), F^v $\overline{\rho\theta}$ (109), G^v $\overline{\rho\iota}$ (?110), H^v $\overline{\rho\iota\beta}$ (112), I^v $\overline{\rho\iota\gamma}$ (113), J^v $\overline{\rho\mu\beta}$ (142), K^v $\overline{\rho\mu\lambda}$ (154), L^v (scarcely legible), M^v $\overline{\rho\zeta\eta}$ (168), N^v $\overline{\rho\omicron}$ (170), O^r $\overline{\rho\varphi}$ (190), O^v $\overline{\rho\varphi\lambda}$ (191), P^v $\overline{\rho\varphi\eta}$ (198), Q^v $\overline{\rho\varphi\theta}$ (199), R^v $\overline{\varsigma}$ (200), S^v $\overline{\varsigma\lambda}$ (201), T^v (illegible), U^v $\overline{\varsigma\kappa\lambda}$ (224), V^v $\overline{\varsigma\kappa\zeta}$ (227), W^v $\overline{\varsigma\kappa\eta}$ (228), X^v $\overline{\varsigma\kappa\theta}$ (229), Y^v $\overline{\varsigma\zeta\gamma}$ (263), Z^v $\overline{\varsigma\omicron}$ (270). The following quires are marked: D^v fourth, E^r tenth, L^v sixteenth, O^r nineteenth. In the upper margin of Fols. D^v, G^v, N^v, R^v, Z^v there is an ornament in yellow and red between the initials $\overline{\iota\gamma}$ (D^v $\overline{\gamma\varsigma}$) $\overline{\chi\gamma}$, and in the upper margin of Fols. E^r, L^v, O^r, S^r there is an ornament in yellow and red between the initials $\overline{\kappa\varsigma}$ $\overline{\omicron}$ $\overline{\theta\varsigma}$. The initial capital λ of the psalms on Fols. B^v and K^r has the form of a bird which is ornamented in yellow and red. The initial capital ϵ of the psalm on Fol. L^r is ornamented in yellow and red, and the initial capital ς of the psalm on Fol. U^v is ornamented in yellow, red and blue. The initial $\phi\uparrow$ of the psalm on Fol. I^r is ornamented in red and is drawn out about half the length of the inner margin. The paragraph capital χ has four red dots round it. Paragraph capitals, the letters ϕ , ζ , ζ and the line above abbreviated words and numerals are touched in with red. The first line of some psalms is in large letters. The titles of the psalms, the rubrics and the punctuation stop $>$, $\cdot >$, $\cdot > \cdot$ in red. The psalms are separated by the sign $\cdot > \sim \dots \sim \dots \sim \dots$ in black touched in with red.

- A^r: Morning Prayer *Ps.* v, 7* ($\overline{\beta\omega\uparrow}$) – 9
A^v: Morning Prayer *Ps.* v, 10 – 11* (to $\overline{\varphi\omicron\gamma\omicron\gamma}$)
B^r: Morning Prayer *Ps.* vi, 8* ($\overline{\zeta\epsilon\eta}$) – 11* (to $\overline{\eta\lambda\chi\lambda\chi\iota}$)
B^v: Morning Prayer *Ps.* vi, 11* ($\overline{\tau\eta\rho\omicron\gamma}$) – end. *Ps.* x, 1 – 2* (to $\overline{\lambda\gamma-}$
 $\overline{\zeta\omega\lambda\kappa}$)
C^r: Morning Prayer *Ps.* xi, 8* ($\overline{\epsilon\beta\omicron\lambda}$) – end. *Ps.* xii, 2* – (to $\overline{\varsigma\lambda[\beta\omicron\lambda]}$)
C^v: Morning Prayer *Ps.* xii, 2* ($\overline{[\mu]μοι}$) – 4* (to $\overline{\mu\eta[\pi\omicron\varsigma]}$)
D^r: Morning Prayer Hymn $\overline{[\kappa\lambda]\tau\alpha\ \eta\epsilon\kappa\mu\epsilon\tau\ \omega\epsilon\eta\zeta\iota\tau}$ — $\overline{\eta\tau\omicron\gamma\omicron\gamma\chi\lambda\iota}$
D^v: Morning Prayer Hymn $\overline{\zeta\epsilon\eta\tau\epsilon\kappa\mu\epsilon\tau\ \overline{\chi\overline{\rho\varsigma}}$ — $\overline{\epsilon[\zeta\omicron\gamma\eta\eta]}$ = *Bute*,
p. 122, ll. 16–25; *Tákhí*, p. 76, l. 2 – p. 77, l. 5
E^r: Terce *Ps.* XLIV, 5* ($\overline{\eta\epsilon\mu^2}$) – 7* (to $\overline{\phi\uparrow}$)
E^v: Terce *Ps.* XLIV, 7* ($\overline{\omega\lambda}$) – 9* (to $\overline{\omicron\gamma[\varsigma\tau\alpha\kappa\tau\eta]}$)
F^r: Terce 1st Troparion $\overline{\lambda\chi\omega\ \eta\eta\mu\alpha\iota\tau\rho\eta\lambda\rho\iota.\ \eta\epsilon\kappa\overline{\eta\eta\lambda}}$ — $\overline{\mu\beta\epsilon\rho\iota}$
F^v: Terce $\overline{\zeta\epsilon\eta}$ — $\overline{\zeta\lambda\rho\iota}$ = *Bute*, p. 125, ll. 2–10; *Tákhí*, p. 132, l. 11 –
p. 133, l. 12
G^r: Terce 1st Troparion $\overline{\lambda\omicron\zeta\lambda}$ — $\overline{\mu\lambda\rho\epsilon\varphi\epsilon\rho\beta\epsilon[\rho\iota]}$
G^v: Terce $\overline{[\mu\lambda\rho\epsilon\varphi\epsilon\rho\beta\epsilon[\rho\iota]}$ — $\overline{\eta\beta\epsilon\eta}$ = *Bute*, p. 125, ll. 11–22; *Tákhí*,
p. 133, l. 13 – p. 134, l. 24
H^r: Terce 2nd Troparion and 2nd Theotokion $\overline{\omicron\gamma\omicron\zeta}$ — $\overline{\eta\beta\epsilon\eta}$
H^v: Terce $\overline{\omega\ \eta\mu\alpha\gamma\iota\omicron\varsigma}$ — $\overline{\lambda\iota\omega\lambda\eta\eta\zeta\iota}$ = *Bute*, p. 125, l. 33 – p. 126, l. 8;
Tákhí, p. 136, l. 1 – p. 137, l. 7
I^r: Terce 2nd Theotokion and Absolution $\overline{[\lambda\iota\omega\lambda\eta\eta\zeta\iota]}$ — $\overline{\eta\tau\epsilon\eta\eta\mu\epsilon\tau-}$
 $\overline{[\omega\epsilon\eta\zeta\eta\tau]}$
I^v: Terce Absolution $\overline{[\eta\tau\epsilon\eta\eta\mu\epsilon\tau]\omega\epsilon\eta\zeta\eta\tau}$ — $\overline{\zeta\epsilon\eta}$ = *Bute*, p. 126, ll. 8–15;
Tákhí, p. 137, l. 8 – p. 138, l. 10
J^r: Sext *Ps.* xcii, 4 – 5* (to $\overline{\eta\pi\tau\omicron\gamma\beta\omicron}$)

- Jv:** Terce *Ps.* xcii, 5* (πδ̄c̄) – end. *Matt.* v, 3–4
Kr: None *Ps.* xcvi, 13* ([Μ]πzo) – end *Ps.* xcvi, 1* – (to μα[ροϋοϋνοϋ])
Kv: None *Ps.* xcvi, 1* ([μα]ροϋοϋνοϋ) – 3* (to εϕε[ρωκz])
Lr: None *Ps.* xcvi, 9 – end. *Ps.* xcix, 1 – 2* (to ζεν)
Lv: None *Ps.* xcix, 2* (οϋθεληλ) – 4* (to ζανcμοϋ)
Mr: None *Ps.* cx, 8 – 9
Mv: None *Ps.* cx, 10 – end. *Ps.* cxii, 1* – (to ηzρη)
Nr: None *Ps.* cxii, 6* ([η]νεϕ[κ]ιμ) – 8
Nv: None *Ps.* cxii, 9 – 10* (to εβολ)
Or: Vespers *Ps.* cxxi, 4 – 6* (to εϋθελια)
Ov: Vespers *Ps.* cxxi, 6* (ηνη) – end
Pr: Vespers *Ps.* cxxvi, 5* (εωωπ) – end. *Ps.* cxxvii, 1 – 2* (to οϋμα-
καριος)
Pv: Vespers *Ps.* cxxvii, 2* (ερε) – 4* (to zo†)
Qr: Vespers *Ps.* cxxvii, 4* (ζα) – end. *Ps.* cxxviii, 1* – (to λϋβωτc)
Qv: Vespers *Ps.* cxxviii, 1* (εροι) – 4* (to η[η]μο†)
Rr: Vespers *Ps.* cxxviii, 4* ([η]ημο†) – 7* (to ηxε¹)
Rv: Vespers *Ps.* cxxviii, 7* (φη²) – end. Rubric. Hymn λιεpноβι εpок
Sr: Vespers Hymn πδ̄c̄ — ηοϋγιcεϋ
Sv: Vespers Hymn ηεμ — ηπεϕρη† = *Bute*,¹ p. 132, ll. 10–20; *Tákhí*,
p. 247, l. 19 – p. 248, l. 25
Tr: Compline *Ps.* cxxxii, 3–5
Tv: Compline *Ps.* cxxxii, 6–8
Ur: Compline *Ps.* cxlv, 8* ([εpα]τοϋ) – 10* (to ciωη)
Uv: Compline *Ps.* cxlv, 10* (icxε) – end. *Ps.* cxlvi, 1 – 3* (to τει-
ηηοϋτ])
Vr: Compline *Ps.* cxlvii, 2* (ητε) – 5* (to εϕ)
Vv: Compline *Ps.* cxlvii, 5* (xοω) – 7
Wr: Compline *Ps.* cxlvii, 8 – end. Rubric and 2nd Troparion ηθoκ ηδ̄c̄ —
[ητε]ηαxαxι
Wv: Compline 2nd Troparion ηλθηαϋ — ητε ... = *Bute*, p. 137, l. 15
and ll. 18–23; *Tákhí*, p. 297, ll. 9–10 and l. 13 – p. 298, l. 9
Xr: Compline 2nd Troparion ζεν†τροφη – η[xε]
Xv: Compline 2nd Troparion [η]xεηιαγγελοc — ηημ = *Bute*, p. 137,
ll. 23–33; *Tákhí*, p. 298, l. 9 – p. 299, l. 12
Yr: Midnight Office (1st Nocturn) *Ps.* cxviii, 173* ([ηxε]τεκxix) – 176*
(to ηοϋεcωοϋ)
Yv: Midnight Office (1st Nocturn) *Ps.* cxviii, 176* (εαϕτακο) – end. Tro-
parion ζηηηε ic ηηατωελετ — ηηα[xεμϕ] = ¹*Bute*, p. 140, ll. 16–19;
Tákhí, p. 350, ll. 3–12
Zr: Midnight Office (3rd Nocturn) Troparion ζεηοϋηαz† — ηεμ†ϋxη.
Prayer of Hezekiah (*Isaiah* xxxviii), 10* (αηoκ) – 10* (to ζεν[ηηηϋλη])
Zv: Midnight Office (3rd Nocturn) *Isaiah* xxxviii, 10* ([ζεη]ηηηϋλη) – 12*
(to ζαροι) = *Bute*, p. 143, ll. 5–9; *Tákhí*, p. 368, l. 12 – p. 369, l. 21

Variant readings from Lagarde's text

Ps. v, 7. ΒΟ†] ΒΩ† | 8. ΕΙΘΟΥΩΦΤ] prefix ΟΥΟ2 | 9. ΠῪC] om. | COΥΤΕΝ] COΥΤΩΗ | 11. ΜΑΡΟΥ2ΕΙ] prefix ΟΥΟ2 | 2ΕΝ] 2Ε (sic) | ΝΟΥΜΕΤΑΣΕΒΗΣ] ΤΟΥ- | Ps. vi, 10. ΩΩΠ] ΩΟΠ | 11. ΟΥΟ2] om. | Ps. xii, 2. ΚΙΡΙ] ΕΚ- | ΚΦΩΝ2] - ΦΩΝ2 | 4. COMC] CMOС (sic) | Ps. xliii, 6. CΕΩΕΠΩΩΠ] - ΩΕΒΩΩΒ | 7. ΟΥΟ2] om. | Ps. xcii, 4. ΕΥΟΩ] - ΩΩ | 4ΟΙ] prefix ΟΥΟ2 | 6ΟCΙ] + ΝΤΑϢ | 5. ΕΥΝ2ΟΤ] - ΕΝ2ΟΤ | ΕΥΟΥΗΟΥ] ΟΥΗΟΥ | Ps. xcvi, 13. 2Ε2] om. | Ps. xcvi, 1. ΝΙΝΗCOC] 2ΑΝΝΕCOC | ΕΤ] ΕΥ | 2. ΠCΩΟΥΤΕΝ] - CΟΒ† | 3. ΟΥΟ2] om. | Ps. xcix, 2. ΑΜΩΙΝΙ] prefix ΟΥΟ2 | 3. ΔΕ] om. | 4. ΟΥΩΝ2] ΟΥ- | Ps. cx, 8 CΕΤΑΧΡΗΟΥΤ] prefix ΟΥΟ2 | ΕΥΘΑΜΗΟΥΤ] - ΘΜΑΗΟΥΤ | 9. ΑϢΤΑΟΥΟ] - ΤΑΟΥΩ | ΑϢ2ΟΝ2ΕΗ] prefix ΟΥΟ2 | Ps. cxii, 1. Ν2ΡΗΙ] prefix ΟΥΟ2 | 8. ΝΕϢΧΑΧΙ] + ΤΗΡΟΥ | 10. ΟΥΟ2¹] om. | ΟΥΟ2²] om. | Ps. cxviii, 174. ΜΠΕΚΟΥΧΑΙ] ΝCΑ- | ΤΑΜΕΛΕΤΗ] - ΜΕΛΕΤΑ | 176. ΠΕΚΒΩΚ] + ΠῪC] | Ps. cxxi, 6. ΝCΑ] om. | ΤΕ2ΙΡΗΗ] †- | ΙΑΗΜ] Ν- | ΟΥΕΥΘΗΝΙΑ] - ΕΥΘΕΝΙΑ | 8. ΕΘΒΗ†] om. | 9. ΠΕΝΝΟΥ†] ΠΑ- | Ps. cxxxvi, 5. ΑΥΩΑΝCΑΧΙ] - ΩΑΝϢ CΑΧΙ (sic) | Ps. cxxxvii, 2. ΟΥΟ2] om. | 3. ΕΡ] om. | ΕΤΕΚΤΡΑΠΕ2Α] - ΔΡΑΠΕ2Α | 5. ΟΥΟ2] om. | Ps. cxxxviii, 1. ΜΑΡΕϢΧΟC ΝΧΕΠῪC] ΜΑΡΕΠῪC ΧΟC | 2. ΕΡΟΙ²] + ΠΕ | 3. ΟΥΕΙ] ΟΥΗΙ | 5. ΟΥΟ2] om. | Ps. cxlxi, 4. ΟΥCΡΟΜ] - CΡΩΜ | Ps. cxlvii, 2. ΑϢCΜΟΥ] prefix ΟΥΟ2 | 3. ΑϢΧΩ] ΧΩ | ΟΥΟ2] om. | 4. ΕϢ6ΟΧΙ] 4- | ΝΧΕ] ΝCΑ | 5. ΕΤ²] ΕϢ- | ΧΩΩ] ΧΟΩ] | ΜΠ2ΛΟΛ] - 2ΛΟΧ | 6. ΟΥΟ2] om. | ΜΠΙΧΡΥCΤΑΛΛΟC] ΝΟΥΧΡΙCΤΑΛΛΟC | Ν2ΑΠΛΑΚΜΗ] - ΑΛΧΜΗ | 7. ΟΥΟ2] om. | 4ΗΑΒΟΛΟΥ] - ΒΩΛΟΥ | CΕΝΑ2Α†] prefix ΟΥΟ2.

Horol. 17

Horologion

XIIIth-XIVth cent. Six Folios. Coptic-Arabic. Measurements: fol. 20 × 14 cm. Coptic text 14 × 5–5,5 cm. Lines per fol. 17. Medium hand. Brownish ink. The upper and the lower part of Fol. A is missing. Lower third of Fol. C is missing. The upper and the lower outer margin of Fol. E is damaged. The inner lower corner of Fol. F is damaged. The following folios are paginated: B^v 70, C^v 93, D^v 110, F^v 201. The seventh quire is indicated on the upper margin of Fol. B^v, and the eleventh quire is indicated on that of Fol. D^v. In the upper margin of Fol. B^v there is an ornament in yellow and red between the initials $\bar{\text{I}}\bar{\text{Y}} \bar{\text{X}}\bar{\text{Y}}$, and in the upper margin of Fol. D^v there is a large ornament in yellow and red between the words $\bar{\text{I}}\bar{\text{H}}\bar{\text{C}} \bar{\text{P}}\bar{\text{X}}\bar{\text{C}}$. The initial Φ of the Prayer of Absolution (Fol. C^r) is ornamented in yellow touched in with red, and it is drawn out one third of the inner margin. The initial † of Ps. CXXXVII (Fol. F^v) is in brown touched in with red, and it is drawn out almost half the length of the inner margin. The initial line of Ps. XI (Fol. A^v) is in large letters. Paragraph capitals, the letters Φ , 2, and the line above abbreviated words are touched in with red. The paragraph capital X has three red dots round it. The titles of the psalms and the rubric are in red. Punctuation stop >, ·>, ·>·, ·> — in red. The psalms are separated by the sign ·> —·· —·· —··> in black.

- A^r: Morning Prayer Ps. x, 4* ([ΝΕϢΒΟ]Υ2Ι) - 6* (to ΟΥ[ΧΡΩΜ])
 A^v: Morning Prayer Ps. x, 6* ([ΟΥ]ΠῪΛ) - end. Ps. xi, 2* - (to ΤΑΝ2ΟΙ)
 B^r: Terce Ps. xxxiii, 6 - 8* (ΠΑΓΓΕΛΟC)
 B^v: Terce Ps. xxxiii, 8* (ΜΠῪC) - 10* (to ΤΗΡΟΥ)

- C^r: Terce 2nd Theotokion [Π]Ε †ΠΥΛΗ ΝΤΕΦΝΑΙ. Rubric. Absolution Φ† ΝΤΕΝΙΜΕΤΩΕΝΖΗΤ — ΕΘΟΥΛΒ
 C^v: Terce Absolution ΤΑΙΟΥΝΟΥ ΘΑΙ — ΕΘΟΥΛΒ = *Bute*, p. 126, ll. 10-18; *Tákhí*, p. 137, l. 14 — p. 138, l. 15
 D^r: Sext *Ps.* LXXXIII, 12* ([ϠΗΑ]ΓΗΤΟΥ) — end. *Ps.* LXXXIV, 1* — (to ΠΕΚ[ΚΑΖΙ])
 D^v: Sext *Ps.* LXXXIV, 1* ([ΠΕΚ]ΚΑΖΙ) — 4
 E^r: Vespers *Ps.* CXXVIII, 4 — 6* (to ΖΑΝΧΕΝΕΦΩΡ)
 E^v: Vespers *Ps.* CXXVIII, 6* (ΜΠΑΤΟΥ[Ϡ]ΧΟϠ) — 8* (to ΘΗΝΟΥ)
 F^r: Compline *Ps.* CXXXVI, 7 — 8* (to Λ[ΡΕΤΕΝΤΗϠ])
 F^v: Compline *Ps.* CXXXVI, 8* ([Λ]ΡΕΤΕΝΤΗϠ) — end. *Ps.* CXXXVII, 1* — (to ΛΚΩΤΕΜ)

Variant readings from Lagarde's text

Ps. x, 5. ΠΕΘΜΕΙ] — ΜΗ | ΛϠΜΟϠ†] Ϡ- | 7. ΠΕΤ] ΠΕ ΕΤ | *Ps.* XXXIII, 7. ΟΥΟΖ²] om. | *Ps.* LXXXIII, 13. ΕΡΟΚ] ΕΡΟϠ (*sic*) | *Ps.* CXXVIII, 6. ΟΥΧΕΝΕΦΩΡ] ΖΑΝ- | ΜΠΑΤΟΥϠΟΧϠ] — [Ϡ]ΧΟϠ | 8. ΜΠḪ¹] Ϡ- | *Ps.* CXXXVI, 7. ΕΔΩΜ] ΛΔΑΜ | 8. ΝΕ ΜΠΕ†ΩΒΙΩ] om. | ΑΡΕΤΗϠ] ΑΡΕΤΕΝΤΗϠ.

Horol. 18

Horologion

XIVth–XVth cent. Three Folios. Coptic-Arabic. Measurements: fol. 17,5 × 12 cm. Coptic text 12,5 × 5–5,5 cm. Lines per fol. 14. Medium hand. Some of the text of the upper part of Fols. A and B is broken away. Fols. A^v and C^v are paginated respectively 1Ḫ (15) and 1Ḩ (18). The pagination numeral on Fol. B^v is not clear. The initial Π of the psalm on Fol. B^v is large and touched in with red. The initial Ε of the psalm on Fol. C^r is ornamented in yellow and red. Paragraph capitals, the letters Φ, Ϡ, Ζ and the line above abbreviated words are touched in with red. Titles of the psalms are in red. Punctuation stop ·>· in red. The psalms are separated by the sign ·>~··~··~ in black touched in with red.

- A^r: Morning Prayer *Ps.* II, 7* (ΑΙΧΦΟΚ) — 9* (to ΟΥΟΖ)
 A^v: Morning Prayer *Ps.* II, 9* (ΟΥΟΖ) — 12* (to Λ[ΜΟΝΙ])
 B^r: Morning Prayer *Ps.* II, 12* ([Λ]ΜΟΝΙ) — end
 B^v: Morning Prayer *Ps.* III, 2–3
 C^r: Morning Prayer *Ps.* III, 8* (ΝΧΛΧΙ) — end. *Ps.* IV, 2* — (to ΛϠ[ΩΤΕΜ])
 C^v: Morning Prayer *Ps.* IV, 2* ([ΛϠ]ΩΤΕΜ) — 3* (to ΘΘΒΕ)

Variant readings from Lagarde's text

Ps. II, 9. ΟΥΟΖ] repeated on the verso of Fol. A | ΝΚΕΡΑΜΕΥϠ] — ΚΑΡΑ-
 ΜΕΥϠ | 10. ΜΙΟΥΡΩΟΥ ΚΑ†] transpose | 12. ΑΜΟΝΙ] prefix ΟΥΟΖ | ΟΥΟΖ]
 om. | ΕΩΩΠ] ΕΩΩΠ | *Ps.* III, 8. ΟΥΜΕΤΕΦΛΗΟΥ] — ΜΕΤΦΛΗΟΥ | ΑΚḪΕΜ-
 ḪΩΜΟΥ] — ḪΕΜḪΟΜΟΥ, an Ω added above Ο¹.

Horol. 19

Horologion

XVth-XVIth cent. Five Folios. Coptic-Arabic. Measurements: fol. 17 × 13 cm. Coptic text 13 × 6-6,5 cm. Lines per fol. 17. Medium hand, somewhat irregular. Brownish ink. The lower outer margin of Fol. A is slightly damaged. Part of the upper margin of Fol. D is missing. In the upper margin of Fol. C^r there is a cross in cable-design without ornamentation. The first line of *Ps.* XL (Fol. B^r) and the first word $\lambda\pi\bar{\sigma}\bar{\zeta}$ of *Ps.* XCII (Fol. C^v) are in red. The initial λ of the psalm on Fol. D^v is in red and is drawn out on the inner margin. Titles of the psalms are in red. Psalms are separated by a simple line in brownish ink. No punctuation stops.

- A^r: Terce *Ps.* XXXIII, 16* (CΕΡΑΚΙ) – 19* (to ΠΟΥΣΗΤ)
 A^v: Terce *Ps.* XXXIII, 19* (ΟΥΟΖ) – 22* (to ΕΦΩΟΥ)
 B^r: Terce *Ps.* XXXIII, 22* (NH) – end. *Ps.* XL, 2* – (to ΠΙΕ[ΣΟΥ])
 B^v: Terce *Ps.* XL, 2* ([ΠΙΕ]ΣΟΥ) – 4* (to ΑΚΤΑΘΟΥ)
 C^r: Sext *Ps.* XC, 11* (ΕΘΒΗΤΚ) – 14* (to ΜΜΟΥ)
 C^v: Sext *Ps.* XC, 14* (ΧΕ²) – end. *Ps.* XCII, 1* – (to ΣΙΩΤΟΥ)
 D^r: Vespers *Ps.* CXXIX, 5* (ΜΜΟΙ) – end.
 D^v: Vespers *Ps.* CXX, 1 – 4* (to ΝΝΕΦ[ΝΚΟΤ])
 E^r: Vespers *Ps.* CXX, 4* ([ΝΝΕΦ]ΝΚΟΤ) – 7
 E^v: Vespers *Ps.* CXX, 8* (ΕΦΕ[Λ]Ρ[ΕΖ]) – end. *Ps.* CXXI, 1 – 3* (to ΟΥΚΩΤ)

Variant readings from Lagarde's text

Ps. XXXIII, 18. ΟΥΟΖ] om. | $\lambda\eta\eta\lambda\sigma\mu\omicron\upsilon$] prefix ΟΥΟΖ | 19. ΕNH] Ν- | 20. ΝΙΘΛΥΨΙC] – ΘΛΥΜΨΙC | $\eta\eta\eta\lambda\sigma\mu\omicron\upsilon$] prefix ΟΥΟΖ | 21. ΕΝΟΥΚΛΑC] Ν- | 22. ΦΩΟΥ] ΕΦ- | *Ps.* XL, 3. ΟΥΟΖ¹] om. | ΠΚΛΣΙ] ΠΙ- | ΕΝΕΝΧΙΧ] ΕΝΕΦ- (*sic*) | ΝΝΕΦΧΑΧΙ] ΝΤΕ- | 4. ΝΤΕ] ΝΧΕ (*sic*) | ΝΕΝΚΟΤ] – ΝΚΟΤ | *Ps.* XC, 12. ΜΗΠΩC] ΜΗΠΟC | ΝΡΑΤΚ] ΕΡΑΤΚ | 13. ΕΚΕΣΩΜΙ] – ΣΟΜΙ | 14. ΑΦΟΥΕΝ] ΕΦ- | *Ps.* CXXIX, 5. ΚΗΛΑΡ] ΚΥΛΑΡ | 7. ΝΣΙΡΗΗΚΟC] – ΣΙΡΗΗΚΟC | ΩΔΥΒΩΤC] prefix Ν†ΜΕΘΜΗ | ΝΧΙΝΧΙ] – ΧΙΝΧΕ | *Ps.* CXX, 2. ΑΝΟΚ] om. | ΝΤΦΕ] ΤΦΕ | 3. ΝΤΕΚΒΑΛΟΧ] – ΒΑΛΛΥΧ | 4. ΝΝΕΦΕΝΚΟΤ] – ΝΚΟΤ | 5. CΠΕΠΗ] – CΚΗΠΑΣΙΝ | 7. ΠΕΤΣΩΟΥ] ΠΙ-

Horol. 20

Horologion

XVth-XVIth cent. Three Folios. Coptic-Arabic. Measurements: fol. 17 × 13 cm. Coptic text 12 × 5-5,5 cm. Lines per fol. 15-16. Small square hand. The lower outer corner and part of the lower margin of Fols. A and B are missing. The folios are paginated with both the Coptic square and cursive numerals. Fol. A^v ΠΘ (89), B^r ΡΓ (103), B^v ϣϣ (124), C^v ΡΚΒ (122). The initial Φ of the psalm on Fol. A^v is in red, and the initial λ of the psalm on Fol. C^r is in black touched in with red. Paragraph capitals, the letters Φ, Σ, Ζ and the line above abbreviated words are touched in with red. Titles of the psalms are in red. Punctuation stop ζ in red. The psalms are separated by a simple black line.

- A^r: Sext *Ps.* LXVI, 5* ([ΟΥ]CΩΟΥΤΕΝ) – 7
 A^v: Sext *Ps.* LXVI, 8 – end. *Ps.* LXIX, 1 – 3* (to ΝΧΕ¹)
 B^r: None *Ps.* XCVP, 4* (ΑΡΥΨΑΛΙΝ) – 7* (to ΦΙΟΜ)

- B^v: None *Ps.* xcviI, 7* (NEM¹) – 9* (to [ΣΛN]ΛΛO[C])
 Cr: None *Ps.* xcviI, 9* (ΣEN²) – end. *Ps.* xcviII, 1 – 3* (to ΜΑΡΟΥΟΥ-
 (DN2))
 Cv: None *Ps.* xcviII, 3* (EBOΛ) – 5* (to NCENIII)

Variant readings from Lagarde's text

Ps. LXVI, 5. ΠΚΛΣΙ] ΠI- | 7. λϣ†] ΧΕ- | *Ps.* xcviII, 4. ΟΥΟΣ] om. | ΝΟΥΟΥΡΟ]
 – ΟΥΡΟ | ϣΜΕΙ] Εϣ-.

Horol. 21

Horologion

XVth–XVIth cent. One Folio. Coptic-Arabic. Measurements: fol. 17 × 13 cm. Coptic text 11,5 × 5–6 cm. Lines per fol. 16. Small hand. Very black ink. Paginated on the verso $\overline{\rho\bar{q}\bar{\alpha}}$ (194). The **ΝΙΝ** of the Response “Now and always, etc.” in red. No punctuation stop.

- Recto: Compline 2nd Troparion [ΕΥΕ]ΣΩΡΠ ΕΒΟΛ — ΧΕΝΘΟΚ
 Verso: Compline 2nd Theotokion ΟΥΡΕϣΩΕΝΣΗΤ — ΝΝΕΝ[ΕΡΣΟ†] =
Bute, p. 137, l. 30 – p. 138, l. 6; *Tákhí*, p. 299, l. 2 – p. 300, l. 8

Horol. 22

Horologion

XIVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 17 × 13 cm. Coptic text 12 × 5–5,5 cm. Lines per fol. 12. A very regular and small square hand. Brownish ink. Paginated on the verso $\overline{\gamma\bar{m}\bar{\alpha}}$ (444). The Section capital **Η** (recto) is touched in with red. The initial capital **N** of the 2nd Troparion is ornamented in yellow. Rubrics are in red. Punctuation stop ·> in red. The Sections are separated by the sign ::~::~::~ in brownish ink touched in with red.

- Recto: Compline Intercessions ΗΕΗ[ΙΟ]† — ΗΑΙ ΗΗΗ
 Verso: Compline Rubric ΛΧΩ ΛΡΙΚΑΤΑΣΙΟΗ ‘Say the “Vouchsafe”’,
 2nd Troparion ΝΘΟΚ Π̄C̄ — †·ΧΩ = *Bute*, p. 137, ll. 7–20;
Tákhí, p. 296, l. 13 – p. 297, l. 20

Horol. 23

Horologion

XIIIth–XIVth cent. One Folio. Coptic. Actual measurements 16,5 × 11,5 cm., text 13,5 × 8–8,5 cm. Actual lines per fol. 17. Medium regular hand. Part of the upper margin and part of the outer lower margin of the folio is missing. The ΔΟΣΑ ΠΑΤΡΙ of the “Glory be to the Father, etc.”, the ΚΕ ΝΙΝ of the “Now and always, etc.”, and the clue word to repetitions are in red. A paragraph capital Ε on the recto is in red. No punctuation stop.

- Recto: None 1st Troparion ΗΗ Π̄C̄ — ΝΤΑΨΥΧΗ
 Verso: None 1st Troparion and 1st Theotokion [ΛΡΙΟΥ]ΩΗΗ ΕΠΑΚΛ† —
 ΑΚΣΩΤΕΒ = *Bute*, p. 129, l. 25 – p. 130, l. 14; *Tákhí*, p. 213, l. 17 –
 p. 215, l. 22

Horol. 24**Horologion**

XVth–XVIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 18 × 13 cm. Coptic text 12 × 4,5–5 cm. Actual lines per fol. 15. Large heavy hand. Brownish ink. The lower part of the folio is badly damaged. In the upper margin of the recto there is an ornament in yellow and red between the words $\overline{\text{IH}}\overline{\text{C}} \overline{\text{PX}}\overline{\text{C}}$. The eighteenth quire is also indicated on the upper margin. The initial capital of the first verse of *Ps.* CXXXII (recto) has the form of a bird ornamented in yellow and red. Paragraph capitals, the letters Φ , Σ , Ψ and the line above abbreviated words are touched in with red. Punctuation stop $\cdot > \cdot$, $\cdot > -$ in red. The psalms are separated by the sign $— \cdot — \cdot — \cdot \} \}$ in black.

Recto: Vespers *Ps.* CXXI, 9 – end. *Ps.* CXXXII, 1 – 2* (to $\overline{\text{NTE}}[\overline{\text{NOY}}\overline{\text{GICEY}}]$)

Verso: Vespers *Ps.* CXXXII, 2* ($\overline{\text{NGM}}$) – 3* (to $\overline{\text{ANM}}[\overline{\text{OZ}}]$)

Variant readings from Lagarde's text

Ps. CXXXII, 2. $\overline{\text{OYBEP}}\overline{\text{C}}] \overline{\text{OYBHK}} \overline{\text{PC}} \mid \overline{\text{OATG}}\overline{\text{OENZHT}}] \overline{\text{OATEK}} - \mid 3. \overline{\text{NAI}}^2]$
prefix $\overline{\text{OYOZ}}$.

Horol. 25**Horologion**

XVth–XVIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 12 × 12,5 cm. Coptic text 9,5 × 5–5,6 cm. Actual lines per fol. 10. Large regular hand. Brownish ink. The upper and the lower part of the folio are missing. The first word $\overline{\text{PC}}$ of *Ps.* XXXII is in red. Title in red. The psalms are separated by a simple line in brownish ink. No punctuation spot.

Recto: Terce *Ps.* XIX, 10* ($\overline{\text{OYOZ}}$) – end. *Ps.* XXII, 1* – (to $\overline{\text{SAIE}}$)

Verso: Terce *Ps.* XXII, 2* ($\overline{\text{PMO}}[\overline{\text{OY}}]$) – 4* (to $\overline{\text{OMH}}\dagger$)

Variant readings from Lagarde's text

Ps. XXII, 1. $\overline{\text{NNE}}\overline{\text{COP}}]$ prefix $\overline{\text{OYOZ}}$ $\mid \overline{\text{SAE}}] \overline{\text{SAIE}} \mid 3. \overline{\text{NIM}}\overline{\text{OIT}}] \Phi - \mid 4. \overline{\text{EWO}}\overline{\text{OP}}]$
 $\overline{\text{EWO}}\overline{\text{OP}} \mid \overline{\text{AI}}\overline{\text{OANMO}}\overline{\text{O}}] \overline{\text{AY}} -$.

Horol. 26**Horologion**

XIVth–XVth cent. One Folio. Coptic. Measurements: fol. 16,5 × 12 cm., text 12,5 × 6,5–7 cm. Lines per fol. 15. Medium square hand. Paginated on the verso $\overline{\text{MA}}$ (44). Paragraph capitals, the letters Φ , Σ and the line above abbreviated words are touched in with red. Punctuation stop $\cdot > \cdot$ in red.

Recto: Terce *Ps.* XXXIII, 10* ($\overline{\text{EP}}$) – 13

Verso: Terce *Ps.* XXXIII, 14 – 17* ($\overline{\text{NH}}$)

Variant readings from Lagarde's text

Ps. XXXIII, 15. $\overline{\text{OYOZ}}^1]$ om.

Horol. 27**Horologion**

XIIIth-XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 21 × 14 cm. Coptic text 15,5 × 5-6 cm. Lines per fol. 17. Large, regular hand. Brownish ink. On the upper margin (recto) there are traces of a quire numeral, and the remains of an ornament in yellow and red between the initials **ĪY XŸ**. Sections of *Ps.* CXVIII are indicated by the first line in red. Paragraph capitals, the letters **ϕ**, **ϛ** and the line above abbreviated words are touched in with red. Punctuation stop ·> in red.

Recto: Midnight Office (1st Nocturn) *Ps.* CXVIII, 10 - 13* (to ΤΗΡΟΥ)

Verso: Midnight Office (1st Nocturn) *Ps.* CXVIII, 13* (ΝΤΕ) - 17* (to ΜΠΕΚΒΟΚ)

Variant readings from Lagarde's text

Ps. CXVIII, 10. ΜΠΕΡ2IT] - 2ITT.

Horol. 28**Horologion**

XVIIIth cent. One Folio. Coptic. Measurements: fol. 16,5 × 11,3 cm., text 12,5 × 7-7,5 cm. Lines per fol. 13. Large clumsy hand. Whitish paper and brownish ink. Lower outer corner is broken away. The title and rubric in Arabic on the recto read: *صلوات ثم يقول ثم يقول* "Prayer of Vespers and Sleep (Compline). Begin as at the First (Hour). Then say". No paragraphs and no capitals. No punctuation stop. The text of the Introductory Prayers and that of *Ps.* CXVI is full of orthographical errors.

Recto: Vespers **ϚΕΝΠΡΑΝ** — **Ν[ΤΕΡΧΑ ΝΗΗ ΝΟΒ]**

Verso: Vespers *Ps.* CXVI, 1 - end. Rubric (read **ϚJ3 ϚJE** ثم يقول مزمور "Then say Psalm 117" = *Bute*, p. 120, l. 2, l. 7, p. 121, ll. 21-23 mutatis mutandis; *Tákhá*, p. 5, l. 6, l. 21, p. 19, ll. 11-18 mutatis mutandis

Horol. 29**Horologion**

XIVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 16,5 × 13 cm. Coptic text 12 × 5,5 cm. Lines per fol. 14. Small, regular hand. Brownish ink. The inner margin of Fol. A is damaged and the lower margin of Fol. B is missing. Fol. B has much of the text broken away. Fol. A^v is paginated **ĪB** (12) and Fol. B^v is paginated **ϠB** (92). The initial **Ϡ** of *Ps.* II (Fol. A^v) is delicately ornamented in yellow and red and is drawn out on the inner margin. Paragraph capitals, the letters **ϕ**, **ϛ**, **2** and the line above abbreviated words are touched in with red. The title of the psalm on Fol. A^v is in red. Punctuation stop ·>, ·>· is in red. The psalms are separated by the sign ·>·~·~ in brownish ink.

A^r: Morning Prayer *Ps.* I, 4* (ΝΕ29) - end

A^v: Morning Prayer *Ps.* II, 1 - 2* (to **Ϡ†²**)

B^r: Terce *Ps.* XXXIII, 9* (ϠT) - 11* (to **ΝΑΓ[ΛΘΟΝ]**)

B^v: Terce *Ps.* XXXIII, 12 - 14* (to **ΝΕΚϠ[ΟΤΟΥ]**)

Variant readings from Lagarde's text

Ps. I, 6. ΧΕ] om. | ΟΥΟΞ] om. | ΗΙΔΣΕΒΗC] ΗΙΡΕΦΕΡΗΟΒΙ | *Ps.* II, 1. ΟΥΟΞ] om. | ΣΕΝ] Ν- | *Ps.* XXXIII, 11. ΗΙΡΑΜΑΟΙ] – ΡΑΟΙ (*sic*) | ΚΩ†] ΚΟ† | 13. ΕΦΜΕΥΙ] 9-.

Horol. 30**Horologion**

XIVth–XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,5 × 13,5 cm. Coptic text 12 × 5–5,5 cm. Lines per fol. 15. Small, regular hand. Very black ink. On the upper margin of the recto there is in the centre the sign ⋆ in black, and at the outer corner the pagination numeral 70. On the upper margin of the verso there is an ornament in yellow, grey and red between the initials IC XY, and at the outer corner there is the quire numeral Ζ (7). The first line of the Section (K) is in red. Paragraph capitals, the letters Φ, Σ and the compendia, are touched in with red. Punctuation stop ⋆ > in red.

Recto: Midnight Office (1st Nocturn) *Ps.* CXVIII, 147* ([ΛΙ]ΕΡ²) – 150* (to Ν[CDI]).

Verso: Midnight Office (1st Nocturn) *Ps.* CXVIII, 150* ([Ν]CDI) – 153* (to ΕΠΑΘΕΒΙΟ).

Variant readings from Lagarde's text

Ps. CXVIII, 147. ΕΝΕΚCΔΧΙ] ΕΠΕΚ- | 149. ΟΥΟΞ] om.

Horol. 31**Horologion**

XIVth cent. Two Folios. Coptic-Arabic. Actual measurements: fol. 10,5 × 7,8 cm., text 8,5 × 5,7 cm. Lines visible on Fol. B^r 17. Very small, regular hand. Brown ink. Fol. A is a small fragment of the inner upper corner of a folio. Fol. B is the lower two-thirds of a folio of which the outer margin is missing. Paragraph capitals, the letters Φ, Σ, sometimes also the letters Ε, Κ, Μ, Ν, Π, Ω in the text itself, and the compendia are touched in with red. Punctuation stop >, ⋆ > is in red. The punctuation stop in the Arabic translation is a circle touched in with red, with a brown dot in the centre.

A^r: Sext *Ps.* LXXXIII, 3* (NGM) – 7* (to ΠΙ[NOMOΘΕΤHC])

A^v: Sext *Ps.* LXXXIV, 1 – 7* (⋆). Arabic text only

B^r: None *Ps.* XCIII, 15* ([ΣΕ]NT) – 22* (to ΠC̄C̄)

B^v: None *Ps.* XCIV, 4* ([HIC]I) – 10* (to ΠΟΥΞHT)

Variant readings from Lagarde's text

Ps. XCIII, 18. ΜΜOC] + ΠΕ | 20. ΝΟΥΞΙCΙ] Ε- | 22. ΛΦΩΩΠΙ] prefix ΟΥΟΞ | *Ps.* XCIV, 5. ΛΦΟΛΜΙΟΦ] ΠC̄T- | 10. ΛΙΜΕCΤΕ] prefix [ΕΘΒΕ-] ΦΛΙ.

Horol. 32**Horologion**

XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,2 × 12,5 cm., text 12 × 4,5–5 cm. Lines per fol. 15. Small, regular hand. Black ink. In the outer corner of the upper

margin of the verso there is the pagination numeral **B** (2). Below the upper margin there is a border in plaited design in red and black, beneath which, on the left, there is written **ϞϩN**, and, on the right, **بِسْمِ اللّٰهِ** “In the name of God”. The first line of *Ps.* CXVIII is in larger letters, and the third and fourth lines are in red. Paragraph capitals, the letters **Ϟ**, **ϩ**, **2**, **Ϟ** (there is not an instance of **ϕ**) and the compendia are touched in with red. Punctuation stop **⋈**, carelessly formed, is in red.

Recto: Midnight Prayer (1st Nocturn) *Ps.* CXVIII, 1 – 2* (to **NCΩϣ**)

Verso: Midnight Prayer (1st Nocturn) *Ps.* CXVIII, 2* (**ϩEN**) – 6*
(to **λIΩ)λNCOMC**)

Variant readings from Lagarde's text

Ps. CXVIII, 1. **μπϞC] πϞC**.

VI. PONTIFICALE

Pontificale 1 Consecration of the Chrism and the Kallieliaion

XIIIth cent. Five Folios. Coptic-Arabic. Measurements: fol. 28 × 20 cm., text 19,5 × 9–9,5 cm. Lines per fol. 20. Large, regular hand. Black ink. Fol. A is the upper two-thirds of a folio. In Fol. B the upper inner corner and part of the upper margin are missing. Fol. C is the lower inner part of a folio, and Fol. D is the lower third of a folio. Fol. E is the lower three-quarters of a folio of which part of the outer margin is missing. In the outer corner of the upper margin of Fols. A and B there are the pagination numerals $\overline{\text{O}}\overline{\text{F}}$ (73) and $\overline{\text{H}}$ (80) respectively. The initial capital $\overline{\text{T}}$ of the prayer on Fol. E^v is large and in red, and the first line of this prayer is in larger letters in black ink. Rubrics are in red. Paragraph capitals, the letters $\overline{\Phi}$, $\overline{\Sigma}$, the compendia and numerals are touched in with red. Punctuation stop $\cdot > \cdot$ is in red. Prayers are separated by the sign $> \sim \cdot \sim \cdot \sim \cdot \sim \cdot \sim >$ in black ink.

- A^r: Consecration of the Chrism (The Mystagogia) = *Burmester*¹, p. 209, l. 18 (ⲬⲚⲈⲌⲐⲐⲐ) – p. 210, l. 1 (ⲙⲙⲐⲐ)
- A^v: Consecration of the Chrism (The Mystagogia) = *Burmester*, p. 210, l. 3 ([ⲙ]Ⲫⲧ) – l. 8 (ⲠⲗⲦⲉⲓⲛⲛ)
- B^r: Consecration of the Chrism (The Mystagogia) = *Burmester*, p. 213, l. 19 ([ⲠⲚⲛⲛⲛⲛ]ⲗ) – p. 214, l. 1 (ⲙⲛⲛⲛⲛⲛⲛⲛ)
- B^v: Consecration of the Chrism (The Mystagogia) = *Burmester*, p. 214, l. 1 (ⲙⲛⲛⲛⲛⲛ) – l. 7 (ⲛⲛⲛⲗⲛⲧⲐⲛⲧⲐⲛⲧⲐⲛⲧⲐ)
- C^r: Intercessions = *Tǔkhī*², p. 326, ll. 12–23
- C^v: Intercessions = *Tǔkhī*, p. 327, l. 4 (ⲁⲗⲗⲁⲛⲧⲁⲓ) – l. 12 (ⲗⲗⲗⲗⲗⲗⲗⲗ)
- D^r: Consecration of the Kallieliaion (The Preface) = *Tǔkhī*, p. 357, l. 24 ([ⲦⲈ]ⲛⲧⲧⲗⲗⲗⲗ) – p. 358, l. 1 (ⲛⲧⲗⲗⲗⲗⲗⲗ)
- D^v: Consecration of the Kallieliaion (The Preface) = *Tǔkhī*, p. 358, l. 12 ([ⲈⲦ]ⲗⲗⲗⲗ) – l. 17 (ⲗⲗⲗⲗⲗⲗⲗⲗⲗⲗⲗ)
- E^r: The Epiiclesis = *Tǔkhī*, p. 362, l. 26 ([ⲛ]ⲛⲗⲗ) – p. 363, l. 7 (ⲛⲈⲙ)
- E^v: The Epiiclesis = *Tǔkhī*, p. 363, l. 9 (ⲛⲧⲛⲛⲛⲛⲛⲛⲛ) – l. 14 (ⲈⲗⲐⲛ)
- E^v: Rubric = *Tǔkhī*, p. 363, l. 15 (ⲐⲗⲗⲐⲛ) – l. 16, 20 (Ⲑⲗⲗⲗⲗⲗⲗⲗⲗⲗⲗ)
- E^v: Prayer of Inclination = *Tǔkhī*, p. 363, l. 21 (ⲧⲈⲛⲧⲧⲐⲛ) – l. 22 (ⲙⲛⲛⲛⲛⲛⲛⲛ)

¹ O.H.E. KHS-Burmester, 'The Coptic and Arabic Versions of the Mystagogia', *Le Muséon*, t. XLVI, pp. 203–235.

² R. Tǔkhī, *Pijóm eferapantoktin ejen nieukhê ethouab*, vol. I, pp. 386–471, Romae, 1761.

Variant readings from Burmester's text of the Mystagogia

pp. 209-210: ΝΡΕΡ†ΣΒΩ] ΠΙ- | ΠΕΝΣΟΒΤ ΟΥΟΣ ΠΕΝΡΕΨΟΠΤΕΝ ΕΡΟΨ
 ΠΕΝΡΕΨΟΠΤΕΝ ΕΡΟΨ ΟΥΟΣ ΠΕΝΣΟΒ† | ΠΙΣΒΕ] †ΠΥΛΗ | ΠΕΝΣΡΕ] ΠΕ-
 ΤΕΝ- | ΦΗ] om. | ϞΟΙ] ΕΡ- | ΝΛΘΝΟΒΙ] ΝΛΤ- | ΜΠΕΨΩΤ] ΜΦΙΩΤ.
 pp. 213-214: ΝΤΕΠΧ̄ ΙΗ̄C̄] ΝΤΕΙΗ̄C̄ ΠΧ̄ | ΦΗ] ΦΛΙ | ϞΗΝΟΥ] ΕΡ- | ΜΠΧΩΚ]
 ΜΠΙ- | ΝΤΕΤΕΨΔΙΑΣΤΑΣΙC̄] ΝΤΕΡ-.

Pontificale 2**Rite of Ordination of Priests**

XIIth-XIIIth cent. Two Folios. Coptic. Measurements: fol. 18 × 13 cm., text 13,5-14 × 8,5-9 cm. Lines per fol. 17-18. Very small, squarish, regular hand. Brown ink. The upper outer corner of Fol. A is damaged, and there is a small lacuna in the inner upper part of the folio. In the centre of Fol. B (actually two fragments which have been fitted together) there is a large lacuna, and the lower margin is missing. The initial capital Π of the prayer on Fol. A^v is large and ornamented in greyish-blue. The first line of this prayer is in large letters also in greyish-blue. The paragraph capital Χ has four red dots round it. The rubrics which are in red are accompanied by an Arabic translation. Paragraph capitals, the letters Φ, Σ and the compendia are touched in with red. Punctuation stop · > is in red. Sections are separated by :::: ≈ :::: ≈ :::: ≈ :::: ≈ (Fol. A^r), the lines are filled in with red, and the middle dots are written in red. The separation line on Fol. B^r^v is :: ~ :: ~ :: ~ :: ~ in brown ink, the dots and lines being touched in with red.

- A^r: 1st Prayer by the Bishop = *Tákhî*, p. 30, l. 22 (ΕΠΕΚΘΥCΙΑCΤΗΡΙΟΝ) — p. 31, l. 3 (ΠΒΕΝ)
 A^v: Archdeacon's bidding = *Tákhî*, p. 31, ll. 4-17 (ΩΔΡΕΠΙΑΡΧΗΔΙΑΚΩΝ — ΕΡΧΟΥΩΤ)
 B^r: 2nd Prayer by the Bishop = *Tákhî*, p. 31, ll. 17-20 (ΕΒΟΛ — ΝΤΕ†-[ΜΕΤΑΔΙΑ]ΚΩ[Ν]) + lacuna + ll. 22-29 ([ΘΥCΙΑCΤ]ΗΡ[ΙΟΝ] — ΕΠΕΙ-ΕΒΤ)
 B^v: 2nd Prayer by the Bishop = *Tákhî*, p. 32, ll. 2-5 ([2]Ι[Ν]Δ — ΗΔΚ) + lacuna + ll. 8-13, 16 ([ΜΠΕΚ]ΜΘΟ — Ν[ΤΕΨΟΥ]ΝΑΜ)

Pontificale 3**Rite of Ordination of Readers**

XIXth cent. One Folio. Coptic. Actual measurements: fol. 17 × 15,5 cm., text 12,5 × 9,5-10 cm. Lines visible per fol. 12. A somewhat small hand. Black ink. White paper. The upper margin and the upper inner part of the folio are missing. There is also a lacuna in the lower outer corner of the folio. The rubric is accompanied by a translation in Arabic. The initial capital Τ of the prayer on the recto is very large with simple ornamentation in black. The first line of this prayer is in larger letters in black. There is no touching in with red, and there are no punctuation stops.

- Recto: Ordination of Readers = *Tákhî*¹, p. 2, ll. 3-8
 Verso: Ordination of Readers = *Tákhî*, p. 2, ll. 11-22

¹ R. Tákhi, *Pijóm eferapantoktin ejen nieukhé ethouab*, Romae, 1761, vol. I.

VII. RITUALE

Rituale 1 Blessing of the waters at the Epiphany

XIVth cent. Three Folios. Coptic-Arabic. Measurements: fol. 24 × 16,5 cm., text 16,2 × 6,5–7 cm. Lines per fol. 14–16. Large, fairly regular hand. Brown ink. All the folios are somewhat perforated. In the centre of the upper margin of Fol. A^r there is the sign ∙∙ in brown ink, and, in the outer corner, there is written رابع كراس “Fourth Quire”. The initial capital N of the prayer on Fol. A^v is large with simple ornamentation in red. The rubrics and the opening words of the Aspasmus Hymn and of some prayers are in red. Paragraph capitals, the letters ϕ, ϛ, 2, the compendia and numerals are touched in with red. Punctuation stop • is in red. Sections are separated by a simple line in brown ink.

- A^r: Blessing of the waters at the Epiphany (The Intercessions) = *Bâkhûm*¹, p. 38, ll. 15–17 + rubric (= in substance that on ll. 18–21)
A^r: Aspasmus Hymn = *Bâkhûm*, p. 39, l. 7
A^r: Aspasmus Hymn (The Preface) = *Bâkhûm*, p. 39, l. 19, p. 40, ll. 3–4, p. 41, ll. 1–2
A^v: Aspasmus Hymn (The Preface) = *Bâkhûm*, p. 41, ll. 9–17
B^r: Aspasmus Hymn (The Preface) = *Bâkhûm*, p. 41, l. 17 – p. 42, l. 6
B^v: Aspasmus Hymn (The Preface) = *Bâkhûm*, p. 42, ll. 6–17
C^r: Triple signing of the waters with the Cross = *Bâkhûm*, p. 50, ll. 2–11
C^v: Triple signing of the waters with the Cross = *Bâkhûm*, p. 50, ll. 11–13
C^v: Lord’s Prayer and rubric = *Bâkhûm*, p. 50, ll. 16–17
C^v: Response = *Bâkhûm*, p. 51, ll. 7–9, 16

Rituale 2 Service of Foot-washing on Maundy Thursday

XIVth cent. One Folio. Coptic. Measurements: fol. 17 × 12,5 cm., text 12,3 × 7,5–8 cm. Lines per fol. 15. Large, regular hand. Brown ink. The upper outer part of the folio is broken away. In the upper margin of the recto there is the word ΝΛΙ. The rubric and the deacon’s bidding are in red. The initial capital † of the prayer on the verso is large (7 cm. in length) and ornamented in red. Paragraph capitals, the letter Ϟ (there is no instance of a ϕ or ϛ) and the compendia are touched in with red. Punctuation stop ϛ, heavily written, is in red. Sections are separated by the sign > ~ ~ ~ ~ > in brown ink.

- Recto: Service of Foot-washing on Maundy Thursday (The Preface) = *Bâkhûm*, p. 124, ll. 6–9, 13–19
Verso: Service of Foot-washing on Maundy Thursday (The Preface) = *Bâkhûm*, p. 124, l. 20 – p. 125, l. 5, ll. 8–11

¹ *Bâkhûm al-Baramûsî and ‘Ariyân Farağ, Kitâb al-Laḡân wa’s-Siğdah, Cairo, 1921.*

Rituale 3 Service of Foot-washing on Maundy Thursday

XIVth-XVth cent. One Folio. Coptic. Actual measurements: fol. 12,5 × 11,5 cm., text 10 × 5,5-7 cm. Lines visible per fol. 13. In the outer corner of the upper margin of the verso there are traces of a pagination numeral. In the centre there is an ornament touched in with red, to the right of which there is written the word الْبَاسِ "The Basin". The folio is much perforated. The rubrics which are in red, are accompanied by a translation in Arabic. The compendia are touched in with red. Punctuation stop · >, · > · is in red.

Recto: Service of Foot-washing on Maundy Thursday (Rubrics) = *Bákhúm*, p. 120, l. 9, p. 121, ll. 11, 13-14

Verso: Service of Foot-washing on Maundy Thursday (The Preface) = *Bákhúm*, p. 123, ll. 13-19

Rituale 4 Rite of Baptism

XIVth cent. Two Folios. Coptic and Coptic-Arabic. Measurements: fol. 20,5 × 13,5 cm., text 14,8 × 8,5-9 cm (on Fol. B which has an Arabic translation 5,5-6 cm.). Lines per fol. 17. Somewhat large, heavy, regular hand. Brown ink. The folios are much perforated, and the paper is brittle. In the centre of the upper margin of Fol. A^r there is the sign ·ϣ· in brown ink. The Coptic text on Fol. B is accompanied by an Arabic translation. Initial capitals of prayers, etc. are large and are touched in with orange-red. The ϣ on Fol. A^r measures 11,3 cm. in length. Rubrics are in orange-red. Paragraph capitals and the compendia are touched in with orange-red. Punctuation stop · >, · > ·, > ~ is in orange-red. Sections are separated by the sign > ~ · · ~ · · ~ > · in brown ink.

A^r: Rite of Baptism (Prayer for those who have given their names = *Filúthâús*¹, p. 29, ll. 12-13

A^r: Prayer of exorcism = *Filúthâús*, p. 29, l. 16 - p. 30, 3

A^v: Prayer of exorcism = *Filúthâús*, p. 30, ll. 3-18

B^r: Profession of allegiance to Christ = *Filúthâús*, p. 34, ll. 1 (†[ϸ]PCY[NTΛ]-ZĖCΘĖ - 7

B^v: Profession of the Faith = *Filúthâús*, p. 34, ll. 8 (†[NΛ]ϣ†) - 15

Rituale 5 Rite of Baptism

XVIIIth cent. One Folio. Coptic and Arabic. Measurements: fol. 20 × 14,5 cm., text 15 × 9,5 cm. Lines per fol. 13. Medium, regular hand. Brown ink. In the outer corner of the upper margin of the verso there is the pagination numeral Ϡ̄B (102). Rubrics are in dull red. Paragraph capitals, the letters ϣ, ϣ̄ (there is no instance of a ϣ̄) and the compendia are touched in with dull red. Punctuation stop • is in dull red.

Recto: Rite of Baptism (Unction with Oil of Catechesis = *Filúthâús*, p. 23, l. 15 - p. 24, l. 4 (Coptic text)

Recto: Prayer = *Filúthâús*, p. 24, ll. 9-14 (Arabic text)

Verso: Prayer = *Filúthâús*, p. 24, ll. 14-19, p. 25, ll. 2-14, 18 - p. 26, l. 8 (Arabic text)

¹ *Filúthâús al-Maḳârî, Barnâbâ al-Baramûsî and Aḳlâdiûs Ğirĝîs, Kitâb al-Ma'mûdiyyat al-Muḳaddasah* (2nd edition), Cairo, 1921.

Rituale 6

Rite of Baptism

XIVth-XVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 19 × 13 cm., text 13,5 × 5,5-6 cm. Lines per fol. 14. Somewhat large hand. Very black ink. The lower outer corner of Fol. A is missing. In Fol. B the upper inner corner is missing, and there is a lacuna in the lower part of the folio. In the outer corner of the upper margin of Fol. A^v there is the pagination numeral \bar{K} (20), in the centre, an ornament in yellow touched in with red between the initials $\bar{I}\bar{C}$ $\bar{X}\bar{C}$, and in the inner corner, the quire numeral \bar{B} (2). In the outer corner of the upper margin of Fol. B^v there is the pagination numeral $\bar{P}\bar{K}$ (120), in the centre, part of an ornament in yellow touched in with red, preceded by the initial $\bar{I}\bar{C}$. The initial capital \bar{M} of the Prayer on Fol. B^r is large and in red. Rubrics are in red. Paragraph capitals, the letters Φ , \mathfrak{S} and the compendia are touched in with red. Punctuation stop $\cdot > \cdot$ is in red. Prayers are separated by the sign $\cdot > \sim \dots \sim >$ in black ink.

- A^r: Rite of Baptism (Prayer at the giving of names) = *Filúthâús*, p. 26, ll. 1-5, 7-8
 A^v: Rite of Baptism (Prayer at the giving of names) = *Filúthâús*, p. 26, ll. 9-14
 B^r: Prayer after the Holy Communion = *Filúthâús*, p. 105, ll. 7-10
 B^r: The Blessing = *Filúthâús*, p. 105, ll. 11-14
 B^v: The Blessing = *Filúthâús*, p. 105, l. 15 - p. 106, l. 4

Rituale 7

Rite of the Unction of the Sick

XVth-XVIth cent. Two Folios. Coptic and Arabic. Measurements: fol. 15,8 × 11 cm., text 11 × 7-7,5 cm. (Coptic), 10,5 × 6,5-7 cm. (Arabic). Lines per fol. 13 (Coptic), 9 (Arabic). Small, fairly regular hand. Black ink. In the outer corner of the upper margin of Fols. A and B there are the pagination numerals in Coptic cursive figures $\mathfrak{E}\mathfrak{I}$ (204) and $\mathfrak{E}\mathfrak{I}$ (207) respectively. The initial capital λ of the Prayer on Fol. B^r is in red with simple ornamentation. Rubrics are in red. Paragraph capitals, the letters \mathfrak{S} , \mathfrak{Z} (there is no instance of a Φ) and the compendia are touched in with red. Punctuation stop \bullet is in red.

- A^r: Rite of the Unction of the Sick 3rd Section (The Prayer) = *Labib*¹, p. 55, l. 10 - p. 56, l. 7, ll. 9-15 (Arabic text)
 A^v: Rite of the Unction of the Sick 3rd Section (The Prayer) = *Labib*, p. 56, l. 16 - p. 58, l. 2 (Arabic text)
 B^r: 4th Section (Deacon's bidding) = *Euch.* p. 596, ll. 10-15 (Coptic text)
 B^r: Prayer for the king = *Labib*, p. 62, l. 10 - p. 63, l. 3 (Coptic text)
 B^v: Prayer for the king = *Labib*, p. 63, ll. 4-14 (Coptic text)

Rituale 8

Rite of Initiation into Monasticism

XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 12,5-13 × 4,5-5 cm. Lines per fol. 14 (recto), 15 (verso). Large, regular hand. Brown ink. In the outer corner of the upper margin of the verso there is the pagination numeral $\bar{P}\bar{I}\bar{Z}$ (187) followed by the sign $\cdot\cdot\cdot$ in brown ink. The paragraph capital \mathfrak{X} has three red dots round it. Paragraph capitals and the letters Φ , \mathfrak{S} (there is no instance of a compendium) are touched in with red. Punctuation stop $\cdot > \cdot$ is in red.

¹ C. J. Labib, *Pjôm ente pithôhs ethu*, Cairo, 1909.

- Recto: Initiation into Monasticism (Prayer of thanksgiving over the cowl) =
Tákhí, p. 174, ll. 7-13
- Verso: Initiation into Monasticism (Prayer of thanksgiving over the cowl) =
Tákhí, p. 174, ll. 13-20

Rituale 9 Service of Genuflection on Whitsunday

XIVth-XVth cent. Eleven Folios. Coptic-Arabic. Measurements: fol. 20 × 13,5 cm., text 13,5 × 5,5-6 cm. Lines per fol. 17. Medium, regular hand. Glossy black ink. The upper outer corner of Fols. A and D is missing. Fol. B is the upper half of a folio. Fol. J is the lower half of a folio which is cut off obliquely. Fol. K is the lower two-thirds of a folio of which the upper part is damaged. The following folios are paginated in the outer corner of the upper margin of the verso: B Ī̄ (13), C Ī̄Z̄ (17), E Ī̄Θ̄ (19), F K̄Γ̄ (23), G K̄H̄ (28), H Z̄Ē̄ (65), I Z̄Ē̄ (66). The text on Fol. Cv is without touching in with red. Titles are in red. The initial capital G of the Psali on Fol. Fr is large and in red. The paragraph capitals X and X have three red dots round them. Paragraph capitals, the letters Φ, S and the compendia are touched in with red. Punctuation stop · >, · > ·, • is in red. Sections are separated by the sign · > ~ ··· in black ink.

- Ar: 1st Genuflection *I Corinth.* XIII, 7* (ϠΑCNOY[†]) - 9* (to ΓΑΡ)
- Av: 1st Genuflection *I Corinth.* XIII, 9* (OYO2) - 11* (to ΕΤΑΙΕΡΡΩΜΙ)
- Br: 1st Genuflection *I Corinth.* XIII, 11* (ΔΙΚΩΡ9) - 12* (to †[NOY]²)
- Bv: 1st Genuflection *I Corinth.* XIII, 13* (ΤΑΓΑΠΗ) - XIV, 1* (to ΝΤΓ-
 [ΤΕΝΕΡΠΡΟΦΗΤΕΥΙΝ])
- Cr: 1st Genuflection *Jh.* XVII, 4* (ΝΤΑΔΙ9) - 6* (to ΝΗ²)
- Cv: 1st Genuflection *Jh.* XVII, 6* (OYO2) - 8* (to OYO2²)
- Dr: 1st Genuflection *Jh.* XVII, 8* (ΔΥΝ[Δ2†]) - 10
- Dv: 1st Genuflection *Jh.* XVII, 11* ([N]ΘΩΟΥ) - 12* (to ΕΙΧΗ)
- Er: 1st Genuflection *Jh.* XVII, 12* (ΝΕΜΩΟΥ) - 13* (to ΠΙΚΟCΜΟC)
- Eν: 1st Genuflection *Jh.* XVII, 13* (2ΙΝΑ) - 15* (to ΓΒΟΑ¹)
- Fr: 1st Genuflection *Jh.* XVII, 26* (†ΝΑΤΑΜΩΟΥ) - to end of the verse
- Fr: Psali = *Bâkhûm*¹, p. 256, ll. 7-11; *Burmester*², p. 223, ll. 21-23
- Fv: Psali = *Bâkhûm*, p. 256, ll. 12-20; *Burmester*, p. 223, ll. 23-26
- Gr: Prayer = *Bâkhûm*, p. 262, ll. 5-15; *Burmester*, p. 225, ll. 9-13
- Gv: Prayer = *Bâkhûm*, p. 262, l. 15 - p. 263, l. 3; *Burmester*, p. 225, ll. 13-17
- Hr: 3rd Genuflection *Jh.* IV, 15 - 17* (to ΔΡΕΧΟC)
- Hv: 3rd Genuflection *Jh.* IV, 17* (XĒ¹) - 20* (to ΜΜΟC)
- Ir: 3rd Genuflection *Jh.* IV, 20* (XĒ) - 22* (to ΕΤΕΤΕΝCΩΟΥΗ)
- Iv: 3rd Genuflection *Jh.* IV, 22* (ΜΜΟ9) - 23* (to ΦΙΩΤ)
- Jr: Prayer = *Bâkhûm*, p. 321, ll. 2-7; *Burmester*, p. 234, ll. 15-17
- Jv: Prayer = *Bâkhûm*, p. 321, ll. 12-16; *Burmester*, p. 234, ll. 19-21
- Kr: Prayer = *Bâkhûm*, p. 323, ll. 13-19; *Burmester*, p. 235, ll. 10-13
- Kv: Prayer = *Bâkhûm*, p. 323, l. 21 - p. 324, l. 7; *Burmester*, p. 235, ll. 14-17

¹ *Bâkhûm al-Baramûsî and 'Ariyân Farağ, Kitâb al-Laḳân wa's-Siğdah*, Cairo, 1921.

² O.H.E. KHS-Burmester, 'The Office of Genuflection on Whitsunday' in *Le Muséon*, t. XLVII, pp. 205-257.

Variant readings from Horner's text

Jh. IV, 15. ΝΑϞ] om. | ΠΑḂĀ | ΠḂĀ | ΝΗΙ] + 2Ω | ΧΕ²] om. | ΝΤΑΩΤΕΜΙ] ΩΤΕΜΙ | ΕΜΝΑΙ] ΕΠΑΙΜΑ | 16. ΕΜΝΑΙ] ḂΝΑΙ | 17. ΔΣΕΡΟΥΩ] ΔϞ (*sic*) | ΟΥΟ2] om. | ΠΕΧΑΣ] + ΝΙḂĀ | 18. Ḃ ΓΑΡ Ν2ΑΙ ΔΡΕΒΙΤΟΥ] ΔΡΕΒΙ Ḃ ΓΑΡ Ν2ΑΙ | ΦΗ ΕΘΕΜΕ] ΠΕΘ- | ΟΥΜΙΙ] ΟΥΘΜΗ (*sic*) | 19. ΠΑḂĀ †ΝΑΥ] †ΝΑΥ ΕΡΟΚ ΠΑḂĀ | 20. 2ΙΧΕΝ] ΕΧΕΝ | ΝΘΩΤΕΝ] prefix ΟΥΟ2 | ΔΕ] om. | ΔΡΕ] ΕΡΕ | ΕΤΕΣΩΕ] ΕΤΣΕΜΠΩΔ | 21. †ΣΑΙΜΙ] prefix Ω | ΤΕΝ2ΟΥΤ] ΕΡΟΙ, supply ΝΑ2† | 2ΟΤΕ — ΜΦΙΩΤ] ΕΤΕ †ΝΟΥ ΤΕ ΝΣΣΟΥΩΩΤ ΔΗ ΜΦΙΩΤ ΟΥΛΕ ΞΕΝΠΑΙΤΩΟΥ ΟΥΔΕ ΞΕΝΙΑḂḂ | 22. ΤΕΝΟΥΩΩΤ] ΕΝ- | ḂΦΗ ΕΤΕΝΣΩΟΥΗ] ḂΠΕΤΕΝ- | ΕΒΟΛ] ΟΥΕΒΟΛ | ΠΠΟΥΔΔΑΙ] + ΠΕ | 23. ΤΕ] ΔΕ | XVII, 5. ΠΙΙ] + ΟΥΠ | 8. ΕΤΑΠ] ΕΤΑΚΙ (*sic*) | 10. ΠΠ ΕΤΕΝΟΥΙ ΠΟΥΚ ΠΕ] + ΟΥΟ2 ΠΠ ΕΤΕΝΟΥΚ ΠΟΥΙ ΠΕ | Ν2ΡΙΠ] Ν2ΡΙΠ | 11. Ν2ΡΙΠ] Ν2ΡΙΠ | 12. Ν2ΡΙΠ] Ν2ΡΙΠ | ΕΒΟΛ²] om. | ΝΤΕ] Ḃ- | ΝΤΕ†ΓΡΑΦΗ ΧΩΚ ΕΒΟΛ] ΝΤΕΣΧΩΚ ΕΒΟΛ ΝΧΕ †ΓΡΑΦΗ | 13. ΔΠΠΟΥ] †- | †ΧΑΧΙ] †ΧΩ | 14. ΔΠΚΟΣΜΟΣ ΜΕΣΤΩΟΥ] ΠΚΟΣΜΟΣ ΔΧΜΕΣΤΩΟΥ | ḂΠΑΡΗ†] ḂΠΑΡΗ† | 26. †ΝΑΤΑΜΩΟΥ] + ΟΠ | ΝΤΕΣΩΩΠ] ΕΣΕ- | Ν2ΡΙΠ²] Ν2ΡΙΠ | Ν2ΡΙΠ²] Ν2ΡΙΠ.

I Corinth. XIII, 8. ΠΕ] om. | 10. ΦΗΔΚΩΡϞ] ΝΔ- | 11. ΠΕ¹] om. | ΠΕ³] om. | 2ΟΤΕ] + ΔΕ | 12. †ΝΟΥ ΕΒΟΛ] om. | ΤΟΤΕ] + ΔΕ | 13. ΔΕ²] om.

Rituale 10

Rite of Initiation into Monasticism

XIIIth–XIVth cent. Three Folios. Coptic. Measurements: fol. 23 × 14,5 cm., text 16 × 8,5–10 cm. Lines per fol. 19. Medium, regular square hand. Brown ink. The titles and rubrics which are in orange-red, are accompanied by a translation in Arabic in brown ink. In the inner corner of the upper margin of the recto of Fol. B there are traces of a numeral. The initial capital Π of the prayer on Fol. B^r is large and touched in with orange-red. The paragraph capital Χ has four orange-red dots round it. Paragraph capitals, the letters φ, ς, 2 (the last not invariably) and the compendia are touched in with orange-red. Punctuation stop >, > ~ is in orange-red. Sections are separated by the sign · > ~ · · · ~ · · · ~ · > · in brown ink.

- A^r: Rite of Clothing of Monks *Ephesians* VI, 11* (ΝΟ2Ι) – 13* (to ΕΤ2ΩΟΥ)
 A^v: Rite of Clothing of Monks *Ephesians* VI, 13* (ΟΥΟ2 ΕΔΡΕΤΕΝΕΡ2ΩΒ) – 16* (to ΕΘ[ΜΕ2])
 B^r: Rite of Clothing of Monks Prayer = *Tákhí*, p. 173, ll. 5–19
 B^v: Rite of Clothing of Monks Prayer = *Tákhí*, p. 173, l. 19 – p. 174, l. 2
 C^r: Rite of Clothing of Monks Ritual Acts. Rubric + *Tákhí*, p. 174, l. 24 – p. 175, l. 8, ll. 20–21
 C^v: Rite of Clothing of Monks Ritual Acts = *Tákhí*, p. 175, ll. 22–26, p. 176, ll. 3–8, 10–11

Variant readings from Horner's text

Ephes. VI, 12. ΟΥΒΕ¹] om. | ΣΑΡΞ] ΟΥ- | ΠΑΙΧΔΑΚΙ] ΠΙ- | 13. ΕΔΡΕΤΕΝΕΡ2ΩΒ] prefix ΟΥΟ2 | 14. Ν†ΞΕΛΙΒΩ] a second λ has been added by a later hand | 15.

ΜΑ] prefix ΟΥΟΞ | ΜΠΙΕΥΑΓΓΕΛΙΟΝ] ΝΤΕ- | 16. ΟΥΟΞ] om. | ΜΠΙΩΕΒΩ] Ν†- | ΦΑΙ] ΦΗ.

Variant readings from Tûkhî's text

p. 173. ΕΟΥΧΙΝΩΩΠΙ] ΕΧΕΝ- | ΙΗ̄C ΠΧ̄C ΠΕΝ̄C̄C̄] ΠΕΝ̄C̄C̄ ΙΗ̄C ΠΧ̄C | ΜΦΜΟΥ] ΦΜΟΥ | ΝῙΜ] ΠΑ- | ΕΛΥΥΑΙ] ΛΥ- | ΜΠΙΛΡΗΒ] ΜΠ- | †ΠΑΝΟΠΛΙΑ] - ΠΑΝΟΜΠΛΙΑ | ΝΑΟΥΙ ΛΟΥΙΑΝ] ΝΑΒΙ ΛΟΥΑΝ.

p. 174. ΔΡΙCΦΡΑΓΙΖΙΝ — ΝΟΥΩΤ] ΜΕΝΕΝCΑΝΑΙ ΕΩΩΠ ΜΜΟΝΜΟΙ ΖΙΩΤΥ ΝΗΙΖΒΩC ΜΠΙΛΡΗ† ΜΑΡΕΥΤΩΝΥ ΝΤΕΚΕΡCΦΡΑΓΙΖΙΝ ΝΗΙΖΒΩC ΕΠΙCϞ ΕΚΧΩ ΜΜΟC “After this, if (it has) not (been done), clothe him with the clothes thus. Let him stand up, and thou signest the clothes with the *cross*, saying” | ΣΕΝ- ΠΑΙΜΑ — ΝΗΠΑΙΚΕΟC] om. | ΤΟΥΝΟCΥ ΟΥΟΞ] om. | ΜΠΙΘΟΡΑΓΓΙ] - ΘΟΥΡΑΓΙ | †ΣΕΙΒΩ] - ΣΕΛΙΒΩ | ΦΑΙ ΕΤΕ] om. | ΕΥΧΩ — ΕΡΟΥ] om. | †ΖΙΩΤΥ — ΜΜΟC] ΜΟΙ ΖΙΩΤΥ Ν†ΚΛΛΥΤ ΛΧΟC “Clothe him with the hood, say” | ΖΙΩΤΚ] + Ν†ΚΛΛΥΤ | ΦΑΙ ΕΤΕ] om. | ΕΚΧΩ ΜΜΟC] ΛΧΟC.

Rituale 11

Various Services

XIVth cent. Thirty Folios. Coptic. Measurements: fol. 23 × 14,5 cm., text 17 × 9-9,5 cm. Lines per fol. 19. Large, regular, square hand resembling closely that of *Rituale* 10. Black ink. Fol. 1 is the lower two-thirds of a folio of which the inner part is missing. In Fol. 2 the upper outer corner is damaged, and in Fol. 3 the upper part of the outer margin is missing. In Fol. 4 the upper margin is damaged and the lower inner corner and the lower margin are missing. In Fol. 5 the upper margin and the upper outer corner are missing, and the lower inner corner is damaged. Fol. 9 is the inner upper corner of a folio. Fol. 10 is the outer vertical strip of a folio of which the lower margin is missing. Fol. 14 is the outer vertical two-thirds of a folio of which the lower part is missing. In the middle of the outer margin of Fol. 15 there is a small lacuna. Fol. 17 is somewhat perforated. In Fols. 21-25 the lower outer corner is missing. In Fol. 23 there is also a lacuna in the upper part of the folio. Fol. 26 is the lower two-thirds of a folio of which the upper part is damaged. In Fol. 27 the inner margin is damaged. The following folios have a pagination numeral in the outer corner of the upper margin of the verso: 2 P̄ (100), 6 P̄ŌH̄ (178), 7 P̄q̄ (190), 8 P̄q̄B̄ (192), 9 P̄q̄Ā (194), 10 C̄ŌĀ (274), 11 C̄q̄Ā (294), 12 C̄q̄Ē (296), 13 T̄T̄ (303), 14 T̄Ā (304), 15 ȲZ̄ (407), 16 ȲĀĀ (434), 17 ȲĀH̄ (438), 18 ȲH̄H̄ (458), 19 Ȳq̄Ā (494), 20 Φ̄K̄H̄ (528), 21 Φ̄ΠB̄ (532), 22 X̄M̄ (640), 23 X̄M̄B̄ (642), 24 X̄M̄Ā (644), 25 X̄M̄Ē (646), 27 X̄q̄H̄ (698), 28 Ψ̄B̄ (702), 29 Ψ̄H̄ (708), 30 Ψ̄ĀB̄ (732). Fol. 12 is also paginated C̄q̄Ē (295) in the outer corner of the upper margin of the recto. The following folios have a quire numeral in the inner corner of the upper margin. 11^v ĪĒ (15), 12^r ĪĒ (16), 19^v K̄Ē (25). In the upper margin of Fol. 10^v there is the trace of the initial ĪȲ of which only the Ī remains. In the centre of the upper margin of Fol. 11^v there are traces of an ornament touched in with pale red, between the initials ĪȲ X̄Ȳ, and in that of Fols. 12^r and 19^v there are traces of the same ornament between the initials ĪC̄ X̄C̄. The first or first two initial lines of Lessons and of some Prayers are in larger letters. The initial capital Φ̄ of the prayers on Fols. 7^r and 17^r, and that of the Epistle on Fol. 21^v is large, touched in with pale red, and ornamented in black. The initial capitals on Fols. 13^r, 13^v, 15^r and 20^v are large and touched in with pale red. The paragraph capital Ē has two dots within it in pale red, and the paragraph capital X̄ has four dots round it in pale red. Paragraph capitals, the letters Φ̄, Σ̄, the compendia and numerals are touched in with pale red. Punctuation stop >, ·>, ·>·, ·>·, ·>· in pale red. Prayers are separated by the sign ·>· ~ ··· ~ ·>· in black ink.

- 1r: Rite of Baptism (Gospel) *Jh.* III, 3* ([ΕΛΘΕΡΟ]ΥΩ) – 4* (to [ΜΕ]ΓΗΝΑ)
- 1v: Rite of Baptism (Gospel) *Jh.* III, 5* ([Π]ΕΧΛΑ) – 6* (to ΟΥΠ̄Ν̄Α)
- 2r: Apologia sacerdotis = *Filútháús*, p. 62, l. 11 – p. 63, l. 3
- 2v: Apologia sacerdotis = *Filútháús*, p. 63, ll. 4–15
- 3r: Blessing of the waters = *Filútháús*, p. 67, l. 16 – p. 68, l. 9, p. 73, ll. 7–8
- 3v: Blessing of the waters = [Ο Ι]ΕΡΕΥΣ — ΜΠΙΚΟСМОС. This prayer does not occur either in *Tákhí* or *Filútháús*
- 4r: Rite of the Unction of the Sick (6th Section) *Colossians* III, 6* ([Ε]-ΤΕΝΗΟΥ) – 9* (to ΜΠΕΡΧΕ[ΜΕΟΗΟΥΧ])
- 4v: Rite of the Unction of the Sick (6th Section) *Colossians* III, 9* ([ΕΑΤΕ-ΤΕΝ]ΒΕΦ) – 12* (to ΘΗ[ΗΟΥ])
- 5r: Rite of the Unction of the Sick (6th Section) *Colossians* III, 12* ([ΟΥΟ]?) – 14* (to ΝΑΙ)
- 5v: Rite of the Unction of the Sick (6th Section) *Colossians* III, 14* ([ΝΤ]Ε) – 16* (to ΖΑΝΨΛΛΜΟС)
- 6r: — — *Lk.* xv, 7* (ΝΟΥΩΤ) – 9* (to ΩΑСМОУ†)
- 6v: — — *Lk.* xv, 9* (ΕΗΕСΩΦΕΡΙ) – 10 + rubric: ΜΕΗΕΝСΩΦ ΠΙΡΕΦ-ΩΟΥΝ̄2ΗΤ ΔΧΩ ΝΙСОΛСΕΛ “After it the ‘Long-suffering’, say the ‘Consolations’”. For the former, cf. *Euch.* pp. 260–269; *Brightman*, p. 157, and for the latter, *Euch.* pp. 297–300; *Bute* pp. 74–76.
- 7r: — — † ΝΗΕΦ[?]ΒΩС — ΕР[НОВИ]
- 7v: — — [ΕР]НОВИ — ΝΤΕΗΕΦНОВИ
- 8r: — — ΤΗΡΟΥ — ΝСΩН
- 8v: — — ΝΤΕΗΕΡΑΠΑΣ — ΖΑ†СΥННΔΗСΙС
- 9r: — — ([ΝΤ]ΕΠΘΩΛΕΒ) — (ΜΕΛΟС)
- 9v: — — (ΖΙΤΕΝΠ†МА†) — (†НОУ) + rubric ΜΕΗΕΝСΑΘΑΙ ΔΧΩ †М[Ε]ΤРЕ[М?Е] ΝТ[...]
- 10r: Rite of Betrothal (Psalm-Versicle) *Ps.* LXXXIV, 11* ([ΟΥ]ΜΕΘМНΙ) to end of the verse; *Ps.* LXXXIV, 12* ([Ε]ΒΟΛ¹) to end of the verse
- 10r: Gospel *Jh.* I, 1* ([ΤΑΡ]ΧΗ) – 3* (to ΖΩΒ)
- 10v: Gospel *Jh.* I, 3* (ΝΙΒΕΝ) – 7* (to ΟΥΟΗ)
- 11r: Rite of Marriage (Epistle) *Ephesians* v, 23* ([Ν·†]ΕΚΚΛΗСΙΑ) – 27* (to ΝΤΕΦΤΑΖΕ)
- 11v: Rite of Marriage (Epistle) *Ephesians* v, 27* (†ΕΚΚΛΗСΙΑ) – 29* (ΩΑΦ-ΩΔНОУΦС)
- 12r: Rite of Marriage (Epistle) *Ephesians* v, 29* (ΟΥΟ?) – 33* (to ΦΟΥΑΙ²)
- 12v: Rite of Marriage (Epistle) *Ephesians* v, 33* (ΜΜΩΤΕΝ) – VI, 3
- 13r: Psalm-Versicle *Ps.* XVIII, 6* (ΜΦРΗ†¹) to end of the verse; *Ps.* CXXVII, 3 – 5* (to ΕΦΕ[СМОУ])
- 13v: Psalm-Versicle *Ps.* CXXVII, 5* ([ΕΦΕ]СМОУ — СΙΩН), 6* (ΕΚΕ-ΝΑΥ — ΝΕΚΩΗΡΙ)
- 13v: Gospel *Matt.* XIX, 1 – 3* (to ΝΧΕ[ΖΑΗΦΑΡΙСЕОС])
- 14r: Gospel *Matt.* XIX, 3* ([ΝΧΕΖΑΗ]ΦΑΡΙС[Ε]ОС) – 5* (to ΝΟΥΩΤ)
- 14v: Gospel *Matt.* XIX, 6* (ΑΛΛΑ) – 9* (to ΦΗ¹)

- 15^r: Prayer for a departing soul ΜΑΜΤΟΝ — ΠΙΜΑΙΡΩΜΙ
 15^v: Prayer for a departing soul ΕΤΑΚΟΙ — ΝΟΥΧΑΙ
 16^r: Initiation into Monasticism (Prayer over the cowl) ΝΙΚΟΤΣ — ΝΕΩ-
 ΠΙΟΝ = *Túkhi*¹, p. 174, ll. 10-22
 16^v: Initiation into Monasticism (Prayer over the cowl) ΞΕΝΠΙΣΜΟΤ —
 ΣΙΤΕΝ = *Túkhi*, p. 174, l. 22 + rubric + ΨΜΑΡΩΟΥΤ — Ν[ΡΕΥΤΑ]-
 ΝΣΟ = *Túkhi*, p. 175, ll. 1, 3-4, 6-7 + [ΝΟ]ΥΩΤ ΝΟΜΟΟΥΣΙΟΣ ΝΕΜ-
 ΦΙΩΤ ΝΕΜΠΩΗΡΙ
 17^r: Rite of the Skhêma ΝΕΜΠΕΚΙΩΤ — ΛΜΗΝ (conclusion of a prayer)
 + title + Ο ΔΙΑΚΩΝ — ΝΙΒΕΝ = *Túkhi*, p. 191, l. 23 - p. 192, l. 1
 17^v: Rite of the Skhêma ΑΡΙΟΥΙ — ΝΑΤΣΡΟ = *Túkhi*, p. 192, ll. 1-13
 18^r: Prayer "in extremis" [ΝΤΕ]ΡΩΜΙ — ΕΘΗΗΟΥ = *Túkhi*¹, p. 234,
 l. 22 - p. 235, l. 11
 18^v: Prayer "in extremis" ΕΒΟΛ ΣΙΤΟΤΚ — ΝΕΝΕΣ = *Túkhi*¹, p. 235,
 ll. 11-27
 19^r: Funeral Service (For Patriarchs and Bishops) ΚΑΤΑΦΡΗ† — Μ-
 ΠΕΝΒΩΛ ΕΒΟΛ = *Túkhi*², p. 374, l. 16 - p. 375, l. 3
 19^v: Funeral Service (For Patriarchs and Bishops) ΟΥΛΕ — ΠΑΝ̄ΙΜ̄ =
Túkhi, p. 375, ll. 4-17
 20^r: A Prayer of Absolution ΟΥΩΝΣ ΕΒΟΛ — ΞΕΝΠΙΣΜΟΤ
 20^v: Prayer at the grave ΑΡΙΦΜΕΥΙ — ΞΕΝΠΙΟΥΝΟΘ = *Túkhi*¹, p. 376,
 ll. 10-21
 21^r: For Female Children *Ps.* LXXXVIII, 50* (ΞΕΝΟΥΜΕΘΜΗ); *Ps.* LXXXVIII,
 49; *Ps.* CXIV, 1 - 3* (to ΟΥ[ΜΚΑΣ])
 21^v: For Female Children *Ps.* CXIV, 3* ([ΟΥ]ΜΚΑΣ) - 4* (to ΜΗΙΩ̄); *I Corinth.*
 xv, 50 - 51* (to ΣΕΝΑ[ΩΒΤΕΝ])
 22^r: Service of Genuflection on Whitsunday. 1st Section (Gospel) *Jh.* xvii, 2*
 ([ΕΡΩ]Ω) - 5* (to ΠΩΟΥ)
 22^v: Service of Genuflection on Whitsunday. 1st Section (Gospel) *Jh.* xvii, 5*
 (ΓΗΛΑΝΤΗ) - 8* (to Ε[ΤΑΠ])
 23^r: Service of Genuflection on Whitsunday. 1st Section (Gospel) *Jh.* xvii, 8*
 ([Ε]ΤΑΠ) - 11* (to ΠΑ[ΓΙΟΣ])
 23^v: Service of Genuflection on Whitsunday. 1st Section (Gospel) *Jh.* xvii, 11*
 (ΑΡΕΣ) - 13* (to ΝΑΙ)
 24^r: Service of Genuflection on Whitsunday. 1st Section (Gospel) *Jh.* xvii, 13*
 (†ΧΩ) - 16* (to ΠΙΚ[ΟΜΟΟ])
 24^v: Service of Genuflection on Whitsunday. 1st Section (Gospel) *Jh.* xvii, 16*
 (ΜΠΑΡΗ†) - 20* (to ΕΧΕΝ)
 25^r: Service of Genuflection on Whitsunday. 1st Section (Gospel) *Jh.* xvii, 20*
 (ΝΗ) - 22* (to ΝΤΟΥΩ[Π])
 25^v: Service of Genuflection on Whitsunday. 1st Section (Gospel) *Jh.* xvii, 22*
 (ΞΕΝ) - 24* (to ΕΠΑ[ΩΟΥ])

¹ R. *Túkhi*, *Pijóm eferapantoktin ejen nieukhé ethouab*, vol. I

² R. *Túkhi*, *Pijóm ente timetrefšemši ennimustêrion ethu*, etc. Romae, 1763.

- 26^r: Service of Genuflection on Whitsunday. 1st Section (Gospel) *Jh.* xvii, 25* (COY[ΩHK]) to end of the verse
- 26^v: 2nd Section (Psalm) Π̄C̄ — ΝΤΕ†ΠΕΝ[ΤΗΚΟCΤΗ] = *Bákhúm*, p. 280, l. 16 – p. 281, l. 7; *Burmester*¹, p. 227, ll. 19–24
- 27^r: Prayer ΝΑΜΟΚΜΕΚ — ΝΤΑΕΡΦΜΕΥΙ = *Bákhúm*, p. 288, ll. 3–17; *Burmester*, p. 229, ll. 17–22
- 27^v: Prayer ΝCΠΟΥ — ΕΨΕCΙΤΨ + addition = *Bákhúm*, p. 288, l. 17 – p. 289, l. 6; *Burmester*, p. 229, ll. 23–27
- 28^r: Prayer ΝΤΕΝΕΚΧΙΧ — ΤΩΒ2 = *Bákhúm*, p. 290, ll. 5–12; *Burmester*, p. 230, ll. 6–9
- 28^v: Prayer ΛΗΟΗ ΤΗΡΕΝ — ΠΙCΤΑ[ΔΙΟΗ] = *Bákhúm*, p. 290, l. 12 – p. 291, l. 3; *Burmester*, p. 230, ll. 9–14
- 29^r: 3rd Section (Epistle) *I Corinth.* xiv, 9* (ΤΕΤΕΝΝΑΩΩΠΗ) – 12
- 29^v: 3rd Section (Epistle) *I Corinth.* xiv, 13 – 16* (to ΦΗΛΧΕ)
- 30^r: Prayer ΜΠΧΩ ΕΒΟΛ — ΕΤΑΨ[ΔΙΤΕΝ] = *Bákhúm*, p. 322, l. 16 – p. 323, l. 9; *Burmester*, p. 235, ll. 2–9
- 30^v: Prayer [ΕΤΑΨ]ΔΙΤΕΝ — Ν[ΠΩ†] = *Bákhúm*, p. 323, ll. 9–21; *Burmester*, p. 235, ll. 9–15

Biblical Variants²

Variant readings from Lagarde's text

Pss. LXXXVIII, 49. ΕΨΤΕΜΝΑΥ] ΝΤΕΨΤΕΜ- | ΙΕ] om. | ΝΑΜΕΝ†] + ΑΛΛΗΛΟΥΙΑ | cxiv, 3. ΠΗΝΑΚ2] ΠΕΝ- | ΝΤΕΦΜΟΥ] Μ- | 4. ΜΠC̄] + ΑΛΛΗΛΟΥΙΑ.

Variant readings from Horner's text

Matt. xix 1. ΔCΩΩΠΗ] om. | ΝΑΙCΑΧΙ] + ΤΗΡΟΥ | 2. ΟΥΟ2] om. | 3. ΕΥΕΡ-ΠΙΡΑΖΗ] ΔΥ- | ΜΜΟC] ÷ ΗΔΨ | 4. ΝΘΟΨ ΔΕ ΠΕΧΔΨ] lac. + ΕΔΨΕΡΟΥΨ ΠΕ + lac. + ΗΨΟΥ | ΜΠΕΤΕΝΩΨ] + ΧΕ | 7. ΠΕΧΩΟΥ] + ΛΕ | ΟΥΝ] om. | 8. ΠΕΧΔΨ] + ΛΕ.

Lk. xv, 7. ΠΨ̄Θ̄] Ψ̄Θ̄ | ΝΘΜΗ] + ΠΗ ΕΤΕΝCΕΕΡΧΡΙΑ ΑΗ ΜΜΕΤΑΝΟΙΑ | 8. Ψ̄] Ψ̄† | ΕΨΩΠ] prefix ΟΥΟ2 | ΔCΨΑΝΤΑΚΕ] ΔΨ- (*sic*) | ΟΥΨ] ΟΥΔΙ | ΜΜΩΟΥ] ΕΒΟΛ ΝΨΗΤΟΥ] | ΠΗ] ΕΠΗ- | ΨΑΤΕCΧΕΜC] ΨΑΝΤΕCΧΕΜΨ | 9. ΟΥΟ2] om. | ΕΨΩΠ] + ΔΕ | ΔCΨΑΝΧΕΜC] ΔCΨΑΝΧΕΜΨ | ΕΝΕCΨΦΗΡ] – ΨΦΕΡΗ | ΝΕCΘΕΨΕΥ] – ΘΕΨΗ | 10. ΕΧΕΝ] ΨΙΧΕΝ.

Jh. i, 5. ΤΑ2ΟΨ] Ψ- | xvii, 3. ΕΤΑΚΟΥΟΡΨ] – ΤΑΟΥΟΨ | 4. ΠΚΑ2] Π- | ΕΒΟΛ ΜΠΨΩΒ] transpose | 5. ΝΘΟΚ] prefix ΟΥΝ | 8. ΠΕΤΑΚΤΑΟΥΟΙ] ΠΕ [ΕΤ]- | 10. ΝΗ ΕΤΕΝΟΥΨ] ΝΕΤΕΝΟΥΨ] | ΝΕ] + ΟΥΟ2 ΝΕΤΕΝΟΥΚ ΝΟΥΨ ΝΕ | 12. ΕΡΨΟΥΨ] + ΠΕ | ΔΙΑΡΕ2] prefix ΟΥΟ2 | ΝΤΕ†ΓΡΑΨΗ ΧΩΚ ΕΒΟΛ] ΝΤΕCΧΩΚ ΕΒΟΛ ΝΧΕ†ΓΡΑΨΗ | 13. †CΑΧΙ] – ΧΩ | 17. †ΜΕΘΜΗΨ] ΤΕΚ- | 21. ΦΡΗ†] + ΝΘΟΚ

¹ O.H.E. KHS-Burmester, 'The Office of Genuflection on Whitsunday' in *Le Muséon*, t. XLVII, pp. 205–257.

² There are no variant readings for *Pss.* XVIII, 6; LXXXIV, 11–12; CXXVII, 3–6; *Jh.* III, 3–6; *I Corinth.* XV, 50–51.

20Κ | Ν2ΡΗ1] Ν3ΡΗ | 21ΝΑ ΝΤΕΠΙΚΟΣΜΟΣ ΝΑ2†] ΕΠΧΙΝΤΕΠΙΚΟΣΜΟΣ ΝΑ2† | ΠΕΤΑΚΤΑΟΥΟΙ | ΠΕ ΕΤ- | 22. ΟΥΜΕΤΟΥΔΙ2] + ΔΝΟΚ Ν2ΡΗ Ν3ΗΤΟΥ ΟΥΟ2 ΝΘΟΚ Ν3ΗΤ | 23. 21ΝΑ ΝΤΕΠΙΚΟΣΜΟΣ ΕΜΙ] ΟΥΟ2 ΝΤΕ4ΕΜΙ ΝΧΕΠΙΚΟΣΜΟΣ | ΠΕΤΑΚΤΑΟΥΟΙ | ΠΕ ΕΤ- + ΟΥΟ2 ΔΙΜΕΝΡΙΤΟΥ ΜΦΡΗ† ΕΤΑΚΜΕΝΡΙΤ | ΜΜΑΥ] + [2Ω]ΟΥ | 25. ΔΝΟΚ] + ΔΕ | ΠΕΤΑΚΤΑΟΥΟΙ | ΠΕ ΕΤ- | 26. †ΝΑ-ΤΑΜΩΟΥ] + ΟΗ | Ν2ΡΗ1] Ν3ΡΗ | Ν2ΡΗ2] Ν3ΡΗ.

I Corinth. xiv, 10. ΝΩΛΩΛ] – ΩΛΟΛ | 3ΕΝΠΑΙΚΟΣΜΟΣ] 3ΕΝΠΙ- | 11. ΕΩΩΠ | + ΟΥΝ | 12. ΝΝΙΠ̄Ν̄Δ̄ΤΙΚΟΝ] Ε- | 13. ΝΤΕ4ΕΡΜΕΝΕΥΙΝ] – ΕΡΜΗΝΕΥΙΝ | 15. ΠΙΚΕ2ΗΤ1] ΠΔ- | ΠΙΚΕ2ΗΤ2] – ΚΕΝΟΥΣ | 16. ΙΕ] om. | ΜΠΙΔΙΩΤΗΣ] ΝΤΕ-.

Ephes. v, 23. ΤΕ] ΠΕ | 24. Ε†ΕΚΚΛΗΣΙΑ] ΕΤΕ- | 6ΝΟ] 6ΝΟΝ | 26. ΕΛ4ΤΟΥ-ΒΟΣ] + ΕΒΟΛ | ΠΙΩΜΣ] Π- | 27. ΝΑ4] om. | ΕΣ3ΕΝ] 3ΕΝ | ΝΧΔΙ] ΚΕΕΗΧΔΙ | 28. ΓΑΡ] om. | 29. Μ̄Π̄Χ̄] Π̄Χ̄ | 31. ΕΥΕΩΩΠΙ] prefix ΟΥΟ2 [ΕΥΣΑΡΞ] ΕΟΥ-.

Coloss. iii, 7. ΝΑΡΕΤΕΝΜΩΩ] ΔΤΕΤΕΝ- | ΕΡΕΤΕΝΩΝ3] – ΟΝ3 | 9. ΕΛΤΕ-ΤΕΝΒΑΩ] – ΒΣΩ | ΠΕ4ΠΡΑΖΙΣ] ΠΕ4- | 10. Τ3ΙΚΩΗ] †- | ΜΦΗ] ΝΤΕ- | ΕΤΑ4-ΣΟΝΤ4] – ΘΑΜΙΟ4 | 11. ΟΥΙΟΥΔΔΙ] ΙΟΥΔΔΙ | ΣΚΥΘΟΣ] ΣΚΥΘΙΣ | 16. ΠΙΣΑΧΙ] + ΔΕ | ΜΑΡΕ4ΩΩΠΙ] – ΤΑΧΡΟ | ΣΒΩ] ΣΟΦΙΑ.

Liturgical Variants and Texts

Fol. 2v: *Filátháús*, p. 63, l. 6. Ε̄Θ̄Ῡ] ΕΘΟΥΔΒ | l. 8. ΔΙΑΚΟΝΙΑ] ΔΙΑΚΩΝΙΑ.

Fol. 3r: *Filátháús*, p. 67. Ε̄Θ̄Ῡ] [ΕΘΟΥ]ΔΒ ΜΜΑΥΛΤ4 | p. 68, ll. 1–2. 2ΙΧΕΝ-ΝΑΙΜΩΟΥ ΠΔΙ] ΕΧΕΝΠΔΙΜΩΟΥ Φ[ΔΙ] ΝΕΜΠΔΙΝΕ[2] ΦΔΙ | l. 4. Ε̄Θ̄Ῡ] ΕΘΟΥ-ΔΒ | ΕΚΕΟΥΔ2ΕΜΧΦΟ — ΝΝΟΥ†] ΝΕΜΤΕΚΧΟΜ [ΝΠΙΟΥ†] ΕΛΚΟΥΔ-2ΕΜ Ε + lac. | l. 8. ΠΟΥΝΟΒΙ] ΗΙ- | p. 73, l. 8. ΟΙ ΚΑΘΗΜΕΝΟΙ ΑΝΑΣΤΗΤΕ] ΟΥΚΑΘΗΜΕΝΟΥ ΑΝΑΣΘΙΤΕ.

Fol. 3v: Ο ΙΕΡΕΥΣ. [ΚΣΜ]ΔΡΩΟΥΤ Π̄Θ̄ [Φ†] ΦΗ ΕΤ6ΟΙ .> . [ΠΩ]Δ-ΕΝΕ2 .> . [ΠΔΗ]ΜΙΟΥΡΓΟΣ ΝΤΕ[Ο]ΥΟΗ ΝΙΒΕΝ .> . ΕΤΕΟΥΟΗΩΧΟΜ ΜΜΟ4 .> . ΦΗ ΕΤΣΟΜΣ ΕΧΕΝ[... Τ]ΔΗ3Ο ΝΟΥΟΗ [ΝΙΒΕΝ] ΝΕΜ2ΩΒ ΝΙ[ΒΕΝ Ε]ΤΕΟΥΟΗΝΙ4 ΝΩΝ3 Ν3ΗΤΟΥ .> . ΦΗ ΕΤΩΔΗΩ ΜΨΥΧΗ ΝΙ-ΒΕΝ .> . ΦΗ ΕΤΣΑ2ΝΙ Μ̄Π̄Ν̄Δ̄. ΝΙΒΕΝ .> . ΦΗ ΕΤΔΜΑ2Ι ΝΤΧΟΜ ΜΠΙΚΟΣ-ΜΟΣ .> .

Fol. 7r: † ΝΝΕ4[2]ΒΩΣ 2ΙΩΤ4. ΜΑΡΕ4ΧΕΒΣΧΩ4. ΜΑΡΕΠΙΟΥΝΒ ΧΩ ΝΤΔΙ-ΕΥΧΗ ΕΧΩ4. ΦΗΝΒ Π̄Θ̄ Φ† ΠΙΜΟΝΟΓΕΝΗΣ ΝΝΟΥ† ΟΥΟ2 ΝΛΟΓΟΣ ΝΤΕΦ† ΦΙΤΩ .> ΦΗ ΕΤΑ4Ι ΕΠΙΚΟΣΜΟΣ .> . ΕΘΩ2ΕΜ ΝΠΙΡΕ4ΕΡΝΟΒΙ ΕΟΥΜΕΤΑ-ΝΟΙΔ .> . ΦΗ ΕΘΟΥΩΦ ΦΜΟΥ ΔΗ ΜΠΙΡΕ4ΕΡΝΟΒΙ .> ΜΦΡΗ† ΝΤΕ4-ΚΟΤ4 .> . ΟΥΟ2 ΝΤΕ4ΩΝ3 .> . ΦΗ ΕΤΑ4ΧΟΣ .> ΧΕΔΡΕΩΔΗΠΕΚΣΟΝ ΕΡ

Fol. 7v: ΝΟΒΙ ΕΡΟΚ Ν̄ Ν̄ Ν̄ ΣΟΠ ΜΠΙΕ2ΟΟΥ .> ΝΤΕ4ΚΟΤ4 2ΔΡΟΚ Ε4ΧΩ ΜΜΟΣ > ΧΕΔΙΕΡΝΟΒΙ > ΧΩ ΝΑ4 ΕΒΟΛ ΝΘΟΚ ΟΗ †ΗΟΥ ΠΕΝΝΗΒ .> ΧΟΥΩΤ Ε3ΡΗΙ ΕΧΕΝΠΕΝΧΙΝ2ΙΤΕΝ Ε3ΡΗΙ ΜΠΕΚΜ̄ΘΟ .> ΔΝΟΝ 3ΔΝΙ-ΡΕ4ΕΡΝΟΒΙ .> ΝΕΒΙΑΙΚ ΝΤΑΚ .> — ΔΡΙΞΩΡΙΖΙΝ ΜΜΕΥΙ ΝΙΒΕΝ ΝΤΕ†ΚΔ-

ΚΙΔ ΕΒΟΛ ΞΕΠΠΕΙΖΗΤ ·> ΔΡΙΧΑΡΙΖΕΣΘΕ ΜΠΕΚΒΩΚ ΠΑΪΙΜ ·> ΜΠΙΧΩ
ΕΒΟΛ ΝΤΕΠΕΧΗΟΒΙ.

Fol. 8^r: ΤΗΡΟΥ ·> ΠΕΜΠΕΥΜΕΤΑΤΕΜΙ ·> ΔΡΙΤΓ ΝΡΕΜΖΕ ΕΒΟΛ ΖΑΠΧΑΚΙ
ΜΠΙΔΙΔΒΟΛΟΣ ·> — ΕΠΧΗΠΤΕΥΧΟΥΩΤ ΕΠΩΟΥ ΝΤΗΠΩΤ ΜΜΕΤΣΑΙΕ
ΝΤΕΠΕΚΩΟΥ ·> — ΔΡΙΖΜΟΤ ΠΑΗ ΠΩ̄C ΝΟΥΔΡΟΜΟΣ ·> ΠΕΜΟΥΜΕΤΑ-
ΠΟΪΔ ·> ΠΕΜΟΥΜΕΤΡΕΜΖΕ ·> ΝΤΕΠΗ ΕΤΕΠΟΥΗ ΝΗΟΒΙ ΕΤΕΡΟΗ ·>
ΠΕΜΠΕΠΑΡΑΠΤΩΜΑ ·> ΠΕΜΠΕΝΔΑΝΟΜΙΑ ·> — ΜΠΕΡΧΑΝΔΗ ΝΤΕΠΔΖ-
ΤΟΤΕΗ (? ΝΤΕΠΑΤΟΤΕΗ) ΝΣΩΗ

Fol. 8^v: ΝΤΕΠΕΡΔΠΑΣ ΞΕΠΠΕΠΗΟΒΙ ΤΗΡΟΥ ·> · ΑΛΛΑ ΜΑΤΟΥΟΥΗΟΤΕΗ
ΕΒΟΛ ΞΕΠΠΕΠΕΠΗΟΒΙ ΜΑΜΑΤ ΠΕΜΑΗ ΞΕΠΤΕΚΧΟΜ ·> ΜΑΤΟΥΧΟΗ ·>
ΕΒΟΛ ΖΑΠΗΖΑΧΙ ΝΤΕΠΙΔΙΔΒΟΛΟΣ > ΜΑΤΑΣΘΟΗ ΕΡΟΚ ·> ΞΕΠΟΥΧΗΠΤΑΣΘΟ
ΝΤΑΦΗΗ ·> — ΔΡΙΟΙΚΟΝΟΜΗ ΜΜΟΗ ΞΕΠΟΥΠΟΛΗΤΙΑ ΕΠΑΠΕC ·>
ΜΑΤΟΥΒΟΗ ΕΒΟΛ ΖΑΜΕΥΙ ΠΒΕΗ ΕΤΣΑΞΕΜ ·> — ΔΡΙΤΤΕΗ ΝΡΕΜΖΕ ΕΒΟΛ
ΖΑΤΣΥΠΗΛΗCΙC.

Fol. 15^r: ΜΑΪΤΟΗ [ΜΜΟΗ] ·> ΠΕΜΠΗ ΕΘΟΥΔΒ ΝΤΑΚ ·> [Ν]ΞΡΗ ΞΕΠΘΕΤ-
ΟΥΡΟ ΠΗΠΗΟΥΓΙ ·> ΞΕΠΠΧ̄C ΙΗ̄C ΠΕΠΩ̄C ·> ΦΑΙ ΕΤΕ. ΟΜΟΙΩC ΟΥΕΥΧΗ
ΜΜΕΤΡΕΜΖΕ ΝΤΕΠΠΑΤΡΙΑΡΧ ΕΚΤ ΜΜΟC ΕΧΕΠΠΗΥΧΗ ΕΤΟΥΤΞΟ ΝΞΡ-
ΩΟΥ ΖΙΤΕΠΦΤ ΞΕΠΠΗΟΥ ΜΠΟΥΧΗΠΦΩΡΧ ΕΠΙCΩΜΑ ΕΒΟΛ ΞΕΠΠΑΒΙΟC.
ΠΗΜ ΕΤΟΙ ΝΖΥΚΑΠΟC ΕCΑΧΙ ΠΠΕΚΜΕΤΧΩΡΙ ·> ΙΕ ΕΦΙΡΙ ΕΠΕΚCΜΟΥ
ΠΩ̄C ·> ΠΠΑΙΡΩΜΗ

Fol. 15^v: ΕΤΑΚCΙ ΓΑΡ ΝΟΥΟΜΗ ΕΒΟΛ ΞΕΠΠΚΑΖΙ > ΕΤΑΚΜΟΥΧΤ ΠΕΜΑΗ
ΝΟΥΥΧΗ ΝΠΟΕΡΑ ΟΥΟZ ΝΛΟΠΚΗ > ΑΚΘΑΜΙΟΝΟΥΡΩΜΗ ·> — ΟΥΟZ
ΕΤΑΚΕΡΤΙΜΑΗ ΜΜΟΗ > ΖΙΤΕΠΠΙΖΜΟΤ ΝΤΕΤΜΕΤΑΘΜΟΥ ΠΕΜΠΑΥΤΕΖ-
ΟΥCΙΟΗ [ΑΚ]ΕΡ[Χ]ΑΡΙΖΕCΘΕ ΠΑΗ [·]ΤΑΠΟΛΑΥCΙC ΜΠΠΑΡΑΔΙCΟC ·>
ΕΠΙΔΗ ΕΤΑΥΕΡΖΑΛ ΜΜΟΗ ·> · ΖΙΤΕΠΠΙΦΘΟΗΟC ·> · ΝΤΕΠΙΔΙΔΒΟΛΟC ·> ·
ΠΕΜΤΑΠΑΤΗ ΝΤΕΤCΖΙΜΗ ·> ΑΧΕΡΠΩΒΩ ΝΤΕΚΕΠΤΟΛΗ ΝΟΥΧΑΙ ·> ·

Fol. 16^r: *Tákhí*, p. 174. ΤΗΡΟΥ] om. | ΠΕΜΠΠCΘΗΠΕΗ] ΟΥΟZ ΩΩΕΜ ΝΠΗ-
ΠΕΜΑΚ] ΠΑΚ | ΠΠΕΥΤΑCΘΟΗ] ΝΤΑCΘΟ ΜΜΟΗ ΔΗ | ΝΤΕΠΟΖΙ ΠΑΚ ΕΥCΜΟΥ
ΕΡΟΚ] ΕΥΟΠΞ ΠΑΚ ΟΥΟZ ΕΥCΟΜC ΕΡΟΚ | ΜΠΕΜΘΟ] + ΕΒΟΛ | ΕΤΟΙ ΝΖΟΤ-
ΟΥΟZ | ΝΠΟΥΡΑΠΟΗ] ΝΕΩΠΗΟΗ.

Fol. 16^v: ΞΕΠΠΙΖΜΟΤ] + ΠΕΜΤΜΕΤΩΠΕΠΖΗΤ ΠΕΜΤΜΕΤΜΑΙΡΩΜΗ ΝΤΕΠΠΕΠΩ̄C
ΙΗ̄C ΠΧ̄C ΦΑΙ ΕΤΕ ΕΒΟΛ ΖΙΓ[ΕΗ] | Ο ΛΑΟC — ΝΟΥΩΤ] In place of this
there is ΠΕΠΠΕΠCΑΤΑΙΕΥΧΗ ΜΟΙ ΖΙΩΤΗ ΝΤΖΕΒCΩ ΕΘΟΥΔΒ ΕΚΧΩ ΜΜΟC |
p. 175. ΑΜΠΠΗ] om. | ΠΠΠΩ̄C ΑΜΠΠΗ] om. | ΝΡΕΥΤΑΠΞΟ] [ΜΠ]ΔΡΑ[ΚΛΗΠΟΗ].

Fol. 17^r: *Tákhí*, p. 191. Ο ΔΙΑΚΩΗ — ΜΜΟC] Ο ΔΙΑΚΩΗ. [ΤΑ]C ΚΕΦΑ-
ΛΑC [ΥΜΩ]Ν. Ο ΙΕΡΕΥC. ΧΑΧΙΧ ΕΧΩΗ ΚΧΩ ΜΜΟC. This rubric is written
on the margin. *Title*: ΟΥΕΥΧΗ ΝΧΕΒCΧΩΗ ΠΠΠΠCΠCΠCΠC ΕΘΟΥΔΒ.
This is not in *Tákhí's* text | ΕΘΟΥΩΤΕΒ] ΕΤ- [p. 192. ΓΕΠΕΔ] + ΕΥΟΙ ΞΕΠΠΗ
ΕΠΑΥΟΙ ΜΜΟΗ ΝCΗΟΥ ΠΒΕΗ.

Fol. 17^v: ΠΕΚΒΩΚ] + ΠΑΪΙΜ | ΠΕΥΒΙΟC] + ΕΥΟΙ | ΧΩΚ ΕΒΟΛ ΝΤΕΠΠΡΟΖΕ-
ΡΕCΙC] ΧΩΚ ΝΤΕΠΠΡΟΖΕΡΕCΙC ΕΒΟΛ | ΝΑΤΩΠΗ] — ΑΤΑΘΗ | ΝΩΟΥΓΑΙΟΗ] —
ΩΟΥΤΑΙΩΟΥ.

Fol. 18^r: *Tákhí*¹, p. 234. ΜΜΟΚ ΝΕΜ] om. | Ω] om. | p. 235. ΘΘΒΕ] om. | ΜΠΕΚ-
ΒΩΚ] ΝΤΕ- | ΝΙΜ] ΠΑΝΙΜ ΦΑΙ | ΝΟΖΕΜ] ΜΑΨΟΥΩ | ΞΕΝΗΠΩΡΙ] ΖΑΧΙΑΥΖ |
ΝΕΜ ΕΚΕΡΡΕΜΖΕ ΝΑΣ] ΑΡΙΤΣ ΝΡΕΜΖΕ | ΝΘΟΚ] + ΠΕ | ΕΚΒΗΛ ΕΒΟΛ ΝΙΗ
ΕΤΑΥΣΟΝΖΩΟΥ ΝΙΒΕΝ ΟΥΟΣ ΕΚΤΩΟΥΗΩΟΥ ΕΒΟΛ ΞΕΝΗΟΥΖΕΙ] ΕΤ- | ΟΥΩ
ΕΒΟΛ ΝΟΥΟΝ ΝΙΒΕΝ ΕΤΣΟΝΖ ΟΥΟΣ ΚΤΑΣΟ ΕΡΑΤΟΥ ΝΙΗ ΕΤΑΥΖΕΙ ΕΣΡΗ |
ΦΗ ΕΤΑΥ ΕΒΟΛ ΖΙΤΟΤΚ ΗΑΙ ΝΑΥ ΕΒΟΛ ΖΙΤΟΤΚ ΑΡΙΣΥΗΧΩΡΙΗ ΜΨΥΧΗ
ΝΤΕΠΕΚΒΩΚ] ΠΙΖΑΠ ΕΘΗΗΟΥ.

Fol. 18^v: *ΕΒΟΛ ΖΙΤΟΤΚ ΟΥΗΑΙ ΝΑΣ ΠΕ ΟΥΑΣΣΑΖΗ ΧΩ ΕΒΟΛ ΜΠΠΝ̄
ΝΤΕΠΕΚΒΩΚ | ΟΥΟΣ ΕΩΩΠ ΝΑΚΩΑΗΟΥΩΩ ΝΤΕΩΩΣ Ω ΠΕΠΠΗΒ
ΑΡΙΣΜΟΤ ΝΑΥ ΜΠΠΟΖΕΜ ΝΕΜΨΧΟΜ ΝΕΜΠΠΟΥΧΑΙ ΝΕΜΠΠΑΛΛΟ]ΕΩΩΠ
ΧΟΥΩΩ ΕΘΡΕΩΩΣ ΦΗΗΒ ΑΡΙΧΑΡΙΖΕΣΘΕ ΝΑΥ ΝΟΥΟΥΧΑΙ ΝΕΜΟΥΧΟΜ
ΝΕΜΟΥΤΑΛΛΟ ΝΕΜΟΥΣΩΓΗΡΙΑ | ΟΥΟΣ ΝΤΕΨΧΩΚ ΕΒΟΛ ΜΠΕΨΒΙΟΣ
ΞΕΠΠΕΤΕΖΝΑΚ ΝΑΓΛΘΟΣ ΟΥΟΣ ΑΚΩΑΗΩΝΖΕΝ ΕΒΙ ΜΠΕΨΠΠΕΥΜΑ
ΕΨΕΩΩΠ ΕΒΟΛ ΖΙΤΕΠΠΕΚΑΓΓΕΛΟΣ ΠΡΕΨΙΜΩΙΤ ΕΨΟΥΩΠ ΞΕΠΠΕΚΜΑ-
ΝΩΩΠ ΝΕΩΩΠ] ΙΤΑ ΚΑΤΑ ΠΕΚΟΥΩΩ ΝΑΓΛΘΟΗ ΧΗΑΧΩΚ ΜΠΕΨΒΙΟΣ
ΕΒΟΛ ΕΙ ΜΠΕΨΠΠ̄ ΕΒΟΛ ΖΙΤΟΤΟΥ ΝΠΕΚΑΓΓΕΛΟΣ ΝΒΑΥΜΩΙΤ ΝΤΕΨΟΥΩΠ
ΕΞΟΥΗ ΕΠΕΚΜΟΠΠ ΝΕΠΕΖ.

Fol. 19^r: *Tákhí*, p. 374, l. 16. ΜΦΡΗΨ] ΚΑΤΑΦΡΗΨ | p. 375. ΜΠΕΠΒΗΛ] – ΒΩΛ.

Fol. 19^v: ΕΝΑΧΩ] ΕΑΗΧΩ | ΠΕΚΧ̄Ρ̄] Π̄Χ̄ | ΔΕ] + ΟΗ.

Fol. 20^r: ΟΥΩΗΖ ΕΒΟΛ ΜΠΑΨΑΙ ΝΤΕΚΜΕΤΑΓΛΘΟΣ · > Ω ΦΗ ΕΘΟΥΑΒ · > ·
ΘΘΒΕΦΗΑΣΨ ΝΠΗ ΕΤΑΥΕΡΖΕΛΠΙΣ · > ΟΥΟΣ ΕΥΤΩΒΖ ΕΘΠΓ · > · ΟΥΟΣ
ΜΠΕΡΕΙΖΟΨ ΜΜΟΙ · > · ΑΝΟΚ ΞΑΠΤΑΛΕΠΩΡΟΣ · > ΝΡΕΨΕΡΠΟΒΙ · > ΕΙ-
ΤΩΒΖ ΕΘΠΓ · > · ΑΛΛΑ ΚΑΤΑ ΠΕΠΠΩΑ ΝΨΜΕΓΟΥΗΒ · > ΘΑΙ ΕΤΑΚΨ
ΠΠ ΜΠΕΡΨΩΠ · > · ΕΠΧΙ]ΝΨΦΑ ΨΝΑΥ]Ζ · > ΟΥΟΣ ΝΤΑΒΩΑ ΕΒΟΛ · > ·
ΝΠΗ ΕΘΗΗΟΥ ΖΑΡΟΚ · > ΕΒΟΛ ΖΙΤΟΤ ΞΕΝΟΥ]Ν]ΑΣΨ · > ΞΕΠΠΙΣΜΟΤ.

Fol. 20^v: *Tákhí*, p. 376. ΠΙΟΥΗΒ] ΝΟΥΗΒ | ΕΤΑΨΩΕΩΠ] + ΜΠΕΜΘΟ Μ-
ΠΕΚΨΟΥ ΕΘΟΥΑΒ ΕΑΠΠΗ ΝΑΚ ΕΞΟΥΗ ΝΖΑΠΟΥΣΙΑ | ΖΙΧΕΠ] ΕΧΕΠ | ΟΥΟΣ]
ΑΡΙΚΑΤΑΖΙΟΠΠ | ΠΠΑ] ΠΠ- | ΠΩΠΣ] ΠΠΜΤΟ]Π | ΞΕΠΠΟΥΠΠΟΨ ΝΑΤΨΒ-Ψ]
om. | ΝΤΕΠΠΚΑΗΡΟΣ] ΝΕΜ- | ΠΠΑΓΙΟΣ] ΝΕΚ- | ΡΑΨΠ] ΟΥΠΠΟ]Π.

Fol. 26^v: *Burmester*², p. 227. ΝΨΠΕΠΠΗΚΟΥΣΤΠ] – ΠΕΠΠΙΚΟΣΤΠ | ΕΧΠΠ-
ΠΠΑΠΟΣΤΟΛΟΣ] ΕΠΕΣΠΤ ΕΧΨΟΥ | ΞΕΠΠΑΣΠΠ] Ν- | ΝΠΠΦΠΠΟΥΠΠ] ΝΤΕΠΠΑΤΨΕ]
ΤΑΛΛΙΑ] Θ- | ΝΤΕΨΑΗΑΣΤΑΣΙΣ] ΝΤΕΤΕΨ- | ΑΣΨΩΠΠ] om.

Fol. 27^r: *Burmester*, p. 229. ΕΘΟΥΑΒ] om. | ΠΕΚΠΠ̄] prefix ΟΥΟΣ | ΠΕΚΠΠ̄
ΕΤΣΟΥΤΩΠ] ΟΥΟΣ ΟΥΠΠ̄ ΕΨΨΟΥΤΩΠ | ΜΑΡΕΨΕΡΒΕΡΙ] ΑΡΙΤΨ ΜΒΕΡΙ =
the Greek ἐγκαίνισον | ΜΜΟΠ] ΜΜΟΙ = the Greek μου | ΠΕΚΠΠ̄ ΝΖΥΓΕΜΩΠΠ-
ΚΟΠΠ] ΟΥΠΠ̄ ΝΖΠΠΕΜΩΠΠΙΚΟΠΠ | ΠΠΠ] + ΜΠΠΕΖΟΟΥ ΤΗΡΨ = the Greek
καθ' ἐκάστην ἡμέραν | ΕΠΠ] ΝΠΠ | ΖΠΠΑ ΝΤΑΠΡΙ] ΖΠΠΑ ΝΤΑΕΡΠΕΠΠΩΑ ΕΠΠ
= the Greek καταξίωθῶ ποιεῖν.

¹ R. Tákhí, *Pájom ente timetrefsemši ennimustérion ethu*, etc.

² O.H.E. KHS-Burmester, 'The Office of Genuflection on Whitsunday' in *Le Muséon*,
t. XLVII, pp. 205–257.

Fol. 27v: Ε†ΖΑΠ — ΜΠΕΡΞΕΤΞΩΤΤ] ΧΙΑΞΟΤΞΕΤ ΕΘΒΕΝΗ ΕΤΑΥΔΙΓΟΥ
 ΝΧΕΡΩΜΗ ΜΒΕΝ ΟΥΟΣ ΜΠΕΡΧΑΤ ΝΣΩΚ | ΛΙΟΚ] + ΞΑ ΖΙΧΩΘ] ΕΧΩΘ |
 ΖΙΤΕΝΗΩΘ] ΝΧΕΗ- ΝΕΜΠΕΡΞΟΤ] — ΕΡΟΥΟΤ = the Greek περπνοῖς |
 ΝΤΕΠΑΙΚΟΣΜΟΣ] — ΦΑΙ ΕΠΧΗΠΤΑΧΙΜΗ ΝΟΥΗΛΙ ΜΠΕΚΜΘΟ ΝΘΟΚ ΓΑΡ]
 ΕΠΧΗΠΤΑΓΙ ΝΟΥΤΟΙ ΞΕΝΗΚΕΛΑΩΡ ΕΘΗΠΟΥ = the Greek τῶν μελλόντων
 ὑρέγεσθαι τῆς ἀπολαύσεως θησαυρῶν | ΔΚΧΟΣ] + ΠΕΗΠΗΒ ΠḪḪ = the
 Greek Δέσποτα ΝΣΛΙ ΝΟΥ- ΕΘΕΒΙΤΘ] — ΝΑΤΕΡΚΩΛΗ ΜΜΟΥ ΕΒΟΛ ΖΙΤΟΤΘ
 ΝΕΜΦΗ ΕΤΕΦΩΚ ΝΙΩΤ = the Greek ἀκωλύτως παρὰ τοῦ σοῦ λαμβάνει συναϊδίου
 θεοῦ καὶ Πατρὸς.

Fol. 28r: *Burmester*, p. 230. ΙΣΧΕ ΛΥΕΡΗΟΒΙ] ΧΕΣΕΕΡΗΟΒΙ | ΕΡΟΚ] + ΜΜΑΥ-
 ΑΤΚ = the Greek μόνω — ΠΑΙΡΗ† ΣΕΩΕΜΩΙ ΠΑΚ ΜΜΑΥΑΤΚ ΟΥΟΣ
 ΣΕΟΥΩΩΤ ΔΗ ΝΚΕΝΟΥ† ΝΩΕΜΜΟ ΟΥΔΕ ΜΠΟΥΦΩΡΩ ΝΗΟΥΧΙΧ ΟΥ-
 ΒΕΚΕΟΥΑΙ ΝΗΟΥ† ΠḪḪ ΠΕΗΠΗΒ = the Greek ἀλλὰ καὶ σοὶ μόνω λατρεύομεν
 σὺν οὐδαμὴν προσκυνεῖν θεῷ ἄλλοτρίῳ, οὐδὲ διαπετάζειν πρὸς ἕτερον θεὸν τὰς
 ἑαυτῶν, Δέσποτα, χεῖρας | ΝΗΟΥ†ΣΟ] ΜΠΟΥ- ΕΡΕΧΩΟΥ — ΠΑΚ] ΕΡΕ-
 ΠΟΥΚΕΛΙ ΚΩΛΧ ΠΑΚ ΕΠΣΧΗΤ | ΕΕΡΒΟΗΘΗ ΕΡΩΟΥ] ΕΡΗΗ ΕΧΩΟΥ ΕΘΗ
 ΕΤΕΘΩΚ ΜΒΟΗΘΙΑ ΝΗΗ†ΣΟ] ΜΠΟΥ†ΣΟ ΝΕΜΠΟΥΤΩΒΣ.

Fol. 28v: ΤΗΡΕΗ] prefix ΛΙΟΗ | ΕΥΩΗΠ] ΕΥΗΠΟΥ ΕΠΩΩΙ = the Greek
 ἀναλαμβάνομεν | ΜΠΕΚΜΘΟ] — ΕΘΗ ΕΤΕΘΩΚ ΜΜΕΤΟΥΡΟ ΕΤΟΙ ΝΑΓΑΘΟΗ =
 ἐνώπιον τῆς σῆς ὑπεραγάθου βασιλείας | ΠḪḪ ΠΑΓΑΘΟΣ] ΠḪḪ ΠḪḪ = the
 Greek Κύριε | ΕΤΑΧΕΡΣΟΤΤΕΗ] ΕΤΑΧΣΟΤΤΕΗ | ΖΛΟΥΣΟΘΗΕΘ] ΖΛΣΟΘΗΕΘ |
 ΞΕΗΠΧΑΚΗ] ΞΕΗΠ- ΜΠΗΩΟΥΩΟΥΩΟΥ] ΜΠΕΗ- ΕΤΕΠΤΩΗΘ] ΠΤΩΗΘ |
 ΔΡΙΧΑΡΙΖΕΣΟΘ] ΔΡΙΚΑΤΑΞΙΟΗ = the Greek καταξίωσον.

Fol. 30r: *Burmester*, p. 235. ΛΗ²] om. | ΕΘΗΔΟΥΩΗΣ ΠΑΚ ΕΒΟΛ] ΕΘΗΔΗΗ ΠΑΚ
 ΕΠΩΩΙ ΜΠΟΥΩΗΣ ΕΒΟΛ | ΕΤ†ΣΟ] ΕΗ- | ΕΣΟΥΗ] om. | ΝΗΔΙΕΥΧΗ] ΝΗΗ- |
 ΝΕΜΠΙΩΟΥΩΟΥΩΟΥ] ΝΕΜΠΗ- | ΟΥΟΣ] om. | ΜΜΑΙΡΩΜΗ] ΠΙΜΑΙΡΩΜΗ.

Fol. 30v: ΧΩ] ΕΚΕ- | ΛΙΟΗ] om. | ΜΒΩΚ] ΝΕΒΙΑΙΚ | ΕΥΟΙ ΝΑΤΗΑΥ]
 ΝΑΘΗΑΥ | ΕΥΣΩΣ ΕΡΟΚ ΞΕΗΠΟΥΖΗΤ] ΞΕΗΠΟΥΖΗΤ ΕΤΕΠΗΠΟΥΤ = the
 Greek μετὰ συντετριμμένης καρδίας | ΕΥΧΑΡΙΣΤΟΥ] ΝΕΜΠΩΕΠΣΜΟΤ | ΠΑΚ]
 om. | ΕΧΕΠΠΕΚΣΜΟΤ] ΕΡΗΗ ΕΧΕΠΠΕΚΣΜΩΤ. The Greek has the plural
 δωρεῶν.

Rituale 12

Funeral Service

XVIth–XVIIth cent. Nine Folios. Coptic-Arabic. Measurements: fol. 17 × 13 cm., text
 13,5 × 6–6,5 cm. Lines per fol. 18–20. Small hand. Black ink. Coffee coloured paper. In the
 outer corner of the upper margin of Fols. A^v, B^v, C^r there is written in Coptic cursive figures
 the numerals 19 (19), 43 (43) and 46 (46) respectively, and in that of Fol. E^r the numeral
 31 (31). In the upper part of the outer margin of Fol. C there is a lacuna. In Fol. E the inner
 upper corner and the inner margin are missing. Fol. F is the outer vertical half of a folio
 of which the lower margin is missing. Fol. G is the upper half of a folio of which the outer
 margin and the lower part are damaged. In the text the I and the T are often projected
 above and below the line. On Fol. B^r there is the following rubric: ΩΛ[†]ΕΦΧΩΚ ΕΒΟΛ.
 ΟΥΟΣ ΤΟΤΕ ΛΥΩΔ[†]ΚΗΗ] ΩΛΥΤΣΕΜ[†]Ω] ΕΧΕΠΠΙ[†]Υ[†]ΡΟΗΟΣ ΝΤΟΥ-

ΕΡΞΗΤΕ ΣΕΝΤΣΥΝΑΞΙΣ. ΟΥΟΣ ΣΑΧΕΝΠΩΩ ΝΤΕΠΛΑΠΟCΤΟΛΟC ΕΡΕΝΙΚΑΗ-
ΡΙΚΟC ΩΩ ΕΧΩΩ [Μ]ΠΠΡΟΛΟΓΟC ΤΗΡΩ. ΜΕΝΕΝCΩΩ ΩΑΥΩΩ ΑΠΟCΤΟ-
ΛΟC ΠΡΟC ΤΙΜΘ Β ΚΕΛ Γ̄, “until it is completed. And then, when they finish, they seat
him (the deceased bishop) upon the synthronus, and they begin the Synaxis. And before the
reading of the Apostle (Pauline Epistle) the clergy read over him all the Prologus. After it
they read: Apostle to Timothy 2, chap. 3”. This rubric corresponds in substance to that given
by R. Tůkhí, *Pijóm ente timetrešémši ennimustérion ethu*, etc. pp. 336–337. The initial
capital **H** of the Catholic Epistle on Fol. C^r is large and in black. There is no touching in
with red, and there are no punctuation stops. Sections are separated by a simple line in
black ink.

- A^r: Burial of Bishops (Lesson) *Jonah* II, 3* (ΝΑΜΕΗ†) – 6* (to ΝΣΑΕ)
 A^v: Burial of Bishops (Lesson) *Jonah* II, 6* (ΑCΩMC) – 9* (to ΗΕΜ)
 B^r: Burial of Bishops (Rubric) ΩΑ[Τ]ΕΥΧΩΚ — ΚΕΛ Γ̄
 B^v: Burial of Bishops (Pauline Epistle) *II Timothy* III, 10 – 12* (to ΕΘΟΥ-
 [ΩΩ])
 C^r: Burial of Bishops (Pauline Epistle) *II Timothy* IV, 7* (ΠΑΝΑ2†) *sic* – 8
 C^v: Burial of Bishops (Catholic Epistle) *I Peter* II, 11* (to Ν2ΑΗ[ΡΕΜΝΧΩΙ-
 ΛΙ])
 C^v: Burial of Bishops (Catholic Epistle) *I Peter* II, 11* ([Ν2ΑΗ]ΡΕΜΝΧΩΙ-
 ΛΙ) – 12* (to ΣΕΝΠΠ[Ε30ΟΥ])
 D^r: Burial of Bishops (Acts) *Acts* XX, 28* (ΕΓΑΠΠΠ̄̄̄) – 30* (to ΕΥΦΩΗ2)
 D^v: Burial of Bishops (Acts) *Acts* XX, 30* (ΕΘΡΟΥCΩΚ) – 32* (to Ε†ΚΛΗ-
 ΡΟΝΟΜΙΑ)
 E^r: Burial of Bishops (Pauline Epistle) *Hebr.* XIII, 10* ([ΕΡΩΩ]) – 12
 E^v: Burial of Bishops (Pauline Epistle) *Hebr.* XIII, 13 – 16* (to 2ΑΗΩΟΥ-
 ΩΩΟΥΩΙ)
 F^r: Burial of Bishops (Gospel) *Jh.* VI, 39* (ΑΛΛΑ) – 42* (to ΧΕ)
 F^v: Burial of Bishops (Gospel) *Jh.* VI, 42* (ΧΕ repeated) – 44
 G^r: Burial of Bishops (Psalm-Versicle) *Ps.* XC, 1 – 2* (to ΠΑ[ΝΟΥ]†)
 G^v: Burial of Bishops (Gospel) *Lk.* XXII, 24* (ΠΠΠΩ†) – 26* (to [Μ]Φ-
 [Ρ]Η†)
 H^r: Burial of Bishops (Troparion) [ΑΠΚΑ2Ι] ΚΟΤΩ = *Tůkhí*, p. 371, l. 9
 H^v: Burial of Bishops (Gospel) *Lk.* XIX, 16–19
 I^r: Burial of Bishops (Psalm) = *Tůkhí*, p. 499, l. 18 – p. 500, l. 12
 I^v: Burial of Bishops (Psalm) = *Tůkhí*, p. 500, ll. 13–21 (There are variant
 readings)

Variant readings from Tattam's text¹

Jonah II, 4. ΝΤΕΠ2ΗΤ] om. | ΝΕΚΧΟΛ] – 2ΩΙΜΙ | 5. ΕΘΟΥΑΒ] ΕΘ̄ | 6. Ε2ΡΗΙ]
 om. | Α92ΩΒCΤ] – 20ΒCΤ | ΟΥΝΟΥΝ] ΠΙ- | 7. ΑΜΟΗΙ] ΑΜΑ2Ι | 8. 2ΑΡΟΙ] +
 ΟΥΟΣ | ΜΦΝΑΙ] om. | ΜΑΡΕCΙ] prefix ΟΥΟΣ | ΕΠΩΩΙ] om. | 9. ΕΝΙΜΕΤΕΦΛΗΟΥ]
 Ε†-

¹ H. Tattam, *Duodecim Prophetarum Minorum*, Oxonii, 1836.

Lk. XIX, 16. ΕΧΩ ΜΜΟΣ] ΠΕΧΛΑϣ | ΠΛδ̄C̄] + IC [λ] om. | 18. ΟΥΟΞ] om. | λϣ] + ΛΕ | Ἰῆῆηλ] - ΕΜΝΛ | XXII, 25. CEOI] ET- | 26. ΔΕ] + ΠΛ | Ἰπαιρη†] ΠΑΙΡΗ† | ΠΩΗΓΟΥΜΕΝΟΣ] - ΥΓΟΥΜ[ΕΝΟΣ].

Jh. VI, 40. ἸΠΛΙΩΤ] ἸΦΗ ΕΤΑΥΤΑΟΥΟΙ | 41. ΠΕ†] + ΕΘΒ[Η Τ]ϣ | ΕΘΒΗΤϣ] om. | 42. ϣΩ] Εϣ- | ΕΠΕCΗΤ] om. | 43. ΠΕΧΛΑϣ] prefix ΟΥΟΞ.

Acts XX, 31. Ὶ†] Ὶ.

II Timothy III, 11. ΤΗΡΟΥ†] om. | ΝΑΙΜΚΛΥΞ] ΝΙΕΜΚΛΥΞ | ΙΚΟΝΙΟΝ] ὕΚΟΝΙΟΝ | ΛΥCΤΡΟΙC] ΛΥCΤΡΑ | IV, 7. ΠΙΝΔΞ†] ΠΔ- *sic*.

Hebr. XIII, 11. ἸΠΑΡΧΙΕΡΕΥC] - [ΠΑΡ]ΧΗ[Ε]ΡΕΥC | 12. ἸΠΙΛΛΟC] - [Π]ΕΡ-ΛΛΟC | Λϣ[Ε]ΠΜΚΛΞ] - CΙ[Ε]ΜΚΛΞ | Ν·[Π]ΥΛΗ] - ΠΑΡΕΜΒΟΛΗ | 13. ΟΥΗ] om. | ΩΑΡΟϣ] ΞΑΡΟϣ | 16. †ΜCΤΡΕϣΕΡΞΕΒΝΟΥϣΗ] - ΡΕϣΞΕΒΝΟΥϣΗ | ΔΕ] om. | †ΜΕΤΩΦΗΡ] - ΜΕΤΡΕϣΕΡΩΦΗΡ | ἸΠΕΡΕΡΠΟΥΩΒΩ] - ΠΕC[.]ΩΩ.

I Peter II, 12. ΛΥCΑΧΙ] ΛΥΩΔΗ- | ΕΥΗΛΥ] + ΛΕ | ΠΕΞΟΟΥ] Π-

Rituale 13

Rite of the Uncction of the Sick

XIIIth-XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 20 × 12 cm., text 13,5 × 5-5,5 cm. Lines per fol. 17. Small, regular hand. Black ink. The inner lower corner of the folio is missing. In the upper margin of the recto there is, on the left, the quire numeral Ε̄ (5), in the centre, traces of an ornament in yellow and red between the initials ὕ[C] Θ̄C̄, and, on the right, the pagination numeral Μ̄λ̄ (41). In the left corner of the upper margin of the verso the pagination numeral is repeated. The first word (Πδ̄C̄) of the Psalm-Versicle on the recto is in red, and the initial capital O of the Gospel Lesson on the verso is in red. In both the Π and the O there is the sign ∙∙ in red. The first line of the Gospel Lesson is in larger letters. Titles are in red. Paragraph capitals, the letters Φ, Ξ, the compendia and numerals are touched in with red. Punctuation stop ∙ >, ∙ > ∙ is in red. Sections are separated by a simple line in black ink.

Recto: Uncction of the Sick (Third Prayer) *Ps.* XXXVII, 2-3

Verso: Uncction of the Sick (Third Prayer) *Matt.* X, 1 - 2* (to ΦΗ).

Variant readings from Lagarde's text

Ps. XXXVII, 2. ΕΒΟΛ] ἸΞΡΗ | 3. ΑΚΤΑΧΡΟ ἸΤΕΚΧΙΧ ΕΞΡΗ ΕΧΩΙ] Α[ΤΕΚ-Χ]ΙΧ Ε [lac.] ΕΞΡΗ.

Variant readings from Horner's text

Matt. X, 1. ΕΠΙῆ] ΕΠΕϣ- | ΞΩCΤΕ] - ΔΕ

Rituale 14

Rite of Initiation into Monasticism

XVIth-XVIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 21,5 × 15,5 cm., text 16 × 9,5-10 cm. Lines per fol. 13. Medium hand. Black ink. In the outer corner of the upper margin of the verso the numeral ̅̅̅ (1) is written in cursive numeral. The recto of this folio

contains the beginning of the Service for the Clothing of Monks. The following rubric is written in red:

بِسْمِ الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقُدُسِ الْإِلَهِ الْوَاحِدِ. تَرْتِيبَ قِسْمَةِ الرَّاهِبِ. يَضَعُ الثِّيَابَ عَلَى أَجْسَادِ الْقُدَيْسِينَ وَيَقِيمُوا الْإِخَ الَّذِي يَرِيدُ يَتَرَهَّبُ فِي الْوَسْطِ وَيَشْرَطُ عَلَيْهِ أَبُوهُ الرُّوحَانِي بِشُرُوطِ الرَّهْبَةِ. ثُمَّ يَتَقَدَّمُ يَضْرِبُ الْمَطَانُونَ قَدَامَ الْمَذْبُوحِ وَقَدَامَ الْقُدَيْسِينَ وَأَمَامَ أَبِيهِ الرُّوحَانِي وَلِلْإِخْوَةِ. ثُمَّ يَبْتَدِئُوا بِصَلَاتِ الشُّكْرِ إِلَى آخِرِهَا يُوَضَعُ الْبُخُورَ. ثُمَّ يَقُولُ الشَّعْبُ.

“In the Name of the Father and of the Son and of the Holy Spirit. One God. The Order of the Setting apart of a Monk. The robe is placed on the bodies of the Saints¹, and they set the brother who wishes to become a monk in the midst (of the church), and his spiritual father imposes on him the conditions of monasticism. Then he advances and makes an obeisance before the altar and before the Saints¹ and before his spiritual fathers and brethren. Then they begin with the Prayer of Thanksgiving² up to its end, and incense is placed (in the censer). Then the people say.” This is followed by ΤΕΝΟΥΩΩΤ. ΛΟΞΑ ΠΑΤΡΙ. ΧΕΠΕΝΙΩΤ. ΝΑΙ ΝΗΙ Φ† (Ps. L)³. من توراة موسى النبي. “From the Law of Moses the prophet”. The following passage is based on *Deuteronomy* XI, 8: ΝΑΙΕΝΤΟΛΗ ΝΑΙ ΝΗΙ (sic) > · ΔΝΟΚ Δ†ΖΟΝΖΕΝ ΜΜΟΚ (sic) > · [Ε]ΤΕΝΘΗΝΟΥ ΕΡΕΖ (sic) ΕΡΟΚ > · ΔΙΑΙΤΟΥ ΖΙΝΑ ΝΤΕΤΕΝΩΝΣ ΟΥΟΖ ΝΤΕΤΕΝΑΩΑΙ ΟΥΟΖ ΝΤΕΤΕΝΩΔ ΕΣΟΥΝ ΝΤΕΤΕΝ-ΕΡΧΑΙΡΟΝΟΜΙΝ (sic) ΜΠΙΚΑΖΙ. Then follows in red التفسير (Translation), and, in Arabic, the text of *Genesis* XII, 1 – 4* (to ابن). These pericopae are not given by R. Tûkhî. Paragraph capitals and the letters φ, ς, ζ are touched in with red. Punctuation stop > ·, · > · (Coptic), • (Arabic) is in red.

Recto: Rubric in Arabic. ΤΕΝΟΥΩΩΤ — [Ν]ΤΕΝΘΗΝΟΥ

Verso: ΕΡΕΖ — ابن

Rituale 15

Funeral Service

XIIIth–XIVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 26 × 17,5 cm., text 19,5 × 7,5–8 cm. Lines per fol. 19. Large, regular hand. Brown ink. There is a lacuna in the upper outer part of Fols. A and B, involving damage to five lines in Fol. A and to nine lines in Fol. B. In the outer corner of the upper margin of Fols. A and B there is the pagination numeral 14 (14) and λ (30) respectively. In the inner corner of the upper margin of Fol. B^v there is the quire numeral Γ (3) and, in the centre, an ornament in yellow and red between the initials [C] ΧC. In the centre of the upper margin of Fol. B^r there is the sign ∙ ∙ in brown ink. The initial capital φ of the prayer on Fol. A^r is drawn down the inner margin to a length of 14,5 cm. It is without ornamentation, but is touched in with red. Paragraph capitals, the letters φ, ς and the compendia are touched in with bright red. Punctuation stop > ·, carelessly formed, is in bright red.

A^r: Funeral Service (Prayer over the Grave) Rubric + ΦΗΗΒ ΠΩ̄C̄ Φ† — ςΕΝCΩΜΑ = *Nihēbi*⁴, p. 19, l. 20 – p. 20, l. 10

A^v: Funeral Service (Prayer over the Grave) ΖΟΠΩC — ΝΧΕΠΙ[ΕΜΒΟΝ] = *Nihēbi*, p. 20, l. 11 – p. 21, l. 5

B^r: For Adult Women [ΜΠΕΚ]ΟΥΛΣCΑΖΝΙ — Ν[ΖΙΠΑΡΑΒΑCΙC] = *Nihēbi*, p. 44, ll. 5–21

B^v: For Adult Women [Ν]ΖΙΠΑΡΑ[ΒΑCΙC] — ΑCΤΑCΘΟ = *Nihēbi*, p. 44, l. 21 – p. 45, l. 12

¹ i.e. the reliquary of the Saints.

² Bute, *The Coptic Morning Service for the Lord's Day*, p. 3.

³ R. Tûkhî, *Pijôm eferapantoktîn ejen nieukhê ethouab*, vol. I, p. 151 and 154.

⁴ *Pijôm ente nihēbi*, Cairo, 1621 A.M.

Rituale 16 Service of Genuflection on Whitsunday

XIIIth-XIVth cent. Five Folios. Coptic-Arabic. Measurements: fol. 26,5 × 17,5 cm., text 20 × 7-7,5 cm. Lines per fol. 20. Large, very regular hand. Brown ink. The following folios are paginated in the outer corner of the upper margin of the recto, in both uncial and cursive characters. The latter, however, according to a different pagination system. Fol. A ἰḲ (12), ϣⲚ (110), Fol. B ἰḲ̄ (19), ϣⲚ̄ (117), Fol. C Ḳ̄̄ (21), ϣⲚ̄̄ (119), Fol. D Ḳ̄̄̄ (22), ϣⲚ̄̄̄ (120), Fol. E ̄̄̄[̄̄̄] (61), ϣⲚ̄̄̄̄ (159). Fols. C^r and E^r have in the inner corner of the upper margin the quire numeral Ḳ̄ (3) and ̄̄̄ (7) respectively. In the centre of the upper margin of Fol. C^r there is an ornament in yellow and grey between the initials ἰϣ̄̄̄ Ḳ̄̄̄̄, and in that of Fol. E^r there is an ornament in yellow and grey touched in with red, between the initials ἰḲ̄̄̄̄ Π̄̄̄̄̄̄̄. The lower margin of Fol. A is missing, and Fol. D is the upper outer corner of a folio. The recto has only a few letters of the Coptic text, but the Arabic translation is complete. These five folios are from a *MS.* containing the Service of Genuflection on Whitsunday. The Psali on Fol. B is in the printed text¹ of this Service and in other *MSS.*, given as an alternate Psali for the 3rd Section. The pagination numerals of our folios would, however, exclude any other position for this Psali except one in the 1st Section. The rubric before the Prayer of the 3rd Section on Fol. E^r, which directs the saying of the Prayers for the King of the country, the Faithful Departed and the Sacrifices is, in the printed text¹ and other *MSS.* placed before the Prayer of the 2nd Section. This rubric is followed by a deacon's bidding in Greek: ΕΤΙ ΚΕ ΕΤΙ ΚΛΙΝΟΝΤΕΣ (*MS.* ΛΙΚΟΝΤΗΣ) ΤΑ [ΓΟ]ΗΛΑΤΑ ΕΗ ΕΙΡΗΝΗ (*MS.* ΙΡΗΝΗ) ΤΟΥ (*MS.* ΤΩ) ΚΥΡΙΟΥ ΔΕΗΘΩΜΕΝ. The Coptic and the Arabic text of the rubric is in bright red, and in the Greek bidding the punctuation stop · >, · > ~ is in red. The text of part of the Prayers of the 1st and 3rd Sections given on Fols. C, D and E differs to a certain degree from that edited by me, being closer to the Greek version, cf. O.H.E. KHS-Burmester, 'The Office of Genuflection on Whitsunday' in *Le Muséon*, t. XLVII, pp. 224-225 and 233. In the text of these folios there is no touching in with red, and there is no punctuation stop beyond that which has been mentioned.

A ^r :	1 st Section	<i>Jh.</i> xvii, 1* (εἰψωῖ) — 3* (to [ἵτλ]φμη[ι])
A ^v :	1 st Section	<i>Jh.</i> xvii, 3* (ἰḲ̄̄) — 6* (to [πικoc]μο[C])
B ^r :	1 st Section	<i>Psali</i> εβoλ ḡḡoc — εβoλ εpoc
B ^v :	1 st Section	<i>Psali</i> ḡḡεκογωωτ — λqoyon2q
C ^r :	1 st Section	<i>Prayer</i> [πιατ]ωτεἰθωῖḡ — φἰωτ
C ^v :	1 st Section	<i>Prayer</i> ḡḡεἰθ̄̄̄ — εττληἰḡωτ
D ^r :	1 st Section	علامة — منحنيه لك
D ^v :	1 st Section	̄̄̄εἰπ̄̄̄[εzooγ] — λqoyowpπ
E ^r :	3 rd Section	<i>Prayer</i> †ḡoγḡḡ — ḡεḡ[φἰωτ]
E ^v :	3 rd Section	<i>Prayer</i> [ḡεḡ]φἰωτ — ḡḡεqowḡλ

Variant readings from Horner's text

Jh. xvii, l. xḡ] + λci ḡxε†oγḡḡ | 4. εβoλ ḡḡḡ̄̄̄] transpose.

Variant readings from Burmester's text²

p. 224, l. 17. πιαττεἰθωῖḡ εpoc] — [ατ]ωτεἰθωῖḡ | l. 18. πιατxωῖḡ] om. | l. 21. oγon] ḡ- | l. 22. ḡḡoc] + oγoc τεἰ†zoc εpoc | l. 23. φ†]

¹ Bākhūm al-Baramūsi and 'Aryān Farāḡ, *Kitāb al-Laḡān wa s-Siḡdah*, Cairo, 1921.

² O.H.E. KHS-Burmester, 'The Office of Genuflection on Whitsunday' in *Le Muséon*, t. XLVII, 1934, pp. 205-257.

ΑΚ- | $\overline{\text{MH}}\overline{\text{N}}\overline{\text{A}}$ [Φ]ΜΗΩ $\overline{\text{NH}}\overline{\text{N}}\overline{\text{A}}$ | l. 13. ΤΗΡΟΥ] ΕΤΣΩΟΥ | ΕΤΑΥΕΗΘ] - ΜΗ
 ΜΜΟΥ | ΕΠΩΩΙ ΜΜΑΥΑΤΥ ΜΦΡΗ†] om. | l. 14. ΕΧΕΠΕΡ] ΣΕΠΧΙΝ†
 ΜΠΕΡΩΜΑ ΝΑΤΑΩΗ | l. 15. ΩΑΝΤΕΡΩΤΤΕΝ ΕΒΟΛ] ΦΑΙ ΕΤΕΜΠΕΡΩΙΝ |
 ΣΕΝΦΗΝΟΒΙ] + ΟΥΔΕ ΜΠΕΡΩΙ ΝΕΜΑΥ ΟΥΟΣ ΕΘΕΠΕΡΩΙΝΝΙ ΕΣΡΗ ΜΠΑΙ-
 ΖΗΒ ΦΑΙ ΕΤΕΝΣΟΥΡ | ΟΥΟΣ] om. | ΑΚΕΡΩΜΟΤ] ΛΥ- | l. 16. ΜΠΩΝΣ] ΝΟΥ-
 ΩΝΣ ΝΕΝΕΣ + ΦΗ ΕΤΑΥΩΕ ΝΑΥ ΕΣΡΗ ΕΑΜΕΝ† ΟΥΟΣ ΜΜΟΧΛΟΥΣ
 ΝΤΕΠΕΝΕΣ ΛΥΣΕΜΣΩΜΟΥ ΟΥΟΣ ΗΗ ΕΤΣΕΜΩΙ ΕΣΡΗ ΛΥΤΑΜΩΟΥ ΕΠΧΙΝ
 ΕΒΟΛ ΟΥΟΣ ΠΑΡΧΗΣΥΝΑΓΩΓΟΣ ΝΔΡΑΚΩΝ ΛΥΜΟΥ.

Rituale 18 Service of Foot-washing on Maundy Thursday

XIIIth-XIVth cent. Four Folios. Coptic. Measurements: fol. 17,5 × 13 cm., text 12,5 × 7,5-8 cm. Lines per fol. 15. A somewhat large, heavy hand. The rubric, however, on Fol. D^{r-v} is in a small, fine hand. Black ink. In the centre of the upper margin of Fol. B^v there is an ornament in yellow and red between the words $\overline{\text{IH}}\overline{\text{C}} \overline{\text{PX}}\overline{\text{C}}$. In the inner corner of the upper margin of Fol. B^v there is the quire numeral $\overline{\text{O}}$ (9), and, in the outer corner, the remains of a numeral which is probably the pagination numeral $\overline{\text{Q}}$ (90). In the outer corner of the upper margin of Fol. D^v there is the pagination numeral $\overline{\text{QI}}$ (93). Fols. A-B and C-D are consecutive. To Fol. D there is attached a narrow strip from another folio, but it has only the first or last letters of lines. The rubric on Fol. D^{r-v} is accompanied by a translation in Arabic. Titles are in bright red and are accompanied by a translation in Arabic in black. The word $\overline{\text{KE}}$ on Fol. A^r is in bright red. On Fol. B^r there is added by a later hand, in the margin, the following rubric: $\overline{\text{يشد الكاهن وسطه}}$ 'The priest girds his waist (with the towel)'. These folios contain the concluding part of the Service over the Basin at the Ceremony of Foot-washing on Maundy Thursday. The initial capital $\overline{\text{P}}$ of the prayer on Fol. B^r is large and touched in with red, and the initial capital $\overline{\text{N}}$ of the Psali on Fol. D^v is in red. The paragraph capital $\overline{\text{X}}$ has three red dots round it. Paragraph capitals, the letters $\overline{\text{P}}$, $\overline{\text{S}}$, $\overline{\text{Z}}$, $\overline{\text{G}}$ and the compendia are touched in with bright red. The punctuation stop $>$, carelessly formed, is in bright red. Sections are separated by the sign $> \sim >$ in black.

- A^r: Intercession [$\overline{\text{NX}}\overline{\text{EN}}\overline{\text{O}}\overline{\text{W}}$] — $\overline{\text{NEM}}\overline{\text{ZAN}}\overline{\text{MET}}\overline{\text{[O]EN}}\overline{\text{ZHT}}$
 A^v: Intercession [$\overline{\text{NEM}}\overline{\text{ZAN}}\overline{\text{MET}}\overline{\text{[O]EN}}\overline{\text{ZHT}}$] — ΟΥΝΟΥ = *P.θ.* xxv, p. [223],
 l. 14 - p. [224], l. 13¹
 B^r: Intercession $\overline{\text{ZITEN}}$ — $\overline{\text{NAN}}$
 B^r: Prayer $\overline{\text{OY}}\overline{\text{EY}}\overline{\text{XH}}$ — $\overline{\text{PX}}\overline{\text{C}}$
 B^v: Prayer $\overline{\text{P}}\overline{\text{†}}$ — $\overline{\text{NAPXEOC}}$ = *P.θ.* xxv, p. [224], l. 13 - p. [225], l. 10
 C^r: Prayer [$\overline{\text{EOPEN}}\overline{\text{XOK}}$] ΕΒΟΛ — $\overline{\text{NAN}}$
 C^v: Prayer $\overline{\text{O}}\overline{\text{A}}$ ΕΒΟΛ — $\overline{\text{AMHN}}$ = *P.θ.* xxv, p. [226] ll. 8-18
 D^r: Rubric $\overline{\text{O}}$ ΛΛΟΣ $\overline{\text{XO}}$ ΠΕΝΩΤ — $\overline{\text{NEM}}$
 D^v: Rubric $\overline{\text{NANOC}}$ — $\overline{\text{NTAN}}\overline{\text{†}}\overline{\text{LANI}}$. Cf. *P.θ.* xxv, p. [227] ll. 1-5, but our
 rubric is more detailed
 D^v: Psali $\overline{\text{PENOC}}$ ΛΥΧΩ — $\overline{\text{XENNEKIPAT}}$ ΕΒΟΛ = *P.θ.* xxv, p. [227],
 ll. 6-10

¹ Cf. O.H.E. KHS-Burmester, 'Le Lectionnaire de la Semaine Sainte' in *P.O.* t. XXV, pp. [219] - [229].

Rituale 19

Rite of Initiation into Monasticism

XIVth–XVth cent. Three Folios. Coptic-Arabic. Measurements: fol. 20 × 14 cm., text 13,5 × 5–5,5 cm. Lines per fol. 17. Medium, regular hand. Black ink. Fols. A, B, C are paginated in the outer corner of the upper margin of the verso Ξ , $\bar{\Xi}$, \bar{Z} (5), (6), (7) respectively. The lower two-thirds of the outer margin of all the three folios is missing. These folios contain parts of prayers from the Rite of Initiation into Monasticism, which, however, are not the same as those given by R. Ṭākhī for this rite. The rubric in Coptic and Arabic on Fol. C^v, of which the Arabic is given here, since the Coptic contains many lacunae, reads as follows: حينئذ يقص الكاهن شعره على هيئة الصليب ويلبسه استخارة ومنطقة من جلد. ثم يصل عليه. ثم تقبله الاخوة. ثم تطلبه التي تقدمت. ثم تقبله الاخوة. “Then the priest shall cut his hair in the form of a cross, and shall clothe him with the stikharion and the leather girdle. Then he shall say over him the preceding prayer. Then the brothers shall kiss him”. The title of the prayer on Fol. B^r and the rubric on C^v are in red. The initial capital Φ of the prayer on Fol. B^r is large and ornamented in red. Paragraph capitals, the letters Φ , Σ , \bar{Z} and the compendia are touched in with red. Punctuation stop >· is in red. Sections are separated by the sign ~) ~) ~ in black.

A^r: Prayer $\Xi\Pi\rho\epsilon\chi\epsilon\rho\nu\omicron\upsilon\iota$ — $\bar{\nu}\epsilon\bar{\mu}$

A^v: Prayer $\tau\lambda\lambda\sigma\omicron$ — ϵ (last letter visible). The last word of the Arabic text is الآلى (now) which indicates that it is the end of the prayer

B^r: Prayer $\kappa\epsilon\ \epsilon\upsilon\chi\eta\iota\iota$. $\Phi\eta\ \epsilon\bar{\theta}\bar{\gamma}$ — $\lambda\tau\tau\alpha\kappa[\omicron]$

B^v: Prayer $\pi\iota\chi\lambda\omicron\mu$ — $\epsilon\theta$

C^r: Prayer $\pi\epsilon\bar{\nu}\bar{\delta}\bar{\zeta}$ — $\Sigma\epsilon[\eta]$

C^v: Prayer $\bar{\nu}\epsilon\bar{\mu}$ (end of the prayer)

C^v: Rubric $\bar{\iota}\zeta\omega\pi$ — $\bar{\nu}\iota$

Rituale 20

Rite of Initiation into Monasticism

XVIth–XVIIth cent. One Folio. Coptic. Measurements: fol. 21,8 × 16 cm., text 16,5 × 9,5–10 cm. Lines per fol. 22 (recto), 20 (verso). Small, somewhat irregular hand. Black ink. In the outer corner of the upper margin of the verso there is the pagination numeral in Coptic cursive numerals $\text{U}\omega$ (52). The Coptic text for the signing of the monastic garments as also the rubric which follows it are accompanied by a translation in Arabic. The rubric which is in red, reads as follows: وبعد أن ينهى الكاهن الرسم يلبسه ثيابه ويدهم بحنى عنقه ويقرا الكاهن هذه الاوشية عليه ‘And after the priest finishes the signing, he clothes him with his garments, and blesses him. Let him bend his neck, and let the priest read over him this prayer’. This folio is from the Rite of the Clothing of Monks. There are no touchings in with red. The punctuation stop •, $\bar{\mu}$ is in black.

Recto: Signing of the Garments $\chi\sigma\mu\lambda\rho\omega\upsilon\tau$ $\bar{\nu}\chi\epsilon\pi\epsilon\chi\mu\omicron\bar{\nu}\omicron\bar{\nu}\epsilon\bar{\nu}\epsilon\bar{\nu}\epsilon$
 $\bar{\nu}\omega\eta\rho\iota$ — $\lambda\mu\eta\eta\eta$ = R. Ṭākhī, *op. cit.*¹, p. 187, ll. 17–22

Recto: Rubric. Prayer $\Phi\eta\eta\bar{\nu}\bar{\delta}\bar{\zeta}$ $\Phi\bar{\iota}$ — $\epsilon\bar{\nu}\omicron\lambda$

Verso: Prayer $\bar{\nu}\theta\omicron\kappa$ $\omicron\bar{\nu}$ $\bar{\iota}\bar{\nu}\omicron\upsilon$ — $\bar{\nu}\epsilon\bar{\mu}\bar{\nu}\epsilon\bar{\nu}$

This Prayer is the same as that in *MS. Rituale 11*, Fol. 7^{r-v}, and variant readings together with the additional text are given below.

$\bar{\nu}\bar{\nu}\omicron\upsilon\bar{\iota}$ | $\bar{\nu}\omega\eta\rho\iota$ | $\Phi\bar{\mu}\omicron\upsilon$ | $\bar{\mu}$ - | $\bar{\nu}\bar{\omicron}$ om. | $\bar{\mu}\pi\epsilon\bar{\zeta}\omicron\omicron\upsilon$ | + $\tau\eta\rho\epsilon$ | $\bar{\nu}\tau\epsilon\chi\omicron\tau\epsilon$
 $\kappa\omicron\tau\epsilon$ | $\Sigma\lambda\pi\epsilon\chi\epsilon\rho\nu\omicron\upsilon\iota$ $\bar{\nu}\epsilon\bar{\nu}\bar{\iota}\bar{\alpha}\bar{\iota}\bar{\kappa}$ $\bar{\nu}\tau\bar{\alpha}\bar{\kappa}$ | $\Sigma\lambda\bar{\nu}\epsilon\bar{\kappa}\epsilon\bar{\nu}\bar{\iota}\bar{\alpha}\bar{\iota}\bar{\kappa}$ | $\lambda\rho\bar{\iota}\bar{\zeta}\omega\rho\bar{\iota}\bar{\zeta}\bar{\iota}\bar{\nu}$ -
 $\bar{\zeta}\omicron\rho\bar{\iota}\bar{\zeta}\bar{\iota}\bar{\nu}$ | $\bar{\nu}\bar{\iota}\bar{\beta}\bar{\epsilon}\bar{\nu}$ | + $\epsilon\tau\bar{\zeta}\omega\upsilon$ | $\bar{\mu}\pi\chi\omega$ | $\bar{\mu}\pi$ - | $\bar{\nu}\tau\epsilon\bar{\nu}\epsilon\chi\omicron\bar{\nu}\omicron\upsilon\iota$ | + $\tau\eta\rho\upsilon$

¹ R. Ṭākhī, *Pijōm eferapantoktin ejen nieukhē ethouab*, vol. I.

ΝΕΜΤΕΦΜΕΤΑΤΕΜΙ. ΑΡΙΤΗ ΝΡΕΜΖΕ ΕΒΟΛ ΖΑΠΧΑΚΙ ΝΤΕΠΙΑΙΒΟΛΟΣ ΕΠ-
ΧΙΝΤΕΝΧΟΥΩΤ ΝΩΟΥ ΝΤΕ†ΜΕΤΝΙΩ† ΝΜΕΤΣΑΙΕ ΝΤΕΚΩΟΥ. ΑΡΙΖΜΟΤ
ΝΑΝ Π̄C̄ ΝΟΥΑΡΟΜΟΣ ΝΕΜΟΥΜΕΤΑΝΟΙΑ ΝΕΜΟΥΜΕΤΡΕ[Μ]ΖΕ ΝΤΕΜ-
ΕΤΕΝΟΥΝ ΝΗΟΒΙ ΕΤΕΡΟΝ ΝΕΜΝΕΝΠΑΡΑΠΤΩΜΑ ΝΕΜΝΕΝ 'all [his sins]
and his ignorance. Set him free from the darkness of the Devil, that we may
behold the glory of the greatness of the beauty of Thy glory. Vouchsafe to us,
Lord, a way and repentance and absolution of our own sins and our transgres-
sions and our'.

Rituale 21

Rite of the Unction of the Sick

XVIth-XVIIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 16,7 × 13 cm., text
12-12,5 × 5,5-6,5 cm. Lines per fol. 12. Small, regular hand. Black ink. In the inner corner
of the upper margin of Fol. A^r there is the quire numeral \bar{C} (6). Titles and rubrics are written
in a very small hand in black ink. There is no touching in with red, and there are no punctua-
tion stops. For the Lessons only the *incipits* and *explicit*s are given.

- A^r: Rite of the Unction of the Sick (Sixth Prayer) $\text{ϚΕΝΟΥΖΟΧΖΕΧ ΑΚΟΥΕC-}$
 ΘΩΝΤ ; *Colossians* III, 12* (ΜΟΙ — φ†) — ϚΗΝΕΤΕΝΙΖΗΤ (either
verse 15 or verse 16); *Ps.* XL, 5* (to ΧΕ^2)
A^v: Rite of the Unction of the Sick (Sixth Prayer) *Ps.* XL, 5* (to ΑΙΕΡΗΟΒΙ
 ΕΡΟΚ); *Lk.* VII, 36* (to ΝΙΦΑΡΙCΕΟC) — 50; Prayer = *Labib*¹, p. 97, l. 7
B^r: Rite of the Unction of the Sick (Seventh Prayer) Unction = *Labib*,
p. 115, ll. 1-11
B^v: Rite of the Unction of the Sick (Seventh Prayer) = *Labib*, p. 115, ll. 13-
17 + Prayer ΝΑΙ ΝΑΝ φ† — ΕϚΡΗ ΕΧΩϠ

Rituale 22 Service of Foot-washing on the Feast of SS. Peter and Paul

XIIIth-XIVth cent. Two Folios. Coptic and Coptic-Arabic. Measurements: fol. 18 ×
13,2 cm., text 13,5 × 6,5-7 cm. (Fol. A), 9-9,5 cm. (Fol. B). Medium, very regular hand.
Brown ink. The text on Fol. B^v is very faded and in parts almost illegible. The prayer for
the blessing of the waters on Fol. B^{r-v} does not occupy exactly the same position in this
Service, as it does in the printed text, and it presents also some variant readings. The initial
word ΝΘΟΚ of the paragraph on Fol. B^r is in red, as also are the deacon's biddings. There
is no touching in with red, and there are no punctuation stops.

- A^r: Gospel *Jh.* v, 6* (ΧΕ^1) — 8* (to ΑΛΙΟΥΙ)
A^v: Gospel *Jh.* v, 8* (ΜΠΕΚCΛΟΧ) — 11* (to ΠΕΧΛϠ)
B^r: Blessing $\text{ΕΝΙΡΩΟΥ ΝΤΕΝΕΚΛΥΛΗ ΕΤCΑΒΟΛ}$ + *Bâkhûm*², p. 181, ll. 9-
12 + ΟΥΟΖ ΑΚΕΡΖΜΟΤ — $\text{ΑΝΟΝ ΖΩΗ ΟΥΟΝ. Ι ΚΑΘΗΜΕΝΙ ΑΝΑ-}$
 CΘΙΤΕ + *Bâkhûm*, p. 181, ll. 17-18
B^v: Blessing = *Bâkhûm*, p. 181, l. 19 — p. 182, l. 9

¹ C. J. Labib, *Pijôm ente pithôhs ethu*, Cairo, 1909.

² Bâkhûm al-Baramûsi and 'Ariyân Farağ, *Kitâb al-Lağân wa's-Siğdah*, Cairo, 1921.

Variant readings from Horner's text

Jh. v, 6. ΟΥΟ2²] om. | ΧΟΥΩΩ] κ- | 7. ΝΛϣ] om. | ΠΛδ̄C] om. | ΛϣΩΔΝΘΟ2] - ΘΩ2 | ΛΕ] ΤΕ | ΕΙΝΗΟΥ] ΙΝΗΟΥ *sic* | 8. ΟΥΟ2 ΜΟΩ] ΜΛΩΕ ΝΑΚ ΕΠΕΚΗ | 9. ΛϣΩΛ] - ΟΛ | ΠΕ] prefix ΔΕ | 10. ΟΥΝ] om. | ΝΧΕΝΠΟΥΔΔΙ] - ΝΙΟΥΔΔΙ *sic* | ΟΥΟ2] om. | CΩΕ] €-.

Rituale 23 Service of Foot-washing on Maundy Thursday

XIIIth-XIVth cent. One Folio. Coptic. Actual measurements: fol. 16,5 × 10,3 cm., text 12,5 × 7,5-8 cm. Lines per fol. 15. Medium, square hand. Brown ink. The outer corner of the upper margin is missing. As the inner margin is cut off, the initial letters on the recto and the final letters on the verso are either cut in half or are missing. The rubric on the verso which is in red, is accompanied by a translation in Arabic. Paragraph capitals, the letter Ⲛ (there is no instance of a Ϝ) and the compendia are touched in with red. Punctuation stop ϛ is in red.

Recto: Prayer of Thanksgiving after the Foot-washing = *Bâkhûm*, p. 117, ll. 6-17

Verso: Prayer of Thanksgiving after the Foot-washing = *Bâkhûm*, p. 117, l. 17 - p. 118, l. 7

Rituale 24 Rite of Initiation into Monasticism

XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 20 × 14 cm., text 14,5 × 5-6 cm. Lines per fol. 18. Medium, regular hand. Brown ink. The lower three-quarters of the outer part of the folio is broken away obliquely. In the outer corner of the upper margin of the verso there is the pagination numeral Δ̄ (4). Although the text of the prayers on this folio does not correspond verbally with anything in R. Tûkhi's Rite of Initiation into Monasticism, it seems most likely that this folio does come from such a rite, judging from the following passage: ΜΟΙ ΖΙΩΤϣ ΜΠΕΚΠ̄Ν̄Α ΕΘῩ ΕΧΕΝΗΧΟΜ ΤΗΡΟΥ ΝΑΝΤΙΟΝ ΝΤΕϣΩΧΕΜΧΟΜ ΕΟΖΙ ΕΡΑΤ[ϣ] ΛΘΗΕ ΩΘΟΡΤ[ΕΡ] ΣΕΝΠΙΝΔ[ϣ] ΝΣΗΤΚ [Ν]ΝΙΕ20ΟΥ ΤΗΡ[ΟΥ] ΝΤΕΠΕϣΩΝ[Ⲛ] "Endue him with Thine Holy Spirit against all adverse powers, that he may be able to stand without perturbation in the faith in Thee all the days of his life". Paragraph capitals, the letters Ⲛ, ϛ (there is no instance of a Ϝ) and the compendia are touched in with red. Punctuation stop >· is in red.

Recto: ΝΕΜΟΥΝΕ2CΙ ΕϣΜΗΗ — ΠΕΚΜΟΝ[ΟΙΓΕ]ΗΗC ΝΩ[ΗΡ]Ι

Verso: ΟΥΟ2 [Μ]ΜΑΙΡΩΜΙ — ΝΡΕϣ[ΤΑΝΣΟ]

Verso: الذى ما يشا موت — ايها السيد

Rituale 25 Rite of Initiation into Monasticism

XVIth cent. One Folio. Coptic-Arabic. Measurements: fol. 20 × 14 cm., text 13,5 × 5,5-6 cm. Lines per fol. 17. Medium, somewhat irregular hand. Brown ink. In the centre of the upper margin of the verso there is an ornament touched in with dull red. The upper inner corner of the folio is badly damaged, and there is a large lacuna in the middle of the folio. Although the text of the prayer on this folio does not correspond verbally with anything in R. Tûkhi's Rite of Initiation into Monasticism, it seems most likely that this folio does come from such a rite, judging from the following passage: ΝΕΜΟΥΠΟΛΗΤ[Ι]Δ

ΘΟΜΕΞ ΝΑΡΕΤΗ ΛΟΝΕ ΚΩΤΣ “and a manner of life full of virtue without guile”. Paragraph capitals, the letters Φ, Σ, Ψ and the compendia are touched in with dull red. Punctuation stop >· is in dull red.

Recto: ΦΗ — — ΝΤΕΦΜΟΦ[]

Verso: ΣΕΝΟΥΜ[...] — — ΝΤΕ

Rituale 26

Rite of Baptism

XIIIth–XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 19 × 13,5 cm., text 13,7 × 5,5–6 cm. Lines per fol. 14. Large, regular hand. Black ink. In the inner corner of the upper margin of the recto there is the quire numeral $\overline{\Lambda}$ (4), in the centre, an ornament in yellow and red between the initials $\overline{\Upsilon}\overline{\Theta}$, and, in the outer corner, the pagination numeral $\overline{\lambda}\overline{\lambda}$ (31). This pagination numeral is repeated in the outer corner of the upper margin of the verso. The lower outer corner of the folio is missing. The initial capital Φ of the prayer on the recto is large, touched in with red, and drawn down the inner margin to a length of 6 cm. The prayer on this folio, although the same as that given in R. Tūkhī's and Filūthāūs printed editions of the Rite of Baptism, is considerably shorter by reason of its omissions, as may be seen below. Paragraph capitals, the letters Φ, Σ and the compendia are touched in with red. Punctuation stop >·, ·>· is in red.

Recto: Prayer after Profession of the Faith = *Filūthāūs*, p. 35, ll. 1–2, 5–6, 13–15, p. 36, ll. 2–3

Verso: Prayer after Profession of the Faith = *Filūthāūs*, p. 36, ll. 3–9

Variant readings from Filūthāūs text

ΦΙΩΤ — Π $\overline{\chi}\overline{\zeta}$] om. | Π $\overline{\delta}\overline{\zeta}$ — ΠΘΩΞΕΜ] om. | ΝΕΚΕΒΙΑΚ ΗΛΙ] ΠΕΚ-
Β[ΩΚ] | ΜΑΡΕΟΥΧΟΜ ΦΩΠΙ — ΕΡΟΚ] om. | ΣΕΜΝΗΤΟΥ] ΣΕ[ΜΝΗ]ΤΦ |
ΘΑΣΜΟΥ] ΘΑΣΜΕΦ | ΟΥΟΣ ΑΡΙΤΟΥ] ΑΡΙΤΦ | ΒΑΦΟΥ] ΒΑΦΦ | ΝΤΟΥΜΕΤ-
ΑΠΑΣ] ΝΤΕΦ-

Rituale 27

Rite of Unction of the Sick

XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 12 × 5,5–6 cm. Lines per fol. 15. A fairly large, very regular hand. Brown ink. Coffee-coloured paper. The upper outer corner is missing and part of the outer margin is damaged. There is no instance of a paragraph capital or a compendium. There is no touching in with red and there are no punctuation stops.

Recto: Unction of the Sick (1st Prayer) = *Pithōhs*¹, p. 28, l. 14 – p. 29, l. 8

Verso: Unction of the Sick (1st Prayer) = *Pithōhs*, p. 29, ll. 9–18

Rituale 28

Rite of Initiation into Monasticism for Nuns

XVth–XVIth cent. Two Folios. Coptic. Measurements: fol. 17 × 13 cm., text 12 × 5–5,5 cm. Lines per fol. 15. Small, regular hand. Black ink. In the middle of the upper margin of the recto and the verso of both folios there is the sign ∙: in black. In both folios space is left for an Arabic translation which, however, has not been inserted. In the centre of the upper

¹ C. J. Labib, *Pijôm ente pithōhs ethu*, Cairo, 1909.

margin of Fol. A^r there is an ornament in yellow and red between the letters **NI KA**. In the inner corner of the upper margin of Fol. A^r there is a quire numeral, the first figure of which appears to be a $\bar{\lambda}$ (30), and in the outer corner there is a pagination numeral, the first figure of which appears to be a $\bar{\rho}$ (100). In the outer corner of the upper margin of Fol. B^r there is the pagination numeral $\bar{\rho}\bar{\kappa}\bar{\alpha}$ (124). The writing on Fol. A^r is faded in places. That Fol. A comes from a Rite of Initiation into Monasticism for Nuns is evident from the following passages, although these passages do not occur in any of the prayers given by R. Tũkhi in his edition of this rite. **ΝΤΕΣΕΡΑΓΩΝΙΖΕΘΕ ΕΞΡΗΙ ΕΧΕΝΑΡΙΤΗ ΝΙΒΕΝ ΟΥΟΖ ΝΤΕΣΙΗC ΜΜΟC ΕΞΟΥΝ ΕCΙ ΝΝΙΧΛΟΜ ΝΤΕΠΙCΡΟ. ΜΑΡΕΜΕΚCΑΧΙ ΩΩΠΙ ΕΥΖΟΑΧ ΞΕΝΤΕCΩΒΩΒΙ**, 'that she may strive after all virtues and that she may hasten to receive the crowns of victory. May Thy words be as sweetness in her throat'. **ΧΕΝΘΟΚ ΦΝΗΒ [Ε]ΤΕCΩΩΩΟΥ ΕCΧΦΟΚ ΝΑC ΜΠΑΤΩΕΛΕΤ**, 'For Thou art the Master Whom she yearneth to take unto her as bridegroom'. Fol. B belongs to a prayer for the consecration of the monastic habit (*κεμήλιον*), as it appears from the following passage which occurs on the verso. This passage also is not found in R. Tũkhi's edition of this rite. **ΟΥΩΡΗ ΜΠΙΣΜΟΤ ΝΤΕΠΕΚΠ̄Ν̄Α ΕΘΟΥΑΒ ΕΞΡΗΙ ΕΧΕΝΠΙΜΩΟΥ ΦΑΙ Ε†ΝΑ-ΕΡΑΓΙΑΖΙΝ ΝΣΗΤ† ΝΝΙΚΕΜΕΛΙΟΝ ΝΑΙ** 'Send down the grace of Thy Holy Spirit upon this water with which I shall consecrate these habits'. The paragraph capital **Χ** has three red dots round it. Paragraph capitals, the letters **Φ**, **Ξ** and the compendia are touched in with red. Punctuation stop **>** is in red.

- A^r: Rite of Initiation into Monasticism for Nuns **ΩΑ ΕΒΟΑ ΝΤΕΣΕΡΑΓΩΝΙ-
ΖΕΘΕ — ΝΕΜΝΗ ΕΤΟΥ[ΝΑΥ]**
- A^v: Rite of Initiation into Monasticism for Nuns **[ΕΤΟΥ]ΝΑΥ ΕΡΩΟΥ ΑΝ
— ΜΑΡΟΥΩΕΗΟΥΗ**
- B^r: Consecration of the Monastic Habits **ΝΟΥ† ΟΥΟΖ ΠΕΝCΩΤΗΡ ΙΗC
ΠΧC — ΝΘΟΚ ΟΗ †ΝΟΥ ΤΕ†ΖΟ ΟΥΟΖ**
- B^v: Consecration of the Monastic Habits **ΤΕ†ΩΒΖ ΝΤΕΚΜΕΤΑΓΔΘΟC —
ΖΙΝΑ ΝΤΟΥΩΕΜΩΙ ΝΣΗΤΟΥ**

VIII. LITURGICAL FRAGMENTS

Liturg. Frag. 1

XIVth–XVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 12,5 × 12,5 cm., text 9,5 × 4,5–5 cm. Lines per fol. 12. Small, regular hand. Black ink. The upper margin of the folio is damaged, and the lower part is missing. In the outer corner of the upper margin of the verso there is the numeral Θ (9). The text on this folio is *Ps. CXVIII*, 41–45. This psalm is recited at the First Nocturn of the Midnight Office. It is unlikely, however, that our folio comes from a Horologion, since the Midnight Office is the last of the Canonical Hours, and, even if we take the numeral 9 as a quire numeral, it would not give a sufficient number of pages for the Office in question. The first line of the Section is in red. Paragraph capitals, the letters Ϛ, ϛ and the compendia are touched in with red. Punctuation stop +, + · + is in red.

Recto: *Ps. CXVIII*, 41 – 43* (to ΜΠCΑ[Ϛ])

Verso: *Ps. CXVIII*, 43* (ϛΕΛΠΙC) – 45

Variant readings from Lagarde's text

Ps. CXVIII, 42. ΕΝΕΚCΑϚ] ΕΠΕΚ–.

Liturg. Frag. 2

XIIIth–XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 18,5 × 13,5 cm., text 13,5 × 5,5–6. Lines per fol. 14. Large, regular hand. Black ink. The lower outer corner is slightly damaged. In the upper margin of the verso there is, on the left, the pagination numeral Ϛ (60), on the right, the quire numeral Ϛ̄ (6), and, in the centre, an ornament in grey between the initials IC XC. This folio may come from a Ritual, since the Lesson *Jh. III*, 1–21 is read at the Service of Baptism, and the text contained in our folio is *Jh. III*, 1–3*. The initial capital N of the Gospel Lesson is in dull red. The title is in dull red. Paragraph capitals, the letters ϕ, Ϛ and the compendia are touched in with dull red. Punctuation stop · >, · > · is in dull red.

Recto: *Jh. III*, 1 – 2* (to TΕN[ΕMI])

Verso: *Jh. III*, 2* ([TΕN]ΕMI) – 3* (to λ[MHN¹])

Variant readings from Horner's text

Jh. III, 1. ΔΕ] + ΠΕ | ΟΥΑΡΧΩΝ] Ε- | 2. ΝΕΧΩΡ? – ΧΩΡ? | Ν2ΛΙ ΕΕΡ] ΝΤΕ2ΛΙ ΕΡ | 3. ΔΕ] om.

Liturg. Frag. 3

XIIIth–XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 26 × 17 cm., text 19 × 7,5–8 cm. Lines per fol. 19. Large, regular hand. Brown ink. In the inner corner of the upper margin of the verso there is the quire numeral **ĪZ** (17). The initial capital letter **Ω** of the psalms is in red. Titles are in red. After *Ps.* XVII, 20* (verso) there is the rubric in red **ΓΓΑ ΛΧΩ** “Then say” which is followed in brown ink by **CMOY' EPOM. ΔOZΛ** “Bless me. Glory”. Paragraph capitals, the letters **Φ**, **Σ** and the compendia are touched in with red. Punctuation stop >, · > is in red. The psalms are separated by the sign > ~ > ~ in brown ink.

Recto: *Ps.* XXVI, 13* (from [ΕΠ]ΧΙΝΝΑΥ) to end of the verse; *Ps.* LXIV, 5 – 6* (to ΟΥΜΘΘΜΗ); *Ps.* XXXIII, 23* – (to ΟΥΟΝ)
 Verso: *Ps.* XXXIII, 23* (from ΝΙΒΕΗ) to end of the verse; *Ps.* CXIV, 4* (from Ω) – 6; *Ps.* XVII, 7* (ΣΕΝ) – (to ΗΛΖΜΕΓ), 20* (ΛΓΕΝΤ) – (to ΕΦ-ΟΥΟCΘΕΗ)

Variant readings from Lagarde's text

Pss. LXIV, 5. ΟΥΟZ] om. | 6. ΟΥΟZ] om. | XXXIII, 23. ΕΤΕZΘΗΟΥ ΧΗ] ΕΤΕΡ-
 ΖΕΛΠΙC | CXIV, 4. ΝΟZΓΜ] ΕΚΕ- | XVII, 7. ΟΥΟZ¹] om. | ΠΧΙΝΤΑZΟΧZΓΧ]
 ΠΑZΟΧZΓΧ | ΛΙΤΩΒZ ΜΠC̄C̄ ΟΥΟZ] om. | ΛΙΩΩ] + ΕΠΩΩΙ | ΠΛΗΟΥ†]
 ΠC̄C̄ | ΕΤΑΣΜΗ] ΕΡΟΙ ΟΥΟZ ΛΧΗΛΖΜΕΓ | 20. ΟΥΟZ] om.

Liturg. Frag. 4

XVIIIth–XIXth cent. One Folio. Coptic and Arabic. Measurements: fol. 23 × 16,5 cm., text 17,5 × 9,5–10 cm. Lines per fol. 17. Medium hand. Brown ink. White paper. The text on the recto is in Arabic only. On the outer margin of the verso there is written in Arabic **عجل المائدة** “Concerning the feeding (of the five thousand). The Coptic text contains the orthographical errors peculiar to MSS. copied in the XVIIIth cent., as well as the peculiar form of the Θ and Κ of this period. Titles are in red. Paragraph capitals, the letters **Φ**, **Σ**, **Ζ** and the compendia are touched in with red. Punctuation stop · > · for the Coptic text, • for the Arabic text is in red.

Recto: *Jh.* IV, 7* (Ϸ) – 14.
 Verso: *Ps.* XXII, 5* (ΛΚΘΩZC) – 6* (to ΝCΩΙ); *Matt.* XIV, 15 – 16* (to ΛΗ)

Variant readings from Lagarde's text

Ps. XXII, 5. ΝΤΑΛΦΕ] ΝΤΕ- sic | 6. ΠΕΚΗΛΙ] prefix ΟΥΟZ.

Variant readings from Horner's text

Matt. XIV, 15. ΝΧΕΝΕΦΜΛΘΗΤΗC] ΝΧΕΝΛΦ- sic | ΝCΕΩΩΠ] – ΩΠΩ | 16. ΠΕΧΛΦ] ΠΕΧΕΦ sic.

Liturg. Frag. 5

XVIth-XVIIth cent. One Folio. Coptic. Measurements: fol. 21 × 14 cm., text 14,5 × 9,5-10 cm. Lines per fol. 15. Small hand. Brown ink. The first word (ΠῚC̄) of *Ps.* LXVII, 12 on the verso is in red. Paragraph capitals, the letters Φ, Ϛ, ϛ and the compendia are touched in with blackish-red ink. The punctuation stop · > · is in blackish-red.

Recto: *Ps.* XVIII, 1-5

Verso: *Pss.* LXVII, 12 - 13* (to ΠΙΜΕΝΡΙΤ¹); CIV, 1, 2* (from CΛΧΙ) to end of the verse, 3* - (to ΕΘΟΥΔΒ); CXV, 6

Variant readings from Lagarde's text

Ps. LXVII, 13. ΠΟΥΡΟ] prefix ΟΥ[ΟΞ] | ΠΟΥΡΟ] ΠΟΡΟΥ, *sic.*

Liturg. Frag. 6

XVIth-XVIIth cent. One Folio. Coptic. Measurements: fol. 17 × 12,5 cm., text 14,5 × 9,5-10 cm. Lines per fol. 16. Medium hand, careless writing. Black ink. Dark brown paper. There is no touching in with red. The Psalm-Versicles contained in this folio are those sung on the Eve of Easter Sunday (cf. O.H.E. KHS-Burmester, 'Le Lectionnaire de la Semaine Sainte' in *P.O.*, t. XXV, p. [436]). Punctuation stop //.

Recto: *Pss.* LXXXI, 8; xcv, 1-2, 10* - (to ΟΥΡΟ); xcvi, 1* - (to ΜΑΡΟΥ-ΟΥΝΟϠ)

Verso: *Pss.* xcvi, 1* (ΜΜΩΟΥ) - 2; xcvi, 1* - (to ΠῚC̄), 2; cvi, 19* - (to ϚΕΝΠΧ[ΙΝΤΟΥΞΟΧΞΕΧ])

Variant readings from Lagarde's text

Ps. LXXXI, 8. ΕΠΚΛΞΙ] ΠΚΛΞΙ, *sic* | ΝΙΘΘΝΟC] ΝΗ, *sic* | *Ps.* xcv, 1. ΠΙΚΛΞΙ] Π- | *Ps.* xcvi, 1. ΜΙΝΗCOC] ΝΙCOC[C] *sic* | 2. ΜΠΕΘΘΡΟΝΟC] ΝΤΕ-.

Liturg. Frag. 7

XIVth cent. One Folio. Coptic. Measurements: fol. 14,5 × 13,5 cm., text 13 × 10-10,5 cm. Lines visible per fol. 14. Large, regular hand. Black ink. This lower margin of this folio is missing. In the upper margin of the recto there is written in Arabic بقرا لاينا الرسل الاطهار "At the reading for our Fathers, the Pure Apostles". Titles are in red. The initial λ of *Ps.* XVIII, 5 is large and in red and black. Paragraph capitals and the letters Φ, Ϛ are touched in with red. Punctuation stop · > ·, · > · is in red. Lessons are separated by the sign · > ~ · · ~ · · ~ > in black, one of the two dots being red.

Recto: *Ps.* XVIII, 5, 15* - (to ϣΩΙ); *Matt.* IX, 35* - (to ΝΛϠΚΩ†)

Verso: *Matt.* IX, 35* ([ΕϠ]ΞΙΩΙΩ) - 17

Variant readings from Horner's text

Matt. IX, 35. ΟΥΟΞ³] om. | 36. ΝΛΥCOPEM] - CΩPEM ΠΕ | ΜΜΟΝΤΟΥ] ΜΜΑΝΤΟΥ, *sic.*

Liturg. Frag. 8

XIVth cent. Two Folios. Coptic. Actual measurements: fol. 13 × 11,5 cm., text 11 × 8,5–9 cm. Lines per fol. 13. Medium, regular hand. Black ink. The upper part of Fol. A is missing, and the outer margin is damaged. Fol. B is the central part of a folio. The recto has a damaged Arabic rubric relating to what is sung before the door of the sanctuary at the procession of the Cross on Palm Sunday. The verso is left blank. The opening and the closing words of the Gospel pericopae are accompanied by an Arabic translation. Titles are in red. Paragraph capitals and the letters **ϕ**, **ϣ** are touched in with red. Punctuation stop · >, · > · is in red. Lessons are separated by the sign · > ~ · ~ ~ · in black.

Ar: *Jh.* XI, 45* ([2]λ) – to end of the verse; *Ps.* CVI, 37 – 38* (to ΕΜΛΩΩ)

Av: *Jh.* XV, 1* ([O]ΥΟ2) – 3* (to ΜΜΟϩ)

Br: *Ps.* XCVIII, 2 ([ΟΥΠ]Ω†) – 3

Bv: Blank

Variant readings from Lagarde's text

Ps. CVI, 37. ΟΥΟ2] om. | ΝΟΥΟΥΓΑ2] ΝΟΥΤΑ2 | ΟΥΓΕΝΗΜΑ] – ΓΕΝΕΜΑ | 38. ΟΥΟ2¹] om.

Variant readings from Horner's text

Jh. XV, 2. ΕΘΛΕΝΟΥΤΑ2] + ΕΒΟΛ | 3. ΠΑΙΧΑΧΙ] ΠΙ-

Liturg. Frag. 9

XIVth cent. One Folio. Coptic. Actual measurements: fol. 15,5 × 13 cm., text 13,5 × 8,5–9,5 cm. Lines visible per fol. 15. Medium, regular hand. Black ink. The lower part of the outer margin is damaged, and the lower margin is missing. The initial capital **Μ** of the Gospel pericope on the verso is in red. Titles are in red. Paragraph capitals, the letters **ϕ**, **ϣ**, the compendia and the numerals are touched in with red. Punctuation stop · >, · > · is in red. Lessons are separated by the sign · > ~ · ~ · ~ · > in black, one of the dots being red.

Recto: *Lk.* XIV, 31* (ϣΕΝ) – 33; *Ps.* XXII, 5* (only ΔΚΟΒ†)

Verso: *Ps.* XXII, 5* ([ΜΠΕΜ]ΘΟ) – (to ΜΜΟΙ); *Ps.* CIII, 15* (ΠΩΙΚ) – to end of the verse; *Jh.* VI, 1 – 3* (to ΝΧΕΙΗ̄C)

Variant readings from Horner's text

Lk. XIV, 31. ΝΕΜ²] ϣΕΝ | *Jh.* VI, 1. ΝΑΙ] + ΔΕ | ΜΦΙΟΜ] C- | 2. ΗΕ] om. | ϣΕΝ] preceded by a lacuna + ϩ.

Liturg. Frag. 10

XIVth cent. Two Folios. Coptic. Measurements: fol. 19 × 13,5 cm., text 14,5 × 8,5–9 cm. Lines per fol. 17. Medium, regular hand. Black ink. The upper margin and the upper inner corner of Fol. A are missing. The lower outer margin of Fol. B is damaged. In the upper

margin, outer corner, of Fol. B^v there is the numeral $\bar{1}\bar{5}$ (15). Paragraph capitals, the letters Φ , \mathfrak{S} , the compendia and the numerals are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red.

A^r: *Matt.* xx, 6* (ΓΗΡΑ) – 9* (to ΝΧΕΝΑ[†ΑΧΠῙΑ])
 A^v: *Matt.* xx, 9* ([ΝΧΕΝΑ]†ΑΧ[ΠῙΑ]) – 12
 B^r: *Jh.* xi, 39* ([ΜΠΑΙ]ΩΝΙ) – 42* (to ΠΕ)
 B^v: *Jh.* xi, 42* (ΧΕ¹) – 44* (to ΝΟΥΣΟΥΔΑΡΙΟΝ)

Variant readings from Horner's text

Matt. xx, 7. ΕΠΙΔΑΛΛΟΧΙ] ΕΠΙ- | 8. ΜΠΙΔΑΛΛΟΧΙ] ΜΠΙ- | ΜΠΕΦΕΠΙΤΡΟΠΟΣ]
 – ΕΠΙΔΡΟΠΟΣ | 12. ΟΥΟΥΝΟΥ] ΟΥΟΝΟΥ | ΠΕΤΑΥΑΙΣ] ΠΕ ΕΤ- | ΠΙΚΛΥΣΩΝ]
 – ΚΛΥΣΩΝ, an Ω added above the O by the same hand.

Jh. xi, 39. ΓΑΡ] + ΠΕ | 40. ΕΠΩΟΥ] ΠΩΟΥ | ΜΦ†] Ε- | ΕΒΟΛ] om. |
 42. ΚΩΤΕΜ] ΑΚ- | ΠΕΤΑΚΤΑΟΥΟΙ] ΠΕ ΕΤ- | 44. ΛΕ] om. | ΝΝΕΦΘΑΛΛΑΥΧ]
 ΝΣΑΝ-

Liturg. Frag. 11

XIVth cent. One Folio. Coptic. Measurements: fol. 19 × 13,5 cm., text 17 × 10–10,5 cm. Large hand. Black ink. The upper margin and the lower corner of the outer margin are damaged. Paragraph capitals, the letters Φ , \mathfrak{S} and the compendia are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red. Lessons are separated by the sign $> \sim \dots \sim \dots \sim \dots >$ in black, one of the dots being red.

Recto: *Jh.* xii, 30* ([Λ]ΛΛ) – 33* (to ΠΩΗΡΙ)
 Verso: *Jh.* xii, 33* ([ΜΦ]ΡΩΜΙ) – 36

Variant readings from Horner's text

Jh. xii, 32. Ω] Ω | ΕΡΟΙ] ΔΑΡΟΙ | 34. ΝΑΦ] om. | ΚΧΩ] ΝΘΟΚ ΕΚ- | ΝΘΟΚ]
 om. | 35. ΑΦΜΩ] Φ- | 36. ΜΩΩ] ΝΑ2† | ΣΕΝ] Ε-

Liturg. Frag. 12

XVth–XVIth cent. One Folio. Coptic-Arabic. Measurements: fol. 24,5 × 16,5 cm., text 19,5 × 7,5–8 cm. Lines per fol. 19. Smallish, square hand. Black ink. On the recto, the paragraph capital Λ has a red dot within it, and the paragraph capital \dagger has four red dots round it. The Lesson *Daniel* III, 1–24 is read at the Service of the Burial of the Cross on Good Friday (cf. O.H.E. KHS-Burmester, 'Le Lectionnaire de la Semaine Sainte' in *P.O. t.* XXV, p. [435]). Some paragraph capitals, and the letters Φ , \mathfrak{S} are touched in with red. Punctuation stop $>$, $\cdot >$, $\cdot > \cdot$ is in red.

Recto: *Daniel* III, 12* [ΝΙ]2ΒΗΟΥΙ – 13
 Verso: *Daniel* III, 14 – 15* (to ΝΙΒΕΝ)

Variant readings from Tattam's text¹

Daniel III, 12. $\text{C}\epsilon\Delta\text{P}\alpha\text{K} \mid \text{C}\Delta\Delta\text{P}\alpha\text{K} \mid \Delta\text{B}\Delta\text{E}\eta\Delta\Gamma\text{O} \mid \Delta\text{B}\text{T}\epsilon\eta\Delta\Gamma\text{O} \mid$ 13. $\eta\Delta\text{B}\text{O}\Upsilon\text{-}$
 $\text{X}\text{O}\Delta\text{O}\eta\text{O}\text{C}\text{O}\text{P} \mid \eta\Delta\text{B}\text{O}\text{X}\text{O}\Delta\text{O}\eta\text{O}\text{C}\text{O}\text{P} \mid \text{P}\text{O}\Upsilon\text{P}\text{O} \mid \eta\eta\Delta\text{B}\text{O}\Upsilon\text{X}\text{O}\Delta\text{O}\eta\text{O}\text{C}\text{O}\text{P} \mid \text{P}\text{O}\Upsilon\text{P}\text{O}$
 $\eta\text{P}\text{O}\Upsilon\text{P}\text{O} \mid$ 14. $\text{O}\Upsilon\text{O}\zeta^1 \mid$ om. $\mid \eta\Delta\text{B}\text{O}\Upsilon\text{X}\text{O}\Delta\text{O}\eta\text{O}\text{C}\text{O}\text{P} \mid \eta\Delta\text{B}\text{O}\text{X}\text{O}\Delta\text{O}\eta\text{O}\text{C}\text{O}\text{P} \mid$
 $\text{T}\Delta\text{Z}\text{I}\text{K}\text{O}\eta\text{N} \mid - \text{Z}\text{I}\text{K}\text{O}\eta \mid$ 15. $\dagger\text{C}\Delta\text{M}\text{B}\Upsilon\text{K}\eta \mid - \text{C}\Delta\text{M}\text{B}\text{I}\text{K}\eta.$

Liturg. Frag. 13

XIIIth-XIVth cent. One Folio. Coptic. Actual measurements: fol. 11 × 10,5 cm., text 8,5 × 8,5 cm. Lines visible per fol. 10. Medium, regular hand. Glossy black ink. This fragment is the upper inner corner of a folio. The paragraph capital and the letters Φ , Σ are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red.

Recto: *Jh.* III, 29* ($[\eta\text{N}]\text{T}\epsilon\text{P}\eta\text{P}\alpha\text{T}\text{O}\Upsilon\epsilon\lambda\epsilon\text{T}$) – 30* (to $\Delta\eta[\text{O}\text{K}]$)

Verso: *Jh.* III, 31* ($[\Phi]\eta^2$) – 33* (to $[\Phi]\dagger$)

Variant readings from Horner's text

Jh. III, 29. $\eta\text{P}\eta\text{P}\alpha\text{T}\text{O}\Upsilon\epsilon\lambda\epsilon\text{T} \mid [\eta\text{N}]\text{T}\epsilon\text{-} \mid \eta\text{E}\text{T}\text{O}\zeta\text{I} \mid \Phi\eta \text{E}\text{T}\text{-} \mid \epsilon\text{C}\text{O}\text{T}\epsilon\text{M} \mid \text{C}\text{-} \mid \text{C}\text{P}\Delta\text{O}\text{I} \mid$
 $\epsilon\text{C}\text{-}$

Liturg. Frag. 14

XVth-XVIth cent. One Folio. Coptic-Arabic. Measurements: fol. 17 × 13 cm., text 14 × 6-6,5 cm. Lines per fol. 19. Small hand. Black ink. Brownish paper. In the middle of the outer margin there is a large lacuna with consequent loss of text. In the outer corner of the upper margin of the verso there is the pagination numeral $\Psi\eta$ (48) in cursive numerals. At the end of the Lesson *I Peter* II there is written the title $\eta\text{P}\alpha\text{Z}\text{I}\text{C} \text{K}\epsilon\lambda \bar{\text{M}}\bar{\text{E}}$ "Acts. Chap. 46" between two lines in black. There are no paragraph capitals, no touching in with red, and no punctuation stop.

Recto: *I Peter* II, 12* ($[\eta]\epsilon\text{Z}\text{O}\text{O}\Upsilon$) – 15* (to $\eta\text{N}\eta\text{I}\text{A}\text{T}\text{K}\lambda\dagger$)

Verso: *I Peter* II, 15* ($\eta\text{P}\text{O}\text{M}\text{I}$) – 17

Variant readings from Horner's text

I Peter II, 14. $\eta\text{I}\text{Z}\eta\text{G}\epsilon\text{M}\text{O}\eta \mid - \text{Z}\Upsilon\text{G}\epsilon\text{M}[\text{O}\eta\text{N}] \mid \eta\text{P}\text{O}\text{I}\text{O} \mid \epsilon\text{M}\text{-} \mid$ 15. $\epsilon\text{I}\text{P}\text{I} \mid \epsilon\text{O}\text{P}\epsilon\text{-}$
 $\text{T}\epsilon\text{M}\text{P}\text{I} \mid \eta\text{T}\epsilon\text{T}\epsilon\text{N}\text{M}\Delta\text{O}\Upsilon\Delta\text{M} \mid \eta\text{T}\epsilon\text{T}\epsilon\text{N}\text{O}\Upsilon\Delta\text{M} \mid \text{O}\text{M}\epsilon\text{T}\Delta\text{T}\epsilon\text{M}\text{I} \mid - \text{M}\epsilon\text{T}\Delta\text{T}\text{Z}\eta\text{T} \mid$
 $\eta\text{N}\eta\text{I}\text{A}\text{T}\text{K}\lambda\dagger \mid \eta\text{T}\epsilon\text{-} \mid$ 16. $\dagger\text{M}\epsilon\text{T}\text{P}\epsilon\text{M}\text{Z}\epsilon$ prefix $\epsilon\text{P}\epsilon$.

Liturg. Frag. 15

XIVth-XVth cent. One Folio. Coptic. Actual measurements: fol. 17 × 7,5 cm., text 15 × 6 cm. Lines visible per fol. 17. Medium, square hand. Black ink. This fragment is the inner vertical half of a folio of which the lower margin is missing. In the inner corner of the upper

¹ H. Tattam, *Prophetæ Majores*, vol. II, Oxonii, 1852.

margin of the verso there is the quire numeral $\bar{1}\bar{\Lambda}$ (14), and, in the centre, the remains of an ornament in yellow and red followed by the initials $\bar{\chi}\bar{\gamma}$. The title on the recto is in red. The first two lines of the Gospel pericope on the recto are in larger letters. Paragraph capitals and the letters Φ , Σ are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$, $\cdot > \cdot \sim$ is in red.

Recto: *Ps.* LXXXIV, 11-12; *Jh.* I, 1* - (to [OY]NOY†)

Verso: *Jh.* I, 2* ([Λ]YQWIII) - 7* (to [NTGGE]PMEOP[ϵ])

Variant readings from Horner's text

Jh. I, 1. ΠΙCAXI¹] Π- | 4. ΠΕΤΕΝΣΗΤQ] ΠΕ ΕΤΕ ΝΣ[ΗΤQ].

Liturg. Frag. 16

XIVth-XVth cent. Two Folios. Coptic-Arabic. Actual measurements: fol. 14,5 × 8,5 cm., text 14,5 × 6 cm. Lines visible per fol. 15. Medium, regular hand. Black ink. Fragments of two non-consecutive folios. These fragments are the inner vertical halves of two folios of which the upper, outer and lower margins are missing. The Lesson *Isaiah* LI occurs in the Service of Foot-washing on Maundy Thursday. The initial capital O of this Lesson is in red and has within it the letter Y. The remains of the title on the recto of Fol. A is in red. Paragraph capitals and the letters Φ , Σ are touched in with red. Punctuation stop $\cdot >$ is in red.

Ar: *Is.* LI, 1 - 2* (to EC[QIII])

Av: *Is.* LI, 3* ([NT]E[OYQOY] - 4* (to [OYO]2²)

Br: Prayer

Bv: Conclusion of Prayer

Variant readings from Burmester's text¹

Is. LI, 1. ETSEMΣOM] - ΣOMΣEM.

Liturg. Frag. 17

XIVth-XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 20 × 14 cm., text 14,5 × 5,5-6 cm. Lines per fol. 18 (recto), 17 (verso). Small, regular hand. Brown ink. In the inner corner of the upper margin of the recto there is the quire numeral $\bar{7}$ (7), in the centre, an ornament touched in with red, between the initials $\bar{i}\bar{\gamma}$ $\bar{\chi}\bar{\gamma}$, and in the outer corner, the pagination numeral $\bar{61}$ (61). This pagination numeral is repeated in the outer corner of the upper margin of the verso. The rubric and title on the verso are in red, but very faded. The initial capital Π of *Psalm* XXVI (verso) is large and touched in with red. The Arabic of the rubric on the verso reads: *تقال الثلث تقديسات وصلاة الإنجيل الطاهر ومزمور* 'Say the Trisagion and the Prayer of the Pure Gospel and Psalm'. The title on the verso reads: ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚ ΚΕΛ $\bar{K}\bar{\Gamma}$ 'Gospel according to Mark. Chap. (Coptic) 23'. Paragraph capitals, the letters Φ , Σ , 2 and the compendia are touched in with red. Punctuation stop $> \cdot$ is in red.

¹ O.H.E. KHS-Burmester, 'Le Lectionnaire de la Semaine Sainte' in *P.O.*, t. XXV, fasc. 2, p. [200].

Recto: *Ephes.* VI, 16* (ΦΛΙ) – 18
 Verso: *Rubric*; *Ps.* XXVI, 1; *Title of Gospel* only

Variant readings from Lagarde's text

Ps. XXVI, 1. ΠΕΤ] ΠΕ ΕΤ | ΖΗΤ] Ν-

Variant readings from Horner's text

Ephes. VI, 17. ΘΙ ΝΩΤΕΝ] COΘΝΕϳ, sic | ΠΙCΑΧΙ] Π- | ΝΤΕ³] Μ- | 18. ΤΩΒ2] + ΝΙΒΕΝ.

Liturg. Frag. 18

XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,5 × 12,5 cm., text 12 × 5–5,5 cm. Lines per fol. 15. Medium hand. Greyish ink. The outer margin is damaged. There is no touching in with red.

Recto: *Galat.* II, 16* (ΣΕΝ²) – to end of the verse
 Verso: *Galat.* II, 17 ([ICX]Ε) – 18

Variant readings from Horner's text

Galat. II, 16. ΜΠΧ̄C̄] ΝΙHC̄ ΠΧ̄C̄ | ΝΕ] prefix ΟΥΟ2 | 17. ΔΕ] om.

Liturg. Frag. 19

XIVth–XVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 21 × 14 cm., text 15 × 5,5–6 cm. Lines per fol. 17. Medium, heavy, regular hand. Brown ink. In the inner corner of the upper margin of Fol. A^r there are traces of a quire numeral, perhaps Θ̄ (9), and, in the centre, there is the sign ∙∙ in brown ink. The writing on Fol. A is much eaten through, and that on the verso of Fol. B is very faded, and in places illegible. These two folios may come from the Service of Baptism in which the Gospel Lesson *John* III, 1–21 occurs. Paragraph capitals, the compendia and numerals are touched in with red. Punctuation stop ∙ >, ∙ > ~ is in red.

A^r: *Jh.* III, 4* ([ΕΘΡΕϳ]Ω)Ε ΝΔϳ) – 5
 A^v: *Jh.* III, 6 – 8* (to X[Ε])
 B^r: *Jh.* III, 8* ([Δ]ϳ[ΝΗΟΥ]) – 10* (to Π[Ε])
 B^v: *Jh.* III, 10* (ΠCΔϳ) – 12* (to ΝΔ[ΠΚΛ2Ι])

Variant readings from Horner's text

Jh. III, 5. ΟΥΟ2] om. | ΠΕΧΛϳ] + ΝΔϳ | 6. ΠΙΠ̄N̄X̄] Π̄N̄X̄ | 7. 2Ω†] + ΠΕ | 8. ΠΙΠ̄N̄X̄] + ΓΛΡ | ΚCΩΤΕΜ] ΕΚ- | ΕϳΝΔ] ΔϳΝΔ.

Liturg. Frag. 20

XVth–XVIth cent. One Folio. Coptic-Arabic. Measurements: fol. 20,5 × 14 cm., text 15 × 6–6,5 cm. Lines per fol. 18. Small, regular hand. Brown ink. In the outer corner of the upper margin of the verso there are traces of a numeral which appears to be Κ (20).

In the centre of this margin there is an ornament touched in with red, and, in the inner corner, there is the quire numeral $\bar{\Gamma}$ (3). The initial capital Π of the Lesson from *Titus* on the recto is large and touched in with dull red. The first two lines of this Lesson are in larger letters in brown ink, and the two lines which follow are in normal size in dull red ink. Titles are in dull red. Paragraph capitals are touched in with dull red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in dull red.

Recto: Rubric $\text{ΜΑΡΕϞϠΕΥΧΗ ΝΩΕΠΖΜΟΤ ΟΥΟΖ ΩΔΑΡΤΑΛΟ ΠΙΘΘΟΙΝΟΥϞΗ}$
 “Let him say the Prayer of Thanksgiving and offer incense”.

Recto: *Titus* II, 11 – 12* (to ΝΙΕΠ[ΙΘΥΜΙΑ])

Verso: *Titus* II, 12* ([ΝΙΕΠ]ΙΘΥΜΙΑ) – 13

Variant readings from Horner's text

Titus II, 11. ΛϞΟΥΟΝΖ – ΟΥΩΝΖ | 12. ΕΒΟΛ prefix ΝΙΒΕΝ | 13. ΝΤΕ] Μ- .

Liturg. Frag. 21

XVIIth–XVIIIth cent. Two Folios. Coptic and Arabic. Actual measurements: fol. 14 × 14 cm., text 11 × 8,5–9 cm. Lines visible per fol. 15 (Fol. A). Large, regular hand. Blackish ink. These fragments are the upper two-thirds of two folios. There are small lacunae in the upper part of each folio. The title of the prayer on Fol. A^r is in Arabic in dull red. Paragraph capitals, the letters Φ , \mathfrak{S} , \mathfrak{Z} and the compendia are touched in with dull red. Punctuation stop $\cdot \circ$, $\cdot >$, \cdot , \bullet , carelessly formed, is in dull red.

A^r: Blessing over the table before eating = *Euch.* p. 764, ll. 2–12

A^v: Blessing over the table before eating = *Euch.* p. 764, l. 17 – p. 765, l. 11

B^r: Blessing over the table before eating $\bar{\kappa}[\bar{\epsilon}]$ — $\text{ΠΙΣΜΟΥ Μ[ΠΙΑΓ]ΓΕΛΟΣ}$
 $\text{ΝΤΕΤΑΙ[Τ]ΡΑΠΕΖΑ ΕΤΣΜΑΡΩΟΥ[Τ]}$ + *Euch.* p. 766, ll. 10–14

B^v: Blessing over the table before eating يا ربنا — بار[ك]نا يا يسوع المسيح

Liturg. Frag. 22

XIVth–XVth cent. One Folio. Coptic. Measurements: fol. 16,5 × 12,5 cm., text 11,8 × 7,5–8 cm. Lines per fol. 15. Medium, very regular hand. Black ink. In the outer corner of the upper margin of the verso there is the pagination numeral $\bar{\rho}\bar{\mu}\bar{\eta}$ (148). This folio cannot come from a Horologion, since the *Ps.* CIII is not among the psalms used in the Horologion. Also, it cannot come from a Psalter since, in view of the format of the *MS.*, the folio numeral 148 would be far too low for *Ps.* CIII. Paragraph capitals, the letters Φ , \mathfrak{S} and the compendia are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red.

Recto: *Ps.* CIII, 24* ([ΔΥ]ΕΡ) – 26* (to Π[ΔΡΑΚΩΗ])

Verso: *Ps.* CIII, 26* ([Π]ΔΡΑΚΩΗ) – 29* (to CΕΝΑΜΟΗΚ)

Variant readings from Lagarde's text

Ps. CIII, 24. ΛϞΜΟΖ] ΜΟΖ | 25. ΑΡΕ] ΕΡΕ | ΧΗ] ΚΕ | 26. ΩΔΡΕ] ΕΩΔΡΕ |
 28. ΑΚΩΑΗΟΥΩΗ] – ΟΥΟΗ | ΝΧΑΙ] ΕΗΧΑΙ | 29. ΑΚΩΑΗΦΩΗΖ] + ΛΕ |
 ΜΠΟΥΠ̄Ν̄Δ] ΜΠΕΚ- | CΕΝΑΜΟΥΗΚ] – ΜΟΗΚ .

Liturg. Frag. 23

XIVth-XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17 × 12,5 cm., text 12 × 5-5,5 cm. Lines per fol. 15. Medium, very regular hand. Black ink. In the centre of the upper margin of the recto and the verso there is the sign ⋆ in black ink. In the outer corner of the upper margin of the recto there is the numeral 7 written over a Ϯ. Paragraph capitals and the letters Ϫ, ϫ are heavily touched in with red. Punctuation stop Ϯ is in red.

Recto: *Ephesians* VI, 14* ([ϸΡΕΤΕΝ]ϫΗΚ) – 16* (to ϩ[Ϯ]ϪΒΩϩ)]

Verso: *Ephesians* VI, 16* ([ϩ]ϮϪΒΩϩ) – 17* (to ϮϸΗϩ)

Variant readings from Horner's text

Ephes. VI, 14. ΟΥΟ2] om. | ϩ[Ϯ]ϫΕΛΙΒΩ] – ϫΕΛΛΙΒΩ | 16. ΟΥΟ2] om. | ϩΠΙΩΒΩϩ] ϩ[Ϯ]-.

Liturg. Frag. 24

XIVth-XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 19,3 × 13,7 cm., text 13,5 × 5-5,5 cm. Lines per fol. 17. Medium, regular hand. Black ink. In the outer corner of the upper margin of the verso there is the pagination numeral 33. The lower inner part of the folio is broken away. In the outer corner of the upper margin of the verso another hand has added a liturgical direction in brown ink. Rubrics are in red. The initial capital Ϫ of the prayer on the verso is drawn down the full length of the outer margin, and is connected with a paragraph capital Ϫ in the thirteenth line. Paragraph capitals and the letters Ϫ, ϫ are touched in with red. Punctuation stop Ϯ, Ϯ is in red. The Gospel Lesson on the verso is separated from the prayer by the sign > ~ ~ ~ ~ > in black ink.

Recto: *Jh.* X, 36* (ϫΕ2) – 38* (to ΟΥΟ22)

Verso: *Jh.* X, 38* (ΠΛΙΩΤ ϩ[Ϯ]ΗΤ)

Verso: Rubric. Prayer: ϪΗΗΒ ΝΤΕΦΥCIC ΝΙΒΕΝ ΦΡΕϪΔΑΥΜΩΙΤ ΝΤΕΕΝΧΑΙ
ΝΙΒΕΝ ΠΔΥΜΙΟΡΓΟC ΝΤΕϮΚΤΥCIC ΤΗΡC ΦΗ ΕΤΙΡΙ ΝCΜΟΤ ΝΙΒΕΝ
ΝΕΜΡΩΜΙ ΝΙΒΕΝ ϩ[Ϯ]ΩΥ] ΝΙΒΕΝ ΕΘΒ[Ε]

Variant readings from Horner's text

Jh. X, 37. ΕΗ2ΒΗΟΥ1] ϩ- | ΠΛΙΩΤ] Ϫ[Ϯ] | 38. ΔΕ] om. | ΤΕΤΕΝCΩΟΥΝ]
ϩ[Ϯ]ΤΕΤΕΝ]-.

Liturg. Frag. 25

XIVth cent. Two Folios. Coptic. Measurements: fol. 20,5 × 14 cm., text 14,5 × 8,5-9 cm. Lines per fol. 17. Large, regular hand. Brown ink. In the centre of the upper margin of Fol. B^{r-v} there is the sign ⋆ in brown ink. In both folios there are large lacunae, and there are scarcely two lines of text complete. On Fol. A^v there are remains of an initial capital Ϫ touched in with red which measures 11,5 cm. in length. Rubrics and responses are in red and the former are accompanied by a translation in Arabic. These two folios are from a Service for the Blessing of the Waters, but the actual state of the text renders it very difficult to say to what particular blessing of the waters they belong. Paragraph capitals and the compendia are touched in with red. Punctuation stop Ϯ, Ϯ is in red. Sections are separated by the sign > ~ ~ ~ in brown ink.

A^r: [ϸϢ]ΟΛ · · ΝΙΩΔΑϸϸ. The remainder of the text on A^r is uncertain
 A^v: ϺΕΝΠ2ΜΟΤ. Ο ΔΙΑΚΩΝ. ΙC ΔΝΑ[Τ]ΟΛΛΑC ΒΛΕΨΑΤΕ — ΕΡΟC
 B^r: ΝΕΜΠΙΠ̄Ν̄ — ΑΜΗΝ
 B^v: ΕΧΕΝ — ΑΜΗΝ

Liturg. Frag. 26

XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17 × 13 cm., text 12 × 4-4,5 cm. Lines per fol. 15. Small, regular hand. Black ink. A † in cable-design in red which is drawn down the inner margin of the recto to a length of 13 cm., serves also as an initial capital for the subsequent alternate lines which all begin with a †. These alternate lines are written in red. The folio is badly perforated, and the text is very faded in many places. The Bôhem or Lah̄n on this folio is based on *Apocalypse XXI*, 19-21. It is used both at the Lesson from the Apocalypse which is read at the Consecration of Churches, and at the reading of the Book of the Apocalypse on Holy Saturday. Paragraph capitals and the letters ϕ, 2 (there is no instance of a Ϻ) are touched in with red. Punctuation stop · > , · > ~, carelessly formed, is in red.

Recto: Bôhem = *Tûkhi*¹, p. 635, l. 25 – p. 636, l. 8 (Consecration of Churches);
Diaconale, p. 352, l. 13 – p. 353, l. 9 (Holy Saturday)
 Verso: Bôhem = *Tûkhi*, p. 635, ll. 12-13 (Consecration of Churches); *Diaconale*, p. 351, ll. 12-14 (Holy Saturday)
 Verso: Lesson *Apoc. XXI*, 21 – 22* (to ϕ†)

Liturg. Frag. 27

XIVth-XVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 16 × 8 cm., text 11,5 × 3 cm. Lines visible per fol. 14. Small, regular hand. Brown ink. In the outer corner of the upper margin of the verso there is the pagination numeral KZ̄ (27). The outer and inner margin is very wide, measuring 5 cm. This fragment is the upper outer vertical two-thirds of a folio. On the recto only a few words remain of the Arabic translation. On the verso, the passage *Ex. XV*, 15* (ΑΥΒΩΛ) – 16* (ΟΥCΘΕΡΤΕΡ) is written on the outer margin, and beyond this, little of the Coptic text remains. Paragraph capitals, the letters ϕ, Ϻ (there is no instance of an 2) and the compendia are touched in with red. Punctuation stop · > · is in red.

Recto: *Ex. xv*, 13* – 14* (بمركك — وغضبو)
 Verso: *Ex. xv*, 15* (ΑΥΒΩΛ) – 17* (to λ[NITΟΥ])

*Variant readings from Lagarde's text*²

Ex. xv, 16. ΕϸΕ2ΕΙ] – Ι | ΜΑΡΟΥΕΡΩΝΙ] – ΟΝ[Ι].

Liturg. Frag. 28

XIVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 13 × 7 cm., text 4,5 × 5,5-6 cm. Lines visible per fol. 6. Medium, regular hand. Greyish-black ink. This fragment is the upper half of a folio. In the outer corner of the upper margin of the verso there is the

¹ R. Tûkhi, *Pijôm eferapantoktin ejen nieukhê ethonab*, vol. I, Romae, 1761-1762.

² Paul de Lagarde, *Der Pentateuch Koptisch*, Leipzig, 1867.

pagination numeral $\overline{\text{M}\overline{\text{A}}}$ (44). The Gospel given in this folio is that which is read at the Third Prayer in the Rite of the Unction of the Sick. On the verso there is no touching in with red. On the recto the letter Φ (there is no instance of a S or Z) is touched in with red. Punctuation stop $>$, $\cdot >$ is in red.

Recto: *Matt.* x, 3* (ΤΕΛΩΝΗΣ) – 4* (to ΠΙ[ΣΚΑΡΙΩΤΗΣ])

Verso: *Matt.* x, 5* (ΟΥΔΕ) – 6* (to ΕΤ[ΩΡΕΜ])

Variant readings from Horner's text

Matt. x, 3. $\Theta\Lambda\Delta\Delta\epsilon\omicron\varsigma$ $\Theta\lambda\tau\Delta\epsilon\omicron\varsigma$ | 6. $\epsilon\zeta\alpha\eta\epsilon\varsigma\omega\omicron\upsilon$] $\zeta\alpha\eta\eta\epsilon\varsigma\omega\omicron\upsilon$.

Liturg. Frag. 29

XIVth–XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 20,5 × 13,5 cm., text 15 × 5,5–6 cm. Lines per fol. 17. Medium, squarish, regular hand. Brown ink. In the centre of the upper margin of the verso there is the sign $\cdot\cdot$ in brown ink. Some of the lines of this folio are eaten through. This folio which contains the text of *I Timothy* V, 4*–8*, is probably from the Epistle in the Service for the Blessing of the Water on Maundy Thursday. This Epistle is *I Timothy* IV, 9 – V. 10. Paragraph capitals only are touched in with red. Punctuation stop $>$, $\cdot >$, $\cdot >$ is in red.

Recto: *I Timothy* v, 4* ($[\epsilon\omicron\upsilon]o\eta\eta\tau\alpha\varsigma$) – 5* (to $\epsilon\phi\uparrow$)

Verso: *I Timothy* v, 5* ($\epsilon\varsigma\mu\eta\eta$) – 8* (to $\mu\mu\omicron\upsilon$)

Variant readings from Horner's text

I Tim. v, 4. $\epsilon\omicron\upsilon\omicron\eta\tau\alpha\varsigma$] $[\epsilon\omicron\upsilon]o\eta\eta\tau\alpha\varsigma$ | $\mu\alpha\rho\upsilon\varsigma\alpha\beta\omicron$] – $\tau\alpha\beta\omicron$ | $\epsilon\upsilon\mu\epsilon\tau\epsilon\upsilon\varsigma\epsilon\beta\eta\varsigma$ $\epsilon\omicron\upsilon$ - | $\omicron\upsilon\omicron\text{?}^1$] om. | $\eta\varsigma\epsilon\uparrow\tau\alpha\iota\omicron$] $\eta\varsigma\epsilon\tau\alpha\iota\omicron$ | 5. $\epsilon\varsigma\varsigma\omicron\chi\pi$] – $\varsigma\omega\chi\pi$ | $\alpha\varsigma\epsilon\rho\zeta\epsilon\lambda\pi\iota\varsigma$] $\epsilon\alpha\varsigma$ - | 7. $\zeta\omicron\eta\zeta\epsilon\eta$] prefix $\omicron\upsilon\omicron\text{?}$ | 8. $\eta\upsilon\phi\uparrow\omega\omicron\upsilon\upsilon\omega$] $\eta\upsilon\phi\uparrow\omega\omicron\upsilon\upsilon\omega$.

Liturg. Frag. 30

XVIIth–XVIIIth cent. One Folio. Coptic. Actual measurements: fol. 6,5 × 15 cm., text 5 × 10,5–11,5 cm. Lines visible per fol. 5. A somewhat smallish hand. Black ink. This fragment is from the upper part of a folio. Rubrics are in Arabic in black and in red. The initial words of the Troparion on the recto are in red. The text on this folio is from the Service on Maundy Thursday. The rubric directs that the words “Who wast crucified (for us)” shall be added to the second and third clauses of the Trisagion, and that the Creed shall be recited as far as the words “and of the Virgin Mary (and became man)”, and then continued from the words “We believe (in the Holy Spirit)”. On the recto there are two punctuation stops $\cdot\cdot$, $\cdot\cdot$ in black.

Recto: Rubric ثم يفسر الابركسيس — بعده

Recto: Troparion = *Filútháús*¹, p. 111, ll. 5–9

Verso: Rubric يقولوا اجيوس — $\varsigma\epsilon$ $\tau\epsilon\eta\eta\alpha\text{?}\uparrow$

¹ *Filútháús* al-Makári and Barnábá al-Baramûsî, *Kitáb Dalál wa Tartib*, etc.

Liturg. Frag. 31

XIVth-XVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 13,5 × 9,2 cm., text 10 × 3,5-4,5 cm. Lines per fol. 12-14. Small, regular hand. Black ink. There is a small lacuna in the lower part of Fol. B. In the outer corner of the upper margin of the verso of Fols. A and B there are the pagination numerals $\overline{\text{PNE}}$ (155) and $\overline{\text{PNE}}$ (156) respectively. The Epistle *Hebr.* IV, 14 - V, 6 is read at the Service for the Consecration of Bishops, and presumably these two folios come from a Pontificale. The first two lines of Sections in the Epistle are in red. The paragraph capital \mathfrak{X} has two red dots round it. Paragraph capitals, the letters ϕ , \mathfrak{S} , \mathfrak{Z} and the compendia are touched in with red. Punctuation stop $\cdot >$, $\cdot >$ is in red.

- Af: *Hebr.* v, 2* (NEM) - 3* (to NAPILLACOC)
 Av: *Hebr.* v, 3* (NAPPH) - 4* (to KATAPPH)
 Bf: *Hebr.* v, 4* (NAPPH) - 5* (to NAPPH)
 Bv: *Hebr.* v, 5* (ANOK) - 6
 Bv: Conclusion of Pauline Epistles = *Euch.* p. 242, l. 1

Variant readings from Horner's text

Hebr. v, 2. NAPPH | NEMETATEMI | 3. NAP | NAP (*sic*) | EPPH om. | EXEN^2 |
 + EPPH | 5. $\overline{\text{PNE}}$ | NETAPPHOY | NE ET | ϕ | NE | transpose | NEMAP |
 MPOY | 6. PPH + ON | TAPZIC | TAPZIC .

Liturg. Frag. 32

XIXth cent. One Folio. Coptic and Arabic. Measurements: fol. 16 × 10,7 cm., text 10,5-11 × 7,5-8 cm. Lines per fol. 11. Medium, irregular hand for the Coptic text. Brown ink. Whitish paper. In the inner corner of the upper margin of the verso there is the numeral in Coptic cursive figures \mathfrak{hE} (25) which, however, is written inversely. The Gospel Lesson and the rubric are written in Arabic, the Versicle is in Coptic. Judging from the Gospel Lesson *Jh.* I, 12*-17 (incomplete), this folio may possibly come from the Service over the Basin on the Seventh day after birth. In the printed text¹, however, this Gospel is *Jh.* I, 14-18. There is no touching in with red. Punctuation stop \bullet is in brown. Sections are separated by a simple line in brown ink.

- Recto: (Gospel) *Jh.* I, 12* (اعطاهم) - 16* (نحن)
 Verso: (Gospel) *Jh.* I, 16* (باجمعنا) - 17
 Verso: (Versicle) TENOYOT - MMON = *Euch.* p. 46, ll. 3-6 + rubric
 ثم يقول هذا التحليل

Liturg. Frag. 33

XIXth cent. One Folio. Coptic. Actual measurements: fol. 14,7 × 15 cm., text 11,5 × 10,5-11 cm. Lines visible per fol. 11. Large, fairly regular hand. Brown ink. White paper. This fragment is the lower two-thirds of a folio. There is a lacuna in the upper inner corner. The text is the conclusion of a prayer. The verso is blank. The letters \mathfrak{B} , ϕ , \mathfrak{S} , \mathfrak{Z} and the compendia are touched in with bright red. Punctuation stop \mathfrak{A} , \mathfrak{B} is in bright red.

¹ *Kitāb al-Ma'mūdiyah al-Mukaddasat*, Cairo, 1921.

Recto: ΝΤΕΝ[... Ε]ΡΗΙ ΕΧΩΟΥ ΕΠΙ[ΧΩ Ε]ΒΟΛ ΝΤΕΝΟΥΝΟΒΙ [ΧΕ]ϣ-
 ΣΜΑΡΦΟΥΤ — ΝΤΕΝΙΕΝΕΣ ΤΗΡΟΥ ΑΜΗΝ

Verso: Blank

Liturg. Frag. 34

XVIIIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 15,5 × 13 cm., text 12 × 4,5-5,5 cm. Lines visible per fol. 15. Medium, regular hand. Brown ink. The upper margin is missing, and the upper part is damaged. The text of this fragment contains an intercession for the various ranks of the clergy. Paragraph capitals, the letters Ⲛ, ϣ (there is no instance of a ϕ) and the compendia are touched in with reddish-brown. Punctuation stop · > is in reddish-brown. Separation sign · > ~ · > ~ · > ~ · > is in brown ink.

Recto: ΧΗ ΜΠΕ[ΝΙΩΤ] ΜΜΑΚΑΡΙΟϢ [ΕΤ]ΤΑΙΗΟΥΤ ΝΑΡΧΗΕΠΙΣΚΟΠΟ[Ϣ]
 ΑΒΒΑ ΝΙΜ — ⲚΕΠΠΑΡΑΔΙϢϢ

Verso: ΝΕΜ[ΝΗΠ]ΡΕΣΒΥΤΕΡ[ΟϢ] ΝΕΜΝΙΑΔΙΛϢΩΝ — [Ν]ΤΕϣΧ[Ν]ΕΝΝΟΒΙ
 ΝΑΝ ΕΒΟΛ

Liturg. Frag. 35

XVIth-XVIIth cent. Three Folios. Coptic-Arabic. Actual measurements: fol. 13 × 11 cm., text 12 × 5-5,5 cm. Lines visible per fol. 13. Medium, fairly regular hand. Black ink. Coffee-coloured paper. In Fol. A the upper outer corner, the inner lower corner, and the lower margin are missing. Fol. B is the vertical half of a folio of which the lower margin is missing. Fol. C is the vertical quarter of a folio of which the lower margin is missing. In the outer corner of the upper margin of Fol. B^v there is the pagination numeral in Coptic cursive figures Ⲗⲑ (54), and, in the centre, an ornament in yellow and red between the initials ἸΥ Χ[Υ]. On Fol. A^r the title is in red and surmounted by three arches which are touched in with red. The initial capital Ε of the Gospel Lesson on Fol. A^r is large and in black and touched in with red. The first two lines of this Gospel are in larger letters in black. Fol. A^{r-v} contains the opening verse of the Gospel of the Divine Liturgy for the Feast of the Holy Innocents on the 3rd of Tûbah. Fols. B and C contain portions of Psalis. The paragraph capital † has four red dots round it. Paragraph and verse capitals, the letters ϕ, Ⲛ and numerals (there is no instance of a compendium) are touched in with red. Punctuation stop > is in red.

A^r: (Gospel) *Matt.* II, 13* (to [ΕΙΩϢ]Ηϕ)

A^v: (Gospel) *Matt.* II, 13* (ΜΜ[ΟϢ] — [ΕΤ]ΛΚΟ[ϣ])

B^r: (Psali for St. George) [Μ]ΜΛϣ — Μ[...]

B^v: (Psali for St. George) ΧΛΟΜ ΧΕΡ[·]ΩΙ ΝΑΚ ΓΡΟ [Μ]ΜΟΚ Ω ΠΑΣ[Ω]-
 ΤΗ ΓΕΩΡΓΙ[ΟϢ] — [ϣ]ΩΒ

C^r: — — قال أختار الرب صهيون — لابن هويته

C^v: — — ПОС Н[.....] НЕХИ — ОΥΩ[.....]

Liturg. Frag. 36

XIVth-XVth cent. One Folio. Coptic and Arabic. Actual measurements: fol. 7,5 × 13,5 cm., text 4-4,5 × 7,5 cm. Lines visible per fol. 4 (Coptic), 6 (Arabic). A somewhat large hand. Brown ink. This fragment is the lower quarter of a folio of which the upper part is badly damaged. From the rubric on the verso it is clear that this folio comes from the Office for

Holy Week. *ويبتدى الكاهن بالطلبات من البسخة* 'And the priest shall begin the Intercessions from the Holy Week Lectionary'. These Intercessions are given by Filútháús al-Makâri, Barnâbâ al-Baramúsi and Mikhâyil Ğirġis, *Kitâb Dalâl wa Tartîb, etc.*, pp. 99-108. The initial words of the rubric on the verso are in red. Punctuation stop >·, ·> ~ is in red.

Recto: ΕΡΖΟΛ[...] — ΑΛΛΑ [.]ΤΑ[...]

Verso: ΝΑΖ†. ΜΑΡΕΠΙΟΥΗΣ — *وبعدهم يقول*

Liturg. Frag. 37

XIVth cent. One Folio. Coptic. Actual measurements: fol. 6 × 6,5 cm., text 2,5 × 6 cm. Lines visible per fol. 3. Medium, regular hand. Black ink. This small fragment is from the centre of the upper margin of a folio which comes, probably, from a Holy Week Lectionary. It contains the *incipit*, and, on the verso, a few lines of the Hymn in honour of the good thief Dêmas which is sung at the Sixth Hour of Good Friday. The first three lines of this hymn are in bright red, and there are traces of an Arabic translation. Punctuation stop ·>· is in bright red.

Recto: [N]ΧΕΔΗΜΑC
]ΠΙCΟΝΙ — ΧΕ•

Verso: ΔΙΕΡΡΗΓΝ[ΥΜΕΝΟC] — [ΕCΧΙCΘΕ]ΝΤΑ Ε[ΙC] = *Filútháús*¹, p. 131, ll. 8-11

Liturg. Frag. 38

XVth-XVIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 12,5 × 4,5 cm., text 9,7 × 2,5 cm. Lines visible per fol. 12. Medium, regular hand. Black ink. This fragment is the inner, upper vertical three-quarters of a folio. The verso contains only the Arabic translation. This folio comes from the Service of Foot-washing on Maundy Thursday, cf. O.H.E. KHS-Burmester 'Le Lectionnaire de la Semaine Sainte' in *P.O.* t. XXV p. [207]. There are no variant readings from this Lectionary text. Paragraph capitals, the letters Ⲛ and Ⲙ (there is no instance of a Ⲙ) are touched in with red. Punctuation stop ⲛ is in red.

Recto: (Lessons over the Basin) *Gen.* XVIII, 7* (ⲚⲚⲉϩ[ⲁⲗⲟⲟϩⲓ]) — 8* (to [Ϭ]Ⲡⲗ[ⲢⲘ])

Verso: (Lessons over the Basin) *Gen.* XVIII, 9* (أما هو) — 10* (to ولدًا)

¹ Filútháús al-Makâri and Barnâbâ al-Baramúsi, *Kitâb Dalâl wa Tartîb, etc.*

IX. PSALMODIA

Psalm. 1

Psalmodia

XVIth–XVIIth cent. Twenty-three Folios. Coptic-Arabic. Actual measurements: fol. 17,5 × 14 cm., text 14 × 6–6,5 cm. Lines per fol. 16. Medium, regular hand. Black ink. The lower and the outer margin of Fols. A–D and G are damaged, and the outer lower corner of Fols. J–U is damaged. The outer lower corner of Fol. K is damaged. The lower part of Fol. O is missing, and Fols. E, F, V and W are fragments. The following folios are paginated in a) the outer corner of the upper margin: T^v $\overline{\text{C}\overline{\text{H}}}$ (208), J^v $\overline{\text{C}\overline{\text{Θ}}}$ (209), O^v $\overline{\text{C}\overline{\text{X}}}$ (230), P^r $\overline{\text{C}\overline{\text{X}}\overline{\text{A}}}$ (231), U^{r-v} $\overline{\text{C}\overline{\text{M}}\overline{\text{A}}}$ (241), and b) the inner corner of the upper margin: Q^v $\overline{\text{C}\overline{\text{X}}\overline{\text{Γ}}}$ (233), R^v $\overline{\text{C}\overline{\text{X}}\overline{\text{E}}}$ (235), S^v $\overline{\text{C}\overline{\text{X}}\overline{\text{E}}}$ (236) and T^v $\overline{\text{C}\overline{\text{M}}}$ (240). Below the upper margin of Fols. A^r, I^v and L^r there is a frame of plaited design ornamented in yellow, grey and red. In the upper margin of Fols. O^v and P^r there are the remains of half an ornament in yellow touched in with red. In Fol. O^v the first initial $\overline{\text{I}\overline{\text{C}}}$ is visible, and in Fol. P^r there is the second initial $\overline{\text{Θ}\overline{\text{C}}}$. In the upper margin of Fols. T^v and U^v there is an ornament in yellow touched in with red, between the initials (Fol. T^v) $\overline{\text{I}\overline{\text{C}}}$ $\overline{\text{X}\overline{\text{C}}}$, (Fol. U^v) $\overline{\text{Y}\overline{\text{C}}}$ $\overline{\text{Θ}\overline{\text{C}}}$. The initial capital T of the Ode on Fol. A^r is very large, and is ornamented with a plaited design in yellow, grey and red. The initial capital A of the hymns on Fols. I^r, L^r, O^r, R^r, T^r is large and has the form of a bird ornamented in yellow (L^r, R^r, T^r) yellow and red), (O^r red only). The initial capital C and 2 of the Sections on Fols. N^r and O^r is large and ornamented in yellow. Where not otherwise stated, Section capitals are large and in red. The titles of the Psalis are in red, and the first line is in large letters in black, the second, third, and sometimes the fourth line is in red. The text of the Theotokia in our folios is more correct orthographically than that edited by De Lacy O'Leary¹; e.g. $\overline{\text{C}\overline{\text{Y}}\overline{\text{N}}\overline{\text{A}}\overline{\text{O}}\overline{\text{Z}}\overline{\text{A}}\overline{\text{C}}\overline{\text{Θ}}\overline{\text{O}}\overline{\text{M}}\overline{\text{E}}\overline{\text{N}}}$ (O'Leary $\overline{\text{C}\overline{\text{Y}}\overline{\text{N}}\overline{\text{A}}\overline{\text{O}}\overline{\text{Z}}\overline{\text{A}}\overline{\text{C}}\overline{\text{Θ}}\overline{\text{O}}\overline{\text{M}}\overline{\text{E}}\overline{\text{N}}}$) $\overline{\text{H}}\overline{\text{M}}\overline{\text{E}}\overline{\text{P}}\overline{\text{A}}\overline{\text{N}} \overline{\text{Θ}}\overline{\text{Θ}}\overline{\text{B}}\overline{\text{H}}\overline{\text{†}}$; $\overline{\text{K}}\overline{\text{Y}}\overline{\text{P}}\overline{\text{I}}\overline{\text{O}}\overline{\text{C}} \overline{\text{T}}\overline{\text{I}}\overline{\text{C}} \overline{\text{O}}\overline{\text{M}}\overline{\text{I}}\overline{\text{O}}\overline{\text{C}} \overline{\text{E}}\overline{\text{N}} \overline{\text{Θ}}\overline{\text{E}}\overline{\text{I}}\overline{\text{C}} \overline{\text{N}}\overline{\text{E}}\overline{\text{M}}\overline{\text{N}}\overline{\text{I}}\overline{\text{C}}\overline{\text{I}}\overline{\text{C}}\overline{\text{E}}\overline{\text{Y}}$ for O'Leary's $\overline{\text{I}}\overline{\text{C}} \overline{\text{E}}\overline{\text{T}}\overline{\text{I}}\overline{\text{C}}\overline{\text{O}}\overline{\text{M}}\overline{\text{I}}\overline{\text{O}}\overline{\text{C}} \overline{\text{N}}\overline{\text{Θ}}\overline{\text{E}}\overline{\text{I}}\overline{\text{C}}$, etc. In the last but one verse of the hymn on Fol. I^r the hymn-writer gives his name. $\overline{\text{Ω}} \overline{\text{P}}\overline{\text{E}}\overline{\text{N}}\overline{\text{C}}\overline{\text{Ω}}\overline{\text{P}} \overline{\text{A}}\overline{\text{P}}\overline{\text{I}}\overline{\text{P}}\overline{\text{A}}\overline{\text{M}}\overline{\text{E}}\overline{\text{Y}}\overline{\text{I}} \overline{\text{A}}\overline{\text{N}}\overline{\text{O}}\overline{\text{K}} \overline{\text{P}}\overline{\text{I}}\overline{\text{K}}\overline{\text{E}}\overline{\text{P}}\overline{\text{M}}\overline{\text{I}} \overline{\text{H}}\overline{\text{I}}\overline{\text{K}}\overline{\text{O}}\overline{\text{Y}}\overline{\text{A}}\overline{\text{H}}\overline{\text{M}}\overline{\text{O}}\overline{\text{C}} \overline{\text{O}}\overline{\text{Y}}\overline{\text{O}}\overline{\text{Z}} \overline{\text{X}}\overline{\text{Ω}} \overline{\text{N}}\overline{\text{H}}\overline{\text{I}} \overline{\text{E}}\overline{\text{B}}\overline{\text{O}}\overline{\text{A}} \overline{\text{N}}\overline{\text{N}}\overline{\text{A}}\overline{\text{N}}\overline{\text{O}}\overline{\text{B}}\overline{\text{I}} \overline{\text{N}}\overline{\text{E}}\overline{\text{M}}\overline{\text{P}}\overline{\text{I}}\overline{\text{C}}\overline{\text{E}}\overline{\text{P}}\overline{\text{I}} \overline{\text{N}}\overline{\text{N}}\overline{\text{I}}\overline{\text{X}}\overline{\text{P}}\overline{\text{H}}\overline{\text{C}}\overline{\text{T}}\overline{\text{I}}\overline{\text{A}}\overline{\text{N}}\overline{\text{O}}\overline{\text{C}}$ "O our Saviour, remember me, I the dust, Nicodemus², and forgive me my sins and (those of) the rest of the Christians". Verse capitals, the letters $\overline{\text{Φ}}$, $\overline{\text{Σ}}$, $\overline{\text{Z}}$ and the compendia are touched in with red. Punctuation stop $\cdot > \cdot$, $\cdot > -$ is in red. Hymns are separated by the sign $\cdot > \sim > \sim > \sim > \cdot$ in black ink.

A^r: Ode of Moses = *Labib*³, p. 30, ll. 1–10

A^v: Ode of Moses = *Labib*, p. 30, l. 12 – p. 31, l. 10

B^r: Ode of Moses = *Labib*, p. 31, l. 11 – p. 32, l. 6

B^v: Ode of Moses = *Labib*, p. 32, ll. 7–19

¹ De Lacy O'Leary, *The Coptic Theotokia*, London, 1923.

² This hymn writer is mentioned in MS. No. 433 of the *Catalogue of Coptic MSS. in the John Rylands Library*.

³ C. J. Labib, *Kitāb al-Abṣalmūdiyat as-Sanawiyat al-Muḳaddasah*, Cairo, 1908.

- Cr: Ode of Moses = *Labib*, p. 33, ll. 1-13
 Cv: Ode of Moses = *Labib*, p. 33, l. 13 - p. 34, l. 5
 Dr: Ode of Moses = *Labib*, p. 34, ll. 6-18
 Dv: Ode of Moses = *Labib*, p. 35, ll. 1-12
 Er: Psali of Sunday = *Labib*, p. 100, l. 16 - p. 101, l. 3
 Ev: Psali of Sunday = *Labib*, p. 101, l. 13 - p. 102, l. 2
 Fr: Psali of Sunday = *Labib*, p. 102, ll. 11-20
 Fv: Psali of Sunday = *Labib*, p. 103, ll. 9-15
 Gr: Incipit ϣCMAΡΩΟΥ[Τ] — $\bar{\alpha}\lambda$ (ll. 1-5) + *Ps.* LXXX, 4-5 (ll. 6-13),
 ΛΜΩΗΗ (l. 14)
 Gv: Psalms *Ps.* XCIV, 2* ([Μ]ΦΟ2) - 3* (to π6C); *Ps.* CXII, 1-2
 Hr: Psalms *Ps.* CXII, 3* (ΕΦΡΑΗ ΜΠ6C); *Ps.* CXIII, 17-19; *Ps.* CXXI, 1* -
 (to XE)
 Hv: Psalms *Ps.* CXXI, 2* ([ΠΕΝCΑΛΛΑΥ]X) - to end of the verse; *Ps.* CXLVII,
 1 - 3 (to ΝΤΕ[ΠΙCΟΥΟ. $\bar{\alpha}\lambda$)
 Ir: Hymn Contains a verse with the hymn-writer's name.
 Iv: Psali of Friday to the Lord Jesus = *Labib*, p. 235, ll. 1-12
 Jr: Psali of Friday to the Lord Jesus = *Labib*, p. 235, l. 12 - p. 236, l. 8
 Jv: Psali of Friday to the Lord Jesus = *Labib*, p. 236, l. 8 - p. 237, l. 2
 Kr: Psali on Theotokia of Friday = *Labib*¹, p. 598, l. 14 - p. 599, l. 10
 Kv: Psali on Theotokia of Friday = *Labib*, p. 599, l. 10 - p. 600, l. 4
 Lv: Psali of Saturday to the Lord Jesus = *Labib*², p. 250, ll. 2-13
 Lv: Psali of Saturday to the Lord Jesus = *Labib*, p. 250, l. 13 - p. 251, l. 12
 Mr: Psali of Saturday to the Lord Jesus = *Labib*, p. 253, l. 3 - p. 254, l. 1
 Mv: Psali of Saturday to the Lord Jesus = *Labib*, p. 254, ll. 2-17
 Nr: Saturday Theotokion = *O'Leary*³, p. 58, col. a, ll. 9-16
 Nv: Saturday Theotokion = *O'Leary*, p. 58, col. a, ll. 17-24
 Or: Saturday Theotokion = *O'Leary*, p. 58, col. a, l. 41 - col. b, l. 10
 Ov: Saturday Theotokion = *O'Leary*, p. 58, col. b, ll. 11-17
 Pr: Saturday Theotokion = *O'Leary*, p. 58, col. b, ll. 18-25
 Pv: Saturday Theotokion = *O'Leary*, p. 58, col. b, ll. 26-33
 Qr: Saturday Theotokion = *O'Leary*, p. 59, col. a, ll. 7-14
 Qv: Saturday Theotokion = *O'Leary*, p. 59, col. a, ll. 14-21
 Rr: Saturday Theotokion = *O'Leary*, p. 59, col. a, ll. 37-43
 Rv: Saturday Theotokion = *O'Leary*, p. 59, col. a, l. 44 - col. b, l. 7
 Sr: Saturday Theotokion = *O'Leary*, p. 59, col. b, ll. 7-14
 Sv: Saturday Theotokion = *O'Leary*, p. 59, col. b, ll. 14-21
 Tr: Saturday Theotokion = *O'Leary*, p. 60, col. a, ll. 26-34
 Tv: Saturday Theotokion = *O'Leary*, p. 60, col. a, ll. 34-42
 Ur: Saturday Theotokion = *O'Leary*, p. 60, col. a, l. 42 - col. b, l. 6
 Uv: Saturday Theotokion = *O'Leary*, p. 60, col. b, ll. 6-13

¹ C. J. Labib, *Pijôm ente Tîpsalmodia ethu ente piabot Khoiak*, Cairo, 1911.

² C. J. Labib, *Kitâb al-Abşalmûdiyat as-Sanawiyat al-Mukaddasah*.

³ De Lacy O'Leary, *The Coptic Theotokia*, London, 1923.

- V^r: Psali on Theotokia of Sunday = *Labib*¹, p. 772, ll. 10-18
 V^v: Psali on Theotokia of Sunday = *Labib*, p. 773, ll. 7-12
 W^r: Psali on Theotokia of Sunday = *Labib*, p. 774, ll. 1-8
 W^v: Psali on Theotokia of Sunday Mainly the Arabic translation remains. It is not found in *Labib*

Variant readings from Lagarde's text

Pss. LXXX, 4. ΜΗΗΙΝΙ - ΜΗΗΙ | 5. ΟΥΟΥΛΛ2] ΟΥΛΛ2 | XCIV, 3. ΝΘΟΚ] [Ν]ΘΟϞ | ΝΝΟΥϞ†] om. | CXXII, 1. ΜΠδ̄Ϟ] Πδ̄Ϟ | 2. ΜΠδ̄Ϟ] Πδ̄Ϟ | CXXIII, 18. ΝΛΛΡΩΗ] - ΛΕΥΙ | ΕΠδ̄Ϟ] Πδ̄Ϟ ΟΥΟ2 | 19. ΜΠδ̄Ϟ] Πδ̄Ϟ | ΕΠδ̄Ϟ] Πδ̄Ϟ | CXLVII, 2. ΛϞ†ϞΟΜ] ΛϞϞΟΜ | ΝΕΡΥΛΗ] ΝΙ- | ΕΝΕΩΗΡΗ] [Ε]ΝΙ- | 3. ΝΝΕΘΩϞ] ΝΗΗ- | ΜΜΟ] ΜΜΩ + lac.

Psalmod. 2

Psalmodia

XIVth cent. Twenty folios. Coptic-Arabic. Measurements: fol. 20 × 14,5 cm., text 14,5 × 6,5-7 cm. Lines per fol. 17. Medium, regular hand. Brown ink. The lower inner corner of Fol. H and the lower outer corner of Fol. P are missing. The upper part of Fols. N and O is missing. The following folios are paginated in the outer corner of the upper margin of the verso: A $\bar{\text{N}}\bar{\Gamma}$ (53), B $\bar{\text{N}}\bar{\Delta}$ (54), C $\bar{\text{O}}\bar{\text{B}}$ (72), D $\bar{\text{O}}\bar{\Delta}$ (74), E $\bar{\text{H}}\bar{\text{C}}$, *sic*, read $\bar{\text{C}}\bar{\text{H}}$ (98), F $\bar{\text{P}}$ (100), G $\bar{\text{P}}\bar{\text{B}}$ (102), H $\bar{\text{P}}\bar{\Gamma}$ (103), I $\bar{\text{P}}\bar{\text{I}}\bar{\text{Z}}$ (117), J $\bar{\text{P}}\bar{\text{I}}\bar{\text{H}}$ (118), K $\bar{\text{P}}\bar{\text{X}}\bar{\text{C}}$ (135), L $\bar{\text{P}}\bar{\text{X}}\bar{\text{H}}$ (138), M $\bar{\text{P}}\bar{\text{X}}\bar{\text{O}}$ (139), P $\bar{\text{P}}\bar{\text{I}}\bar{\text{E}}$ (185), Q $\bar{\text{P}}\bar{\text{I}}\bar{\text{E}}$ (186), R $\bar{\text{C}}$ (200), S $\bar{\text{C}}\bar{\text{Z}}$ (207), T $\bar{\text{C}}\bar{\text{Z}}\bar{\text{X}}$ (261). Fol. G^r has the pagination numeral $\bar{\text{P}}\bar{\Delta}$ (101) and Fol. T^r, $\bar{\text{C}}\bar{\text{Z}}\bar{\text{X}}$ (261). There are quire numerals in the inner corner of the upper margin of Fol. F^v $\bar{\text{I}}$ (10), G^r $\bar{\text{X}}\bar{\text{I}}$, *sic*, read $\bar{\text{I}}\bar{\Delta}$ (11), and T^r $\bar{\text{K}}\bar{\text{Z}}$ (27). In the upper margin of Fols. F^v and R^v there is an ornament in yellow and blue touched in with red, between the initials $\bar{\text{Y}}\bar{\text{Y}}\bar{\text{X}}\bar{\text{Y}}$, and in that of Fols. G^r and T^r there is a similar ornament between the initials $\bar{\text{Y}}\bar{\text{C}}\bar{\text{O}}\bar{\text{C}}$. In the upper margin of Fols. C^r, E^r, G^r, I^r, K^r and R^r there is written in Arabic by a much later unskilled hand the words: (G^r + the Saint) "وقف لدير انبا بيشاي (القديس)", "An inalienable bequest to the Monastery of Anba Bišāi (G^r + the Saint)". In the upper margin of Fols. F^v and M^v the same hand has written: "بوادى الأطرون", "In the Wādī al-Aṭrūn". Below the upper margin of Fols. E^r, I^r and K^r there is a frame ornamented in yellow and red. The first line of the Psalis is in larger letters in brown ink. Titles are in red. The first line of Sections is in red, and the initial capitals of the Sections are often ornamented in yellow and red. The initial capital Π (2,5 × 3 cm) on Fol. E^r and the initial capital Γ (3,5 × 5 cm.) on Fol. K^r are ornamented with cable design. The verse capital Β has two red dots in it, the capital Γ, Υ and Χ have three red dots in them, and the capital Ξ and † have four red dots in them. In a blank space on Fol. T^v the same late unskilled hand mentioned above, has added the following note:

وقف موايداً وحجساً مخلداً على دير القديس العظيم انبا بيشاي بوادي الأطرون. وليس لأحد سلطان من قبل الرب سبحانه أن يخرج من الدير المذكور. وكل من أخرجها عن وقفيتها الرب يخرج من فردوس النعيم وعلى بنى الطاعة تحل البركة. أمين.

"A perpetual, abiding, inalienable bequest and endowment to the Monastery of the great Saint Anbā Bišāi (Psoi) in the Wādī al-Aṭrūn. And no one has the power from the Lord — praised be He! — to remove it from the aforementioned monastery, and everyone who has removed it from its endowment, the Lord shall remove him from the Paradise of delight, and upon the sons of obedience shall descend the blessing". The two fragments from the Theotokia which have been edited by Prof. W. H. P. Hatch in the *American*

¹ C. J. Labib, *Pijôm ente Tîpsalmodia ethu ente piabot Khoiak*.

Schools of Oriental Research Annual 7, 1925–26, pp. 96–99, belong to this MS¹. Verse capitals, the letters Φ , Σ , Ω , the compendia and numerals are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red. Hymns are separated by the sign $\cdot > \cdot \sim \cdot > \cdot \sim \cdot > \cdot \sim \cdot$ in brown ink, the dots being in red, or by $> \sim > \sim > \sim >$ in brown ink only.

- A^r: Sunday Theotokia = *O'Leary*, p. 3, col. a, ll. 8–17
 A^v: Sunday Theotokia = *O'Leary*, p. 3, col. a, ll. 18–26
 B^r: Sunday Theotokia = *O'Leary*, p. 3, col. a, ll. 27–33
 B^v: Sunday Theotokia = *O'Leary*, p. 3, col. a, l. 33 – col. b, l. 3
 C^r: Doxology 'Adam' at Morning Prayer = *Labib*², p. 285, ll. 2–15
 C^v: Doxology 'Adam' at Morning Prayer = *Labib*, p. 285, l. 16 – p. 286, l. 13
 D^r: Doxology 'Adam' at Morning Prayer = *Labib*, p. 288, l. 4 – p. 289, l. 1
 D^v: Doxology 'Adam' at Morning Prayer = *Labib*, p. 289, ll. 2–16
 E^r: Tuesday Theotokia = *O'Leary*, p. 29, col. a, ll. 3–8
 E^v: Tuesday Theotokia = *O'Leary*, p. 29, col. a, ll. 8–15
 F^r: Tuesday Theotokia = *O'Leary*, p. 29, col. a, ll. 31–40
 F^v: Tuesday Theotokia = *O'Leary*, p. 29, col. a, ll. 40–50
 G^r: Tuesday Theotokia = *O'Leary*, p. 29, col. a, l. 50 – col. b, l. 6
 G^v: Tuesday Theotokia = *O'Leary*, p. 29, col. b, ll. 6–14
 H^r: Tuesday Theotokia = *O'Leary*, p. 29, col. b, ll. 14–22
 H^v: Tuesday Theotokia = *O'Leary*, p. 29, col. b, ll. 22–30
 I^r: Psali of Thursday to my Lord Jesus = *Labib*², p. 209, l. 7 – p. 210, l. 2
 I^v: Psali of Thursday to my Lord Jesus = *Labib*, p. 210, ll. 3–17
 J^r: Psali of Thursday to my Lord Jesus = *Labib*, p. 210, l. 17 – p. 211, l. 13
 J^v: Psali of Thursday to my Lord Jesus = *Labib*, p. 211, l. 13 – p. 212, l. 9
 K^r: Friday Theotokia = *O'Leary*, p. 51, col. a, ll. 3–7
 K^v: Friday Theotokia = *O'Leary*, p. 51, col. a, ll. 7–15
 L^r: Friday Theotokia = *O'Leary*, p. 51, col. b, ll. 5–13
 L^v: Friday Theotokia = *O'Leary*, p. 51, col. b, ll. 13–23
 M^r: Friday Theotokia = *O'Leary*, p. 51, col. b, ll. 23–31
 M^v: Friday Theotokia = *O'Leary*, p. 51, col. b, ll. 32–39
 N^r: Psali of Saturday = *Labib*², p. 251, l. 16 – p. 252, l. 7
 N^v: Psali of Saturday = *Labib*, p. 252, ll. 11 – p. 253, l. 6
 O^r: Psali of Saturday = *Labib*, p. 253, l. 11 – p. 254, l. 2
 O^v: Psali of Saturday = *Labib*, p. 254, l. 8 – p. 255, l. 1
 P^r: Intercession for the Patriarch. $\chi\epsilon\lambda\eta\rho\epsilon\rho\zeta\eta\kappa\iota\ \epsilon\mu\lambda\omega\omega\ \epsilon\theta\epsilon\nu\epsilon\nu\epsilon\lambda\nu\omicron\mu\iota\alpha$
 — $\nu\tau\epsilon\epsilon\varphi\omega\mu\iota\ \epsilon\chi\omega[\omicron\gamma]$
 P^v: Intercession for the Patriarch. $\xi\epsilon\nu\omicron\gamma\chi\omicron\mu\ \nu\lambda\tau\omega\lambda\tau\ \nu\tau\epsilon\epsilon\varphi\omega\rho\kappa\ \nu\mu\iota\text{-}$
 $\text{co}\gamma\rho\iota$ — $[\chi]\omega\omicron\gamma\ \omega\lambda\chi\omega\omicron\gamma$
 Q^r: Intercession for the Clergy $\xi\epsilon\nu\omicron\gamma\text{c}\omega\omicron\gamma\tau\epsilon\nu\ \xi\epsilon\nu\omicron\mu\eta\text{†}\ \mu\pi\epsilon\chi\lambda\lambda\omicron\text{c}$
 — $\nu\epsilon\mu\nu\iota\kappa\omicron\text{c}\mu\iota\kappa\omicron\nu\ \xi\epsilon\nu\phi\eta\lambda\alpha\zeta\beta\epsilon\epsilon\eta$

¹ "Three Liturgical Fragments from the Wādī Naṭrūn". The fragments II and III which come from our MS. are paginated $\bar{\text{N}}\bar{\text{Z}}$ (57) and $\bar{\text{P}}\bar{\text{I}}\bar{\text{F}}$ (113) respectively.

² C. J. Labib, *Kitāb al-Abṣalmūdiyat as-Sanawiyat al-Mukaddasah*.

- Q^v: Intercession for the Congregation and the King ΜΠΙΓΑΜΟCΕΥΕΡΘ-
ΛΛΠΙΝ ΝΝΟΥΩΗΡΙ — ΝΕΜΟΥΕΛΕΟC ΘΘΕΠΙΝΟΜΟC ΤΗΡΑ
- R^r: Addition to the Lesson from *Ephesians* iv, 1-6 = *Labib*¹, p. 280, l. 12 -
p. 281, l. 7
- R^v: Addition to the Lesson from *Ephesians* iv, 1-6 = *Labib*, p. 281, ll. 8-12 +
ΝΑΙ ΝΗΙ Φ† ΚΑΤΑ ΠΕΚΝΙΩ† ΝΝΑΙ
- S^r: The Arikataxiou = *Labib*, p. 324, ll. 3-19
- S^v: The Arikataxiou = *Labib*, p. 324, l. 19 - p. 325, l. 13
- T^r: Doxology for the Patriarch = *Labib*, p. 399, l. 11 - p. 400, l. 6
- T^v: Doxology for the Patriarch = *Labib*, p. 400, ll. 6-13 + Note on the dedica-
tion of the *MS*.

Psalmod. 3

Psalmodia

XIIIth-XIVth cent. Twenty-one Folios. Coptic-Arabic. Measurements: fol. 20,5 × 14 cm.,
text 13,5 × 5,5-6 cm. Lines per fol. 13-14. Large, regular hand. Black ink. The inner upper
margin of Fol. E and the lower outer margin of Fol. L are damaged. The lower outer corner
of Fol. S and the lower inner corner of Fol. U are damaged. The upper part of Fol. I is
damaged. Fols. F and G are the upper two-thirds of two folios, and Fol. T is the lower
two-thirds of a folio. The following folios are paginated in the outer corner of the upper
margin of the verso: A $\overline{\text{K}\overline{\text{B}}}$ (22), B $\overline{\text{K}\overline{\text{A}}}$ (24), C $\overline{\text{K}\overline{\text{Θ}}}$ (29), cursive $\text{h}\overline{\text{B}}$ (27), D $\overline{\text{A}}$ (30), E $\overline{\text{M}\overline{\text{A}}}$
(41), F $\overline{\text{N}\overline{\text{A}}}$ (51), cursive $\overline{\Psi\Theta}$ (49), G $\overline{\text{N}\overline{\text{B}}}$ (52), cursive $\overline{\delta}$ (60), H $\overline{\text{Z}\overline{\text{E}}}$ (65), cursive $\overline{\delta\Upsilon}$ (63), I $\overline{\text{Z}\overline{\text{Z}}}$
(67), cursive $\overline{\delta\text{E}}$ (65), J $\overline{\text{Π}\overline{\Gamma}}$ (83), cursive $\overline{\omega}$ (80), K $\overline{\text{Π}\overline{\text{H}}}$ (88), cursive $\overline{\omega\text{E}}$ (85), L $\overline{\text{q}\overline{\Gamma}}$ (93),
cursive $\overline{\text{Z}}$ (90), M $\overline{\text{P}\overline{\text{A}}}$ (101), N $\overline{\text{P}\overline{\text{B}}}$ (102), cursive $\overline{\text{Z}\Theta}$ (99), O $\overline{\text{P}\overline{\text{A}}}$ (104), P $\overline{\text{P}\overline{\text{Z}}}$ (107), Q $\overline{\text{P}\overline{\text{I}\overline{\text{E}}}}$
(115), R $\overline{\text{P}\overline{\text{Θ}}}$ (119). The following folios are also paginated in the inner corner of the upper
margin of the recto: B $\overline{\text{K}\overline{\text{A}}}$ (24), E $\overline{\text{M}\overline{\text{A}}}$ (41), F $\overline{\text{N}\overline{\text{A}}}$ (51), M $\overline{\text{P}\overline{\text{A}}}$ (101). Quire numerals are
indicated in the inner corner of the upper margin of the recto of the following folios: B $\overline{\Gamma}$ (3),
E $\overline{\Theta}$ (5), F $\overline{\text{E}}$ (6), M $\overline{\text{I}\overline{\text{A}}}$ (11). In the upper margin of the following folios there is an ornament
in grey or yellow touched in with red between the initials $\overline{\text{Y}\overline{\text{C}}}$ $\overline{\text{Θ}\overline{\text{C}}}$: B^r, E^r, F^r. D^v has the
initials $\overline{\text{K}\overline{\text{C}}}$ $\overline{\text{Θ}\overline{\text{C}}}$, and in M^v only the $\overline{\text{Θ}\overline{\text{C}}}$ is preserved. The Theotokia and the Psali given
in these folios do not occur in a) C. J. Labib's *Kitāb al-Abṣalmūdiyat as-Sanawiyat*, b) C. J.
Labib's *Pijōm ente Tīpsalmodia ethu ente piabot Khoiak*. c) De Lacy O'Leary's *The Coptic
Theotokia*. In consequence, the incipits and explicits of the texts in these folios have been
indicated. The first line of the Theotokia, titles and responses are in red. The verse capital $\overline{\text{X}}$
has four (sometimes three) red dots round it, and the verse capital $\overline{\text{X}}$ has three red dots
round it. Verse capitals, the letters $\overline{\Phi}$, $\overline{\text{Z}}$, the compendia and numerals are touched in with
red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red. Sections are separated by the sign $\cdot > \sim \cdot \cdot \sim \cdot >$
in black ink.

- A^r: ΤΕΟΙ ΝΑΛΜΠΡΟC ΕΖΟΤ ΕΝΙΧΕΡΟΥΒΙΜ ΜΑΡΙΑ †ΠΑΡΘΕΝΟC “Thou art
more splendid than the Cherubim, Mary the Virgin” — ΑΡΕΜΑCΓ
ΚΑΤΑ “Thou didst bear Him according to”
- A^v: CΑΡΞ “the flesh” — ΘΕΟΝ ΚΑΙ ΛΟΓΟΝ “God and Word”. ΧΕΡΕ ΝΕ
ΠΘΡΟΝΟC ΜΨΥΧΟΝ “Hail to thee, living throne” — ΕΥCΩΚ ΣΑΠΕΓ
“borne beneath His”
- B^r: [Ε]ΤΑΥΣΟΜΣΕΜ Ν†ΖΙΚΩΝ ΕΤCΟCΙ “when he had destroyed the exalted
image” — ΘΕΟΝ ΚΕ ΛΟΓΟΝ “God and Word”. ΠΙΚΑΛΑΤΟC ΕΤΟΠΤ

¹ C. J. Labib, *Kitāb al-Abṣalmūdiyat as-Sanawiyat al-Mukaddasah*.

- ΝΟΥΣΘΟΙΝΟΥΨΙ ΕΤΣΩΠΤ "The branch laden with choice perfume" —
 †ΠΑΡΘΕΝΟΣ ΕΘΥ "the Holy Virgin"
 Bv: ΧΕΛΑΦΙΡΙ ΕΒΟΛ ΝΣΗΤΣ "for there blossomed forth in her" — ΘΕΟΝ
 ΚΕ Λ[ΟΓΟΝ] "God and Word".
 Cr: ΘΑΙ ΤΕ ΕΤΟΥΕΡΩΔΙ ΝΑΣ ΝΣΡΗΙ ΣΕΗΤΦΕ "this is she who is celebrated
 in the heaven" — ΕΓΑΤΕΣΝΕΧΙ ΩΩΠΗ "when her womb became"
 Cv: ΝΟΥΕΡΓΑΣΤΗΡΙΟΝ "a workshop" — ΕΤΝΕΧΙ "to the womb"
 Dr: ΗΙΧΕΡΟΥΒΙΜ ΣΕΒΙΣΙ ΜΜΟ "The Cherubim exalt thee" — ΝΕΜΟΥ-
 †ΜΑ† ΣΕΝ "and good-pleasure among"
 Dv: ΗΙΡΩΜΙ "men" — ΧΕΛΠΧ̄C ΓΙΣΑΡΞ "for Christ took flesh". ΧΩΡΙC
 CΥΠΟΥCΙΑ ΝΓΑΜΟC ΛΨΩΠΗ ΝΧΕΠΕΧΙΝΕΡΒΟΚΙ "Thy conception was
 without the copulation of marriage" — ΟΥΝΙΩ† ΠΕ ΠΕ "Great is
 thy"
 Er: ΑΠΑΘΗC ΛCΜΑCΨ "she bore the impassible [†]ΑΡΧΗ ΝΤΕ-
 [ΓΕΝ]CΩ† "The beginning of our salvation" — ΣΕΠΠCΦΙΡ Ν "from
 the rib of"
 Ev: ΑΔΑΜ "Adam" — ΛΨΟΞΙ ΕΨΟΙ ΝΔΤ "he remained being without"
 Fr: ΝΤΕΨΜ[Ο]Σ ΝΗΕΝΣΗΤ "that He may fill our hearts" — ΧΕΛΑ†ΜΑ†
 ΕΨ "for He consented to"¹. ΗΠΠΕ ΓΑΡ ΤΕΝCΙCΙ ΜΜΟ "For, behold, we
 exalt thee — ΣΩC [ΝΚΗ]ΠΟC ΝΔΡΩΜΑΤΑ "as a perfumed
 garden"
 Fv: ΠΩΩΠΗ ΝΤΕ†ΜΕΤΑΤΜΟΥ "the tree of immortality" — ΑΝ†-
 ΩΟΥ "we glorify"
 Gr: ΖΩΗ ΝΕ ΓΑΡ Ω CΙΩΗ "For to thee is life, O Sion" — ΧΕ ΝΘΟ ΠΕ
 ΤΕΝΠΡΟC[ΓΑΤΗC] "for thou art our Protectress"
 Gv: ΗΑΣΡΕΠΦΗ ΕΤΑΡCΧΦΟΨ "in the presence of Him Whom thou didst
 bear" — ΧΕΛΑ†ΜΑ† ΕΨ "for He consented to"¹. ΕΓΑCΣΩΤΕΝ
 ΝΧΕΜΑΡΙΑΜ ΕΠΑΣΠΑCΜΟC ΝΓΑΒΡΗΛ "When Mariam heard the saluta-
 tion of Gabriel"
 Hr: ΜΕΘΜΗ. ΧΕΡΕ ΠΩΩΠΗ ΕΤΤΑΧΡΗΟΥΤ "(in) truth. Hail, tree which
 is firm" — ΤΕΝΤΩΒΣ "We pray".
 Hv: ΓΕΝΟC ΗΒΕΗ ΝΤΕΝΕΠΠΟ† ΙCΧΕΝΑΔΑΔΑΜ "Every race of our fathers
 from Adam — ΟΥΟΞ ΤΕΝCΩΤΕΜ ΕΠΕΤΑΙΟ" and we hear of thy
 honour"
 Ir: ΝΘΟ ΓΑΡ ΠΕ †ΠΑΡΘΕΝΟC "For thou art the Virgin" — ΘΗ ΕΤ-
 CΕΛCΩΛ "she who is adorned"
 Iv: ΣΕΝΟΥΘ[Ο]ΠΡΗ† "with a variety of colour" — ΤΕΝΤΩΒΣ "We pray".
 ΕΡΕΠΕΡΑΝ Ω †ΠΑΡΘΕΝΟC ΠΕ ΠΟΥΝΟΨ ΕΘ "Thy name, O Virgin is
 the joy"
 Jr: ΣΕΠΠΕΨΩΜΑ ΕΘΟΥΑΒ ΛΨΩΑΝΨ ΜΜΟΝ "With His Holy Body He
 hath nourished us" — †ΣΗΒΙ ΝΔΤΑCΗΙ ΛCΜΙCΙ ΜΠΙΣΗΒ" the ewe
 without blemish bore the Lamb"

¹ For the completion of this sentence, cf. Fol. Nv.

- Jv: **ΞΕΝΟΥΧΙΧ ΕΣΑΜΑΣΙ ΑΠῚ ΠΙΜΑΙΡΩΜΙ ΙΝΙ ΜΠΙῚ ΕΒΟΛ ΞΕΝΠΚΑΣΙ ΝΧΗΜΙ** "With a mighty hand the Lord, the Lover of man, brought forth Israel from the land of Egypt" — **ΛΥΖΟΝΖΕΝ ΕΤΟ[ΤΟΥ]** "He commanded them"
- Kr: **ΩΔΕΝΕΖ ΤΕΝΖΩΣ ΕΡΟ ΧΕΝΘΟ ΠΕ †ΖΡΗΡΙ** "Unto the age we hymn thee, for thou art the lily" — **ΕΤΑΥΩΩΛΕΜ ΝΧΕΦ† ΜΠΙ[ΣΘΟΙΗΟΥΧΙ]** "When God smelled the true perfume"
- Kv: **[ΜΠΙ]ΣΘΟΙΗΟΥΧΙ ΜΜΗΙ ΝΤΕΤΕΠΑΡΘΕΝΙΑ** "of thy virginity" — **ΧΕΖΙΝΑ ΝΤΕΥΧΩΚ ΝΧΕΠΣΑΧΙ ΝΔΑΥΙΑ ΕΧΕΝΠΙΖΙΩΕΝΝΟΥΧΙ** "that there might be fulfilled the word of David concerning the Annunciation"
- Lr: **†ΣΚΥΝΗ ΕΘΕΣΩΣ** "the beautiful tabernacle" — **†ΤΕΧΝΙΑ ΤΗΡΣ** "all the handicraft"
- Lv: **ΕΤΞΕΝ†ΣΚΥΝΗ** "which is in the tabernacle" — **ΧΕΝΘΟΣ ΠΕ ΘΟΥΥΝΙ Ν[Τ]ΕΝΣΩΤΗΡΙΑ** "for she is the root of our salvation". **ΣΟ ΝΟΥΚΗΠΟΣ [Ε]ΒΟΛ ΞΕΝΠ†ΑΛΙΑ ΝΤΕ[†]ΠΑΡΘΕΝΟΣ** "Plant a garden with the psalis of the Virgin"
- Mr: **ΩΕΠ]ΝΟΥΧΙ ΝΑΣ ΞΕΝΠῚ ΝΤΕΝΙΧΟΜ** "message to her from the Lord of hosts" — **ΨΝΑΙ ΕΣΡΗΙ ΕΧΩ ΟΥΧΟΜ ΜΠΕΤῚΟΣΙ ΧΟΥΔΒ** "a power of the Highest, the Holy One, shall come upon thee"
- Mv: **ΕΘΝΑΕΡΨΗΒΙ ΕΡΟ** "which will overshadow thee — **ΨΝΑΕΡΟΥΡΟ ΕΠΗ ΝΘΟΥ ΝΙΑΚΩΒ ΠΘΕΣ[ΠΕΣΙΟΥΣ]** "He shall be king also over the house of Jacob the majestic"
- Nr: **[ΠΘΕΣ]ΠΕΣΙΟΥΣ ΤΕΥΜΕΤΟΥΡΟ ΝΝΕΣΛΕ ΩΩΠΙ** "His kingdom shall have no end"¹ — **ΦΡΕΥΘΑΜΙΟ ΝΕΝΧΑΙ ΝΙΒΕΝ** "the Maker of all things"
- Nv: **[Δ]Υ†ΜΑ† ΕΩΩΠΙ ΝΣΗ†. ΕΝΩΩ ΕΒΟΛ ΕΝ** "consented to be in thee. We cry out"². **ΟΥΚΑΝΩΝ ΕΧ[ΕΝ]ΠΙΧΙΝΜΙΣΙ. ΕΤΑΥΜΙΣΙ ΜΠΕΝῚ ΙΗῚ ΠΧῚ ΞΕΝΒΗΘΛΕΕΜ** "A Canon for the Nativity. When our Lord Jesus Christ was born in Bethlehem" — **ΛΥΟΥΩΩΤ Μ** "they worshipped"
- Or: **ΧΕ[Π]ΙΟΥΩΙΝΙ ΖΙΤΕΠΠΙΧΙΝΜΙΣΙ ΕΘΜΕΖ ΝΩΟΥ** "for the light from the Nativity is full of glory" — **ΕΝΩΩ ΕΒΟΛ** "We cry out"
- Ov: **ΕΝΧΩ ΜΜΟΣ. ΧΕΛΜΩΙΝΙ ΝΙΘΗΟΣ ΤΗΡΟΥ** "saying: Come, all nations" — **ΝΙΜΑΝΕΣΩΟΥ** "the shepherds"
- Pr: **ΛΥΜΟΣ ΕΒΟΛ ΞΕΝΤΕΚΣΜΗ Ω ΠΙΚΗΡΙΞ** "they were filled with thy voice, O herald" — **ΕΤΑΥΩΩΜΣ ΝΧΕΠΧῚ** "When Christ received baptism"
- Pv: **ΕΒΟΛ ΖΙΤΟΤΚ Ω ΠΙΡΕ†ΩΜΣ** "through thee, O Baptist" — **ΛΥΟΥΩΩΝ ΝΑΥ** "there was opened to him"
- Qr: **Ξ[Ε]ΝΟΥ[Σ]ΜΟΥ ΝΕΜΟΥΤΑΙΟ** "with blessing and honour" — **ΖΑΝΜΕΤῚ** "lordships"
- Qv: **ΕΥΖΩΣ ΜΜΟΥ** "hymn Him" — **ΕΝΧΩ ΜΜΟΣ** "saying"
- Rr: **ΖΙΤΕΠΠΙΘΕΣΠΟΤΗΣ** "through the Master" — **ΔΑΔΑΝΗΛ ΖΙΤΕΠΠΕΥΖΒΗΟΥΙ** "Daniel through his works"

¹ The Sections in Fols. M and N are based on *Lk.* 1, 33, 35.

² For the completion of this sentence, cf. Fol. Ov.

- R^v: ΜΟΩΙ ΝΣΑΠΘ̄Σ ΣΕΝΗΕΦΜΙΤΩΟΥΙ “walked after the Lord in His ways”
— ΛΦΧΩ ΝΩΟΥ ΝΧΕΦ† ΝΧΩΛΕΜ “God forgave them speedily”
- S^r: ΠΙΩΩΗΗ. ΛΥΖΙΤΣ ΕΠΖΑΠ ΝΦΜΟΥ ΖΙΤΕΝ ΤΕΣΠΑΡΑΒΑΤΗΣ “the tree.
She was condemned to death through her transgression” — †ΕΛΕΥ-
ΘΕΡ[ΙΑ] “the freedom”
- S^v: [ΠΙC]ΩΤΗΡ ΜΠ[Κ]ΟCΜΟC “the Saviour of the world” — [Π]ΙΜΑΞ̄Β̄
ΝΑΔΔΑΜ “the second Adam”. ΙΗ̄C ΠΧ̄C ΠΙΛΟΓΟC ΝΤΕΦ† ΦΙΩΤ ΛΦ . . .
“Jesus Christ the Word of God the Father . . .”
- T^r: ΔΑΥΙΑ ΣΕΝΠΥΛΑΤΗΡΙΟΝ ΑΦΧΑΧΙ ΕΘΒΗ† “David in the psalter spake
concerning thee” — ΝΘΟΚ ΝΕΜ†ΚΥΒΩΤΟC “Thou and the ark”
- T^v: . . . ΕΦΧ[Η] ΣΕΝΘΜΗ† ΖΠΩΛΑΦ “placed in the midst in the desert”
— ΙΗ̄C ΠΧ̄C ΠΟΥΡΟ “Jesus Christ the King”
- U^r: ΑΦΩΕΝΖΗΤ ΣΑΡΟΝ “He had mercy towards us” — ΩΑΝΤΕΦCΩ†
ΜΜΟΝ “until He saved us”. ΕΥΑ ΤΕΝΩΟΡΠΙ ΜΜΑΥ ΘΗ ΕΤΑCΡΙΚΙ
ΜΠΕCΜΑΩΧ Ν†ΑΠΑΤΗ “Eve, our first mother, who turned her ear
to error” — ΕΒΟΛ [ΖΙΤ]ΕΝΠΟΥΤΑΞ “through the fruit”
- U^v: ΑΦΤΑCΟΟΦ ΕΠΚΑΞΙ ΕΤΑΦΟΙΤΦ ΕΒΟΛ ΝΣΗΙΤΦ “He returned him to the
earth from which He had taken him” — ΕΤΕΦΑΡΧΗ ΝΚΕCΟΠ “to his
beginning again”. ΠΙΜΑΞ̄Β̄ ΝΑΔΔΑΜ “The second Adam”

Psalmod. 4

Theotokia

XVth–XVIth cent. Ten Folios. Coptic-Arabic. Measurements: fol. 22 × 16 cm., text 13,5 × 5,5–6 cm. Lines per fol. 16–17. Medium, regular hand. Brown ink. The paper is very brittle. Fols. A and B have lacunae. Most of the centre of Fols. C, F, H and I is broken away. Fols. D, E, and J are the outer halves of three folios. Fol. G is the upper outer corner of a folio. The folios are paginated in the outer corner of the upper margin of the verso, as follows: A Ν̄Β̄ (52), B Ν̄Θ̄ (59), C Π̄Κ̄Γ̄ (123), D Π̄Κ̄Ᾱ (124), E Π̄Κ̄Ζ̄ (127), F Π̄Κ̄Η̄ (128), G Π̄Λ̄Ᾱ (134), H, C̄Ᾱ (204), I C̄Ζ̄ (207) and J C̄Η̄ (208). Initials capitals of Sections are in red with simple ornamentation. The first line of Sections is sometimes in red. Titles are in red. The verse capital Χ has three red dots round it, and the verse capital X has four red dots round it. Verse capitals, the letters Φ, Σ, Ζ and the compendia are touched in with red. Punctuation stop · > · is in red. Sections are separated by the sign > —: —: — > in brown ink.

- A^r: Sunday Theotokia = *O'Leary*, p. 1, col. a, l. 37 – col. b, l. 12
- A^v: Sunday Theotokia = *O'Leary*, p. 1, col. b, ll. 12–15; p. 6, col. a, ll. 26–28
- B^r: Sunday Theotokia = *O'Leary*, p. 2, col. a, l. 37 – col. b, l. 2; p. 7, col. a, ll. 3–6
- B^v: Sunday Theotokia = *O'Leary*, p. 7, col. a, ll. 6–12; p. 2, col. b, l. 3
- C^r: Tuesday Theotokia = *O'Leary*, p. 29, col. a, ll. 27–34
- C^v: Tuesday Theotokia = *O'Leary*, p. 29, col. a, ll. 34–42
- D^r: Tuesday Theotokia = *Labib*¹, p. 181, l. 11 – p. 182, l. 6. Only the Arabic is preserved

¹ Cf. C. J. Labib, *Kitāb al-Abṣalmūdiyāt as-Sanawiyāt al-Muḳaddasah*.

- D^v: Tuesday Theotokia = *O'Leary*, p. 29, col. a, l. 51 – col. b, l. 6
 E^r: Tuesday Theotokia = *Labib*¹, p. 186, l. 3 – p. 187, l. 1. Only the Arabic is preserved
 E^v: Tuesday Theotokia = *O'Leary*, p. 29, col. b, l. 44 – p. 30, col. a, l. 2
 F^r: Tuesday Theotokia = *O'Leary*, p. 30, col. a, ll. 2-9
 F^v: Tuesday Theotokia = *O'Leary*, p. 30, col. a, l. 9 – col. b, l. 4
 G^r: Wednesday Theotokia = *Labib*, p. 196, l. 9 – p. 197, l. 2
 G^v: Wednesday Theotokia = *O'Leary*, p. 35, col. a, l. 47 – col. b, l. 33
 H^r: — — ΠΧ̄C̄ ΙΗ̄C̄ ΠΕΝΘ̄C̄ (end of a Section)
 H^r: — — ΧΕΡΕ ΝΕ ΤΕΝ†ΖΟ — ΕΤΕ
 H^v: — — ΠΧ̄C̄ ΠΕΝΝΟΥ† — ΕΒΟΛ
 I^r: — — ΩΟΥΝΙΑ† ΝΘΟ ΜΑΡΙΑ — ΝCΚΥΝ[Η]
 I^v: — — ΖΙΧΕΝΝΙΜΩΟΥ ΝΤΕΠΠΟΡΔΑΝΗC — Φ†
 J^r: — — ΠΙΜΙCΙ ΕΒΟΛ ΞΕΝΦΙΩΤ — ΠΕΝΓΕΝΟC
 J^v: — — ΤΕΝ†ΖΟ ΔΡΙΠΕΝ[ΜΕΥΙ]
 J^v: — — ΤΕΜΕΤΝΙΩ† ΜΜΑΡΙΑ — Β[...]

Psalmod. 5

Psalmodia

XIIIth–XIVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 20 × 14 cm., text 16 × 6,5–7 cm. Lines per fol. 31. A very small, regular hand. Brown ink. The upper part of the inner margin of Fol. A is slightly damaged. Fol. B is the lower half of a folio. In the outer corner of the upper margin of Fol. A^v there is the pagination numeral C̄ŌĒ (275). The Psali on Fol. A^{r-v} is for the Nativity of Our Lord. On Fol. B^r there is mention of the Angelic Powers, and Fol. B^v contains commemoration of Saints, e.g. SS. Theodore (تادرس), Basil the Patriarch, Mercurius, Menas, Victor, Sousennius. The title on Fol. A^r is in red. Paragraph capitals, the letters Φ, Ξ, the compendia and numerals are touched in with red. Punctuation stop >, · > is in red. The punctuation stop in the Arabic translation is a circle touched in with red, with a dot in the centre. Psalis are separated by the sign > · ~ · ~ · ~ > in brown ink.

- A^r: Psali End of a Psali [Μ]ΠΑΡΡΗCΙΑ — ΕΘΡΕΝΩΔΩ[ΝΙ]. Title ΨΑΛΙ
 †ΠΛ̄Ρ̄Θ̄. ΛΔΔΜ. ΛΥΩΔΙ CΩΜΑΤΙΚΟC ΕΒΟΛ ΞΕΝ†ΠΑΡΘΕΝΟC ΝΧΕΙΗ̄C̄
 ΠΧ̄C̄ — ΞΕΝΚΕΝC Ν†ΠΑΡΘΕΝΟC
 A^v: Psali ΔΙΑΚΩΒ ΠΙC̄Λ̄ ΝΑΥ ΕΡΟΘ — ΝΙΜ ΝΛΛC
 B^r: Psali]ΡΙ ΜΦ† [..... ΧΡΙ]CΤΙΑΝΟC ΕΓΕ† Ν[.....]
 ΝΞΡΗΙ ΞΕΝΝΟΥΖΟΧΞΕΧ ... ΡΑΦΑΗΛ ΠΟΥΝΟΘ ΝΖΗΤ
 B^v: Psali [...] ΕΤΕΜΜΑΥ ΠΑΔΡΑΚΩΝ ΝΝΙΩ† ΔΚΞΩΤΕΒ ΜΒΕΡΞΕΛΙΑ
 ΟΥΟΞ ΔΚ

Psalmod. 6

Psalmodia

XIVth–XVth cent. Three Folios. Coptic-Arabic. Measurements: fol. 12,5 × 9,5 cm., text 9 × 4–4,5 cm. Lines per fol. 17. Very small, regular hand. Black ink. The upper margin of the three folios is badly damaged. The outer corner of Fol. B is missing. A rectangular piece is cut out of the centre of Fol. C. The first line of the Psali for the Resurrection is in

¹ C. J. Labib, *Kitāb al-Abṣalmūdiyat as-Sanawiyat al-Muḳaddasah*.

larger letters. Titles are in red. Paragraph capitals, the letters Φ , \mathfrak{S} , the compendia and numerals are touched in with red. Punctuation stop $\cdot >$ is in red. The Psalis are separated by the sign $\cdot > \sim > \sim > \sim >$ in black ink.

- A^r: Psali for the Resurrection End of a Psali. ΤΕΦΑΝΑΚΤΑΚΙΟ — ΕΘΒΕ.
Title: †ΑΝΑΚΤΑΚΙΟ. ΙΗϞ ΠΧϞ ΠΝΟΥ† ΝΤΑΦΜΗ — ΝΟΗ[ΤΟΟ]
A^v: Psali for the Resurrection [ΝΟΗ]ΤΟΟ — ΕΘΒΕ
B^r: Psali for the Resurrection [...]ΩΤΠ — ΤΩΒΖ
B^v: Psali for the Resurrection [.....] ΠΙϞΑ [ΝΜ Ν]ΡΟΜ[Π] — ΑΥ[.....]
C^r: — End of a Psali. [†.Ε]ΚΚΛΗ[ΚΙΑ] — ΤΕΦ. Title. ΜΑΡΚΟΟ
C^v: — ΝΧΕΝΙΦ[ΗΟΥΙ] — ΠΜΑΖϞ

Psalmod. 7

Psalm Versicles

XVIIIth cent. Four Folios. Coptic-Arabic. Measurements: fol. 20 × 15 cm., text 15,5 × 6,5-7 cm. Lines per fol. 16. Medium, somewhat heavy hand. Blackish ink. The paper is very brittle. Fols. A^v, B^v, C^v and D^v are paginated in the outer corner of the upper margin, as follows: $\bar{p}\bar{x}\bar{\lambda}$ (164), $\bar{p}\bar{x}\bar{\epsilon}$ (165), $\bar{p}\bar{x}\bar{\epsilon}$ (166) and $\bar{p}\bar{x}\bar{z}$ (167). The lower part of the vertical stroke of the P of each numeral is, however, barred, and a C is added beneath. This, consequently, increases the numeral by one hundred. A part of the centre of each folio is broken away. For these Psalm Versicles, cf. the ΠΙΧΙΝΖΩΟΟ ΝΡΟΜΠΙ (Yearly Hymn) in R. Tükhí, *Pijóm ente nitheotokia nem kata taxis ente piabot Khoiak*, Romae, 1764, pp. 10-20. Paragraph capitals, the letters Φ , \mathfrak{S} , 2 and the compendia are touched in with red. Punctuation stop : in black touched in with red, or $>$, $>\cdot$ in red.

- A^r: Ps. XLIV, 11-12; Ps. XXXIII, 8 - 9* (to ΩΟΥΝΙ[ΑΤΦ])
A^v: Ps. XXXIII, 9* ([ΩΟΥΝΙ]ΑΤΦ) - to end of the verse; Ps. CIII, 4, 3* (ΦΗ²) - to end of the verse; Ps. LXXIX, 2* (ΦΗ³) - 3* (to ΜΠΕΜ[ΘΟ])
B^r: Ps. LXXIX, 3* ([ΜΠΕΜ]ΘΟ) - 4; Ps. CXXXVII, 1* (ΜΠΕΜΘΟ) - 2* (to ΟΥΑΒ¹); Ps. CII, 20* - (to ΤΗΡΟΥ)
B^v: Ps. CII, 20* (NH — ΜΠΕΦΑΧΙ), 21; Ps. XVIII, 5, 15* - (to ΡΩΙ)
C^r: Ps. XVIII, 15* (ΘΜΕΛΕΤΗ — ΝΙΒΕΝ); Ps. LXVII, 12 - 13* (to Π[ΙΜΕΝ]-ΡΗΤ); Ps. CIV, 1, 2* ([C]ΑΧΙ) - 3* (to ΩΟΥΩΟΥ)
C^v: Ps. CIV, 3* (ΜΜΩΤΕΝ — ΟΥΑΒ); Ps. LXVII, 36; Ps. XLIV, 4-5* (to ΟΥΡΟ)
D^r: Ps. XXXVI, 39-40; Ps. XCI, 13* - (to [ΝΤΕ])
D^v: Ps. XCI, 13* (ΠΑΙΒΑΝΟΟ) - 14; Ps. CXLIV, 10* (NH) - 11* (to ΜΜΟΦ); Ps. CXLIV, 19

Variant readings from Lagarde's text

Ps. XLIV, 11. ΠΓΩΤ] ΠΓΗ- | XXXIII, 8. ΚΟΤ] ΚΩΤ | CIII, 4. ΝΟΥΩΑΖ ΝΧΡΩΜ] \mathfrak{S} ΕΝΖΑΝ[ΩΑΖ Ν]ΧΡΩΜ | 3. ΘΜΟΩΙ] ΕΤ- | LXXIX, 3. ΜΑΝΑΚΗ] ΜΑΝΑΚΕ | 4. ΟΥΟΖ] om. | CXXXVII, 2. ΕΘΟΥΑΒ] $\bar{\epsilon}\bar{\theta}\bar{\nu}$ | CII, 21. ΦΩΩΕΝ] ΦΩΩΕΝ | XVIII, 15. ΟΥΟΖ] om. | ΝΤΑΠΑΖΗΤ] Μ- | LXVII, 13. ΠΟΥΡΟ] prefix ΟΥΟΖ | CIV, 1. ΟΥΟΖ] om. | XXXVI, 39. ΟΥΟΖ] om. | 40. ΟΥΟΖ¹] om. | XCI, 13. ΜΦΡΗ†¹] ΜΦΡΗ (sic) | 14. ΝΑΥΛΗΟΥ] - ΕΥΛΗΟΥ (sic) | CXLIV, 19. ΕΦΕΝΑΖΜΟΥ] ΦΝΑ-

Psalmod. 8

Theotokia

XIVth cent. Seven Folios. Coptic-Arabic. Measurements: fol. 15 × 11,5 cm., text 13 × 5-5,5 cm. Lines per fol. 16. Medium, regular hand. Brown ink. The lower margin of Fols. A and E is slightly damaged. The upper and the outer margin of Fol. C is damaged. In the outer corner of the upper margin of Fol. G^v there are traces of a numeral, and, in the centre, there are traces of an ornament touched in with red, between the initials $\overline{\text{IHC}} \overline{\text{PX}}\overline{\text{C}}$. Below the upper margin of Fol. C^v there is a frame ornamented in grey, yellow and red. The first two lines of the Theotokion on Fol. C^v are in large letters and the following two lines are in red. The title on Fol. C^v is in red. Paragraph capitals, the letters Φ , Σ , Ξ , the compendia and numerals are touched in with red. Punctuation stop ζ is in red. Sections are separated by the sign $> \sim \sim \sim >$ in brown ink.

- A^r: Psali of Sunday = *Labib*¹, p. 100, ll. 3-14
 A^v: Psali of Sunday = *Labib*, p. 100, l. 15 - p. 101, l. 9
 B^r: Psali of Sunday = *Labib*, p. 101, l. 10 - p. 102, l. 5
 B^v: Psali of Sunday = *Labib*, p. 102, ll. 6-20
 C^r: Psali of Sunday = *Labib*, p. 103, ll. 1-15
 C^v: Theotokia of Sunday = *O'Leary*, p. 1, col. a, ll. 7-14
 D^r: Theotokia of Sunday = *O'Leary*, p. 1, col. a, ll. 14-21
 D^v: Theotokia of Sunday = *O'Leary*, p. 1, col. a, ll. 21-29
 E^r: Theotokia of Sunday = *O'Leary*, p. 3, col. b, ll. 9-14
 E^v: Theotokia of Sunday = *O'Leary*, p. 3, col. b, ll. 15-20; p. 7, col. b, ll. 5-6
 F^r: Theotokia of Sunday = *O'Leary*, p. 5, col. a, l. 6; p. 7, col. b, ll. 25-30
 F^v: Theotokia of Sunday = *O'Leary*, p. 7, col. b, ll. 30-39
 G^r: Doxology = *Labib*, p. 338, l. 18 - p. 339, l. 11
 G^v: Doxology = *Labib*, p. 339, ll. 11-13; p. 341, l. 10 - p. 342, l. 2

Psalmod. 9

Psalmodia

XIVth cent. One Folio. Coptic. Measurements: fol. 17 × 12,5 cm., text 12,5 × 7,5-8 cm. Lines per fol. 20. Small, regular hand. Black ink. The inner margin is badly damaged. The title and the initial capital \dagger of the Psali on the verso are in red. The paragraph capital \dagger has four red dots round it. Paragraph capitals and the letters Φ , Σ are touched in with red. The two hymns are separated by the sign $\ddot{\tau} \sim \ddot{\tau} \sim [\ddot{\tau}]$ in black.

- Recto: Hymn to the Virgin $\overline{\text{PIPE}}\overline{\text{C}}[\dots] \overline{\text{PIA}}\overline{\text{LOGOC}} \overline{\text{NT}}\overline{\text{E}}\overline{\text{FI}}\overline{\text{OT}} \text{ — } \overline{\text{ENO}}\overline{\text{ZEM}} \overline{\text{EBOA}} \overline{\text{S}}\overline{\text{C}}\overline{\text{N}}\overline{\text{N}}\overline{\text{C}}\overline{\text{H}}\overline{\text{X}}\overline{\text{A}}\overline{\text{X}}\overline{\text{I}}$
 Verso: — — $\overline{\text{KATA}} \overline{\text{PE}}\overline{\text{CHO}}\overline{\text{Y}}\overline{\text{O}}\overline{\text{W}}\overline{\text{O}} \overline{\text{NEM}}\overline{\text{N}}[\overline{\text{E}}\overline{\text{C}}\overline{\text{A}}]\overline{\text{X}}\overline{\text{I}} \text{ — } \overline{\text{TEN}}\dagger\overline{\text{ZO}} \overline{\text{AR}}\overline{\text{I}}\overline{\text{PEN}}\overline{\text{ME}}\overline{\text{Y}}\overline{\text{I}}$
 Verso: Psali "My Lord Jesus" Title + $\dagger\overline{\text{N}}\overline{\text{A}}\overline{\text{EP}}\overline{\text{Y}}\overline{\text{A}}\overline{\text{LI}}\overline{\text{N}} \overline{\text{E}}\overline{\text{POK}} \text{ — } \overline{\text{PA}}\overline{\text{OC}} \overline{\text{IHC}} \overline{\text{XO}} \overline{\text{NI}}\overline{\text{N}} \overline{\text{EBOA}}$

Psalmod. 10

Psalmodia

XVth-XVIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17 × 12,8 cm., text 13,6 × 5,5-6 cm. Lines per fol. 17. Small, regular hand. Brown ink. In Fol. A the outer margin is damaged, and the lower margin is missing. In Fol. B the lower inner corner is

¹ C. J. Labib, *Kitâb al-Abşalmûdiyat as-Sanawiyat al-Mukaddasah*.

damaged. Fols. A^v and B^v are paginated in the outer corner of the upper margin $\overline{\text{C}\lambda\overline{\text{B}}}$ (232) and $\overline{\text{C}\lambda\overline{\text{O}}}$ (239) respectively. The first line of a Section (Fol. A^v) and the title (Fol. B^r) are in red. Paragraph capitals, the letters Φ , Σ , the compendia and numerals are touched in with red. Punctuation stop $>$, $\cdot >$ is in red. The punctuation stop in the Arabic translation is a circle with a dot in the centre in brown ink. Round the exterior of the circle there are four dots in red. The hymns are separated by the sign $> \sim > \sim >$ in brown ink.

A^r: Hymn to the Ascetic Fathers [$\lambda\chi\sigma\epsilon\upsilon\beta$]ΤΩΤΟΥ ΝΧΕΠῚC̄ ΝΝΗ ΘΟΜΕΙ
ΜΠΕΡΑΝ $\overline{\text{E}\overline{\text{O}}\overline{\text{Y}}}$ — $\chi\epsilon\phi\uparrow$ ΝΑΒΒΑ ΜΟΥΧΗ ΝΕΜΝΗ ΕΤΑΥΧΩΚ ΕΒΟΛ
ΝΕΜΑϳ ΑΡΠΕ[ΗΜΕΥΙ]

A^v: Hymn to the Ascetic Fathers ΕΗ[··]ϳ ΕΤΑΥCΕΒ[Τ]ΩΤΟΥ ΝΝΗ $\overline{\text{E}\overline{\text{O}}\overline{\text{Y}}}$
— ΝΕΜΠΕΗ[ΩΤ] ΑΒΒΑ ΙCΙΑΩ[ΡΟC]

B^r: Hymn to SS. Severus and Dioscorus ΣΙΤΕΝΤΧΟΜ Ν†ΤΡΙΑC — ΝΙ-
CΑ $\overline{\text{S}}\overline{\text{B}}$ ΝΤΕ†ΟΡΘΟΔΟΞΙΑ CΕΥΗΡΟC ΝΕΜΔΙΟCΚΟΡΟC ΝΤΕϳ

B^r: Hymn to the Patriarch = *Labib*¹, p. 399, ll. 2-3

B^v: Hymn to the Patriarch = *Labib*, p. 399, ll. 3-17

Psalmod. 11

Psalmodia

XIVth-XVth cent. Five Folios. Coptic-Arabic. Measurements: fol. 16,5 × 12,8 cm., text 11,5 × 5,5-6 cm. Lines per fol. 13. Large, regular hand. Brown ink. The inner upper corner of Fol. D is damaged, and the upper margin of Fol. E is missing. Folios A, B, C, D are paginated in the outer corner of the upper margin of the verso: $\overline{\text{ΠE}}$ (85), $\overline{\text{ΠE}}$ (86), $\overline{\text{ΠZ}}$ (87), $\overline{\text{ΠH}}$ (88). The first line of the Theotokion (Fol. A^r) and the first two lines of the Hymn to St. George (Fol. B^v) are in bright red. The initial λ of the Hymn to St. George (Fol. B^v) and that of the Psali (Fol. D^v) is large and in bright red. Titles and rubrics are in bright red. Paragraph capitals, the letters Φ , Σ and the compendia are touched in with bright red. Hymns are separated by the sign $\cdot > \sim \sim > \cdot$ in brown ink.

A^r: Theotokion Ω †CΕΜΝΗ ΜΠΑΝΑΓΙΑ †ΘΕΟΤΟΚΟC ΜΑΡΙΑ ΘΜΑΥ Μ-
ΠΕΝῚC̄ ΠΙΡΕΘΑΜΙΟ — $\chi\epsilon\phi\omega\kappa$

A^v: Theotokion ΠΕ ΠΙΩΟΥ ΝΕΜΠΤΑΙΟ. ΔΟΞΑ — ΟΥΟZ ΑΥCΩ† ΜΠΕΝ-
[ΓΕΝΟC]

B^r: Theotokion [ΜΠΕΝ]ΓΕΝΟC Σ ΕΝΤΧΙΧ ΜΠΑΝΑΔΙΚΙΜΕΝΟC. ΝΙΝ. —
ΜΑΡΙΑ †ΠΑΝΑΓΙΑ †ΜΟΥΜΙΑ (*sic*) ΝΤΕ†[ΕΥΛΟΓΙΑ]

B^v: Theotokion [ΝΤΕ†]ΕΥΛΟΓΙΑ ΕΤΑCΜΙCΙ ΜΜΟϳ ΑCΝΕCΥΝΟΥCΙΑ
ΕΝΩϳ ΕΒΟΛ Εϳ

B^v: Hymn to St. George ΑΜΩΗΗ ΤΗΡΟΥ ΑΡ†[ΛΛ]ΗΗ ΝΔΕCΠΟΥΤΑ —
ΤΕΝΧΩ ΜΠΤΑΙΟ ΜΠΙΑΘ[ΛΟΦΟΡΟΝ]

C^r: Hymn to St. George [ΜΠΙΑΘ]ΛΟΦΟΡΟΝ ΓΕΩΡΓΙΟC ΠΙΜΕΛΙΤΟΝ —
ΧΕΑΚΕΡΟ ΜΠCΑΤΑΝΑC

C^v: Hymn to St. George ΝΕΜΝΕϳCΟΘΝΕϳ ΕΤCΕΡΗΟΥΤ — ΝΕΚΡΑΝ
CΩΡ Σ ΕΝΝΙΜΑΝϳΑΙ ΝΕΜΝΙΜΑΝZΩΤΠ

D^r: Hymn to St. George $\phi\uparrow$ [ΜΠΙῚ]λ. ΤΩΒZ [Μ]ΠῚC̄ ΕΞΗΗ ΕΧΩΝ —
ΑΥΩΕΝCΙCΙ ΕΘΕΦΡΑΝ

D^v: Hymn to St. George ΝΧΕΙΗ[Ὶ]] ΠΕΝΝΟΥ[†] — ΩΛΤΕϳCΙ
ΜΠΙΧΛΟΜ ΜΜΑΚΑΡΙΟC

¹ C. J. Labib, *Kitāb al-Absalmūdiyat as-Sanawiyat al-Mukaddasah*.

- D^v: Psali "My Lord Jesus" ΛΙΕΡΞΕΛΠΙΣ ΕΠΕΚΟΥΧΑΙ Φ† ΝΤΕΤΑΩΤΗΡΙΑ
 E^r: Hymn to? Mary Magdelene First word clearly legible ΜΠΕΡΩΟΥ —
 ΧΕCΙΜΕΩΝ ΣΑΤΟΤ ΛΥCΑΧΙ
 E^v: Hymn to? Mary Magdelene ΜΠΑΙΡΗ† CΩΤΕΜ ΕΡΟΙ ΕΝΑC[ΑΧΙ] —
 ΟΥΟZ ΧΩ ΝΑC ΝΝΕCΝΟΒΙ

Psalmod. 12

Theotokia

XVIIth-XVIIIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 18 × 13 cm., text 14 × 6,5-7 cm. Lines per fol. 13. Somewhat large hand. Brown ink. There is a lacuna in the centre of both folios. The M has a rounded form resembling somewhat an O. The paragraph capital X has four dots round it. The initial capitals of both the hymns have a simple decoration touched in with red. Paragraph capitals, the letters Φ, Σ, 2 and numerals (there is no example of a compendium) are touched in with red. The hymns are separated by the sign · >))) ~))) ~))) ~ in brown ink.

- A^r: Sunday Theotokia = *O'Leary*, p. 4, col. b, ll. 25-30
 A^v: Sunday Theotokia = *O'Leary*, p. 4, col. b, ll. 30-33
 A^v: Sunday Theotokia = *O'Leary*, p. 4, col. b, ll. 35-36
 B^r: Theotokion ϠΜΟΥ† ΓΑΡ ΕΡΟ ΝΧΕΠΙΝΟΜΟΘΗΤΗΣ ΧΕ†ΛΥΧΝΙΑ
 ΝΝΟΥΒ — ΕΡΕΠΕCΟΥΩΝΙ
 B^v: Theotokion ΜΟZ ΝΧΩΡΞ ΝΕΜΜΕΡΙ — ΑΝΟΝ ΣΑΝΙΕΘΝΟC

Psalmod. 13

Psalmodia

XVIIIth cent. Two Folios. Coptic. Measurements: fol. 20,8 × 14,5 cm., text 15 × 9-9,5 cm. Lines per fol. 14-15. A somewhat heavy, irregular hand. Brown ink. There is a lacuna in the upper margin of Fol. A. The first two lines of the Theotokion (Fol. A^r) and the first line of the Psalis (Fol. B^{r-v}) are in red. The initial capital Α of the Theotokion (Fol. A^r) is large and has a simple ornamentation in red. The rubric for the Doxology for the Prophet Elijah (Fol. B^v) is in a greenish-yellow ink. The verse capital X has three red dots round it. Verse capitals, the letters Φ, Σ, 2 and the compendia are touched in with red. Punctuation stop · > · is in red. The Theotokia and the Psalis are separated by the sign · > ~ · ~ · ~ · ~ · ~ > · in brown ink, the dots being in red.

- A^r: Saturday Theotokia = *O'Leary*, p. 59, col. b, ll. 21-30
 A^v: Saturday Theotokia = *O'Leary*, p. 59, col. b, ll. 30-35; p. 60, col. a, ll. 12-15
 B^r: Psali for St. Antony Conclusion. ΧΕCΕΝΑΔΟΥΩΝ ΝΗΙ — ΠΕΝΙΩΤ
 ΠΙΝΙΩ† ΔΒΒΑ ΔΑΝΤΩΝΙ ΝΤΕΡΧ
 B^r: Psali for the Ascetic Fathers ΘΜΗΙ ΝΙΒΕΝ ΕΤΑΥΧΩΚ ΕΒΟΛ ΝΝΙΣΙCΙ
 ΝΤΕΝΟΥΔΡΕΤΗ — ΝΑΙ ΕΤΑΥΕΡΜΕΘΕΡΕ ΣΑΡΩΟΥ
 B^v: Psali for the Ascetic Fathers ΩΕ ΕΒΟΛ ΖΙΤΕΝΠΟΥΝΑΞ† — ΠΙΧΩ-
 ΡΟC ΝΤΕΝΙCΤΑΥΡΟΦΟΡΟC ΕΤΑΥΧΩΚ ΕΒΟΛ ΖΙΝΙΩΔΑΦΕΥ ΝΤΕΡ
 B^v: Psali for the Prophet Elijah ΗΛΙΑC ΠΘΕCΒΙΤΗΣ ΟΥΟZ ΠΙΝΙΩ† ΜΠΡΟ-
 ΦΗΤΗΣ

Psalm. 14

Psalmodia

XVIIth–XVIIIth cent. Twenty-eight Folios. Coptic. Measurements: fol. 15,5 × 10,5 cm., text 12 × 7,5–8 cm. Lines per fol. 15. Small, regular hand. Black ink. The paper is brittle, and the ink has eaten through it in many places. Fol. 1 is the upper two-thirds of a folio. Fol. 2 is part of the inner vertical half of a folio. Fols. 3, 4, 5, 6, 13 and 14 have lacunae in their upper part. Fols. 3, 4 and 5 have also lacunae in their centre. Fols. 8 and 11 have large lacunae in the upper, middle and lower part of the folio. In Fol. 18 the inner upper corner is missing, and in Fol. 19 the outer lower corner is damaged. Fol. 24 is the upper half of a folio of which the lower part is damaged. In Fols. 25, 26 and 27 the upper margin is missing and the lower outer corner is damaged. Fol. 28 is a fragment from the middle of a folio. The following folios are paginated in the outer corner of the upper margin of the verso: 1 $\overline{\text{M}\overline{\text{A}}}$ (44), 3 $\overline{\text{N}\overline{\text{B}}}$ (52), 4 $\overline{\text{N}\overline{\text{I}}}$ (53), 5 $\overline{\text{N}\overline{\text{H}}}$ (58), 6 $\overline{\text{N}\overline{\text{O}}}$ (59), 7 $\overline{\text{Q}\overline{\text{B}}}$ (92), 8 $\overline{\text{Q}\overline{\text{A}}}$ (94), 9 $\overline{\text{Q}\overline{\text{E}}}$ (95), 10 $\overline{\text{Q}\overline{\text{E}}}$ (96), 12 $\overline{\text{Q}\overline{\text{O}}}$ (99), 15 $\overline{\text{P}\overline{\text{X}}}$ (165), 16 $\overline{\text{P}\overline{\text{X}}}$ (166), 17 $\overline{\text{C}\overline{\text{A}}}$ (231), 18 $\overline{\text{C}\overline{\text{A}}}$ (232), 19 $\overline{\text{C}\overline{\text{A}}}$ (233), 20 $\overline{\text{C}\overline{\text{A}}}$ (238), 21 $\overline{\text{C}\overline{\text{A}}}$ (239), 22 $\overline{\text{C}\overline{\text{M}}}$ (240) 24 $\overline{\text{C}\overline{\text{M}}}$ (248). Fol. 17^r is also paginated $\overline{\text{C}\overline{\text{A}}}$ (231) and Fol. 23^r has the pagination numeral $\overline{\text{C}\overline{\text{M}}}$. (24). In the inner corner of the upper margin of the recto of Fols. 17 and 23 there are the quire numerals $\overline{\text{K}\overline{\text{A}}}$ (24) and $\overline{\text{K}\overline{\text{E}}}$ (25) respectively. Fol. 22^v has also the quire numeral $\overline{\text{K}\overline{\text{A}}}$ (24). In the upper margin of Fols. 17^r and 23^r there is an ornament touched in with yellow and red between the initials $\overline{\text{Y}\overline{\text{C}}}$ $\overline{\text{O}\overline{\text{C}}}$, and in that of Fol. 22^v there is an ornament touched in with yellow and red between the initials $\overline{\text{I}\overline{\text{C}}}$ $\overline{\text{X}\overline{\text{C}}}$. The first line of the Psalis is normally in larger letters in black ink, the second and third lines being in red. However, the first two lines of the Psalis on Fols. 20^r and 23^r are in red, and the first line of the Psali on Fol. 27^r is in black and not in larger letters. The initial capital $\overline{\text{A}}$ of the Psalis on Fols. 3^r, 9^r, 14^v and 25^r has the form of a bird with a twig in its beak ornamented in yellow and red. The initial capital $\overline{\text{A}}$ of the Psalis on Fols. 20^r and 23^r has a simple ornamentation in red. The initial capital $\overline{\text{T}}$ of the Psali on Fol. 27^r is merely a verse capital touched in with red. The verse capitals $\overline{\text{Y}}$, $\overline{\text{X}}$ and $\overline{\text{X}}$ have three red dots round them. Verse capitals, the letters $\overline{\text{P}}$, $\overline{\text{S}}$, $\overline{\text{Z}}$, the compendia and numerals are touched in with red. Punctuation stop $\overline{>}$, $\overline{>}$ is in red. The Psalis are separated by the sign $\overline{---}$ in black ink, or by $\overline{--->}$ $\overline{--->}$ or $\overline{--->}$ in black ink, the arrow-heads and dots being in red.

1^r: Psali Conclusion. $\overline{\text{NOZEM KALOC}} \text{ --- } \overline{\text{LOIHOH ANOJANHO[OY]T}}$ (sic)

1^r: Alphabetical Psali to the Virgin = *Labib*¹, p. 260, ll. 4–9

1^v: Alphabetical Psali to the Virgin = *Labib*, p. 260, l. 12 – p. 261, l. 10

2^r: Alphabetical Psali to the Virgin = *Labib*, p. 296, l. 11 – p. 297, l. 8

2^v: Alphabetical Psali to the Virgin = *Labib*, p. 298, ll. 3–9

3^r: Alphabetical Psali for St. George (7th Hâtûr) = *Filûthâûs*², p. 140, l. 14 – p. 141, l. 2, ll. 4–9

3^r: Alphabetical Psali for St. George (7th Hâtûr) = *Filûthâûs*, p. 141, l. 14

3^v: Alphabetical Psali for St. George (7th Hâtûr) = *Filûthâûs*, p. 141, l. 15 – p. 142, l. 11

4^r: Alphabetical Psali for St. George (7th Hâtûr) = *Filûthâûs*, p. 142, l. 12 – p. 143, l. 7

4^v: Alphabetical Psali for St. George (7th Hâtûr) = *Filûthâûs*, p. 143, l. 8–14, 20 – p. 144, ll. 1–2, 8

¹ C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

² Filûthâûs al-Maḡârî and Mikhâyil Ġirġis, *Kitâb al-Absâliyât wa't-Târûhât*, Cairo, 1913.

- 5^r: Alphabetical Psali for the Four Living Creatures (8th Hâtûr) = *Filûthâûs*, p. 150, ll. 10–20
- 5^v: Alphabetical Psali for the Four Living Creatures (8th Hâtûr) = *Filûthâûs*, p. 151, ll. 1–12
- 6^r: Alphabetical Psali for the Four Living Creatures (8th Hâtûr) = *Filûthâûs*, p. 151, l. 12 – p. 152, l. 5
- 6^v: Alphabetical Psali for the Four Living Creatures (8th Hâtûr) = *Filûthâûs*, p. 152, ll. 6–19
- 7^r: Alphabetical Psali for St. Philopater Mercurius ΗΛΖΜΕΝ Ω ΠΧ̄̄ ΕΘΒΕ-
ΝΙ†ΖΟ ΦΥΛΟΠΑ[ΓΗΡ] — ΖΙΤΕΝΝΙΘΛΗΛ (*sic, lege* ΩΛΗΛ) ΝΕΜΝΙ†ΖΟ
ΦΥΛΟΠΑΤΗΡ ΜΕΡ[ΚΟΥΡΙΟΣ]
- 7^v: Alphabetical Psali for St. Philopater Mercurius ΤΕΝ†ΖΟ ΕΡΟΚ Ω ΠΧ̄̄
ΠΕΝΝΟΥ† — ΨΥΧΗ ΝΙΒΕΝ ΝΟΡΘΟ[ΔΟΖΟΣ]
- 8^r: Alphabetical Psali for St. Philopater Mercurius [...]ΩΕΝΧΩ ΜΜΟC
— ΜΑΤΟΙ ΠΝΙΩ† Π[.]
- 8^v: Alphabetical Psali for St. Philopater Mercurius ΜΟΙ ΝΑΝ ΝΤΕ[ΚΑΓ]ΛΠΗ
— ΝΑΙ ΕΘΒΕΠΡΑΝ ΠΙΕΘ
- 9^r: Alphabetical Psali for St. Philopater Mercurius ΠΕΚΡΑΝ ΜΟZ ΝCΟΦΙΑ
— ΝΑΖΜΟΥ ΕΘΒΕΠΙ~~Λ~~ ΠΙΕΘ
- 9^v: Alphabetical Psali for St. Philopater Mercurius ΦΗΝΒ Ν̄CΙCΙ ΜΠΤΑΠ
Ν̄ΝΙΧΡΗCΤΙΑΝΟC — ΝΕΜΠΧΩΡΙ ΦΗ ΕΘ¹
- 10^r: Psali for the Virgin in Khoiak ΜΠΙΒΑΤΟC — ΞΕΝΟΥΜΥCΤΗΡΙΟΝ
ΝΩΦΗΡΙ
- 10^v: Psali for the Virgin in Khoiak ΓΕΝΝΗΤΙC ΕΚ ΞΕΝΠΑΙΕΖΟΥ ΦΑΙ —
ΝΧΕΝΕΝΩΗΡΙ ΝΤΕ†ΡΟC
- 11^r: Alphabetical Psali for? the Nativity ΝΤΕΤΑΡCΟC — ΑΥ† ΝΑΝ
ΝΟΥΩΗΡΙ
- 11^v: Alphabetical Psali for? the Nativity ΕΤΕCΑΡΧΗ ΚΕ ΖΙΧΕΝΝΕCΜΟΥ†
— Α[Ϛ]ΩΩΤΕΜ ΜΠΕCΡΗ† ΚΑΛΟC
- 12^r: Alphabetical Psali for? the Nativity ΟΥΟZ ΞΕΝΖΑΝΤΑΙ ... — ΑΦΕΡ-
ΡΩΜΙ Ω[Α]ΝΤΕCΩ† ΜΜΟΝ
- 12^v: Alphabetical Psali for? the Nativity ΤΟΤΕ ΜΙΟΥΡΩΟΥ — ΧΕΝΘΟC
ΠΕ [Π]C̄ΩP̄ ΜΠΙΚΟCΜΟC
- 13^r: Alphabetical Psali for the Epiphany ΜΦΡΗ† [...] ΕΤCΟΤΠ. ΔΕΛΙ-
CΑΒΕΤ ΜΙCΙ ΜΜΟΚ — Ω Π[ΚΥ]ΡΙΞ ΝΤΕ†ΜΕΤΕΥCΕΒΕC
- 13^v: Alphabetical Psali for the Epiphany Η[...] ΕΒΟΛ ΞΕΝΤ[...]ΗΡ[...]
ΦΕ — ΞΕΝΠΙΔ ΝΕΥΑΓΓΕΛΙΟΝ ΧΕΛΙ†ΩΜC
- 14^r: Alphabetical Psali for the Epiphany ΟΥΟZ [...]Τ ΠΠΟΡΔΑΝΗC ΚΟΤC
ΞΕΝΟΥΗC — ΜΑΤΟΥΒΟΝ ΕΒΟΛ
- 14^v: Alphabetical Psali for the Epiphany ΕΡΟΚ ΝΗΕΝΕΥΧΗ [...] ΠΕΚΝΑΙ
— ΕΩΩΠ ΑΝΩΔΑΝΕΡΨΑ[ΛΙΝ]
- 14^v: Psali for the Epiphany ΑΠC̄ ΕΡΟΥΡΟ ΑΦΘΕΛΗΑ ΝΧΕΠΚΑΖΙ ΧΕΝΘΟC
ΠΕ ΠΟΥΡΟ

¹ The last verse contains the name of the hymn-writer Michael.

- 15^r: Alphabetical Psali for the Epiphany ΜΠ[....] ΣΕΝΟΥΝΙΩ† Μ[ΠΙΜΥC]-
ΤΗΡΙΟΝ ΚΕ ΓΑΡ ΛΥΩΕ ΕΒΟΛ ΣΕΝΝΙΜΩΟΥ — Πῆ̅ϛ̅ ϕ† ΝΤΕ[ΝΙ-
ΧΩΜ]
- 15^v: Alphabetical Psali for the Epiphany [ΝΤΕ]ΝΙΧΩΜ [.....] ΣΕΝΟΥ-
ΝΙΩ† ΝΖ[Ο]† — ΣΕΝΟΥΩΕΠΣΜΟΤ Ω ΠΙΝΟΥ† ΝΔ[ΓΑΘΟC]
- 16^r: Alphabetical Psali for the Epiphany [ΝΔ]ΓΑΘΟC [..]ΔΚ† ΝΑΝ ΣΕΝ-
ΠΕΚΣΜΟΤ ΝΤΕΤΕΚΜΕΤΕΛΕΥΤΕΡΟC — COMC ΟΥΟZ ΜΑΙΕΤΕΝΘΕ-
ΝΟΥ (*sic*)
- 16^v: Alphabetical Psali for the Epiphany ΣΕΝΠΑΙΜΥCΤΗΡΙΟΝ ΕΤΣΕΠ —
ΜΕΝΕΝCΑΤΟΥΑCΘΕΝΗC
- 17^r: Alphabetical Psali for the Consecration of the Church of the Virgin at
Philippi ΣΕΝ†ΒΑΚΙ ΝΤΕΠΙΟΥΗΒ ΚΑ[ΤΑ] ΦΡΗ† ΕΤΑΥΤΑΜΟY ΝΧΕ-
ΙΗ̅ϛ̅ Πῆ̅ϛ̅ ΠΕΝΝΗΒ — ΝΝΙΑΠΟCΤΟΛΟC ΕΤΑΥΝΑΥ Ε[ΠΕΝC̅Ω̅Ρ]
- 17^v: Alphabetical Psali for the Consecration of the Church of the Virgin at
Philippi [Ε]ΠΕΝC̅Ω̅Ρ ΠΟΥΡΟ ΙΗ̅ϛ̅ Πῆ̅ϛ̅ — ΚΟΤ ΝΗΙ ΝΟΥΕΚΚΛΗCΙΑ
ΝΣΡΗΙ ΣΕΝΦΥΛΗΠΠΕΙC
- 18^r: Alphabetical Psali for the Consecration of the Church of the Virgin at
Philippi [....] ΔΗ †ΑΓΙΑ ΜΑ[ΡΙΑ] — ΝΕΜΠΑΙΩΤ ΝΕΜΠΠ̅Ν̅Δ̅ ΕΘ̅Υ
- 18^v: Alphabetical Psali for the Consecration of the Church of the Virgin at
Philippi ΣΕΝΟΥCΩΜΑ — †ΝΑΩΛΙ ΝΕΜΩΤΕΝ ΝΝΙΑΙΩΝΙ
- 19^r: Alphabetical Psali for the Consecration of the Church of the Virgin at
Philippi ΣΕΝΤΑΕΞΟΥCΙΑ — ΛΥΕΡΑΓΙΑΖΙΝ ΝΣΗΤC ΠΕΤΡΟC ΟΥ-
ΑΡΧ[....]
- 19^v: Alphabetical Psali for the Consecration of the Church of the Virgin at
Philippi ΕΧΕΝ†ΟΙΚΟΥΜΕΝΙ ΤΗΡC — ΝΕΜ†ΔΟΡΕΑ ΕΘ̅Υ [ΣΕΝ]Π
ΡΑΝ ΜΦΙΩΤ
- 20^r: Alphabetical Psali Conclusion. ΨΥΧΗ ΝΙΒΕΝ ΝΟΡΘΟΔΟC — ΝΕΜ-
ΝΕΚΠ[C]ΤΟC. ΕΩΟΠ (*sic*)¹
- 20^r: Alphabetical Psali for St. Theodore the General ΔΜΩΜΗ ΤΗΡΟΥ ΜΦ-
ΩΟΥ (*sic*) ΣΑΝΙΟΡΘΟΔΟC
- 20^v: Alphabetical Psali for St. Theodore the General ΝΤΕΝΧΟ (*sic*) ΜΠΤΑΙΟ
ΠΙΕΘ̅Υ ΘΕΟΔΟΡΟC — ΕΥΤΑΙΟ
- 21^r: Alphabetical Psali for St. Theodore the General ΝCΗΟΥ ΝΙΒΕΝ ΠΙΕΘ̅Υ
— ΠΙΜΑΤΟΙ ΕΠῆ̅ϛ̅ ΠΙΧΩ[ΡΙ]
- 21^v: Alphabetical Psali for St. Theodore the General [ΠΙΧΩ]ΡΙ ΝΓΕΝΝΕΟC
ΦΗ ΕΘ̅ — ΕΖΟΤ ΕΝΙΕΘ̅ ΤΗΡΟΥ ΠΙΕΘ̅
- 22^r: Alphabetical Psali for St. Theodore the General ΟΥΝΙΩ† ΠΕ ΠΕΚΤΑΙΟ
— CΤΡΑ†ΛΑΤΗC ΠΕΡΑΝ ΠΙΕΘ̅
- 22^v: Alphabetical Psali for St. Theodore the General Ὢ̅ϛ̅ Θ̅ϛ̅ ΠΕΝΝΟΥ†.
ΑΡΕZ ΕΠΕΚΛΑΟC — ΛΟΙΠΟΝ ΔΙΩΑΝΘΩΟΥ†
- 23^r: Alphabetical Psali for Abraham, Isaac and Jacob ΔΙΕΡΝΟΒΙ ΕΡΟΚ ΠΛῆ̅ϛ̅
ΧΩ ΝΗΙ ΕΒΟΛ ΣΑΠΙΧΩΒ — ΕΥΤΑΙΟ ΝΝΕΝΙΟ† ΣΕΝ

¹ The last verse contains the name of the hymn-writer Michael.

- 23^v: Alphabetical Psali for Abraham, Isaac and Jacob ΠΑΣΠΙ ΑΒΡΑΑΜ — ΝΑΙ ΜΠΕΝΝΟΥ†
- 24^r: Alphabetical Psali for Abraham, Isaac and Jacob [ΜΟΥ] ΝΑΝ ΝΟΥΧΑ-ΡΙΣΤΙΑ — СОМС СОТЕМ (*sic*) [.....] Ν[.] ΠΕ[.....]ΛΙ ΕΒΟΛ
- 24^v: Alphabetical Psali for Abraham, Isaac and Jacob ΕΘΒΕΛΒΡΑΑΜ ΠΙΝΩ† ΝΕΜΙΣΑΔΑΚ ΠΕΦΩΗΡΙ — ΠΙΝΩ† [... ΙΣΑΔ]Κ ΠΕΦΩΗ[ΡΙ ... ΙΔΚ]-ΩΒ ΠΙ
- 25^r: Alphabetical Psali for the Archangel Gabriel = *Labib*¹, p. 705, ll. 4-13
- 25^v: Alphabetical Psali for the Archangel Gabriel = *Labib*, p. 705, l. 16 - p. 706, l. 11
- 26^r: Alphabetical Psali for the Archangel Gabriel = *Labib*, p. 706, l. 14 - p. 707, l. 8
- 26^v: Alphabetical Psali for the Archangel Gabriel = *Labib*, p. 707, l. 11 - p. 708, l. 4
- 27^r: Alphabetical Psali Conclusion. [...]ΤΕΝ ΕΒΟΛ ΞΕΠΠΗΝΔΖ† ΕΘΥ Ν-ΛΡΙΑ†ΚΩΠΙ — ΧΕΠΩΟΥ ΠΑΠΕΝΝΟΥ†. ΕΩΠ (*sic*) ΛΗΩΔΗ
- 27^r: Psali "My Lord Jesus" at the Epiphany †ΗΔΕΡΖΕΛΙΠΣ ΕΡΟΚ
- 27^v: Psali "My Lord Jesus" at the Epiphany ΣΙΜΩ[ΠΤ] ΟΥΜΩ-[Ι]Τ ΕΦСОУТОН (*sic*) [ΠΑ]δ̄c̄ ih̄c̄ — ΝΟΥΒΟΗΘΟΣ ΠΑδ̄c̄ ih̄c̄ ΔΡΙ
- 28^r: Alphabetical Psali ΚΑΤΑ [.....] ΝΧΕ[.....] — ΝΤΕΠ-ΜΑΝΩΔΙ ΕΒΟΛ ΕΟΥΔΙ ΧΕΠΠΗΔΙ Φ[.....]
- 28^v: Alphabetical Psali ΧΕΛΑΦΩΝΤ ΝΧΕΠΑΝΟΥ† ih̄c̄ π̄χ̄c̄ — ΝΙ-ΕΤΟΥ[.....]

Psalmod. 15

Psalmodia

XVIIth-XVIIIth cent. Five Folios. Coptic. Measurements: fol. 15,5 × 10,5 cm., text 11,5 × 6,5-7 cm. Lines per fol. 12. Small, regular hand. Brown ink. The paper is brittle and is eaten through by the ink in very many places. Few lines are complete. The folios are paginated in the outer corner of the upper margin, as follows: A **ĪĒ** (15), B **ĪĒ** (16), C **ĪĪ** (23), D **ĪĪ** (28) and E **ĪĪ** (34). The verse capital **Υ** has three red dots round it, and the verse capital **Χ** has either three or four red dots round it. Verse capitals, the letters **Φ**, **Σ**, **Ζ** and the compendia are touched in with red. Punctuation stop >·, carelessly formed, is in red.

- A^r: Alphabetical Psali for the Virgin, Angels and Saints in Khoiak = *Labib*¹, p. 525, l. 16 - p. 526, l. 9
- A^v: Alphabetical Psali for the Virgin, Angels and Saints in Khoiak = *Labib*, p. 526, ll. 11-15; p. 527, ll. 12-14
- B^r: Alphabetical Psali for the Virgin, Angels and Saints in Khoiak = *Labib*, p. 527, l. 19 - p. 528, l. 11
- B^v: Alphabetical Psali for the Virgin, Angels and Saints in Khoiak = *Labib*, p. 528, l. 12 - p. 529, l. 2

¹ C. J. Labib, *Pijôm ente Tīpsalmôdia ethu ente piabot Khoiak*.

- Cr: Alphabetical Psali ΠΟΥΗΣ — ΡΕΡ†ΟΜC (*sic*)
 Cv: Alphabetical Psali CM[ΟΥ] — ΔΡΟΜΟC
 Dr: Alphabetical Psali ΕΒΟΛ ΞΕΝΡΩΜΙ — ΤΕΝ†ΖΟ ΕΘΒΕΝΙΟΥΗΣ
 Dv: Alphabetical Psali ΠΙCΤΟC — ΕΘΒΕΤΕΝΘ̄C̄ ΝΗΗΒ
 Er: Alphabetical Psali Ω ΠΙ ΕΤΑΥΜΑCΘ ΝΧΕΜΑΡΙΑ — ΝΤΕΠΕΡΟ
 ΕΤΑΥ
 Ev: Alphabetical Psali ΨΥΧΗ ΝΙΒΕΝ — ΕΘΒΕΠΝΟΒΙ ΜΠΚΟCΜΟC [η · ·]
 ΞΑΤΕΚ

Psalmod. 16

Psalmodia

XVIIth cent. Three Folios. Coptic. Measurements: fol. 15,2 × 10,7 cm., text 10,5 × 6-6,5 cm. Lines per fol. 13. Small, regular hand. Black ink. The upper and middle part of Fol. B has lacunae. The folios are paginated in the outer corner of the upper margin of the verso, as follows: A KĀ (24), B KZ̄ (27) and C ĀΓ̄ (33). The initial Λ of the Psali on Fol. Av is large and has a simple ornamentation in red. The title of this Psali is in Arabic in red. Verse capitals, the letters Φ, Ξ, 2 and the compendia are touched in with red. Punctuation stop >, ·>· is in red.

- Ar: Psali Conclusion ΝΕΜΠCΕΠΙ ΝΗΧΡΙCΤΙΑΝΟC — ΔΡΙΟΥΝΑΙ ΝΗΗΝ-
 ΨΥΧΗ
 Av: Alphabetical Psali on the Thursday Theotokia = *Labib*¹, p. 422, l. 8 -
 p. 423, l. 2
 Br: Alphabetical Psali on the Thursday Theotokia = *Labib*, p. 425, l. 7 -
 p. 426, l. 1
 Bv: Alphabetical Psali on the Thursday Theotokia = *Labib*, p. 426, ll. 1-10
 Cr: Alphabetical Psali for the Virgin ΧΕΛΟΥΜΠΩ ΝCΖΙΜΙ CΙΤΑΙΟ — ΜΙ-
 CΕΡΑΦΙΜ CΕΖΩC ΕΡΟΘ
 Cr: Alphabetical Psali for the Virgin ΝΘΟ ΘΜΑΥ Φ† ΠΑΤΩΤΑΖΟΘ —
 ΠΑΡΑ ΗΗ ΘΘ̄Υ ΤΗΡΟΥ

Psalmod. 17

Theotokia

XIVth-XVth cent. Eight Folios. Coptic-Arabic. Actual measurements: fol. 13-13,7 (outer margin) × 12,8 cm., text 5-5,5 cm. (width). Actual number of lines per fol. 11-14. Medium, regular hand. Black ink. The lower inner corner of all the folios is uniformly torn away. The folios which are consecutive, are paginated in the outer corner of the upper margin of the verso, as follows: A P̄M̄B̄ (142), B P̄M̄Γ̄ (143), C P̄M̄Δ̄ (144), D P̄M̄Ē (145), E P̄M̄C̄ (146), F P̄M̄Z̄ (147), G P̄M̄H̄ (148), H P̄M̄Θ̄ (149). The initial capitals of the Sections are large and touched in with brownish-red ink. Verse capitals, the letters Φ, Ξ, 2, the compendia and numerals are touched in with brownish-red ink. Punctuation stop >, ·>· in brownish-red ink. The Sections of the Theotokion are separated by the sign > ~ ~ ~ ~ ~ > in black ink, the dots being in brownish-red.

- Ar: Thursday Theotokia = *Labib*², p. 214, ll. 7-15
 Av: Thursday Theotokia = *Labib*, p. 215, ll. 1-10

¹ C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

² C. J. Labib, *Kitâb al-Abšalmûdiyât as-Sanawiyât al-Mukaddasah*.

- Br: Thursday Theotokia = *Labib*¹, p. 215, l. 12 - p. 216, l. 1
 Bv: Thursday Theotokia = *Labib*, p. 216, ll. 6-16
 Cr: Thursday Theotokia = *Labib*, p. 217, ll. 1-10
 Cv: Thursday Theotokia = *Labib*, p. 217, l. 13 - p. 218, l. 3
 Dr: Thursday Theotokia = *Labib*, p. 218, ll. 4-12
 Dv: Thursday Theotokia = *Labib*, p. 218, l. 16 - p. 219, l. 9
 Er: Thursday Theotokia = *Labib*, p. 219, ll. 10-18
 Ev: Thursday Theotokia = *Labib*, p. 220, ll. 2-10
 Fr: Thursday Theotokia = *Labib*, p. 220, l. 12 - p. 221, l. 5
 Fv: Thursday Theotokia = *Labib*, p. 221, l. 8 - p. 222, l. 1
 Gr: Thursday Theotokia = *Labib*, p. 222, ll. 3-12
 Gv: Thursday Theotokia = *Labib*, p. 222, l. 14 - p. 223, l. 3
 Hr: Thursday Theotokia = *Labib*, p. 223, ll. 8-16
 Hv: Thursday Theotokia = *Labib*, p. 224, ll. 2-12

Psalmod. 18

Psalmodia

XIVth-XVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 23,7 × 15,5 cm., text 18,2 × 7-7,5 cm. Lines per fol. 21. Medium, regular hand. Brown ink. The upper, outer vertical half of both folios is broken away. In the Ṭarḥ for the Saints (Fols. A^r-B^v) the wording differs sometimes from the text given by *Labib*, and there are some additions. The title of the Paralex on Fol. B^v is in Arabic and in red. The first line of this Paralex is in red. Verse capitals, the letters Φ , \mathfrak{S} and the compendia are touched in with red. Punctuation stop · > ·, · > ~ is in red. In the Arabic translation the punctuation stop is a circle with a dot in the centre, in brown ink. The four dots arranged round this circle are in red. The Ṭarḥ and the Paralex are separated by the sign · > ~ in red.

- A^r: Ṭarḥ for the Saints = *Labib*², p. 944, l. 11 - p. 945, l. 9
 A^v: Ṭarḥ for the Saints = *Labib*, p. 945, l. 9 - p. 946, l. 7
 B^r: Ṭarḥ for the Saints = *Labib*, p. 946, ll. 7-17
 B^v: Ṭarḥ for the Saints [ΑΩ ΝΕ ΗΕΡΓΑ]ΤΗC ΝΤΕ — ΣΑΡΩΟΥ + *Labib*, p. 946, l. 18 - p. 947, l. 6
 Bv: Paralex for the Virgin, Angels, Martyrs and Saints = *Pijôm en Timetrefsemši ente pidiakôn nem nibôhem*, Cairo, 1951, p. 32. First verse only

Psalmod. 19

Theotokia

XVIIIth cent. Three Folios. Coptic-Arabic. Measurements: fol. 16 × 11,3 cm., text 11,8 × 5-5,5 cm. Lines per folio 14-16. Small, thin, irregular hand. Black ink. Fol. A is the inner vertical quarter of a folio in which only parts of words appear. The upper margin of Fol. B is damaged. Below the upper margin of Fol. B^r there are traces of an ornamented border. The title on Fol. B^r and the first line of Sections are in red. The first two letters of the Theotokion on Fol. B^r are touched in with red. Verse capitals, the letters Φ , \mathfrak{S} , \mathfrak{Z} , the compendia and numerals are touched in with red. Punctuation stop · > ·, · > ~ is in red. Sections are separated by the sign · > ~ > ~ > ~ > in black.

¹ C. J. Labib, *Kitâb al-Abšalmûdiyat as-Sanawiyat al-Mukaddasah*.

² C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

- Ar: Monday Psali = *Labīb*¹, p. 159, ll. 8-18; p. 103, ll. 5-7
 Av: Monday Psali = *Labīb*, p. 103, ll. 8-16 (Arabic only)
 Br: Monday Theotokia = *O'Leary*, p. 21, col. a, ll. 4-7
 Bv: Monday Theotokia = *O'Leary*, p. 21, col. a, ll. 8-13
 Cr: Monday Theotokia = *O'Leary*, p. 21, col. b, ll. 4-9
 Cv: Monday Theotokia = *O'Leary*, p. 21, col. b, ll. 9-14

Psalm. 20**Theotokia**

XVIIIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 15,5 × 11,5 cm., text 9,7 × 4,5-5 cm. Lines visible per fol. 12. Small, regular hand. Black ink. The outer lower corner of the folio is torn away. Below the upper margin of the verso there is a border ornamented in yellow, blue and red. On the recto, at the end of the Psali, the blank space left has been filled in by a request for the prayers of the reader in Arabic. The title on the verso is in red. The initial **Υ** of the Theotokion on the verso, is large and ornamented in yellow and red. The first three lines of this Theotokion are in larger letters. The letter **Χ** in the text on the recto has four red dots round it. Verse capitals, the letter **Ϛ** (there is not an example of a **ϕ**) and the compendia are touched in with red. Punctuation stop >, · > · is in red. The separation sign at the end of the Psali on the recto is > ~ > ~ > in black ink.

Recto: Friday Psali to "My Lord Jesus" Conclusion = *Labīb*, p. 237, ll. 16-19

Verso: Friday Theotokia = *O'Leary*, p. 51, col. a, ll. 3-4

Psalm. 21**Theotokia**

XIVth-XVth cent. Three Folios. Coptic-Arabic. Measurements: fol. 16,8 × 13 cm., text 12,5 × 5-6 cm. Lines per fol. 18. Medium, regular hand. Black ink. The upper margin of Fol. C is damaged. Fols. A and B are paginated in the outer corner of the upper margin of the verso, **ⲡⲒ** (110) and **ⲡⲕ** (12) respectively. In the upper margin of the verso of Fol. C there are the remains of an ornament between the initials [1] **Ⲛ̄** **Ⲛ̄**, and, in the inner corner, there is the quire numeral **Ⲓ̄** (13). The first two lines of Sections are in red. The verse capital **Χ** has three red dots round it. Verse capitals, the letters **ϕ**, **Ϛ** and the compendia are touched in with red. Punctuation stop >, · >, carelessly formed, is in red. Sections are separated by the sign > ~ > ~ in black ink.

Ar: Tuesday Lôbš = *O'Leary*, p. 30, col. a, ll. 6-12

Av: Tuesday Lôbš = *O'Leary*, p. 30, col. b, ll. 1-6

Br: Thursday Theotokia. Conclusion = *O'Leary*, p. 44, col. a, ll. 8-9

Bv: Thursday Lôbš = *O'Leary*, p. 44, col. a, ll. 10-15

Bv: Thursday Lôbš = *O'Leary*, p. 44, col. a, l. 16 - col. b, l. 4

Cr: Thursday Lôbš = *O'Leary*, p. 44, col. b, ll. 4-10

Cv: Thursday Lôbš = *O'Leary*, p. 44, col. b, ll. 10-16

Psalm. 22**Theotokia**

XIVth-XVth cent. Two Folios. Coptic. Measurements: fol. 21,5 × 15,5 cm., text 15,5 × 9,5-10 cm. Lines per fol. 18. Small, regular hand. Brown ink. The paper is brittle. There are some lacunae in Fol. A. Fol. B is the lower two-thirds of a folio. The initial capital **O**

¹ C. J. Labib, *Kitāb al-Abṣalmūdiyat as-Sanawiyat al-Mukaddasah*.

of the Section (Fol. B^r) and the initial capital † of the Section (Fol. B^v) are large and ornamented in bright red. The verse capital X has three bright red dots round it. Verse capitals, the letters, Φ, S, Z (the last two letters, not always) and the compendia are touched in with bright red. Punctuation stop · > · is in bright red. Sections are separated by the sign · > · ~ · > · ~ · > · ~ · > · in brown ink, the arrow-heads being in bright red.

A^r: Sunday Theotokia = *O'Leary*, p. 4, col. a, l. 28 - col. b, l. 4

A^v: Sunday Theotokia = *O'Leary*, p. 4, col. b, ll. 5-18

B^r: Wednesday Theotokia = *O'Leary*, p. 36, col. a, ll. 37-46

B^v: Wednesday Theotokia = *O'Leary*, p. 36, col. b, ll. 1-9

Psalmod. 23

Psalmodia

XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 23,8 × 16 cm., text 19 × 7-7,5 cm. Lines per fol. 22. Medium, regular hand. Black ink. There are traces of a numeral in the outer corner of the upper margin of the verso. The first lines of the Psalm-Versicles are in bright red. Corrections in the text have been made in red. Paragraph capitals, the letters Φ, S and the compendia are touched in with bright red. Punctuation stop · > ·, · > ~ is in bright red. The punctuation stop in the Arabic translation is a circle with a dot in the middle in black ink. Around the exterior of this circle there are arranged four dots in bright red.

Recto: The Hôs of Khoiak (*Pss.* LXXIX, 3*-4; LXVII, 14*-16*) = *Labib*¹, p. 212, l. 19 - p. 213, l. 3; p. 213, l. 13 - p. 214, l. 2

Verso: The Hôs of Khoiak (*Pss.* LXVII, 16*-17; XLVII, 2, 3*-4; XLIV, 10*) = *Labib*, p. 214, ll. 2-8; p. 215, l. 19 - p. 216, l. 5; p. 214, ll. 9-11

Variant readings from Lagarde's text

Pss. XLVII, 2. ΟΥΟ2] om. | ΕΘΟΥΛΒ] ΕΘῩ | 3. ΝΟΥΡΟ] - ΟΥΡΩΟΥ | LXVII, 14. ΕΥΟΩX] CE- | ΝΕΚΚΕΜΟ†] - ΜΟΥ† | ΟΥΟΥΟΤΟΥΕΤ] ΟΥΟΤΟΥΕΤ | 15. ΕΥΕΟΥΛΩ] - ΟΥΒΛΩ | 17. ΛΣΩΤΕΝ] ΛΣΟΤΕΝ | ΕΥΘΗC] ΛΥ- | LXXIX, 3. ΤΟΥΝΟC] ΤΟΥΝΕC | 4. ΟΥΟ2] om.

Psalmod. 24

Psalmodia

XIVth-XVth cent. Ten Foliis. Coptic-Arabic. Measurements: fol. 24 × 16 cm., text 19,2 × 7-7,5 cm. Lines per fol. 22. Small, regular hand. Black ink. Fols. A, B and J are small fragments. Fol. C is the lower two-thirds of a folio. Fol. D is the upper third of a folio. In Fol. E the upper and the outer margin is damaged, and in Fol. F the lower outer margin is missing. In Fol. G the outer margin is missing and there is a large lacuna in the centre. Fol. H is the inner vertical half of a folio of which the lower part is missing. In Fol. I the lower part of the outer margin is missing. Fols. D^r and F^v are paginated KĒ (26) and KΘ (29) respectively. In the outer corner of the upper margin of Fol. G^r there is the numeral ̄X̄ (60), and, in the centre, the initial ĪHC followed by the remains of an ornament in yellow and bright red. In the outer corner of the upper margin of Fol. I^v there is a numeral of

¹ C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

which the second digit \bar{Z} (7) is visible. In the inner corner of the upper margin of Fol. J^v there is the numeral $\bar{\Gamma}$ (3), and, on the left, the remains of the initial $\bar{X}\bar{C}$. The initial capital **O** of the Lexis on Fol. C^v is composed of two interlaced circles ornamented in yellow and bright red. The initial λ of the Hós on Fol. J^r has the form of a bird ornamented in yellow and bright red. The first line of the Lexis (Fol. C^v), of the Psalm (Fol. E^v) and of the Hós (Fol. J^r) is in larger letters in black touched in with bright red, and the line following is in bright red. The first line of the Psalm-Versicles and the Sections is in bright red. The vertical stroke of the letter ϕ is barred. The paragraph capitals χ and χ have four bright red dots round them. Titles and rubrics are in bright red. Paragraph capitals, the letters ϕ , ξ , the compendia and numerals are touched in with bright red. Punctuation stop $\cdot > \cdot$, $\cdot > -$ is in bright red. The punctuation stop in the Arabic translation is a circle with a dot in the centre in black, and around it are arranged four dots in bright red. Psalm-Versicles are separated by the sign $\cdot > -$ in bright red, and Sections are separated by the sign $> \cdot \sim \cdot > \cdot \sim \cdot > \cdot \sim \cdot >$ in black, the dots being in bright red.

- A^r: Madaîh from Easter to the end of Hâtûr = *Labîb*¹, p. 23, ll. 14-17; p. 24, ll. 1-3
A^v: Madaîh from Easter to the end of Hâtûr = *Labîb*, p. 24, l. 19 - p. 25, l. 7
B^r: Psali for the Three Holy Children = *Labîb*, p. 63, ll. 7-18
B^v: — Only the words $\text{OY}\omega\text{INI}$ — ϕHOYI — $\bar{\lambda}\bar{\lambda}$ are visible
C^r: Psalm-Versicles *Ps. LXVII*, 5* ($[\text{M}]\lambda$) — 6* (to $\text{NIXHP}\lambda$); *Ps. VIII*, 2* ($[\text{P}[\bar{\delta}\bar{C}]]$ — $2[\chi\text{EN}]$)
C^v: Psalm-Versicles NIM NE NICABE = *Labîb*², p. 225, l. 17; $\text{CMOY EPOI. AOZ}\lambda$. NIN = *Labîb*², p. 226, ll. 1, 7. *Ps. XXXII*, 2 — 3* (to ξEN^1)
D^r: Psalm-Versicles *Ps. XXXII*, 3* ($\text{OY}\omega\text{C}$) — 5
D^v: Psalm-Versicles *Ps. CXIII*, 6* (NEM) — 7 + $\text{MAPOY}\delta\text{AC}\rho$ [...] κ $\text{NXEN-}\bar{\delta}\bar{C}$
E^r: Psalm-Versicles *Ps. LXVII*, 14* ($[\text{EY}\omega]\omega\chi$) — 17* (to $\omega\lambda$)
E^v: Psalm-Versicles *Ps. CXL*, 1* ($[\lambda\text{I}\omega]\omega$) — 2* (to $\text{TAPPOC}[\text{EY}\chi\text{H}])$; *Ps. XXVIII*, 3 ($[\text{P}\xi\text{P}]\omega\text{OY}$) — 4* (to $\text{OY}[\text{NIO}\dagger]$)
F^r: Psalm-Versicles *Ps. CXVII*, 27* ($[\text{NENT}]\lambda\text{P}$) — to end of the verse; *Ps. CXXI*, 1-4; *Ps. CXXXIV*, 3* (CMOY — $\text{P}\bar{\delta}\bar{C}$), 1* (CMOY^2) — 2, 19* (PHI^2) — 20* (to $\text{EP}\bar{\delta}\bar{C}^1$)
F^v: Psalm-Versicles *Ps. CXXXIV*, 20* (NH) — 21; *Ps. CXLVI*, 1-2; *Ps. CXLVII*, 1-3 + $\text{JEM MPCKA}\lambda\text{OC}$ [...] $\text{HT } \xi\lambda\text{PON}$
G^r: Sunday Theotokia = *O'Leary*, p. 1, col. b, ll. 17-31
G^v: Sunday Theotokia = *O'Leary*, p. 1, col. b, l. 31 — p. 2, col. a, l. 6
H^r: Sunday Theotokia = *Labîb*², p. 811, ll. 7-14; *O'Leary*, p. 2, col. b, ll. 3-7
H^v: Sunday Theotokia عهدة القدس — ميفضينا (Only the Arabic text remains); *O'Leary*, p. 2, col. b, ll. 13-22 (Only a few Coptic words remain, but the Arabic text is complete)
I^r: Sunday Theotokia = *O'Leary*, p. 3, col. a, ll. 11-24
I^v: Sunday Theotokia = *O'Leary*, p. 3, col. a, ll. 27-31; *Labîb*, p. 825, ll. 1-10 (Only a few Coptic words remain, but the Arabic text is complete)

¹ C. J. Labib, *Kitâb al-Abşalmûdiyat as-Sawawiyat al-Mukaddasah*.

² C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

Jr: Hôs CMOY EP0I — ΛOΞA — ΠIΣΩC N†[.....] AINΔΩΦ[...]
 ΣATZH MΠEK[.....] OY[...]

Jv: — Only a few Arabic words remain

Variant readings from Lagarde's text

Pss. VIII, 2. ΠEKPAH] ÷ EΘȲ | XXII, 2. MMHT] MĪ | 5. NOYMEΘNΔHT] —
 METNAHT | LXVII, 14. NECKEMO†] — MOY† | OYOTOYET] [OYOT]OY-
 OT | 15. ET ZIXEN TΦE ΘΩΩ] EΘΩΩ, sic | EYEOYΔΩ] — OYBAΩ | 17.
 ΔΣOTEN] ΔΣOTEN | CXIII, 7. ΣA TZH MΠEZO²] ZANZO | CXXI, 1. NH] NI | CXL,
 2. MAPECΩOYTEN] — CΩTEN | CXLVII, 3. EYTCIO] EYEC-

Psalmod. 25

Theotokia

XIVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 10,5 × 16,5 cm., text 6,5 × 7-7,5 cm. Lines visible per fol. (verso) 9. Medium, regular hand. Brown ink. This fragment is the upper part of a folio. In the outer corner of the upper margin of the verso there is the pagination numeral $\overline{\text{P}}\overline{\text{X}}\overline{\text{Z}}$ (137) written over an earlier numeral of which there are faint traces. The first and third lines of the Tafsîr on the recto are in bright red, the second line being in brown ink. The initial capital Λ of this Tafsîr has a simple ornamentation in bright red. The verse capital \mathbf{K} has a bright red dot, and the verse capital \mathbf{X} has four bright red dots round it. Verse capitals and the letters Φ , Σ are touched in with bright red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in bright red. The punctuation stop of the Arabic translation is a circle with a dot in the centre in brown ink, and there are four bright red dots round it. The Theotokion is separated from the Tafsîr by the sign $> \cdot \sim \cdot \sim \cdot > \cdot \sim \cdot \sim >$ in brown ink, the dots being in bright red.

Recto: Saturday Theotokia = *O'Leary*, p. 58, col. a, l. 41 — col. b, l. 6

Recto: Saturday Tafsîr = *O'Leary*, p. 58, col. b, ll. 7-9

Verso: Saturday Tafsîr = *O'Leary*, p. 58, col. b, ll. 17-22

Psalmod. 26

Theotokia

XVIth-XVIIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 10 × 14,5 cm., text 7,5 × 6-6,5 cm. Lines visible per fol. (verso) 8. Small, regular hand. Black ink. The paper is brittle. This fragment is the upper part of a folio. In the upper margin of the recto there are the remains of the dedication وقف لدير أنبا بيشاى "Inalienable bequest to the Monastery [of Anbâ Bišâji]". Below the upper margin of the recto there is a border in cable-design in yellow, grey and red. In the outer corner of the upper margin of the verso there is the pagination numeral $\overline{\text{P}}\overline{\text{M}}\overline{\text{E}}$ (145). The initial \mathbf{T} of the Theotokion is large, and ornamented in cable-design in yellow, grey and red. The first line of this Theotokion is in larger letters. The title is in red. The verse capital \mathbf{X} has four red dots round it. The compendia are touched in with red. Punctuation stop $\cdot >$ is in red: The Sections are separated by the sign $\cdot < \cdot \cdot \cdot$ — $\cdot \cdot \cdot$ in black, the dots being in red.

Recto: Saturday Theotokia = *O'Leary*, p. 58, col. a, l. 6

Verso: Saturday Theotokia = *O'Leary*, p. 58, col. a, ll. 10-14, l. 37

Psalmod. 27**Psalmodia**

XVIIIth cent. Two Folios. Coptic. Measurements: fol. 21 × 14,5 cm., text 14,5 × 8,5–9,5 cm. Lines per fol. 15. Medium hand. Brown ink. The paper is brittle. The opening word or words of the refrain on Fol. B^{r-v} are in dull red. The verse capitals **X** and **Ⲭ** have three red dots round them. Verse capitals, the letters **ϕ**, **Ⲥ**, **Ⲓ**, the compendia and numerals are touched in with dull red. Punctuation stop **Ⲛ** is in dull red.

A^r: The Intercessions = *Labīb*¹, p. 78, l. 19 – p. 79, l. 19

A^v: The Intercessions = *Labīb*, p. 79, l. 19 – p. 80, l. 16

B^r: Psali to “My Lord Jesus” on the Sunday Theotokia = *Labīb*, p. 101, l. 6 – p. 102, l. 7

B^v: Psali to “My Lord Jesus” on the Sunday Theotokia = *Labīb*, p. 102, l. 7 – p. 103, l. 5

Psalmod. 28**Psalmodia**

XVIIIth–XIXth cent. Two Folios. Coptic. Measurements: fol. 25 × 18 cm., text 17 × 9,5–11 cm. Lines per fol. 20. Medium, heavy hand. Black ink. White paper which is brittle. Fol. A is the lower half of a folio. In Fol. B the upper part of the inner margin is missing, and there is a lacuna in the centre of the folio. In the outer corner of the upper margin of Fol. B^v there is the numeral **ⲓ** (10), and, in the centre, an ornament in brown and red, to the left of which there is the initial **Ⲓ**. The first line of the Introductory Prayer on Fol. A^r is in very large letters which are touched in with red and brown. The initial **M** of the Prayer of Thanksgiving on Fol. A^v is large with a simple ornamentation in red and brown. The text contains the usual orthographical errors found in MSS. of this period. The paragraph capital **Ⲭ** has three red dots round it. Paragraph capitals, the letters **ϕ**, **Ⲥ**, **Ⲓ** and the compendia are touched in with red. Punctuation stop **ⲛ** is in red, or, at the end of Sections, a cross of four brown dots arranged around a **ⲛ** in red, or else a brown circle enclosed in a red circle, in the centre of which is a red dot. Around the outer circle there are arranged four brown dots.

A^r: Introductory Prayer = *Labīb*¹, p. 3, l. 7 – p. 4, l. 4

A^v: Paternoster = *Labīb*, p. 5, ll. 3–10

A^v: Prayer of Thanksgiving = *Labīb*, p. 5, ll. 12–16

B^r: *Ps. L* = *Labīb*, p. 11, l. 12 – p. 13, l. 1

B^v: *Ps. L* = *Labīb*, p. 13, l. 1 – p. 14, l. 10

Psalmod. 29**Psalmodia**

XIVth cent. Two Folios. Coptic. Actual measurements: fol. A 14,5 × 10,5 cm., text 11 × 7 cm., fol. B 10 × 8,5 cm., text 9 × 5,5 cm. Lines visible: Fol. A^v 13, Fol. B^v 11. Small, regular hand. Brown ink. Fol. A is the upper, outer vertical two-thirds of a folio, and Fol. B is the lower, outer vertical third of a folio. In the outer corner of the upper margin of Fol. A^v there is the pagination numeral **ⲚⲪ** (59). Below the upper margin there is a border ornamented in yellow and red. The initial **C** of the Ode (Fol. A^v) is large and ornamented in yellow and red. The first line of this Ode is in larger letters in brown ink, and the line following is in red. The title of this Ode is in Arabic in brown ink. The verse capitals **C** and **K** besides being touched in with red, have a red dot. Verse capitals, the letters **ϕ**, **Ⲥ** and the compendia are touched in with red. Punctuation stop **ⲛ**, **ⲛ** — is in red.

¹ C. J. Labīb, *Kitāb al-Abṣalmūdiyat as-Sanawiyat al-Mukaddasah*.

- A^r: Psali for the Three Holy Children = *Labib*¹, p. 62, l. 10 - p. 63, l. 9. Text in the margin = p. 64, ll. 7-9
 A^v: The Fourth Ode = *Labib*, p. 84, ll. 1-10
 B^r: Doxology from Ascension Day to Pentecost = *Labib*, p. 560, ll. 6-18
 B^v: — Only a few Coptic letters remain

Psalmod. 30

Theotokia

XIXth cent. One Folio. Coptic. Measurements: fol. 15 × 11 cm., text 11 × 7,5-8 cm. Lines per fol. 12. Medium, heavy hand. Black ink. The upper margin is damaged, and part of the lower margin is missing. The initial I of the Tafsîr on the recto is large, being drawn down the inner margin to a length of 8 cm. It has a simple ornamentation in black. The verse capitals have been designed to be filled in later with red, but this has not been done. There is one instance of a punctuation stop 𐩧 in black.

- Recto: Tafsîr on the Sunday Theotokia CEMOY†. = *Labib*², p. 793, l. 9 - p. 794, l. 2
 Verso: Tafsîr on the Sunday Theotokia CEMOY†. = *Labib*, p. 794, ll. 3-14

Psalmod. 31

Theotokia

XVIIth cent. Two Folios. Coptic. Actual measurements: fol. 17 × 15,5 cm., text 13 × 9-10 cm. Lines visible (Fol. A^r) 15. Medium, irregular hand. Brown ink. Writing somewhat faded in places. Both the fragments are the lower three-quarters of folios. The initial capital A of the Sections on Fol. A^r and B^r has the form of a bird ornamented in yellow and red. The first two lines of the Sections are in red. The verse capital G has three red dots within it. Verse capitals, the compendia and numerals are touched in with red. Punctuation stop 𐩧, carelessly formed, is in red. Sections are separated by the sign <·—·>·—·>·—·> in brown ink, the arrowheads being in red.

- A^r: Thursday Theotokia = *O'Leary*, p. 43, col. b, ll. 35-37, ll. 39-45
 A^v: Thursday Theotokia = *O'Leary*, p. 43, col. b, l. 48 - p. 44, col. a, l. 9
 B^r: Friday Theotokia = *O'Leary*, p. 51, col. a, ll. 23-32
 B^v: Friday Theotokia = *O'Leary*, p. 51, col. a, ll. 37-44

Psalmod. 32

Psalmodia

XVIIIth cent. One Folio. Coptic. Measurements: fol. 21,5 × 15,5 cm., text 16,3 × 11-11,5 cm. Lines per fol. 16. Medium, regular hand. Brown ink. Below the upper margin of the recto a space has been left for the title of the Hôs, but this has not been written in. The first line of this Hôs is in larger letters. Verse capitals, the letters ϕ, ς, 2 and the compendia are touched in with red. The punctuation stop ·>· in red is usually placed above the stop ·:· in brown ink.

- Recto: Hôs of Khoiak = *Labib*², p. 211, l. 5 - p. 212, l. 1, ll. 6-11
 Verso: Hôs of Khoiak = *Labib*, p. 212, l. 11 - p. 213, l. 3, ll. 13-16

¹ C. J. Labib, *Kitâb al-Abṣalmâdiyat as-Sanawiyat al-Mukaddasah*.

² C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

Theotokion on Fol. G^v is large and ornamented with cable-design in yellow and red. The first line of this Theotokion is in larger letters touched in with red. The first line of Sections is in red. Titles are in Arabic in red. At the bottom of Fol. E^v there is a petition in Arabic for the prayers of the reader. The verse capital **X** has three red dots round it, and the verse capital **Χ** has four red dots round it. Verse capitals, the letters **Ϡ**, **Ϣ**, **Ϥ**, the compendia and numerals are touched in with red. Punctuation stop **•**, **>**, carelessly formed, is in red, and is often placed over two dots **:** in brown ink. The separation sign on Fol. E^v is **> ~ > ~ > ~ > ~ >** in red.

- A^r: Second Ode = *Labib*¹, p. 41, ll. 1–14
A^v: Second Ode = *Labib*, p. 41, l. 15 – p. 42, l. 11
B^r: Third Ode = *Labib*, p. 48, l. 16 – p. 49, l. 18
B^v: Third Ode = *Labib*, p. 49, l. 18 – p. 50, l. 14
C^r: Fourth Ode = *Labib*, p. 85, l. 12 – p. 86, l. 4
C^v: Fourth Ode = *Labib*, p. 86, ll. 4–17
D^r: Fourth Ode = *Labib*, p. 86, l. 18 – p. 87, l. 10
D^v: Fourth Ode = *Labib*, p. 87, ll. 11–14
D^v: *Ps. CXLIX* = *Labib*, p. 88, ll. 3–8
E^r: Psali to “My Lord Jesus”, on the Wednesday Theotokia = *Labib*, p. 193, l. 9 – p. 194, l. 1
E^v: Psali to “My Lord Jesus”, on the Wednesday Theotokia = *Labib*, p. 194, ll. 1–10
F^r: Wednesday Theotokia = *O’Leary*, p. 36, col. a, l. 44 – col. b, l. 2
F^v: Wednesday Theotokia = *O’Leary*, p. 36, col. b, ll. 2–9
G^r: Psali to “My Lord Jesus”, on the Thursday Theotokia = *Labib*, p. 212, ll. 2–12
G^v: Thursday Theotokia = *O’Leary*, p. 42, col. a, ll. 7–11
H^r: Thursday Theotokia = *O’Leary*, p. 42, col. a, ll. 11–18
H^v: Thursday Theotokia = *O’Leary*, p. 42, col. a, ll. 20–25
I^r: Thursday Theotokia = *O’Leary*, p. 43, col. b, ll. 39–46
I^v: Thursday Theotokia = *O’Leary*, p. 43, col. b, l. 46 – p. 44, col. a, l. 5
J^r: Paternoster. First three clauses + **ⲬⲉⲢⲠⲔⲚ ⲛⲉ ⲛⲓⲬⲟⲩⲩ Ⲙⲗⲁ[ⲈⲚ]ⲈⲤ. ⲁⲘⲘⲚ.**
= *Labib*, p. 531, ll. 2–7
J^r: Doxology for Lent = *Labib*, p. 521, ll. 4–8
J^v: Doxology for Lent = *Labib*, p. 521, ll. 8–19
K^r: Doxology for Lent = *Labib*, p. 521, l. 19 – p. 522, l. 10
K^v: Doxology for Lent = *Labib*, p. 522, l. 11 – p. 523, l. 2


Psalmod. 35

Psalmodia

XIXth cent. Eight Folios. Coptic. Measurements: fol. 21 × 15 cm., text 17 × 10,5–11,5 cm. Lines per fol. 15. Medium, regular hand. Black ink. White paper. In Fol. A the upper and lower inner corner are missing. Fol. B is the lower half of a folio. In Fol. D the upper inner corner is missing. In Fol. E the inner margin is damaged, and the lower inner corner is missing. Fol. F is the upper outer corner of a folio. Fols. G and H are the middle parts of two folios. The titles of the Versicles are in Arabic in red. The verse capitals have been

¹ C. J. Labib, *Kitáb al-Abšalmúdiyat as-Sanawiyat al-Mukaddasah*.

drawn for being touched in with red, but this has been done only on Fol. C^v, where some of the compendia are also touched in with red, and the punctuation stop > in red has been placed over the punctuation stop : in black. For the other folios the punctuation stop is •, ∴, ∴∴, ∴∴∴ in black. There is a separation sign in black on Fol. B^v > ~ // ~ // ~ // ~ // ~ // ~ > very carelessly drawn.

- A^r: Ps. XXI, 3* ([Μ]ΠΕΥΩΩΠΙ) – 9* (to ΛΦΕΡΖΕΛΠΙC)
 A^v: Ps. XXI, 9* (ΕΠῸC) – 14* (to ΕΤ¹)
 B^r: Ps. XXI, 25 (ΟΥΔΕ¹) – 27* (to ΕΥΕΟΥ[ΩΜ])
 B^v: Ps. XXI, 30* (ΕΥΕΙΤΟΥ) – 32
 C^r: Verses from Ascension Day to the end of the Fast of the Apostles = *Labib*, p. 563, l. 16 – p. 564, l. 13
 C^v: Verses from Ascension Day to the end of the Fast of the Apostles = *Labib*, p. 564, l. 14 – p. 565, l. 19
 D^r: Versicles]ΠΟΥΡΩΟΥ. For St. John the Baptist:]ΑΥΜΟΥ† ΕΡΟΦ – ΝΤΕΠΠΟΡΔΑΝΗC. For the Apostles: ΑΥ† ΝΝΙΩΩΤ – ΠΙΕΥΑΓΓΕΛΙCΤΗC. For the Martyrs: ΜΑΡΕΝΟΥΩΩΤ ΜΠΕΝCῶΡ – ΑΦΩ† ΜΜΟΝ
 D^v: Versicles For the Angels: ΝΙΧΕΡΟΥΒΙΜ – ΧΕΛΚΙ ΑΚΩ† ΜΜΟΝ ΝΑΙ ΝΑΝ
 E^r: Psali for St. Parsoma]ΩC ΠΧC ΠΕΝΝΟΥ† – ΕΠΕΝCῶΡ ΙΗC
 E^v: Psali for St. Parsoma Ω ΝΙΑΤΚ ΠΙΡΕ†CΒΩ – ΟΥΟZ ΑΚΩΦ[...
 F^r: Psali for St. Parsoma ΞΕΝΝΙΑΓΙΟC ΤΗΡ[ΟΥ] ΛΒΒΑ ΠΑΡCΩΜΑ – [Ε]ΡΟΙ ΑΝΟΚ
 F^v: Psali for St. Parsoma]ΜΕΤΠΡΕCΒΙΤΕΡΟC – ΧΑ ΝΕΝ (*sic*)
 F^v: Response at Gospel Evening Offering of Incense. Only the compendium  remains
 G^r: —]ΠΡΕCΒΥΤΕΡΟC ΞΕΝΤΕΚΚΑΝCΙΑ – ΕΥΩΩ ΕΒΟΛ ΕΥΧΩ ΜΜ- [OC]
 G^v: — ΠΕΚΝΑΙ ΝΕ – ΠΙΩΟΥ ΠΑΠΕΝ[ΠΟΥ]† ΠΕ
 H^r: —]ΠΡΕCΑ ΥΠΕΡ ΤΟΥ ΚΟCΜ[ΟΥ] – [CΕ ΜΕ]ΓΑΛ[ΥΝΟΜΕΝ]
 H^v: — [C]ΙΩΝ ΕΥΕ† ΝΑΚ ΝΖΑΝ[ΕΥ]ΧΗ – CΕ ΜΕΓΑΛΥ[ΝΟΜΕΝ]
 H^v: Versicle to the Holy Trinity ΤΕΝΟΥ[Ω]ΩΤ ΜΦΙΩΤ ΝΤΕΠΠΟΥΩΠΙ – ΟΜΟΟ[ΥCΙΟC]

Variant readings from Lagarde's text

Ps. XXI, 4. ΔΕ] om. | ΚΩΩΠ] ΑΚ- | ΠΕΘΟΥΑΒ] ΝΗ ΕΘ- | ΜΠΙCῶ] ΝΤΕΠΙCῶ | 7. ΟΥΟZ] om. | ΖΑΝΡΩΜΙ] + ΟΥΟZ | ΖΑΝΛΑΟC] ΟΥ- | 9. ΑΦΝΑZ† ΕΠῸC] [Α]ΦΝΑZ† ΑΦΕΡΖΕΛΠΙC ΕΠῸC | 11. ΑΥΖΙΤ] – ΖΙΤΤ | 12. ΦΗ ΕΤ ΕΡ] Ν[Η] ΕΘ ΝΑ | 13. ΕΥΚΕΝΙΩΟΥ† – ΚΕΝΙΩΤ (*sic*) | 25. ΟΥΔΕ²] ΟΥΧΕ | ΕΖΡΗ] ΕΠΩΩΙ | 26. ΕΙΕΤΗΤΟΥ] †ΝΑ- | 30. ΜΠΕΥΜΘΟ] + ΕΒΟΛ | CΟΝΞ] ΕCΕΩΝΞ.

Psalm. 36

Theotokia

XVIIIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 11,5 × 16 cm., text 6 × 5-6 cm. Lines visible per fol. 8. Small, regular hand. Brown (faded) ink. White paper.

This fragment is the lower half of a folio. The initial capital **N** of the Theotokion on the recto is large with simple ornamentation in red. The letters **Ϛ**, **Ϝ** (there is no instance of a **ϕ**) are touched in with red. Punctuation stop **· > ·** is in red. Sections are separated by the sign **• — • — • — •** in brown ink.

Recto: Sunday Theotokia = *O'Leary*, p. 3, col. a, ll. 2-5

Verso: Sunday Theotokia = *O'Leary*, p. 3, col. a, ll. 8-11

Psalm. 37**Theotokia**

XVth-XVIth cent. One Folio. Coptic-Arabic. Measurements: fol. 16 × 12,5 cm., text 12,5-13 × 5,5-6 cm. Lines per fol. 15. Small, regular hand. Brown ink. In the outer corner of the upper margin of the verso there are traces of a numeral which appears to be **ĪΘ** (19). In the centre of the said margin there is an ornament in dull yellow and red, preceded by the initials **ĪHĀ** and followed by the initials **ĀC̄**. The initial capital **†** of the Theotokion on the recto is larger than the letters which follow, and it is in red. Verse capitals and the letters **ϕ**, **Ϛ**, **Ϝ** are touched in with red. Punctuation stop **•**, carelessly formed, is in red. Separation sign **• ~ · · ~ · ~ ·** is in brown ink, the dots being in red.

Recto: Sixth Section of the Theotokion = *Labib*¹, p. 103, ll. 8-18

Verso: Sixth Section of the Theotokion = *Labib*, p. 104, ll. 10-11, l. 14

Verso: *Lk.* I, 73-75 = *O'Leary*, p. 2, col. b, ll. 33-38

Psalm. 38**Theotokia**

XIVth-XVth cent. One Folio. Coptic. Measurements: fol. 19 × 13,5 cm., text 13,7-14 × 7,5-8 cm. Lines per fol. 17. Small, regular hand. Brown ink. Many lines are eaten through by the ink. In the outer corner of the upper margin of the verso there is the pagination numeral **Ī** (8). The initial capital **B** of the Section on the recto is large with simple ornamentation in red. The first two lines of Sections are in red. The verse capitals **X** and **Ⲭ** have three red dots round them. Verse capitals, the letters **ϕ**, **Ϛ** and the compendia are touched in with red. Punctuation stop **>**, **· > ·**, carelessly formed, is in red. Sections are separated by the sign **· > ~ ~ · ~ ~ >** in brown ink.

Recto: Sunday Theotokia = *O'Leary*, p. 13, col. a, ll. 14-22

Verso: Sunday Theotokia = *O'Leary*, p. 13, col. a, ll. 22-29

Psalm. 39**Psalmodia**

XVth-XVIth cent. One Folio. Coptic-Arabic. Measurements: fol. 15,8 × 12,2 cm., text 12 × 4-4,5 cm. Lines per fol. 16. Small, regular hand. Brown ink. The initial capital **N** of the Doxology is large with simple ornamentation in red. The first line of this Doxology is in red. Verse capitals, and the letters **ϕ**, **Ϛ**, **Ϝ** are touched in with red. The letters **X**, **Ⲭ** and **†** in the text have four red dots round them. Punctuation stop **>**, **· > ·**, carelessly formed, is in red.

Recto: Doxology for the Eve of Sundays in Khoiak and during Lent = *Labib*¹, p. 587, l. 18 - p. 588, l. 8

Verso: Doxology for the Eve of Sundays in Khoiak and during Lent = *Labib*, p. 588, ll. 8-17

¹ C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

Psalmod. 40**Theotokia**

XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 20 × 14,5 cm., text 14,5 × 6-6,5 cm. Lines per fol. 17. Small, regular hand. Black ink. Polished paper. In the outer corner of the upper margin of the verso there is the pagination numeral $\overline{\text{P}\overline{\text{I}}\overline{\text{A}}}$ (114). First line of Sections is in red. Verse capitals, the letters Φ , \mathfrak{S} (not invariably) and the compendia are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red. Sections are separated by the sign $\sim \bullet \sim \cdot \sim \cdot \sim$ in black ink, the dots being in red.

Recto: Wednesday Theotokia = *O'Leary*, p. 36, col. a, l. 46 - col. b, l. 6

Verso: Wednesday Theotokia = *O'Leary*, p. 36, col. b, ll. 6-15

Psalmod. 41**Theotokion**

XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 24 × 17 cm., text 16,5 × 7-8 cm. Lines per fol. 15. Large, heavy hand. Brown ink. In the outer corner of the upper margin of the verso there are traces of a numeral, probably $\overline{\text{N}}\overline{\text{A}}$ (51). The initial capital $\mathbf{\Lambda}$ of the Section on the verso is large and ornamented in dull red. The first word or words of the verses are sometimes in dull red. The refrain is in dull red. The verse capital \mathbf{X} when not in red, has four dull red dots round it. The compendia are touched in with dull red. Punctuation stop $\cdot >$, carelessly formed, is in dull red. Sections are separated by the sign $-\dots-\dots->$ in brown ink, some of the dots being in dull red.

Recto: Tuesday Theotokion = *O'Leary*, p. 29, col. a, ll. 34-43

Verso: Tuesday Theotokion = *O'Leary*, p. 29, col. a, ll. 43-51

Psalmod. 42**Theotokion**

XVIIIth cent. Three Folios. Coptic-Arabic. Measurements: fol. 18 × 13 cm., text 13 × 7-8 cm. Lines per fol. 12. Heavy, clumsy hand. Black ink. Brown paper. The writing on Fol. C is lighter than that on Fols. A and B. The upper and lower outer corners of Fol. B are damaged. The initial capital $\mathbf{\Lambda}$ of the Section on Fol. A^v is large and is touched in with red. The verse capitals, the letters Φ , \mathfrak{S} , \mathfrak{Z} and the compendia are touched in with red, but this is not invariably the case. Punctuation stop $\cdot \dot{\cdot}$, $\dot{\cdot}$, carelessly formed and carelessly inserted, is in red. Sections are separated by the sign $\cdot > \text{SSS} \sim \text{SSS} \sim \cdot \cdot \sim$ in black.

A^r: Thursday Theotokion = *O'Leary*, p. 43, col. b, ll. 30-36

A^v: Thursday Theotokion = *O'Leary*, p. 43, col. b, ll. 36-41

B^r: Thursday Theotokion = *O'Leary*, p. 43, col. b, ll. 42-47

B^v: Thursday Theotokion = *O'Leary*, p. 43, col. b, l. 48 - p. 44, col. a, l. 5

C^r: Thursday Theotokion = *O'Leary*, p. 44, col. b, ll. 8-13

C^v: Thursday Theotokion = *O'Leary*, p. 44, col. b, ll. 13-15 + $\text{E}\overline{\text{T}}\overline{\text{A}}\overline{\text{Q}}\overline{\text{K}}\overline{\text{H}}$ (*sic*)
 $\text{N}\overline{\text{A}}\overline{\text{N}}\ \text{E}\overline{\text{Q}}\overline{\text{O}}\overline{\text{I}}$

Psalmod. 43**Psalmodia**

XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 19 × 14 cm., text 14 × 5,5-6 cm. Lines per fol. 17. Small, regular hand. Black ink. Whitish paper. Paragraph capitals, the letters Φ , \mathfrak{Z} (there is not an instance of \mathfrak{S}) and the compendia are touched in with dull red. Punctuation stop \mathfrak{T} is in dull red.

Recto: The Intercessions = *Labib*¹, p. 81, l. 4 - p. 82, l. 1

Verso: The Intercessions = *Labib*, p. 82, ll. 1-14

Psalmod. 44**Theotokion**

XVIIth-XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 12,5 × 5,5-6 cm. Lines per fol. 16. Large, irregular hand. Brown ink. In the inner corner of the upper margin of the recto there is a lacuna marking the position of a numeral. In the centre of the said margin there is a cross ornamented in dull yellow and red, between the initials $\overline{\text{IY}} \overline{\text{OOC}}$. The initial capital G of the Section on the verso is large and ornamented in dull yellow and red. The first line of Sections is in red. The verse capital X has four red dots round it. Verse capitals, the letters Φ and Z (occasionally) and the compendia are touched in with red. Punctuation stop \bullet is in red. Sections are separated by the sign $\cdot\text{:}$ — $\cdot\text{:}$ — in brown.

Recto: Tuesday Theotokion = *O'Leary*, p. 29, col. b, l. 45 - p. 30, col. a, l. 2

Verso: Tuesday Theotokion = *O'Leary*, p. 30, col. a, ll. 2-7

Psalmod. 45**Psalmodia**

XIVth-XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 13,5 × 5,5-6 cm. Lines per fol. 16. Small, regular hand. Brown ink. The verse capital X has four red dots round it. Verse capitals, the letters Φ , S and the compendia are touched in with red. Punctuation stop $>$, $\cdot > \cdot$, somewhat carelessly formed, is in red. Sections are separated by the sign $\cdot >) \sim \cdot \sim \cdot \sim \cdot \sim)$) in brown ink, eleven red dots being placed on the lines.

Recto: The "Hail to thee, we pray thee" = *Labib*¹, p. 329, l. 11 - p. 330, l. 7

Verso: The "Hail to thee, we pray thee" = *Labib*, p. 330, ll. 7-10

Verso: Doxology to the Virgin = *Labib*, p. 331, ll. 5-14

Psalmod. 46**Psalmodia**

Late XVIIIth-XIXth cent. Four Folios. Coptic. Measurements: fol. 21,5 × 15,5 cm., text 17,5 × 10-10,5 cm. Lines per fol. 16-17. Medium, scrawling hand. Brown ink. The lower outer half and the lower margin of Fol. B are missing. The outer margin of Fol. C is damaged, and the lower margin of Fol. D is missing. In the outer corner of the upper margin of the verso of Fols. A and B there are the pagination numerals $\overline{\text{N}}\overline{\text{Z}}$ (57) and $\overline{\text{N}}\overline{\text{H}}$ (58) respectively. These numerals are written, however, in inverse order. The initial A of the Psali on Fol. A^r is very large and has the form of a bird crudely designed in a manner closely resembling similar drawings found in Coptic graffiti. It is ornamented in brownish-red. The initial capital M of the Lóbš on Fol. C^r is likewise very large, and is touched in with dull red. The initial capital H of the Theotokion on Fol. B^v is large and touched in with dull red. The first line of the Psali on Fol. A^r and that of the Lóbš on Fol. C^r is in very large letters which are touched in with dull red. The third and fourth lines of the Psali and the second line of the Lóbš are in dull red. Titles are in Arabic in dull red. On the verso of Fol. D there are requests in Arabic for the prayers of the reader. The verse capitals X and † have four dots round them in dull red. Verse capitals are touched in with dull red. Punctuation stop \bullet , $\cdot\text{:}$ is in dull red. Sections are separated by a simple line in brown ink.

¹ C. J. Labib, *Kitáb al-Abšalmúdiyat as-Sanawiyat al-Mukaddasah*.

- A^r: Lôbš of Monday = *Labîb*, p. 173, l. 12 - p. 174, l. 2
A^r: Psali to "My Lord Jesus" at the Tuesday Theotokion = *Labîb*, p. 174, ll. 6-16
A^v: Psali to "My Lord Jesus" at the Tuesday Theotokion = *Labîb*, p. 174, l. 16 - p. 176, l. 3
B^r: Psali to "My Lord Jesus" at the Tuesday Theotokion = *Labîb*, p. 176, ll. 4-19
B^v: Tuesday Theotokion = *O'Leary*, p. 29, col. a, ll. 3-11
C^r: Lôbš of Tuesday = *Labîb*, p. 190, ll. 2-5
C^r: Psali to "My Lord Jesus" at the Wednesday Theotokion = *Labîb*, p. 190, l. 7 - p. 191, l. 1
C^v: Psali to "My Lord Jesus" at the Wednesday Theotokion = *Labîb*, p. 191, ll. 3-19
D^r: Psali to "My Lord Jesus" at the Wednesday Theotokion = *Labîb*, p. 193, l. 16 - p. 194, l. 10
D^v: — — ملك المعلم يوحنا ابن المعلم سرجيوس ΝΕΜΝΗΥΥΧΗ. ΔΟΣΑ. ΚΕ ΝΙΝ + requests for the prayers of the reader

Psalmod. 47

Psalmodia

XVIIth-XVIIIth cent. Eight Folios. Coptic. Measurements: fol. 22 × 15,5 cm., text 15,5 × 9,5-10 cm. Lines per fol. 18-19. Medium, regular hand. Brown ink. The paper is very brittle. There is much ornamentation in blue, yellow and red, and the designs are not without artistic value. In Fol. A the upper margin and the upper outer corner are missing. Fols. B and C have small lacunae in the text. In Fol. E the lower third is missing. Fol. F is the outer vertical two-thirds of a folio with lacunae in the upper part. Fol. G is the upper outer corner of a folio. Below the upper margin of Fol. C^v there is a border in cable-design in blue, yellow and red. In the outer corner of the upper margin of Fol. H^r there is the quire numeral 11 (11) written in the inverse, and, in the centre, there is an ornament in yellow and red, between the initials $\bar{\text{I}}\bar{\text{C}} \bar{\text{K}}\bar{\text{C}}$. The initial capital λ of the Psali on Fol. C^v has the form of a bird ornamented in blue and red. The initial χ of the Theotokion on Fol. E^r is formed by two semi-circles within each of which there is a cross. The semi-circles and the crosses are in yellow touched in with red. The initial capital ψ of the Section on Fol. E^v is large and ornamented in red. The initial capital Π of the Lôbš on Fol. F^r is large and ornamented in cable-design in yellow and red. The initial capital Π of the "Conclusion" on Fol. H^v is large, and is formed by two semi-circles placed over a circle geometrically. The circles are in dark blue and along their summit there is an indented line in yellow which is crowned by a fleur-de-lys in red. In the interstices formed by the superimposed semi-circles there are three human faces coloured in yellow and red. The central face is provided with a beard. The first line of the Psali (Fol. C^v), that of the Lôbš (Fol. F^r) and that of the "Conclusion" (Fol. H^v) is in large letters in brown ink, and the first line of the Theotokion (Fol. E^r) is in large letters in red ink. The second, fourth and fifth lines of the Psali (Fol. C^v), the first and second lines of the Section (Fol. E^v), the second, third and fourth lines of Lôbš (Fol. F^r) and the second line of the "Conclusion" (Fol. H^v) are in red. The third line of the Psali (Fol. C^v) is in blue, and the second line of the Theotokion (Fol. E^r) is in yellow. The $\bar{\lambda}\bar{\lambda}$ on Fol. C^r is in red. The verse capitals χ and χ have three red dots round them. Verse capitals are touched in with red, and are often ornamented with a number of red dots. The letters ϕ , \mathfrak{S} , 2 (except on Fol. H), the compendia and numerals are touched in with red. Punctuation stop $\cdot > \cdot$ is in red. Sections are separated by the sign $< \text{---} \text{---}$ in brown ink, but, on Fol. F^r this sign is accompanied by arrowheads in red.

- A^r: Lôbš of the Second Ode = *Labîb*¹, p. 45, l. 8 – p. 46, l. 8
 A^v: Lôbš of the Second Ode = *Labîb*, p. 46, l. 11 – p. 47, l. 13
 B^r: Intercessions = *Labîb*, p. 77, l. 2 – p. 78, l. 4
 B^v: Intercessions = *Labîb*, p. 78, l. 12 – p. 79, l. 14
 C^r: *Ps. CL* = *Labîb*, p. 91, l. 4 – p. 92, l. 11
 C^v: Psali to “My Lord Jesus” at the Sunday Theotokion = *Labîb*, p. 98, l. 12 – p. 99, l. 15
 D^r: Psali to “My Lord Jesus” at the Sunday Theotokion = *Labîb*, p. 99, l. 15 – p. 100, l. 15
 D^v: Psali to “My Lord Jesus” at the Sunday Theotokion = *Labîb*, p. 100, l. 16 – p. 102, l. 3
 E^r: Sunday Theotokion = *O’Leary*, p. 2, col. a, ll. 25–35
 E^v: Sunday Theotokion = *O’Leary*, p. 2, col. a, l. 37 – col. b, l. 9
 F^r: Lôbš of Monday = *Labîb*, p. 171, l. 8 – p. 172, l. 12
 F^v: Lôbš of Monday = *Labîb*, p. 172, l. 15 – p. 173, l. 13
 G^r: Monday Theotokion = *O’Leary*, p. 21, col. b, ll. 27–30
 G^v: Monday Theotokion = *O’Leary*, p. 21, col. b, l. 38 – p. 22, col. a, l. 1
 H^r: Second Lôbš of Saturday = *Labîb*, p. 270, l. 8 – p. 271, l. 6
 H^v: Conclusion of the Theotokion = *Labîb*, p. 272, l. 2 – p. 273, l. 5

Psalmod. 48

Psalmodia

XIXth cent. Two Folios. Coptic. Measurements: fol. 16,6 × 11,6 cm., text 13,5 × 7,5–8 cm. (Fol. A), 14 × 8,5–9 cm. (Fol. B). Lines per fol. 15–18. Medium, regular hand. Brown ink. White-paper. In the outer corner of the upper margin of Fol. B^v there is the pagination numeral 18 (12). The verse capitals have been drawn for being touched in with red, but this has not been done. Punctuation stop • in brown ink.

- A^r: Third Ode = *Labîb*¹, p. 50, l. 6 – p. 52, l. 3
 A^v: Third Ode = *Labîb*, p. 52, l. 4 – p. 54, l. 1
 B^r: Intercessions = *Labîb*, p. 75, l. 6 – p. 76, l. 9
 B^v: Intercessions = *Labîb*, p. 76, l. 10 – p. 77, l. 11

Psalmod. 49

Psalmodia

XIXth cent. Three Folios. Coptic. Measurements: fol. 16,7 × 11,6 cm., text 14 × 8,5–9 cm. Lines per fol. 13–15. Large, somewhat irregular hand. Brown ink. White paper. The upper margin of Fols. A and B is damaged. The lower half of the recto and all the verso of Fol. C is blank. There is no touching in with red. Punctuation stop • is in brown ink. Sections are separated by a simple line in brown ink.

- A^r: First Ode = *Labîb*¹, p. 35, l. 13 – p. 36, l. 5
 A^v: First Ode = *Labîb*, p. 36, ll. 5–19
 B^r: First Ode = *Labîb*, p. 36, l. 19 – p. 37, l. 7
 B^v: Lôbš of First Ode = *Labîb*, p. 37, ll. 9–13

¹ C. J. Labîb, *Kitâb al-Abşalmûdiyât as-Sanawiyât al-Mukaddasah*.

B^v: Lōbš of First Ode = *Labīb*, p. 37, l. 13 - p. 38, l. 10

C^r: — ΦΗΟΥΙ ΞΕΝΠΧ̄C̄ IHC̄ ΠΕΝΘ̄C̄ ΦΛΙ ΕΤΕ ΕΒΟΛ ΖΙΤΟΥΤΥ ΕΡΕΠΙΩΟΥ

C^v: — Blank

Psalmod. 50

Psalmodia

XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 19 × 13,5 cm., text 14,5 × 6,5-7 cm. Lines per fol. 17. Small, regular hand. Black ink. The lower outer corner of the folio is broken away. In the outer corner of the upper margin of the verso there is the pagination numeral $\overline{\lambda\zeta}$ (37). The compendium $\overline{\lambda\lambda}$ is in red. Verse capitals, the letters Φ , ξ and the compendia are touched in with red. Punctuation stop $\cdot > \cdot$ is in red.

Recto: Fourth Ode = *Labīb*, p. 85, l. 17 - p. 86, l. 13

Verso: Fourth Ode = *Labīb*, p. 86, l. 14 - p. 87, l. 10

Psalmod. 51

Canons¹

XVIth-XVIIth cent. Two Folios. Coptic. Measurements: fol. 20 × 14,5 cm., text 14,5 × 9,5-10 cm. Lines per fol. 17. Medium, regular hand. Black ink. Polished paper. The upper margin of Fol. A is slightly damaged, and the outer and inner margins of Fol. B are damaged. In the upper margin of Fol. A^r there is written in Arabic القديس العظيم انبا بيشاي [....] دير. In the outer corner of the upper margin of Fol. B^r there is the pagination numeral $\overline{\tau\theta\lambda}$ (391), and in the inner corner the quire numeral $\overline{\mu}$ (40). In the centre there is an ornament in grey and yellow touched in with red, between the initials $\overline{\gamma\zeta}$ $\overline{\theta\zeta}$. The pagination numeral $\overline{\tau\theta\lambda}$ is repeated in the outer corner of the upper margin of the verso. In the outer corner of the upper margin of Fol. A^v there is a pagination numeral $\overline{\tau\mu}$ (240), the second digit is not however clear. The first word or a part of the first word of the Canons is in red. The response $\overline{\lambda\omicron\sigma\lambda}$ and $\overline{\mu\eta\eta}$ is in red. Titles are in Arabic in red. Verse capitals, the letters Φ , ξ , ζ (the last not invariably) and the compendia are touched in with red. Punctuation stop $\cdot > \cdot$, $\cdot > \cdot$ is in red. The Canons are separated by the sign $> \sim > \sim > \sim$ in black.

A^r: [Canon for Pentecost] $\overline{\epsilon\chi\epsilon\eta\eta\iota\alpha\phi\eta\omicron\upsilon\iota}$ $\overline{\eta\tau\epsilon\eta\iota\mu\lambda\omicron\theta\eta\tau\eta\varsigma}$ $\overline{\epsilon\theta\omicron\upsilon\gamma\alpha\beta}$ —
 $\overline{\omicron\upsilon\omicron\zeta}$ $\overline{\lambda\upsilon\varsigma\lambda\chi\iota}$ $\overline{\xi\epsilon\eta\alpha\varsigma\pi\eta}$ $\overline{\mu\eta\beta\epsilon\eta}$

A^r: Canon for the Apostles $\overline{\lambda\mu\omega\iota\eta\iota}$ $\overline{\tau\eta\theta\omicron\upsilon}$ $\overline{\eta\iota\pi\iota\varsigma\tau\omicron\varsigma}$ $\overline{\lambda\eta\lambda\upsilon}$ $\overline{\epsilon\eta\iota\alpha\pi\omicron\varsigma\tau\omicron\lambda\omicron\varsigma}$ $\overline{\eta\eta}$ [ΕΤ]

A^v: Canon for the Apostles $\overline{\zeta\iota\omega\iota\omega}$ $\overline{\xi\epsilon\eta\pi\eta\kappa\omicron\varsigma\mu\omicron\varsigma}$ — $\overline{\pi\eta\omicron\upsilon\lambda\iota}$ $\overline{\pi\eta\omicron\upsilon\lambda\iota}$
 $\overline{\kappa\alpha\tau\alpha}$ $\overline{\pi\epsilon\tau\tau\alpha\eta\alpha\eta}$ $\overline{\lambda\zeta\iota\omicron\varsigma}$ $\overline{\lambda\zeta\iota\omicron\varsigma}$ $\overline{\lambda\zeta\iota\omicron\varsigma}$. $\overline{\mu\eta\eta}$

A^v: Canon for a Martyr $\overline{[\lambda]\eta\epsilon\tau\mu\alpha\kappa\alpha\tau\iota\tau\iota\zeta\iota\eta\iota\eta}$ $\overline{\mu\mu\omicron\kappa}$ $\overline{[\mu]\eta\alpha\gamma\iota\omicron\varsigma}$ $\overline{\eta\iota\mu}$ $\overline{\chi\epsilon\alpha\kappa\omega\epsilon\pi}$ [.] $\overline{\xi\iota\iota\varsigma}$ $\overline{\eta\zeta\alpha\eta\kappa\omicron\lambda\chi\iota\varsigma}$ $\overline{\epsilon\chi\epsilon\eta}$

B^r: [Canon for the Nativity] $\overline{\eta\tau\epsilon\eta\iota\epsilon\eta\epsilon\zeta}$. $\overline{\eta\epsilon\mu\omicron\upsilon\lambda\iota\beta\alpha\eta\omicron\varsigma}$ $\overline{\zeta\omega\varsigma}$ $\overline{\eta\omicron\upsilon\gamma\tau}$
 $\overline{\omicron\upsilon\gamma\alpha\lambda}$ (*sic*) $\overline{\lambda\upsilon\epsilon\eta\tau}$ $\overline{\epsilon\pi\epsilon\tau\tau\omicron\mu\omicron\upsilon}$ — $\overline{\epsilon\eta\theta\epsilon\lambda\eta\lambda}$ $\overline{\eta\epsilon\mu\eta\iota\mu\lambda\eta\eta\epsilon\varsigma\omega\omicron\upsilon}$

B^v: [Canon for the Nativity] $\overline{\epsilon\eta\omega\omega}$ $\overline{\epsilon\beta\omicron\lambda}$ $\overline{\epsilon\eta\chi\omega}$ $\overline{\mu\mu\omicron\varsigma}$ — $\overline{\epsilon\theta\beta\epsilon\phi\eta\omicron\zeta\epsilon\mu}$ $\overline{\eta\tau\epsilon\eta\epsilon\eta\psi\gamma\chi\eta}$

¹ For the Coptic use of the term "Canon" in hymnology, cf. Y. 'Abd al-Masīh, 'The Canon of the Resurrection $\overline{\tau\epsilon\eta\eta\lambda\upsilon}$ ' in the *Bulletin de la Société d'Archéologie Copte*, t. XIV, p. 23, note 1.

Bv: Canon for the Epiphany $\text{HCANAC MNIC}\uparrow - \text{NTEN}\bar{\text{X}}\bar{\text{C}} = \text{Labib}$,
p. 513, ll. 4-8 + $\text{XETCMH MNET}\omega\text{C}\uparrow \text{EBOA} - \text{AYMOZ EBOA SEN-}$
 TEKCMH

Psalmod. 52

Psalmodia

XVIIIth cent. Twenty-one Folios. Coptic. Measurements: fol. 20,5 × 15 cm., text 13,2 × 8,5-9,5 cm. Lines per fol. 15. Medium, regular, sharp squarish hand. Black ink. Polished paper. In Fol. A the lower quarter is missing. Fol. B consists of two small fragments, belonging apparently to the same folio: a) the upper outer corner of a folio, and b) the lower outer corner of a folio. In Fol. H part of the inner margin is damaged. Fol. I is the lower half of a folio. Fols. L, M, and R are the upper two-thirds of three folios. Fol. Q has a lacuna in the lower part of the folio. Fol. U is a small fragment, being the lower third of a folio. Along the upper margins of most of the folios there is written in Arabic, reading from the recto of one folio to the verso of the preceding folio $\text{وقفاً موبداً من ايننا ميخاييل القس بدير القديس انبا بشاي}$ "A perpetual inalienable bequest by Abunâ Mikhâyil, priest at the Monastery of Saint Anbâ Bišâi". On Fols. B^v and D^v خادم (minister) replaces القس . Fol. J^v has البا ايشاي العظيم (the great Anbâ Abšâi), and Fols. K^r, L^r, M^r and N^r omit the name of the legator. The folios are paginated, as follows: (inner corner of the upper margin) A^r $\bar{\text{T}}\bar{\text{K}}$ (320), B^r $\bar{\text{T}}\bar{\text{K}}\bar{\text{F}}$ (323); (outer corner of the upper margin) C^{r-v} $\bar{\text{T}}\bar{\text{M}}\bar{\text{A}}$ (341), D^v $\bar{\text{T}}\bar{\text{M}}\bar{\text{O}}$ (349), E^v $\bar{\text{T}}\bar{\text{N}}$ (350), F^r $\bar{\text{T}}\bar{\text{Z}}\bar{\text{A}}$ (361), F^v $\bar{\text{T}}\bar{\text{Z}}\bar{\text{B}}$ (362), G^v $\bar{\text{T}}\bar{\text{Z}}\bar{\text{O}}$ (369), H^v $\bar{\text{T}}\bar{\text{O}}$ (370), J^{r-v} $\bar{\text{T}}\bar{\text{Q}}\bar{\text{A}}$ (391), K^v $\bar{\text{Y}}\bar{\text{I}}$ (410), L^v $\bar{\text{Y}}\bar{\text{I}}\bar{\text{A}}$ (414), M^v $\bar{\text{Y}}\bar{\text{K}}$ (420), N^v $\bar{\text{Y}}\bar{\text{A}}\bar{\text{B}}$ (432), O^v $\bar{\text{Y}}\bar{\text{A}}\bar{\text{F}}$ (433), P^v $\bar{\text{Y}}\bar{\text{A}}\bar{\text{O}}$ (439), Q^v $\bar{\text{Y}}\bar{\text{N}}\bar{\text{B}}$ (452), R^{r-v} $\bar{\text{P}}\bar{\text{A}}$ (501). The following folios have a quire numeral in the inner corner of the upper margin: A^r $\bar{\text{A}}\bar{\text{B}}$ (32), C^r $\bar{\text{A}}\bar{\text{E}}$ (35), E^v $\bar{\text{A}}\bar{\text{E}}$ (35), F^r $\bar{\text{A}}\bar{\text{Z}}$ (37) (outer corner), H^v $\bar{\text{A}}\bar{\text{Z}}$ (37), J^v $\bar{\text{A}}\bar{\text{O}}$ (39) (outer corner), K^v $\bar{\text{M}}\bar{\text{A}}$ (41), M^v $\bar{\text{M}}\bar{\text{B}}$ (42), R^r $\bar{\text{N}}\bar{\text{A}}$ (51). Note that two of these quire numerals are repeated. The following folios have in the centre of the upper margin an ornament touched in with red, between the initials $\bar{\text{Y}}\bar{\text{C}} \bar{\text{O}}\bar{\text{C}}$: A^r (uncoloured), C^r, E^v, F^r, H^v, J^v, K^v, M^v and R^r. Rubrics are in Arabic, and titles are in red. Initial capitals are larger and are touched in with red. The initial capital $\bar{\text{A}}$ on Fols. G^r, L^r, M^r, R^v and S^r has a simple ornamentation in red. The verse capitals $\bar{\text{K}}$, $\bar{\text{Y}}$, $\bar{\text{X}}$, $\bar{\Psi}$ have four red dots round them. Verse capitals, the letters $\bar{\Phi}$, $\bar{\Sigma}$, $\bar{2}$, the compendia and numerals are touched in with red. Punctuation stop $> \cdot, \cdot >$, carelessly formed, is in red. The punctuation stop in the Arabic rubrics on Fol. G^r is a circle with a dot in the centre in black ink. Around this circle there are arranged four red dots. The separation sign on Fol. C^v is $\sim \cdot \sim \cdot \sim \cdot \sim \cdot$ in black ink, the dots being in red. On Fol. U^r it is $— — — —$ in black only.

A^r: Blank

A^v: 13th Baramhât (40 Martyrs of Sebaste) Rubrics in Arabic + a) *Incipit* of the Response at the Gospel at Matins: $\text{CENAI NXENI}\bar{\text{A}}\bar{\text{B}}$, b) *Incipit* of the Response at the Gospel at the Liturgy: $\text{NIXAOM NTENI}\bar{\text{A}}\bar{\text{B}}$

A^v: 29th Baramhât (The Annunciation) Rubrics in Arabic

B^r: Palm Sunday ...] $\text{EB[OA] SA}\bar{\text{X}}\bar{\text{O}}\bar{\text{P}} \text{E}\bar{\text{P}}\bar{\text{E}}\bar{\text{M}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{P}} \dots]$ $\uparrow \text{E}\bar{\text{O}} \bar{\text{N}}\bar{\text{A}}\bar{\text{L}}\bar{\text{O}}\bar{\text{I}} - \bar{\text{A}}\bar{\text{Q}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{N}}\bar{\text{Z}}\bar{\text{A}} \bar{\text{Z}}\bar{\text{I}}\bar{\text{X}}\bar{\text{E}}\bar{\text{N}}\bar{\text{N}}\bar{\text{I}}\bar{\text{K}}\bar{\text{A}}[\bar{\text{Z}}\bar{\text{I}}]$

B^v: Palm Sunday [$\bar{\text{Z}}\bar{\text{I}}\bar{\text{X}}\bar{\text{E}}\bar{\text{N}}\bar{\text{N}}\bar{\text{I}}\bar{\text{K}}\bar{\text{A}}\bar{\text{Z}}\bar{\text{I}} \bar{\text{A}}\bar{\text{Q}}\bar{\text{E}}\bar{\text{P}}\bar{\text{O}}\bar{\Phi}$ [.....] $\bar{\text{N}}\bar{\text{C}}\bar{\text{E}}\bar{\text{M}}\bar{\text{N}}\bar{\text{A}} - \bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{Z}} \bar{\text{E}}\bar{\text{E}}\bar{\text{P}}\bar{\text{X}}\bar{\text{O}}\bar{\text{P}}\bar{\text{E}}\bar{\text{Y}}\bar{\text{I}}\bar{\text{N}} \bar{\text{N}}\bar{\text{T}}\bar{\text{E}}\bar{\text{M}}\bar{\text{E}}\bar{\text{T}}$

C^r: Palm Sunday Rubrics in Arabic + Response at the Fourth Gospel: $\bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{Z}} \bar{\text{S}}\bar{\text{E}}\bar{\text{N}}\bar{\text{F}}\bar{\text{N}}\bar{\text{A}}\bar{\text{Y}} \bar{\text{E}}\bar{\text{P}}\bar{\text{T}}\bar{\text{A}}\bar{\text{L}}\bar{\text{H}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{T}} \bar{\text{E}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{E}}\bar{\text{O}} - \bar{\text{O}}\bar{\text{C}}\bar{\text{A}}\bar{\text{N}}\bar{\text{N}}\bar{\text{A}} \bar{\text{S}}\bar{\text{E}}\bar{\text{N}}\bar{\text{N}}\bar{\text{H}} \bar{\text{E}}\bar{\text{T}}\bar{\text{E}}\bar{\text{O}}\bar{\text{C}}\bar{\text{I}}$. *Aspasmos* = *Diaconale*¹, p. 272, ll. 2-3

¹ *Pājôm entimetrefšemšî ente pidiakôn nem nibôhem*, Cairo, 1951.

- Cv: Palm Sunday = *Diaconale*, p. 272, ll. 2-10 + rubrics + *Diaconale*, p. 275, ll. 4-7; p. 276, l. 9
- D^r: Maundy Thursday Rubrics + *Diaconale*, p. 298, ll. 6-10 + ΧΕΡΣΜΑΡ-
ΩΟΥΤ ΝΧΕΦΙΩΤ + rubrics
- D^v: Maundy Thursday Rubrics + *Diaconale*, p. 299, ll. 1-8 + rubrics
- E^r: Maundy Thursday Rubrics + *Diaconale*, p. 302, l. 1
- E^v: Maundy Thursday = *Diaconale*, p. 302, ll. 2-6 + rubrics + *Diaconale*,
p. 303, ll. 1-4 + ΖΙΝΑ ΝΤΕΝ + rubrics
- F^r: Good Friday (Sixth Hour) = *Diaconale*, p. 318, l. 12 - p. 319, l. 11
- F^v: Good Friday (Sixth Hour) = *Diaconale*, p. 319, ll. 11-14 + rubric for the
reading of the Homily of St. Dionysius the Areopagite
- F^v: Good Friday (Ninth Hour) Rubrics = *Diaconale*, p. 320, ll. 2-9 + p. 321,
ll. 15-16
- G^r: Holy Saturday Rubrics = *Diaconale*, p. 332, l. 17 - p. 333, l. 7 + *Ps.*
CLI, 1* (ΑΗΟΚ) - 2
- G^v: Holy Saturday *Ps.* CLI, 3 - 6* (to ΑΥΧΑΖΟΥ[Ι])
- H^r: Holy Saturday *Daniel* III, 1 - 2* (to ΝΕΜ³)
- H^v: Holy Saturday *Daniel* III, 2* (ΝΙΥΓΟΜΕΝΟC) - 3* (to ΤΗΡ[ΟΥ])
- I^r: Holy Saturday *Daniel* III, 25* ([ΜΠ]ΔΙΡΗ†) - 26
- I^v: Holy Saturday *Daniel* III, 95 - 96* (to الالسن) Arabic
- J^r: Alphabetical Psali COMC ΕΛΕΗCΟΝ ΗΜΑC Ο CΤΑΥΡΟΘΙC ΔΙΜΑC —
ΧΩ ΗΑΗ ΕΒΟΛ ΗΝΕΝΑΝΟ[ΜΙΑ]
- J^v: Alphabetical Psali [ΗΝΕΝΑΝΟ]ΜΙΑ — ΕΩΟΠ (*sic*) Δ[Ν]ΩΑΝΑΡΙΨΔ-
ΛΙΝ (*sic*) + rubrics
- K^r: Easter Sunday Rubrics indicating the following chants: CΕΜΟΥ† =
Labib, p. 104; ΛΙΚΩ† = *Labib*, p. 98; ΕΛΕΗCΟΝ ΗΜΑC - ΤΕΝΟΥΩΩΤ -
ΧΕΡΕ †ΕΚΚΛΗCΙΑ = *Labib*, p. 301; ΧΕΡΕ ΝΕ ΜΑΡΙΑ = *Labib*, p. 302;
ΧΕΡΕ ΤΕΥΔΗΑCΤΑCΙC — ΝΕΝΝΟΒΙ = *Labib*, p. 313, ll. 11-15;
ΖΙΤΕΝΗΠΡΕCΒΙΑ = *Labib*, p. 307; KĒ. KĒ ΕΥΛΟΥΓΙCΟΝ. ΔΜΗΝ. ΔΔ.
ΔΟΞΑ. ΗΙΝ. ΔΜΩΙΝΙ ΜΑΡΕΝΟΥΩΩΤ = *Labib*, p. 301; ΝΔΙ ΝΗΙ Φ† =
Labib, p. 10; ΠΙΟΥΩΙΝΙ ΝΤΑΦΜΗΙ = *Labib*, p. 285
- K^v: Easter Sunday Rubrics + ΧΕΡΕ ΝΕ Ω †ΠΑΡΘ = *Labib*, p. 300; ΤΟΤΕ
ΕΡΟΝ (*sic*) — ΗΠΟΥΩΧΕΜΧΟΜ = *Labib*, p. 556, l. 7 - p. 557, l. 4
- L^r: Easter Sunday = *Diaconale*, p. 369, ll. 7-11; p. 373, ll. 1-2
- L^v: Easter Sunday = *Diaconale*, p. 375, ll. 2-7, 11-14
- M^r: First Sunday of Paschaltide (Response at the Gospel of the Evening
Incense) ΞΕΝΠΕΥΟΝ ΔΝΙΜΑΘΗΤΗC ΤΑΞΕΜΗΩ ΝΤΕΒΤ — ΝΕΜΝΙ-
ΕCΩΟΥ ΝΤΕΠΕΚΟΖΙ + Paralex, but first line is illegible.
- M^v: Paralex ΝΕ ΙΗC ΠΧC. ΔΙΤΩΝΤ ΕΒΟΛ ΞΕΝΝΗ ΕΩΜΩΟΥΤ — [Ι]ΟΥ-
ΔΑΙ ΘΟΞΟΥ ΕΡΟΙ
- N^r: Ascension Day (Alphabetical Psali) ΕΩΑΗΛΟΥΙ ΜΠCC ΝΙΑΡΧΗ —
ΠΠΝΔ ΜΠΑΡΑΚΛΗΤΟΝ

- N^v: Ascension Day (Alphabetical Psali) ΚΕ ΠΑΛΙΝ ΠΕΤΡΟΣ ΛΗΤΑΜΟΝ — ΕΡΩΨΩΨΙ ΜΠΙΣΡΟ. ΠΠ̄Ν̄Α
- O^r: Ascension Day (Alphabetical Psali) ΟΥΩΟΥ ΝΕΜΟΥΩΕΠΖΜΟΤ — ΠΠ̄Ν̄Α ΜΠΑΡΑΚΛΗΤΟΝ
- O^v: Ascension Day (Alphabetical Psali) ΥΜΝΟΛΟΓΙΑ ΝΙΒΕΝ ΟΥΩΡΗ Μ- ΜΩΟΥ ΖΑΡΟΚ — ΝΙΘΕΝΟC ΤΠΡΟΥ ΕΦΟΙ ΝΝΙΩ†
- P^r: Sections = *Diaconale*, p. 400, l. 6 – p. 401, l. 3
- P^v: Sections = *Diaconale*, p. 401, ll. 3–7, 9–16
- Q^r: Alphabetical Psali (? Coming of the Holy Family to Koskam) ΝΕΜ- ΠΕΚΙΩΤ ΝΑΓΛΑΘΟC — ΕΥΖΩC ΕΡΟΦ ΔΘΝΕCΑΝΗC
- Q^v: Alphabetical Psali (? Coming of the Holy Family to Koskam) ΞΕΝ- ΖΑΝCΜΗ ΝΑΤΧΑΡΟC — ΔΥΜΩΨΙ ΨΑΠΠΩΟΥ ΝΚΟCΧΑΜ ΔΥΩΨΠΙ ΝΞΗΤΦ ΝΞΑΝΑΒΟΤ ΔΦCΜΟΥ Ε-
- R^r: Alphabetical Psali (Common for a Saint)) ΝΕΜΝΙΜΟΝΑΧΟC ΝΕΜΝΙΑΛΙ- ΚΟC ΝΑΖΜΟΥ Ω ΠΧ̄ ΕΘΒΕΠΙΘ̄ Ν̄ΙΜ — ΔΙCΙ ΜΠΤΑΠ ΝΝΙΧΡΗCΤΙΑ- ΝΟC ΖΙΤΕΝΝΙ†2[Ο] Ν†-
- R^v: Alphabetical Psali (Common for a Saint) ΨΥΧΗ ΝΙΒΕΝ ΝΟΡΘΟΔΟΖΟC — ΠΔΙΚΕΟC ΠΔΓΙΟC Ν̄ΙΜ
- R^v: Alphabetical Psali (Common for a Saint) ΔΜΩΝΙ ΤΗΡΟΥ ΜΦΟΟΥ — [Π]Ε̄Θ̄ Ν̄ΙΜ
- S^r: For the Patriarch (Section before Pauline Epistle) = *Diaconale*, p. 467, ll. 5–6; p. 468, ll. 2–4, 6–8, 10–13; p. 45, ll. 11–12
- S^v: For the Patriarch (Section before Pauline Epistle) = *Diaconale*, p. 46, ll. 1–7, p. 472, l. 14 – p. 473, ll. 2–3, 5, 7, 9, 11–12 + ΕΡΕ†ΖΙΡΗΝΗ — ΝΕΜΑΝ ΞΕΝΝΕΝ-
- T^r: For the Patriarch ΝΝΙΧΡΟΝΟC — Ω ΠΠΔΤΩΕΛΕΤ ΝΕΜ
- T^v: Response at the Three Prayers ΔΜΩΝΙ ΕΝΔΥ ΕΡΩΦΗΡΙ — ΞΕΝ- ΟΥΤΑΙΟ ΕΘΜΗΝ ΕΒΟΛ
- U^r: Psali (Common for a Saint) ...]ΜΗ ΠΠΙΩ† ΔΒΒΑ Ν̄ΙΜ — ΠΠ̄Ν̄Α- ΤΟΦΟΡΟC ΠΔΓΙΟC
- U^v: Psali (Common for a Saint) ...] ΟΗ ΝΙΒΕΝ CΕΖΩC — ΚΕ ΓΑΡ ΝΘΟΦ ΔΦΖΠΖΟ Μ-

Variant readings from Lagarde's text

Ps. CLI, 1. ΝΞΡΗΗ] ΝΖΡΗΗ | ΝΤΕ²] Μ- | 3. ΟΥΟΖ] om. | 4. ΛΦΟΛΤ] prefix ΟΥΟΖ | ΦΗΔΙ] – ΝΕΖ.

Variant readings from Tattam's text¹

Daniel III, 1. ΝΔΒΟΥΧΟΔΟΝΟCΟΡ] ΝΔΒΑ[ΟΥΧ]ΟΔΟΝΟCΟΡ | ΕΦΙΡΙ] ΔΦ- | ΟΥΟΖ²] om. | ΝΤΕΙΡΑ] – ΤΕΗΡΑ | 2. ΕΘΩΟΥ†] ΔΦ- | ΝΙCΑΤΗΓΟΥC] – CΑΤΗ- ΓΟC | ΝΙΤΟΠΑΡΧΗC] – ΤΟΥΠΑΡΧΗC | ΝΙΖΥΓΟΥΜΕΝΟC] – ΥΓΟΜΕΝΟC |

¹ H. Tattam, *Prophetæ Majores*, vol. II, Oxonii, 1852.

ΝΕΜΝΙΤΥΡΑΝΝΟC — ΝΙΧΩΡΑ] transpose | ΝΗ] ΝΙ | ΕΘΡΟΥΙ — ΝΝΟΥΒ] om. | ΛΗΤΑ20C] ΛCΤΑ20 | ΕΡΑΤC] +]ΟΥ2ΥΚΩΝ ΝΝΟΥΒ | ΝΑΒΟΥΧΟΔΟ-
 ΝΟCOP] ΝΑΒΑΟΥΧΟΔΟΝΟCOP | 3. ΝΙΤΟΠΑΡΧΗC] — ΤΟΥΠΑΡΧΗC + ΝΕΜ |
 ΝΙ2ΥΠΑΤΟC] + ΝΕΜ | ΝΙCΑΤΗΓΟΥC] — CΑΤΤΙΓΟC | ΝΙ2ΗΓΟΥΜΕΝΟC] —
 ΥΓΟΜΕΝΟC.

Psalmod. 53

Psalmodia

XIVth-XVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 20 × 14,5 cm., text 14,5 × 6,5-7 cm. Lines per fol. 17. Medium, regular hand. Brown ink. The lower inner corner and the lower margin of Fol. B are damaged. Fols. A and B are paginated in the outer corner of the upper margin of the verso $\overline{\text{P}}\overline{\text{Z}}\overline{\text{B}}$ (162) and $\overline{\text{P}}\overline{\text{I}}\overline{\text{Θ}}$ (189) respectively. Part of the writing on Fol. A^r is almost illegible. First line of Sections is in red. Verse capitals, the letters Φ , \mathfrak{S} , 2, the compendia and numerals are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red. Sections are separated by the sign $\sim \cdot \sim \cdot \cdot$ in brown ink.

A^r: Doxology from Ascension Day to the Fast of the Apostles = *Labib*¹, p. 564, ll. 1-16

A^v: Doxology from Ascension Day to the Fast of the Apostles = *Labib*, p. 564, l. 17 - p. 565, l. 15

B^r: Saturday Theotokion = *O'Leary*, p. 58, col. a, ll. 29-37, col. b, l. 7

B^v: Saturday Theotokion = *O'Leary*, p. 58, col. b, ll. 7-15

Psalmod. 54

Psalmodia

XVth cent. One Folio. Coptic. Measurements: fol. 19,5 × 13,5 cm., text 14,5 × 8,5-9 cm. Lines per fol. 20. Small, regular hand. Black ink. In the outer corner of the upper margin of the verso there is the pagination numeral $\overline{\text{C}}\overline{\text{O}}\overline{\text{E}}$ (275). The initial λ of the Section on the recto is large and touched in with red. Titles are in red. The verse capital \mathfrak{X} has three red dots round it. Verse capitals, the letters Φ , \mathfrak{S} , 2, the compendia (not invariably) and numerals are touched in with red. Punctuation stop $\cdot >$ is in red. Sections are separated by the sign $\cdot > \sim \cdot \cdot \sim > \cdot$ in black ink.

Recto: For the Three Holy Children Conclusion: 2ΙΤΕΝΝΙΕΥΧ[Η] ΝΤΕΠΗΓ
 ΝΑΛΛΟΥ ΝΑΓΙΟC ΠḪC ḪPḪ

Recto: For the Three Holy Children ΛΥΕΝΝΙΑΓΙΟC ΕΞΟΥΝ ΩΑΠΟΥΡΟ —
 ΑΠΟΥΡΟ ΟΥΑΣCΑ2ΝΙ ΕΘΩΚ Ν†2ΡΩ 2ΕΝ2ΑΝΩΕ

Verso: For the Three Holy Children ΝΑΛΛΟΜΙ ΝΕΜ2ΑΝΧΑΧΙΘΩΑ — ΛΗ-
 ΕΡΒΟΗΘΙΝ ΕΡΩΟΥ 2ΙΤΕΝ

Verso: For the Resurrection ΛΑC ΝΙΒΕΝ Ω ΠḪC ΜΑΡΟΥΟΥΩΝ2 ΝΑΚ ΕΒΟΛ
 — ΕΒΟΛ 2ΕΝΦΜΟΥ ΝΕΜΠΤΑΚΟ

Psalmod. 55

Psalmodia

XVIth-XVIIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 18,5 × 13,5 cm., text 12 × 5,5-6 cm. Lines per fol. 12. Medium, irregular hand. Brown ink. The upper outer corner and part of the centre of Fol. A are broken away, and there is a lacuna in the upper

¹ C. J. Labib, *Kitāb al-Abṣalmūdiyat as-Sanawiyat al-Mukaddasah*.

part of Fol. B. In the centre of the upper margin of Fol. A^r there is a ⋄ in brown ink. The first line of Sections is in larger letters touched in with red. Titles are in red. The verse capital † has four red dots round it. Verse capitals are touched in with red. Punctuation stop ⋄ >, ⋄ > ⋄ is in red, but carelessly formed. Sections are separated by the sign ⋄ > — ⋄ — ⋄ > in brown ink.

A^r: For the Annunciation and the Archangel Gabriel (Paralex) = *Diaconale*, p. 623, l. 17 — p. 624, l. 7

A^v: For the Nativity (Bôhem) = *Diaconale*, p. 209, ll. 2-6

A^v: For the Nativity (Paralex) = *Diaconale*, p. 209, ll. 9-10

B^r: — ΝΙΟΥΗΒ †ΝΙΑΤΟΥ ΜΜΟΙ — ΠΕΧΕ†ΠΑΡΘΕΝΟC ΝCΑΒΕ

B^v: — ΕΙΟΙ ΝΚΟΥΧΙ — ΝΑCΑΛΛΑΥΧ

B^v: For the Epiphany (Bôhem) = *Diaconale*, p. 174, l. 10

Psalmod. 56

Psalmodia

XVIIth-XVIIIth cent. One Folio. Coptic. Measurements: fol. 18 × 13,5 cm., text 12,7 × 7,5-8 cm. Lines per fol. 15. Medium, regular hand. Brown ink. In the outer corner of the upper margin of the verso there is the pagination numeral 1̄ (10), and, in the inner corner, the quire numeral λ (1). The verse capital Χ has three red dots round it. Verse capitals, the letters 2 (not invariably) and the compendia are touched in with red. Punctuation stop ⋄ > ⋄, carelessly formed, is in red. Sections are separated by the sign > — ⋄ — ⋄ — ⋄ > in brown ink.

Recto: Section ΤΕΝΙΝΙ ΝΑΚ ΠΧ̄C̄ ΝΟΥC̄ΩC̄ ΝΤΕC̄ΑΝΑΤΟΟΥΙ — Δ]ΡΕ-
ΩΟΗ ΕΡΟ ΜΠΧΩ Ε-

Verso: Section ΒΟΛ ΝΤΕΝΕΝΝΟΒΙ ΣΙΤΕΝΤΕΦΑΝΑCΤΑCΙC — ΕΝΩΩ
ΕΒΟΛ

Verso: Section ΣΙΤΕΝΠΕΚCΡC ΕΤΤΑ[ΗΟΥΤ]

Psalmod. 57

Psalmodia

XVIth-XVIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 18,5 × 13 cm., text 13 × 5-6 cm. Lines per fol. 14. Small, regular hand. Brown ink. In the centre of the upper margin of the verso there is written بواى الاطرون "In the Wādī al-Aṭrūn". The verso is occupied by a large geometrical design of interlaced circles within an enclosing circle. At the bottom of the folio of the recto there is the following note in very small characters: ΔΡΙΦΜΕΥΙ ΠC̄C̄ ΠΕΚΒΩΚ ΠΑΔΙΑΚΩΝ ΑΛΛ ΠΩΗΡΙ ΝC̄ΟΛΟΜΩΝ. Φ† ΧΩ ΝΑΦ
ΕΒΟΛ ΝΝΕΝΨΥΧΗ "Remember, Lord, Thy servant, the deacon David, son of Solomon. God forgive him our souls (*sic*)". Paragraph capitals, the letters Φ, 2 (there is not an instance of 2) and the compendia are touched in with dull red. Punctuation stop ⋄ > ⋄ is in red.

Recto: The Intercessions = *Labib*¹, p. 556, ll. 12-13; p. 558, ll. 5-7, 11-13;
p. 559, ll. 1-3 with slight variations

¹ C. J. Labib, *Pijôm ente Tīpsalmôdia ethu ente piabot Khoiak*.

Verse capitals, the letters Φ , \mathfrak{S} , the compendia and numerals are touched in with red. Punctuation stop $>$, $>\cdot$, $\cdot>\cdot$, carelessly formed, is in red. The Doxologies are separated by the sign $\cdot\text{---}\cdot\cdot$, the line being touched in with red dots.

Recto: Doxology for the Archangel Raphael = *Labib*¹, p. 343, ll. 5-8, 13-16
 Doxology for the Archangel Suriel = *Labib*, p. 343, l. 18 - p. 344, l. 4
 Verso: Doxology for the Archangel Suriel = *Labib*, p. 344, ll. 5-16.

Psalmod. 65**Psalmodia**

XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17 × 12,5 cm., text 12,2 × 5,5-6 cm. Lines per fol. 17. Small, regular hand. Black ink. In the outer corner of the upper margin of the verso there are traces of a pagination numeral in Coptic cursives figures, which appears to be $\delta\theta$ (64). There is a large lacuna in the upper inner corner of the folio. The initial capital Π of the Doxology on the verso is large and in bright red ink. Titles are in bright red. Verse capitals, the letter Φ , the compendia and numerals are touched in with bright red. Punctuation stop $\cdot>$, $\cdot>\cdot$ is in bright red. Doxologies are separated by the sign $\cdot>\sim>\sim>\cdot$ in black ink.

Recto: Doxology for the Holy Innocents = *Labib*¹, p. 403, l. 18 ([Γ] $\Pi\Pi$) - p. 104, l. 7

Recto: Doxology for the Apostles = *Labib*, p. 353, l. 10

Verso: Doxology for the Apostles = *Labib*, p. 353, l. 10 - p. 354, l. 3

Psalmod. 66**Psalmodia**

XVIIth-XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 17 × 12,5 cm., text 13,5 × 4-6 cm. Lines per fol. 15. Medium, somewhat irregular hand. Black ink. The initial Π of the Section of the Doxology $\Pi\text{OY}\text{O}\text{I}\text{N}\text{I}$ on the verso, is large and touched in with red. Apart from the verse capital \mathfrak{Z} on the verso, the verse capitals are not touched in with red. The letter Φ is touched in with red. Punctuation stop \cdot is in black over which a red dot is placed. Sections are separated by the sign $\cdot>\sim\sim\sim\sim\cdot>$ in black ink.

Recto: Doxology at Matins = *Labib*¹, p. 284, l. 15 - p. 285, l. 9

Verso: Doxology at Matins = *Labib*, p. 285, l. 10 - p. 286, l. 1

Psalmod. 67**Psalmodia**

XVth-XVIth cent. Five Folios. Coptic-Arabic. Measurements: fol. 18 × 13,5 cm., text 14 × 6,5-7 cm. Lines per fol. 17. Small, regular hand. Brown ink. In the outer corner of the upper margin of the verso of Fol. A there is the pagination numeral \mathbf{M} (40), and, in the centre, part of an ornament touched in with red, in front of which there is the initial \mathfrak{IY} . In the inner upper corner and in the middle of the inner margin of Fol. A there is a lacuna. There is also a lacuna in the outer corner of the upper margin of Fols. B and C. The catch-words of the Sections are written in red. The initial capital Π of the Section on Fol. E ν is large and in red. The verse capital \mathfrak{X} has four red dots round it. Verse capitals, the letters Φ , \mathfrak{S} and the compendia are touched in with red. Punctuation stop $>$, $\cdot>$, $\cdot>\cdot$ is in red. Sections are separated by the sign $\sim\cdots\sim\cdots\sim$ in brown ink, the dots being touched in with red.

¹ C. J. Labib, *Kitāb al-Abṣalmūdiyat as-Sanawiyat al-Muḥaddasah*.

- A^r:]ΟΥΜΕΤΕΠΙΚΗΣ [. .] ΝΑΙ ΝΕ ΝΙΣΩΜΑ [. . . .]ΡΑΝΑϠ ΜΠḲ̄ — ΦΗ
ΕΤΑΥΩΕΜΩΙ ΜΜΟϠ ΖΙΤΕΝΝΙΕΥΧΗ. ΛΣΕΡΞΕΛΠΙΣ ΕΠḲ̄ (catchword)
- A^v: ΑΠΕΝΙΩΤ ΕΘΟΥΑΒ ΠΙΝΙΩ† ΑΒΒΑ ΝΙΜ̄ — ΞΕΝΤΑΜΕΤΟΥΡΟ ΖΙΤΕΝ-
ΝΙΕΥΧΗ. ΝΙΕΘΝΟΣ (catchword)
- B^r: ΦΜΟΥ ΝΑΥ Α[. . . .] ΟΥΟΣ ΛΥΣΕΡΤΕΡ ΝΧΕΛΜΕΝ† — ΕΘΒΕΦΑΙ.
ΧΕ ΕΤΙ ΤΑ (catchword). ΝΙΣΟΦΟΣ ΤΗΡΟΥ — ΜΠΟΥΩΧΕΜΧΟΜ
ΕΧΩ
- B^v: ΜΠ[ΕΤΑΙΟ] Ω ΜΑΡΙΑ †ΠΑΡΘΕΝΟΣ — ΕΘΒΕΦΑΙ. ΕΒΟΛ ΞΕΝ (catch-
word). ΕΡΕΝΙΜ ΝΑΩΧΕΜΧΟΜ ΕΣΑΧΙ ΕΠΕΤΑΙΟ Ω ΜΑΡΙΑ — ΕϠΟΙ
ΝΝΟΥ†
- C^r: ΝΝΟΥ† ΕϠ[. . . .] ΜΙ ΩΑΝΤΕϠΩ† Ν†ΜΕΤΡΩΜΙ — Ω †ΒΑΚΙ
ΝΤΕΦ† ΤΕΝ†ΖΟ. ΠḲ̄ ΛΙΩΩ ΟΥ (catchword)
- C^v: ΕΒ[ΟΛ ΖΙΤΕ]Ν†ΠΑΡΑΒΑΣΙΣ ΝΤΕ†ΣΙΜΙ ΝΖΟΥ† — ΕΒΟΛ ΖΙΤΕΝ†-
ΠΑΡΑΒΑΣΙΣ. ΕΘΒΕΦΑΙ. ΠḲ̄ ΧΩ ΝΟΥ (catchword). ΞΕΝΠΙΕΖΟΥ ΓΑΡ
ΕΤΑΥΜΙΣΙ ΜΜΑΡΙΑ †ΠΑΡΘ †ΘΕΟΤΩΚΟΣ ΕḲ̄ ΠΙΕΡΦΕΙ ΝΤΕΦ†
- D^r: ΟΥΟΣ ΝΑΙ ΝΑΝ. ΧΕ ΕΤΙ ΤΑΠΡΟΣ (catchword). ΤΕΝΟΥΩΡΠ ΕΠΩΩΙ
ΖΑΡΟΚ — ΦΗ ΕΤΩΟΠ ΞΕΝΝΗ ΕΘΟΥΑΒ. ΕΒΟΛ ΞΕΝ (catchword).
ΞΕΝΤΕΚΜΕΤΜΑΙΡΩΜΙ Ω ΠḲ̄ — ΛΟΥΩΝ ΜΠΑΣΗΤ
- D^v: ΕΚΕΛΟΥΩΝ ΝΝΑΣΦΟΤΟΥ — ΟΥΟΣ ΝΑΙ ΝΑΝ. ΠḲ̄ ΧΩ ΝΟΥ (catch-
word). ΤΕΝΕΡΕΤΙΝ ΜΜΟΚ ΠḲ̄ ΠΙΜΑΙΡΩΜΙ — ΤΕΝΟΥΩΡΠ ΝΑΚ
ΜΠΙΖΥΜΝΟΣ ΕΤΕΡΠΡΕΠΙ ΝΑΚ
- E^r: Conclusion of the Theotokion = *Labib*¹, p. 272, l. 6 – p. 273, l. 5
- E^v: Conclusion of the Theotokion = *Labib*, p. 273, ll. 5-19

Psalmod. 68

Psalmodia

XVth-XVIth cent. Two Folios. Coptic. Actual measurements: fol. 12,5 × 11,2 cm., text 8,5 × 6,5-7 cm. Lines visible per fol. 12. Medium, somewhat irregular hand. Brown ink. These two fragments are the lower three-quarters of two folios. There is no touching in with red, and there are no punctuation stops.

- A^r: Psali "Wâtus" for Lent = *Labib*², p. 585, l. 13 – p. 586, l. 1
- A^v: Psali "Wâtus" for Lent = *Labib*, p. 586, ll. 4-12
- B^r: Psali "Adâm" for Lent = *Labib*, p. 589, ll. 6-15
- B^v: Psali "Adâm" for Lent = *Labib*, p. 589, l. 17 – p. 590, l. 9

Psalmod. 69

Psalmodia

XVIth-XVIIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 16 × 12 cm., text 11,5-12 × 4,5-5 cm. Lines per fol. 16. Medium, regular hand. Brown ink. The first line of the Doxologies is in dull red. The letters X, X, † both in the text itself and as verse capitals have four dull red dots round them. Verse capitals, the letters φ, ϛ, ϛ and the compendia are touched in with dull red. Punctuation stop ·>, ·>·, somewhat carelessly formed, is in dull red. The Doxologies are separated by the sign >·~·>·~·>·~·>·~·>· in brown ink.

¹ C. J. Labib, *Kitâb al-Abṣalmûdiyat as-Sanawiyat al-Mukaddasah*.

² C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

- A^r: Doxology of the Theotokia “Wâṭus” = *Labîb*¹, p. 726, l. 18 – p. 727, l. 9
 A^v: Doxology of the Theotokia “Wâṭus” = *Labîb*, p. 727, ll. 9–18
 B^r: Doxology of the Theotokia “Wâṭus” = *Labîb*, p. 727, l. 18 – p. 728, l. 3
 B^r: Doxology for Lent = *Labîb*², p. 526, ll. 3–9
 B^v: Doxology for Lent = *Labîb*, p. 526, ll. 9–18

Psalmod. 70**Theotokia**

XIVth–XVth cent. Three Folios. Coptic-Arabic. Measurements: fol. 15,7 × 12 cm., text 11 × 4–5 cm. Lines per fol. 15. Fols. A and B: small, regular hand. Fol. C: medium, regular hand of the same size as the hand of the first line of Fol. B^v. Brown ink. The lower margin of Fol. A is missing, and there is a lacuna in the centre. The lower outer corner of Fol. B is missing, and the upper part of Fol. C is damaged. The first line of the Theotokias is in dull red ink. The letters **Ⲭ**, **Ⲭ**, **ⲛ** (the last not invariably) have four dull red dots round them. Verse capitals, the letters **Ⲫ**, **Ⲕ**, **Ⲛ**, the compendia and numerals are touched in with dull red. Punctuation stop **· > ·** is in dull red. The Arabic translation is touched in with dull red. Sections are separated by the sign **> · ~ · > · ~ · > ·** in brown ink.

- A^r: Monday Theotokia = *O’Leary*, p. 21, col. b, ll. 30–34
 A^v: Monday Theotokia = *O’Leary*, p. 21, col. b, ll. 34–38
 B^r: Tuesday Theotokia = *O’Leary*, p. 29, col. a, ll. 6–11
 B^v: Tuesday Theotokia = *O’Leary*, p. 29, col. a, ll. 11–15
 C^r: Saturday Theotokia = *O’Leary*, p. 59, col. a, ll. 14–18; p. 2, col. b, l. 9
 C^v: Saturday Theotokia = *O’Leary*, p. 2, col. b, ll. 10–12; p. 59, col. a, ll. 37–38

Psalmod. 71**Psalmodia**

XVth–XVIth cent. Seven Folios. Coptic. Measurements: fol. 24 × 16,5 cm., text 18,5 × 11–11,5 cm. Lines per fol. 19. Large, heavy, somewhat squarish hand. Brown ink. The folios are paginated in the outer corner of the upper margin of the verso, as follows: A **ⲙⲁ** (44), B **ⲙⲉ** (45), C **ⲛⲗ** (57), D **ⲛⲏ** (58), E **ⲗⲗ** (67), F **ⲗⲏ** (68), G **ⲡⲕ** (120). The following folios have a different pagination system which has been added by a later hand on the upper margin of the recto: A **ⲗⲏ** (38), B **ⲗⲉ** (39), C **ⲛⲉ** (52), D **ⲛⲏ** (53). In the centre of the upper margin of Fol. A^v there is the sign **· ·** in brown ink. In the middle of the upper margin of Fol. G^v there are traces of an ornament in yellow and red followed by the initials **ⲬⲚ**, and, in the inner corner, there is the quire numeral **ⲓⲉ** (12). The initial capital **Ⲑ** of the Psali on Fol. F^r is large and ornamented in yellow and red. The initial capital **Ⲓ** of the Psali on Fol. A^r and the initial capital **ⲙ** of the Psalis on Fols. B^v and D^r are somewhat large with simple ornamentation in red. Titles are in red, and above them there has been added a translation in Arabic. The verse capital **Ⲅ** has two red dots within it, and the **Ⲭ** has four red dots round it. Verse capitals, the letters **Ⲫ**, **Ⲕ**, **Ⲛ**, **ⲛ** (occasionally also **ⲗ**, **ⲙ**, **ⲙ**, **Ⲅ**), the compendia and numerals are touched in with red. Punctuation stop **< · · < · · < ·**, carelessly formed, is in red. Psalis are separated by the sign **< · · ~ · ~ · · < ·** in brown ink, to which, sometimes, red dots are added.

¹ C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

² C. J. Labib, *Kitâb al-Abšalmûdiyat as-Sanawiyat al-Muḥaddasah*.

- Ar: 8th Athôr (The Four Living Creatures) ΟΥΖΟ ΕΦΙΝΙ ΝΟΥΖΟ ΝΡΩΜΙ ΝΓΜ-
ΟΥΖΟ ΝΑΗΤΟC — ΠΩΟΥ ΦΑΠΕΝΟΥ† (*sic*) ΠΕ ΤΩΒΞ
- Ar: 8th Athôr (The Four Living Creatures) Adam. = *O'Leary*¹, p. 55, col. b,
ll. 8-9
- Av: 8th Athôr (The Four Living Creatures) Adam. = *O'Leary*, p. 55, col. b,
ll. 10-22
- Br: 8th Athôr (The Four Living Creatures) Adam. = *O'Leary*, p. 55, col. b, ll.
23-29 + ΛΧΧΑΥ ΕΥ†ΜΗΝΙ — ΜΤΟΝ ΜΜΟϢ ΕΧΩΟΥ + *O'Leary*,
p. 55, col. b, l. 30
- Bv: 12th Athôr (Michael the Archangel. Batos) ΜΗΧΑΗΛ ΠΙΑΓΓΕΛΟC ΕΦ-
ΞΩΝΤ ΕΠΙΘΡΟΝΟC ΜΠϚ̄C — ΝΤΕΜΞΕΛΛΟΤ ΛΩΔΙ ΝCΟΥΟ
- Cr: 24th Athôr (24 Elders of the Apocalypse) ΞΕΝΤΦΕ ΝΕΜΞΙΧΕΝΠΙΚΑΞΙ
— ΛΝΟΚ ΝΕ ΙΩ̄ ΕΓΠΟΛΙC ΕΠϚ̄C
- Cv: 24th Athôr (24 Elders of the Apocalypse) ΛΙΝΔΥ ΕΟΥΝΙΩ† ΝΘΡΟΝΟC
— ΩΔΥΟΥΩΩΤ ΜΠΙΞΙΗΒ
- Dr: 24th Athôr (24 Elders of the Apocalypse) ΕΦΞΕΝΘΜΗ† ΝΜΙΘΡΟΝΟC —
ΘΒΕΠCΩ† ΜΠΙΚΟCΜΟC. ΞΙΤΕΝ
- Dr: 25th Athôr (St. Mercurius. Batos) ΜΟΥΡ ΝΤΕΚΧΗΙ ΕΠΕΚΒΑΛΟΧ —
ΝCΤΡΑΤΗΓΟC ΕΠΙCΤΡΑΤΟΠΕΤΟΝ ΝΤΕΤΦΕ
- Dv: 25th Athôr (St. Mercurius. Batos) Ω ΦΗ ΕΤΑΠΕΦΞΟ ΓΙΟΥΩΜΙ —
ΜΠΙΝΟΜΟC ΝΕΜΝΙΠΡΟΦΙΤΗC
- Er: 8th Khoiak (SS. Samuel, Êsi, Thecla and Barbara) ΕΠΙΒΙΟC Ε̄Θ̄ ΝΤΕΔΒ-
ΒΑ CΑΜΟΥΗΛ — ΕΤΑΚΑΙΤΟΥ ΞΕΝΘΜΗ† ΝΜΙΒΑΡΒΑΡΟC
- Ev: 8th Khoiak (SS. Samuel, Êsi, Thecla and Barbara) ΕΤΑΥΝΔΥ ΕΡΩΟΥ
ΛΥCΙΩΦΗΡ ΜΜΩΟΥ — ΕΤΕΛΠΑ ΗCΙ ΝΕΜΘΕΚΛΑ ΤΕΨΩΝΙ ΝΕΜ†-
ΑΓΙΑ ΒΑΡΒΑΡΑ.
- Fr: — †ΩΞΕΛΕΤ ΝΤΕΠ̄Χ̄C̄. ΕΤΑΥΧΩΚ ΕΒΟΛ ΝΤΟΥΜΑΡΤΥΡΙΑ ΞΕΝΠ-
ΕΞΟΥ Ε̄Θ̄ ΝΤΕΠΕΚΕΡΦΜΕΥΙ. ΞΙΤΕΝΜΕΥΧΗ
- Fr: 22nd Khoiak (Gabriel the Archangel. Batos) ΟΥΝΙΩ† ΓΑΡ ΝΕ ΠΙΤΑΙΟ
— ΟΥΟΞ ΔΚΕΡCΕΜΜΕΝΙΝ ΝΑΗ
- Fv: 22nd Khoiak (Gabriel the Archangel. Batos) ΕΚΩΩΞΕΜ ΜΜΟΝ ΝΚΕCΟΠ
— ΜΠΑΙΡΗ† ΕΨΩ ΜΜΟC
- Gr: 29th Pakhôn (St. Simeon Stylites) ΩΔΑΝΤΕΨΩΤ ΕΒΟΛ ΜΜΟΚ — ΛΨ-
ΕΡΞΜΟΤ ΝΑΚ ΠΙΤΑΛCΟ
- Gv: 29th Pakhôn (St. Simeon Stylites) ΝΩΩΝΙ ΝΙΒΕΝ ΝΕΜΙΑΒΙ ΝΙΒΕΝ —
ΤΩΒΞ ΕΠϚ̄C̄ ΕΞΡΗ ΕΧΩΝ

Psalmod. 72

Psalmodia

XVIIth-XVIIIth cent. Two Folios. Coptic. Measurements: fol. 23,5 × 16,5 cm., text
17,2-19 × 10,5-12 cm. Lines per fol. 14. Very large, heavy hand. Brown ink. In the outer
corner of the upper margin of the verso of Fols. A and B there are the pagination numerals

¹ De Lacy O'Leary, *The Dīḡnar (Antiphonarium) of the Coptic Church*, London, 1926.

Γ̄ (3) and Ī (8) respectively. The initial capital Π of the Psali on Fol. B^r is large (2,5 × 2,5 cm.) and is ornamented in purple-red ink. The title of the Psali on Fol. B^r is in purple-red. Verse capitals are touched in with purple-red. Punctuation stop >, ·>, > ~ is in purple-red or red. Psalis are separated by a simple line in brown ink touched in with red.

A^r: — ΕΤΑΥΤΗΙΣ ΕΤΟΤΥ ΜΠΕΒΩΚ ΜΩΥΧΙΣ — ΖΙΝΑ ΕΑΚΒΑΩΤΕΝ
N[TE-]

A^v: — [N]ΤΕΤΕΜΕΤΑΠΑΣ — ΑΡΙΟΥΝΑΙ ΝΕΜΤΕΝΜΕΤΖΗΚΙ

B^r: 15th Thôout (St. Stephen. Batos) ΠΠΡΟΤΟΔΙΑΚΩΝ ΣΤΕΦΑΝΟΣ —
ΖΑΝΩΝΙ ΕΥΤΑΙΗΟΥΤ

B^v: 15th Thôout (St. Stephen. Batos) Ω ΠΠΛΑΘΗΤΙΣ ΝΩΟΥΤΑΙΟΥ —
ΑΠΕΨΙ (*sic*) ΒΙΟΥΩΝΙ ΝΑΛΜΠΡΟΣ

Psalm. 73

Psalmodia

XIVth-XVth cent. Five Folios. Coptic and Coptic-Arabic. Actual measurements: fol. 16,5 × 16,5 cm., text 14,5 × 7-7,5 cm. Lines visible per fol. 17. Small, regular hand. Brown ink. Fol. A is the upper two-thirds of a folio of which the inner and the outer lower corners are damaged. Fol. B is the inner vertical two-thirds of a folio of which the upper, lower and outer parts are damaged. Fol. C consists of an inner vertical strip to which is attached the upper two-thirds of another folio. The outer margin of this latter is badly damaged, the fragment itself is perforated in many places, and only a few lines of text are complete. Fol. D is the upper two-thirds of a folio of which the upper and lower parts are missing. Fol. E is the lower two-thirds of a folio of which the outer corner is missing. In the inner corner of the upper margin of Fol. A^r there is the quire numeral [I]Ᾱ (14), in the centre, an ornament in yellow and bright red between the initials ῩC Θ̄C, and, in the outer corner, the pagination numeral Π̄ᾹᾹ (131). This pagination numeral is repeated in the outer corner of the verso. Fols. A and B have an Arabic translation of the Coptic text, and space for translation has been left in Fols. C, D, E, which, however, was not written in. Titles, rubrics, the first line of hymns and responses and short responses themselves are written in bright red. Initial capitals are large, without ornamentation, and in bright red. Paragraph capitals, the letters Φ, Ξ, the compendia and numerals are touched in with bright red. Punctuation stop ·>, ·>·, ·> ~ is in bright red. In the Arabic translation the punctuation stop is a circle with a dot in the centre in brown ink. Around this circle there are arranged four dots in bright red.

A^r: Evenings in Khoiak = *Labib*¹, p. 33, l. 16 - p. 34, l. 11

A^v: Evenings in Khoiak = *Labib*, p. 34, l. 20 - p. 35, l. 12

B^r: Deacon's biddings and Choir responses = *Euch.* p. 478, ll. 9, 11; p. 479, ll. 3-4; p. 480, ll. 1-3; p. 498, ll. 5-6; p. 508, ll. 15-16

B^v: Deacon's biddings and Choir responses = *Euch.* p. 524, l. 13 - p. 525, l. 2

C^r: 3rd Ode = *Labib*¹, p. 495, l. 16 - p. 496, l. 12

C^v: 3rd Ode = *Labib*, p. 496, l. 15 sqq. (Arabic text only)

D^r: Canticle of the Three Holy Children = *Labib*¹, p. 501, l. 15 - p. 502, l. 10

D^v: Canticle of the Three Holy Children = *Labib*, p. 502, l. 18 - p. 503, l. 17

E^r: For the Annunciation ΑΥΤΟΥΧΩ[.] ΖΑ†COPMEC — ΖΑΟΥΑΛΟΥ
ΜΠΛ̄Ρ̄Θ̄ ΞΕΝ

¹ C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

Ev: For the Annunciation ΝΟΥΩΗΡΙ ΦΑΙ ΕΥΕΜΟΥ† ΕΡΟΥ — ΝΝΕΟΥ-
πλῆϑ̄ εσερ[β]οκ[ι]

Psalmod. 74

Psalmodia

XVIIth-XVIIIth cent. Eleven Folios. Coptic. Measurements: fol. 12-12,5 × 8,5-9 cm., text 9-9,3 × 5-5,5 cm. Lines per fol. 11. Small, somewhat irregular hand. Black ink. The upper margin of Fols. C and D is missing. Fols. E and F are the upper halves of two folios of which the lower part is damaged. There is a small lacuna in the lower part of Fols. H and I. The following folios are paginated in Coptic cursive numerals in the outer corner of the upper margin of the recto: A Ψ (40), B Ψ3 (47), E 211 (221), F 223 (223), G 220 (220), H 225 (225), I 226 (226), J 228 (228), K 229 (229). The title of the Psali on Fol. A^r is in Arabic. The paragraph capitals ζ, ψ, χ have two pale red dots round them, and the paragraph capitals γ and x have three pale red dots round them. Paragraph capitals, the letters φ, ς, 2, the compendia and numerals are touched in with pale red. Punctuation stop ∴, ∴, >, > is in pale red.

- A^r: Psali (Conclusion) ΤΕΚΜΕΤΑΛΛΑΒΙΣΤΟΣ (*lege* - ΕΛΛΑΧΙΣΤΟΣ) ΘΘΒΕΠΧΩ-
ΡΟΣ ΝΤΕΝΙΣΤΑΥΡΟΦΟΡΟΣ. ΕΩΠ.
- A^r: Alphabetic Psali (For the Holy Cross) ΑΜΩΙΝΙ ΝΙΛΛΟΣ ΝΟΡΘΟΔΟΣΟΣ
— ΠΡΟΦΗΤΗΣ
- A^v: Alphabetic Psali (For the Holy Cross) ΤΗΡΟΥ — ΕΡΧΩ ΜΜΟΣ
- B^r: Alphabetic Psali (For St. George) = *Filûthâûs*¹, p. 136, l. 18 - p. 137, l. 6
- B^v: Alphabetic Psali (For St. George) = *Filûthâûs*, p. 137, ll. 6-14
- C^r: Alphabetic Psali (For the Holy Angels) ΓΑΒΡΙΗΛ. ΓΕ ΓΑΡ ΡΑΦΑΗΛ —
ΣΟΥΡΙΑ ΠΙΝΙΩ† ΝΑΡΧΗΑΓΓΕΛΟΣ
- C^v: Alphabetic Psali (For the Holy Angels) ΝΧΕΠΙΔ̄ ΝΖΩΟΥΝ (*sic*) ΝΑΩ-
ΜΑΤΟΣ — ΠΚΔ̄ ΜΠΡΕΣΒΥΤΕΡΟΣ
- D^r: For Saints ΠΕΠΙΣΚΟΠΟΣ [ΝΕΜ]ΑΒΒΑ ΜΑΚΑΡΙ ΠΠΡΕΣΒΥΤΕΡΟΣ —
ΧΕΑΚΜΠ[ΩΛ]
- D^v: For Saints ΓΑΛΛΥΧ ΜΠΘ̄ — ΑΒΒΑ ΑΠΟΛΛΟ
- E^r: Alphabetic Psali ΨΑΛΤΗΣ — ΕΥΛΟΓΙΤΟΣ
- E^v: Alphabetic Psali ΝΙΣΕΛΟΙ (*sic*) ΝΕΜΝΙΑΛΩΟΥΙ — ΝΟ[Υ]ΒΟΗ[ΘΙΑ]
- F^r: Alphabetic Psali (For Palm Sunday) = *Filûthâûs*², p. 22, ll. 14-19
- F^v: Alphabetic Psali (For Palm Sunday) = *Filûthâûs*, p. 23, ll. 1-4
- G^r: Alphabetic Psali ΝΙΗ ΕΤΩΩΝΙ ΠΧ̄ — ΠΩΗΡΙ ΜΜΟΝΟΓΕΝΗΣ ΠΧ̄
- G^v: Alphabetic Psali ΥΠΠΕ ΜΠΡΟΦΗΤΗΣ — ΟΥΟΣ ΧΟΥΑΒ
- H^r: Alphabetic Psali (For Palm Sunday) ΩΣΑΝΝΑ ΞΕΝΟΥΡΑΝΟΣ — ΕΒ-
ΟΛ ΞΕΝΠΜΖΑΥ
- H^v: Alphabetic Psali (For Palm Sunday) ΘΩΟ† (*sic*) Ω ΝΠΙΣΤΟΣ — ΚΕ
ΤΩΕΡΙ Ν†C[2ΙΜΙ]
- I^r: Alphabetic Psali (For Palm Sunday) [Ν†C]2ΙΜΙ ΝΧΑΝΑΝΕΟΣ — ΝΕΜ-
ΝΙΑΛΩΟΥΙ

¹ Filûthâûs al-Makârî and Mikhâyîl Ġirġis, *Kitâb al-Abṣaliyat wa'l-Turûhât*, Cairo, 1913.

² Filûthâûs al-Makârî and Barnâbâ al-Baramûsî, *Kitâb Dalâl wa Tartîb Ġum'at al-Alâm wa 'Id al-Fiṣḥ al-Maġîd*, Cairo, 1920.

- IV: Alphabetic Psali (For Palm Sunday) ΕΝΧΟΣ ΧΕ ΟCΑΝΝΑ — ΕΝ
ΘΕC ΨΑΛΤΗΣ (ΤΟΙC ΥΨΙCΤΟΙC)
- Jr: Alphabetic Psali (For Palm Sunday) ΕΡΟΚ ΣΕΝΣΑΝΔΟΞΟΛΟΓΙΑ —
ΣΙΧΕΝΝΗΧΕΡΟΥΒΙΜ
- Jv: Alphabetic Psali (For Palm Sunday) ΕΥΣΩC ΝΙΑΛΩΟΥΙ ΣΕΝΙΛ̄Η̄Μ̄ —
ΩCΑΝΝΑ ΤΩ Ι (*sic, lege* ΥΙΩ) ΔΑῩᾹ
- Kr: Alphabetic Psali (For Palm Sunday) ΚΑ† ΕΘΡΙCΑΧΙ — ΕΥΝΑ2†
ΛΩΝΕ (*sic*) CΑΝΗC
- Kv: Alphabetic Psali (For Palm Sunday) ΔΑΥΙΑ ΠΟΥΡΟ ΝΙΛ̄Η̄Μ̄ — ΧΕ-
ΔΑ

Psalmod. 75

Theotokia

Late XIVth-XVth cent. Five Folios. Coptic. Measurements: fol. 17,8 × 13,3 cm., text 12 × 8-8,5 cm. Lines per fol. 14. Medium, very regular hand. Very black ink. There is a small lacuna in the upper outer part of Fol. C, and the lower inner corner of this folio is damaged. In Fol. D part of the lower inner margin is missing, and the lower outer corner is damaged. In the outer corner of the upper margin of Fol. D^v there is the numeral $\bar{\lambda}$ (1), in the centre an ornament touched in with red between the initials $\bar{\iota}\bar{c}$ Π $\bar{\chi}$ C, and, in the inner corner, the quire numeral $\bar{\iota}$ (10). In the centre of the upper margin of Fol. E^r there is an ornament touched in with red between the words ΝΑΙ ΝΗΙ, and in the outer corner the numeral $\bar{\beta}$ (2). The paragraph capitals Χ and Χ have four red dots round them. Paragraph capitals, the letters Φ, Σ, 2, the compendia and numerals are touched in with red. Punctuation stop ·>, ·>·, somewhat carelessly formed, is in red.

- A^r: Sunday Hermêneia = *O'Leary*, p. 12, col. a, ll. 32-40
- A^v: Sunday Hermêneia = *O'Leary*, p. 12, col. a, ll. 40-47
- B^r: Sunday Hermêneia = *O'Leary*, p. 13, col. a, ll. 26-32
- B^v: Sunday Hermêneia = *O'Leary*, p. 13, col. a, ll. 33-40
- C^r: Saturday Hermêneia = *O'Leary*, p. 66, col. a, ll. 16-24
- C^v: Saturday Hermêneia = *O'Leary*, p. 66, col. a, ll. 25-33
- D^r: Saturday Hermêneia = *O'Leary*, p. 67, col. b, ll. 19-27
- D^v: Saturday Hermêneia = *O'Leary*, p. 67, col. b, ll. 27-35
- E^r: Saturday Hermêneia = *O'Leary*, p. 67, col. b, ll. 35-43
- E^v: Saturday Hermêneia = *O'Leary*, p. 67, col. b, l. 44 - p. 68, col. a, l. 6

Psalmod. 76

Psalmodia

Late XVIth-XVIIth cent. Eleven Folios. Coptic-Arabic. Measurements: fol. 18,5 × 13,5 cm., text 11,5-12 × 5,5-6 cm. Lines per fol. 12-13. A somewhat large, fairly regular hand. Brown ink. The upper outer corner of Fols. A and B is missing, and that of Fols. I and J is damaged. Fols. C and D are the lower two-thirds of two folios, and Fols. E and H are the lower halves of two folios. In Fol. F the outer margin and the lower inner corner are damaged. In Fol. G the upper part of the inner margin is damaged. Fol. K is the upper half of a folio of which the lower inner part is missing. In the centre of the upper margin of the verso of the folios there is the sign ∙∶ in brown ink. In the inner corner of the upper margin of Fol. K^r there is the quire numeral $\bar{\iota}\bar{c}$ (15). On Fol. J^v there is a notice in Arabic relating to the hymns termed Lah̄n and Paralex. The first two letters of the initial word

of the Paralex on Fol. B^v are in pale red. Titles and responses are in pale red. Verse capitals, the letters Φ, Ϝ (though not invariably), the compendia and numerals are touched in with pale red. Punctuation stop · > ·, · > ~, carelessly formed, is in pale red. Hymns are separated by the sign · > ~ · > · ~ > · or ... ~ ... ~ ... in brown ink.

- A^r: — — ΧΕΚΩϚΤ[ΑΝΤΙΝΟΣ] ΠΟΥΡΟ — ΚΑΤΑ ΤΣΥΝΗΘΙΑ
 A^v: — — ΗΤΕΤΕΜΕΤΟΥΡΟ — ΑΠΟΥΡΟ ΤΩΝϚ
 B^r: — — ϚΟΙ ΝΑΚ[ΡΩ]ΣΙΣ ΧΕΝΤΕϚ[ΕΡ]ΚΟΥΧΙ — ΕϚΟΙ ΝΑΡΧΗΔΙΑ-
 ΚΩΝ + title ΒΩΣΕΜ ΕΠΑ (*sic*) ΜΗΝΑ
 B^v: For St. Menas . .]ΚΩ† [ΝΣΑΟΥΡΕ]Ϛ†ΦΑΣΡΙ ΝΤΕ[Τ]ΧΩΡΑ ΝΧΗΜΙ
 — ΝΤΕϚ†ΦΑΣΡΙ ΝΝΑΕΡΣΟΤ
 B^v: — — ΛΙΣΩΤΕΜ ΕΘΒΕΟΥΛΛΟΥ ΝΧΩΡΙ
 C^r: — — ΗΤΕΚΩϚ[ΤΑΝΤΙ]ΝΟΥΠΟΥΛΙΣ — ΛΥΜΟΥ† ΕΡΟϚ ΧΕ
 C^v: — — ΕΡΟϚ Χ[Ε]ΑΠΑΛΛΑΤΙΑΝΗ — ΝΧΕΤΕΜΛΥ ΧΕ
 D^r: — — ΠΑΙΓΕ[ΗΝΕΟ]Ϛ — ΛϚΕΝΚΟΤ ΣΕΝ†ΣΕΛΛΟΤ
 D^v: — — ΕΤΕϚΦΙΡ ΑΚΤΑΜΟϚ ΕΦΜΗΜΙ ΜΠΙϚϚ — ΧΕΑΚΕΡΟ
 ΜΦΟΟΥ Ω ΠΗΝΑΖΩΡΕΟΣ
 E^r: — — ΗΕΜΑ[.] ΕΤΑΠΟΥΡ[Ο] ΩϚ ΩΔ†ΣΙΩΟΥΝΙ — ΕΡΕΟΥΩΩΝΙ
 ΣΑΣΟΥΝ ΗΜΟϚ
 E^v: — — ΣΕΝΠΙΕΣΟΥ ΝΧΕΒΙΣΑ ΠΗΜΑΘΗΤΙΣ — ΟΥΣΩΒ ΝΩ[...]
 F^r: For St. Stephen ΠΡΟΤΟΜΑΡΤΥΡ[ΟΣ] — ΝΧΕΠΑΡΕϚΩΕΜΩΙ
 F^r: For Marriage [ΑΚΩ]ϚΣ ΝΤΑΔΦΕ = *Filútháús*¹, p. 54, ll. 1–2
 F^v: For Marriage [ΝΟΥ]ΝΕΣ — ΕΣΕΩΩΠΙ = *Filútháús*, p. 54, ll. 2–9
 G^r: For Marriage [Σ]ΙΤΕΝΠΙΕΣΩΟΥ — [Χ]ΕϚΣΜΑΡΩΟΥΤ = *Filútháús*,
 p. 54, ll. 11–16, 19
 G^r: For Marriage ΛΟΣΑ ΚΕ ΤΙΜΗ — ΕΥΛΟΓΙ = *Filútháús*, p. 97 (Part 1),
 ll. 2–4, where, however, it is used for the rite of crowning at Baptism.
 G^v: For Marriage ΛΙΣΙΣΙ ΝΟΥΣΩΤΠ — ΗΠΕϚΑΓΓΕΛΟΣ
 H^r: For Marriage ΜΟΙ ΣΙΘΗΝΟΥ (*sic*) ΗΣΑΗΧΛΟΜ — ΟΥΧΛΟΜ
 H^v: For Marriage [ΟΥΤΑ]ΧΡΟ — ΝΧΕΠΧ̄
 I^r: — — ΜΑΡΕΠΚΛΗΡΟΣ — ΕΣΕΩΩΠΙ
 I^r: For the Theotokos = *O'Leary*², p. 33, col. a, ll. 6–11
 I^v: For the Theotokos = *O'Leary*, p. 33, col. a, l. 12 + ΟΤΙ ΤΟΝ ΑΧΩΡΙΤΟΝ
 — ΤΙΝ ΓΑΣΤΕΡΑ ΔΣΠΙΛΕ
 J^r: — — ΕΣΟΤ ΕΠΙΕΡΗΠΙ ΗΝΟΥΒ — ΕΧΕΝΠΑΙΔΟΣ
 J^v: — — . .]ΟΥΙ ΕΠΛΙΧ[ΟΥ] — ΕΣΕΩΩΠΙ
 J^v: — — Notice in Arabic
 K^r: — — ΕΘΝΕΣΩΣ ΕΒΟΛ ΣΙΤΕΝΠΕΝḄ̄C̄ IḤ̄C̄ ΠΧ̄C̄
 K^r: For a Metropolitan of Ethiopia or Damietta القمر — — اشرف Only the
 Arabic text remains
 K^v: For a Metropolitan of Ethiopia or Damietta Ḥ̄NH̄ ΕΘΛΥΩ — ΗΙΟ[...]

¹ Filútháús al-Maḡári, Barnábá al-Baramúsi and Aḡládiús Ćirġis, *Kitáb al-Ma'múdiyat al-Muḡaddasah wa Rutbat al-Aklil al-Ĝalil*, 2nd edition, Cairo, 1921.

² De Lacy O'Leary, *Fragmentary Coptic Hymns*, London, 1924.

Psalmod. 77

Psalmodia

XVIth–XVIIth cent. Nine Folios. Coptic-Arabic. Measurements: fol. 17,3 × 13 cm., text 11,5–12 × 4,5–5,5 cm. Lines per fol. 14–15. Small, very irregular hand. Black ink. The lower part of the outer margin of Fol. A is damaged and the lower margin of Fol. D is damaged. In the text of Fol. G there are a few small lacunae, and in Fol. H the upper outer corner is missing. Fol. I is the lower outer corner of a folio. The following folios are paginated in the outer corner of the upper margin of the verso: A $\bar{\text{I}}\bar{\text{B}}$ (12), B $\bar{\text{A}}\bar{\text{B}}$ (32), C $\bar{\text{A}}\bar{\text{A}}$ (34), D ? $\bar{\text{A}}\bar{\text{H}}$ (38), E $\bar{\text{M}}\bar{\text{O}}$ (49), F $\bar{\text{H}}$ (50), G $\bar{\text{H}}$ (80). In the centre of the upper margin of Fols. F^v and G^v there is an ornament touched in with red between the initials $\bar{\text{I}}\bar{\text{C}} \bar{\text{X}}\bar{\text{C}}$. In the inner corner of Fol. F^v and G^v there are the quire numerals $\bar{\text{E}}$ (5) and $\bar{\text{H}}$ (8) respectively. Titles and sometimes the responses are in red. Errors in the text are corrected in red. The term "Cross" is always represented by the symbol $\text{c}\bar{\text{r}}\bar{\text{c}}$. Verse capitals, the letters Φ , Σ and the compendia are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red. The Psalis are separated by the sign $\cdot > \cdot \cdot \sim \sim \cdot \cdot > \cdot$ in black ink.

- A^r: Psali (Conclusion) $\lambda\text{NOM } \Sigma\text{ANIP}\bar{\text{E}}\bar{\text{E}}\text{PNOB}\bar{\text{I}}$
A^r: For the Holy Cross $\Sigma\text{ITENPEK}\bar{\text{C}}\bar{\text{r}}\bar{\text{c}} \text{ETTA}\bar{\text{H}}\text{OY}\bar{\text{T}} \text{— AKNA}\bar{\Sigma}\text{MEN}$
 E[BOA]
A^v: For the Holy Cross $[\text{E}] \text{BOA } \Sigma\text{ENNIPIYAH } \bar{\text{N}}\text{TEAMEN}\bar{\text{†}} \text{— [AK]OY-}$
 $\text{ON}\bar{\Sigma} \text{E[BOA]}$
B^r: For Eve of Palm Sunday $\Phi\bar{\text{H}} \text{ETA}\bar{\text{C}}\text{ON}\bar{\Sigma} \text{AAZAPOC} \text{— } \Sigma\text{ENOYNI}\bar{\text{O}}\bar{\text{†}}$
 $\bar{\text{N}}\text{CMH}$
B^v: For Eve of Palm Sunday $\chi\text{EAAZAPOC } \lambda\text{MOY } \text{EBOA} \text{— } \Sigma\text{ENPEK-}$
 $\bar{\text{N}}\bar{\text{A}} \bar{\text{A}}\text{PIOYI } \bar{\text{H}}\bar{\text{N}}\bar{\text{E}}\bar{\text{N}}[\dots]$
C^r: — — $[\text{E}] \text{C}\bar{\text{O}}\text{OY } \bar{\text{N}}\text{TEPEKO}\bar{\Sigma} \text{— } \bar{\text{N}}\text{TENIP}\bar{\text{I}} \bar{\text{M}}\bar{\text{P}}\bar{\text{H}}\bar{\text{E}}\bar{\text{B}}[\text{IO}] \chi\bar{\text{E}}$
C^v: — — $\text{EBOA } \Sigma\text{ITEN}\bar{\text{†}}\bar{\text{A}}\bar{\text{G}}\bar{\text{A}}\bar{\text{H}} \text{— } \Sigma\text{ENPI}\bar{\text{N}}\bar{\text{A}}\bar{\Sigma}\bar{\text{†}} \text{ETCOY}\bar{\text{T}}\bar{\text{O}}\bar{\text{N}} \Sigma\text{INA } \bar{\text{H}}\text{—}$
D^r: Theotokion $\text{ETEP}\bar{\text{O}}[\bar{\text{Y}}]\bar{\text{O}}[\bar{\text{I}}]\bar{\text{N}}\bar{\text{I}} [\bar{\text{O}}]\bar{\text{M}}\bar{\text{A}}\bar{\text{Y}} \bar{\text{M}}\bar{\text{P}}\bar{\text{I}}\bar{\text{E}}\bar{\text{E}}\bar{\text{P}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{N}}\bar{\text{I}} \text{— } \bar{\text{M}}\bar{\text{P}}\bar{\text{C}}\bar{\text{O}}\text{-}$
 $\bar{\text{T}}\bar{\text{H}}\bar{\text{P}} \bar{\text{N}}\text{TENEN}\bar{\Psi}[\bar{\text{Y}}\bar{\text{X}}\bar{\text{H}}]$
D^v: Theotokion $\bar{\text{N}}\bar{\text{E}}\bar{\text{O}} \bar{\text{P}}\bar{\text{E}} \bar{\text{†}}\bar{\text{P}}\bar{\text{Y}}\bar{\text{G}}\bar{\text{H}} \bar{\text{N}}\bar{\text{A}}\bar{\text{O}}\bar{\text{M}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{N}}\bar{\text{K}} \text{— } \bar{\text{H}}\bar{\text{N}}\bar{\text{H}} \text{ETENOY}\bar{\text{N}}$
 $\bar{\text{M}}\bar{\Psi}\bar{\text{Y}}\bar{\text{X}}\bar{\text{H}}$
E^r: For the Transfiguration $\bar{\text{N}}\bar{\text{E}}\bar{\text{O}}\bar{\text{C}} \bar{\text{M}}\bar{\text{M}}\bar{\text{A}}\bar{\text{Y}}\bar{\text{A}}\bar{\text{T}}\bar{\text{C}} \text{— } \bar{\text{A}}\bar{\text{C}}\bar{\text{O}}\bar{\text{N}}\bar{\Sigma}\bar{\text{E}}\bar{\text{N}} \bar{\text{N}}\bar{\text{O}}\bar{\text{O}}\bar{\text{Y}} \text{E-}$
 $\bar{\text{O}}\bar{\text{T}}\bar{\text{E}}\bar{\text{M}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{N}}\bar{\Sigma}\bar{\text{C}} \bar{\text{E}}\bar{\text{P}}\bar{\text{I}}\bar{\Sigma}\bar{\text{O}}\bar{\text{P}}\bar{\text{O}}\bar{\text{M}}\bar{\text{A}}$
E^v: For the Transfiguration $\Sigma\bar{\text{O}}\text{C } \bar{\text{E}}\bar{\text{P}}\bar{\text{E}}\bar{\text{C}} \text{— } \bar{\text{A}}\bar{\text{P}}\bar{\Psi}\bar{\text{A}}\bar{\text{L}}\bar{\text{H}}\bar{\text{N}}$
E^v: For the Holy Cross $\bar{\text{P}}\bar{\text{T}}\bar{\text{Y}}\bar{\text{P}}\bar{\text{O}}\text{C } \bar{\text{N}}\text{TEPI}\bar{\text{C}}\bar{\text{r}}\bar{\text{c}} \text{— } \bar{\text{M}}\bar{\text{P}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{P}}\bar{\text{O}} \text{KOC}[\bar{\text{T}}\bar{\text{A}}\bar{\text{N}}\bar{\text{T}}\bar{\text{I}}\text{-}$
 $\bar{\text{N}}\bar{\text{O}}\text{C}]$
F^r: For the Holy Cross $[\text{KOC}]\bar{\text{T}}\bar{\text{A}}\bar{\text{N}}\bar{\text{T}}\bar{\text{I}}\bar{\text{N}}\bar{\text{O}}\text{C} \text{— } \bar{\text{N}}\bar{\text{E}}\bar{\text{M}}\bar{\text{N}}\bar{\text{I}}\bar{\text{A}}\bar{\text{Y}}\bar{\text{P}}\bar{\text{H}}[\bar{\text{X}}\bar{\text{O}}\bar{\text{Y}}]$
F^v: For the Holy Cross $[\bar{\text{N}}\bar{\text{E}}\bar{\text{M}}\bar{\text{N}}\bar{\text{I}}\bar{\text{A}}\bar{\text{Y}}\bar{\text{P}}\bar{\text{H}}]\bar{\text{X}}\bar{\text{O}}\bar{\text{Y}} \text{— } \bar{\text{†}}\bar{\text{M}}\bar{\text{E}}\bar{\text{T}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{P}}\bar{\text{O}}$
G^r: For St. George $\bar{\text{O}} \bar{\text{P}}\bar{\text{I}}\bar{\text{M}}\bar{\text{A}}\bar{\text{P}}\bar{\text{T}}\bar{\text{Y}}\bar{\text{P}}\bar{\text{O}}\text{C } \bar{\text{P}}\bar{\text{A}}\bar{\text{O}}\bar{\text{L}}\bar{\text{O}}\bar{\text{F}}\bar{\text{O}}\bar{\text{R}}\bar{\text{O}}\text{C } \bar{\text{G}}\bar{\text{E}}\bar{\text{O}}\bar{\text{R}}\bar{\text{G}}\bar{\text{I}}\bar{\text{O}}\text{C} \text{— } \bar{\text{P}}\bar{\text{I}}\text{-}$
 $\bar{\Sigma}\bar{\text{L}}\bar{\text{O}}\bar{\text{X}} \bar{\text{E}}\bar{\text{O}}\bar{\text{M}}\bar{\text{E}}\bar{\Sigma} \bar{\text{H}}\bar{\text{X}}\bar{\text{A}}\bar{\text{P}}\bar{\text{I}}\bar{\text{C}}\bar{\text{M}}\bar{\text{A}} \chi\bar{\text{E}}$
G^v: For St. George $\chi\bar{\text{E}}\bar{\text{R}}\bar{\text{E}} \bar{\text{N}}\bar{\text{A}}\bar{\text{K}} \bar{\text{O}} \bar{\text{P}}\bar{\text{I}}\bar{\text{M}}\bar{\text{E}}\bar{\text{L}}\bar{\text{T}}\bar{\text{O}}\bar{\text{N}} \text{— } \bar{\text{P}}\bar{\text{A}}\bar{\text{E}}\bar{\text{C}} \bar{\text{P}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{P}}\bar{\text{O}} \bar{\text{G}}\bar{\text{E}}\bar{\text{O}}\bar{\text{P}}\text{-}$
 $\bar{\text{P}}\bar{\text{I}}\bar{\text{O}}\text{C}$
H^r: For Easter $\bar{\text{E}}\bar{\text{P}}\bar{\text{O}}\bar{\text{C}} \chi\bar{\text{E}}\bar{\text{N}}\bar{\text{N}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{O}}\bar{\text{A}}\bar{\text{L}}\bar{\text{C}} \bar{\text{H}}\bar{\text{E}}\bar{\text{I}}\bar{\text{O}}\bar{\text{Y}}\bar{\text{I}} \Sigma\text{ENPI}\bar{\text{M}}\bar{\Sigma}\bar{\text{A}}\bar{\text{Y}} \text{— } \text{KE } \bar{\text{N}}\bar{\text{I}}\bar{\text{N}}$
H^v: For Easter $\bar{\text{†}}\bar{\text{P}}\bar{\text{A}}\bar{\text{R}}\bar{\text{O}}\bar{\text{E}}[\bar{\text{N}}\bar{\text{O}}\text{C}] \text{— } \bar{\text{N}}\bar{\text{O}}\bar{\text{W}}\bar{\text{T}}\bar{\text{E}}\bar{\text{N}} \bar{\text{A}}\bar{\text{E}} \bar{\text{A}}\bar{\text{T}}\bar{\text{E}}\bar{\text{T}}\bar{\text{E}}\bar{\text{N}}\bar{\text{C}}\bar{\text{O}} \lambda\text{NOM}$
I^r: — — $\bar{\text{P}}\bar{\text{X}}\bar{\text{C}} \text{— } [\bar{\text{N}}\bar{\text{E}}\bar{\text{O}}]\bar{\text{K}} [\bar{\text{A}}\bar{\text{K}}]\bar{\text{P}}\bar{\text{O}}\bar{\text{I}}\bar{\text{C}}$
I^v: — — $[\bar{\text{.}}]\bar{\text{A}} \bar{\text{A}}\bar{\text{K}}\bar{\text{E}}\bar{\text{I}} \text{— } \bar{\text{N}}\bar{\text{P}}\bar{\text{E}}\bar{\text{C}}\bar{\text{E}}\bar{\text{P}}\bar{\text{H}}$

Psalmod. 78

Psalmodia

XVIIIth–XIXth cent. Eight Folios. Coptic and Arabic. Measurements: fol. 21–21,5 × 15,5 cm., text 15,7 × 8,5–9,5 cm. Lines per fol. 16. Small very regular hand. Brown ink. The paper is very brittle. The first two lines of Fol. A are broken away. Fol. B is the inner vertical half of a folio broken across obliquely. Fol. C is the upper half of a folio. In Fols. D and E, in addition to lacunae, much of the text is broken away. Fols. F and G are the lower thirds of two folios. On Fol. B^{r-v} the verse capitals, the letters Φ, Σ, 2 and the compendia are touched in with dull red. The punctuation stop is either ∙ in dull red, or a dull red dot superimposed on the stop ∙ in brown ink. Apart from this folio, there is no touching in with red. The punctuation stop in the other folios is ∙, ∙∙ in brown ink.

- A^r: Psalm-Versicles *Ps.* LXIV, 2; *Ps.* LXXI, 6, 10–11*
- A^v: Psalm-Versicles *Ps.* LXXI, 11* – to end of the verse, 14*, 15*, 17*;
Ps. xvii, 10–11*
- B^r: For the Nativity Rubric + *Incipit* of a Psali [Ε]ΘΒΕ ΦΗ ΕΤΑΥΜΑΣΦ
ΝΑΝ + rubric. + [...]ΠΕΝḐḐ ἸḐḐ ΠḐḐ — ΛΥΟΥΩΩΤ
- B^v: For the Nativity ΛΥΙΝΙ ΝΑΦ ἸΣΑΝΔΩΡΟΝ — ΕΒΟΛ Ἰ†[ΠΑΡΘΕ-
ΝΟΣ]
- C^r: For the Nativity *Incipits* of hymns: ΟΥΣΙΟΥ ΛΑΦΔΙ = *Diaconale*, p. 213,
l. 13; ΓΙΝΗΘΑΙΟΝ (*sic*) = *Diaconale*, p. 209, l. 9; ΟΥ (*sic*) ΕΚ ΠΑΡΘΕ-
ΝΟΥ; ΠΑḐḐ ἸḐḐ ΠḐḐ — ΟΥΟΣ ΝΑΙ ΝΑΝ; ΜΑΡΕΝΣΩΣ ΝΕΜΝΙΑΓ-
ΓΕΛΟΣ
- C^v: For the Nativity ΝΙΧΕΡΟΥΒΙΜ = *Diaconale*, p. 213, l. 1; ΟΥΔΙΠΕ ΕΒΟΛ
ΣΕΝḐ ΟΥΜΕΘΝΟΥ† ΝΕΜΟΥΜΕΤΡΩΜΙ — ΝΕΜΟΥΝΟΥΒ ΣΩΣ
ΟΥΡΟ = *Labib*¹, p. 452, ll. 7–15
- D^r: For Saints *Incipits* of hymns: ἸḐḐ ΠΙΡΕΦ†ΩΜΣ. Last word on the folio
is ΕΤΑΙΗΟΥΤ
- D^v: For Saints ΡΑΩΙ ΝΕΜΑΚ ΝΧΕΦ†. Last words on the folio are ΧΕΛΑ†
ἸΠΠΙΜΑΡΑΧΗΤΗΣ
- E^r: Theotokion [...]ΜΑΣ ΕΤΣΕΝΤΑΝΕΧΙ — ΟΥΧΟΜ Ἰ[ΤΕΦΗ]
- E^v: Theotokion [Ἰ]ΤΕ ΦΗ ΕΤΣΟΟΙ — ΠΟΥΤΑΣ ἸΤΕΤΕΝΕΧΙ
- F^r: — — ἸΤΕΝΣΩΣ — ἸΤΕΠΙΕΝΕΣ
- F^v: — — ΠΙΡΕΦ†ΣΑΠ — ΠΙΩΦΕΝ (*sic*) ἸΤΕ
- G^r: For Saints Α]ΠΟΣΤΟΛΟ[Σ] ΧΕΡΕ ΙΑΚΩΒΟΣ — ΣΙΧΕΝΠΙΩ-
ΟΥ
- G^v: For Saints ΠΑΙΜΕΛ[ΙΤΟΝ] — ΑΒΒΑ ΧΡΙΣΤΟΔΟΥ[ΛΟΣ]
- H^r: Psalm-Versicles + معك الرياسة في يوم موتك اليلويا. rubric
- H^v: Psalis Rubric + *incipits* of Psalis: ΛΩ ΝΕ ΝΙΕΡΓΑΤΗΣ = *Labib*¹, p. 943,
l. 17; Ω ΠΕΝḐḐ; ΝΕΚΝΑΙ Ω ΠΑΗΟΥ† = *Labib*¹, p. 587, l. 18 + rubric
+ ΤΕΝΟΥΩΩΤ = *Diaconale*, p. 31, l. 12; ΧΕΡΕ ΒΗΘΛΕΕΜ = *Diaconale*,
p. 208, l. 2; ΣΙΤΕΝΠΡΕΣΒΙΑ = *Diaconale*, p. 51, ll. 2, 6

¹ C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

Psalmod. 79

Psalmodia

XVIIIth cent. Two Folios. Coptic and Coptic-Arabic. Measurements: fol. 15 × 11,5 cm., text 9,8-10,2 × 5,5-6,5 cm. Lines per fol. 12-13. Medium, somewhat irregular hand. Greyish ink. Fol. A is without an Arabic translation. The first line of the Trisagion on Fol. A^v is in red. The two hymns on Fol. A^v are separated by the sign ·> —> —> —> —> —> — in red ink. Verse capitals, the letters ϕ, ϛ, 2 and the compendia are touched in with red. Punctuation stop >, ·>, ·> ~ ⊙ is in red.

A^r: Only-Begotten Son (Ὁ Μονογενής) = *Filúthâús*¹, p. 126, l. 18 — p. 127, l. 5

A^v: Only-Begotten Son (Ὁ Μονογενής) = *Filúthâús*, p. 127, ll. 6-9

A^v: The Trisagion = *Filúthâús*, p. 127, ll. 11-15

B^r: — — ΟΥΙ ΘΘΝΑΝΕΥ ΟΥΟΖ ΔΥΜΟΩΙ ΣΑΝΕΨΜΩΙΤ — ϛΕΝΘΜΕΤ-
ΟΥΡΟ ΝΗΦΗΟΥΙ

B^v: — — ΛΥΕΡΖΥΠΟΜΟΗΙΝ ΝΕΩΟΥ ΕΧΕΝΠΩΩΩ ΝΗΕΘΝΟC —
ΛΥΕΡΠΕΜΩΑ ΝΤΟΥΩΩΠΗ ϛΕΝΠΠΑΡΑΔΥCIC

Psalmod. 80

Theotokia

XIVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 16 × 12,5 cm., text 12,5 × 5,5-6,5 cm. Lines per fol. 15. Medium, square, very regular hand. Brown ink. The upper margin of Fol. B is damaged, and there is a small lacuna in the middle of the folio. The initials capitals of the Sections are larger and are touched in with red. Verse capitals, the letters ϕ, ϛ, 2 and numerals (there is no instance of a compendium) are touched in with red, somewhat carelessly. Punctuation stop >, ·>, ·> · is in red. Sections are separated by the sign ·> · ~ // ~ // ~ > in brown ink, the lines being touched in with red.

A^r: Tuesday Theotokia = *O'Leary*, p. 29, col. b, ll. 23-30

A^v: Tuesday Theotokia = *O'Leary*, p. 29, col. b, ll. 30-36

B^r: Friday Theotokia = *O'Leary*, p. 51, col. a, ll. 18-20, 9-11

B^v: Friday Theotokia = *O'Leary*, p. 51, col. a, l. 11, ll. 22-26

Psalmod. 81

Psalmodia

XVIIIth cent. Two Folios. Coptic. Measurements: fol. 17 × 13 cm., text 12,5 × 6-7 cm. Lines per fol. 14-15. Small, thin, somewhat irregular hand. Brown ink. Space has been left for an Arabic translation which, however, has not been added. Titles are in Arabic in red. Verse capitals are touched in with red, otherwise, there is no touching in with red. Punctuation stop >, ·>, carelessly formed, is in red. Psalis are separated by the sign ·> ——— < · in brown ink.

A^r: For St. Pamin Ω ΠΙΟCΙΟC ΠΑΜΙΝ ΠΙΟΜΟΛΟΓΙΤΗC — ΠΟΥΡΟ

A^v: For St. Pamin ΝΤΕΝΙΟΥΡΩΟΥ — ΝΝΕΝΝΟΒΙ

A^v: For St. Isaac Tiphre ΟΥ ΓΑΡ ΠΕ †ΝΑ[ΧΟΨ]

B^r: For St. Isaac Tiphre [†ΝΑ]ΧΟΨ ΜΦΟΟΥ — ΝΕΜΝΟΥ[ΙΑΩΛΟΝ]

B^v: For St. Isaac Tiphre [ΝΕΜΝΟΥ]ΙΑΩΛΟΝ ΕΤΣΩΟΥ — ΤΩΒΣ

¹ Filúthâús al-Maḳâri and Barnâbâ al-Baramûsi, *Kitâb Dalâl wa Tartîb*, etc.

Psalmod. 82

Theotokia

XIIIth cent. One Folio. Coptic. Measurements: fol. 16 × 12 cm., text 11,5 × 7,5-8 cm. Lines per fol. 14-15. Medium, very regular hand. Brown ink. In the outer corner of the upper margin of the verso there are traces of a pagination numeral which, however, is illegible on account of a lacuna. There is a large lacuna in the upper inner part of the folio, and the lower outer corner is missing. Verse capitals and the letters Φ , Σ are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red. Sections are separated by the sign [..... —] \cdot — in brown ink, the dots being touched in with red.

Recto: Wednesday Theotokia = *O'Leary*, p. 36, col. a, ll. 37-45

Verso: Wednesday Theotokia = *O'Leary*, p. 36, col. a, l. 46 - col. b, l. 4

Psalmod. 83

Psalmodia

XVIIIth cent. One Folio. Coptic. Measurements: fol. 17 × 12,5 cm., text 12 × 5-5,5 cm. Lines per fol. 17. Small, regular hand. Greyish ink. Space has been left for an Arabic translation which, however, has not been added. The verse capital \dagger has four red dots round it. Verse capitals, the letters Φ , Σ , 2, the compendia and numerals are touched in with red. Punctuation stop $\cdot >$, $\cdot > \cdot$ is in red.

Recto: "Interpretation" = *Labib*¹, p. 794, ll. 1-14

Verso: "Interpretation" = *Labib*, p. 794, l. 14 - p. 795, l. 10

Psalmod. 84

Psalmodia

XVth cent. Three Folia. Coptic-Arabic. Measurements: fol. 18 × 13,5 cm., text 14,2 × 6,5-7 cm. Lines per fol. 17. A somewhat large, heavy, square hand. Brown ink. The folios are paginated in the outer corner of the verso as follows: A [\cdot]B̄ (-2), B $\bar{\Sigma}$ B̄ (62), C $\bar{\Sigma}$ C̄ (66). Titles and responses are in red. On Fol. B^v the lines 10-14 correspond to *Labib*², p. 343, ll. 3-7. The verse capital χ has four red dots round it. Verse capitals, the letters Φ , Σ , the compendia and numerals are touched in with red. Punctuation stop $>$, $\cdot >$, $\cdot > \cdot$ ~ is in red.

A^r: For Martyrs $\text{NIMAPTYPOC NTENX̄C̄} - \text{PXWPPOC NTENI} \underline{\underline{\text{P}}}$ ETAY-
[QENMKAZ]

A^v: For Martyrs [ETAY] $\text{QENMKAZ} - \text{NTENXA}$

A^v: For Martyrs $\text{P} \bar{\text{C}} \bar{\text{C}} \text{AI} \text{O} \text{Q} . \text{CENAI} \text{NXENI} \underline{\underline{\text{P}}}$ — $\text{TOWB} \text{P} \bar{\text{C}} \bar{\text{C}}$

A^v: For Martyrs $\text{P} \bar{\text{C}} \bar{\text{C}} \text{XW} \text{HOY} . \text{MIA} \text{G} \text{I} \text{O} \text{C} \text{M} \text{M} \text{A} \text{P} \text{T} \text{Y} \text{P} \text{O} \text{C}$

B^r: For the Angelic Powers $\text{ΘES} \text{Π} \text{O} \text{T} \text{H} \text{C} - \text{ZITENNI} \text{P} \text{E} \text{C} \text{B} \text{Y} \text{A}$

B^r: For the Angelic Powers $\text{P} \bar{\text{C}} \bar{\text{C}} \text{AI} \text{O} \text{Q} \text{OY} [\text{BE}] . \text{ΦH} \text{ETAY} \text{ΘAMIO} - \text{EY-}$
 ZHA

B^v: For the Angelic Powers $\text{EY} \text{ZAAAI} - \text{ZITEN}$

B^v: For the Angelic Powers $\text{P} \bar{\text{C}} \bar{\text{C}} \text{XW} . \text{ΠΑΓΓΕΛΟC} \text{M} \text{P} \bar{\text{C}} \bar{\text{C}} - \text{ZENNOY}$

C^r: For the Angelic Powers $\text{M} [\dots] \text{A} [\text{Y}] \text{TAXPO} \text{NNI} \text{ΦMEYI} - \text{ZEN-}$
 $\text{PI} \bar{\text{N}} \bar{\text{A}} \text{NTENPOC}$

¹ C. J. Labib, *Pijôm ente Tipsalmôdia ethu ente piabot Khoiak*.

² C. J. Labib, *Kitâb al-Abšalmûdiyât as-Sanawiyât al-Mukaddasah*.

- C^r: For the Angelic Powers ΛΣΕΡΣΕΛΠΙΣ ΠḪ̄C̄. ΤΕΝ†ΣΟ ΕΡΩΤΕΝ Ω ΝΙ-
ΑΡΧΗΑΓΓΕΛΟΣ — ΣΑΝΤΕΒΗΦΟΥΙ
- C^v: For the Angelic Powers ΝΤΕԳСМОУ ΕΝΙΚΑΡΠΟΣ ΝΤΕΤΚΟΙ — ΧΕ-
ΜΠΕΜΘΟ. ΝΙΘΗΝΟС.
- C^v: For the Holy Innocents ΔΙΝΑΥ ΕΠΙΣΗΒ ΝΤΕΦ† — ΕԳСΣΗΟΥΤ
ΣΙΧΕΝΤΟΥΤΕΣΗ

Psalmod. 85

Psalmodia

XVth-XVIth cent. Two Folios. Coptic. Measurements: fol. 16,7 × 12,7 cm., text 11,5 × 6,5-7,5 cm. Lines per fol. 15. Medium, heavy hand. Brown ink. In the inner corner of the upper margin of Fol. A^r there is the quire numeral K̄Δ̄ (24), and, in the centre, an uncoloured ornament between the words ΧΟΔ ΝΗΙ ΕΒΟΛ. In the outer corner of the upper margin of Fol. A^v there is the pagination numeral P̄ (100) which is struck out, and beside it there is written C̄ (200). In the outer corner of the upper margin of Fol. B^v there are traces of a pagination numeral which appears to be C̄M̄Z̄ (247). The initial capital Δ of the Psali on Fol. A^v is large with simple ornamentation touched in with red. Titles and responses are in red. Verse capitals, the letters Φ, Σ and the compendia are touched in with red. Psalis are separated by the sign > ~ ~ ~ ~ in brown ink.

- A^r: For St. Mercurius = *Labib*¹, p. 365, ll. 9-13, 19 - p. 366, l. 2
- A^v: For St. Menas = *Labib*, p. 368, l. 19 - p. 369, l. 10
- B^r: Troparion ΕΒΟΛ ΣΕΝ†ΠΑΡḪ̄Θ ΜΑΡΙΑΜ — ΠΧ̄C̄ ΠΑΣΩΤΗΡ ΠΙCΣΙ
ΝΧΙΧ ΕΤΤΟΙ
- B^v: Troparion ΣΑΡΟΝ ΔΚСОΛΠԳ — ΧΕḪ̄ΘΟΥ ΓΑΡ ΠΕ ΠΕΝΝΟΥ†

Psalmod. 86

Psalmodia

XIVth-XVth cent. Two Folios. Coptic and Arabic. Measurements: fol. 18 × 13 cm., text 13 × 8-9 cm. Lines per fol. 16. Large, heavy hand. Brown ink. In the inner corner of the upper margin of Fol. A^r there is the quire numeral IḪ̄ (15) in bright red. In the outer corner of the upper margin of Fols. A^v and B^v there are the pagination numerals P̄M̄Δ̄ (141) and C̄4Ḫ̄ (299) respectively in bright red. Incipits, titles and some lines in the Arabic rubrics are in bright red. Verse capitals, the letters Φ, Σ, 2 and the compendia are touched in with bright red. Punctuation stop · > · is in bright red. The punctuation stop in the Arabic text is ‘ or • in bright red, or ‘ in brown. Sections are separated by the sign > — > — > — > · in brown ink.

- A^r: Eve of Palm Sunday (Psali) ΣΙCΙ Ḫ̄ΜΟԳ — ΚΑΤΑ ΠΕΚΝΙΩ† ΝΝΔΙ
+ a rubric which = *Filúthâús*², p. 23, l. 11, p. 30, l. 18, p. 31, l. 4
- A^v: Eve of Palm Sunday (Psali) Rubric + *Filúthâús*, p. 31, ll. 6-12
- B^r: Offertory Rubric = *Euch.* p. 206, l. 12
- B^v: Psali ΩḪ̄ΘΟC sic (ONTḪ̄C) — ΚΕ = *Diaconale*, p. 410, ll. 3-14

¹ C. J. Labib, *Kitâb al-Abṣalmâdiyât as-Sanawiyât al-Mukaddasah.*

² *Filúthâús al-Makâri* and *Barnâbâ al-Baramûsi, Kitâb Dalâl wa Tartîb, etc.*

Psalmod. 87

Theotokion

XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 13,5 × 6-6,5 cm. Lines per fol. 16. Small, regular hand. Brown ink. The folio is somewhat perforated, and the lower outer corner is missing. Verse capitals, the letters Φ , \mathfrak{S} and the compendium are touched in with bright red. Punctuation stop >, ·>· is in bright red.

Recto: The "Conclusion" of the Theotokion "Batos" = *Labib*, p. 726, l. 11 - p. 727, l. 5

Verso: The "Conclusion" of the Theotokion "Batos" = *Labib*, p. 727, ll. 5-16

Psalmod. 88

Psalmodia

XVIIth-XVIIIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 20 × 15,3 cm., text 16 × 6-6,5 cm. Lines per fol. 16. Medium, fairly regular hand. Brown ink. In the outer corner of the upper margin of Fols. A^v and B^v there are the pagination numerals $\mathfrak{P}\mathfrak{C}\mathfrak{A}$ (1230) and $\mathfrak{P}\mathfrak{C}\mathfrak{A}\mathfrak{A}$ (1231) respectively. Fol. A is the upper two-thirds of a folio, and in Fol. B there is a small lacuna in the upper part of the folio and a larger lacuna in the lower part. The initial capital M of the Psali on Fol. A^v is large and in dull red. The initial \mathfrak{A} of the Psali on Fol. B^v is large with simple ornamentation, but heavily touched in with dull red. It has the rude outline of a bird. The first line of the Psalis is in dull red. The verse capital \mathfrak{X} has three dull red dots round it. Verse capitals, the letters Φ , \mathfrak{S} , \mathfrak{Z} , the compendia and numerals are touched in with dull red. Punctuation stop >, >·, very carelessly formed, is in dull red. Psalis are separated by the sign > —> —> —> in dull red.

A^r: Doxology (For the 24 Elders of the Apocalypse) = *Labib*, p. 347, ll. 11-17

A^v: Doxology (For the 24 Elders of the Apocalypse) = *Labib*, p. 348, ll. 2-6

A^v: (For St. John the Baptist) = *Labib*, p. 351, ll. 5-8

B^r: (For St. John the Baptist) = *Labib*, p. 351, l. 13 - p. 352, l. 5

B^v: (For St. John the Baptist) = *Labib*, p. 352, l. 7 - p. 353, l. 1

Psalmod. 89

Psalmodia

XIVth-XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 18 × 13,5 cm., text 14 × 7-7,5 cm. Lines per fol. 17. Medium, regular hand. Brown ink. In the outer corner of the upper margin of the verso there is the pagination numeral $\overline{\mathfrak{M}}\overline{\mathfrak{H}}$ (48). Responses are in red. Verse capitals and the letters Φ , \mathfrak{S} are touched in with red. Punctuation stop >, ·>· ~ is in red.

Recto: $\mathfrak{X}\mathfrak{E}$ $\mathfrak{E}\mathfrak{T}\mathfrak{I}$ $\mathfrak{T}\mathfrak{A}\mathfrak{N}\mathfrak{P}\mathfrak{O}\mathfrak{C}$ [$\mathfrak{E}\mathfrak{Y}\mathfrak{X}\mathfrak{H}$]. $\mathfrak{N}\mathfrak{E}\mathfrak{M}\mathfrak{I}\mathfrak{O}$ † $\mathfrak{M}\mathfrak{P}\mathfrak{A}$ $\mathfrak{G}\mathfrak{R}\mathfrak{I}\mathfrak{A}\mathfrak{R}\mathfrak{X}\mathfrak{I}\mathfrak{C}$ — $\mathfrak{N}\mathfrak{T}\mathfrak{E}\mathfrak{N}\mathfrak{I}$ [$\mathfrak{X}\mathfrak{P}$ - $\mathfrak{O}\mathfrak{M}$]

Verso: [$\mathfrak{N}\mathfrak{T}\mathfrak{E}\mathfrak{N}\mathfrak{I}$] $\mathfrak{X}\mathfrak{P}\mathfrak{O}\mathfrak{M}$ — $\mathfrak{M}\mathfrak{P}\mathfrak{E}\mathfrak{C}\mathfrak{X}$ [\mathfrak{A}]. $\mathfrak{T}\mathfrak{O}\mathfrak{B}\mathfrak{Z}$

Verso: $\mathfrak{E}\mathfrak{B}\mathfrak{O}\mathfrak{A}$ $\mathfrak{Z}\mathfrak{E}\mathfrak{N}$. $\mathfrak{N}\mathfrak{A}\mathfrak{Y}\mathfrak{O}\mathfrak{W}\mathfrak{N}\mathfrak{I}$ — $\mathfrak{E}\mathfrak{T}\mathfrak{T}\mathfrak{A}\mathfrak{X}\mathfrak{P}\mathfrak{H}\mathfrak{O}\mathfrak{Y}\mathfrak{T}$

Psalmod. 90

Psalmodia

XVIIIth-XIXth cent. Nine Folios. Coptic and Arabic. Measurements: fol. 21 × 15 cm., text 14-16 × 8,5-9 cm. Lines per fol. 15. Medium, fairly regular hand. Brown ink. The paper is very brittle, and many lines of the folios are eaten through. The upper margin

of Fols. B and G is missing. The upper outer corner of Fol. D is missing. Fols. H and I are the lower halves of two folios of which the upper part is badly damaged. Titles and rubrics are in Arabic. A verse capital λ on Fol. E^v has the rough outline of a bird, and is touched in with dull brown-red. The initial capital O of the Psali on Fol. G^r is very large, and is touched in with dull brown-red. The verse capital X has four dots round it in dull brown-red. Verse capitals, the letters ϕ , ξ , ζ and the compendia (though not invariably) are touched in with dull brown-red. Punctuation stop > ·, •, occasionally used, is in dull brown-red.

- A^r: Canon for Good Friday = *Filūthâūs*¹, p. 247, ll. 9-18 + $\chi\epsilon\zeta\iota\eta\lambda$ — $\omicron\upsilon\beta[\epsilon]$
- A^v: Canon for Good Friday $[\omicron\upsilon\beta]\epsilon$ $\mu\iota\lambda\iota\alpha\beta\omicron\lambda\omicron\varsigma$ — $\mu\pi\iota\kappa\omicron\varsigma\mu\omicron\varsigma$
- B^r: — — $\lambda\iota\alpha\beta\omicron\lambda\omicron\varsigma$ $\zeta\iota\tau\epsilon\eta\tau\epsilon\kappa\alpha\eta\alpha\varsigma\tau\alpha\varsigma\iota\varsigma$ — $\lambda\kappa\omicron\upsilon\omega\eta\varsigma$ $\epsilon\pi\iota\kappa\omicron\varsigma\mu\omicron\varsigma$
- B^v: — — $\eta\lambda\iota\omega\mu\iota$ $\epsilon\tau\alpha\chi\eta\lambda\alpha\varsigma\mu\epsilon\eta$ $\xi\epsilon\eta$ $\phi\eta\lambda\alpha\zeta\uparrow$ $\tau\epsilon\eta\iota$ $\eta\alpha\kappa$ $\epsilon\zeta\eta\eta$. $\lambda\omicron\zeta\lambda$
- B^v: Canon of Wednesday $\tau\epsilon\eta\iota\eta\iota$ $\eta\alpha\kappa$ $\eta\bar{\chi}\bar{\varsigma}$ $\eta\omicron\upsilon\zeta\omega\varsigma$ $\eta\tau\epsilon\zeta\lambda\eta\alpha\eta\alpha\eta\omicron\upsilon\zeta\iota$ — $\lambda\lambda\lambda$ $\mu\lambda\mu\lambda\uparrow$ $\epsilon\theta\epsilon\kappa$ -
- C^r: Responses at the Gospel $\kappa\alpha\lambda\omicron\varsigma$ $\chi\omicron\varsigma$ $\eta\chi\epsilon\pi\bar{\chi}\bar{\varsigma}$ — $\lambda\chi\omicron\eta\iota$ $\mu\mu\omicron\chi$
- C^v: Responses at the Gospel $\chi\epsilon\eta\epsilon$ $\iota\omega\bar{\lambda}$ $\mu\eta\eta\omega\uparrow$ $\mu\pi\omicron\alpha\delta\alpha\eta\omicron\mu\omicron\varsigma$ — $\eta\iota$ $\epsilon\tau\theta\omicron\eta\iota$ (*sic*)
- D^r: — — $\xi\epsilon\eta\mu\omicron\upsilon\zeta[\mu\omicron\tau]$ — $\lambda\eta\iota\varsigma\mu\omicron\tau$ $\eta\lambda\eta\eta$
- D^r: Doxology for St. Matthew $\epsilon\eta\mu\omicron\omega\iota$ $\eta\chi\epsilon\pi\bar{\delta}\bar{\varsigma}$ — $\epsilon\eta\zeta\epsilon\mu\varsigma\iota$ $\omicron\upsilon\tau\epsilon\lambda\omega\mu\iota\omicron\eta$ ϵ -
- D^v: Doxology for St. Matthew $[\mu\lambda]\tau\theta\epsilon\omicron\varsigma$ $\lambda\chi$ - — $\eta\tau\epsilon\pi\iota\epsilon\upsilon\lambda\gamma\iota\gamma\epsilon\lambda\iota\omicron\eta$
- E^r: — — Rubrics + the *incipits* $\tau\epsilon\eta\omicron\upsilon\omega\omega\tau$ and $\chi\epsilon\eta\epsilon$ $\eta\epsilon$ $\mu\alpha\eta\iota\alpha$ + rubric + $\lambda\eta\epsilon\pi\iota\varsigma\mu\omicron\upsilon$ — $\epsilon\varsigma\epsilon\omega\omega\pi\iota$
- E^r: Doxology for St. Peter $\epsilon\omega\omicron\eta$ (*sic*) $\eta\omicron\omicron\kappa$ $\mu\epsilon$ $\mu\alpha\varsigma\omega\bar{\theta}\bar{\rho}$ (*sic*) $\iota\eta\bar{\varsigma}$ $\mu\bar{\chi}\bar{\varsigma}$ $\eta\omicron\upsilon\eta\omicron$ $\eta\tau\epsilon\pi\omega\omega\upsilon$
- E^v: Doxology for St. Peter $\omicron\upsilon\lambda\alpha\varsigma\alpha\zeta\eta\iota$ $\eta\eta\iota$ — $\eta\zeta\eta\eta$ $\xi\epsilon\eta\eta\phi\eta\eta\omicron\upsilon\iota$ $\eta\epsilon\mu$ -
- F^r: — — Rubric + the *incipits* ω $\mu\epsilon\eta\bar{\delta}\bar{\varsigma}$; $\eta\lambda\iota$ $\eta\eta\iota$ ω $\mu\alpha\eta\omicron\upsilon\uparrow$; $\epsilon\lambda\epsilon\eta\text{-}$ $\varsigma\omicron\eta$ $\eta\mu\alpha\varsigma$ + rubric + $\eta\tau\epsilon\eta\alpha\iota\tau\epsilon\eta$ + rubric
- F^v: — — Blank
- G^r: — — *Ps.* $\varsigma\chi\lambda$, 1* ($\varsigma\omega\tau[\epsilon\mu]$) — 2, cf. *Diaconale*, p. 604, l. 14 — p. 605, l. 6 + $\omicron\upsilon\omicron\eta$ $\eta\tau\alpha\eta$ — $\mu\iota\mu\alpha\eta\gamma\alpha\eta\iota\theta\iota\varsigma$ $\epsilon\eta\lambda\omega\epsilon$ $\eta\varsigma\omicron\upsilon$ -
- G^v: — — Rubrics + the *incipits* $\lambda\eta\iota\kappa\alpha\tau\alpha\zeta\iota\omicron\eta$ and $\phi\uparrow$ $\eta\lambda\iota$ $\eta\lambda\eta$
- H^r: — — $\epsilon\zeta\omicron\tau$ [.....] $\mu\eta\bar{\kappa}\bar{\lambda}$ [.....] $\eta\lambda\alpha\zeta\eta\epsilon\eta\eta\bar{\chi}\bar{\varsigma}$
- H^v: Doxology for the Saints η [.....] $\iota\omega\tau$ $\mu\eta\eta\omega\uparrow$ $\lambda\beta\beta\lambda$ $\eta\eta\bar{\mu}$ — $\chi\epsilon$ - $\lambda\mu\eta\eta$ $\epsilon\varsigma\epsilon\omega\omega\pi\iota$
- I^r: — — *Incipit* ω $\mu\epsilon\eta\bar{\delta}\bar{\varsigma}$
- I^r: Doxology for the Theotokos $\eta\epsilon$ $\gamma\alpha\eta$ $\lambda\iota\omega\alpha\eta\varsigma\alpha\chi\iota$ — $\eta\epsilon\eta\epsilon\zeta$ = *Labib*, p. 480, ll. 3-7
- I^v: Doxology for the Theotokos $[\uparrow]\eta\lambda\alpha\eta\theta\epsilon\eta[\omicron\varsigma]$ — $\mu\iota\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$ = *Labib*, p. 481, ll. 7-13

¹ *Filūthâūs al-Maḳārī and Barnâbâ al-Baramūsi, Kitāb Dalāl wa Tartīb, etc.*

Psalmod. 91**Psalmodia**

XIVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 13,5 × 5,5-6 cm. Lines per fol. 16. Small, regular hand. Brown ink. Fol. B is the upper two-thirds of a folio. There is a small lacuna in the upper part of this folio, and the lower part is damaged. Verse capitals, the letters Φ , \mathfrak{S} and the compendia are touched in with bright red. Punctuation stop >, ·>, somewhat carelessly formed, is in bright red.

- A^r: Doxology (For Raphael the Archangel) = *Labib*, p. 341, l. 16 – p. 342, l. 11
 A^v: Doxology (For Raphael the Archangel) = *Labib*, p. 342, l. 11 – p. 343, l. 5
 B^r: Doxology (For Martyrs) $\omega\omicron\gamma\ \epsilon\theta\eta\alpha\tau\alpha\kappa\omicron\ \lambda\gamma\uparrow\ \acute{\eta}\nu\omicron\gamma\psi\gamma\chi\eta\ \acute{\eta}\phi\mu\omicron\gamma$
 — [TE]ϣMETOYPO
 B^v: Doxology (For Martyrs) = *Labib*, p. 375, l. 11 – p. 376, l. 2

Psalmod. 92**Psalmodia**

XIVth-XVth cent. Two Folios. Coptic. Actual measurements: fol. 17,5 × 9,7 cm., text 12,5 × 5,5-6 cm. Lines per fol. 15. Large, heavy, fairly regular hand. Black ink. Fol. A is the upper outer corner of a folio. In Fol. B the whole of the inner margin is missing with consequent loss of text. In the upper margin of Fol. A^r there is an ornament touched in with red, followed by traces of initials. In the outer corner there is the pagination numeral $\bar{\text{N}}$ (50). In the outer corner of the upper margin of Fol. A^v there is the pagination numeral $\bar{\text{N}}\lambda$ (51). In the outer corner of the upper margin of Fol. B^v there is the pagination numeral $\bar{\text{N}}\bar{\text{B}}$ (52). The verse capital \mathfrak{X} has three red dots round it. Verse capitals, the letters Φ , \mathfrak{S} , \mathfrak{Z} and the compendium are touched in with red. Punctuation stop >, carelessly formed, is in red.

- A^r: Psali (? For Good Friday) [M]ϕPHT NOY — ΠΑΙΩΒ
 A^v: Psali (? For Good Friday) ΠCFC — ΝΝΕCΩΩΠΠ ΝΟΥΩΟΥΩΟ[Υ]
 [MMON] EBHA
 B^r: Psali (? For Good Friday) ΜΠΑΡΗ↑ — [Λϣ]XΩ [M]MOC
 B^v: Psali (? For Good Friday) $\mathfrak{S}\epsilon\text{NOYCMH}$ — IP

Psalmod. 93**Psalmodia**

XIXth cent. Two Folios. Coptic. Measurements: fol. 16 × 10,9 cm., text 12,5 × 6-7 cm. Lines per fol. 17. Small, very irregular hand. Black ink. White paper. The outer corner of the upper margin of Fol. A is missing. In the centre of the upper margin of Fol. A^v there is the sign ·:· in black ink. In the upper part of the outer margin of Fol. B^r there is the Coptic cursive numeral $\mathfrak{J}\mathfrak{E}$ (16). The initial capital λ of the Psali on Fol. B^v is large and has the form of a bird, but is uncoloured. Titles are in Arabic. Verse capitals are large with simple ornamentation, but are uncoloured. There is no touching in with red. Punctuation stop :, ·:, ·:, ·: — is in black. Psalis are separated by the sign ·: — ·: — ·: — ·: — in black.

- A^r: Alphabetic Psali (On the Sunday Theotokia) = *Labib*, p. 96, ll. 3-19
 A^v: Alphabetic Psali (On the Sunday Theotokia) = *Labib*, p. 97, ll. 1-16

Br: Alphabetic Psali (On the Sunday Theotokia) = *Labib*, p. 97, l. 16 - p. 98, l. 10

Bv: For the Feast of the Holy Cross $\lambda\rho\iota\psi\lambda\lambda\iota\eta\epsilon\pi\bar{\chi}\bar{c}\pi\epsilon\eta\eta\eta\upsilon\tau$ — $\Gamma\epsilon\text{-}\text{NOC}\ \bar{\eta}\eta\iota\sigma\tau\theta\sigma\lambda\sigma\zeta\sigma\text{:}\ \bar{\zeta}\omega\text{C}\ \bar{\mu}\beta\epsilon\pi\iota$

Psalm. 94

Psalmodia

XVth cent. Four Folios. Coptic. Measurements: fol. 17 × 12,5 cm., text 11,5 × 7-7,5 cm. Lines per fol. 13. Medium, regular hand. Brown ink. In the centre of the upper margin of the verso of the folios there is the sign ∙: in brown ink. The folios are paginated in Coptic cursive numerals as follows: Av ⲓⲥ (38), Bv ⲓⲪ (39), Cv ⲱ (40), Dv ⲱⲩ (41). Many lines in these folios are badly eaten through. There is a small lacuna in the lower part of Fols. A and D, and a larger lacuna in the upper part of Fol. D. The first line or lines of the Psalis are in pale red. The Doxology for Martyrs on Fol. Cr-v is assigned in *Labib*'s text to St. Menas, where, for the *MS.* $\lambda\pi\chi\omega\rho\sigma\ \bar{\eta}\tau\epsilon\eta\eta\mu\alpha\rho\tau\upsilon\rho\text{[C]}$, we have $\pi\lambda\gamma\iota\sigma\ \lambda\pi\alpha\ \bar{\mu}\eta\eta\lambda$. Verse capitals, the letters Φ , Σ , the compendia and numerals are touched in with pale red. Punctuation stop ∙ > is in pale red. Psalis are separated by the sign > ∙ ~ ∙ ~ > in brown ink.

Ar: Doxology (For the Saints) = *Labib*, p. 371, ll. 5-15

Av: Doxology (For the Saints) = *Labib*, p. 371, l. 15 - p. 372, l. 3, p. 373, ll. 1-4

Br: Doxology (For the Saints) = *Labib*, p. 373, ll. 4-6, p. 375, ll. 9-17

Bv: Doxology (For the Saints) = *Labib*, p. 375, l. 17 - p. 376, l. 6

Cr: — $\eta\upsilon\epsilon\pi\bar{\mu}\kappa\lambda\bar{\zeta}\ \bar{\eta}\tau\epsilon\pi\bar{\chi}\bar{c}\ \bar{\eta}\tau\epsilon\eta\chi\lambda$

Cr: Doxology (For Martyrs) = *Labib*, p. 366, ll. 4-13

Cv: Doxology (For Martyrs) = *Labib*, p. 366, l. 13 - p. 367, l. 4

Dr: Doxology (For Martyrs) = *Labib*, p. 367, ll. 4-7

Dr: Doxology (For St. Macarius) = *White*¹, p. 122, col. a, ll. 1-6

Dv: Doxology (For St. Macarius) = *White*, p. 122, col. a, ll. 7-13

Psalm. 95

Psalmodia

XIXth cent. Two Folios. Coptic. Measurements: fol. 15,5 × 10,5 cm., text 13 × 7,5-8 cm. Lines per fol. 13-16. Small, irregular hand. Brown ink. These two folios provide a typical example of the decadent state of Coptic calligraphy and orthography in the XIXth century. On Fol. Ar-v the verse capitals, the letters Φ , Σ , $\bar{\zeta}$, as well as various other letters, and the compendia are touched in with pale reddish-brown, but there is no such touching in on Fol. Br-v. There are no punctuation stops. Sections are separated either by a simple line or by the sign ~))) ~))) ~))) ~))) ~))) ~))) ~))) ~ in brown ink. These two folios are either from the beginning of a Psalmodia or of a Horologion.

Ar: The Paternoster = *Labib*, p. 5, ll. 5-10

Ar: The Prayer of Thanksgiving = *Labib*, p. 5, l. 12 - p. 6, l. 6

Av: The Prayer of Thanksgiving = *Labib*, p. 6, l. 6 - p. 7, l. 2

Br: The Lesson from Ephesians = *Labib*, p. 279, ll. 13-19, p. 280, ll. 2-4, 6-12

Bv: The Lesson from Ephesians = *Labib*, p. 280, ll. 12-14, p. 281, ll. 4-12

Bv: Psalm *Ps.* L, 3, 4*, 5* = *Labib*, p. 10, ll. 13-18, p. 11, 3-5

¹ H. G. Evelyn White, *The Monasteries of the Wādī 'n-Naṭrūn*, Part I, New York, 1926.

Psalmod. 96

Psalmodia

XIXth cent. Three Folios. Coptic. Measurements: fol. 11,7 × 8,4 cm., text 9,3 × 6,5-7 cm. Lines per fol. 12 and 14. Small, regular hand. Greyish ink. White paper. There are the usual orthographical errors found in MSS. of this period. There is no touching in with red, and there are no punctuation stops.

A^r: — — Blank

A^v: — — Blank

B^r: 3rd Ode ΕΡΟΦ ΑΡΙΣΟΥΟ ΣΑΣΦ ΘΑΝΙΕΝΕΣ $\bar{\alpha}\bar{\lambda}$ $\bar{\alpha}\bar{\lambda}$ $\bar{\alpha}\bar{\lambda}$ = *Labib*, p. 56, ll. 16-18

B^r: Aspasmos ΛΟΞΑ ΣΙ Ο ΠΑΤΗΡ — $\bar{\kappa}\bar{\gamma}$ ΤΟΝ $\bar{\kappa}\bar{\eta}$ $\bar{\alpha}\bar{\lambda}$ $\bar{\alpha}\bar{\lambda}$ $\bar{\alpha}\bar{\lambda}$

B^v: Aspasmos for Khoiak ΓΑΒΡΙΗΛ ΠΙΑΓΓΕΛΟΣ — ΜΑΡΕΦΘΩΠΙ $\bar{\alpha}\bar{\lambda}$ = *Diaconale*, p. 199, l. 10 - p. 200, l. 3

C^r: Aspasmos for the Theotokos Φ† ΣΙΣΙ ΜΠΤΑΠ ΝΜΙΧΡΙΣΤΙΑΝΟΣ — ΠΘΕΛΗΛ ΝΜΙ†ΚΘΟΣ $\bar{\alpha}\bar{\lambda}$ $\bar{\alpha}\bar{\lambda}$ $\bar{\alpha}\bar{\lambda}$

C^v: Aspasmos for the Theotokos ΛΥΕΝ†ΤΡΑΠΑΞΑ (*sic*) — †ΠΡΟΘΕΣΙΣ = *O'Leary*, p. 6, col. a, ll. 16-17 + ΕΣΡΗΙ ΕΧΩΝ — ΚΑΤΑ ΠΕΚ-ΝΙΩ† ΝΝΑΙ ΣΩΣ ΑΡΟΦ (*sic*)

Psalmod. 97

Psalmodia

XIXth cent. Four Folios. Coptic. Measurements: fol. 11 × 8 cm., text 9 × 5,5-6 cm. Lines per fol. 9-10. Medium, irregular hand. Brown ink. The text of these folios contains the usual orthographical errors of MSS. of this period. Rubrics are in Arabic. There is no touching in with red. Punctuation stop •, † is in brown ink. Psalis are separated by either a simple line or the sign ~ † ~ † ~ in brown ink.

A^r: Troparion for the Three Holy Children = *Labib*, p. 66, ll. 3-8

A^v: Troparion for the Three Holy Children = *Labib*, p. 66, ll. 9-16

B^r: Troparion for the Three Holy Children = *Labib*, p. 66, l. 16 - p. 67, l. 1, ll. 3-5

B^v: Troparion for the Three Holy Children = *Labib*, p. 67, ll. 5-12

C^r: Psalm *Ps. cXL*, 1 - 2* (to ΓΑΠΡΟΣΓΥΗ) = *Euch.* p. 97, ll. 11-15

C^v: Psalm *Ps. cXL*, 2* (ΜΦΡΗ†) to end of the verse + $\bar{\alpha}\bar{\lambda}$ = *Euch.* p. 97, l. 15 - p. 98, l. 2

D^r: Psalm *Ps. cxvii*, 24, 27* (to ΩΛ)

D^v: Psalm *Ps. cxvii*, 27* (ΝΕΝΤΑΠ) to end of the verse, 25, 26* (to ΜΠΘ̄C¹) + $\bar{\alpha}\bar{\lambda}$

Psalmod. 98

Psalmodia

XIXth cent. Five Folios. Coptic. Measurements: fol. 11 × 9,5 cm., text 8,5-9 × 7-8,5 cm. Lines per fol. 10-12. A somewhat smallish hand. Black ink. The dot above letters and the compendia are touched in with pale red. Apart from this and the punctuation stops there is no touching in with red. Punctuation stop :, •, ••, ••• is in pale red, or ••, •••, ••• in black ink with pale red dots superimposed. At the end of Sections there is the sign ≡ in pale red, and the hymns are separated by a simple line in black ink touched in with pale red.

- Af: Troparia for Good Friday = *Filúthâús*¹, p. 122, ll. 12-18
 Av: Troparia for Good Friday = *Filúthâús*, p. 122, l. 18 - p. 123, l. 6
 Bf: Troparia for Good Friday = *Filúthâús*, p. 124, ll. 3-11
 Bv: Troparia for Good Friday = *Filúthâús*, p. 124, ll. 11-20
 Cf: Laḥn for Palm Sunday = *Filúthâús*, p. 23, l. 13 - p. 24, l. 3
 Cv: Laḥn for the Nativity = *Diaconale*, p. 209, ll. 2-6
 Cy: Paralex for the Nativity = *Diaconale*, p. 209, ll. 9-13
 Df: Paralex for the Nativity = *Diaconale*, p. 210, ll. 1-12
 Dv: Paralex for the Nativity = *Diaconale*, p. 212, ll. 4-9
 Dv: Laḥn for the Theotokos = *Diaconale*, p. 428, ll. 6-11
 Ef: Section for Khoiak = *Labīb*², p. 975, l. 12 - p. 976, l. 3
 Ev: Section for Khoiak = *Labīb*, p. 976, ll. 3-11

Psalmod. 99**Theotokia**

XIXth cent. Two Folios. Coptic. Measurements: fol. 16 × 11 cm., text 13 × 7-8 cm. Lines per fol. 12-13. Large, heavy, very irregular hand. Brown ink. White paper. Fol. A is the lower two-thirds of a folio. There is no touching in with red, and there are no punctuation stops. Sections are separated by a simple line in brown ink.

- Af: Sunday Theotokia = *O'Leary*, p. 2, col. a, ll. 27-30
 Av: Sunday Theotokia = *O'Leary*, p. 2, col. a, ll. 34-37
 Bf: Thursday Theotokia = *O'Leary*, p. 42, col. b, ll. 26-31
 Bv: Thursday Theotokia = *O'Leary*, p. 42, col. b, ll. 31-37

Psalmod. 100**Psalmodia**

XIXth cent. Two Folios. Coptic. Measurements: fol. 10,7 × 7,7 cm., text 9,2 × 5,5-6 cm. Lines per fol. 11-12. Medium, fairly regular hand. Brown ink. Whitish paper. There is no touching in with red. Punctuation stop ∙, ∙∙, ∙∙∙, ∙∙∙∙ is in brown ink. Psalis are separated by the sign — ḏ — ḏ — in brown ink.

- Af: For Raphael the Archangel = *Labīb*, p. 342, l. 15 - p. 343, l. 2
 Av: For Raphael the Archangel = *Labīb*, p. 343, ll. 3-8, 13
 Bf: For Raphael the Archangel = *Labīb*, p. 343, ll. 13-16
 Bf: For Suriel the Archangel = *Labīb*, p. 343, l. 18 - p. 344, l. 1
 Bv: For Suriel the Archangel = *Labīb*, p. 344, ll. 2-11

Psalmod. 101**Psalmodia and Theotokia**

XIXth cent. Two Folios. Coptic. Measurements: fol. 15,5 × 10,5 cm., text 14 × 8,5-9 cm. Lines per fol. 20. Very small, thin, irregular hand. Black ink. White paper. Titles are accompanied by a translation in Arabic. There is no touching in with red. Punctuation stop ∙∙, ∙∙∥ ∙∙∙, ∥ is in black. Psalis are separated by a simple line in black ink.

¹ Filúthâús al-Makârî and Barnâbâ al-Baramûsî, *Kitâb Dalâl wa Tartîb*, etc.

² C. J. Labīb, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

- A^r: Psali on the Monday Theotokia = *Labib*, p. 154, l. 9 - p. 155, l. 19
 A^v: Psali on the Monday Theotokia = *Labib*, p. 156, l. 1 - p. 157, l. 10
 B^r: Lôbš of Tuesday = *Labib*, p. 176, ll. 13-20 + conclusion = *Labib*, p. 103, ll. 4-20
 B^r: Tuesday Theotokia Title = *Labib*, p. 177, ll. 1-3
 B^v: Tuesday Theotokia = *O'Leary*, p. 29, col. a, ll. 3-18

Psalm. 102**Psalmodia**

Late XVIIIth-XIXth cent. Four Folios. Coptic. Measurements: fol. 15,5 × 10,8 cm., text 11 × 7-7,5 cm. Lines per fol. 13. Medium, fairly regular hand. Brown ink. Whitish paper. The lower inner part of Fol. C is partly missing, and the lower inner margin and lower margin of Fol. D are damaged. There is no touching in with red. Punctuation stop //, // — is in brown ink.

- A^r: Psali on the Saturday Theotokia = *Labib*¹, p. 646, l. 14 - p. 647, l. 4
 A^v: Psali on the Saturday Theotokia = *Labib*, p. 647, ll. 5-14
 B^r: Psali on the Saturday Theotokia = *Labib*, p. 649, l. 16 - p. 650, l. 4
 B^v: Psali on the Saturday Theotokia = *Labib*, p. 650, ll. 5-14
 C^r: Psali on the Tuesday Theotokia = *Labib*, p. 299, l. 2 - p. 300, l. 1
 C^v: Psali on the Tuesday Theotokia = *Labib*, p. 300, ll. 2-12²
 D^r: Psali on the Sunday Theotokia = *Labib*, p. 757, ll. 3-15
 D^v: Psali on the Sunday Theotokia = *Labib*, p. 757, l. 15 - p. 758, l. 8

Psalm. 103**Psalmodia**

XIXth cent. Four Folios. Coptic and Arabic. Measurements: fol. 11,7 × 8 cm., text 9,5 × 6-6,5 cm. Lines per fol. 11. Medium, somewhat irregular hand. Brown ink. There are traces of a title in Arabic in pale red on the upper margin of Fol. B^r. Apart from this, titles and rubrics are in Arabic in brown ink. There is no touching in with red. Punctuation stop •, ••, •◦ is in brown. Psalis are separated by a simple line in brown ink.

- A^r: — — وقال داوود — فتحن منشى العالم
 A^v: For the Fast of the Apostles أيدى باسم الله القدوس — قاسى الشدة وإراها
 B^r: Psali at the Holy Communion on Ascension Day and in the Fast of the Apostles = *Labib*, p. 563, l. 16 - p. 564, l. 4
 B^v: Psali at the Holy Communion on Ascension Day and in the Fast of the Apostles = *Labib*, p. 564, ll. 4-13
 C^r: Psali at the Holy Communion on Ascension Day and in the Fast of the Apostles = *Labib*, p. 565, l. 14 - p. 566, l. 3

¹ C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

² There are many variant readings from the printed text. Labib, *op. cit.* also records a number of variant readings from other MSS.

- C^v: Lahn for the Fast of the Apostles = *Diaconale*, p. 410, ll. 3-9
 D^r: Lahn for the Theotokos Incipit = *Diaconale*, p. 428, ll. 6-7
 D^r: Paralex for the Theotokos $\lambda\bar{\alpha}\lambda\bar{\alpha}$ KIM ΕΠΙΜΑ? ΩΡΠ — ΛϞΚΙΜ
 ΕΠΙΜΑΞΕ̅
 D^v: Paralex for the Theotokos ΝΤΕΝ[Ι]ΠΛΑΞΕ̅ — ΕΥΑΓΓΕΛΙCΤΗC. The opening words of the verses are the same as those of the Paralex in *Diaconale*, pp. 428-432, but the latter part of the verses is different

Psalmod. 104

Psalmodia

Late XVIIth-XVIIIth cent. One Folio. Coptic. Actual measurements: fol. 12 × 15,5 cm., text 9 × 10,5-11 cm. Lines visible per fol. 8. A somewhat large, regular hand. Brown ink. This fragment is the lower part of a folio. The initial λ of the Psali on the verso is large and has the form of a bird. It is ornamented in reddish-brown. Verse capitals, the letters Φ , \mathfrak{S} , \mathfrak{Z} and the compendia are touched in with reddish-brown. Titles of the Psalis are in Arabic in reddish-brown.

- Recto: — — Ε]ΡΚΛΗΡΟΝΟΜΙΝ ΜΠΩΝ \mathfrak{S} — ΕΘΡΟΥΩΩΠΙ \mathfrak{S} ΕΝΗΠΑ-
 ΡΑΔΙCOC
 Verso: — — ΛΙΕΡΑΓΑΠΑΝ — ΝΤ[Ε]ΦΗΟΒΙ

Psalmod. 105

Psalmodia

XVIth-XVIIth cent. Four Folios. Coptic and Arabic. Measurements: fol. 25,5 × 18 cm., text 18,5 × 10,5-11 cm. Lines per fol. 20. Large, heavy hand. Brown ink. Whitish paper. Fol. A consists of the outer margin and the lower half of a folio. On the outer margin there are a few letters. Fol. B is the lower two-thirds of a folio of which most of the middle part is missing. Fol. C is the lower two-thirds of a folio, with a large lacuna in the inner part. Fol. D consists of the outer margin and the bottom of a folio. On the bottom there are two lines of Arabic text. The lower margin of these folios has an average width of 5 cm. Titles are in Arabic in bright red. Verse capitals, the letters \mathfrak{S} , \mathfrak{Z} and the compendia (though not invariably) are touched in with bright red. Punctuation stop \mathfrak{L} is in bright red. In the Arabic text the punctuation stop is • in bright red. Psalis are separated by the sign — \mathfrak{L} — \mathfrak{L} — \mathfrak{L} — \mathfrak{L} — \mathfrak{L} in brown, the stops being touched in with bright red.

- A^r: Psali for Gabriel the Archangel [Ν]ΛΥ[Τ]ΟΥΡΓOC [ΝΩ]Λ? [Ν]ΧΡΩΜ —
 CΩΤΕΜ Μ-
 A^v: Psali for Gabriel the Archangel ΝΙCΑ \mathfrak{S} ΝΤΕ[†]ΕΚΚΛΗCΙΑ — \mathfrak{S} ΕΝ-
 ΠΕΜΙ ΝΤΕΝΙΓΡΑΦΗ. $\bar{\alpha}\bar{\rho}\bar{\iota}\bar{\eta}$
 B^r: Psali for ? St. John the Baptist ΛΥΕΡ[\mathfrak{S} Ε]ΛΛΟ. ΕΠΙ Δ[Ε] \mathfrak{S} ΕΝΟΥΔΙ
 ΝΝΙΕΖΟΥΥ
 B^v: Psali for ? St. John the Baptist ΠΕΧ[Ε ΛΕ Ν]ΛϞ [ΝΧ]ΕΠΙΑΓΓΕΛOC Χ[Ε
 Μ]ΠΕΡΕΡΖΟ† ΖΑΧΑΡΙΑC ΛΥ-
 C^r: Psali for St. Menas ΙΩ]Τ ΝΑΓΛΘ[OC] — ΝΕΜΝΕϞΔΕΜΩΝ [Μ]ΠΟΝΗ-
 ΡΟΝ
 C^v: Psali for St. Menas C] ΝΤΕΚΝ[.....] ΜΠΕΜΘΟ ΝΝΙ [ΕΤ]ΛΥΩΜΙ
 ΝΤΕΚΛΦΕ — ΑΠΑ ΜΗΝΑ ΝΤ[ΕΝΙΦ]ΛΙΑΤ ΝΤΕϞΧ[Δ]

- D^r: — — Last word of a Psali]Є ĪŌĀ
 D^r: Madaïh for Khoiak وكان له امرأة عفيفة إسمها — منجل ان كثير [ين]
 D^v: Madaïh for Khoiak يعتلى من روح القدس وهو في بطن الرب. فلما —

Psalmod. 106

Psalmodia

XIVth cent. Four Folios. Coptic-Arabic. Measurements: fol. 20,5 × 14 cm., text 13,5 × 5,5–6 cm. Lines per fol. 14. Medium, regular hand. Black ink. Fols. C and D are very badly perforated, and the upper inner corner of Fol. D is damaged. In the centre of the upper margin of Fol. A^v there is an ornament in yellow and red between the initials ĪĀ XĀ. The folios are paginated in the outer corner of the upper margin of the verso, as follows: A N̄ (50), B P̄ĪB̄ (112), C P̄ĪĀ (114), D P̄ĪZ̄ (117). In the inner corner of the upper margin of Fol. A^v there is the quire numeral Є (5). The initial line of the Theotokion on Fol. A^r is in red. Responses are in red. The verse capital X has four red dots round it. Verse capitals, the letters ϕ, ϛ, the compendia and numerals are touched in with red. Punctuation stop >, ·>, ·>·, somewhat carelessly formed, is in red.

- A^r: Theotokion ΘΝΕΧΙ ΜΜΑΡΙΑ †ΠΑΡΘΕΝΟΣ — ΑΡΕΨΑΙ ΣΑΡΟΥ
 A^v: Theotokion [.....]ΝΟΥΧΙΧ — ΦΗ ΕΨΑΨΟΥΨΗ ΝΤΕΨΙΧ
 B^r: Troparia Ω ĪĪĀ ΠΙΜΟΝΟΓΕΝ[Η]Є. ΚΕ ΝΥΝ. ΑΚΣΟΜΣΕΜ ΜΠΙΧΧΑΧΙ
 ΕΤΨΩΟΥ — ΤΕΝ†ΩΟΥ ΝΑΚ ΨΑΤΣΥΝΤΕΜΙΑ
 B^v: Troparia ΣΕΝΣΑΝΣΩΔΗ ΜΠ̄ĪĀΤΙΚΟΝ — ΚΑΤΑ ΠΕΚΣΑΧΙ ΜΜΑΡΘΑ
 ΤΣΩΝΙ ΜΜΑΡΙΑ ΝΕΜΛΑΖΑΡΟС
 C^r: Troparia ΣΕΝΣΑΝΣΥ[Μ]ΝΟС — ΛΨΕ ΝΑΨ ΕΠΨΩΙ ΝΧΕΦ†
 C^v: Troparia ΣΕΝ[.] ΕΨ[.] ΝΕΜΟΥΨ[ΜΟΤ]. ΚΕ ΝΥΝ. ΕΘΒΕΦΑΙ ΤΕΝ†-
 ΩΟΥ — ΧΕΛΨΕ ΝΑΨ ΕΠΨΩΙ ΕΤΦΕ
 D^r: Troparia [Μ]Φ[ΡΗ†] ΝΣΑΝΛΑ[С Ν]ΧΡΩМ — ΦΟΥΑΙ. ΚΕ ΝΥΝ. ΠΙ-
 Π̄ĪĀ ΕΘΟΥΑΒ — ΦΗ ΕΤΑΨΣΑΧΙ ΣΕΝΠΡΟΦΗΤΗΣ ΛΨΙ
 D^v: Troparia ΕΨΡΗ[Π] ΕΧΕΝΝΕΝΙΟ† — ΛΨΙΩΨ ΜΠΕΨΡΑΝ

Psalmod. 107

Psalmodia

XVIIIth–XIXth cent. One Folio. Coptic. Measurement: fol. 21 × 15 cm., text 15,5 × 8,5–9 cm. Lines per fol. 16. Small, regular hand. Brown ink. Whitish paper. The inner vertical half of this folio contains a very large lacuna. Titles and rubrics are in Arabic. The verse capital X has four red dots round it. Verse capitals, the letters ϕ, ϛ, 2 the compendia and responses are touched in with red. Punctuation stop ··, ··, :: is in brown ink, a red dot being superimposed.

- Recto: Troparia ...]ΠΙΧΙΝΜΙЄ ΕΤСМАΡΩ[ΟΥΤ] — ΖΙΧΕΝΠΕΛΜΗΡ.
 ĒNŌŪ. NIN
 Verso: Psalis for Khoiak *Incipit* ΓΑΒΡΗΛ ΠΙ[...]
 Verso: Psalis for Khoiak *Incipit* ΓΑΒΡΗΛ ΠΙΑΓΓΕΛΟС
 Verso: Psalis for Khoiak ΠΙΨΕΝΝΟΥΨΙ ΝΤΕΓΑΒΡΙ[ΗΛ] — ΕΨΧ[...]
 Verso: Psalis for Khoiak ΝΙΤΑΓΜΑ ΤΗ[ΡΟΥ] — ΝΙΤΑΞΙЄ ΝΑΓΓΕΛΙΚΟΝ

Psalmod. 108**Psalmodia**

Late XVIIIth–XIXth cent. Two Folios. Coptic. Measurements: fol. 14,7 × 11,5 cm., text 11–11,5 × 7,5–8,5 cm. Lines per fol. 13–14. Medium, fairly regular hand. The text on Fol. A is written in black ink, whilst that on Fol. B is in brown ink. Both folios belong to the same quire. For the script on Fol. B the scribe has used a different pen, and has not done any touching in with red. As regards Fol. A, verse capitals, the letters Φ , Σ , Ω , as well as several other letters, and the compendia are touched in with dull red. Punctuation stop • is in dull red. On Fol. B there are no punctuation stops. Psalis are separated by a simple line in brown ink.

- A^r: Alphabetical Psali for the Nativity $\xi\epsilon\eta\omicron\upsilon\mu\upsilon\sigma\tau\eta\rho\iota\eta\ \acute{\eta}\omega\phi\eta\rho\iota\ \text{—}\ \phi\eta\ \epsilon\tau\lambda\varphi\omega\pi\iota\ \acute{\eta}\mu\epsilon\sigma\iota\tau\eta\varsigma\ \acute{\eta}\lambda\eta\ \acute{\eta}\mu\epsilon\varphi\omega\tau\ \acute{\eta}\lambda\gamma\lambda\theta\omicron\varsigma$
A^v: Alphabetical Psali for the Nativity $\epsilon\upsilon\epsilon\eta\eta\iota\ \acute{\eta}\lambda\varphi\ \acute{\eta}\zeta\eta\eta\lambda\Delta\omega\rho\eta\ \text{—}\ \chi\epsilon\text{—}\ \lambda\upsilon\mu\iota\varsigma\ \acute{\eta}\lambda\eta$
B^r: Paralex for St. Peter $\lambda\mu\omicron\upsilon\ \omega\lambda\alpha\rho\iota\ \omega\ \pi\alpha\varsigma\omega\tau\eta\ \pi\epsilon\tau\rho\omicron\varsigma\ \text{—}\ \lambda\mu\omicron\upsilon\ \omega\lambda\acute{\alpha}\nu\tau\alpha\lambda\iota\kappa\ \acute{\eta}\omega\pi\eta\ \acute{\eta}\eta\lambda\mu\alpha\lambda\omicron\theta\eta\tau\eta\varsigma\ \acute{\eta}\tau\alpha\tau[\zeta\epsilon\mu\varsigma\omicron\kappa]$
B^v: Paralex for St. Peter $[\acute{\eta}\tau\alpha\tau]\zeta\epsilon\mu\varsigma\omicron\kappa\ \alpha\iota\chi\epsilon\eta\omicron\upsilon\theta\epsilon\rho\omicron\kappa\ \text{—}\ \chi\epsilon\text{—}\ \acute{\eta}\theta\omicron\kappa\ \pi\epsilon\ \phi\iota\omega\tau\ \acute{\eta}\tau\epsilon\omicron\upsilon\gamma\omicron\eta\ \eta\iota\beta\epsilon\eta\ \tau\omega\beta\zeta$
B^v: Paralex for St. Peter $\lambda\lambda\eta\theta\omicron\varsigma\ \lambda\kappa\omega\omega\pi\iota\ \acute{\eta}\omicron\upsilon\gamma\rho\epsilon\varphi\epsilon\rho\eta\omicron\beta\iota\ \text{—}\ \lambda\kappa\beta\omicron\text{—}\ \chi\iota\ \acute{\eta}\varsigma\alpha\eta\rho\epsilon\varphi\epsilon\rho\eta\omicron\beta\iota$

Psalmod. 109**Theotokia**

XVth cent. One Folio. Coptic. Actual measurements: fol. 14 × 9,5 cm., text 11,5 × 8 cm. Lines visible per fol. 15. Medium, regular hand. Black, glossy ink. The upper and outer margins and the upper and lower outer corners of this folio are missing. Corrections in the text are made in red. The letter Γ has the form Σ . The letters Γ , Φ , χ , φ , ξ , Ω and \dagger (the last not invariably) and numerals (there is no instance of a compendium) are touched in with red. Punctuation stop >, > ~ is in red.

- Recto: — — $\lambda\varphi\epsilon\eta\tau\epsilon\eta[\dots\dots\dots]\ \eta\epsilon\varphi\epsilon\pi\lambda\gamma\gamma[\epsilon\lambda\iota\lambda]\ \text{—}\ \acute{\eta}\eta\iota\ \epsilon\tau\lambda\varphi\text{—}$
Verso: — — $]\ \epsilon\tau\lambda\kappa[\dots\dots]\ \eta\ \acute{\eta}\phi\eta\eta\eta\eta\eta\ \text{—}\ \acute{\eta}\eta\epsilon\kappa\chi\iota\chi\ [\dots\dots]\ \eta\ \theta\alpha\iota\ \acute{\eta}\lambda\tau$

Psalmod. 110**Psalmodia**

XVIIIth cent. One Folio. Coptic. Actual measurements: fol. 15 × 14 cm., text 13 × 10–10,5 cm. Lines visible per fol. 12. A somewhat small, regular hand. Black ink. Whitish paper. The upper margin and the upper outer part of the folio are missing. Titles and rubrics are in Arabic in red. The last line of the Bôhem contains the name of the hymn-writer $\pi\iota\zeta\eta\kappa\iota\ \mu\iota\chi\alpha\eta\lambda$ 'the poor Michael'. There is no touching in with red. Punctuation stop • is in black.

- Recto: Psali for St. Parsoma the Naked $\epsilon\upsilon\mu\omicron\zeta\ \tau\omega\beta\zeta\ \text{—}\ \acute{\eta}\tau\epsilon\varphi[\chi\lambda]$
Recto: Psali for St. Parsoma the Naked $\omega\eta\iota\alpha\tau\varphi\ \acute{\eta}\mu\eta\rho\omega\mu\iota\ \text{—}\ \acute{\eta}\tau\epsilon\varphi\varphi\lambda\iota\ \acute{\eta}\mu\epsilon\varphi[\dots]$

Psalmod. 114

Psalmodia

XVth–XVIth cent. One Folio. Coptic. Measurements: fol. 16,5 × 12,5 cm., text 11,3 × 7–7,5 cm. Lines per fol. 15. Medium, regular hand. Brown ink. In the outer corner of the upper margin of the verso there is a pagination numeral of which the first two figures are $\overline{\text{CM}}$ (240) and the last, perhaps, $\overline{\text{Z}}$ (7), *i.e.* 247. Titles and responses are in red. Verse capitals, the letters Φ , \mathfrak{S} and the compendia are touched in with red. Punctuation stop >, •, carelessly formed, is in red. The Troparia are separated by the sign > ~ ~ ~ in brown ink.

Recto: — NH. ZHHPHC ΓAP IC EMMANOYHΛ ΔY†IHT — NEMΠOPOHOC
NHEPOYBIMIKON

Verso: — NEMΦOYΩ[Π]H NEMΠHMANΦEΛET NTENX̄C — TENGICI
MMO ENΩΩ EB[OΛ]

Verso: (Canon of Tuesday) ΦH ETAΓXΦOY EBOL XENΦIOT — Φ†
ΠHΛOΓOC ETAΦICAPZ

Psalmod. 115

Theotokia

XIIIth–XIVth cent. One Folio. Coptic. Measurements: fol. 16,5 × 12,5 cm., text 11,8 × 7,5–8 cm. Lines per fol. 15. Medium, very regular hand. Black ink. The lower outer corner of the folio is missing. In the outer corner of the upper corner of the verso there is the pagination numeral $\overline{\text{PKA}}$ (124). The verse capital X has three red dots round it. Verse capitals, the letters Φ , \mathfrak{S} and the compendia are touched in with red. Punctuation stop >, >· is in red. Sections are separated by the sign > ~ · ~ · ~ · ~ · ~ · ~ · in black ink, red dots being superimposed on the lines.

Recto: Thursday Theotokia = *O'Leary*, p. 42, col. b, ll. 29–37

Verso: Thursday Theotokia = *O'Leary*, p. 42, col. b, ll. 37–44

Psalmod. 116

Psalmodia

XIVth–XVth cent. One Folio. Coptic. Actual measurements: fol. 11 × 13,5 cm., text 8 × 9–9,5 cm. Lines visible per fol. 8. Medium, regular hand. Brown ink. This fragment is the lower half of a folio of which the upper part is damaged. The initial capital T of the Psali on the recto is very large (6,5 cm. in length) and has a cable-design in yellow and red. The first line of this Psali is in very large letters in brown; the second and third lines are in letters of medium size in red, and the fourth line is in larger letters in brown. Responses are in red. Of the two verse capitals on the verso, one is touched in with red and the other is in red. The letters \mathfrak{S} , 2 (there is no instance of a Φ) and the compendia are touched in with red. Punctuation stop >· is in red.

Recto: Midnight Hymn in Khoiak = *Labib*¹, p. 199, l. 7 – p. 200, l. 2

Verso: Midnight Hymn in Khoiak = *Labib*, p. 200, l. 14 – p. 201, l. 2

Psalmod. 117

Psalmodia

XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 19 × 14 cm., text 13,5 × 5,5–6 cm. Lines per fol. 17. Medium, regular hand. Brown ink. In the outer corner of the upper

¹ C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

margin of the verso there is the pagination numeral $\overline{\text{P}\overline{\text{M}}\overline{\text{O}}}$ (149). There is a slight staining on both the recto and the verso of the folio. Verse capitals, the letters Φ , Σ and the compendia are touched in with red. Punctuation stop $\cdot >$, $\cdot >$ is in red.

Recto: Psali to "My Lord Jesus" on the Friday Theotokia = *Labib*, p. 236, l. 16 – p. 237, l. 8

Verso: Psali to "My Lord Jesus" on the Friday Theotokia = *Labib*, p. 237, l. 8 – p. 238, l. 2

Psalmod. 118

Psalmodia

XIVth-XVth cent. One Folio. Coptic. Measurements: fol. 18 × 13 cm., text 15 × 9,5 × 10 cm. Lines per fol. 18. Medium, regular hand. Brown ink. There is a small lacuna in the upper part of the folio, and the lower part of the folio is somewhat perforated. Verse capitals, the letters Φ , Σ , 2 and the compendia are touched in with red. Punctuation stop $>$, Ⲛ , $> \sim$ is in red.

Recto: Psali Adam on the 2nd Ode for the eve of the Sundays in Lent = *Filúthâús*¹, p. 65, l. 18 – p. 66, l. 14

Verso: Psali Adam on the 2nd Ode for the eve of the Sundays in Lent = *Filúthâús*, p. 66, l. 14 – p. 67, l. 11

Psalmod. 119

Psalmodia

XIXth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 11 × 15 cm., text 8,8 × 5,5-6 cm. Lines visible per fol. 9. Medium, fairly regular hand. Brown ink. White paper. This fragment is the upper half of a folio. In the outer corner of the upper margin of the verso there is the pagination numeral $\overline{\text{C}}\overline{\text{B}}$ (202). On the recto one of the two 2 is touched in with red. Apart from this, however, only verse capitals and the compendia are touched in with red. The initial capital Λ of the first verse of the Trisagion which is in Greek, is large and in red. Punctuation stop \bullet , $>$, $>$, carelessly formed, is in red.

Recto: Arikataxiain = *Labib*, p. 325, ll. 9-14

Verso: The Trisagion = *Labib*, p. 326, ll. 2-9

Psalmod. 120

Psalmodia

XVIIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 15,5 × 7,5 cm., text 11 × 4,5 cm. Lines per fol. 13. Small, fairly regular hand. Greyish ink. This fragment is the inner vertical half of a folio which is torn across obliquely. Verse capitals are in red. The letters Φ , Σ , 2 are carelessly touched in with red. Punctuation stop $>$, $\cdot >$ is in red.

Recto: Psali for Lent $\text{ΚΑΛΩΣ ΛΗΨΑΡΟΝ ΜΦΟΟΥΎ} — \text{ΤΩΒ2 6-}$

Verso: Psali for Lent حسن الصوم يكون مع الصلاة — نطلب اليه من اجل خلاصنا

¹ Filúthâús al-Makâri, Barnâbâ al-Baramûsi and Aqlâdiûs Ğirġis, *Kitâb Dawrat 'Idat aṣ-Ṣalib wa's-Ṣa'ânin wa Ṭurîhât aṣ-Ṣawm al-Kabîr wa'l-Khamsîn*, Cairo, 1921.

Recto: Psali Adam of the 1st Ode = *Labib*, p. 38, ll. 3–15

Verso: Psali Adam of the 1st Ode = *Labib*, p. 38, l. 15 – p. 39, l. 4, ll. 10–14

Psalmod. 124**Psalmodia**

XIXth cent. One Folio. Coptic. Measurements: fol. 15,5 × 10,5 cm., text 14,5 × 9–9,5 cm. Lines per fol. 18. A somewhat large, regular hand. Brown ink. White paper. The folio has practically no margins. At the bottom of the verso there are four lines of writing upside down. There is no touching in with red. Punctuation stop :: is in brown. Psalis are separated by the sign ~ in brown ink.

Recto: Doxology for Palm Sunday = *Labib*, p. 553, l. 14 – p. 554, l. 12

Verso: Doxology for Palm Sunday = *Labib*, p. 554, l. 13 – p. 555, l. 5

Psalmod. 125**Psalmodia**

XVth–XVIth cent. Two folios. Coptic. Measurements: fol. 17,5 × 13 cm., text 13,2 × 7,5–8,5 cm. Lines per fol. 13. A somewhat smallish hand. Brown ink. In the outer corner of the upper margin of the verso of both folios there are traces of pagination numerals. Many lines in the text of both folios are eaten through. The Psali on Fol. B is in honour of some Martyrs, as is evident from the passage on the verso: ΑΥ† ΝΝΟΥΣΩΜΑ ΜΦΜΟΥ ΑΥΩΑΙ ΝΝΟΥΑΦΗΟΥΙ ΣΙΧΕΝΦΡΑΝ ΜΠΧ̄C̄ “They gave their bodies to death; they were beheaded for the Name of Christ”. The verse capital † has four red dots round it. Verse capitals, the letters Φ, Σ and the compendia are touched in with red. Punctuation stop ·>, ·> ~ is in red.

A^r: — — [...]Ω† [...]ΟΥΣ[Ο]ΧΣΕΧ ΤΗΡΟΥ — ΩΑ

A^v: — — [.....] ΝΤΕΦΩΕ ΝΑΦ ΕΠΙΣΙ — ΣΕΗ[.....]

B^r: — — ΗΕΜΤΟΥΨΥΧΗ ΤΗΡC — ΣΕΗ[Π]

B^v: — — [.....] ΕΤΑΥΣΩΤΕΜ ΕΤΑΙΟ — ΣΑΝΚΕΧ[Ω]ΟΥΝΙ [..]Ρ-

Psalmod. 126**Psalmodia**

XVIIth–XVIIIth cent. One Folio. Coptic. Actual measurements: fol. 7,5 × 13,5 cm., text 5,5 × 7,5–8 cm. Lines visible per fol. 7. A somewhat small, regular hand. Brown ink. Whitish paper. This fragment is the upper part of a folio. In the outer corner of the upper margin of the verso there is the pagination numeral Κ (20) in red. Verse capitals, the letters Φ, Σ and the compendia are touched in with red. Punctuation stop ·>·, carelessly formed, is in red.

Recto: Psali for the Resurrection ΝΤΕΚΑΝΑΚΤΑCΙC ΝΟΥΧΑΙ — ΟΥΟΣ
ΠCΩ[Ρ] ΝΤΕΝΕΝ-

Verso: Psali for the Resurrection]ΗΤ ΤΗΡΟΥ ΕΥCΟΠ ΕΗ†ΩΟΥ Ν†ΤΡΙΑC
— ΦΗ ΕΤΧΗ CΑΟΥΝ[ΑΜ] ΜΠΕΦΩΤ

Psalmod. 127**Psalmodia**

XVIIth–XVIIIth cent. Two Folios. Coptic and Arabic. Measurements: fol. 18,5 × 13,5 cm., text 14 × 8–8,5 cm. Lines per fol. 14–15. A somewhat large, fairly regular hand. Black ink.

- Recto: Communion Hymn for the Saturdays and Sundays of Lent = *Labib*¹,
p. 544, ll. 9-14
Verso: Communion Hymn for the Saturdays and Sundays of Lent = *Labib*,
p. 545, ll. 2-7

Psalmod. 131**Psalmodia**

XIXth cent. One Folio. Coptic. Measurements: fol. 16,5 × 11 cm., text 13,5 × 7,5-8 cm. Lines per fol. 14. A somewhat scrawly, medium hand. Black ink. White paper. There is a lacuna in the middle of the inner margin. There is no touching in with red. Punctuation stop ∴, ∴ is in black.

- Recto: Psali for the Four Living Creatures ϺϫϵΝΠΕϳΘΡΟΝΟϺ. ΦΔΥΟϺ
ΕΡΑΤΟΥ ΝϫϵΝΙΤΑΓΜΑ ΤΗΡΟΥ ΝΕΠΟΥΡΑΝΙΟΝ ΝΔϺΡϳϳ — ΕΡΕ-
ΠΙΔ̄ Ν[ΖΩΟΝ]
Verso: Psali for the Four Living Creatures [Ν]ΖΩΟΝ ΝΔϺΩΜΑΤΟϺ —
ΝΙΠΡ[ΟϺ]ΔΥΧΗ (*sic*) ΝΤΕΝΙΘΟΥ

Psalmod. 132**Psalmodia**

XIXth cent. One Folio. Coptic. Measurements: fol. 15,8 × 10,8 cm., text 14,3 × 9,5 cm. Lines per fol. 16-17. A somewhat small, fairly regular hand. Brown ink. Coffee-coloured paper. The folio has practically no margins. There is no touching in with red. Punctuation stop ∴, ∴ ≡, ∴ is in brown ink.

- Recto: Psali Batos on the Friday Theotokia in Khoiak = *Labib*², p. 595,
l. 11 — p. 596, l. 16
Verso: Psali Batos on the Friday Theotokia in Khoiak = *Labib*, p. 596,
l. 17 — p. 597, l. 18

Psalmod. 133**Psalmodia**

XVIIth-XVIIIth cent. One Folio. Coptic. Measurements: fol. 24 × 16 cm., text 17,8 × 10,5-11,5 cm. Lines per fol. 18. A somewhat small, irregular hand. Brown ink. The inner corner of the upper margin is missing, and there are small lacunae in various parts of the folio. In the centre of the upper margin of the recto there is the numeral ΜΔ̄ (44). The title and the initial capital O of the Psali on the verso are touched in with reddish-brown ink. Verse capitals, the letters ϳ, Ϻ, Ϻ, the compendia and numerals are touched in with reddish-brown. Punctuation stop ∴, ∴ ~ is in reddish-brown. Psalis are separated by the sign > ~ ϳ ~ in brown ink above which there is the sign ~ ϳ ~ ϳ ~ in reddish-brown.

- Recto: Psali for Michael the Archangel [...]. ΕΟΥΡΑΩΙ ΝΕΜΠΘΗ[ΛΗΛ] (*sic*)
ΝΕΜΠΟΥΝΟϳ ϺΕΝ†ΜΕΤΟΥΡΟ — ϺΟΠΟϺ ΝΤΕϳΝΔϺΜΕΝ ϺΕΝ
[ΤΧΙΧ]
Verso: Psali for Michael the Archangel [ϺΕΝ]ΤΧΙΧ ΝΝΕΝΧΛΧΙ — ΔΡΙϺΜΟΤ
Verso: Psali for St. Menas ϺΟΥΙĒ ΜΠΙΑΒΟΤ ΔΘΩΡ. ΠΙΔΓΙΟϺ ΔΠΑ ΜΗΝΔ.
ΟΥΝΙΩ† ΓΑΡ ΝΕ ΠΕΚΤΑΙΟ — ΔϳΒΙ ΝΤΕϳΩϳΒΙΩ ΝΟΥΜΕΘΜΑ-
ΤΟΙ ϺΕΝΝΙΦΗΟΥΙ

¹ C. J. Labib, *Kitāb al-Abṣalmūdiyat as-Sanawiyat al-Mukaddasah*.

² C. J. Labib, *Pijôm ente Tīpsalmôdia ethu ente piabot Khoiak*.

Psalmod. 134**Psalmodia**

XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 15 × 10,5 cm., text 11 × 5–5,5 cm. Lines per fol. 13–14. Small, fairly regular hand. Brown ink. In the centre of the upper margin of the recto there is an ornament in brown and red between the words ΝΛΙ ΝΗΙ. Verse capitals and the compendia are touched in with red. Punctuation stop 𐌲, 𐌲 ~ is in red. In the Arabic translation the punctuation is a circle with a dot in the centre in brown, which is surrounded by four red dots.

Recto: Psali Wâtus to “My Lord Jesus” on the Friday Theotokia = *Labîb*, p. 235, ll. 9–13; p. 236, ll. 1–5

Verso: Psali Wâtus to “My Lord Jesus” on the Friday Theotokia = *Labîb*, p. 235, ll. 14–18; p. 236, ll. 6–10

Psalmod. 135**Psalmodia**

XVIIIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 14,5 × 9,5 cm., text 11–11,5 × 5–5,5 cm. Lines per fol. 14–15. Small, regular hand. Brown ink. The upper, outer and lower margins are damaged. Responses are in red. There is no instance of a verse capital. The letter Ͳ and the compendia are touched in with red. Punctuation stop 𐌲 is in red.

Recto: Troparion for the Resurrection ΝΙΑΡ[ΧΗ]ΔΓΓΕΛΟC ͲΑΤΑΝΑΚΤΑCΙC ΜΠ̄Χ̄C — ΝΙΝ

Verso: Troparion for the Resurrection ΟΥΖΥΜΝΟC ΝΤΕΠΑΙΕΖΟΥ ΜΑΡΕΝ-ΧΟϞ — ΧΩ ΝΑΝ [ΕΒ]ΟΛ ΝΝΕΝΑ[Ν]ΟΜΙΑ

Psalmod. 136**Psalmodia**

XIXth cent. One Folio. Coptic. Measurements: fol. 15,7 × 10,6 cm., text 13 × 7,5–8,5 cm. Lines per fol. 13–14. A somewhat small, irregular hand. Brown ink. White paper. The upper and lower inner corners of the folio are missing. There is no touching in with red. Punctuation stop Ͳ, Ͳ, Ͳ is in brown. Psalis are separated by a simple line in brown ink.

Recto: Psali Adam for Lent = *Labîb*¹, p. 592, l. 7 – p. 593, l. 1

Verso: Psali Adam for Lent = *Labîb*, p. 593, ll. 3–10

Verso: Psali Adam on the Sunday Theotokia = *Labîb*², p. 93, ll. 3–10

Psalmod. 137**Psalmodia**

XIXth cent. One Folio. Coptic. Measurements: fol. 11,3 × 7,8 cm., text 10 × 6–6,5 cm. Lines per fol. 12. A somewhat large, irregular hand. Brown ink. White paper. There is no touching in with red. Punctuation stop •, // is in brown ink.

Recto: Psali on the coming to Egypt of the Lord. The 24th Bašuns CΤΟΥΛΗ ΕCΟΥΑΒ. ͲϞⲚⲗⲚ ΝΑΝ ΕΘΡΕΝΟΥΩΩΤ ΜΜΟϞ — ΧΕϞΝΗΟΥ ΝΧΕΠ̄C̄ ΕΧΗΜΙ ͲΕΝΟΥCΗΠΙ

Verso: Psali on the coming to Egypt of the Lord. The 24th Bašuns ΕΤΕCΙ-ΩΟΥ (*lege* ΕCΑCΙΩΟΥ) — ͲΙΤΕΝΝΙΠΡΕCΒΥΛ. ΝΤΕϞ[ΧΛ]

¹ C. J. Labîb, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

² C. J. Labîb, *Kitâb al-Abšalmûdiyat as-Sanawiyat al-Mukaddasah*.

Psalmod. 138**Psalmodia**

XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 20 × 13 cm., text 14 × 5–5,5 cm. Lines visible per fol. 16. A somewhat large, regular hand. Brown ink. The lower outer part of the folio is missing, and there is a lacuna in the upper outer corner. There is a very dark stain in the upper outer part of the folio, and many letters are obliterated. The verse capital **X** has four bright red dots round it. Verse capitals, the letters **ϕ**, **ϛ**, **ϛ** and the compendia are touched in with bright red. Punctuation stop · > is in bright red. Doxologies are separated by the sign · > ~ ~ in brown ink.

Recto: Doxology for the Saints = *Labīb*, p. 297, ll. 8–9, 11

Recto: Doxology for the Patriarchs and Prophets = *Labīb*, p. 297, l. 14 – p. 298, l. 1

Verso: Doxology for the Patriarchs and Prophets = *Labīb*, p. 298, ll. 5–12

Psalmod. 139**Psalmodia**

XIXth cent. One Folio. Coptic. Measurements: fol. 15 × 10,5 cm., text 11,5–12,5 × 6,5–7 cm. Lines per fol. 13. A somewhat large, irregular hand. Brown ink. White paper. On the recto the initial capital **ϕ** of the first verse is joined to the initial capital **ϕ** of the two following verses, thus forming a single letter (11,2 cm. in length) which has a simple ornamentation touched in with red. Verse capitals, the letters **ϕ**, **ϛ**, **ϛ**, **X** and the responses (though not invariably) are carelessly touched in with red. Punctuation stop :, ··, ·· ~ is in brown, the dots being sometimes touched in with red.

Recto: The 2nd Ode = *Labīb*, p. 42, l. 19 – p. 43, l. 8

Verso: The 2nd Ode = *Labīb*, p. 43, ll. 9–18

Psalmod. 140**Psalmodia**

XIXth cent. Two Folios. Coptic-Arabic and Arabic. Measurements: fol. 19,5 × 14,5 cm., text 16,5 × 7,5–8 cm. Lines per fol. 16. Large, heavy, fairly regular hand. Black ink. White paper. There is a large lacuna in the upper part of folios A and B. In both the folios many lines are perforated. In Fol. B the lower outer corner is missing. Fol. B^v is a blank. The name of the writer of the Psali on Fol. B^r is given as “Joseph”. There is no touching in with red, and there are no punctuation stops.

A^r: Psali for SS. PISOI and PAULE **ΝΟΥ†ΖΟΥ** (*sic*) **ΕΘΟΥΛΒ. ΛΒΒΑ ΠΙΩΩ[1]**
ΛΒΒΑ Π[ΛΥΛΕ] — **ΕΘΒΕΝΗ ΕΘΥ ΝΤΑΚ ΛΒΒΑ ΠΙΩ[ΩΙ ΝΕΜ]Π[ΛΥ]-**
Λ[Ε]

A^v: Psali for SS. PISOI and PAULE **ΧΟΥΛΒ Π̄C̄ ΟΥΟZ ΧΟΥΛΒ** — **Ω ΠΕΝ-**
[C̄ΩP̄]

B^r: — — **ΠΕΝΝΗΒ. ΔΝΟΚ ΠΕ ΠΙΖΗΚΙ ΙΩCΗΦ** — **ΝΗ Ε̄Θ̄Υ**

B^r: — — **المجد لله الذي شرف — النجاة والخلص**

B^v: Blank

Psalmod. 141**Psalmodia**

XVth–XVIth cent. One Folio. Coptic. Actual measurements: fol. 11,5 × 11,5 cm., text 10,5 × 9–9,5 cm. Lines visible per fol. 12. Small, very regular hand. Brown ink. The upper,

outer and lower margins of the folio are missing. The verse capital **X** has three red dots round it. Verse capitals, the letter **ϕ** (there is no instance of an **ϛ**) and the compendia are touched in with red. Punctuation stop **·>**, **·>·**, **·>~** is in red.

Recto: — — **ΑΡΕΧΕΜΩΜΟΤ Ω ΤΑ[.....] ΜΠΠΑΝΤΟΚΡΑΤΩΡ —**
ΛΙΘΑΜΙΟC ΚΑΤΑ ΠΛΟΥΩΩ [.....] ΩΗΡΙ [..]ΩΩΠΙ
 Verso: — — **]ΗΙΦΗΟΥΙ [.....] ΝΘΟΘ ΛΥΩΩΛ ΩΛΕΝΩΧ — [...]**
ΝΘΟΘ ΛΥΩΩΠΙ ΝΕΜΙCΑ[ΑΚ Ε]ΣΟΟΥ ΤΗΡΟΥ ΝΤΕΠΕΡ[ΩΝΣ]

Psalmod. 142**Theotokia**

XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 20 × 15 cm., text 16 × 6–6,5 cm. Lines per fol. 16. Large, regular hand. Brown ink. In the outer corner of the upper margin of the verso there is the pagination numeral **N** (50). In the upper part of the folio there is a lacuna, and some lines are eaten through. The first two lines of the Section on the verso are in dull red. Verse capitals, the letter **ϛ** and the compendia are touched in with dull red. Punctuation stop **>** is in dull red.

Recto: Sunday Theotokia = *O'Leary*, p. 1, col. a, ll. 20–28

Verso: Sunday Theotokia = *O'Leary*, p. 1, col. a, ll. 28–36

Psalmod. 143**Psalmodia**

XIXth cent. Two Folios. Coptic. Actual measurements: fol. 12,5 × 9,5 cm., text 9,3 × 5,5–6 cm. Lines per fol. 12. Medium, irregular hand. Brown ink. Whitish paper. In Fol. A the upper and lower margins are damaged. Fol. B is the inner half of a folio of which the upper and lower margins are damaged. There is no touching in with red. Punctuation stop **·,·**, **·:** is in brown.

Ar: Hôs of Khoiak = *Labîb*¹, p. 217, ll. 9–17

Av: Hôs of Khoiak = *Labîb*, p. 218, ll. 2–10

Br: Hôs of Khoiak = *Labîb*, p. 218, ll. 11–16

Bv: Hôs of Khoiak = *Labîb*, p. 218, l. 18 – p. 219, l. 2

Psalmod. 144**Psalmodia**

XVIIth–XVIIIth cent. One Folio. Coptic-Arabic. Measurements: fol. 20,5 × 13 cm., text 16,3–17,5 × 6–7 cm. Lines per fol. 19–22. Medium, regular hand. Black ink. The writing on the verso is much thicker than that on the recto, which is due, probably, to a change of pens. On the verso there is commemorated the translation of the relics of St. Iskhirôn to his church in the Monastery of St. Piçoi — **ΕΤΑΙΛΑΓΙΑ ΝΕΚΚΛΗΙCΙΑ** 'to this holy church'.² Verse capitals, the letters **ϕ**, **ϛ**, the compendia and numerals are touched in with bright red. Punctuation stop **·,·**, **·>** is in bright red.

¹ C. J. Labîb, *Pijôm ente Tîpsalmôdia ethru ente piabot Khoiak*.

² O.H.E. KHS-Burmester, "The Translation of St. Iskhiron of Kîllin on the 7th of Tûbah" in *Le Muséon*, t. XLVII, pp. 1–11; "The Translation of St. Iskhiron of Kîllin (Additional Note) in *Le Muséon*, t. XLVIII, pp. 81–85; "The Date of the Translation of St. Iskhirûn" in *Le Muséon*, t. L, pp. 53–60.

- Recto: Psali commemorating the Saints ΝΕΜΤΚΑΤΑΚΡΙΑ ΝΤΕΝΙΑΥΒΗ
ΝΕΜΝΙΘΑΥΩ — ΝΕΜΠΙΑΓΙΟΣ ΒΑΣΙΛΙΤΗΣ
- Verso: Psali commemorating the Saints ΝΕΜΠΙΑΓΙΟΣ ΚΛΑΥΔΙΟΣ —
ΜΠΧΙΝΙ ΝΝΙΚΑΣ ΝΤΕΠΕΧΛΥΜΨΑΝΟΝ ΕΘΟΥΑΒ ΕΤΑΙΔΙΑ ΝΕΚΚΛ-
ΗΣΙΑ

Psalmod. 145

Psalmodia

XIXth cent. One Folio. Coptic. Measurements: fol. 14,7 × 11,5 cm., text 11,2 × 8,5-9 cm. Lines per fol. 14. A somewhat small, irregular hand. Black ink. Whitish paper. The outer lower part of the folio is missing. There is no touching in with red. Punctuation stop • is in brown. Sections are separated by a simple line in brown ink.

- Recto: For the month of Khoiak ΠΕΦΡΑΝ ΧΕΙΩΔ̄ ΕΦΝΑΩΦΠΙ ΕΦΟΙ
ΝΝΙΩΤ — ΣΕΝΠΕΦΧ[-----]
- Recto: For the month of Khoiak ΛΦΧΟΥΩΤ Ν[-----] — ΝΕΜΠΙ-
ΧΑ[-----] ΝΧΕΜΣ ΣΕΝΠΧ[-----]
- Verso: For the month of Khoiak ΜΠΠΕΧΛΟΓΟΣ ΠΕΦΩΗΡ! ΜΜΟΝΟΓΕΝΗΣ
— [Π]ΑΙΡΗΤ ΕΦ[....]
- Verso: For the month of Khoiak (Title) [الاحد الثالث من شهر كيه] [ك]

Psalmod. 146

Psalmodia

XIXth cent. One Folio. Coptic. Measurements: fol. 15,5 × 10,5 cm., text 11,5 × 6-6,5 cm. Lines per fol. 13. A small, scrawly, irregular hand. Greyish ink. Whitish paper. There is no touching in with red. Punctuation stop ∴, //, Ɔ ~ is in greyish ink.

- Recto: Madaiḥ for the Resurrection = *Labīb*, p. 23, ll. 14-17; p. 24, ll. 1-9
- Verso: Madaiḥ for the Resurrection = *Labīb*, p. 24, l. 9 - p. 25, l. 4

Psalmod. 147

Psalmodia

Late XVIIIth-XIXth cent. One Folio. Coptic. Actual measurements: fol. 18,5 × 15,8 cm., text 15 × 9,5-10,5 cm. Lines visible per fol. 14-15. Medium, irregular hand. Brown ink. The lower outer part and the lower margin are missing. In the outer corner of the upper margin of the verso there is the pagination numeral ̄C̄Z̄ (207). Verse capitals, the letters Σ, 2 (there is no instance of a Φ) and the compendia, though none of them invariably, are touched in with dull reddish-brown. Punctuation stop •, ∴ is in dull reddish-brown.

- Recto: Psali Wâṭus to "My Lord Jesus" on the Wednesday Theotokia = *Labīb*,
p. 191, l. 19 - p. 192, l. 14
- Verso: Psali Wâṭus to "My Lord Jesus" on the Wednesday Theotokia = *Labīb*,
p. 192, l. 15 - p. 193, l. 13

Psalmod. 148

Psalmodia

Late XVIIIth-XIXth cent. One Folio. Coptic. Actual measurements: fol. 10,5 × 10,5 cm., text 7 × 8-8,5 cm. Lines visible per fol. 8. Medium, fairly regular hand. Black ink. Whitish

paper. This fragment is the lower half of a folio of which the upper part is damaged. On the verso the name of the hymn-writer of this Psali is given as “Nicodemus”. There is no touching in with red. Punctuation stop ; is in black.

Recto: Psali for SS. Sergius and Bacchus ΝΙΑΘΛΟ[ΦΟ] ΡΟΣ: ΝΙΜΑΤΟΙ ΝΙΡΕΘ-
ΓΡΟ ΣΕΡΓΙΟΣ ΝΕΜΒΑΧΟΣ — ΣΕΡΓΙ[ΟC] ΝΕΜΒΑΧΟΣ

Verso: Psali for SS. Sergius and Bacchus [ΣΕΡΓΙ]ΟC ΝΕΜ[ΒΑ]ΧΟC ΔΡΙΦ-
[ΜΕΥΙ] ΜΠΕΚΒΩΚ ΝΙΚΩΔΙΜΟC — ΕΩΩΠ ΑΝΩΔΑΝΕΡΨΑΛΙΝ

Psalmod. 149**Psalmodia**

XIVth–XVth cent. One Folio. Coptic. Actual measurements: fol. 8,5 × 13 cm., text 10–10,5 cm. Lines visible per fol. 8. Medium, regular hand. Brown ink. This fragment is the upper half of a folio of which the lower part is broken away. Verse capitals, the letters Ⲛ, ⲛ (there is no instance of a ϕ) and the compendia are touched in with red. Punctuation stop >, ⲗ, Ⲙ is in red.

Recto: (Alphabetical Psali) ΝΕΜΗΕCΩΟΥ ΜΠΕΚΟΞΙ. ΤΑΨΥΧΗ ΔCΕΡ-
ΜΚΑΞ — ΜΕ-

Verso: (Alphabetical Psali) ΨCΩΤΗΡ ΜΠΙΚΟCΜΟC — [Ε]ΘΒΕ

Psalmod. 150**Psalmodia**

XIXth cent. One Folio. Coptic. Actual measurements: fol. 12,5 × 16 cm., text 9,7 × 12–12,5 cm. Lines visible per fol. 10. Medium, somewhat irregular hand. Brown ink. White paper. This fragment is the upper two-thirds of a folio. Titles are in Arabic. The verso is blank. There is no touching in with red, and there are no punctuation stops.

Recto: Doxology for Lent = *Labib*, p. 527, l. 12 – p. 528, l. 5

Verso: Blank

Psalmod. 151**Theotokia**

XVIth–XVIIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 13,7 × 9 cm., text 12 × 5 cm. Lines visible per fol. 12. Medium, fairly regular hand. Brown ink. In the outer corner of the upper margin of the verso there is the pagination numeral ⲫⲁ (101). This fragment is the outer, upper vertical two-thirds of a folio. On the recto there remain only parts of words of the Coptic text, but the Arabic translation is complete. Verse capitals and the letter ⲛ (there is no instance of a ϕ, Ⲛ) are touched in with orange-red. Punctuation stop • is in orange-red.

Recto: Tuesday Theotokia = *O'Leary*, p. 29, col. a, ll. 13–17

Verso: Tuesday Theotokia = *O'Leary*, p. 29, col. a, ll. 18–22

Psalmod. 152**Theotokia**

XIVth–XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 16,2 × 12,7 cm., text 13 × 5,5–6 cm. Lines per fol. 15. Small, very regular hand. Greyish ink. The folio is considerably perforated, and the lower outer corner is missing. Verse capitals, the letters ϕ, Ⲛ, ⲛ and the compendia are touched in with red. Punctuation stop >, ·>, ·>· is in red.

Recto: Friday Theotokia = *O'Leary*, p. 51, col. b, l. 45 - p. 52, col. a, l. 5
 Verso: Friday Theotokia = *O'Leary*, p. 52, col. a, l. 6 - col. b, l. 4

Psalmod. 153**Psalmodia**

XIXth cent. One Folio. Coptic. Actual measurements: fol. 14,5 × 9 cm., text 12,5 × 8 cm. Lines per fol. 12-13. Medium, irregular hand. Black ink. The inner margin is broken away. There is no touching in with red. Punctuation stop ⲛⲟⲩ = is in black. Psalis are separated by a simple line in black ink.

Recto: For the Theotokos ϩⲓⲘⲈⲦⲎ — ⲦⲎⲚⲟⲘ

Recto: Communion Hymn for Lent = *Labib*, p. 548, ll. 12-14

Verso: Communion Hymn for Lent = *Labib*, p. 548, ll. 14-17, p. 549, ll. 2-8

Psalmod. 154**Psalmodia**

Late XVIIIth-XIXth cent. One Folio. Coptic. Actual measurements: fol. 13 × 10,5 cm., text 9,5 × 6-6,5 cm. Lines visible per fol. 10. A medium, somewhat thin hand. Brown ink. Whitish paper. The inner corner of the upper margin and the lower margin are missing, and there is a large lacuna in the centre of the folio. Paragraph capitals, the letters Ⲛ, Ⲟ (there is no instance of a ϕ), the compendia and numerals are touched in with reddish-brown. Punctuation stop ⲛⲟⲩ is in reddish-brown.

Recto: Doxology for the Celestial Beings = *Labib*, p. 349, ll. 8-14

Verso: Doxology for the Celestial Beings ΟΥΟϚ ⲦⲎⲚ[ⲈⲦⲰⲗ]ⲗⲒⲎ — ⲚⲈ-
 ⲗⲒⲐⲐⲐ + *Labib*, p. 349, l. 19 - p. 350, l. 4

Psalmod. 155**Psalmodia**

XIIIth-XIVth cent. Eleven Foliols. Coptic. Measurements: fol. 17,7 × 10,5 cm., text 15 × 8-8,5 cm. Lines per folio. 16. A somewhat large, regular, squarish hand. Black ink. These folios have been extracted from a book-binding, and the outer margin of every folio, with the exception of that of Fol. H, has been cut off with the resultant loss of a few letters of every line. The upper and lower parts of Fols. A and I are missing. The lower part of Fols. E and H, and the upper part of Fol. F, is missing. In Fol. G there is a lacuna in the upper outer part. The upper part and the lower outer part of Fol. J are missing. Fol. K is the lower outer part of a folio. The writing on Fol. J^r is very faded. In the upper margin of Fol. H^v, just above the initial word of the first line, there is the pagination numeral ⲘⲚⲈ (256). In the inner corner of the upper margin of Fol. C^r there are traces of a quire numeral. In the centre of the upper margin of Fol. H^v there is an ornament finely executed in yellow and red. The initial capital ϕ of the Psali on Fol. D^r is large (4,5 × 2,7 cm.), and is in red with simple ornamentation. The initial capital Ⲙ of the Psali on Fol. E^r is very large (4,7 cm. in width), and it is ornamented in yellow and red. The Psali for SS. Piṣoi and Paule on Fol. I^r has the following variant reading from the text of the printed edition: ⲈⲦⲈ-ⲠⲒⲗⲒⲎ ⲘⲗⲒⲐⲐⲐ ⲒⲎⲎⲗⲒⲘⲰⲗⲒⲎⲐⲎ ⲈⲐⲐⲐⲗⲗⲎ ⲒⲦⲈⲎⲗⲒⲘⲠⲘⲐⲦⲦⲒⲠⲠ ⲒⲠⲈⲠⲈⲠⲠⲐⲐⲐⲒⲎⲎ ⲗⲗⲗⲗ ⲠⲒⲘⲐⲐⲐ ⲎⲈⲘⲗⲗⲗⲗ ⲠⲗⲒⲰ[ⲗⲈ]. It thus commemorates the translation of the relics of these Saints to the Monastery of St. Piṣoi¹. Titles are in red. On the margin of Fols. E-G, I-J a much later hand has practised writing in Arabic. Verse capitals, the letters ϕ, Ⲛ, the compendia and numerals are touched in with red. Punctuation stop ⲛⲟⲩ, ⲛⲟⲩ ~ is in red. Psalis are separated by the sign ⲛⲟⲩ ~ ⲛⲟⲩ ~ ⲛⲟⲩ ~ ⲛⲟⲩ ~ ⲛⲟⲩ ~ ⲛⲟⲩ ~ ⲛⲟⲩ in black.

¹ Cf. O.H.E. KHS-Burmester, *A Guide to the Monasteries of the Wādī 'n-Naṣrān*, Cairo, 1954, p. 21.

- A^r: Psali on the 1st Ode [ΠΕ]ΧΕΦ† ΜΜΩ[ΥΧΗC] ΧΕΖΠΕΚΩΒΩ[Τ]
ΕΞΡΗΙ ΕΦΙΟΜ — [Π]ΕΠΩΗΡΙ Μ[ΠΙCΛ] [...]Φ† ΕΥΧ[...]
- A^v: Psali on the 1st Ode [...]ΦΙΟΜ Ν[ΩΔΑΡΙ] — ΝΤΕΓ[ΧΑ]
- B^r: Psali Batos on the 3rd Ode ΠΙΜΟΥ Ϝ[...] Ν[...]ΘΡ[...] ΝΟΝ — Φ†
ΝΤΕΝΕΜΟ† + *Labib*, p. 69, ll. 1-3
- B^v: Psali Batos on the 3rd Ode = *Labib*, p. 69, ll. 4-6
- B^v: Psali for the Three Holy Children in Khoiak = *Labib*, p. 67, l. 15 - p. 68,
l. 9
- C^r: Psali for the Three Holy Children in Khoiak = *Labib*, p. 68, l. 10 - p. 69,
l. 2
- C^v: For St. Stephen ...]Ν CΤΕΦΑΝΟC Ε[..... Υ]ΠΛΖΙΩΝΗ — CΤΕ]ΦΑΝΟC
- D^r: For St. Stephen ΟΥΟC ΠΛΗΤ[...] — ΤΩΒC ΜΠC̄C̄
- D^r: For St. Stephen = *Labib*, p. 359, l. 17 - p. 360, l. 7
- D^v: For St. Stephen = *Labib*, p. 360, l. 7 - p. 361, l. 2
- E^r: For St. Stephen = *Labib*, p. 361, ll. 2-11, 17
- E^r: For St. George Ω Π[.....]
- E^v: For St. George ΝΤΕΠΧ̄C̄ — [.....]ΚΑ† ΝΕΜ
- F^r: For St. George = *Labib*, p. 362, ll. 2-10
- F^v: For St. George = *Labib*, p. 362, ll. 14-18
- F^v: For St. Theodore ..]CΕΤΧΩΧΕΒ — ΠΑΓΙΟC ΘΕΟΔΩΡΟC
- G^r: For the Apostles = *Labib*, p. 353, l. 11 - p. 354, l. 6
- G^v: For the Apostles = *Labib*, p. 354, ll. 8-9
- G^v: For the Three Holy Children [.....]CΗΟΥ — ΚΑΤΑΦΡΟΝΗ
ΜΜ[ΩΟΥ]
- H^r: For St. John the Short = *Labib*, p. 388, ll. 6-16
- H^v: For St. John the Short = *Labib*, p. 389, ll. 2-4, 11-12, 13-16
- H^v: For SS. Pišoi and Paule = *Labib*, p. 390, ll. 2-3
- I^r: For SS. Pišoi and Paule = *Labib*, p. 390, ll. 8-16
- I^v: For SS. Pišoi and Paule = *Labib*, p. 391, ll. 2-3, 9-12
- I^v: For SS. Maximus and Dometius = *Labib*, p. 391, ll. 14-15
- J^r: — —]ΟΡϞ ΝΤΕ[...] ΠΙΜΛΖΒ —]ΕΤΕ ΠΕ [...]
- J^v: — —]†ΝΔΕΡΖΗ[... —]ΕΤCΜΑΡΩΟΥΤ
- J^v: For the Cross-bearing Fathers]ΤΟΝ! ΝΗCΩΦΗΝ — ΠΑΡΕΤΗ
- K^r: — — Ϟ]ΞΡΗΙ ΝΞΗ- — CΛ
- K^v: — — ΞΑΤΖΗ — ΖΑ

Psalmod. 156

Psalmodia

XVIIth cent. Thirty-eight Folios. Coptic and Arabic. Measurements: fol. 20,5 × 15 cm., text 16,5 × 10-11,5 cm. Lines per fol. 14-15. Large, heavy, regular hand. Black ink. With the exception of Fols. 7-14, the lower margin of all the folios is missing. Fols. 1, 19-21, 32-38 are vertical fragments of folios. Fols. 2-6, 15-18, 22-31 are the upper two-thirds of folios. Fols. 32-38 are small fragments on which there are only one or two words or parts of words. The writing on Fols. 20-30 is slightly smaller than that on the other folios. Titles and responses are in orange-red, and the initial line or lines of Psalis are in orange-red.

Some rubrics are in orange-red. The verse capital **X** has two orange-red dots round it. Verse capitals, the letters **B**, **ϕ**, **ξ**, **ζ** (though none of them invariably) the compendia and numerals are touched in with orange-red. Punctuation stop **⋮**, **⋮**, **⋮**, **•** is in orange-red. No punctuation stops are used in the Arabic text.

- 1^r: Doxology for St. Stephen = *Labib*, p. 360, l. 12 - p. 361, l. 3
 1^v: Doxology for St. Stephen = *Labib*, p. 361, ll. 15-19
 1^v: Doxology]ϠϠΠ — ϩ-
 2^r: Psali for St. Stephen = *O'Leary*¹, p. 1, col. a, ll. 23-28
 2^v: Psali for St. Stephen = *O'Leary*, p. 1, col. a, ll. 34-35, col. b, ll. 3-4 +
 λϣϤΚΟΤ — ϩϩϩϩ
 3^r: Doxology for St. Stephen = *Labib*, p. 360, ll. 5-9; *O'Leary*¹, p. 1, col. b,
 ll. 7-8 + rubric
 3^r: For the Feast of the Holy Cross Title and rubric
 3^v: For the Feast of the Holy Cross ΠΛΒ̄C̄ ΕΡΟϣ — ΜΠΕϢCΩΜΑ ΝΣΗΤϣ
 + ΣΙΤΕΝΝΗΠΡΕCΒΥΛ + ΚCΜΑΡΩΟΥΤ ΛΛΗΘΟC + rubric
 3^v: Doxology for the Holy Cross = *Labib*, p. 459, ll. 2-14
 4^r: Doxology for the Holy Cross = *Labib*, p. 459, l. 19 - p. 460, l. 7, p. 462,
 ll. 1-6
 4^v: Psalm-versicle *Ps. Lxiv*, 2* (ϣΕΡΩΔΥ) - 3
 4^v: Psali to "My Lord Jesus" on the Friday Theotokia = *Labib*, p. 236, ll. 11-19
 5^r: For the Holy Cross ϕΠ ΕΤΑΥΛΩϣ ΕΞΡΗ ΕΧΩϣ + ΤΩΒΞ Ω ΠΟΥΡΟ
 ΝΟΡΟΟΛΟΖΟC — ΝΤΕϣ[ΧΛ] + ΧΕϢCΜΑΡΩΟΥΤ ΝΧΕΠΧ̄C̄ ΠΕΝ-
 ΝΟΥ†
 5^r: Laḥn = *Filúthâús*², p. 3, ll. 6-9
 5^v: Paralex = *Filúthâús*, p. 4, ll. 2-13
 6^r: Paralex = *Filúthâús*, p. 4, l. 14 - p. 5, l. 6
 6^v: — ΠΟΥΡΟ ΝΤΕ†ΣΙΡΗΗΗ + ΤΕΝΟΥΩΩΤ + rubric
 6^v: Canon ΠΤΥΠΟC ΝΤΕΠC̄C̄ — [Ε]ΞΡΗ Ε-
 7^r: Canon ΜΠΡΩΜΙ — ΝΙΜΕΡΟC ΝΤΕΠΙCΗΟΥ. ΚΕ ΝΙΝ + rubric +
 ΛΜΩΜΙ ΜΑΡΕΝΟΥΩΩΤ + ΚCΜΑΡΩΟΥΤ + ΧΕΡΕ ΠΙC̄C̄ — ΜΠΙ-
 CΩΜΑ (*sic*) ΝΣΗΤϣ + rubric
 7^v: Canon ϕ† ΝΛΙ ΝΛΗ = *Euch.* p. 85, l. 1 + rubric
 8^r: Laḥn = *Filúthâús*, p. 3, l. 6 + rubric
 8^r: Laḥn = *Diaconale*, p. 178, ll. 12-16 + rubric + *Diaconale*, p. 178, l. 12 +
 rubric
 8^v: — Rubric + ΤΩΒΞ ΕΠΒ̄C̄ ΕΞΡΗ Ε-
 8^v: Laḥn = *Diaconale*, p. 178, l. 12 + ΧΕϢCΜΑΡΩΟΥΤ — ΝΕΝΝΟΥ† +
 rubric + *Diaconale*, p. 178, l. 12 + rubric
 9^r: Laḥn Rubric + *Diaconale*, p. 178, l. 12 + ΧΕϢCΜΑΡΟΥΤ (*sic*) +
 rubric + ΠΤΥΠΟC + rubric

¹ De Lacy O'Leary, *The Dīḡnar (Antiphonarium) of the Coptic Church*, Part II (Tubeh-Barmuda), London, 1928.

² Filúthâús al-Makâri, Barnâbâ al-Baramûsî and Aqlâdiús Ğirġis, *Kitab Dawrat 'Idat aṣ-Ṣalib, etc.*, Cairo, 1921.

- 9^r: Laḥn = *Diaconale*, p.179, l. 9
 9^v: Laḥn Rubric + *Diaconale*, p. 179, l. 9 + ΤΕΝΟΥΩΥΤ + rubric + ΕΤΕ ΦΛΙ ΠΕ
 9^v: Sunday Theotokia = *Labib*, p. 142, l. 19 – p. 143, l. 9 + rubric + [ΧΕ]-
 4C[M]ΔΡΟΥΥΤ (*sic*)
 10^r: Laḥn Rubric + *Filútháús*, p. 3, l. 6 + rubric
 10^v: 21st Tút. Commemoration of the All-Holy Virgin Rubric + *Labib*¹, p. 214,
 ll. 14–17; p. 215, ll. 7–10; *Diaconale*, p. 423, ll. 1–5
 11^r: 21st Tút. Commemoration of the All-Holy Virgin *Diaconale*, p. 423, ll. 5–6;
 p. 498, l. 5; p. 499, l. 15 – p. 420, l. 2 + ΕΡΕΠΤΑΙΟ ΝΤΕΤΑΙΠΔΡΘ̄ —
 ΝΧΕΝ[.....]
 11^v: 21st Tút. Commemoration of the All-Holy Virgin [ΝΧΕΝ] ΝCΔΣ
 ΝΤΕΤΕΚΚΛΙCΙΑ (*sic*) + ΔΠΕΤΡΟΣ ΖΙCΕΝ† ἸΜΜΟ4 — [Δ]ΡΗΡΕC-
 ΒΕΥΙΝ + *Diaconale*, p. 195, ll. 11–12
 12^r: 21st Tút. Commemoration of the All-Holy Virgin = *Diaconale*, p. 195,
 l. 12, p. 502, l. 15 + rubric
 12^r: Canon Ω †ΠΑΡΘ̄ ΜΑΡΙΑΜ — ΝΔΝ̄ ΕΒΟΛ ΝΤΕ[.....]4 + *Dia-*
conale, p. 424, ll. 2–3
 12^v: Canon = *Diaconale*, p. 424, ll. 3–5, p. 197, ll. 2–7 + [...]4 ἸΜΜΟ —
 ΝΙΑΓΓΕΛΟΣ CΕ[...]_C ΕΡΟ4 ...
 13^r: Canon ΟΥΟΣ ΝΙΧΗΡΟΥΒΙΜ — ΔΘΜΟΥΝΚ + rubric
 13^r: 22nd Tút. St. Julius al-Aḳfahšî ΔΛΗΘΩC ΔΚCΙΤΑΙΟ — ΝΙΔ̄
 13^v: 22nd Tút. St. Julius al-Aḳfahšî ΕΚΟΙ Ἰ4ΑΙΡΩΟΥΩ — ΣΕΝ[....]
 14^r: 22nd Tút. St. Julius al-Aḳfahšî ΙΙΙ. ΖΙΝΑ ΝΤΕΝCΙ — ΤΩΒ2 + ΕΡΕ-
 ΦΟ[.....] ΝΕΜΑΝ
 14^v: 22nd Tút. St. Julius al-Aḳfahšî [...]ΕΧΗΜΙ †ΜΑ2Δ̄ ΝΚΕCΕΡΑ —
 ΕΘ̄Ῡ
 15^r: 22nd Tút. St. Julius al-Aḳfahšî Ε4CΣΑΙ ἸΝΝΟΥΑΓΩΝΙΑ — ΣΑΤΕΝ-
 ΠΟΥΡΟ ΠΧ̄C + *Diaconale*, p. 433, ll. 2–5
 15^v: For Martyrs [...]CΑΧΙ ΕΠCΚΤΑΙΟ — ΠΙΔΓΙΟΣ Ν̄ΙΜ̄ ΝΤΕ4ΚΑ
 15^v: 1st Sunday of Tút. Eve (Response of the Gospel) ΚΑΛΟΣ ΧΟΣ ΝΧΕΠΧ̄C
 — Λ4ΩΠΠ
 16^r: Liturgy (Response of the Gospel) ΔΡΙΤΕΝ ΝΕΜΠΩΔ — ΝΕΚΜΥCΤΙΡ-
 ΙΟΝ ΕΥCΟCΙ + †ΝΔΟΥΩΝ2 ΝΑΚ ΕΒΟΛ ΦΙΩΤ — Ε2ΑΝCΑΒΕ
 16^v: Aspasmos ΘΩΟΥ† ΕΣΟΥΝ — ἸΠΔC̄C̄ ἸΗC̄ + ἸΗC̄ ΠΕ ΠΑΝΟΥ†
 — ΝΝΙΧΡΙCΤΙΑΝΟΣ
 16^v: 3rd Sunday. Matins and 2nd Sunday. Eve, of Tút [.....] ΓΔΡ —
 CΑΧΙ
 17^r: (Doxology) = *Labib*, p. 351, ll. 8–15
 17^r: Liturgy (Response of the Gospel) = *Diaconale*, p. 185, ll. 2–4
 17^v: Liturgy (Response of the Gospel) Χ[Ε]ΡΕ ΦΗ ΕΤΑ4ΕΡΠΕΜΠΩΔ —
 ΧΩ ΝΔΝ ΕΒΟΛ

¹ C. J. Labib, *Pijóm ente Típsalmódia ethu ente piabot Khoiak*.

- 17^v: 2nd Sunday of Tût ΤΩΩΜΙ ΓΑΡ ΝΤΕCΙΜΟΝ — ΟΥΟZ CΑΤΟΤC
 18^r: 3rd Sunday of Tût ΠΑΡΧΗΔΕΛΟΝΗC (ἀρχιτελώνης) — Ω ΠΙΑΓΛΘΟC
 + *Diaconale*, p. 268, ll. 5–9
 18^v: 3rd Sunday of Tût ΚΑΤΑ ΚΟΥΧΙ ΚΟΥΧΙ — Ω ΠΛΘC ΙΗC + *Dia-*
conale, p. 172, ll. 10–13
 18^v: 4th Sunday of Tût]Χ ... ΕΤΕΠΕC
 19^r: — — ΟΥCΖΙΜΙ — ΧΕ †CΖΙΜΙ
 19^v: Liturgy (Response of the Gospel) C]ΖΙΜΙ ΝΠΟΡΝΗ — ...]ΟΥΙ
 19^v: Aspasmos]ΔΝ ΕΠΘC — _____ ΦΗ
 20^r: Canon †ΜΑCΝΟΥ† — ΠΧC Φ†
 20^v: Canon ΚΕ ΝΙΝ — ΝΝΙΠΑΛΛΗ
 21^r: Canon ΠΩΝC — ΛCΩΕ ΝΑC ΜΠΙCΡΟ
 21^v: Canon [Π]ΑΡΘ — ΕΒΟΛ +]ΠΕΚC† ΠΧC
 22^r: Canon ΤΕΝ[_____] ΖΥΜΝΟC Ε[Ν]ΕΚΑΝΑCΤΑCΙC — ΠΧC
 22^v: Canon [_____] ΕΒΟΛ
 22^v: Canon of Tuesday ΦΗ ΕΤΑΥΧΦΟC ΕΒΟΛ ΞΕΝΦΙΩΤ — ΧΕΛCΟΖΙ
 ΓΑΡ ΕΟΥ-
 23^r: Canon of Tuesday ΠΧ[_____] ΕΠΙC† — ΠΧC ΧΕΝ[_____]
 ΝΟΥ† ΟΥ[...
 23^v: Canon of Tuesday ΜΑΡ[_____]ΡΟΝ ΕΘΟΥΗΤ ΤΗΡΟΥ —
 ΧΑΝ ΕΒΟΛ ΝΝΕΝΑΝΟΜΙΑ. ΚΕ ΝΙΝ
 23^v: Canon of Sunday Title only
 24^r: Canon of the Resurrection = *Filûthâûs*¹, p. 247, ll. 14–18, p. 201, ll. 17–
 19 + ΠΘC ΠΘC ΠΘC ΙCΧΕ ΔΚ† ΝΔΝ — ΕCΘΕΡΤ[ΩΡ]
 24^v: Canon of the Resurrection = *Filûthâûs*, p. 201, ll. 17–19, p. 201, ll. 12–17,
 p. 247, ll. 15–18
 25^r: — — [Ε]ΡΟC — — ΝΑΛΙΘΗΝΟΝ
 25^r: 1st and 2nd Sunday of Khoiak Response of the Gospel = *Diaconale*,
 p. 196, ll. 7–11 + rubric
 25^v: Praises of Midnight in Khoiak = *Labîb*², p. 211, l. 8 – p. 212, l. 1, ll. 6–10
 26^r: Praises of Midnight in Khoiak = *Labîb*, p. 212, l. 15 – p. 213, l. 3, ll. 13–15
 26^v: Praises of Midnight in Khoiak = *Labîb*, p. 213, l. 19 – p. 214, l. 8, p. 215,
 ll. 19–21
 27^r: Praises of Midnight in Khoiak = *Labîb*, p. 216, ll. 4–12, 18–20
 27^v: Praises of Midnight in Khoiak = *Labîb*, p. 217, l. 4, ll. 13–19, p. 218, ll. 2–4
 28^r: Praises of Midnight in Khoiak = *Labîb*, p. 218, l. 18 – p. 219, l. 7
 28^v: Praises of Midnight in Khoiak = *Labîb*, p. 220, ll. 2–5, 8–15, p. 221, l. 3
 29^r: Praises of Midnight in Khoiak = *Labîb*, p. 221, ll. 8–11, l. 22 – p. 222, l. 6
 29^v: Praises of Midnight in Khoiak = *Labîb*, p. 222, l. 18 – p. 223, l. 2, ll. 10–
 16, 19–20
 30^r: Praises of Midnight in Khoiak = *Labîb*, p. 224, ll. 4–5, l. 15 – p. 225, l. 2

¹ Filûthâûs al-Makârî, Barnâbâ al-Baramûsî and Mikhayîl Girgis, *Kitâb, Dalâl wa Tartîb*, etc.

² C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

- 30^v: Praises of Midnight in Khoiak = *Labīb*, p. 225, ll. 8-19
 31^r: — — Rubric + ΛΜΘΙΝΙ ΜΑΡΕΝΟΥΩΤ + *Euch.* p. 98, l. 6
 31^v: — — = *Euch.* p. 98, ll. 12-18 + rubric + *Diaconale*, p. 171, ll. 2-4 +
 ΝΕΚΜΕΩΩΟΥ — ΠΕ
 32^r-33^v: — — Small fragments on which there are only a few words or
 parts of words.

Psalmod. 157

Psalmodia

Late XVIIIth-XIXth cent. Five Folios. Coptic. Measurements: (largest fragment) fol. 21,5 × 15,5 cm., text 17,5 × 11,5-12 cm. Lines per folio 16. Large, somewhat irregular hand. Black ink. White paper. A part of the lower inner margin of the folios is alone preserved. There are lacunae of varying size in the middle all the folios. The first line or the first word of the Psalis is often written in orange-red. Otherwise, the first letter of the first word of a Psali is touched in with orange-red. Titles and rubrics are in Arabic in orange-red. The letters ϕ, ς, 2, the compendia and numerals are touched in with orange-red. Punctuation stop • is in orange-red.

- A^r: — ςΡΟΜΗ — ΠΕΚΝΙΩ† ΝΗΑΙ. $\bar{\alpha}\bar{\lambda}$
 Palm Sunday ςΕΖΩς ΕΡΟϑ — ΜΠΙ[$\bar{\sigma}\bar{\lambda}$] = *Dalāl*¹, p. 21, ll. 13-17
 A^v: Palm Sunday [ΤΟΤΕ Λϑ]ϫΩΚ ΕΒΟΛ — [Π]ςΜΟΥ $\bar{\alpha}\bar{\lambda}$ = *Dalāl*, p. 21,
 l. 18 - p. 22, l. 1
 A^v: Palm Sunday ΟΥΩΦΗΡΙ ΕΥΜΕΖ ΝΩΟΥ — Ν[ΡΕϑ]ΑΜΙΟ = *Dalāl*,
 p. 20, l. 21 - p. 21, l. 5
 B^r: Palm Sunday ςΕΝΔΥ ΕΡ[Οϑ] — ςΑΧΩϑ = *Dalāl*, p. 21, ll. 6-8 +
 [Ε]ΥΩΩ ΕΒΟΛ — ΠΕΚΤΑΙΟ. $\bar{\alpha}\bar{\lambda}$
 B^r: Easter ΧΟΥΑ[Β] ΝΘΟΚ — Ν[ΘΟΚ]
 B^v: Easter Π $\bar{\chi}\bar{\sigma}$ ΧΟΥΑ[Β] — ΝΕΜΩΔΕΝΕΖ. $\bar{\alpha}\bar{\lambda}$
 B^v: Easter Ι $\bar{\eta}\bar{\sigma}$ Π $\bar{\chi}\bar{\sigma}$ ΠΩΗΡΙ ΜΦ† — ΩΔΕ[ΝΕΖ]
 ς^r: Paschaltide [ΛϑΩΕ Ν]Δϑ ΕΠΩΩ[Ι] — $\bar{\kappa}\bar{\sigma}$ ςΑΒΛΩ[Θ] = *Diaconale*,
 p. 397, ll. 3-12
 ς^r: Paschaltide ΤΟ[Τ]ϑ ΛϑΧΩΚ ΕΒ[ΟΛ] — [Ν]ΔΛ[ΩΟΥ]
 ς^v: Paschaltide [...]ΔΛΑΙ ΝΤ[...]ΟΥ $\bar{\alpha}\bar{\lambda}$
 ς^v: — Φ† ςΙςΙ ΜΠΤΑΠ ΝΗΙΧΡΙςΤ[ΙΑΝ]Ος — ΠΙΧΛΟΜ Ν[ΤΕΠ]ϑ^ϑ
 D^r: — End of a Psali ΝΙ $\bar{\eta}\bar{\sigma}$ Π $\bar{\chi}\bar{\sigma}$ [$\bar{\sigma}$] [...]ΜΑΥ Ν $\bar{\gamma}\bar{\sigma}$ Θϑ
 D^r: Whitsunday [ΛΜΟΥ] ΩΑΡΟΝ — ΜΠΔ[Ρ]ΑΚΑΙΤΟΝ = *Diaconale*,
 p. 407, ll. 2-9
 D^r: — Beginning of a Psali. Only a few letters visible
 D^v: — [...]ΠΕϑΜΟΝ[ΟΓΕΝΗ]ς ΕΛϑςΙςΑΡϑ — ΔΓΙΟς
 D^v: Consecration of the Church of the Virgin at Philippi ΛΥΚΟΤ ΝΤΕ†ΕΚ-
 ΚΑ[ΗςΙΑ] ΕΤϑΕΝ Τ[ϕ]ΥΛΠΠΕ — ΕΧΕΝ
 E^r: — [...] Ν†ΤΑϑ[Ις] — ΟΥΔΡΧΗΕΡϑΥς $\bar{\alpha}\bar{\lambda}$ [$\bar{\lambda}$]
 E^r: For the Holy Cross [ΜΑ]ΡΕΝΩς ΝΕΜΝΙ[ΔΓΓ]ΕΛΟς — ς^ϑ
 E^v: For the Holy Cross [...]ΔΙ ΠΙς^ϑ — ΠΕΚΝΙΩ† ΝΗΑΙ.
 E^v: For the Holy Cross ΧΕΡΕ ΝΑΚ Ω ΠΙς^ϑ — ΕΒΟΛ ΖΙΤ[ΕΝ]

¹ Filūthāūs al-Maḳārī and Barnābā al-Baramūsī, *Kitāb Dalāl wa Tartīb*, etc.

- Fr: Paschaltide يقال في الحسين — ΝΝΟΥ
 Fv: — —]†ΘΡΙΑC —]ΞIC
 Fv: Lent ΠΕΝCΩΘ̄P̄ — [Ε]Χ[ΕΝ] *Aspasmos Hymn of Lent = Diaconale*,
 p. 238, ll. 6-7
 Gf: — —]ΤΕCOC[— — Δ̄Δ̄
 Gf: — — ΤΔ[...]ΡΗ — Σ[ΕΝ]
 Gv: — — Ο]ΥCΘΟΙΝΟ[ΥCΗ] — ΝΤΕC
 Gv: For the Apostles ΝΙΡΩΜΙ — Ν[ΡΕCΤΑ2] = *Diaconale*, p. 414, ll. 8-12
 Hf: For the Apostles ΝΗ — ΝΙΦΗΟΥΙ = *Diaconale*, p. 414, ll. 13-18
 Hf: For the Apostles Κ[ΥΡ]ΙOC — ΜΑΤ[ΘΕCOC] = *Diaconale*, p. 415, ll. 2-7
 Hv: For the Apostles ΝΤΕ — [Ν]ΟΥC[Δ]ΧΙ = *Diaconale*, p. 415, ll. 8-15,
 p. 416, ll. 4-6
 Ir: For the Apostles [ΝΘ]Ω[Τ]ΕΝ — ΝΘ[ΡΟΝOC] = *Diaconale*, p. 416,
 l. 12 — p. 417, l. 5
 Iv: For the Apostles [ΔΜΩ]ΝΙ — Ν[ΣΗΤΟΥ] = *Diaconale*, p. 417, ll. 8-17
 Jr: For the Apostles]Η ΝΝΙΟΥΡ[— ΝΜOC
 Jr: For the Apostles [Δ]ΠΟΥΣΡΩΟΥ — ΛΥΦΟ2 = *Diaconale*, p. 416,
 ll. 4-7
 Jv: For the Apostles]ΤΕΝ — ΤΗPC + rubric in Arabic

Psalmod. 158

Psalmodia

XVIIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 6,7 × 14,5 cm. and 13 × 8,5 cm., text 4 × 9,5 cm. and 10 × 6 cm. actual state. Lines 5 and 10. The second line of the Psalm is in red on Bv. Medium, regular hand. Brown ink. Both fragments are the upper part of a folio. In the inner corner of the upper margin of Av and Bv there are the pagination numerals ΠΛΔ (134) and ΠΝΒ (152) respectively, and in the middle of the upper margin of Av and Bv there is written in Arabic by another hand 'بوادي الأطرون' 'at the Wādī al-Aṭrūn (= Naṭrūn)'. Paragraph capitals, the letters φ, Σ, the compendia and numerals are touched in with red. The punctuation sign · >, · > · is in red.

- Af: ΕΤΕ ΦΛΙ — Ε2ΡΗΙ Ε = *Labīb*, p. 236, l. 16 — p. 237, l. 1
 Av: ΝΤΕ ΠΕΝC̄C̄ — ΔΝΩΔΑΝΕΡΜΕΛΕΤΑΝ = *Labīb*, p. 237, ll. 11-16
 Bf: [ΤΠΔ]ΡΟΥCΙΑ — ΝΤΕ = *Labīb*, p. 270, ll. 8-15
 Bv: ΤΕΝ†2O — ΟΥ[O2] = *Labīb*, p. 271, ll. 5-6, p. 209, ll. 2-6, p. 521,
 ll. 4-7

X. SCALAE

Scala 1

Scala

XIVth–XVth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 13,5–14 × 8,5–9 cm.¹ Lines per fol. 18–19. A small part of the lower inner margin of Fol. B is damaged and has been restored. In the outer corner of the upper margin of the verso of Fols. A and B there are the pagination numerals $\overline{\text{C}\overline{\text{X}}\overline{\text{B}}}$ (232), the last figure is not clear, and $\overline{\text{C}}\overline{\text{M}}\overline{\text{B}}$ (242) respectively. Small, regular hand. Brown ink. The titles of the Sections are in Arabic in brown ink. Punctuation stop ' > , carelessly formed, is in red. These two folios are most probably from the same MS. as that described under No. 926 of W. E. Crum's *Catalogue of the Coptic Manuscripts in the British Museum*. A note by G. Chester states that this MS. came from Nitria.

- A^r: Plants and vegetables *Incipit* ΠΙΝΟΥΝΙ الفجل, *explicit* ΠΙΒΕΡCΙ الفطف
A^v: Plants and vegetables *Incipit* ΠΙΘΕΡΦΔΥ الكزبرة, *explicit* ΛΙΒΙΤΗ لبلابة
B^r: Parts of the body *Incipit* ΠΘΙΒC الكعبي, *explicit* ΠΙΡΡΟC (lege πύρρος)
اشقر
B^r: Names of governors, generals, chiefs and others *Incipit* ΠΙΝΟΥΜΕΡΙΟΝ
(sic) الكردرش, القايد, *explicit* ΠΙΠΟΧΙΜΙCΤΗC البطل المجاهد
B^v: Names of governors, generals, chiefs and others *Incipit* ΝΙΚΟΥΒΟΥΚΛΑ-
ΡΙΟC الاستاذين, *explicit* ΠΙΝΟΤΑΡΙΟC الحاجب

Scala 2

Scala

XIIIth–XIVth cent. Two Folios. Greek-Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 12,5 × 8–8,5 cm. Lines per fol. 15–18. A very small, regular hand. Brown ink. The middle of the outer margin of Fol. A is damaged. In the inner corner of the upper margin of Fol. A^v there is the quire numeral $\overline{\text{I}}\overline{\text{Z}}$ (17), and, in the centre, there is an ornament in blue and red between the initials $\overline{\text{I}}\overline{\text{H}}\overline{\text{C}}$ $\overline{\text{P}}\overline{\text{X}}\overline{\text{C}}$. In the outer corner of the upper margin of Fols. A^v and B^v there are the pagination numerals $\overline{\text{P}}\overline{\text{Z}}\overline{\text{A}}$ (161) and $\overline{\text{P}}\overline{\text{Z}}\overline{\text{H}}$ (169) respectively. The text is in three columns: the Greek words being in red, and the Coptic and Arabic words being in brown ink. Titles of Sections are in Coptic, sub-titles are in Arabic, and both are in brown ink. Punctuation stop ' > , on Fol. A^r only, is in red. Sections are separated by the sign > ~ ~ ~ ~ in red.

- A^r: Alphabetical list of Greek words *Incipit* ΑΒΑΑΒΗ ΠΙΑΤCΙΜΚΑ2 غير متالم,
explicit ΑΜΑΡΤΙΑ ΦΝΟΒΙ الخطية

¹ In the case of the Scalae, the width of the whole line is given.

- A^v: Alphabetical list of Greek words *Incipit* ΑΝΘΗΡΩΣ (*lege* ἀνθηρός) ΦΗ
 ΕΤΝΕΩΩΩ الحسن المليح, *explicit* ΑΝΟΗΤΟΣ ΝΙΑΤΝΟΥΣ القليل العقل
- B^r: Alphabetical list of Greek words *Incipit* ΛΙΘΕΟΡΗΤΗΣ ΦΗ ΕΘΜΟΚΣ
 ΝΝΑΥ ΕΡΟΩ الذي يعسر نظره, *explicit* ΕΒΛΑΒΗΝ Α[. . . .] تعبت
- B^v: Alphabetical list of Greek words *Incipit* ΕΙΔΩΛΛΙ (*lege* εἰδωλα) ΙΔΩΛΟΝ
 الاوتان, *explicit* ΕΥΔΙΑ †ΧΑΜΗ الهدو

Scala 3

Scala

XVIth-XVIIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 17,5 × 13 cm., text 12,5 × 8,5-9 cm. Lines per fol. 13-14. A somewhat large, heavy hand. Brown ink. In the outer corner of the upper margin of Fols. A^r and B^r there are the pagination numerals 98̄ (92) and 101̄ (101) respectively. In the inner corner of the upper margin of Fol. B^r there is a quire numeral which appears to be 11̄ (11). There are no punctuation stops. Sections are separated by the sign ζ ~ > ~ > ~ > ~ > · ζ in brown ink.

- A^r: Psalms = *Munier*¹, p. 37, col. b, l. 32 - p. 38, col. a, l. 12
- A^v: Prophets = *Munier*, p. 38, col. a, ll. 13-26
- B^r: Liturgical Books = *Munier*, p. 42, col. b, l. 25 - p. 43, col. a, l. 8
- B^v: Liturgical Books = *Munier*, p. 43, col. a, ll. 9-24

Scala 4

Scala

XVth-XVIth cent. Two Folios. Coptic-Arabic. Measurements: fol. 16,5 × 12 cm., text 11,5-12 × 5-6 cm. Lines per fol. 15-16. Medium, squarish hand. Brown ink. The upper inner corner and part of the upper margin of Fol. A is missing. The upper inner corner of Fol. B is missing, and the upper part of the inner margin is damaged. There are no punctuation stops.

- A^r: Alphabetical list of Greek words *Incipit* ΟΙΚΟΚΥΡΙΣ ربة البيت (οἰκοκύρης)
explicit ΟΧ[Λ]ΟC جيل (ὄχλος)
- A^v: Alphabetical list of Greek words *Incipit* ΟΡΘΟΡΙΗ ف[. .] [. .] عيب, *explicit*
 ΟΙΚΟC بيت منزل (οἶκος)
- B^r: Alphabetical list of Greek words *Incipit*]ΚΝΟΝ اسكباچ, *explicit* ΟΜΦΑΚΕC
 حصرم (ὄμφακος)
- B^v: Alphabetical list of Greek words ΟΞΗΝΗΤΙΚΟΝ {*lege* ὄξυνήτικον) مصل,
explicit ΟΞΟΖΩΜΟΝ (*lege* ὄξυζωμων) اسكباچ

Scala 5

Preface

Late XVIIth-XVIIIth cent. Three Folios. Coptic and Arabic. Measurements: fol. 18 × 13 cm., text 15-15,5 × 9-9,5 cm. Lines per fol. 15-16. Large, somewhat irregular hand. Black ink. Fols. A and B are somewhat perforated. There is a lacuna in the upper outer margin of Fol. C. Titles and the initial words of paragraphs are in red. These two folios come from the Bohairic Grammar of Anbā Yūhannā as-Samannūdi. The references given below are to the Sa'īdic version of this Grammar edited by H. Munier, *La Scala Copte 44 de la Bibliothèque Nationale de Paris* (Bibliothèque d'Études Coptes), Le Caire, 1930. There are no punctuation stops.

¹ H. Munier, *La Scala Copte 44 de la Bibliothèque Nationale de Paris* (Bibliothèque d'Études Coptes), Le Caire, 1930.

- A^r: Preface cf. *Munier*, p. 51, col. a, ll. 22 – 28; col. b, ll. 4–5
 A^v: Preface cf. *Munier*, p. 51, col. b, ll. 6–10, 13
 B^r: Preface cf. *Munier*, p. 51, col. b, ll. 14–16, 20–24
 B^v: Preface cf. *Munier*, p. 51, col. b, l. 25 – p. 52, col. a, l. 12
 C^r: Preface cf. *Munier*, p. 54, col. a, ll. 4–20
 C^v: Preface cf. *Munier*, p. 54, col. a, ll. 21–24 + 9 lines not in the Šaʿīdic version

Scala 6

Preface

XVth–XVIth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 7,5 × 13 cm., text 7 × 8–8,5 cm. Lines visible per fol. 8. Large, very regular hand. Brown ink. This fragment is from the middle part of a folio. It comes from the Bohairic Grammar of Anbā Yūhannā as-Samannūdi, and the references given below are to H. Munier's edition of the Šaʿīdic version of this Grammar. Punctuation stop •, · >, " is in red.

- Recto: Preface *Incipit* [ΑΡΙ]2[1]PH[11]11, cf. *Munier*, p. 53, col. a, ll. 11–15
 Verso: Preface *Incipit* ΟΥΛΕ, cf. *Munier*, p. 53, col. a, ll. 19–20, 25–26, 22–23, 24, 27 + ΠΩ) المقدار الوزن الكيل القياس. ΠΒ[ΛΩΟ]P التعليب

Scala 7

Scala

XIVth–XVth cent. One Folio. Coptic-Arabic. Actual measurements: fol. 9 × 11,5 cm., text 6,5 × 5–8,5 cm. Lines visible per fol. 10. A very small, regular hand. Brown ink. This fragment is the lower part of a folio. The upper part of the outer margin is perforated. There are no punctuation stops.

- Recto: *Incipit* [ΝΙ]2Υ2ΩΤΕΡ الاخلاط, *explicit* ΠΙΜΟΜΟΡ (*lege* ΓΟΜΟΡ) الكيل
 Verso: *Incipit* ΠΙΟΡΙΙΧ) المهر, *explicit* [ΝΙ]ΩΛ2Ω62 الغض

Scala 8

Scala

XVth–XVIth cent. Four Foliis. Coptic-Arabic. Measurements: fol. 20 × 13,5 cm., text 17 × 8–9 cm. Lines per fol. 16–17. Large, regular hand. Brown ink. The upper and the outer margins of both folios are badly damaged. The writing on Fols. A^{r-v} and B^v is very faded, and, in places, almost illegible. The text of these two folios is from the Scala of Anbā Yūhannā as-Samannūdi, and the references given below are to the Šaʿīdic version of this Scala edited by H. Munier. The initial capital Α of the first word of the Section on St. Matthew's Gospel on Fol. B^r is in red. There are no punctuation stops.

- A^r: From St. John's Gospel cf. *Munier*, p. 10, col. b, ll. 18–31
 A^v: From St. John's Gospel cf. *Munier*, p. 11, col. a, ll. 2–13
 B^r: From St. Matthew's Gospel cf. *Munier*, p. 14, col. a, ll. 4–11, 13–17
 B^v: From St. Matthew's Gospel cf. *Munier*, p. 14, col. a, ll. 18–31
 C^r: From St. Matthew's Gospel cf. *Munier*, p. 14, col. b, l. 32, p. 15, col. a, ll. 2–4, 6–11, 13
 C^v: From St. Matthew's Gospel cf. *Munier*, p. 15, col. a, ll. 16–26
 D^r: From St. Matthew's Gospel cf. *Munier*, p. 19, col. a, l. 18 – col. b, l. 2
 D^v: From St. Matthew's Gospel cf. *Munier*, p. 19, col. b, ll. 3–6, 8–14

XI. SUPPLEMENT

Suppl. 1

Lectionary for the Year

Late XVIIIth cent. Seven Folios. Coptic. Measurements: fol. 22 × 14,5 cm., text 16-16,5 × 10-10,5 cm. Lines per folio 15. Small, regular hand. Brownish ink. Provenance: Edfû. The folios are paginated in the outer corner of the upper margin of the verso as follows: A $\overline{\text{PMH}}$ (148), B $\overline{\text{PM}\overline{\Theta}}$ (149), C $\overline{\text{PZ}}$ (107), D $\overline{\text{PA}}$ (104), E $\overline{\text{L}\overline{\Omega}}$ (cursive characters) for ? $\overline{\text{OL}}$ (81), F $\overline{\text{P}}$ (80), G $\overline{\text{PA}}$ (81). The text has the usual numerous orthographical errors found in *MSS.* of this period, and for this reason variant readings have not been recorded. Headings for the days are in Arabic in brown ink, the diacritical points being in red. Titles are in red and are accompanied by a translation in Arabic. The initial capitals of the Lessons, the letters Φ , \mathfrak{S} , \mathfrak{Z} , the compendia and numerals are touched in with red. Punctuation stop • (\div at the end of Lessons) is in red. Lessons are separated by a simple line in brown ink.

- A^r:** — — Liturgy: *Rom.* xv, 5-7, 9* ($\overline{\text{KATAPPH}} \cdot \overline{\text{ETCSHOYT}}$); *I Jh.* III, 1* - (to $\overline{\text{MNEQ}}[\overline{\text{CWN2}}]$)
- A^v:** — — *I Jh.* III, 1* ($[\overline{\text{MNEQ}}]\overline{\text{CWN2}}$) - 2* (to $\overline{\text{EPQ}}$); *Acts* xiv, 24-26; *Ps.* lxx, 7* ($\overline{\text{N}\overline{\Theta}\overline{\text{OK}}}$) - 8* (to $\overline{\text{MAPQ}}[\overline{\text{MOI}}]$) *sic*
- B^r:** — — Liturgy: *Ps.* lxx, 8* ($[\overline{\text{MAPQ}}]\overline{\text{MOI}}$) *sic* - to end of the verse; *Matt.* xii, 22-25* (to $\overline{\text{NDOY}}$)
- B^v:** — — Liturgy: *Matt.* xii, 25* ($\overline{\text{XG}}$) - 28
- B^v:** 5th Sunday of the month Eve: *Ps.* xcii, 3
- C^r:** 29th Athôr Eve: *Matt.* xvi, 14* ($\overline{\text{2ANKEKXDOYNI}^1}$) - 16
Matins: *Ps.* cvi, 32, 41* ($\overline{\text{XEAQXW}}$) - 42* (to $\overline{\text{EYGOYHOQ}}$)
- C^v:** 29th Athôr Matins: *Mk.* viii, 22-25* ($\overline{\text{SEN}}$)
- D^r:** 30th Tôbi Matins: *Lk.* viii, 1* ($[\overline{\text{EQZIQEN}}]\overline{\text{NOYQI}}$) - 3
- D^r:** 30th Tôbi Liturgy: *Rom.* xvi, 6* - (to $\overline{\text{NOY}}[\overline{\text{MHQ}}]$)
- D^v:** 30th Tôbi Liturgy: *Rom.* xvi, 6* ($[\overline{\text{NOY}}]\overline{\text{MHQ}}$) - 10* (to $\overline{\text{HX}\overline{\text{C}}}$); *I Peter* III, 5* - (to $\overline{\text{NMDOY}}$)
- E^r:** 3rd Tôbi Liturgy: *Matt.* II, 16-18* (to $\overline{\text{OYN}\overline{\text{A2}}[\overline{\text{PI}}]}$) *sic*
- E^v:** 3rd Tôbi Liturgy: *Matt.* II, 18* ($[\overline{\text{OYN}\overline{\text{A2}}}\overline{\text{PI}}]$) *sic* - to end of the verse
- E^v:** 4th Tôbi Matins: *Ps.* xviii, 5; *Jh.* I, 1 - 2* (to $\overline{\text{EIN}\overline{\text{A}}[\overline{\text{XH}}]}$)
- F^r:** 10th Phamenôth Liturgy: *I Corinth.* I, 17 ($[\overline{\text{NXE}}]\overline{\text{HX}\overline{\text{C}}}$) - 18; *I Peter* II, 21* ($\overline{\text{XG}}$) - 22* (to $\overline{\text{SEN}}$)
- F^v:** 10th Phamenôth Liturgy: *I Peter* II, 22* ($\overline{\text{PDQ}}$) - 24* (to $\overline{\text{NEQCWM}\overline{\text{A}}}$); *Acts* x, 34 - 36* (to $\overline{\text{NNANQ}}[\overline{\text{PI}}]$) *sic*

- Gr: 10th Phamenôth Liturgy: *Acts* x, 36* ([ΝΝΑΝΩΗ]ΡΙ) *sic* – to end of the verse; *Ps.* LXIV, 2, 6* (CΩΤΕΜ – ΜΠΚΑΖΙ ΤΗΡΑ); *Jh.* x, 22 – 24* (to ΟΥΝ)
- Gv: 10th Phamenôth Liturgy: *Jh.* x, 24* (ΕΡΟΑ) – 28* (to ΝΟΥ[ΩΝΣ])

Suppl. 2

Psalmodia

XIXth cent. Two Folios. Coptic. Measurements: fol. 23 × 16,5 cm., text 17 × 11,5–12 cm. Lines per fol. 17–19. Medium, irregular hand. Brown ink. White paper. Provenance: Edfû. The initial Ω of the hymn on B^v is large and in brown ink. Titles of the hymns are in Arabic. The initial capitals of the verses are larger and designed to be touched in with red, which, however, has not been done. There are no punctuation stops. Hymns are separated by the sign in brown ink ~ ~ ~.

- A^r: Doxology. For the Four Living Creatures. ΜΕΞ ΕΒΟΛ – ΝΤΕΑ[ΧΩ] = *Labib*¹, 346, ll. 2–3, 9–12
- A^r: Doxology. For the 24 Elders of the Apocalypse. ΟΥΝΩ† ΓΕΡ (*sic*) ΠΕ ΠΤΑΙΟ — ΖΙΧΕΝ
- A^v: Doxology [Ν]ΟΥΑΦΗΟΥ[Ι] — ΜΠΡΕΒΥΤΕΡΟΣ = *Labib*, p. 346, l. 13 – p. 348, l. 6
- A^v: Doxology. For St. John the Baptist. ΜΠΕΟ[Υ]ΟΝ ΤΩΝΑ — ΠΙΡΑ†ΩΜC (*sic*) = *Labib*, p. 351, ll. 4–10
- B^r: Doxology. Acephalous. ΝΙΚΑΣ — ΝΤΕΑ[ΧΩ]. Perhaps for St. Ammon who is mentioned in the last line but one
- B^v: Doxology. For St. Dîlâgî (ديلاجي) and her sons. ΩΜΙΕΛΙ (*sic*, lege ΩΟΥ-ΝΙΑ†) ΣΕΝΟΥΜΕΘΜΗ†ΛΑΓΙΑ — ΤΩΒΞ. In the *Synaxarium*, for the 29th Παῶπι, there is commemorated this Saint who is there called Dîdrâ (ديدرا) *alias* Nadrâ (ندرا). Her two sons are called Abâ Hûr (ابا حور) and Anbâ Abšai (انبا ابشاي). In this hymn, however, four sons are mentioned, namely, Apa Hôrus (ΑΠΑ CΩΡΟΣ, *sic*), Apa Herma (ΑΠΑ ΖΕΡΜΑ), Apa Nofe (ΑΠΑ ΝΟΦΕ) and Abû Antaisis (?) (ΕΠΩ ΑΝΤΑΙCΙC (*sic*))

Suppl. 3

Psalmodia

XIXth cent. One Folio. Coptic. Measurements: fol. 21 × 16 cm., text 17 × 11,5–12 cm. Lines per fol. 16. Large, irregular hand. Brown ink. White paper. Provenance: Edfû. The initial capitals of verses are larger and designed to be touched in with red, which, however, has not been done. There are no punctuation stops.

- A^r: Hymn. Acephalous. ΩΩΧΙ ΝCΕ (*sic*) ΝΙΔΕΜΟΝ — ΜΠΕΤ[ΡΙΑΡΧΗC] (*sic*)
- A^v: Hymn. Acephalous. [ΜΠΕΤ]ΡΙΑΡΧΗC (*sic*) – ΑΥΩΑΡΙ ΝΦΙΩΜ (*sic*) ΛΑ. A number of Old Testament Saints are mentioned in this hymn

¹ C. J. Labib, *Kitâb al-Abšalmûdiyat as-Sanawiyah al-Mukaddasah*, Cairo, 1908.

Suppl. 4

Theotokia for the month of Khoiak

Late XVIIIth cent. Seventeen Folios. Coptic. Measurements: fol. 23,3 × 16,5 cm., text 17-18 × 11-12 cm. Lines per fol. 15-19. Medium, irregular hand. Brown ink. White paper. Provenance: Edfü. The text of the hymns displays the usual orthographical errors found in *MSS.* of this period. The initial capitals of the hymns: Ⲅ (Fol. C^r), Ⲙ (Fols. E^r, O^v, P^v), Ⲛ (Fols. E^r, O^r) and ⲛ (Fol. K^r) are large and touched in with dull red ink. The initial capital ⲗ of the hymns on Fols. H^r, J^r has the form of a bird ornamented in dull red. The first line of the hymns on Fols. L^r, N^r, O^r, P^v is in large letters in brown ink, and the second and third lines are in dull red ink. Below the upper margin of Fol. L^r there is an ornamented frame in dull red, and below the upper margin of Fol. N^r there is a frame in brown ink touched in with dull red. The verse capital Ⲟ has four dull red dots round it, and the verse capital Ⲑ on Fol. I^r has a human face depicted inside it. The titles of the hymns are in Arabic in dull red ink. Initial capitals of verses, the letters Ⲙ, Ⲛ, ⲛ, the compendia, numerals and accents are touched in with dull red. Punctuation stop ⲗ ÷, ⲗ, ⲗ is in dull red. Hymns are separated by the sign ~ ~ ~ in brown or dull red ink.

The references given below are to the corresponding hymns in C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*, Cairo, 1911.

- A^r: p. 51, ll. 2-4; p. 53, l. 1 - p. 54, l. 3
A^v: p. 54, l. 3 - p. 55, l. 3; p. 47, ll. 6-9
B^r: p. 47, ll. 9-16; p. 58, ll. 4-9
B^v: p. 58, ll. 9-13; p. 48, l. 1-10
C^r: p. 91, ll. 15-19; p. 94, ll. 1-16
C^v: p. 94, l. 17 - p. 95, l. 13; p. 98, l. 19 - p. 99, l. 2
D^r: p. 99, ll. 2-7; p. 101, l. 16 - p. 102, l. 5
D^v: p. 102, l. 6 - p. 103, l. 2
E^r: p. 103, ll. 2-9; p. 104, l. 16 - p. 105, l. 5
E^v: p. 105, l. 5 - p. 106, l. 5
F^r: p. 106, ll. 5-9; p. 108, l. 14 - p. 109, l. 10
F^v: p. 109, l. 10 - p. 110, l. 6; p. 116, l. 12
G^r: p. 225, ll. 5-15; p. 211, l. 5 - p. 213, l. 15
G^v: p. 213, l. 15 - p. 216, l. 13
H^r: p. 223, l. 17 - p. 225, l. 9; p. 230, ll. 5-12
H^v: p. 230, l. 13 - p. 232, l. 2
I^r: p. 232, l. 2 - p. 233, l. 7
I^v: p. 233, l. 8 - p. 234, l. 20
J^r: Unidentified Arabic hymn. p. 336, l. 13 - p. 337, l. 2
J^v: p. 337, l. 3 - p. 338, l. 11
K^r: p. 460, ll. 6-16; p. 465, ll. 1-14
K^v: p. 465, l. 14 - p. 466, l. 17
L^r: p. 697, l. 9 - p. 698, l. 3
L^v: p. 698, l. 3 - p. 699, l. 3
M^r: p. 731, l. 9 - p. 732, l. 14
M^v: p. 732, l. 14 - p. 733, l. 18
N^r: p. 790, l. 4 - p. 791, l. 6
N^v: p. 791, l. 6 - p. 792, l. 11

- Or: p. 837, l. 9 – p. 838, l. 11
 Ov: p. 838, ll. 12–16; p. 852, l. 6 – p. 853, l. 5
 Pr: p. 885, l. 11 – p. 886, l. 16
 Pv: p. 886, l. 17 – p. 887, l. 2; p. 902, l. 4 – p. 903, l. 4
 Qr: p. 903, l. 4 – p. 904, l. 7
 Qv: p. 904, l. 8 – p. 905, l. 12

Suppl. 5

Pauline Epistles

XIVth–XVth cent. One Folio. Coptic-Arabic. Measurements: fol. 39,5 × 27 cm., text 31,5 × 12,5–13,5 cm. Lines per folio 32. Large, very regular hand. Black ink. In the centre of the upper margin of the recto there is written طيماتاوس الاوله قولاسانس "First Timothy Colossians" *sic*. In the inner corner of the upper margin of the verso there is the quire numeral 11̄ (13), and, in the outer corner, there is a pagination numeral in Coptic cursive numerals which appears to be 29̄ (129). In the outer margin Section numerals are written in red in both Coptic uncial and Cursive numerals. The paragraph capital † has four red dots round it. Paragraph capitals, the letters ϕ, ς and the compendia are touched in with red. Punctuation stop · > · is in red. This leaf was bought from an Antiquities dealer in Cairo, who stated that it came from the west of Madinat al-Fayyūm.

Recto: *Colossians* I, 16* (ΑΥΦΩΜΗ) – 22* (to ΝΑΤΑΓΝΗ)

Verso: *Colossians* I, 22* (ΟΥΟ2²) – 27* (to ΘΗΝΟΥ)

Variant readings from Horner's text

Colossians I, 18. ΜΠΙΩΜΑ] ΜΠ- | ΝΤΕ†ΕΚΚΛΗΝΙΑ] Ν- | ΝΦΟΡΗ] Π- | ΖΙΝΑ] ΖΙ (*sic*) | 19. ΝΣΡΗ] ΝΣΡΗ | 20. ΠΚΑ21] ΠΠ- | 21. ΝΙΣΒΗΟΥ] – ΣΒΗΟΥ (*sic*) | 22. ΕΡΑΤΕΝ ΘΗΝΟΥ] ΕΡΕΤΕΝ | ΝΑΤΑΡΙΚΙ] ΑΤΡΙΚΙ | 23. ΜΠΙΝΑ2†] ΣΕΝ-ΦΑΙ²] Ε- | 24. ΖΙΤΕΝ] ΝΤΕ | 26. ΝΙΓΕΝΕΑ] ΓΕΝΕΑ | ΑΦΟΥΟΝ²] – ΟΥΩΝ² | ΕΒΟΑ] om. | ΝΝΙΑΓΙΟΣ] ΕΝΙΑΓΙΟΣ ΤΗΡΟΥ | 27. ΟΥΦΩ] ΩΦ (*sic*) | ΝΤΕ²] Μ- | ΕΤΕ] ΝΤΕ.

Suppl. 6

Theotokia

XVIIIth cent. Fifty-three Folios. Coptic. Some hymns are in Arabic only. Measurements: fol. 22,5 × 16,2 cm., text 16,8 × 9,5–10 cm. Lines per folio 15. Medium, regular hand. Black ink. Cream coloured paper. Provenance: Dair Abū Ishāq at 'Arab al-Awamir. The folios are paginated in the outer corner of the upper margin of the verso, as follows: Fols. 1–8 ΜΒ – ΜΘ (42–49); 9–10 Ξ – ΞΑ (60–61); 11–31 Ο – Ω (70–90); 32–42 ΡΝΑ – ΡΞΑ (151–161); 43–53 ΡΟΑ – ΡΠΑ (171–181). The following folios are also paginated in the outer corner of the upper margin of the recto: Fols. 10 ΞΑ (61), 12 ΟΑ (71), 22 ΠΑ (81), 32 ΡΝΑ (151), 42 ΡΞΑ (161), 43 ΡΟΑ (171), 53 ΡΠΑ (181). The following folios have a quire numeral in the inner corner of the upper margin. Fols. 9^v Ε (6), 10^r Ζ (7), 12^r Η (8), 21^v Η (8), 22^r Θ (9), 31^v Θ (9), 32^r ΙΕ (15), 41^v ΙΕ (16), 42^r ΙΖ (17), 43^r ΙΗ (18), 52^v ΙΗ (18), 53^r ΙΘ (19). In the upper margin of the following folios there is an ornament (that of the verso being of different design from that of the recto) touched in with red, between the initials ΙĀ ΧĀ: Fols. 9^v, 11^v, 21^v, 31^v, 41^v, 52^v, and the initials ΥĀ ΘĀ: Fols. 10^r, 12^r, 22^r, 32^r, 42^r, 53^r. In the upper margin of Fols. 3^r and 22^v there is a frame ornamented in red. The first line

of the hymns is in larger letters, and the second line is sometimes in red. The initial capital **Λ** on Fols. 3^r, 15^r, 31^v, 33^r, 41^r has the form of a bird touched in with red. The initial capital **Ν** on Fol. 22^v is large and touched in with red. The initial capital letters of the hymns are larger and touched in with red. Some are entirely in red. The first line of Sections is in red. The paragraph capitals **Ζ** and **Υ** have two red dots round them, and **Κ**, **Χ**, **Ψ**, **Ξ** and **†** have four red dots round them. Titles are in Arabic in red, and Responses are also in red. Paragraph capitals, the letters **Φ**, **Σ**, **Ω**, the compendia and numerals are touched in with red. Punctuation stop • is in red. The hymns are separated by a simple line in black.

- 1^r: *Labīb*¹, p. 157, ll. 4–18
 1^v: *Labīb*, p. 158, ll. 1–16
 2^r: *Labīb*, p. 158, l. 17 – p. 159, l. 12
 2^v: *Labīb*, p. 159, ll. 12–18
 3^r: *Labīb*, p. 161, ll. 1–11
 3^v: *Labīb*, p. 161, l. 13 – p. 162, l. 15
 4^r: *Labīb*, p. 162, l. 15 – p. 163, l. 14
 4^v: *Labīb*, p. 163, l. 15 – p. 164, l. 14
 5^r: *Labīb*, p. 164, l. 15 – p. 165, l. 14
 5^v: *Labīb*, p. 165, l. 15 – p. 166, l. 14
 6^r: *Labīb*, p. 166, l. 14 – p. 167, l. 14
 6^v: *Labīb*, p. 167, l. 14 – p. 168, l. 11
 7^r: *Labīb*, p. 168, l. 12 – p. 169, l. 13
 7^v: *Labīb*, p. 169, l. 13 – p. 170, l. 8
 8^r: *Labīb*, p. 170, l. 9 – p. 171, l. 6
 8^v: *Labīb*, p. 171, l. 7 – p. 172, l. 7
 9^r: *Labīb*, p. 183, ll. 1–15
 9^v: *Labīb*, p. 183, l. 15 – p. 184, l. 11
 10^r: *Labīb*, p. 184, l. 12 – p. 185, l. 2, ll. 5–10
 10^v: *Labīb*, p. 185, l. 11 – p. 186, l. 8
 11^r: *Labīb*, p. 42, l. 3 – p. 43, l. 1 (2nd Ode)
 11^v: *Labīb*, p. 43, ll. 1–16 (2nd Ode)
 12^r: *Labīb*, p. 43, l. 17 – p. 44, l. 16 (2nd Ode)
 12^v: *Labīb*, p. 45, ll. 1–16 (2nd Ode)
 13^r: *Labīb*, p. 45, l. 17 – p. 46, l. 13 (2nd Ode)
 13^v: *Labīb*, p. 46, l. 13 – p. 47, l. 2, ll. 8–12 (2nd Ode) + *Ṭarḥ Adam on the 2nd Ode = Labīb*², p. 368, ll. 14–15
 14^r: *Labīb*², p. 368, l. 15 – p. 369, l. 16 (Arabic text)
 14^v: *Labīb*, p. 369, l. 16 – p. 372, l. 1 (Arabic text)
 15^r: *Psalmi Wâṭus on the Theotokia of Wednesday: ΑΙΝΑΞΡΖΗΤΣ ΣΕΝΟΥΣΙ-ΩΨΟΥ — ΧΕΝΙ[ΤΑΓΜΑ]*
 15^v: *[ΧΕΝΙ]ΤΑΓΜΑ — ΕΤΟΥΝΟΘ ΤΗΡΟΥ ΝΣΗ†*
 16^r: *ΖΕΩΩ — ΦΗ [ΕΤΣΕΜΣΙ]*

¹ C. J. Labib, *Kitâb al-Abṣalmûdiyat as-Sanawiyat al-Mukaddasah*.

² C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

- 16^v: ΕΤΣΕΜCI — İĦĀC ΠΧ̄C̄
 17^r: ΛΑOC ΝΗΙΧΡΗCΤΙΑΝOC — ΛϠ[CAΧI]
 17^v: [ΛϠ]CAΧI — ΝΤΕΠΧ̄C̄
 18^r: ΡΑϠI Ϡ ΠΠΑΡΑΔΙCOC — ΛϠϠAI ΝϠOY
 18^v: ΘΕΒΕΜΑΡΙΑ — ΟΥΖΥΠOCΤΑCIC ΝOYϠT
 19^r: ΤΕΝOYϠϠT ΜMOϠ — ΕϠϠΠ ΔNϠΔN
 19^v: *Labib*¹, p. 190, l. 7 – p. 191, l. 5
 20^r: *Labib*, p. 191, ll. 5–19
 20^v: *Labib*, p. 191, l. 19 – p. 192, l. 14
 21^r: *Labib*, p. 192, l. 15 – p. 193, l. 10
 21^v: *Labib*, p. 193, l. 11 – p. 194, l. 6
 22^r: *Labib*, p. 194, ll. 6–11
 22^v: *Labib*, p. 195, ll. 1–13
 23^r: *Labib*, p. 195, l. 13 – p. 196, l. 11
 23^v: *Labib*, p. 196, l. 12 – p. 197, l. 10
 24^r: *Labib*, p. 197, l. 10 – p. 198, l. 6
 24^v: *Labib*, p. 198, l. 8 – p. 199, l. 7
 25^r: *Labib*, p. 199, l. 7 – p. 200, l. 4
 25^v: *Labib*, p. 200, l. 4 – p. 201, l. 1
 26^r: *Labib*, p. 201, ll. 1–16
 26^v: *Labib*, p. 201, l. 16 – p. 202, l. 12
 27^r: *Labib*, p. 202, l. 13 – p. 203, l. 9
 27^v: *Labib*, p. 203, l. 10 – p. 204, l. 5
 28^r: *Labib*, p. 204, l. 8 – p. 205, l. 4
 28^v: *Labib*, p. 205, ll. 4–19
 29^r: *Labib*, p. 205, l. 19 – p. 206, l. 15
 29^v: *Labib*, p. 206, l. 15 – p. 207, l. 13
 30^r: *Labib*, p. 207, l. 14 – p. 208, l. 9, p. 209, l. 2
 30^v: *Labib*², p. 417, l. 14 – p. 418, l. 7, ll. 8–10 (Arabic text)
 31^r: *Labib*, p. 418, l. 10 – p. 420, l. 16 (Arabic text)
 31^v: *Labib*, p. 420, l. 17 – p. 422, l. 5 (Arabic text) + Psali Wâṭus on the
 Theotokia of Thursday: ΛϠ† CAΧI ΜΜϠΥCĦC — ΕΡΕΠΙΧΡϠΜ
 32^r: *Labib*¹, p. 244, l. 8 – p. 245, l. 5
 32^v: *Labib*, p. 245, l. 5 – p. 246, l. 4
 33^r: *Labib*, p. 246, ll. 5–18
 33^v: *Labib*, p. 247, ll. 1–14
 34^r: *Labib*, p. 247, l. 15 – p. 248, l. 9
 34^v: *Labib*, p. 248, l. 9 – p. 249, l. 6
 35^r: *Labib*, p. 249, ll. 6–18 + *Labib*², p. 643, ll. 5–7
 35^v: *Labib*, p. 643, ll. 8–18
 36^r: *Labib*, p. 643, l. 18 – p. 644, l. 10
 36^v: *Labib*, p. 644, ll. 10–13, p. 645, ll. 2–12

¹ C. J. Labib, *Kitâb al-Abṣalmûdiyat as-Sanawiyat al-Muḳaddasah*.

² C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

- 37^r: *Labīb*¹, p. 645, l. 12 – p. 646, l. 9.
 37^v: *Labīb*, p. 646, l. 9 – p. 647, l. 3
 38^r: *Labīb*, p. 647, ll. 3–16
 38^v: *Labīb*, p. 647, l. 16 – p. 648, l. 12
 39^r: *Labīb*, p. 648, l. 13 – p. 649, l. 7
 39^v: *Labīb*, p. 649, ll. 7–20
 40^r: *Labīb*, p. 649, l. 21 – p. 650, l. 14
 40^v: *Labīb*, p. 650, l. 14 – p. 651, l. 6
 41^r: *Labīb*, p. 651, ll. 7–10; *Labīb*², p. 250, ll. 1–8
 41^v: *Labīb*, p. 250, l. 8 – p. 251, l. 6
 42^r: *Labīb*, p. 251, ll. 6–16
 42^v: *Labīb*, p. 251, l. 17 – p. 252, l. 9
 43^r: *Labīb*¹, p. 44, ll. 6–11, p. 48, l. 14 – p. 49, l. 3
 43^v: *Labīb*, p. 49 l. 4 – p. 50, l. 2
 44^r: *Labīb*, p. 50, ll. 2–16
 44^v: *Labīb*, p. 50, l. 16 – p. 51, l. 4, p. 55, ll. 6–9
 45^r: *Labīb*, p. 55, l. 9 – p. 56, l. 1
 45^v: *Labīb*, p. 56, ll. 1–16
 46^r: *Labīb*, p. 52, ll. 4–18
 46^v: *Labīb*, p. 52, l. 18 – p. 53, l. 12
 47^r: *Labīb*, p. 53, l. 12 – p. 54, l. 11
 47^v: *Labīb*, p. 54, l. 11 – p. 55, l. 4
 48^r: *Labīb*, p. 58, ll. 5–13; *Labīb*, p. 258, ll. 3–5
 48^v: *Labīb*, p. 258, ll. 5–14; *Labīb*, p. 63, ll. 10–15
 49^r: *Labīb*, p. 64, ll. 1–13
 49^v: *Labīb*, p. 64, l. 13 – p. 65, l. 8
 50^r: *Labīb*, p. 69, ll. 4–18
 50^v: *Labīb*, p. 69, l. 18 – p. 70, l. 12
 51^r: *Labīb*, p. 70, ll. 12–14, p. 66, l. 9 – p. 67, l. 2
 51^v: *Labīb*, p. 67, ll. 3–17
 52^r: *Labīb*, p. 68, ll. 1–16
 52^v: *Labīb*, p. 68, l. 16 – p. 69, l. 2, p. 72, ll. 2–8
 53^r: *Labīb*, p. 76, l. 10 – p. 77, l. 5
 53^v: *Labīb*, p. 77, ll. 5–18

Suppl. 7

Psalmodia

XVIIIth cent. Two Folios. Coptic. Measurements: fol. 23 × 16,5 cm., text 17 × 10,5–11 cm. Lines per fol. 15–16. Medium hand. Greyish ink. Provenance: Dair Abû Ishāq at ‘Arab al-Awamîr. Titles in Arabic in red. Paragraph capitals, the letters **Ⲛ**, **ⲛ** (there is no instance of a **ⲛ**) and the compendia are touched in with red on Fol. A^{r-v} only. Punctuation stop •, ∴ in red on Fol. A^{r-v} only. The hymns are separated by a simple line in greyish ink.

¹ C. J. Labib, *Pijôm ente Tîpsalmôdia ethu ente piabot Khoiak*.

² C. J. Labib, *Kitâb al-Abšalmûdiyat as-Sanawiyat al-Mukaddasah*.

- A^r: Psalis sung from New Year's Day to the Feast of the Precious Cross = *Labib*, p. 464, l. 19 – p. 465, l. 17
 A^v: Psalis sung from New Year's Day to the Feast of the Precious Cross = *Labib*, p. 465, l. 18 – p. 466, l. 16
 B^r: Psalis sung from New Year's Day to the Feast of the Precious Cross = *Labib*, p. 467, ll. 1-19
 B^v: Psalis sung from New Year's Day to the Feast of the Precious Cross = *Labib*, p. 468, ll. 1-3, l. 11 – p. 469, l. 5

Suppl. 8

Ritual

XVIIIth cent. Four Folios. Coptic and Arabic. Measurements: fol. 24 × 17 cm., text 18 × 11,5-12 cm. Lines per fol. 17 (Coptic text). Large, heavy hand. Black ink. Cream coloured paper. Provenance: Dair Abū Ishāq at 'Arab al-Awamīr. The following folios are paginated in the outer corner of the upper margin of the verso: A $\bar{\text{I}}\bar{\text{A}}$ (14), B $\bar{\text{K}}$ (20), D $\bar{\text{X}}\bar{\text{E}}$ (36). The initial capitals of Lessons, Psalms and Prayers are in larger letters in red. Titles are in Arabic in red. However, the title of the Pauline Epistle on Fol. C^r and that of the Psalm-versicle on Fol. C^v are in Coptic in red. The title of the Service on Fol. C^r is in Arabic in very large letters in black, and the line following is in smaller letters in red. Paragraph capitals, the letters Φ , Σ , Ω and the compendia are touched in with red. Punctuation stop • is in red for both the Coptic and Arabic texts, but the final stop in the Arabic text is ∙ in red.

- A^r: Marriage Rite (Gospel) *Matt. XIX*, 11* (ΜΜΟΝ) – 14* (to Μ[ΠΕΡΤΑΞΝΟ])
 A^v: Marriage Rite (Gospel) *Matt. XIX*, 14* ([Μ]ΠΕΡΤΑΞΝΟ) – 15; Arabic translation *Matt. XIX*, 1 – 8* (to قسارت)
 B^r: Marriage Rite (2nd Prayer) = *Tūkhî*¹, p. 262, l. 18 – p. 264, l. 3 (Arabic text only)
 B^v: Marriage Rite (2nd Prayer) = *Tūkhî*, p. 264, ll. 1-23 (Arabic text only), p. 265, l. 13 (Coptic)
 B^v: Marriage Rite (3rd Prayer) ΠΓC̄ — ΜΠΠ[ΧΙΝΩΩΠΠ] = p. 265, ll. 19-22
 C^r: Removal of Crowns on the Seventh Day (Epistle) *I Timothy IV*, 9 – 11* (to ΝΝΔΙ); Arabic translation *I Timothy IV*, 9 – 10* (to الحى)
 C^v: Removal of Crowns on the Seventh Day (Epistle) *I Timothy IV*, 10* (الى) – 15; *Ps. CXXVII*, 3 (Coptic)
 D^r: Second Marriage (Prayer) = *Tūkhî*, p. 303, l. 1 – p. 304, l. 13 (Arabic text only)
 D^v: Second Marriage (Prayer) = *Tūkhî*, p. 304, l. 14 – p. 305, l. 12 (Arabic text only) + Rubric + Injunction which corresponds to *Tūkhî*, p. 279, ll. 11-12 + Rubric

Suppl. 9

Ritual

XVIIIth cent. Sixteen Folios. Coptic and Arabic. Measurements: fol. 25,2 × 16,2 cm., text 19 × 9,5-10,5 cm. Lines per fol. 15-18. Medium, irregular hand. Black ink. Coffee-coloured paper which is brittle. Provenance: Dair Abū Ishāq at 'Arab al-Awamīr. The

¹ R. Tūkhî, *Pijôm ente timetrejšemšî enmimusterion ethu*, etc., Romae, 1763.

initial capital **Α** of the Gospel Lesson on Fol. I^r and that of the Psalm on Fol. M^r is large with simple ornamentation in black ink. Titles are in Coptic or in Arabic in dull red. The rubrics are in Arabic in dull red. Responses are in dull red. Paragraph capitals (though not invariably), the letters **Φ**, **Σ**, **Ζ** and several other letters besides, and the compendia are touched in with dull red. Punctuation stop, when used, is either • in dull red, or •, **Ⲛ** in black. Sections are separated by a simple line in dull red or in black.

- Ar: Funeral Service (For Male Children) = *Ritual*¹, p. 24, l. 1 - p. 25, l. 11; *I Thessalonians* IV, 13 (Coptic)
- Av: Funeral Service (For Male Children) *I Thessalonians* IV, 13-18 (Arabic); *Ps.* XXVI, 10, 11* (Coptic)
- Br: Funeral Service (For Male Children) *Lk.* VII, 11* (تلاميذه) - 16 (Arabic)
- B^r: Funeral Service (For Male Children) = *Ritual*, p. 29, l. 16 - p. 30, l. 19
- B^v: Funeral Service (For Male Children) = *Ritual*, p. 30, l. 19 - p. 33, l. 1
- C^r: Funeral Service (For Male Children) = *Ritual*, p. 33, l. 1 - p. 35, l. 7
- C^v: Funeral Service (For Adult Women) *Ps.* CII, 1-4; *Ps.* CXIII, 24 - 25* (to **ⲙⲓⲢⲉⲓⲙⲟⲩⲧⲓ**) (Coptic)
- Dr: Funeral Service (For Adult Women) *Ps.* CXIII, 25* (**ⲚⲓⲢⲉⲓⲙⲟⲩⲧⲓ**) - 26; *Ps.* CXVIII, 81, 109, 132* (to **ⲈⲪⲞⲓ**) (Coptic)
- D^v: Funeral Service (For Adult Women) *Ps.* CXVIII, 132* (ⲐⲮⲐⲐ - **Ⲛⲙⲓ**), 133* (to **ⲡⲈⲖⲘⲁⲪⲓ**), 175 (Coptic); *Ps.* CII, 1-4; *Ps.* CXIII, 24 - 25* (to **ⲕⲓ**) (Arabic)
- E^r: Funeral Service (For Adult Women) *Ps.* CXIII, 25* (والذين) - 26; *Ps.* CXVIII, 81, 109, 132*, 133*, 175; *I Corinth.* XV, 39 (Coptic); *I Corinth.* XV, 39* (to **ⲉⲟⲥ**)
- E^v: Funeral Service (For Adult Women) *I Corinth.* XV, 39* (وجسد) - 47 (Arabic)
- Fr: Funeral Service (For Adult Women) *Matt.* XXVI, 11* (**ⲁⲚ**) - 13 (Coptic); *Matt.* XXVI, 6 - 8* (to **ⲟⲩⲁⲓⲗⲁ**) (Arabic)
- F^v: Funeral Service (For Adult Women) *Matt.* XXVI, 8* (**ⲙⲁ**) - 13 (Arabic)
- F^v: Funeral Service (For Adult Women) = *Ritual*, p. 42, l. 13 - p. 43, l. 11
- G^r: Funeral Service (For Adult Women) = *Ritual*, p. 43, l. 12 - p. 45, l. 10
- G^v: Funeral Service (For Adult Women) = *Ritual*, p. 45, l. 11 - p. 47, l. 10
- H^r: Funeral Service For Female Children *Matt.* IX, 24* (**ⲚⲞⲞⲮ ⲪⲈ ⲚⲓⲡⲈⲖⲘⲟⲩ**) - 26 (Coptic); *Ps.* XXXVIII, 13* (أنا غريب) - 14 (Arabic); *Matt.* IX, 18* (to **ⲧⲁⲗ**) (Arabic)
- H^v: Funeral Service For Female Children *Matt.* IX, 18* (فتضع) - 26 (Arabic)
- H^v: Funeral Service For Female Children = *Ritual*, p. 55, l. 11 - p. 56, l. 4
- I^r: Funeral Service For Women who die in child-birth *Ps.* LXXVII, 38* (to **ⲈⲖⲞⲁ**), 39; *Jh.* XVI, 20* (to **ⲚⲓⲞⲟⲩ**) (Coptic)
- I^v: Funeral Service For Women who die in child-birth *Jh.* XVI, 20* (**ⲚⲓⲞⲟⲩ**) - 21* (to **ⲙⲡⲁⲒⲓ**)
- J^r: Funeral Service For Women who die in child-birth *Jh.* XVI, 21* (**ⲪⲈⲒ**) - 23 (Coptic); *Jh.* XVI, 20* (to **ⲧⲓⲕⲟⲛ**) (Arabic)

¹ *Pijôm ente nihêbi*, Cairo, 1621 A.M. = 1905 A.D.

- J^v: Funeral Service For Women who die in child-birth *Jh.* XVI, 20* (وتنحون) - 23 (Arabic)
- J^v: Funeral Service For Women who die in child-birth *Ritual*, p. 69, ll. 8-10; p. 42, ll. 16-19
- K^r: Funeral Service For Adult Women *Ritual*, p. 43, l. 1 - p. 44, l. 6
- K^v: Funeral Service For Adult Women = *Ritual*, p. 44, l. 7 - p. 45, l. 15
- L^r: Funeral Service For Priests = *Ritual*, p. 86, ll. 2-6
- L^r: Funeral Service For Priests *Ps.* CXXXIV, 1-4 (Coptic)
- L^v: Funeral Service For Priests *Ps.* CXXXIV, 5; *Ps.* CVI, 8, 32, 41 - 42* (to NH) (Coptic)
- M^r: Funeral Service For Priests *Ps.* CVI, 42* (GT) - 43; *Ps.* CXVIII, 25 - 27* (to ΔΙΕΡ)
- M^v: Funeral Service For Priests *Ps.* CXVIII, 27* (ΜΕΛΑΓΤΑΝ) - 30 (Coptic); *Ps.* CXXXIV, 1 - 4* (يعقوب) (Arabic)
- N^r: Funeral Service For Priests *Matt.* XXV, 15* ([ΚΑ]ΤΑ) - 20* (to ΚΕΘ¹)
- N^v: Funeral Service For Priests *Matt.* XXV, 20* (ΝΧΙΝΩΡ) - 22* (to ΠΕΤ-ΑΚΤΗ[ΤΟΥ]) (Coptic)
- Or: Funeral Service For Priests *Matt.* XXV, 22* ([ΠΕΤΑΚΤΗ]ΤΟΥ) - 23 (Coptic); *Matt.* XXV, 14 - 18* (to في) (Arabic)
- O^v: Funeral Service For Priests *Matt.* XXV, 18* (الارض) - 23 (Arabic)
- O^v: Funeral Service For Priests = *Ritual*, p. 94, l. 11 - p. 95, l. 2
- P^r: Funeral Service For Deacons *Jh.* XII, 21* (ΠΙΡΕΜΒΗΣΙΑΔΑ) - 24* (to ΝΤΕC[ΜΟΥ])
- P^v: Funeral Service For Deacons *Jh.* XII, 24* ([ΝΤΕC]ΜΟΥ) - 26* (to ΟΥΟ²) (Coptic)

Suppl. 10

Ritual

XVIIIth cent. Four Folios. Coptic and Arabic. Measurements: fol. 22,5 × 16,5 cm., text (Arabic) 14 × 10 cm. Lines per fol. 14 (Arabic text). Medium hand. Black ink. Provenance: Dair Abû Ishak at 'Arab al-Awamîr. Titles and rubrics are in Arabic in red. The initial capital Π of the Intercession on Fol. D^v is in red. The homily on Fol. B^r is entitled "On the saying: 'And there came to Him the scribes and the Pharisees to tempt Him, (saying): Is it lawful for a man to put away his wife?'" The letters ϕ, ς, 2 and the compendia are touched in with red. Punctuation stop is ∙∙, ∙; in red (Coptic text), and ∙, ∙∙ in red (Arabic text). These four folios may belong to MS. Suppl. 8, and they would then follow Fol. A. The dimensions of the folios and the number of lines per folio of Arabic writing are, however, not the same.

- A^r: Marriage Rite (Gospel) *Matt.* XIX, 8* (قساوة) - 14* (to عليهم)
- A^v: Marriage Rite (Gospel) *Matt.* XIX, 14* (فانتهروهم) - 15 (Arabic)
- B^r: Homily *Incipit*: وعد — قال واذا كان الذين يظلمون الاسرار
- B^v: Homily يا هذا — بالعذاب في الجحيم
- C^r: Homily وشهدهم — قول الرسول بولس

- C^v: Homily — وزفرآهم دى
 D^r: Homily — الفضائل حدین
 D^v: Homily — لكن افرح الى ابدأ الابدين امين
 D^v: Intercessions = *Tûkhî*¹, p. 256, ll. 14-16

Suppl. 11

Psalmodia

Late XVIIIth cent. Eleven Folios. Coptic and Arabic. Measurements: fol. 16,5 × 11,2 cm., text 12,5 × 7,5-8 cm. Lines per fol. 12. Medium hand. Black ink. White paper. Provenance: Dair Abû Ishâq at 'Arab al-Awamîr. The first line of the Doxology on Fol. B^v is in larger letters touched in with dull red. Titles are in Arabic in dull red. The paragraph capital € has two dull red dots within it, and the paragraph capitals X and X have four dull red dots round them. Paragraph capitals, the letters ϕ, ς, ζ and the compendia are touched in with dull red. Punctuation stop Ϛ, • is in dull red. The Arabic text is without punctuation. Psalis are separated by a simple line in black ink.

- A^r: Eve of Palm-Sunday (Troparion) = *Diaconale*², p. 251, ll. 3-9, 15-16
 A^v: Eve of Palm-Sunday (Troparion) = *Diaconale*, p. 251, l. 16 - p. 252, l. 5
 B^r: Eve of Palm-Sunday (Troparion) = *Diaconale*, p. 252, ll. 6-13
 B^v: Eve of Palm-Sunday (Troparion) = *Diaconale*, p. 252, ll. 14-18
 B^v: Doxology = *Filûthâûs*³, p. 10, l. 19
 C^r: Doxology = *Filûthâûs*, p. 10, l. 19 - p. 11, l. 7
 C^v: Doxology = *Filûthâûs*, p. 11, ll. 7-14
 D^r: Palm-Sunday (Ṭarḥ) ΠΙ ΕΤΖΕΜΟΙ ΣΕΝΝΙ ΕΤΣΟΟΙ — ΛΥΩΕ ΛΣΟΥΝ
 (*sic*) iñā
 D^r: Palm-Sunday (Ṭarḥ) ودخل الى — الجالس في العالي (Arabic translation)
 D^v: Palm-Sunday (Ṭarḥ) العبرانيين — اورشليم (Arabic translation)
 E^r: Ṭarḥ Wâṭus = *Filûthâûs*, p. 25, l. 3 - p. 26, l. 4⁴
 E^v: Ṭarḥ Wâṭus = *Filûthâûs*, p. 26, l. 5 - p. 27, l. 2
 F^r: Ṭarḥ Wâṭus = *Filûthâûs*, p. 27, ll. 2-20
 F^v: Ṭarḥ Wâṭus = *Filûthâûs*, p. 27, l. 20 - p. 28, l. 20
 G^r: Ṭarḥ Wâṭus = *Filûthâûs*, p. 28, l. 20 - p. 29, l. 18
 G^v: Ṭarḥ Wâṭus = *Filûthâûs*, p. 29, l. 19 - p. 30, l. 4, ll. 10-13 + هذا هو ملك —
 روح العبادة
 H^r: Ṭarḥ Wâṭus رب القوات — وتملاه من مخافة الله
 H^v: Ṭarḥ Wâṭus روحانية — كل أنفس البشر
 I^r: Ṭarḥ Wâṭus مبارك هو الآتي — أن من افواه
 I^v: Ṭarḥ Wâṭus باسم الرب الاله القوات
 I^v: Feast of the Holy Cross (Doxology) = *Labib*, p. 459, ll. 1-8

¹ R. Tûkhî, *Pijôm ente timetrejšemšî ennimusterion ethu* etc., Romae, 1763.

² *Pijôm entimetrejšemšî ente pidiakôn nem nibôhem*.

³ Filûthâûs al-Maḥârî, Barnâbâ al-Baramûsî and Aklâdiûs Ğirġis, *Kitâb Dawrat 'Idai aš-Šalîb wa'š-Ša'anîn wa Ṭurûḥât aš-Šawm al-Kabîr wa'l-Khamstn*, Cairo, 1921.

⁴ Fols. E^r-G^v give the Arabic translation of the Ṭarḥ.

- J^r: Feast of the Holy Cross (Doxology) = *Labīb*, p. 459, ll. 8-17
 J^v: Feast of the Holy Cross (Doxology) = *Labīb*, p. 459, l. 17 - p. 460, l. 8
 K^r: Feast of the Holy Cross (Doxology) = *Labīb*, p. 460, ll. 9-18
 K^v: Feast of the Holy Cross (Doxology) = *Labīb*, p. 460, l. 18 - p. 461, l. 7

Suppl. 12

Psalmodia for Holy Week

XVIIth-XVIIIth cent. Twenty-nine Folios. Coptic and Arabic. Measurements: fol. 20 × 14,5 cm., text 13 × 8,5-9,5 cm. Lines per fol. 16. Small, regular hand. Brown ink. Provenance: Dair Abū Ishāq at 'Arab al-Awamīr. The inner margin of Fol. 7 is slightly damaged, and Fol. 26 is the upper third of a folio. The following folios are paginated in the outer corner of the upper margin of the verso: Fols. 1-6 ἰβ̄ (12) - ἰζ̄ (17), 7-10 κ̄ (20) - κ̄Γ̄ (23), 11-12 κ̄ε̄ (26) - κ̄ζ̄ (27), 13 κ̄θ̄ (29), 14-15 λ̄ε̄ (35) - λ̄ε̄ (36), 16 ξ̄ᾱ (64), 17-18 ξ̄η̄ (68) - ξ̄θ̄ (69), 19-24 ο̄β̄ (72) - ο̄ζ̄ (77), 25-26 π̄η̄ (88) - π̄θ̄ (89), 27 ρ̄η̄ (98), 28-29 ρ̄ε̄ (106) - ρ̄ζ̄ (107). Fols. 7^v and 8^r have the quire numerals β̄ (2) and Γ̄ (3) respectively in the inner corner of the upper margin. In the centre of the upper margin of these two folios there is an ornament touched in with red, between the initials ἰϚ̄ ξ̄Ϛ̄ and ἰϚ̄ ο̄ε̄ respectively. Titles are in Arabic in red. The verse capitals Χ and Ξ have three red dots round them. The initial capitals of the Psalis are large and are either in red or are touched in with red. Responses are either in red or are touched in with red. The first line of the Psali on Fol. 5^r is in red. Verse capitals, the letters ϕ, ς, ζ, the compendia and numerals are touched in with red. Punctuation stop 𐌲 (Coptic text), • (Arabic text) is in red. Psalis are separated by the sign — • — in brown ink, the dot being in red.

- 1^r: Palm-Sunday (Psali Wāṭus at the Commemorations) = *Filūthāūs*¹, p. 57, l. 17 - p. 58, l. 8
 1^v: Palm-Sunday (Psali Wāṭus at the Commemorations) = *Filūthāūs*, p. 58, ll. 8-21
 2^r: Palm-Sunday (Psali Wāṭus at the Commemorations) = *Filūthāūs*, p. 59, ll. 1-14
 2^v: Palm-Sunday (Psali Wāṭus at the Commemorations) = *Filūthāūs*, p. 59, l. 15 - p. 60, l. 7
 3^r: Palm-Sunday (Psali Wāṭus at the Commemorations) = *Filūthāūs*, p. 60, l. 7 - p. 61, l. 1
 3^v: Palm-Sunday (Psali Wāṭus at the Commemorations) = *Filūthāūs*, p. 61, ll. 2-16
 4^r: Palm-Sunday (Psali Wāṭus at the Commemorations) = *Filūthāūs*, p. 61, l. 18 - p. 62, l. 11
 4^v: Palm-Sunday (Psali Wāṭus at the Commemorations) = *Filūthāūs*, p. 62, l. 13 - p. 63, l. 6
 5^r: Tarḥ Wāṭus π̄ε̄ ρ̄οϚ̄ρ̄ο — ε̄τ̄Ϛ̄ο̄ο̄ῑ which is the conclusion of this Psali + rubric + *Filūthāūs*², p. 127, ll. 4-8
 5^v: Tarḥ Wāṭus = *Filūthāūs*, p. 127, ll. 9-14 (Coptic text)

¹ Filūthāūs al-Makārī, Barnābā al-Baramūsī and Mikhāyil Ğirġis, *Kitāb Dalāl wa Tartīb Ğum'at al-Alām wa 'Id al-Fiṣḥ al-Maġīd*, Cairo, 1920.

² Filūthāūs al-Makārī, Barnābā al-Baramūsī and Akladiūs Ğirġis, *Kitāb Dawrat 'Idat aṣ-Ṣalīb wa's-Sa'ānīn*, etc.

- 6^r: Tarh Wâṭus = *Filúthâús*, p. 127, ll. 14–15 (Coptic text), p. 127, ll. 10–13 (Arabic translation)
- 6^v: Tarh Wâṭus = *Filúthâús*, p. 127, l. 13 – p. 128, l. 3 (Arabic translation)
- 7^r: Doxology Wâṭus = *Filúthâús*, p. 72, l. 14 – p. 73, l. 8
- 7^v: Doxology Wâṭus = *Filúthâús*, p. 73, l. 9 – p. 74, l. 3
- 8^r: Doxology Wâṭus = *Filúthâús*, p. 74, ll. 3–13
- 8^r: 3rd Doxology = *Filúthâús*, p. 76, ll. 8–10
- 8^v: 3rd Doxology = *Filúthâús*, p. 76, l. 10 – p. 77, l. 5
- 9^r: 3rd Doxology = *Filúthâús*, p. 77, ll. 5–17
- 9^v: 3rd Doxology = *Filúthâús*, p. 77, l. 18 – p. 78, l. 6, l. 12
- 10^r: 3rd Doxology 2DC — NNAI which is the conclusion of this Doxology + rubric + *Filúthâús*, p. 12, ll. 16–20
- 10^v: Lahñ Rubric ÷ Lahñ ΕΥΧΟΛΙΜΕΝΙΟC (title only) = *Filúthâús*, p. 23, l. 13
- 10^v: Tarh = *Filúthâús*, p. 31, ll. 6–15
- 11^r: Midnight Office = *Filúthâús*, p. 35, l. 20 – p. 36, l. 12
- 11^v: Midnight Office = *Filúthâús*, p. 36, l. 12 – p. 37, l. 3
- 12^r: Midnight Office = *Filúthâús*, p. 37, ll. 4–17
- 12^v: Midnight Office = *Filúthâús*, p. 37, l. 17 – p. 38, l. 9
- 13^r: Midnight Office = *Filúthâús*, p. 39, ll. 10–11, p. 40, ll. 7–11, p. 42, ll. 4–10
- 13^v: Midnight Office = *Filúthâús*, p. 42, l. 10 – p. 43, l. 3
- 14^r: Psali Adam on the 2nd Ode = *Filúthâús*, p. 50, ll. 3–17
- 14^v: Psali Adam on the 2nd Ode = *Filúthâús*, p. 50, l. 17 – p. 51, l. 13
- 15^r: Psali Adam on the 2nd Ode = *Filúthâús*, p. 51, l. 14 – p. 52, l. 6
- 15^v: Psali Adam on the 2nd Ode = *Filúthâús*, p. 52, ll. 6–10 + rubric
- 16^r: Sixth Hour of Good Friday (Troparion) = *Filúthâús*, p. 124, ll. 5–16
- 16^v: Sixth Hour of Good Friday (Troparion) = *Filúthâús*, p. 124, l. 17 – p. 125, l. 9
- 17^r: 'Ο Μονογενής (Only-begotten Son) = *Filúthâús*, p. 127, ll. 5–9
- 17^r: Trisagion = *Filúthâús*, p. 127, ll. 11–15
- 17^v: Trisagion = *Filúthâús*, p. 127, l. 15 – p. 128, l. 5
- 18^r: Trisagion = *Filúthâús*, p. 128, ll. 5–10
- 18^v: Remember me, O Lord = *Filúthâús*, p. 128, ll. 11–17
- 19^r: Remember me, O Lord = *Filúthâús*, p. 131, ll. 4–17
- 19^v: Remember me, O Lord = *Filúthâús*, p. 131, ll. 18–21
- 19^v: Lahñ “Dêmas” = *Filúthâús*, p. 132, ll. 1–9
- 20^r: Lahñ “Dêmas” = *Filúthâús*, p. 132, ll. 9–12
- 20^r: Paralex = *Filúthâús*, p. 132, l. 14 – p. 133, l. 4 (Coptic text)
- 20^r: Remember me, O Lord = *Filúthâús*, p. 128, ll. 18–19 (Arabic translation)
- 20^v: Remember me, O Lord = *Filúthâús*, p. 128, l. 19 – p. 129, l. 16, p. 130, l. 12 – p. 131, l. 11 (Arabic translation)
- 21^r: Remember me, O Lord قال له السيد — فوق الى اسفل + *Filúthâús*, p. 131, ll. 13–21 (Arabic translation)
- 21^r: Lahñ “Dêmas” = *Filúthâús*, p. 132, ll. 2–12 (Arabic translation)
- 21^r: Paralex = *Filúthâús*, p. 132, ll. 14–19 (Arabic translation)

- 21^v: Paralex = *Filúthâús*, p. 132, l. 19 - p. 133, l. 20 + addition (Arabic translation) + rubric = *Filúthâús*, p. 134, ll. 1-7
- 22^r: Ninth Hour of Good Friday Rubric = *Filúthâús*, p. 134, ll. 8-9
- 22^r: Ninth Hour of Good Friday Rubric (Epistle) *Philippians* II, 5-8 (Coptic text)
- 22^v: Ninth Hour of Good Friday Rubric (Epistle) *Philippians* II, 9-11 (Coptic text)
- 22^v: Ninth Hour of Good Friday Rubric (Epistle) *Philippians* II, 5-6 (Arabic text)
- 23^r: Ninth Hour of Good Friday Rubric (Epistle) *Philippians* II, 7-11 (Arabic text)
- 23^r: Ninth Hour of Good Friday Rubric (Troparion) = *Filúthâús*, p. 135, l. 18 - p. 136, l. 3
- 23^v: Ninth Hour of Good Friday Rubric (Troparion) = *Filúthâús*, p. 136, ll. 3-4, 12-17
- 24^r: Ninth Hour of Good Friday Rubric (Troparion) = *Filúthâús*, p. 136, l. 17 - p. 137, l. 8
- 24^v: Ninth Hour of Good Friday Rubric (Troparion) = *Filúthâús*, p. 137, l. 8 - p. 138, l. 2
- 25^r: Holy Saturday (Psali Wâtus) = *Filúthâús*, p. 195, l. 13 - p. 196, l. 5
- 25^v: Holy Saturday (Psali Wâtus) = *Filúthâús*, p. 196, l. 6 - p. 197, l. 1
- 26^r: Holy Saturday (Psali Wâtus) = *Filúthâús*, p. 197, ll. 1-10
- 26^v: Rubric = *Filúthâús*, pp. 200-201
- 27^r: At the end of the Divine Liturgy = *Filúthâús*, p. 208, l. 17 - p. 209, l. 2
- 27^v: At the end of the Divine Liturgy = *Filúthâús*, p. 209, ll. 9-20 + additional verse
- 28^r: Easter Sunday (Ode) = *Filúthâús*, p. 217, l. 18 - p. 219, l. 4, ll. 11-13 (Arabic translation)
- 28^v: Easter Sunday (Ode) = *Filúthâús*, p. 219, l. 14 - p. 220, l. 19 (Arabic translation)
- 28^v: Easter Sunday (Ode) = *Filúthâús*, p. 220, l. 20 - p. 221, l. 2 (Coptic text) + rubric
- 29^r: Psali Adam for the Resurrection = *Filúthâús*, p. 221, ll. 4-15
- 29^v: Psali Adam for the Resurrection = *Filúthâús*, p. 221, l. 16 - p. 222, l. 8

Suppl. 13

Ritual

XVIIIth cent. Two Folios. Coptic and Arabic. Measurements: fol. 21,5 × 16 cm., text 16 × 9,5-10 cm. Lines per fol. 14. Medium, regular hand. Black ink. Coffee-coloured paper. Provenance: Dair Abû Ishak at 'Arab al-Awamîr. These two folios which contain part of the Rite of Initiation into Monasticism furnish evidence that Dair Abû Ishak was probably still a monastic institution in the XVIIIth cent. In the outer corner of the upper margin of the verso of these two folios there are written in Coptic cursive characters the pagination numeral 3 (3) and 8 (8) respectively. Titles and rubrics are in a dull red. Paragraph capitals, the letters 2, 3 (there is no instance of a 4) and the compendia are touched in with dull red. Punctuation stop • (once 2) is in dull red.

- Ar: Rite of Initiation into Monasticism *Deuteronomy*, VIII, 9*. It is the end of a Lesson (Arabic text); *Sirach* II, 1-9 (Arabic text)
 Av: Rite of Initiation into Monasticism Rubric + *Ps.* XXXIII, 12-14 (Coptic text)
 Av: Rite of Initiation into Monasticism *Ps.* XXXIII, 12 - 13* (to من) (Arabic text)
 Br: Prayer = *Ṭúkhí*¹, p. 170, ll. 4-6, 8-13 (Arabic text)
 Br: Cutting of the hair = *Ṭúkhí*, p. 170, ll. 15-19
 Br: Prayer over the cowl and the leather girdle ايها القدوس — ليقبل من
 Bv: Prayer over the cowl and the leather girdle محب البشر ارشمه — مبادى امره

Variant readings from Lagarde's text

Ps. XXXIII, 13. ΠΕ] om. | ΕΘΟΥΩΩ] ΕΤΩΩ (*sic*) | ΕΩΝΣ] ΕΤ- | ΕΦΜΕΥΙ]
 ΛΑ- | ΕΝΑΝΕΥ] ΕΝΑΝΑΥ (*sic*) | 14. ΜΑΤΑΛΛΟ] ΜΑΡΕΥΤΑΛΛΩΟΥ | ΜΠΕΚΛΑΣ]
 ΜΠΕΑ- | ΝΕΚΣΦΟΤΟΥ] ΝΑΨΦΟΥΤΟΥ (*sic*) | ΝΟΥΧΡΟΑ] ΝΧΡΩΑ.

Suppl. 14

Liturgical Fragments

XVIIIth cent. Two Folios. Coptic and Arabic. Measurements: fol. 22,7 × 16,8 cm., text 18 × 11-12 cm. Lines per fol. 16-18. Large, heavy hand. Brown ink. Coffee-coloured paper. Provenance: Dair Abû Ishak at 'Arab al-Awamir. In the outer corner of the upper margin of the verso of Fol. B there is written كراس ثانی "Second Quire", and, in the inner corner, للقديسين "For the Saints". Titles and rubrics are in a dull red. Before the title ΨΑΛΜΟΣ there is written in Arabic in brown ink the word للهيكل "For the Sanctuary". The rubric on Fol. Av is practically illegible. The Coptic text contains the usual orthographical errors found in *MSS.* of this period. There is no touching in with red. Punctuation stop :, ∴, ∴∴ is in brown ink. There is no punctuation in the Arabic text. Sections are separated by the sign — < — < — < — < — < — in brown ink.

- Ar: Homily on the Prodigal Son من كرامة البنوة — السهلة واراد يهده انه لم يعدم شيئاً
 Av: Homily on the Prodigal Son من أجل رجعتك — وقال لاييه انا لك على الدوام فى خدمتك
 بالجسد والمجد لله دائماً
 Av: — Rubric + NI ΕΤΑΥΩΩΠΙ ΝΩΕΝΝΕ
 Br: (Gospel) *Lk.* x, 39* ([Ε]ΤΕCΣΕΜCΙ) *sic* — 42
 Bv: (Gospel) *Lk.* x, 39-42 (Arabic text); *Ps.* CXI, 1 - 2* (to ΠΚΛΣΙ)

Suppl. 15

Liturgical Fragments

Various centuries. Forty-three Fragments. Forty of these are in Coptic only, and three are in Arabic. Measurements: these Fragments vary in size from 10 × 18 cm. to 4 × 8 cm. They are in different hands varying from very large to small. Provenance: Monastery of Saint Pišoi in Scetis. These Fragments come from various bookbindings in which they had been used to strengthen the binding. Fragments 1-7 contain various Psalm-Versicles, Nos. 8-35 come from hymns of the Psalmodia, and Nos. 36-37 which come from the same manuscript, are in Arabic only. Fragments 1-7 have no touching in with red, and as regards

¹ R. Ṭúkhí, *Pijôm eferapantoktin ejen nieukhê ethouab*, Romae, 1761-1762.

the remaining Fragments there is very little touching in with red. On the upper margin of Nos. 36 recto and 37 recto there are four lines of writing in Syriac in a small, regular hand.

- 1^r: *Ps.* XXVIII, 9*; *Ps.* XXXII, 6-7*
 1^v: *Ps.* CIX, 4*; Petition
 2^r: *Ps.* CIX, 3*; *Ps.* LXXXIV, 11-12
 2^v: *Ps.* LXXI, 10*-11*, 14*-15*
 3^r: *Ps.* LXXI, 6; *Ps.* CXLIII, 5*
 3^v: *Ps.* XLIV, 9, 13*
 4^r: Unidentified
 4^v: Unidentified
 5^r: *Ps.* CXL, 1-2*
 5^v: *Ps.* XLI, 7*-8*
 6^r: *Ps.* XVII, 10*-12*
 6^v: *Ps.* CXII, 3-4
 7^r: Unidentified
 7^v: Unidentified
 8^r-32^v, Verses from the Psalmodia
 33^r: **NOOQ OUI — SEN ZOB NIBEN** = *Labib*¹, p. 6, l. 8 - p. 7, l. 7
 33^v: **XE AKEPCKHAZIN — NTE PEN** = *Labib*, p. 7, l. 8 - p. 8, l. 3
 34^r-40^v: Unidentified
 41^r: Hagiographical text
 42^v: Hagiographical text
 43^r: Hagiographical text
 43^v: Hagiographical text

Suppl. 16**Liturgical Fragments**

XVth-XVIth cent. One Folio composed of two leaves stuck together. It comes from a bookbinding. The leaf of the recto is in Greek, and the leaf of the verso is in Arabic. Measurements: recto: fol. 17 × 13,5 cm., text 12,3 × 8,5 cm. verso: text 9,5-10 cm. × 16,5 cm. Lines per fol. recto 13, verso 16. The script of both the Greek and Arabic texts is in a small, regular hand. On the recto there is no punctuation, and on the verso the punctuation is in red. There is a lacuna in the middle of the folio, and the Greek text is badly faded in places. Provenance: Monastery of Saint Pišoi in Scetis.

Recto: Greek text

Verso: Arabic text. History

Suppl. 17**Liturgical Fragments**

XIVth-XVth cent. Nine Fragments. Coptic and Arabic. Measurements: these Fragments vary in size from 9,5 × 5,5 cm. to 2,4 × 3,5 cm. Large and medium hands. Provenance: Monastery of Saint Pišoi in Scetis. Paragraph capitals and the letters **ϕ**, **ϛ** are touched in with red. The punctuation · >, · > ·, · is in red.

¹ C. J. Labib, *Kitáb al-Abšalmúdiyat as-Sanawiyat al-Mukaddasah*.

Suppl. 18**Two Fragments from bookbindings**

Fragment 1 has the initial letters of four lines. Fragment 2 is a piece of stuff on which is impressed the text of a fragment written in Coptic. Provenance: Monastery of Saint Pišoi in Scetis.

Suppl. 19**Liturgical Fragments**

Two Fragments. A XVIIth-XVIIIth cent., B XIVth cent. A is in Arabic only, and B is in Coptic only. Measurements: A 4 × 11 cm., B 8 × 10 cm. The script of A is in a large, clumsy hand, whilst that of B is in a small, very regular hand. The recto of A has no touching in, but on the verso a paragraph capital and compendia are touched in with reddish-brown. The single punctuation note is in reddish-brown. Provenance: Monastery of Saint Pišoi in Scetis.

A^r: List of Saints of Scetis

A^v: Blank

B^r: A prayer

B^v: Conclusion of a prayer

Suppl. 20**Liturgical Fragments**

XVIIth and XVIIIth cent. Ten Fragments. Coptic, Coptic-Arabic, Arabic. Measurements: these Fragments vary in size from 5,5 × 7,5 cm. to 2 × 2,5 cm. Various hands. Provenance: Monastery of Saint Pišoi in Scetis. Some of these small fragments may, perhaps, be fitted into lacunae of the Fragments described in this Catalogue. Frag. 1^r has the lower part of an initial **A** in the shape of a bird holding in its beak a stalk with a bunch of dates. Frags. 2 and 3 are from the same *MS*. Frags. 4-6 are also from the same *MS*. Frag. 7^r has the pagination numeral **ϣϩ** (417) in the inner corner of the upper margin. This fragment probably belongs to *Euchol.* 2.

Suppl. 21**Liturgical Fragments**

XVIIIth cent. Three Fragments. Arabic. Actual measurements: Frag. 1, fol. and text 10 × 8 cm., Frag. 2, fol. and text 4 × 4,5 cm., Frag. 3, fol. 13,5 × 5 cm., text 9 × 2,5 cm. Medium hands. Provenance: Monastery of Saint Pišoi in Scetis. The punctuation sign • is in red.

1^r: Gospel of Saint John *Jh.* iv, 45*-49

1^v: Gospel of Saint John *Jh.* v, 2*-6*

2^r: Psali

2^v: Psali

3^r: Epact for the Calculation of Easter

3^v: Epact for the Calculation of Easter

Suppl. 22**Liturgical Fragments**

XIVth-XVth cent. Three Fragments. Coptic and Coptic-Arabic. These Fragments vary in size from 15 × 8,5 cm. to 10 × 8 cm. Fragments 1 and 2 are in a large, regular hand. Fragment 3 is in a medium, regular hand. Fragment 2^v has the pagination numeral **ⲪⲀ**

(72) in the inner corner of the upper margin. It has also a title in red. Provenance: Monastery of Saint Pišoi in Scetis. Paragraph capitals, the letters Φ , \mathfrak{S} (Frag. 3) and the compendia are touched in with red. The punctuation sign $\cdot > \cdot$ is in red.

- 1^r: Psali for the Resurrection
 1^v: Psali for the Resurrection
 2^r: Lectionary]OY XE — nE n
 2^v: Lectionary Ps. XLIV, 3*
 3^r: Psali for Saint Macarius *Labib*, p. 382, ll. 7-12
 3^v: Psali for Saint Macarius Not found in *Labib's* text

Suppl. 23

Liturgical Fragments

Various centuries. Four Fragments. Coptic and Coptic-Arabic. These Fragments vary in size from 15 × 7 cm. to 3,3 × 10 cm. Provenance: Monastery of Saint Pišoi in Scetis. Psalis. Paragraph capitals, the letters \mathfrak{S} (Frag. 3), 2 (Frag. 2) and the compendia are touched in with red. The punctuation sign $\cdot > \cdot$ is in red.

- 1^r: — — Small fragment with one Arabic word
 1^v: — — Small fragment with one Arabic word
 2^r: Psali for Saint Peter
 2^v: Psali for Saint Peter
 3^r: Psali
 3^v: Psali
 4^r: Psali
 4^v: Psali

Suppl. 24

Ritual

XIVth cent. One Folio. Coptic-Arabic. Measurements: fol. 19 × 14 cm., text 14,8 × 9 cm. Lines per fol. 17. Brown ink. Small, very regular hand. In the inner corner of the upper margin of the verso there is the pagination numeral \overline{OB} (72). Provenance: Monastery of Saint Pišoi in Scetis. Prayer from the Rite of Baptism which, however, is not found in the printed texts of this rite. Paragraph capitals, the letters Φ , \mathfrak{S} and the compendia are touched in with red. The punctuation sign $\cdot > \cdot$ is in red.

Recto: XE NΘOY OYECWOY — NTE NIP64GI NXONC
 Verso: †HOY ΠΑΝΗΣ — ΘΑ ΠΟΥΧΑΙ

Suppl. 25

History

XIVth-XVth cent. Two Folios. Arabic. Measurements: fol. 19,5-20 × 13,3-14 cm., text 14,3 × 8,5 cm. Lines per fol. 15. Medium hand. Brown ink. Titles are in red. On Fol. 1^r there is a pagination numeral which appears to be \mathfrak{h} (8), and on Fol. 2^r there is the pagination numeral \mathfrak{VWZ} (187) in the upper outer margin. There is no punctuation. Provenance: Monastery of Saint Pišoi in Scetis. Fol. 1^{r-v} is from the biography of the patriarch Khael III (880-907 A.D.), and Fol. 2^{r-v} is from the biographies of the patriarchs Christodoulos (1046-1077 A.D.) and Cyril II (1078-1092 A.D.). These two Folios have been edited. Cf. O.H.E. KHS-Burmester, 'Two Folios from a XIVth-XVth Century MS. of the History of the Patriarchs from the Monastery of Abba Pišoi in Scetis' in *Bulletin de la Société d'Archéologie Copte*, t. XX, pp. 33-41.

Suppl. 26**Apocrypha**

XVth cent. Two Folios. Arabic. Measurements: fol. 15,5 × 11 cm., text 11,5-12 × 7,5-8 cm. Lines per fol. 13-14. Brown ink. Small hand. Provenance: Monastery of Saint Pišoi in Scetis. These two Folios are not consecutive. An Arabic Version of the Book of Adam and Eve. These folios will be edited in the *Bulletin de la Société d'Archéologie Copte*, t. XXII.

Suppl. 27**Fragments**

XVth-XVIth cent. Four Fragments. Coptic. Measurements vary from 6 × 8,5 cm. to 3 × 3,3 cm. Large and medium hands. Provenance: Monastery of Saint Pišoi in Scetis. Paragraph capitals, and the letters Φ , Σ are touched in with red. Titles are in red. The punctuation sign · > · is in red. These Fragments come from bookbindings.

Suppl. 28**Fragments**

XVth-XVIth cent. Four Fragments. Coptic. Measurements vary from 10,5 × 5,5 cm. to 8,5 × 5,5 cm. Large hands. Provenance: Monastery of Saint Pišoi in Scetis. Paragraph capitals, the letters Φ (Frag. 3) and Ψ (Frag. 1) are touched in with red. In the margin of Fragment 3^r there is a design in red. Titles are in red. The punctuation sign · > · is in red. These Fragments come from bookbindings.

Suppl. 29**Lectionary**

XIVth-XVth cent. One Fragment. Coptic. Actual measurements: fol. 35 × 12,5 cm., text 21 × 9,5 cm. Actual number of lines on the verso 19. On the recto there is a large ornamented frame with the words $\text{CYN} [\Theta\text{E}\Theta]$. The title is in red. The initial capital is large measuring 6,5 × 6 cm., and the following letter of which only the half remains, measures in height 4,3 cm. Both these letters are decorated in yellow and red. Lectionary for the ? first six months of the year. Provenance: Monastery of Saint Pišoi in Scetis. The punctuation sign · > , · > · is in red.

Recto: ? *Ps.* CXLIX, 1*

Verso: *Lk.* XII, 1*-3

Suppl. 30**Accounts**

XIXth cent. One folio. Arabic. Measurements: fol. 23 × 15 cm., text 13,5 × 8,5-10 cm. Lines per fol. 13. Accounts for the purchase of linen.

Suppl. 31**Colophon 1**

XIIIth cent. One Folio. Coptic. Measurements: fol. 21 × 14,3 cm., text 15,7 × 8-8,5 cm. Lines per folio 17. Medium, regular, fine hand. Brown ink. Light coffee-coloured paper which is brittle. Provenance: Monastery of Saint Pšoi (Anbâ Bišoi). In the middle of the upper margin of the verso there is the sign $\text{C}^{\text{U}}\text{C}$, and in the outer corner there is the pagination numeral $\overline{\text{C}\text{O}\overline{\text{E}}}$ (276). A simple spiral ornament runs down the whole length of the text on the inner margin of the recto. There is one paragraph capital which is written slightly larger than the letters in the text. There is no touching in with red. Cf. KHS-Burmester¹, 235-236.

¹ O.H.E. KHS-Burmester, 'Colophon of a manuscript from the Monastery of Saint John Colobos', in *Collectanea* No. 10, Cairo 1965, p. 231-238.

XII. PARCHMENTS

Parchm. 1

Vita

XIth-XIIIth cent. One Folio. Coptic. Actual measurements: fol. 33,5 × 21 cm., text 29,5 × 17,5-18 cm. Lines per fol. 31. Brown ink. Very large, regular hand. There are several large lacunae. There is no touching in with colour. The writing on the verso is faded. This folio comes from the *MS.* of which a folio is described under No. 917 in W. E. Crum's *Catalogue of the Coptic Manuscripts in the British Museum*, which also comes from the Monastery of Saint Pišoi in Scetis. This *MS.* contained the Acts of Saint Samuel of Kalamon.

Parchm. 2

Homily

XIth-XIIIth cent. One Folio. Coptic. Actual measurements: fol. 25 × 19,5 cm., text 20 × 14 cm. The title of the homily is written in 10 lines between two red and yellow twined lines. There are 8-9 remaining lines on the recto of the folio. Paragraph capitals are drawn out in reddish-brown on the margin. On the upper margin of the recto there is written by a later hand ΠΙCΑΒΒΑΤΟΝ ΜΜΑΞΤ̄ ΝΤΕ ΠΑΟΠΙ 'The Third Saturday of Paopi'. In the upper margin also there is written the numeral ̄X̄ (1) in the original hand, and in the inner corner there is written by a later hand the numerals ̄KB̄ (22) and ̄X̄Ē (36), the latter numeral being in reddish-brown; otherwise, there is no colour used on the folio. The folio is very badly worm-eaten and has a large lacuna in the middle. In the title there can be read [ΙΩΔΑΝ]ΝΗC ΠΙΧΡ[ΥCΟCΤΟΜΟC], and further on the word ΚΩΝCΤΑ[Ν]ΤΙΝΟΥΠΟΛΙC 'Constantinople'.

Parchm. 3

? Homily or Vita

XIth-XIIIth cent. Two Fragments. Coptic. Actual measurements: fol. 13,5 × 9,5-10,5 cm., text 11,5 × 7 cm. Actual number of lines 16. On the outer margin of 1^v there are three small signs ·> in reddish-brown. Medium, regular hand. Brown ink. Both the Fragments are worm-eaten. The text appears to be from a homily or from the vita of a martyr.

Parchm. 4

? Homily

XIth-XIIIth cent. One Fragment. Coptic. Actual measurements: fol. 27,5 × 6-7,5 cm., text 1-3 cm. The actual number of lines is 27. This Fragment is the outer margin of a folio with only a few letters visible. Large, regular hand. Brown ink. Paragraph capitals are drawn out in the margin. There is no touching in with colour. In the margin of the recto there is the word Ⲙⲁ 'up to', and in the margin of the verso there is the word ⲘⲒ 'read'. This would indicate that our Fragment belonged to a homily which was read aloud to the monks of the Monastery.

Parchm. 5**Homily**

XIth-XIIIth cent. One Folio. Coptic. Actual measurements: fol. 25,5 × 19,5 cm., text 22 × 15 cm. Actual number of lines per fol. 22. Large, regular hand. Brown ink. Badly worm-eaten. There are several large lacunae. The writing on the verso is faded. Paragraph capitals are drawn out in the margin. There is no touching in with colour. This folio may very likely belong to the *MS.* of which two folios are described under No. 913 in W. E. Crum's *Catalogue of the Coptic Manuscripts in the British Museum*. This *MS.* contained, it appears, a Homily on the Second Parousia.

Parchm. 6**Ordo**

XIth-XIIIth cent. One Fragment. Coptic. Actual measurements: fol. 9 × 13 cm., text 8,5 × 11,5 cm. Actual number of lines 14. Black ink. Small, very regular hand. Titles are in red. Paragraph capitals are drawn out in the margin. There is no touching in with red. In the margin of the recto there is an ornamentation in red, and on the margin of the verso there are trials at writing Arabic letters by a later hand in brown ink. The writing on the verso is faded.

Recto: *Ps.* CXXXI, 9*, *Lk.* XII, 32*

Verso: In the titles ΙΩΑΝΝΗΣ and ΠΡΑΞΙΣ can be read.

XIII. ILLUMINATIONS

Illum. 1

XIVth–XVth cent. Paper. Measurements: fol. 31,5 × 24 cm. An illuminated Cross. Yellow border. The interior is filled with a plaited design in yellow and red outlined in black. The centre of the Cross has the design of another Cross. The extremities and angles of the four arms of this Cross are ornamented with sprays in red and black. Above the Cross there is an Α and below it an Ω. Above the transom beam there is written [Ι]Η̄C̄ Π̄Χ̄C̄ 'Jesus Christ', and beneath it, ΝΑΙ ΝΑΝ 'have mercy on us'. This folio belongs, perhaps, to *MS. Bibl. 1*. For the design, cf. Plate XVI in H. G. Evelyn White, *The Monasteries of the Wadi 'n-Natrûn*, vol. I.

Illum. 2

XIVth–XVth cent. Paper. Measurements: fol. 34 × 23 cm. An illuminated Cross. The border of the Cross is in red, black and white, and the interior is filled with a scroll design in black touched in with red. The extremities and angles of the four arms of the Cross are ornamented with sprays in red and black. Above the transom beam of the Cross there is written on the left [ΙΗ̄C̄] and on the right Π̄Χ̄C̄, and below it the words (left) ΝΙΚΑ, (right) ΛΑΘ[ΠΟ], 'conquers'. The lower half of the outer part of the folio is broken away.

XIV. BINDINGS

Bind. 1

Leather. One leaf. Measurements: 15 × 11,2 cm. The edges are bordered with stamped lines. The corners have a triangle filled with the design ⋄ stamped on the leather. In the centre there is a Cross filled with the stamped design ⋄.

Bind. 2

Leather. One leaf. Measurements: 17 × 12,5 cm. The edges are bordered with stamped lines between which there is a design with ovals filled with a Saint Andrew's Cross. The corners of the central part of the leaf (12 × 7,5 cm.) have a triangle filled with the design ⊙. In the centre there is a wreath with scroll designs which encircle a stylised cross ♁, the space between the arms are filled with the same designs.

C. INDICES

I. BIBLICAL TEXTS

(Old Testament¹)

Genesis: V, 3*-7*, 16*-19*, 28*-VI, 13*;
XIV, 13*-15*, 20-22* 23; XVIII, 5*-
9* 53; XXII, 2*-7* 50; XXVII, 31*-
36*; XXVIII, 14*-19* 54

Exodus: XV, 13*, 15*-17* 196

Deuteronomy: VII, 16*-18*, 19*-20* 54;
VIII, 9* 301; XI, 1-5* 87; XI, 8 177;
XII, 12*-15* 54; XXXI, 28*-XXXII,
2*, 4*-9*, 23-39* 23; XXXII, 39*,
41*-43 52; XXXIV, 9*-12 24

Job: XII, 1-8* 54; XXXII, 8*-10*, 12*-13*
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II, 1-2* 157; 1*, 2*, 4*-5* 138; 7*-12*
153; 10 92; III, 2-3, 8* 153; 6 52
6, 4 93; IV, 2*-3* 153; 5*-7*, 8* 144
V, 2-3* 92; 2-9* 138; 3*-5*, 6*-7 144
6*-13* 29; 7*-11* 150; 8-9 30; 8* 94
12 81; 13* 136; VI, 2-4* 136; 3-4* 61
5-7 136; 7*-11 144; 8*-11 150; 9* 138
VIII, 1-3* 144; 2* 222; IX, 8*-9* 87
12, 14* 69; X, 1-2* 150; 1*-3 138
4*-6 152; XI, 2* 152; 8* 150; XII
2*-4* 150; XV, 1* 70; 10, 8 93; XVI
1*-2 92; 3* 70; 14*-XVII, 12* 25
XVII, 2*-3* 92; 7*, 20* 187; 10-11*
251; 10*-12* 302; 38-39* 67; 38, 41 84
XVIII, 1-5 188; 2-6* 26; 5 287; 5, 15*
188; 6* 168; XIX, 7*-10* 138; 10*
156; XXI, 3*-14*, 25-27*, 30*-32 228;
XXII, 1-5 138; 1*-4* 156; 5* 189;
5*-6* 187; XXIII, 1* 138; 10*-17*
156; XXIV, 1*-2* 92; 1-2*, 4 66; 2*,
4 93; 4, 12 63; XXVI, 1 193; 8*-9,
6*-8* 93; 11, 11* 295; 13* 187; 14*,

13 67; XXVII, 2 59; 2, 9* 91; 7*, 9 94;
XXVIII, 3-4* 222; 9* 302; 11* 26;
XXIX, 1*, 5*-6* 26; 5, 11 82; 10*,
11* 52; XXX, 19*, 14* 50; 25*-XXXI,
5* 26; XXXI, 5* 69; 11 70; XXXII,
2-5 222; 3-4 94; 6-7* 302; 8, 18 58;
18 75; 20-21 81; XXXIII, 1*, 8*-15*,
21* 138; 4*-6*, 8*-16 145; 6-10* 152;
8-9 210; 9*-11*, 12-14* 157; 12-14
301; 23* 187; XXXIV, 1-2 70; 14*,
16*-17* 27; XXXVI, 25*-30* 27; 39-
40 210; XXXVII 2-3 176; XXXVIII,
1-2*, 5*-6* 27; 13*-14 295; XXXIX,
3* 52; 12*, 2 92; XL, 2*-4* 154; 2*-5*
138; 3*-11* 135; 4*-6*, 7*-9* 27; 4-9*
143; 5* 182; 9*, 11-12* 52; 10* 93;
XLI, 7*-8* 302; XLII, 1*-4 140; 1*-
XLIII, 4* 28; XLIV, 3* 304; 4*-8*
140; 4-5* 210; 5*-9* 150; 9, 13* 302;
10* 221; 11-12 210; XLV, 2*-5*, 7-10
145; 3*-11* 27; 10*-12 140; XLVI,
1-3*, 10 141; 2*-6*, 7-10* 145; 10*-
XLVII, 2* 27; XLVII, 2, 3*-4 221;
4-7* 27; XLVIII, 17*-XLIX, 6* 28;
XLIX, 13*-18 27; L, 3, 4*, 5* 258; 3,
9, 11 93; 4 79; LIII, 3-5*, 6* 145;
3-9 148; 7* 141; 9* 142; LIV, 2-3* 93;
2*-3*, 17 63, 76; 22*, 13 50; LVI,
1*-4* 141; 1-4 142; 2 93; 2* 148;
7*-12 145; LX, 2-3* 145; 5*-7 142;
5*-8 138; LXI, 8, 3* 50; LXII, 1-12
142; 2* 138; 2*-10* 145; 11* 142;
LXIV, 2 251; 2*-3 279; 2, 6* 288;
5*, 6* 49; 5-6* 187; LXVI, 1-4* 142;
2*-5* 142; 5*-8 154; 7* 149; LXVII,
5*-6* 222; 12-13* 188, 210; 14*-17*

¹ Chapters and verses of the Books of the Old Testament are quoted according to the enumeration of the Septuagint Version which is also that of the Coptic Version.

- 222; 14*-17* 221; 16-17* 92; 36 210; LXVIII, 30*-37 25; LXIX, 1-3* 154; 2*-6 149; 2-6 25; LXX, 1, 25; 7*-8 287; 14*-19* 27; LXXI, 6, 10*-11*, 14*-15* 302; 6, 10-11, 14*, 15*, 17* 251; 12*-17* 27; 17 73; LXXV, 13*-LXXVI, 2* 27; LXXVII, 24*-25*, 65, 69 93; 38*-39 295; 38*-39, 43*-44* 27; 65* 52; LXXVIII, 8 93; 8*, 9* 63; LXXIX, 2*-4 210; 3*-4 221; LXXX, 1-4*, 8*-11* 25; 4-5 202; LXXXI, 8 188; LXXXII, 2-17 25; 10*-16* 27; LXXXIII, 2 149; 3*-7* 158; 7*-8 92; 12* 142, 153; LXXXIV, 1*-4 153; 1-7* 158; 1*-9 142; 11*, 12* 168; 11-12 92, 192, 302; 14* 141; LXXXV, 1-6* 141; 1-15 25; 9*-15* 138; 10*-16 145; LXXXVI, 1-6* 145; 4* 138; LXXXVII, 2 88; 2-3 93, 99; LXXXVIII, 20*-22 91; 33*-49 25; 49, 50* 169; XC, 1-2* 175; 1-14 138; 9*-16 25; 11*-14 154; XCI, 2-10* 25; 13*-14 210; XCII, 1* 154; 1*-3 138; 3 287; 3-4* 92; 4-5 150, 151; XCIII, 15*-22* 158; 18-23 25; 21*, 23* 50; XCIV, 1-2 85, 91; 1-10* 25; 4*-10* 158; XCV, 1-2 94; 1, 2*, 3 82; 1-2, 10* 188; 1-3* 136; 1-8* 141; 12, 13* 92; 13* 151; XCVI, 1*-2 188; 1-2 92; 1*-3* 151; 1-12 145; XCVII, 1*-2 188; 1-2* 145; 1*-4 94; 3* 92; 4*-9 154, 155; XCVIII, 1-5* 155; 1-7* 145; 2-3 189; 6* 95; 9 151; XCIX, 1-4* 151; 2, 4* 93; 4* 139; C 1-5* 139; 3*-7* 142; CI, 18, 22 57; CII, 1-4 295; 1-11 28; 14*-15* 58; 20*-21 210; CIII, 3*, 4 210; 15* 189; 21*-35* 25; 24* 78; 24*-29* 194; 31*, 24* 76; CIV, 1, 2*-3* 61, 210; 1, 2*, 3* 188; 1-4* 169; 20*-22*, 30*-32* 25; CVI, 8, 32, 41-43 296; 14* 52; 19* 188; 32, 41*-42* 287; 41*-CVII, 13 25; CVII, 24-26* 93; CIX, 2*-3* 91; 3* 302; 3*-7 145; 6* 139, 141; CX, 1-2 91; 1-3*, 10* 145; 1-5* 141; 1-5 139; 8-10 151; 9* 142; CXI, 1-2* 301; 1-3* 142; 1*, 6*-10* 151; 1-10 145; 9*-CXIII, 7* 25; CXII, 1-2, 3* 202; 1-8* 145, 146; 3-4 302; CXIII, 6*-7 222; 17-19 202; 24-26 295; CXIV, 1-3* 146; 2*-9 139; 4*-6 187; 7-8* 69; CXV, 1-6 139; 6 188; CXVI, 1 157; CXVII, 10*-16, 25*-28 139; 15*-19*, 20*-24*, 25*-28 146; 24, 25, 26*, 27 259; 27* 222; CXVIII, 1-6* 159; 1-48*, 64*-78* 31; 10-17* 157; 25-30 296; 41-45 186; 49, 52 91; 63*-69* 226; 73, 173 93; 81, 109, 132*, 133*, 175 295; 86*-93* 137; 95* 94; 107*-113 226; 118-123 143; 147*-153* 158; 173*-176 151; CXIX, 1-2* 139; 1-4* 135; 3*-7* 146; 5* 154; 7*-CXX, 7* 31; CXX, 1-4* 146; 1-7, 8* 154; CXXI, 1*, 2* 202; 1-3* 154; 1-4 222; 1*-9 25; 4-6 151; 6* 31; CXXII, 1-3* 156; 1-4 25; 4* 146; CXXIII, 1-3*, 4*-7*, 8* 146; 1-5 25; CXXIV, 1*, 3*-4* 146; 1-4* 296; CXXV, 1*-5, 6* 146; 2*-6 139; CXXVI, 1-2 139; 1-5 146; 5* 151; CXXVII, 1*-2 76; 1-3 146; 1-4 151; 3 294; 3-5*, 6* 168; CXXVIII, 1-7* 151; 1-8* 146; 4-8* 153; CXXIX, 3-4* 73; 3*, 4*, 6*, 97; 4* 146; CXXX, 1-3* 146; CXXXI, 1-10* 146; 3-8 151; 9* 307; 9-10* 94; 9-10*, 17*-18* 91; CXXXII, 2* 146; CXXXIII, 1* 146; 1*-3 139; CXXXIV, 1*-2, 3*, 19*-21 222; 1-5 296; CXXXVI, 1*-7 139; 6*-9 146; 7-8 153; CXXXVII, 1* 139, 153; 1*-2* 210; 1-2* 146; CXXXIX, 2* 50; CXL, 1*-2* 222; 1*-2 256; 1-2* 302; 1-2 259; 6-9*, 10 147; 7*-10 30; CXLI, 1-3 147; 2*-8 30; CXLII, 1*-5* 30; CXLIII, 5* 302; 11*-CXLIV, 3* 30; CXLIV, 4*, 9* 30; 10*-11*, 19 210; CXLV, 3*-10 147; 8*-10 151; CXLVI, 1-2 222; 1-3* 151; 1-8* 147; CXLVII, 1-3 202, 222; 1*-9* 139; 2*-7 151; 4*-8 147; CXLVIII, 8 151; CXLIX, 1* 305; 1-2* 227; 5-6 61; CL, 3-6 233; CLI, 1*-6* 236
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6*-15 70; 31-38 70; VI, 1-3* 189;
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36*-38* 195; XI, 25-36* 33; 39*-44*
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36; XII, 1* 98; 21*-26* 296; 30*-36
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44-45*, 46*-50 50; XIII, 16-20 91;
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¹ An incorrect spelling of Naṭrûn, often found in late *MSS.*

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GLOSSARY OF THE TECHNICAL TERMS USED IN THIS CATALOGUE

Absolution: (1) The concluding prayer of a Canonical Hour in the Coptic Horologion. Cf. the *absolutio* of the Breviary of the Latin Church. (2) The Prayer of Absolution addressed to the Son in the Divine Liturgy: ΦΝΗΒ ΠῚῚ ἸΗῚ ΠΙΧῚ ΠΙΜΟΝΟΓΕΝΗΣ ἸΩΗΡΙ 'Master, Lord Jesus Christ, the Only-begotten Son'. (3) The Prayer of Absolution addressed to the Father in the Divine Liturgy: ΦΝΗΒ ΠῚῚ Φ† ΠΙΠΑΝ-ΤΟΚΡΑΓΩΡ 'Master, Lord God, the Almighty', cf. 'Abd al-Masih Šalib, *Pijôm ente Pieukhologion ethouab*, pp. 128-133 and 396-400 respectively.

Adam: The tone to which hymns are sung on Sundays, Mondays and Tuesdays. The name is taken from the first word of the first verse of the Theotokia for Monday: ΛΔΔΜ ΕΤΙ ΕΦΟΙ ΝΕΜΚΑΖ ΝΖΗΤ 'Adam was yet sorrowful of heart'.

A.M. Annus Martyrum. The Year of the Martyrs which is used by the Copts for dating, began on the 29th August, 284 A.D., the year in which Diocletian was chosen Roman emperor: To convert a year of this era to the corresponding year of the Julian or Gregorian Calendar 283 must be added to the year A.M., if the date fall between September and December¹ inclusive, otherwise, 284 must be added.

Anaphora: That part of the Divine Liturgy (Mass) of the Coptic Church which begins after the *Aspasmos*, the Kiss of Peace. It corresponds more or less to the Preface, Canon and Communion of

the Latin Mass. There are three Anaphorae, that of Saint Basil, Saint Gregory and Saint Cyril (Mark). The last is now rarely used, and, if so, during Lent.

Anbâ, Ambâ: Arabic أمبا — أنبا. A title given to certain Saints and to prelates of the Coptic Church.

Antiphonarium: Arabic دنبا (Difnâr). A collection of hymns for the whole year. The hymn of the Antiphonarium is sung in the Service of the Psalmodia² which follows the Office of Compline, after the hymn (Lôbš) of the Theotokia of the day, unless it was already sung in the Service of the Psalmodia which follows the Office of Midnight Prayer, before the hymn (Ṭarḥ) of the day. It should be noted that liturgically the day starts at sunset, as in the Greek Church.

Arikataxiouin: ΑΡΙ + ΚΑΤΑΞΙΟΥΙΝ, cf. C.J. Labib, *Pijôm ente Típsalmódia ethu*, pp. 322-325. This is the same with certain additions as the latter part of the Greek version of the Gloria in excelsis: Καταξίωσον, Κύριε ἐν τῇ ἡμέρᾳ ταύτῃ, κ.τ.λ. It is recited at the Evening Offering of Incense, cf. O.H.E. KHS-Burmester, *The Egyptian or Coptic Church*, p. 38.

Aspasmos: The Kiss of Peace in the Divine Liturgy.

Aspasmos Hymn: A variable hymn which is sung at the Kiss of Peace.

Basin: Coptic ΒΑΚΑΝΗ, Arabic بئان. A basin of water which is used at the following services: (1) At the blessing

¹ I.e. Tôbi-Khoiak.

² Cf. O.H.E. KHS-Burmester, *The Egyptian or Coptic Church*, pp. 108-111.

- of the waters on the eve of the Feast of the Epiphany. (2) At the Foot-washing on Maundy Thursday and on the Feast of the Apostles Peter and Paul. (3) At the Service of the Loosing of the Girdle on the seventh day after Baptism. (4) At a Service on the eighth day after birth.
- Batos*: Arabic *واطن*. The tone to which hymns are sung on Wednesdays, Thursdays, Fridays and Saturdays. The name is taken from the first word of the first verse of the Theotokia of Thursday: ΠΙΒΑΤΟC ΕΤΑΜΩΥCΗC ΝΑΥ ΕΡΟΦ ΕΒΟΛ ΖΙ ΠΩΔΑΦC 'The bush which Moses saw in the desert'.
- Bóhem*: Coptic ΒΩΖΕΜ, ΟΥΩΖΕΜ, Arabic *لحن*. A liturgical response
- Canon*: Coptic ΚΑΝΩΝ. (1) An ecclesiastical decree or rule. (2) A type of hymn. (3) The Eucharistic Prayer including the Epiclesis.
- Chrism*, see Myron
- Chrismation*: The anointing with Chrism which follows immediately the Rite of Baptism. It corresponds to the Rite of Confirmation in the Latin Church.
- Compendia*: Abridged words in Coptic, e.g. *ĪHC* for *ΙΗCΟΥC*, *ΠΝ̄Α* for *ΠΝΕΥΜΑ*.
- Cross-bearing Fathers*: A title given to ascetic and monastic Saints.
- Cursive numerals*: For the forms of these Coptic cursive numerals, cf. L. Stern, *Koptische Grammatik*, Leipzig, 1880, table facing page 130, and A. Mallon, *Grammaire Copte*, 4th ed., Beyrouth, 1956, p. 234.
- Deacon's Biddings*: Short injunctions given by the deacon to the congregation. E.g. ΠΡΟCΕΥΞΑCΘΕ 'Pray ye', ΕΙC ΑΝΑΤΟΛΑC ΒΛΕΨΑΤΕ 'Look to the east'.
- Diaconale*: Book containing the parts of the service which are assigned to the deacons. It also contains certain hymns which are chanted by the deacons.
- Doxology*: A variable hymn.
- Epact*: The calculation of the date of Easter as established by Saint Demetrius, patriarch of Alexandria, 231 A.D.
- Epiclesis*: The prayer invoking the Father to send down the Holy Spirit upon the bread and the wine that He may change them into the Body and the Blood of Jesus Christ in the Divine Liturgy.
- Epiphany*: Arabic *الغطاس*. In the Coptic Church, as in the Greek Church, this Feast commemorates the Baptism of Jesus Christ by Saint John the Baptist in the River Jordan. On it there is performed the solemn blessing of water.
- Euchologion*: Arabic *الحولى*. This book contains the Coptic and Arabic text of the Service of the Evening and Morning Offering of Incense and the three Anaphorae of Saint Basil, Saint Gregory and Saint Cyril (Mark). It corresponds more or less to the Latin Missal, but without the variable parts of the Missal.
- Fast of the Apostles*: This Fast is observed before the Feast of the Apostles Peter and Paul which falls on Abib 12th, July 12th Gregorian Style. It begins on the Monday following Whitsunday (Pentecost), and its duration varies according to the date of Easter; the maximum number of days being forty-nine and the minimum, fifteen. This Fast is also observed in the Greek Church.
- Fast of Nineveh*: This Fast which is also called the Fast of Jonah, commemorates the fast of the Ninevites which they undertook at the preaching of the prophet Jonah (*Jonah* III). It is observed in the Coptic Church on the Monday, Tuesday and Wednesday of the week which begins with the Sunday of the Publican and the Pharisee of the Greek Church. In the Latin Church this week is that which precedes Septuagesima Sunday.
- Feasts of the Holy Cross*: In the Coptic Church there are two Feasts of the Holy Cross: the Invention of the Holy Cross on Tût 17th (September 27th, Gregorian Style) and the Recovery of the Holy Cross from the Persians by the Emperor Heraclius on Baramhât 10th (March 19th, Gregorian Style).

- Four Living Creatures*: Cf. *Ezekiel* I, 5–26, X, 14 and *Apocalypse* IV, 6–9. In Coptic ecclesiastical art the Four Living Creatures are shown upholding the throne of the Pantocrator, especially in paintings beneath the domes over altars¹. They are also the usual symbols accompanying the Four Evangelists².
- Funeral Service*: In the Coptic Church the Funeral Service varies in its composition according to the sex (male or female) and status (ecclesiastics or laity).
- Fraction*: The rite of partition of the Holy Body in the Divine Liturgy. There are special prayers for this act.
- Hermêneia*: Arabic تفسير. A Hymn in the collection of the Theotokia which follows a preceding hymn which it interprets or comments on.
- Holy Saturday*: Arabic سبت النور (Saturday of Light). The Saturday preceding Easter Sunday.
- Holy Week*: The Week preceding Easter. It begins after the Divine Liturgy on Palm Sunday. During this week the Canonical Hours have a special form which consists mainly in the reading of appropriate Lessons from the Holy Scriptures. The Divine Liturgy is not celebrated during this week except on the Thursday and the Saturday, as in the Greek Church.
- Horologion*: Book containing the seven Canonical Hours, namely, Morning Prayer (Prime), Terce, Sext, None, Vespers, Compline, Midnight Prayer (Mattins), and an additional Hour termed Prayer of the Veil which is recited, however, only by monks³.
- Hôs*: Coptic 2QC, Arabic هوس. There are four Hôs, otherwise called Odes, which are sung in the Psalmodia, See entry 'Odes'.
- Intercessions*: Arabic طلبات. A series of petitions recited in Holy Week.
- Invitatory*: The introductory prayers to the Canonical Hours of the Coptic Church⁴.
- Kallielaiion*: Coptic ΑΓΓΑΛΙΕΛΑΙΟΝ, Arabic غاليليون. Probably a corruption of the Greek καλλιέλαιον, i.e. 'pure olive oil', rather than the suggested ἀγγαλι[άσεως] ἔλαιον, 'oil of gladness. It is the consecrated Oil of the Catechumens which is used at Baptism.
- Keimêlion*: Greek Κειμήλιον. Part of a Nun's dress.
- Lahn*: Coptic 6D2EM, OYD2EM, Arabic لحن. A term applied to various types of chant.
- Lectionary*: In the Coptic Church a book containing the Lessons to be read at a) the Service of the Evening and Morning Offering of Incense, namely, a Psalm-Versicle and a Gospel, and b) the Divine Liturgy for which there are Lessons from the Pauline Epistles, the Catholic Epistles, the Acts of the Apostles, a Psalm-Versicle and a Gospel. In addition to the Lectionary for the Whole Year (in MSS. either in two parts, or for separate months), there are Lectionaries for (a) Lent (this has also Lessons from the Old Testament), (b) Holy Week, (c) Paschaltide.
- Lôbbê*: Coptic ΛΟΒΒΗ, Arabic لوش. This word means 'crown' or 'consummation'. It is the title of the final stanza of certain hymns, especially those in the collection known as the Theotokia.
- Madaîh*: A type of hymn with unrhymed verse. It takes its tune from other hymns.

¹ Cf. A. Khater and O.H.E. KHS-Burmester, *Catalogue of the Coptic and Christian Arabic MSS. preserved in the Library of the Church of the All-Holy Virgin Mary known as Qasriat ar-Rîhân*, Cairo, 1973, Plate V.

² Cf. A. Khater and O.H.E. KHS-Burmester, *Catalogue of the Coptic and Christian Arabic MSS. preserved in the Cloister of Saint Menas at Cairo*, Cairo 1967, Plates III and IV.

³ For a critical edition of the Horologion, cf. O.H.E. KHS-Burmester, *The Horologion of the Egyptian Church*, Cairo 1973.

⁴ Cf. O.H.E. KHS-Burmester, *op. cit.*, pp. 139–142.

Marginal Abbreviations: The following abbreviations are often found in the upper margin of the folios of MSS. They are written on either side of an ornament. $\lambda\psi\sigma\rho\omicron = \lambda\psi\sigma\rho\omega$, 'He hath conquered'. $\text{IHC} \overline{\text{PX}}\overline{\text{C}} = \text{IHC}\overline{\text{OY}}\overline{\text{C}} \overline{\text{PX}}\overline{\text{CTOC}}$. $\text{IC} \overline{\text{O}} \overline{\text{Θ}}\overline{\text{C}} = \text{IHC}\overline{\text{OY}}\overline{\text{C}} \overline{\text{O}} \overline{\text{Θ}}\overline{\text{C}}$. $\text{IC} \overline{\text{XC}} = \text{IHC}\overline{\text{OY}}\overline{\text{C}} \overline{\text{XC}}\overline{\text{CTOC}}$. $\text{IC} \overline{\text{XY}} \text{(sic)} = \text{IHC}\overline{\text{OY}}\overline{\text{C}} \overline{\text{XC}}\overline{\text{CTOC}}$. $\text{IY} \overline{\text{ΘY}} = \gamma\iota\omicron\upsilon\gamma \overline{\text{Θ}}\overline{\text{OY}}$. $\text{IY} \overline{\text{XY}} = \text{IHC}\overline{\text{OY}}\overline{\text{C}} \overline{\text{XC}}\overline{\text{CTOC}}$. $\overline{\text{KE}} \overline{\text{ΘE}} = \kappa\upsilon\rho\iota\epsilon \overline{\text{Θ}}\overline{\text{E}}$. $\overline{\text{NAI}} \overline{\text{NAN}} = \overline{\text{NAI}} \overline{\text{NAN}}$, 'Have mercy on us'. $\overline{\text{NI}} \overline{\text{KA}} = \overline{\text{NIKA}}$, 'He hath conquered'. $\overline{\text{PA}}\overline{\text{ΘC}} \overline{\text{IHC}} = \overline{\text{PA}}\overline{\text{ΘC}} \overline{\text{IHC}}$, 'My Lord Jesus'. $\overline{\text{PC}}\overline{\text{C}} \overline{\text{IHC}} = \overline{\text{PC}}\overline{\text{C}} \overline{\text{IHC}}$, 'The Lord Jesus'. $\overline{\text{Y}}\overline{\text{C}} \overline{\text{Θ}}\overline{\text{C}} \text{(ΘY)} = \gamma\iota\omicron\upsilon\text{C} \overline{\text{Θ}}\overline{\text{OY}}$.

Maundy Thursday: The Thursday of the week before Easter. On this day the Divine Liturgy is celebrated, and there is performed the Service of Foot-washing which corresponds to the $\text{N}\overline{\text{P}}\overline{\text{T}}\overline{\text{H}}\overline{\text{P}}$ of the Greek Church and the Pedilavium of the Latin Church.

Monastic Appellatives: Where such adjectives as *al-Makāri*, *as-Suryāni*, *al-Baramūsi*, etc. are attached to a personal name, it signifies that the person in question is a monk of the Monastery of St. Macarius, or of that of the Syrians, or of that of the Romans ($\overline{\text{PA}}\overline{\text{P}}\overline{\text{Ω}}\overline{\text{M}}\overline{\text{E}}\overline{\text{O}}\overline{\text{C}}$), etc.

Μονογενής: 'Only Begotten Son'. A hymn assigned either to the Byzantine Emperor Justinian or to St. Severus, patriarch of Antioch. In the Greek Church it is sung at every Divine Liturgy, but in the Coptic Church it is sung on the four following occasions only. (a) Good Friday, at the 6th Hour, (b) at the Consecration of a Patriarch, (c) at the Consecration of a Bishop, (d) at the Consecration of the Chrism ($\mu\upsilon\sigma\rho\omicron\nu$).

Myron: Coptic $\overline{\text{MY}}\overline{\text{PON}}$, Arabic $\overline{\text{M}}\overline{\text{Y}}\overline{\text{R}}\overline{\text{O}}\overline{\text{N}}$. The Myron (Chrism) is consecrated with the Oil of Catechesis on a Maundy

Thursday, as occasion requires. This ointment which is composed of a prescribed number of ingredients, is used in the administration of the Sacrament of Chrismation (Confirmation) and at the Service for the Consecration of Churches.

Mystagogia: A form of Symbolium Fidei. It is recited in the Service for the Consecration of the Chrism¹.

Nocturn: A section of the Office of Midnight Prayer (Mattins). Such sections are found also in the corresponding Office in the Greek and Latin Churches.

Odes: Coptic $\overline{\text{Z}}\overline{\text{O}}\overline{\text{C}}$, Arabic $\overline{\text{H}}\overline{\text{O}}\overline{\text{S}}$. There are four Odes which are sung in the Service of the Psalmody. They are: 1st Ode = *Exodus* XV, 1-21, 2nd Ode = *Ps.* CXXXVI, 3rd Ode = *Daniel* III, 52-58, 4th Ode = *Pss.* CXLVIII, CXLIX, CL.

Ordo: Book containing the rules for the performance of the Services of the Church. The Lessons to be read are normally indicated in it.

Paralex: ? $\overline{\text{P}}\overline{\text{A}}\overline{\text{P}}\overline{\text{A}} \overline{\text{L}}\overline{\text{H}}\overline{\text{Z}}\overline{\text{I}}$, 'at the conclusion'. A type of hymn.

Prologus: A name applied in the Coptic Church to the Lessons from the Pauline Epistles, the Catholic Epistles and the Acts of the Apostles which are read before the Gospel in the Divine Liturgy.

Provider: The person who provides the expenses for the material and the copying of a manuscript. His name is generally recorded in the colophon of a MS.

Psali: The general term for most hymns.

Psalmody: The name applied to (a) the Book which contains the principal hymns for the ecclesiastical year, (b) the Service which follows the Office of Compline, Midnight Prayer and Morning Prayer².

Psalm-Versicle: Two verses of a psalm which are sung before the reading of

¹ Cf. O.H.E. KHS-Burmester, 'The Coptic and Arabic Versions of the Mystagogia' in *De Muséon*, t. XLVI, pp. 203-235.

² Cf. O.H.E. KHS-Burmester, *The Egyptian or Coptic Church*, pp. 108-111.

- the Gospel in the Coptic Church. They are, however, not necessarily consecutive.
- Saturday of Lazarus: The Saturday preceding Palm Sunday. It is so named from the Gospel which is read on this day in both the Greek and Coptic Churches, which relates the raising of Lazarus from the tomb (*Jh.* XI, 1-44).
- Skhêma: Greek σχῆμα, Arabic Iskim. A form of scapular. The Coptic skhêma consists of four metres of plaited red leather, ten centimetres wide and decorated at intervals with crosses of the same material, ten small and two large. The Skhêma is not conferred on monks and nuns earlier than five years from the date of their entry into monasticism, and provided also that they are willing to undertake advanced ascetic practices.
- Sticharion: Greek στοχάριον, Arabic Tûniâh. A white robe resembling the Alb of the Latin Church. It is worn by deacons.
- Synaxis: Greek σύναξις. That part of the Divine Liturgy of the Coptic Church up to the Kiss of Peace (Aspasmos). It corresponds to the Liturgy of the Word of the Latin Church.
- Synthronus: Greek σύνθρονος. The episcopal seat in the apse of the church, behind the altar.
- Tafsîr: Arabic تفسير. This word bears the meaning of 'Interpretation' or 'Commentary' according to the text.
- Ṭarḥ, plural Ṭurûhât: Arabic طرح. pl. طروحات. A variable hymn¹.
- Theotokia: The name given to the Collection of hymns in honour of the All-Holy Virgin Mary. It is also applied to any hymn of this Collection.
- Theotokos: Greek Θεοτόκος. 'The God-bearer', a title of the All-Holy Virgin Mary formally approved of at the Oecumenical Council of Ephesus, 431 A.D.
- Three Holy Children: *I.e.* Ananias, Azarias and Misael whom Nebuchadnezzar caused to be cast into a fiery furnace. The Canticle which they sang (*Daniel* III, 52-58) forms the Third Ode of the Psalmodia of the Coptic Church.
- Trisagion: Greek τρισάγιος. The refrain 'Holy God, Holy Mighty One, Holy Immortal One, have mercy upon us'. In the Coptic version there is added after the first phrase and before 'have mercy upon us', 'Who wast born of a Virgin', after the second phrase 'Who wast crucified for us', and after the third phrase 'Who rose from the dead and ascended into the heavens'.
- Troparion: Greek τροπάριον. A type of short hymn.
- Twenty-Four Elders (Priests) of the Apocalypse: Cf. *Apoc.* IV, 4 *et passim*. They are celebrated in the Coptic Psalmodia, and they frequently form the subject of mural painting in the sanctuaries of ancient Coptic churches.
- Unction of the Sick: Apart from its use at the home of a sick person, this Service is performed publicly once a year on the Friday before Palm Sunday. It consists of seven Sections or Prayers, and at the beginning of each Section a wick floating in oil in a lamp is lit by the officiating priest or priests. During the Seventh Section those who are present are anointed with the oil which has been blessed during the Service. This Rite closely resembles the Service of the Unction of the Sick of the Greek Church².
- Wakf: Arabic وقف. The inalienable endowment of a Manuscript to a church or monastery. The name of the donor together with the date and other information normally occurs in the notice of the Wakf.
- Wâtus: See Batos.

¹ Cf. O.H.E. KHS-Burmester, 'The Ṭurûhât of the Coptic Church' in *Orientalia Christiana Periodica*, t. III, pp. 78-109 and 505-549; 'The Ṭurûhât of the Saints' in *Bulletin de la Société d'Archéologie Copte*, t. IV, pp. 141-194, t. V, pp. 85-157.

² Cf. O.H.E. KHS-Burmester, *The Egyptian or Coptic Church*, pp. 144-151.

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