Catalogue of the Coptic Manuscripts
in the
Utrecht University Library

by
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INTRODUCTION

Before January 1956, the Utrecht University Library possessed only one small Coptic papyrus. This document was most probably bought at an auction held by the Utrecht antiquarian bookseller Beyers in 1944, together with some Demotic and Greek papyri and two Latin manuscripts.¹ In a note pertaining to this acquisition, the then librarian, A. Hulshof, only mentions ‘five Egyptian papyri put on cardboard from the collection of E. Fischer at Freiburg’,² which clearly refers to the Demotic and Greek papyri,³ and not to the Coptic papyrus, which is mounted under glass. As appears from some appended letters (one dated 16 December 1909), Fischer in his turn had bought the papyri on cardboard from the estate of the German Egyptologist A.A. Eisenlohr (1832-1902), who had found them in Egypt in the sixties of the 19th century.⁴ Although Hulshof did not explicitly mention the Coptic papyrus, it seems nevertheless most likely that it also came from the Fischer collection. Its earlier vicissitudes, however, remain obscure.

All other Coptic manuscripts of the Utrecht University Library were acquired on 7 January 1956 from the estate of the German Coptologist Prof. Carl Schmidt (1868-1938).⁵ On behalf of Utrecht University, the collection was bought by Prof. Gilles Quispel (1916-2006) from Mrs. Dr. G. Kunta-Schmidt, a niece of the famous German scholar.⁶ How and when Quispel came into contact with Mrs. Kunta-Schmidt is not known, but it took more than a year before the bargain was closed.⁷ Already in 1954 he received from her a microfilm with photographs of the Coptic, Demotic and some Greek fragmentary manuscripts which had been in her uncle’s possession. In the same year, Quispel consulted Paul E. Kahle Jr. (1923-1955) about the significance of the Schmidt Collection: he received Kahle in his house

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¹ The Egyptian material is catalogued as Hs. 10 D 1, the Latin texts as Hs. 10 B 11 and 12. Digital images of the papyri and the letters by G. Korn, mentioned below, are available at https://dspace.library.uu.nl/handle/1874/355004.
² This note, dated 27 October 1944, is included in Hs. 10 B 11. It also mentions the price of the acquisition: 1,700 Dutch Florins.
³ For more information on these texts, see the Appendix on p. 111.
⁴ These letters are now to be found in Hs. 10 D 1. They were written by G. Korn, who apparently acted as intermediary between Fischer and the Eisenlohr family. Ernst Fischer (1866-1951) was a bookseller at Freiburg in Breisgau (Germany). More items of Eisenlohr’s private collection have been listed on the Trismegistos website, www.trismegistos.org/collection/1229 (accessed on 25 April 2018).
⁶ Mrs. Kunta-Schmidt was a medical doctor, who also had some connection with Egypt; she published an article, ‘The Ultrasonotherapy’, in the Journal of the Egyptian Medical Association 34 (1951) 45-50.
⁷ The exact amount paid for the Schmidt Collection is unknown. According to the minutes of the meetings of the faculty of the Faculty of Theology, Quispel announced on 16 June 1957 that ‘the Board (Dutch: Curatorium) of the University was willing to make 10,000 or 12,000 Dutch Florins available for the acquisition of the library of the late Prof. Carl Schmidt, in Berlin’ (Utrechts Archief, Entry No. 1352, Inv. 9, p. 3/4). In fact, it was not Schmidt’s library that Quispel wanted to buy, but only the collection of manuscripts that Schmidt’s niece offered for sale. On 27 January 1956, ‘Dr. Quispel openly expresses his thanks to the Curatorium for having enabled him to buy the Schmidt collection in Berlin. The chairman proposes to send a letter of thanks to the Curatorium on behalf of all colleagues’ (ibidem, Inv. No. 10).
for several days, discussed with him some items on the microfilm (and some philological problems of the Jung Codex [= Nag Hammadi Codex I] as well), and gave him the microfilm for further study in England. In two letters, dated 26 December 1954 and 3 February 1955, Kahle Jr. informed Quispel of his findings. These letters testify once again of the intelligence, sound judgement and extensive knowledge of this young scholar, whose untimely death in 1955 was such a great loss to Coptic scholarship.

In his first letter, Kahle drew attention to three manuscripts of the collection. First, he pointed out that the collection contained ‘some 10 papyrus fragments, some of these of fair size, written in Achmimic (!) and containing Psalms’. He had identified four Psalms: 9:5-8; 34:8-10; 70:3-5; 72:16-19 (the numbers 35.2; 35.3; 35.7; 35.11 of the Catalogue). His final judgement, though necessarily based on his limited access to the material, proves to be correct: ‘These fragments are really of first-rate importance. Unfortunately, only one side of the fragments has been photographed.’ Secondly, Kahle referred to two papyrus sheets containing Psalm 75:11-77:6 and Psalm 89:10-91:6 (No. 4 of the Catalogue) in the Sahidic dialect, which according to him were ‘clearly of the very early fourth century and (...) the earliest witness of the Sahidic version.’ His third remark pertained to the papyrus manuscript with the Act of Andrew and the Story of Joseph and his brothers (No. 17 of the Catalogue), of which he described the preserved pages, followed by some remarks on the background of both texts. He emphasized the importance of the manuscript, which he dated ‘without query in the fourth century (towards the end of the century)’; moreover, he added a transcription of the pages 10, 14 and 15 of the manuscript.

In his second letter, he came back to the manuscript with the apocryphal texts on Andrew and Joseph and concluded: ‘This certainly is a very interesting manuscript of quite exceptional importance and I think a fourth century date – or at the latest an early fifth century date – can be regarded as practically certain.’ Kahle added a complete transcription of the manuscript and a translation of the Act of Andrew, which became the basis of all later work on these texts. The second part of this letter was devoted to the manuscript with the anonymous homily On the Virgin Mary (No. 13.1 of the Catalogue). He pointed out that the passage on the phoenix in this homily ‘joins up the well known Ryl. 72 with Wessely 270’, and that folios of the latter part of the codex were to be found in Michigan and Paris (see the introductory remarks on No. 13).

Kahle’s positive judgement apparently settled the matter. The University Board authorized Quispel to buy the whole Schmidt Collection, including the Demotic and Greek fragments (see the Appendix to the Catalogue), although Kahle’s advise about these had not been very positive. In his letter of 3 February 1955, he wrote: ‘I asked Dr. Barns to have a look at the Greek and Egyptian fragments on the same film, but after a quick examination

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8 These letters are kept in the Utrecht University Library (Hs. 31 A 11, Nos. 1-6), together with Kahle’s transcription and translation of the Act of Andrew mentioned below.

9 See M.L. Bierbrier, ‘Kahle, Paul Eric’, in The Coptic Encyclopedia 5 (1991) 1389. Much material relating to the scholarly activities of Paul E. Kahle Jr. is to be found in the archives of his father, Paul E. Kahle Sr., ‘The Paul Kahle Fonds. The Scientific Archive of Paul Ernst Kahle (1875-1964)’, which is kept at the University of Turin, Biblioteca di Orientalistica – Dipartimento di Studi Umanistici; see www.paulkahle.unito.it (accessed on 25 April 2018).

10 Since the script does not show the typically Akhmimic grapheme ꝕ, the language could be better described as Lycopolitan (formerly Subakhmimic); see p. 79 below.
he said that with the exception of one of the Demotic papyri the rest of the Egyptian and Greek papyri were too small and fragmentary to be of much interest. As a matter of fact, the present collection contains only a few Greek texts, of which a magical papyrus (No. 36 of the Catalogue) is the most interesting.

After the acquisition, no attempt was made to describe the collection. Quispel was too deeply involved in the study and edition of Nag Hammadi Codex I to devote much time to the Utrecht Coptic manuscripts. The only text he was really interested in was the unknown fragment of the Acts of Andrew (No. 17.1 of the Catalogue), of which he published an English translation, with introduction and commentary, in December 1956. A German translation was published in Hennecke-Schneemelcher’s Neutestamentliche Apokryphen (1964), based on a new transcription of the Coptic text by Jan Zandee (1914-1991). These translations formed the basis for an annotated Italian version made by M. Erbetta (1966). In these publications, the papyrus was indicated as ‘Pap. Copt. Utrecht, No. 1’, which made the false impression of an existing catalogue. This indication was simply used because Quispel considered the Act of Andrew the most important text of the whole collection. Since the text had become known under this number and for lack of a better one, I maintained this reference in my edition of the Act of Andrew (1989), on the basis of which Quispel made a new German translation. Quispel and Zandee together published fragments of the Life of Eupraxia (1959; No. 18 of the Catalogue) and the Martyrdom of St. Pantoleon (1962; No. 14).

11 In April 1956, a small number of the newly acquired manuscripts was on display at the Theological Institute. The exhibition drew the attention of several Dutch newspapers, int. al. Algemeen Handelsblad, 11.04.1956 (‘Tentoonstelling der papyri geopend’), although, here as in all other cases, the focus was almost exclusively on the speech that Prof. H.-Ch. Puech had given at the opening ceremony, about the importance of the recently found Coptic Fragment of Thomas.


Zandee alone edited the fragments of the apocryphal *Story of Joseph and his Brothers* (1961; No. 17.2) and of the *Encomium on St. Theodore the Anatolian* (1983; No. 16). In the latter study, Zandee introduced another and, at that time, more adequate method to refer to the location of the manuscript: the numbering of the glasses under which the most important texts had been mounted (‘Koptisches Manuscript Utrecht 5’). Besides those mentioned, there is only one other text of the Utrecht Coptic collection whose existence became known to the scholarly world. As a young student, I took up Quispel’s suggestion to devote my master thesis (1958) to the edition, translation and explanation of the passage on the phoenix in the anonymous homily *On the Virgin* (No. 13.1 of the Catalogue), which in an updated version became a chapter in my doctoral dissertation (1972).

We do not know where and when Carl Schmidt bought the Coptic manuscripts that are now in the Utrecht University Library. But we do know that he acquired at least some of them between 1930 and his death on 7 April 1938. In a letter, dated 7 November 1956, Mrs. Elinor M. Husselman of the Kelsey Museum of Archaeology of the University of Michigan, Ann Arbor, informed Prof. Quispel that the Museum possessed ‘an envelope of photographs with the attached notation: “Photographs of leaves offered 1930 to Peterson for purchase, but not bought by us”’. These photographs showed four manuscripts that are now in the Utrecht collection: 1. Psalm 9:28-10:4 (No. 2 of the Catalogue), 2. three folios containing part of the homily *On the Virgin Mary*, attributed to Theophilus of Alexandria (No. 13.2; later on, Mrs. Husselman sent photographs of the third folio of this manuscript, containing the pages 71 and 72, which is missing in the Utrecht collection, its present location being unknown), 3. two folios containing part of the *Second Encomium on the Life of Claudius of Antioch*, by Constantine of Lycopolis /Assiut (No. 15), and 4. one folio with the story of the Phoenix with the page numbers 41 and 42, which turned out to be part of the anonymous homily *On the Virgin Mary* (No. 13.1; later on, Mrs. Husselman sent photographs of these two pages). It may be assumed that all the Utrecht pages of the latter sermon were offered to Enoch Peterson, but that he only had photographs of pp. 41 and 42 made, because he knew that the content of the preceding pages was already known from Copt. Ms. Crawford 36 of the John Rylands Library, Manchester (see p. 36 below).

The Coptic manuscripts of the Utrecht University Library are briefly enumerated in the Checklist which follows hereafter. The Catalogue presents a description and transcription of all fragments of the collection; texts, however, which have already been published are not transcribed again. Wherever possible, I have mentioned the sigla of the manuscript classification of the *Corpus dei Manoscritti Copti Letterari* (CMCL) and the text numbers.

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20 Kept in Hs. 31 A 12 of the Utrecht University Library, together with the photographs she sent at a later date.
of the *Clavis Patrum Copticorum* (CC = Clavis Coptica), which is included in the CMCL. In the descriptions, the dimensions indicate the maximum heights and widths of the often very irregular fragments. I have refrained from dating the manuscripts, because our knowledge of Coptic palaeography is still too limited. In a few cases, it was possible to trace the modern vicissitudes of these manuscripts and the location of other parts of a given manuscript in other libraries. The structure of the catalogue is along the lines set out by Bentley Layton and Leo Depuydt in their important catalogues, beginning with the biblical manuscripts and ending with the unclassified texts. The Utrecht University Library has made digital images of all its Coptic manuscripts, which are available, in an on-line version and as PDF, at https://dspace.library.uu.nl/handle/1874/355004 (Fischer Collection) and https://dspace.library.uu.nl/handle/1874/355357 (Schmidt Collection). In the Catalogue, the numbers of the corresponding images have been added to the transcriptions of the texts.

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21 See [http://www.cmcl.it](http://www.cmcl.it). Based on a preliminary version of this catalogue, the director of CMCL, Tito Ortlandi, has integrated the Utrecht manuscripts into his data base.


23 The numbers of the images in this catalogue are those of the on-line version. It should be noted, however, that the numbering in the “Document as PDF” version is slightly different, because this version is provided with a title page, which has been numbered as p. 1, so that p. 1 of the on-line version has become p. 2 of the PDF version, etc.
ABBREVIATIONS AND SIGNS

CC  Clavis Coptica = Clavis Patrum Copticorum
CMCL  Corpus dei Manoscritti Copti Letterari
col.  column
dig. im.  digital image(s), see URLs on p. 6.
h.  maximal height of fragment
r.  recto
v.  verso
w.  maximal width of fragment
\&  letter not completely visible or certain
[&]  most probable restoration of lost letter
[...]  number of lost letters
[--]  number of lost letters unknown
I

CHECKLIST OF THE UTRECHT COPTIC MANUSCRIPTS

The Utrecht collection of Coptic manuscripts consists of thirty-six different items. The Coptic part of the Schmidt Collection is kept in five boxes; the earlier acquired documentary papyrus is placed elsewhere (No. 24 of the Catalogue). The boxes 1-4 contain twenty parchment and papyrus leaves, all mounted under glass and consecutively numbered, although not always in the right order. The fragments in box 5 are kept in 12 files, which often contain several pieces from different manuscripts. In box 3 there are two magical papyri (Nos. 23 and 36 of the Catalogue). The language of the first, Coptic or Greek, cannot be established with certainty; the second contains a Greek magical formulary, followed by a fragmentary Coptic text.

The original Schmidt Collection also included a great number of Demotic and some Greek papyri and one fragmentary Greek text on parchment, which are now stored in a sixth box (39 files; see the Appendix to the Catalogue on p. 105).

In this checklist of the Utrecht Coptic Manuscripts,
- the exact location of a fragment is indicated by its call number; B5.11.2, for instance, is Box 5, File 11, Fragment No. 2.
- the number between brackets after the call number refers to the number of the manuscript in the Catalogue.
- The numbers between square brackets refer to the digital images of the manuscript, as presented in the online version.24
- the Psalms and their verses are numbered according to the Septuagint, the Greek translation of the Bible.

Hs. 10 D 1, No. 6 (24) – Documentary papyrus.
B2.4 (15) – Constantine of Assiut, *Second Encomium on the life of Claudius of Antioch* [7, 8]
B2.5 (16) – Theodore of Antioch, *Encomium on Theodore the Anatolian* [9, 10]
B2.6 (13.1) – Anonymus, *On the Virgin Mary*, pp. 41 and 42 of codex [11, 12]
B3.8 (36) – Magical papyrus (Greek and Coptic) [15, 16]
B3.9 (23) – Magical papyrus [17, 18]
B3.10 (8.1) – Zechariah 5:1-4 [19]
(8.2) – Note on Sarapion and Dorotheus [20]
B3.11 (17.1) – *Act of Andrew*, pp. 13 and 14 of codex [21, 22]

24 See p. 6, note 23.
B4.12 (17.1) – *Act of Andrew*, p. 15 of codex [23]
(17.2) – *Story of Joseph and his brothers*, pp. 15 and 16 of codex [23, 24]
B4.13 (17.1) – *Act of Andrew*, pp. 9 and 10 of codex [25, 26]
(17.2) – *Story of Joseph and his brothers*, pp. 21 and 22 of codex [26, 25]
B4.14 (17.2) – *Story of Joseph and his brothers*, pp. 17 and 18 of codex [27, 28]
B4.15.1-11 (35) – *Lycopolitan Psalter* (see also B5.11, same codex) [29, 30]
B4.15.1 (35.14) – Psalm 118:10-12 and 26-28 [29, No. 1; 30, No. 2]
B4.15.2 (35.3) – Psalm 33:19-23 and 34:8-10 [30, No. 1; 29, No. 2]
B4.15.3 (35.16) – Unidentified Psalm [29, No. 3; 30. No. 5]
B4.15.4 (35.12) – Psalm 76:11-16 and 77:3-7 [29, No. 4; 30, No. 4]
B4.15.5 (35.4) – Psalm 36:25-26 and 38-39 [30, No. 3; 29, No. 5]
B4.15.6 (35.1) – Psalm 3:5-8 and 4:7-9 [30, No. 11; 29, No. 6]
B4.15.7 (35.17) – Unidentified Psalm [29, No. 7; 30, No. 10]
B4.15.8 (35.18) – Unidentified Psalm [29, No. 8; 30, No. 9]
B4.15.9 (35.19) – Unidentified Psalm [29, No. 9; 30, No. 8]
B4.15.10 (35.10)– Psalm 70:8-11 and 21-22 [30, No. 7; 29, No. 10]
B4.15.11 (35.5) – Psalm 37:17 and 38:6-7 [30, No. 6; 29, No. 11]
B4.16 (4.1) – Psalm 75:11-77:6 (same codex as B4.17) [31, 32]
B4.17 (4.2) – Psalm 89:10-91:6 (same codex as B4.16) [33, 34]
B4.18 (18) – *The Life of Eupraxia* [35-36]
B4.19 and 20 (19) – *The Martyrdom of St. Pantaleon* [37, 38, 39, 40]
B5.1 (14) – Anonymous, *Homily on the Archangel Michael* [41, 42, 43, 44]
B5.2 (25) – Unidentified (Life of Saint / Martyrdom?) [45, 46]
B5.3.1-3 (21) – Letter [47, 48]
B5.4.1 (3) – Psalm 28:6-10 [49, 50]
B5.4.2 (26) – Unidentified [51, 52]
B5.4.3 (27) – Unidentified [53, 54]
B5.5.1 (11) – 1 Corinthians 14:22-25 and 34-39 [55, 56]
B5.5.2 (1) – Genesis 29:32-30:11 [57, 58]
B5.5.4 (7) – Daniel 1:19-20 [59, 60]
B5.6.1 (28) – Unidentified [61, 62]
B5.6.2 (12) – 2 Timothy 1:5-8 and 9-10 [63, 64]
B5.7 (22) – Letter [65, 66]
B5.8.1 (29) – Unidentified [67, 68]
B5.8.2 (30) – Unidentified [69, 70]
B5.8.3 (6) – Psalm 115:9-116:1 [71, 72]
B5.8.4 (10) – 1 Corinthians 1:21, 27-28 and 30 [73, 74]
B5.8.5 (31) – Unidentified [75, 76]
B5.9 (32) – Unidentified [77, 78]
B5.10 (20) – Two prayers [79, 80]
B5.11.1-11 (35) – *Lycopolitan Psalter* (see also B4.15, same codex) [81-100]
B5.11.1 (35.2) – Psalm 9:6-10 and 17-21 [81, 82]
B5.11.2 (35.6) – Psalm 40:3-5 and 41:2-4 [83, 84]
B5.11.3-4 (35.7-8) – Psalm 70:3-6 and 16-19a [85, 86]
B5.11.5 (35.9) – Psalm 70:7-8 and 19b [87, 88]
B5.11.6 (35.11) – Psalm 72:16-19 and 73:2-3 [89, 90]
B5.11.7 (35.13) – Psalm 109:1-3 and 110:7-9 [91, 92]
B5.11.8 (35.15) – Psalm 135:25-136:2 and 137:2-6 [93, 94]
B5.11.9 (35.20) – Unidentified [95, 96]
B5.11.10 (35.21) – Unidentified [97, 98]
B5.11.11 (35.22) – Unidentified [99-100]
B5.12.1 (5) – Psalm 103:10-18 [101, 102]
B5.12.2 (9) – Jesus Sirach 16:17-20 and 26-29 [103, 105]
B5.12.3 (9) – Jesus Sirach 16:20-23 and 30-17:2 [104, 106]
B5.12.4 (33) – Unidentified [107, 108]
B5.12.5 (34) – Unidentified [109, 110]
I

II

CATALOGUE

I Sahidic manuscripts

Bible – Old Testament

1

Genesis 29:32-30:11

B.5.5.2 – Part of a parchment leaf, written in small characters on both sides. Size: h. 10.2 cm., w. 4.4 cm. The recto contains the left part of a column, which, however, is for the greater part illegible or very difficult to read; the verso contains the right part of 25 lines of the column. Since the first line of the verso continues the text of the recto without interruption the leaf must have been part of a rather small codex.

Recto: Genesis 29:32-30:1

32 [επαθευσαίον ἐπειράμαν ἐε ἐργῳβήν] ἑςχω [γὼν]ος χ[ε ἀπεχοεῖς ἁγγ] [ἐπαθευσάς] η[

33 [επαθευσαίον ἐπειράμαν ἐε ἐργῳβήν] ἑςχω [γὼν]ος χ[ε ἀπεχοεῖς ἁγγ] [ἐπαθευσάς] η[

34 [επαθευσαίον ἐπειράμαν ἐε ἐργῳβήν] ἑςχω [γὼν]ος χ[ε ἀπεχοεῖς ἁγγ] [ἐπαθευσάς] η[

25 The lost parts of the text have been added from A. Ciasca (ed.), Sacrorum bibliorum fragmenta Copto-Sahidica Musei Borgiani, I, Romae: Congregatio de Propaganda Fide 1885, 23-24.
Ciasca, 24: εφοδείμ.

Ciasca, 24: αλία (also in vs. 10).

B2.7—One damaged parchment leaf, mounted under glass. Pagination illegible; size: h. 27 cm., w. 21 cm.; written area 20 x 15 cm. Text written in one column of 30 lines of 19-20 letters. The superscription above Psalm 10 is in red. This leaf was part of the collection that was offered for purchase to Enoch Peterson in 1930, which also contained the Nos. 13 (two homilies On the Virgin) and 15 (Constantine of Assiut) of the present catalogue (see p. 5).

Recto: Psalm 9:28-35\(^{32}\) [dig. im. 13]
28 οὐχὶ εἴη οὐγίκαρ πετρα πεφλας].
29 φησιο[ος ἦν ἢπα υόσρφ ἥν ἢρπηλ] ἄρφ [ἡν ἦν εἰδὴ εἰδούτη]

\[\text{ἡοῡά[τηνβε]}\]

ἐρε ἰερβ[άλ] σω[ῳτ επρῆκε]
30 φησδ γι ὦπε[ἐνηπ ἦσε ἥου]

\[\text{ἡοῡ ἦν π[εφββ]}\]

ἐτορπ ἡοῡ[ῆκε] ἐ[ἡ πρεή]

\[\text{κοκκ}\]
31 πιάοββεος ἦν τεψδ[ρόδ]

\[\text{πίαπατη} ἴηρε ἦν π[τρεή]}\]

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\(^{28}\) Ciasca, 24; σελφα.

\(^{29}\) Ciasca, 24; ἦλκαδε ἀγρίνε.

\(^{30}\) Ciasca, 24; ο.

\(^{31}\) Ciasca’s manuscript has a lacuna from this point to vs. 28.

\(^{32}\) The lost parts of this and the other Psalms have been added from E.A.W. Budge, The Earliest Known Coptic Psalter. The Text, in the Dialect of Upper Egypt, edited from the Unique Papyrus Codex Oriental 5000 in the British Museum, London: The British Museum 1898; readings of the Freer Psalter are sometimes mentioned in the notes, ed. W.H. Worrell, Coptic Manuscripts in the Freer Collection, New York: The Macmillan Company / London: Macmillan and Company 1923.
Verso: Psalm 9:36-10:4 [dig. im. 14]

33 Budge, Psalter, 11, and Worrell, Coptic Manuscripts, 6: τῇ ἐνέργῃ ἐνῇ ἔνῃ (Worrell: τῇ ἐνέργῃ) = LXX: κατακυριεῦσαι.

34 Budge, Psalter, 11: ἔνοιχέ.

35 κε above line.
Ps. 10:1

B5.4.1 — Wrinkled, browned fragment of a parchment manuscript, which was pressed together with B5.4.2. Originally, these fragments were not part of the same page and perhaps even not of the same manuscript. The fragments were apparently written by different hands, since the scribe of B5.4.2 consistently put a dot within the letter ο, which the scribe of B5.4.1 never did. The text of both fragments is written in one column, but in both cases only one side is partly readable, which makes it impossible to determine which side is the recto. The text of B5.4.2 could not be identified; for that reason, it has been placed in the group of unidentified texts (No. 26 of this catalogue). Size B5.4.1: h. 6.4 cm., w. 11.5 cm.

36 άγοςτε in Budge, Psalter, 11; άγοςτε in Worrell, Coptic Manuscripts, 7.
37 The last three lines are very difficult to read.
Side 1: Psalm 28:6-10 [dig. im. 49]

6 [.................]

ⲙⲙⲟⲩⲩⲩⲣⲗⲕⲏⲣⲗⲁⲛ

7 ⲙⲥⲇⲉ [ⲕⲓⲧⲟⲩⲧⲟⲩ ⲡⲟⲧⲉ]

8 [ⲧ]ⲥⲇⲉ ⲛⲓ[ⲕⲟⲩⲩ] ⲝⲣⲓⲟⲩⲩ ⲝⲧⲣⲕⲓ[ⲕⲟⲩⲩ] ⲝⲧⲣⲕⲓ[ⲕⲟⲩⲩ] [ⲕⲚⲉⲣⲟⲣⲓ]

9 ⲙⲥⲇⲉ ⲕⲓⲧⲟⲩⲧⲟⲩ [ⲝ]ⲟⲩⲩⲩ<ⲛⲓⲧⲉ

[ⲧⲉⲣⲓⲟⲩⲩ]<ⲧⲉⲣⲓⲟⲩⲩ>

10 ⲙⲥⲇⲉ ⲕⲓⲧⲟⲩⲧⲟⲩ [ⲝ]<ⲝ><ⲝ>ⲧⲣⲓⲩⲩⲣⲩ ⲧⲉⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲩⲩⲣⲩ[ⲧⲉⲣⲓⲟⲩⲩ]

Side 2: illegible [dig. im. 50]

Psalm 75:11-77:6 and 89:10-91:6

B4.16 and B4.17 – Two severely damaged and browned papyrus sheets; pagination illegible; text written on both sides in one column; often very difficult to read because of faded ink. B4.16 recto written across the papyrus fibres, B4.17 recto along the papyrus fibres. B4.17 consists of two parts, B4.17 1 and 2, which together have preserved a good deal of the text. Sizes: B4.16: h. 24.2 cm., w. 10.5 cm.; B4.17.1: h. 23.5 cm., w. 14.5 cm.; B4.17.2: h. 8.5 cm., w. 8 cm. According to Paul Kahle Jr., these sheets were ‘clearly of the very early fourth century and (...) the earliest witness of the Sahidic version’ (see above p. 3). In order to give an impression of the character of this text, the deviations from Budge’s edition of the Book of Psalms have been recorded in the notes.

4.1 – B4.16

Recto: Psalm 75:11-76:15 [dig. im. 31]

Ps. 75:11 [ⲧⲟⲩⲣⲟ]<ⲧⲟⲩⲩⲩⲣⲩ ⲧⲉⲣⲟⲩⲩⲣⲩ ⲧⲉⲧⲣⲓⲟⲩⲩⲓ ⲣⲧⲉⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩⲣⲩ ⲧⲉⲧⲣⲓⲟⲩⲩⲓ ⲧⲉⲧⲣⲓⲟⲩⲩⲣⲩ ⲧⲉⲧⲣⲓⲟⲩⲩⲓ ⲧⲉⲧⲣⲓⲟⲩⲩⲣⲩ ⲧⲉⲧⲣⲓⲟⲩⲩⲣⲩ ⲧⲉⲧⲣⲓⲟⲩⲩⲣⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩⲓ ⲧⲉⲧⲣⲓⲟⲩⲩⲣⲩ ⲧⲉⲧⲣⲓⲟⲩⲩⲣⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ ⲧⲉⲧⲣⲓⲟⲩⲩ}.
13 [πετιτο]τε λεγεται[ν] ην[38] παρξ[ων]
[πετιτο]τε λεγεται[ν] [ην]ραου τηρου μη[πκ]ς
Ps. 76:1 [ος επικ]ακ ἑβολα  ὡς ἑλεογη πετ[αλς]

[39]

2 [αχι ακ]κ ἑβολα[41] [ἐν τι χεν επιωκε]
[ἐν τι χεν ειπωτε [αυ]ω ληφτην εροει .
3 [αρινε η]α εω[οε]ε ηπεροου ἅταλι[ης]
[ἐν ἅςιν ητεγου[ν ἕπεκιτ]ο[42] ηπογηραλ ὡμ[οι].
[ταφυς] ἦπερο[ευς ε]ς καλεί
4 [αριπα]ειει η[νουτ]ει αρεγυφατε
6 [αριπε]ειει ε[νω]ο[ευς]
[αριπε]ειει ε[νω]ο[ευς]
7 [αθιρα] η[ναρθ]τ[47] ἦτεγομ
[ἀχω λιωτ]ορτς ει[ν] πανα[48]
8 [ἐν επι π]ωκει νακάς[49] ἦοας ομα ενερ
9 [ἐν επι]οσ[αλ]α[51] ἦπερμα αμαβλ χιν ουχωμ ομα ουχωμ[52]

38 Budge, Psalter, 80: ἄτηνα (LXX πνεῦμα).
39 Budge, Psalter, 80: ἄτηρι.
40 Heading of Psalm 76 underlined.
41 Budge, Psalter, 80: ερραί.
42 At this point the words ἑβολ αγω have been omitted.
43 Not in Budge, Psalter, 80: LXX διάσαλμα.
44 Budge, Psalter, 81: ἦ(?)ημογήρας.
45 Budge, Psalter, 81: ἦμηρίπουογε.
46 Budge, Psalter, 81: ἀσά.
47 Budge, Psalter, 81: ἦ παρθ.
48 Read παππά.
49 Budge, Psalter, 81: καλα.
50 Budge, Psalter, 81: adds ἦριτ.
51 The letters ας are clearly visible and the ο partly, which suggests that the Ms. read the word σωμαζ in Budge, Psalter, 81.
52 This word written above the line.

[τεχνοτ]ή Πὲλαγη
11 [ἄγα πελα]ξε τενο[γ]α ἐπισκε[ι]

[πα πε πα]νε ητ[αί]να ἡποχικ

13 [ταμελετα] [ήνη]καρ[γ]νυε τη[ρου ταξι]

[πρα γιν] νεκηεεγε


Verso: Psalm 76:15-77:6 [dig. im. 32]

16. [ακ] ιαοτε ηπεκλαο[ε] ιη ηεκοβει

[η]ηοσε ηπακαβ ιη [ιω] εηφι Δια[ταλμα]
17 [αρ] εηνηοος ηαγ εροκ [ηνογτ] τε ηρεη[οο ηαγ]

[εροκ αυ]ροτοε αγ]ατορτρ ιοει ιηνογη γιη παμαει

[ηνπ]εροοο ηπεκηοο γι
18 [α] ηπεκλοοε δε ηεηςη

[καδ γα] [ηεκ] ιοτε ηαμοοο[ε]


[απκαρ] κι[ν αγ] α ] ηεκαο[γ]
20 [ερ] τερκιν [ρ] ολαασσα


21 [α] κα ιοερτ ηιητι [ηπεκλα]ο [νοε [ηρε]

53 Budge, Psalter, 81: ΧΙΝ ένορπι.
54 Budge, Psalter, 81: ηπεκλαιο.
55 Budge, Psalter, 81: ησεκαλιν.
56 Budge, Psalter, 81: ηπογαλλαι.
57 Budge, Psalter, 81: ηπεκλαιο.
58 This word partly written above the line.
[exo]oy ϒι τοιχ. ἰµογυςις οὐ δρ[ων]59
Ps. 77:1 δοξ νεξαλος ο]τιθητριηηξην ιαςα[η]60
†2[τ]ηιηη παξ[ο]ς επαλονος
ρεκτ ιτηιναاخε εναφαξε οι[ταταξρ]
2 ψαλογυς ψρως [γι] τη παξαρ[ωβη]
[†]ναασο ιπεννοπολιςαι ανι[ιορση]
3 νειντα[νε]σηςυν αγω δυειςε εφ[ου]
νεινταςειςε ο[ο]υ ερον
4 ιπογυφα[π] ενεγηηχρε εκεξ[αν].
evυωδ ιπεγυςον επαξοιςε62
5 αυταρςε ε[ρ]αςη ουγ[υ]ντρηε γι [ιακοβ].
αυκδω ιο[υ]οοςο γι ιπρανλ63
νειντας[αγ]ου ιιοος ετοστουν οι[ινεις]ενοε[
εγοςον[ε]]64 εβολ ιπεγυπηρε[
6 χςακας ε[ε]ρκεγενα [ειε ικπρε ετογυαχπποου].
ιςετα[ου]υ οι ιςεξ[ου] ενεγηηχρε

4.2 – B4.17.1 and 265
Recto: Psalm 89:10-90:5 [dig. im. 33]
10 εαοψτ[ε] δε εγυαο[φογ ρηηε]
νεε[γογ ρε] οινα [ειε πε γι] ιπκ[κξ]66
11 ιπν πετουο[ου]ι ιπαιαξετε ιτεκορξ[η]
12 [ου]ο[ιρ εβολ ιτε[ιρε ινετςαμβυτ]
[εγοφια γι] πεψρη]

59 Budge, Psalter, 81: αραφοι.
60 Heading of Psalm 76 underlined.
61 Budge, Psalter, 82: αιμ.
62 Budge, Psalter, 82: ιπεγυςον ιπεγυςος, = LXX τις αινειςας του κυριου.
63 Budge, Psalter, 82: πις.
64 Budge, Psalter, 82: εγυοψη ιπεγυςον ατου.
65 Fragment B4.17.2 is indicated by an asterisk (*) before and after the preserved words.
66 The letters ιπκ are clearly visible; probably scribal error for ικ[κξ].
13 [κ]οτ[κ ἁ]ε̣ω[ες] [κ ω]α̣τις

14 ε[δι] λ[ν]ρους [ε][μ]ο[ν]

[A]γγελονο̣ν [κ]α̣][νο[ν]

15 ε[ν] ο̣ντω[ν] ο̣ν 

16 ο̣β[ες] ε[δ][κ][κ]


67 Budge, Psalter, 98: έντα[και], but LXX reads: ε[δομεν], which requires ο[κ ομ]ερον.

68 Scribal error; read ο[ν]ε[ς], as in Budge, Psalter, 98 (= LXX των χαρ[ων] ημον).

69 Psalm number (Ξ) before last line of Psalm 89.


71 Budge, Psalter, 99: πα[ημερον].
[κε ερο] κ]δ εροκ ημ
8 [παλιν καλεσ εικ γι]θοογ
[γ]γ[ν]κα επηταμο υ[π]ερκηθοβ
9 [κε ητοκ] πθοεις τι παρεπις
10 [ημι]ν θεο]οο υ[γ]καν εροκ
[ημι]ν[η η]κατιζ υ[γ]καν ερογι ηνεκηθοθοπε
ετρεφαρε[π] εροκ [γ]η ηκερθιους τηρογ
12 έκεφηκ έξη ηθ[γ]λα ημποτε ηθ ξορπ ε[η]θηκηθε[ρ]ηθε72 εγαθ73
13 κη[τα]βε ε[ρ]πα εκι ογο]κ ηθ ουστ
η[γ]θη]μ έξη ογο]κ74 ηθ ουαραθ74
14 [ιε αη]θο]ς τε ηθοι ηθατογονο
[ηναρρα]βοες ερ[ο]μ] ιε κηρογι ηπολ
[ηθι]λ]αβ η[η] ηθοληφηθε75
2 [ογαθαβα ιθ]μ[ε ογοι]θ οβοι ηθ]οεις*
[ε]θαλλει επερα]κ]θ η]θοθαθοεις*
Psalm 103:10-18

B5.12.1 – Small parchment leaf; size: h. 9.5 cm., w. 10.3 cm. Since the text continues on the verso without any interruption, the fragment is in fact a leaf of a very small manuscript, comparable with the Freer Psalter, edited by Worrell, Coptic Manuscripts, who gives a list of 12 other Greek and Coptic manuscripts with similar small pages (on pp. xii-xiii, to which, int. al., the Cologne Mani papyrus should be added; see also No. 1 of this catalogue).

Recto: Psalm 103:10-13 [dig. im. 101]
10 ῥῶς ὁρᾶς ν[ντόογ]
11 [νις]ετού ν[ν]εωρ[νο]
   τὴν ντσου[ε]
[ν]ειροούτ ομαχυ
   τογ ἑπιγείβε
12 ομαγουρ οἰχοφυ
   νει ἑραλτε ν[τπε]
οματ ἑτεγχυ [ν]
   τὴν ἐμπέτρα
13 πεττού ν[ν]τογ[εν]
   εβολ γη ἐμπετχο[ε]
πκαρ ἡμογ λ[ν][καρ]
   πος ἐμκεβνυ[ε]
πετ ὀγο ἡμογ[χορ]
   πος ἐμπνηποφ[γε]
ομογοτογετ ητ[μντ]

Verso: Psalm 103:14-18 [dig. im. 102]
Psalm 115:9-116:1

B5.8.3 – Part of a parchment leaf, containing the top of the right column of the text on side 1 and that of the left column on side 2. Side 2 is illegible, which makes it impossible to determine which of the two sides is the verso. Size: h. 8 cm., w. 7 cm.

Side 1: Psalm 115:9-116:1 [dig. im. 71]
115:9 [ῬΗΤ ἩΠ]ΧΟΕΙ 10 ἘΝ
[ἉΓΑΛ ἩΠ]Η ἘΝ
[ΠΗΝ]ΗΟΥΤΕ
[ὙΠΕ]ΗΤΟ ἘΒΟΛ ἘΝ
[ΠΑΡΟΣ ΘΡΙ]Π]
[ἘΝ ΤΩ]ΟΥΝΗΤΕ [ΘΙΕ
[Ρ]ΟΥΣΑΛΗΝ

81 Η/Τ written as ligature.
116:1 [Δ]ΛΛΗΛΟΓΙΑ
[Ἡ]ΘΕΟΣ ΤΗΡΟΥ
[ΣΗ]ΟΥ ΕΠΧΟΙΣΙ
[ WaitForSeconds TΗΡΟΥ]

Side 2: illegible [dig. im. 72]

7

**Daniel 1:19-20**

**B5.5.4** – Small parchment fragment, written on both sides, but only one side readable; size: h. 3 cm., w. 2.5 cm. ⁸²

Side 1: Daniel 1:19-20 [dig. im. 59]
    [Γανχ] ΜΝ Ά[ΣΑΙΙΣ] [Ε Α[ΓΑΠΑΙ]ΤΟΥ]
    [Γηνη]το Εβωλ ΜΗ[ΠΡΟ 2Θ ΔΗΝΙΕ[ΓΗ ΑΠ]
    [Χε ΜΗΗ Ν]ΣΟΦΙΑ [ΓΘΕΘΙΓΑΙΝΗΕ ΑΝΟΙ]
    [ΟΥ ΕΒΟΛ] ΓΗΤΟΟΤ[ΟΥ ΝΙΗΙ ΠΡΟ ΑΘΡΕ ΕΡΟ]
    [ΟΥ ΕΥ]ΣΟΟΥΣΗ ΝΙ[ΜΗΤ ΝΙΚΗΒ ΠΑΡΑ ΝΙΡΕΗ]
   [ΝΟΥ]ΤΕ ΤΗΡΟΥΥ ΝΗ ΝΙΗΑ ΟΟ ΝΗ ΕΤΑΟΟΠ]
   [ΓΗΤΕΥΗΝΤΕΡΟ ΤΗΡΟΥ]

Side 2: only a few letters recognizable [dig. im. 60]

8

**Zechariah 5:1-4**

**B3.10.** Papyrus leaf, mounted under glass; size: h. 30 cm., w. 9 cm.; written area: recto 18 x 9 cm, 21 lines; verso 1.5 x 8 cm. (3 lines).

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⁸² The lost parts of the text have been added from G. Maspero, ‘Fragments de la version thébaine de l’Ancien Testament’, Mémoires publiés par les membres de la Mission archéologique française au Caire 6/3 (1892) 269 (= Bibliothèque Nationale de France, Paris, Ms. Copte 129 (3) 209). I owe this reference to Alin Suciu, Hamburg. The distribution of the words per line is not completely certain.
8.1 – B3.10.1 (recto, written across the papyrus fibres) contains Zechariah 5:1-4; about 1/3 of page left blank.
8.2 – B3.10.2 (verso, written along the papyrus fibres) once contained a text which covered the entire page but now has become virtually illegible (faded or deliberately removed). Partly readable is a note on Apa Sarapion and Dorotheos, which was written over the original text, in another hand than that of the recto.

B3.10.1 – Recto: Zechariah 5:1-4 [dig. im. 19]

\[\text{There is space for two letters after } \aleph; \text{ nevertheless, it seems most likely that the scribe simply wrote } \aleph\aleph.\]
Jesus Sirach 16:17-20, 20-23, 26-29, and 16:30-17:2

B5.12.2 and 3 – Two fragments of the same parchment leaf. Sizes: B5.12.2 (upper side of page): h. 6.6 cm., w 4.3 cm.; B5.12.3: h. 4.1 cm, w. 5 cm.

9.1 – B5.12.2

Recto: Jesus Sirach 16:17-20 [dig. im. 103]
16:17 οὐκ ὁρκομεντ ἃ[ν ἡ ὑγιασθεν ἐφο")
[Ἡ] ἤ γρ τε ταξ[υ ς ἁ ἁ πνεαονθ]
[ε]τεφιγνπسوق
18 εις γήτε εις τη [ν] τπη ἱππη
[π]νυμι μη πκαρ [εφιαλσθε πεγματε]
[σ]αγκη
19 [Η]ν ντογεθε εχ[ω νιότε ἢπγκαρ]86
20 [Δ]αω νηδησκηνουγ[κ]ν εβραι ἐκαθού

9.2 – B5.12.3

Recto: Jesus Sirach 16:20-23 [dig. im. 105]

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84 The lost parts of the text have been added from the edition of the Coptic Ecclesiasticus by P. de Lagarde, Aegyptiaca, Göttingen: A. Hoyer 1883, 133-134.
85 The letter q as correction written above the line, but erroneously between τ and η.
86 Unfortunately, De Lagarde’s text is here defective too.
87 De Lagarde reads: …οὐ οτρυ [ἐκαθού].
20 [---]m[---]m

21 [nn ωατ']my [ετε ζηπεωμε ηλυ ερος αμ]
[πεξ]oy ην[ειφ]bnye [εγ ην ηεηπεθηπ]
22 [nn] petη[λ.]ηχξω ηνζ[βηγε]

[νταδικ]ονων
[nn π]ετπαισω τοι[οικ ηαρ ουν]
23 [ουα]οηγε πε πετη[αεγε εναι]
[λυο π]ρομε ηα[τσω ετπαια]
[ουα]οηγε [ενιηντσοο]

9.1 – B5.12.2 (browned, difficult to read)
Verso: Jesus Sirach 16:26-29 [dig. im. 104]
26 [ερεεερβγηε ηπξοεις] ηη πειταον
[xη ηαοηοη]
[λυο χη πειταο]ηηοι αηηρ[π ηεηεη]
27 [λυκοσι ηνεπ]bνυηε οη ε[ηε]
[λυο ηεηαρχη ο]α ηεηξω[η]
28 [ουτε ηπογρκο ο]γε ηπο[γρε]
[λυο ηπογαυξη ηη]ηεηνβη[γε]
29 [ηπενουα πουα ηηιβ]ε ηπε[τρηγαγη]

9.2 – B5.12.3
Verso: Jesus Sirach 16:30-17:2 [dig. im. 106]
30 [...]ηεηεηη ηιοε[ηη ηι]ροε εξ[η ηεζο]
[λυο οη οεηι]ακτογγ 88 [ερ]οη
17:1[πξοεις Αβ]ιή πρανε εβολ ηη [ογκαη]
[λυο οη οεηι]κοηε έροη
2 [ουμε ηροο]γη ηη ουοεις ηε[νταδιαγ ηαη]
[λυο αυ]η λαη ητεζ]ουαη[ενεξαγη]

88 At this point, Lagarde’s text is defective too.
Bible – New Testament

1 Corinthians 1:21, 27-28 and 30

B5.8.4 – Fragment of parchment leaf. Size: h. 2.5 cm, w. 7 cm. The second column of the recto shows some illegible traces of a few first letters. Only the last letters of three lines of the first column of the verso have been preserved, which most probably belong to 1 Corinthians 1:27 and 28. It does not seem unlikely that this fragment and that of B5.5.1 (No. 11 below) came from the same manuscript.

Recto: [dig. im. 73]

<table>
<thead>
<tr>
<th>col. a</th>
<th>1Corinthians 1:21</th>
<th>col. b (illegible)</th>
</tr>
</thead>
<tbody>
<tr>
<td>[σοφὸς ἤπατος]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[τῇ ἡπειρῆκας]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[νῦν ὑπῆρθη]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[π]νοῦτε γίνης</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τοσφία. ἀγριό</td>
<td></td>
<td></td>
</tr>
<tr>
<td>γνῶς ὅτι πνῶ[γ]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τῇ ε[τογχε]</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Verso [dig. im. 74]

<table>
<thead>
<tr>
<th>col. a</th>
<th>(1Corinthians 1: 27-28)</th>
<th>col. b (1 Corinthians 1:30)</th>
</tr>
</thead>
<tbody>
<tr>
<td>[27 . . . . . . . . .]</td>
<td>η[ρητῇ γῆ]</td>
<td></td>
</tr>
<tr>
<td>[. . . ἔκκα]ς</td>
<td>πε[ὶ ἐ][ὶ πα]</td>
<td></td>
</tr>
<tr>
<td>[ὡς ἄνω]ς</td>
<td>ἐνταχθ[ω][ν]</td>
<td></td>
</tr>
<tr>
<td>[ἢκασκρύνωρ 28 ἄγ]ω</td>
<td>ἡ[μ]ν ἰοσφ[ἰα]</td>
<td></td>
</tr>
<tr>
<td>[. . . . . .]</td>
<td>ἐβολ[ε]ς γίνην πνο[υ]</td>
<td></td>
</tr>
<tr>
<td>[. . . . . .]</td>
<td>τ[ε] ἡδικας[υ]</td>
<td></td>
</tr>
<tr>
<td>[. . . . . .]</td>
<td>[ήθ ἀγω ν]τββο</td>
<td></td>
</tr>
</tbody>
</table>

---

1 Corinthians 14:22-25 and 34-39

**B5.5.1** – Fragment of a wrinkled parchment leaf, possibly from the same manuscript as B5.8.4 (No. 10 above). Size: h. 16 cm., w. 4.4 cm; both sides written. Only one column of each page has survived. The recto contains the beginning of 29 lines (of which two blanks, followed by some words which do not belong to the text of 1 Corinthians 14) and the verso the end of 29 lines.

Recto: 1 Corinthians 14: 22-25 [dig. im. 55]

22 [ἕναειν ηνετ]

πιε[τ]εγέ ὶ[λ][λ]

λ[ν]να[π]ικός

[π]ε[π]ροφήτας [ε]

[ψε[κ]ρο]ῶν ὲ[ν]

[να[π]ικ][ο]ς [άλαλα]

[η[νε][ππικ]τεγέ

23 [ε]ψωπε [δ]ε ἐρωτ[η]

τεκκλήσια τη

ρ[ε] ε[ι] εὐχα ὑού

ο[τ] ἰ[καμά]ξε [τθ]

ῥο[ῦ] ὲ[ν] ἀ[γ]γ[η]

[σε]ει [ἐ] ε[ρογ[η]

[σι] ἐ[γειρ]λειτ[ηθ]

[ν] π[ε]ναπίκ[ος]

[νε]γ[να]ξο[

[δ][ε] [ε]τ[τθ]λ[οβε]

24 [ε]ψωπε [δ]ε [εγ]

[α]μη[προ]ψ[τεγ]

ε[ε] τ[υ]ρ[ο][ντε[ογά]

πικός [δ][ε] [ει ε]


[τε]μ[ε] [ποι]

[στήν][ο][ν ὑν]

[σε][κα][κρίνε]

[μν][ο][ρ] [τθ ὑο]
Verso: 1 Korinthians 14: 34-39 [dig. im. 56]
34 [Μ]ετανόησαν ὁ ἄνθρωπος

[....]
2 Timothy 1:5-8 and 9-10

Fragment of a small parchment leaf, on both sides written, in only one column. Verso almost illegible because of faded ink. Size: h. 5.7 cm., w. 8.1 cm.; written area: 6 cm., with 14 visible lines of 10-12 characters. Since only a few lines are missing between the end of the recto and the beginning of the verso, the leaf must have been part of a rather small codex (see also Nos. 1 and 5 above).

Recto: 2 Timothy 1: 5-890 [dig. im. 63]

5 . . . . . . . . . .
τε[. . . . . . .]
[…][6 ετε ην η]
†τρεκ[αρ ε η]
 henne [τρεκ]
ογροτ ηνερ[ντ]
ηνηγογε ηνη
ηντ ηντ ηντ
ηντ λοινθ 7 ην
πνογε γαρ ἃ
[κ ην ηογικα ηνη]
[ς ωβ ὀλλα ηνοι]
[ρι ιγινην 8 ην]
[τομε σε . . .]

Verso: 2 Timothy 1:9-10 [dig. im. 64]
9 [. . . . . . ειν ογ]

91 The letter τ is certain, it is not a φ. The lost part of verse 5, however, cannot have been:
τε [κινα μενη κεπλευσε ην ειν ογ]ηνη, since that takes too much space. If the scribe mistakenly wrote τ instead of ἃ, then the line could have been: τε[κλεψε ην ειν ογ].
[τορχ] εψογ]αςβ
[.checkSelfPermission]νβγε
[άτ] αλλα] κατα πεγ
[ταξι] εινω [εινω
[ηνι] τερχαριε ην
[ηιταξ]ταξε ηαν εηι πε
χε ιε γαοη ηιν
ογοεόν ηια [ε]
νεη 10 εαογα[ε]
αε εβολ τενου [ει]
[τη] πογανζ ε[βολ]
ηνσεξ[τηρ η]
χε ιε [εψογαοι]
Homilies and Encomia

13

Homiletic Miscellany

B1.3; B1.2; B2. 6 – 13. 1 Anonymus, On the Virgin Mary (CMCL: MONB.NT; CC 088992).

Five leaves of a parchment codex, mounted under glass, containing fragments of two homilies. Size: h. 30.5-32.8 cm.; w. 27.5-28 cm. The text is written by the same hand, in two columns of 27-31 lines. The six pages of the first three preserved leaves are numbered 31-34 [= B.1.3; B1.2] and 41-42 [= B2.6]. The pages 35-38 of the same manuscript are now in the Library of Princeton University (see below). These ten pages contain a considerable part of an anonymous homily on the Virgin Mary (No. 13.1). The other two leaves are a bifolium, they once formed the middle of a quire and comprise the pages 67-70 of the codex [= B1.1]; they belong to a sermon on the Virgin Mary ascribed to Theophilus of Alexandria (No. 13.2).

History

In 1930, the Utrecht leaves were offered for sale to Enoch Peterson of the University of Michigan, who had them photographed but did not take up the offer. As related in the Introduction (p. 5 above), Mrs. E.M. Husselman of the University of Michigan informed Prof. G. Quispel about this rejected deal. Her letter revealed that in 1930 there still was a sixth, severely damaged folio which contained the pages 71 and 72, of which she sent photocopies to Prof. Quispel. In 1931, the Michigan photographs were also sent to Walter Ewing Crum, who used them for his Coptic Dictionary,94 e.g. on p. 363a, s.v. σημαίνει and 568b, s.v. ὁμιλη, referring to ‘phot penes En Paterson’ (sic!) and ‘EnPeterson’, respectively. In his ‘List of abbreviations’, p. xi, Crum indicates that ‘EnPeterson = phot. of vellum leaves lent by Enoch P. (Univ. of Michigan). Originals not now traceable.’ As explained in the Introduction, the leaves must have come into Carl Schmidt’s possession a few years after the negotiations with Peterson broke down. It is unknown whether he also obtained the now missing leaf with the pages 71 and 72.

The pages 35-38 of the Utrecht manuscript are now in the Manuscript Division of the Department Rare Books and Special Collections of the Princeton University Library.95 The Princeton part of the manuscript was made known by C.I.K. Story in 1993.96 Story introduced the manuscript and its text, presented an annotated English translation with

93 See Orlandi, Coptic Texts, 37, 39, 73.
95 Princeton Papyri Collections, AM 15960 P. Kase Collection, Frame 12, Gift of Edmund Harris Kase, Jr.
photographs of the four Coptic pages, but did not publish the Coptic text itself. He was not aware of the existence of the Utrecht pages, nor of the Manchester and Vienna manuscripts mentioned below.

According to Story, p. 43, the Princeton pages were acquired by the Princeton University Library in 1957 from Edmund H. Kase, Jr., who had purchased them in Paris, from the Egyptian antiquities dealer Maurice Nahman. It may be assumed that already in the thirties of the 20th century the pages 35-38 had been separated from the pages 31-34, otherwise Schmidt would certainly have bought the whole lot.

Other fragments of the same codex?
In his letter of 3 February 1955 to Prof. Gilles Quispel (see p. 3-4), Paul E. Kahle Jr. drew attention to what he considered parts of the same manuscript in Paris and Michigan: ‘I have also found further leaves belonging to your manuscript, namely Paris 131-8-152, 131-6-126, 129-17-26 and Michigan 158-24, but most of these leaves are from the latter part of the manuscript.’ Kahle must have arrived at this conclusion by observing that all these fragments show a very similar, if not identical, handwriting. More recent research, however, has allotted some of them to other manuscripts. Only a more detailed investigation can decide to which extent Kahle’s claim can still be upheld. This investigation cannot be undertaken here, but some remarks on the fragments he mentioned must be made.

1. In CMCL the fragments of Michigan 154-24, BnF (Bibliothèque Nationale de France, Paris) 131.8.152 and also Copt. Ms. Cairo 9272 are considered parts of the same manuscript as the Utrecht fragments (siglum MONB.NT).97 Ms. 158-24 of the Kelsey Museum of Archaeology (Special Collections) of the University of Michigan consists of three single leaves.98 The pages are now numbered 24a–24f, of which 24a-d contain the pp. 99-102 (ⲧⲉⲣⲓⲛⲧⲉ) and 24e-24f the pp. 113-114 (ⲧⲉⲣⲓⲛⲧⲉ) of the manuscript. The pages show undoubtedly the same or a very similar hand as the Utrecht and Princeton fragments. Pp. 99-101 contain the final part of a Christmas homily (= CC 0890), as appears from p. 99, lines 8-18:, where the preacher says: ‘Let the Manichaeans be brought to naught and the heretics be ashamed and the Catholic Church rejoice and be glad, for today our Bridegroom was born to her from a Virgin, without a man having known her.’ The rest of the sermon refers to the circumstances of Jesus’ birth in Bethlehem and speaks about Joseph, who took care of Mary, with int. al. a quotation of Matthew 1:18-20. The middle of the second column of p. 101 (158-24c) shows the beginning of a homily by Pseudo-Basil of Caesarea, On the Birth of Christ (CC 0163), to which also the pages 102 and 113-114 (158-24d-f) belonged. According to the heading, ‘it was delivered on the 29th of the month Khoiakh (= 25 December)’.99 Cairo

97 See also Orlandi, Coptic Texts, 24
98 My thanks are due to Dr. Pablo Alvarez, librarian and curator of the Special Collections Library, who not only sent me excellent digital images of the manuscript, but also of the three original folders of the leaves, on which there are some short notes by an earlier librarian. He informed me that ‘Originally they were catalogued as Or. 550. It is possible that this was the number given in the then British Museum before being sent to Ann Arbor. Then, they received a new call number according to our existing manuscript collections.’
99 Another copy of the same homily is known from a very fragmentary leaf, also with the superscription and the beginning of the text, published by W.E. Crum, Theological Texts from Coptic Papyri (Anecdota Oxoniensia, Semitic Series XII), Oxford: Clarendon Press, 1913, 18-21 (No. 6). Giovanni Mercati pointed out that this homily is an (expanded) version of one of the spuria of John Chrysostom, printed in Migne, Patrologia
9272 may contain the end of CC 0163, which is followed by the title and the beginning of another homily attributed to Basil of Caesarea, *On the Birth of Christ* (CC 0891). BnF 131.8.152 finally, may contain the end of Basil’s homily, which is followed by the heading and the beginning of Pseudo-Evodius of Rome, *On the Dormition of the Virgin Mary* (CC 0151). According to the heading of this homily, which is the only part that has survived, it was delivered on 21 Tobe, the day of Mary’s Commemoration (ⲡⲉⲉⲟⲟⲩⲡⲉⲁⲃⲓⲣⲓⲓⲝⲓⲏⲗⲓⲛⲗ).[101]

2. P. Kahle Jr. also mentioned BnF 129.17.26 as part of the manuscript to which the Utrecht fragments belonged. In CMCL, the Paris fragment has been assigned to a manuscript (siglum MONB.FF), to which fragments in London, Berlin, Paris and Vienna are said to belong. However, some doubt about the correctness of this claim may be justified, since it seems unlikely that Brit. Libr. Or. 03581B.22 (written in one column)[102] and BnF 129.17.26 (two columns) were part of the same manuscript. In any case, there is little doubt that the Utrecht and Princeton texts and BnF 129.17.26 were written by the same hand. The Paris text has page number 9 (ⲡ) in the right top margin, which means that it belonged to the beginning of the codex, probably the fifth leaf. It dealt with the Assumption of the Virgin. As is common in the Assumption texts, Christ addresses the Virgin with the traditional epithets, in particular those derived from Psalm 44 (LXX):11-14 and the Song of Songs: ‘O my Sealed Treasure, which contained the life of the world. Arise, come with me, my Beautiful Dove, my Pure Bride. Arise, come with me, my Pure Mother, and I shall take you into my garden, I shall collect my myrrh and my incense, I shall cover us with a heavenly blanket. Oh come, my dear Mother...’.

3. According to Kahle, also Paris BnF 131.6.126 was once part of the same codex as the Utrecht homilies on the Virgin Mary. Alin Suciu, however, has shown that this Paris fragment is part of a homily by Pseudo- Severian of Gabala, *On the Apostles* (CC 0331), which belonged to a manuscript of which other fragments are kept in Paris and Oslo (no CMCL siglum).[103]

As said above, the fragments mentioned by Kahle are all written in a very similar if not identical hand, but further research will have to establish the exact relationship between

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Graeca 61, 763-768: ‘A Parallel to a Coptic Sermon on the Nativity,’ *Journal of Theological Studies* 18 (1917) 315-317 (= idem, in *Opere minori*, Vol. IV [Studi et Testi 79], Città del Vaticano: Biblioteca Apostolica Vaticana, 1937, 46-48). The text was also attributed to Basilius of Caesarea and Severianus; see CMCL, CC, sub Basilio di Cesarea. That Michigan 158-24 c-f and Crum’s text contain the same homily was already noted on the original folder of 24 c/d: ‘Homily by Bas. Caesar. Text is Crum’s Theol. Texts No.VI.’

[100] This fragment is generally held to be part of the same codex as Michigan 158-24, not only by Kahle, in his above quoted letter, CMCL (MONB.NT) and Orlandi, *Coptic Texts*, 24, but also in the note on the original folder of Michigan 158-24a/b: ‘Homily. Ms hand is Paris 131 8, 152 etc. 24b The same’ (or was this a note by Kahle himself?).


these and the other manuscript fragments with which they have been connected by more recent scholars.

Other manuscripts of the texts

1. Fragments of two other manuscripts which contained the acephalous homily *On the Virgin Mary* are found in Manchester, John Rylands Library, Crawford 36, and in Vienna, Austrian National Library, P. Vind. K 09666-7. The texts of these two manuscripts are partly overlapping with the Utrecht manuscript, which forms the missing link between them: Rylands p. 360 ends at Utrecht p. 41a, 4, and Vienna begins at Utrecht p. 42a, 7.

Rylands Crawford 36 consists of six parchment leaves comprising pages 349-360 (ⲧⲗⲫⲙⲧⲗ) of the codex to which they once belonged (CMCL: MONB.BS). The Utrecht pp. 31-34 and 41-42a, 7 correspond to Rylands pp. 351a.16-355a.6 and Rylands 360a.33-360b.36, respectively. The entire text is still unpublished, but Forbes Robinson already translated considerable parts of it in 1896. Moreover, Van Lantschoot edited and translated the sections which deal with topics from the *Physiologus*, and Van den Broek edited and translated the section on the Phoenix from the manuscripts in Manchester, Vienna and Utrecht.

Vienna K 09666 and 09667 are two parchment leaves comprising pp. 39-42 of the original codex; the text was published by Carl Wessely. Utrecht p. 42a.7-42b.28 corresponds with Vienna K 9666, No. 270, p. 39.a.1-b.14. Since the pages of the Utrecht manuscript contain a little less text than those of the Vienna manuscript and Utrecht p. 42 roughly coincides with Vienna p. 39, and the Utrecht manuscript most probably ended about p. 60 (see p. 37), we may assume that the anonymous homily *On the Virgin Mary* was the first text in both manuscripts. Homilies of some sixty pages are not uncommon in Coptic literature; it remains possible, however, that the homily was preceded by one other short text.

In his survey of the Coptic texts about the Virgin Mary, Tito Orlandi draws attention to Coptic Ms. 132.1.56 of the BnF in Paris, which would be part of the anonymous *Homily on the Virgin Mary* (11.1). This is a small fragment, which almost certainly belongs to Ms. Crawford 36 of the John Rylands Library in Manchester, because it seems written by the same hand. The manuscripts kept in Utrecht/Princeton and Vienna show a quite different script. It is, however, rather doubtful whether BNF 132.1.56 was ever part of the acephalous *Homily on the Virgin Mary*. On the recto, it is said that ‘... the glory of God enlightened them. He has not glorified the birth of this little king, who has done mighty works to Damascus

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108 A full description of the manuscript, with digital photographs, is to be found in the ‘Katalog der Papyrussammlung’, sub K 09666 and K 09667, on the website of the Austrian National Library (http://data.onb.ac.at/rec/RZ00007696; accessed on 25 April 2018). C. Wessely, *Griechische und koptische Texte theologischen Inhalts*, V (Studien zur Paliographie und Papyruskunde 18 [1917]), 30-33, No. 270. Also in Van Lantschoot, ‘À propos’, 356-357.
and despoiled Samaria...’, which does not point to a homily on the Virgin Mary and the birth of Christ. As said above, the Manchester fragment of our homily occupies the pages 349-360 of the original manuscript; it is quite possible that the small fragment in Paris comes from another homily of the same manuscript, which apparently was a voluminous miscellany.

2. The homily On the Virgin Mary, attributed to Theophilus of Alexandria (CC 0396) [B1.1], is also known from two other manuscripts: 1) British Library Or. 7028 + Or. 6780 + Coptic Ms. 2 of the Freer Collection (CMCL: MICH.AP), edited and translated by W. H. Worrell,109 and 2) Copt Ms. M600 of the Pierpont Morgan Library, New York, fol. 46r-63v (CMCL: MERC.AH)110, described by Depuydt and reproduced in the Facsimile Edition.111 The Utrecht pp. 67-70 correspond to Freer Copt. Ms. 2, 67a.10-71b.4 and Morgan M600, 101a.24-103b.31. Since the pagination of the Utrecht and the Freer manuscripts runs roughly parallel, we may assume that in the Utrecht manuscript the homily of Pseudo-Theophilus started at about page 60.

The homily cannot possibly have been authored by Theophilus of Alexandria (385-412) and delivered on the 16th of the month Mesore (= the 9th of August), as said in the text itself, because in Theophilus’ time the celebration of the Assumption of the Virgin Mary did not yet exist and the celebration on 16 Mesore was introduced in the Coptic Church around the middle of the sixth century.112

13.1

B1.3; B1.2; B2.6 – Anonymous, On the Virgin Mary

[[Δ]γελοε 2ο 1 καρτη[c] έν [τεο]κ]
[νοι έ]τοοτη’ τ’ Ἡρεμθε Μηνωμη
[χ[φι]οι]ε τοθ τοσo
ο[φι]νωμη ρη, 5 ημε ημη οψμον ης ναμ][αρων]
[νιταπη εροογ]η [ημε εγ]ερθη [μεκοδ]
Τάσοιρ Νῖψην
ἐκὴ ῥῆν ῥῆσα
ζῆν πελαίτιατο 15
λη ἀπνοέαν εἶναι

νὰ μὴνηδόριον βας
ἐργαί ἐροτε ἑπών
οὔτε ἤποικαί μη

πούσθα ἤποικ ἑπώ
οὔτε ἤποικον μη

αὐξ ἡπάρκειαν εἰς
ἐκῆ ἡπάρκειον εἰς

Ἀλλὰ ἡπάρκειαν ἐκ

ἡ ἔδει ἔττει
ἐρεπανεί ἑμαρ

Ὡς (p. 32)114 [dig. im. 6]

τῇ[σ]υι νῦνε ἦν

 ἐτερεπναρκάρι

 τὸ[οφε] ενεγέρνυ ἦ

 θε [Ιού]λ Ιούουτ 10

 ἰ[σε ι]Χ ι θα

 λ[ο]ς ηὐχασ

 εὐρ ὦὐσιν ετσιο

 ὕ[ε ι]ν ὕ

 ὥσθυντε ἐπος 15

 ἡ ἤταιει ἐρρω

 ἦ τεσσαρε ἁνωκ

 επεσιτ ἐωλασσα

 ἴ ἔκαστας

 Κατα παπ ῥιπεζ

 χρονος ἄλφ ἴντ

 ογει ιπε νὴν ἴντ

 ετεπαὶ πε πανοο

 οὸ πε ἴντ ἴπε

 ἴντ ὀν πε τὲ νεί 25

 ομοιῶτ ἵπαν ἐγ

 ἵνυ ἐξι[τ]ομε

 ἵγυ[πο]τας ἴτετ

 που[τ]ιαλ προ

 [Ιούους]ι ο[ν] πειρτ 30

 ἦσα οὐς[ς]νε ἐτρεῖ

 ἰταπεγάγετον

 ἡς ἐτβεντοὺγ

 ἐτειάσσητ πε νὰ

 ἐτείαρῳγήτη

 ἐτεπάρσνος ετοῦχαβ 

 Καὶ γὰρ ἀκαπότασσε

 ἴσοι μὴ ἐπάνει

 ὀκονὸς πε 'ἀγοῦλ

 γυ ἦσα τεῖπαρσὸν

 λοίπον ἄγιακ ἐβολ

 * ἦνι νεόου ἐτρεκ 115

 * μὴς 'ἀγιότα

 Θὶ ἐβολ ῥιῆς πῆρο

 * ἀγγούςτος ἐπερ

 * τοῖκογενῆς τὴ

 * ῥῆσι ἦσα νεῖτην ἴ

 ἄχισιν ὀῦννου ἄχ

 ξὺ ἱμαρία τεγι

 χε ἀχαλος εἰξὶ

 πεζεῦομ'/ἀμοος

 ἴνας ἵν τεγ

 ἐτρεβαώκ ἐρρω

 εἰσαλή ἦσα τῇ

 πολυ 'ἐ νεοὺς ἐ

 ἐβολ ἰσιῳκ πὲ [ἡ]

 ΧΓ (p. 33)116 [dig. im. 3]

 [πη] η ἴν τηντ 1

 [πίκ] ἰδαγελα 'ἐγ

 οὐσιούς ἑ ἵν τεγίν

 ἦσα οὖς[ς]νε ἐτρεῖ

 καὶς ἁρτῆ ητπαρ

 θενὸς 'ὁρον

Δε ερείδισθον [η]βολ
εις τπαρ[ενο]ς ας
χπο ίπεσοθπ[ε]
πεσοθπ ινας ά[ς]
χί ίπεσοθπ η
τοεις ακαο[λε]ς η
ου άκαθοι ρι ου
ομή ίπεν χε νέ
ην ίνα ομοι ναγ
ζήν πνα ινοδε

Ιασθφ δε αφ δή
κεβαλ ερραί ίςα
πεια ήι παί ίνοις
ίπεχναγ εις ήςοις
λε εροις ίπεχνεμε
δε επικοκ ίτοικο
νοης ίποινας
ίπνογεις ή νεος
αλε δε πε πνα ε
τιναγ ίερογλφα
αγ ίντης γεγερα

Ιασθφ δε ινι
υππαραθονος
ακκας ίντης
νεπαλ ιπρυς πνι

Ιασθφ δε βινκ
εβοις ήν ιτομή ι
βνελεν ενομεν

ΑΑ (p. 34)117 [dig. im. 4]
ιτομή τυρή ι
βνελεν εκουν

117 Ρ. 34 corresponds to Ryl. 36, 354a.14-355a.6.
இණேஸ்வர பேச்சுக்கு
த[ன] இணைந்தவை
 eligible இணைந்தோ
வரேளை இணைந்தோ
 இனை எனலுநோ
ோர் என்பாறே
ேசொழு என்பைதே
நேசொழு என்பைதே
பொனேசொழுதே

allowed என்பாறே

தேயே இன்றோ
பே புரேப்பே
ேப்பேரே எமோ
ைதே ' தின்வே
நேப்பேரே எஹோ

_allowed என்பாறே
ேசொழு இன்றோ
ேேோே ஐேெ
ேேோே ஐேெே
ேேோே ஐேெே

allowed என்பாறே

சொற்றே ஓ நாபே

மேசொழே ஐ
பேசொழே ஐ

பயர்பே 

allowed என்பாறே

(41)a118 [dig. im. 11]

மே தேற்று நாவேல

allowed என்பாறே

118 P. 41a-b.4 corresponds to Ryl. 36, 360a.33-360b.36.
καρωχ · ἰπνεογο

ἐκο ὑγν ερεαβελ τα

λε ὑγνα εραι ἰπνου
tε ἀξεπννογτε

σαμιτ ἐχι τεγ

ἀγγα ῥπαρα καει

ἀποννρος ·

Ὀγαλλητ 119 ἐφαγνογ

τε ἐρο ἄε φοινιξ

παι δε ἀτερπκων

ζτ ει εβολ ρη την

ἀμωγιν ἱτεευσια

μαβελ · πραλητ

Δε ραοου ετηναγ

ἀνκαρν ἱτεογ

σια ῥοκφ ρνινας

ἀμαἀ ἀκφνες

ζη πνεφοφοιντ

ἀρσοο αγκογι ῥ

βιτ τ ει εβολ ρη πκερ

νες ἀπραλητ αχ

προκοπτε κογι κογί

ϑαντεφετ νηρη

νηρ τεχε ἱποφη

λαπον 120 κατα του ῥ

αμ ιρονε αμαρε

φοινιξ πεινοσ

ἐχι τφηγε ετογ
tαλε ὑγνα εραι ρη

χος · ἀμαβοκ

ἱπορηι εππαραδι

κοι νχι ἱπονιντ

ἰκαλδος ρη ἱονιν

ὑπετ φ ιογε νη

καλγ ἱποτ εβολ

ὑτωβηγ · ἱτεγ

νου αμαρε πκαρτ

ει εβολ ρη την νηρ

ογνι ἱπελδος

κετ νογε νη πκαω

α α ἱπραλητ ·

Ἡμια ἁρονιντ αχ

ἀρσοο αμαφ ῥγκογι

忺βιν ἱμικως

νπρε νηρε νηρ

τεχε ἱποφη ·

ἐρε πειραλητ Ἰ αχ

ἐιν ηαμ εταλας
tας ἱπνους ·

Κατα ς ἱπαλ ἱεβιν

ἐμωγιν εβολ ρη

νερρηρε ἱτουαφε
eγ ηαρ ἱμογλη

--[[p. 42]121 [dig. im. 12]

ἀγω εβολ ρη δφτε

πινογε νη βεοε 

119 Scribal mistake for ὑγν ὑγαλλητ, as correctly read in Ryl. 36, 360b.7.
120 Capital letter λ in black and red.
121 P. 42a.7-42b.28 corresponds to Ms. Vienna K 9666, p. 39a.1-b.14 (No. 270 Wessely, p. 30).
Theophilus of Alexandria, On the Virgin Mary

B1.1 – Pseudo-Theophilus of Alexandria, On the Virgin Mary

122 Sic!
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(p. 67)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[ŋɔ̀̃]w me eto ŋ</td>
<td>1</td>
<td>ɑ̃kkɔ̀ ŋpɛk</td>
</tr>
<tr>
<td>[ẽnt c]nuw ɡaʈ̢́p</td>
<td></td>
<td>ɡa xe ɛnɔ ŋpala</td>
</tr>
<tr>
<td>[ɡar] ɡi neŋɔ̀</td>
<td></td>
<td>pla xe .</td>
</tr>
<tr>
<td>[ɔye t]nɾow . ɔɔ</td>
<td>6</td>
<td>ɑkɔtɔrɔp xe</td>
</tr>
<tr>
<td>[pe p]eqaɾɔt̢́p</td>
<td>5</td>
<td>m̮iicə oŋkoɾi pe</td>
</tr>
<tr>
<td>[eʔ]nɔ=fɔ̀pe ŋ</td>
<td></td>
<td>ɡnom nɐbɛl pek</td>
</tr>
<tr>
<td>[nɔ]n ɔ̃ nəməra</td>
<td></td>
<td>ɔ̃nə tʃiŋ eʋol</td>
</tr>
<tr>
<td>[tə] ʃəwɜ xe</td>
<td></td>
<td>ɡiŋ ɬənagʔi</td>
</tr>
<tr>
<td>[pe]eqaɾoɾp eʔnwa</td>
<td></td>
<td>e=ɛntəɾɔk .</td>
</tr>
<tr>
<td>ɔ̂wpe ŋnɔw</td>
<td>10</td>
<td>6</td>
</tr>
<tr>
<td>ne nɔay etεɾe</td>
<td>m̮iicə oŋkoɾi</td>
<td></td>
</tr>
<tr>
<td>pra=e neŋko</td>
<td>poŋɛp ŋnɔw ɲa</td>
<td></td>
</tr>
<tr>
<td>t̢̀k epaʃɔpe ŋɨ</td>
<td>be=ɬ pɛkɔnmə eʋol</td>
<td></td>
</tr>
<tr>
<td>qaɾɔt̢́p ŋñe</td>
<td>6</td>
<td>ɑkɔtɔɾɔp xe</td>
</tr>
<tr>
<td>ɛye eʋol e=epanq</td>
<td>oŋnoʃ te ɬənag</td>
<td></td>
</tr>
<tr>
<td>ɔ̂wpe ʃŋtɔu</td>
<td>k=ɛntəɾɔk</td>
<td></td>
</tr>
<tr>
<td>ŋɨ ʒi=ʃɛpɔoŋ ŋ</td>
<td>m̮iicə oŋkoɾi</td>
<td></td>
</tr>
<tr>
<td>tə=ʔaɭy</td>
<td>6</td>
<td>ɑkɔtɔɾɔp xe</td>
</tr>
</tbody>
</table>

6 | ɑkɔtɔɾɔp xe |
| ne=tʃiŋ nʃak | m̮iicə oŋapɾi |
| ɲaɾɔt̢́ɾɔɾk | te se=tʃiɾt̢́ɾəw |
| ɡi neŋɔ=ʃəmə ɡam | p̢̀k ŋəi nesɔyɾi |
| tekɔwɔʔt ŋpe | ʃiŋkə xe ŋuɾi |
| krɪɾ=ʃ ŋñe òc | ɬənixe ŋnɔk ŋoɾ |
| pe=ntəɾpəɾe | oŋnoʃ ʃoŋdɾ et |
| 25 | cei ŋŋekɾəɾiɾe . |
| nəc ɲiƙe ŋɲoŋ | 6 | ʃʒoʃɔn ɛnʃəɾuŋ |
| 6 | ɑkɔt̢́ɾ]awɾ xe |
| [m̮iicə kekɔyɾ] | ŋnəi nəməɾaɾte |
λόγος Χριστοῦ Ἡμῶν

5 *

* ἐμάν προνέ [ΠΡΥ] 126

Περηκοσ [θηρί]

* ήνητος ήτε[γγ]

* ΧΗ οΥ ΠΕΤΕ[ΡΕ] 126

* ΠΡΟΝΕ ΗΧΑΛ[Ψ]

* ΠΡΟΝΕ ΗΧΑΛ[Ψ]

* ΤΑΧΩ ΕΡΩΤΗ Η

ΠΕΙΠΑΡΑΔΙΓΜΑ

ΝΟΠΗΡΗ ΗΝΟΝ

ΕΙΡΟ ΗΝΕ

ΑΛΑΗ ΝΑΚ ΕΥΡΩΝΕ

ΕΙΡΑΝΟΥΑΡ ΓΗ

* ΕΧΩΝ ΝΕΤΡΗΝΟΣ 128

* ΓΙΧΩΝ ΠΡΟ ΘΕΡΙ

* ΗΠΚΑΡ

ΜΕΡΕΝΘΤΑΤΤΗ ΚΑ

ΛΟΓΟΣ ΧΕ ΗΝΕΓΥΤΡ 25


126 Quotation marks before lines 6-11 (cf. Matthew 16:26 and Mark 8:36-37).

127 Read εὐρύτε.

128 Quotation marks before lines 21-23.
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
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<tbody>
<tr>
<td>ταρη κακως</td>
<td></td>
<td>πρωνε.</td>
</tr>
<tr>
<td>λαω ωτικαφωνε</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[ε]ι ογγαβα μν ογ</td>
<td></td>
<td>ρηναο πε πρω</td>
</tr>
<tr>
<td>[νουν ινιντβι]ιν ιεπε</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>νηικασ ναγ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[ε]ι ογγαρ ιπχο</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[ε]ι ναγορ επισβ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>[τ]ιοτ ναγ, νιφ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
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<td></td>
</tr>
<tr>
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<td></td>
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</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ναι νε νιεεγε νι</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<tbody>
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<td>15</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Εναπον εραιν</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Notes


130 Freer, Copt. Ms. 2, 69a.19-20 reads: ρε ναγορ and Morgan M.600, 99a.5: ρε ναγορ, which both cannot have been the reading of our Ms.: there is space for two other letters before the partly visible ρ and the certain ε.

131 o very small, correction of original ρ.
ò (p. 70)\[dig. im. 1\]

Δναγ ὁ νεκνυς έπε
αυτορτφ ετηλα
ομοε ινον
ομοκοσσε ιτεγ
ομ ιν περοου ιφ
ομε ινι[α] κενι
ξε ομολογας ι
ζητει · εσκο
νεπ ἱπερανε
αμαι ερς έτεβε
τενιδταπα
τος αμαθενος
ουκας ιρην
τακτι έρος ·

Σαι τε δε ἱπρο
νε ἱταλαινα
ρος εραθης νευ
ογοιος ογαθης ι
τοτε ἵπτεθαθει
νε αμαπνουγτε

Δηος αμας πραθη
αιοε ιν ογνοσ
νοτοτφ ομα[γ]
ενεκσχεν τηη[ογ]
ομοουε ἱνοο[γ]
ἵππωλ ἵν[ρ ριη]

Ουρρου επιο[πεγε]
νη οςξιον [νπατ]
αν τε ·
Ουρρου επιογ[ε εγ]
ηι επετειη[εγ]
οτη ισε ερος ·
Ουρρου εμος[τε]
ἵππαθον ·
Ουρρου εματα[λα]
λει ἵππητηηο
αι ιε γε ουγ ον
ἵνο ιη ομ νη ου ·
Ουρρου εκεμαηθ
νει ερενηκα ι

Ουρρου εμαξα

ουγ ινος εμαξ

132 P. 70 corresponds to with Freer Copt. Ms. 2, 70a.23-71b.4 (ed. Worrell, 268-271) and Pierpont Morgan Copt. Ms. 600, 100a.16-101a.23.
133 Pierpont Morgan Copt. Ms. 600, 100b.28-30 reads the same, but Freer.Copt. Ms. 2, 71a, 8-9: ἱπετείηκα ιη ιντ·
<table>
<thead>
<tr>
<th>Line</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἕν πνον εὐφ ἔνι</td>
<td>ἕν πνον εὐφ ἔνι</td>
</tr>
<tr>
<td>5</td>
<td>ἔνωσις ἔνι</td>
<td>ἔνωσις ἔνι</td>
</tr>
<tr>
<td>10</td>
<td>γαρ [πε]ληφ ἐξ ἔνι</td>
<td>γαρ [πε]ληφ ἐξ ἔνι</td>
</tr>
<tr>
<td>15</td>
<td>σέ ἤνοκ ἔρθη</td>
<td>σέ ἤνοκ ἔρθη</td>
</tr>
<tr>
<td>20</td>
<td>λοιπον ἐρωτᾷς[ν τιν]</td>
<td>λοιπον ἐρωτᾷς[ν τιν]</td>
</tr>
</tbody>
</table>

* δι καθηκόμενον
* νευρινν πε·νῦ
* κατάντα εἰπνα
* ἵπρινε ἵπν πεσα
* οὐ·ἔνωμε·εὐ
* ομισω εἰμεν
* [300]γ ἵσα δουο·'

---

134 P. 71 corresponds to Freer Copt. Ms. 2, 71b.4-72b.6 (ed. Worrell, 271-273) and Pierpont Morgan Copt. Ms. 600, 101a.24-102b.3.
135 Quotation marks before lines 10-19.
[涔涔] 涔涔
[涅涅] 涔涔
[.handleSubmit] 25
[涅涅涅涅] 涔涔
[涅涅涅涅涅涅] 涔涔
[涅涅涅涅涅涅涅涅] 涔涔

 Odin (p. 72, photograph Michigan)^136

ζην [κταπρ] ην 1 [δε ηντετ[νννννν]]
οε ηνυγκ[αμτ η]
te ηνεφρο[η νη]εκ
σάνα και ητε

πκρο οβε ιτε 5 [αλα καν [ονητ]]

[Οπταλαπορος]

πεξαξ ονοκ πρω 15 [ναν νιν πετακ]

[ναριντ εβολ ηη]

[νενου ηιτοτ]

[νενου ηιτοτ][νενου]

[νενου ηιτοτ][νενου]

[tn] ομη ραι ετη 20 [η να ενερ]

[ην] ομαξρο ηιτη'

[ο] πεκεν πεκονον ']

[γενο] [γενο] [γενο] [γενο]

[ρατε] ηαρενκα

136 P. 72 corresponds to Freer Copt. Ms. 2, 72b.6-73b.14 (ed. Worrell, 273-275) and Pierpont Morgan Copt. Ms. 600, 102b.4-103b.31.

137 Quotation marks before lines 12-15: Psalm 61:13 (LXX).
Lower part of a parchment bifolium, second leaf severely damaged. Size bifolium: h. 17 cm., w. 50 cm.; bottom margin 5.5 cm; written area per page h. 10 cm., w. 18 cm., in two columns with an average number of 9 letters per line.

Another copy of this homily has been preserved in Pierpont Morgan Copt. Ms. M592, fol. 41r-50r (Depuydt, Catalogue, 233, No. 117, 7), of which title, attribution and beginning are wanting.

p. 1 recto [dig. im. 41]

[...] ΟΗΤ] 1  
[... ΗΗΤ]  

ἡ λα [α]  

ἡ άνετερψιτο  

[...] έναθον  

[...] ΤΑΥΕ ζαθ  

[...] ΤΗΧΟΙΟΥ  

[...] ΝΕΤΡΙΟΝ ΤΑΘ  

[...]  

[...] ΑΥΤΗ ΝΟΥΓΟΝΟΛΟ  

[...] ΤΗ[E]ΝΗΝ  

[...] ΡΗΠΙΤΟ ΕΒΩΛ

p. 1 verso [dig. im. 42]

138 Corresponds to M592, fol. 41v, a.16-23.
139 Corresponds to M592, fol. 41v, b.5-12.
Col. a 140

setChecked[ο ἐν]

1 setChecked[προ οἴκῳ]

Logos ethe

setChecked[προ οἶκῳ]

5 setChecked[εἰς τὸ εἰρήνα]

Etthe parxal

setChecked[ὁ ἐξεύατη]

10 setChecked[ἄρεις ἐπεὶ]

Col. b 141

setChecked[οὐχὶ ἐνπε]

Corresponds to M592, fol. 41v, b.24-fol. 42r, a.2.

Corresponds to M592, fol. 42r, b.2-9.

Lines 1-10: Proverbs 30:17.

Corresponds to M592, fol. 42r, b.23-31.

Corresponds to M592, fol. 42v, a.17-21.

Psalm 34:12.
B2.4 – Constantine of Assiut, Second Encomium on the Life of Claudius of Antioch

CC 0126
One damaged parchment leaf, mounted under glass. Written in two columns of 25-27 lines with an average number of 14 letters per line; written area: 25.5 x 21 cm.; pagination: ρ[Ϗ]/ⲣ[ⲍ] (= pp. 107/108).

History:
A complete text of this encomium is found in Pierpont Morgan Copt. Ms. M587 (Depuydt, Catalogue, 244, No. 121, 4; CMCL: Mich.BV), edited by G. Godron, Textes coptes relatifs à Saint Claude d’Antioche (Patrologia Orientalis 35, 4 - No. 166), Turnhout: Brepols 1970, 592-669 [170-247]. In his edition, Godron also published the fragments of the text that are found in a few other manuscripts. Remarkably enough, one of these fragments turns out to be the Utrecht folio under discussion, though its present whereabouts were unknown to Godron. The leaf of the Utrecht University Library and the succeeding folio were offered for sale to the University of Michigan in 1930. The offer was rejected, but photographs of

---

146 Corresponds to M592, fol. 42v, b.10-12.
147 Corresponds to M592, fol. 42v, b.17-26.
148 Between the end of column a and this word in column b, our Ms. must have had a passage which was lacking in M592 (which reads πεικοσχος νοε ἵππα etc.).
the four pages were made which were sent by Enoch E. Peterson to Crum, who used them for his Coptic Dictionary (p. 408a, s.v. ταλ). Unfortunately, the photograph of the recto of the second leaf has been lost (Crum quoted just this page! See Godron, Textes coptes, 400-401 [VIII-IX]). The still existing photographs, those of the two sides of the Utrecht leaf and the verso of the now lost succeeding page were published by G. Godron, Recherches sur les textes coptes relatives à Saint Claude d’Antioche (Études d’Égyptologie et de Coptologie, Vol. 1), Louvain: Éditions Peeters 1976, Pl. II, III and IV. There is no doubt that the Utrecht folio of the Second Encomium on Saint Claudius, the folio with Psalm 9:27-10:4 (No. 2 of this Catalogue) and the five folios with parts of two Homilies on the Virgin Mary (No. 13 of the Catalogue), were part of the same lot that was offered for sale to the University of Michigan in 1930 (see above p. 5).

Recto

[pî] (= p. 107)¹⁴⁹ [dig. im. 7]

<table>
<thead>
<tr>
<th>Line</th>
<th>Coptic Text</th>
<th>Greek Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἀγαθὸς ἄνθρωπος</td>
<td>καθοδησθεὶς θεῷ ἐ</td>
</tr>
<tr>
<td>2</td>
<td>τε ἐξ ἀληθῆ ἀοιδὴ</td>
<td>τὴν ἧδε τοῦ κατ' ἀρίσ</td>
</tr>
<tr>
<td>3</td>
<td>ἀνέκδοτος ἐν ἡ</td>
<td>ἀγωνία ἀνάπονῃ ἐφο</td>
</tr>
<tr>
<td>4</td>
<td>φοράν σαῦρόν ἐν</td>
<td>πληρωμὸν ἀπὸ ἄνω</td>
</tr>
<tr>
<td>5</td>
<td>ἄγαθος ἀμφορίς</td>
<td>πτοού τηρῇ ἤγωσι</td>
</tr>
<tr>
<td>6</td>
<td>ἡτενεργία ἠτί παϊ</td>
<td>ζε θυρίον ἔνα ἀλλα</td>
</tr>
<tr>
<td>7</td>
<td>καὶ ἡ ἐν τιμής</td>
<td>ἄργως ἐν ἐντέργα</td>
</tr>
<tr>
<td>8</td>
<td>[ἐτέ]μοοτῇ ἅγιῳ</td>
<td>ἐτε πναρτγρος</td>
</tr>
<tr>
<td>9</td>
<td>ἐποὺγε ἀρακά</td>
<td>ἄγαθος ἀριστοσ ἐβόλ</td>
</tr>
<tr>
<td>10</td>
<td>ἡνῦ ἠτί πλακαῖς ἔρ</td>
<td>ἄγαθος ἄριστοσ ἐβόλ</td>
</tr>
<tr>
<td>11</td>
<td>[ἀκο]γωρίνι ἅγιῳ ἀγωγός</td>
<td>ἄγαθος ἀγωγός</td>
</tr>
<tr>
<td>12</td>
<td>[ἐν ἑν]ὶ ἀρκεί</td>
<td>ἀκβαρκ ἀτοοτ ἔντως</td>
</tr>
<tr>
<td>13</td>
<td>πεκα[η] ἔκ ανοικο ἐν ἀγα</td>
<td>ἄρα ψωτοσ ἔνα ἀγα</td>
</tr>
<tr>
<td>14</td>
<td>λος Ἡ[π]εραγοχαι</td>
<td>ἀγαθοσ ἔναιδοκ ὑμε ἐμαυ</td>
</tr>
<tr>
<td>15</td>
<td>πεντάχτοκε βολ</td>
<td>ἐξ ἐναλώθε νηξικυ</td>
</tr>
<tr>
<td>16</td>
<td>[γ]ου ἐφερεσίπ ἤνελτα</td>
<td>γί νεφροῦ ὑμαῖ</td>
</tr>
<tr>
<td>17</td>
<td>νος ἐν ἐπερφροτε</td>
<td>τεκ ἐκνομοῦ ὑμο ἐμαυ</td>
</tr>
<tr>
<td>18</td>
<td>[η] ἐν πλακολοκο περού</td>
<td>ἐβόλ ἐναλώθε</td>
</tr>
<tr>
<td>19</td>
<td>[ο]ναδε ἐπιφάζε νηνοκ</td>
<td>ἀκβαρκ ἀτοοτ ἔντως</td>
</tr>
<tr>
<td>20</td>
<td>αλλὰ ἡμῖναναμισίον</td>
<td>σαραγο ὑμαίστεικ</td>
</tr>
</tbody>
</table>

¹⁴⁹ Corresponds to Godron, 632, 18- 634, 22.
<table>
<thead>
<tr>
<th>Line</th>
<th>Greek Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἐρωτ ὑμεῖς ἄρρητοι</td>
<td>ἐρωτ [αὐτοὶ ὙμResponseBody]</td>
</tr>
<tr>
<td>[57]</td>
<td>[ἡμῖν ἀλλα]</td>
<td>[…………]</td>
</tr>
<tr>
<td>[10]</td>
<td>[π]ορε ἐργοῦ ἀναυ</td>
<td>[…………]</td>
</tr>
<tr>
<td>25</td>
<td>βοᾷ ἀν ἐπικοποῖος</td>
<td>[…………]</td>
</tr>
</tbody>
</table>

**Verso**

<table>
<thead>
<tr>
<th>Line</th>
<th>Greek Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ἐκαθαύμασκ ἐρούν ἡγι ἐν</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>ὅπως τάντα ἤνηι</td>
<td>κάθυσε ἐπορκοῦ</td>
</tr>
<tr>
<td>10</td>
<td>ἐκαθαύμασκ ἐπεπράδω</td>
<td>ἐπικρατεῖ ἀκ</td>
</tr>
<tr>
<td>15</td>
<td>ἐκαθαύμασκ ἐρήμιονα</td>
<td>ὁμὸς ἐπερήτῃ [ς]</td>
</tr>
<tr>
<td>20</td>
<td>[ἐπού] γε [τ]πολ [ις]</td>
<td>[…………]</td>
</tr>
<tr>
<td>25</td>
<td>[κιοῦτ ἄκαρ ἐπὶ ἐπὶ]</td>
<td>[…………]</td>
</tr>
</tbody>
</table>

---

150 Corresponds to Godron, 634, 23-636, 36.
151 Read ᾠκάω. 

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B2.5 – Theodore of Antioch, *Encomium on Theodore the Anatolian* [dig. im. 9, 10]

CC 0382 [dig. im. 10 (recto), 11 (verso)]
One severely damaged leaf of a parchment codex, mounted under glass; written in two columns, no page numbers left. Size: h. 27 cm.; w. 27 cm.; written area: h. 22 cm; w. 18 cm. The fragment corresponds to the text of the Encomium in another Coptic manuscript, British Library, Or. 7030, fol. 34b 1-35a 2 (CMCL: MERC.AA).
Biographical and historical works

17

B4.13; B3.11; B4.12 – 17.1. Act of Andrew

B4.12; B4.14; B4.13 – 17.2. Apocryphal Story of Joseph and his brothers

Parts of the first quire of a papyrus codex; mounted under glass. Paul Kahle Jr dated the manuscript to the end of the fourth or the beginning of the fifth century (see above p. 3; also, Zandee in his edition of the Story of Joseph, 194). The first quire originally consisted of eight sheets, of which only sheets 5 and 8 have been preserved as bifolia (but see below on sheet 8):

sheet 5: pp. 9 and 10 (Act of Andrew) [B4.13v and B4.13r; dig. im. 25, 26] 
pp. 21 and 22 (Story of Joseph) [B4.13r and B4.13v; dig. im. 26, 27]
sheet 6: lost: pp. 11 and 12 (Act of Andrew) and pp. 19 and 20 (Story of Joseph)
sheet 7: pp. 13 and 14 (Act of Andrew) [B3.11v; B3.11r; dig. im. 21, 22]
pp. 17 and 18 (Story of Joseph) [B4.14r; B4.14v; dig. im. 28, 29]
sheet 8: pp. 15 (Act of Andrew, Story of Joseph) [ B4.12r; dig. im. 23] and 16 (Story of Joseph) [B4.12v; dig im. 24]; the breadth of the right-hand half of sheet 8 is now only 1/3 of a usual page and originally it may have been only a little broader, which would explain why it is not inscribed. In the margin, the following characters are visible, written up side down and in another hand than the rest of the manuscript:
εωκ
πε ε
εκφ (or εκϕ)

See Zandee’s remarks on these lines in his edition, p. 194.

There is only one column per page. Sizes: h. 22-27 cm.; w. 9.5-11.7 cm; written area: h. 25-19.5 cm; w. 8.5-9.5 cm; complete pages: p. 17 (45 lines) and p. 18 (42 lines). On the odd-numbered pages the text is written across the papyrus fibres.

17.1

B4.13; B3.11; B4.12 – Act of Andrew, p. 9-p.15, line 29

CMCL.BI; CC 0553

The title is given at the end of the story (p. 15, line 29): τηραξ[ε] ημαρε[ε]κ. The pages 1-8 may have contained the first part of this apocryphal story, but there is no certainty at this point.

Edited by R. van den Broek, ‘Le Papyrus Copte Utrecht 1’; translated into French (Prieur) English (Quispel, MacDonald), German (Quispel & Zandee, Quispel again), Italian (Erbetta) and Dutch (Van den Broek). For bibliographical details, see the Introduction, pp. 4-5. The

17.2

**B4.12; B4.14; B4.13 – Story of Joseph and his brothers, p. 15, line 30-p. 22**

CMCL.BI; CC 0557

This fragmentary text contains an apocryphal story about Joseph in Dothan (*Genesis* 37). The story, which is not mentioned in CMCL, begins with Joseph’s encounter with the devil in the guise of an old man (*Genesis* 37, 15 simply speaks of ‘a man’) and breaks off with Joseph’s departure to Egypt with his buyers, who are said to be ‘Korah, the Ishmaelite und his servant Apion’.


18

**B4.18 – Life of Eupraxia** [dig. im. 35, 36]

One leave of a papyrus codex, mounted under glass [dig. im. 36 (recto), 37 (verso)]. The text is written in two columns and contains a fragment of the *Life of Eupraxia*, translated from the Greek; not mentioned in CMCL. The recto is written across and the verso along the papyrus fibres. All lines have been preserved, although partly damaged. Size: h. 32.9 cm., w. 22.6 cm.


19

**B4.19; B4.20 – The Martyrdom of St. Pantoleon**

CC 0293 [dig. im. 37, 38, 39, 40]

Two severely damaged leaves of a papyrus codex, mounted under glass and containing fragments from the *Martyrdom of Pantoleon*. The recto of B4.19 is written across the papyrus fibres, the recto of B4.20 along the papyrus fibres. Only the lower parts of the leaves have been preserved; they are written on both sides in two columns. Sizes: first leaf: h. 19 cm., w. 20.5 cm.; second leaf: h. 18 cm., w. 18 cm.
The Utrecht fragment shows a close relationship with another martyrdom of St. Pantoleon in the Egyptian Museum at Turin (CMCL: GIOV.AQ), published by F. Rossi. Edition: G. Quispel & J. Zandee, ‘Some Coptic Fragments from the Martyrdom of St. Pantoleon,’ *Vigiliae Christianae* 16 (1962) 42-52, with the variants of the Turin Coptic manuscript, the corresponding passages in the Greek martyrdom, and facsimiles of the Utrecht manuscript.

---

Prayers

B5.10 – Two prayers
Fragment of papyrus leaf, written on one side only, along the papyrus fibres. It contains two prayers (lines 1-14 and 15-27). Only the left part of the leaf has been preserved. Size: h. 30 cm., w. 11 cm., written area: 27 x 8.5 à 9 cm.

Recto [dig. im. 79]

ογιαλη η[- - - - -]
πηογτε πέντακχωδ[- - - - -]
αγω αίω πνοχακ η[- - - - -]
εγα εσογ ηακ ρηη[- - - - -]

5 νην ηπειτον ητε[- - - - -]
αη ηρηθκ [.] αηεκ η[- - - - -]
εβολ εη ηερβνγε ε[- - - - -]
ην ηεφανταθα ετζ[- - - - -]
αγω ηγερερ ερην [- - - - -]

10 πεγανη εβολ ητεν[- - - - -]
[. . .] πηογ εςερ ητ[- - - - -]
[. . .] αηηογ ηε ητεκ [- - - - -]
ηακ ηηη πηταηο ηη [- - - - -]
ηογ εςερ ηηερη.

15 [ογ?]αμηλα ηπνο[- - - - -]
πα[ηε]ποηθεη πν[ο]ε[η]η[η][ογτε[- - - - -]
πη[ν]α[ε]ηεη αγω ηεπνογ[ηε - - - - -]
α[. . .] ητεκθηα ηατηθη [- - - - -]
ηη[ηθη] ακταρεη ηπερο[- - - - -]

20 γενηρο αγω ακηςον [- - - - -]
εης[α]αηηπη νογηγβο
εογταλη ηηη ογηηθον [- - - - -]
εογ[η]ακο ηνηον ηηη η[- - - - - -]

154 The spellings ογηης and γβο point to Fayyumic or Bohairic influence; see Crum, Dictionary, 577 (αγωσ) and 399 (τγβο).
[.κειμενος [.εογ[---]---]

25 ενταγτει ημ[..]ι [---]

παλ εβολ γιτον[τ]η πεο[ογ? -- -- --]

[. . .ε]τογγαβ οα ενιε[---]

Verso (blank, dig. im. 80)
Letters

21

B5.3 – Letter

Six fragments of probably more than one papyrus leaf, written on one side only, along the papyrus fibres. Five fragments can be fitted together into two greater units, B5.3.2 (three fragments) and B5.3.3 (two fragments). The first and the third (restored) fragments were part of the lower half of the papyrus; they contain the beginning and the end of the lines, which, however, cannot be satisfactorily fitted together. The second restored fragment derives from the middle part of the text. The third restored fragment closes with the usual greetings. Sizes: B5.3.1 (left side of the text), h. 13.5 cm, w. 5.2 cm.; B5.3.2 (middle of the text), h. 7.3 cm., w. 2 cm.; B5.3.3 and 4 (right side of the text), h. 13.5 cm, w. 2.5 cm.

B5.3.1

Recto [dig. im. 47]

1 [. . .]ΛΥ[-----]
   η[. .]ΟΟΥ[-----]
   νερ ηλιζ[-----]
   [,]ΗΛΟΥΤΕ [-----]
5 έχετε εἰς η[-----]
   τῇ ηπεργήρη[ν -----]
   εἰ ετοστῇ [-----]
   ηρομήνη ηγος [-----]
   εσώε ωγος η[-----]
10 ηλιζ ηλιν πεο[-----]
   ηχαξη ηλικ γη[-----]
   πεξαγη ηκαξ η[-----]
   ηρολοκτισ[ος -----]
   [,]ΗΛΗΣ ΑΥ[-----]
15 [,]ΠΗ ΠΕΟΗ [-----]
   [,]ΗΦΑΙΒ Η[-----]
   ηλιγ ερχος[ε -----]
   ηλι ης η[-----]
   [,]ΠΟΒΟΣΚ Ε[-----]
20 [,]ΝΣΟΗ Η[-----]
Verso (blank, dig. im. 48)

**B5.3.2**

Recto [dig. im. 47]

1 [- - - - -] [im[- - - ]
[- - - -] [em[- - - ]
[- - - -] [ow[- - - ]
[- - - -] [yoi o]

5 [- - - e] [vctol- - - ]
[- - - -] [ergi u[- - ]
[- - - -] [patto[- - ]
[- - - -] [ete ep]
[- - - -] [rhoxeic v - ]

10 [- - - -] [wa[- - - ]
[- - - -] [wobe[- - - ]
[- - - -] [opp[- - - ]

Verso (blank, dig. im. 48)

**B5.3.3**

Recto [dig. im. 47]

1 [- - - - -] [traces of letters- - - ]
[- - - - -] [cte]
[- - - - -] [woychc]
[- - - - -] [cepe]

5 [- - - - -] [ntoo]
[- - - - -] [xe ay]
[- - - - -] [vatoioy]
[- - - - -] [ete]
[- - - - -] [w pete]

10 [- - - - -] [wnt ennexa]
[- - - - -] [eoolwroc]
[- - - - -] [opp opon nae]
B5.7 – Letter

End of letter, with usual greeting. Lower right half of papyrus leaf, only one side written across the papyrus fibres. Size: h. 6 cm., w. 11 cm.

Recto [dig. im. 65]:
[--- --- ---]Η[. . .]ί ΑΛΑΚΑΣΣ
[--- --- ]ΩΚ Κ[. .] ΑΚΑΠΗ
[--- --- ]Κ[. .]Ε
[--- --- ]ΑΜΟΥ † ΔΙΤΕΑ † ΑΜΟΥ ΝΤ
[--- --- ]ΟΥΧΛΗ ΡΗ] ΠΟΣ ΘΑΓΙΑ ΤΡΙΑΕ

Verso (blank, dig. im. 66)

---

155 Read ΑΛΑΚΑΣΣ (ὑπογκόζειν).
156 Read ΔΑΓΑΠΗ.
Magical Papyrus

B3.9 – Magical papyrus

Magical names and words, written along the papyrus fibres; mounted under glass. On both sides, there are vague traces of letters, suggesting that the papyrus originally contained another text. The verso was not used again, but it still shows some isolated recognizable characters of the original text. Size: h. 14.9 cm., w. 9 cm. A vertical line separates some of the names on the right side of the recto (Istrael, Mikael, Ouriel) from those on the left side (which for the greater part have been lost).

The first nine lines contain elements which are not uncommon in magical texts (see notes 157 and 158), but the papyrus as a whole raises some serious questions. It is uncertain whether the script of the text is Coptic or Greek, since no specific Coptic characters have been used. The last six lines are hastily written down in another, certainly Greek hand. This may be an indication that the entire text of the papyrus is Greek. It is not certain, however, whether these six lines are contemporary with the main text of lines 1-10. Since they are very difficult to read, their content and exact relationship with the ten preceding lines remains unclear. To answer these questions, the papyrus and especially the last six lines need a thorough investigation by an expert in Greek papyrology. For this reason, I have refrained from attempting to transcribe the lines 11-16.

Recto [dig. im. 17]

1 ιω[. . . ]
   ιω[. . . . . . . ]ιωθ
2 ελω[ι]  ιαωνις[ι]
   [.].φ[. .]
   ιστραλι

3 [γα]βρ[ι]  ἡμικαλι
   [κ]γρ[io]ς  ογιμιλ
   ω[.].γ χασαωχ

4  Αβ[.].βενωθ
   Αβρακαζ

5 [. .]ασογιασεωγωναω
   [ . . . . . . . . . ]


158 This palindromic magical word is part of a longer palindrome in PGM IV, 1066 (Preisendanz, I, Berlin: Teubner, 1928, 108): χοιοκασκοχοι.
[...........]
[...........]
[...........]

15[...........]
[...........]
[...........]

Verso (illegible) [dig. im. 18]
**Documentary papyrus**

**Hs. 10 D 1, No.6** – Papyrus with fragmentary inventory of the stores (νεκευη) of ‘the place of ...’ (name lost). Mounted under glass; only one side written, in two columns, along the papyrus fibres; size: h. 11 cm.; w. 12.2 cm. The first column mentions some food-supplies and their quantities: lentils (3⅔ artabas), pulses (23 artabas), dates (6 artabas) and 35 artabas of a product of which the name is now lost; the second column enumerates 140 pounds (λιθρα) of wool, 20 (?) new pillows, 30 (?) leather bags, 5 new cloths and 6 pillows.

This papyrus was probably bought in 1944 from the Utrecht antiquarian bookseller Beijers, as part of a lot which also contained a small collection of Demotic and Greek papyri (see pp. 2 and 105) and two Latin manuscripts.159

Recto [dig. im. 6 (= 7 in the PDF version) of Fischer Collection, for URL see p. 7]

<table>
<thead>
<tr>
<th>Col. 1</th>
<th>Col. 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ἁνεκ(ευη)</td>
<td>ῥημα ῥη[— — — — — — — — — — ]</td>
</tr>
<tr>
<td>ἀροιν</td>
<td>— —</td>
</tr>
<tr>
<td>γογγ</td>
<td>— —</td>
</tr>
<tr>
<td>[β]ίνε</td>
<td>(ἀρταβαι)</td>
</tr>
<tr>
<td>5 [. . . ]</td>
<td>(ἀρταβαι)</td>
</tr>
</tbody>
</table>

164 ΡΗ

| οιοτ ῃπρρπ | ξ |
| κλλοτ | Λ |

---

159 For the reading of this papyrus I am greatly indebted to Dr. F.A.J. (Cisca) Hoogendijk of the Leiden Papyrological Institute and Prof. Jacques van der Vliet, Leiden University and Radboud Universitry Nijmegen.
161 The three dashes in lines 2 and 3 were added by the scribe, obviously to indicate that the quantities referred to the product just mentioned.
164 Indicated by its symbol; see Gonis, ‘Abbreviations and Symbols’, 176 (second form).
165 Read ῃπρρπ; the same form, abbreviated, in line 4 of this column.
5 οὑρας ἕκαστ(α)ρ
### Unclassified fragments

**B5.2 – Life of Saint / Martyrdom?**

Fragment of a papyrus manuscript, both sides written in two columns with an average number of 11 letters per line; right column of recto (written along the papyrus fibres) and left column of verso badly damaged, ink faded. Size: h. 18 cm., w. 18.6 cm. The text deals, *int. al.*, with the conflict between a bishop and his colleague (or a magistrate and his assessor), recto a, 4-12: ‘But I shall explain to you the ground from which the wrathlessness and wisdom of this holy man arose, which was evident to everyone. But that colleague (or: assessor, συγκαθεσφακ) wanted to snatch away ...’.

Recto [dig. im. 45]

<table>
<thead>
<tr>
<th>col. a</th>
<th>col. b</th>
</tr>
</thead>
<tbody>
<tr>
<td>[ . . . ] ἐτ[. . .]ο[. . .]</td>
<td>[ . . . . . . . ]</td>
</tr>
<tr>
<td>ὁταβαλωμα ε[χ.φ]</td>
<td>[ . . . . . . . ]</td>
</tr>
<tr>
<td>ον ηξα π[. . .] ἐτ[η]</td>
<td>[ . . . . . . . ]</td>
</tr>
<tr>
<td>ἰαγ γενην ἡν</td>
<td>ε[. . . . . . . ]</td>
</tr>
<tr>
<td>ἵς ερμηνευε ην</td>
<td>τηρα[. . . . . . . ]</td>
</tr>
<tr>
<td>τα ἐβολ γι τοοτς</td>
<td>εγγογια[. . . . . . . ]</td>
</tr>
<tr>
<td>θεξιντατωντ</td>
<td>ἦς ἵς τηντοφ[. . . . . . . ]</td>
</tr>
<tr>
<td>ἡ[φ]λοκοφια</td>
<td>ἀκτ ηνεογ γρ</td>
</tr>
<tr>
<td>ηπερομε ετου</td>
<td>γογ ετ[. . . ογ]</td>
</tr>
<tr>
<td>ἀδι ωμπε εγο</td>
<td>χα[ι [ε]τολαβ 166</td>
</tr>
<tr>
<td>ονσ εβολ ηνον</td>
<td>κανο[. . . . . . . ]</td>
</tr>
<tr>
<td>ἰη ἀπηγτα</td>
<td>ἵπροςτ[. . . . . . . ]</td>
</tr>
<tr>
<td>Θεξρος δε ονη</td>
<td>ετρεκχρ[. . . . . . . ]</td>
</tr>
<tr>
<td>ἐτημαγ ογοκ</td>
<td>ἄτ ητ[. . . . . . . ]</td>
</tr>
<tr>
<td>εξερπαοη του</td>
<td>Θυτ[οεκεςι . . . . . . . ]</td>
</tr>
<tr>
<td>[. . . . . . . ]</td>
<td>[. . . . . . . ]</td>
</tr>
<tr>
<td>[. . . . . . . ]</td>
<td>[. . . . . . . ]</td>
</tr>
</tbody>
</table>

---

166 ι seems to have been written above the line.
Verso [dig. im. 46]
col. a
[.........]   m[.]τηντχα[...] 
[.........]   m[.]τε πε παρ[ρεδρος?] 
[.........]   δε α[χ]λιβε ριν ου
[.........]Δρ   ηνοι ἑωντ αχ[ω]
[......]ε]ρατη  5   εα[χ]ξοου ῥεπ[ε[...] 
[......]με[ν]α   [. ]ε[.]πεγ[ε[...] 
πετποτ νεαιδ   πη[. ]ε]τθμαγ
[......]μι[. ]   ἑνταξαξοου ου
[. ]ταλε ετβε   10   δε ετβε ου ἰρωβ
[......]αγ   φιαχμαγ [. ]η
[......]εωκε[.]α   εξοου . πλην [. ]
[......]πρεπ ηπε   [. .].ε τραξινογ
[. ]πιλ αγω ρε   ἤνοοι επε η[.] οι
[......]αγω   15   [. ]ξ [. .] γι νεψ[η[η]
[. .]εγ]φροςυ[η]   το [. .].[. .]
[......]Υ[. .]   [. .].[. .]
[. .].[. ]η]νο

26

B5.4.2 – Wrinkled, browned fragment of a parchment manuscript. It was pressed together with B5.4.1, which, however, may have been part of another manuscript (for more information, see No. 3 of this catalogue). The fragment is in very bad condition, which makes it impossible to determine the character of the text. Size: h. 8.5 cm., w. 9.5 cm.

Side 1 [dig. im. 51]
1 [εβολ–]  
[————] άπνο–  
[———–] ολη–  
[———–] ηνλας[. ]ομπ–  
5 [. ]ηνην[εβ]ολ ηνο[γ]τε γφ[—––]
Side 2: illegible [dig. im. 52]

**B5.4.3** – Fragment of a parchment leaf, which belonged to the middle of the page, showing the last words of the left column (on side 2 illegible) and the first words of the right column. Size: h. 4 cm., w. 6.5 cm.

<table>
<thead>
<tr>
<th>Side 1 [dig. im. 53]</th>
<th>col. a</th>
<th>col. b</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>σε[-----]</td>
<td></td>
</tr>
<tr>
<td>[-----]ε[.]</td>
<td>τνά[-----]</td>
<td></td>
</tr>
<tr>
<td>[-----]ον</td>
<td>ιπίκτ[-----]</td>
<td></td>
</tr>
<tr>
<td>[-----]ατιν</td>
<td>ταυοκ [-----]</td>
<td></td>
</tr>
<tr>
<td>[-----]ω ιπρω</td>
<td>πείκα[-----]</td>
<td></td>
</tr>
<tr>
<td>[-----]Πηρνε</td>
<td>ογν[-----]</td>
<td></td>
</tr>
<tr>
<td>[-----]Πηρνεο [. . .]</td>
<td>Παρ[-----]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>[-----]</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Side 2 [dig. im. 54]</th>
<th>col. a</th>
<th>col. b</th>
</tr>
</thead>
<tbody>
<tr>
<td>illegible</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td></td>
<td>ακαμ[-----]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>οφαρ[-----]</td>
</tr>
<tr>
<td></td>
<td></td>
<td>[.]πκα[-----]</td>
</tr>
<tr>
<td>5</td>
<td>τναρτ άλ[-----]</td>
<td></td>
</tr>
<tr>
<td></td>
<td>κακ ιρντ [-----]</td>
<td></td>
</tr>
</tbody>
</table>
B5.6.1 – Part of a parchment leaf. Size: h. 16 cm., w. 4.8 cm. Two different hands; on side 2, the writing slopes to the right and the letters are smaller than on side 1.

Side 1 [dig. im. 61]

1  [- - -]πελ[ - - -]
   [- - -]ριτ ṅ[ - - -]
   [- - ]ηπωά[- - -]
   [- ]ὑψίε e[- - -]

5  [- - ]εκδιροτ[- - -]
   [- - ]ἀυῳ ἐκκ[- - -]
   [- - ]σχ ρη ῶε[- - -]
   [- - ]τογοοψ ρε[- - -]
   [- - -]ἐτβε παὶ κ[- - -]

10 [- - -]εικ χε ἀγτ[- - -]
   [- - -]φ[. .]ε μα ι [- - -]
   [- - -]φβ ἀυῳ ἐρε-- - -]
   [- - -]ἡ πνοεις π[- - -]
   [- - -]ἀν ἀυῳ χε ἄγ[- - -]

15 [- - -]πεκρίγκαλ ἡ[- - -]
   [- - ]οὐβολ ἦπωρ ṅ[- - -]
   [- - -]τογειῳ χε ἤτα[- - -]
   [- - -]θρψ ĕτερῳ[- - -]
   [- - -]ἰκβῶ ἀυῳ τεπ-- - -]

20 [- - -]ενο[ε]
   [- - -]π ν[. .]χος-- - -]
   [- - -]ες[. . ]εκ[- - -]
   [- - - - - ]ιοου[- - -]
   [- - - - - ]κα[- - -]
Side 2 [dig. im. 62]

1

[---]ἵογαλα[---]
[---]τρετίογ[---]
[---]ἵ ταμντεγ[---]
[---]ετετίνεογ[---]

5

[--]κοινωνία ἴτεν[---]
[---]ίκογο[.]αρερ[---]
[---]πούσκαγ ἐγι[.]η[---]
[---]λων ἐλγ[---]
[---]π[. .]καρ καικα[---]

10

[---]τ[. .]ήτ[---]
[---]π[. .]αρα[η[---]
[---]ε ἵπτ[. .] ἴτ[---]
[---]ἵο νογεωβ[---]
[---]ίναιε ἐπ[---]

15

[--]ετετίωγ ἴ[---]
[---]ρητογ ἄγω ἐτετ[η---]
[---]ἀβο ἴτειπολτία ε[---]
[---]νοογ χε [.ν]ογε[---]
[---]αλα τα[. .]ίναγ ἔτε[---]

20

[--]τιεπιστική ἴ[π[---]
[---]ετρ[ε]γνοοφε ε[---]
[---]σαβόλ ἵνοβε νι[---]
[---]νιηρε ἴνποοτ[ι] εμα[---]167
[π]οστολος η[---]

25

[--]ἵν[. . . . . . ]τεβ[---]
[---]ογτα[---]
[---]ἵ το[---]

29

167 If the was the last letter of the line, we have here an indication of the original length of the lines of this text.
B5.8.1 – Lower part of a parchment leaf, both sides written in two columns, with an average number of 8 letters per line. Size: h. 9.5 cm., w.15.5 cm.; written area: 12 cm. Description of enormous building (heavenly temple?) which is said to be surrounded by 240,000 blue columns (recto a, 7-11). Mention is made of a third wall of iron, on which there were 240,000 pinnacles (recto b, 3-9) and a fourth wall of bronze, on which there were also 240,000 pinnacles (verso a, 6-12); there was also a gate, which could only be opened by the meek (verso b, 8-11; comp. Matthew 5:5).

Recto [dig. im. 67]
col. a col. b
[. . . . . .] 1 [ . . . . . . ]
[. . . . . .] [ . . ] ιτχαφής ι
[. . . . . .] ιπει[α]ομις
[. . . . . .] ις[ι]οις ουπ
[. . . . . .] 5 [ . . ] ιπει πει ’
[. . ] ιε ’ ε[ . . ] [ . . ] ιγκεχοιυ
χουτατε ιατις ιτμ
ιυτμα ιιτγυ ιικιφαλις
ιιος ιμων αι[γ] 10 ιρ ερος ει
κατε ερος ’ κατε ’ ερε
εγι νοιοιοιν οιοιοιν ι

Verso [dig. im. 68]
col. a col. b
[. . . . . .] 1 [ . . . . . . ]
οω ιι [. . . . ] [ . . . . . . ]
ικτε [. . . . ] [ . . . . . . ]
τε ιιι κ [. . . ] [ . . . . . . ]
ιιντου [. ] 5 [ . . . . . . ]
οο πιερις[τ]ο [. . . . ] [ . . . ] ιπο.
ου ιινοτι ’ [ . . . ] ιει χιςι
οιοιοιι [π]ι [ . . . . ] [ . . ] ιει [. . ] ιπει τ
εγι ικεχου ειπιγιαυο ι
τατε ιιτμ 10 ιειογινι ι
α ιικιφαλις ιιιιυ ει ιι
Small fragment of a parchment leaf, both sides written in two columns, of which only parts of the right column of side 1 and of the left column of side 2 have been preserved; correct sequence of the two sides unknown. Size: h. 6 cm., w. 6.4 cm.

Side 1 [dig. im. 69]

[---]  
[---] ἔμπεκ
[---] Ἐ[. ῧνε]  
[---] Ἰγωνὴ  
[---] Ἰμνίκα  
[---] ἄγω ἕνα  
[---] ὀκ τῆ[.]
[---] ἔ ταλι  
[---] Ἕκ[.]
[---] ἄξε[.]

Side 2 [dig. im. 70]

[---]  
[---]  
[---]  
[---] Νω[---]  
ἄρξε[---]
 eius π[---]  
/>. eius[---]  
αξ[---]  
πκ[---]  
[---]
B5.8.5 – Small fragment of a parchment leaf. Size: h. 4 cm., w. 2.2 cm. Small characters. Side 2 illegible.

Side 1 [dig. im. 75]
[--- ---]  
ερο[---]  
[.] ἀλλ[---]  
[.] ἀνὴ [---]  
μαται[---]  
ναὶ νω[.]χ[---]  
ἐκα[---]  
μπεχ/χ?[---]  
ννα[---]  
σὲ ἔμ[---]  
χ[ε]κας[---]  
[...]ἐπ[---]

Side 2: illegible [dig. im. 76]

B5.9 – Fragment of papyrus leaf. Size: h. 12.5 cm., w. 7.8 cm. Most of the text is fairly readable, but its content remains difficult to determine. It might belong to the apophthegmata literature (suggestion J. van der Vliet).

Recto (written along the papyrus fibres) [dig. im. 77]
1 [..] ἱονος εγκά  
[.] ἐκκάληρ  
[χο]εις επέκαθα  
γεις εσαιφρ εβῳλ  
5 ἱτπέιωγια εν  
τακτ νηνιατεν ρι  
σωβ νη νπει αύ  
ὡ εγυηρ ε[π]λιον  
ἐντακλ[α]ταλτα ε  
10 ραφ εκγηφ[ο]
Verso (written across the papyrus fibres) [dig. im. 78]
1 ἑρὸκ σῶν ρεγ[. .]
   ὁκ ἐὶ υγῆρ [. . .]
   βῶκ δῖος ικε[ς]
   πε π[. .]ρ ἦπορίης.
5 ἥεκί ἰπτακοτ.168
   ἦ[. .]κ ἥεκί
   ἦ[. .]Ἀὼκε
   ἥεκί ἰτροπῆ
   ἦ ἰεκκαςος ἥεκ
10 σι σα[. .]ήν ἦ
   σαήκα ἐγγῶ
   πε ἥεκβίη[ς]
   ἵτα[. .]ή· ἦ
   ἦ τατράκε
15 ἕψι χνακοοῦ
   ἦ ἅετ ἰανακ

B5.12.4 – Small fragment of a parchment leaf. Size: h. 4 cm., w. 3 cm.

Side 1 [dig. im. 107]
[-- ]άκ[.].ɲέ[-- --]
[-- --]ιο[-- --]
[-- --]αί[-- --]

168 Second α ὀ written above the line.
B5.12.5 – Fragment of a small parchment leaf. The space above en beneath the text suggests that the page contained the 16 preserved lines only, which had an average number of 10 letters per line. The correct sequence of the two sides cannot be determined. On side 1, only the beginning of the column has been preserved and on side 2 the end of the column, but on this side the ink has faded to such an extent that most of the text has become illegible.
Size: h. 10.5 cm., w. 7 cm. (w. written area 3.5 cm.).

Side 1 [dig. im. 109]
αυσκ. η[. . . .]
ἐν εκπε[. . . .]
πεταρ[. . . .]
tο εβολ [. . . .]
ἀγω αγ[. . . .]
ἐωαξ[ε . . . .]
ἀγω ε[. . . .]
II. Lycopolitan manuscripts

Bible – Psalter

35

B4.15.1-11 and B5.11.1-11 – Twenty-two papyrus fragments of a Lycopolitan Psalter. The eleven fragments of B4.15 were mounted under glass in the late fifties of the 20th century, but unfortunately this was rather carelessly done, apparently without knowing which side of the fragments was the recto or the verso. In view of the rather broad margins which can be seen on both sides of the text on B4.15.6 (No. 35.1), it seems likely that there was only one column per page.

In his survey of the Coptic translations of the Old Testament, Peter Nagel wrote: ‘only the Lycopolitan dialect has (so far) yielded no Old Testament translations.’\textsuperscript{169} The Utrecht fragments undoubtedly show the existence of a Lycopolitan translation of at least the Psalter.\textsuperscript{170} Further study will have to decide to which branch of the Lycopolitan dialect the Utrecht fragments belong. Another important question for further research is the relationship between this Lycopolitan translation and other Coptic versions of the Psalter, in particular those in the Sahidic and Mesokemic dialects. Even in its fragmentary state, the Utrecht manuscripts shows a considerable number of deviations from these translations. In order to give an impression of the differences, I have recorded the deviations from the Sahidic translation and, only in these cases, also added the readings of the Mesokemic Psalter, which as a whole differs considerably from the Sahidic and Lycopolitan versions.\textsuperscript{171} They can be listed as follows:

3:6 \( L \) \[ \text{o} \] \( \omega \) \( \nu \) \( \tau \) \( \rho \) \( \tau \) \( \iota \) \( \eta \) \( \sigma \) \( \nu \) \( \lambda \) \( \alpha \) \( \mu \) \( \iota \) \( \kappa \) \( \iota \) \( \\) \( M \) \( \text{lacuna} \)

3:8 \( L \) \[ \text{ο} \] \( \omega \) \[ \gamma \] \( \varepsilon \) \( S \) \( \text{and} \) \( M \) \( \pi \) \( \tau \) \( \varepsilon \) \( \varepsilon \)

4:8 \( L \) \[ \text{ο} \] \( \text{υ} \] \( \text{η} \] \( \text{μ} \] \( \text{ο} \] \( \text{γ} \] \( \omega \] \( \iota \] \( \kappa \] \( \iota \] \( \text{ο} \] \( \gamma \] \( \phi \] \( \rho \] \( \sigma \] \( \tau \] \( \gamma \]

9:19 \( L \) \[ \text{απ} \] \( \tau \] \( \text{η} \] \( \text{ρ} \] \( \chi \] \( S \) \[ \text{α} \] \( \text{π} \] \( \theta \] \( \mu \] \( \epsilon \] \( \iota \] \( \eta \] \( \rho \] \( \rho \]

9: 21 \( L \) \[ \text{τ} \] \[ \text{ε} \] \( \rho \] \( \tau \] \( \epsilon \] \( \tau \] \( \epsilon \] \( \tau \] \( \epsilon \] \( S \) \[ \text{ε} \] \( \text{ν} \] \( \text{ν} \] \( \epsilon \] \( \text{ν} \] \( \epsilon \] \( \text{ν} \] \( \epsilon \]


\textsuperscript{170} The importance of these fragments in the Schmidt Collection was already emphasized by Paul E. Kahle Jr. in his letter to Prof. G. Quispel of 26 December 1954 (see above, p. 3).

33:19 L ποτὶς, S and M πεφητ
33:21 L [ο]γοντ S οὐα M οὺε
L γαρη, S οὐορη, M οὐοφη
33:22 L γα, S and M add λυω.
33:23 L ἔγγ(ξη), S and M ἐναγγη
34:8 L γῷ π[kρα (?)], S γῷ τορφος, M γῷ τεχναρος
34: 9 L and M ταγγη, S τάγγη
34:10 L and M ἡπξωρε, S ἡπετξωορ
36: 39 L επεγαεω, S γῷ πεογεω, M γῷ πεογλαυ
41:2 L παν[ουτε], M παντ, S πνουτ (= LXX ὁ θεός)
41:3 L ἴνο, S ἵνα, M ὁν
L πνουτε, M παντ (= LXX τοῦ θεοῦ), S πανουτε
70:4 L ὑν, S and M λω
70:5 L and M ταγπομον[η], S ταγπομενη
70:9 L μή[κατ] S ἑπρκατ, M κετ
70:10 L [πι ουα?] ἐγχαο, as in M πι ουαν ἐγχαο, S εγχαο οηος πι ουαο
70:18 L ἱκα[ατ], S ἑπρκατ, M ἑπεκετ
70:18 L ἴνο, S σοι, M ςηερ
70:22 L πνο[ουτε], S ἵνη, S ἵπερανλ
72:17 L αἰναηε, S εεεη, M εενουη
72:18 L ἴνο, S ἴνα, M ιεγ
73:3 L ἱτπον[ηεηε], S and M ποηηεηε
76:14 L [πε]κεο, S τεκει, M πεκαγ
L τε, S ἵνε, M ἴνε
76:15 L λυηετκ, S λαγααη, M λαγεη
77:3 L λυξ[ου], S ςοου, M ςαυ
77:5 L πεντα[κραη], S πεντακραη οηος, M πεντακραη οηαη
77:6 L ἑσετξεβους σε[ου], S ἑςεςου, M ἑςεςου
110:8 L ευταλη[ειτ], S ευταληνυ, M ευταληνουτ
118:10 L [. . . ]πηεκτ, S ἑπρηοεξτ, M ἑπερπητ
118:27 L τσεβ[οι], S ἤταμοι, M ἧτουνεετ (see note on text)
L ἴνηα[ειν(ε?)], S and M ἴναηηνηε
136:1 L ἐνρξη, S ἐνραὶ ριξη, M ἱρπι ριξην
L ἴπτηρψήγ[ε], S ἴπτενηρψήγγεγε, M ἴπτενερ[. . . . .]

136:2 L ἴνπρ[γανοι], S and M ἴνπενοργανοι
L ἄγβοι, S ἐγένεσθο, M ἐνβε

137:4 L ὑτκτα[πο], S ὑτκταπο (sic Budge), M ὑπροῦ ὑροκ
137:5 L ὀγυλα, S ὑγυλα, M ἐ[πεν?]ολα

I have added the corresponding Sahidic text (Budge’s edition) to the Lycopolitan fragments, with underlining of the parallel passages, not for text-critical reasons but in order to show how the fragments fit into the context.

N.B.: The dots indicating the number of lost letters are based on the Sahidic text, which often demonstrably differs from the Lycopolitan version. For that reason, they represent the lost letters only approximately.

35.1

B4.15.6 – Psalm 3:5-8 and 4:7-9

Size: h. 7.5 cm., w. 6.6 cm. The preserved text shows on the recto the right and on the verso the left margin of the column. The text on recto is written across and that on the verso along the papyrus fibres.

Recto: Psalm 3: 5-8 (reverse side of B4.15)\(^\text{172}\) [dig. im. 30, No. 11]

5 [..............................ε]τοὐαβε.

[τῶν ἀνήμανα]

6 [..............................α]τῳρπ\(^\text{173}\)

[.............................πε]τὴναμίντ ἀρα\(^\text{174}\)

7 [.............ῥιτο]υ ὑφικταβα

[...........οὐβ]η ὑπακοτθε

8 [.............ματ]ο[γγα] παλογτε

[..................μτακφο]γγα\(^\text{175}\) ἱοντα ἵη

[.....................Δ]πικιψιχθ

[......................] Δκογα[σφογ]

---

\(^{172}\) An Lycopolitan text of Psalm 3:2-9 has been preserved in the Epistula Apostolorum, 19 (30), edited by C. Schmidt, Gespräche Jesu mit seinen Jüngern nach der Auferstehung. Ein katholisch-apostolisches Sendschreiben des 2. Jahrhunderts (Texte und Untersuchungen 43), Leipzig: Hinrichs, 1919, 8*-9* (see the corresponding text below). However, this quotation from Psalm 3 was most probably not taken from a Lycopolitan translation but directly translated from the Greek text of the Epistula Apostolorum.

\(^{173}\) The Lycopolitan Psalter reads γωρπι instead of αβοβ; cf. also Schmidt, Gespräche, 8*.

\(^{174}\) ἀρα written above line.

\(^{175}\) The text apparently used the verb ἱογγα (S and M πατάςος), as in Schmidt, Gespräche, 8*.
Lycopolitan (according to Epistula Apostolorum 19 [30]; Schmidt, 8*-9*):  
5 άγαυτί άρα. 6 άνακ αιήκατε αίτωρ][π] αίτώνε χε ίτακ πχlesia πε παρεμφαλίν αρακ.  
7 Ιναρρψορε ενηρτί ίνοτα ίλαος εντ ουβ经 ίνακοτε. 8 τωνε πχlesia ιναγχαι  
πανούτε ο χα ό ϋοναι οι ετε ίλαχε αρα[ οιηνχι ίναβε ίναρψονβε ακραούον.  

Sahidic:  
Ps. 3:5 ... άψ[ε άγαυτί εροί εβολ γή πετουού ετούαδε άλαφαλα'  
6 άνακ αε αιήκατέ άψ[ε άε[σθυο' αίτωνε χε πχςείς πετναοοτί εροί'  
7 ίναρρηοτε αε ίντου ίωρεντβά ίλαος εγχαοβή ίνακοτε'  
8 ταούης χεοςει ιναγχαι οινούτε άε ίτοκ πε ίτακνατακκε οινουον νιν ετο ήλαχε εροι  
επιξναχι ήνβρε ήναρψονβε ακρούον.  

Verso: Psalm 4:7-9 (front side of B4.15) [dig. im. 29, No. 6]  
7 άα][τ[αβον ..........]  
άογον[ν. .................]  
νε ι[.........]  
8 άκι ογ[α 176]  
άναφοη χ[βαλ. .............]  
ύνεογ[.........]  
9 άακ άε γή ο[γ .................]  
Γναι [. .............]  
ξε ίτακ[.........]  
ογ[]ελη[ι].  

Sahidic:  
Ps. 4:7 άκ άε[γ πετακ άνος άε νιν πετναιαβον ενακβον άογονήε εβολ εχαον ίσι ογοειν  
ινεκρο πχςει'  
8 άκι ογογοη έπαφην αυαφαί εβολ γή πευκαρπος άνεςογ ήν πνπ ήν πνηε'  

176 Σ ογογοη, Μ ογεγφροσιν.
B5.11.1 – Psalm 9:6-10 and 17-21
Size: h. 8.0 cm., w. 7.2 cm. The text on the recto is written across and that on the verso along the papyrus fibres

Recto: Psalm 9:6-10 [dig. im. 81]
6 [πασεβ]ης
   [. . . . ]πογρεν αβαλ [. . . . ]
   [αγ]ω ο[γ]α δηνηρ ανη[ηρε]
7 [. . . . . .]ποξαβε αχεν αλ[τηρε]
   [. . . . . .]ρωρ ενηπολε [. . . ]
   [. . . . . .]ανε]γεγε τεκο [τ]η [. . . . . ]
8 [. . . . . . .]οπ ο[α] δηνηρ
   [. . . . . . . . θ]ρονος ρη ου [. . .]
9 [. . . . . .]κ]ριν ιτοκουγ[ηεν]
   [. . .]αικα]ογουη [. . . . . .]
   [. . . . . .]η ογατ[η]
10 [. . . . . . . . .]ημιωτ η[. . . . .]

Sahidic:
6 ακεπτηνα ἵπηθενος αντακο ὠς πασεβης αφκετ πευγαν εβολ ω ογερ λυ ω ογερ ἵερερ
7 αἰνηε νηπαβε αχεν επτηρκ ακωροφι ηηπολε απιγηπιγεγε τακο ὤ ογανερ εβολ
8 πνοειν αφοο ο[α] εγερ αφκοβηε ἵπηθενος ρη ογαπ
9 ἵτογ πετακρηε νητοκουγανη ὤ ογακαγουηηη. ηηκαρε ηηολος ὤ ογαοοτηη
10 απνοειν αφηε ἵηηηηητ ηηρηκε ἵηνοεος ὤ πεοουεοῳ ἵηηεληη

Verso: Psalm 9:17-21 [dig. im. 82]
17 [. . . .]πρε[. . . . . . . . .]
   [. . . .]ηηηηηη ταη[. . . . .]
18 [. . .]εφηναβ[. . . . . . .]
 reinterpretation is not to be taken as an indication of the text itself. It is therefore advisable to return to the original text and reconstruct the words, if possible. The text reads:

Sahidic:
17 πΧΟΕΩΣ οὐγόν ἔβωλ ἐνερέ ἅρει: Μάρογωνδιε ὑπερήφανος μὴ ἑρεθη ἤµερως:

18 ἡπερήφανος κοτού εὐλήτε: ἢρεονος τηρού ἐτρησωβή ἦµπογτε:

19 καὶ ἱεναρίνωβι δι ἒπερκε ἐκαβόλ έγγονονή ἑπβίνην ἔγρε ἐβολ ἐν ἀντ ἐτρηψί:

20 ταχοι πΧΟΕΩΣ ἠπετρεπτανε σέγων. ιν海尔κρίνε ἢρεονος ἦµπεκῖτο εβολ:

21 σίνε ἡμ πΧΟΕΩΣ ἦνουρὲχιάνονος

35.3

B4.15.2 – Psalm 33:19-23 and 34: 8-10

Size: h. 7.5 cm., w. 7 cm. The text on the recto is written along and that on the verso across the papyrus fibres

Recto: Psalm 33:19-23 (reverse side of B4.15) [dig. im. 30, No. 1]

19 [. . . οὐ]γόν

[Ἐ] ἡπέρινα 179

[. . . . . . . . . . . .] ἔβιεστ 179 [Ἐ . . . . . . . . . . . .]

20 [. . . . . . . ο]ὐσίλιος

[. . . . . . . . λα]μψοην ἦρητου [τ]ρ[][��][γ] 180

21 [. . . . . έρησετε ἀνοικθεν τ]ρ[ο][γ]

---

177 L ὡδ ἐτρηψί, Ἄ ἐτρηψί.
178 Σ σινε, Ἄ σινε.
179 Σ and Ἄ πεύρητ.
180 Ρ[Γ] above line.
\[\ldots [\text{forget}^{181} \text{God}^{182} \text{of} \text{him}^{[\text{you}]}\]

22 \[\ldots \ldots \ldots \ldots \text{for} \text{to have God}^{183} \text{they...}\]

[\text{her} \text{eternal} \text{God}.]

23 \[\ldots \ldots \ldots \ldots \text{nor} \text{they\ldots}\]

[Sahidic:

19 Πχοιεις γην ερονη ενετούοψι γη πεσέθη λαο πλετάνειε κενέββινυ γη πειπά\(\).

20 ηα-instance πολλικη υηδίκλαος λαο Πχοιεις ηαράμηοι γηντου τηρού\(.

21 Πχοιεις ηαραμε ενευκες τηρού· ηηεουα ουομαη εβολ γηντου\(.

22 ηηου ιτουογ ενηπερηνοβε θοογ λαο κενηκοτε υηδίκλαος ηαρνοβε\(.

23 Πχοιεις ηακατε ηηεκάκη γηνηπερηηαλ λαο ηηευρηνοβε ιόν ουον υιι ετελπιζε ερον\(.

Verso: Psalm 34:8-10 (front side of B4.15) [dig. im. 29, No. 2]

8 ηα\[. . . . . . . . . . . . .\]

[λαο ππαρε\[. . . . . . . . . . . . .\]

ηηερηη γη π\(185\[. . . . . . . . . . . . .\]

9 [τ]αψκα想着 ηα\[. . . . . . . . . . . . .\]

[λ]υ οιογνα\[. . . . . . . . . . . . .\]

10 [η]ακες τηρο γη\[. . . . . . . . . . . . .\]

[ππα]κες ηηεν πετεμε γη\[ηακ\]

[π]εηνοψηε ηηογηηκ[ε άκαλ]

[γη τ]ας υηπαρη\(187\[ άραη]

[. . . . . . .]γηι ουβι[ηη άκαλ]

---

181 S ουα, M ουε.

182 S ουαψι, M ουαψι.

183 S and M add λαο (= LXX).

184 S and M ηηεκάκα.

185 The reading γη π[... is certain, which requires a masculine noun: probably παο (S. γη τοοροε, M γη τεεαροε).

186 M idem, S ταψκα.

187 M idem, S ιηετηξυρ.}
B4.15.5 – Psalm 36:25-26 and 38-39
Size: h. 2.5 cm., w. 4 cm. The text on the recto is written along and that on the verso across the papyrus fibres.

Recto: Psalm 36:25-26 (reverse side of B4.15) [dig. im. 30, No. 3]
25 [. . . . . ]Г Δικα[ως- [. . . . . . . . ]
       ουλενεσπερ[να . . . . . . . . .]
26 ιπερουε τη[ρά . . . . . . . . .]

Sahidic:
25 νεοι ικωγι πε αγω αιρόθλτι ιπηνων ελικαλος ελικαλη νωσι ουλε πεσερηα ευχηνε
       ιεα οεκ;
26 ιπερουω τηρη οφηνα αγω νηη αγω πεσερηα ναμπα ευχηνε

Verso: Psalm 36: 38-39 (front side of B4.15) [dig. im. 29, No. 5]
38 [. . . . . . ]ινασεβαις εει [. . . . . . . .]
39 [. . . . . . . ]ινιδικαλος ι[. . . . . . . .]
       [. . . . . . . ]ιεπεγεδρου' ι88 [. . . . . . . .]

Sahidic:
38. ινασεβι ινασεβαίς σεατικοουν' 
39 ερεπουκαι λε ινιδικαλος τητι πνοεις αγω τευκαυτε πε ρη πενωσι τετελήτεις'

35.5

188 Σ ρη πενωσι, Μ ρη πενωσι.
**B4.15.11 – Psalm 37:17 and 38:6-7**

Size: h. 1.8 cm; w. 4.3 cm. Left (recto) and right (verso) margin of column. The text on the recto is written across and that on the verso along the papyrus fibres.

**Recto:** Psalm 37:17 (reverse side of B4.15) [dig. im. 30, No. 6]

17 χε αἰ
η

Sahidic:

17 χε διοος χε ην ποτε ὑτεναχαξε ραγε ῶνοι γι πτηναογερντε κιν αγχε ηοο ἵωαξε
ερπαι εκαύ.

**Verso:** Psalm 38:6-7 (front side of B4.15) [dig. im. 29, No. 11]

6 [. . . . .] αἰαλμα

7 [. . . . . . ηρανε [. . . . . . . . . . . .].]

Sahidic:

6 πλιν πτηρη ομοετρ ραγε ην ετοτη
αἰαλμα:

7 ηπερορε ερπαδε ηοοε γι ουσεκατο:

35.6

**B5.11.2 – Psalm 40:3-5 and 41:2-4**

Size: h.5.8 cm, w. 4.1 cm. The text on the recto is written across and that on the verso along the papyrus fibres.

**Recto:** Psalm 40:2-4 [dig. im. 83]

3 [. . . . . .]χει πκα[. . . .]

 [. . . . τοο]τη ῶπα[χαξε]

4 [. . . . . .]ονε αρκχ[. . . .]

 [. . . . . .]καρ [. . . .]

 [. . . . . .]ηαινυκατε[κ. . . . . . .].]

5 [. . . . . .]αιαοος χε κ[. . . . . ειε]

 [. . . . . .]γγαθ χε[. . . . . . .].]

Sahidic:
Verso: Psalm 41: 2-3 [dig.im. 84]

2 [. . . . . . . . . . ]ε[. . . . . . . . . . ]
[. . . ]τε τη[. . . . . . . . . . ]
[. . . ]ρετκ πα[ουτε 189]

3 [αταφ]ψχν ειβε[. . . . . . . . ]
[. . . ]ίνο 190 ταο[. . . . . . . . . ]
[. . . ]τηνουτε 191

4 [. . . . ]ειεγε ωφανε [. . . . . . . ]
[. . . ]ρο[ουγε ην τε[ψχν

Sahidic:

2 ηνε ετερε ογκειουλ ην ɲου ριχιν πενονιβε ηνουτ ται τε δε ετερε ταφυχ ην ηει ηρατικ πηνουτε:"

3 αταφυχ ειβε ηπνουτε ετορη ηε εινυν ηηαυ ταονυφε εβολ ινρο ηπανουτε:"

4 αλαρϕεοουε ωφανε ην ινεικ ηπεροου νητ τεγυρν ην πετρευχοος ηει ιηννε χε ειτων πεκνουτε:

35.7-10

B5.11.3; B5.11.4; B5.11.5; B4.15.10 – Psalm 70:3-10 and 17-22

These four fragments can be fitted together into two (still fragmentary) portions of Psalm 70: B5.11.3 and B5.11.4 contain some words of Psalm 70: 3-6 (recto) and 16-19a (verso); fragment B5.11.5 continues with Psalm 70:7 (recto) and 19b (verso); after a short interruption (verse 20 is missing), B4.15.10 follows with Psalm 70: 8-10 (recto) and 21-22 (verso).

189 M idem: πανιν, S πηνουτε (= LXX ὁ θεός).
190 S ηηαυ, M ηηευ.
191 M idem: πανιν (= LXX τοῦ θεοῦ), S πηνουτε.
35.7 and 8 – B5.11.3 and B5.11.4 – Psalm 70:3-6 and 16-19a
Two parts of a broken fragment which can be fitted together. Sizes: B5.11.3: h. 5 cm., w.2.9 cm.; B5.11.4: h. 4.5 cm., w. 3.2 cm. The text on the recto is written along and that on the verso across the papyrus fibres

Recto: Ps. 70:3-6 [dig. im. 85]
3 [..................]€[..................]
[...... ρτψχ]ρξ[θτ . ]
[...... πατά]ξρο η[η]² παμάν[ποντ]
4 [..........] мат]ουχαί ατολίο λπρεψ[πλαι]
[..........] αυπαρανοκος η[η]
πασβν]
5 [..........] ριαες πε ταγγπονον[θ]²³
[..........] κ ταρεξ[πι]ς ξιν ταμ[......]
6 [.................] γ[ι]ς τρ[... ]

Sahidic:
3 ωμαι χαι εννσοτε ηναοτε αυο εγηα επασαρηνι ετογκοι: ξε ϊιοκ πε παταξρο αυο
παμάνποντ
4 πανουτε νατουχοι ετολιο λπρεψνοε: εβολ ηι τοικ ηπαρανοκος ρη πασβνς
5 χε ιοκ πςοεις πε ταγγπονοις: πςοεις ατκ θατςλις ξιν ταμιήκοι:
6 απασαροι εχακ ριν ει γι ει ιιοκ ακκτ εβολ ηι ηθτε ηταναιά

Verso: Psalm 70:16-19a [dig. im. 86]
16 [.............] τεκ[δικασογουν .......]
17 [πιηουτε ακτσεβοι .........]
[α]υο οι ηηου [...... ........]
18 [α]υο οι ταμιηζαο[ ......
πνουτε νηκα[ατ]²⁴
οι[αν] ]ωο ηηε[κ]καλιν²⁵ [......]
19a [τεκ]κσλα ηη [τε]κσκ[διογουν]

²² S and M αυο.
²³ M idem, S ταγγπονον.
²⁴ The reading κακαί is certain, see also Psalm 70:9 below; S ήηκάκατ, M ήηερκετ.
²⁵ S θνιω, M θνεδ There is not enough space for the words ήηερενεα ηαρε έτιο (Sahidic).
Sahidic:

16 ποιεύτε ὑπὲρ ἡμῶν ὑτεκαδακαίοσυνή ἡσύχι
17 ἀγατεύεται αἵμα ταύτα: ταύτα ἡ ἡμών ὑπὲρ ἡσύχι ὑπεκαθορίστε
18 λέγεται καὶ τοῖς ἑαυτὸι τοῖς ἑαυτοῖς ποιεύτε ὑπέρ ἡμῶν ὑπεκαθορίστε, ὑπέτευ φυσική ἑθνος
19α τεκσον ἡν ὑτεκαδακαίοσυνή ποιεύτε ὑα ἤπτοξεν

35.9 – B5.11.5 – Psalm 70:7-8 and 19b

Size: h. 2.5 cm., w. 3.3 cm.; partly folded, which makes the first word of the recto illegible; on the verso the ink has faded, leaving only a few letters recognizable. The text on the recto is written along and that on the verso across the papyrus fibres.

Recto: Psalm 70:7-8 [dig. im. 87]
7 [Δι|φο[π]ε η […………………. ]
   [ί]τακ πε να[βονος . . ]
   [. . . . ](ro) ιτακ […………………. ]
8 [ . . ]η[…………………. ]

Sahidic:

7 αἰσχραί αἰεὶ ἄνθρωποι ἂν οὕνῃ ποιεύεται ἡ σοφία τοῦ πατρὸς ἡ ἡμών ὑπεκαθορίστε
8. ἀταταμπρο λογο ἐχοι γεκας ἐν περαγοι τηρῇ εἰς εχοι επεου επεού ἡ ἡτεκαδαξίοσυνή

Verso: Psalm 70:19b [dig im. 88]
19b […………………. ]ιτακ[. . . ]
   [. . . . . . . ]πεταμα[η . . . . . . ]
20 [ . . . . traces of letters. . . . . . ]
   [. . . . traces of letters. . . . . . ]

Sahidic:

19b ἡἐκαδαξίοσυν ἡτακαλύ ποιεύτε ηιν πεταμα[η . . . . . . ]

35.10 – B4.15.10 – Psalm 70:8-11 and 21-22

Lower side of page. Size: h. 8.9 cm. (bottom margin 4.3 cm.), w. 7.5 cm. The text on the recto is written along and that on the verso across the papyrus fibres.
Recto: Psalm 70:8-11 (reverse side of B4.15) [dig. im. 30, No. 7]

8 [.......... cm]oy x[ekac . .]
    [.......... ]πεαυ μτ[. . . . .]

9 [.......... ]ουκειω η[. . . . .]
    [.......... ]ουκειω η[. . . . klct]196

10 [.......... ]η πεολη [ . . . . .]
    [.......... ]ταυγυχη α[. . . . .]
    [.......... ]η 197 εγχω η[. . . . .]

11 [.......... ]η νικου.

Sahidic:
8 ακτακροι ηνηυ ηςηνοι δεκας γη περοου τηρη ei εσηνυ επεοου ητεκνητηνος·
9 ηπροοεη εβολ εγωουειω ηπητερξλ ηγ ηπεταβγυχ γωη ηπρκαλτ ινωπ·
10 κε απαξιεεευ κε πεποου εροη αγω ηεταρεη εταβγυχ αγχι ουχε χεταβγυχ εγχω
    ηνοη γη ουκοη
11 κε απνηουηε καλη ινωη'

Verso: Psalm 70:21-22 (front side of B4.15) [dig. im. 29, No. 10]

21 ακτακοε][εςκη[198 . . . . .]
    αγω ακ]καλεκ[. . . . .]

22 και γα][ρ ανακ πη[. . . . .]
    [αβ]αλ ιτηκ[. . . . .]
    [ήα]αλε δρη[κ . . . . .]
    [πε][γυαβε πηο[γυτε ]199

Sahidic:
21 ακτακοε τεκνητηνος εραι εχωη εγω ακκοηκ ακπαρακαλει ηνοη'
22 και γαηρ ανοη πανηουτε ηνηουηηε εβολ ητεκνηη γη ηπεαοι· ηναγαλει εροη γη
    ουκηεραρα πετουαλε ηηαη'

196 S ηπρκαλτ, M κατ, see also Psalm 70:18 above.
197 The reading might have been [ρι ουκα]η εγχω, as in M: [ρι ουκα]η εγχω.
198 Only lower half of line preserved, but reading certain, except for η, where one would expect a τ, but
the remains of the letter suggest a η.
199 S ηηαη, M ηπεαοι.
The fragments B511.3, B511.4, B511.5 and B415.10 have preserved the following text of Psalm 70:3-11 and 16-22:

Psalm 70:3-11
3 [ . . . . . . . . . . . . ]
   [ . . . . . . ologia ]
   [ . . . . . . ologia ]
4 [ . . . . . . ologia ]
   [ . . . . . . ologia ]

Psalm 70: 16-22
16 [ . . . . . . ]
17 [ . . . . . . ]
18 [ . . . . . . ]
   [ . . . . . . ]
   [ . . . . . . ]
   [ . . . . . . ]

\[\text{\smaller 5} \]
B5.11.6 – Psalm 72:16-19 and 73:2-3
Lower part of page. Size: h. 8 cm. (bottom margin 3 cm.), w. 4.5 cm. The text on the recto is written along and that on the verso across the papyrus fibres. The verso is very difficult to read because of faded ink.

Recto: Psalm 72:16-19 [dig. im. 89]
16 [ . . . . . . . . . . . .]  
17 [ . . . . . . . . . . . .]  
18 [ . . . . . . . . . . . .]  
19 [ . . . . . . . . . . . .]

Sahidic:

\[\text{Sahidic}\]

\[\text{S}\] εἰς εἰς, \text{M} ἔννοιαν.
\[\text{S}\] ἡ, \text{M} ἱεροῦ.
16 ἀνέβη εἰς θόρυβον οὐρας πε παῖ ἤπατο εβολ·

17 ἐπιστῆτε καὶ ἐκοιμηθεῖτε κυρίου ἐν καιρῷ ἐνυπνεε·

18 πληρῇ ἡ τὰκθηείνα θάνε ἐμε τοῦ ἔνατε ἀκταογούον ἔρραί γίνῃ πτεργχαστοῦ·

19 ἄδει ἔρη ἀρχαύ ρη οὐγοῦνε άγιχη δυτακο ἐτεβα γεγανονιν·

Verso: psalm 73:2-3 [dig. im. 90]
2 [ἀρπηγε]γ[ε] ἁτκ[ε][. . . . . . . . .]
[. . . .]αε[202] ἀχ ἀξ[. . . . . . . .]
[. . .]α[ω] ἁτακου[αρ . . . . . .]
[. . . . . . . . .]τ ἀμ βας[. . . .]
[. .]νο[κ[π]τογ]α[βα]

Sahidic
ἁτεκκληρονοια. πετόου ὑ[κ]α[ω] ἁτακου[αρ γραί νης ἀ[τ]]·

35.12

B4.15.4–Psalm 76:11-16 and 77: 3-7
Size: h. 8.2 cm., w. 4 cm., middle part of column. The text on the recto is written across and that on the verso along the papyrus fibres.

Recto: Psalm 76:11-16 [dig. im. 29, No. 4]
11 [. . . .]ν[α] δα[. . . .]
[. . . .]γ[ν]α[. . . . . . . . .]
12 [. . .]β[η]γ[ε] [δ][πε]κ[α]κ[ε][. .]
[. . . . . . . . .]ι ὅ[ν]ε[κ][. . . . . . . . . . . . .]

202 This seems to be the correct reading, although one would expect ἦκ.
203 S and M πονηρεῦε.
[....]иекииее.
14 [....]iекро204 ни авал. .........
[....]ииниоитте тк205 [.....]
15 [....]ииниоитте етре[. .........]
[....]етк206 [......]
[....]ксаи авал
16 [....]... ]аос [. .........]
[....]аков] ии и(юцф]

Sahidic:
11. аяу пекси хе теноу диархе паи пе пвие итогои ипетхоце'
12. аирпиее уеиевихе ипхоие ие инарпиее уиевиоири ик ийорп'
13. танелета уиевихе тироу тахи ерла ий иекииее'
14. ер еткен нив евол пиоуите ри петооалб' ним пе пнис ипиниоитте нис ипинонитте'
15. иток пе пиноу етепе ииоиоири нгади акоебер текооб евол ри илдос'
16. аксоте ииеладс ри пексоби виоире ииаков ии идцф' диафална

Verso: Psalm 77:3-7 [dig. im. 30, No. 4]
3 [....]гате аух[оо]207 [.....]
4 [....]оп ано[юйр] [.....]
[....]иимо[г] [.....]
[....]иизм ии ии[. .......]
5 [....]го арети и[. ...........]
[....]иогомо[. .........]
[....]иопан[208] ато[. ...........]
[....]иоалнрк а[вал. .........]
6 [....]акеене[. .........]
[....]иоалнап[. .........]

204 S текри, M пекая.
205 S нис, M ион.
206 ..]етк is clearly visible; няютек would be quite possible, though this form is only attested in Fayyumic; S няоалк, M ояе.
207 S хооу, M гав.
208 S пентакрон риноч, M петакрон ииыч.
Sahidic:

3 [....]ebooye\textsuperscript{209} ce\textsuperscript{[oooy]}

4 [....]oyu[he]

7 [....]yek[..............]
Verso: Psalm 110:7-9 [dig. im. 92]
7 Ἱέρειῳ[λι. . . . . . . . .]
8 τὰχρι[τ. . . . . . . . .]
eυτσανα[ειτ 212 . . . . . . . .]
9 αὐχοῦ ὢ 213 [. . . . . . . . . .]

Sahidic:
7 ηδὴ πρὸς ης ηερθός ὑνερτάς ηερετόλην τηρού προτ
8 ευταχρήν ως ηερήμ ηεγάθη ργ ρή ηης ουχοντή.
9 αὐχοῦν ηογοστε ηπειρός ηαρόν ητεμασθήκνη ως ηερή.

B4.15.1 – Psalm 118:10-12 en 26-28
Size: h. 3.4 cm., w. 4 cm. The text on the recto is written across and that on the verso along the papyrus fibres.

Recto: Psalm 118:10-12 [dig. im. 29, No. 1]
10 [. . . .]ην ῥοσ[κ. . . . . . . .]
[. . .]ιτέκτ 214 ἀβα[λ]
11 [αρα]π ὑνεκου[εκε . . . . . . .]
[. . .]αἴναβε άρ[ακ]
12 [. . . . . .]ατ πξ[αεκ . . . . . . .]

Sahidic:
10. αἰωνὶ ἴοκ εἰ παρὴτ τηρῇ ὑπρνωθῇ ἐβολ ὑνεκέντολην'
11. αἴρον ὑνεκομαχὲ εἰ παρὴτ χε ὑπρνωβε ἐροκ'
12. κηνήκατ πξοβει ὧταβοι ἐνεκάκλακαν'

Verso: Psalm 118:26-28 [dig im. 30, No. 2]
26 [. . . . . . .]κλάκλαο[ή]

212 Ν ευτάθην, Μ εύταθηνοῦτ.
213 Only upper half of this line visible, but reading certain.
214 S ὑπνωθτ, Μ ἱπερρῆτ. The letter before -τεκτ is most probably a π, certainly not the π of ἱπρ.
The papyrus fragment is broken into two pieces, which however can be fitted together without any loss of text. Size: h. 7 cm., w. 6.5 cm. The text on the recto is written across and that on the verso along the papyrus fibres.

25 [. . .]πε η[. . .]  
[. . .]πε αβαλ [. . . . . . .]217  
26 ουμιρ αβαλ [. . . . . . . . . . .]  
ουμιρ οη[ηρε . . . .]  
136 παιερ[νασ]  
1 [ενεθν]218 ιερ[. . . . . . . . . . .]  
ανας ερθ[. . . . . . . .]  
πτηρνε[ης]ε[. . . . .]219  
2 δαιυρε[ινορ]ανο[νανον]220

Sahidic:
26. αἰών ἡμῶνοι γνω ακατά γης ημερών ημέρων ἐνεκλίκοιμα  
27. αὐξὸν ἰηταμοί ετερμῆς ἀγώ ἱνακι γραῖ γη ἐκοινῳρ  
28. ἀταφύκῃ ὅ οὐμα προεις εβολ γη πάνκερ ἱπτημ ημαθροί γη ἐκοινῳρ

35.15

B5.11.8 – Psalm 135:25-136:3 and 137:2-6
The papyrus fragment is broken into two pieces, which however can be fitted together without any loss of text. Size: h. 7 cm., w. 6.5 cm. The text on the recto is written across and that on the verso along the papyrus fibres.

215 The Lycopolitan text apparently deviated here from the Sahidic version. It is possible to read ματσαβο[ν], but the preceding word was certainly not αὔω, because part of the ι and the η are clearly visible. The text read τοιούτων; S ῑγίται, M ἡμαθριεῖτ (cf. S and M ματσαβοί / ματσαβί in vs. 26).
216 S and M ἐκοινῳρ.
217 It seems that the words χε οὐμα ενερ τε ποινα have been omitted, because there is not enough space for them.
218 S ενεραϊ γες, M ἱρον γες.
219 S πτηρνε[ης]ε[, M πτηρνε[...  
220 S and M ἐκοινῳρανον.
Sahidic:
25 πεταρε ἰσαρ καὶ χριμα ἔνερ αὐτοῦ ὄγιον ἐναλείποντε ἵππη ἕξε ἔνερ γε ἔνερ ἐνα ἰσαρ καὶ χριμα.

26 ὄγιον ἐναλείποντε ἰπχοικο τον ἔνερ καὶ χριμα ἔνερ καὶ χριμα.

136. παῦρνας
1 ἐναραί ῥιξαν ἄρης ὀν ἢρως ἐνταξαι ἀνάρης ἐν ἀνάρης ἐν ἀνάρης ἐν τραπήνῃ ἐν τραπήνῃ ἔνσων.
2 ἄνθρωπος ἔνθρωπος ἐνεοῖο ἐνταγε ἕξε ἔνερ ὑπερτερέωντες
3 ἐν ἰπχοικο ἐν αὔτον ἔνα ἐν ἑταξιαναλοτίζε ἔνσων.

Verso: Psalm 137:2-6 [dig. im. 94]
2 [. . . . . . . .] οὐχε θ[κα. . . . . . .]
3 [. . . . . . . .] καὶ ἐρ[κή [. . . . . . .]
[. . . . . . . .] ἀρ[ή [. . . . . . .]
[. . . . . . . .] ἔνθρωπος οὐχε [. . . . . . .]
4 [. . . . . . . .] ἐν σωτ οὐχε[l]
[. . . . . . . .] πε[ς [. . . . . . .]
[. . . . . . . .] ἐνεοῖο ἐνταγε[ρο[223]
5 [. . . . . . . .] οὐχει[κο ἐναλείποντε [κο [. .]
[. . . . . . . .] ἐν σωτ οὐχε[κο [. . . . . . .]
6 [. . . . . . . .] traces of letters[. . . . . . .]

Sahidic:
137: 2. ἐκ αὐξανθο οὐκ[αν ετοχαλα βιοι οὐχον οιν]
3. ἐν προο οὐθλαο ερ[αι ο ῥον ονομ[ι οὐκ[αν ταξαντων πο ο[ασων ο[ασων
4. ἐπενε[ρκανο τυ[ρον ἐναρ[αν ο[αν]καν ο[αλειπον ο[αλειπον ο[αλειπον

---

221 S enebo, M enbe.
222 Only upper part of letters visible.
223 S ἐπενταπρο (sic Budge), M τροδο ἑροκ.
224 S ἐναλείπον, M probably idem: εφινθ?οθάν.
225 M above line (correction).
5. ἄρω ἡροὺχῳ ἱππωτῇ ἱπποβεία φυόν νυφὸν πε πεπόν ἱπποβεία·
6. χε ἱπποβεία χορε ἄρω ψειράτῃ εἰκῇ πεπόνων ἄρω ψηλὴν εὐπόρος ἱπποβεία·

35.16

B4.15.3 – Unidentified Psalm
Size: h. 3.1 cm, w. 4 cm. Side of page, margin of 2.5 cm. The text on side 1 is written along and that on side 2 across the papyrus fibres.

Side 1 [dig. im. 29, No. 3] Side 2 [dig. im. 30, No. 5]
Inset[--------------] [----------] σεωἱ νη

ΜΠ[--------------] [----------] ὡε

[--------------] [----------]

α[--------------] [----------]

35.17

B4.15.7 – Unidentified Psalm
Size: h. 2 cm, w. 2.8 cm. The text on side 1 is written along and that on side 2 across the papyrus fibres.

Side 1 [dig. im. 29, No. 7] Side 2 [dig. im. 30, No. 10]
[---]οὐ[--------] [----------] τ[---]

[---] ἔμ[---------] [----------] ἔκασ[---]

[---] ἠοῦτε[----] [----------] ὡτῇ[---]

35.18

B4.15.8 – Unidentified Psalm
Size: h. 2 cm., w. 2.5 cm. The text on side 1 is written across and that on side 2 along the papyrus fibres.

Side 1 [dig. im. 29, No. 8] Side 2 [dig. im. 30, No. 9]
[---]τηναῳ[---] [----------] ψηφήτῳ[---]

[---] έτηναῳ[---] [----------] ἔ ήνας[---]

[---] εγς[---]
B.4.15.9 – Unidentified Psalm
Suize: h. 2.8 cm.; w. 1.4 cm. Only a few letters preserved, which are not clearly visible and partly unrecognizable. The text on side 1 is written along and that on side 2 across the papyrus fibres.

Side 1 [dig. im. 29, No. 9]  Side 2 [dig. im. 30, No. 9]
[---]e[---]                  [---]αψ[---]
[---]                        [---]βα[---]

35.20

B.5.11.9 - Unidentified Psalm
Size: h. 5.5 cm, w. 3.2 cm. The text on side 1 is written along and that on side 2 across the papyrus fibres. There are many traces of unrecognizable letters (indicated by dots).

Side 1 [dig. im. 95]  Side 2 [dig. im. 96]
[---]ηε πας[---]         [---]ῃεκνα[---]
[---]εττακρει[---]         [---]ιεα πας[, . . . . . . . .]
[---]επενα[---]            [---]ουν εια[---]
[---]επενα[---]            [---]κη
[---]επενα[---]            [---]ηεναλ[ . . . .]
[---]επενα[---]            [---]εν[ . . . . . . . .]
[---]ηαις[---]            [---]ηαις[---]

35.21

B.5.11.10 – Unidentified Psalm
Size: h. 4 cm., w. 3.4 cm.; two small parts which can be fitted together; partly folded, which makes the remains of the first lines of both sides illegible. The text on side 1 is written across and that on side 2 along the papyrus fibres.

Side 1 [dig. im. 97]  Side 2 [dig. im. 98]
[---]οψ ηνοψ[---]       [---]οψ [---]
[---]καρει π[---]         [---]καρει π[---]
[---]καρει π[---]         [---]καρει π[---]
[---]καρει π[---]         [---]καρει π[---]
[---]καρει π[---]         [---]καρει π[---]
[---]καρει π[---]         [---]καρει π[---]
B.5.11.11 – Unidentified Psalm
Size: h. 1.4 cm., w. 3.5 cm. The text on side 1 is written across and that on side 2 along the papyrus fibres.

Side 1 [dig. im. 99]  Side 2 [dig. im. 100]
[-- -]gewater [-- -]  [-- -]parts of letters visible [-- -]
[-- -]pikas [-- -]  [-- -]akite

[--- ---]ne [--- -]
Magical papyrus

36

B3.8 – Magical papyrus
Magical papyrus, mounted under glass. Size: h. 10.5 cm.; w. 8.3 cm. The recto, written along the papyrus fibres, contains two texts: a complete Greek iatromagical formulary and a fragmentary Coptic text. Originally, the verso was also inscribed, but the text has faded to such an extent that only a few letters are still recognizable.

The Greek text is written in the so-called ‘Roman’ script, which was very common in the second century (ca. 150-200 AD). It claims to provide a cure against diseases of the spleen. Separated from the Greek formulary by a horizontal line, there is an only partially preserved text in Coptic (Lycopolitan: υβας, ἀρα). Most probably, the line indicates that the Coptic text has nothing to do with the preceding Greek formulary. If the Greek text was indeed written in the second or early third century, it may be doubted whether the Coptic text was written in the same period; it is certainly written in another hand. The first line says: ‘he made’ (or: and he makes/will make) χαιρεν (unknown word) on my robe and my linen garment’, which suggest a preceding sentence. The Coptic text might be magical too: someone is exhorhed ‘to listen to me’, the Cherubim, Paradise and enemies are mentioned. But as a whole, the text is too fragmentary to be sure about this.

Recto [dig. im 15]:
1 πρ(ος) σπλήνος πονοῦς
2 within a frame: 4 magical signs/πτ[.][ολ/magical sign/θσο/magical sign/αμ[.]]
3 τουτο ο καλιχροιασην ιαται
4 σπλήνα λαβὼν ριζάν καπτα
5 ρεως επιγραφον και τους χαρα
6 τηρας και το ονομα καταμε[. . .]
7 περιγραφον δήσας αυτω κοραξους
8 περι το μεσον το δε ετερον
9 καθευπας οξει δριμυτατω
10 επιπλεγου διαδιδου επι τρεις
11 ημερας και θεραπευσεις

226 I have to thank here my colleague Klaas A. Worp, Leiden, for his generous assistance in transcribing the Greek text.
227 The text has been transcribed here as it is found in the manuscript. For an edition of the Greek text, with translation and commentary, see R. van den Broek, ‘A Greek Iatromagical Papyrus (Utrecht Copt. Ms. B3.8)’, Zeitschrift für Papyrologie und Epigraphik 202 (2017) 208-213.
228 My thanks are due to my colleague Jacques van der Vliet, Leiden and Nijmegen, for his help in reading and transcribing the Coptic text.
[---] 

[--] ἡ'}} χα'ντ ἐτντολὴ ὡς η[.] 

[--- blanc line? ---] 

[--] ἄφατη ἅρα! 

[--] ἰεκεργήμι 

[--] παρα}δεικνyperox ἐ[---] 

[---] Ἴγγακ[ε ---] 

Verso: illegible [dig. im. 16]
Appendix: Demotic and Greek manuscripts in the Utrecht University Library

Hs. 10 D 1 (Fischer Collection)
This small collection, put on cardboard, was bought in 1944 (see above p. 2). Its contents were described by P.W. Pestman and E. Boswinkel of the Leiden Papyrological Institute in a letter of 20 October 1966, which is included in Hs. 10 D 1. The collection also contains two photographs with several Demotic and Greek papyrus fragments. These photographs are mentioned in G. Korn’s letter to E. Fischer of 16 December 1909 (see p. 2, n. 4), but they are not part of the present collection; their identity and present location are unknown. Digital images of the Fischer collection and some documents pertaining to its history and contents are available at https://dspace.library.uu.nl/handle/1874/355004. The collection contains the following items.

Nos. 1-4: Demotic (No. 1b: Demotic and Greek) documentary papyri with lists and accounts. A description of these fragments was made by P.W. Pestman, who dated them to the second or first century BC.

No. 5: Six Greek papyrus fragments, of which the first five pieces (5a-c) belong together, containing lists with many names. A description and transcription of the Greek texts was made by E. Boswinkel, who dated Nos. 5a-c to the second and No. 5d to the fourth century AD.
[No. 6 is a Coptic inventory list of food supplies and other goods, see Catalogue, No. 24].

B6 (Schmidt Collection)
The Schmidt Collection also contains a great number of Demotic and some Greek documents. At the date of acquisition, 38 files with Demotic and Greek papyri were already put together into one folder, probably by Carl Schmidt himself, under the heading “37 Blätter” (in fact 38). Most of these files contain a considerable number of fragments; in total there are some 170 pieces. Among the Coptic manuscripts, there was also one Greek fragmentary text on parchment (B5.5.3), which has been added here as B6.39. The contents of these files should be described and transcribed by experts in Egyptian and Greek papyrology.
IV

LITERATURE


Wessely, C., *Griechische und koptische Texte theologischen Inhalts*, V (Studien zur Paläographie und Papyruskunde 18 [1917]), 30-33, No. 270.


Zandee, J. see also Quispel, G.
