

**Catalogue of the Coptic Manuscripts
in the
Utrecht University Library**

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CONTENTS

Introduction	2
Abbreviations and Signs	7
I Checklist of the Utrecht Coptic Manuscripts	8
II Catalogue	11
I Sahidic manuscripts	11
Bible	
Old Testament (Nos. 1-9)	11
New Testament (Nos. 10-12)	28
Homilies and Encomia (Nos. 13-16)	33
Biographical and historical works (Nos. 17-19)	56
Prayers (No. 20)	59
Letters (Nos. 21-22)	61
Magical papyrus (No. 23)	64
Documentary papyrus (No. 24)	66
Unclassified fragments (Nos. 25-34)	68
II Lycopolitan manuscripts	79
Bible	
Psalter (No. 35)	79
Magical papyrus (No. 36)	103
III Appendix: Demotic and Greek manuscripts in the Utrecht University	
Library	105
IV Literature	106

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

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 book seller 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).

⁵ See P. Nagel, ‘Carl Schmidt’, *Neue Deutsche Biographie* 33 (2007) 200-201; Chr. Marksches, ‘Carl Schmidt und kein Ende. Aus grosser Zeit der Koptologie an der Berliner Akademie und der Theologischen Fakultät der Universität’, *Zeitschrift für Antikes Christentum* 13 (2009) 5-28; complete bibliography in P. Nagel, ‘Bibliographie Carl Schmidt’, *Wissenschaftliche Zeitschrift der Universität Halle* 37 (1988) 114-129.

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 board of the Faculty of Theology, Quispel announced on 16 June 195 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.⁸ 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.⁹

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 (!)¹⁰ 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 advice 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

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 ϣ, 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.¹¹ 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 1956.¹² 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).¹³ These translations formed the basis for an annotated Italian version made by M. Erbetta (1966).¹⁴ 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),¹⁵ on the basis of which Quispel made a new German translation.¹⁶ 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.

¹¹In 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 Gospel of Thomas.

¹²G. Quispel, ‘An Unknown Fragment of the Acts of Andrew (Pap. Copt. Utrecht N. 1)’, *Vigiliae Christianae* 10 (1956) 129-148 (also in his *Gnostic Studies*, II, Istanbul: Nederlands Historisch-Archeologisch Instituut, 1975, 271-287).

¹³G. Quispel & J. Zander (sic!), ‘Pap. Copt. Utrecht 1’, in E. Hennecke †, *Neutestamentliche Apokryphen in deutscher Übersetzung*, 3. völlig neubearbeitete Auflage, herausgegeben von Wilhelm Schneemelcher, II. Band: *Apostolisches, Apokalypsen und Verwandtes*, Tübingen: J.C.B. Mohr (Paul Siebeck), 1964, 281-285. Zandee’s transcription is kept in the Utrecht University Library (Hs. 31 A 11, Nos. 7-11)

¹⁴M. Erbetta, *Gli apocrifi del Nuovo Testamento*, Vol. II: *Atti e Leggende*, Casale Monferrato: Marietti, 1966, 404-406.

¹⁵‘Le Papyrus Copte Utrecht 1. Édition du texte copte par R. van den Broek et traduction annotée par J.-M. Prieur’, in J.-M. Prieur, *Acta Andreae. Textus* (Corpus Christianorum, Series Apocryphorum 6), Turnhout: Brepols 1989, 653-671. The Coptic text of this edition was reissued, with an English translation and some conjectures concerning lacunae, by D.R. MacDonald, *The Acts of Andrew and the Acts of Andrew and Matthias in the City of the Cannibals* (Society of Biblical Literature, Texts and Translations 33), Atlanta, Georgia: Scholars Press 1990, 242-253. I published a short note on this text, ‘De apokriefe Handelingen van Andreas. Fragmenten. HS Kopt. Ms. 1’, in K. van der Horst et al. (eds.), *Handschriften en oude drukken van de Utrechtse Universiteitsbibliotheek. Catalogus bij de tentoonstelling in het Centraal Museum te Utrecht ter gelegenheid van het 400-jarig bestaan van de Bibliotheek der Rijksuniversiteit, 1584-1984*, Utrecht: Universiteitsbibliotheek 1984, 202-204. A Dutch translation by myself was published in A.F.J. Klijn (ed.), *Apokriefen van het Nieuwe Testament*, II, Kampen: Kok, 1985, 163-166; reissued in J. Slavenburg (ed.), *Het Grote Boek der Apokriefen. Geheime vroegchristelijke teksten*, Deventer: Ankh-Hermes 2009, 331-333.

¹⁶G. Quispel, ‘Pap. Copt. Utrecht 1’, in W. Schneemelcher (ed.), *Neutestamentliche Apokryphen in deutscher Übersetzung*, 5. Auflage, II: *Apostolisches, Apokalypsen und Verwandtes*, Tübingen: J.C.B. Mohr (Paul Siebeck) 1989, 113-117. Two Coptic bifolia (B4.13 and B1.1, Nos. 17 and 13.2 of the Catalogue) were exhibited at an exposition in the Utrecht Museum Catharijneconvent in 2016/7, also included in the accompanying catalogue: R. van den Broek. ‘Verborgen verhalen’, in M. Leeftang & K. van Schooten (eds.), *Heilige Schrift: Tanach, Bijbel, Koran*, Zwolle/Utrecht: Wbooks/Museum Catharijneconvent, Universiteitsbibliotheek, 2016, 79-80.

19);¹⁷ 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).¹⁸ 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).¹⁹

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,²⁰ 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

¹⁷ G. Quispel & J. Zandee, 'A Coptic Fragment from the Life of Eupraxia', *Vigiliae Christianae* 13 (1959) 193-203, and 'Some Coptic Fragments from the Martyrdom of St. Pantoleon', *Vigiliae Christianae* 16 (1962) 42-52.

¹⁸ J. Zandee, 'Josephus contra Apionem. An Apocryphal Story of Joseph in Coptic', *Vigiliae Christianae* 15 (1961) 193-213, and 'Vom heiligen Theodorus Anatolius. Ein doppelt überlieferter Text (Koptisches Manuscript Utrecht 5)', *Vigiliae Christianae* 37 (1983) 288-305.

¹⁹ R. van den Broek, *The Myth of the Phoenix according to Classical and Early Christian Traditions* (Études préliminaires aux religions orientales dans l'Empire Romain, 24), Leiden: Brill 1972, 33-47 and passim.

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.²¹ 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.²² 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.²³

²¹ See <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.

²² B. Layton, *Catalogue of Coptic Literary Manuscripts in the British Library Acquired Since the Year 1906*, London: The British Library 1987; L. Depuydt, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (Corpus of Illuminated Manuscripts, Vol. 4), Leuven: Peeters 1993.

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	<i>Clavis Coptica = Clavis Patrum Copticorum</i>
CMCL	<i>Corpus dei Manoscritti Copti Letterari</i>
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
ⲁ	letter not completely visible or certain
[ⲁ]	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.

B1.1 (13.2) – Pseudo-Theophilus of Alexandria, *On the Virgin Mary*, pp. 67-70 of codex [1, 2]

B1.2 (13.1) – Anonymous, *On the Virgin Mary*, pp. 33 and 34 of codex [3, 4]

B1.3 (13.1) – Anonymous, *On the Virgin Mary*, pp. 31 and 32 of codex [5, 6]

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]

B2.7 (2) – *Psalm* 9:28-39 and 10:1-4 [13, 14]

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) – *Psalms* 118:10-12 and 26-28 [29, No. 1; 30, No. 2]
B4.15.2 (35.3) – *Psalms* 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) – *Psalms* 76:11-16 and 77:3-7 [29, No. 4; 30, No. 4]
B4.15.5 (35.4) – *Psalms* 36:25-26 and 38-39 [30, No. 3; 29, No. 5]
B4.15.6 (35.1) – *Psalms* 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) – *Psalms* 70:8-11 and 21-22 [30, No. 7; 29, No. 10]
B4.15.11 (35.5) – *Psalms* 37:17 and 38:6-7 [30, No. 6; 29, No. 11]
B4.16 (4.1) – *Psalms* 75:11-77:6 (same codex as **B4.17**) [31, 32]
B4.17 (4.2) – *Psalms* 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. Pantoleon* [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) – *Psalms* 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) – *Psalms* 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) – *Psalms* 9:6-10 and 17-21 [81, 82]
B5.11.2 (35.6) – *Psalms* 40:3-5 and 41:2-4 [83, 84]
B5.11.3-4 (35.7-8) – *Psalms* 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]

II

CATALOGUE

I Sahidic manuscripts

Bible – Old Testament

1

Genesis 29:32-30:11

B5.5.2 – 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 29:32-30:1²⁵ [dig. im. 57]

[-----]

[-----]

[-----]

[-----]

32 [-----]

αση[ΟΥΤΕ ΕΠΕΦΡΑΝ ΧΕ ΖΡΟΥΒΗΝ]

εσχαφ [ῑῑ]οc χ[ε απχοειc ναγ]

[επαθββιο αq††] ναῖ

η[ΟΥΩΗΡΕ ΤΕΝ]ΟΥ [σε παρδαῖ ναογαωτ̄].

33 [-----]

[-----]

χ[ε απχ.]οειc[σωτῑ χε σεμοcτε ῑμοῖ]

[αq]† [ναῖ ῑπεῖκεογα ασηΟΥΤΕ ΕΠΕΦΡΑΝ ΧΕ CΥΜΕΩΝ]

34 [-----]

[-----]

[-----]

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.

[ε]πεφραν δε λ[εγεῖ 35 αςω οη ας]
 Χπο ηκεφηρε [πεχας δε τενοу]
 [†на]εζομολο[γεῖ ἡπαῖ ἡπχοεῖς]
 [πνοу]τε εтве π[αι αςμοуτε επεφ]
 [ραν] δε ἰογΔας α[ςλο εςμῖσε]
 30:1 [αζραx]ηλ δε ηαу х[ε ἡпесxпе φηρε]
 [ḡāk]φβ αζραxηλ κω[ζ ελῖα тессωне]
 πεχας ηῖακωβ [δε μα ηαῖ ηζḡφηρε]
 [εβολ ηζηтк̄ εωω]πε ἡμο[η †ηαμοу]

Verso: Genesis 30:2-11 [dig. im. 58]
 2 [αῖακωβ σωνт εζρα]xηλ πεxαφ [нас]
 [δε ηη αηῖ πноуτε α]ηок παῖ εηта [φ]
 [βοσε ἡпκαpпoc ἡ]ζηте 3 [πε]δε
 [ζραζηηλ ἡῖακωβ δε] εῖς таζḡ[ζαλ в]αλ
 λам [вωк εζοуη φap]oc αуω [сн]αῖ
 [се ζιxḡ ηαπαт таκ]α οуω[ηρε ηαῖ] ζω
 [εβολ ηζηтс̄ 4 ας]† ηα[φ η]βαλ
 [λα тесζḡζαλ ἡсζῖ]με αῖακωβ
 [δε вωк εζοуη φap]с 5 α[ςω ἡσῖ] βαλ
 [λα тζḡζαλ ἡζραxηλ α]сxпо ηοуφη
 [pe ἡῖακωβ 6 πεxας η]σῖ ζραxηλ δε
 [αпxοеῖς πноуτε κp]ἡне ἡμοῖ αу
 [ω αφсωтḡ εтасηη α]φ† ηαῖ ἡοу
 [φηρε εтве παῖ αςη]οуτε επеφ
 [ραν δε Δαν 7 αςω ο]η ησῖ βαλλα
 [тζḡζαλ ἡραζηηλ ας]xпо ἡпμεζ
 [снау ἡῖακ]ωβ 8 πεxας δε α
 [пxοеῖς πноуτε φ]опт epоч αῖφ[ωω]
 [ηḡ тасωне αуω α]ῖσḡσom αςη[οуте]
 [εпесpан δε η]αφθαλεῖ ²⁶ 9 αλεα ²⁷

²⁶ Ciasca, 24: εφθαλεῖη.

²⁷ Ciasca, 24: αλῖα (also in vs. 10).

[ΔΕ ΝΑΥ ΧΕ ΔΣΛΟ Ε]CΜΙCΕ. ΔCΧΙ ΝΖΕΛ²⁸
 [ΦΑ ΤΕCΖΜΖΑΛ Δ]CΤΑΔC ΝΪΑΚΩΒ Ν
 [CΖΙΜΕ²⁹ 10 ΔCΧΦΑ]ΩΩ³⁰ ΘΜΖΑΛ ΝΛΕ[Δ]
 [ΔCΧΠΟ ΝΟΥΩΗΡΕ Ν]ΙΑΚΩΒ 11 Π[ΕΧΔC]³¹
 [ΧΕ ΖΝ ΟΥ]ΜΑΤΕ ΔC Μ[ΟΥΤΕ ΕΠΕCΡΑΝ]

2

Psalm 9:28-39 en 10:1-4

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 9:28-35³² [dig. im. 13]

28 ΟΥΖΙC[Ε ΜΝ ΟΥΜΚΑΖ ΠΕΤΖΑ ΠΕCΛΑC].

29 CΖΜΟ[ΟC ΖΝ ΜΜΑ ΝCΩΡC ΜΝ ΝΡΜΜΑΟ]

ΑΥΩ [ΖΝ ΜΜΑ ΕΘΗΠ ΕΜΟΥΟΥΤ]

ΝΟΥΑ[ΤΝΟΒΕ]

ΕΡΕ ΝΕCΒ[ΑΛ] CΩ[ΩΤ ΕΠΖΗΚΕ]

30 CCΟΡC ΖΝ ΟΥΠΕ[ΘΗΠ ΝΘΕ ΝΟΥ]

ΜΟΥΪ ΖΜ Π[ΕCΒΗΒ]

ΕΤΩΡΠ ΝΟΥΖ[ΗΚ]Ε Ζ[Μ ΠΡΕC]

CΟΚC

31 CΝΑΘΒΒΙΟΥ ΖΝ ΤΕCCΟ[ΡC]

CΝΑΠΑΖΤC ΝQΖΕ ΖΜ Π[ΤΡΕC]

²⁸ Ciasca, 24: CΕΛΦΑ.

²⁹ Ciasca, 24: ΝΪΑΚΩΒ ΕΥCΖΙΜΕ.

³⁰ Ciasca, 24: Ω.

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.

39 [εκρине μ]πορφανος μη πετ
 [ΘΒΒΙ]ΗΥ
 [χε ηνε]πρωμε ογωρ ετοοτῳ̄
 [εω]ογωου μμοϩ ριχῃ̄ πκαρ
 [Ι] επχωκ εβολ πεψαλμος ᾠδαα.
 Ps. 10:1 [αιναρτε ε]πχοεις
 [ᾠαυ ᾠρ]ε τετναχοος ᾠταψχη
 [χε] πωωνε εβολ εχῃ̄ ᾠτο
 [ογ] ᾠθε ᾠογχαα
 2 [χε ει]ς ᾠρεϩῃ̄νωβε αγωμῃ̄τ ᾠ
 [τ]εγπιτε
 αγσεβτε³⁶ ᾠνεγcοτε επεγρνα
 αγ ᾠτcοτε
 ενεχcοτε ρῃ̄ πρωπ ενετcογ
 των ρῃ̄ πεγρητ
 3 χε nenτακcῃ̄τωτογ αγταγο
 ογ ερραῖ πλῖ[καιος]
 [ᾠταϩῃ̄ ογ]
 4 πχοεις ρῃ̄] ῃ̄εϩ[ῃ̄πε ε]τογaaῃ̄³⁷

3

Psalm 28:6-10

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 o, 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 αγcογτε in Budge, *Psalter*, 11; αγcοβτε 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 [.....]

mm[onokew]c

7 теснн [мпχοεις εφογωψι νοу]

8 [т]еснн м[п]χοεις εφκιμ [етернмос]

пχοεις наким етернмос [нкаΔнс]

9 теснн мпχοεις q[c]ote nn

[ειοογλ]

αγω qнаδωλπ εβολ nn[μανωnn]

ογον nim ετзмπεq[рπε Δω]

[м]πε[qe]οοу

10 [ωαρ]ε пχοεις ein[ε мпката]

κλγсмос] αγω [нqтpeqzmooc]

[Δε] пχο[εις nappo ωα ene]

Side 2: illegible [dig. im. 50]

4

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 [пω]ωχп mpm[eeγe naṣ̄] ωα [naκ]

12 [ερнт нт]етнтаΔγ m[п]χοει[c] пn[н]οутe

[ογον nim] εтmπεq[κω]τε nan Δ[ω]pon na[q]

13 [πετ+ζο]τε αγω ετϋ[ι] νεπ̄να³⁸ νηαρχ[ων]
 [πετ+ζο]τε ναζρ̄ν³⁹ [νε]ρωου τηρου м[пк]αξ
 Ps. 76:1 [ος επλ]ωκ εβολ ρα ιδιουγ̄η πεψ[αλμος]
 νασαφ⁴⁰
 2 [αιχι ωκ]εκ εβολ⁴¹ [ζη τα]σμη επ[χοεις]
 [ζη τασμη ε]πνουτε [αγ]ω αq+ζητηq εροει ·
 3 [αιωιne η]σα πλ[οεις] μπεροογ̄ ηταθλι[ψιc]
 [ζη νασιx η]τεγω[η ηπεκ̄ητ]ο⁴² μπογ̄ρ̄αλ ηм[οι].
 [ταψγχη] ηπεco[γεω cλ]cωλc̄
 4 [αιρ̄πμε]εγε ηп[ноγт]ε αιρεγφpane
 [αιχιprai] αq̄ρη[т] ωηη [η]σι παπ̄να διαψαλμα⁴³
 5 [αναβαλ p] θε νο[γρωε⁴⁴ αιωτοpт]p̄ ηπιωαx[ε]
 6 [αιμεεγ]ε̄ ηεζο[ογ ναωopп]
 [αιpπμεε]γε ηp[μπο]ογε⁴⁵ ωα⁴⁶
 [ε]νεζ̄ αιμελετ̄a η[μοογ]
 7 [αιχιprai]ī ηπαρηт⁴⁷ ητεγωη
 [αγω αιωт]opтp̄ ζ̄η παina⁴⁸
 8 [μη εpe п]χοεις νακαν⁴⁹ ηcωq ωᾱ ενεζ̄
 [αγω ηqт̄η]тωт σε⁵⁰ η̄ηman
 9 [η εqнаc]ωλx⁵¹ ηπεqна̄ ωαβολ x̄ηη ογxωη̄ ωᾱ ογxωη⁵²
 [η εpe πноγ]τε ναp̄ пω[в]ω̄ ηω̄η̄т[ηq]

³⁸ Budge, *Psalter*, 80: ηπεπ̄να (LXX πνεύματα).

³⁹ Budge, *Psalter*, 80: ηναζp̄η.

⁴⁰ Heading of Psalm 76 underlined.

⁴¹ Budge, *Psalter*, 80: εp̄aī.

⁴² At this point the words εβολ αγω have been omitted.

⁴³ Not in Budge, *Psalter*, 80; LXX διάψαλμα.

⁴⁴ Budge, *Psalter*, 81: η(?)η̄ηноγ̄p̄ωε.

⁴⁵ Budge, *Psalter*, 81: η̄ηp̄η̄ηποογε.

⁴⁶ Budge, *Psalter*, 81: ηωα.

⁴⁷ Budge, *Psalter*, 81: η̄η παρηт.

⁴⁸ Read παп̄να.

⁴⁹ Budge, *Psalter*, 81: каан.

⁵⁰ Budge, *Psalter*, 81, adds η̄ρηт.

⁵¹ The letters λx are clearly visible and the ω partly, which suggests that the Ms. read the word cωλx̄ instead of the reading cωx̄b in Budge, *Psalter*, 81.

⁵² This word written above the line.

10 [η εφνααμ]α[ζτ]ε [ηνεφ]μητφανζ[τηφ] ζ̄ν
 [τεφοργ]η διαψαλμα
 11 [αγω πεχαϊ χ]ε τενο[γ] αειαρх[ει]
 [пαι πε φω]βε ητ[ογ]ηα μη̄χο̄ις
 12 [αιρ̄πμεεγε] η̄νεζ[βηγε μη̄χο]εις
 [χε †ηαρ̄ π]η̄μεεγε η̄νεκφ[πη]ρε χ̄ν φοργ⁵³
 13 [ταμελετα] η̄νεκ[ζβ]ηγε τη[ρογ таχι]
 [ζραι ζ̄ν некμεεγε]
 14 [ερε текзиη ηει εβολ πη]ογτε [ζ]̄η [πε]τογα[ав].
 [ηηη πε πηος̄ ηηογτε] η̄θε̄ η̄[π]ην̄η[ο]γт[ε]
 15 [ητοκ πε ηηογτε] ετειρε̄ [η̄ηιφπηρε μαγα]αφ

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

[ακογην̄ τε]κ̄ο̄η εβ[ολ ζ̄ν] ηηλαος.
 16. [ακ]ζωτε η̄ηε̄κλαο[с ζ]̄η ηεκσβοει
 [η̄]φηρε η̄ιακωβ η̄η̄ [ιω]сηφ δια[ψαλμα]
 17 [αζ]ηνμοογ ηαγ ерок [ηηογт]ε αζηνη[οογ ηαγ
 [εрок αγ̄ρζοτε αγ]φτορτ̄р̄ η̄βι η̄ηογ̄η ζ̄ν παφαι
 [ηπε]ζροογ η̄ηεκμοογ⁵⁴
 18 [α]ηεκλοολε † τεγсμη⁵⁵
 [κ]ᾱι γαρ η[εκс]ο̄τε ηαηοοφ[ε]
 19 [πε]ζρο[ογ η]ηεκζρο̄ββα[ι⁵⁶ ζ̄η] ηετροх[ос]
 [αηεκε]β[ρηс]ε ρογ̄οει[η ετοι]κογ[η]ε[ηη]
 [αпкаζ] κ̄ι[η αγ]ω αφстφ[т]
 20 [ερε] † текзиη [ζη] φαλαсса
 [α]γω η[εκ]η̄ᾱη̄η̄μοοφ̄ε η̄ζηνη[οογ⁵⁷ εηαφ]ω[ογ]⁵⁸
 [α]γω η̄с[ε]η̄ᾱсογ[η ηεκт]αсс̄ε αη
 21 [α]κχι ηοειт ζηт̄̄ [η̄ηεκλα]ос η̄θε̄ [η̄ζην]

⁵³ Budge, *Psalter*, 81: χηη η̄φοργ̄.

⁵⁴ Budge, *Psalter*, 81: η̄η̄η̄η̄η̄οογ̄.

⁵⁵ Budge, *Psalter*, 81: η̄η̄εγсμη.

⁵⁶ Budge, *Psalter*, 81: ζρογ̄ββαι.

⁵⁷ Budge, *Psalter*, 81: ζ̄η̄ ζηνη̄η̄οογ̄.

⁵⁸ This word partly written above the line.

[εσο]ογ ρ̄ñ τσιχ μ̄μωγςης μ̄ñ αρ[ων]⁵⁹
 Ps. 77:1 [ōz̄ πεψαλμος ἡ]τμ̄ñτρ̄μ̄ñζητ̄ ἡααα⁶⁰
 †ρ[τ]ητ̄ñ παλα[ο]ς επανομος
 ρεκ̄τ̄ πετ̄ñμαααε ενωαε ἡ[ταταπρο]
 2 †ηαογων ἡρωει [ρ]ἡ ρενπαρ[αβολη]
 [†]ηααω ἡρενπροβλημα ᾱñ⁶¹ ἡ[ωορπ̄]
 3 ηεντα[ης]οτμογ αγω ανειμε ερ[οογ]
 ηεντανενειοτε α[ο]ογ ερον
 4 ἡπογρω[π] ενεγωηρε εκεα[ωμ].
 εγαω ἡνεγμογ επχοεις⁶²
 αγω νε[ρ]ομ ἡ[ἡ] ἡεωπηρ[ε ἡταααγ].
 5 αηταρο ε[ρ]ατ̄ ἡ[ογ]μ̄ñτρε ρ̄ñ [ιακωβ].
 αηκω ἡο[γν]ομος ρ̄ñ π̄ςραηλ⁶³
 ηενταρ[ρωμ] ἡμογ ε̄τ̄οτογ ἡ[ηενειοτε]
 εγογον[ρο]γ⁶⁴ εβολ ἡνεγωη[ρε]
 6 αεκας ε[ρ]εκεγεα [ειμε ἡωηρε ετογνααποογ].
 ἡσετω[ογ]η ἡσεα[οογ ενεγωηρε]

4.2 – B4.17.1 and 2⁶⁵

Recto: Psalm 89:10-90:5 [dig. im. 33]
 10 εωωπ[ε αε] εγωανρ̄[ρογο ρμενε]
 πε[ρογο αε] ἡναἰ ρ[ice πε ρι] μπκ[καρ]⁶⁶
 αε[αογμ̄ñτ]ρ[ἡ]ρ[αω ει] ερραι ε̄α[ωμ] α[γω τ[ἡηααχι σβα]
 11 ηημ πετσοο[ογν ἡπαμαρτε ἡτεκορην]
 [αγ]ω οοτε ἡπ[εκ]ω[ñτ̄] εωπ ητε[κογν]αμ
 12 [ογ]ω[ηρ εβολ] ἡτε[ιρε ἡηεττσαβηγτ]
 [εγσοφια ρ̄ñ πεγρητ]

⁵⁹ Budge, *Psalter*, 81: ααρων.

⁶⁰ Heading of Psalm 76 underlined.

⁶¹ Budge, *Psalter*, 82: αηη.

⁶² Budge, *Psalter*, 82: ἡνεγμογ ἡπχοεις, = LXX τὰς αἰνέσεις τοῦ κυρίου.

⁶³ Budge, *Psalter*, 82: π̄ñλ.

⁶⁴ Budge, *Psalter*, 82: εογονρ̄ (LXX, V + A: ἀπαγγελοῦσιν αὐτά).

⁶⁵ Fragment B4.17.2 is indicated by an asterisk (*) before and after the preserved words.

⁶⁶ The letters μπκ are clearly visible; probably scribal error for ἡκ[αρ].

13 [κ]οτ[κ̄ π]εχοει[ç ωατναγ]
 ᾱ]σεσεπс[ωпκ εχᾱ нек з̄м̄з̄ал]
 14 χε α[н]μογз εβολ μηε̄κ[на ᾱ]πνογ нω[ω]рп нн[ензооγ τηρογ]
 [α]γω αητελ[н]λ α[н]ογноϷ
 15 επμα ᾱνερο[ογ] εντακөввιον]
 ᾱρηποογe ᾱ[τannaγ (?)⁶⁷ нзнтоγ εзен пeθooγ]с
 16 н̄г̄ωωт ε[зpaῖ εχᾱ некз̄м̄з̄ал м̄н некз̄внγe]
 н̄г̄з̄ι μοe[ιτ знтоγ ᾱнеγωнpe]
 17 μαρε πογο[οειν μηχοεις пенноγт]ε ωωπε εзpaῖ εχων
 κατα [нез̄внγe ᾱ]некс̄ιχ⁶⁸ екeсoγтoнн
 epωαν[тe]тн[κεт τηγтн зн т]пс[т]ic
 [з]ᾱпоογe[ω τηpγ] εт[εт]н[зм п]χωω[pe εβολ]
 Q̄ (Psalm 90)⁶⁹ тeт[наωω]пe αχм [пeθooγ]
 1 [тωΔн ᾱ]пeсмoγ нΔαγe[ιΔ]⁷⁰
 пeтoγн[з зн т]вoнθe[иΔ ᾱпeт.χoсe]
 [γ]наωωп[ε зᾱ θαῖвeс ᾱппоγтe ᾱтпe]
 2 [γna.χooс μηχοεις χe ᾱтк̄ паeγωoпт⁷¹ epoγ]
 αγω πα[μαᾱпωт]
 пaнoγт[ε eῖnαnαзтe epoγ]
 3 χe ᾱтоγ пe[тnαтоγχοи εтoр]т̄ç [ннoεpнoс]
 αγω eγωα[χε eγ]ᾱω[т]
 * 4 γnaṛз̄aῖβ[εс epoк] з̄a [т*eγмeстзнт]
 αγω кnαн[αзтe зa неγтн̄з̄]
 *т̄eγмe нaк[ωтe epoк нн*ι]зoп[λoн]
 * 5 н̄г̄naṛз̄oт̄e [αн eγзoтe нoωpз̄]*

Verso: Psalm 90:5-91:6 [dig. im. 34]

αγ[ω знтγ] ᾱoγс[o]тe eγзнλ ᾱпeзooγ
 6 з[нт̄q ᾱ]oγзω[в] eγmoоωe [з]ᾱ пκακε

⁶⁷ Budge, *Psalter*, 98: ενταγnaγ, but LXX reads: εἶδομεν, which requires ᾱτannaγ.

⁶⁸ Scribal error; read ᾱnenсix, as in Budge, *Psalter*, 98 (= LXX τῶν χειρῶν ἡμῶν).

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

⁷⁰ Heading of Psalm 90 underlined. Budge, *Psalter*, 98: пeсмoγ ᾱтωΔн ᾱΔαγeιΔ.

⁷¹ Budge, *Psalter*, 99: паeγωoпт̄.

[ε]βο[λ ρ̄ οὐ]ρ̄τοπ̄ μ̄ [οὐδαίμο]ν[ιο]ν̄ ἡπ̄ναγ̄ ἡμ[ε]ρε
 7 [οὐν̄ ωο̄ ναρ̄ε] ρ̄ι ρ̄βοϋρ̄ ἡμοκ̄ αὐω̄ οὐτ̄βα ρ̄ι οὐ[ναμ̄ ἡμο]κ̄
 [ncē ναρ̄ων] Δε̄ εροκ̄ αν̄
 8 [πλην̄ κναμερ̄ εῑ ἡ]μοοϋ̄
 η̄[ναγ̄ επ̄τωωβε̄ ἡ̄]ρεϋρ̄νωβε̄
 9 [χε̄ ντοκ̄] η̄χοεις̄ πε̄ ταρ̄ελπ̄ς
 [ακκω̄ νακ̄] ἡπετ̄χοc̄[ε̄ ἡμ]ᾱμ̄πωτ̄
 10 [ἡμ̄ π̄εθ̄]οοϋ̄ ναρ̄ων̄ εροκ̄
 μμ[ἡ̄ μαc̄τι]ζ̄ ναρ̄ων̄ εροϋν̄ επ̄εκ̄μᾱῶωπε̄
 11 [χε̄ ϣ̄]η̄[ρ̄]ων̄ ε̄τοο[τοϋ] ἡ[ν]εϣαγ̄[γ]ελοc̄ ε̄τ̄βηητ̄κ̄
 ε̄τρεϋ[ρ̄αρ̄ερ̄] εροκ̄ [ρ̄]η̄ νεκ̄ρ̄ιοοϋ̄ε̄ τηροϋ̄
 12 ἡ̄ceϣ̄ιτ̄κ̄ ε̄χ̄ἡ̄ νε̄[γ̄σ̄]ῑχ̄ ἡ̄ποτε̄ η̄̄χωρ̄ῑ εν̄τεκοϋ̄ερ̄ητ̄ε⁷² ε̄γ̄ωνε⁷³
 13 κνα[ταλε̄] ε̄ρ̄ραῑ ε̄χ̄ν̄ οὐρ̄οϣ̄ ἡ̄ οὐc̄ιτ̄
 η̄[ρ̄ω]η̄ ε̄χ̄ἡ̄ οὐ̄μοϋ̄⁷⁴ ἡ̄ οὐ̄δρακ̄ων̄
 14 [χε̄ αϣ̄ναρ̄τ̄]ε̄ εροεῑ †νατοϋ̄χοϣ̄
 [†ναρ̄ρ̄αι]βεc̄ ερ̄[ο]ϣ̄ χε̄ αϣ̄οϣ̄ν̄ παρ̄αη̄
 15 [ϣ̄ναω]ω̄ ε̄ρ̄ραῑ εροεῑ αὐω̄ ανοκ̄ †να[c̄]ωτ̄η̄ εροϣ̄
 [†η̄μ̄]αϣ̄ ρ̄η̄ τεϣ̄ο̄λῑϣ̄ε̄⁷⁵
 [αὐω̄ †η̄]ᾱτοϋ̄χοϣ̄ [ἡ̄τ̄]ᾱ†̄ εοοϋ̄ ναϣ̄
 16 [†η̄ναταω]ϣ̄ ρ̄ἡ̄⁷⁶ οὐ̄η̄[ἡ̄]η̄[ω̄ε̄] ἡ̄[ρ̄ο]οϣ̄ τα[†c̄αβοϣ̄] ε̄[η̄α] οὐ̄χ̄αι⁷⁷
 [ῶ̄ᾱ (Psalm 91:1) πεϣ̄]ᾱλμοc̄ ἡ̄*[τ̄]ω̄λη̄ επ̄ε̄ρ̄οϣ̄^{78*}
 [η̄]η̄c̄αββα[το*η̄]*⁷⁹
 2 [ογαγαθο]ν̄ π[ε̄ οὐ̄ων̄]*ρ̄ εβολ̄ ἡ̄η̄χοεις̄*
 [ε̄ϣ̄αλλεῑ επ̄ερα]*η̄ πετ̄χοc̄ε*
 3 [ε̄χω̄ ἡ̄πεκ̄νᾱ ἡ̄]π*η̄αγ̄ η̄ω̄ωρ̄π*
 [αὐω̄ τεκ̄]η̄[ε̄ κᾱτα] *οὐ̄ω̄η̄*

⁷² Budge, *Psalter*, 99: ἡ̄τεκοϋ̄ερ̄ητ̄ρε.

⁷³ -οϋ̄ερ̄ητ̄ε̄ ε̄γ̄ωνε̄ above line.

⁷⁴ Scribal error; read μο̄η̄.

⁷⁵ Budge, *Psalter*, 99: τεϣ̄ο̄λῑϣ̄ε̄.

⁷⁶ Budge, *Psalter*, 99: ἡ̄οϋ̄η̄η̄ω̄ε̄.

⁷⁷ Last word above line.

⁷⁸ Scribal error; read ρ̄οοϋ̄.

⁷⁹ Heading of Psalm underlined. In Budge, *Coptic Psalter*, 99, the heading reads: ῶ̄ᾱ πεϣ̄αλμοc̄ ἡ̄τω̄λη̄ ἡ̄περ̄οοϋ̄ ἡ̄π̄c̄αββᾱτοη̄.

4 [ϣΝ ΟΥΨΑΛΤΗΡΙΟΝ ᾠ]ΜΗ*Τ ΝΚΑΠ Μᾚ ΟΥ̅ΛΛΕ [ᾠΚΙΘΑΡΑ]*⁸⁰

5 [ΧΕ ΑΚ]ΕΥΦΡΑΝΕ ΜΜ*ΟΕΙ ΠΧΟΕΙC ϣΜ ΠΕΚΤΑΜ[ΙΟ]*

[ΑΥΩ †Ν]ΑΤΕΛΗ[Λ ϣᾚ] *ΝΕΖΒΗΥΕ ΝΝΕΚCΙΧ*

6 [ΝΘΕ ΕΝΤΑΥΑΙΑΙ] Ν[*CΙ] ΝΕΚΖΒΗΥΕ ΠΧΟΙC*

5

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 ΤΜΗΤΕ Ν[ΝΤΟΟΥ]

11 [ᾠC]ΕΤCΟ Ν[Ν]ΕΘΗΡ[ΙΟΝ]

ΤΗΡΟΥ ΝΤCΩΦ[Ε]

[Ν]ΕΙΑΖΟΟΥΤ ΦΑΥΧΙ

ΤΟΥ ΕΠΕΥΕΙΒΕ

12 ΕΦΑΥΟΓΟZ ϣΙΧΩΟΥ

ΝCΙ ΝΖΑΛΑΤΕ Ν[ΤΠΕ]

ΦΑΥ† ΝΤΕΥCῒΗ [ᾚ]

ΤΜΗΤΕ ΝΜΠΕΤΡΑ

13 ΠΕΤΤCΟ Ν[ᾚ]ΤΟΥ[ΕΙΗ]

ΕΒΟΛ ϣΝ ΝΕΦΠΕΤΧΟ[CΕ]

ΠΚΑΖ ΝΑΜΟΥΖ ϣΝ [ΝΚΑΡ]

ΠΟC ΝΝΕΚΖΒΗΥ[Ε]

ΠΕΤ† ΟΥΩ ΝΝΟΥ[ΧΟΡ]

ΤΟC ΝΝΤΒΝΟΟ[ΥΕ]

ΟΥΟΥΟΤΟΥΕΤ ΝΤ[ΜΝΤ]

Verso: Psalm 103:14-18 [dig. im. 102]

⁸⁰ Last word above line.

14 [ʒmʒ]αλ ννρω[με]
 [ετ]αγεοεικ εβολ ʒ[μ πκαʒ]
 15 [αγ]ω πηρπ εεγφρανε
 μηζητ μπρωμε
 ετ[ρ]επεφρο ογροτ [ʒν]
 ογνεʒ
 π[ο]εικ πετταχρο μπ
 ʒητ μπρωμε
 16 [c]ενασει νοι νωην
 [ν]τσφωε
 [ν]κενδροc μπλιβα
 νοc εντακτοβογ
 17 ε[ρ]ενχααχ μοce νζητογ⁸¹
 [π]ηι μπελσβ ʒοce
 [ε]ροογ
 18 α[κ]† νντοογ ετʒοce
 ν[νε]ειογλ

6

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 [ρητ ᾠπ]χοειc 10 ʒν
 [ναγλη μπ]ηῖ μ
 [πεν]νογτε
 [ᾠπε]ῖτο εβολ μ
 [πλαοc τηρῶ]
 [ʒν τ]ογμητε [θ]ιε
 [ρ]ογσαλημ

⁸¹ η/τ written as ligature.

116:1 [α]λληλοῦτα

[νη]εθνος τηρου

[cm]οῦ ἐπ[χοεις]

[ἡ]λαος τ[η]ρου

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]

19 [εφεινε] νδδανη[λ μν δνανιας δγω μι]

[cαηλ] μν δζαρια[ς δγαζερατου]

[ἡπῃ]το εβολ μπ[ρρο 20 δγω ρραῖ ρῆ πα]

[δε μν ν]coφια ρ[ι cβω ἡταqωine ἡcω]

[οῦ εβολ] ρῖτοοτ[οῦ ἡβι πρρο δqze ερο]

[οῦ εγς]οογν ἡ[μντ ἡκωb παρδ ἡρεq]

[μοῦ]τε τηρο[γ μῆ ἡμαγος ναῖ ετqοοπ]

[ρῆτεqμῆτερο τηροῦ]

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).

⁸² The lost parts of the text have been added from G. Maspero, 'Fragments de la version thébaine de l'Ancient 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 Zachariah 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]

αικτοι α[ιϣι ιατ] ερραι

αι[.]⁸³ ναυ [. . .]

αγω εις ογορς εφρηλ

2 πεχαυ και δε εκναυ

ντοκ εογ. πεχαυ δε

ειναυ εγορς εφρηλ

εφναρ̄ χογωτ̄ μαζε

νωιν αγω μ[ητ] μαζε

νογωω̄. 3 πε[χ]αυ ναϊ δε

παϊ πε παα[ρ]ογ ετνηυ

[ε]βολ εχ̄μ̄ πζο̄ μπκαρ

[τ]ηρ̄̄ εβολ χ[ε] ρεφχιουε

μμ̄ εγναχῑ κβᾱ μμοογ

ζ̄μ̄ παϊ̄ ωαρ̄[ρ]αϊ̄ επμογ

αγω ογον μμ̄ ετρκ

μνογχ̄ εγναχῑ κβᾱ ομ̄

μμοογ ζ̄μ̄ παϊ̄̄ ωαρ̄ρ̄ᾱῑ

[ε]πμογ 4 αγω †νᾱν̄τ̄̄

[ε]βολ πεχε̄ πχο̄ε̄ις

[π]παντοκρατωρ̄ ν̄̄

[β]φκ̄ εζογν̄ επη̄ῑ

μ̄πρεφχιουε̄ αγω

[εζογν̄ ε]πη̄ῑ [μ]πρεφ

[φρκ̄] μνογχ̄ μ[π]αραν̄

[ε]χ̄[ν̄ ογ̄]χ̄ιν̄σ̄[ο]ν̄[ς̄ ν̄̄]

⁸³There is space for two letters after αι; nevertheless, it seems most likely that the scribe simply wrote αιναυ.

[ο]ΥΦΞ Ζ̄Ν ΤΗΗΤΕ
 [ΜΠΕϚ]ΗΪ ΝΕΦΟΧΝΕϚ
 [Μ̄Ν] ΝΕΦΚΕΩΕ ΔΥΩ
 [ΝΕϚ]ΚΕΩΝΕ

B3.10.2 – Verso: Note on Apa Sarapion and Dorotheos [dig. im. 20]

ΑΠΑ ΣΑΡΑΠ[Ι]ΩΝ [. .]ΔΙΟ[. . . .] ΔΙ[. . . .]
]Μ̄ΝΤΕΡΟ[.]
 ΔΩΡΟΘΕ[ΟC] ΝΕΖΟΥC[ΙΑ]

9

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 – B5.12.2⁸⁴

Recto: Jesus Sirach 16:17-20 [dig. im. 103]

16:17 ΝCΕΝΔCΟΥΩΝΤ Δ[Ν Ζ̄Ν ΟΥΛΑΟC ΕΦΟΩ]

[Ν]ΙΜ ΓΑΡ ΤΕ ΤΑΨΥ[ΧΗ Ζ̄Μ ΠΕΙCΩΝΤ̄]

[Ε]ΤΕΦΜΗΝΤΗΠΕ⁸⁵

18 ΕΙC ΖΗΗΤΕ ΕΙC ΤΠΕ [Μ̄Ν ΤΠΕ ΝΤΠΕ]

[Π]ΝΟΥΝ ΜΗ ΠΚΔΖ [ΕΦΩΔΑΝΘ̄Μ ΠΕΥΩΙΝΕ]

ΩΔΥΚΙΜ

19 [Μ]Ν ΝΤΟΥΕΙΗ ΔΥ[Ω ΝC̄ΝΤΕ Μ̄ΠΚΔΖ]⁸⁶

[ΖΜ Π]ΕΦCΩ[ΩΤ̄⁸⁷] ΕΖΡΑΙ [ΕΧΩΟΥ]

20 [ΔΥΩ ΝΝΕΦΜΕΚΜ]ΟΥ[ΚϚ ΕΖΡΑΙ ΕΧΩΟΥ]

9.2 – B5.12.3

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

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 Ϛ 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: . . . ωρ̄ εζραι [εχωου].

20 [----]N[-----]

21[μν θατ]ηγ [ετε ἡπερωμε ναγ ερος αν]

[περ]ογο ην[εφρ]βηγε [εγ ρη νεφπεθηπ]

22 [nim] πετη[α]ωχω nne[βηγε]

[ντδικαι]οcynn

[nim π]ετναcω τδια[θηκη γαρ ογηγ]

23 [ογα]θητ πε πετνα[μεεγε εναι]

[αγω πρ]ωμε να[τcβω επιλανα]

[ωαυ]μεγε [εμimntcοc]

9.1 – B5.12.2 (browned, difficult to read)

Verso: Jesus Sirach 16:26-29 [dig. im. 104]

26 [ερενεβηγε μπχοεις] ρη ηεφτωω

[xin nωo]ρη

[αγω xin πεγтам]ειο αφпр[α νεγμεric]

27 [αγκοcmi ἡνεφ]ρβηγε ωα ε[νερ]

[αγω νεγαρχη ω]α νεγχω[μ]

28 [ογτε μπογρκο ο]γτε μπο[γρice]

[αγω ἡπογωxῆ ρῆ]νεγρβη[γε] .

29 [μπεπογα πογα θлив]ε mπε[τριτογωυ]

9.2 – B5.12.3

Verso: Jesus Sirach 16:30-17:2 [dig. im. 106]

30 [....νεγγχη ην]ετο[ητ τη]ρογ εx[μ πεφρo]

[αγω on cen]ακτοογ⁸⁸ [ερ]ογ

17:1[πχοεις αqс]nt πρωμε εβολ ρη [ογκαρ]

[αγω on εqna]κοτq ερογ

2 [ογηπε ηρoo]γ mn ογοειω νε[νταqтааγ ναq]

[αγω αq† ναγ ἡτεз]ογcia[ενετρiαωq]

⁸⁸ At this point, Lagarde's text is defective too.

Bible – New Testament

10

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]

col. a 1Corinthians 1:21⁸⁹

col. b (illegible)

[σοφια ἡπνοϥ]

[τε ἡπεν]κος

[μο]ς σοϥν η

[π]νοϥτε ριτη

τσοφια. αϥρ

ρναϥ ἡρι πνο[ϥ]

τε ε[τοϥδε]

Verso [dig. im. 74]

col. a (1Corinthians 1: 27-28)

col. b (1 Corinthians 1:30)

[27]

ἡ[ρητῶ ρῆ]

[.δεκα]ς

πεχ[ε ιε πα]

[εϥεϥω]πε

ενταϥω[ωπε]

[ἡῆχωωρ 28 αϥ]ω

ἡἡν ἡσοφ[ια]

[.]

εβολ ριτη πνοϥ

[.]

τ[ε] ἡδικαιοϥ

[.]

[ἡη αϥω ἡ]τββο

11

⁸⁹ The lost parts of the text have been added from G.W. Horner, *The Coptic Version of the New Testament in the Southern Dialect otherwise called Sahidic and Thebaic*, Vol. IV: *The Epistles of S. Paul*, Oxford: Clarendon Press 1920, 168 and 170/172.

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 [ε]γμαειν ηνετ]

πς[τ]εγε αν δ[λ]

λα [η]ναπιστος

[τ]επροφητια Δ[ε]

ηεωοον αν η

ναπιστ]ο]ς [αλλα]

ηνε[τπς]τεγε

23 [ε]ωωπε [Δ]ε ερωδ[η]

τεκκλησια τη

ρς ει εγμα νου

ω[τ] ηεωδδε [τη]

ρΟΥ ηη ηασιε [η]

σει Δε ερωγ[η η]

ςι ηενηιδιωτ[ης]

η [η]εναπιστ[ος]

ηεγναχοο[ς αν]

δε [ε]τετλη[οβε]

24 εωωπε δε [εγ]

ωανπροη[τεγ]

ε τηρου ητε[ογα]

πιστος δε [ει ε]

ρωγ η ογ[ηιδιω]

της σεναχ[μογ]

ητη ογο[η ηη]

σενααν[ακρине]

ημογ η[ιτη ογ]

ON NIM 25 η[εθηπ]

[— — blanc line — —]

[— — blanc line— —]

πφιλη[.]

Verso: 1 Corinthians 14: 34-39 [dig. im. 56]

34 [νε]ριωμε μαρογκα

ρωου εν νεκκλη

cia] ενετο γαρ ν[α]γ]

[αν ε]ωαχε αλλα

[μαρου]γποταc

[ce κα[τα] οε [ετε]

pe πκενομ[oc xω]

mmoc 35 εωωπ[ε δε]

ceouεωcoγ[n]

[o]γωαχε ν[α]ρογ

[x]ne νεγραι εν

[n]εγνει 36 η νταπ

[ωαx]ε μπνογτε [ει]

[εβ]ολ νζητη

[γτη] η ντα[υπωρ]

[ω]αρωτη ογατ

[η]γτη 37 πετμε

[εγ]ε δε ουπρο

[φη]της πε η ου

[πν]ευματικoc

[μα]ρε[υε]ιμε

[ενετ]cραι mmo

[ou n]ητην δε ρεν

[εντολ]η ντεπχο

[εις νε] 38 πετο δε

[νατco]ογν ceo

[νατco]ογν mmoq

39 [ϠΩCT]Є NACNHY

[κωϠ επ]ροφнт

12

2 Timothy 1:5-8 and 9-10

B5.6.2– 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]

тϠ⁹¹[. cñ]

Ϡнт[κ 6 ετβε παι]

†тρεκ[ειρε нп]

мееуе е[тρεκ†]

ουροτ нπερ[μoт]

нппоугте εтñ

Ϡнтκ Ϡιτñ пта

λο ннабix · 7 ñта

ппоугте γαρ † ναη

[α]η ñογπñā ñмñт

[σ]ωβ · αλλα ñσom

[Ϡι αγ]απη Ϡι мñт

[рññϠнт] 8 ñпṛ

[†ωine σε]

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

9 [. Ϡñ ογ]

⁹⁰ The lost parts of the text have been added from Horner, *The Coptic Version ...*, Vol. V: *The Epistles of S. Paul (continued)*, Oxford: Clarendon Press 1920, 494/496.

⁹¹ The letter τ is certain, it is not a †. The lost part of verse 5, however, cannot have been:

тϠ [κμααγ εγνικη †ελπιζε οη δε cñ]Ϡнтκ, since that takes too much space. If the scribe mistakenly wrote τ instead of †, then the line could have been: †ε[λπιζε οη δε cñ].

[τῳ ῥῆ ἐφοῦ] ἀὰβ
 [ῆκατα νενῆ] βηγε
 [ἀν ἀλλὰ] κατα πεφ
 [τῳ ῥῆ ῆμιν] ῆμοφ
 [μῆ τε] φχαρις ἐν
 [ῆταφ] ταας ναν ῆμ πε
 ῥῥ ῑῥ ῆαθῆ ῆνε
 οὔοειφ ῆφῶ [ε]
 νεῆ 10 ἐακοῦων[ῆ]
 ῥε ἐβολ τενοῦ [ῆ]
 [τῆ] ποῦωνῆ ἐ[βολ]
 ῆπενῥφ[τηρ π]
 ῥῥ ῑῥ [ἐφοῦωσῆ]

Homilies and Encomia

13

Homiletic Miscellany

B1.3; B1.2; B2. 6 – 13. 1 Anonymus, *On the Virgin Mary* (CMCL: MONB.NT; CC 0889⁹²).
B1.1 – 13. 2 Pseudo-Theophilus of Alexandria, *On the Virgin Mary* (CMCL: MONB.NT; CC 0396⁹³).

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. ⲥⲧⲛⲟⲩⲩⲉ and 568b, s.v. ⲩⲣⲏⲛ, 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

⁹² See also Tito Orlandi, *Coptic Texts Relating to the Virgin Mary. An Overview*, Rome: CIM 2008, 47, 67.

⁹³ See Orlandi, *Coptic Texts*, 37, 39, 73.

⁹⁴ W.E. Crum, *A Coptic Dictionary*, Oxford: Clarendon Press 1939. According to Paul E. Kahle Jr., ‘Crum obtained a copy of these manuscripts already in 1931’ (letter of 3 February 1955, to Prof. G. Quispel; see the Introduction, p. 3).

⁹⁵ Princeton Papyri Collections, AM 15960 P. Kase Collection, Frame 12, Gift of Edmund Harris Kase, Jr.

⁹⁶ C.I.K. Story, ‘A Coptic Christmas Story, and More’, *Princeton University Library Chronicle* 55 (1993-1994) 43-62.

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 (ⲡⲉ-ⲡⲃ) and 24e-24f the pp. 113-114 (ⲡⲓⲣ-ⲡⲓⲕ) 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 Khoiak (= 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 131.8.152¹⁰⁰ 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 (ⲡⲉⲗⲟⲩⲩ ⲙⲁⲣⲓ ⲛⲉⲣⲉⲣⲡⲓⲙⲉ[ⲉ]ⲩⲉ).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. Lib. 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 (ϩ) 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

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 Basilus 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?).

¹⁰¹ Edited from two manuscripts of the Pierpont Morgan Library by S.J. Shoemaker, 'The Sahidic Coptic Homily on the Dormition of the Virgin Attributed to Euodius of Rome. An Edition of Morgan MSS 596 and 598', *Analecta Bollandiana* 117 (1999) 241-283. Translation in idem, *Ancient Traditions of the Virgin Mary's Dormition and Assumption*, Oxford: University Press 2002, 397-407.

¹⁰² See W.E. Crum, *Catalogue of the Coptic Manuscripts in the British Museum*, London: British Museum, 1905, 136 (No. 308).

¹⁰³ I owe this reference to Alin Suciu, who refers to the forthcoming publication by H. Lundhaug & A. Suciu, *The Coptic Parchment Fragments in the Collection of Oslo University Library: A Checklist*, Frgm. 50, 2.

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 (ⲧⲙⲉ-ⲧⲗ) of the codex to which they once belonged (CMCL: MONB.BS).¹⁰⁴ 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 1896.¹⁰⁵ Moreover, Van Lantschoot edited and translated the sections which deal with topics from the *Physiologus*,¹⁰⁶ and Van den Broek edited and translated the section on the Phoenix from the manuscripts in Manchester, Vienna and Utrecht.¹⁰⁷

Vienna K 09666 and 09667 are two parchment leaves comprising pp. 39-42 of the original codex; the text was published by Carl Wessely.¹⁰⁸ 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

¹⁰⁴ W.E. Crum, *Catalogue of the Coptic Manuscripts in the Collection of the John Rylands Library Manchester*, Manchester: University Press / London: Quaritch, Sherratt & Hughes 1909, 36, No. 72.

¹⁰⁵ F. Robinson, *Coptic Apocryphal Gospels. Translations together with the Texts of Some of Them* (Texts and Studies IV, 2), Cambridge: Cambridge University Press 1896, xxii-xxiii, 196-197, 235-236.

¹⁰⁶ A. van Lantschoot, ‘À propos du Physiologus’, in *Coptic Studies in Honor of Walter Ewing Crum* (Bulletin of the Byzantine Institute, 2), Boston: The Byzantine Institute 1950, 339-363, at 353-354 (Perl) and 356-357 (Phoenix).

¹⁰⁷ R. van den Broek, *The Myth of the Phoenix*, 33-47.

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 Paläographie 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, 96b.19-101a.23; Utrecht pp. 71-72 (photograph Michigan) correspond to Freer 71b.4-73b.14 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*

ⲗⲁ (p. 31)¹¹³ [dig. im. 5]

ⲁⲓⲣⲉⲗⲟⲥ ϣⲟ	1	καριτη[ς] ϣ̅ⲛ [τεϥ]
ⲛⲟϥ ⲉⲓⲧⲟⲟⲧⲥ ·		μητε εϥ̅ⲣⲟϥⲟ[ϥ]ⲛ ⲉ
ⲙⲁⲣⲉⲛⲭⲉ ϣⲉⲛⲱⲛⲙ		ρⲟⲥ ⲛ̅ⲧⲉϥ[ϣⲛ ⲙ]ⲛ̅
ⲗⲟⲓⲡⲟⲛ] ⲉⲧⲃⲉ ⲧⲥⲱ		ⲡⲉϣⲟⲟϥ · ⲁ[ϣⲱ ⲉ]ⲣⲉ
ϣⲉ ⲛ̅ⲛⲱⲛⲙ · ϣⲛ	5	ⲙ̅ⲛ̅ⲧⲥⲛⲟⲟ[ϣⲥ ⲛⲱ]ⲛⲉ
ⲛⲉⲛⲧⲁⲛⲓⲣⲉ ⲉⲣⲟⲟϥ		ⲛ̅ⲙⲉ ⲉϣ̅ⲓⲛ̅ [ⲡⲉⲥⲕⲱ]

¹⁰⁹ Worrell, *Coptic Manuscripts*, 249-322 (text), 359-380 (translation). The Freer manuscript is in fact the fifth quire (pp. 63-78) of Ms. Or. 6780 of the British Library, see Worrell, 115-116, and Layton, *Catalogue*, XXVII, 194-195 (No. 162).

¹¹⁰ Orlandi, *Coptic Texts*, 73-74.

¹¹¹ L. Depuydt, *Catalogue*, 311-314 (No. 160); *Bibliothecae Pierpont Morgan Codices Coptici Photographice Expressi*, Vol. 16, Rome: Vatican City 1922 (published by H. Hyvernat).

¹¹² See already my remarks in *The Myth of the Phoenix*, 38, n. 2; more in my *Pseudo-Cyril of Jerusalem On the Life and the Passion of Christ. A Coptic Apocryphon* (Supplements to Vigiliae Christianae 118), Leiden-Boston: Brill 2013, 96-97.

¹¹³ P. 31 corresponds to Ryl. 36, 351a.16-352a.16.

ρῆ θιε̅λ̅η̅η̅ · εαγ τῆ̅τ̅ω̅ν̅ς̅ ε̅μα̅ρι̅α̅ τ̅πα̅ρ̅θ̅ε̅ν̅ο̅ς̅ ε̅το̅υ̅α̅α̅β̅ τ̅ε̅ν̅τ̅α̅π̅ω̅η̅ρ̅ε̅ ᾱ̅ π̅νο̅υ̅τ̅ε̅ χ̅ι̅ σ̅α̅ρ̅ξ̅ ε̅ βο̅λ̅ ᾱ̅ρ̅η̅τ̅ς̅ · Τσ̅ω̅ϙ̅ε̅ ᾱ̅ᾱ̅ω̅η̅η̅ ε̅ς̅ρ̅ῆ̅ ᾱ̅μα̅ ᾱ̅ω̅α̅ ρ̅ῆ̅ π̅ς̅α̅ ᾱ̅τ̅α̅να̅το̅ λ̅η̅ · τ̅ς̅ω̅ϙ̅ε̅ ε̅τ̅ῆ̅ μα̅γ̅ ᾱ̅π̅ε̅θ̅υ̅ρι̅ον̅ β̅ω̅κ̅ ε̅ρ̅ο̅γ̅η̅ ε̅ρ̅ο̅ς̅ ε̅νε̅ρ̅ ο̅υ̅τ̅ε̅ ᾱ̅π̅ο̅γ̅ς̅κα̅ι̅ ᾱ̅ μο̅ς̅ ε̅νε̅ρ̅ · ο̅υ̅τ̅ε̅ ᾱ̅ πο̅υ̅β̅ρ̅η̅ ᾱ̅μο̅ς̅ ε̅νε̅ρ̅ ο̅υ̅τ̅ε̅ ᾱ̅π̅ο̅γ̅†̅ με̅ρ̅ο̅ να̅ς̅ ε̅νε̅ρ̅ · ο̅υ̅τ̅ε̅ ᾱ̅ πο̅υ̅χ̅ε̅ β̅ρο̅ς̅ ε̅ρ̅ο̅ς̅ ε̅ νε̅ρ̅ ο̅υ̅τ̅ε̅ ᾱ̅π̅ο̅γ̅ νο̅υ̅χ̅ε̅ ᾱ̅κε̅λε̅β̅ιν̅ ε̅χ̅ῆ̅ νε̅ς̅ω̅η̅η̅ ε̅νε̅ρ̅ Αλλα̅ νε̅ω̅α̅ς̅α̅γ̅ζ̅α̅νε̅ ρ̅ῆ̅ †̅ω̅τε̅ ᾱ̅τ̅π̅ε̅ ε̅ρε̅π̅ω̅νε̅ ᾱ̅μα̅ρ̅ 	10 15 20 25 30	τε̅ · ω̅ο̅μ̅η̅ν̅τ̅ ᾱ̅ω̅ νε̅ ᾱ̅με̅ ε̅πε̅ϙ̅το̅ο̅[γ̅] ν̅ς̅α̅ · θ̅α̅λ̅[α̅ς̅]ς̅α̅ ο̅η̅ κ̅ω̅τε̅ ε̅ρ̅ο̅ς̅ [·̅ ᾱ̅]π̅ε̅ο̅γ̅ νο̅ς̅ ᾱ̅τ̅β̅†̅ ρ̅[ᾱ̅] ᾱ̅ε̅τ̅ῆ̅ ρ̅η̅τ̅ς̅ τ̅ω̅[ο̅γ̅ῆ̅] ε̅χ̅ῆ̅ ο̅γ̅κο̅γ̅†̅ ε̅νε̅ρ̅ ᾱ̅ϙ̅ο̅γ̅ο̅ ᾱ̅ῃ̅ · α̅λ̅λα̅ ε̅γ̅ο̅[ᾱ̅]ρ̅ τ̅η̅ρο̅υ̅ ρ̅ῆ̅ ο̅γ̅ᾱ̅ῆ̅τ̅ ρ̅γ̅μ̅ε̅ρ̅ο̅ς̅ · Ογ̅ῆ̅ ο̅γ̅μα̅ρ̅κα̅ρι̅τ̅η̅ς̅ Δ̅ε̅ ρ̅ῆ̅ θ̅α̅λα̅ς̅ς̅α̅ ε̅τ̅ῆ̅ μα̅γ̅ ε̅ω̅α̅ϙ̅ς̅α̅α̅ᾱ̅ω̅ ρ̅ῆ̅ Δ̅ε̅κ̅ σ̅να̅γ̅ ε̅γ̅ζ̅ο̅ τ̅ῖ̅ ε̅ρ̅ ᾱ̅νε̅γ̅ε̅ρ̅η̅γ̅ ε̅ρε̅ π̅ε̅ι̅μα̅ρ̅κα̅ρι̅τ̅η̅ς̅ ᾱ̅ρ̅ο̅γ̅η̅ ᾱ̅ρ̅η̅το̅υ̅ ϙς̅η̅ρ̅ ε̅τ̅β̅η̅η̅τ̅ῃ̅ Δ̅ε̅ ε̅ϙ̅ε̅ι̅νε̅ ᾱ̅π̅ω̅νε̅ ᾱ̅ σ̅μα̅ρα̅κ̅το̅ς̅ · π̅μα̅ρ̅ κα̅ρι̅τ̅η̅ς̅ ρ̅ω̅ω̅ϙ̅ ε̅ϙ̅ρ̅ῆ̅ [τ̅ς̅ω̅]ϙ̅ε̅ ᾱ̅ᾱ̅ ω̅η̅η̅ · [ε̅ρ̅ω̅]α̅ᾱ̅ π̅ι̅χ̅ω̅κ̅ ᾱ̅[π̅ε̅ϙ̅]ο̅γ̅ο̅ ε̅ι̅ω̅ ω̅ρ̅ῖ̅ε̅ [κα̅τα̅] 	1 5	ᾱ̅ᾱ̅ π̅ω̅η̅[ρε̅ ᾱ̅ᾱ̅] π̅ε̅ π̅ᾱ̅α̅ ε̅το̅υ̅α̅[α̅β̅] Ντ̅α̅ν̅τ̅α̅γ̅ε̅ να̅ι̅ Δ̅ε̅ ε̅τ̅β̅ε̅ π̅ε̅ι̅[ρ̅ω̅η̅]ε̅ νε̅ ω̅ω̅τ̅ ε̅τ̅ω̅ῖ̅νε̅
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λβ (p. 32)¹¹⁴ [dig. im. 6]

¹¹⁴ P. 32 corresponds to Ryl. 36, 352a.16-353a.12.

τῆ[σι]νε ἡ̄ν̄δεκ		ἡ̄σα νωνε ἡ̄με	
ε̄τερεπμαρκαρι		ἡ̄ταπεγαγγελιον	
της ἡ̄ρητοῦ · ἡ̄σε		ω̄αδε ε̄τβηητοῦ	
τ[ω̄σε] ε̄νεγερηῦ ἡ̄		ε̄τεῖωσχη πε παῖ	
θε [νοῦ]ᾱ ἡ̄οῦωτ	10	ἡ̄ταγτανροῦτῆ	
η̄[χει ε̄ξ]ραι ἡ̄ν̄ θα		ε̄τειπαρθενος ε̄τογααβ ·	
λα[σα] ἡ̄οῦωπε		Κ αι γαρ ᾱγαποτασσε	
ε̄φ̄ οὔοειν ε̄τσω		ἡ̄ρωβ νημ επαπει	
ω̄ε ἡ̄ν̄ωην ·		κοσμος πε · ᾱφογα	
Ε ω̄αγμοῦτε επω	15	ζη ἡ̄σα τειπαρθενος ·	
νε ἡ̄ταχει ε̄ξραι		λοιπον ᾱγχωκ ε̄βολ	
ἡ̄ν̄ τσωωε ᾱφωκ		* ἡ̄σι νεζοοῦ ε̄τρε ¹¹⁵	
ε̄πεснт ε̄θαλαсса		* мисе · ᾱγδογμα	
δε παχατης ·		Ε ι ε̄βολ ζιτῆ π̄ρρο	
Κ ατα πωп ἡ̄πεφ	20	* ᾱγοῦστος ε̄τρε	
χρονος ω̄αφ̄ ἡ̄ν̄τ		* τοικοῦμενη τη	
οὔει ἡ̄ωε ἡ̄ν̄ μηт		* ρ̄ссζαῖ ἡ̄σα нестме ·	
ε̄теπαῖ πε πανωο		Δ ῖωσχη τωοῦν ᾱφ	
ωο πε μηт ἡ̄ωε		χι ἡ̄μαρια τεφсζи	
μηт он πε ἡ̄ · пει	25	με ᾱφαλος ε̄χῆ	
ωομηт ἡ̄ραν εὔ		πεφειω · ᾱφμοοωε	
νηῦ ε̄χῆ [τ]ωομηте		ἡ̄μ̄μας ἡ̄ν̄ τεζиη ·	
ἡ̄ζγ[пост]ᾱсис ἡ̄тет		ε̄τρεφωκ ε̄ξραιῖ	
ριαс [ε̄то]γααβ ἡ̄ζο		ε̄сζαисῶ ἡ̄σα τ̄εφ	
[μοοῦсi]он пειφт	30	πολιс · δε νεοῦ ε̄	
		βολ ζωωφ πε [ζм]	
ⲗⲅ (p. 33) ¹¹⁶ [dig. im. 3]			
[пн]и мн тпат	1	ἡ̄σα οὔс[ζ]ιμε ε̄τρεφ	
[риа] η̄ααγ̄ειд · εὔ		καας ζαζτη ἡ̄тпар	
мооωε де ἡ̄н̄ τεζиη		θενос · ἡ̄ζосон	

¹¹⁵ Quotation marks before lines 17-22 (cf. *Luke* 2:6 and 1).

¹¹⁶ P. 33 corresponds to Ryl. 36, 353a.13-354a.13.

ῥῆ ἡτοϞ ἡβεϑλε εἰ · αϞἡαϣ επϞο ἡτπαρϑενος εϞρο οϣτ εματε ἡϑε ἡοϣ εβρησε αϣῤ ϣπἡρε · Πεχε τπαρϑενος ναϣ δε καατ επеснт ῥι χῆ πειεῖω δε α πेतῥῆ τακαλαρη κιἡ εροι ετραχποϣ · ἰωснφ δε αϣϣι ἡ неϣβαλ εῥαῖ ἡса πеἰса ἡἡ παῖ ἡμοϣ ἡπεϣἡαϣ εἡа ἡῖοι λε εροϣ · ἡπεϣεἰμε δε επχωк ἡтоἰко ноἡа ἡпωἡρε ἡпἡοϣτε · неοϣ χαῖε δε πε πἡа ε τῆἡаϣ · ερεοϣῆῥа αϣ ἡῥἡтῥ ῥἡτεῥἡἡ · Διωснφ δε χι ἡτπαρϑενος αϣкаас ἡῥἡтῥ непἡаϣ ἡроϣῥε πε · Δῖωснφ δε βωк εβολ ῥῆ ἡτοϞ ἡ βἡϑλεεἰ εϣϣἡε 	5 10 15 20 25 30 	Δε ερεῖωснφ [ἡ]βολ εἡс τπαρϑ[εἡο]с αс χπο ἡпесϣἡρ[ε] песϣῤἡ ἡсε · α[с] χι ἡῥεἡлаκῆ ἡ тоеἡс αсῖοο[λε]ϣ ἡἡο οϣ · αсχтоϣ ῥῆ οϣ οἡῥ ἡтβἡἡ δε не ἡἡ ἡἡа ϣροοп ἡаϣ ῥῆ πἡа ἡῖοἡε ἰωснφ δε αϣῥε εϣ сῥἡе ἡ πἡаϣ ἡϣῤἡ ε песῤἡ πε саλωἡἡ εϣἡесῖω τε · αϣеἡ не ἡἡос ϣа τπαρ ϑеἡос εтоῥаав · αс ἡаϣ εпῤἡре коῖ εϣῖοοле ἡἡтоеἡс αϣω οἡ αсἡаϣ ετπαρϑенос ερεпесῥо роοϣт εματε εβολ ῥῆ πε πἡа εтоῥаав · αс пωт αсε[ἡ ε]βολ εп са ἡβολ α[сω]ϣ εβολ ῥῆ οϣἡос ἡс[ἡἡ ε]
πтоϣ тἡῥῥ ἡ βἡϑλεεἰ εс.χω 	1 	ἡπειωт [εтῖοο]λε ἡпоϣοеἡ ῥο[ο]λε

Ⲭⲭ (p. 34)¹¹⁷ [dig. im. 4]

¹¹⁷ P. 34 corresponds to Ryl. 36, 354a.14-355a.6.

ἦμος δε ἀμνι		ἡζεντοεῖς ὡαν	
τ[η] ἡτῆτῆνωκ		τεκτο ἡπρωμε	
εζ[ογν] εἰπτοῦ ἡ	5	ετεφαρχη ἡκε	
βηθλεεμ ἡτῆτῆ		σop · παῖ ἡταq	
ναγ ετεινος ἡ		κω καθηγ ἡθῶ	
ῥπρη · ογπαρ		σῶ ἡπεφροογ ετβε	
θεν[ο]с εαcμice ἡ		πῶππε ἡπнове	
пессоγῆ зооγт ε	10	αq† ζωωq ἡзен	
нез εсо ἡπαρθε		σῶβε ἡκῆτε εγ	
нос ἡтесзе тесзе ·		мокῆ ἡφορει ἡ	
αγῶ тесзime аспic		мооγ ἡἡ ογῳτηн	
теγε δε ἡтоq		ἡῳаар таῖ εсcγма	
πε πῳρη ἡπпоγ	15	не наq ἡπпоγ ·	
те · зитῆ тειнос		Πετepe нехаῖроγвim	
ἡῳпρη αγῶ		ἡἡ ἡсерафim зγм	
ἡ песаλωмн ло		неγε εροq · αγχтоq	
εсоγнз ἡса тпар		зῆ ογomῆ ἡтῆнн	
θενос ἡἡ псῶ	20	αγεζε ἡἡ ογείω	
тнр ὡανтоγсрῶγ		ῖ ραῖвес εροq ·	
ἡμοq ἡqтωογн		Πεnταqтамie тπε	
εвол зῆ нетmo		ἡἡ пказ ἡἡ тек	
ογт ἡqвωк		тicic тнр̄с.	
εзраῖ εμπηγε ·	25	αγῶ αq†ниqe	
С ῶтм ὡ намера		εсῶнт nim αγ	
те ενειнос ἡῳ		εзе ἡἡ ογείω ῖ ραῖ	
пнрῆ ἡтаγoγῶ		вес εροq · ὡан	
нῆ [εво]λ зῆ вηθ		теqqi ἡмаγ ἡтῆ	
[λεεμ] ερεплогос	30	ῳε ἡπнове · ἡ	
ἡα (p. 41) ¹¹⁸ [dig. im. 11]			
мн тефγχη ἡавел	1	ἡзaлнт ei εqзнл	
ὡантеπεqсноq		зῆ пxice нqвωк	

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

καρω · ἡπεοῦ		εἰς τῶν ἐτοῦ
βίω οὐν ἐρεάβελ τα		ταλε θύσια ἐρραί ρι
λε θύσια ἐρραῖ ἡπνοῦ	5	χως · ὡαφωκ
τε ὡαρεπνοῦτε		ἡῶρπῖ ἐππαρὰ
σῶῶτ ἐχῖν τεφ		σοc нqxi ἡῶμῖτ
θύσια ἡπαρα καεῖν		ἡκλαδος ρῖ ἡῶν
ἡπονηρος ·		ἡπεc† νογχε нῖ
Ο ΥΓΑΛΗΤ ¹¹⁹ εῶαῖμοῦ	10	κααῖ ἡπρoт εβολ
τε ερωῖ δε φοινῖ		ἡτῶνχε · ἡτεῦ
παῖ δε ἡτερεικῶ		νοῦ ὡαρε πκωξῖ
ρῖτ εἰ εβολ ρῖν τιε		εἰ εβολ ρῖν τιε нῖ
αῖοῦμῖ ἡτεῶυσια		οῦμῖ ἡνεκλαδος
ἡᾶβελ · πρᾶληт	15	нc† νογχε мῖ πсῶ
Δ ε ρῶωῖ ἐτῖμαῖ		μα ἡπρᾶληт ·
απκωξῖτ ἡτεῶ		Μ ῖνῖса ὡμῖт δε
cia ροκρῖ ἡῖμαc		ἡρoоῦ ὡαφῖ οῦκοῖ
αῖααῖ ἡκῖρμεc		ἡβῖт ἡῖнсῶc
ρῖн πμερῶμῖт	20	ἡῖρεт мнче нqр
ἡρoоῦ αῖκοῖ ἡ		τεφρῖ ἡῶρπῖ ·
βῖт εἰ εβολ ρῖн πкер		Ε ρε πειρᾶληт † ма
мec ἡπρᾶληт αῖ		εἰн нᾶн етанас
прокопте κοῖῖ κοῖῖ		тacic ἡπχoεic ·
ῶαντεφρεт мнче	25	Κ ατα θε ἡπαῖ νεβῖῶ
ἡῖρῖ τεφρῖ ἡῶρπῖ		εῖοῦμῖ εβολ ρῖн
Λ οῖπον ¹²⁰ κατα †οῦ ἡ		неρнре ἡтсῶφe
ῶε ἡρομπε ὡαρε		εῖο нᾶῖ ἡμοῖλῖ
φοινῖз πειноc		

MB (p. 42)¹²¹ [dig. im. 12]

αῖω εβολ ρῖн †ῶτε	1	πνοῦτε ρῖн βεῶλε
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¹¹⁹ Scribal mistake for οῖν οὔγαληт, 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).

ἡττιε εσο ναϥ ἡ		εἰ · ἀγῶ ῥῆ πε	
εβιδ · ται ρω		ρσοϥ ἡταγρωτῶ	
Ω ϥ τε θε ἡπεφοι		ἡζαχαριας ποϥ	
νιζ εϥσαανῶ	5	ἡνβ ἡρητῷ ἀγ	
εβολ ῥῆ ἡῶτε ἡ		καθιστα ἡσυμε	
ττιε ἡῆ νερρη		ων ποῦἡνβ επεϥ	
ρε ἡῆωην ἡπλι		μα · ἀπεφινιχ ¹²²	
βανος · ἡπεοϥο		ροκῥῷ μαγααϥ	
Ε ιδ οϥν ἡταπνοϥ	10	ριχῆ πτηῖρ ἡπῖρ	
τε εἰνε ἡῆωηρε		πε ῥῆ θιελῆῆ	
ἡπῆλ εβολ ῥῆ		ῥῆ πμερωμοϥν	
κημε ῥῆ τσιχ		ἡρσοϥ χιν ἡτα	
ἡμωϥης απε		τπαρθενος ετογααβ	
φοινιζ οῦῶνῥ	15	χπο ἡπενσωτηρ	
εβολ ριχῆ πῖρπε		ῑς αςχιτῷ ἡῆ ἰω	
νων τπολις ἡ		σηφ ερραῖ επῖ[π]ε	
πρη · κατα ταπῶ		εταλε θυσια ερραι	
ἡνεφρομπε		ζαροϥ ρως ωρῖ	
πεϥμερμητ ἡ	20	μιε · ἀγμοϥτε ε	
σop πε χινταϥ		πεφραν χε ῑς ·	
ωωπε ἡῆῆσα		Χ ιν τεϥνοϥ οϥν ετῆ	
τεθϥια ἡαβελ εϥ		μαγ ἡπερωμε κο	
ταλο ἡμοϥ ερραι		τῷ εναγ επραλητ	
ἡθυσια · ῥῆ τει	25	ετῆμαγ ωαροϥν	
Ρ ομπε οϥν ἡταϥ		εποοϥ ἡρσοϥ ·	
χπο ἡπωηρε ἡ		Δ γῖ ἡῆτρε ἡσι nen	
		ειοτε χε ωαρε	

13.2

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

¹²² Sic!

Ⲫⲗ (p. 67)¹²³ [dig. im. 1]

[ⲡⲣⲱ]ⲙⲉ ⲉⲧⲟ ⲛ̄	1	ⲱⲁⲕⲭⲱ ⲙ̄ⲡⲉⲕ
[ⲗⲏⲧ ϣ]ⲛⲁϣ ϣⲱⲧ̄ⲣ		ⲱⲁⲭⲉ ⲉϣⲟ ⲙ̄ⲡⲁⲱⲉ
[ⲧⲱⲣ] ⲗ̄ⲛ ⲛⲉϣⲗⲓⲟ		ⲡⲁⲱⲉ ·
[ⲟϥⲉ ⲧ]ⲏⲣⲟϥ · ⲁⲱ		Ⲭⲕⲱⲧ̄ⲣⲧⲱⲣ ⲭⲉ
[ⲡⲉ ⲡ]ⲉⲓⲱⲧⲟⲣⲧ̄ⲣ	5	ⲙⲏⲛ̄ϣⲁ ⲟϥⲕⲟϥⲓ ⲡⲉ
[ⲉⲧ]ⲛⲁⲱⲱⲡⲉ ⲙ̄		ⲗⲙⲟⲙ ⲛⲁⲃⲉⲗ ⲡⲉⲕ
[ⲙⲟ]ⲛ ⲱ̄ ⲛⲁⲙⲉⲣⲁ		ϣⲱⲙⲁ ⲧⲏⲣ̄ϥ ⲉⲃⲟⲗ
[ⲧⲉ] ⲧ̄ⲙⲉⲉϥⲉ ⲭⲉ		ⲗⲓⲧ̄ⲛ ⲧⲁⲛⲁⲗⲕⲏ
[ⲡⲉ]ⲱⲧⲟⲣⲧ̄ⲣ ⲉⲧⲛⲁ		ⲉⲧⲛⲁⲧⲁⲗⲟⲕ ·
ⲱⲱⲡⲉ ⲙ̄ⲙⲟⲛ	10	Ⲭⲕⲱⲧ̄ⲣⲧⲱⲣ ⲭⲉ
ⲡⲉ ⲡⲛⲁϣ ⲉⲧⲉⲣⲉ		ⲙⲏⲛ̄ϣⲁ ⲟϥⲕⲟϥⲓ
ⲡⲣⲱⲙⲉ ⲛⲁⲗ̄ⲛⲕⲟ		ⲡⲱⲃⲃ ⲙ̄ⲡⲓⲙⲟϥ ⲛⲁ
ⲧ̄ⲕ ⲉⲡⲱⲱⲛⲉ ⲛ̄ϥ		ⲃⲉⲗ ⲡⲉⲕϣⲱⲙⲁ ⲉⲃⲟⲗ
ⲱⲧⲟⲣⲧ̄ⲣ ⲛ̄ϥⲙⲉ		Ⲭⲕⲱⲧ̄ⲣⲧⲱⲣ ⲭⲉ
ⲉϥⲉ ⲉⲃⲟⲗ ⲉⲛⲉⲛⲧⲁϥ	15	ⲟϥⲛⲟⲃ ⲧⲉ ⲧⲁⲛⲁⲗ
ⲱⲱⲡⲉ ⲛ̄ⲗⲏⲧⲟϥ		ⲕⲏ ⲉⲧⲛⲁⲧⲁⲗⲟⲕ
ⲙ̄ⲛ ⲙ̄ⲡⲉⲑⲟⲟϥ ⲛ̄		ⲙ̄ⲏⲛ̄ϣⲁ ⲟϥⲕⲟϥⲓ
ⲧⲁϥⲁⲁϣ ·		Ⲭⲕⲱⲧ̄ⲣⲧⲱⲣ ⲭⲉ
Ⲭⲕⲱⲧ̄ⲣⲧⲱⲣ ⲭⲉ		ⲙ̄ⲏⲛ̄ϣⲁ ⲟϥⲁⲡⲣⲏ
ⲛⲉⲧⲛⲏϥ ⲛ̄ϣⲱⲕ	20	ⲧⲉ ϣⲉⲛⲁⲱⲧ̄ⲣⲧⲱ
ⲛⲁⲱⲧ̄ⲣⲧⲱⲣ̄ⲕ		ⲣ̄ⲕ ⲛ̄ⲃⲓ ⲛⲉϣⲟϥⲕⲁ
ⲗⲓ ⲛⲉⲗⲓⲟⲟϥⲉ ⲱⲁⲛ		ⲙ̄ⲡⲕⲁⲕⲉ ⲛ̄ϣⲉⲧ̄ⲙ̄
ⲧⲉⲕⲟϥⲱⲱⲧ ⲙ̄ⲡⲉ		ⲁⲛⲓⲭⲉ ⲙ̄ⲙⲟⲕ ⲛ̄ⲟϥ
ⲕⲣⲓⲧⲏϣ ⲙ̄ⲙⲉ ⲓⲥ̄		ⲟϥⲛⲟϥ ⲛ̄ⲟϥⲱⲧ ⲉ
ⲡⲉⲛⲧⲁⲧⲡⲁⲣⲑⲉ	25	ϣⲉⲓ ⲛ̄ⲛⲉⲕⲗⲃⲏⲭⲉ ·
ⲛⲟϣ ⲙ̄ⲓϣⲉ ⲙ̄ⲙⲟϥ ·		Ⲭⲏⲗⲟϣⲟⲛ ⲉⲛϣⲟϥⲛ
Ⲭⲕ [ⲱⲧⲣⲧ]ⲱⲣ ⲭⲉ		ⲛ̄ⲛⲁⲓ ⲛⲁⲙⲉⲣⲁⲧⲉ
[ⲙ̄ⲏⲛ̄ϣⲁ ⲕⲉⲕⲟϥⲓ]		ⲭⲉ ⲙ̄[ⲛ̄ⲏⲛ̄ϣⲁ ⲛⲁϣ ⲛⲓⲙ]

¹²³ P. 67 corresponds to Freer Copt. Ms. 2, 67a.10-68a.9 (ed. Worrell, 262-264) and Pierpont Morgan Copt. Ms. M600, 96b.19-97b.23.

ⲗⲏ (p. 68)¹²⁴ [dig. im. 2]

ⲱⲁⲣⲉ ⲡⲙⲟϥ ⲱⲧⲣ	1	ϩⲟⲟϥ ⲙⲡⲉⲛ[ⲉⲙⲡⲱⲓ]
ⲧⲱⲣⲏ · ⲙⲁⲣⲉⲛⲥⲃ		ⲛⲉ ¹²⁵ · ⲡⲉⲭ[ⲁϥ ⲓⲁⲣ]
ⲧⲱⲧⲏ ⲕⲁⲗⲱⲥ ⲙⲡⲁ		Ⲛ ⲉⲓ ⲡⲉⲛⲭⲟⲉ[ⲓⲥ ϩⲙ]
ⲧⲟϥⲧⲱϩⲙ ⲉⲣⲟⲛ ⲛ		ⲡⲉϥⲉϥⲁⲓⲧⲉ[ⲗⲓⲟⲛ]
ⲉⲓ ⲛⲃⲁⲓⲱⲓⲛⲉ ⲙⲡⲙⲟϥ	5	ⲉⲧⲧⲁⲓⲛϥ ϭ[ⲉ ϣ]
ⲛⲥⲉⲱⲧⲣⲧⲱⲣⲏ·		* ⲱⲁⲛ ⲡⲣⲱⲙⲉ [ⲧⲩⲛϥ] ¹²⁶
Ϭ ⲁⲓⲟ ⲧⲥⲟⲡⲉⲧⲓ ⲙⲙⲱ		* ⲙⲡⲕⲟⲥⲙⲟⲥ [ⲧⲏⲣϥ]
ⲧⲏ ⲱ ⲛⲁⲱⲏⲣⲉ		* ⲛⲓⲧⲟⲥⲉ ⲛⲧⲉ[ϥⲧϥ]
ⲙⲙⲉⲣⲁⲧⲉ ⲧⲣⲉⲧⲉ		* ϭⲏ ⲟϥ ⲡⲉⲧⲉ[ⲣⲉ]
ⲧⲏⲥⲁϩⲉ ⲧⲏϥⲧⲏ ⲉ	10	* ⲡⲣⲱⲙⲉ ⲛⲁⲧⲁⲁ[ϥ]
ⲃⲟⲗ ⲛⲛⲉⲓⲃⲃⲏϥ ⲉ		* ⲛⲱⲃⲃⲓⲱ ⲛⲧⲉϥ
ⲉⲟⲟϥ · ⲙⲙⲟⲛ ⲟϥ		* ϥϭⲏ ·
ⲡⲉ ⲡⲩⲛϥ ⲉⲛⲛⲉⲭ		Ϫ ⲱⲧⲏ ⲉⲉ ⲉⲣⲟⲓ ⲧⲉⲛⲟϥ
ϩⲟⲟϥ ⲛⲥⲁ ϩⲟⲟϥ ·		ⲧⲁⲭⲱ ⲉⲣⲱⲧⲏ ⲙ
ⲉⲃⲟⲧ ⲛⲥⲁ ⲉⲃⲟⲧ	15	ⲡⲉⲛⲡⲁⲣⲁⲗⲓⲓⲙⲁ
ⲣⲟⲙⲡⲉ ⲛⲥⲁ ⲣⲟⲙⲡⲉ		ⲛⲱⲡⲏⲣⲉ ⲙⲟⲛⲟⲛ
ⲛⲧⲉ ⲡⲉϩⲟⲟϥ ⲉⲧⲏ		ⲉϥⲟ ⲙⲙⲉ
ⲙⲁϥ ⲉ[ⲓ] ⲉⲭⲱⲛ ⲛ		ⲗ ⲛⲁϥ ⲛⲁⲕ ⲉϥⲣⲱⲙⲉ
ⲉⲉ ⲛⲟϥⲡⲁϩ ·		ⲉϥⲱⲁⲛⲟϥⲱϩ ϩⲏ
ⲡ ⲉⲭⲁϥ ⲓⲁⲣ ϭⲉ ϥⲏⲏϥ	20	ⲟϥⲏⲓ · ⲕⲁⲛ ⲉϥϩⲓⲧ ¹²⁷
* ⲉⲭⲏ ⲛⲉⲧϩⲙⲟⲟⲥ ¹²⁸		ⲙⲙⲟϥ ⲙⲡⲉⲱⲃⲟⲣ
* ϩⲓⲭⲏ ⲡⲩⲟ ⲧⲏⲣⲓ		ⲁϥⲱ ⲕⲁⲛ ⲙⲡⲉϥⲧ
* ⲙⲡⲕⲁϩ·		ϩⲟⲗⲱⲥ · ⲱⲁϥⲣ̅ ⲟϥ
ⲙ ⲁⲣⲉⲛⲥⲃⲧⲱⲧⲏ ⲕⲁ		ⲙⲏⲏⲱⲉ ⲛⲩⲟⲟϥ ⲉϥ
ⲗⲱⲥ ϭⲉ ⲛⲛⲉϥⲱⲧⲣ	25	ⲟϥⲏϩ ϩⲏ ⲡⲏⲓ ⲛⲉⲓ

¹²⁴ P. 68 corresponds to Freer Copt. Ms. 2, 68a.9-69a.19 (ed. Worrell, 264-266) and Pierpont Morgan Copt. Ms. M600, 97b.23-99a.5.

¹²⁵ Restoration suggested by J. van der Vliet. Freer Copt. Ms 2, 68b.13-15 (Worrell, 265) and Pierpont Morgan Copt. Ms. 600, 98b.29-30 read: ⲡⲉϩⲟⲟϥ ⲛⲧⲏⲁⲛⲁⲓⲕⲏ (Freer: -ⲁⲛⲁⲓⲕⲏ).

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

¹²⁷ Read ⲉϥϩⲓⲧⲉ.

¹²⁸ Quotation marks before lines 21-23.

τῶρῃ κακῶς
 ἄγω ἡτῆνωπε
 [χ]ῆ οὐχὲν μὴ οὐ
 [νοσ μμντβι]ῆν ἡπε

πρῶμε.
 Ἐῶπε μεν οὐ
 ῥῖμαο πε πρῶ
 με εἰτ[μμάγ εφ]οὐ
 [ηζ ζμ π]ῆι

ⲭⲟ (p. 69)¹²⁹ [dig. im. 2]

[..]ϣε¹³⁰ πεῶσορ 1
 [ϣα]κ ϣε εροϣ εϣζμο
 [οσ] ϣῆ πεϣῆ ερε
 [π]εϣζητ κη εβολ
 [χ]ε μῆῆσα ναγ 5
 [ν]ῖμ ϣαρε πχο
 [ει]ς ῖπῆι ει νῳρε
 [ε]πεῶσορ εϣςβ
 [τ]ῳτ ναϣ · νῳτ
 μμοϣ ναϣ αχῆ 10
 λααγ ναπολογια
 Μῆῆσως ϣαρε πεχο
 εις ῖπῆι ϣαρε
 χε αϣρε επετεϣ
 ῳῖνε ῆσῳϣ · 15
 Δγω ῆτειρε ϣαρε
 οὔσολςλ ῆν οὔεγ
 φροςγῆν ῳ
 πε ναγ ῖπεςναγ ·
 Ἐῖτα λοιπον εῶω 20
 πε οὔζηκε πε π

Πη ετβε πωνῆ ῆ
 νεϣκογῖ ῆῳηρε
 χε ῆνεγμογ ῆτοο
 τῳ ϣα πεζκο ·
 Δγω οη ετβε πεῶ
 σορ¹³¹ ῖπῆι μῆ τεϣ
 σῖνῳῆ ῆ τεϣ
 σῖνμογ ετο ῆζη
 κε νεβῖην ·
 Ναῖ νε ῆμεεγε ῆ
 πρῶμε ῆζηκε
 λοιπον ερωαν
 πεῶσορ μογζ ϣα
 ϣε πχοεις ῖπῆι
 ει νῳῳῖνε ῆσα
 πετεπωϣ πε ·
 Ἐῶπε μεν ῖπεϣ
 † ναϣ ϣαρε πχο
 εις ῖπῆι νοχῳ
 εβολ ϣῆ οὔσωντ
 μῆ οὔαπειλη

¹²⁹ P. 69 corresponds to Freer Copt. Ms. 2, 69a.19-70a.22 (ed. Worrell, 266-268 and Pierpont Morgan Copt. Ms. M600, 99a.5-100a.15).

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

¹³¹ o very small, correction of original σρ.

ρωμε ετογνη ρ̄μ
 πη̄ι θακζε ερω
 εφρμοος εφλγπн
 ρ̄μ πεφρнт αγω 25
 εφαωαζom ετβε
 ωομ̄нт̄ нζωв
 ε[τε н]ᾱι [н]ε [εφλγ]

Δγω ωаре ρρωμε
 ωωπε ρ̄μ ογнoс
 н̄ωτορτ̄ρ εφна[γ]
 ενεφскеγн τηρ[ογ]
 εγнoγχε н̄моо[γ]
 н̄пвоλ н̄п[ро мпнi]

ⲟ (p. 70)¹³² [dig. im. 1]

Δναγ ⲟ несннγ επε

ωτορτ̄ρ εтна
 ωωπε н̄моγ
 ωαφμοоωε н̄теγ
 ωн н̄н περoογ н̄γ 5
 ωнне н̄с[α] кен̄и
 χε εφнаoγωρ н̄
 ρнт̄γ · εωωπε
 мен н̄перωме
 ωοп̄γ ερω εтβε 10
 теφм̄нтапс
 тос ωареκεнос
 н̄н̄каρ н̄ρнт
 τωмн̄т̄ ερω ·

Ται τε θε н̄прω

ме н̄таλᾱιπω
 ρос ερωан πεφ
 ογoειω ογeine н̄
 тоот̄γ н̄паτεφει
 ме ωареπнoγте 20
 нoχ̄γ εβολ ρ̄μ πεφ

Ογρoογ εφпо[ρнеγe]

м̄н оγсγime [мпωγ]
 αν τε ·

Ογρoογ εφχιoγ[ε εφ]

φi н̄πετεμ̄п[εφ]
 ωп̄ ρice ερω ·¹³³

Ογρoογ εφмос[τε]

н̄πεφсon ·

Ογρoογ εφκατ̄α[λα]

λει н̄пет̄γitoγ
 ωφ χε ογ̄н̄ сом
 н̄моγ ε† ογ м̄н оγ ·

Ογρoογ εφεπειoγ

м̄еи εзен̄ка н̄
 нoγφ αν не ·

Ογρoογ εφχε ωαχε

н̄аргоп̄ εβολ ρ̄н̄
 ρωφ ·

Ογρoογ εφтаme

ωи снаγ ογ̄α н̄κογi
 ογ̄α н̄нос εφχι

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: н̄пет̄εμ̄пωγ αν пе.

HI ETETEICOMMA

NEBINH PE · NQ

KATANTA EIMA

MPIIME MN PDAZ

6Z NNOBZE · EQ

QANCO EQNEC

[ZO]Y NCA ZOY ·

ZM PNOC EQT ZM

PKOYI ·

OYZOY EQYI MPBE

KE NNEPΓATHC

NTOOTOY ·

[OYZO]OY [E]QO N[AP]ΓOC

OA (p. 71, photograph Michigan)¹³⁴

[OYZOY EQC]OQT

[EBOL] NCA NZI

[OME ZN] OYBAL NAT

[OYIE] MN OYEPY

[OYMI]A ·

[PENN]OYTE ZOWQ

[XO] MOC ZM

[PN]OMOC M[M]OY

[CH]C · XE POME

* NIM EQOOP ZN¹³⁵

* OYCOBZ MN NE

* TEPHOYCPHMA OYGO

* EBOL MHOY NTE

* TNPORXOY EBOL

* NTCTHAGWH

* AXO ANOK THAEI

* NTAOWPE ZN

* TETNMHTE PECE

* PXOYC

EWCE ACNAPATTEI

XE NCI PNOYTE

[ETBE NAI] EIE PO

1

5

10

15

20

NA[MEPAT] NΘE N

N[EIPAP]ΘENOC NCOC

E[NNE]X ZOY NCA

ZOY · NTEPEZOY

ETMAY EI EXON

ZN OYCEPH MPA

T[N]EIME · QNHY

ΓAP [PE]XAC EXN NET

ZM[O]OC ZIXM PZO

THPQ MPKAZ ·

NK[COO]YN AN O P[PW]

ME NTAΛAIPW

POC XE ZM PEZOY

NTAΠNOYTE ΠA

CE MOK NZHTQ

ACAPOFANE EXOK

EQXO MOC X[E] N

TK OYKAZ EKN[AKO]

TK ON EPKAZ

ΛOIPON EPWΔ[N THN]

PE NNEKZO[Y]

EIME MPA[T]E[KME]

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.

[CΩ MΑΛΛΟ]N ΔΟΝΟ		ΤΑΝΟΕΙ CΕN[ΔΩΤΡ]
[NΕΤΕΙΡ]Ε N̄NΕΙΝΟC		ΤΩΡK̄ N̄[CΙ N̄ΒΑΙ ΩΙ]
[NΝΟΒ]Ε ·	25	NΕ N̄Π[ΜΟΥ ρM ΠΕΚ]
[MΠΡΤΡΤ]N ΩΩΠΕ		CΑ N̄[ΟΥN ΝΤΕΠΕ]
[NΟ NΑM]ΕΛHC Ω̄		ρMΟ[M ΩΟΥΟ ΕΒΟΛ]

Ω̄B (p. 72, photograph Michigan)¹³⁶

ρ̄N ΤΕ[ΚΤΑΠΡ]Ο̄ N̄	1	ϷIE ΝΤΕΤ[NCΟΟΥN]
ΘΕ N̄ΟΥK̄[ΩΡΤ N]		XE N̄Ω[ΔNMOY]
TE N̄NEYPO[N M̄I]EK		MEH CI ΛA[ΔY NM]
CΩMA KΩ N̄TE		MAN EP̄T[ΔΦOC]
ΠΕΚΡΟ ΩΙΒΕ N̄TE	5	ΑΛΛΑ ΚΑΝ [ΟΥΠΕΤ]
NEKBAL NAΥ ENEN		NAHOYCI Π[ENTAN]
TAΓEI NC[Ω]K ρ̄N OY		ΔΔC H OYΠ[ΕΘOOC]
ΩΤΕΡΤΡ M̄N̄ [ΟΥρ]ΒΑ		ΠΕ ΩΑΝΡΕ Ε[POOC]
[N̄]TE NEKCI[X] KA		ρ̄IΘH M̄MON [KATA]
COM EBOL · NTENEK	10	NEΓPAΦH ·
EIB ΩΙΒΕ N[K]ΩΩ		ΠEΔΔC N̄CI ΠPEC
ΠΕ N̄ΡΟΤΕ [N̄NE]T		* ΥΑΛΛΕΙ ΠΕΝΕΙΩΤ ¹³⁷
NAΥ EPOK ·		* ΔΑΥΕΙΔ XE N̄TOC
Ω̄ΠΤΑΛΛΑΠΩΡOC		* ETNA† N̄ΠOYΔ ΠOYΔ
ΠEΔΔC ΔNOC ΠPΩ	15	* KATA NECρBHC ·
ME NIM ΠETNAΩ		N̄ NCOCOYH ΔN Ω̄
NAρMET EBOL ρ̄M̄		ΠPΩME N̄ΔΘHT
ΠEIMOY N̄†COT		XE ΩOM̄HT M̄MA
[ΠE]ρMOT M̄ΠNOY		ρE N̄KΔρ ΠE ΠEK
[TE] ΩHΠ ΠAΪ ET†	20	HΪ ΩΔ ENEP ·
[NAN] M̄ΠEΔPO ρ̄IT̄N̄		ϷKP OY NNEI[K]ΩT
[IC] ΠEXC̄ ΠENXOCIC ·		THPOY M̄N̄ NEIN[OC]
[TEN]O[Y] CE Ω̄ NAME		ENH[I ETXOC E M̄N̄]
[PA TE] M̄APEHΩΩ		NEIZΩ[ΓPAΦIA N]

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).

[ΠΕ ΝΣΒ]ΤΩΤῆ ΟΥ	25	ΖΗΤΟΥ Ν[ΔΙ ΕΩΔΑΚ]
[ΟΕΙΩ ΝΙ]ῆ ῆΠΑ		ΒΩΚ ΝΚ[ΚΑΔΥ Ν]
[ΤΟΥΩΙΝΕ] ῆΣΩΝ ῆ		ΖΕΝΚΟΟΥ[Ε ΔΥΩ]
[ΤΝΣΖΟΥΡ] ΠΕΖΟΥ		ῆΣΕΝΔΡ [ΠΕΚΜΕΕΥΕ]
[ΝΤΑΥΧΠΟ]Ν ῆΖΗ		[.....]
[ΤΥ ΕΠΙΚΟΣΜΟΣ]	30	[.....]

14

B5.1 – Anonymous, *Homily on the Archangel Michael*

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. 41^r-50^r (Depuydt, *Catalogue*, 233, No. 117, 7), of which title, attribution and beginning are wanting.

p. 1 recto [dig. im. 41]		
col. a ¹³⁸		col. b ¹³⁹
[. . . ΜΝΤ]	1	[ΜΑΡΒ]Η · Μῆ
ΖΛ[ΛΟ]		[ΣΑΡ]ΡΑ ΤΕΥΣΙΜΕ.
ΝΔΙ ΔΕ ῆΤΕΡΕΥΣΟΤ		ΕΤΒΕ ΠΔΙ ΔΕ ΟΝ
[ΜΟ]Υ ΔΦΙ ΕΒΟΛ		ΠΕΝΤΑΔΒΡΑΖΑΜ
ΖΙΤΟΟΤ · ΔΦ	5	Μῆ ΤΕΥΣΙΜΕ
ΤΑΥΕ ΖΩΒ ΝῆΜ		ΔΔΦ · ΔΦΑΔΦ
ῆΤΑῖΧΟΟΥ ΝΔΦ		ΖΩΩΦ · ῆΠΕΦ
ΝΕΥΤΡΟΠῖΑ ΤΕΦ		ΧΩ [Ε]ΤΥΣΖῖ
ΣΙΜΕ ·		ΜΕ. ΦΑΝΤΕΣ
ΔΥ† ΝΟΥΖΟΜΟΛΟ	10	ΜΙΣΕ · ῆΠΕΣΩῆ
ΓΙΑ ῆΤΕΙΜΙΝΕ		ΡΕ · ῆΣΟΜΧ[Φ]
ΡῆΠῆΤΟ ΕΒΟΛ		Ζῆ ΤΕΣΕΡΩ[ΤΕ]

p. 1 verso [dig. im. 42]

¹³⁸ Corresponds to M592, fol. 41^v, a.16-23.

¹³⁹ Corresponds to M592, fol. 41^v, b.5-12.

col. a ¹⁴⁰		col. b ¹⁴¹
Ντακωα[χε ρη]	1	νηωρ [μηπερ]ει ¹⁴²
ταρχη μ[πε]ϊ		ωτ αγω ετ
λογος ετβε		ρϊ ογε ερογ[η] η̄
πωληη η̄κοϊ		προ η̄τερμα
νων · αγω	5	αγ · ερεναβοοκε
ετβε παρχαг		ωρεκωωκ νεφ
гелос mīχα		βαλ εβολ · αγω
ηλ · π[αι]ετησο		η̄τενεμας να
ογρ ερογη επεφ		ρωη ογωη η̄
μαρτυρ̄ιον ετ	10	νεφсарз ·
[ο]γαав εν[ε]ρωα		η̄ωροπ̄ι мен πε
[η]αφ ·		
p. 2 recto [dig. im. 43]		
col. a ¹⁴³		col. b ¹⁴⁴
[.]η. ρϊ	1	[.]
τ̄η̄ η̄μελιοг[α]		[.]
φος ετογα[αβ]		[.]
[ααογ]ειδ [εφ]		[.]
Χω η̄μος χ[ε] ¹⁴⁵	5	[.]
[αμ]ηιτ̄η̄ [ηαωηρε]		[.]
ρε σωτ̄η̄ ερω[ι]		[.]
† σωη η̄ητ̄η̄ οη		η̄τοκ ρωφ[κ ω π]
εοτε η̄πχωεις ·		ρηκε η̄λ[οιμος]
εωωπε κηαερ	10	πατ̄τ[απρο εтс]
ωηρε καλος		[ρ]ογ[ορτ εтве]
ραρεξ ενεητο		[ογ εκη]οστ[ε η]πεт

p. 2 verso [dig. im. 44]

¹⁴⁰ Corresponds to M592, fol. 41^v, b.24-fol. 42^r, a.2.

¹⁴¹ Corresponds to M592, fol. 42^r, b.2-9.

¹⁴² Lines 1-10: *Proverbs* 30:17.

¹⁴³ Corresponds to M592, fol. 42^r, b.23-31.

¹⁴⁴ Corresponds to M592, fol. 42^v, a.17-21.

¹⁴⁵ *Psalms* 34:12.

col. a ¹⁴⁶		col. b ¹⁴⁷
[.....]	1	nm [.....]
[.....]		πεικοςμος.
[.....]		[εα]κααγ χαχε ¹⁴⁸
[.....]		[νοε μπε]
[.....]	5	[φα]ρῖσσαῖ[ος]
[.....]		πνογτε π[εχαα]
[.....]		[τϥ]π ρμοτ [ν]
[.....]		[τ]ροτκ · χμτο
[ετ ρῖ] μπηγε ·		αν ῖνοε μπκε
[εκ]ϥανβωκ	10	σεεπε ννερωμε
[ερ]ατῖ μπινογ		ῖρεϥτωρπ ρρεϥ
[τε ν]γ[ο]ββι		χι νβονς ῖνοεικ
[οκ ναα νο]ε ῖ		η ῖνοε ῖπεῖκε
		τελωνης

15

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: P[ζ]/P[η] (= 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. 42^v, b.10-12.

¹⁴⁷ Corresponds to M592, fol. 42^v, 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 μπρκω νακ νογμντχαχε νοε 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. τὰλ). 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

ῤ[ῤ] (= p. 107)¹⁴⁹ [dig. im. 7]

[λ]ηγ επῤῥτοϑ αϑμογ	1	κωσσανδρινος θε ε
τε δε δανιηλ μη νῖ		τ[ϣη]αχοος νακ αρικ
[αισα]νε αν δε παια		αγω αϣροπῤ εροϣ ·
[βο]λος πετωαδε νῖ		πδιαβολος δε αϣμερ
μακ · αγω αϣρωεῖτ	5	πτοογ τηρῤ ῖογωνῤ
ῖτενεργια ῖσι παι		ρι ὀγριον νιμ · αλλα
[και]ος ϣῖ τμας†γῤ		ῖπογεωδῖβom εροϣ
[ετε]ῖτοοτῤ · αϣωκ		ετβε πμαρτγρος ·
[εῖ]ογε αϣωαδε νῖ		αγω αϣωϣ εβολ ῖσι π
[μαϣ] ῖσι παικαιος δε	10	διαβολος δε ακβωκ
[ακσο]γωνῖτ · αϣογωῤῖ		ῖτοοτ ω δανιηλ
[δε μηε] παχοεις ·		ακβωκ ῖτοοτ · οντωσ
πεχα[ϣ χ]ε ανοκ πε κλαγ		αιρωϣ νῖμακ ω κλαγ
λιος π[ρ]μταῖδιοχια		λιος · ειωανβωκ
πενταϣτοκιῖ εβολ	15	δε ειναωμῖ ϣῖῖχηγ
[ϣ]ῖ ὀερεσις ῖμελι†α		ϣῖ νιερωογ · ωαιβεν
νος · ῖπερῖροτε		τεκ εκνογωπ ῖμοι
[χ]ε παιαβολος πετογ		εβολ · ειωανβωκ
[ογ]ωϣ επιραζε ῖμοκ		δε εινα† [π]κωεῖτ ερῖ
αλλ[α η]ῖναεωδῖβom	20	σωγε ωαιβεντεκ

¹⁴⁹ Corresponds to Godron, 632, 18- 634, 22.

[.....]		[ⲁⲓⲟⲥ ⲧⲉⲓⲥⲉ ⲛ]ⲓⲁ ¹⁵² ⲧⲟⲛⲟϥ
[.....]	25	[ϩⲣⲉⲡⲉⲥⲭⲏⲙ]ⲁ ⲛⲛⲟϥⲭ

16

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).

Edition, with facsimiles of both sides, a German translation and a commentary, by J. Zandee, 'Vom heiligen Theodorus Anatolius. Ein doppelt überlieferter Text (Koptisches Manuscript Utrecht 5),' *Vigiliae Christianae* 37 (1983) 288-305. The text of Brit. Libr. Or. 7030 was edited by E.A. Wallis Budge, *Miscellaneous Coptic Texts in the Dialect of Upper Egypt*, London: British Museum 1915, 1-48, the parallel passage on p. 38-39.

¹⁵² Read ⲛⲁⲓ.

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:

ϵϣϣ

πϵ ϵ

εκϣ (or εκϣ)

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): ττραζι[ς] ἡανδρεας. 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 (Erбетта) and Dutch (Van den Broek). For bibliographical details, see the Introduction, pp. 4-5. The

Utrecht fragments are also discussed in L. Roig Lanzillotta, *Acta Andreae apocrypha. A New Perspective on the Nature, Intention and Significance of the Primitive Text* (Cahiers d'Orientalisme XXVI), Geneva: Patrick Cramer, 2007, 22-24, 26-28, 61-62.

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'.

Edition, with English translation and commentary, and facsimiles of the pages 15-18 and 21-22: J. Zandee, 'Josephus Contra Apionem. An Apocryphal Story of Joseph in Coptic', *Vigiliae Christianae* 15 (1961) 183-213. For a discussion of this interesting text, see J. Dochhorn & A. Klostergaard Petersen, 'Narratio Joseph: A Coptic Joseph Apocryphon', *Journal for the Study of Judaism* 30 (1999) 431-463.

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.

Edition, with an English translation, Greek parallels, a commentary and facsimiles of both sides: G. Quispel & J. Zandee, 'A Coptic Fragment from the Life of Eupraxia', *Vigiliae Christianae* 13 (1959) 193-203.

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.¹⁵³

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.

¹⁵³ F. Rossi, 'Un nuovo codice copto del Museo Egizio di Torino contenente la Vita di s. Epifanio ed i martiri di s. Pantoleone, di Ascla, di Apollonio, di Filemone, di Ariano e di Dios con versetti di vari capitoli del "Libro di Giobbo",' in *Atti della R. Accademia dei Lincei Anno CCIC*, Seria Quinta, Classe di Scienze Morali, Storiche et Filologiche, Vol. I, Parte 1a, Memorie, 1893.

Prayers

20

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]

- οὐρανῶν μ[-----]
- πνοῦτε πεντακ[-----]
- ἀγὼ ἀφ' ἡ νοῦκ[-----]
- ἐν' εὐοῦ κακ μπ[-----]
- 5 ΝΑΝ ΜΠΕΜΤΟΝ ΝΤΕ[-----]
- ἀν' ἡζτηκ [.] ἀνεκ ε[-----]
- εὐολ εἰν ἡεζβηγε ε[-----]
- εἰν νεφανταζία ετ[-----]
- ἀγὼ ντ[-----]
- 10 πεγὼν εὐολ ντεν[-----]
- [. . .] εἰν ντ[-----]
- [. . .] ἀτμοῦ · εἰν ντοκ [-----]
- ΝΑΚ ΜΝ ΠΤΑΙΟ ΜΝ [-----]
- Ντ[-----]
- 15 [οὐ?] ὠλῆλ μπνο[-----]
- πλ[ε]ποτῆς π[ο]ει[ε] π[ο]υτε[-----]
- πε[ν]χοεῖς ἀγὼ πεννοῦ[τε -----]
- εἰν[.] ντεκσιζ ἡατναγ [-----]
- ἡε[ητ] ἀκτωεζ ἡενο[-----]
- 20 εἰν[ε] ἀγὼ ἀκ[ε]ομ [-----]
- εἰ[ε]ωπ[ι] ἡοῦτγββο¹⁵⁴ μ[-----]
- εὐογταλλο μν ὀγμτον [-----]
- εὐογ[τ]ακο νβομ νμ ν[-----]

¹⁵⁴The spellings ωππ and τγββο point to Fayyumic or Bohairic influence; see Crum, *Dictionary*, 577 (ωππε) and 399 (τββο).

[.]ΚΕΙΜΕΝΟΣ [.]ΕΟΥC[-----]
 25 ΕΝΤΑΥΤΕΙ ΦΗΗ[.] ΖΗ [-----]
 ΠΑΙ ΕΒΟΛ ΖΙΤΟΟ[Τ]Υ ΠΕΟ[ΟΥ?-----]
 [. . .Ε]ΤΟΥΑΑΒ ΦΑ ΕΝΕΖ[-----]

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 [. . .] αΥ[— — — —]

ν[.] οοΥ[— — — —]

νεξ ναϥ ς[— — — —]

[.] νανοϥτε [— — —]

5 ζηστε εις π[— — —]

τῷ ἡεργῶροϥ[ν — —]

ει ετοοτϥ [— — — —]

ἡτῶινε ἡσῶς [— —]

σῶνε οὔνοσ ἡ[— —]

10 νααϥ ναῖ πσοῖ[— —]

αιςζαῖ νακ ςιτῆ [—]

πσαῶτ̄ ἡκαρ ἡ[— —]

ἡζολοκοτῖν[ος — —]

[ς] ἡλιας αϥϥ [— — —]

15 [.] πῆ πσον [— — — —]

[.] ἡφῶβ †ν[— — — —]

ναϥ εῶωπ[ε — — — —]

ναῖ ἡθε π[— — — — —]

[ν] πρῶωκ ε[— — — —]

20 [?] ἡσῶς †[— — — — —]

Verso (blank, dig. im. 48]

B5.3.2

Recto [dig. im. 47]

- 1 [-----]NM[----]
 [-----]ϵNζ[---]
 [-----]NΩ[----]
 [---]ΟῩN Ω
 5 [-ϵ]ΠΙCΤΟΛΗ ----
 [-----]ϣCΖΔĪ N[-]
 [-----]Ṗ ΠΑΤΠΟ[-]
 [-----]ΕΙΤΕ ΖΠ
 [-----]ΡΝΧΟΕΙ[C-]
 10 [-----]ΜΔ[-----]
 [-----]ṼΔΘΕ[---]
 [-----]ΟΟΡΖ[---]

Verso (blank, dig. im. 48

B5.3.3

Recto [dig. im. 47]

- 1 [- traces of letters---]
 [-----]ΔCΤΕ
 [-----]ΜΩ]ῩCΗC
 [-----]C]ΕΕΠΕ
 5 [-----]ṼΠΤΟΟ
 [-----]ΧΕ ΔΥ
 [-----]ΔΤΩΝΟΥ
 [-----]ΔΤΕϣ
 [-----]Ω ΠΕΤΚ̄
 10 [-----]ΩΝΤ ΕΝΝΕΖΔ
 [-----]ΔΘΕΟΔΩΡΟC
 [-----]ΟΟΡ ΖΑΠΟΥ ΝΔΥ

[-----]ἱ[ε]ῖ[ε] αἱ νακ ριτῆ
 [-----] ρεῖ αἱ νακ
 15 [-----] ρε νεκρῶ ρβα
 [-----] ἡνῶντ αἱ
 [-----] ηνῶντ ρεῖ
 [-----] ἡνῶντ η
 [-----] ὡν ἐμῶν
 20 [-----] οὐχ αἱ ρμ πλῶν

Verso (blank, dig. im. 48]

22

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[. . .] ἡ ἀναγκάζε¹⁵⁵
 [-----] ὡκ κτ ἀκαπῆ¹⁵⁶
 [-----] κς[. . .] ε
 [-----] ἀμοῦ † αἰτεῖ ἀμοῦ ντ
 [-----] οὐχ αἱ ρμ] πῶς θὰ γὰρ τριας

Verso (blank, dig. im. 66]

¹⁵⁵ Read ἀναγκάζε (ἀναγκάζειν).

¹⁵⁶ Read ἀκαπῆ.

Magical Papyrus

23

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[. . .]

ιμ[.]ιβωθ

ελω[ιμ] αλωνα[ι]

[.]ω[. .] ιστραηλ¹⁵⁷

5 [γα]βρ[ιη.]λ μικαηλ

[κ]υρ[ιο]ς ουριηλ

αι[.]γ χωωωχ¹⁵⁸

αβ[.]βεμωθ

αβρααζ

10 [.]ωσογιωσθογτω

[.]

¹⁵⁷ The form *Istrael* instead of Israel is not uncommon in the magical papyri, see for instance a similar enumeration of angelic names, interspersed with magical words, in PGM XXXVI, 307-311 (K. Preisendanz, *Papyri Graecae Magicae*, II, Berlin: Teubner, 1931 [sec. ed. by A. Henrichs, Stuttgart: Teubner, 1974], 73): ὀρκίζω σε κατὰ τοῦ μεγάλου Ἰάω, Σαβαώθ, Ἀρβαθιάω, ζαγουρα, παγουρη, καὶ κατὰ τοῦ μεγάλου Μιχαήλ, Ζουριήλ, Γαβριήλ, σεσενγενβααρανγης, Ἰστραήλ, Ἀβραάμ.

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

[.....]

[.....]

[.....]

15 [.....]

[.....]

[.....]

Verso (illegible) [dig. im. 18]

Documentary papyrus

24

Hs. 10 D 1, No.6 – Papyrus with fragmentary inventory of the stores (νεσκευη) of ‘the place of ...’ (name lost). Mounted under glass; only one side written, in two colums, along the papyrus fibres; size: h. 11 cm.; w. 12.2 cm. The first column mentions some food-supplies and their quantities: lentils (3⁵/10 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 (λιτραι) 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]

col. 1	col. 2
1 † νεσκε(ευη) ¹⁶⁰ ἡπμα ἡν[-----]	
αρων --- ¹⁶¹ (αρταβαι) ¹⁶² ρ\ ρ ¹⁶³	(blank)
ροϥϥ --- (αρταβαι) κρ	(blank)
[β]ηνε (αρταβαι) ς	(blank)
5 [. . .]	(αρταβαι) λε (blank)
	1 † κορτ (λιτραι) ¹⁶⁴ ρη
	ωοτ ἡϥρρε ¹⁶⁵ ς
	βαλοτ 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 University Nijmegen.

¹⁶⁰ For the (Greek) abbreviation κρ, see H. Förster, *Wörterbuch der griechischen Wörter in den koptischen dokumentarischen Texten* (Texte und Untersuchungen zur altchristlichen Literatur 148), Berlin-New York: Walter de Gruyter, 2002, 735-736.

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.

¹⁶² The *artabē* is indicated by its usual symbol; a slightly deviant form in line 3; see N. Gonis, ‘Abbreviations and Symbols’, in R.S. Bagnall (ed.), *The Oxford Handbook of Papyrology*, Oxford: Oxford University Press, 2009, 176.

¹⁶³ 3⁵/10 written in the usual way; see A. Jones, ‘Mathematics, Science, and Medicine in the Papyri’, in Bagnall, *Handbook*, 340.

¹⁶⁴ Indicated by its symbol; see Gonis, ‘Abbreviations and Symbols’, 176 (second form).

¹⁶⁵ Read ἡϥρρε; the same form, abbreviated, in line 4 of this column.

$\mathcal{Z}o\ddot{t}e\ \bar{n}q p(p\epsilon)\ \epsilon$
 5 ογρωμ ς

Unclassified fragments

25

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, *συγκαθέδρος*) wanted to snatch away ...’.

Recto [dig. im. 45]

col. a

[. . .]μ ετ[. . .]σωω

1

νταφτολμα ε[χ]ο

ογ νσα π[. . .] ετ[μ]

μαγ · πλην τνα

[ε]ερμη[ν]εγε νη

5

την ηογπ[ο]ο[ε]σις

ται εβολ ρι τοοτς

ατηντατςωντ

μη τ[φ]ιλοσοφια

μπειρωμε ετογ

10

ααβ ωωπε εσογ

ονς εβολ νογον

μημ · απσυγκα

θεδρος δε ογν

ετμμαγ ογωω

15

εζαρπαζε νογ

[.]

[.]

[.]†

col. b

[.]

[.]

[.]

εσ[.]

νζε[.]

τυρα[.]

εγβογλια[. . .]

με ρι τμητω[. . .]

ας† ηπεροογ ε

ρογν ετ[. . . ογ]

χαϊ [ε]τογααβ¹⁶⁶

καηο[.]

μπροστ[.]

ετρεφχω[. . .]

βολ ητεϊ[.]

λπ ητ[.]

ογπ[οθεσις . . .]

[. . .]τ[.]

[.]

¹⁶⁶ ε seems to have been written above the line.

Verso [dig. im. 46]

col. a

[.....]

[.....]

[.....]

[.....]αζ

[.....ε]ρατq

5

[.....]ηε να

[. .]x αγρον[τ]

πετιφωτ ncwc

[.....]qn[. .]

[. .]ταας ετβε

10

[.....]αγ

[.....]εωωε[.λ

[. . .]πεπ ηπε

[. .]παι αγω ρε

[.....] αγω

15

[. . . εγ]φροczyn

[.....]γ[. . .]

[.....]μο

col. b

m[.]τμντxα[...]

m[.]τ πε παρ[ζεΔρος?]

Δε α[q]λιβε ζñ ογ

noσ ñσωντ αγ[ω]

εα[q]χοογ ñzen[. .]

[. .]ε[.]ρεγm[. . .]

ñπε[. .] ñμον [. .]

πn[. . ε]τμmαγ

nenτaγχοογ ογ

Δε ετβε ογ ñζωb

†nαxnaαγ [. .]n

εχοογ · πληn [. .]

[. . .]ε τραxνογ

ñμοογ εep m[.] ζñ

[.]x[. . .] ζm πεγ[m]

το[.....]

[.....]

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 -----]

[-----] απno[-----]

[-----] ολη[-----]

[-----] [nnλaoc[.]omn[-----]

5 [.]nqnn[εb]ολ πno[γτ]ε γφ[-----]

[-----]πφν[---]
 [-----]
 [-----]
 [-----]
 10 [-----]
 [-----]
 [-----]χοιο[-----]
 [-----]

Side 2: illegible [dig. im. 52]

27

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.

Side 1 [dig. im. 53]

col. a		col. b
	1	σε[-----]
[-----]ε[.]		τνα[-----]
[-----]ομ		νηκτ[-----]
[---]ωτν		ταζοκ ε[---]
[---]ω μπρω	5	πεικα[-----]
[---]πζηκε		ογν[-----]
[---ρ]μμαιο[. . .]		ναρ[-----]
		[-----]

Side 2 [dig. im. 54]

col. a		col. b
illegible	1	[-----]
		αχμ[-----]
		ωαρ[-----]
		[.]πσα[-----]
	5	τναζτ αι[-----]
		κακ νζητ [---]

[.]NT ΔΧΝ[---]

28

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 [---]τιελ[---]
 [---]ριτ ν[---]
 [---]μπωδ[---]
 [---]τϖινε ε[---]
- 5 [---]εσδιροτ[---]
 [---]αγω ες[---]
 [---]σηκ ρν νε[---]
 [---]τογοωϖ ρε[---]
 [---]ετβε παϊ κ[---]
- 10 [---]εις δε αγγ[---]
 [---]γ[.]ε μα ν · [---]
 [---]ωβ αγω ερε[---]
 [---]ῥ πχοεις π[---]
 [---]λν αγω δε αγγ[---]
- 15 [---]πεκζῃζαλ · α[---]
 [---]ογβολ μπωρ ν[---]
 [---]τογειω δε ντα[---]
 [---]τηρῥ · ντερινδ[---]
 [---]ῥσβω αγω τεπ[---]
- 20 [---]θενο[ς]
 [---]π νσ[. . .]σμος[---]
 [---]εσ[. . .]εκ[---]
 [---.]σοογ[---]
 [---.]κα[---]

Side 2 [dig. im. 62]

- 1 [— — —] ἡ οὐδία[— — —]
 [— — —] τρετῆνοῦ[— — —]
 [— — —] ἡ ταμντεῦ[— — —]
 [— — —] ετετῆσοῦ[— — —]
- 5 [— — —] κοινωδία ἡτεν[— — —]
 [— — —] ἡσοῦο[.] ἀριπῆ[— — —]
 [— — —] πογσαῶ εσυ[.] η[— — —]
 [— — —] λων εαῦ[— — —]
 [— — —] π[. . .] καρ δεκαδ[— — —]
- 10 [— — — — —] ἡ[. . .] ἡτ[— — —]
 [— — —] π[. . .] ἀραν η[— — —]
 [— — —] ε ἡπ[. . .] ἡτ[— — —]
 [— — —] ἡν νογέωβ[— — —]
 [— — —] ἡναῖμε επ[— — —]
- 15 [— — —] ετετῆωῶ ἡ[— — —]
 [— — —] ζητοῦ αῦω ετετ[η — — —]
 [— — —] αβο ἡτεῖπολιτία ε[— — —]
 [— — —] μοοῦ δε [..] νογχε[— — —]
 [— — —] ἀλλα ταῖ[. . .] τῆναγ ετε[— — —]
- 20 [— — —] τῆεπιστημη ἡ πρ[— — —]
 [— — —] ετρ[ε] γμοοῶε ρω[— — —]
 [— — —] σαβολ ἡνοβε νιν[— — —]
 [— — —] νωηρε ἡπχοε[ις] ενα[—?] ¹⁶⁷
 [π]οστολος π[— — —]
- 25 [— — —] ἡἡ[.] ἡπ[ε] [— — —]
 [— — —] οὔτα[— — —]
 [— — —] η το[— — —]

¹⁶⁷ If the α 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	[.]
[.]		[. . .]ΤΧΩΞΜ ·
[.]		ΠΜΕ]ΖΩΟΜΤ
[.]		ΝΣ]ΟΒΤ ΟΥΠ
[.]	5	. .]ΠΕ ΠΕ ·
[.]Ε · Ε[. . . .]		[. .]ΥΚΕΧΟΥ
ΧΟΥΤΑΥΤΕ		ΤΑΥΤΕ ΝΤΒ
ΝΤΒΑ ΝΣΤΥ		Α ΝΚΕΦΑΛΙΣ
ΛΛΟΣ ΝΖΥΑ		ΖΙΧΩΦ ΕΥΣ
ΚΙΝΘΙΝΟΝ Α[Υ]	10	ΗΡ ΕΡΟΥ ΕΥ
ΚΩΤΕ ΕΡΟΥ ·		ΚΩΤΕ · ΕΡΕ
ΕΥΝ ΟΥΩΟΪΜ		ΟΥΩΟΪΜ Ν

Verso [dig. im. 68]

col. a		col. b
[.]	1	[.]
ΟΩ Μ[. . . .]		[.]
ΖΗΤΕ [. . . .]		[.]
ΤΕ ΜΝ Κ[. . . .]		[.]
ΝΖΗΤΟΥ [. . .]	5	[.]
Ω ΠΜΕΖΥ[Τ]Ο		[.]ΝΩΕ.
ΟΥ ΝΣΟΒΤ ·		[.]ΑΖΕ ΝΧΙΣΕ
ΟΥΖΟΜΝΤ [Π]Ε		[.]ΕΥ[.]ΗΖΕ Τ
ΕΥΝ ΚΕΧΟΥ		ΕΥΠΥΛΗ ΧΕ
ΤΑΥΤΕ ΝΤΒ	10	ΜΕΪΟΥΩΝ Ν
Α ΝΚΕΦΑΛΙΣ		ΛΑΔΥ ΕΙ ΜΗ

ΕΥ ΖΙΧΩΥ

ΝΙΡΪΡΔΩ[.]

30

B 5.8.2 – 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]

[-----]

[---]ΜΠΕΚ

[--]Ζ[.]ΝΝΕ

[--]ΕΥΜΗΝΕ

[--]ΜΝΝCΔ

[--]ΔΥΩ ΝΝΔ

[--]ΟC ΤΗ[.]

[---]Ε · ΤΛΙ

[--]ΕC[.]

[--]ΧΕ[.]

Side 2 [dig. im. 70]

[-----]

[-----]

[-----]

[.]ΝΤΩ[---]

ΑΡΧΕ[---]

ΕΙΟ Π[---]

[.]ΕΙΟ[---]

ΩΔ[---]

ΝΚ[---]

[-----]

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]

[— — — —]

εχο[— —]

[.] αλλ[— —]

[.] αναν n[— —]

μαγααν [— —]

ναϊ χω[.]x[— —]

εμνα[— —]

μηεx/x?)[— —]

ννα[— —]

σε ρn [— —]

x[ε]καç[— —]

[. . .]εp[— —]

Side 2: illegible [dig. im. 76]

32

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 [. .]νογς εγca

[.]pe εκωανp

[xο]εic ενεκμα

ργει εcaρhγ εβωλ

5 nтeπiöγmια εν

тac† нmαn ρn

ρωb nim mpei αγ

ω εγωνρ ε[π]αιων

ενтaнк[α]тaнтa ε

10 pωq εκργπ[ο]

ΜΙΝΕ ΕΠΕΚΜΑ [ε]
 ΩΩΠΕ †ΖΩΜ[ο]
 ΛΟΓΕΙ ΝΑΚ ΠΑ
 ΧΟΪC ΧΕ ΝΕΘΟΟΥ
 15 ΝΑΖΕ ΜΠΕΚ
 Μ†Ο ΕΒΟΛ

Verso (written across the papyrus fibres) [dig. im. 78]

1 ΕΡΟΚ ΩΩΝ ΡΩ[. .]
 ΖΟΚ ΖΪ ΟΥΗΡ [. .]
 ΒΩΚ ΔΪΟC ΝΚΕ[CO]
 ΠΕ Π[. .]Ρ ΝΠΟΡΗΔ.
 5 ΜΕΥCΪ ΜΠΩΩΩΤ¹⁶⁸
 Ν[.]ΑΚ ΜΕΥCΪ
 Ν[.]ΔΩΔΧΕ
 ΜΕΥCΪ ΝΤΡΟΠΖΗ
 Η ΝΕCΩΩΩΩ ΜΕΥ
 10 CΪ ΩΩ[. .]ΪΗ Ν
 ΩΩΜΑ · ΕΥΩΩ
 ΠΕ ΝΕΥΒΪΗΝ[.]
 ΝΤΩ[. .]Μ · ΜΕ
 Ν ΤΗΤΡΩΜΕ
 15 ΔΥΩ ΚΝΑCΩΟΥ
 Ν ΝΕΤ† ΝΜΜΑΚ

33

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

Side 1 [dig. im. 107]

[—]ΑΚ[.]ΠΕ[— — —]
 [— —]ΝΟ[— — —]
 [— —]ΔΙΕ[— — —]

¹⁶⁸ Second ω written above the line.

[---]κ †ηδαι[---]
 [---]κ ηζενω[---]
 [---]μοc εβολ [---]
 [---]οc αγω c[---]
 [---]κηννεγ[---]
 [---]ωκ[---]

Side 2 (ink faded) [dig. im. 108]

[-----]ε[.]νο --
 [-----]
 [-----]ζητ εν[---]
 [---] αγω ηταπ[---]
 [---]ε ογον[---]
 [---]cεναω[---]
 [---]ογπλατια[---]
 [---]ζητεγ[---]
 [---]η ε[---]

34

B5.12.5 – Fragment of a small parchment leaf. The space above εν 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]

ωωκ νε[. . . .]
 αν εκπε[. . .]
 πεταζε[. . .]
 το εβολ [. . . .]
 αγω αγ[. . . .]
 εωαχ[ε]
 αγω ε[. . . .]

νακ νη[. . . .]

τε κεε[. . . .]

εκκω[.]

μη[.]ον[. . . .]

χε ωα[.]

ρε ναϊν[. . . .]

ετκ εχεμ [. . .]

εснаωαχ[ε . .]

τηαχωκ[. . . .]

Side 2 [dig. im. 110]

[. . . .]χω μαλ

[.]

[. . . .]χαι π[.]

[. . . .]γ[. .]μπε

[. . . .]νοκ[. .]

[.]

[.]

[. . . .]ενη[. .]

[. . . .]μοκ[. .]

[.]γϕω

[.]ερπε

[.]φχω

[. . . .]αφ[. . .]

[.]εω[.]

[.]νεζ[.]

[.]

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.’¹⁶⁹ The Utrecht fragments undoubtedly show the existence of a Lycopolitan translation of at least the Psalter.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.¹⁷¹ They can be listed as follows:

- 3:6 L ϣωρπ, S ωβϣ (M lacuna)
 3:8 L ϣογ]σε, S and M πατασε
 4:8 L ουν[αϣ], S ἡογουνοϣ, M ἡογεϣφροςϣνη
 9:19 L απτη[ρϣ], S ϣα πτηρϣ, M επτηρῃ
 9: 21 L [τ[εζο αρετ-, S смине, M семне.

¹⁶⁹ P. Nagel, ‘Old Testament, Coptic Translations of’, in *The Coptic Encyclopedia*, 6 (1991) 1837, col. a.

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).

¹⁷¹ I have used Budge’s edition of the Sahidic Psalter, notwithstanding its obvious shortcomings, and for the Mesokemic translation the edition by G. Gabra, *Der Psalter im oxyrhynchitischen (mesokemischen / mittelägyptischen) Dialekt*, mit Beiträgen von N. Iskander, G. Mink and J.L. Sharp (Abhandlungen des Deutschen Archäologischen Instituts Kairo, Koptische Reihe, Band 4), Heidelberg: Heidelberger Orientverlag, 1995. The Mesokemic text originates from a Sahidic Psalter and a Greek original, according to G. Emmenegger, *Der Text des koptischen Psalters aus Al-Mudil. Ein Beitrag zur Textgeschichte der Septuaginta und zur Textkritik koptischer Bibelhandschriften, mit der kritischen Neuausgabe des Papyrus 37 der British Library London (U) und des Papyrus 39 der Leipziger Universitätsbibliothek (2013)* (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 159), Berlin: Walter de Gruyter, 2007.

- 33:19 L ποῦτῆνα, S and M πεῦζητ
- 33:21 L [ο]ῦωτ S οὔα M οὔε
L ῥωωq, S οὔωωq, M οὔοωq
- 33:22 L ῥαγ, S and M add αγω.
- 33:23 L ᾠψγ[χη], S and M ᾠνεψγχη
- 34:8 L ῥη π[κραq?], S ῥῆ τῶορῶς, M ῥῆ τεqῶαρῶς
- 34:9 L and M ταψγχη, S τψγχη
- 34:10 L and M ᾠπχωρε, S ᾠνετχωορ
- 36:39 L επευδειω, S ῥῆ πεοῦοειω, M ῥῆ πεοῦδειω
- 41:2 L παν[οῦτε], M παῆτ, S πνοῦτε (= LXX ὁ θεός)
- 41:3 L ᾠνο, S τῆαγ, M τῆεγ
L πνοῦτε, M πῆτ (= LXX τοῦ θεοῦ), S πανοῦτε
- 70:4 L ῆη, S and M αγω
- 70:5 L and M ταργπομον[η], S ταργπομενη
- 70:9 L ᾠῆ[καат] S ᾠπῆκαат, M κετ
- 70:10 L [ῥι οὔσα?]π εὔχω, as in M ῥι οὔσαπ· εὔχω, S εὔχω ἦμος ῥι οὔσοп
- 70:18 L ᾠῆκα[ат], S ᾠπῆκαат, M ᾠперкет
- 70:18 L ῆαη, S ῶвої, M χῆεῖ
- 70:22 L πῆο[ῦτε], S ᾠπῆῆ, S ᾠπсpанη
- 72:17 L αῖῆαῆῆ, S εῖεῖ, M εῖηηοῖη
- 72:18 L ῆεη, S ῆαγ, M ῆεοῦ
- 73:3 L ῆπῆον[ηρεῦε], S and M πῆηηρεῦε
- 76:14 L [πε]κῥο, S текῥη, M πεκαγ
L τῥε, S ῆῶε, M ῆῶη
- 76:15 L αῦε]етк, S ῆαῦααq, M οὔαεq
- 77:3 L αῦῥ[οοῦ], S ῥοοῦ, M ῥαγ
- 77:5 L πεῆта]qῥανq, S πεῆтаqῥων ἦμοq, M πεῆтаqῥон ἦμαq
- 77:6 L ῆсетс]εβοοῦ се[ῥοοῦ, S ῆсеῥοοῦ, M ῆсеῥαοῦ
- 110:8 L εὔтсаῆα[εῖт], S εὔтаῆηηγ, M εὔтаῆηηοῦт
- 118:10 L [. . .]ῖтект, S ᾠπῆῆоχт, M ᾠперῥῖт
- 118:27 L тсеῖ[οι], S ηῖтаῆοι, M ῆατοῦῆεїет (see note on text)
L некῆα[εῖη(ε?)], S and M некῶπῆηε
- 136:1 L εῆηῥῆη, S εῆηῥаї ῥῆῆ, M ῆῥῆηῖ ῥῆῆη

L πτηρημεγ[ε], S πτηρεῖρμεεγε, M πτηρερ[.]

136:2 L ηνον[γανον], S and M ηnenοργανον

L αυβω, S ενεβω, M ενβε

137:4 L ητκταπ[ρο], S ητατπο (sic Budge), M τηρου ηροκ

137:5 L ουωδη, S ηηωδη, M ε[nen?]οδη

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)¹⁷² [dig. im. 30, No. 11]

5 [. ε]τογαβε.

[τωδη διαψαλμα]

6 [. αι]ζωρη¹⁷³

[. πε]τναωαπτ ρρα¹⁷⁴

7 [. ζητο]γ ηζιντβα

[. ουβ]ηι ηπακωτε

8 [. ματο]γχαι πανογτε

[. ντακω]γσε¹⁷⁵ ηογαν ηιμ

[. α]πχινη

[.] ακογα[ωχογ]

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 ζωρη instead of ωβη; cf. also Schmidt, *Gespräche*, 8*.

¹⁷⁴ ρα written above line.

¹⁷⁵ The text apparently used the verb ωγοσε (S and M πατασσε), as in Schmidt, *Gespräche*, 8*.

Lycopolitan (according to *Epistula Apostolorum* 19 [30]; Schmidt, 8*-9*):

5 αἰσῶτῃ ἀραϊ. 6 ἀνακ αἰῖκατε αἰζωρ[π] αἰτῶνε χε ἡτακ πχαεῖς πε παρεφωπῖτ ἀρακ.
7 †ναρ̄ζνοζε ενζητῷ ἡοῦτβα ἡλαος εὔ† οὔβηῖ ἡπακῶτε. 8 τῶνε πχαεῖς ματοῦχαι
πανοῦτε χε ακωοῦσε ἡοῦαν ἡιμ ετε ἡχαχε ἀραϊ ἀπχινχι ἡαβζε ἡἡρεφῖρναβε ακζαωφοῦ.

Sahidic:

Ps. 3:5 ... αἰῶ αἰσῶτῃ ἐροῖ ἐβολ ζῆ πεφτοοῦ ἐτοῦααβ διαψαλμα.
6 ἀνοκ δε αἰῖκοτῇ αἰῶ αἰῶβω† αἰτῶοῦν χε πχοεῖς πετναωοπῖτ ἐροφ.
7 ἡ†ναρ̄ζοτε ἀν ζητοῦ ἡζεντβα ἡλαος εὔ†οὔβηῖ ἡπακῶτε.
8 τῶοῦν πχοεῖς ματοῦχοι πανοῦτε χε ἡτοκ πε ἡτακπαταςσε ἡοῦον ἡιμ ετο ἡχαχε ἐροι
ἐπχινχι ἡοβζε ἡἡρεφῖρνοβε ακωοῦφοῦ.

Verso: Psalm 4:7-9 (front side of B4.15) [dig. im. 29, No. 6]

7 να]τ[αβον]
αφοῦων[ζ.]
νε ἡ[.]
8 ακ† οὔη[αφ¹⁷⁶]
αγαωεῖ α[βαλ]
ἡπσοῦ[.]
9 ἀνακ δε ζῆ ο[γ]
†ναῖ [.]
χε ἡτακ[.]
οὔζ]ελπ[ις.

Sahidic:

Ps. 4:7 ζαζ νετχω ἡμος χε ἡιμ πετνατσαβον εναγαθον αφοῦωνζ ἐβολ ἐχων ἡσι ποῦοειν
ἡπεκζο πχοεῖς.
8 ακ† ἡοῦοῦνοφ επαζητ αγαωαῖ ἐβολ ζῆ πεγκαρπος ἡπεσοῦο ἡἡ πηρπ ἡἡ πνεζ.

¹⁷⁶ S ἡοῦοῦνοφ, M ἡοῦεῦφροςῦνη.

9 ΔΕ ΖΝ ΟΥΕΙΡΗΝΗ ΖΙ ΟΥСОП †ΝΔΝΚΟΤΚ ΝΤΑΩΒΩ ΧΕ ΝΤΟΚ ΜΑΥΑΔΚ ΠΧΟΕΙC ΑΚΤΡΑΟΥΩ
ΖΝ ΟΥΖΕΛΠΙC

35.2

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]HC
 [.]ΠΟΥΡΕΝ ΑΒΑΛ [.]
 [ΑΥ]Ω ΩΑ ΑΝΗΖΕ ΝΑΝ[ΗΖΕ]
 7 [.]ΠΧΑΧΕ ΩΧΝΕ ΑΠ[ΤΗΡΩ]
 [.]ΡΩΡ ΕΝΗΠΟΛΙC [.]
 [.]ΠΜΕ]ΕΥΕ ΤΕΚΟ [Ζ]Ν [.]
 8 [.]ΟΠ ΩΑ ΑΝΗΖΕ
 [.]Θ]ΡΟΝΟC ΖΝ ΟΥ[.]
 9 [.]Κ]ΡΙΝΙ ΝΤΟΙΚΟΥ[ΜΕΝΗ]
 [.]ΔΙΚΑΙ]ΟCΥΝΗ[.]
 [.]Ν ΟΥCΑΥΤ[Ν]
 10 [.]. .]ΜΠΩΤ Μ[.]

Sahidic:

- 6 ΑΚΕΠΙΤΙΜΑ ΝΝΖΕΘΝΟC ΑΥΤΑΚΟ ΝΒΙ ΠΑΣΕΒΗC ΑΥΚΕΤ ΠΕΥΡΑΝ ΕΒΟΛ ΩΑ ΕΝΕΖ ΑΥΩ ΩΑ ΕΝΕΖ
 ΝΕΝΕΖ
 7 ΑΝΗCΗCΕ ΜΠΧΑΧΕ ΩΧΝ ΕΠΤΗΡΩ ΑΚΩΡΩΡΩ ΝΝΠΟΛΙC ΑΠΕΥΡΠΜΕΕΥΕ ΤΑΚΟ ΖΝ ΟΥΩΝΖ ΕΒΟΛ
 8 ΠΧΟΕΙC ΩΟΟΠ ΩΑ ΕΝΕΖ ΑΥCΟΒΤΕ ΜΠΕΥΘΡΟΝΟC ΖΝ ΟΥΖΑΠ
 9 ΝΤΟΥ ΠΕΤΝΑΚΡΙΝΕ ΝΤΟΙΚΟΥΜΕΝΗ ΖΝ ΟΥΔΙΚΑΙΟCΥΝΗ. ΦΝΑΚΡΙΝΕ ΝΝΛΑΟC ΖΝ ΟΥCΟΟΥΤΝ
 10 ΑΠΧΟΕΙC ΩΩΠΕ ΜΜΑΜΠΩΤ ΜΠΖΗΚΕ ΝΒΟΝΘΟC ΖΝ ΠΕΟΥΟΕΙΩ ΝΤΕΘΛΙΨΙC

Verso: Psalm 9:17-21 [dig. im. 82]

- 17 [.]ΠΡΕΩ[.]
 [.]ΝΕΥCΙΧ ΤΩΑ[.]
 18 [.]ΕΥΡΝΑΒΕ[.]

- [. . .]ΘΝΟΣ ΤΗΡΟΥ[.] .
 19 [. . .]ϛΕΝΑΡ̄ΠΩ[ΒΩ [.]
 [.]ϛΥΠΟΜΟΝΗ Η[.]
 [.]ΑΒΑΛ ΕΝ ΑΠΤΗ. .]¹⁷⁷
 20 [.]ΩΝΕ ΠΧΑΕΙΣ [.]
 [.]ΑΡΟΥΚΡΙΝ[.]
 [.]ΤΟ ΑΒ[αl]
 21 [. . .]ΤΕΞΟ ΑΡΕΤ¹⁷⁸ [.]
 [.]ΕΝΝ[.]

Sahidic:

- 17 ΠΧΟΕΙΣ ΟΥΟΝ̄ ΕΒΟΛ ΕΦΕΙΡΕ Ν̄Ν̄ΖΑΠ̄ ΜΑΡΟΥΩΠΕ Μ̄ΠΡΕΦ̄Ρ̄ΝΟΒΕ Ζ̄Ν ΝΕΖΒΗΥΕ Ν̄ΝΕΦ̄ΟΙΧ̄.
ΤΩΔΗ ΔΙΑΨΑΛΜΑ·
 18 ΜΑΡΕ̄Ν̄ΠΡΕΦ̄Ρ̄ΝΟΒΕ ΚΟΤΟΥ ΕΑΜ̄Ν̄ΤΕ· Ν̄ΖΕΘΝΟΣ ΤΗΡΟΥ ΕΤ̄Ρ̄ΠΩΒ̄ Μ̄ΠΝΟΥΤΕ·
 19 ΧΕ Ν̄ΣΕΝΑΡ̄ΠΩΒ̄ ΑΝ ΗΠΖΗΚΕ ΩΑΒΟΛ ΟΥΠΟΜΟΝΗ Μ̄ΠΒΙΗΝ ΝΑΖΕ ΕΒΟΛ ΑΝ ΩΑ ΠΤΗΡ̄·
 20 ΤΩΟΥΝ ΠΧΟΕΙΣ Μ̄Π̄ΤΡΕΠΡΩΜΕ Σ̄Μ̄ΣΟΜ. ΜΑΡΟΥΚΡΙΝΕ Ν̄Ν̄ΖΕΘΝΟΣ Μ̄ΠΕΚ̄Μ̄ΤΟ ΕΒΟΛ·
 21 ΣΜΙΝΕ ΝΑΥ ΠΧΟΕΙΣ Ν̄ΟΥΡΕΦ̄ΣΜ̄Ν̄ΝΟΜΟΣ

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 [. . . ΟΥ]ΑΩϛ
 [ϛΜ] ΠΟΥΠ̄ΝΑ¹⁷⁹
 [.]ΒΒΙΑΕΙΤ ΖΜ [.]
 20 [.]ΔΙΚΑΙΟΣ
 [.]ΝΑΝ]ΑΖΜΟΥ Ν̄ΖΗΤΟΥ [ΤΗ]ΡΟ[Υ]¹⁸⁰
 21 [.]ΕΡΗΖΤΕ ΑΝΟΥΚΕΕΣ ΤΗ[ΡΟΥ]

¹⁷⁷ L ΩΑ ΠΤΗΡ̄, M ΕΠΤΗΡ̄.

¹⁷⁸ S ΣΜΙΝΕ, M ΣΕΜΜΕ.

¹⁷⁹ S and M ΠΕΥΖΗΤ.

¹⁸⁰ ΡΟ[Υ] above line.

- [. . .]ο]γωτ¹⁸¹ ρωωq¹⁸² αβαλ ἡζη[τοῦ]
 22 [.]nn]ρεqṛnaβε ραγ¹⁸³ νετm[. . .]
 [mπ]δικαιος naṛnaβε.
 23 [.]ωτ ἡψγ[χη¹⁸⁴]
 [.]ογ[.]

Sahidic:

- 19 πxοεις ρην ερουν ενετογωq ρῃ πεγρητ αγω qnaτaηζε νετῶββινγ ρῃ πεγπῃα.
 20 naωωoy νεθλιψic ἡnδικαιος αγω πxοεις naηaρμογ ἡρητοῦ τηρογ.
 21 πxοεις naρapeρ ενεγκεεc τηρογ. ἡneoγa oγωωq εβολ ἡρητοῦ.
 22 πmoγ ἡτοoy ἡῃρεqṛnove ρooy αγω νετmocte ἡπδικαιος naṛnove.
 23 πxοεις naωωte ἡneψγχη ἡneqρῃaλ αγω ἡneγṛnove ἡci oγon nim etzeλnize epoy.

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

- 8 μα[.]
 αγω ππα[ωε]
 ἡρηῃ ρῃ π¹⁸⁵ [.]
 9 [τ]αψγχη¹⁸⁶ ἡτα[c]
 [α]γω cnaoyna[q] aχm[.]
 10 [n]akeec τηρογ naχ[.]
 [πxα]eis nim πετεινε ῃ[mak]
 [π]ετνογρme ἡoγρηκ[ε αβαλ]
 [ρn τ]ciχ ἡπxωpe¹⁸⁷ apaq
 [.]ῃῃ oγbi[ηη αβαλ]

¹⁸¹ S ογα, M ογε.

¹⁸² S ογωωq, M ογωωq.

¹⁸³ S and M add αγω (= LXX).

¹⁸⁴ S and M ἡneψγχη.

¹⁸⁵ The reading ρῃ π[...] is certain, which requires a masculine noun: probably παω (S. ρῃ τσορσc, M ρη τεqσapσc).

¹⁸⁶ M idem, S τψγχη.

¹⁸⁷ M idem, S ἡneτxoop.

Sahidic:

8 μαρε ογβορς̄ ει ναγ ενσεσοογν̄ ḡμοc αν̄ αγω ππαωε (Freer, Copt. Ms. 2, 158, Worrell, 65, also reads παωε, not παω or παωϥ) ḡταγχοπϥ μαρεγβοπογ̄ χραϊ̄ χḡ τβορς̄ cεναζε χραϊ̄ ḡζητς̄

9 τϣγχη ḡτοc νατεληλ̄ εχḡ πχοεις̄ αγω cναογνοϥ̄ εχḡ πεφογχαἰ

10 νακεεc τηρογ̄ ναχοοc δε πχοεις̄ nim πετεινε ḡμοκ̄ πετνογζḡ ḡογζηκε εβολ̄ χḡ τβιχ̄ ḡνετχοορ̄ εροϥ̄ ογζηκε ḡḡ ογεβιην̄ εβολ̄ χιτḡ νεττωρḡ ḡμοϥ̄

35.4

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 [.] γ̄ Δικ[αιος- [.]

ογΔ]ε περ̄μα [.]

26 ḡπε]ροογε̄ τη[ρḡ [.]

Sahidic:

25 νειο ḡκογῑ πε αγω αιρ̄ελλο ḡπιναγ̄ εΔικαιος̄ εαφκααϥ̄ ḡcωϥ̄ ογΔε̄ περ̄μα εφωine ḡca οεικ̄

26 ḡπεροογ̄ τηρḡ ωαφna αγω ḡḡ αγω περ̄μα ναωωπε̄ εγcμογ̄

Verso: Psalm 36: 38-39 (front side of B4.15) [dig. im. 29, No. 5]

38 [.] ḡḡαcεβ]nc̄ cε[.]

39 [. ḡḡ] Δικαιο[c̄ ḡ[.]

[.] επεγΔειω¹⁸⁸[.]

Sahidic:

38. ḡωωχḡ ḡḡαcεβnc̄ cενατακοογ̄

39 ερεπογχαἰ δε̄ ḡḡΔικαιος̄ ḡtm̄ πχοεις̄ αγω τεγnaωτε̄ πε̄ χḡ πεογοειω̄ ḡτεγθλιϣ̄

35.5

¹⁸⁸ S χḡ πεογοειω, M χḡ πεογΔειω.

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 αι [-----]

η [-----]

Sahidic:

17 χε αι χοος χε μη ποτε η τε να χα χε ρα ω ε η μο ι η μη π τ ρε να ο υ ε ρ η ν τ ε κ ι μ α γ χε νο ς η ω α χε ε ρ ρ αι ε χ ω ι

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

6 [.] δια ψ α λ μ α

7 [. πρ] ω μ ε [.]

Sahidic:

6 π λ η ν π τ η ρ η ω γ ε ι τ ρ ω μ ε ν ι μ ε τ ο ν η δια ψ α λ μ α

7 μ ε ν τ ο ι ς ε ρ ε π ρ ω μ ε μ ο ο ω ε η ο γ ρ ε ι κ ω ν

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 [.] η ι χ μ π κ α [ε . . .]

[.] τ ο ο η π η π η χ α χ ε

4 [.] ο η θ ι α ρ α η [. . .]

[.] μ κ α ρ [.]

[.] η μ α η ν κ α τ ε [κ]

5 [α η α κ αι] χ ο ο ς χε π [χ] α [ε ι ς]

[.] γ χ η ς [.]

Sahidic:

3 ϥναζαρεζ εροϥ νῑτανζοϥ νῑμακαριζε ῑμοϥ ζιχῑ πκαζ· αγω ῑνεϥτααϥ ετοοτῑ
ῑπεϥχαχε·

4 πχοεις ναβονῑει εροϥ ζιχῑ πεβλοσ· ῑπεϥῑκαζ· ακκτο ῑπεϥμαῑῑῑκοτῑ τηρῑ ζῑ
πεϥωωνε·

5 ανοκ αιχοοσ χε πχοεις να ναι ματαλσε ταψχχ χε αιῑνωβε εροκ·

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

2 [.]ε[.]

[.]τρε ετ[.]

[.]ρετκ παν[ογτε¹⁸⁹]

3 [αταψ]χχ ειβε[.]

[.]ῑνο¹⁹⁰ ταογ[.]

[.]πνογτε¹⁹¹

4 [.]ειεγε ωωπε [.]

[.]ογε ῑῑ τε[γωη

Sahidic:

2 ῑθε ετερε ογεειογλ με ῑβω ζιχῑ ζενζονβε ῑμοογ ταῑ τε θε ετερε ταψχχ με ῑει ερατῑ
πνογτε·

3 αταψχχ ειβε ῑπνογτε ετονε χε εινῑ τναγ ταογωνε εβολ ῑπρo ῑπανογτε·

4 αναρῑειοογε ωωπε ναῑ ῑοεικ ῑπερoογ ῑῑ τεγωη· ζῑ πετρεγχοοσ ναι ῑμῑνε χε εγτων
πεκνογτε·

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: παντ, S πνογτε (= LXX ó θεός).

¹⁹⁰ S τναγ, M τνεγ.

¹⁹¹ M idem: πῑτ (= LXX τοῦ θεοῦ), S πανογτε.

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 [.]ε[.]

[.]ραε[ιτ . .]

[.]πατα]χρο μ[η]¹⁹² παμαμ[πωτ]

4 [.]ματ]ογχαι ατϛιχ μ̄πρεϛ[ρναβε]

[.]μ̄παρανομος μ[η̄]

πασεβη]ς

5 [.]αεις πε ταρχπομον[η¹⁹³]

[.]κ ταρελ[πι]ς χιν там[.]

6 [.]η̄ τζη[. . . .]

Sahidic:

3 ω̄πε ναϊ ε̄γ̄νοϋτε̄ η̄ναω̄τε̄ ᾱγω̄ ε̄γμᾱ ε̄ϛταχρη̄γ̄ ε̄τοϋχο̄ι· δε̄ η̄τοκ̄ πε̄ πᾱταχ̄ρο̄ ᾱγω̄
πᾱμᾱμ̄πωτ̄

4 πανοϋτε̄ μᾱτοϋχο̄ῑ ε̄τ̄σιχ̄ μ̄πρεϛ̄ρ̄νοβε̄· ε̄βολ̄ η̄ν̄ τ̄σιχ̄ μ̄π̄πᾱρᾱνο̄μο̄ς μ̄η̄ πᾱσε̄β̄η̄ς·

5 δε̄ η̄τοκ̄ π̄χο̄εις̄ πε̄ τᾱρχ̄πο̄μο̄νη̄· π̄χο̄εις̄ η̄τ̄κ̄ τᾱρε̄λ̄πῑς̄ χ̄ιν̄ та̄м̄η̄τ̄κοϋ̄ῑ·

6 ᾱῑτᾱχο̄ῑ ε̄χω̄κ̄ χ̄ιν̄ εῑ η̄ν̄ ο̄η̄ η̄τοκ̄ ᾱκ̄η̄τ̄ ε̄βολ̄ η̄ν̄ η̄η̄τ̄ς̄ η̄τᾱμᾱᾱγ̄·

Verso: Psalm 70:16-19a [dig. im. 86]

16 [.]τεκ[ΔΙΚΑΙΟῩΝΗ̄]

17 [π]νοϋτ̄[ε̄ ᾱκ]τ̄σε̄β̄[οι]

[α]γ̄ω̄ ω̄ᾱ τ̄νοϋ̄ τ̄[.]

18 [α]γ̄ω̄ ω̄ᾱ та̄м̄η̄τ̄ε̄λλο[.]

π̄νοϋτε̄ μ̄η̄κα[ᾱτ̄¹⁹⁴]

ω̄ᾱ[η̄τ̄]χ̄ω̄ η̄π̄[ε̄]κ̄μᾱιν̄¹⁹⁵ [.]

19a [τεκ]κ̄βᾱμ̄ μ̄η̄ [τε̄]κ̄ᾱικ̄[ᾱῑο̄ς̄ῡνη̄]

¹⁹² S and M ᾱγω̄.

¹⁹³ M idem, S τᾱρχ̄πο̄με̄νη̄.

¹⁹⁴ The reading μ̄η̄κα[. . . is certain, see also Psalm 70:9 below; S η̄π̄ρ̄κᾱᾱτ̄, M η̄πε̄ρ̄κε̄τ̄.

¹⁹⁵ S ο̄βοι, M χ̄η̄ε̄ζ̄ There is not enough space for the words η̄τε̄ρε̄νε̄ᾱ τη̄ρ̄ς̄ ε̄τη̄νη̄ (Sahidic).

[πνοϋτ]ε ω[α]

Sahidic:

16 πνοϋτ †να ῥπμεεγε ἡτεκδικαιοςϋνη μααγκ·

17 πνοϋτε ακτσαβοῖ χιν ταμῆτκογῖ· αϋω ωα τενοϋ †ναχω ἡνεκωπηρε·

18 αϋω ωα ταμῆτῥλλο μῆ ταμῆτνοσ̅ πνοϋτε ἡπῥκαατ νωκ· ωαν†χω ἡπεκσβοῖ
ἡττενεα τηρ̅ς ετνηγ·

19a τεκσom μῆ τεκδικαιοςϋνη πνοϋτε ωα νετχοσε·

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 [αι]ωω[π]ε η[.]

[η]τακ πε πα[βонθос . . .]

[. . .]ρο нτακ [.]

8 [. . .]αη[.]

Sahidic:

7 αῖωωπε ἡθε ἡνιζνε ἡοϋμνηθε· ἡτοκ πε παβонθос αϋω παταχρο ἡτκ πασωτηρ πχοεις·

8. αταταπρο μογῥ ἡσμοϋ χεκας ῥῃ περοϋ τηρ̅ εἰ εσμοϋ επεοϋ ἡτεκμῆτνοσ̅·

Verso: Psalm 70:19b [dig im. 88]

19b [.]ἡτακ[. . .]

[.]πετῥαω[νε]

20 [. . . . traces of letters.]

[. . . . traces of letters.]

Sahidic:

19b ἡμῆτνοσ̅ ἡτακααγ πνοϋτε ἡμ πετῥαωεινε ἡμοκ.

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]ογ χ[εκας . .]
 [.]πεαγ ντ[.]
 9 [.]ογαειω μ[.]
 [.]ωχνε μν[καατ¹⁹⁶]
 10 [.x]ε πεθαγ [.]
 [.]ταψγχη α[.]
 [.]π¹⁹⁷ εγχω μ[.]
 11 [.]γ νσω.

Sahidic:

- 8 αταταπρο μογζ νσμογ δεκας ζμ περοογ τηρῳ εἰ εσμογ επεοογ ντεκμῆτνοσ[·]
 9 μπῖρνοχτ̄ εβολ εγογοειω μῆντῆλλο[·] ζμ πτρεταψγχη ωχν μπῖρκαατ νσωκ[·]
 10 δε αναχιξεεγ δε πεθοογ εροῖ αγω νετῆρεζ εταψγχη αγχι ωοχνε εταψγχη εγχω
ῆμοσ ζι ογσοπ
 11 δε απνογτε κααγ νσωγ[·]

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

- 21 ακταω]ε νεκμ¹⁹⁸ [.]
 αγω ακ]καατκ[.]
 22 και γα]ρ ανακ π[.]
 [αβ]αλ ντκ[.]
 [†να]ψαλι αρα[κ]
 [πετ]ογαβε πνο[γτε]¹⁹⁹

Sahidic:

- 21 ακταω]ε τεκμῆτνοσ εζραι εχωι[·] αγω ακκοτῆ ακπαρακαλει ῆμοῖ[·]
 22 και γαρ ανοκ πχοεις πανογτε †ναογωνῆ εβολ ντεκμε ζν νιλαοσ[·] †ναψαλλει εροκ ζν
 ογκιθαρα πετογααβ μῖπηνλ[·]

¹⁹⁶ S ἡπρκαατ, M κετ; see also Psalm 70:18 above.

¹⁹⁷ The reading might have been [ζι ογσα]π εγχω, as in M: ζι ογσαπ · εγχω.

¹⁹⁸ Only lower half of line preserved, but reading certain, except for ν, where one would expect a τ, but the remains of the letter suggest a ν.

¹⁹⁹ S ῆπηνλ, M ἡπισρανλ.

The fragments **B511.3**, **B5.11.4**, **B5.11.5** and **B4.15.10** have preserved the following text of Psalm 70:3-11 and 16-22:

Psalm 70:3-11

- 3 [.]ε[.]
 [.]ϣταχ]ραε[ιτ . . .]
 [.]πατα]χρο μ[η] παμαμ[πωτ]
 4 [.]ματ]ογχαι ατ'ιχ μ̄πρεϋ[ρναβε]
 [.]μ̄ππαρανομος μ[ῆ]
 πασεβη]ς
 5 [.]χ]αεις πε τ'αρχπομον[η]
 [.]κ ταρελ[πι]ς χιν ταμ[.]
 6 [.] . ς]η τζη[.]
 [-----]
 [-----]
 7 [αι]ωω[π]ε η[.]
 [η]τακ πε πα[βοηθος . . .]
 [. . . .]ρο νταχ [.]
 8 [. . . .]απ[.]
 [.]cm]ογ χ[εкас . . .]
 [.]πεαγ ντ[.]
 9 [.]ογαιω η[.]
 [.]ωχνε μ̄[καατ]
 10 [.]χ]ε πεθαγ [.]
 [.]ταψχχη δ[.]
 [.]π ευχω μ̄[.]
 11 [.]η̄ νσω.

Psalm 70: 16-22

- 16 [.]τεκ[δικαιοςυνη]
 17 [π]νογτ[ε ακ]τσεβ[οι]
 [α]γω ωα †νογ †[.]
 18 [α]γω ωα ταμντ'ελλο[.]
 πνογτε μнка[ατ]

- ωα[ητ]χω ἡπ[ε]κμαιν [.]
- 19 [τεκ]κβαι μν [τε]κδικ[αιοςυνη]
 [πνογτ]ε ω[α]
 [.]ητ[ακ][. . .]
 [.]πετ[ναωι]νε
- 20 [-----]
 [-----]
 [-----]
- 21 ακταω]ε ηεκμ[.]
 αγω ακ]καατκ[.]
- 22 και γα]ρ ανακ π[.]
 [αβ]αλ ητκ[.]
 [τνα]ψαλι αρα[κ]
 [πετ]ογαβε πνο[γτε]

35.11

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 [.]ων πχα[εις]
 [.]ηπαῖτο α[βαλ]
- 17 [ωαντβ]οκ αβογν απη(sic!)[.]
 [ἡπνο]γτε αἰναμμε²⁰⁰
- 18 [.]ακσμη̄ νεν²⁰¹ [.]
 [.]αγ αβρη̄ εῖ[.]
- 19 [.]αγρχαε̄ εῖ[.]
 [.]αγτεκο̄ ε[.]

Sahidic:

²⁰⁰ S εειμε, M ειμνογν.

²⁰¹ S ναγ, M νεογ.

- 16 ἀἰμεεῦε εσογῆ πχοεῖς οὕρις πε παῖ ἡπαῖτο εβολ·
 17 φαντβωκ εζογῆ εμπετογᾶβ ἡπνοῦτε εἶμε ετζαεε·
 18 πλην ἡτακσῖνε ναῦ ετβε ἡμῆτκροϋ ακταογού εζραι ζῆ πτρεγχατοῦ·
 19 ἡαῶ ἡζε αγρῆαιε ζῆ οὕωῖνε αγωχῆ αγτακο ετβε νεγανομια·

Verso: psalm 73:2-3 [dig. im. 90]

- 2 [αριπμε]γ[ε] ντκς[.]
 [.]ἡαι²⁰² χιν νω[.]
 [. . .ερ]ωβ ἡτ[ε]κκλῆ[ρονομια . . .]
 [. . .ἡσι]ωῆ ντακοῦ[ωζ.]
 3 [χι ἡνεκσι]χ αζρηῖ αχῆ [. . .]
 [.]τ ωα βαλ[.]
 [. . .]χαχε ρπον[ηρεγε²⁰³.]
 [. . .]ἡεκιετοῦ[αβε]

Sahidic

- 2 αριπμεεῦε ἡτεκσῖναγωγη ἡτακχπος νακ χιν ἡωορῖ· ακσῶτε ἡπῶερωβ
ἡτεκκληρονομια. πειτοοῦ ἡσιων ἡτακοῦωζ ζραι ἡζητῖ·
 3 χι ἡνεκσιχ εζραι εχῆ νεγμῆτχασιρητ ωα βολ νεγταπχαχε πονηρεῦε ἡμοοῦ ζῆ
νεκπετογᾶβ·

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 [. . .]νοῦ αἰ[.]
 [.]οὔνεμ [.]
 12 [. . . .ζβ]ῆγε ἡ[πχαις [. . .]
 [.]ε ἡνεκ[.]
 13 [ταμελ]ετα ἡνεκ[ζβῆγε.]

²⁰² This seems to be the correct reading, although one would expect νεκ.

²⁰³ S and M πονηρεῦε.

[. . . .]νεκμεγε.

14 [. . . π]εκζο²⁰⁴ νει αβα[λ.]

[. . . .]ννογτε τζε²⁰⁵ [.]

15 [. . . π]νογτε ετρε[.]

[. . . .]ετκ²⁰⁶ [.]

[. .]κβαμ αβαλ

16 [.]αος [.]

[.]ακωβ] μν ι[ωσφ]

Sahidic:

11. αγω πεχαι δε τενογ διαρχει παϊ πε πωριβε ντογναμ νπετχοσε·

12. αϊρπμεεγε ννεζβηγε νπχοεις δε τναρπμεεγε ννεκωπηρε χιν νωοριπ·

13. ταμελετα ννεκζβηγε τηρογ ταχι ζραι ζν νεκμεεγε·

14. ερε τεκζιν νει εβολ πνογτε ζν πετογααβ· νιμ πε πνοσ ννογτε νθε νπεννογτε·

15. ντοκ πε πνογτε ετειρε ννιωπηρε μαγααγ ακογενζ τεκβομ εβολ ζν νιλαος·

16. ακωτε νπεκλαος ζν πεκβοι νωηρε νϊακωβ μν ιωσφ· διαψαλμα

Verso: Psalm 77:3-7 [dig. im. 30, No. 4

3 [. . .ε]ιατε αγχ[οογ²⁰⁷. . . .]

4 [. . . .]ωπ ανο[γωηρε [.]

[. . . .]νσμο[γ.]

[. .]βαμ μν ν[.]

5 [. . .]ζο αρετγ ν[.]

[. . . .]ννογνομο[.]

[. . . .]ηζανγ²⁰⁸ ατο[.]

[. . . .]γΟΥΑΝΖγ α[βαλ.]

6 [. . . .]ακεγεεα[. . . .]

[.]ογναχπαγ[.]

²⁰⁴ S τεκζιν, M πεκαγ.

²⁰⁵ S νθε, M νην.

²⁰⁶ ..]ετκ is clearly visible; μαγεετκ would be quite possible, though this form is only attested in Fayyumic; S μαγααγ, M ογαεγ.

²⁰⁷ S χοογ, M χαγ.

²⁰⁸ S πενταγζων νμογ, M πετεζαγζον νμαγ.

[.]εβοογ²⁰⁹ σε.χ[οογ]

[. .]ογϣ[ηρε]

7 [.]γϵκ[.]

Sahidic:

3 nēntāncōtmoγ αγω ἀνεῖμε ἐροογ πεντανενειοτε χοογ ἐρον·

4 ἡπογρ^{ωπ} ενεγωηρε ἐκεχ^{ωμ}· ἐγ^{χω} ἡνεσμογ ἡπ^{χοε}ις αγω νεq^{ωμ} μη νεωπηρε
ἡταq^{αα}γ·

5 αq^{ταρ}ο ερατῃ ἡογ^{μη}τρε γῆ ἱακ^{ωβ}· αq^{κω} ἡογ^{νομ}ος γῆ πῆλ^{πεντα}q^ρων ἡμοq ετοοτογ
ἡνε^{νειο}τε· εογον^ρῃ εβολ ἡνεγ^ωηρε·

6 χεκα^ς ἐρεκεγε^{νεα} εῖμε ἡωηρε ετογνα^χποογ ἡσε^{τω}ογ^ν ἡσε^{χοο}γ ενεγωηρε·

7 χεκα^ς εγεκα τεγ^ρελπ^{ις} γι π^{νο}γτε ἡσε^{τῆ}ρ^{πω}ω^ω ἡνε^ρβ^ηγε ἡπ^{νο}γτε ἡσε^ωι^{νε} ἡσα
νεq^{εντο}λη·

35.13

B5.11.7 – Psalm 109:1-3 and 110:7-9

Size: h. 2.5 cm, w.5.5 cm. Left part of column on recto and right part of column on verso.
The text on the recto is written along and that on the verso across the papyrus fibres.

Recto: Psalm 109: 2 [dig. im. 91]

1 [.]ητε

2 [.]κ νογ^ωερ^{ωβ}

[.]σι^{ων}

[.]ητε ηνεκχα^{χε}²¹⁰

3 [.]σα[η]²¹¹

Sahidic:

1 ἡκω ἡνεκ^{χι}χε ἐγ^{ρα}πε σῆτ ἡνεκογ^{αρ}ητε·

2 ἡταπ^{χοε}ις τῆ^{νοο}γκ ἡβ^{ερ}ωβ ἡβ^{ωμ} γῆ σιων αγω κ^{να}ρ^{χοε}ις ἡτ^{μη}τε ἡνεκχα^{χε}·

3 τεκα^ρη^η ἡῆ^{μακ} ἡπε^{ρο}γο ἡτε^κωβ^{ωμ} γῆ πογ^{οει}ν ἡνετογ^{αα}β·

²⁰⁹ Probably ἡσε^{τς}]εβοογ σε[χοογ, which might reflect LXX ἀπαγγελοῦσαν. S and M simply have ἡσε^{χοο}γ / ἡσε^{χαο}γ.

²¹⁰ χα^{χε} written above line.

²¹¹ σα[η] written above line.

Verso: Psalm 110:7-9 [dig. im. 92]

7 νεφεντο[λη.]

8 ταχραι[τ.]

εγτσана[ετ²¹².]

сaγн

9 α]ηχοϋ ἡ²¹³[.]

Sahidic:

7 τμε мн прaπ νε νεβνηγε ἡνεφσιχ· νεφεντολη τηροϋ ηζοτ

8 εγταχρηγ ωα ενεζ ἡνεζ· εγταμινγ ηἡ ογμε мн ογσοογтн·

9 αηχοογ ἡογωτε ἡπεφλαος αηζων ἡτεφδιαθηκη ωα ενεζ·

35.14

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 [. . .]νε ἡσω[κ.]

[. . .]πτεкт²¹⁴ αβα[λ]

11 [αηζω]π ἡνεκω[εχε]

[. . .]ἡρनावε αρ[ακ]

12 [.]ἡт πχ[αεις]

Sahidic:

10. αἰωινε ἡσωκ ηἡ παζηт τηρῶ ἡπῖρνοχт εβολ ἡνεκентολη·

11. αἰζωπ ἡνεκωαχε ηἡ παζηт χε ἡαῖρнове εрок·

12. κсmαmααт πχοεις mαтcαβοῖ ενεκαικαιωmα·

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

26 [.]καικαιωη[α]

²¹² S εγταμινγ, M εγταμminoγт.

²¹³ Only upper half of this line visible, but reading certain.

²¹⁴ S ἡπῖρνοχт, M ἡπερῖт. The letter before -тект is most probably a π, certainly not the ρ of ἡπρ.

- 27 [. . . . ΔΙΚ]ΔΙΩΜΑ ΤΣΕ[ΒΟΙ²¹⁵]
 [.] ΣΝ ΝΕΚΜΑ[ΕΙΝ(Ε?)²¹⁶]
 28 [. ΟΥ]ΩΗ ΝΡΑ[ΕΙC]
 [.] ΣΗΤ Μ[.]

Sahidic:

26. ΔΙΧΩ ΝΝΑΞΙΟΟΥΕ ΑΥΩ ΔΚCΩΤΜ̄ ΕΡΟΪ· ΜΑΤCΑΒΟΪ ΕΝΕΚΔΙΚΑΙΩΜΑ·
 27. ΑΥΩ ΝΓΤΑΜΟΪ ΕΤΕΚΞΙΗ· ΑΥΩ ΤΝΑΧΙ ΖΡΑΪ ΣΝ ΝΕΚΩΠΗΡΕ·
 28. ΑΤΑΨΧΗ Ρ̄ ΟΥΩΗ ΝΡΟΕΙC ΕΒΟΛ ΣΝ ΠΑΝΚΑΞ ΝΞΗΤ· ΜΑΤΑΧΡΟΪ ΣΝ ΝΕΚΩΑΧΕ·

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.

Recto: Psalm 135:25-136:2 [dig. im. 93]

- 25 [. . .]ΠΕ Π[. . .]
 [. . .]ΝΞ ΑΒΑΛ [.]²¹⁷
 26 ΟΥΩΝΞ ΑΒΑΛ [.]
 ΟΥΩΑ ΑΝ[ΗΞΕ]
 136 ΠΑΙΕΡΗ[ΜΙΑC]
 1 ΕΝΞΙΧΝ²¹⁸ ΝΙΕΡ[.]
 ΑΝΞΜΕC ΔΞΡΗ[.]
 ΠΤΝΡΠΜΕΥ[Ε²¹⁹]
 2 ΑΝΕΙΩΕ ΝΝΟΡ[ΔΝΟΝ²²⁰]

²¹⁵ The Lycopolitan text apparently deviated here from the Sahidic version. It is possible to read ΜΑΤCΕΒ[Ο]Ι, but the preceding word was certainly not ΑΥΩ, because part of the ι and the α are clearly visible. The text read ΤCΕΒΟΙ; S ΝΓΤΑΜΟΙ, Μ ΜΑΤΟΥΝΕΪΕΤ (cf. S and M ΜΑΤCΑΒΟΪ / ΜΑΤCΑΒΑΪ in vs. 26).

²¹⁶ S and M ΝΕΚΩΠΗΡΕ.

²¹⁷ It seems that the words ΧΕ ΟΥΩΑ ΕΝΕΞ ΠΕ ΠΕΦΝΑ have been omitted, because there is not enough space for them.

²¹⁸ S ΕΝΞΡΑΪ ΞΙΧΝ̄, Μ ΝΞΡΗΪ ΞΙΧΕΝ.

²¹⁹ S ΠΤΡΕΝΡΠΜΕΕΥΕ, Μ ΠΤΡΕΝΕΡ[...]

²²⁰ S and M ΝΝΕΝΟΡΓΑΝΟΝ.

αγρω²²¹ ἡτω[ρε]
 3 [. .] ἡτᾶ[γ]χνο²²²[.]

Sahidic:

25 πεττρε ἡσαρζ ἡμ δε ογωα ενεζ πε πενα. ογωνε εβολ ἡπνογτε ἡτπε δε ογωα ενεζ πε πενα.

26 ογωνε εβολ ἡπχοεις ἡἡχοεις δε ογωα ενεζ πε πενα.

136. παῖερνιας

1 ενηραῖ ριχῆ ἡερωου ἡτβαγλων. ανρμοος εραῖ ανριμε ρῆ πτρενῖμμεεγε ἡσιων.

2 ανιωε ἡνενοργανον ενεσβα ἡτωρε ρῆ τεσμητε.

3 δε ἡταγχουν ἡμαγ ἡσι νεταιχμαλωτιζε ἡμον.

Verso: Psalm 137:2-6 [dig. im. 94]

2 [.]ογαβε α[χн.]

3 [.]ωω αερη[ι]

[.αρ]αῖ

[.ψ]γχη ρη ογβам [.]

4 [.]γ ἡпкаε ογωνε

[.пх]αεις

[.]ωεχε ἡтктап[po²²³]

5 [.]ογωΔη²²⁴ ἡпхаεις²²⁵[. .]

[.]γ ἡпхаεις

6 [.]traces of letters[.]

Sahidic:

137: 2. δε ακχαστ̄ πεκραн ετογαав εχῆ ογον ἡμ.

3. ἡπρσογ ετῆνωω εραῖ εрок βεπη ἡγσωтм εροῖ κναταωοῖ ρῆ ταψγχη ρῆ ογβом εναωωс.

4. μαρενεῖρρωου τηρογ ἡпкаε ογωνε нак εβολ пхοεις. δε αγсωтῆ ενωαχε ἡтатапро

²²¹ S ενεσβα, M ενβε.

²²² Only upper part of letters visible.

²²³ S ἡтатпро (sic Budge), M τηρογ ἡрок.

²²⁴ S ἡἡωΔη, M probably idem: ε[ἡεν?]οΔη.

²²⁵ η above line (correction).

5. ἀγὼ μαροῦχῳ ἡῆωΔΗ ἡπλχοεic δε οὐ νοσ πε πεοοῦ ἡπλχοεic·

6. δε πλχοεic δεοσε ἀγὼ ϣεωϣτ̄ εχῆ νετῶββινῆ ἀγὼ ϣναγ ενετ.δεοσε ἡπογε·

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]

η[-----]

ἡπ[-----]

[-----]

α[-----]

Side 2 [dig. im. 30, No. 5]

[-----]ειω ηηη

[-----]ϣε

[-----]

[-----]

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]

[---]ογ[---]

[---]ειη[---]

[---]ηογτε[---]

Side 2 [dig. im. 30, No. 10]

[---]τ[---]

[---]εχω[---]

[---]ογτῆ[---]

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]

[---]τναω[---]

[---]ετναω[---]

[---]εγc[---]

Side 2 [dig. im. 30, No. 9]

[---]ενηητη[---]

[---]ε ἡναξ[---]

35.19

B.4.15.9 – Unidentified Psalm

Size: 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]

[— —]ϵ[— —]

[— — — —]

Side 2 [dig. im. 30, No. 9]

[— — —]αϥ[— — —]

[— — —]βα[— — —]

35.20**B5.11.9 - 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]

[— — —]πϵ πα.χ.α[— — —]

[— — —]ϵττα.χ.ρεϥ [— — —]

[— — —]επεπα[— — —]

[— — — . .]χϵ α.β.α[— — —]

[— —]π[. [— — —]

[— — —]χϵῖ παρ[. — — —]

[— — — — .]ναα.ς[— — —]

Side 2 [dig. im. 96]

[— — —]ἡνεκ.να[— — —]

[— — —]ἡ.να πα.χ.α[. . . . — — — .]

[— — —]ο.γ.ν ε.μ.α[. — — —]

[— — —]κ.η.ι

[— — —]ε.ν.ν.α.λ [. . — — —]

[— — —]ε.ν[. . . . — — —]

[— — — — — — — — — —]

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]

[— — —]ωϵ η.η.ο.γ.τ[— — —]

[— — .]α.ε.ι.ς π[— — —]

[— — —]ζ.ρ.η.ῖ ζ.ν[— — —]

[— — — —]ε.τ.α[η. — — —]

[— — — — —]μ.ε[η. — — —].

Side 2 [dig. im. 98]

[— — — — — — — — — —]

[— — — — — — — — — —]

[— — — — — — — — — —]

[— — — —]τ.α.χ.ρ.α[— — —]

[— — — —]ζ.ν ο.γ[— — —]

[----]εν[-----]

35.22

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]

[– –]ετβε πετ[– – –]

[– – –]πκαζ[– – –]

Side 2 [dig. im. 100]

[– –parts of letters visible– –]

[– – –]διτε

[– – – – –]νε η[– – –]

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).²²⁶ It claims to provide a cure against diseases of the spleen.²²⁷ Separated from the Greek formulary by a horizontal line, there is an only partially preserved text in Coptic (Lycopolitan: ρβας, αραι). 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) ρωωτ (unknown word) on my robe and my linen garment’, which suggest a preceding sentence. The Coptic text might be magical too: someone is exhorted ‘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.²²⁸

Recto [dig. im 15]:

- 1 πρ(ος) σπληνος πονους
- 2 *within a frame*: 4 magical signs/πτ[.]ολ/magical sign/θσο/magical sign/αμ[.]θ
- 3 τουτο ο καλιχρονιασην ιαται
- 4 σπληνα λαβων ριζαν καππα
- 5 ρεως επιγραφον και τους χαρα
- 6 τηρας και το ονομα καταμε[. . .]
- 7 περιαψον δησας αυτω κοραξους
- 8 περι το μεσον το δε ετερον
- 9 καθεισας 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.

[-----]—————

[--]NĒ† ΧΩΩΤ ἸΤΑΣΤΟΛΗ ΜἸ Π[λ]

ϺΒΑΣ ἸΩῆNC

[---- blanc line? ---- -]

[-----]ΔCΩΤῆ ΔΡΑΙ

[-----]NEΧΕΡΟΥΒΗ

[----- ΠΑΡΑ]ΔΕΙCOC · ΧΕ Ε[-- -]

[-----]ΕΥΧΑΧ[Ε -- -]

Verso: illegible [dig. im. 16]

III

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 Nrs. 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.

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