

Abgadiyat

© 2014, Bibliotheca Alexandrina. All rights reserved.

NON-COMMERCIAL REPRODUCTION

Information in this journal has been produced with the intent that it be readily available for personal and public non-commercial use; and may be reproduced, in part or in whole and by any means, without charge or further permission from the Bibliotheca Alexandrina.

We ask only that:

- Users exercise due diligence in ensuring the accuracy of the materials reproduced;
- Bibliotheca Alexandrina be identified as the source; and
- The reproduction is not represented as an official version of the materials reproduced, nor as having been made in affiliation with or with the endorsement of the Bibliotheca Alexandrina.

COMMERCIAL REPRODUCTION

Reproduction of multiple copies of materials in this journal, in whole or in part, for the purposes of commercial redistribution is prohibited except with written permission from the Bibliotheca Alexandrina. To obtain permission to reproduce materials in this journal for commercial purposes, please contact the Bibliotheca Alexandrina, P.O. Box 138, Chatby 21526, Alexandria, Egypt.

E-mail: secretariat@bibalex.org

Printed in Egypt

Abgadiyat

Issue No. 9, 2014

Issue No. 9, 2014

Scientific refereed annual journal issued by
the Bibliotheca Alexandrina Center for Calligraphy Studies



Board Chair

Ismail Serageldin

Editing Supervisor

Khaled Azab

Editor-in-Chief

Essam Elsaed

Deputy Editor-in-Chief

Ahmed Mansour

Editors

Azza Ezzat

Amr Ghoniem

Language Revision

Fatema Nabih

Nermeen Hegazi

Marwa Adel

Layout Design

Mohamed Yousri

Mohamed Shaarawy

Safaa Eldeeb

Views presented in *Abgadiyat* do not necessarily reflect those of the Center for Calligraphy Studies.

Advisory Board

Abdulaziz Al-A'raj

University of Algeria, Algeria

Abdul Rahman Al-Tayeb Al-Ansary

King Saud University, Saudi Arabia

Abdulhalim Nureldin

Cairo University, Egypt

Adnan Al-Harthy

Um Al-Qura University, Saudi Arabia

Ahmed Amin Selim

Alexandria University, Egypt

Alessandro Roccati

Turin University, Italy

Anne Marie-Christin

University of Paris 7, France

Bernard O'Kane

The American University in Cairo, Egypt

Fayza Heikal

The American University in Cairo, Egypt

Frank Kammerzell

University of Berlin, Germany

Friedrich Juge

University of Göttingen, Germany

Gunter Dreyer

Univeristy of New York, USA

Heike Sternberg

University of Göttingen, Germany

Khaled Daoud

University of Al-Fayyum, Egypt

Mahmoud Ibrahim Hussein

Cairo University, Egypt

Mamdouh el-Damaty

Ain Shams University, Egypt

Mohamed Abdulghany

Alexandria University, Egypt

Mohamed Al-Kahlawy

Union of Arab Archaeologists, Egypt

Mohamed Abdalsattar Othman

South Valley University, Egypt

Mohamed Hamza

Cairo University, Egypt

Mohamed Ibrahim Aly

Ain Shams University, Egypt

Mostafa Al-Abady

Bibliotheca Alexandrina, Egypt

Raafat Al-Nabarawy

Cairo University, Egypt

Rainer Hannig

University of Marburg, Germany

Riyad Morabet

Tunis University, Tunisia

Sa'd ibn Abdulaziz Al-Rashed

King Saud University, Saudi Arabia

Zahi Hawass

Former Minister of State for Antiquities, Egypt

Contents

Guidelines for Contributors	7
Introduction <i>Essam Elsaeed</i>	11
Battle of Qadesh in Ramesses II's Memory: A Brief Note <i>Amr Omar</i>	13
Canons of the Lent <i>Youhanna Nessim Youssef</i>	18
Book Review	
<i>The Great Name: Ancient Egyptian Royal Titulary</i> <i>Hussein Bassir</i>	31

Guidelines for Contributors

Initial Submission for Refereeing

The manuscript must be submitted in three copies for refereeing purposes. The journal of *Abgadiyat* follows the *Chicago Manual of Style* with some modifications as cited below.

Final Submission

- 1- The final text (following amendments recommended by the editor or referees) must be provided on disk, preferably a CD, using MS Word and composed in 14 point font for Arabic and 12 point font for other languages.
- 2- The text should be in hard copy, printed clearly on A4 or standard American paper, on one side only, double-spaced throughout, and with ample margins. Please do not justify the right-hand margin.
- 3- Please do not employ multiple typeface styles or sizes.
- 4 The journal of *Abgadiyat* does not use titles such as Dr. or Prof. in text or notes or for authors.
- 5- Please use parentheses () and not square brackets.
- 6- Use single quotation marks throughout. ‘ ’
- 7- Avoid using Arabic diacritical marks. Only use in quotes.
- 8- The numbers of dynasties must be spelled out, e.g. ‘Eighteenth Dynasty’ and not ‘18th Dynasty’ or ‘Dynasty 18’. Similarly, numbers of centuries should be spelled out, e.g. ‘fifth century BCE’, ‘second century CE’. BCE and CE should be in capitals.

- 9- The ‘_’ dash between dates, page references, etc. (1901/02, 133–210) is an en-dash not a hyphen.

FONTS

Contributors must check with the editor in advance if the text employs any non-standard fonts (e.g., transliterations, Hieroglyphics, Greek, Coptic, etc.) and may be asked to supply these on a disk with the text.

TRANSCRIPTIONS OF ARABIC WORDS

- 1- The initial hamza (ء) is not transcribed: amāna, ka-sura.
- 2- The article (al) should be connected with the word it determines through a hyphen, avoiding what is known in Arabic as ‘solar’ *al*. (i.e., it should be written whether pronounced or not: *al-šams, al-qamar*).
- 3- No capital letter is given to the article (al) but the word it determines, except at the beginning of a sentence where the article also must have a capital letter: *Al-Gabarti*.
- 4- Arabic diacritics are not transcribed: *laylat al qadr* and not *laylatu l-qadri*.
- 5- The (*tā*) marbuta is written as ‘a’, but if followed by a genitive, it should be written as *Al-madina* (e.g., *Madinat al-Qahira*).
- 6- For transliteration of plural Arabic words, use any of the following options:
 - Arabic singular: *waqf*
 - Arabic plural: *awqaf*

- Arabic singular followed by (s) in Roman letters:
waqf-s

FOOTNOTES

- 1- Citations must be on separate pages appended as endnotes and double-spaced.
- 2- Footnote numbers should be placed above the line (superscript) following punctuation and without parentheses.
- 3- The title of the article must not include a footnote reference. If a note is needed for 'acknowledgement' this should be by means of an asterisk (*) in the title and an asterisked note before the first footnote.

ABSTRACT

An abstract (maximum 150 words) must be provided. The abstract will be used for indexing and information retrieval. The abstract is a stand alone piece and not part of the main body of the article.

ABBREVIATIONS

- Concerning periodicals and series, abbreviations should follow those in Bernard Mathieu, *Abréviations des périodiques et collections en usage à l'IFAO*, 4^{ème} éd. (Cairo, 2003). Available online at www.ifao.egnet.net. Ad hoc abbreviations, after complete full reference, may be used for titles cited frequently in individual articles.
- Accepted forms of standard reference works may also be applied. Porter and Moss, *Topographical Bibliography*, should be cited as PM (not italicized).

CITATIONS should take the following form:

Article in a journal

J.D. Ray, "The Voice of Authority: Papyrus Leiden I 382", *JEA* 85 (1999), 190.

- Cite subsequently as Ray, *JEA* 85, 190.

Article or chapter in a multi-author book

I. Mathieson, "Magnetometer Surveys on Kiln Sites at Amarna", in B.J. Kemp (ed.), *Amarna Reports VI, EES Occasional Publications* 10 (London, 1995), 218-220.

- Cite subsequently as Mathieson, in Kemp (ed.), *Amarna Reports VI*, 218-220.

A.B. Lloyd, "The Late Period, 664-323 BC" in B.G. Trigger, B.J. Kemp, D. O'Connor and A.B. Lloyd, *Ancient Egypt. A Social History* (Cambridge, 1983), 279-346.

- Cite subsequently as Lloyd, in Trigger, *et al.*, *Ancient Egypt. A Social History*, 279-346.

Monographs

E. Strouhal, *Life in Ancient Egypt* (Cambridge, 1992), 35-38.

- Cite subsequently as Strouhal, *Life in Ancient Egypt*, 35-38.

D.M. Bailey, *Excavations at el-Ashmunein, V. Pottery, Lamps and Glass of the Late Roman and Early Arab periods* (London, 1998), 140.

- Cite subsequently as Bailey, *Excavations at el-Ashmunein*, V. 140.

Series publication

W.M.F. Petrie, *Hyksos and Israelite Cities, BSAE* 12 (London, 1906), 37, pl.38.A, no.26.

- Cite subsequently as Petrie, *Hyksos and Israelite Cities*, 37, pl. 38.A, no. 26.

Dissertations

Josef W. Wegner, *The Mortuary Complex of Senwosret III: A Study of Middle Kingdom State Activity and the Cult of Osiris at Abydos* (PhD diss., University of Pennsylvania, 1996), 45-55.

- Cite subsequently as Wegner, *The Mortuary Complex of Senwosret III*, 45-55.

ELECTRONIC MEDIA

- Preferentially cite a hard-copy edition of material posted on a website. If material is available solely in electronic form, provide sufficient information to enable users to correctly access the sources. However, a citation such as www.mfa.org/artemis/fullrecord.asp?oid=36525&did=200 might be more elegantly, if less directly, expressed textually: See, for example, acc. 19.162, illustrated at www.mfa.org/artemis. The <http://> protocol may be omitted in citations to sources posted on the World Wide Web (e.g., www.mfa.org/giza, rather than <http://www.mfa.org/giza>). It should be retained in other instances (e.g., <http://aaupnet.org> or <http://w3.arizona.edu/~egypt/>).
- For citations to electronic journals, CD-ROM, and similar media, see the relevant chapter in the *Chicago Manual of Style*.
- Authors' initials and publication details, including full article titles and/or series names and volume numbers should be provided in the first citation. The surname alone and an abbreviated title should be used subsequently. The use of *ibid*, *op. cit.* and *loc. cit.* should be avoided. Precise page references should be given.

PHOTOGRAPHS

- These should be scanned at 300 dpi for reproduction at the same size. The images should be saved as CMYK TIFF files (JPEGs are rarely adequate).
- Illustrations and graphics should not exceed 30% of the text.
- All image files must be submitted on a CD. Please do not e-mail images to the editors without prior consultation.

CAPTIONS

For figures, appropriate credit should be provided and it should be double-spaced, on a separate sheet, and in electronic format on a CD with the final version of the article.

COPYRIGHT

- Responsibility for obtaining permission to use copyright material rests with the author. This includes photocopies of previously published material.
- Submitted research papers and articles will not be returned to authors whether published or not.
- A brief Curriculum Vitae (CV) should be submitted together with the research paper.

Please visit the *Abgadiyat* journal webpage:

<http://www.bibalex.com/calligraphycenter/abgadiyat/static/home.aspx>

Introduction

Abgadiyat is a peer reviewed journal issued by the BA Center for Calligraphy Studies. It is dedicated to publishing the recent outcome of the documentation, study, research, conservation, and interpretation of writings. The journal is concerned with the study of the evolution, appearance, and dissemination of ancient, as well as modern, scripts throughout the world. *Abgadiyat* also focuses on paleographic, calligraphic, and epigraphic studies.

Abgadiyat works toward achieving the most important goals of the Center for Calligraphy Studies, which include increasing the number of rare specialists among writings and inscriptions that need to be studied and spreading awareness of writings and inscriptions among non-specialists.

This issue, specifically, is considered to be one of the most important issues ever published. The research topics are very diverse.

One of the goals of the Bibliotheca Alexandrina is to encourage and support young researchers in all research and practical fields. Thus, the journal has received research investigations from a number of young researchers after the approval of the peer review, where their papers included research from the linguistic, historical, and artistic perspectives, leading to a balance in all the axes of practical research.

The ninth issue of *Abgadiyat* overflows with valuable research concerning inscriptions of the ancient Egyptian language, such as “The Battle of Qadesh in Ramesses II’s Memory: A Brief Note” and “Canons of the Lent”. This issue might present a serious, practical study to continue the path the Center for Calligraphy Studies began twelve years ago.

It is worth mentioning that the Center for Calligraphy Studies has updated the official *Abgadiyat* website. Researchers can now upload their articles online. The website is displayed in both Arabic and English. The website also has all the previous issues published by the center.

Prof. Essam Elsaeed
Director, Center for Calligraphy Studies

Canons of the Lent

قوانين الصوم الكبير

Youhanna Nessim Youssef*

ملخص

يدرس هذا البحث ما يطلق عليه القوانين باللغة القبطية واليونانية، ويتتبع تطورها على مر العصور؛ حيث إن المخطوط المحفوظ في ليدن الذي يعود إلى القرن العاشر تقريباً يحتوي على هذا النص. ثم نقوم بإيراد آراء كتاب العصور الوسطى، مثل: يوحنا بن أبي زكريا بن السباع، وابن كبر من القرن الرابع عشر، ثم نقدم نصوص القبطية لهذه القوانين بحسب مخطوطات ترتيب البيعة، ومخطوطات أخرى، ونقدم تعليقاً على المخطوطة والحواشي المناسبة. والنص بلغته الأصلية مع ترجمة إنجليزية مع مقارنة ما أورده طبعة الطوخي (سنة ١٧٣٦م) التي من الصعب الحصول عليها.

The rite of the Eucharist is an important part of the liturgy in all churches.¹ The Coptic Church uses a hymn called Canon² for concluding the liturgy.

During Lent, however, the used hymn is as follows:³

ΣΩΜΑΤΟΣ ΚΕ ΕΜΑΤΟΣ ΜΟΝΟΓΕΝΗΣ ΘΕΟΥ
ΜΕΤΑΛΛΑΒΟΝΤΕΣ ΑΥΤΩ ΕΥΧΑΡΙΣΤΗΣΟΜΕΝ ΔΟΞΑ
ΠΑΤΡΙ

ΣΩΜΑΤΟΣ

ΚΕ ΝΥΝ

ΦΑΙ ΠΕ ΠΙΣΩΜΑ ΝΕΜ ΠΙΣΗΝΟΙ ΝΤΕ ΠΙΜΟΝΟΓΕΝΗΣ
ΝΗΟΥ† ΝΑΙ ΕΤΑΥΘΙ ΕΒΟΛΗΝΗΤΟΥ ΜΑΡΕΝΩΠΕΡΜΟΤ
ΝΤΟΤΙ ΜΑΡΕΝΩΣ ΝΕΜ ΝΙΑΓΓΕΛΟΣ ΝΕΜ ΝΙΤΑΓΜΑ
ΝΤΕ ΠΙΣΙ ΝΕΜ ΠΧΟΡΟΣ ΝΤΕ ΝΙΘΗΝΙ ΕΝΩΩ ΕΒΟΛ
ΕΝΧΩ ΗΜΟΣ

ΧΕ ΦΗΕΤΑΔΕΡΝΗΣΤΕΥΙΝ ΕΖΡΗΙ ΕΧΩΗ ΝΑΜΕ
ΝΕΖΟΟΥ ΝΕΜ ΖΜΕ ΝΕΧΩΡΩ ΩΩΠ ΕΡΟΚ Ν†ΝΗΣΤΙΑ
ΧΩ ΝΑΗ ΕΒΟΛ ΝΗΕΝΑΝΟΜΙΑ ΖΙΤΕΝ ΝΙΤΩΒΩ ΝΕΜ
ΝΗΠΡΕΣΒΙΑ ΝΤΕ ΤΕΝΘΟΙΣ ΝΗΗΒ ΜΑΡΙΑ ΣΩ†.

Note: In the entire article, we kept the spelling as it appears in the manuscripts used herein.

Translation

The body and blood of the only-begotten God, having partaken [of it] let us give thanks, to Him Glory be (to the Father...)

The body

From now (and ever...)

This is the body and blood of the only-begotten God, having partaken (of it); let us give thanks to Him. Let us sing praises with the angels and the ranks of the Highest and the *choir* of the righteous, proclaiming and saying:

O You who fasted for us forty days and forty nights accept our fasting and forgive our lawlessness through the prayers and the *intercessions* of our lady, mistress Mary. Save us...

This hymn occurs in the Leiden manuscript Insinger No 32.⁴

Fol. 66

[ΠΩΟΜΗΤ ΝΤΗΗΤΕ ΜΠΩΜΕ ΠΝΑΥ ΝΣΥΝΑΓΕ
ΥΜΝΟΣ ΕΧΗ ΤΡΗΗΗ ΠΟΙΗΚΟΝ :-]
ΤΟΥ ΣΩΜΑΤΟΣ ΚΑΙ ΑΙΜΑΤΟΣ ΤΟΥ ΜΟΝΟΓΕΝΗΣ
ΘΥ ΜΕΤΑΛΛΑΒΟΝΤΕΣ ΑΥΤΟΝ ΕΥΧΑΡΙΣΤΗΣΟΜΕΝ
[ΠΕΦΩΛ]

ΠΑΙ ΠΕ ΠΙΣΩΜΑ ΗΝ ΠΕΣΗΟΙ ΜΠΜΟΝΟΓΕΝΗΣ ΜΠΩΤ
ΕΑΝΧΙ ΕΒΟΛ ΝΖΗΤΟΥ ΜΑΡΕΝΕΥΧΑΡΙΣΤΟΥ ΝΑΙ

Translation

Tuesday, the middle of the forty (days period), during the time of the assembly

Hymn for peace, Poekon:

The body and blood of Your only-begotten

God, which we partake (of), let us give thanks

Its translation

This is the body and the blood of the only-begotten of the Father

Which we partake (of) let us thank Him

Commentary

This Canon is unique among the canons, as it is in Greek. However, in his monumental article entitled ‘The Greek Kirugmata Versicles...’ Burmester did not mention this hymn.⁵

The other unique feature of this Canon is the invocation of Saint Mary. It is unique because during Lent, the church does not commemorate Saints as it is confirmed by Severus of Antioch’s Homily 18, which he delivered on Saturday, 9 March 513 CE, where he highlighted:

‘No one should be surprised that I take away, from this time of the martyrs ... as the ancient canons state that during the forty days of Lent, we do not commemorate the victory of the martyrs. However if we did, it is not against the laws, as it is permitted during Saturday and Sunday.’⁶

This Canon ‘CΩΜΑΤΟC ΚΕ ΘΜΑΤΟC’ is very ancient as it is attested in an Upper Egyptian rite⁷ in a manuscript preserved in Leiden it seems that this hymn became part of the rite of Lower Egypt at a later stage as it is only included in the late manuscripts (from the seventeenth century onward).⁸

It is noteworthy that this hymn is called “Canon” as we mentioned above, while in the Leiden manuscript it is called Poiekon.⁹

This hymn is neither mentioned in the book of the *Lamp of Darkness*¹⁰ by Ibn Kabar,¹¹ nor by his contemporary Yūhannā Ibn Abī Zakarīā Sibā’ in his *Precious Pearl in the Ecclesiastical Science*.¹²

The first manuscript that contains this hymn in the Lower Egyptian rite, to our knowledge, is the book of the Ordo to the Church Coptic Patriarchate 742 Liturgy 73.

The Second Part of the Preceding MS (the ordo of the church) with an index (Rubrics in Arabic).

96 folios, 14 lines 20 x 14 cm. Some folios restored dated on folio 94(v) (A.M. 1161 which corresponds to AH 848 (CE 1444/1445) in the handwriting of Jeremiah (Armyâ) ibn al Qummus (name in Coptic).¹³

Graf did not provide a description of this manuscript.

The manuscript of the Ordo of the Church in the collection of the Monastery of Saint Antony 302 Lit.

15 x 21 cm, 212 folios + 1 blank, titles in red ink.

Part one, from fol. 4 (the order for the Eastertide the genuflexion, and the order from 6 Bašans to 5 Nasî

Part two, fol. 75 the order of the manuscript from 12th Tūbah to 14th Amšîr and the order to the fasting of Nineveh and the fasting of the holy forty days (Lent) and from the 3rd of Baramhât to 29th of Baramhât which is the feast of the Annunciation.

Part three, fol. 148, doxologies, responses and aspasmos from the 1st of Tût to the end of Hatûr. (In different hands).

In fol. 74 there is a note that in the year 1377 AM (= 1661 CE) there were 15 monks in the Monastery and in fol. 75 there is a note in the year 1609 AM (= 1893 CE) there were 34 monks in the Monastery.

And the following *ordos*:

قانون يوم الثلاثاء بطول الصوم	Canon for Tuesday for the whole Lent
<p>ω ΠΕΝCΩP̄ ἸΑΓΑΘΟC ΦΗΕΤΑCΕΡΗΗCΤΕΥΙΝ ΕΞΡΗΙ ΕΧΩΗ ἸN̄I ἸΝΕΖΟΟΥ ΝΕΗ Π̄ ἸΝΕΧΩΡ2 ΨΑ ἸΝΤΕCΟΤΤΕΝ ΕΒΟΛ2Α ΠΙΔΕΜΩΗ ΟΥΟ2 ΔΑCΩΧΠ ΝΑΗ ἸΝΟΥ2ΥΠΟΓΡΑΜΟΗ ΕΘΕΡΕΝΜΩΠ ἸΝCΑ ΝΕCΨΕΝΤΑΤCΙ ΙΑ ΠCΞΙ ἸΝΧΙΧ ἸΝΤΕ ΝΕΗΝΟΒΙ ΔΗΙΤΕΝ ΕΠΩΠΙ ΕΒΟΛΞΕΝ ΦΗΟΥΗ ΕΠΙCΙCΙ</p>	<p>Our Good Saviour who fastened for us forty days and forty nights in order to save us from the devil and to remain for us a model that we follow His footsteps. Wash the report of our sins. Elevate us from the depths to the highest.</p>
<p>ΔΟΞΑ</p>	<p>Glory...</p>
<p>ΑΛΙΟΥΓΙΕΒΟΛ2ΑΡΟΗ ἸΝΦΟΟΥ2ΩΒΗΙΒΕΝ ἸΜΒΙΩΤΙΚΟΗ ΟΥΟ2 ΜΗΙC ΝΑΗ ΕΘΕΡΕΝΧΩΚ ΕΒΟΛ ἸΝΤΑΓΑΠΗ ἸΝΑΠΟCΤΟΛΙΚΟΗ ΨΩΠΤΕΝ ΕΡΟΚ ω ΠΙΝΑΗΤ ΟΥΟ2 CΩΤΕΝ ἸΜΠΕΝΤ2Ο ΚΑΤΑ ΦΡΗΤ ἸΜΠΙΤΕΛΟΗΗC ΕΤΑCΤΩΒ2 ἸΜΜΟC ἸΝΑΤΗΕΤΡΕC2Π2Ο</p>	<p>Take from us today everything worldly and grant us to accomplish the Apostolic love. Accept us to you, O merciful (one), hearken our pleading <i>as</i> (You did with) the tax-collector who implored without disregard.</p>

ΚΕ ΝΥΝ	From now...
ΔΗΘΝ ΖΩΝ ΣΕΝ ΝΑΙΕΖΟΟΥ ΕΘΥ ΜΗΙΣ ΝΑΝ ΕΘΡΕΝΊΡΙ ΜΠΕΤΡΑΝΑΚ ΕΘΡΕΝΤΟΛΜΑΝ ΣΕΝ ΟΥΠΑΡΡΗΣΙΑ ΕΘΡΕΝΕΠΙΚΑΛΙΣΘΕ ΗΜΟΚ ΧΕ ΠΕΝΩΤ ΕΤΣΕΝ ΝΙΦΗΟΥΙ ΜΑΡΕΥΤΟΥΒΟ ΉΧΕ ΠΕΚΡΑΝ ΜΑΡΕΣΊ ΉΧΕ ΉΤΕΚΜΕΤΟΥΡΟ ΧΕ ΦΩΚ ΠΕ ΠΙΩΟΥ ΨΑ ΕΝΕΖ ΔΗΗΝ	We also, in these holy days, grant us to do what is pleasing to you in order that we dare in confidence to call You: “Our Father who art in Heaven, Hallowed be Thy name, Your kingdom come. For You are the glory forever. Amen.
ΕΝΩΨ ΕΒΟΛ	And proclaiming...

قانون ليوم الاربعاء بطول الصوم	Canon for Wednesday for the whole Lent
ΜΑΡΕ ΠΕΚΝΑΙ ΤΑΖΟΝ ΝΕΚΑΓΓΑΘΟΝ Ο Θ̄C ΠΑΤΗΡ ΗΜΟΝ ΕΤΣΕΝ ΟΥΡΑΝΟΝ ΣΟΜC ΉΤΕΝΜΕΤΕΒΗΝ ΕΖΟΤΕ ΟΥΟΝ ΗΒΕΝ ΟΥΟΖ ΕΚΕCΟΥΤΩΝ ΝΕΝΔΑΛΑΥΧ ΜΑΖΡΑΚ ΉCΗΟΥ ΗΒΕΝ ΔΡΙΖΗΟΤ ΝΑΝ ΉΜΠΕΝΝΟΥΤ ¹⁴ ΣΕΝ ΠΕΚΤΗΑΤ ΜΑΖ ΝΕΝΎΥΧΗ ΣΕΝ ΤΕΚΖΟΤ Ω ΠΕΝΡΕΥCΩΤ	Let Your mercy and Your goodness reach us, O God the Father, who is in heaven. Look at our humility more than anybody and make our feet straight before You at all times. Grant (to) us, our God, in Your good pleasure [...]. Fill our souls with Your fear, O our Saviour.
ΔΟΞΑ	Glory...
ΡΩΙC ΕΡΟΝ Ω ΠΑΓΔΑΘΟC ΙΗ̄C ΠΧ̄C ΕΒΟΛ ΖΑΝΦΑΨ ΝΕΝΗΚΟΤC ΉΤΕΠΛΑΔΒΟΛΟC ΧΕ ΕΚΕΡΗΗCΤΕΥΙΝ ΕΧΨΟΥ ΨΑ ΉΤΕΚΝΟΖΕΝ ΉΜΟΝ ΣΕΝ ΤΜΕΤΒΩΚ ΉΤΕ ΠΙΔΕΜΩΝ ΕΚΕΔΙΤΕΝ ΉΛΕΥΘΕΡΟΝ ΚΑΤΑ ΤΕΚΝΕΝΤΨΕΝΖΗΤ ΝΕΜ ΝΕΚΜΕΤΝΑΗΤ ΜΗΙC ΝΑΝ ΉΟΥΘΩΤ ΉΖΗΤ ΣΕΝ ΤΕΚΝΟΜΤ ΕΤΤΑΧΡΗΟΥΤ	Watch upon us, O Good (One), Jesus Christ (keep us) from the snares and the guile of the devil, for You fastened for us till You saved us from slavery of the devil and made us free. According to Your mercy and Your compassion, grant us a contentment (that comes) from Your strong comfort.
ΚΕ ΝΥΝ ¹⁵	From now...

قانون ليوم الخميس بطول الصوم	Canon for Thursday for the whole Lent
ΜΩΥCΗC ΑΥΔΙ ΉΠΠΟΜC ΝΑΝ ΗΛΗΑC ΑΥΟΛΥ ΕΠΨΩΙ ΕΟΥΡΑΝΟC ΔΑΝΗΛ ΑΥΠΟΖΕΝ ¹⁶ ΉΜΟΥ ΕΒΟΛΣΕΝ ΦΛΑΚΚΟC ΉΝΗΜΟΥΙ ΕΤΖΨΟΥ ΝΕΜ ΠCΕΠΙ ΝΗΚΕΠΡΟΦΗΤΗC ΕΤΑΥΡΑΝΑΥ ΜΠΟΥΔΕCΠΟΥΤΗC ΕΘΒΕ ΠΨΑΛΗΑ ΝΕΜ ΤΗΗCΤΙΑ ΝΕΜ ΤΑΓΗΙΑ	Moses took the Law for us. Elijah was taken to heaven. Daniel was saved from the evil lions' den. And the rest of the prophets pleased their Lord because of (their) prayer, fasting, and purity.
ΔΟΞΑ	Glory...
ΜΑΡΕΝΨΩ ΕΠΨΩΙ ΖΑ ΦΤ ΔΗΘΝ ΣΑ ΗΨΩΒ ΉΡΕΥΕΡΗΟΒΙ ΕΘΡΕΝΨΩΠ ΕΡΟΥ ΉΝΕΝΎΥΧΗ ΉΦΡΗΤ ΉΝΠΡΕΜΝΗΕΥΙ ΧΕ ΑΥΙΑΖΗΟΥ ΣΕΝ ΟΥΘΛΥΎC ΟΥΟΖ ΑΥΧΨ ΝΨΟΥ ΣΑΧΕΝ ΤΚΡΗCΙC ΕΘΒΕ ΠΨΑΛΗΑ ΝΕΜ ΤΗΗCΤΙΑ ΝΕΜ ΤΑΓΗΙΑ	Let us cry unto God, we the poor sinners in order that we receive Him in our souls like the people of Nineveh for He delivered them from affliction and He absolved them from judgment through prayer, fasting and purity.

ΕΝΩΨ ΕΒΟΛ ¹⁷	Proclaiming...
قانون ليوم الجمعة بطول الصوم	Canon for Friday for the whole Lent
ΕΛΕΗΣΟΝ ΗΜΑΣ ΥΪΟΣ ΠΙΝΑΙΡΩΜΙ `ΝΑΓΑΘΟΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΕΧΕΙΝ ΤΕΝΜΕΤΑΔΟΘΕΝΗΣ Ο ΠΙΜΟΝΟΓΕΝΗΣ ΟΥΟΣ ΨΩΠΙ ΝΑΝ `ΝΟΥΖΕΛΠΙΣ ΣΕΝ ΠΙΕΖΟΥ `ΝΤΕ ΤΡΗΣΙΣ	Have mercy upon us Son of God, good lover of humankind. Jesus Christ look at our humility, O Only-Begotten (one), and be a helper for us in the Day of Judgement.
ΣΩΤΕΝ ΕΠΕΝΤΡΟ Ο ΠΕΝΟΥΡΟ ΟΥΟΣ ΕΚΕΛΟΥΩΝ ΝΑΝ `ΝΦΡΟ `ΝΤΕΚΜΕΤΟΥΡΟ	Hearken to our pleading, O our King and open to us the gate of Your kingdom.
ΔΟΞΑ ΚΕ ΝΥΝ ΕΝΩΨ ΕΒΟΛ ΕΝΣΩ ΗΜΟΣ ¹⁸	Glory, now proclaiming and saying...

قانون يوم السبت بطول الصوم	Canon for Saturday for the whole Lent
ΝΑΙ ΝΑΝ ΦΤ ΟΥΟΣ ΝΑΙ ΝΑΝ ΠΧΩ ΕΒΟΛ `ΝΤΕ ΝΕΝΗΟΒΙ ΜΗΙΩ ΝΑΝ ΜΦΟΟΥ ΟΥΩΡΠ ΝΑΝ `ΝΗΕΚΗΑΙ ΝΕΜ ΝΕΚΩΕΝΖΗΤ Ο ΠΙΝΑΙΡΩΜΙ	Have mercy upon us, O God, have mercy upon us. Grant it us today. Send to us Your mercy and pity O lover of humankind.
ΣΩΛΧ `ΝΗΕΝΑΝΟΜΙΑ ΔΗΕΝΙ ΧΕ `ΝΗΜΟΝ ΧΦΟ `ΝΙΣΩΜΙ ΝΑΜΑΖΙ ¹⁹ `ΜΠΕΚΗΘΟ `ΝΘΟΚ ΠΕ ΕΤΟΥΖΩΣ ΕΡΟΚ `ΝΧΕ ΠΧΩΡΟΣ `ΝΑΓΓΕΛΙΚΟΝ ΝΘΟΚ ΠΕ ΕΤΟΥΣΜΟΥ ΕΡΟΚ ΝΙΤΑΞΙΣ ΤΗΡΟΥ	Wipe (away) our transgressions, (for) we know that there is none born of a woman who will be justified in front of You. You (are the One to whom) the angelic choirs praise. You (are the One whom) all the ranks bless You.
ΔΟΞΑ	Glory...
`ΝΘΟΚ ΠΕ ΕΤΟΥΤΩΟΥ ΝΑΚ `ΝΧΕ ΝΑ ΤΦΕ ΝΕΜ ΝΑ ΠΚΑΖΙ `ΝΘΟΚ ΠΕ ΕΤΕ ΚΕΛΙ ΝΙΒΕΝ ΚΩΛΧ ΝΑΩ ΝΗΕΤΞΕΝ ΝΙΦΗΟΥΙ ΝΕΜ ΖΙΧΕΝ ΠΙΚΑΖΙ `ΝΘΟΚ ΠΕ ΤΕΝΗΗΟΥ ΖΑΡΟΚ ΠΕΝΗΗΒ ΕΝΕΡΕΤΙΝ ΕΒΟΛΖΙΤΟΤΚ ΠΧΩ ΕΒΟΛ `ΝΤΕ ΝΕΝΗΟΒΙ	You, (are the One whom) the heavenly and earthly glorify. You (are the One whom), every knee bends those who are in heaven and on earth. You (are the One to whom) we will come to You, our Lord, asking from You the forgiveness of our sins.
ΚΕ ΝΥΝ ΕΝΩΨ ΕΒΟΛ ΕΝΣΩ ΗΜΟΣ ²⁰	From now proclaiming and saying...

There is an abbreviated form in a manuscript from Beni Sueif.

Beni Sueif – Madiha fol. 119 Arabic foliation.

قانون يقرأ في الصوم الكبير يومي	A canon to be recited daily during the Great Lent
ΖΙΤΕΝ ΠΙΩΛΗΑ ΝΕΜ ΤΗΝΕΤΙΑ ΔΑΦΕΡΗΩΔ `ΝΧΕ ΠΠΡΟΦΗΤΗΣ ΜΩΥΣΗΣ ΠΙΕΡΟΦΑΝΤΗΣ ΕΩΙ `ΝΠΙΝΟΜΟΣ ΖΙΤΕΝ ΠΩΤ ΠΘΕΣΟΥΤΗΣ ²¹	Through prayer and fasting the prophet Moses, the teacher of the sacred truths, was worthy to receive the law, from the Lord, the Master.

<p>ϠΙΤΕΝ ΠΩΦΑΗΛ ΝΕΜ ΤΗΗCΤΙΑ ΔΥΩΛΙ ΕΠΩΩΙ ΕΝΙΦΗΟΥΓΙ ΝΧΕ ΗΛΙΑC ΠΙΠΡΟΦΗΤΗC ΠΑΙΡΗ† ΔΝΩΧ ΠΑΔΙΚΕΟC ΔΟΞΑ²²</p>	<p>Through prayer and fasting, Elijah the prophet was taken to Heaven and also the righteous Enoch. Glory...</p>
<p>قانون يقال في أحد الصوم الكبير</p>	<p>Canon to be recited for the Sunday of the Great Lent</p>
<p>ϠΙΤΕΝ ΝΑΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΩΕΝΖΗΤ ΠΕΝΝΟΥ† `ΝΑΛΗΘΗΝΟC ΧΕ ΡΕ ΕΛΕΗCΟΝ Ω ΠΙΝΑΗΤ ΕΝΧΩ `ΗΜΟC ΧΕ ΠΩΟΥ ΝΑΚ ΔΛ</p>	<p>Through Your mercies and Your compassion our true God, Lord have mercy, O merciful saying: Glory be to You, Alleluia.</p>
<p>ϠΙΤΕΝ ΝΕΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΩΕΝΖΗΤ ΠΙΜΑΙΡΩΜΙ `ΝΑΓΑΘΟC ΔΚΕΡΟΥΩΙΝΙ `ΗΝΕΝΖΗΤ ΕΒΟΛϠΙΤΕΝ ΠΕΚΖΗΟΤ ΠΩΟΥ ΝΑΚ ΔΛ</p>	<p>Through Your mercies and Your compassion, O good lover-of humankind, You shone in our hearts through Your grace: Glory be to You, Alleluia.</p>
<p>ϠΙΤΕΝ ΝΕΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΩΕΝΖΗΤ ΠΕΝΟΥΡΟ ΙΗC ΠΧC ΔΙΤΕΝ `ΗΡΕΜΖΕ ΟΥΟΖ `ΕΝCΟΥΕΝΩΠΤΕΝ²³ ΕΡΟΚ ΠΕΝΗΗΒ ΠΩΟΥ ΝΑΚ ΔΛ</p>	<p>Through Your mercies and Your compassion, O our King Jesus Christ, You freed and considered us, O our Master: Glory be to You, Alleluia.</p>
<p>ϠΙΤΕΝ ΝΕΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΩΕΝΖΗΤ ΔΕCΠΟΥΤΑ `ΗΦΥΛΑΝΘΡΟΠΟΝ ΧΕ `ΗΘΟΚ ΔΚ'Ι ΕΠΕCΗΤ ΩΑΝΤΕΨΟΤΤΕΝ ΞΕΝ ΠΕΝΝΟΒΙ ΠΩΟΥ ΝΑΚ ΔΛ ΔΟΞΑ</p>	<p>Through Your mercies and Your compassion, O good lover-of humankind, You shone in our hearts through Your grace: Glory be to You, Alleluia.</p>

The Colophon of al-Muharraq manuscript

نجز هذا الكتاب المتضمن خدمة الكنيسة من ابتدا توت لغاية النسي من ذكصولوجيات ادم وواطس واسبسمسات ادم وواطس وبرلكسات ولحونات وقوانين في يوم الثلاث السابع والعشرون من شهر بابه المبارك سنة الف وخمسماية خمسة وتسعين قبطية للشهدا الاطهار السعدا الابرار رزقنا الله بمقبول شفاعتهم امين وذلك عن يد ناقله الحقيق المسكين الذي لم يقدر ان يذكر اسمه بين الناس من اجل كثرت^{٢٤} خطايا وذنوبه التي عليت على راسه اقلوديوس بشارة العريف يسال ويطلب من الآباء والاخوه ان يدعوا له بعفران خطايا والديه والمهتم بهذا الكتاب القمص عبد المسيح المسعودي الصغير احد رهبان دير المحرق وطلعه من ماله وصلب حاله لاجل القراءة فيه والتعزية به ومن بعد حيات^{٢٥} مالكة يصير هذا الكتاب وقفا موبدا وحبسا مخلد علي بيعا ستنا العدري بدير المحرق لا يباع ولا يرهن وكلمن تعدا واخرجه عن وقفيته بوجه من وجوه التلاف تكون صاحبت^{٢٦} الموضوع خصمه في يوم الوقف

العظيم والذي يحفظه ويصينه يحفظه الله من التجارب الشيطانية والعوراض البدنية عوض يارب من له تعب وشركة في ملكوت السموات وذلك في مدة رياست^{٢٧} الاب السيد الجليل والحبر الكامل النبيل قدوت^{٢٨} العارفين وتاج العظما الكاملين الاب الفاضل الحبر الكامل القمص ميخائيل الملفب بالابوتيحي ريس دير المحرق ...

The accomplishment of this book, which contains the service of the church from Tût to Nasî from the doxologies Adam and Batos, Aspasmos Adam and Batos, Paralexis, hymns and canons on Tuesday the 27th (day) of the blessed month Bâbah 1595 (1878 CE) of the Coptic year of the pure happy, righteous, martyrs, may God grant us their accepted intercessions, Amen!

Completed by the poor, humble (one), who is not able to mention his name among human beings, because of his numerous sins and his transgressions which are upon his head, Claudius (Iqladyûs) Bišara the cantor. He asks and beseechs the fathers and the

brethren to pray for the forgiveness of his sins and those of his parents. He who took care of this book is the hegumen ‘Abd al-Masih al-Mas‘udî, the junior, one of the monks of the Monastery of al-Muharraq. He sponsored (this book) from his own money and his own belongings for the reading and the comfort and the afterlife of his owner. This book will become an indisputable endowment and [remain in] eternal custody of the Church of Our Lady the Virgin in the Monastery of al-Muharraq. [It is] not to be sold or taken in pledge or taken out of his endowment

by any way of destruction, the owner of this place, will be his antagonist in the great day. Whoever preserves and restores it, God will preserve him in diabolic temptations and bodily illnesses. May the Lord reward who gave effort [to produce the book], in the communion of the heavenly kingdom. [This took place] during the leadership of the honored lord father, the perfect noble, the model of enlightenment, the crown of the righteous, the honorable father, and perfect priest, hegumen Michael, nicknamed Abutigi, the Abbot of the Monastery of al-Muharraq.

قانون يقال في حدود الصوم المقدس عشية وباكرًا	Canon to be recited for the Sunday of the Great Lent for vespers and matins
ΖΙΤΕΝ ΝΑΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΨΕΝΖΗΤ ΠΕΝΗΟΥ† `ΝΑΛΗΘΗΝΟΣ ΧΕ ΡΕ ΕΛΕΗΣΟΝ Ω ΠΙΝΑΗΤ ΕΝΧΩ `ΗΗΟΣ ΧΕ ΠΙΩΟΥ ΝΑΚ ΔΔ	Through Your mercies and Your compassion our true God: Lord have mercy, O merciful saying: Glory be to You, Alleluia.
ΖΙΤΕΝ ΝΕΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΨΕΝΖΗΤ ΠΙΜΑΙΡΩΜΙ `ΝΑΓΑΘΟΣ ΔΚΕΡΟΥΩΜΙ `ΗΝΕΝΖΗΤ ΕΒΟΛΖΙΤΕΝ ΠΕΚΖΜΟΤ ΧΕ ΠΙΩΟΥ ΝΑΚ ΔΔ	Through Your mercies and Your compassion, O good lover of humankind, You shone in our hearts through Your grace: Glory be to You, Alleluia.
ΖΙΤΕΝ ΝΑΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΨΕΝΖΗΤ ΠΕΝΟΥΡΟ ΙΗΤ ΠΧΤ ΔΚΑΙΤΕΝ `ΗΡΕΝΖΕ ΟΥΟΖ ΕΝΣΟΥΕΝ ΨΟΠΤΕΝ ΕΡΟΚ ΠΕΝΗΗΒ ΧΕ ΠΙΩΟΥ ΝΑΚ ΔΔ	Through Your mercies and Your compassion, O our King Jesus Christ, You freed and considered us O our Master: Glory be to You, Alleluia.
ΔΟΞΑ ΠΕΤΡΙ	Glory be to the Father.
ΖΙΤΕΝ ΔΕΣΠΟΥΤΑ `ΗΦΥΛΑΝΗΘΡΟΠΟΝ ΧΕ ΔΚΤ ΕΠΕΣΗΤ ΨΑΝΤΕΨΟΤΤΕΝ ΞΕΝ ΝΕΝΗΟΒΙ ΧΕ ΠΙΩΟΥ ΝΑΚ ΔΔ	Through Lord lover of humankind, You came down and saved us from our sins: Glory be to You, Alleluia.
ΖΙΤΕΝ ΠΙΖΗΒ `ΗΕΛΕΥΘΕΡΟΣ ΔΚΤ ΝΑΝ `ΗΖΑΝΚΑΤΖΗΤ ΤΕΝΕΡΖΥΜΗΟΣ ΕΡΟΚ ΧΕ ΠΙΩΟΥ ΝΑΚ ΔΔ	Through O noble Lamb grant us wisdom, we praise You: Glory be to You, Alleluia.
ΖΙΤΕΝ ΦΗΕΤΩΛΙ `ΗΦΝΟΒΙ `ΗΠΙΚΟΣΜΟΣ ΚΑΤΑ ΤΟ ΕΛΕΟΣ ΣΟΥ ΔΚΑΙΤΕΝ ΗΣΟΥΕΝ † ΝΑΝ `ΗΤΕΚΖΙΡΗΗΗ ΧΕ ΠΙΩΟΥ ΝΑΔ ΔΔ	Through O who carried the sin of the world according to Your mercy. You made us knowledgeable grant us Your peace: Glory be to You, Alleluia.
ΚΕ ΝΥΝ	From now...
ΕΝΩΨ ΕΒΟΛ ΕΝΧΩ ΗΗΟΣ	Proclaiming and saying...

Conclusion

We can conclude the following:

- 1- The actual ‘Greek’ Canon was used in Upper Egypt before the tenth century (as attested by the Leiden manuscript) and was introduced to the rite of Lower Egypt by the end of the fourteenth or beginning of the fifteenth century (as it is not attested by Ibn Kabar or attested in the Ordo of the Church in the Patriarchal Library).
- 2- The canons of Lower Egypt are in Coptic and varied from one manuscript to another.
- 3- The edition of Tukhi adds more stanzas, however, the authenticity is doubtful as some of the textual meanings are not clear.

The words of the late Gérard Viaud would be the best conclusion.

« Le patrimoine de l’Église copte est si riche qu’il est difficile de le décrire en sa totalité ».²⁹

Notes

- * Université Catholique Australienne, Melbourne.
- 1 A. Lossky et M. Sodi (éds.) *Rites de communion*. Conférences Saint-Serge LV^e Semaine d’études liturgiques, Paris, 23-26 juin 2008, Libreria Editrice Vaticana, Città del Vaticano, 2010 (Monumenta Studia Instrumenta Liturgica, 59), 211-226.
- 2 G. Gabra, et al., *Historical Dictionary of the Coptic Church* (Cairo, 2008), 53.
- 3 A. Arsenius, pièvm `n` metrewéeméi` nte pidiakvn nem nibvâem, [the book of the service of the Deacon and the hymns], (Cairo, 1973), 27-28.
- 4 W. Pleyte, A.A. Boeser, *Catalogue du Musée d’Antiquités à Leide, Subdivision F. Égypte, Antiquités coptes* (Leide, 1900), 138.
- 5 O.H.E. Burmester, “The Greek Kirugmata Versicles & Responses and Hymns in the Coptic Liturgy”, *Orientalia Christiana Periodica* 2 (1936), 363-394. Especially p. 386 concerning the Lent.
- 6 M. Brière, F. Graffin, *Les Homiliae cathédrales de Sévère d’Antioche* (Brepols, 1975), 6-9.

- 7 For this rite cf. U. Zanetti, “Liturgy in the White Monastery”, in: G. Gabra, H. Takla (eds.), *Christianity and Monasticism in Upper Egypt*, vol. 1, *Akhmim and Sohag* (Cairo, New York, 2007), 201-210.
- 8 Only one manuscript from the collection of Saint Macarius preserved in Hamburg cf. L. Störk, *Koptische Handschriften* 4, Die Handschriften der Staatbibliothek zu Hamburg- Teil 1: Liturgische Handschriften – Verzeichnis der Orientalischen Handschriften in Deutschland Band XXI, 2 (Stuttgart, 1996), 454 Manuscript from the 17/18 century. Störk, *Koptische Handschriften* 4, Die Handschriften der Staatbibliothek zu Berlin, Teil 1: Liturgische Handschriften – Verzeichnis der Orientalischen Handschriften in Deutschland Band XXI, 4 (Stuttgart, 2002), 130. 17/18 century.
- 9 Y.N. Youssef, “A New Witness of a Copto-Greek hymn-Poieikon”, *Ancient Near Eastern Studies* 49 (2012), 184-201; D. Atanassova, ‘Paper Codices with liturgical typika from the White Monastery’, *Coptica* 9 (2010) 1-24 especially 10.
- 10 R.G. Coquin, ‘Ibn Kabar’, *Catholicism* 6 (1996), col. 1349-1351; S. Khalil, « Un manuscrit arabe d’Alep reconnu, le S bath 1125 », *Le Muséon* 91 (1978), 179-188 ; S. Khalil, « L’encyclopédie liturgique d’Ibn Kabar (1324) et son apologie d’usages coptes », in *Crossword of Cultures Studies in Liturgy and patristics in Honor of Gabriele Winkler*, H.-J. Feulner, E. Velkouska and R. Taft (eds.), *Orientalia Christiana Analecta* 260 (Roma, 2000), 629-655.
- 11 L. Villecourt, « Les observances liturgiques et la discipline du jeûne dans l’Église copte », *Le Muséon* 38 (1925), 261-320, especially 267-268, 301-302.
- 12 V. MISTRICH, *Pretiosa margarita de Scientiis Ecclesiasticis*, ‘Studia Orientalia Christiana Aegyptiaca’ (Cairo, 1966), 315-320.
- 13 M. Simaika, and Yassa ‘Abd al-Masih, *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt*, vol. 2, fasc. 1 (Cairo, 1942), 389. Lit. 74.
- 14 Read ΠΕΝΗΟΥ.
- 15 The edition of Tukhi, p. 235 adds two more stanzas:
 ω ΠΕΝCΩΤΗΡ ΠΙΕΤΧΟΛΩ ΠΠΟΥΩΠΠ ΠΑΤΧΟΡΩ
 ΔΚΕΡΠΗCΤΕΥΠ ΠΑΤΦΩΝΩ ΠΩΠΕ ΠΕΩΟΥ ΠΕΠ ΩΠΕ
 ΠΕΧΩΡΩ ΠΑ ΠΤΕΚCΟΤΤΕΠ ΩΠ ΙΑΠ (ΠΠΠΠ) ΔΚΧΩ
 ΠΑΠ ΕΒΟΛ ΠΠΠΠΠΠΠ ΠΠΠΠΠΠ ΕΡΟΚ Ω ΠΑΠΤΕΡΠΠΠ
 ΩΠ ΠΠΠΠΠΠΠ ΠΠ ΠΠΠΠΠΠΠΠ
 CΩΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠ ΠΠΠΠΠΠΠΠ ΠΩΠ ΠΠΠΠ
 ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠ
 ΠΠΠΠ ΠΠΠΠΠΠΠ ΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠ ΠΠΠΠΠΠΠΠ

ΝΑΡΙΑ ΤΗΣ ΠΑΡΘΕΝΟΥ ΤΗΣ ΑΓΙΑΣ ΤΗΣ ΘΕΟΤΟΚΟΥ
ΚΑΘΑΡΑΣ ΚΑΙ ΜΙΧΑΗΛ ΚΑΙ ΓΑΒΡΙΗΛ ΚΑΙ ΡΑΦΑΗΛ
ΝΕΝ ΠΟΥΑΝΑ ΕΘΗΕΖ ΗΘΕΛΗΑ ΣΑ ΤΖΗ ΜΠΗΛΑ
ΗΤΕ ΠΙΣΡΑΝΑ ΚΕ ΑΠΟΣΤΟΛΟΣ ΚΕ ΜΑΡΤΥΡΟΣ ΝΕΝ
ΠΧΟΡΟΣ ΗΠΛΙΚΕΟΣ ΕΛΕΗΣΟΝ ΗΜΑΣ Ο ΘΕΟΣ ΚΑΤΑ
ΤΟ ΜΕΓΑΛΕΟΣ

ΕΝΩΨ ΕΒΟΛ..

O our Saviour, who is covered by light, You fasted
steadfastly and without need for forty days and forty
nights until You saved us all from illness. You forgave us
our sins and accepted us unto You in our nights and our
days, O who is without sin.

Hear our prayers and our supplications. Every diabolic
thing take it from our souls, now.

Through the prayers and the intercessions of our Lady
Mary the Virgin the Saint Pure Mother of God, and
Michael and Gabriel and Raphael and the prayers full
of joy (that are offered up) in front of El (God) of
Israel by the Apostles and Martyrs and the choirs of
the righteous, have mercy upon us O God according to
Your great mercy.

Proclaiming...

16 Read ΑΥΗΟΖΕΗ.

17 The edition of Tukhi, p. 233 adds two more stanzas:

ΝΑΡΕΝΖΩΣ ΕΠΧ̄Θ̄ ΘΕΟΝ ΦΗΕΤΑΡΕΡΗΗΣΤΕΥΗ
ΕΖΡΗΙ ΕΧΩΝ ΟΥΟΖ ΑΥΩΧΠ ΝΑΗ ΗΖΥΠΟΓΡΑΜΜΟΝ
ΕΘΡΕΝΗΩΨ ΗΣΑ ΝΕΥΨΕΝΤΑΤΣΙ

ΝΕΝ ΚΑΤΑ ΦΡΗΤ ΗΑΠΟΣΤΟΛΟΝ ΗΗΕΤΑΥΒΡΟ
ΗΠΠΟΝΗΡΟΝ ΕΘΒΕ ΠΩΑΝΑ ΝΕΝ ΤΗΗΣΤΙΑ ΝΕΝ
ΤΑΓΝΙΑ ΗΥΗ

ΝΑΡΕΝΕΡΗΗΣΤΕΥΗ ΗΣΠΟΥΔΗ ΟΥΟΖ
ΗΤΕΝΕΡΠΡΟΣΕΥΧΗΣΘΕ ΗΖΡΗΙ ΣΕΝ ΗΑΙΕΖΟΟΥ
ΕΘΟΥΑΒ ΣΕΝ ΟΥΣΥΗΕΛΗΗΣΙΣ ΕΥΟΥΑΒ

ΧΕ ΠΣΟΟΥ ΠΕ ΕΡΙ ΜΠ̄Θ̄ ΝΑΡΕΝΤΩΒΖ ΗΜΟΙ
ΕΛΕΟΣ ΝΕΝ ΟΥΧΩ ΕΒΟΛ ΗΠΕΝΑΝΟΜΙΑ ΝΕΝ ΟΥΨΩΤ
ΗΠΕΝΑΚΑΘΑΡΤΩΝΑ ΕΘΒΕ ΠΩΑΝΑ ΝΕΝ ΤΗΗΣΤΙΑ ΝΕΝ
ΤΑΓΝΙΑ ΕΝΩΨ ΕΒΟΛ

Let us praise Christ God, who fasted for us and remained
for us a model that we follow in His footsteps.

And according to the Apostles who overcame evil
because of the prayer, fasting and purity.

Let us be quick to fast and pray in these holy days with
a pure consciousness

For (it is) the time that the Lord did let us implore,
mercy and forgiveness of our transgression and the
wiping away of our uncleanness because of prayer,
fasting, and purity.

18 The edition of Tukhi, p. 233 adds three more stanzas:

ΛΕΣΠΟΤΑ ΚΥΡΙΩΗ Ω ΣΩΤΕΡ ΗΜΩΗ
ΦΗΕΤΑΥΕΡΗΗΣΤΕΥΗ ΕΧΩΗ ΨΑ ΗΤΕΥΨΩΤ
ΗΜΟΗ ΣΕΝ ΤΧΙΧ ΗΠΑΗΤΙΚΕΙΜΕΝΟΣ ΗΛΙΑΒΟΛΟΣ
ΑΥΕΡΖΗΜΟΤ ΝΑΗ ΗΕΛΕΥΘΕΡΟΣ ΜΕΝΕΗΣΑ ΤΠΛΑΗΟΣ
ΑΡΙΚΑΤΑΖΙΟΗ ΑΡΙΒΟΗΗΗ ΕΡΟΗ ΟΥΟΖ ΧΑ ΗΕΝΗΟΒΙ
ΝΑΗ ΕΒΟΛ ΝΕΝ ΗΕΝΑΝΟΜΙΑ ΝΑΡΧΕΟΗ ΗΥΗ

ΝΑΡΕΝΕΡΗΗΣΤΕΥΗ ΝΑΤΕΡΚΕΙΛΥΗ ΝΑΡΕΝΩΑΝΑ
ΝΑΤΚΑΚΗΗ ΟΥΟΖ ΗΤΕΝΕΡΤΑΛΗΗ ΕΗΩΨ ΕΒΟΛ ΕΗΧΩ
ΗΜΟΣ ΝΕΝ ΔΑΥΙΔ ΠΙΖΥΗΗΟΤΟΣ ΧΕ ΠΣΟΟΥ ΠΕ ΕΡΙ
ΜΠ̄Θ̄ ΝΑΡΕΝΤΖΟ ΗΤΕΥΨΕΤΑΓΑΘΟΣ

ΕΘΡΕΥΨΩΠ ΕΡΟΨ ΗΠΕΝΕΥΧΗ ΝΕΝ ΗΕΝΠΡΟΣΕΥΧΗ
ΝΑΖΗΕΝ ΕΒΟΛΖΑ ΠΙΦΑΨ ΕΤΧΗ ΕΥΕΗΟΖΕΗ ΗΠΕΝΤΥΧΗ
ΚΑΙ ΗΥΗ

ΖΙΤΕΗ ΗΤΖΟ ΝΕΝ ΗΨΑΝΑ ΗΤΕ ΗΙΧΑΝΑ ΝΕΝ ΓΑΒΡΙΗΛ
ΝΕΝ ΡΑΦΑΗΛ ΗΑΛΙΣΤΑ ΗΖΟΥΟ ΗΤΠΑΡΘΕΗΟΣ
ΤΘΕΟΤΟΚΟΣ ΦΡΑΨΗ ΗΠΙΑΓΓΕΛΟΣ ΝΕΝ ΠΧΟΡΟΣ
ΝΑΣΩΜΑΤΟΣ ΝΕΝ ΝΕΜΗΟΤ ΕΘΟΥΑΒ ΗΑΠΟΣΤΟΛΟΣ
ΝΕΝ ΗΠΗΑΡΤΥΡΟΣ ΝΕΝ ΗΠΛΙΚΕΟΣ ΗΑΙ ΣΑ
ΤΕΝΗΕΤΕΛΑΧΙΣΤΟΣ ΟΠΤΕΗ ΖΩΗ ΝΕΝ ΗΕΚΠΙΣΤΟΣ

Lord of lords O our Saviour, who fasted for us in order
to save us from the hand of the hostile devil. He granted
us freedom after the misleading. Make us worthy, help
us and forgive our sins and our first transgressions

Let us fast without { } let us pray without evil and we
sing proclaiming and saying with David the psalmist for
the time is to do let us beseech his goodness {meaning
unclear}.

Let Him receive to Him our prayers and our demands.
Deliver us from the snares which are put. Save our souls
from now.

Through the beseeching and the prayers of Michael,
Gabriel, Raphael and moreover the Virgin the Mother of
God, the joy of the angels and the choirs of the bodiless
and our holy fathers the Apostles and the martyrs and
the righteous. Have mercy upon our humility and
count us with Your faithfuls.

19 Read ΝΑΗΑΙ.

20 The edition of Tukhi, p. 235 reads differently:

ΣΩΛΧ ΗΠΕΝΑΝΟΜΙΑ ΟΥΟΖ ΒΩΛ ΕΒΟΛ
ΗΠΕΝΠΑΡΑΠΤΩΝΑ ΑΗΕΗΙ ΧΕ ΗΜΟΗ ΧΦΟ ΗΣΖΗΗ
ΝΑΗΑΙ ΗΠΕΚΗΘΟ ΗΘΟΚ ΠΕ ΕΤΟΥΖΩΣ ΕΡΟΚ ΗΧΕ
ΠΧΩΡΟΣ ΗΑΓΓΕΛΙΚΟΝ ΗΘΟΚ ΠΕ ΕΤΟΥΣΜΟΥ ΕΡΟΚ
ΗΤΑΖΙΣ ΤΗΡΟΥ

ΗΘΟΚ ΠΕΤΟΥΨΗΨΗ ΗΜΟΚ ΗΧΕ ΤΟΗΗΓΥΡΙΣ ΤΗΡΣ ΗΤΕ
ΗΠΕΘΟΥΑΒ ΗΘΟΚ ΠΕ ΕΤΟΥΤΨΟΥ ΝΑΚ ΗΧΕ ΝΑΤΦΕ
ΝΕΝ ΗΑ ΠΚΑΖΙ ΗΘΟΚ ΠΕ ΤΕ ΕΤΕΡΕΚΕΛΗΗ ΗΒΕΗ ΚΩΛΧ
ΝΑΚ ΗΠΕΤΣΕΗ ΤΦΕ ΝΕΝ ΖΙΧΕΗ ΠΚΑΖΙ ...

Wipe our transgressions and lose our iniquities (for) we know that there is none born of a woman who will be justified in front of You. You that the angelic choirs praise You. You (are the One whom) the angelic choirs praise. You (are the One whom) all the ranks bless.

You (are the One whom) the whole assembly of the saints worship. You [are the One whom] the heavenly and earthly glorify, You [are the One to whom] all knees in Heaven and on earth bend ...

21 Read ΠΛΕΣΠΟΤΗΣ.

22 This text is used in edition of Tukhi as a canon for Monday, and there are extra stanzas:

ΖΙΤΕΝ ΠΙΩΛΗΛ ΝΕΝ ΤΗΗCΤΙΑ ΔΑΝΗΛ ΖΙΤΕΝ
 ΝΕΦΤΖΗΟΥΙ ΔΑΜΩΠΙ ΗCΑ ΝΕΦΗΤΩΟΥΙ ΔΑΜΑΖΗΕΦ
 ΕΒΟΛΞΕΝ ΦΛΑΚΚΟC ΗΠΗΗΟΥΙ ΔΟΞΑ

ΖΙΤΕΝ ΠΙΩΛΗΛ ΝΕΝ ΤΗΗCΤΙΑ ΗΡΕΗΗΕΥΕ ΑΥΗΟΖΕΗ
 ΜΕΝΕΝCΑ ΗΟΥΓΩΞΕΗ ΔΑΧΩ ΗΩΟΥ ΗΞΕ ΠCΣ Φ†
 ΗΧΩΛΕΗ ΔΟΞΑ

ΖΙΤΕΝ ΠΙΩΛΗΛ ΝΕΝ ΤΗΗCΤΙΑ ΠΙΩΟΗΤ ΗΔΔΟΥ ΗΑΓΙΟC
 ΑΥΗΟΖΕΗ ΞΕΗ †ΖΡΩ ΗΧΡΩΗ †ΕΒΟΛΖΙΤΕΝ ΠΑΓΓΕΛΟC
 ΖΙΤΕΝ ΠΙΩΛΗΛ ΝΕΝ ΤΗΗCΤΙΑ ΝΕΗΗΟ† ΕΘΟΥΔΑΒ
 ΗΑΠΟCΤΟΛΟC ΑΥCΡΟ ΗΠΙΔΙΔΒΟΛΟC ΑΥΤΑCΘΟ
 ΗΗΙΕΘΗΟC ΕΦ†

ΑΗΟΗ ΖΩΗ ΞΑ ΗΠΙCΤΟC ΗΤΕΝΩΛΗΛ
 ΗΤΕΝΕΡΗΗCΤΕΥΗΗ ΞΕΗ ΖΔΗΩΡΩΙC ΝΕΗ ΖΔΗΕΡΗΩΟΥΙ
 ΕΗΩΩ ΕΒΟΛ ΕΗCΩ ΗΗΟC

ΞΕ ΠΕΗΩΤ ΕΤΞΕΗ ΗΦΗΟΥΙ ΗΑΡΕΦΤΟΥΒΟ ΗΞΕ
 ΠΕΚΡΑΗ ΗΑΡΕCΙ ΗΞΕ ΤΕΚΗΕΤΟΥΡΟ ΞΕ ΦΩΚ ΠΕ
 ΠΙΩΟΥ ΨΑ ΕΗΕΖ ΑΗΗΗ

Through prayer and fasting, Daniel, through his deeds, followed his paths and He delivered him (Daniel) from the lions' den. Glory...

Through prayer and fasting, the people of Nineveh were saved (from their) the uncleanness, the Lord God forgave them quickly. Glory...

Through prayer and fasting, the three holy young men were delivered from the fiery furnace by the Angel.

Through prayer and fasting, our holy fathers the apostles conquered the devils; they made nations return to God.

We also, the faithful ones, let us pray and fast with zeal and tears proclaiming and saying:

Our Father who art in Heaven, hallowed be Thy name, Thy kingdom come for Thine is the glory for ever. Amen!

23 Read ΝΤΕΚΩΟΠΤΕΗ.

24 Read كثرة.

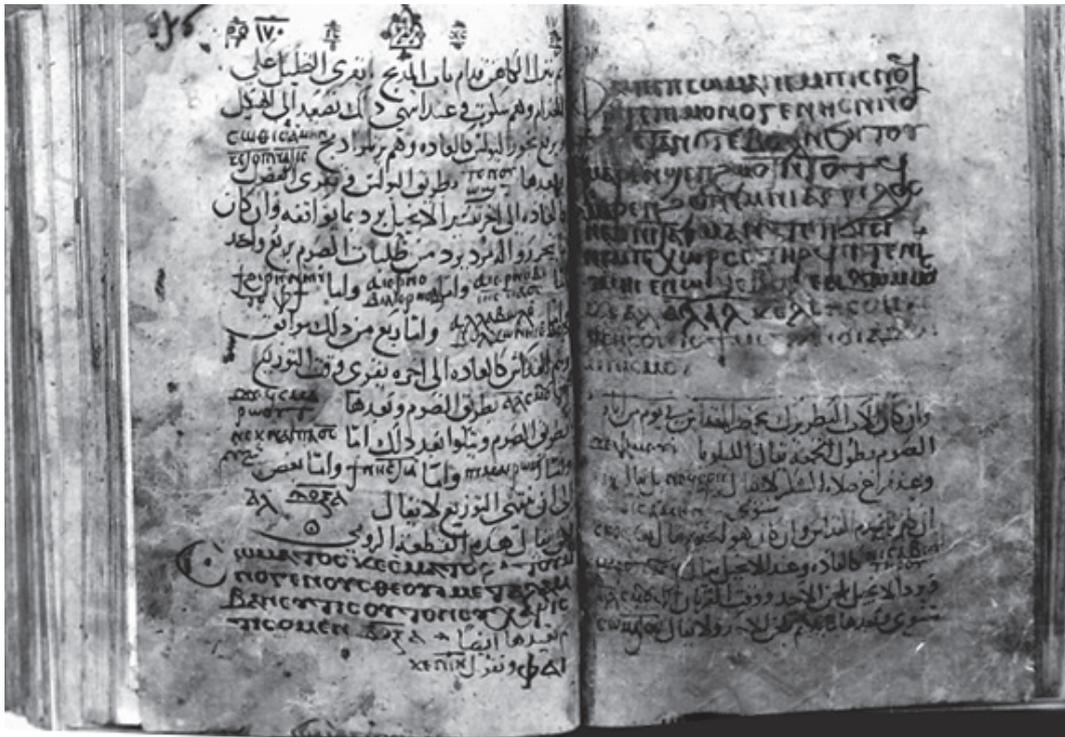
25 Read حياة.

26 Read صاحبة.

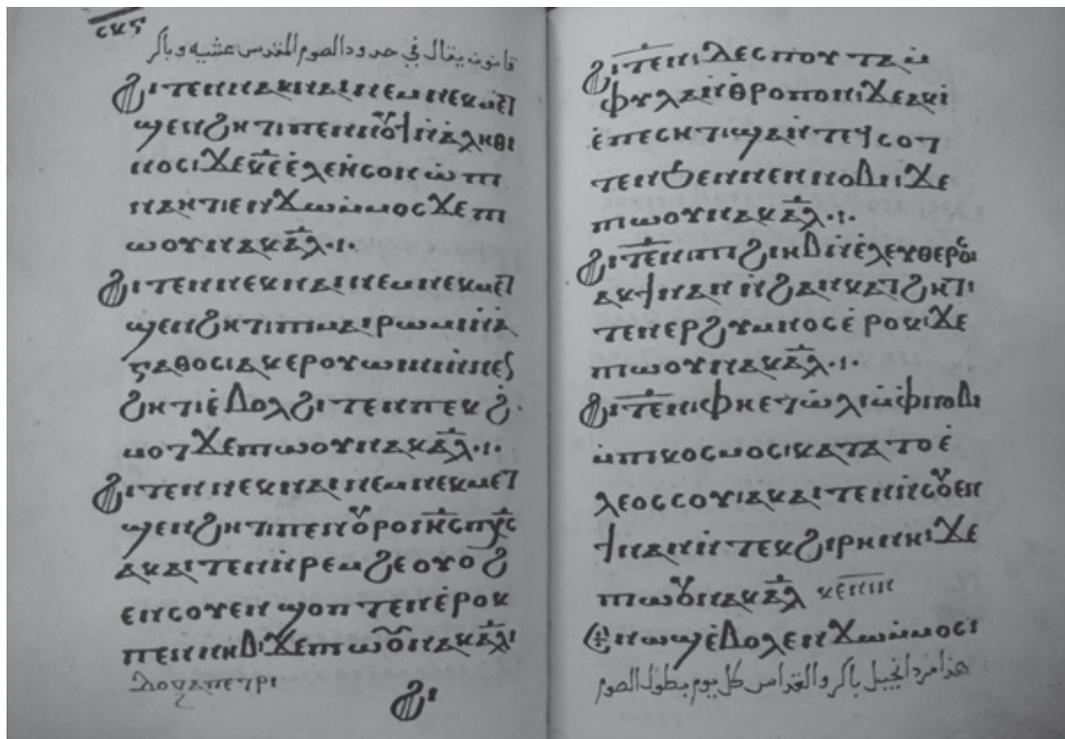
27 Read رياضة.

28 Read قدوة.

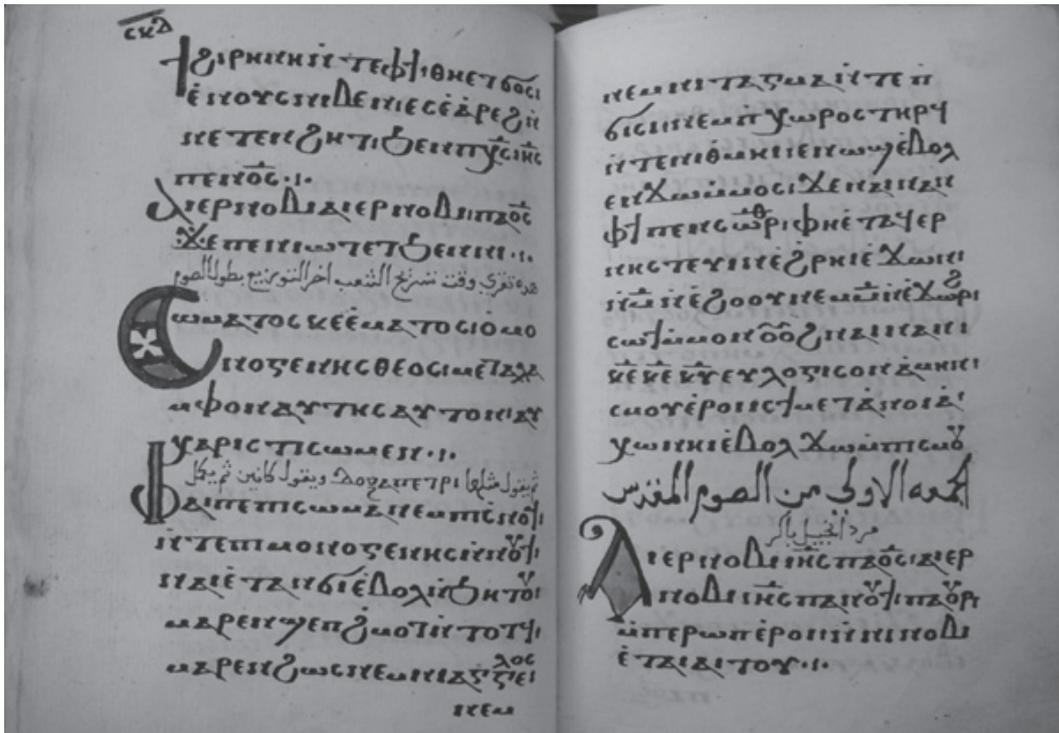
29 G. Viaud, 'Traditions orales de la liturgie copte', *Bulletin de la Société d'Archéologie Copte* 32 (1993), 171-176.



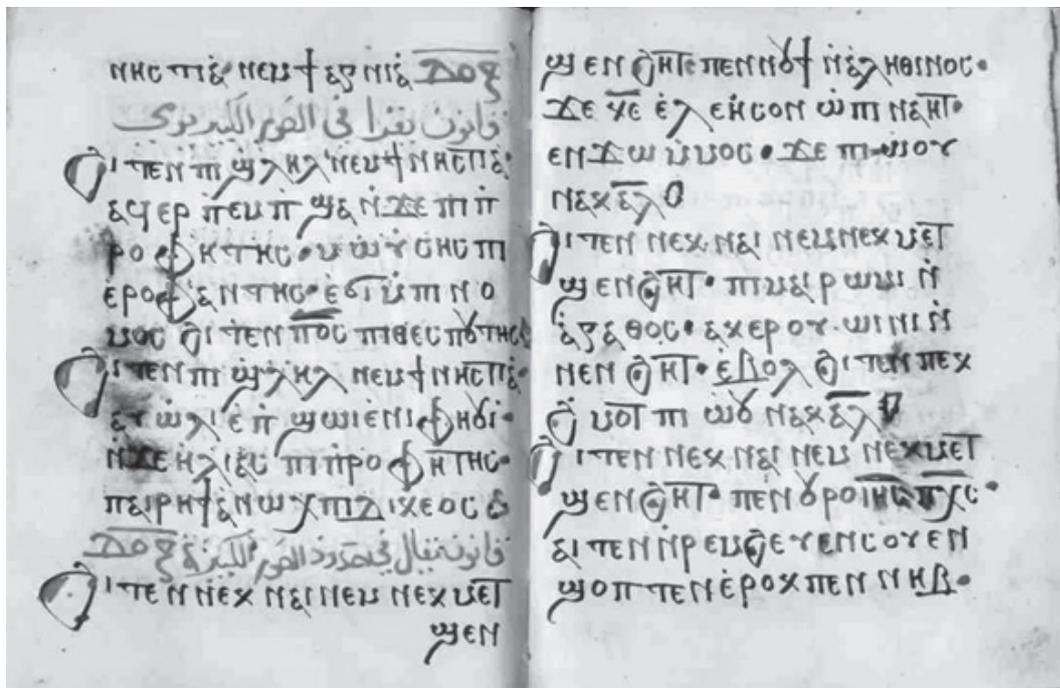
The Ordo of the Church Patriarchal Library



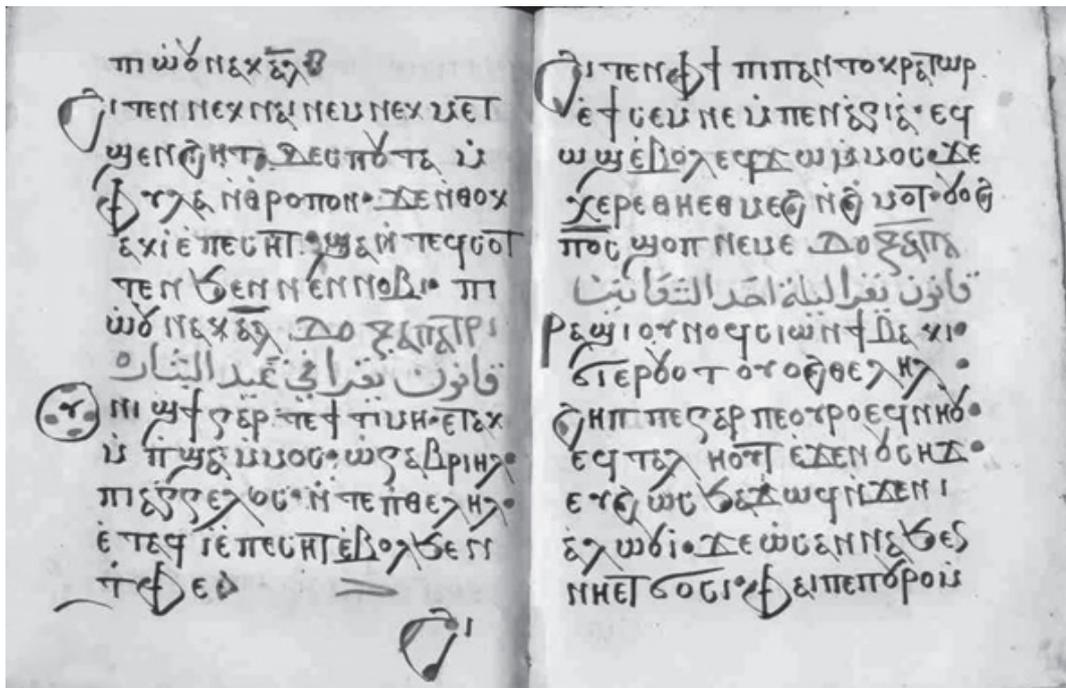
Muharraq Manuscript



Muharraq Manuscript



Bani Sueif Manuscripts



Bani Sueif Manuscripts