

Abgadiyat

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Guidelines for Contributors

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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.

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- 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.

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- 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*.
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 - Arabic plural: *awqaf*

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

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- 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.

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ABBREVIATIONS

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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.

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- 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.

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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 أوردته 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 ΦΗΕΤΑΔΕΡΗΝΗΣΤΕΥΙΝ ΕΖΡΗΙ ΕΧΩΗ ΝΑΜΕ
ΝΕΖΟΟΥ ΝΕΜ ΖΜΕ ΝΕΧΩΡΩ ΩΩΠ ΕΡΟΚ Ν†ΝΗΣΤΙΑ
ΧΩ ΝΑΝ ΕΒΟΛ ΝΗΕΝΑΝΟΜΙΑ ΖΙΤΕΝ ΝΙΤΩΒΩ ΝΕΜ
ΝΗΠΡΕΣΒΙΑ ΝΤΕ ΤΕΝΔΟΙΣ 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†ΡΗΗΗ ΠΟΙΗΚΟΝ :-]
ΤΟΥ ΣΩΜΑΤΟΣ ΚΑΙ ΑΙΜΑΤΟΣ ΤΟΥ ΜΟΝΟΓΕΝΗΣ
ΘΥ ΜΕΤΑΛΛΑΒΟΝΤΕΣ ΑΥΤΟΝ ΕΥΧΑΡΙΣΤΗΣΟΜΕΝ
[ΠΕΦΩΩΛ]

ΠΑΙ ΠΕ ΠΙΣΩΜΑ ΗΝ ΠΕΣΗΝΟΙ 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 (Armyā) 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 ΠΕΝCΩΡ̄ ἸΑΓΑΘΟC ΦΗΕΤΑΦΕΡΗΗCΤΕΥΙΝ ΕΞΡΗΙ ΕΧΩΗ ἸΝ̄Ι ἸΕΖΟΟΥ ΝΕΗ Π̄ ἸΕΧΩΡ̄ ΨΑ ἸΝΤΕΦCΟΤΤΕΝ ΕΒΟΛ̄Α ΠΙΔΕΜΩΗ ΟΥΟΖ ΔΑΦCΩΧΠ ΝΑΗ ἸΝΟΥΖΥΠΟΓΡΑΜΟΗ ΕΘΕΡΕΝΜΩΨ ἸΝCΑ ΝΕΦΨΕΝΤΑΤCΙ ΙΑ ΠCΞΙ ἸΝΧΙΧ ἸΝΤΕ ΝΕΗΝΟΒΙ ΔΗΙΤΕΝ ΕΨΩΨΙ 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>ΑΛΙΟΥΓΕΒΟΛ̄ΑΡΟΝ ἸΜΦΟΟΥΖΩΒΗΒΕΝ ἸΜΒΙΩΤΙΚΟΝ ΟΥΟΖ ΜΗΙC ΝΑΗ ΕΘΕΡΕΝCΩΚ ΕΒΟΛ ἸΝΤΑΓΑΠΗ ἸΝΑΠΟCΤΟΛΙΚΟΝ ΨΩΠΤΕΝ ΕΡΟΚ ω ΠΙΝΑΗΤ ΟΥΟΖ CΩΤΕΝ ἸΜΠΕΝΤ̄ΖΟ ΚΑΤΑ ΦΡΗΤ ἸΜΠΤΕΛΟΗΗC ΕΤΑΦΤΩΒ̄Ζ ἸΜΜΟC ἸΝΑΤΗΕΤΡΕΦ̄ΖΠ̄ΖΟ</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...
ΔΗΘΗ ΖΩΗ ΣΕΝ ΝΑΙΕΖΟΥ Ἐϥ̅ ΜΗΙΣ ΝΑΝ ΕΘΡΕΝ ἸΡΙ ΜΠΕΤΡΑΝΑΚ ΕΘΡΕΝΤΟΛΜΑΝ ΣΕΝ ΟΥΠΑΡΡΗΣΙΑ ΕΘΡΕΝΕΠΙΚΑΛΙΣΘΕ ΗΜΟΚ ΧΕ ΠΕΝΩΤ ΕΤΣΕΝ ΝΙΦΗΟΥΙ ΜΑΡΕΥΤΟΥΒΟ ἸΝΧΕ ΠΕΚΡΑΝ ΜΑΡΕΣ Ἰ ἸΝΧΕ ἸΝΤΕΚΜΕΤΟΥΡΟ ΧΕ ΦΩΚ ΠΕ ΠΙΩΟΥ ΨΑ ΕΝΕΖ ΔΗΗΗ	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 ΝΕΚΑΓΑΘΟΝ Ο Θ̅C ΠΑΤΗΡ ΗΜΟΝ ΕΤΣΕΝ ΟΥΡΑΝΟΝ ΣΟΜC ἸΝΤΕΝΜΕΤΕΒΗΗ ΕΖΟΤΕ ΟΥΟΝ ΗΒΕΝ ΟΥΟΖ ΕΚΕCΟΥΤΩΝ ΝΕΝΔΑΛΑΧ ΜΑΖΡΑΚ ἸΝCΗΟΥ ΗΒΕΝ ΔΡΙΖΗΟΤ ΝΑΝ ἸΜΠΕΝΝΟΥΤ ¹⁴ ΣΕΝ ΠΕΚΤΗΑΤ ΜΑΖ ΝΕΝΤΥΧΗ 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 ΠΙΔΑΘΟC ἸΗ̅C ΠΧ̅C ΕΒΟΛ ΖΑΝΦΑΨ ΝΕΝΗΚΟΤC ἸΝΤΕΠΙΔΑΒΟΛΟC ΧΕ ΕΚΕΡΗΗCΤΕΥΗ ΕΧΩΟΥ ΨΑ ἸΝΤΕΚΝΟΖΕΝ ἸΜΟΝ ΣΕΝ ΤΜΕΤΡΩΚ ἸΝΤΕ ΠΙΔΕΜΩΝ ΕΚΕΔΙΤΕΝ ἸΝΕΛΕΥΘΕΡΟΝ ΚΑΤΑ ΤΕΚΝΕΝΤΩΝΕΖΗΤ ΝΕΜ ΝΕΚΜΕΤΝΑΗΤ ΜΗΙC ΝΑΝ ἸΟΥΘΩΤ ἸΖΗΤ 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 ΑΔΙ ἸΜΠΙΝΟΜC ΝΑΝ ΗΛΗΑC ΑΥΟΛΙ ΕΠΩΩΙ ΕΟΥΡΑΝΟC ΔΑΝΗΛ ΑΔΗΟΖΕΝ ¹⁶ ἸΜΟΙ ΕΒΟΛΣΕΝ ΦΛΑΚΚΟC ἸΝΝΙΜΟΥΙ ΕΤΖΩΟΥ ΝΕΜ ΠCΕΠΙ ΝΗΚΕΠΡΟΦΗΤΗC ΕΤΑΥΡΑΝΑΙ ΜΠΟΥΔΕCΠΟΥΤΗC ΕΘΒΕ ΠΩΛΗΛ 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...
ΜΑΡΕΝΩΨ ΕΠΩΩΙ ΖΑ ΦΤ ΔΗΘΗ ΣΑ ΗΙΧΩΒ ἸΡΕΥΕΡΗΟΒΙ ΕΘΡΕΝΩΨΠ ΕΡΟΙ ἸΝΝΕΝΤΥΧΗ ἸΜΦΡΗΤ ἸΝΠΡΕΜΝΗΝΕΥΙ ΧΕ ΑΦΙΑΖΗΟΥ ΣΕΝ ΟΥΘΑΥΤΙC ΟΥΟΖ ΑΔΧΩ ΝΩΟΥ ΣΑΧΕΝ ΤΚΡΗCΙC ΕΘΒΕ ΠΩΛΗΛ 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 ΞΕΝ 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 ΜΜΟΣ 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 ΝΕΝΝΟΒΙ ΜΗΙΩ ΝΑΝ ΜΦΟΥ ΟΥΩΡΠ ΝΑΝ `ΝΝΕΚΝΑΙ 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.
ΣΩΛΞ `ΝΝΕΝΑΝΟΜΙΑ ΔΗΕΝΙ ΞΕ `ΝΜΟΝ ΞΦΟ `ΝΙΣΩΜΙ ΝΑΝΑΖΙ ¹⁹ `ΝΠΕΚΗΘΟ `ΝΘΟΚ ΠΕ ΕΤΟΥΖΩΣ ΕΡΟΚ `ΝΞΕ 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 `ΝΞΕ ΝΑ ΤΦΕ ΝΕΜ ΝΑ ΠΚΑΖΙ `ΝΘΟΚ ΠΕ ΕΤΕ ΚΕΛΙ ΝΙΒΕΝ ΚΩΛΞ ΝΑΩ ΝΗΕΤΞΕΝ ΝΙΦΗΟΥΙ ΝΕΜ ΖΙΧΕΝ ΠΙΚΑΖΙ `ΝΘΟΚ ΠΕ ΤΕΝΝΗΟΥ ΖΑΡΟΚ ΠΕΝΝΗΒ ΕΝΕΡΕΤΙΝ ΕΒΟΛΖΙΤΟΤΚ ΠΧΩ ΕΒΟΛ `ΝΤΕ ΝΕΝΝΟΒΙ	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 ΜΜΟΣ 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 ΠΙΩΛΗ ΝΕΜ ΤΙΝΗΣΤΙΑ ΔΙΕΡΗΩΔ `ΝΞΕ ΠΙΠΡΟΦΗΤΗΣ 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>ΖΙΤΕΝ ΠΩΛΗΛ ΝΕΜ ΤΗΗCΤΙΑ ΔΥΩΛΙ ΕΠΩΩΙ ΕΝΙΦΗΟΥΓΙ ΝΧΕ ΗΛΙΑC ΠΙΠΡΟΦΗΤΗC ΠΑΙΡΗ† ΔΗΩΧ ΠΑΔΙΚΕΟC ΛΟΞΑ²²</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>ΖΙΤΕΝ ΝΑΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΩΕΝΖΗΤ ΠΕΝΝΟΥ† `ΝΑΛΗΘΗΝΟC ΧΕ ΡΕ ΕΛΕΗCΟΝ Ω ΠΙΝΔΗΤ ΕΝΧΩ `ΗΜΟC ΧΕ ΠΩΟΥ ΝΑΚ ΔΑ</p>	<p>Through Your mercies and Your compassion our true God, Lord have mercy, O merciful saying: Glory be to You, Alleluia.</p>
<p>ΖΙΤΕΝ ΝΕΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΩΕΝΖΗΤ ΠΙΜΑΙΡΩΜΙ `ΝΑΓΑΘΟC ΔΚΕΡΟΥΩΙΝΙ `ΗΝΕΝΖΗΤ ΕΒΟΛΖΙΤΕΝ ΠΕΚΖΗΟΤ ΠΩΟΥ ΝΑΚ ΔΑ</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>ΖΙΤΕΝ ΝΕΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΩΕΝΖΗΤ ΠΕΝΟΥΡΟ ΠΗC ΠΧC ΔΙΤΕΝ `ΗΡΕΜΖΕ ΟΥΟΖ `ΕΝCΟΥΕΝΩΠΤΕΝ²³ ΕΡΟΚ ΠΕΝΗΗΒ ΠΩΟΥ ΝΑΚ ΔΑ</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>ΖΙΤΕΝ ΝΕΚΝΑΙ ΝΕΜ ΝΕΚΜΕΤΩΕΝΖΗΤ ΔΕCΠΟΥΤΑ `ΗΦΥΛΑΝΘΡΟΠΟΝ ΧΕ `ΗΘΟΚ ΔΚ'Ι ΕΠΕCΗΤ ΩΑΝΤΕΨΟΤΤΕΝ ΞΕΝ ΠΕΝΝΟΒΙ ΠΩΟΥ ΝΑΚ ΔΑ ΛΟΞΑ</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 الثالث السابع والعشرون من شهر بابه المبارك سنة الف وخمسمائة خمسة وتسعين قبطية للشهدا الاطهار السعدا الابرار رزقنا الله بمقبول شفاعتهم امين وذلك عن يد ناقله الحقير 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 ΠΩΟΥ 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 ΠΩΟΥ 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 ΠΩΟΥ 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 ΠΩΟΥ 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 ΠΩΟΥ 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 ΠΩΟΥ 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 ΠΑΤΦΩΩ ΠΖΠΕ ΠΕΖΟΥ ΠΕΠ ΖΠΕ
 ΠΕΧΩΡΩ ΠΑ ΠΤΕΚCΟΤΤΕΠ ΣΕΠ ΙΑΠ (ΠΠΕΠ) ΔΚΧΩ
 ΠΑΠ ΕΒΟΛ ΠΠΠΠΠΠΠ ΠΠΠΠΠΠ ΕΡΟΚ Ω ΠΑΠΤΕΡΠΠΠ
 ΣΕΠ ΠΠΠΠΠΠΠ ΠΠ ΠΠΠΠΠΠΠΠ
 CΩΤΕΠ ΕΠΠΠΠΠΠ ΠΠ ΠΠΠΠΠΠΠΠΠ ΠΩΠ ΠΠΠΠ
 ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠΠΠΠΠ ΠΠΠ
 ΠΠΠΠ ΠΠΠΠΠΠ ΠΠ ΠΠΠΠΠΠΠΠ ΠΠΠ ΠΠΠΠΠΠΠΠ

ΝΑΡΙΑ ΤΗΣ ΠΑΡΘΕΝΟΥ ΤΗΣ ΑΓΙΑΣ ΤΗΣ ΘΕΟΤΟΚΟΥ
ΚΑΘΑΡΑΣ ΚΑΙ ΜΙΧΑΗΛ ΚΑΙ ΓΑΒΡΙΗΛ ΚΑΙ ΡΑΦΑΗΛ
ΝΕΝ ΠΟΥΩΝΑ 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 ΑΥΩΩΧΠ ΝΑΗ ΗΖΥΠΟΓΡΑΜΜΟΝ
ΕΘΡΕΝΗΩΨ ΗΣΑ ΝΕΥΩΠΕΝΤΑΤΣΙ

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

ΝΑΡΕΝΕΡΗΗΣΤΕΥΗ ΗΣΠΟΥΔΗ ΟΥΟΖ
ΗΤΕΝΕΡΠΡΟΣΕΥΧΗΣΘΕ ΗΖΡΗΙ ΣΕΝ ΗΑΙΕΖΟΟΥ
ΕΘΟΥΑΒ ΣΕΝ ΟΥΣΥΗΕΙΛΗΣΙΣ ΕΥΟΥΑΒ

ΧΕ ΠΣΟΟΥ ΠΕ ΕΡΙ ΜΠ̄Θ̄ ΝΑΡΕΝΤΩΒΖ ΗΜΟΙ
ΕΛΕΟΣ ΝΕΝ ΟΥΧΩ ΕΒΟΛ ΗΠΕΝΑΝΟΜΙΑ ΝΕΝ ΟΥΩΨ
ΗΠΕΝΑΚΑΘΑΡΤΩΝΑ ΕΘΒΕ ΠΩΛΗΑ 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 ΗΜΩΝ
ΦΗΕΤΑΥΕΡΗΗΣΤΕΥΗ ΕΧΩΝ ΨΑ ΗΤΕΥΩΨ
ΜΗΟΝ ΣΕΝ ΤΧΙΧ ΗΠΑΗΤΙΚΕΙΜΕΝΟΣ ΗΛΙΑΒΟΛΟΣ
ΑΥΕΡΖΗΜΟΤ ΝΑΗ ΗΕΛΕΥΘΕΡΟΣ ΜΕΝΕΝΣΑ ΤΠΛΑΗΟΣ
ΑΡΙΚΑΤΑΖΙΟΗ ΑΡΙΒΟΗΗ ΕΡΟΗ ΟΥΟΖ ΧΑ ΝΕΝΗΟΒΙ
ΝΑΗ ΕΒΟΛ ΝΕΝ ΝΕΝΑΝΟΜΙΑ ΝΑΡΧΕΟΗ ΗΥΗ

ΝΑΡΕΝΕΡΗΗΣΤΕΥΗ ΝΑΤΕΡΚΕΙΛΥΗ ΝΑΡΕΝΩΛΗ
ΝΑΤΚΑΚΗ ΟΥΟΖ ΗΤΕΝΕΡΤΑΛΗ ΕΝΩΨ ΕΒΟΛ ΕΗΧΩ
ΜΗΟΣ ΝΕΝ ΔΑΥΙΔ ΠΙΖΥΗΗΟΤΟΣ ΧΕ ΠΣΟΟΥ ΠΕ ΕΡΙ
ΜΠ̄Θ̄ ΝΑΡΕΝΤΖΟ ΗΤΕΥΜΕΤΑΓΑΘΟΣ

ΕΘΡΕΥΩΨ ΕΡΟΙ ΗΠΕΝΕΥΧΗ ΝΕΝ ΝΕΝΠΡΟΣΕΥΧΗ
ΝΑΖΜΕΝ ΕΒΟΛΖΑ ΠΙΦΑΨ ΕΤΧΗ ΕΥΕΝΟΖΕΜ ΗΠΕΝΤΥΧΗ
ΚΑΙ ΗΥΗ

ΖΙΤΕΗ ΗΤΖΟ ΝΕΝ ΗΨΩΛΗ ΗΤΕ ΗΙΧΑΗΛ ΝΕΝ ΓΑΒΡΙΗΛ
ΝΕΝ ΡΑΦΑΗΛ ΗΑΛΙΣΤΑ ΗΖΟΥΟ ΗΤΠΑΡΘΕΗΟΣ
ΤΘΕΟΤΟΚΟΣ ΦΡΑΨΗ ΗΠΙΑΓΓΕΛΟΣ ΝΕΝ ΠΧΟΡΟΣ
ΝΑΣΩΜΑΤΟΣ ΝΕΝ ΝΕΝΗΟΤ ΕΘΟΥΑΒ ΗΑΠΟΣΤΟΛΟΣ
ΝΕΝ ΗΠΗΑΡΤΥΡΟΣ ΝΕΝ ΗΠΛΙΚΕΟΣ ΗΑΙ ΣΑ
ΤΕΝΗΜΕΤΕΛΑΧΙΣΤΟΣ ΟΠΤΕΝ ΖΩΗ ΝΕΝ ΝΕΚΠΙΣΤΟΣ

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 ΑΝΕΗΙ ΧΕ ΜΗΟΝ 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 ΠΙΑΓΓΕΛΟC
 ΖΙΤΕΝ ΠΙΩΛΗΛ ΝΕΝ ΤΗΗCΤΙΑ ΝΕΗΗΟ† ΕΘΟΥΔΑΒ
 ΗΑΠΟCΤΟΛΟC ΑΥΓΡΟ ΗΠΙΔΙΑΒΟΛΟC ΑΥΤΑCΘΟ
 ΗΠΙΕΘΗΟC ΕΦ†

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

ΞΕ ΠΕΗΩΤ ΕΤΞΕΗ ΗΠΗΟΥΙ 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 ΗΤΕΚΩΟΠΤΕΗ.

24 Read كثرة.

25 Read حياة.

26 Read صاحبة.

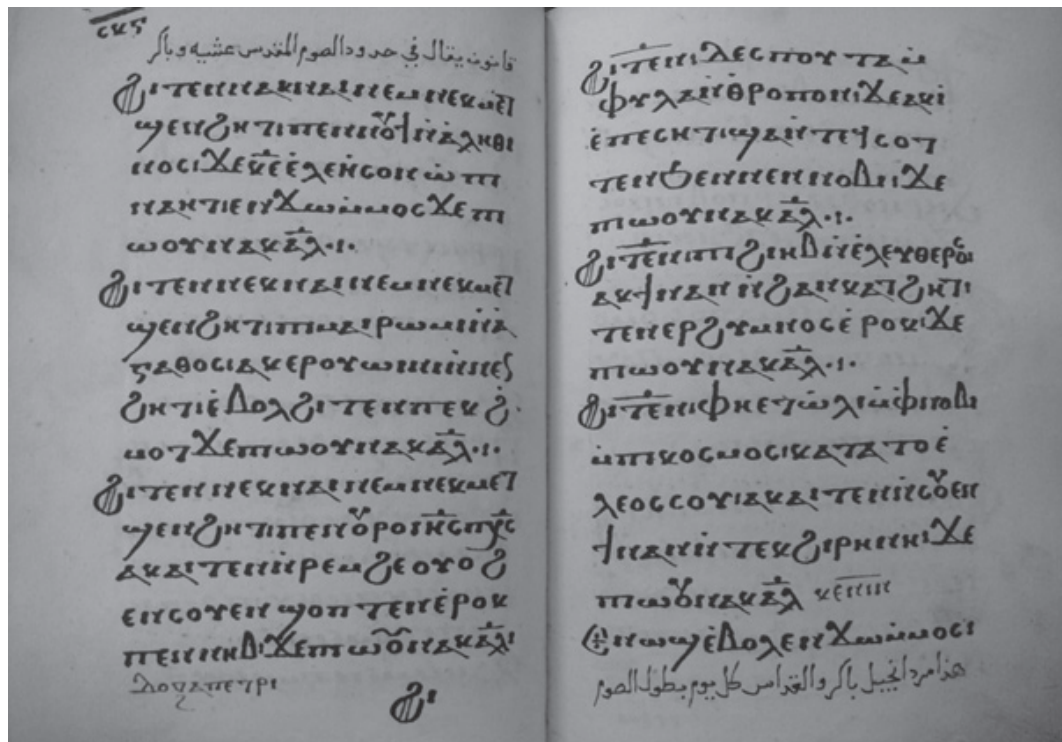
27 Read رياضة.

28 Read قدوة.

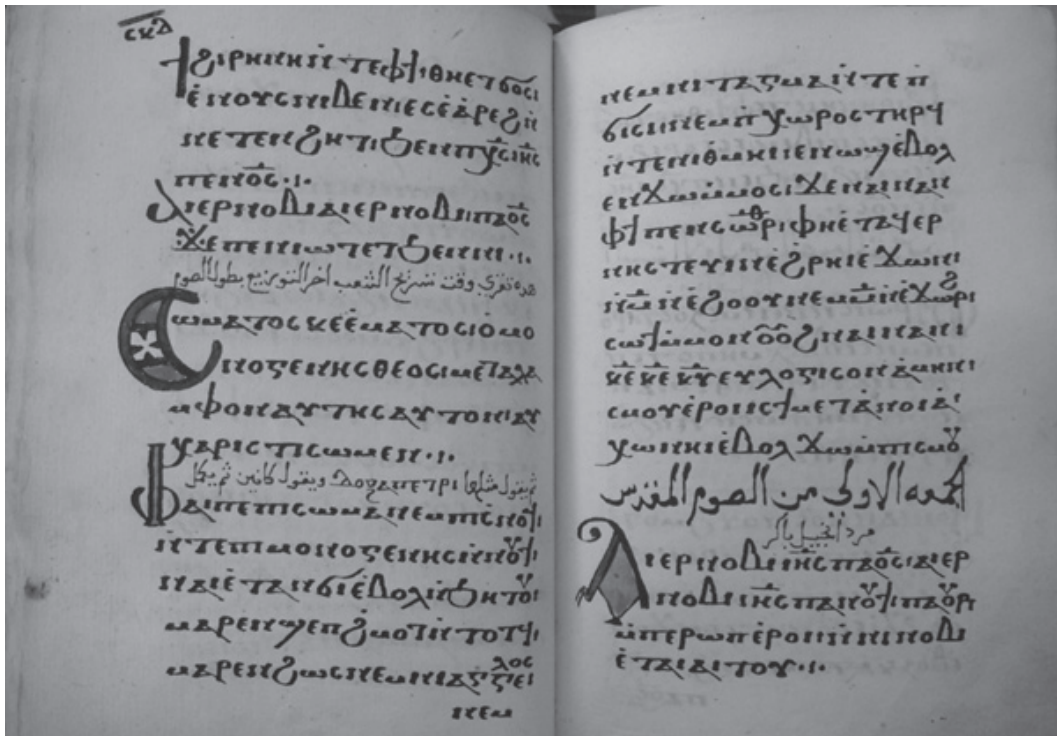
29 G. Viaud, 'Traditions orales de la liturgie copte', *Bulletin de la Société d'Archéologie Copte* 32 (1993), 171-176.



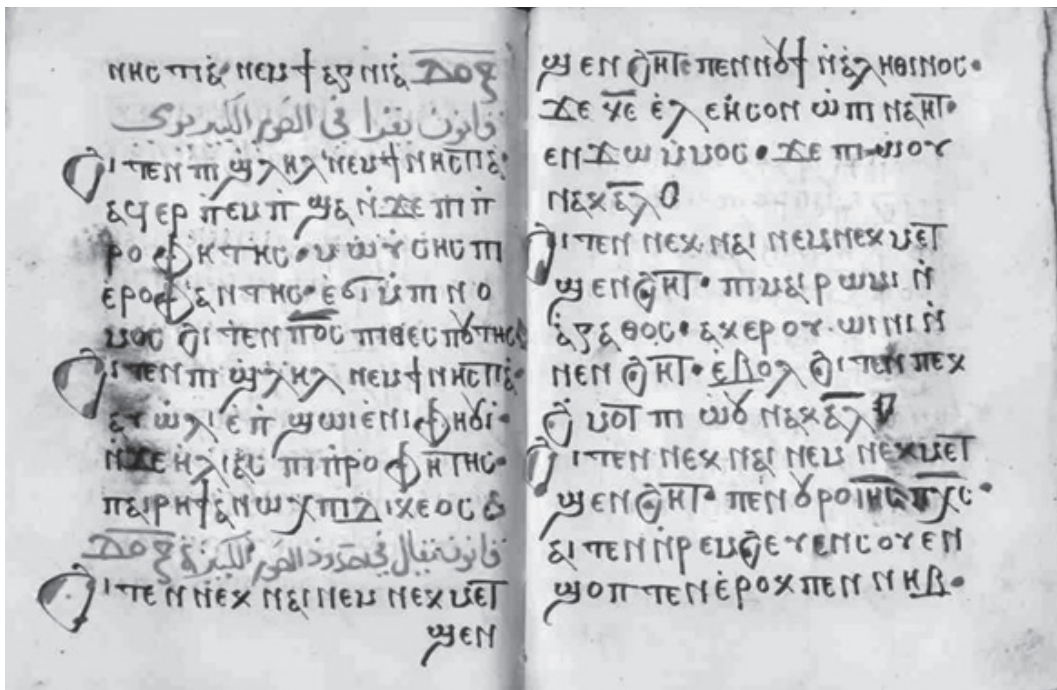
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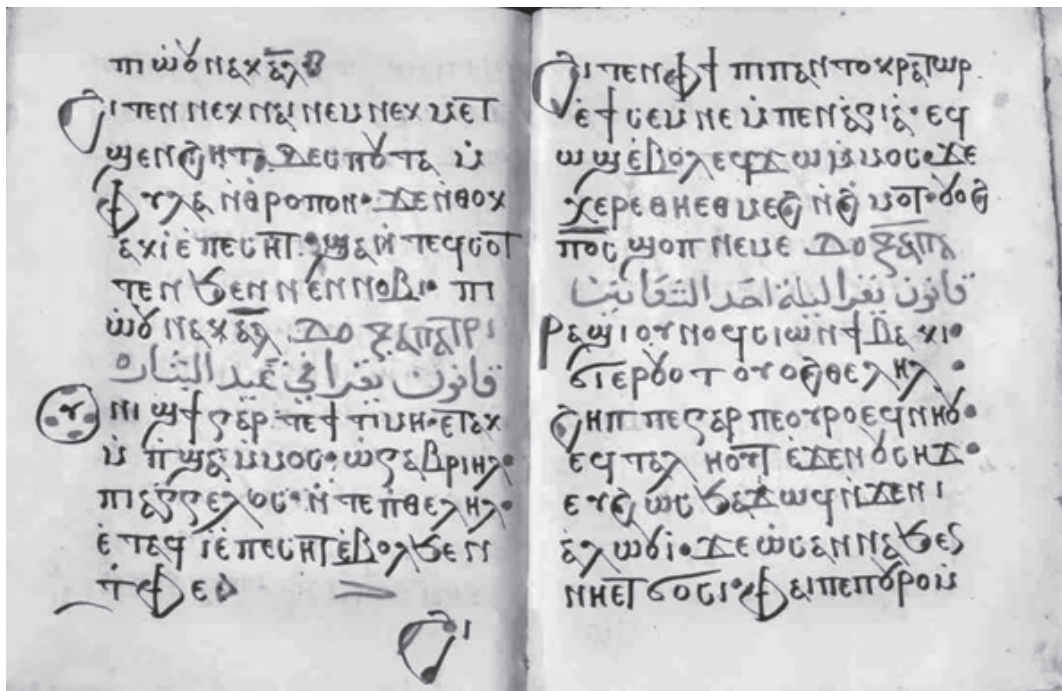
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