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Dwight W. Young

SHENUTE'S FIFTH CANON IN THREE FOLIOS
AT THE NATIONAL LIBRARY IN VIENNA

That Shenute (obit 465)¹ is recognized today as the outstanding Coptic author is due partly to homilies or discourses meant for public delivery and partly to expository writings, often lengthy, embodying admonitions and rules intended to guide the monks and nuns in three religious communities, whose location lay close by the present town of Sohag in Upper Egypt. The latter works were gathered into a series of nine tomes, each bearing in its title the designation "Canon".² Like all but the eighth of these volumes, the one called *The Fifth Canon* has come to us in a very fragmentary state.³ Only one copy is known, a codex identified now by the siglum XS. It had at least 310 pages, yet of these a meager 56, i.e. about one-sixth, have been found in modern collections.

There exists another important witness to *The Fifth Canon* in the so-called "*florilegium Sinuthianum*" (now codex XL), a work presenting a series of selections from the nine Canons that follow largely the order of their occurrence in

¹ See S. L. EMMEL, *Shenoute's Literary Corpus*, Yale University Ph. D. dissertation, New Haven 1993, 1-11, on the chronology of his life.

² A team consisting of Stephen EMMEL (leader), Heike BEHLMER, Anne BOUD'HORS, Bentley LAYTON, Tito ORLANDI, Frederick WISSE and myself has assumed the responsibility for preparing a comprehensive edition and translation of all nine Canons.

³ The fourth, sixth, seventh and eighth are appreciably more fully known. The eighth is by far the best preserved, seen principally in the unpublished and largely intact MS. copte 2 (codex XO), in the Library of the Institut français de archéologie orientale du Caire, an edition of which is now being prepared by Anne BOUD'HORS. See further D. W. YOUNG, "Additional Fragments of Shenute's *Eighth Canon*", *APF* 44 (1998) 47-68, plates XIV-XIX, for an edition of other folios of the same codex.

the volumes from which they were taken.⁴ Originally codex XL consisted of some two hundred leaves,⁵ most of which have disappeared. Our knowledge of it comes from only about fifty widely dispersed parchment folios, which fortunately preserve a goodly number of texts not otherwise known from copies of the original nine tomes. The majority of the extant leaves are presently at the Bibliothèque Nationale in Paris.⁶ Several are in other European and British collections,⁷ and a few have remained in Egypt.⁸ The texts of less than half of them have been published in whole or in part, appearing mostly in Leipoldt's two-volume edition⁹ of portions of Shenute's corpus.¹⁰ Therefore, a comprehensive critical edition of the extant folios is an important desideratum for advancing the study of the entire body of Shenutean Canons,¹¹ not the least advantage of which would be the partial elimination of gaps in the dismembered copies of the aforementioned nine volumes. The present article is a small contribution toward such an edition.

⁴ See S. EMMEL, *Corpus* (cit. n. 1) 107-28. He gives also in Table 39 (pp. 662-66) a list of placed folios in the order of the page numbers.

⁵ The highest attested pagination is 395, which occurs on the *verso* of a fragment (MS. copte 130.4, fol. 156) conserved at the Bibliothèque Nationale de France. A small piece of the contiguous leaf is conserved in the same collection (MS. copte 132.3, fol. 213). It has lost its page numbers, but we should expect the numbers 396 and 397.

⁶ S. EMMEL, *Corpus* (cit. n. 1), 113-14, has identified the following as parts of the codex: MSS. copte 129.12, fol. 43; 130.4, fol. 131-160; 131.8, fol. 134; 132.3, fol. 213; 132.4, fol. 303; and possibly 130.4, fol. 161 and 132.2, fol. 26.

⁷ E. 10044 and perhaps E. 10095f at the Louvre; at Cambridge University Library Or. 1699E and Add. 1876(2)+(14), the latter edited by P. BELLET, "Nou Testimoni de les Lettres de Sant Antoni (Cambridge, University Lib. Add. 1876.2)", *Studia Monastica* 31 (1989) 254f.; at the Rijksmuseum van Oudheden in Leiden MS. 117 (ed. W. PLEYTE & P. A. A. BOESER, *Manuscripts coptes du musée d'antiquités des Pays-Bas à Leide* [Leiden 1897] 344-46); P. Vindob. K 9593, 9594, 9596, 9597 and 9598 at the Papyrussammlung, Österreichische Nationalbibliothek, Vienna; I.B. 16, fol. 16 and I.B. 17 (13) at the Biblioteca Nazionale, Naples; at the Biblioteca Nazionale Marciana in Venice MS. Or. 192, fol. 30 (ed. J. A. MINGARELLI, *Aegyptiorum codicum reliquiae Venetiis in bibliotheca Naniana asseruatae*, Bologna 1785, no. 5).

⁸ The fragment C.G. 9257 in the Coptic Museum (ed. H. MUNIER, *Manuscripts coptes* [Catalogue du Musée du Caire 9201-9304], Cairo 1916, 80-81), and MSS. copte 189 and 208 at the Library of the Institut français de archéologie orientale du Caire. Also, W. E. CRUM had ventured the opinion (*Notebook* 106, p. 13, in the Griffith Institute at the Ashmolean Museum in Oxford) that the fragment at the Coptic Museum with the inventory no. 2631/112 might belong to the codex (noted by S. EMMEL, *Corpus* [cit. n. 1] 114, n. 143). I have not seen photographs of these leaves.

⁹ J. LEIPOLDT (adiuvante W. E. CRUM), *Sinuthii Archimandritae Vita et Opera Omnia*, III and IV [= CSCO 42, 73], Paris 1907, 1913.

¹⁰ Parts of codex XL appear in Vol. III as nos. 6, 16 (codex B), 20, 21 (codex A), 22 (codex B), 46 (codex B). Other pieces appear in Vol. IV on pages iv-v and as nos. 54 (codex B), 57-59, 60 (codex B), 71 (codex B), 76 (codex B), 77 (codex B). Also, an improved edition and translation of MS. 117 at the Rijksmuseum van Oudheden in Leiden appeared in D. W. YOUNG, "Additional Fragments" (cit. n. 3) 50-51.

¹¹ The task of preparing such an edition has been undertaken by Stephen EMMEL.

As it happens, a few pages of codex XL offset the extensive losses to *The Fifth Canon*, not to a great extent but in a significant way. Herein are presented three pieces from the Papyrussammlung at the Österreichische Nationalbibliothek,¹² viz. P. Vindob. K(optisch) 9593, 9596, and 9597, each of which has passages otherwise unknown to us from this Canon. I give a diplomatic edition of the texts and a translation accompanied by notes. But beforehand I describe the three folios and how they pertain to the Canon. To clarify their placement it is essential also to delineate what has survived of this Canon in fragments not from codex XL.

A DESCRIPTION OF THE THREE PARCHMENT FOLIOS

The fragment K 9597 bears the pagination ρζ and ρθ (*sic*; subsequent extant page numbers in the codex reflect this error) and on the *verso* the signature ζ.¹³ The posterior half of a bifolium, it was originally joined to the unpublished leaf conserved with the call number I.B. 16, fol. 16 at the Biblioteca Nazionale in Naples. One *lacuna* of 13 leaves and another of 22 leaves follow K 9597 in the codex. The second gap is ended by a folio in Venice and K 9596, which bear the pagination ρπΔ-ρπζ. As for our third folio, K 9593, it has by loss of parchment not retained its pagination. That it had a position somewhere in the said *lacunae* between the other two leaves edited here is beyond doubt, as I shall show below.

The skin pattern is of some value in assessing the position within quires to which parchment leaves belong (see below). In the instances at hand the hair side appears as the *recto* of K 9597 and the *verso* of the other two pieces. It is distinguishable mainly by color and ink retention and partly by small patches of grain.

The folio K 9597 has frayed edges, small holes, soiling and stains. There is much loss of ink on the flesh side. Two short tears extend from the top edge through the two uppermost lines of text. A crease runs diagonally from the upper corner of the fore-edge to the center. Another extends diagonally from the middle of the fore-edge to intersect a third crease running from the top edge near the fold to the center of the bottom edge. Along the fold-edge on the *verso* the leaf had been reinforced by a strip of vellum cut from an earlier codex. On the *recto* at the fore-edge is a glued tab inscribed with a reader's note in Arabic.

¹² I am grateful to Prof. Hermann HARRAUER, Direktor of the Papyrussammlung, for authorizing publication of these manuscripts and for providing photographs.

¹³ A total of 108 pages in seven quires suggests there were two flyleaves at the beginning of the book, leaving twelve numbered pages in the initial quire. Thus, $12 + (16 \times 6) = 12 + 96 = 108$ (see S. EMMEL, *Corpus* [cit. n. 1], 119-20).

The fragment K 9593 is badly damaged, with frayed edges, large and small holes and extensive stains. The flesh side is severely rubbed with much loss of ink. The leaf is almost severed in two by breaks along a crease running vertically circa 10 cm from the fold-edge. The outer margin and some of the contiguous text are wanting. An ancient reinforcement along the upper part at the fold consists of a strip (circa 5 cm in length) of reused parchment on which bits of inscribed text are seen.

K 9596 is badly mutilated. It has severely frayed edges, large and small holes, extensive stains and diminution of ink on the flesh side. The mid-section of the upper margin has disappeared, and the destruction extends well into the written area. Damage to the inner margin has brought an attendant loss of a small part of the contiguous text.

The sizes of the folios are irregular. In maximum length K 9593 and 9597 are 38 cm, while K 9596 is 36 cm. The maximum widths are 29 cm (K 9597) and 28 cm (K 9596), whereas loss of parchment has reduced K 9593 to a maximum 23.2 cm. The written area is 27.6 to 28.6 by 19.4 to 20 cm, in two columns (maximum width 8.9 to 9.3 cm) of 34 lines. The height of ten lines fluctuates between 7.8 and 8.7 cm. Between the left edges of the two columns is a distance of not more than 11.3 cm. For K 9593 the upper margin is 3.8 cm, the lower is 5.8 cm and the inner is 3.2 cm. The upper margin of K 9596 is 3.3 cm, the inner is 3.1 cm, the lower is 5.2 cm and the outer is 5.7 cm. As for K 9597, the upper and inner margins are 3 cm, the lower is 6.5 cm and the outer is 6.1 cm.

The parchment of these three leaves from codex XL is pricked near the edge in the outer margin, and every line is ruled, with the letters resting on the line. The text is in dark brown ink, occasionally with silver marking added. The script is upright, with narrow ϵ , o and c , tall p and q , short γ and rounded three-stroke m . At the end of a line the letters δ , ϵ , γ , m , q (once: XL 186. 56), χ and σ are sometimes extended. In a top line the letter ζ is enlarged in medial position.

Raised points serve for logical punctuation. At the end of a paragraph either a raised point, a colon or a colon followed by a horizontal line occurs. Both single and connective superlineation were carefully positioned. Two-dot tremas were used in a restrained manner, e.g. $\pi\acute{\alpha}\iota$, $\pi\epsilon\iota$ -, $\delta\psi\delta\iota$, $\epsilon\iota\eta\epsilon$, $\eta\iota$, $\kappa\omicron\upsilon\iota$, $\tau\acute{\alpha}\iota\omicron\upsilon$, $\varrho\acute{\rho}\acute{\alpha}\iota$ and the first person singular pronominal suffix in $\epsilon\acute{\alpha}\iota$ -, $m\pi\epsilon\iota$ - and $m\mu\omicron\iota$. The circumflex is seen with the morph p - and occasionally above omega and exceptionally with ψ , as in $\psi\psi\epsilon$.

Apostrophes, usually slightly curved, appear as either a horizontal or a left-sloping diagonal line. They abound in a nearly consistent manner to mark word boundaries posteriorly. To the prevailing pattern there are notable exceptions where the mark is omitted. Examples: (1) with the morph $\delta\gamma\omega$ and occasionally after $\pi\epsilon$ / $\tau\epsilon$ / $\eta\epsilon$; (2) after final ι (e.g. $\pi\acute{\alpha}\iota$ and $\varrho\acute{\rho}\acute{\alpha}\iota$); (3) with words terminating in two consonants and connective superlineation (e.g. $m\pi\theta\eta\rho\psi$); (4) after

a final σ , \dagger and sometimes extended γ (only at the end of a line, as in the case of ΤΗΡΟΥ [K 9597 *recto* 43 and 47]). It is apparent that a problem with orthographic placement is a factor in several of these instances. In the case of orthographic interference from a contiguous symbol, the apostrophe may even be shifted forward and might seem to be a circumflex (e.g. ΠΕΖΜΟΥ (K 9596 *recto* 26). Much more rarely apostrophes set apart non-terminal morphs. Examples of the latter occur in ΝΝΕΝ'ΕΨ'ΟΥΩΖ' (K 9593 *recto* 13), ΕΨ'ΥΙ' (K 9593 *recto* 15), ΖΜΠ'ΜΔ' (K 9596 *recto* 28) and ΟΥΕΜ'ΛΔΔΥ' (K 9596 *recto* 46). The circumflex over the morph ρ is often indistinguishable from the mark used as an apostrophe.

Paragraphs are set off by letters either enlarged (e.g. π is 7 mm to 1 cm in height) or oversized (e.g. ρ is 4.5 cm and ϵ is 3 cm) in brown ink in the margin. In K 9597 the oversized letters have a laced design within the outline of parallel lines. An ornamentation, drawn in brown ink with green and silver highlighting, extends 3.9 cm above the oversized ρ .

The text in the first fourteen lines of K 9597 has a parallel in MS. 710, folios 2 and 3 at the Pushkin Museum in Moscow,¹⁴ which are from a copy¹⁵ of Shenute's Canon 4. The remainder of K 9597 has excerpts from *The Fifth Canon*, the first of which appears to be the very beginning of that volume.

As for K 9593, without the page numbers its exact position within the codex remains uncertain. However, for the final lines there is a parallel text in a copy of the Canon, viz. codex XS (see below), which enables us to form some idea of the folio's approximate location in codex XL and, more importantly, to determine that the text is from a certain part of this Canon.

While a parallel text is presently unknown for K 9596, that it has textual material from a specific section of the Canon arises from the folio which preceded it in the codex. A large part of the text of that folio¹⁶ (XL 184/185) is seen also in a fragment from the aforementioned copy of *The Fifth Canon*, viz. codex XS 237/238.¹⁷ Moreover, since there is a parallel text to XL 194 in XS 257/258,¹⁸ we should expect the excerpts of K 9596 to fit somewhere in the *lacuna* of XS 239-252 (see below). A careful survey of the remains of codex XS will bring into sharper focus the placement of all three of our folios and their contributions to the Canon in question.

¹⁴ The text appears in J. LEIPOLDT, *Opera* III (cit. n. 9), 156.14-18.

¹⁵ The codex is referred to by the siglum GI; see S. EMMEL, *Corpus* (cit. n. 1) 185-90, 617 (Table 20), and 1034 (Table 89).

¹⁶ Ed. J. LEIPOLDT, *Opera* IV (cit. n. 9), 56.15-57.25 and 58.18-59.2.

¹⁷ Or. 3580, fol. 35, British Library, London (W. E. CRUM, *Catalogue of the Coptic Manuscripts in the British Museum* [London 1905] no. 168), ed. J. LEIPOLDT, *Opera* IV (cit. n. 9), 57.6-58.17.

¹⁸ Or. 3580, fol. 36 (W. E. CRUM, *Catalogue*, no. 168), ed. J. LEIPOLDT, *Opera* IV (cit. n. 9), 61.19-62.26.

THE SOLE SURVIVING COPY OF *THE FIFTH CANON*

Apart from excerpts in codex XL, the Canon is attested presently by only one copy, the aforementioned codex XS, of which twenty-eight leaves have been identified.¹⁹ The highest extant page number is 390, but this is far from accurate, as Emmel has demonstrated.²⁰ There is evidence for repetition of two page numbers early in the codex, and another error apparently increased the pagination by a hundred, with c "200" apparently usurping the position of p "100".²¹ If this is indeed the case, we should adjust the higher extant numbers (i.e. beginning with the given 253 and thereafter) by subtracting 98 (i.e. 100 - 2). Thus, 253 is lowered to 155. Later in the codex two more mistakes in numbering occur. One, the placing of 320 on successive pages, is of no consequence because in the first instance the figure supplants 319. A more serious error is seen after 386, where the numbers have fallen by 15, so that 372 follows 386.

In the following list of extant material from codex XS, page numbers are adjusted by taking into account the four known errors, and the variant pagination on the folios themselves is put in parentheses. This inventory shows that the highest number of pages amounts to only 308 rather than 390. It is no coincidence that the extant signatures of the quires agree with the adjusted pagination (quire 19, e.g., ends on p. 304; there are sixteen pages in a quire, and $19 \times 16 = 304$), for the signatures were put in the proper places separately from numbering the pages.

AN INVENTORY
OF THE EXTANT FRAGMENTS OF CODEX XS²²

1/2	wanting
3-14	I.B. 14, fol. 8-13, Biblioteca Nazionale, Naples ²³
15-52	wanting except perhaps for P. Vindob. K 909, which has lost the pagination ²⁴ but which may have belonged to quire 2 by virtue of content reminiscent of that of page 14 ²⁵

¹⁹ See S. EMMEL, *Corpus* (cit. n. 1), 190-94, 830-32 and 1038-41 (Table 90).

²⁰ S. EMMEL *Corpus* (cit. n. 1), 193.

²¹ The twelfth quire begins with page number 275, which, adjusted by subtracting 100, is shy by 2 of the expected 177.

²² Adapted from S. EMMEL, *Corpus* (cit. n. 1), 677-79 (Table 44).

²³ Ed. É. AMÉLINEAU, *Oeuvres de Schenoudi: Texte copte et traduction française*, II, Paris 1914, 494-504.

²⁴ See the edition in D. W. YOUNG, *Coptic Manuscripts from the White Monastery: Works of Shenute* [= *MPER* 22], Vienna 1993, no. 18.

²⁵ The page numbers of K 909 may be expressed as $15 + x$ and $16 + x$, in which x is either 2 or a multiple of 2.

53/54	(51/52) MS. copte 130.5, fol. 51, Bibliothèque Nationale de France, unpublished
55-62	wanting
63/64	(pagination lost; quire 4 ends) MS. copte 130.5, fol. 91, Bibliothèque Nationale de France ²⁶
65-154	wanting
155/156	(253/254) P. Vindob. K 908 ²⁷
157-176	wanting
177/178	(275/276; quire 12 begins) MS. 158, fol. 19, University of Michigan Library ²⁸
179-210	wanting
211/212	(309/310) Or. 3580, fol. 32, British Library, London ²⁹
213-220	wanting
221/222	(320/320, sic) Or. 3580, fol. 33 ³⁰
223-226	wanting
227/228	(325/326) Or. 3580, fol. 34 ³¹
229-236	wanting
237/238	(335/336) Or. 3580, fol. 35 ³²
239-252	wanting
253-258	(351-356) Or. 3580, fol. 36-38 ³³
259/260	wanting
261/262	(359/360) Or. 3580, fol. 39 ³⁴
263-266	(361-364) I.1.b. 293, fol. 1-2, Biblioteca, Pushkin State Museum of Fine Arts, Moscow ³⁵
267/268	(365/366) P. Vindob. K 9243 ³⁶
269/270	wanting
271/272	(369/370) MS. or. 1611, fol. 7, Orient-Abteilung der Staatsbibliothek zu Berlin — Preußischer Kulturbesitz ³⁷
273-286	wanting
287/288	(385/386, end of quire 18) Or. 3580, fol. 40 ³⁸

²⁶ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 78.6-79.21.

²⁷ Ed. D. W. YOUNG, *Manuscripts* (cit. n. 24), no. 17.

²⁸ Ed. D. W. YOUNG, *Manuscripts* (cit. n. 24), no. 19.

²⁹ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 52.15-53.21, from the Oriental and India Office Collections (et passim for folios of Or. 3580).

³⁰ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 53.22-55.4.

³¹ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 55.5-56.14.

³² Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 57.6-58.17.

³³ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 59.3-62.26.

³⁴ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 63.11-64.22.

³⁵ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 64.22-67.12.

³⁶ Ed. E. LUCCHESI, "Localisation d'une pièce manuscrite isolée dans la littérature chénoise", *ZÄS* 106 (1979) 80-81.

³⁷ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 69.10-70.22.

289/290	(372/373 [<i>sic</i>], quire 19 begins) I.1.b. 294, Biblioteca, Pushkin State Museum of Fine Arts ³⁹
291-302	<i>wanting</i>
303-306	(385-388 [<i>sic</i>], quire 19 ends and quire 20 begins) I.1.b. 301 and 302, Biblioteca, Pushkin State Museum of Fine Arts ⁴⁰
307/308	(389/390) Or. 3580, fol. 41 ⁴¹
309-end	<i>wanting</i>

By this revised reckoning the excerpts from *The Fifth Canon* found in P. Vindob. K 9597, 9593 and 9596, in that order, are all to be placed, as we shall see, prior to XS 253 (written 351).

THE RELATIVE POSITION OF THE THREE LEAVES BY QUIRES

Apparently *The Fifth Canon* was better represented in codex XL than any of the other volumes in the series. On the basis of extant pagination, we can account for 240 of the approximately 400 pages in the codex by the following reckoning: 106 pages of excerpts from Canons 1-4; 134 pages from Canons 7-9. This calculation allows 156 pages of excerpts from Canons 5 and 6, of which no less than 94 must be allocated to Canon 5 and 62 maximally to Canon 6. Thus, selections from *The Fifth Canon* constituted perhaps as much as one-fourth of the contents in codex XL. This relatively high percentage of the excerpts indicates that nearly one-third of that Canon was included in the codex. While the reason for the lopsided proportion for Canon 5 is not clear, it may well have been due to the immediate applicability of its numerous detailed rules regarding daily life within the cloisters.

Two of the three leaves edited herein have the pagination 107/109 (*sic*) and 186/187. The other folio presented, although with pagination wanting, can definitely be placed somewhere between the other two (see below). Now, page 109 bears as well the quire signature ζ. Since there were sixteen pages per quire, this signature suggests that pages 186/187 came from the twelfth quire.⁴² To

³⁸ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 71.19-73.5.

³⁹ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 73.5-74.14.

⁴⁰ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 74.15-76.29.

⁴¹ Ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 76.29-78.5.

⁴² We may calculate that the twelfth quire of the codex consisted of pp. 174-89, since eleven quires of sixteen pages each, diminished by two flyleaves in the initial quire and the error in pagination (i.e. skipping from 107 to 109) seen in P. Vindob. K 9597 above, yield the number 173; i.e. $(16 \times 11) - 4 + 1 = 176 - 3 = 173$. Therefore, our folio is the seventh leaf from the twelfth quire ($14 \text{ pages [of quire 12]} + 173 = 187$).

seek the possible position of our other folio, we must consider another two leaves from codex XL with pagination (viz. 136-139) that falls in the range between 109 and 186. They belong to the ninth quire. A look at these folios leaf by leaf in their respective quires reveals more clearly their positions within the codex.

Quire 7:			pages 93-109 (<i>sic</i>)
	I.B. 16, fol. 16 ⁴³	(flesh side)	page 93
		(hair side)	page 94
	<i>five folios wanting</i>		pages 95-104
	MS. Copte 208 ⁴⁴	(flesh side)	page 105
		(hair side)	page 106
	P. Vindob. K 9597	(hair side)	page 107
		(flesh side)	page 109 (<i>sic</i>)
Quire 8:	<i>wanting</i>		pages 110-125
Quire 9:			pages 126-141
	<i>five folios wanting</i>		pages 126-135
	C.G. 9257 ⁴⁵	(hair side)	page 136
		(flesh side)	page 137
	MS. Copte 130.4, fol. 135 ⁴⁶	(flesh side)	page 138
		(hair side)	page 139
	<i>final folio wanting</i>		pages 140/141
Quire 10:	<i>wanting</i>		pages 142-157
Quire 11:	<i>wanting</i>		pages 158-173
Quire 12:			pages 174-189
	<i>five folios wanting</i>		pages 174-183
	MS. Or. 192, fol. 30 ⁴⁷	(hair side)	page 184
		(flesh side)	page 185
	P. Vindob. K 9596	(flesh side)	page 186
		(hair side)	page 187
	<i>final folio wanting</i>		pages 188/189

Inasmuch as on average one page in codex XL corresponds to about three pages in codex XS 1-238, the excerpts of XL 136-139 pertain most likely to the large *lacuna* of XS 65-154. There are 28 pages in XL prior to page 136 which pertain to Canon 5, and the first of these 28 pages, i.e. K 9597, yields text which

⁴³ Biblioteca Nazionale, Naples; unpublished.

⁴⁴ Library, Institut français de archéologie orientale du Caire; unpublished.

⁴⁵ Coptic Museum, Cairo; ed. MUNIER, *Manuscripts coptes*, 80-81.

⁴⁶ Bibliothèque Nationale de France; unpublished.

⁴⁷ Biblioteca Nazionale Marciana, Venice; ed. J. LEIPOLDT, *Opera IV* (cit. n. 9), 56.15—57.25.

	<p> ΘΕΝΚΑΝΩΝ· Ε ΒΟΛ· ΖΙΤΜΠΛΟΓΟΣ· ΜΠΧΟΕΙC· ΕΤΡΕΟΥ 20 ΟΝ· ΝΙΜ· ΕΤΜΕ· Μ ΠΝΟΥΤΕ· ΘΝΟΥ ΜΕ· ΕΙΤΕ· ΖΟΥΥΤ·· ΕΙ ΤΕ· ΣΖΙΜΕ· ΔΖΕΡΑΤΟΥ ΘΝΟΥΨΙ· ΜΜΕ· ΚΑ 25 ΤΑΝΕΓΡΑΦΗ· ΧΕ ΔΙΔΡΕ· ΓΑΡ· ΕΡΑΤ· ΘΝ ΟΥΨΙ· ΜΜΕ· ΠΧΟ ΕΙC· ΣΟΟΥΝ· ΝΤΑ ΜΝΤΒΔΛΖΗΤ·^ν : 30 ΝΤΟΚ· ΠΝΟΥΤΕ· ΠΨΔ ΕΝΕΖ· ΔΥΩ ΠΧΟ ΕΙC· ΜΠΤΗΡΥ·^ν ΙC ΠΕ ΠΔΙΟΙΚΗΤΗΣ· ΝΟΥΟΝ· ΝΙΜ· ΕΤ </p>		<p> ΨΔΧΕ· ΠΕ ΤΜΕ·^ν : - : ΤΟΥ ΔΥΤΟΥ·^ν : - ΠΕΝΤΑΧΧΟΟC· ΓΑΡ· ΧΕΜΠΡΡΝΟΕΙΚ· 55 ΠΕΝΤΑΧΧΟΟC· ΧΕ ΜΠΡΩΤΒ· ΔΥΩ ΠΕΝΤΑΧΧΟΟC· ΧΕ ΜΠΡΕΙΡΕ· ΝΝΕΙ ΠΕΘΟΥ· ΝΤΟΥ· Ο 60 ΠΕΝΤΑΧΧΟΟC· ΧΕ ΜΠΡΕΙΡΕ· ΝΝΕΙ ΚΟΟΥΕ·^ν ΕΤΒΕ ΠΔΙ ΝΘΕ· ΜΠΕΝΤΑΧ ΕΙΡΕ· ΝΖΕΝΜΝΤ 65 ΝΟΕΙΚ·^ν ΕΔΧΧΑΚ· ΕΒΟΛ· ΝΖΕΝΜΝΤ ΡΕΦΩΤΒ ΘΝΝΕ ΤΑΦΑΔΥ·^ν ΔΥΩ Ν </p>
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P. Vindob. K 9597, verso (Plate II)

	<p> ΡΘ 1 ΘΕ· ΜΠΕΝΤΑΧΕΙΡΕ· ΝΖΕΝΜΝΤΡΕΦΩ ΤΒ· ΕΔΧΧΑΚ· ΔΕ· ΕΒΟΛ· ΝΖΕΝΜΝΤ 5 ΝΟΕΙΚ· ΘΝΝΕΝΤΑΧ ΔΔΥ·^ν ΤΔΙ ΟΝ· ΤΕ· ΘΕ· ΜΠΟΥΖΔΡΕΖ· ΕΡΟΥ· ΕΥΜΕΡΟC· ΝΤΕΠΠΕ ΘΟΥ·^ν ΕΔΧΧΑΚ· 10 ΔΕ· ΕΒΟΛ· ΝΚΕΜΕΡΟC· ΝΤΑΧ· ΖΡΑΙ ΘΝΔΑΝΟ ΜΙΔ· ΝΙΜ· ΕΔΧΨΩ ΠΕ· ΕΦΘΗΠ· ΕΡΟΥ· ΤΗΡΟΥ· ΚΑΤΑΝΕ 15 ΓΡΑΦΗ·^ν ΧΕΠΕ </p>		<p> ΜΝΝΕΤΕΙΝΕ· ΜΜΟ ΟΥ· ΜΠΕΠΛΟΓΟC· ΜΠΠΟΥΤΕ· ΔΠΟC ΤΕΡΕΙ· ΝΤΑΜΝΤ ΕΒΙΗΝ· ΖΩC· ΑΤΜ 40 ΠΨΔ·^ν ΕΤΜΤΡΕΦ ΤΑΜΟΙ· ΕΡΟΥ·^ν Εφ ΟΥΩΨ· ΕΤΡΔΜΕΤΑ ΝΟΕΙ· ΖΑΠΔΨΔΙ Ν ΝΑΝΟΒΕ· ΤΗΡΟΥ· 45 ΔΛΛΑ· ΜΠΕΙΔΓΩ ΝΙΖΕ· ΝΖΗΤΟΥ· ΖΟ ΛΩC· ΕΤΡΔΕΙΡΕ· Ν ΘΕΝΚΟΥΙ ΜΠΕΤ ΝΑΝΟΥΟΥ· ΜΠΕΜ </p>
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THE TEXTS OF CODEX XL 107/109, 186/187 AND K 9593

The textual content of the three fragments is presented here in the order it occurred in its codex. Notes and a translation of the material follow thereafter.

Our second leaf, P. Vindob. K 9593, has its text extended by XS 211/212. From the text of the latter folio, Or. 3580, folio 32 at the British Library, which has been published, I reproduce here only the passage⁵³ which completes the final paragraph of K 9593. For the sake of continuity with K 9593, I reserve the translation of these words until later in this study.

ϠΛΗΛ ΝΜΜΔΥ · ΜΕΥΕΨΘΜΘΜ ΕΨΛΗΛ ΝΘΕ ΝΟΥΨΗΡΕ ΨΗΜ ΜΑΛΙΣΤΑ
 ΧΕΕΥΝΔΨΛΗΛ ΕΧΝΩΧΝ · ΝΕΝΕΙΟΤΕ ΔΕ ΝΤΟΟΥ ΝΤΕΛΕΙΟΣ ΕΤΕΥΜΝΤΝΘΒ
 ΤΕ ΤΑΪ ΖΗΤΕΥΑΓΑΠΗ ΕΤΕΟΥΝΤΑΥΣ ΕΖΟΥΝ ΕΠΝΟΥΤΕ ΜΗΠΨΗΡΕ
 ΕΤΟΥΔΔΒ ΙΣ ΕΤΡΕΥΨΛΗΛ ΔΧΝΩΧΝ ΝΣΑΟΥΣΑ ΜΑΥΔΔΥ ΕΙΤΕ ΖΜΠΕΖΟΥ
 ΕΙΤΕ ΖΗΤΕΥΨΗ ΜΠΕΥΟΥΟΕΨ ΤΗΡΨ· ΔΥΩ ΕΤΡΕΥΠΡΟΤΡΕΠΕ ΝΟΥΟΝ ΝΙΜ
 ΕΠΔΪ· ΕΤΡΕΥΚΑΨΙ ΔΕ ΖΩΑΨ ΕΖΡΑΪ ΜΠΡΩΜΕ ΕΤΡΕΨΨΛΗΛ ΖΗΤΜΗΤΕ
 ΝΖΕΝΚΟΟΥΕ ΕΥΣΟΟΥΝ ΧΕΨΔΡΕΖΔΖ †ΟΨΕ ΝΟΥΚΟΥΪ ΕΤΒΕΟΥΝΘ·

P. Vindob. K 9597, recto (Plate I)

			P3
1	ΝΔΪ ΜΝΝΕΤΕΪΝΕ` Μ	35	ΖΕΛΠΙΖΕ` ΕΕΙ` ΨΔ
	ΜΟΥΓ` ΝΕΤΝΔΧΟ		ΡΟΚ` ΖΗΟΥΣΟΟΥΤΝ·
	ΟΥ` ΕΖΟΥΝ` ΕΖΡΑΥ` Ν		ΔΥΩ ΟΥΜΔΕΙΝ` ΠΕ
	ΝΕΤΖΙΤΟΥΩΟΥ`		ΠΔΪ ΝΤΕΠΕΚΟΥ
5	ΖΗΖΕΝΜΝΤΡΕΨ		ΩΨ` ΕΤΡΕΚΔΔΥ` Ν
	ΣΩΨ· ^ν ΕΥΕΨΩ	40	ΜΠΨΔ` ΝΤΕΤΜΕ`
	ΠΕ` ΝΤΟΟΥ` ΕΥΣΖΟΥ		ΟΥΩΖ` ΖΡΑΪ ΝΖΗ
	ΟΡΤ ΖΗΝΕΥΖΒΗΥΕ`		ΤΟΥ· ^ν ΤΑΡΧΗ` Ν
	ΤΗΡΟΥ· ^ν ΕΨΩΠΕ`		ΝΕΚΨΔΧΕ` ΤΗΡΟΥ
10	ΔΕ` ΕΥΖΗΟΥΜΝΤ		ΕΤΟΥΔΔΒ· ΜΗΠΕΚ
	ΔΤΣΟΟΥΝ` ΕΥΕΨΩ	45	ΣΟΟΥΝ` ΤΗΡΨ ΕΤ
	ΠΕ` ΕΥΟΥΔΔΒ` ΕΒΟΛ`		ΧΗΚ` ΕΒΟΛ· ΜΝ
	ΖΗΝΕΪΣΔΖΟΥ` ΤΗ		ΝΕΚΖΒΗΥΕ` ΤΗΡΟΥ
	ΡΟΥ· ^ν ······—·····—		ΕΤΝΔΝΟΥΟΥ` ΚΔ
15	>< ΟΜΟΙΟΣ ^ν ΤΩ ^ν Ε ^ν ·—		ΤΔΘΕ` ΕΤΧΖ` ΧΕΤΕ
	^ν ······—·····—	50	ΖΟΥΕΙΤΕ` ΝΝΕΚ

⁵³ Ed. J. LEIPOLDT, *Opera* IV (cit. n. 9), 52.17-26.

	ΖΕΝΚΑΝΩΝ` Ε		ΨΑΧΕ` ΠΕ ΤΜΕ` ^ν :
	ΒΟΛ` ΖΙΤΜΠΛΟΓΟC`		- : ΤΟΥ ΔΥΤΟΥ` ^ν :-
	ΜΠΧΟΕΙC` ΕΤΡΕΟΥ		ΠΕΝΤΑΧΧΟΟC` ΓΑΡ`
20	ΟΝ` ΝΙΜ` ΕΤΜΕ` Μ		ΧΕΜΠΡΡΡΝΟΕΙΚ`
	ΠΝΟΥΤΕ` ΖΝΟΥ	55	ΠΕΝΤΑΧΧΟΟC` ΧΕ
	ΜΕ` ΕΙΤΕ` ΖΡΟΥΤ` · ΕΙ		ΜΠΡΩΤΒ· ΔΥΩ
	ΤΕ` ΣΖΙΜΕ` ΔΖΕΡΑΤΟΥ		ΠΕΝΤΑΧΧΟΟC` ΧΕ
	ΖΝΟΥΨΙ` ΜΜΕ` ΚΑ		ΜΠΡΕΙΡΕ` ΝΝΕΙ
25	ΤΑΝΕΓΡΑΦΗ` ΧΕ		ΠΕΘΟΟΥ` · ΝΤΟQ` Ο
	ΔΙΔΡΕ` ΓΑΡ` ΕΡΑΤ` ΖΝ	60	ΠΕΝΤΑΧΧΟΟC` ΧΕ
	ΟΥΨΙ` ΜΜΕ` ΠΧΟ		ΜΠΡΕΙΡΕ` ΝΝΕΙ
	ΕΙC` ΣΟΟΥΝ` ΝΤΑ		ΚΟΟΥΕ`· ^ν ΕΤΒΕ
	ΜΝΤΒΔΛΖΗΤ` ^ν :		ΠΔΙ ΝΘΕ` ΜΠΕΝΤΑQ
30	ΝΤΟΚ` ΠΝΟΥΤΕ` ΠΨΑ		ΕΙΡΕ` ΝΖΕΝΜΝΤ
	ΕΝΕΖ` ΔΥΩ ΠΧΟ	65	ΝΟΕΙΚ`· ^ν ΕΔQΧΩΚ`
	ΕΙC` ΜΠΤΗΡQ` ^ν		ΕΒΟΛ` ΝΖΕΝΜΝΤ
	ΙC ΠΕ ΠΔΙΟΙΚΗΤΗC`		ΡΕQΖΩΤΒ ΖΝΝΕ
	ΝΟΥΟΝ` ΝΙΜ` ΕΤ		ΤΑQΔΔΥ`· ^ν ΔΥΩ Ν

P. Vindob. K 9597, verso (Plate II)

	ΡΘ		
1	ΘΕ` ΜΠΕΝΤΑQΕΙΡΕ`	35	ΜΝΝΕΤΕΙΝΕ` ΜΜΟ
	ΝΖΕΝΜΝΤΡΕQΖΩ		ΟΥ` ΜΠΕΠΛΟΓΟC`
	ΤΒ· ΕΔQΧΩΚ` ΔΕ`		ΜΠΝΟΥΤΕ` ΔΠΟC
	ΕΒΟΛ` ΝΖΕΝΜΝΤ		ΤΕΡΕΙ` ΝΤΑΜΝΤ
5	ΝΟΕΙΚ` ΖΝΝΕΝΤΑQ		ΕΒΙΗΝ` ΖΩC` ΑΤΜ
	ΔΔΥ`· ^ν ΤΔΙ ΟΝ` ΤΕ` ΘΕ`	40	ΠΨΑ`· ^ν ΕΤΜΤΡΕQ
	ΜΠΟΥΖΔΡΕΖ` ΕΡΟQ`		ΤΑΜΟΙ` ΕΡΟΟΥ`· ^ν ΕQ
	ΕΥΜΕΡΟC` ΝΤΕΠΠΕ		ΟΥΩΨ` ΕΤΡΑΜΕΤΑ
	ΘΟΟΥ`· ^ν ΕΔQΧΩΚ`		ΝΟΕΙ` ΖΑΠΑΨΔΙ Ν
10	ΔΕ` ΕΒΟΛ` ΝΚΕΜΕΡΟC`		ΝΔΝΟΒΕ` ΤΗΡΟΥ` :
	ΝΤΑQ` ΖΡΔΙ ΖΝΔΝΟ	45	ΔΛΛΑ` ΜΠΕΙΔΓΩ
	ΜΙΑ` ΝΙΜ` ΕΔQΨΩ		ΝΙΖΕ` ΝΖΗΤΟΥ` ΖΟ
	ΠΕ` ΕQΘΗΠ` ΕΡΟΟΥ`		ΛΩC` ΕΤΡΔΕΙΡΕ` Ν
	ΤΗΡΟΥ` ΚΑΤΑΝΕ		ΖΕΝΚΟΥΙ ΜΠΕΤ
15	ΓΡΑΦΗ`· ^ν ΧΕΠΕ		ΝΔΝΟΥΟΥ` ΜΠΕΜ

	ΤΝΔΖΔΡΕΖ' ΕΠΝΟ	50	ΤΟ' ΕΒΟΛ' ΜΠΝΟΥΤΕ':
	ΜΟΣ' ΤΗΡΦ ΝΦΠΑ		ᵛ ΤΟΥ ΔΥΤΟΥ' ᵛ: ᵛ
	ΡΑΒΔ' ΝΟΥΕΙ' ᵛ		Ε ΨΧΕ' ΨΨΕ' ΕΥ
20	ΝΝΕΙΝΤΟΛΗ' Η'		ΡΩΜΕ' ΝΡΕΦΡ
	ΝΦΖΕ' ΖΝΟΥΖΩΒ'	55	ΝΟΒΕ' ΝΤΕΝΜΕΙΝΕ'
	ΝΟΥΩΤ' ΝΝΟΒΕ'		ΕΟΥΩΝΖ ΕΒΟΛ' Μ
	ΔΦΨΩΠΕ' ΕΦΘΗΠ'		ΠΠΕΤΝΔΝΟΥΦ'
	ΕΠΤΗΡΦ ᵛ: ᵛ		ΕΤΦΕΙΡΕ' ΜΜΟΦ'
	Ε ΚΟΥΙ ΠΕ ΚΑΤΑΠΕΤ		ΕΦΨΟΥΨΟΥ' ΜΜΟΦ
25	ΣΗΖ' ΝΤΕΠΡΩΜΕ'	60	ΖΝΤΕΦΤΑΠΡΟ' Μ
	ΖΩΝ' ΕΖΟΥΝ' ΜΠΝΟΥ		ΠΕΜΤΟ' ΕΒΟΛ' ΝΝΕΤ
	ΤΕ' ΖΝΝΕΦΖΒΗΥΕ'		ΣΩΤΜ ΕΡΟΦ': ᵛ
	ΕΤΝΔΝΟΥΟΥ' ᵛ: ᵛ		Ψ ΨΕ' ΟΝ' ΕΡΟΦ' ΝΖΟΥΟ'
	ΔΥΩ ΚΕΚΟΥΙ ΠΕ'		ΕΤΡΕΦΧΩ ΕΡΟ
30	ΝΤΕΠΡΩΜΕ' ΟΥΕ'	65	ΟΥ' ΝΝΕΦΠΕΘΟΟΥ'
	ΕΒΟΛ' ΜΠΝΟΥΤΕ'		ΕΤΝΔΨΩΟΥ' ΕΤΦ
	ΖΝΝΕΦΖΒΗΥΕ' Ε		ΕΙΡΕ' ΜΜΟΟΥ' ΖΝΟΥ
	ΘΟΟΥ' ᵛ. ᵛ ΔΥΩ ΟΝ'		ΖΩΠ' ΧΕΚΑΚ' ΕΦΕ
	ΝΕΙΠΕΤΝΔΝΟΥΟΥ'		ΨΠΕ' ΝΦΚΩ Ν

P. Vindob. K 9593, recto (Plate III)

I	ΝΤΑΝΧΟΟΥ' ΜΜΔ	35	ΝΕΥΩΚ [ΠΑΡΑ(?)]
	ΤΕ' ΔΝ' ΔΛΛΔ' ΧΕΔΥ		ΠΨΙ': ᵛ Π[ΣΟΥ' Ν]
	ΚΟΙΝΩΝΕΙ' ΝΝΜΟΚ		Σ ΟΠ' ΜΠΕ[ΖΟΥ' Ν]
	ΖΣ ΜΠΕΧΣ ΖΝΖΩΒ'		ΨΟΜΤ ΝΣ[ΟΠ' ΝΣΟ]
5	ΝΙΜ' ΖΝΖΕΝΝΗ		ΟΥ' ΝΣΟΠ' [ΕΠΣΟΠ']
	ΣΤΙΑ' ΖΝΟΥΖΚΟ'	40	ΝΝΕΡΩΜ[Ε' ΦΙ' Ν]
	ΜΝΟΥΕΙΒΕ' ΚΑΤΑ		ΖΗΤΟΥ' ΟΥ[ΔΕ' Ν]
	ΤΕΝΤΟΛΗ' ΜΠΑΠΟ		ΝΕΥΟΥΨ' [ΕΡΟΥ':]
	ΣΤΟΛΟΣ' ᵛ: ᵛ ΤΟΥ ΔΥΤΟΥ		Τ ΑΠΣ ΝΖ[ΟΥΟΥ'] Ε[ΤΕΥ]
10	Ζ ΩΒ' ΝΙΜ' ΜΝΤΨΩ'		ΝΔΨΛΗΛ' Ν[ΖΗΤΟΥ']
	ΝΙΜ' ΝΤΔΝΕΝΕΙΟ	45	ΖΝΝΗ: ᵛ Π[ΔΡΜΟΥ]
	ΤΕ' ΚΑΔΥ[Ν] ΔΝ' ΕΖΡΑΙ		ΤΕ' ΠΔΨ[ΟΝΣ ΠΔ]
	ΝΝΕΝ' ΕΨ' ΟΥΨΨ' Ε		ΩΝΕ' ᵛ ΕΠ[ΗΠ' ΠΕ]
	ΡΟΟΥ' ᵛ ΟΥΔΕ' ΝΝΕΝ		ΦΤΟΟΥ' ΝΣΟ[Π' ΝΣΟ]
15	ΕΨ' ΦΙ' ΖΨΩΟΥ': ᵛ		ΟΥ' ΝΣΟΠ' ΖΜ[ΠΕΖΟ]

	ΠΝΟΒ ΝΣΩΟΥΖ' ΜΝΤ	50	ΟΥ' ^ν : ^ν ΜΕΣΟΡΗ[·.]
	ΝΝΟΟΥΣ' ΝΣΟΠ Ν		ΘΟΟΥΤ' ΠΔΟΠΕ' ΖΔ
	ΨΛΗΛ' ΕΖΤΟΥΕ'·		ΘΑΡ' ^ν ΧΟΙΔΖΚ·
	ΔΥΩ ΟΝ' ΜΝΤΣΝΟ		ΤΩΒΕ' ^ν ΜΕΨΙΡ'·
20	ΟΥ[Σ'] ΝΣΟΠ' ΖΙΡΟΥΖΕ'·		ΠΑΡΜΖΟΤΤ' ^ν Ν
	ΝΝ[ΕΡ]ΩΜΕ' ΦΙ' ΝΖΗ	55	ΨΟΜΤ ΝΣΟΠ' ΝΣΟ
	ΤΟ[Υ· Ο]ΥΔΕ ΝΝΕΥ		ΟΥ' ΝΣΟΠ' ΕΠΣΟΠ' Μ
	ΟΥΩΖ[· ΕΡ]ΘΟΥ'·		ΠΕΖΟΟΥ'· ΝΝΕΥ
	ΝΝΕΡΩ[ΜΕ' Ρ]ΖΗΤ'		ΦΙ' ΝΖΗΤΟΥ' ΟΥΔΕ'
25	ΨΗΜ' Ε[ΦΜ]ΕΛΕΤΑ'		ΝΝΕΥΟΥΩΖ' ΕΡΟ
	ΖΙΠΕΣΤΥΛΛΟΣ'·	60	ΟΥ' ΧΕΝΝΕΠΟΥΔ'
	ΟΥΔΕ' ΝΝΕΡΩΜΕ'		ΠΟΥΔ' ΖΟΧΖ ΜΠ[ΕΤ]
	ωск παραψι'		ΖΙΤΟΥΩΦ' ΖΜΠ[Ε]
	εφμελετα' ζιπε		ΤΦΜΕΕΥΕ' ΕΡΟ[Φ']
30	ΣΤΥΛΛΟΣ' ^ν ΝΕΤ		ΧΕΕΦΕΙΡΕ' ΝΟΥ[ΠΕ]
	ΚΩΛΖ ΕΥΨΛΗΛ'	65	ΤΝΔΝΟΥΦ' ΝΖ[Η]
	ΖΜΠΣΩΟΥΖ' ΝΝΕΥ		ΤΦ ^ν ΔΥΩ ΝΟ[ΥΠΕ]
	ΡΖΗΤ' ΨΗΜ' ΕΥ		ΤΝΔΝΟΥΦ' ΔΝ[· ΠΕ']
	ΨΛΗΛ' ΟΥΔΕ' Ν		ΖΝΟΥΣΟΟΥΤ[Ν Ε]

P. Vindob. K 9593, verso (Plate IV)

1	[ΤΦΕΙΡΕ' (?)]ΝΟΥΠΕΘ	35	ΝΣΟΠ' ΝΨΛΗΛ' ΖΜ
	[ΟΥ' ΝΖΗ]ΤΦ· ΕΒΟΛ'		ΠΝΟΒ ΝΣΩΟΥΖ'·
	[ΧΕΠΑ]Ι ΕΤΕΜΜΝ		ΔΥΩ ΟΥΗΡ' ΝΡΟΥ
	[ΨΘΟΜ'] ΜΜΟΦ' ΕΓ		ΖΕ'· Η' ΜΠΕΖΟΟΥ' ΚΑ
5	[ΚΑΚΕΙ' Ζ]ΜΠΕΤΕΟΥ		ΤΑΝΕΝΚΑΝΩΝ'·
	[ΝΨΘΟ]Μ' ΜΜΟΚ' Ν	40	ΝΔΑΝΟΝ' ΖΕΝΣΑΒΕ' ΔΝ'
	[. . . .]ΟΥ' ΕΔΔΦ'·		ΝΖΟΥΟ' ΕΝΕΝΕΙΟΤΕ'
	[ΟΥΘΟ]Μ' ΔΝ' ΤΕ' ΕΡ		ΟΥΝΨΘΟΜ' ΖΩΟΥ
	[ΨΔΝ]ΠΡΩΜΕ' ΜΟΥ		ΜΜΟΟΥ' ΕΤΡΕΥΨΛΛ
10	[ΖΝΖΕ]ΝΨΛΗΛ' ΜΝ		ΝΟΥΜΗΗΨΕ' Ν
	[ΟΥΜΗ]ΗΨΕ' ΕΖΕΝ	45	ΣΟΠ' ΝΤΜΗΤΕ' ΝΖΕ
	[ΖΛΛΟ' Ν]Ε' ΝΑΤΘΟΜ'·		ΚΟΟΥΕ' [· ^ν]ΝΨΕΟΒΨ
	[ΖΨΗΡ]Ε' ΨΗΜ' ΖΙ		ΔΕ' ΔΝ' ΟΝ' ΕΠΑΙ ΕΤ
	[ΔΣΘΕΝ]ΗΣ' ^ν : ^ν ΔΛΛΔ'		ΡΕΥΚΑΝΟΜΟΣ' Ε
15	[ΟΥΘΟΜ'] ΝΑΜΕ' ΤΕ' ΕΡ		ΖΡΑΙ ΧΕΜΗΤ' ΝΣΟΠ'

	ψ̄αν̄πρω̄με̄ β̄εν	50	Ν̄ψ̄λη̄λ̄ ε̄π̄σο̄π̄·
	τ̄ε̄ῡκᾱῑρῑᾱ ρ̄μ̄πε		η̄ χ̄ο̄ῡω̄τ̄· η̄ μᾱδ̄β̄·
	[ρ̄]ο̄ο̄γ̄· η̄ ρ̄ν̄τ̄ε̄ῡ		η̄ ρ̄μ̄ε̄· η̄ τ̄ᾱί̄ο̄ῡ·
20	ψ̄η̄ ε̄τ̄ρε̄ψ̄λη̄λ̄		η̄ σε̄· η̄ ψ̄ε̄· ^ο η̄ πε
	[ᾱ]χν̄ω̄χν̄ κᾱτα	55	ρ̄ο̄ῡο̄· ε̄ν̄ᾱῑ ε̄τ̄ρ̄[ε̄]ρ̄ε̄
	τε̄ντο̄λη̄ μ̄πα		ρω̄με̄· νᾱτ̄ς̄[β̄]ω̄ {ᾱ}
	πο̄στο̄λο̄ς̄ ^ο · ^ο ε̄νε		ᾱᾱγ̄· ε̄ῡψ̄λ̄[η̄]λ̄ ρ̄ν
	Ο̄γ̄ρ̄ω̄β̄· ε̄νᾱνο̄ῡγ̄·		τ̄μ̄η̄τε̄· [η̄ρ̄]ε̄ν̄κο
	ᾱν̄ πε̄ πᾱῑ ε̄τ̄ρε		ο̄ῡε̄· ε̄γ̄[ρ̄νο̄]βε̄· η̄
25	π̄ρω̄με̄ ε̄το̄ῡε̄ρ̄		νε̄τ̄ρ̄[ῑτο̄]γ̄ω̄ο̄ῡ·
	σᾱρ̄νε̄· η̄ πε̄ντᾱγ̄	60	ε̄βο̄λ̄[·] χ̄ε̄πο̄ῡρο̄τ̄·
	[τ̄]ο̄ψ̄γ̄ ρ̄μ̄πε̄ρ̄ο̄ο̄γ̄		σᾱκ̄· η̄ν̄ᾱῑ η̄τε̄ῑ
	[ε̄]τ̄μ̄μᾱγ̄· ^ο η̄ ρ̄μ̄		μ̄ῑνε̄ ρ̄ν̄τ̄ρ̄ῡπο
	[π̄ς̄]ο̄π̄ ε̄τ̄μ̄μᾱγ̄·		κ̄ρη̄ς̄ῑς̄· ρ̄ω̄ς̄· ε̄ψ̄
30	[ψ̄]λη̄λ̄ ρ̄νο̄ῡψ̄ῑ		χε̄·η̄τ̄ᾱγ̄εῑρε̄· νο̄υ
	[μ̄]με̄ ε̄γ̄τ̄η̄ψ̄· ε̄γ̄	65	μ̄η̄τ̄χ̄ω̄ψ̄ρε̄ ^ο ·
	[ρ̄ν̄]τ̄μ̄η̄τε̄· η̄ρ̄εν		Δ̄γ̄ω̄ η̄ς̄ω̄ψ̄ᾱπε̄· ε̄ρ
	[κο̄ο̄]γ̄ε̄· η̄ε̄ῡη̄ᾱ†		ψ̄ᾱη̄η̄ᾱῑ ε̄τ̄μ̄μᾱγ̄
	[ψ̄ῑ]· ᾱν̄ πε̄ χ̄ε̄ο̄ῡη̄ρ̄·		ρ̄η̄βο̄λ̄· η̄νε̄το̄ῡ

P. Vindob. K 9596, recto (Plate V)

			ρ̄π̄ς̄
1	ε̄ῑτε̄· σ̄ρ̄ῑμε̄· ^ο ρ̄μ̄π̄[ε̄]	35	[λε̄· η̄· η̄]ψ̄ω̄β̄ε̄· ρ̄η̄νε
	ρ̄ο̄ο̄γ̄· ε̄το̄ῡη̄π̄· ε̄ο̄ῡ		[ρ̄ο̄ο̄γ̄· ε̄]τ̄μ̄μᾱγ̄·
	ω̄μ̄· η̄ρ̄η̄τ̄γ̄ κᾱτα		[η̄τε̄ο̄ῡ]ᾱ· ο̄γ̄ω̄ψ̄· ε̄
	σο̄π̄· ρ̄μ̄πε̄ρ̄μ̄ε̄· η̄		[ο̄γ̄ω̄]μ̄· η̄τε̄γ̄τ̄ο̄·
5	ρ̄ο̄ο̄γ̄· τ̄η̄ρ̄γ̄ μ̄η̄η̄		[μ̄η̄η̄π̄]ε̄φο̄ε̄ικ̄ ψ̄η̄μ̄·
	σᾱτ̄ρε̄ῡεῑ· ε̄βο̄λ̄ ρ̄μ̄	40	[ε̄γ̄ρ̄]η̄ ο̄βε̄· ε̄ρο̄ν̄ ^ο · ^ο
	π̄μᾱ· νο̄γ̄ω̄μ̄· ^ο		[ε̄ρ̄]ψ̄ᾱη̄ρ̄ο̄ε̄ῑνε̄· ᾱε̄·
	ε̄ψ̄ω̄ᾱπε̄· ε̄γ̄ο̄γ̄ω̄ψ̄·		[ο̄γ̄]ω̄ψ̄· ε̄τ̄μο̄ῡ·
	ε̄γ̄η̄ᾱ†τ̄το̄· μ̄πο̄ῡᾱ·		[ω̄]μ̄· ρ̄μ̄πε̄ρ̄μο̄ῡ
10	πο̄ῡᾱ· η̄ᾱγ̄· ε̄βο̄λ̄ ρ̄ῑ		ε̄[τ̄]ρ̄μ̄π̄μᾱ· νο̄υ
	το̄ο̄το̄ῡ· η̄νε̄τ̄ᾱῑ	45	ω̄μ̄· ^ο · ^ο ο̄γ̄ᾱε̄· ε̄τ̄μ
	ᾱκο̄νεῑ· η̄φο̄γ̄ ^ο		ο̄γ̄ε̄μ̄· λ̄ᾱᾱγ̄· η̄ε̄β̄ρᾱ·
	ω̄μ̄· η̄τε̄ψ̄χ̄ρ̄εῑᾱ·		ε̄γ̄τ̄ᾱρ̄β̄ η̄η̄π̄ε̄γ̄
	ρ̄νο̄ῡς̄τ̄ω̄τ̄· η̄η̄		ο̄ε̄ικ̄· ψ̄η̄μ̄· ρ̄η̄νε

15	ΟΥΡΟΤΕ` ΝΤΕΠΝΟΥ ΤΕ` ΝΣΕΦΙΤΟΥ` Ν ΤΟΤΟΥ` ΕΡΟΥΡΕ` Μ ΠΑΤΟΥΚΩΛΩ Ε ΠΣΟΟΥ` ΝΣΟΠ` ^ν : ^ν 20 ^ν ΤΟΥ ΔΥΤΟΥ` ^ν : - ^ν Π ΕΡΜΕ` ΝΡΟΟΥ` ΤΕ ΡΟΜΠΕ` ΜΝΠΣΑΒ [ΒΔ]ΤΟΝ` ΣΝΔΥ` ΕΤΕ [Ψ]ΔΝΡΟΤΡΟΥ` ΡΝ 25 ΟΥΡΟΤΟΡ` ΕΝΣΟΟΥΡ` ΕΡΟΥΝ` : ^ν ΠΕΡΜΟΥ` ΕΤΝΟΥΩΜ` ΝΡΗ ΤΦ ΖΜΠΜΔ` ΝΟΥ ΩΜ`· ^ν ΕΥΟΥΩΜ` ΟΝ` 30 ΝΡΗΤΦ ΜΝΠΕΥΟ ΕΙΚ` ΨΗΜ` ΡΝΝΕΥ ΗΙ : ^ν ΕΣΨΔΝΨΩ Π Ε` ΔΕ` ΝΣΕΤ` ΝΔΥ` Ν ΡΕΝΚΟΥΙ ΜΦΔΧΗ	35 40 45 50 55 60 65	ΡΟΟΥ` ΕΤΜΜΔΥ` ΟΥΔΑΓΘΟΝ` ΝΡΟΥΟ ΠΕ` ^ν : ^ν ΔΥΩ ΧΩ Ρ ΙΣ` ΝΔΙ ΠΕΤΝΔΟΥ ΕΜ` ΒΕΛΔΔΥ` ΝΡΝΑ ΔΥ` ΕΠΗΡΦ ΝΟΥ ΟΕΙΨ` ΝΙΜ` ΜΝΠΟ ΕΙΚ` ΨΗΜ` ΖΜΠΕΦ ΗΙ ΕΙΜΗΤΙ` ΡΜΟΥ` ΜΜΔΤΕ` ΕΜΝΛΔ ΔΥ` ΤΗΡ` ΕΡΟΦ` ΚΑ ΤΑΤΕΝΤΟΛΗ` ΝΝΕ ΕΙΟΤΕ` ΕΦΡΝΟΒΕ` Ε ΤΕΦΨΥΧΗ` ΜΔΥ ΔΔΦ` [ΔΥ]Ω ΕΦΣΩ ΟΥΡ` ΝΔ[Φ]` ΕΡΟΥΝ` ΝΟΥΣΩΨ` ΜΜΙΝ` ΜΜΟΦ` : ^ν ΦΤΟΟΥ` Ν ΣΑΒΒΑΤΟΝ` ΖΜΠΕ ΖΜΕ` ΝΡΟΟΥ` ΖΝΔΔΥ`
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P. Vindob. K 9596, verso (Plate VI)

	ΡΠΖ		
1	ΝΟΥΩΜ` Ν[.] ΤΔΔΥ` ΝΝΕΣ[ΝΗΥ` Ν] ΟΥΟΕΙΨ` ΝΙΜ[` ΕΙΤΕ`] ΖΕΝΒΝΝΕ` Ν[ε`· ΕΙΤΕ`] 5 ΖΕΝΕΒΡΗΥ<Ε>` Ε[ΥΘΗΘ] ΝΕ`· ΕΙΤΕ` ΒΕΛΔ[ΔΥ`] ΝΡΝΔΔΥ` ΝΤΕ[ΙΡΕ`] ΕΥΕΤ` ΟΝ` ΝΔΥ` Ν ΤΕΙΡΕ` ΖΜΠΕΦΤ[Ο] 10 ΟΥ` ΝΣΑΒΒΑΤΟΝ[`] ΕΤ ΜΜΔΥ`· ΕΙΜΗΤΙ` ΕΥ ΖΝΔΔΥ` ΜΜΔΤΕ` ΕΦ ΠΟΣΕ` ^ν · ^ν ΟΥΟΟΥΨ`·	35 40 45	ΘΗΘ` ΕΙΤΕ` ΒΕΛΔΔΥ` ΝΡΝΔΔΥ` ΝΤΕΙΡΕ`· ΕΙΜΗΤΙ` ΕΡΕΝΕΒΡΑ` ΕΥΤΑΡΒ· ΖΕΝΦΑ ΣΗΛΕ`· Η` ΖΕΝΨΩ ΒΕ`· ΕΨΩΠΕ` ΟΥΝ ΤΔΥ` ΕΥΕΤΑΔΔΥ` ΝΔΥ`· ΕΨΩΠΕ` ΟΝ` ΜΜΟ ΝΟΥΡΟΤΟΡ` ΔΝ` ΠΕ` : Σ ΟΠ` ΣΝΔΥ` ΤΕΡΟΜ ΠΕ` : ^ν ΠΨΟΡΠ ΔΕ` ΝΣΑΒΒΑΤΟΝ` Μ ΠΕΡΜΕ` ΝΡΟΟΥ` ΜΝ

	Η ΟΥΠΛΑΚΟΥΝΤΙ		ΠΝΟΘ ΜΠΑCΧΑ`·
15	ΟΝ`· ΜΝΟΥΟΡΒΕ`·		ΖΗΔΑΥ` ΝΟΥΩΜ`
	Η` ΘΕΛΑΔΑΥ` ΝΖΗΔΑΥ`	50	ΝΙΜ` ΕΤΝΤΟΟΤΟΥ
	ΝΤΕΪΜΙΝΕ` ^ν · ^ν ΝΝΕΥ		ΖΗΝΝΕΥΗΙ· ΕΙΤΕ`
	† ΝΔΥ` ΝΖΗΤΟΥ`		ΖΕΝΟΕΙΚ` ΨΗΜ` ΝΕ`·
	ΖΗΝΝΕΖΟΥΥ` ΕΤΜ		ΕΙΤΕ` ΖΕΝΒΗΝΝΕ ΝΕ`·
20	ΜΔΥ` ^ν · ^ν ΕΙΜΗΤΙ` ΕΥ		ΕΙΤΕ` ΕΒΡΑ` ΕΥΘΗΘ`
	ΨΗΡΕ` ΨΗΜ`· ^ν	55	Η` ΘΕΛΑΔΑΥ` ΕΠΤΗ
	ΜΝΟΥΨΕΕΡΕ` ΨΗΜ`·		ΡΥ ΝΤΕΪΖΕ`· ΕΥΕΥ[Ι]
	Η` ΟΥΖΛΛΟ` ΜΝΟΥ		ΤΟΥ` ΝΤΟΟΤΟΥ[· ΤΗ
	ΖΛΛΩ` ΕΔΥΡΝΟΘ		ΡΟΥ` ΝCΕΤΜΚΑ[Λ]Δ
25	ΕΜΔΤΕ` ΖΗΘΥΛΗ		ΔΥ` ΕΠΑΖΟΥ` ΝΖΗ
	ΚΙΑ` ^ν [·] ^ν ΠΨΟΡΠ	60	ΤΟΥ` ^ν · ^ν ΕΥΨΔΝ
	Ν CΑΒΒΑΤΟΥ ΜΠΕ		Θ ΝΟΥΡΩΜΕ` ΔΕ` ΖΡΑΪ
	ΖΜΕ` ΝΖΟΥΥ` ΜΝ		ΝΖΗΤΝ· Η` ΟΥCΖΙ
	ΠΝΟΘ Μ[Π]ΑCΧΑ`		ΜΕ`· ^ν ΕΔΥΨΕΞΠ
30	ΝΝΕΥΤΑΔΑΥ` Ν		ΛΔΔΥ` ΝΖΗΔΑΥ` ΕΠΑ
	ΖΗΔΑΥ` ΕΘΥΩΜ`	65	ΖΟΥ` ΖΗΝΝΕΥΖΗΔ
	ΝΖΗΤΟΥ` ΝΛΔΔΥ`		ΔΥ`· ^ν Η` ΔΥΦΙ` ΝΞΙ
	ΝΡΩΜΕ`· ΕΙΤΕ` ΒΗ		ΟΥΕ` ΝΖΗΤΟΥ` ΔΥ
	ΝΕ`· ΕΙΤΕ` ΕΥΡΑ` ΕΥ		ΚΩ` ΝCΑΟΥCΑ` ΕΤ

A TRANSLATION OF THE THREE EXCERPTS
OF P. VINDOB. K 9597, LINES 15-68

Likewise *The Fifth Canon*⁵⁴

Rules from the word of the Lord that every one who truly loves God, whether man or woman, might be weighed in honest scales⁵⁵ in accordance with the scriptures, "For I have been weighed in honest scales; the Lord knows my innocence"⁵⁶

You, O eternal God and the Lord of all, Jesus, are the director of every one who hopes to come to you straightway, and this is a sign of your desire to

⁵⁴ The word ΚΑΝΩΝ is not written.

⁵⁵ Lit. "stand in a true/accurate measure".

⁵⁶ Job 31:6.

make them worthy and that there may abide in them truth, the beginning of all of your holy words and all of your perfect knowledge and all of your good deeds, as it is written, "The beginning of your words is truth".⁵⁷

By the Same Author

"For it is he who said, 'Do not commit adultery', who said, 'Do not kill',⁵⁸ and who said, "Do not do these wicked deeds". It is he also who said, "Do not do these other things".

Therefore, just as one who when he perpetrated murders has committed rapes⁵⁹ in connection with⁶⁰ what he did, and (109) just as one who when he perpetrated rapes has committed murders in connection with what he did, thus also he has not been kept from a part of what is wicked but has perpetrated another part thereof with every kind of lawlessness, and he has become liable for them all according to the scriptures, "A person who keeps the whole law and yet transgresses one of these commandments or falls by a single instance of sin, he becomes liable for the entirety".⁶¹ Although it be a small thing, according to what is written, and if the person approaches God with his good deeds and it too is a small amount, and the person is far from God by his wicked deeds and these good deeds too and the likes of them, God's word has not deprived me⁶² of my misery as one unworthy for it to tell me about them, wishing me to repent for all my many sins. Howbeit, I have not contended at all with them, that I might do a few good deeds before God.

By the Same Author

If a sinner such as we are should reveal what good he has been doing, boasting with his (own) mouth before those who are listening to him, even more so should he tell them of his many wicked deeds which he has been doing secretly, that he may be ashamed and re[non]ce them (?) ...].

⁵⁷ Psalm 118:160a.

⁵⁸ James 2:11a (based on Exod. 20:13, 15), altered to a Cleft Sentence. H. J. POLOTSKY, *Grundlagen des Koptischen Satzbaus*, I, Decatur, Georgia, 1987, 111, cites biblical examples of this type, in which "die Cleft Sentence sich scheinbar aus zwei gleichartigen Konstruktionen ... zusammensetzt". On the function of the Cleft Sentence see p. 140 in the same work.

⁵⁹ Usually the term refers to adultery, but linking the action to murder gives it surely the connotation of forced sexual intercourse.

⁶⁰ For $\rho\eta\text{-}$ in this sense see $\Delta\text{Π}\text{Ν}\text{ΟΥ}\text{Τ}\text{Ε}\ \tau\alpha\delta\upsilon\ \rho\eta\text{Ν}\text{ΟΥ}\text{Ω}\text{Ω}\ \eta\eta\epsilon\upsilon\gamma\eta\tau\ \epsilon\upsilon\alpha\kappa\alpha\theta\alpha\rho\epsilon\iota\alpha$ "Because of the desires of their hearts God gave them over to impurity" (Rom. 1:24) and $\Delta\text{Φ}\text{Ω}\text{Τ}\ \rho\eta\alpha\iota\ \rho\eta\text{Μ}\epsilon\iota\omega\delta\alpha\chi\epsilon$ "At this word he fled" (Acts 7:29).

⁶¹ An expansion of James 2:10.

⁶² Shenute switches here from the third person to apply his hypothetical depiction to himself.

A TRANSLATION OF P. VINDOB. K 9593
AND THE CONTINUING TEXT

[. . .] (K 9593, *recto*) which we not only said, but that they shared Christ's sufferings⁶³ in everything, in fastings, in hunger and thirst, in keeping with the apostle's command.

By the Same Author

Everything and every rule which our fathers laid down for us, we can neither add to them nor take from them.

During the great assembly (there are to be) twelve times of prayer in the morning (and) twelve times at eventide. No one should reduce them nor add thereto.

No one should be impatient when he is meditating on the pillar nor continue beyond the required time when he is meditating on the pillar. They who knock when they are praying in the assembly should not be impatient (to finish) when they pray, nor should they continue [beyond] the proper duration.⁶⁴

As for the six times (of prayer) during the day, (there are to be) three times at each of the six times. No one should [reduce] them nor add [thereto].

The enumeration of the period [during which they] shall pray in the dormitories: During P[armou]te, Pash[ons, Pa]ône (and) Ep[êp]⁶⁵, four times at the six times [daily]. During Mesorê, Thoth, Paope, Hathôr, Koiakh, Tôbe, Meshir (and) Parmhotep,⁶⁶ three times at each of the six times daily. No one should reduce them nor add thereto, lest each restrict his fellow in what he thinks about, that he may be doing therein what is good, and [it is n]ot rightly a good thing (K 9593, *verso*) when [he does there]in an evil deed, be[cause this] person who [can]not lose [heart] in what you are [able . . .] him to do it.

It is no [feat] if an individual persists [in] prayers with [a large] group who are impotent old folk, novices and the infirm. However, it is truly [a feat] whenever the person finds the opportunity day or night to pray without ceasing, in accordance with the apostle's command.⁶⁷

Were it not a good thing for the person who gives orders and the person who has been assigned on that day and at that time, to pray by a pre[scribed] amount when he is among others, they would not li[mit] how many times of prayer (there shall be) in the great assembly and how many in the evening and during the day according to our rules.

⁶³ A sentiment known from 1 *Peter* 4:13.

⁶⁴ Lit. "the measure/amount".

⁶⁵ The period extends from the eighth through the eleventh months.

⁶⁶ The period extends from the twelfth through the seventh months.

⁶⁷ As expressed in 1 *Thess.* 5:17.

We are not wiser than our fathers. They too could pray frequently in the midst of others. But [th]ey were not unmindful of this, that rules might be imposed (which prescribe) ten times of prayer at a time or twenty or thirty or forty or fifty or sixty or a hundred or more, for un[taught] people to do when they pray in the midst of others, [si]nning against their fellows, because zeal impels such as these by hypocrisy,⁶⁸ as though they have done a great feat.

And it shall come about if they avoid those with⁶⁹ whom they pray, they cannot pray like a novice, let alone pray without ceasing. But our fathers of old too,⁷⁰ this their greatness in the love which they had for God and his holy son, Jesus, being to pray without ceasing alone in private, continuously either during the day or at night, and to urge every one to (do) this, but recognizing that many lose a little for the sake of a great (feat), put on the individual the amount for him to pray among others.

A TRANSLATION
OF CODEX XL 185 (IN PART) AND OF P. VINDOB. K 9596

During Lent none of us, man or woman, great or small, can lay food by for oneself at all until Lent has completely passed, (that is,) from the first week until they come from Easter. Howbeit, on the day when each may eat, whether the person is going to eat (only every) four (days) or three or two⁷¹ when he comes from the refectory, he should be given his portion and may eat what he shall, but by eventide the food should be taken from him by those who are serving. And so it shall apply to our entire assembly, whether man (186) or woman, on the day appointed to eat therein from time to time throughout Lent, after they come from the refectory. If they wish, the portion of each person should be given to him by those who are serving, and he may eat what he needs with trembling and fear of God, and the food should be taken from them by eventide before (the gong) is struck for the (offering of prayers) six times.⁷²

⁶⁸ Here begins British Library Or. 3580, fol. 32 (no. 168 in W. E. CRUM, *Catalogue* [cit. n. 16], 55-56), ed. J. LEIPOLDT, *Opera* IV (cit. n. 9), 52.15-53.21.

⁶⁹ P. Vindob. K 9593 breaks off. For the text which follows see above.

⁷⁰ For a like example of the post-referate augens see J. LEIPOLDT, *Opera* III (cit. n. 9), 109.19-20, noted in A. SHISHA-HALEVY, *Coptic Grammatical Categories: Structural Studies in the Syntax of Shenoutean Sahidic* [= *Analecta Orientalia* 53], Rome 1986, 176, § 6.1.3.1.4.

⁷¹ Compare in J. LEIPOLDT, *Opera* IV (cit. n. 9), 59.22-24 the protasis of a related stipulation in Canon 5: "If a man among us or a woman among you decides not to eat or drink for two days or three or four or more for the sake of God".

⁷² Likewise in Canon 9 we find "the time for doing the six times of prayer" (codex BV 68, lines 18-19, ed. D. W. YOUNG, *Manuscripts* [cit. n. 24], 61)

By the Same Author

Every year during Lent and the two weeks which we must observe as one unit when we assemble, the salt of which we partake in the refectory may be eaten also with the small loaf in one's dormitory. But perchance small servings of be[an]s and cucumbers are distributed during these [day]s [and some o]ne wishes to eat his portion [with the] small loaf, it is against us [he s]ins. But [i]f some [wi]sh not to partake of the salt that is in the refectory nor to eat any moistened meal with the small loaf in these days, it is an especially good thing.

And besides these (rules), he who will eat any other thing at all at any time with the small loaf in his dormitory, save salt alone with nothing added thereto in accordance with the commandment of our fathers, what he does is sin against his own soul and gather scorn to himself.⁷³

During the four weeks of Lent, things (187) to eat [which may] be given to the bre[thren at] any time, [whether] dates, [roasted] grain or any other thing like this, such food may be given to them also during these four weeks, with the exception of cooked dishes alone. Gruel, a flat cake and a wafer or any other thing of this sort should not be given to them in these days, except to a boy or girl novice or to an elderly man or woman well advanced in years.

During the first week of Lent and during Easter, no one should be given things to eat, whether dates, roasted meal or any other such thing, except moistened grain, beans and cucumbers. If this is available,⁷⁴ it should be given to them; otherwise, it is unnecessary.

Twice annually, namely, during the first week of Lent and during Easter, anything to eat which people have in their dormitories, whether small loaves, dates, roasted grain or any such thing at all, it should all be taken from them and not replaced.

But when a man or woman among us is found having left anything behind on their plates, or they have stolen some of it and laid it aside [. . .].

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ἀγωνίζεσθαι	9597 v° 45	γάρ	9597 r° 26, 53
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ἀνομία	9597 v° 11	δέ	9593 v° 47; 9596 r° 33, 41, v° 45, 61; 9597 r° 10, v° 10
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ἀρχή	9597 r° 42		

⁷³ Similarly, ενσωψ μμων μμιν μμων "we despise/spite our own selves" in codex XJ, page 78 (from Discourses 5, Work 1; see S. EMMEL, *Corpus* [cit. n. 1], 1142-44 [Table 110]), conserved in the Biblioteca Nazionale as I.B. 5, folio 59, verso, ed. É. AMÉLINEAU, *Oeuvres* II (cit. n. 23), 67.8.

⁷⁴ Lit. "if they have".

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εἶτε	9596 r° 1, v° 3, 4, 6, 33, 34, 51, 53, 54; 9597 r° 22 (<i>bis</i>)	νηστεία	ΝΗΣΤΙΑ 9593 r° 5
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ἐντολή	9593 r° 8, v° 21; 9596 r° 60; 9597 v° 19	ὄλωσ	ὄλωσ 9597 v° 46
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		ὦς	ὦς 9593 v° 63; 9597 v° 39

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NA IUNNETE INEM
 MOOTNETNIXO
 OYEGOTNESRATH
 NETZITOTYWOY
 ZNENUNTPREY
 CWW · EYEW
 PTENTOOTYECZOT
 OPTENNETYEBHYE
 THPOY · EYWTE
 DEEYENONUNT
 ATCOOTNEYEW
 PTEOTYABEBOL
 ZNNEICZOTTH
 POY · TW · E

SENKANWNE
 BOLZITWITAGOC
 ITTXOEICEPTREY
 ONNIMETWEM
 HNAYTEZNOY
 MEBITEZOOTY EI
 TESCIMEAREPTW
 ENOY WIMSEKI
 TANEGPAPHCE
 AIAZEPREPATEN
 OTWIMMETZO
 ABEOOTYNTA
 UNTBADITW
NTOKTINOYTEW
 ENEE · AYWITXO
 EICMITTHPY
 ICTETIADIKHTIC
 NOYONNIMET

ZEΛΠΙ (EPEIWA
 POKZNOYCOOTYH
 AYWOYMLEINTE
 ΠIINTETEKAY
 WWETREKAYH
 MPTWANTETME
 OTWZPAINZH
 TOY · TAPXHN
 NEKYAXETHPOY
 ETOYAB · MNTK
 COOTYHHPYET
 XHXEBOL · UN
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 ETNINOYOKA
 TAEETCHZXE
 ZOTYITENNEK
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TENTAYXOOCAP
 XEWTPPNOEIK
 PTENTAYXOOCX
 MTPSWT · AYW
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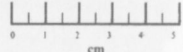


PLATE III



