THE PSALIS FOR THE CONSECRATION OF THE CHURCH (REVISITED)

The manuscript

The description of the manuscript according to the Catalogue of Mingana is as follows:

239×164 mm. 259 leaves. Nineteen lines to the page. The ritual of the Consecration of a new church and a new altar, according to the ritual of the Coptic Church. The MS is divided into two columns, the first of which is in Coptic and the second in Arabic, as is usual in the MSS. Written after the Arab invasion.

A. Ff. 4a–201: The ritual of the Consecration of a church

B. Ff. 204–255b The ritual of the Consecration of the Altar

Ff. 256a–257b contain a long colophon in which we are informed that the MS was written by the priest-monk in the monastery of St. George of Tūrā on Thursday, the 5th of the month of Hatūr, in the year 1024 of the Martyrs (AD 1308) in the time of John (spelt Yowannes), the Coptic patriarch of Alexandria.¹

On fol. 203a is an inscription in Arabic by the Coptic Patriarch Cyril,² presenting the Ms. to John, bishop of Salisbury, on the 4th of the month of Bābah, of the year 1615 of the Martyrs (A.D. 1899). Below the inscription is the seal of the Patriarch, dated 1613, probably of the Martyrs (A.D. 1897). On the opposite page (fol. 202b) a similar statement is found in English.

On fol. 8a is a not very clear note in which it is stated that the Ms came to the possession of a spiritual son of the above-mentioned Patriarch John (spelt Yowannes), who was also called John (spelt Yūhanna).

On fol. 255b is an inscription by the son of the last John, who was called Farj-Allah, who gave the Ms. was *wakf* to a man whose name has been partly obliterated and cannot be deciphered with safety.

(1) See below.

(2) Cyril V (1874–1927AD) is meant, cf. M. SHOUKRI, Cyril V, in: A. S. ATIYA (ed.), Coptic Encyclopedia, vol. 3 (New York: MacMilan, 1991) 679

Fol. 3b is occupied with a representation of the Cross in black, yellow and red, and on the margins of many leaves is a representation of a bird holding a flower or a fruit in its beak. Many geometrical patterns are also found before the main divisions of the work. The pattern on fol. 203b fills the whole page.

The Coptic part of the Ms is written in a bold and clear hand, and the Arabic part in a handsome Egyptian Naskhi. Headings in red. The first Coptic words of a new section are in thick black characters.

The rubrics, unlike those found in MS. 24 [9] (which is only in Arabic) are in both Coptic and Arabic. [Mingana Chr. Arab. 61.] [Coptic-Arabic 2.]³

We give here in full the colophon

ΞΕΝ ΦΡΑΝ ΗΦΙΩΤ ΝΕΝ ΠΩΗ	بسم الاب والابن
ΡΙ ΝΕΝ ΠΙΠΙΝΑ ΕΘΟΥΑΒ ΤΤΡΙ	والروح القدس الثالث
ΑC ΕΘΟΥΑΒ ΝΟΜΟΟΥCΙΟC ΦΑΙ	المقدس المساوي هذا
ΠΕ ΠΕΝΝΟΥΤ ΑΝΟΝ ΣΑΝ ΝΙΧΡΗC	الهنا نحن النصارى
ΤΙΑΝΟC	كان هذا التذكار
ΑCΨΩΠΙ ΗXΕ ΠΑΙΔΓΙΟΝ ΗXΩΗ	الصالح الذي هو
ΗΑΓΙΑCΗΟC ΗΑΓΑΘΟΝ ΗΨΕΝ	كتاب تكميز الكنائس
ΕΡΦΗΕΥΙ ΕΒΟΛ ΗΖΙΤΟΤCΙ Η	من جهة
ΠΑΓΙΟΤΑΤΟC ΝΙΩΤ ΠΙ	الاب الفاضل
ΗΑΝΕCΩΟΥ ΕΤΕΝΖΟΤ ΦΗ	الراعى الامين
ΕΤΑ ΠΧC ΤΑΖΟC ΕΧΕΗ ΝΕCΕ	الذي اقامه المسيح
CΩΟΥ ΕΤΤΟΥΒΗΟΥΤ ΦΗΕ	على خرافه الطاهرة
ΤΑCΨΟΠΟΥ ΞΕΝ ΠΕCΙΝΟC	الذي اشتراهم بدمه
ΕΤΤΑΙΝΟΥΤ ΕΘΡΕCΑΝΟΝΙ Η	الكريم ليرعاهم في
ΗΩΟΥ ΞΕΝ ΟΥΝΑ ΕCΚΕΝΗΟΥΤ	المرج الحصب
ΟΥΟZ ΕΨΑΝΟΥΨ ΤΟΥΤΥΧΗ	ويقوت نفوسهم
ΞΕΝ ΖΑΝCΩ ΟΥΙ ΕΥΕΝΖΟΤ	بالتعاليم الصادقة
ΟΥΟZ ΕΤΑΖΟ ΗΝΙΤΥΧΗ ΕΤ	ويقيم الانفس
ΖΙΩΟΥΤ ΠΙΡΕCΤCΩ ΝΡΕC	الساقطة المعلم
ΔΙΗΩΙΤ ΠΙΡΕCΩΟΥΤΕΝ	المرشد المستقيم

Fol. 253v

ΖΙ ΝΕCΜΩΙΤ ΠΙCΟΒΤ ΕΤΤΑΧ	طرقه السور
ΡΗΟΥΤ ΦΗΕΤΤΕΝΝΟ ΗΝΗ	اساس

(3) A. MINGANA, *Catalogue of the Mingana Collection of Manuscripts now in the possession of the trustees of the Woodbrooke settlement, Selly Oak, Birmingham*, vol. II, *Christian Arabic Manuscripts and Additional Syriac Manuscripts* (Cambridge: W. Heffer and Sons, 1936) 26–29.

ΕΤΖΕΝΚΗΟΥΤ ΦΡΕΨΩΨΕΝ
 ΉΝΙΣΟΘΗΕΨ ΕΤΔΕΡΗΟΥΤ
 ΦΡΕΨΟΛΣΕΛ ΝΗΖΗΤ ΠΙ
 ΝΑΗΤ ΉΨΑΝΘΑΞΤ ΠΙ
 ΝΙΨΤ ΜΠΑΤΡΙΑΡΧΗΣ ΑΒΒΑ
 ΙΩΑΝΝΗΣ Π ΠΙΤΡΙΑΡΧΟΥ
 ΑΛΕΞΑΝΔΡΙΑ ΦΤ ΗΤΕ ΤΦΕ
 ΤΑΧΡΟΨ ΞΙΧΕΝ ΠΕΨΦΕΡΟΝΟΣ
 ΗΖΑΝΗΨ ΝΡΟΜΠΙ ΝΕΝ ΖΑΝ
 ΧΡΟΝΟΣ ΗΤΕ ΠΕΨΛΛΟΣ ΨΩ
 ΠΙ ΞΕΝ ΟΥΖΙΡΗΝΗ ΝΕΝ ΟΥ
 ΜΕΤΣΕΝΝΟΣ ΝΤΟΥΨΩΠΙ
 ΕΥΤΑΧΡΗΟΥΤ ΞΕΝ ΠΙΝΑΖΤ
 ΉΟΡΘΟΔΟΖΟΣ ΗΤΕ ΠΧϞ
 ΟΠΟΥ ΝΕΝ ΝΙΘΝΗ ΝΕΝ ΝΙΔΙ
 ΚΕΟΣ ΕΤΟΥΨΑΨΗ ΕΤΗΕΤΟΥ
 ΡΟ ΘΕΝΕΣΟΣ ΑΗΝΗ
 ΚΕ ΑΡΙΠΑΝΕΥΙ ΜΠΕΛΑΧΙΣΤΟΣ

Fol. 254r

ΪΥΔΕΛΗΣ ΝΧΩΒ ΗΤΑΛΕ
 ΠΩΡΟΣ ΝΑΝΑΡΤΑΛΟΣ ΦΗ ΕΤΕ
 ΗΤΗΉΨΑ ΘΕΡΟΥΝΟΥΤ
 ΕΡΟΨ ΞΕ ΡΩΜΗ ΝΑΛΙΣΤΑ ΜΟΝΑ
 ΧΟΣ ΕΨΙ ΠΙΜΟΝΕΣΤΗΡΙΟΝ
 ΗΤΕ ΠΙΤΕΤΡΩΑΣ ΕΨΤΖΟ
 ΕΟΥΟΝ ΝΙΒΕΝ ΘΕΝΑΨ ΝΞΗΤΨ
 ΞΕΝ ΟΥΑΓΑΠΗ ΗΤΕ ΦΤΗΝΤΕΨ
 ΤΩΡΞ ΘΕΒΗΤΨ ΖΑ ΠΧϞ ΘΕΡΕΨ
 ΧΩ ΝΑΨ ΉΝΗΕΨΗΟΒΙ ΉΤΟΥΨ
 ΝΕΝ ΝΕΨΨΟΥΤ ΟΥΟΖ ΗΤΕΨ
 Τ ΝΑΨ ΉΟΥΗΔΙ ΞΕΝ ΠΕΖΟΟΥ
 ΉΜΠΨΕΒΙΩ ΟΥΟΖ ΟΥΟΝ
 ΝΙΒΕΝ ΘΕΝΑΞΕ ΟΥΣΑΧΙ ΉΖΛΙ
 ΉΤΕ ΠΧϞ ΤΨΕΒΙΩ ΝΑΨ Ή
 ΖΑΝΗΨ ΉΚΩΒ
 ΑΨΧΩΚ ΕΒΟΛΞΕΝ ΟΥΖΙΡΗΝΗ
 ΉΤΕ ΦΤ ΞΕΝ ΠΙΜΟΝΑΕΣΤΗ
 ΡΙΟΝ ΉΤΕ ΝΙΤΕΤΡΩΑΣ ΞΕΝ
 ΠΙΕΖΟΟΥ ΜΠΕ ΜΠΑΒΩΤ ΑΘΩΡ

[في
 السهام المتوقدة
 معزي القلوب
 الرووف الخنوف
 العظيم في البطارقة
 انبا يونس بطريرك
 الاسكندرية اله السماء
 يشته على كرسية
 سنين كثيرة
 وازمنة ويكون
 شعبه في سلامة
 واطمانيه ويكونوا
 ثابتين في الامانة
 الارثوذكسية وبحسبهم
 المسيح ابراره
 وصديقيه الذين
 فازوا بملكوته امين
 اذكروا الحقير

المعطل الضعيف
 الشقى الخاطى
 غير المستحق ان يدعا
 انسانا لاسما اسم
 الرهينة بدير القديس
 مار جرجس بطرا وهو
 يسأل كل من قرا فيه
 بحجة الله ان يدعوا
 للمسيح من اجله ليغفر
 له خطاياہ الكثيرة
 وغلطاته ويعطيه
 رحمة في يوم
 المجازاة وكل من
 قال شيئا
 يجازيه المسيح عوضه
 اضعاف كثيرة
 بسلام من الله
 في دسر طرا في
 يوم الخميس الخامس
 من شهر هاتور

Fol. 254v

ⲥⲉⲛ ⲭⲣ̅ⲛ̅ ⲛ̅ⲓ̅ ⲛ̅ⲓ̅ ⲛ̅ⲓ̅
 ⲛⲉⲛⲉⲛⲥⲁ ⲓ̅ⲉⲧⲁⲩⲩⲱⲙⲁⲛ ⲓ̅ⲛⲑⲣⲟ
 ⲓ̅ⲛⲛⲓⲉⲕⲕⲁⲛⲥⲓⲁ ⲓ̅ⲉⲛ ⲑⲓⲁⲓ
 ⲛ̅ⲓ̅ⲛⲣⲟⲛⲛⲓ ⲟⲩⲟⲓ ⲓ̅ⲛⲧⲟⲩⲩⲉ
 ⲱⲧⲟⲩ ⲓ̅ⲛⲛⲓⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ
 ⲛ̅ⲓ̅ⲓⲁⲛⲥⲟⲩⲁⲃⲣⲓⲟⲛ ⲛ̅ⲓ̅ⲁⲥⲓⲁⲛⲟⲛ
 ⲧⲉⲛⲧⲱⲃⲓ ⲉⲛⲭⲥ̅ ⲛⲉⲛⲛⲟⲩⲩⲉ
 ⲉⲑⲣⲉⲩⲱⲉⲛⲓⲛⲧ ⲥⲁ ⲛⲉⲩⲁⲃⲁⲟⲥ
 ⲓ̅ⲛⲧⲉⲩⲟⲩⲱⲛ ⲓ̅ⲛⲣⲱⲟⲩ ⲛⲑⲣⲟ
 ⲓ̅ⲛⲛⲓⲉⲕⲕⲁⲛⲥⲓⲁ ⲓ̅ⲛⲧⲉⲥⲧⲁⲥ
 ⲙⲱⲟⲩ ⲓ̅ⲛⲕⲉⲥⲟⲛ ⲉ̅ⲑⲏⲉⲧⲟⲩⲟⲩ
 ⲛⲛⲟⲩ ⲥⲉ̅ ⲓ̅ⲛⲙⲟⲩ ⲟⲩⲛⲟⲩⲩⲉ
 ⲛⲛⲁⲛⲧ ⲟⲩⲟⲓ ⲓ̅ⲛⲣⲉⲩⲱⲉⲛⲓⲛⲧ
 ⲛⲱⲟⲩ ⲑⲱⲩ ⲛⲉⲛ ⲛⲉⲩⲁⲃⲁⲟⲥ
 ⲓ̅ⲛⲁⲓⲁⲙⲟⲥ ⲛⲉⲛ ⲛⲓⲛⲓⲁ ⲉ̅ⲑⲱⲁ
 ⲉⲛⲉⲓ ⲁⲛⲛⲓⲛ

في سنة الف اربعة وعشرين للشهدا
 [السنة السابعة
 الكنايس
 النصا]رى
 العمام
 الزرق ونحن
 نطلب الى المسيح الهنا
 ان يتحنن على شعبه
 ويفتح لهم ابواب
 كنائسهم ويعيدهم
 على ما كانوا
 عليه لانه اله
 متحنن ورووف
 لان له المجد ولايبه
 الصالح والروح القدس
 الى الابد امين

In the name of the Father, the Son and the Holy Spirit, the Holy Trinity consubstantial. This is our God, we the Christians.

This good remembrance holy is this holy book of the consecration⁴ by the virtuous⁵ father, the shepherd entrusted whom Christ established him upon His pure sheep, who bought through His precious blood, in order to pasture them in the fertile garden⁶ and feed their souls with his honest teachings and to make to stand their fallen souls. The teacher, the guide, the straight (fol. 253v) on his paths, the firm stronghold who tread down the afflicted, the quencher of the burning arrows, the comforter of the hearts, the compassionate merciful, the great patriarch Abba John the 80th, the patriarch of Alexandria. May God confirm him on his throne for many years and times, while his people is ion peace and solemn, in order that they became firm in the orthodox faith of Christ, so that He (Christ) counts them with the righteous and just who won the beautiful kingdom Amen. Also remember, the humble (fol. 254r) [] poor, miserable, the sinner, who is not worthy to be called man moreover monk in the monastery of Tura. He (the scribe) demands, with the charity of God, to everybody who will read it, to pray for him to Christ in order that He forgives

(4) Coptic read differently "This holy book of the consecration is the good remembrance..."

(5) Coptic "most holy."

(6) Coptic "in a fatty place."

his many sins, and his mistakes and to grant him mercy on the day of reward. And everyone who will say something, Christ reward him nay times. It was finished with the peace of God in the monastery of Tura on the 5th day of the month of Hatur (254v). In the year 1024 of the Martyrs, (=1307 AD) in the seventh year of the closing down of the churches and the Christians were force to wear the blue turbans. We pray Christ our God to have pity upon his people and to open the gates of the churches and make to return as they were for He is a pitiful and merciful God. Glory be to Him with His Good Father and Holy Spirit forever Amen.

The importance of this manuscript is that it was copied while the churches were closed for seven years however the patriarch John Ibn Qiddis hoped that the churches will be opened and even more churches will be built which necessitated the copying of the book of consecration of the “new” churches.

The psalis

The psalis are hymns special hymn recited on different occasions.⁷ Ibn Kabar⁸ († 1324AD) in his encyclopaedia “*Lamp of Darkness*”⁹ mentions that there are new paslis which are not known to everybody and he gave a list of daily psalis.¹⁰ It is important to mention that the all the psalis mentioned by Ibn Kabar were anonymous. The psalis attributed to an author (such as Sarkis, Nicodemus, Hermina, Christolodus) appeared later.¹¹

(7) Yassa ‘ABD AL-MASIH, Remarks on the Psalis of the Coptic Church, *Bulletin de l’Institut des Études Coptes* 1 (1958) 85–100.

(8) For the works of Ibn Kabar, cf. S. KHALIL, L’Encyclopédie liturgique d’Ibn Kabar †1324 et son apologie d’usages coptes, in: H.-J. FEULNER, E. VELKOVSKA, R. F. TAFT (eds.), *Crosswords of Cultures Studies in Liturgy and Patristics in Honor of Gabriele Winkler* (Roma, 2000) 619–655.

(9) This book had never been scholarly published, for the different editions cf. A. WADI, Abu al-Barakat Ibn Kabar, Misbah al-Zulmah, *Studia Orientalia Christiana Collectanea* 34 (2001) 243.

(10) L. VILLECOURT, Les observances Liturgiques et la discipline du Jeûne dans l’Église Copte, *Le Muséon* 37 (1924) 201–280 and especially 228–229.

(11) Y. NESSIM YOUSSEF, Nicodème auteur des psalies, *OCP* 60 (1994) 625–633; IDEM, Recherches d’hymnographie copte: Nicodème et Sarkis, *OCP* 64 (1998) 383–402; IDEM, The Psalis of Saint John Kame, *Bulletin de la Société d’archéologie copte* 39 (2000) 257–265; IDEM, Jean évêque d’Assiut, de Manfalut et d’Abu Tig et ses activités littéraires, in: C. CANNUYER (ed.), *Études Coptes VIII (Dixième Journée d’études, Lille 14–16 Juin 2001)* (Paris—Lille, 2003) (Cahiers de

As our psalis are anonymous and short (only 13 stanzas for the psali Adam and 8 satanzas for the psali Watos) we may assume that we composed early.

The incipit of these psalis are mentioned by Ibn Kabar¹² without giving the complete text. Horner gives the Coptic and the Arabic text.¹³ We consider that an edition of the entire text Coptic Arabic is needed especially that after the first edition many studies had been done.

Text I

Psali for the *Virgin Adam*¹⁴

†ⲁⲕⲓ ⲉⲑⲃⲉ ⲛⲓⲁⲩⲓⲛ ⲁⲕⲁⲙ

مدیحة للسيدة ادم

ⲁⲣⲓⲃⲉⲣⲓ ⲉⲁⲣⲓ ⲛⲓⲛⲓⲥⲟⲥ ⲁⲣⲓⲃⲉⲣⲓ
ⲕⲁⲧⲁ ⲧⲥⲙⲓ ⲛⲓⲥⲁⲛⲁⲥ ⲛⲓⲛⲱⲧ
ⲙⲡⲣⲟⲑⲏⲧⲏⲥ

تجددوا ابها الجزاير تجدوا كصوت اشعيا
التي العظيم

ⲥⲱⲧⲉⲛ ⲉⲥⲟⲕⲟⲙⲱⲛ
ⲛⲓⲉⲕⲕⲁⲛⲥⲓⲁⲧⲏⲥ ⲉⲩⲩⲱ ⲛⲓⲧⲧⲁⲓⲟ
ⲛⲓⲛⲁⲣⲓⲁ ⲛⲓⲁⲩⲓⲛ

اسمعوا سليمان الكتابسي ينطق بكرامة
العدراء مريم

ⲉⲩⲙⲟⲩⲧⲧ ⲉⲣⲟⲥ ⲉⲛ ⲛⲓⲩⲱ ⲛⲧⲉ
ⲛⲓⲩⲱ ⲉⲧⲁⲥⲱⲛⲓ ⲧⲱⲑⲏⲣⲓ¹⁵
ⲑⲏⲉⲧⲩⲏⲕ ⲉⲣⲟⲕ

يدعوها في نشيد الانشاد اخي ورفيقي
الكاملة

la Bibliothèque Copte, 13) 311–318; IDEM, *Recherches d'Hymnographie Copte* (2) Hermina et Christodule, in: A. BOUD'HORS, J. GASCOU, D. VAILLANCOURT (éds.), *Études Coptes IX* (Paris, 2006) (Cahiers de la Bibliothèque Copte, 14) 381–397.

(12) S. KHALIL, *مصابيح الظلمة في إيضاح الخدمة للقس غنى الرئاسة أبو الركات المعروف بابن كير* [the lamp of Darkness for the explanation of the Service], vol. 1 (Cairo, 1971) 346.

(13) G. HORNER, *The Service for the Consecration of a Church and Altar according to the Coptic Rite, edited with translation from a Coptic and Arabic Manuscript of A.D. 1307* (London, 1902) 391–396 (text), 12–13 (translation) and for a summary of the rite cf. O. H. E. BURMESTER, *The Egyptian or Coptic Church, A detailed description of her liturgical services and the rites and ceremonies observed in the administration of her sacraments* (Textes et Documents) (Le Caire: Société d'Archéologie Copte, 1967) 236–250.

(14) The tone to which hymns are sung on Sundays, Mondays and Tuesdays. The name is taken from the first word of the first stanza of the Theotokia of Monday: "Adam was yet sorrowful of heart." Cf. *Catalogue of the Coptic and Christian Arabic Mss preserved in the library of the Church of the All-Holy Virgin Mary known as Qasriat Ar-Rihan at Old Cairo* (Cairo: Société d'Archéologie Copte, 1973) xii.

(15) Read ⲧⲱⲑⲏⲣⲓ cf. W. E. CRUM, *A Coptic Dictionary* (Oxford, 1937) 553a.

ΕΤΕ ΘΑΙ ΤΕ ΤΕΚΚΛΗCΙΑ ΙΑΗΝ ΜΒΕΡΙ
ΕΤΑ ΠΧΕ ΠΕΝΗΝΟΥΤ ΤΑΧΡΟC
ΖΙΧΕΝ ΤΠΕΤΡΑ

التي هي الكنيسة اورشليم المجددة التي
بثبتها المسيح هنا على الصخرة

ΑΔΩΧ ΞΕΝ ΤΕCΗΝΗΤ ΉΖΑΝ ΉΩΗ
ΕΥΤΑΙΝΟΥΤ ΗCΩΤΠ ΉΧΩΧ ΉΛΑΚΖ
ΕΥΕΡΟΥΩΗΗ ΉΡΟC*

ووضع في وسطها حجارة مكرمة عتارة
في اول البناء يضي فيها*

ΕΤΕ ΉΘΑΝΑCΙΟC
ΠΑΠΟCΤΟΛΙΚΟC ΠΕΗ ΚΥΡΙΑΛΟC
ΠΗΑC ΉΝΟΥΙ ΕΤΧΟΡ

الذي هو اثناسيوس الرسولي وكيرلص
شبل اليت الضاري

ΠΙΧΗCΟCΤΟΗΟC ΠΕΗ ΒΑCΙΑΙΟC
ΗΠΥΡΓΟC ΕΤΧΟΡ ΗΤΕ
ΤΟΡΘΟΛΟΖΙΑ

وفم الذهب وباسيليوس الحصون المنيعه
للارندكسيين

ΠΕΗ ΔΙΟCΚΟΡΟC ΠΙΟΜΟΛΙΓΙΤΗC
ΦΗΕΤΑΦΟ¹⁶ΞΡΗΗ ΜΠΤΟΗΟC
ΗΛΕΟΗ

وديسقرس المعترف الذي نقض طومس
لاورون

ΦΤΟΗ ΉΡΩΟΥ ΉΧΕ ΔΒΒΑ
ΘΕΟΔΟCΙΟC ΠΗΗΦΤ ΗΑΡΧΙΕΡΕΥC
ΉΤΕ ΡΑΚΟΤ ΤΒΑΚΙ

ووافقهم انبا ثاوضاسيوس العظيم في
البطاركة

ΦΗΕΤΑΦΙΡΙ ΉΒΟΛΖΙΧΕΝ ΠΘ-
ΡΟΗΟC Μ ΉΑΡΚΟC ΕΦΩΤ ΕΒΟΛ
ΉΠCΑΧΙ ΉΤΜΕΘΗΗ* ΞΕΗ ΟΥC-
ΩΟΥΤΕΗ

الذي ازهر على كرسي مرقس يقطع
بكلمة الحق* باستقامة

ΕΦΤΕΗΘΩΗΤ ΗΜΟΦ ΉΠΙΘΕCΠΕ-
CΙΟΥC ΠΑΥΛΟC ΦΛΑC ΉΠ-
ΙCΘΟΠΟΥΦΙ ΦΛΩΚΩ ΉΤΕ ΤΕΚΚΛ-
ΗCΙΑ

مثبها بالمهذب بولس لسان العطر فخر
الكنيسة

ΦΗΕΤΑΦΤΑΧΡΟ ΉΠΠΗΑΖΤ ΉΤΕ
ΠΙΤΙΗ ΕΤΑΥΘΩΟΥΤ ΞΕΗ ΗΚΕΑ

الذي ثبت الامانة الارندكسية التي
لثلاثماية وثمانية عشر المجتمعين في نيقية

ΚΩΤ ΉCΩΗΩ ΗΑΗΑΗ ΉCΩΟΥ
ΑΡΙΩΑ ΉΞΗΗΤC CΑΧΙ ΞΕΗ ΗΕC-
ΠΥΡΓΟC

طوفوا في صهيون ابها الرعاة وعيدوا فيها
وتكلموا في بروجها

ΧΕ ΦΧΗ ΞΕΗ ΤΕCΗΝΗΤ ΉΧΕ ΠΧΕ
ΠΕΝΗΝΟΥΤ ΕΦΟΙ ΉΟΥCΩΒΤ ΉΡΟC
ΉΗΕCΚΗΗ ΦΑ ΉΗΕΖ

لان المسيح الالهنا في وسطها وهو حصنا
لها فلا نزول الى الابد

ΔΗΟΗ ΖΩΗ ΤΕΝΤΩΡΖ*

ونحن نسال*

Translation I

Renew for me, o *islands*, renew, according to the voice of the great prophet Isaiah.¹⁷

Hear to Solomon the *ecclesiastes*¹⁸ speaking about the honour of the *Virgin*:

Calling her in the book Song of Songs: "My sister, my friend (she who is) perfect."

Which is the *Church*, the new Jerusalem, which *Christ* our God has established on the *rock*.¹⁹

He put in its midst, honoured stones, chosen chief corner stone shining in it,*

Who are Athanasius the *Apostolic* and Cyril the mighty young of lion.

Chrysostom and Basil the mighty *towers* of the *Orthodoxy*.

And Dioscorus the *confessor* who contradicted the *tome* of Leo, Abba Theodosius the great *Archpriest* of the city Alexandria joined them.

Who flourished on the *throne* of Mark rightly handling the word of Truth.

He resembled to the *holy* Paul, the tongue of perfume, the crown of the *Church*.

He (Theodosius) established the faith of the 318 who assembled in Nicaea

Go round in Sion, o my shepherds, rejoice in it and talk in their *towers*.

For *Christ*, our God is its midst, (Church) as a surrounding wall so it will never be shaken²⁰ forever.

We also, we pray...

Commentary I

Stanza 1

It seems that the scribe in Coptic repeat the second verb while it should be "Listen ⲥⲱⲧⲉⲛ" the Arabic followed the Coptic.

The Arabic version of the second stanza render ΠΙΕΚΚΛΗΝΣΙΑΤΗΣ as الكنائسي "ecclesiastic"

The third stanza resembles to the yearly doxology of the Virgin:

(17) Is. 41:1.

(18) G. W. H. LAMPE, *A Patristic Greek Lexicon* (Oxford, 1961) 433b.

(19) Mt. 16:18.

(20) Lit. "It will never move."

“ΣΟΛΟΜΩΝ ΜΟΥΤ ΕΡΟΣ ΞΕΝ ΠΙΧΩ ΝΤΕ ΠΙΧΩ ΞΕ ΤΑΣΩΝΙ ΟΥΟΖ ΤΑΨΦΕΡΙ
ΤΑΠΟΛΙΣ ΝΗΝΗ ΙΑΗΗ”

“Solomon has called her, in the Song of Songs: “My sister and
my friend, my true city Jerusalem”²¹

This stanza is inspired by the Song of Songs 4:7.

Stanza 3

the Arabic rendered ΙΑΗΗ ΜΒΕΡΙ “The new Jerusalem” by “الجددة
اورشليم the renewed Jerusalem”

Stanza 4

While the Coptic has ΠΧΩΧ ΉΛΑΚΖ “corner Stone” the Arabic ren-
dered by البناء ‘the beginning of the building’ (i.e. the foundation).

The title of Apostolic for Athanasius is very well attested in Cop-
tic Liturgical books such as in the absolution of the ministers²² or the
*memento sanctorum*²³ as well as in the *memento sanctorum* of the Psalmo-
dia²⁴

The title of Cyril occurs in the Ms 23 in fol. Fol. ٢٠٧ r (the actual
fol. 3)

ΛΗΟΥ ΨΑΡΩΝ ΗΦΟΟΥ Ω ΠΙΠΑΝΣΟΦΟΣ ΠΙΜΑΣΗΟΥΙ ΕΤΧΟΡ ΠΕΝΙΩΤ ΔΒΒΑ
ΚΥΡΙΑΛΟΣ

Come to us today, O *all-wise man*, the mighty cub, our father
Cyril,²⁵

And also in the same Ms. Fol. ٢١٧v

(21) Nahdat 'I-KANAIS, ΠΧΩΝ ΝΤΕ †ΤΑΛΗΟΤΙΑ ΕΘΟΥΑΒ ΝΤΕ ΜΡΟΜΠΙ ΜΦΡΗΤ
ΕΤΑΥΘΑΨC ΗΧΕ ΝΕΝΙΟ† Ν†ΕΚΚΛΗΣΙΑ ΝΡΕΝΗΧΗΜΙ ΝΟΡΘΟΛΟΖΟΣ [The book of the
holy Psalmody of the year according to what the Fathers of the Coptic Orthodox
Church had established] (Cairo, 1949) 326–327.

(22) We refer to the edition of Abd al-Masih which is considered as the
best edition of the Euchologion cf. U. ZANETTI, Esquisse d'une typologie
des Euchologes Coptes Bohaïriques, *Le Muséon* 100 (1987) 407–418. Abd al-
MASIH SALIB, ΠΙΧΩΝ ΝΤΕ ΠΙΕΥΧΟΛΟΓΙΟΝ ΕΘΟΥΑΒ ΕΤΕ ΦΑΙ ΠΕ ΠΙΧΩΝ ΝΤΕ †ΨΟΗ†
ΝΑΝΑΦΟΡΑ ΝΤΕ ΠΑΓΙΟΣ ΒΑΣΙΛΙΟΣ ΝΕΝ ΠΑΓΙΟΣ ΓΡΗΓΟΡΙΟΣ ΝΕΝ ΠΑΓΙΟΣ ΚΥΡΙΑΛΟΣ
ΝΕΝ ΖΑΗΚΕΕΥΧΗ ΕΥΟΥΑΒ, [The book of the Holy Euchologion which is the book of the
three anaphorae of St. Basil, St. Gregory and St. Cyril and other holy prayers] (Cairo,
1902) 232 (hereafter Euch. 1902).

(23) Euch. 1902, p. 354.

(24) Nahdat 'I-KANAIS, ΠΧΩΝ..., 77.

(25) DE LACY O'LEARY, *The Coptic Theotokia, from Vatican Cod. Copt. XXXVIII
Bibli. Nat. Copte* 22, 23, 35, 69 aand other Mss. (London: Luzac & Co, 1923) 17a.

+ ΝΕΗ ΟΥΚΥΗΛΛΙΟΗ ΗΤΕ ΠΙΝΑΖ† ΝΟΡΘΟΔΟΞΟΣ ΚΑΤΑ ΠΑΔΧΙ ΗΠΙΜΑΔ-
ΜΟΥΙ ΠΕΗΩΤ ΑΒΒΑ ΚΥΡΙΑΛΟΣ
+ and a vessel of orthodox faith according to the word of the young
lion, our father Abba Cyril.

Stanza 5

We find that the two saints mentioned are from Asia Minor and they are remembered especially that they composed two liturgies.

Stanza 6

The scribe wrote the verb σο only ο this verb is not attested with the preposition εσρηι ²⁶ The Arabic rendered with نقض “contradict”

Stanza 7

The Arabic has ووافقهم meaning “he agreed with them” while it should be rendered “ورافقهم”
The Coptic has “Archpriest” while in Arabic it has “patriarch” as title for Theodosius.

Stanza 8

The second part of this stanza corresponds to the litany for the patriarch
ΕΥΩΤ ΕΒΟΛ΄ΗΠΑΔΧΙ΄ΗΤΕ †ΗΘΗΗΙ ΣΕΗ ΟΥΣΩΟΥΤΕΝ . ²⁷

Stanza 9

The Arabic translator did not understand θεσπεσιος²⁸ which is rare in Coptic liturgical text and translated as the “Instructor” the word λωρω “crown” was rendered as “pride.”

Stanza 10

It is amazing to find that there are three stanzas (8–10) mainly about Theodosius.

Stanza 11

This stanza is inspired from

psalm 48[47]: 12 [10]	Psalmi
ΚΩ† ΕΣΙΩΗ ΟΥΟΖ ΝΑΤΑΚΤΟ ΕΡΟΣ ΣΑΧΙ ΝΣΡΗΙ ΣΕΗ ΝΕΣΠΥΡΓΟΣ.	ΚΩ† ΕΣΙΩΗ Ω ΝΑΙΝΑΝ ΄ΕΣΩΟΥ ΑΡΙΩ- ΔΙ ΄ΝΣΗΗΤΣ ΣΑΧΙ ΣΕΗ ΝΕΣΠΥΡΓΟΣ

(26) CRUM, *A Coptic Dictionary...*, 752–753.
(27) Euch 1902, p. 283
(28) LAMPE, *A Patristic Greek Lexicon...*, 646.

Stanza 12

The author shifts from Sion of the Old Testament to the Church the new Sion.

Stanza 13

The only few words are mentioned in the last stanza, which means that the author or the scribe assumed that it was known to everybody.

The complete stanza is

ΑΝΘΗ ΖΩΗ ΤΕΝΤΩΒΕ ΕΘΡΕΝΩΔΩΗ ΕΥΝΑΙ ΖΙΤΕΝ ΝΕΟΡΕCΒΙΑ ΗΤΟΤΙ
ΗΠΗΔΑΙΩΗ

And we also pray to win mercy, through your *intercession*, with the Lover of mankind.²⁹

Text II

In Arabic

And if it was a Watos³⁰ day, they say this psali

وان اتفق ان يكون يوم الواطس فتقال هذه المدينة
مدينة واطس

†ΑΛΙ ΉΧΟC ΒΑΤΟC

ΞΕΝ ΠΧΗΝΔΙΚ ΉΝCΙΩΗ ΑΗΘΕΛΗΑ ΞΑ
ΝΙΕΘΗΟC ΤΗΡΟΥ ΝΗΕΤΑΥΗΟΥ† ΕΠΙ-
ΡΑΗ ΉΒΕΡΙ ΉΤΕ ΠΧΕ ΉΞΡΗ ΉΞΩΗ

ΟΥΓΑΡ CΕΝΑCΟΚΗ ΑΗ ΧΕ ΗΦΡΗ†
ΉΟΥCΚΥΗΗ ΞΕΝ ΖΑΗΝΑ ΉΑΛΟΛΙ
ΟΥΔΕ ΠΟΛΙC ΕΥΩΩΩ ΉΗΟC

ΑΛΛΑ ΕΥΝΑΜΟΥ† ΕΡΟ ΧΕ ΦΗΑΝΩΩΠΙ
ΉΦΗΕΤCΟCΙ ΝΕΗ †CΚΥΗΗ ΘΗΕΤΟΥ-
ΝΟΥ† ΕΡΟC ΧΕ ΧΕ (sic) ΘΗΕΘΟΥΑΒ
ΗΤΕ ΝΗΕΘΟΥΑΒ

ΝΕΗ ΠΗΠΑΡΑΔΙCΟC ΉΤΕ* Φ† ΦΗΕΤ-
ΑΦΕΡΩΩΡΠ ΉΤΟΧΙ ΉΜΟQ ΗΠΩΕ
ΉΡΕCΤΑΝΞΟ ΉΤΕ ΠΙΓ*C

عندما تجددت صهيون قمللنا نحن ساير الامم
الذي دعي علينا الاسم الجديد الذي للمسيح

لا تقولوا بموامرة انما مثل القبة في الكرم ولا
مثل الخرس المنقطع ولا مثل مدينة حراب

ولكنها تدعى بيت العلي والقبة التي تدعا
قدس القدس

وفردوس * الله الذي سبق بغرس فيه الخشبة
الحية التي الصليب الكرم

(29) Nahdat 'I-KANAIS, ΠΧΩΗ..., 102–103.

(30) The tone to which hymns are sung on Wednesdays, Thursdays, Fridays and Saturdays. the name is taken from the first stanza of the Theotokia for Thursday: "The Bush which Moses saw in the desert."

ΝΕΗ ΟΥΙ ΕΒΟΛΣΕΝ ΝΙΒΑΚΙ ΄ΕΤΑ
 ΗΩΥΧΗC †ΗΗΗΗΙ ΄ΕΡΩΟΥ ΄ΗΗΟΥCΙ
 ΗΠΩΙΩ ΝΕΗΩΟΥ ΄ΗΧΕ ΗΗΕ΄ΤΑΥΦΩΤ
 ΖΑΡΩΟΥ

او واحدة من المدن التي اشار بهم موسى ان
 من يدخلهم لا ينتقم منه

ΖΑΗΡΕCΩΤΕΒ ΓΑΡ ΔΗ ΕΘΗΑΗΤΟΗ
 ΄ΗCΗ† ΔΛΛΑ ΖΑΗΑΥΗ†ΑΗΟΗ
 ΕΤΤΑΗΟΥΤ ΗΕ ΄ΗΤΕ ΗΙΡΕCΙCΡΟ
 ΗΑΡΤΥΡΟC

ليس هم قتلى يستريحون فيك لكنهم اجساد
 مكرمة للشهداء الغالين

ΗΑΙΕΤΑCΩΠΗ ΗΩΟΥ ΄ΗΑΡΧΗΓΟC
 ΣΕΗ ΠΙCΤΑΔΙΟΗ ΄ΕΘΟΥΑΒ ΄ΗΧΕ
 ΦΗ΄ΕΘΟΥΑΒ CΤΕΦΑΗΟC* ΠΙΡΕCΙCΧ-
 ΛΟΗ ΣΕΗ ΟΥΗΕΘΗΗΗ

هؤلاء الذين صار لهم ريسا في الميدان
 المقدس اعني استافانس * الغالب بالحقيقة

ΑCΡΙCΕΗ† ΓΑΡ ΗΗΟ ΄ΗΧΕ ΠΕΗΗΗΒ
 ΗΗC ΠΧC

اسمها مالكننا يسوع المسيح

Transalation II

At the dedication of Sion, we, all the *nations*, rejoiced, who were called by the new name of *Christ*

For they will neither consider it as a *tent*³¹ in the vineyard nor (as) a deserted *city*.

But it will be called the dwelling of the Most High and the *tabernacle* which is called the holy of Holies.

And the *Paradise* of God wherein he preceded to plant the life-giver wood of the *Cross*

And one of the cities which Moses indicated that those who take refuge to them, would be revenged.

No murders will rest in you (o Church) *but* honoured *relics* of the winner *martyrs*.

Those whose *leader* in the holy *stadium* is saint Stephen the truly bearer of the crown

For our Lord Jesus *Christ* established it (the church)

Commentary II

Stanza 1

the Coptic used the noun ΔΙΚ³² as verb, with the verbal prefix ΧΗ to form a noun. The Arabic rendered differently

“When Sion was renewed, we, all the nation who were called with the new name of Jesus, rejoice.

(31) Or “a cottage”

(32) CRUM, *A Coptic Dictionary...*, 3a.

Stanza 2

The stanza started with an analogy inspired by Isaiah 1:8 and Proverbs 25:28. It is important to mention that the book of Proverbs in Bohairic did entirely not survive.³³

The Arabic rendered the verb ⲥⲟⲩⲙ with تقولوا بمامرة “do not say with conspiracy”

We prefer to translate the Loan Greek word ⲥⲕⲩⲙ with tent while in Arabic it is rendered as القبة “the dome”

Stanza 3

The first part of the stanza is inspired by many biblical texts among them Ps 91: 9

The second part is a direct quotation from two stanzas of the Sunday’s Theotokia

ⲥⲉⲛⲟⲩⲧ ⲉⲣⲟ ⲁⲓⲕⲉⲱⲥ ⲱ ⲛⲉⲧⲥⲙⲁⲣⲱⲩⲧ ⲉⲛ ⲛⲓⲁⲓⲱⲙ ⲛⲉ ⲧⲙⲁⲁⲥⲛⲟⲩⲧ
ⲛⲥⲕⲩⲙⲙ
ⲛⲉⲧⲟⲩⲙⲟⲩⲧ ⲉⲣⲟⲥ ⲛⲉ ⲛⲉⲧⲟⲩⲁⲃ ⲛⲧⲉ ⲛⲉⲧⲟⲩⲁⲃ ⲉⲣⲉ ⲛⲓⲡⲁⲁⲩ
ⲛⲉⲧⲥ

You are *truly* called, O blessed, among the women, the second *Tabernacle*

Which is called the Holy of Holies, wherein are *the tablets*.³⁴

Stanza 4

The stanza is inspired by Apocalypse 2:7.

The Arabic adds to the translation of the “Precious Cross” الصليب الكريم

Stanza 5

The text is inspired by Number 35:6,11, etc about the city of refuge.

The Arabic replace ⲛⲉⲛ و “and” او by “Or”

Stanza 6

The author of this stanza assumes that the church will be built over the relics of the martyrs As in the Apocalypse 6:9. “And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony”

(33) S. WAGNER, The Coptic Book of Job and Leiden Or. 14.544: An inquiry into its Textual History and its place with the Book of the Proverbs, *Saint Shenouda Coptic Quaterly* 1/3 (April 2005) 3–23.

(34) Nahdat ‘I-KANAIS, ⲡⲓⲱⲙ..., 101.

Stanza 7

While in Coptic we have the bearer of Crown $\pi\alpha\rho\epsilon\upsilon\sigma\iota\chi\lambda\omicron\mu\iota$ the Arabic version rendered with the victorious الغالب

Stanza 8

In this stanza, the Arabic differs from the Coptic. The Arabic should be translated "Jesus Christ our *King* established it"

Conclusion

Despite that the book of the consecration of the Church was published many years ago,³⁵ several points should be observed:

1. The date of the Manuscript: The manuscript was copied while the Churches were closed for seven years. This could reflect the hope that the patriarch John Ibn Qiddis had. Not only by ordering the copying of the Manuscript of the consecration of the Churches but also the patriarch consecrates the Myron in the year 1305.³⁶ It is known that the Myron is used for the sanctification of the Water of the Baptistry, the unction of the new baptized, the consecration of the new churches, the consecration of the altars, the consecration of the portable altars, the consecration of the liturgical vessels, the consecration of the icons and the unction of the kings.³⁷ All these activities need a certain freedom which was unavailable in his time.

2. The psalis were composed in Coptic and later were translated in Arabic hence we find some differences

3. The author had a very good knowledge of the liturgical texts.

4. We can find a special veneration for Theodosius, in the psali Adam that surpass the other saints.

5. The author used free quotations from the Bible and especially from the psalms, Isaiah, and the book of revelation which are read during the ceremony of consecration the Church.

6. Most of the Loan Greek words used in these texts are known from other liturgical texts, which could be an indication that the Greek was not used as a spoken language in the time of the composition of the psalis.

(35) See above.

(36) A. VAN LANTSCHOOT, Le manuscrit Vatican Copte 44 et le Livre du Chême ms Paris arabe 100, *Le Muséon* 45 (1932) 181–234 especially 208–209, 230–231.

(37) Cf. BURMESTER, *The Egyptian or Coptic Church...*, see index.

7. The first psali from the praising of the Virgin while talking about the Church., The reasoning behind is easy to grasp: On the one hand, in the theotokia of Sunday, (as in the Marian homilies of Severus) the tabernacle symbolized the Virgin Mary,³⁸ on the other hand The tabernacle is the pre-figuration of Church of the New Testament, hence the Virgin Mary is the symbol of the Church.³⁹

8. The key-word in psali is “renew”, it is known that under the Islamic law the building of a new church was forbidden⁴⁰

SUMMARY

Since Horner’s publication no further studies had been done. In this article we will study several aspects of these psalis such as theology, liturgy and history.

(38) Y. NESSIM YOUSSEF, The Coptic Marian homilies of Severus of Antioch, *Bulletin de la Société d’Archéologie Copte* 43 (2004) 127–140.

(39) For a detailed study of this theme cf. C. VOLLERT, Mary and the Church, in: J. CAROL (ed.), *Mariology* (Milwaukee: The Bruce publishing company, 1957) 550–595.

(40) A. FATTAL, *Le Statut légal des non-musulmans en pays de l’islam* (Beirut, 1958).