TWO NOTES ON THE COPTIC THEOTOKIAS

I. NOTE ON A PUN IN A COPTIC THEOTOKIA OF SUNDAY

The Copts love playing on words and making puns,¹ they are in the same mentality as most of the oriental peoples.² In a previous article, while studying *theotokias*,³ I highlighted a pun, based on the name of Jesus and the Ten commandments.⁴ I deduced that the *theotokias* were written in Coptic.

While re-reading the text, I came across another pun in the Sunday *theotokia*.

Here is the text

ⲁⲕⲟⲁⲥⲉⲗ ⲁⲛⲏⲉⲛⲧⲁⲕⲁ ⲙⲱⲩⲥⲏⲥ ⲡⲓⲡⲣⲟⲩⲏⲧⲏⲥ ⲉⲛ ⲡⲧⲁⲓⲟ ⲁⲛⲧⲥⲕⲏⲏⲏ
ⲉⲧⲁⲕⲉⲗⲁⲥⲁⲕ ⲉⲣⲟⲗ

The translation given by the editor of the Arabic text and hence the recent English text is:

زينت انفسنا يا موسى النبي بكرامة القبة التي زينتها

You adorned our souls, o Moses the prophet with the honour of the tent that you adorned⁵

Brogi, in his Italian translation, rendered this sentence thus:

(1) Y. N. YOUSSEF, Un jeu de mots dans le rituel de la consécration des icônes, *Göttinger Miszellen* 142 (1994) 109–111; BOYAVAIL, Jeu de mots dans un distique Chrétien d’Egypte? *Compte-Rendu de l’Institut de Papyrologie et de l’Egyptologie de Lille* 23 (2003) 95–96.

(2) Y. N. YOUSSEF, La genèse de la légende sur le roi Dioclétien, *BSA* 28 (1986–1989) 107–110.

(3) Y. N. YOUSSEF, Severus of Antioch in the Coptic Theotokia, in: B. NEIL, G. DUNN, L. CROSS (eds.), *Prayer and Spirituality in the Early Church: Liturgy and life*, vol. 3 (Sydney 2003) 93–108; IDEM, The Coptic Marian homilies of Severus of Antioch, *BSAC* 43 (2004) 127–140.

(4) Y. N. YOUSSEF, Une relecture des Théotokies Coptes, *BSA* 36 (1997) 153–170.

(5) R. TUKHI, ΠΙΧΩΗ ΝΤΕ ΝΗΘΕΟΤΟΚΙΑ ΝΕΗ ΚΑΤΑ ΤΑΞΙΣ ΝΤΕ ΠΑΡΟΤ ΧΟΙΑΚ [*The book of the Theotokias and according to the rite of the month of Kihak*] (Rome, 1764) 71; K. LABIB, ΠΙΧΩΗ ΝΤΕ ††ΑΛΛΗΟΛΙΑ ΕΘΥ ΝΤΕ ΗΡΟΠΠΗ ΗΦΗ† ΕΤΑΥΘΑΩΦ

"Consolasti le nostre anime, oprefeta Mosè, onorando il tabernacolo che tu avevi ornato."⁶

The author of this text played on the double meaning of the verb $\text{CO}\lambda\text{CE}\lambda$ "adorn"⁷ and "Comfort, encourage."⁸

The Biblical and liturgical texts attest both meanings. These meanings were known even in its late stage. It is attested in the *Al-Sullam al-Muqaffa wa-al-Dhahab al-Musaffa*. rhymic scala of al-Mu'taman⁹ Ibn al-Assal¹⁰

In this article we will give some examples of the usage of these words.

Adorn

A – In the Bible

This meaning occurs in Gospel Bohairic version of Matthew 23:9 (Bohairic)

ΟΥΟΙ ΝΩΤΕΝ ΗΙΣΑΞ ΝΕΗ ΝΙΦΑΡΙΣΕΟC ΝΙΦΟΡΙ ΧΕ ΤΕΤΕΝΚΩΤ `ΝΗΗΜΖΔΥ
`ΝΤΕ ΝΙΠΡΟΦΗΤΗΣ ΟΥΟZ ΤΕΤΕΝCΟΛCΕΛ `ΝΗΙΗΒΗ `ΝΤΕ ΝΙΘΗΗ

Woe unto you, scribes and *Pharisees*, hypocrites! because ye build the tombs of the *prophets*, and adorn the sepulchres of the righteous,

Matthew 25:7 (Bohairic)

ΤΟΤΕ ΔΥΤΩΟΗΟΥ `ΗΧΕ ΝΙΠΑΡΘΕΝΟC ΤΗΡΟΥ ΕΤΕΗΗΔΥ ΟΥΟZ ΔΥCΟΛCΕΛ
`ΗΗΟΥΛΑΗΠΑΣ

Then all those *virgins* arose, and adorned their *lamps*.

ΗΧΕ ΝΕΗΙΟΥ ΝΤΕΚΚΑΗCΙΑ ΠΡΕΗΗΧΗΗ ΔΥΤΟΠC ΗΧΕ ΠΗΗΒ ΚΑΔΥΔΙΟC 𐩠𐩨𐩣 𐩠𐩨𐩣 ΒΕΗ
ΣΕΗ ΤΡΟΗΠ ΗΗΔ 𐩠𐩨𐩣 [The book of the annual holy psalmodia as it was established
by the fathers of the fathers of the Coptic Church, printed by Mr Klaudios John Labib
Bey in the year 1624] (Cairo, 1908) 91; ΜΙΝΑ ΑΛ-ΒΑΡΑΜΟΥCΙ, 𐩠𐩨𐩣 𐩠𐩨𐩣 Η ΤΡΟΗΠ
ΕΘΟΥΑΒ [The Holy Annual Psalmodia] (Alexandria, 1908) 138.

(6) M. BROGI, *La santa salmodia annuale della chiesa Copta* (Cairo, 1962) (Studia Orientalia Christiana Aegyptiaca) 42.

(7) W. E. CRUM, *A Coptic dictionary* (Oxford, 1937) 331b–332a.

(8) Ibid., 332a–332b.

(9) G. GRAF, *Geschichte der Christlichen Arabischen Literatur* (Città del Vaticano, 1947) (Studi e Testi, 133) 345, 347, 383, 404. cf. A. WADI, *Dirasa 'an al-Mu'taman Ibn al-'Assal wa-kitabihi "Magmu' usul al-din" wa-tahqiqihi* (italian title *Studio su ...*), SOC.M 5 (Cairo—Jerusalem: The Franciscan Centre of Christian Oriental Studies, 1997) 188 & 86, n. 24.

(10) A. KIRCHER, *Lingua Aegyptiaca Restituta* (Rome, 1648) 359–360.

Luke 21: 5 (Bohairic)

ΟΥΟΖ ΕΡΕ ΖΑΗΟΥΟΗ ΧΩ ΉΗΟC ΕΘΕΡΕ ΠΙΕΡΦΕΙ ΧΕ ΔΥCΕΛCΩΛC ΗCΡΗΙ
 ΞΕΗ ΖΑΗΩΗ ΕΗΑΗΕΥ ΝΕΗ ΖΑΗΑΗΑΘΗΗΑ ΠΕΧΑC

And as some spoke of the temple, how it was adorned with goodly
 stones and *gifts*, he said,

I Timothy 2:9 (Bohairic)

ΠΑΡΗΤ ΟΗ ΗΙΟΙΟΗ ΕΥΞΕΗ ΟΥΗΕΤCΑΙ ΉΖΗΤ ΕCΟΡC ΝΕΗ ΟΥΗΕΤCΦΗΗ
 ΝΕΗ ΟΥCΑΒΕ ΕΥCΟΛCΕΛ ΉΗΩΟΥ ΞΕΗ ΖΑΗΖΩΛΚ ΑΗ ΝΕΗ ΖΑΗΗΟΥΒ ΝΕΗ
 ΖΑΗΑΗΑΗΗΙ ΙΕ ΞΕΗ ΟΥΙΖΒΩC ΕΗΑΩΕΗCΟΥΕΗC

In like manner also, women adorn themselves in modest apparel,
 with shamefacedness and sobriety; not with broided hair, or gold,
 or pearls, or costly array;

I Peter 3:3–5 (Bohairic)

ΞΕΗ ΝΑΙ ΗΑΡΕCΩΠΗ ΉΧΕ ΠΙCΟΛCΕΛ ΑΗ ΕΤCΑΒΟΛ ΉΤΕ ΗΙΙΕΒ ΗΖΩΛΚ ΉΤΕ
 ΗΙCΩΗ ΝΕΗ ΗΙΙΕΒ ΗΗΟΥΒ ΙΕ ΞΕΗ ΟΥΖΕΒCΩ ΉΤΖΩΤΟΥ ΕCCEΛCΩΛ ...ΠΑΡΗΤ
 ΓΑΡ ΠΕ ΗΟΥCΗΟΥ ΗΗΙΟΙΟΗ ΕΘΟΥΑΒ ΗΑΥΕΡΖΕΑΠΙC ΕΦΤ ΠΕ ΗΑΥCΟΛCΕΛ
 ΉΗΩΟΥ ΕΥΔΗΟ ΗCΩΟΥ ΉΗΟΥΖΑΙ

Whose adorning let it not be that outward [adorning] of plaiting the
 hair, and of wearing of gold, or of putting on of apparel; ... For after
 this manner in the old time the holy women also, who trusted in God,
adorned themselves, being in subjection unto their own husbands:

B – In Liturgical books

In the rite of the marriage according to the *book of the Lamp of the Darkness for the Elucidation of Service* compiled by Shams al-Ri'asah Abu al-Barakat known as Ibn Kabar,¹¹ in the Chapter XX, although this part has never been scholarly published¹² mentions:¹³

(11) On the work of Ibn Kabar, see Samir 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.

(12) Only two popular editions one by Samuel bishop of Shibin al-Qanatir according to a manuscript copied by Shenoudah al-Baramusi copied on 1955 and the other edition done by Mina Foundation for publication in 1998. See A. WADI, Abu al-Barakat Ibn Kabar, Misbah al-Zulmah, *Studia Orientalia Christiana Collectanea* 34 (2001) 243.

(13) Text is taken from Paris Arabe 203, fol. ṙḲḲ [221r] Cf. also A. ABDAL-LAH, *L'ordinamento Liturgico di Gabriele V, 88 Patriarca Copti 1409–1427* (Cairo, 1962) 135.

ثم يلبسه الكاهن بيده و يضع عمامته على راسه و يشد ز ناره و يقال
كبر ياليصون والبركة و تر تل المرتلون عند لباسه مديحه اولما

ΔΗΟΥ ΤΕΚΝΑΥ ΕΤΑΨΕΛΕΤ ΕΤΑΥΣΕΛΟΛΣ `ΗΠΙΖΙΗΚ ΔΣΕΡΦΟΡΙΗ
ΗΟΥΣΩΧ¹⁴ ΗΩΟΥ ΠΕΧΑΔΙ `ΗΧΕ ΠΩΗΡΙ ΗΤΣΑΡΑΒΑΙ
ΙΩΑΝΝΗΝΣ ΠΩΗΡΙ ΗΖΕΒΕΔΕΟΣ ΕΔΩΨ ΕΒΟΛ ΕΔΧΩ `ΗΗΟC ΧΕ CΕΡΟΥΩΗΗ
`ΗΧΕ ΤΑΨΕΛΕΤ ΠΑΡΑ ΠΙCΙΟΥ `ΗΤΕ ΖΑΗΑΤΟΟΥ
ΕΤΕ ΘΑΙΤΕ CΙΩΗ ΗΒΕΡΙ ΤΠΟΙC `ΗΠΕΗΗΟΥ† ΧΕ ΕΡΕ ΠΟΥΗΟΥ `ΗΤΕ
ΗΗΕΘΟΥΔΒ ΤΗΡΟΥ ΨΩΠΙ `ΗΣΡΙΗ `ΗΣΗΤC

“Come to see the bride who has been adorned for the lamb,¹⁵ she
bore a great¹⁶ glory, said the son of Charabai

John the son of Zebedeus crying out and saying: “This bride was
shinning *more than* the star of the morning

That is the new Sion, the *city* of our God, wherein is the joy of
all saints.”

A note in the margin adds, “This psali is dedicated to the Lady. It
has been composed by a father from the monks of Abu Maqar from the
cell of Kadran and his name occurs in the first letters of the beginning
of each stanza.”¹⁷

This hymn occurs in three manuscripts kept in Germany.¹⁸ The
manuscripts could be dated by the twelfth/thirteenth century.

It is important to mention that this text is inspired from Apoc 21:9
while the word *κολα* does not occur in both Sahidic and Bohairic
version.

Bohairic ΟΥΟΖ Δϫ'Ι `ΗΧΕ ΟΥΑΙ ΕΒΟΛΒΕΗ ΠΙΖ `ΗΑΓΓΕΛΟC ΗΗΕΤΕ †Ζ ΗΦΥ-
ΑΛΗ `ΗΤΟΤΟΥ ΕΥΗΕΖ ΕΒΟΛΒΕΗ ΠΙΖ ΗΕΡΨΟΤ `ΗΣΔΕ ΔΡCΑΧΙ ΝΕΗΗΙ ΕΔΧΩ
ΗΗΟC ΧΕ ΔΗΟΥ ΗΤΑΤΑΗΟΚ Ε†ΨΕΛΕΤ ΤCΖΙΗΗ ΗΤΕ ΠΙΖΗΗ

Sahidic ΔΥΩ ΔΡΕΙ ΗΔΙ ΚΕΟΥΑ ΕΒΟΛΖΠ ΗCΑΨΔΙ ΗΑΓΓΕΛΟC ΕΤΕΟΥΗΤΟΥ
ΤCΑΨΔΕ ΗΦΙΑΛΗ ΕΤΗΕΖ ΗΗΕΠΑΥΓΗ ΗΖΑΗ ΔΡΨΑΧΕ ΗΗΗΑΙ ΕΔΧΩ ΗΗΟC
ΧΕ ΔΗΟΥ ΤΑΤCΑΡΟΚ Ε†ΨΕΛΕΕΤ ΤΖΙΗΕ ΗΠΕΖΙΕΙΒ.

(14) Corrected over the line ΗΟΥΗΟΥ†. Abdallah read ΟΥΛΩΧ.

(15) Rev. 21:9 the Coptic version is different.

(16) Translation according to the correction of the text of Ibn Kabar and
Gabriel V

(17) The translation is given according to the edition of Mina Foundation,
p. 183–184.

(18) L. Störk, *Koptische Handschriften 2, die Handschriften der Staats- und
Universitätsbibliothek Hamburg, Teil 2, Die Handschriften aus Dair Anba Maqar*
(Stuttgart, 1995) (Verzeichnis der Orientalischen Handschriften in Deutsch-
land, XXI.2) 273, 454; IDEM, *Koptische Handschriften 4, die Handschriften der Staats-
bibliothek zu Berlin, Teil 2, Teil 1 Liturgische Handschriften 1* (Stuttgart, 2002) (Ver-
zeichnis der Orientalischen Handschriften in Deutschland, XXI.4) 35.

And there came unto me one of the seven *angels* which had the seven *vials* full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

The rite of marriage (Crowning)

ΦΗΕΤΑΙΘΑΜΙΟ ΉΤΦΕ ΝΕΝ ΠΚΑΖΙ ΝΕΝ ΖΩΒ ΗΒΕΝ ΕΤΕΝΣΗΤΟΥ ΟΥΟΖ ΔΚ-
 CEΛCOΛΟΥ ΞΕΝ ΤΕΚΟΦΙΑ

Who created heaven and earth and everything they are in them, and you adorned them with your *wisdom*.¹⁹

The rite of Baptism, the absolution of the woman for having a male boy:

ΦΗΕΤΑΙCOΛCEΛ ΉΠΙΕΠΤΗΡΨ ΞΕΝ ΦΗΟΝΟC ΉΤΕ ΤΕΦΑΓΑΠΗ ΖΙΤΕΝ
 ΤΟΙΚΟΝΟΜΙΑ ΉΤΕ ΠΕΔΛΟΓΟC ΜΗΟΝΟΓΕΝΗC ΉΦΗΡΙ .

O Who adorned (comforted) the universe with the *Law of Charity* through the *economy* of His Word, the *Only-Begotten Son*...²⁰

The liturgy of Baptism attributed to Severus of Antioch²¹ (which survived in Greek, Coptic and Syriac)

ΦΗΕΤΑΙΘΑΜΙΟ ΉΤΦΕ ΝΕΝ ΠΚΑΖΙ ΝΕΝ ΠΟΥCOΛCEΛ ΤΗΡΨ

Who created heaven and earth and all their adornment.²²

(19) Philotheus AL-MAQARI, Barnaba AL-BARAMOUSI, كتاب رتبة الاكليل الجليل [The book of the rite of the glorious crowning according to the order of the Coptic Orthodox Church of the predication of Saint Mark] (Cairo, 1921) 32

(20) Philotheus AL-MAQARI, Barnaba AL-BARAMOUSI, كتاب المعمودية المقدسة [The book of the holy Baptism used in the churches of the predication of Saint Mark] (Cairo, 1921) 8.

(21) StÖRK, *Koptische Handschriften* 2..., 314. for an English translation cf. R. M. WOOLEY, *Coptic Offices* (London, 1930) (Translations of Christian Literature Series, III. Liturgical Texts) 35–36. It is noteworthy that this prayer is not the same as the rite of Baptism attributed to Severus of Antioch in the Syriac Church cf. Murad Saliba BARSOM, *The Sacrament of the Holy Baptism according to the Ancient Rite of the Syrian Orthodox Church of Antioch* (The Syrian Orthodox Church in the United States of America and Canada, 1974) 86–92. For the works of Severus concerning the Rite of Baptism cf. B. VARGHESE, *Les Onctions Baptismales dans la Tradition Syrienne* (Louvain, 1989) (CSCO, 512) 170–180; O. H. E. BURMESTER, *Baptismal Rite of the Coptic Church*, BSAC 11 (1945) 37–39. But in the Syriac rite is attributed to James of Edessa.

(22) Philotheus AL-MAQARI, Barnaba AL-BARAMOUSI, ...كتاب المعمودية, 72.

*In the book of Glorifications*²³

A Doxology Adam for the Birth of the Virgin

†ϢΡΟΗΠΙ ΕΘΗΕΣΩΣ ΘΑ ΗΙΤΕΝΖ `ΗΖΑΤ ΘΗΕΤΧΗΚ ΕΒΟΛ ΟΥΟΖ `ΗΠΑΝΑΓΙΑ
ΕΥΤΗΗΗΗ ΕΡΟ ΞΕΝ ΖΑΗΗΗΨ `ΗΡΑΗ ΕΥΣΟϢ ΕΥΣΕΛΩΛ ΕΒΟΛ `ΗΧΕ ΗΙ-
ΠΡΟΦΗΤΗΣ ΝΕΗ ΗΠΑΤΡΙΑΡΧΗΣ ΟΥΟΖ ΠΙΠΑΗΣΟΦΟΣ `ΗΤΕ ΤΕΚΚΛΗϢΙΑ

The beautiful dove, who has silver wings, the perfect and *all-holy*.
The *prophets* and the *patriarchs* and the *all-wise* of the *Church* indicate
about you with many names, extremely sublim and adorned (or
comforting)²⁴

A hymn for the entry of the Virgin to the temple:

ΑΜΩΗΗ ΣΩΤΕΗ ΗΤΑΤΑΗΩΤΕΗ ΧΑΜΑΨΧ ΕΡΟΙ ΗΤΑϢΑΧΙ ΝΕΗΩΤΕΗ ΕΘΒΕ
ΤΑΙΑΛΟΥ `ΗΠΑΡΘΕΝΟΣ ΗΑΡΙΑ ΤΩΕΡΙ `ΗΙΩΑΚΗΘ ΘΗΕΤΑ ΝΕϢΙΟ† ϢΕΛϢΟΛϢ
ΕΒΟΛ ΞΕΝ ΖΑΗΗΟΧ `ΗΤΑΙΟ ΗΒΕΗ<sup>25</sup> ΑΥΤΗϢ `ΗΛΩΡΟΗ ΕΠΙΕΡΦΕΙ ΙϢΧΕΗ
ΕϢΧΗ ΞΕΗ Γ `ΗΡΟΗΠΙ

Come, hear, in order that I inform you, listen so that I talk with
you about this *virgin* girl Mary daughter of Joachim that her parents
adorned her with great, all honours and presented as a *gift* to the
temple since she was 3 years old²⁶

A hymn for the dormition of the Virgin:

Α ΤΑΠΑΡΘΕΝΟΣ ΔΙ `ΗΟΥΤΑΙΟ ΗΦΟΟΥ ΑΤΑΙΩΕΛΕΤ ΔΙ `ΗΟΥΩΟΥ `ΗΦΟΟΥ ΘΑΙ
ΕΤΧΟΛΖ ΞΕΝ ΖΑΗΨΤΑ† ΗΕΒ `ΗΗΟΥΒ ΕϢϢΕΛΩΛ ΞΕΝ ΟΥΘΟ ΗΡΗ†.

"This *Virgin* has, today attained honour. This bride has today
attained glory, her gown is made of gold thread and is adorned with
many things"²⁷

A hymn for the consecration fo the Church of the Virgin:

(23) for this book cf. Y. N. YOUSSEF, Un témoin méconnu de la littérature copte, BSA 32 (1993), 139–147 ; IDEM, Une relecture des glorifications coptes, BSA 34 (1995) 77–83. Cf. also Yassa Abd AL-MASIH, Doxologies in the Coptic Church, edited Bohairic doxologies, BSA 6 (1940) 19–76, see p. 71.

(24) ΑΤΤΑΛΛΗ ΑΡΣΕΝΙΟΥ ΑΛ-ΜΟΗΑΡΡΑϢΙ, ΠΧΩΗ ΝΤΕ ΝΙΧΙΝ†ΩΟΥ ΕΘΥ
Η†ΠΑΡΘΕΝΟΣ ΗΑΓΓΕΛΟΣ ΗΑΠΟϢΤΟΛΟΣ ΗΗ† ΝΕΗ ΗΗΕΘΥ. [The book of the holy
Glorifications for the Virgin, the angels, the apostles, the martyrs and the saints]
(Cairo, 1972) 32.

(25) This text is not grammatically correct as the indefinite article should
be omit before ΗΒΕΗ

(26) ΑΤΤΑΛΛΗ, ΠΧΩΗ ΝΤΕ ΝΙΧΙΝ†ΩΟΥ..., 38–39.

(27) Ibid., 45.

ΔΗΟΚ ΟΥΕΚΩΤ ΔΗΟΚ ΟΥΔΗΨΕ ΔΗΟΚ ΟΥΣΗΗΗ ΗΡΕΨΤΟΥΧΟ †ΟΥΩΨ ΗΤΑΚΩΤ
 `ΗΟΥΠΑΛΛΑΤΙΟΗ ΗΠΟΥΡΟ ΗΤΑΨΕΛΑΨΟΛΨ `ΗΚΑΛΩΨ

I am a builder, I am a carpenter, I am a healer physician, I wish
 to build a *palace* of the king and to *well adorn* it.²⁸

For the Epiphany and the feast of John the Baptist adorn

`ΗΘΟΚ ΠΕ ΠΟΛΑΨΕΛ ΗΠΨΑΨΕ

You are the adornment (consolation) of the desert.²⁹

In the book of the Psalmodia

ΧΕΡΕ ΠΗΔΗΨΕΛΕΤ ΕΤΨΕΛΑΨΩ ΞΕΗ ΟΥΘΟ `ΗΡΗ† `ΗΤΕ ΠΗΥΗΦΙΟΣ `ΗΗΗΗ
 ΕΤΑΨ†ΗΕΤΡΩΗΗ

Hail to the bridal chamber adorned in every way, for the true
Bridegroom, who united with humanity.³⁰

Consolation, comfort

This meaning occurs on the Gospels in the Sahidic versions only
 while in Bohairic there are different words:

A — In the Bible

Matthew (Sahidic)

2:18 ΧΕ ΟΥΣΗΗ ΑΥΨΩΤΨ ΕΡΟΣ ΨΨ ΨΡΑΗΔ ΟΥΡΙΗΕ ΗΨ ΟΥΤΟΕΙΤ ΕΗΔΨΩΨ
 ΨΡΑΧΗΔ ΕΨΡΙΗΕ ΕΗΕΨΗΡΕ ΔΥΩ ΗΠΕΨΟΥΨΩ ΕΨΛΨΩΛΨ ΧΕ ΨΗΟΥΨ ΔΗ ΗΕ

2:18 In Rama was there a voice heard, lamentation, and weeping,
 and great mourning, Rachel weeping [for] her children, and would
 not be comforted, because they are not.

Luke 16: 19 (Bohairic)

ΗΕ ΟΥΟΗ ΟΥΡΩΗ ΔΕ ΠΕ `ΗΡΑΗΔΟ ΟΥΟΨ ΗΕΨΑΨ† `ΗΟΥΠΟΡΦΥΡΑ ΨΩΤΨ
 ΗΕΗ ΟΥΨΕΗΨ ΕΨΟΥΗΟΨ `ΗΗΗΗ ΞΕΗ ΟΥΨΟΛΑΨΕΛ

There was a certain rich man, which was clothed in *purple* and
 fine linen, and fared sumptuously every day:

Luke (Sahidic)

16 :25 ΠΕΧΕ ΔΥΡΑΨΑΗ ΔΕ ΧΕ ΠΑΨΗΡΕ ΔΡΙΠΗΕΥΕ ΧΕ ΔΚΧΙ ΗΗΕΚΑΓΑΘΟΗ
 ΨΨ ΠΕΚΩΗΔΨ ΔΥΩ ΛΑΨΑΡΟΣ ΨΩΨ ΨΗ ΨΕΗΠΕΘΟΥΨ ΤΕΗΟΥ ΨΕΨΟΛΑΨΕΛ
 ΗΗΟΨ ΗΠΕΗΔ ΨΤΟΚ ΔΕ ΨΕΗΟΥΚΨ ΗΗΟΚ

(28) ΑΤΤΑΛΛΗ, ΠΧΩΗ ΗΤΕ ΗΙΧΗ†ΨΟΥ..., 59

(29) Ibid., 75.

(30) ΜΙΝΑ ΑΛ-ΒΑΡΑΜΟΥΣΙ, ††ΑΛΗΟΔΙΑ..., 199, ΛΑΒΙΒ, ΠΧΩΗ ΗΤΕ ††ΑΛΗΟ-
 ΔΙΑ..., 135.

16:25 But Abraham said, Son, remember that thou in your lifetime received your *good things*, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

John (Sahidic)

11:19 ΟΥΝΗΗΘΕ ΔΕ ΕΒΟΛΩΝ ΙΟΥΔΑΙ ΝΕ ΔΥΕΙ ΠΕ ΘΑ ΜΑΡΘΑ ΜΗ ΜΑΡΙΑ ΧΕ
ΕΥΣΕΛΑΘΛΟΥ ΕΤΒΕ ΠΕΥΣΟΝ

11:19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

11:31 ΗΙΟΥΔΑΙ ΔΕ ΕΤΩΝ ΠΗΝΗΜΑΔ ΑΥΘ ΕΤΣΟΛΑΕΛ ΜΗΟΔ ΝΤΕΟΥΝΑΥ
ΕΜΑΡΙΑ ΧΕ ΔΑΤΩΟΥΗΔ ΖΗ ΟΥΔΕΠΗ ΔΑΕΙ ΕΒΟΛ ΔΥΟΥΑΖΟΥ ΠΩΩΔ ΕΥΧΩ
ΜΗΟΔ ΧΕ ΕΩΝΑΡΩΚ ΕΒΟΛ ΕΠΤΑΦΟΔ ΧΕ ΕΣΕΡΙΠΕ ΜΗΑΥ

11:31 The Jews then which were with her in the house, and com-
forted her, when they saw Mary, that she rose up hastily and went
out, followed her, saying, She goes unto the *grave* to weep there.

In the Psalmodia

The same word is used to give the meaning of Consolation in the doxology for the Virgin:

ΕΡΕ ΠΣΟΛΑΕΛ ΜΑΡΙΑΝ ΞΕΝ ΠΦΗΟΥΙ ΕΤΣΑΠΩΘΙ ΣΑΟΥΗΝΑΜ `ΗΠΕΣΗΕΡΙΤ
ΕΣΤΩΒΩ ΜΗΟΔ ΕΖΡΗ ΕΧΩΗ

The consolation of Mary, in upper Heavens at the right of her Beloved, is to pray Him for our sake.³¹

And the second doxology for the Virgin for the Month of Kihak³²

ΕΡΕ ΠΣΟΛΑΕΛ ΗΤΠΑΡΘΕΝΟΔ ΜΑΡΙΑ ΤΩΕΡΙ ΗΠΟΥΡΟ ΔΑΥΙΔ ΣΑΟΥΗΝΑΜ ΗΠΩ
ΠΩΩ ΠΩΗΡΙ ΗΤ ΠΗΕΡΙΤ

The consolation of the *Virgin*, Mary the daughter of King David, at the right of Jesus *Christ* the Beloved Son of God.³³

Yassa Abd-Al-Masih translated the word ΣΟΛΑΕΛ in both stanzas as “adornment”,³⁴ while the use of the other meaning suits better the context.

(31) BROGI, *La santa salmodia...*, 89 (ornamento); MINA AL-BARAMOUSI, *††ΑΛΗΟΔΙΑ...*, 313; LABIB, *ΠΧΩΗ ΝΤΕ ††ΑΛΗΟΔΙΑ...*, 214; IDEM, *††ΑΛΗΟΔΙΑ ΕΘΥ ΝΤΕ ΠΑΒΟΤ ΧΟΙΑΚ [The book of the holy Psalmodia of the month of Kihak]* (Cairo, 1911–1922) 331–332.

(32) Y. N. YOUSSEF, A doxology for the month of Kihak, *Journal of Coptic Studies* 8 (2006) 79–85.

(33) BROGI, *La santa salmodia...*, 131; MINA AL-BARAMOUSI, *††ΑΛΗΟΔΙΑ...*, 378; LABIB, *ΠΧΩΗ ΝΤΕ ††ΑΛΗΟΔΙΑ...*, 483–485; IDEM, *††ΑΛΗΟΔΙΑ...*, 566–567; Yassa Abd AL-MASIH, *Doxologies...*, 19–76.

(34) Yassa Abd AL-MASIH, *Doxologies...*, 20, 35.

The daily psalis of Monday:

†ΟΛΣΕΛ ΗΗΕΗ†ΥΧΗ ΠΕΡΟΥΤ ΗΗΕΗΖΗΤ ΠΕ ΠΕΚΡΑΝ ΕΘΥ Ω ΠΑΔΣ ΗΗ

The consolation of our *souls* and the joy of our hearts is Your holy name o my Lord Jesus³⁵

Il tua Santo Nome. O moi ignore Gesù è consolazione delle nostre anime e gioia dei nostri cuori³⁶

The doxology of Saint Macarius the Great:

ΣΕ ΤΕΝΝΑΖ† ΣΕ ΚΧΗ ΝΕΜΑΝ †ΥΧΗ ΝΕΝ ΣΩΜΑ ΝΕΝ ΠΠΔ ΚΩΟΠ ΝΑΝ `ΗΠΑΡΑ-
ΚΑΗCIC ΟΥΟΖ `ΗCΟΛΣΕΛ ΗΗΕΗ†ΥΧΗ

Yes we believe that you are with us, *soul, body* and *spirit*. You became for us, a consolation and comfort to our *souls*.³⁷

Si crediamo che sei con noi, anima e corpo e spirite, e sei per noi un consolatore ed un consolatore delle nostre anime³⁸

A doxology for Damianah

ΡΑΩΙ Ω ΘΗΕΤCΟΛΕΛ ΣΕΝ ΠΠΑΡΑΔΙCOC ΣΕΝ ΟΥΩΟΥΗΕΗ ΟΥΘΕΛΗΑ
ΝΑΖΡΕΗ ΠΧC

Be happy o that who is adorned (conforted) in the *Paradise* with glory and joy in front of *Christ*.³⁹

B – In the psalis

The psalis in are in general from late date. Some of them are composed by Nicodemus (XVIII century). They are inspired by other liturgical texts.

Psali Adam for Nairouz This psali is from the last letter to the first. The stanza here is inspired by the daily psali of Monday:

†ΟΛΣΕΛ ΗΗΕΗΠΠΔ ΠΕΡΟΥΤ ΗΠΕΝΔC ΠΙΩΟΥ ΝΑΚ ΔΔ ΔΟΞΑ CΙ Ο ΘΕΟC

The consolation of our *spirits* and the joyiness of our tongues, Glory be to You Alleluia, *Glory be to You, o God*⁴⁰

The psali of Saint Mark inspired by the Theotokia of Sunday:

(35) LABIB, ΠΧΩΗ ΝΤΕ ††ΔΑΗΟΔΙΑ..., 110

(36) BROGI, *La santa salmodia*..., 48.

(37) LABIB, ΠΧΩΗ ΝΤΕ ††ΔΑΗΟΔΙΑ..., 241

(38) BROGI, ††ΔΑΗΟΔΙΑ..., 104

(39) ΑΤΤΑΛΛΗ, ΠΧΩΗ ΝΤΕ ΗΙΧΙΝ†ΩΟΥ..., 226.

(40) Philotheus AL-MAQARI, Mikhail GIRGIS, كتاب الابصاليات والواطس والادام, المستعمل في كنائس الكرازة المرقسية [The book of the Psalis and Turhurat, Batos and Adam used in the churches of the predication of Saint Mark] (Cairo, 1913) 11.

ΞΟΛΣΕΛ ἡΝΕΝΤΥΧΗ ΣΕΝ ΠΙΝΑΖΤ ΕΤΣΟΥΤΩΝ ΟΥΟΖ ΟΝ ΑΚΤΑΧΡΟΝ ΣΕΝ
ΠΕΚΕΥΑΓΓΕΛΙΟΝ

You console our souls with the right faith and also you established
us in your *Gospel*⁴¹

Psali Adam for the Virgin Mary for the consecration of the sanctu-
ary of the monastery of al-Muharraq:

†ΟΛΣΕΛΗΝΕΝΖΗΤ ΦΡΑΦΙ ΗΝΙΑΔΟΣ ΕΒΟΛΖΙΤΕΝ ΗΑΡΙΑ †ΘΕΟΤΟΚΟΣ

The consolation of our heart, the happiness of the *peoples* through
Mary the *God-Bearer*⁴²

Psali Batos of saint George attributed to Nicodemus

ΞΟΛΣΕΛ ΗΝΙΕΚΚΛΗΣΙΑ ΣΕΝ ΠΕΚΣΟΛΣΕΛ ΗΝΙΕΚΚΛΗΣΙΑ ΣΕΝ ΠΕΚΧΙΝΕΡ-
ΦΗΕΥΙ Ω ΠΙΓΕΝΗΕΟΣ ΘΕΒΕ ΠΩΟΥ ἡΤΕ ΤΕΚΠΑΡΘΕΝΙΑ Ω ΠΑΔΣ ΠΟΥΡΟ
ΓΕΩΡΓΙΟΣ

You console the *churches* through your consolation of the *churches*
in your commemoration, o *brave* because of the glory of your *chastety*,
o my lord king George⁴³

Psali Adam for Saint George

ΣΟΛΣΕΛ ΣΕΝ ΗΨΗΟΥΪ ΠΕ ΠΕΚΡΑΗ Ω ΠΙΝΑΡΤΥΡΟΣ ΝΕΝ ΠΕΚΤΥΠΟΣ ΖΙΣΕΝ
ΠΙΚΑΖΙ Ω ΠΙΘΕΘΥ ΓΕΩΡΓΙΟΣ

You are (a) Consolation (adornment) in heavens, o *Martyr* and
your *example* (*type*) [is] on earth o saint George.⁴⁴

Psali Adam for Saint Mercurius

ΣΟΛΣΕΛ ΣΕΝ ΗΨΗΟΥΪ ΗΘΟΚ Ω ΠΙΝΑΡΤΥΡΟΣ ΝΕΝ ΠΕΚΤΥΠΟΣ ΖΙΣΕΝ ΠΙΚΑΖΙ
Ω ΦΗΘΕΘΥ ΝΕΡΚΟΥΡΙΟΣ

You are (a) Consolation (adornment) in heavens, o *Martyr* and
your *example* (*type*) [is] on earth, o saint Mercurius

Psali for the consecration of the Church of Abba Shenoudi

ΑΚΗΟΥΗ ΕΒΟΛ ΣΕΝ ΟΥΤΑΧΡΟ ΣΕΝ ΖΑΗΠΡΟΣΕΥΧΗ ΕΥΟΥΑΒ ΣΕΝ ΗΔΙ ΑΚ-
ΣΟΛΣΕΛ ΗΠΕΚΒΙΟΣ ΗΦΡΗ† ΗΝΙΑΓΓΕΛΟΣ

You remain firmly, in holy *prayers*, therefore you console (adorn)
your *life* like the *angels*.⁴⁵

(41) Philotheus AL-MAQARI, Mikhail GIRGIS, ...المستعمل في كنائس, 122.

(42) Ibid., 134.

(43) Ibid., 138.

(44) Ibid., 145.

(45) De Lacy O'LEARY, *The Difnar (Antiphonarium) of the Coptic Church*
(London, 1926) Vol. I, 107.

C – In the Euchologion

We read in the Euchologion,⁴⁶ in the Litany of peace which is a distinctively Egyptian feature⁴⁷

ΠΙΟΥΡΟ ΝΗΑΤΟΙ ΝΑΡΧΩΝ ΝΙCΘΝΗ ΝΗΝΩ ΝΗΝΘΕΩΕΥ ΝΗΝΧΙΝΗΩΠΙ ΕΞΟΥΗ
ΝΗΝ ΝΗΝΧΙΝΗΩΠΙ ΕΒΟΛ CEACΩΛΟΥ ΞΕΝ ΖΙΡΗΝΗ ΝΗΕΝ

The king, the soldiers, the notables, the councillors, the peoples, our neighbours, our inside ways and our outside ways (adorned / comfort) them with whole peace⁴⁸

The meaning here is not clear whether the verb CEACΩΛΟΥ is for the king, the soldiers or for the ways.

The Arabic version of the Greek version⁴⁹

الملك الرتب الجندية الرؤساء المشورات الجيران التي لنا داخلنا وخارجنا زينهم بكل سلامة

The Litany for the place from the Anaphora of Saint Gregory, we read⁵⁰

ΝΗΝ ΠΟΛΙC ΝΗΕΝ ΝΗΝ ΧΩΡΑ ΝΗΕΝ ΝΗΝ ΨΗ ΝΗΝ ΠΟΥCΟCΕΑ ΘΡΩ
and all the cities and countries and towns and their whole adorn-
ment (consolation- universe)⁵¹

This part is not attested in the edition of Tukhi.⁵²

(46) We will refer to the best edition of this book prepared by Abd al-Masih Salib and printed by Claudius Labib which is considered as nearly critical edition cf. U. ZANETTI, Esquisse d'une typologie des Euchologes Coptes Bohairiques, *Le Muséon* 100 (1987) 407–418.

(47) Cf. G. J. CUMING, *The liturgy of St Mark* (Roma, 1990) (Orientalia Christiana Analecta, 234) 100.

(48) Abd AL-MASIH SALIB, ΠΙΧΩΗ ΝΤΕ ΠΙΕΥΧΟΛΟΓΙΟΝ ΕΘΟΥΑΡ ΕΤΕ ΦΑΙ ΠΕ ΠΙΧΩΗ ΝΤΕ ΨΩΗΨ ΝΑΝΑΦΟΡΑ ΝΤΕ ΠΑΓΙΟC ΒΑCΙΔΙΟC ΝΗΝ ΠΑΓΙΟC ΓΡΗΓΟΡΙΟC ΝΗΝ ΠΑΓΙΟC ΚΥΡΙΑΛΟC ΝΗΝ ΖΑΗΚΕΕΥΧΗ ΕΥΟΥΑΡ. [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) 278, (liturgy of St Cyril) 581.

(49) Samir KHALIL, La version arabe du Basile alexandrin (codex Kacmarcik), *OCP* 44 (1978) 342–390 especially p. 364–365.

(50) E. HAMMERSCHMIDT, *Die Koptische Gregoriosanaphora. Syrische und Griechische Einflüsse auf Eine Ägyptische Liturgie* (Berlin, 1957); IDEM, Some remarks on the History of, and Present State of Investigation into, the Coptic Liturgy, *BSAC* 19 (1968) 89–113.

(51) Abd AL-MASIH SALIB, ΠΙΧΩΗ ΝΤΕ ΠΙΕΥΧΟΛΟΓΙΟΝ..., 517.

(52) R. TUKHI, *The book of the three anaphoras which are those of Saint Basil, Saint Gregory the Theologian and Saint Cyril with other holy prayers* (Roma, 1736).

D – In the Literature

This word occurs only once in the *Apophthegmata Patrum* in Coptic

Sahidic ⲁⲅⲭⲟⲟⲥ ⲉⲧⲃⲏⲏⲧⲓ ⲁⲡⲁ ⲏⲁⲕⲁⲣⲓⲟⲥ ⲕⲉ ⲉⲕⲟⲅⲱⲩ ⲉⲕⲟⲗⲥⲗ ⲏⲉⲥⲏⲏⲩⲩ
ⲡⲉⲕⲁⲕⲓ.

It was said about Abba Macarius that he wished to comfort the brethren, he said...⁵³

This text is translated from the Greek:

Ἐλεγεν ἄββα Μακάριος θέλων παρηγορῆσαι τοὺς ἀδελφούς
Abba Macarius, wishing to comfort the brethren, said: ...⁵⁴

This word occurs also in a letter addressed from Theophilus the Patriarch to the monks in Coptic

Sahidic ⲡⲗⲗⲟⲗⲉ ⲁⲕⲁⲓⲧⲉⲓ ⲏⲡⲁⲣⲏⲉⲡⲓⲕⲟⲡⲟⲥ ⲉⲧⲣⲉⲕⲥⲁⲓ ⲏⲟⲅⲉⲡⲓⲕ-
ⲧⲟⲗⲏ ⲩⲁ ⲏⲉⲕⲏⲟⲏⲁⲕⲟⲥ ⲉⲕⲟⲗⲥⲗ ⲏⲏⲟⲟⲅ ⲓⲏ ⲡⲱⲁⲕⲉ

The elder asked the *archbishop* to write a *letter* to his *monks* com-
forting them with a word...⁵⁵

Conclusion

This note shows once more the importance of the study of the Coptic liturgical texts. It highlights the Egyptian way of using pun to express a deep meaning.

It demonstrates also the Coptic origin of the Theotokia.

Sometimes it is difficult to choose which meaning of this word is meant. This is apparent from the above examples.

In our study, we did not take in consideration the meaning of ⲟⲗⲥⲉⲗ as world (not mentioned by Crum) but attested only once in the Epistle of James 3:6

Bohairic ⲡⲗⲁⲥ ⲓⲱⲩ ⲟⲅⲭⲱⲏ ⲡⲉ ⲡⲓⲟⲗⲥⲉⲗ ⲏⲧⲉ ⲧⲁⲗⲓⲕⲓⲁ ⲡⲗⲁⲥ ⲕⲏ ⲉⲃⲣⲏ
ⲓⲉⲏ ⲏⲏⲉⲗⲟⲥ ⲟⲅⲟⲓ ⲕⲣⲓⲁⲓⲏ ⲏⲥⲁ ⲡⲓⲟⲩⲏⲁ ⲧⲏⲣⲓ

Sahidic ⲡⲗⲁⲥ ⲓⲱⲩ ⲟⲅⲕⲱⲓⲧ ⲡⲉ ⲡⲓⲕⲟⲥⲏⲟⲥ ⲏⲧⲁⲗⲓⲕⲓⲁ ⲡⲉ ⲡⲗⲁⲥ ⲓⲱ
ⲏⲏⲉⲗⲟⲥ ⲡⲁⲓ ⲉⲧⲭⲱⲓⲧ ⲏⲡⲓⲟⲩⲏⲁ ⲧⲏⲣⲓ.

(53) M. CHAÎNE, *Le manuscrit de la version copte en dialecte sahidique des «Apophthegmata Patrum»* BEC 6 (Caire, 1960) 45 N182

(54) J.-C. GUY, *Les Apophtegmes des Pères, Collections systématique, Chapitre XVII–XXI* (SC, 498) (Paris, 2005) 62–63, N 15

(55) W. E. CRUM, *Der Papyruscodex saec. VI–VII der Phillippsbibliothek in Cheltenham* (Strassburg, 1915) (Schriften der Wissenschaftlichen Gesellschaft in Strassburg, 18) 16: 14–15.

And the tongue [is] a fire, a **world** of *iniquity*: so is the tongue among our *members*, that it defiles the whole *body*.

It is important to mention the Greek verb κοσμέω has the following meaning “Order, set in order, adorn”⁵⁶ while the substantive κόσμος has three meaning of ornament or world⁵⁷ or order, or ornament decoration or World, universe⁵⁸

II. NOTE ON THE BOHAIRIC THEOTOKIA AND THE SAHIDIC ANTIPHONARION

The Antiphonarium is an important liturgical book. The Sahidic version dated in 893AD⁵⁹ has been edited by Marie Cramer and Martin Krause,⁶⁰ the Bohairic version dated 1385 is not published yet.⁶¹

In a previous article, Yassa Abd al-Masih demonstrated that many parts of the actual doxologies have similarities with the Antiphonarium of Hamouli.⁶²

Dr Gawdat followed this study with two articles about the composition and the origin of this book.⁶³

In his book of the Lamp of Darkness, Ibn Kabar indicates that the use of the Theotokias is not observed in the Upper Egypt⁶⁴

(56) G. W. H. LAMPE, *A Patristic Greek Lexicon* (Oxford, 1961) 769a

(57) LIDDELL—SCOTT, 985.

(58) LAMPE, *A Patristic Greek Lexicon...*, 771ab.

(59) L. DEPUYDT, *Catalogue of Coptic Manuscripts in the Pierpont Morgan Library* (Leuven: Peeter, 1993) (Corpus of Illuminated Manuscripts) Vol. 1, 107–112.

(60) M. CRAMER, M. KRAUSE, *Das koptische Antiphonar* (Jerusalem: Theologisches Forum, 12) (Münster: Aschendorff, 2008).

(61) Nashaat MEKHAIEL, Shenoute as reflected in the *Vita* and the *Difnar*, in: Gawdat GABRA, Hany N. TAKLA (eds.), *Christianity and Monasticism in Upper Egypt — Akhmim and Sohag*, vol. I (Cairo—New York: The American University in Cairo Press, 2008) 99–106.

(62) Yassa ‘Abd AL-MASIH, Doxologies of the Coptic Church, *BSAC* 5 (1939) 175–191.

(63) For a study of this book cf. Gawdat GABRA, Untersuchungen zum Difnar der koptischen Kirche. I Quellenlage, Forschungsgeschichte und künftige Aufgaben, *BSAC* 35 (1996) 37–52; IDEM, Untersuchungen zum Difnar der koptischen Kirche. II zur Kompilation, *BSAC* 37 (1998) 49–68.

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

In previous studies, I discussed the origin and the evolution of the theotokias and I compared with the patristic texts.⁶⁵ I concluded that some parts of the Theotokias are present in the Sahidic Antiphonarium.⁶⁶

Muyser compared the Bohairic theotokia and the Antiphonary,⁶⁷ I will reproduce the list and I will compare the two texts to comment on the linguistic evolution of the texts. We choose to compare in details the theotokia of Tuesday and Wednesday as representing to the tune Adam and Batos. We added also the unique stanza from the theotokia for Sundays and the table showing the correspondence between the theotokias of Thursday and Friday.

Theotokia of Sunday

Only one stanza was found in the Antiphonarium that resembles to the stanza of Sunday Theotokia.

Antiphonarium ⁶⁹	Theotokia of Sunday (part 1)	Translation
<p>ΤΕΣΚΥΗΗ</p> <p>ΤΕΤΟΥΗΟΥΤΕ ΕΡΟC XΕ ΤΕΤΟΥΑΔΒ ΗΕΤΕ ΗΕΤΟΥΑΔΒ ΕΡΕ ΤΚΙΒΩ- ΤΟC ΗΖΗΤC</p>	<p>CΕΗΟΥΤ ΕΡΟΔΙΚΕΩC Ω ΘΗΕΘΤCΗΑΡΩΟΥΤ ΣΕΗ ΗΙΖΙΟΗΙ ΧΕ ΤΗΑΖ CΗΟΥΤ `ΗCΚΗΗΗ</p> <p>ΘΗΕΤΟΥΗΟΥΤ ΕΡΟC XΕ ΘΗΕΘΟΥΑΒ ΝΤΕ ΗΗΕΘΟΥΑΒ ΕΡΕ ΗΠΠΑΔΞ `ΗΣΗΤC</p>	<p>You are justly called, o blessed one, among women, the Second Tabernacle</p> <p>Which is called, the holy of the Holies, wherein are the tablets</p>

Commentary

The Sahidic version of the Antiphonarium is slightly different from the Bohairic

“The Tabernacle which is called the holy of Holies wherein the Ark”

(65) YOUSSEF, Severus of Antioch..., 93–108 ; IDEM, The Coptic Marian..., 127–140; IDEM, Note sur La Vierge Marie Entre la tradition Copte et Syriaque (Maronite), *Parole de l'Orient* 31 (2006) 185–190.

(66) YOUSSEF, Une relecture des Théotokies..., 153–170 especially p. 170.

(67) J. MUYSER, *Maria's Heerlikeid in Egypten Ein Studie der Koptische Maria Literature*, vol. I (Louvain, 1935) 60–74 and especially p. 72–74.

(68) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 106.

It resembles to the first two stanzas of the Theotokia of Sunday, however the Bohairic text talk about the “Tablets” while the Sahidic version mentions the “Ark”

Theotokia of Monday

I was unable to find any text in both books resembles to each other.

Theotokia of Tuesday

There are two parts from the Theotokia of Tuesday which have their counterpart in the Sahidic book of the Antiphonarium.

Antiphonarium ⁷⁰	Theotokia of Tuesday (part 2)	Translation
ΟΥΝΟΣ ΠΕ ΠΤΑΙΟ ΠΤΟΥΠΑΡΘΕΝΙΑ	ΟΥΝΟΥ† ΠΕ ΠΩΟΥ `ΗΤΕ ΤΕΠΑΡΘΕΝΙΑ ΜΑΡΙΑ †ΠΑΡΘΕΝΟΣ ΘΗΕΤΧΗΚ ΕΒΟΛ	Great is the glory of your virginity, O Virgin Mary, the perfect one
ΧΕ ΠΤΟ ΠΕ ΤΕΔΛΟΟΛΕ ΝΤΑ ΙΑΚΩΒ ΝΑΥ ΕΡΟΣ	ΔΡΕΧΕΝΖΗΟΤ ΠΔΣ ΩΟΠ ΗΕΗΕ `ΗΘΟ ΤΕ †ΗΟΚΙ ΘΗΕΤΑ ΙΑΚΩΒ ΝΑΥ ΕΡΟΣ	You have found grace, and the Lord is with you, you are the lad- der, which Jacob saw
ΕΡΕ ΣΩΣ ΖΗ ΤΠΕ ΕΡΕ ΡΑΤΣ ΖΙΧΠ ΠΚΑΖ ⁷¹ ΕΡΕ ΝΑΓΓΕΛΟΣ ΝΗΥ ΕΠΕCΗΤ ΠΖΗΤC	ΕCΤΑΧΡΗΟΥΤ ΖΙΧΕΗ ΠΚΑΖΙ ΕCΔΟCΙ ΨΑ ΕΖΡΗΙ ΕΤΦΕ ΕΡΕ ΝΙΔΓΓΕΛΟΣ ΝΗΟΥ ΕΠΕCΗΤ ΖΙΩΤC	Set firmly on the earth, reaching to heaven, where the angels come down upon it
ΝΤΑ ΟΗ ΠΕ ΠΒΑΤΟΣ ΠΤΑ ΜΩΥCΗC ΝΑΥ ΕΡΟQ ΕΡΕ ΠΚΩΖΤ ΠΖΗΤC ⁷² ΔΥΩ ΠCΡΟΚ ΔΗ	ΝΘΟ ΠΕ ΠΩΩΗΗ ΕΤΑΦΗΑΥ ΕΡΟQ `ΗΧΕ ΜΩΥCΗC ΕCΗΟΖ ΞΕΗ ΠΙΧΡΩΗ ΟΥΟΖ ΝΑCΡΩΚΖ ΔΗ	You are the bush, which Moses has seen flaming with fire and was not consumed

(69) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 182 N 164.

(70) Which its head is in heaven and its feet on the earth.

(71) When Moses saw it while the fire in it.

////////////////	<p> ΕΤΕ ΦΑΙ ΠΕ ΠΩΗΡΙ ΗΦΤ ΕΤΑΔΩΠΙ ΞΕΝ ΤΕΝΕΧΙ ΉΠΙΧΡΩΗ ΉΤΕ ΤΕΔΗΘΗΟΥΤ ΡΩΚΖ ΉΠΕΣΩΗΑ </p>	<p>Who is the Son of God, who dwelt in your womb, the fire of His Divinity did not consume your body</p>
<p> ΗΤΑ ΟΗ ΠΕ ΤΠΕΤΡΑ ΗΤΑ ΔΑΝΗΛΑ ΝΑΥ ΕΡΟΣ ΕΔΥΨΕ ΕΤΠΩΗΕ ΗΖΗΤΕ ΔΑΗ ΔΙΧ ΗΡΩΗΕ </p>	<p>////////////////</p>	<p>You are also the stone which Daniel saw it in a wood separated from it without human hand</p>
<p> ΗΤΑ ΟΗ ΠΕ ΤΣΩΨΕ ΗΠΟΥΧΕΔΡΟΣ ΕΡΟΣ ΑΣΤ ΕΖΡΑΙ ΝΟΥΚΑΡΠΟΣ ΝΩΗΖ </p>	<p> ΉΘΟ ΤΕ ΤΚΟΙ ΗΠΟΥΤΧΡΟΧ ΕΡΟΣ ΑΡΕΤΔΟΥΟ ΕΒΟΛ ΝΟΥΚΑΠΡΟΣ ΉΩΗΞ </p>	<p>You are also the field which was not seeded and gave a fruit of life</p>
<p> ΗΤΑ ΟΗ ΠΕ ΠΑΖΟ ΗΤΑΔΩΠΙ ΠΙ ΙΩΗΦ ΔΥΖΕ⁷³ ΕΠΗΑΡΚΑΡΙΤΗΣ ΕΔΖΗΠ ΖΗ ΤΕΔΗΗΤΕ </p>	<p> ΗΘΟ ΠΕ ΠΑΖΟ ΕΤΑΔΩΠΙ ΉΧΕ ΙΩΗΦ ΔΥΧΕΗ ΠΗΑΡΓΑΡΙΤΗΣ ΕΔΖΗΠ ΞΕΝ ΤΕΔΗΗΤ </p>	<p>You are the treasure that Joseph bought and he found the pearl, hidden in its midst</p>
<p> ΔΥΖΕ⁷⁴ ΠΕΝΣΩΤΗΡ ΕΔΖΗΠ ΖΗ ΤΟΥΗΗΤΡΑ ΑΡΧΠΟΙ ΕΧΗ ΠΚΑΖ ΑΦΙ ΑΦΩΤΕ ΗΗΟΗ </p>	<p> ΔΥΧΕΗ ΠΕΝΣΩΤΗΡ ΗΗΕ ΞΕΝ ΤΕΝΕΧΙ ΑΡΕΧΦΟΙ ΕΠΙΚΟΧΗΟΣ ΨΑΗΤΕΥΣΩΤ ΉΗΟΗ </p>	<p>He found our Saviour Jesus in your womb, you gave birth to Him for the world so He might save us</p>

Commentary

— The translation provided here is based mainly on the Bohairic text.

— We find some minor changes such as in stanza 1 ταιο “honour” Sahidic and “woy” “glory” Bohairic. Stanza 5 “τσωψε Sahidic and “τκοι” Bohairic. Stanza 6 “δυζε” in Sanidic, “δυχεν” in Boahric.

— Addition of a sentence in one stanza, as in stanza 1 Bohairic “μαρια τπαρθενος θηετσηκ εβολ” in stanza 2 in Bohairic “αρεχενζημοτ πας ωοπ ηεηε

— Addition of a complete stanza as in stanza 5 in both Sahidic and Bohairic

(72) Lit “a pearl was found.

(73) Lit. “our Saviour was found.”

- Change in the formulation however the meaning is the same as in Stanza 3 *ερε χως ρη τηε ερε ρατς ριχπ ρκαρ* in Shaidic while in Bohairic *εσταχρογτ ριχεν ρικαρ* *εσσοσι* Stanza 4.
- Change Coptic word into Greek as Stanza 4 *ρατς* Sahidic *ρωων* Bohairic, Stanza 7 “*τογνητρα*” Sahidic, “*τενεχι*” Bohairic, “*ρκαρ*” Sahidic, “*ρικοςνος*” Bohairic.
- Addition of words such as *χε* in stanza 2, Sahidic, Stanza 6 *ον* Sahidic, Stanza 7 “*ρητ*” Bohairic.
- Change of the person such as in stanza 5 “*ατ*” she gave” Sahidic “*αρεταουο*” You gave. It is important to mention that the beginning of the stanza is addressed to the Virgin using the 2nd person.

Antiphonarium ⁷⁵	Theotokia of Tuesday (part 5)	Translation
πταιο η̅τ̅επαρθενος ογατψαχε εροϥ πε χε α πνογτε ογαψς αϥει αϥουωρ η̅ρ̅η̅τς	πταιο η̅τ̅παρθενος ογατσαχι η̅μ̅νοϥ πε χε α φνογτ ογαψς αϥι αϥωωπι η̅ρ̅η̅τς	The honour of the Virgin is unutterable, for God desired her and came and dwelt in her
πετωοορ ρη̅ πογοειν η̅α̅ω ρωη̅ εροϥ αη̅ αϥωωπε η̅ρ̅η̅τς η̅τ̅ις η̅ε̅ρο̅τ	φ̅η̅ε̅τω̅ο̅π̅ ρ̅ε̅ν π̅ι̅ο̅γ̅ω̅ν̅ι η̅α̅τ̅ω̅ρ̅η̅τ̅ ε̅ρ̅ο̅ϥ αϥωωπι ρ̅ε̅ν τ̅ε̅ς̅η̅ε̅χι η̅ϙ̅ η̅α̅β̅ο̅τ	He who abides in light that is unapproachable, dwelt in her womb, for nine months
πιατηαγ εροϥ πιατ̅τ̅ω̅ω εροϥ α η̅α̅ρια̅ ρ̅ι̅ο̅ϥ̅ ε̅ς̅ο̅ η̅παρθενος	πια̅θ̅η̅α̅γ̅ ε̅ρ̅ο̅ϥ πιατ̅τ̅θ̅ω̅ω ε̅ρ̅ο̅ϥ α η̅α̅ρια̅ η̅α̅ς̅ϥ̅ ε̅ς̅ο̅ι η̅παρθενος	Mary gave birth to the Invisible and the Infinite, One and remained Virgin
παι πε πω̅η̅ε̅ η̅τα̅ α̅α̅η̅η̅η̅α̅α̅γ̅ ε̅ρ̅ο̅ϥ ε̅α̅γ̅ω̅ε̅ε̅τ̅ϥ̅ ε̅β̅ο̅λ̅ρ̅η̅ ο̅γ̅τ̅ο̅ο̅γ̅	φ̅αι̅ ρ̅α̅ρ̅ πε π̅ω̅η̅η̅ φ̅η̅ε̅τ̅α̅ α̅α̅η̅η̅η̅ α̅γ̅ ε̅ρ̅ο̅ϥ ε̅α̅γ̅ω̅α̅τ̅ϥ̅ ε̅β̅ο̅λ̅ ρ̅ι̅ ο̅γ̅τ̅ω̅ο̅γ̅	This is the rock which Dasriel saw which was cut from a mountain
η̅π̅ε̅α̅ι̅χ̅ η̅ρ̅ω̅η̅ε̅ ε̅ω̅α̅ω̅ρ̅ ε̅ρ̅ο̅ϥ̅ ε̅τ̅ε̅ παι̅ πε̅ π̅ι̅α̅ο̅γ̅ο̅ς̅ πε̅ ε̅β̅ο̅λ̅ρ̅η̅ π̅ε̅ι̅ω̅τ̅	ε̅τ̅ε̅ η̅μ̅π̅ε̅ χ̅ι̅χ̅ η̅ρ̅ω̅η̅η̅ δ̅ο̅ρ̅ ε̅ρ̅ο̅ϥ̅ ε̅π̅τ̅η̅ρ̅ϥ̅ ε̅τ̅ε̅ φ̅αι̅ πε̅ π̅ι̅α̅ο̅γ̅ο̅ς̅ π̅ι̅ε̅β̅ο̅λ̅ρ̅ε̅ν̅ φ̅ι̅ω̅τ̅	The hands of men, never touched Him, for He is the Word of the Father
ε̅α̅ϥ̅χ̅ι̅ς̅α̅ρ̅ρ̅ ε̅β̅ο̅λ̅ρ̅η̅ τ̅παρθενος̅ α̅χ̅η̅ ς̅π̅ε̅ρ̅η̅α̅ η̅ρ̅ω̅η̅ε̅ α̅ϥ̅ει̅ α̅ϥ̅ω̅τ̅ε̅ η̅η̅ο̅η̅	α̅ϥ̅ι̅ α̅ϥ̅ς̅ι̅ς̅α̅ρ̅ρ̅ ε̅β̅ο̅λ̅ρ̅ε̅ν̅ τ̅παρθενος̅ α̅δ̅η̅ε̅ ς̅π̅ε̅ρ̅η̅α̅ η̅ρ̅ω̅η̅η̅ ω̅α̅ η̅τ̅ϥ̅ω̅τ̅ η̅η̅ο̅η̅	He came and took flesh, from the Virgin, without the seed of man in order to save us

(74) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 184, N 167.

Commentary

— The translation provided here is based mainly on the Bohairic text.

— We find some minor changes such as in stanza 1 ⲁⲓⲟⲩⲱⲓ Sahidic and ⲁⲓⲱⲱⲡⲓ Bohairic. Stanza 3 ⲭⲡⲟⲓ Sahidic and ⲙⲁⲓⲓ Bohairic.

— Addition of a complete stanza as in stanza 5 in both Sahidic and Bohairic

— Change in the formulation however the meaning is the same as in Stanza 3 ⲙⲁⲩⲱⲓ ⲓⲱⲛ ⲉⲣⲟⲓ ⲁⲛ in Shaidic while ⲙⲁⲩⲱⲓⲱⲛⲧ in Bohairic.

— Addition of words such as ⲉⲧⲉ in stanza 4, Bohairic, Stanza 5 ⲉⲧⲉ Bohairic. stanza 6 “ⲁⲓ” Bohairic.

Theotokia of Wednesday

The entire Theotokia of Wednesday occurs in the book of the Antiphonarium

Antiphonarium ⁷⁶	Theotokia of Wednesday (part 1)	Translation
ⲛⲉⲧⲁⲓⲛⲁ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲙⲁ ⲙⲡⲏⲩⲉ ⲥⲉⲭⲱ ⲛⲡⲟⲩⲙⲁⲕⲁⲣⲓⲟⲥ ⲭⲉ ⲛⲧⲟ ⲡⲉⲧⲙⲉⲓⲥⲏⲧⲉ ⲛⲡⲉ <u>ⲧⲁ</u> ⲉⲧⲓⲟⲟⲡ ⁷⁷ ⲓⲁⲩⲛ ⲡⲕⲁⲓ	ⲛⲧⲁⲓⲛⲁ ⲧⲏⲣⲟⲩ ⲛⲧⲉ ⲛⲓⲑⲏⲟⲩ ⲥⲉⲭⲱ ⲙⲏⲉⲙⲁⲕⲁⲣⲓⲟⲥ ⲭⲉ ⲛⲑⲟ ⲧⲉ ⲧⲙⲁⲓⲥⲏⲟⲩⲧ ⲛⲑⲉ ⲉⲧⲱⲟⲡ ⲓⲁⲥⲉⲛ ⲡⲓⲕⲁⲓ	All the heavenly ranks declare your blessedness, for you are the Second Heaven upon earth
<u>ⲧⲓⲁⲩⲱⲛ</u> ⲛⲧⲉ ⲙⲁⲣⲓⲁ ⲧⲉⲡⲁⲣⲑⲉⲛⲟⲥ ⲡⲓⲙⲁⲛⲱⲉⲗⲉⲧ ⲉⲧⲧⲃⲏⲟⲩ ⲛⲧⲉ ⲡⲓⲛⲩⲛⲑⲓⲟⲥ ⲛⲓⲁⲑⲁⲣⲟⲥ	<u>ⲧⲡⲱⲛ</u> ⲛⲧⲉ ⲛⲓⲙⲁⲛⲱⲁⲓ ⲧⲉ ⲙⲁⲣⲓⲁ ⲧⲁⲣⲑⲉⲛⲟⲥ ⲡⲓⲙⲁⲛⲱⲉⲗⲉⲧ ⲉⲧⲧⲟⲩⲃⲏⲟⲩ ⲛⲧⲉ ⲡⲓⲛⲩⲛⲑⲓⲟⲥ ⲛⲓⲁⲑⲁⲣⲟⲥ	The gate of the East is the Virgin Mary, the pure bridal chamber for the pure Bridegroom
ⲁ ⲡⲉⲱⲧ ⲓⲱⲱⲧ ⲉⲣⲟⲓⲧⲓ ⲧⲡⲉ ⲙⲡⲉⲓⲧⲉ ⲉⲟⲩⲟⲛ ⲉⲓⲉⲓⲉ ⲛⲓⲟ ⲁⲓⲭⲟⲟⲩ ⲛⲡⲉⲓⲑⲙⲉⲣⲓⲧ <u>ⲛⲱⲛⲣⲉ</u> ⁷⁸ <u>ⲁⲓⲉⲓ</u> <u>ⲁⲓⲟⲩⲱⲓ</u> ⁷⁹ ⲛⲓⲧⲏⲧⲉ	ⲁ ⲑⲱⲧ ⲭⲟⲩⲱⲧ ⲉⲣⲟⲓⲥⲉⲛ ⲧⲑⲉ ⲛⲡⲉⲓⲧⲉ ⲑⲏⲉⲧⲟⲛⲓ ⲛⲓⲟ ⲁⲓⲟⲩⲱⲛⲧ ⲛⲡⲉⲓⲑⲙⲟⲛⲟⲓⲉⲛⲓⲥ ⲓ <u>ⲁⲓⲓⲥⲁⲣⲓ</u> ⲉⲣⲟⲓ ⲛⲓⲥⲏⲧ	The Father looked from heaven and found no one that resembles you. He sent His Only Begotten who came and took flesh from you

(75) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 212, N 207.

(76) Read “ⲉⲧⲱⲟⲟⲛ” I am not sure whether it is a misprint or mistake from the scribe of the manuscript.

(77) “His Beloved Son.”

(78) “and abode in you.”

<p> <u>ⲛⲏⲙⲁⲩ</u>⁸¹ ⲧⲏⲟⲩⲱⲱⲧ <u>ⲛⲡⲉⲛⲧⲁⲣⲙⲓⲥⲉ</u> ⲛⲙⲟⲩ ⲧⲏⲉⲣⲛⲟⲩⲟ ⲉⲭⲓⲥⲉ ⲛⲙⲟⲩ <u>ⲭⲉ</u> ⲡⲱⲩ <u>ⲡⲉ</u> <u>ⲡⲉⲟⲟⲩ</u> <u>ⲛⲱⲁ</u> <u>ⲉⲛⲉⲛ</u>⁸² </p>	<p> ⲧⲉⲛⲟⲩⲱⲱⲧ <u>ⲛⲡⲏⲉⲧⲁⲣⲉⲭⲭⲟⲩ</u> ⲧⲉⲛⲉⲣⲛⲟⲩⲟ ⲟⲩⲓⲥⲓ ⲛⲙⲟⲩ </p>	<p>we worship Him to whom you gave birth and we exalt you</p>
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Commentary

— The translation provided here is based mainly on the Bohairic text.

— We find some minor changes such as in stanza 1 ⲭⲱ “say” Sahidic and “ⲥⲁⲗⲓ” “spoke” Bohairic. Stanza 3 “ⲙⲓⲥⲉ” Sahidic “ⲭⲭⲟⲩ” Bohairic

— Addition of a sentence in one stanza, as in stanza 3 Sahidic “ⲛⲡⲕⲁⲛⲁ ⲙⲏ ⲛⲗⲁⲟⲥ ⲛⲡⲓⲥⲧⲟⲥ ⲛⲡⲕⲁⲛⲁ ⲁⲩⲱ ⲛⲧⲁⲓⲛⲁ ⲛⲁⲓⲓⲥⲁⲓⲕⲟⲛ ⲁⲩⲱ ⲁⲛⲟⲛ ⲛⲱⲛ ⲛⲏⲙⲁⲩ and also ⲭⲉ ⲡⲱⲩ ⲡⲉ ⲡⲉⲟⲟⲩ ⲛⲱⲁ ⲉⲛⲉⲛ”

— Change Coptic word into Greek as Stanza 1 ⲡⲟⲗⲓⲥ Sahidic ⲧⲃⲁⲕⲓ Bohairic, Stanza 1 “ⲉⲩⲩⲣⲁⲛⲉ” Sahidic, “ⲟⲩⲛⲟⲩ” Bohairic, Stanza 2 “ⲡⲓⲕⲟⲥⲙⲟⲥ” Sahidic, “ⲡⲕⲁⲛⲁ” Bohairic. Stanza 3 ⲧⲉⲑⲉⲱⲗⲟⲕⲟⲥ Sahidic ⲑⲏⲁⲩⲩ ⲛⲑⲧ Bohairic

Antiphonarium ⁸³	Theotokia of Wednesday (part 3)	Translation
<p> ⲛⲧⲟ ⲡⲉ <u>ⲧⲉⲕⲗⲟⲟⲗⲉ</u> ⲉⲧⲁⲥⲱⲟⲩ ⲛⲧⲁⲩⲩⲛⲏⲁⲛⲉ ⲛⲁⲥ ⲛⲡⲛⲟⲩⲛⲛⲱⲟⲩ ⲛⲧⲡⲁⲣⲣⲟⲩⲥⲓⲁ ⲛⲡⲙⲟⲛⲟⲓⲛⲉⲛⲓⲥ <u>ⲛⲡⲉⲱⲧ</u> </p>	<p> ⲛⲑⲟ ⲧⲉ <u>ⲧⲁⲛⲡⲓ</u> ⲉⲧⲁⲥⲱⲟⲩ ⲑⲏⲉⲧⲁⲥⲉⲣⲩⲛⲏⲉⲛⲛⲏ ⲛⲁⲛ ⲛⲡⲛⲟⲩⲛⲛⲱⲟⲩ ⲛⲧⲉ ⲧⲡⲁⲣⲣⲟⲩⲥⲓⲁ ⲛⲧⲉ ⲡⲓⲙⲟⲛⲟⲓⲛⲉⲛⲓⲥ <u>ⲛⲛⲟⲩⲧ</u> </p>	<p>You are the light cloud that has lead us to the rain of the advent of the Only Begotten of God</p>
<p> ⲁ ⲡⲉⲱⲧ ⲉⲣⲧⲉⲭⲏⲧⲏⲥ ⲉⲣⲟ ⲁ ⲡⲉⲡⲏⲁ ⲉⲧⲟⲩⲁⲗⲁⲛ ⲉⲓ ⲉⲭⲱ <u>ⲁⲩⲱ</u> <u>ⲁ</u> ⲧⲟⲛ ⲛⲡⲉⲧⲭⲟⲥⲉ ⲉⲣⲛⲁⲓⲱⲉⲥ ⲉⲣⲟ <u>ⲱ</u> ⲙⲁⲣⲓⲁ </p>	<p> ⲁ ⲡⲉⲱⲧ ⲉⲣⲧⲉⲭⲏⲧⲏⲥ ⲉⲣⲟ ⲁ ⲡⲓⲡⲏⲁ <u>ⲉⲑⲩ</u> ⲓⲉⲭⲱ ⲟⲩⲭⲟⲛ ⲛⲧⲉ ⲡⲏⲉⲧⲟⲥⲓ ⲉⲑⲏⲁⲉⲣⲭⲏⲓⲱⲓ ⲉⲣⲟ ⲙⲁⲣⲓⲁ </p>	<p>The Father created you skilfully the Holy Spirit came upon you and the Power of the Highest overshadowed you, Mary</p>

(80) “Of the earth and the faithful peoples and the angelic ranks and we also with them.”

(81) For Glory be to Him forever.

(82) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 208, N 197.

αρχπο ἡπιαληθινος ἡωηρι ἡωηρι ἡτε πῆουτε εἰτηνῃ εῖολ ψα εἰεεζ αῖφει αῖφcotten ῶἡ nenhore	ξε αρχφο ἡπιαληθινος ἡλογος ἡωηρι ἡτε φῖωτ εἰτηνῃ εῖολ ψα εἰεεζ αῖφἱ αῖφcotten sen nenhori	For you have given birth to the True Word, the Son of the Ever existing Father, whom came and save us from our sins
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Commentary

- The translation provided here is based mainly on the Bohairic text.
- We find some minor changes such as in stanza 1 τεκλοολε Sahidic and “†κηνπ” Bohairic.
- Addition of words such as ξε in stanza 3, Bohairic, Stanza 2 αγω α Sahidic, Stanza 7 “ἡῆς”.
- Change of the person such as in stanza 1 “ἡας” to her” Sahidic “ἡαν” to us”. It is important to mention that the beginning of the stanza is addressed to the Virgin using the 2nd person hence the Bohairic is more logic.
- In stanza 1, 3 there is an interchange between the Father and God in both ways

Antiphonarium ⁸⁴	Theotokia of Wednesday (part 4)	Translation
οὔνος πε <u>πατιο</u> <u>ἡτακφωρε</u> ἡνοφ ω γάρρηλ παγγελοσ ἡφαιωεῖννογφι ερε <u>πεφρο</u> φογερφω εῖολ	οὔνω† <u>γαρ τε †τινῃ</u> <u>ετακηνπω</u> ἡνος ω γάρρηλ παγγελοσ ἡφαιωεῖννογφι ερε <u>πεφρο</u> φογο ραφῖ εῖολ	For great s the hon- our which you are worthy of O Gabriel, the messenger Angel, your face beams with joy
<u>ακταφωειω</u> ἡαν ἡπεχπο ἡπῆουτε ἡταφει φαρῶν ακρι φenoγφι ἡῃαρια τεῖπαρθεῖνος ἡατ- τωλῡ	<u>ακερσυνηεῖνῃ</u> ἡαν ἡπιαφο ἡτε φ† εταφἱ φαρῶν ακριφ- εῖνογφι ἡῃαρια †πα- ρθεῖνος ἡατ-θαλεβ	You announced to us the birth of God who came to us and you declared to Mary the undefiled Virgin

(83) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 198, N 184.

<p>ΕΚΧΩ ΠΗΜΟC ΧΕ ΧΑΙΡΕ ΤΕΝΤΑCΔΗ2- ΜΟΤ ΠΧΟΕΙC ΠΗΜΕ</p>	<p>ΧΕ ΧΕΡΕ ΘΗΘΗΕ2 `Η2ΜΟΤ ΟΥΟ2 ΠΔC          ΦΟΠ ΝΕΜΕ ΔΡΕΧΙΜΙ          ΓΑΡ `ΗΟΥ2ΜΟΤ ΟΥΠΠΔ ΕΥΟΥΑΒ ΕΘΗΗΟΥ ΕΧΩ</p>	<p>Saying: “Hail to you O full of grace, the Lord is with you, you have found favour, the Holy Spirit shall come upon you.”</p>
<p>ΤΕΡΗΑΝΙCΕ ΠΠΕΤΟΥ- ΔΑΒ ΠCΩΤΗΡ ΠΠΕΙΚΟC- ΜΟC</p>	<p>ΟΥΧΟΜ `ΝΤΕ ΦΗΕΤ-          ΔΟCΙ ΕΘΗΔΕΡΣΗΙΒΙ ΕΡΟ          ΜΑΡΙΑ ΤΕΡΑΝΙCΙ ΠΦ-          ΗΕΘΥ ΠCΩΡ `ΗΠΙΚΟC- ΜΟC ΤΗΡCΙ</p>	<p>The power of the Highest will over- shadow you Mary, you shall give birth of to the Holy, the Saviour of the whole world</p>

Commentary

— The translation provided here is based mainly on the Bohairic text.

— We find some minor changes such as in stanza 3 CΔΠ2ΜΟΤ “find grace” Sahidic and “ΘΗΘΗΕ2 `Η2ΜΟΤ” “full of grace” Bohairic.

— Addition of a sentence, as in stanza 3 Sahidic “ΕΚΧΩ ΠΗΜΟC” in stanza 3 in Bohairic “ΔΡΕΧΙΜΙ ΓΑΡ `ΗΟΥ2ΜΟΤ ΟΥΠΠΔ ΕΥΟΥΑΒ ΕΘΗΗΟΥ ΕΧΩ and in stanza 4 Bohairic ΟΥΧΟΜ `ΝΤΕ ΦΗΕΤΔΟCΙ ΕΘΗΔΕΡΣΗΙΒΙ ΕΡΟ ΜΑΡΙΑ

— Change Coptic word into Greek as Stanza 1 ΤΑΙΟ Sahidic ΤΙΜΗ Bohairic, Stanza 1 “ΦΩΡΕΙ” Sahidic, “ΕΡΜΠΩΑ” Bohairic, Stanza 2 “ΑΚ-ΤΑΩΟΕΙΩ” Sahidic, “ΑΚΕΡCΥΗΜΕΝΗ” Bohairic.

— Change of the person such as in stanza 1 “ΠΕΥ2Ο” his face” Sahidic “ΠΕΚ2Ο” Your face. It is important to mention that the beginning of the stanza is addressed to the Virgin using the 2nd person.

Antiphonarium ⁸⁵	Theotokia of Wednesday (part 5)	Translation
<p>ΟΥΨΑ ΠΠΑΡΘΕΝΙΚΟΗ ΠΕΤΤΩ2Π ΠΠΕΝΔΑC ΠΠΟΟΥ ΕΤΡΕΝ†ΤΑΙΟ ΠΤΕΘΕΩΔΑΚΟC ΜΑΡΙΑ</p>	<p>ΟΥΨΑΙ `ΜΠΑΡΘΕΝΙΚΟΗ          ΕΤΘΩ2ΕΗ          `ΗΠΕΝΔΑC `ΗΦΟΟΥ          ΕΘΡΕΝΕΡΕΥΦΟΜΗΗ          `Η†ΘΕΟΤΟΚΟC</p>	<p>A virginal feast, today, called our tongues to give praise to Mary, the Mother of God</p>

(84) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 164, N 143.

Antiphonarian	Theotokia of Wednesday (part 5)	Translation
ΕΤΕΡΕ ΠΕΝΤΑΣΤΗΝΑΣ ΝΑΗ ΖΗ ΤΠΟΛΙΣ ΠΑΔΑ ΠΕΝΗΟΥΤΕ ⁸⁶ ΠΕΝΤΩΡ ΙΣ ΠΕΧΣ ΠΧΟΕΙΣ	ΕΘΕΡΕ ΦΗΕΤΑΥΗΑΣΤΗ ΝΑΗ ΣΕΗ ΘΕΑΚΙ ΉΛΑΥΙΑ ΠΕΝΤΩΡ ΙΗΣ ΟΥΟΖ ΠΧΣ ΠΣΣ	Because who was born for us in the City of David, our Saviour Jesus Christ the Lord
ΑΝΗΤΗ ΝΕΛΑΟΣ ΤΗΡΟΥ ΗΤΕΝΗΑΚΑΡΙΖΕ ΗΝΟΣ ΧΕ ΔΣΩΠΕ ΗΝΑΥ ΑΥΩ ΗΠΑΡΘΕΝΟΣ ΖΙ ΟΥΣΟΠ	ΑΝΩΗΝΗ ΝΙΛΑΟΣ ΤΗΡΟΥ ΉΤΕΝΗΕΡΗΑΚΑΡΙΖΗ ΉΝΟΣ ΧΕ ΔΣΩΠΗ ΉΝΑΥ ΟΥΟΖ ΉΠΑΡΘΕΝΟΣ ΕΥΣΟΠ	Come all you nation. So we may give bles- sings to her for she has become both the Mother and Virgin
ΧΑΙΡΕ ΤΠΑΡΘΕΝΟΣ ΕΤΤΕΒΗΥ ΠΑΤΤΑΚΟ ΤΕΝΤΑ ΠΛΟΓΟΣ ΗΠΩΤ ΕΙ ΔΑΧΙΣΑΡΖ ΕΒΟΛ ΗΖΗΤΕ	ΧΕΡΕ ΝΕ Ω ΤΠΑΡΘΕΝΟΣ ΘΗΕΤΤΟΥΒΗΟΥΤ ΉΑΤΤΑΚΟ ΕΤΑ ΠΛΟΓΟΣ ΉΤΕ ΦΩΤ Ι ΔΑΧΙΣΑΡΖ ΕΒΟΛ ΗΣΗΤ	Hail to You, O Virgin, the pure and incorrupt one, the Word of the Father, came and took flesh from you.
ΧΑΙΡΕ ΠΙΚΥΜΙΛΙΟΝ ΕΤ- ΣΟΤΠ ΗΤΕΠΑΡΘΕΝΟΣ ΗΝΕ ΑΥΩ ΕΤΧΗΚ ΕΒΟΛ	ΧΕΡΕ ΠΙΚΥΜΙΛΙΟΝ ΉΔ- ΤΑΔΗΙ ΟΥΟΖ ΕΤΣΩΤΠ ΉΤΕ ΤΕΠΑΡΘΕΝΙΑ ΉΗΗΙ ΟΥΟΖ ΕΤΧΗΚ ΕΒΟΛ	Hail to the chosen vessel which is with- out blemish that is of your true and perfect virginity
ΧΑΙΡΕ ΠΠΑΡΑΔΙΣΟΣ ΠΛΟΓΙΚΟΝ ΗΠΧΣ ΠΕΝΕΤΑΔΩΠΕ ΗΝΕΖ ΣΗΑΥ ΝΑΔΑΝ ΕΠΗΑ ΗΠΩΟΡΠ ΗΡΩΗΕ ΑΔΑΝ	ΧΕΡΕ ΠΠΑΡΑΔΙΣΟΣ ΉΠΛΟΓΙΚΟΝ ΉΤΕ ΠΧΣ ΦΗΕΤΑΔΩΠΗ ΉΜΑΖ ΣΗΑΥ ΉΑΔΑΝ ΕΘΕΡΕ ΑΔΑΝ ΠΩΟΡΠ ΉΡΩΗ	Hail to the rational Paradise of Christ, who became the Second Adam for the sake of Adam the first man
ΧΑΙΡΕ ΠΙΕΡΓΑΣΤΗΡΙΟΝ ΗΤΕ ΤΗΗΤΟΥΑ ΝΑΤΠΩΡΧ ΗΤΕ ΝΕΦΥΣΙΣ ΗΤΑΥΕΙ ΕΥΗΑ ΝΟΥΩΤ ΖΙ ΟΥΣΟΠ ΖΗ ΟΥΗΠΤΑΤΗΟΥΧΤ	ΧΕΡΕ ΠΙΕΡΓΑΣΤΗΡΙΟΝ ΉΤΕ ΤΗΕΤΟΥΑ ΉΑΤΦΩΡΧ ΉΤΕ ΝΗΦΥΣΙΣ ΕΤΑΥ΄Ι ΕΥΗΑ ΕΥΣΟΠ ΣΕΗ ΟΥΗΕΤΑΤΗΟΥΧΤ	Hail to the uniting place of the unsepa- rated natures, that came together in one place without ever mingling

(85) Our God.

<p>ΧΑΙΡΕ ΠΜΑΝΨΕΛΕΕΤ ΕΤ ΕΤΣΕΛΩΑ ΖΗΗ ΠΠΑΤΨΕΛΕΕΤ ΠΤΑΔΩΤΠ ΕΤΕΙΠΠΤΡΩΝΕ</p>	<p>ΧΕΡΕ ΠΜΑΝΨΕΛΕΤ ΕΤΣΕΛΩΑ ΞΕΝ ΟΥΘΟ ΉΡΗΤ ΉΝΤΕ ΠΗΥΗΦΙΟΣ ΗΗΗ ΕΤΑΔΩΤΠ ΕΤΗΕΤΡΩΗ</p>	<p>Hail to the bridal chamber adorned in every way, for the true Bridegroom, who united with humanity.</p>
<p>ΧΑΙΡΕ ΠΒΑΤΟΣ ΝΕΝΨΥΧΟΝ ΝΤΕ ΝΕΝΨΥΣΙΕ ΕΤΕ ΗΠΕ ΠΚΩΖΤ ΠΤΕΦΗΠΤΗΟΥΤΕ ΡΩΚΖ ΠΤΚΑΑΔΖΗΠΤΠΑΡΘ⁸⁷</p>	<p>ΧΕΡΕ ΠΗΨΥΧΟΝ ΉΒΑΤΟΣ ΉΝΤΕ ΤΨΥΣΙΕ ΕΤΕ ΉΠΕ ΠΧΡΩΗ ΉΝΤΕ ΤΕΦΗΕΘΗΟΥΤ ΡΩΚΖ ΉΖΑ ΉΤΑΔ</p>	<p>Hail to cool bush by nature, which the fire of His Divinity did not consume any of it</p>
<p>ΧΑΙΡΕ ΤΙΖΜΖΑΔ ΑΥΩ ΤΜΑΔΥ ΗΠΑΡΘΕΝΟΣ ΑΥΩ ΤΠΕ ΤΕΝΤΑΚΤΩΟΥΗ ΕΠΕΤΖΙΧΠ ΝΕΧΕΡΟΥΒΗ</p>	<p>ΧΕΡΕ ΤΒΩΚΙ ΟΥΟΖ ΤΜΑΥ ΤΠΑΡΘΕΝΟΣ ΟΥΟΖ ΤΦΕ ΘΗΕΤΑΔΥΔΙ ΣΩΜΑΤΙΚΩΣ ΞΑ ΦΗΕΤΖΙΧΕΗ ΗΧΕΡΟΥΒΗ</p>	<p>Hail to the handmaiden and mother, the Virgin and the heaven, who carried in the flesh, He who sits upon the Cherubim.</p>
<p>ΖΠ ΗΑΙ ΤΕΝΡΨΑ ΤΕΝΤΕΛΗΑ ΠΠ ΝΕΑΓΓΕΛΟΣ ΕΤΟΥΔΑΒ ΞΕΗ ΕΠΧΩ ΠΠΟΣ ΧΕ ΠΕΟΟΥ ΠΠΠΟΥΤΕ ΖΠ ΗΕΤΧΟΞΕ</p>	<p>ΞΕΗ ΗΑΙ ΤΕΝΡΑΨΙ ΤΕΝΕΡΨΑΛΗ ΠΠ ΗΑΓΓΕΛΟΣ ΕΘΥ ΞΕΗ ΟΥΘΕΛΗΑ ΕΠΧΩ ΉΠΟΣ ΧΕ ΟΥΩΟΥ ΞΕΗ ΗΗΕΤΚΟCΙ ΉΦΤ</p>	<p>Therefore we rejoice and sing with the holy Angels and we joyfully proclaim: "Glory to in the Highest to God"</p>
<p>ΤΕΦΕΙΡΗΗ⁸⁸ ΖΙΧΠ ΠΚΑΖ ΠΠ ΟΥΤΜΑΤΕ ΖΠ ΝΕΡΩΝΕ ΧΕ ΑΥΤΜΑΤΕ ΓΑΡ ΠΖΗΤΗ⁸⁹ ΠΔ ΠΕΤΕ ΠΩΠ ΠΕ ΠΕΟΟΥ</p>	<p>ΠΠ ΟΥΖΙΡΗΗ ΖΙΧΕΗ ΠΚΑΖ ΠΠ ΟΥΤΜΑΤ ΞΕΗ ΠΡΩΜΙ ΧΕ ΑΥΤΜΑΤ ΓΑΡ ΉΞΗΤ ΉΧΕ ΦΗΕΤΕ ΦΩΠ ΠΕ ΠΩΟΥ ΨΑ ΕΠΕΖ</p>	<p>"And in Earth peace, goodwill toward men." For He was pleased with you to whom is the glory forever,</p>

Commentary

— The translation provided here is based mainly on the Bohairic text.

— We find some minor changes such as in stanza 3& stanza 7 ζι ουσον Sahidic and "εγσον" Bohairic, stanza 6 επηα "in the place of." Sahidic, εθβε "for the sake of" Bohairic, ηπωορη ηρωνε αλλη

(86) Womb of the Virgin.

(87) His peace.

(88) With us.

“for the first man Adam” Sahidic, $\lambda\lambda\lambda\mu$ $\mu\omega\omega\sigma\pi$ $\imath\eta\rho\omega\mu\imath$ “Adam the first man, Bohairic. Stanza 9 we find $\mu\imath\alpha\tau\omicron\varsigma$ $\mu\epsilon\mu\imath\gamma\chi\omicron\mu$ in Sahidic while $\mu\imath\mu\imath\gamma\chi\omicron\mu$ $\imath\mu\alpha\tau\omicron\varsigma$ in Bohairic. Stanza 10 The word $\gamma\mu\gamma\alpha$ in Sahidic is replaced by $\kappa\omega\kappa\imath$ in Bohairic, and also $\tau\epsilon\mu\tau\alpha\sigma\tau\omega\omicron\gamma\imath$ in Sahidic has $\theta\epsilon\mu\tau\alpha\sigma\tau\omega\imath$ in Bohairic.” Or in Stanza 11 we have $\tau\epsilon\mu\eta\rho\omega$ “We make feast” in Sahidic while in Bohairic is $\tau\epsilon\mu\eta\rho\omega\imath$ “we rejoice”

— Change Coptic word into Greek as Stanza 1 $\epsilon\tau\rho\epsilon\mu\tau\alpha\imath\omicron$ Sahidic $\epsilon\theta\rho\epsilon\mu\epsilon\rho\epsilon\gamma\phi\omicron\mu\imath$ Bohairic, Stanza 2 $\tau\pi\omicron\lambda\imath\varsigma$ Sahidic $\theta\epsilon\alpha\kappa\imath$ Bohairic, Stanza 8 $\mu\imath\mu\alpha\tau\omega\epsilon\lambda\epsilon\epsilon\tau$ Sahidic “ $\mu\imath\mu\gamma\mu\phi\imath\omicron\varsigma$ Bohairic, in stanza 11 $\tau\epsilon\mu\tau\epsilon\lambda\eta\lambda$ in Sahidic became “ $\tau\epsilon\mu\epsilon\rho\tau\alpha\lambda\imath\mu$ ” in Bohairic

— Addition of words such as $\mu\epsilon\mu\eta\omicron\gamma\tau\epsilon$ in stanza 2, Sahidic, Stanza 4 “ $\mu\epsilon\omega$ ” Stanza 5 “ $\imath\alpha\tau\alpha\delta\mu\imath$ $\omicron\gamma\omicron\gamma$ ” Bohairic

— Change of the person such as in stanza 4 “ $\mu\gamma\mu\tau\epsilon$ ” from her” Sahidic “ $\mu\gamma\mu\tau\imath$ ” from you” Bohairic. It is important to mention that the beginning of the stanza is addressed to the Virgin using the 2nd person. And also in Stanza 12 in Sahidic $\mu\gamma\mu\tau\imath$ “with us” while in Bohairic $\mu\gamma\mu\tau\imath$ “with You” also in Stanza 12 we find $\tau\epsilon\tau\epsilon\imath\rho\imath\mu\imath$ “His peace” while in Bohairic “peace”.

— Change the substantive into adjective such in stanza 5 $\tau\epsilon\mu\alpha\rho\theta\epsilon\mu\omicron\varsigma$ “The Virgin” Sahidic, $\tau\epsilon\mu\alpha\rho\theta\epsilon\mu\imath\alpha$ “Vriginity” Bohairic.

— Change in the formulation however Stanza 8 $\gamma\mu\gamma\alpha$ “in front of” Sahidic while in Bohairic $\gamma\epsilon\mu$ $\omicron\gamma\theta\omicron$ $\imath\eta\rho\imath$ in every way. In Stanza 9 we find “ $\mu\tau\kappa\alpha\lambda\alpha\gamma\mu\tau\mu\alpha\rho$ ” the womb of the Virgin” in Sahidic while it is $\imath\eta\gamma\imath$ $\imath\mu\tau\alpha\varsigma$ “any of it” in Bohairic.

— Change of the Word order as in stanza 11 $\mu\imath\mu\eta\omicron\gamma\tau\epsilon$ $\gamma\mu\mu$ $\mu\epsilon\tau\chi\omicron\varsigma\epsilon$ in Sahidic and $\omicron\gamma\omega\gamma$ $\gamma\epsilon\mu$ $\mu\eta\epsilon\tau\kappa\omicron\varsigma\imath$ $\imath\mu\tau\imath$ in Bohairic.

Antiphonarium ⁹⁰	Theotokia of Wednesday (part 6)	Translation
$\omicron\gamma\mu\omicron\varsigma$ $\mu\epsilon$ $\mu\tau\alpha\imath\omicron$ $\mu\imath\mu\alpha\rho\imath\alpha$ $\epsilon\chi\omicron\varsigma\epsilon$ $\epsilon\mu$ $\epsilon\tau\omicron\gamma\alpha\alpha\beta$ $\tau\imath\eta\rho\omicron\gamma$ $\chi\epsilon$ $\alpha\varsigma\mu\imath\mu\omega\alpha$ $\alpha\varsigma\omega\omega\pi$ $\epsilon\rho\omicron\varsigma$ $\mu\imath\mu\omicron\gamma\tau\epsilon$ $\alpha\gamma\omega$ $\mu\lambda\omicron\gamma\omicron\varsigma$	$\omicron\gamma\mu\omega\tau$ $\mu\epsilon$ $\mu\tau\alpha\imath\omicron$ $\imath\mu\mu\alpha\rho\imath\alpha$ $\mu\alpha\rho\alpha$ $\mu\imath\epsilon\theta\omicron\gamma\alpha\beta$ $\chi\epsilon$ $\alpha\varsigma\epsilon\mu$ $\mu\omega\alpha$ $\imath\eta\omega\omega\pi$ $\epsilon\rho\omicron\varsigma$ $\imath\mu\tau\imath$ $\mu\lambda\omicron\gamma\omicron\varsigma$	Great is the honour of Mary above all the saints, for she became worthy to receive God the Word
$\mu\epsilon\tau\epsilon\rho\epsilon$ $\mu\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$ $\mu\gamma\tau\omicron\tau\epsilon$ $\gamma\alpha$ $\tau\epsilon\tau\epsilon\mu$ α $\mu\alpha\rho\imath\alpha$ $\tau\epsilon\mu\alpha\rho\theta\epsilon\mu\omicron\varsigma$ $\tau\omega\omicron\gamma\imath$ $\gamma\alpha\rho\omicron\gamma$ $\gamma\mu$ $\tau\epsilon\varsigma$ $\mu\imath\mu\tau\mu\alpha$	$\phi\mu\epsilon\tau\epsilon\rho\epsilon$ $\mu\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$ $\epsilon\rho\gamma\omicron\tau$ $\gamma\alpha$ $\tau\epsilon\tau\epsilon\mu$ α $\mu\alpha\rho\imath\alpha$ $\imath\mu\alpha\rho\theta\epsilon\mu\omicron\varsigma$ $\mu\alpha$ $\gamma\alpha\rho\omicron\gamma$ $\gamma\epsilon\mu$ $\tau\epsilon\varsigma\mu\epsilon\chi\imath$	The one feared by the angels, Mary the Virgin, has carried in her womb

(89) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 202, N 189.

CXCOC ENEXEPYBIN CTAINY <u>HPAP</u> HIZ- EPAPHI XE ACWOPIE HOYBP HOYA EROLZP TETPAC	CXCOC ENIXEPYBIN CTAINOYT ENICEPAPHI XE ACWOPH HOYEP- FEI HPIOGAI EROLZEN TPAC	She is exalted above the Cherubim, more honored than the Sera- phim, she became a temple for the One from the Trinity
TAI TE THALN TPOL- LIC HPENNOUT EP- POYHOY NTE NETOY- LAB THPOY WOOP NENTC	THAI TE THALN TPOLIC HPENNOUT TE EP- POYHOY NTE NHEOY THPOY WOOP NENTC	This is Jerusalem, the city of our God, the joy of all saint abides in her.

Commentary

— The translation provided here is based mainly on the Bohairic text.

— We find some minor changes such as in stanza 1 ACHPWA ACWOP “She was, she receive” Sahidic and “ACENHPWA HWP” “she was worthy in receiving” Bohairic. and also in stanza 2 TWOYH in Sahidic has QAI in Bohairic.”

— Change Coptic word into Greek as Stanza 1 “CXCOC” “elevation” Sahidic PARA above in Bohairic., and in Stanza 3 we find the opposite in Sahidic “PARA” while in Bohairic E

— Addition of words such as THPOY “all” in stanza 1, Sahidic, Stanza 6 OH Sahidic, Stanza 7 “THC” Bohairic.

Antiphonary ⁹¹	Theotokia of Wednesday (part 7)	Translation
TTAIAIA <u>HNZEΘHOC</u> NETZHOOC ZH PKAKE HP THAIPECI HPHOY OYHOC HOYOEN ACWA HAH	TTAIAIA NTE HIE- HOC NHETZENCI ZEN PKAKI HEN TZHBI H- HOY OYHOUT HOYWHI ACWA HWOY	Galilee of the nations who sit in darkness and in the shadow of death, had great light shine to them
HPOYTE ETHTON HHOY ZH NETOYLAB ACXICAPZ ZH <u>TKA-</u> <u>LAZH</u> ⁹² HPAPΘENOC ETRE PENOXAI	FT HHEΘHOTEH HHOY ZEN NHEOY HTAJ ACXICAPZ ZEN TPA- PΘENOC EΘE <u>PHETE</u> <u>ΦWH</u> HOYXAI	God who rests, with His saints became in- carnate of the Virgin, for our salvation

(90) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 194, N 180.

(91) In the womb.

Antiphonarium	Theotokia of Wednesday (part 7)	Translation
<p>ΑΝΗΤΗ ΑΝΑΥ ΠΤΕΤΗ- ΡΩΠΗΡΕ <u>CHOY</u> ΤΕΛΗΑ ΖΗ ΟΥΛΟΥΛΑΙ ΕΞΗ ΠΗΥCΤΗΡΙΟΝ ΠΤΑ- CΟΥΩΝΗ ΖΑΝ ΕΒΟΛ</p>	<p>ΑΝΩΙΝΙ ΑΝΑΥ ΑΡΙΩΦΗΡΙ ΖΩC ΘΕΛΗΑ <u>ΣΕΝ</u> ΟΥΩ- ΑΛΟΥΙ ΖΙΧΕΝ ΠΑΜΗΥ- CΤΗΡΙΟΝ ΕΤΑCΟΥΩΝΗ ΖΑΝ ΕΒΟΛ</p>	<p>Come behold and be amazed joyfully sing on account of this mystery, which was revealed unto us</p>
<p>ΠΑΤCΑΡΖ ΑCΧΙCΑΡΖ ΑΥΩ ΠΑΟΓΟC <u>ΑCΔΥ-</u> <u>ΞΑΝΕ</u> ΠΑΤΑΡΧΗ <u>ΑCΧΙΑΡΧΗ</u> ΠΑΤΧΡΟΝΟC ΑCΩΩΠΕ ΖΑ ΟΥΧΡΟ- ΝΟC</p>	<p>ΧΕ ΠΑΤCΑΡΖ ΑCΔΙCΑΡΖ ΟΥΟΖ ΠΑΟΓΟC <u>ΑCΣΘΑΙ</u> ΠΑΤΑΡΧΗ <u>ΑCΕΡΖΗΤC</u> ΠΑΤCΗΟΥ ΑCΩΩΠΙ ΣΑ ΟΥΧΡΟΝΟC</p>	<p>For the One without flesh was incarnated, and the Word became thick, the one without beginning began and the Eternal one be- came temporal</p>
<p>ΠΑΤΤΑΖΟC ΑΥCΠΙCΩΝC ΠΑΤΗΑΥ ΕΡΟC <u>ΑΥΗΑΥ</u> ΕΡΟC ΠΩΗΡΕ ΠΠΗΟΥΤΕ ΕΤΟΝΗ <u>ΑCΡΩΗΡΕ</u> ΠΡΩΝΕ ΖΗ ΟΥΝΕ</p>	<p>ΠΑΤΩΤΑΖΟC ΑΥΧΕΜΧΟΝC ΠΑΘΗΑΥ ΕΡΟC <u>CΕΗΑΥ</u> ΕΡΟC ΠΩΗΡΙ ΄ΗΦΤ ΕΤΟΝΞ <u>ΑCΩΩΠΙ</u> ΄ΗΩΗΡΙ ΄ΗΡΩΝΙ ΣΕΝ ΟΥΝΕΘΗΝΙ</p>	<p>The Unlimited has been touched, and the Unseen has been seen, and the Son of the Liv- ing God truly became the Son of Man</p>
<p>ΙC ΠΕΧC ΠCΑC ΜΗ ΠΟΟΥ ΠΤΟC ΠΤΟC <u>ΟΗ</u> ΠΕ ΖΗ ΟΥΖΥΠΟCΤΑCΙC ΠΟΥΩΤ ΤΕΝΟΥΩΤ ΝΑC ΤΗΤΕΟΟΥ ΝΑC</p>	<p>ΠΗC ΠΧC ΄ΗCΑC ΝΕΗ ΦΟΟΥ ΄ΗΘΟC ΄ΗΘΟC ΠΕ ΝΕΗ <u>ΩΔ</u> ΕΝΕΖ ΣΕΝ ΟΥΖΥΠΟCΤΑCΙC ΄ΗΟΥΩΤ ΤΕΝΟΥΩΤ ΄ΗΝΟC ΤΕΝΤΩΟΥ ΝΑC</p>	<p>Jesus Christ the same yesterday today and forever, in one hypos- tasis, we worship and glorify Him.</p>

Commentary

— The translation provided here is based mainly on the Bohairic text.

— We find some minor changes such as in stanza 3 CHOY “sing” Sahidic and “ζωC” “praise” Bohairic. And also in Stanza 4 we find in Sahaidic ΑCΧΙΑΡΧΗ while in Bohairic ΑCΕΡΖΗΤC. the same could be said for stanza 5 ΑΥΗΑΥ· ΑCΡΩΗΡΕ Sahidic in Bohairic CΕΗΑΥ· ΑCΩΩΠΙ ΄ΗΩΗΡΙ

— Change in the formulation however the meaning is the same as in Stanza 2 ΠΕΝΟΥΧΑΙ in Shaidic while in Bohairic ΦΗΕΤΕ ΦΩΗ ΄ΗΟΥΧΑΙ Stanza 3 we have ΠΤΕΤΗΡΩΠΗΡΕ “in order to be amazed” in Sahidic while in Boharic ΑΡΙΩΦΗΡΙ “Be amazed

— Change Coptic word into Greek as Stanza 4 $\alpha\varphi\alpha\gamma\zeta\alpha\eta\epsilon\cdot\pi\alpha\tau\chi\rho\omicron\text{-}\nu\omicron\varsigma$ Sahidic $\alpha\varphi\theta\alpha\iota\cdot\pi\alpha\tau\chi\sigma\omicron\upsilon$ Bohairic, Stanza 7 “ $\tau\omicron\upsilon\gamma\eta\eta\tau\rho\alpha$ ” Sahidic, “ $\tau\epsilon\eta\epsilon\chi\iota$ ” Bohairic, “ $\eta\kappa\alpha\lambda\eta$ ” Sahidic, “ $\eta\kappa\omicron\varsigma\eta\omicron\varsigma$ ” Bohairic.

— Change of the person such as in stanza 1 “ $\eta\lambda\eta\eta$ ” to us” Sahidic “ $\eta\omega\omicron\upsilon$ ” to them. It is important to mention that the beginning of the stanza is addressed to the Nations.

— Addition of words such as $\eta\tau\alpha\varsigma$ “His” in stanza 2, Bohairic, Stanza 1 $\kappa\alpha\lambda\alpha\lambda\eta$ “from the womb” Sahidic, Stanza 6 “ $\omicron\eta$ ”.

— Addition of a sentence, as in stanza 6 in Bohairic $\eta\epsilon\eta\ \varphi\alpha\ \epsilon\eta\epsilon\zeta$

Theotokia of Thursday

Only three parts, out of nine, have their counterpart in the book of the Sahidic Antiphonarium

Antiphonarium ⁹³	Theotokia of Thursday (part 1)
Antiphonarium ⁹⁴	Theotokia of Thursday (part 2)
Antiphonarium ⁹⁵	Theotokia of Thursday (part 3)
Antiphonarium ⁹⁶	Theotokia of thursday (part 9)

Theotokia of Friday

The whole theotokia of Friday, including the lobsh can be found in the Sahidic book of the Antiphonarium

Antiphonarium ⁹⁷	Theotokia of friday (part 1)
Antiphonarium ⁹⁸	Theotokia of friday (part 2)
Antiphonarium ⁹⁹	Theotokia of friday (part 3)
Antiphonarium ¹⁰⁰	Theotokia of friday (part 4)

(92) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 204, N 191.

(93) Ibid., 206, N 193.

(94) Ibid., 200, N 187

(95) Ibid., 210, N 203.

(96) Ibid., 216, N 213.

(97) Ibid., N 214.

(98) Ibid., N 215.

(99) Ibid., 202, N 188.

Antiphonarion ¹⁰¹	Theotokia of friday (part 5)
Antiphonarion ¹⁰²	Theotokia of friday (part 6)
Antiphonarion ¹⁰³	Theotokia of friday (part 7)
Antiphonarion ¹⁰⁴	Lobsh of Theotokia of Friday (part 1)

Theotokia of Saturday

I was unable to find any text in both books resembles to each other

Conclusion

No parts from the Theotokias of Monday, Saturday came to our knowledge through the Sahdic Antiphonarion.

Only one stanza from the theotokia of Sunday, three parts from the theotokias of Tuesdays and Thursdays occur in the Sahidic Antiphonarion.

The whole theotokias of Wednesday and Friday survived in the Sahidic Antiphonarion.

The comparison between both texts shows some changes adding words or changing Greek to Coptic or vice versa. In other few occasions, we have addition of complete stanzas or part of stanzas.

It is difficult to determine which of them is the original text; however the comparison shows that Bohairic possesses more parts than the Sahidic.

We can conclude with the words of Heinzgerd Brakmann and repeated by Ugo Zanetti (both most distinguished scholars in the field of Coptic Liturgy):

“...Even the simple questions concerning the liturgy of Southern Egypt do not meet a satisfactory answer. At present, scholarly literature has very little, if anything, to offer on how services were conducted in the course of time.”¹⁰⁴

(100) CRAMER, KRAUSE, *Das koptische Antiphonar...*, 210, N 202.
(101) Ibid., N 201.
(102) Ibid., N 200.
(103) Ibid., 228, N 230.
(104) U. ZANETTI, Liturgy in the White Monastery, in: Gawdat GABRA, Hany N. TAKLA (eds.), *Christianity and Monasticism in Upper Egypt*, vol. 1 (Cairo—New York, 2008) 201–210, see p. 201.