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 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.
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 Naskhī. 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.]

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