

The Rite of the ‘for the Psalmist’*

[El ritual del ‘para el Salmista’]

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Resumen: En el presente artículo llevamos a cabo la edición del ritual de ordenación del Salmista según dos manuscritos del siglo XIV. Ofrecemos una descripción completa de los manuscritos y de su contexto arqueológico.

Abstract: In the present article, we edit the rite of ordination of the Psalmist according to two manuscripts from the fourteenth century. We will give a full description of the manuscripts and their archaeological context.

Palabras clave: Textos litúrgicos coptos. Textos copto-árabes. Historia medieval.

Key words: Coptic liturgical texts. Coptic-Arabic texts. Medieval history.



Introduction

The psalmist is one of the minor (priestly) orders attested very early in the Egyptian Church.¹ This Order is mentioned in the *Nomocanon*² of Ibn al-‘Assal (1238 A.D.) that deals with the ranks of sub-deacon, reader, psalmist, porter and deaconess. Although some scholars suggest that the order of the psalmist did not

* I would like to thank my colleague Lisa AGAIBY for editing the English, as well as Dr. Gamal HERMENA and Nabil FAROUK who helped me to acquire the needed manuscripts.

¹ E. WIPSYCKA, “Les ordres mineurs dans l’Église d’Égypte du IV au VIII siècles”, *Journal of Juristic Papyrology* 22 (1992), pp. 181-215 (rep. in *Études sur le Christianisme en Égypte de l’Antiquité tardive* [Rome, 1996], pp. 225-255).

² Chapter 8.

exist in the thirteenth century³, the text presented here attests that the order of the psalmist did in fact exist at this time.

In his monumental book about the Coptic Church, O.H. E. Burmester speaks about the sacrament of the Holy Orders, but he does not include the Rite of the ordination of the *psalmist*.⁴ In addition, it is noteworthy to mention that Burmester does not even mention the rite of ordination of the psalmist⁵ in his edition of the Ordination Rites (a posthumous work).

Psalmist in the Medieval writers

Unlike Gabriel V⁶ and Ibn al-Sabā⁷ who do not mention this order, only Ibn Kabar⁸ comments on the rite of ordination of the psalmist in his encyclopaedia the *Lamp of Darkness*,⁹ and yet although he does not provide the text of the prayer of ordination, he gives some important details that are absent from our manuscripts.

Here is the text of Ibn Kabar:

الابصلمدس وهو المرتل والابصلمدس الذي يصير اغنسط امام الاسقف فأنه عند تقدمته يضرب المطاونة
ويقف مكشوف الراس متطامن العنق ويصلي عليه ثلث اواشي – الاوله
TEN†ZO OYOO TENTEWR2 MMOK نسال ونطلب اليك يا سيدنا
PENNER¹⁰
Φ† ΠΙΝΩ† ΟΥΟΖ ΗΡΑΜΔΟ الله العظيم الغنى

³ For example, Samir KHALIL, “L’utilisation des sources dans le Nomocanon d’Ibn al-‘Assāl”, *Orientalia Christiana Periodica* 55 (1989), pp. 101-123, especially pp. 104-105, 110.

⁴ O. H. E. KHS-BURMESTER, *The Egyptian or Coptic Church detailed description of her liturgical services and Rites*, «Textes et documents» 10 (Cairo: Société d’Archéologie Copte, 1967), pp. 154-174.

⁵ O. H. E. KHS-BURMESTER, *Ordination rites of the Coptic Church according to Ms 253 Lit. Coptic Museum*, «Textes et documents» 16 (Cairo: Société d’Archéologie Copte, 1985).

⁶ Alfonso ABDALLAH, *L’ordinamento Liturgico di Gabriele V – 88 Patriarca Copto* (Cairo: Centre of Oriental Studies of the Franciscan Custody of the Holy Land, 1962).

⁷ V. MISTRICH, *Pretiosa margarita de Scientiis Ecclesiasticis*, «Studia Orientalia Christiana Aegyptiaca» (Cairo, 1966), p. 217 (text)

⁸ Samir KHALIL, “L’encyclopédie Liturgique d’Ibn Kabar (+ 1324) et son apologie d’usage Coptes”, in *Crossword of Cultures Studies in Liturgy and patristics in Honor of Gabriele Winkler*, edited by H.-J. FEULNER, E. VELKOUSKA and R. TAFT, «Orientalia Christiana Analecta» 260 (Rome, 2000), pp. 629-655.

⁹ L. Villecourt, “Les Observances liturgiques et la discipline du jeûne dans l’église copte”, *Le Muséon* 36 (1923), pp. 249-292.

¹⁰ Read ΠΕΝΝΗΒ

ΦΗΝΗΒ ΠΔΣ Φ† ΠΙΠΑΝΤΟΚΡΑΤΩΡ

السيد الرب الله ضابط الكل

وبعد ذلك يقبل المذبح والاسقف والحاضرين ثم يصلب عليه الاسقف

ΕΟΥΩΟΥ ΝΕΜ ΟΥ ΤΑΙΟ Ν†

ΑΓΙΑ ΝΤΡΙΣ ΟΥΖΙΡΗΝΗ ΝΕΜ ΟΥΚΩΤ Ν†ΕΚΚΛΙΣΙΑ ΝΤΕ Φ† ΑΜΗ¹¹ مجد وكرامة للثالوث

المقدس سلامة ونيان لبيعة الله امين

The *psalmist*, who is the one who sings and who will (also) be the *reader*, (stands) before the bishop, and with head uncovered, genuflects, after which with head bowed, three litanies will be completed upon him:

First litany: “We ask and beseech You O our Master”

<Second litany>: “O God who is great and beneficent”

<Third litany>: “O Master, Lord, and God almighty”

Following these prayers, let (the psalmist) kiss the altar and (hand of the) bishop,¹¹ and (exchange a holy kiss with) those in attendance; after which the bishop will make a sign of the cross, saying: “Glory and honour to the Holy Trinity. Peace and edification to the Church of God. Amen.”

The original edition of the Rites of Ordination¹² by Athanasius, metropolitan of Beni Suef did not include this rite; however, the new edition provides the Arabic translation.¹³ The only other edition that includes this rite is the edition of Tukhi.¹⁴

¹¹ For the kisses in the Coptic tradition, cf. C. HEURTEL, “Le baiser Copte”, *Étude Coptes IX Onzième journée d'études (Strasbourg, 12-14 Juin 2003)*, ed. A. BOUD'HORS, J. GASCOU et D. VAILLANCOURT, «Cahiers de la Bibliothèque Copte» 14 (Paris: De Boccard, 2006), pp. 187-210.

¹² Metropolitan ATHANASIUS, ΠΙΧΩΝ ἸΝΤΕ ΤΑΚΟΛΟΥΘΙΑ ἸΝΤΕ ΠΙΧΙΝΦΩΨ ἸΝΗΤΑΞΙΣ ἸΝΤΗΜΕΤΟΥΗΒ ΕΒΟΛΞΕΝ ΟΥΔΗΑΓΗΩΣΤΗΣ ΨΑ ΠΙΡΗΓΟΥΗΕΝΟΣ ΝΕΜ ΕΠΧΙΝΕΡΓΙΑΖΙΝ ἸΝΗΙΚΚΕΥΟΣ ΤΗΡΟΥ ἸΝΤΕ ΠΙΜΑΝΕΡΨΩΟΥΨΙ (“The book of the ordination of orders of the priesthood from the reader to the hegumen and the consecration of all the vessels of the altar”) (Cairo, 1959).

¹³ Metropolitan ATHANASIUS, ΠΙΧΩΝ ἸΝΤΕ ΤΑΚΟΛΟΥΘΙΑ ἸΝΤΕ ΠΙΧΙΝΦΩΨ ἸΝΗΤΑΞΙΣ ἸΝΤΗΜΕΤΟΥΗΒ ΕΒΟΛΞΕΝ ΟΥΔΗΑΓΗΩΣΤΗΣ ΨΑ ΠΙΡΗΓΟΥΗΕΝΟΣ ΝΕΜ ΕΠΧΙΝΕΡΓΙΑΖΙΝ ἸΝΗΙΚΚΕΥΟΣ ΤΗΡΟΥ ἸΝΤΕ ΠΙΜΑΝΕΡΨΩΟΥΨΙ. The Arabic title is different from the Coptic title: ترتيب قسمة الكهنوت من الابصالتس إلى القمص وتكريس جميع أواني المذبح (“The book of the ordination of orders of the priesthood from the *Psalmist* to the hegumen and the consecration of all the vessels of the altar”) (Cairo 1985), pp. 9-10.

¹⁴ R. ΤΥΚΗΙ, ΠΙΧΩΝ ΕΦΕΡΑΠΑΝΤΟΚΤΙΝ ΕΧΕΝ ΗΙΕΥΧΗ ΕΘΟΥΑΒ ΠΙΜΕΡΟΣ ἸΝΤΟΥΙΤ ΕΘΕΒΕ ΠΙΧΙΝ ΦΩΨ ἸΝΗΗΕΤΑΥΣΩΤΠ ἸΝΗΙΤΩΤΕΡ ἸΝΚΛΗΡΙΚΟΣ ΝΕΜ ΗΙΟΥΗΒ ΝΕΜ ΠΙΣΜΟΥ ἸΝΤΕ ΗΙΖΒΩΣ ἸΝΜΟΝΑΧΟΣ ΝΕΜ ΠΙΕΝΘΡΟΝΙΣΝΟΣ ἸΝΤΕ ΠΙΕΠΙΣΚΟΠΟΣ ΝΕΜ ΠΙΑΓΙΑΣΝΟΣ ἸΝΗΥΡΟΝ ΝΕΜ ΤΕΚΚΛΙΣΙΑ (“The book which contains the holy prayers, the first tome, for the ordination of the chosen for the degrees of the clergy and the priest and the blessing of the garments of the monks and the enthronement of the bishop and the consecration of the Myron and the church”) (Rome, 1761), p. 229. ̅̅̅̅ (Coptic), p. 229.

Abbreviations

A	Ms Saint Antony 1 Liturgy
CM	Ms Coptic Museum 253 Liturgy
T	Tukhi edition

Manuscripts

In this text, we will use the two oldest manuscripts known to mention the rite, in addition to the edition of Tukhi referenced above.

The manuscript Liturgy 1 from the Monastery of Saint Anthony

Pontifical

- 1) Ordination services of the reader to the patriarch.
- 2) Consecration of the fonts.
- 3) Consecration of all the vessels of the altar.
- 4) Consecration of a hermit.
- 5) Consecration of the relics of the saints.
- 6) Consecration of the Myron (Chrysm).
- 7) Mystagogia.
- 8) Preparation of the Myron by anba Yû'annis the eightieth (patriarch) known as Ibn Qiddīs.
- 9) Preparation of the Myron by Anbā Theodosius the seventy-ninth (patriarch).
- 10) Consecration of a restored church.
- 11) Prayer for the portable altar (in different handwriting).

97 folios + 6 blank folios, dated 7 Bābah 1050 AM (1334 AD). The name of the scribe is Anbā Ibrāhīm bishop of the diocese of Koskam. The sponsor is the priest Gabriel (Ghubriyāl) and his nephew in the Monastery of Saint Philotheus, known as the Monastery of Al-Naṣṭūr near Birkat al-Habaš outside of Miṣr. The manuscript was donated by Anbā Athanasius in the year 1504 AM (1788 AD), and another by Timothy, metropolitan of Jerusalem in 1629 AM (1913 AD).

Fol. 41r

نقله لنفسه المسكين بخطاياه الراجي عفو الله ابرام خادم كرسي قسقام واقفه علي القس غبريال ابن اخيه القس بدير القديس فيلاتاوس المعروف بدير النسطور ببركة الحبش بظاهر مصر المحروسة فمن

بسم الاب والابن والروح القدس الاله الواحد الدائم علينا
 يارب المتطلع على هذا المصحف الشريف اذكر عبد الذليل داوود الاخميمي بالاسم قس لا بالعمل وهو
 ليس من اخميم بل من بجوارها من بلد تسمى الصوامعة وان المذكور لقب بالاخميمي كون بلده غير مفهومة
 عند الجميع اخطيت كوني كتبت نطق¹⁸ في هذا المصحف الجليل وارجو منكم السماح والمغفرة يا باي
 واخوتي سنة شهدا ⲁⲫⲐⲐⲚ

“The name of the Father and the Son and the Holy Spirit, the one eternal God, be upon us.

O Lord who sees this holy manuscript, remember the humble servant Dawūd al-Akhmīmī¹⁹ who is a priest by name rather than by deeds. He is not from Akhmīm but from a nearby village called al-Sawāmī‘a.²⁰ The abovementioned was called Akhmimi as his village was not known by everybody. I have sinned since writing in this precious manuscript and I beg pardon and forgiveness from my fathers and my brethren. In the year 1572 AM (1852 AD)”.

بسم الآب والابن والروح القدس الاله الواحد
 بسم الله الرؤوف الرحيم ياالله الخلاص رجائي فيك فلا
 تيموثاوس بنعمة الله مطران المدينة المقدسة اورشليم في 7 هاتور سنة 1629 للشهداء

“In the name of the Father and the Son and the Holy Spirit, the One God.

In the name of God the merciful and the compassionate. God of salvation, my hope, I will not...

Timothy, by the grace of God, Metropolitan of the holy city Jerusalem. 7 Hatūr in the year 1629 of the Martyrs”.

¹⁸ Over the line with another hand الحقير القمص اندراوس

¹⁹ Mounir SHOUCRI, “Cyril IV”, CE III, col. 677-679. A. KHATER, and O.H.E. BURMESTER, *History of the Patriarch of the Egyptian Church known as the History of the Holy Church*, «Textes et documents» 13 (Le Caire, 1970), pp. 174-175 (text), pp. 308-310 (translation).

²⁰ S. TIMM, *Das christlich-koptische Ägypten in arabischer Zeit*, «Beihefter zum Tübinger Atlas des vorderen Orients» 41, Teil 2 (Wiesbaden: Dr. Ludwig Reichert Verlag, 1988), pp. 655, 663, 675-676.

The abovementioned manuscript was copied during the patriarchate of Benjamin II²¹ who was the 82nd Alexandrian patriarch (1327-1339). He is one of the less known patriarchs in the history of the Coptic Church and his biography was authored by an anonymous writer²².

Nevertheless, he is known for the restoration of several churches; such as the Church of Saint Shenouda in Old Cairo²³, the Monastery of Saint Bishoi²⁴ and the Monastery of Saint Macarius.²⁵ We may assume that this manuscript was copied for the consecration of the restored churches. The manuscript was found in the collection of the Monastery of Saint Philotheus known as the Monastery of al-Nastûr.²⁶ It is noteworthy that two other manuscripts from the same monastery are in the *Bibliothèque Nationale de Paris*.

The foliotations of this manuscript, we find writing in modern pencil continued in Arabic throughout the manuscript. In our text (which belowmentioned) we have another foliotation in Coptic uncial, that starts with ⲁ.

Our text occurs in folios ⲛⲩ verso and ⲛⲩ recto

The manuscript 253 Liturgy

In Simaika's Catalogue²⁷ our manuscript is described as follows:

Pontifical

- 1) Ordination Services for the Orders of reader to patriarch.
- 2) The consecration of the fonts.
- 3) The consecration of altar vessels.
- 4) Prayer for a ⲧⲁⲙⲛⲟⲗⲟⲥ "singer".

²¹ Subhi Y. LABIB, "Benjamin II", CE II, pp. 377-378.

²² For the sources of this part cf. J. DEN HEIJER, *Mawhub ibn Mansur ibn Mufarrig et l'historiographie Copto-Arabe*, CSCO 513 (Louvain: Peeters, 1989), pp.142-143.

²³ Ch. COQUIN, *Les édifices du Vieux Caire*, «Bibliothèque des Études Coptes» 11 (Le Caire: Institut Français d'Archéologie Orientale, 1974), I, p. 43.

²⁴ A. KHATER, and O.H.E. BURMESTER, *History of the Patriarchs of the Egyptian Church known as the History of the Holy Church*, «Textes et Documents» 13 (Le Caire, 1970), III:3, pp. 232-233 (translation), p.135 (text).

²⁵ Youhanna Nessim YOUSSEF, "A letter from the patriarch Benjamin II to the monks of Saint Macarius", in Juan Pedro MONFERRER-SALA, Herman TEULE and Sofia TORALLAS TOVAR (ed.), *Eastern Christians and Their Written Heritage. Manuscripts, Scribes and Context*, «Eastern Christian Studies» 14 (Louvain – Paris – Walpole, MA: Peeters, 2012), pp. 135-152.

²⁶ R.-G. COQUIN and M. MARTIN, "Dayr Al-Nastur", CE III, p. 848. S. TIMM, *Das christlich-koptische Ägypten in arabischer Zeit*, p. 768-770.

²⁷ Marcus SIMAIKA and Yassa 'ABD AL-MASIH, *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the principal Churches of Cairo and Alexandria and the Monasteries of Egypt* (Cairo, 1939), I:1, p. 72, number 142.

- 5) Prayer for an anchorite.
- 6) Prayer for the relics of the saints.
- 7) The consecration of the myron (chrism).
- 8) The mystagogia Copto-Arabic.
- 9) The preparation of the myron by Anbā Theodosius and Anbā Yū'annis the 79th and the 80th patriarchs Arabic.
- 10) Consecration of the restored church.
- 11) Other prayers, Copto-Arabic instruction to the parents of deacons in Arabic at the beginning in a different hand. Index is in a recent hand.

149 folios, 29-30 lines, 26 x 18cm. At the beginning of the text is a cross and frontpiece in colour. In various places there are arabesque designs. Rubrics in Coptic and Arabic. Coptic text is in red and Arabic text is in black. Regular hand and good quality paper. Dated on last folio (v) Baramhāt A.M. 1080 corresponding to 1364 AD. For the priest of the Church of the Virgin (the original name erased and replaced by al-Mu'allaqah).

In Graf's Catalogue we find the following description:²⁸

684. (Liturg.253). - 149 feuillets d'après la numération ancienne et récemment répétée suivant le sens des livres européens. 25 x 17, 20 x 14 cm.; 30 lignes dans le texte copte et 26 lignes dans le texte arabe, sur deux colonnes. Les ff. 96 et 97 sont numérotés comme un seul. Papier taché en partie. Ff 5 V, 120v-121r blancs. Les ff. 1 et 2r ont été ajoutés récemment: un feuillet pris d'un ancien ms. et orné d'une croix copte formée d'entrelacs est collé au cesc du f. 2. Écriture régulière, complètement vocalisée. Reliure en carton, dos en cuir rouge. Écrit sur la demande de Yūhannā, ministre de l'église de la Sainte-Vierge Maryam d'al-Mu'allaqa, au mois de barambat 1080 M. (= mars 1364 Ch., f. 149v).

Rituel du rite copte, en langues copte et arabe:

1. Ordination (قسمة) du lecteur, ff.3r-5r; 2. du sous-diacre, ff. 6r-9v. 3. Consécration (تكرين) 3) du diacre, ff. 10r-14r; 4. Du prêtre, ff. 14v-19r; 5. d'un higoumène (قص), ff. 19v-23v; 6. de l'archidiacre, ff.24r-26v; 7. de l'évêque, ff. 26v - 37r .
8. Prière pour le métropolitain (مطران), ff. 37v - 39v. 9. Sacre du patriarche d'Alexandrie, ff.40r-66r. 10. Bénédiction des fonts baptismaux, ff. 66v - 67v; 11. De tous les vases de l'autel, ff. 67v - 68r; 12. de la patène et de son voile, ff. 68r - 68v; 13. du calice et de son voile, ff. 68v - 69r; 14. De la cuiller, f.69r sq.; 15. des voiles noirs de l'autel, f.69v sq.; 16. d'une image, f. 70,- sq. Tous ces bénédictions et consécrations sont réservées à l'évêque.

²⁸ G. GRAF, *Catalogue de manuscrits Arabes Chrétiens conservés au Caire*, «Studi e Testi» 63 (Città del Vaticano: Biblioteca Apostolica Vaticana, 1937), pp. 251-252.

17. Prière pour un chantre (ابصلمدس), f. 70v sq.; 18. pour un ermite, ff. 71r-72v; 19. pour les corps des martyrs, f. 73r sq. 20. Canon (ou rite de la consécration) du chrême (قانون الميرون), ff. 74r-96r. 21. Rite de la consécration de l'huile الغاليليون ff. 96v-101 v. 22. «Mystagogie (المسطوغوجيا), ou croyance que N. S. Jésus Christ a enseignée à ses disciples, afin que les fidèles la disent avant la Messe, ff. 102r-107r. 23. Psalie (ابصالي) qui doit être chantée après la prière de l'Aurore, quand le patriarche monte à la chambre haute (العلية) pour faire le chrême, f.107v. 24. Psalie qui est chantée à la procession du chrême sacré, f.107 v sq. 25. Psali e qui est chantée pendant la consécration du chrême, ff. 108r-110r.
26. Livre du canon du chrême sacré selon l'usage traditionnel au couvent de Saint-Macaire. Nous écrivons ce qui s'est passé, quand il a été cuit dans une assemblée de quinze évêques aux jours du patriarche Théodose, le 79 patriarche, le 17 barmtdah (12 avril) correspondant au 7 ragab 698 H. (=10 avril 1299 Ch.) dans l'église de Saint-Mercure au Caire, non pas dans l'église d'al-Mu'allaqa, comme quelques-uns voulaient, car dans cette église il y avait des troubles, et les chrétiens craignaient, ff. 120r - 115v. Suit une note d'Anba Yusab, tirée de son livre, if. 115v-115r.
27. Rapport sur la consécration dn chrême faite par le patriarche Théodose en 1015 M. (1299 Ch., ff. 115r-113r) en arabe seulement.
28. Extrait de la deuxième partie du livre de la collection des remèdes rares (كتاب جامع الادوية المفردة 112v), composé par Abu Bakr Hamid ibn Samhūn, le médecin, ff. 113rc 112v.
29. Rapport sur nne autre consécration faite par le patriarche Jean connu sous le nom d'Ibn al-Qiddīs qui est le 80 patriarche, dans le couvent de Saint-Macaire, le 17 barmtīdah 1021 M. (= 12 avril 1305 Ch.), lundi de la Semaine-Sainte, if. 112r-110v, en arabe seulement. 30. Rite de la nouvelle consécration d'une église détruite et restaurée, if. 121v-142v. 31. Autre rite pour la préparation du chrême sacré et de l'huile de galilaion d'après un manuscrit trouvé dans (l'église d'al-Mu'allaqa au Caire, ajouté après l'achèvement de ce manuscrit, ff. 143r-149v.
- Addition: «Commandement qui doit être lu aux parents des diacres quand ceux-ci ont été ordonnés», ff. 2v-1v, en arabe.

بسم الله

اهتم بهذا الكتاب المقدس المتضمن التكايرز وعمل الميرون المقدس وما يتلو ذلك الرجل البار القديس قدام الله السائر في جميع وصايا الرب بغير عيب الاب الصالح الممتلي من نعمة الروح القدس القسيس يوحنا خادم كنيسة الست السيدة العدرى الطاهرة البتول القديسة مريم بكنيسة المعلقة الرب يحفظ حياته سنين كثيرة وأزمنة سالمة ويخضع اعاده جميعهم تحت قدمية بصلاة الثاوطوكس الزكية وجميع الملائكة العلوية ومن ارضى الرب يرضيه من كافة الجبلية الادمية امين

وذلك في تاريخ شهر برمحات سنة ألف وثمانين للشهدا الابرا رزقنا الله بركاتهم
برسم خزنة العدرى وقف على كنيسة الست السيدة بالمعلقة
عدد اوراقه المكتوبة مائة سبعة واربعين ورقة

“In the name of God.

He who cares for this holy book that contains the consecration and the concoction of the Myron and all that follows, the righteous man, who is holy to God, and walks in all the commandments of the Lord blamelessly, the good father, who is full of the grace of the Holy Spirit, the priest John (Yühannâ) who is the minister of the Church of the Lady Madonna, the pure holy Virgin, Mary, in the Church of al-Mu‘allaqah. May the Lord preserve his life for many peaceful years. May all his enemies be subdued under his feet, through the prayers of the pure *God-Bearer* and all the sublime angels and those who have pleased and are pleasing to the Lord of all the descendants of Adam. Amen!

Dated in the month of Baramhât in the year 1080 of the pure martyrs. May God grant us their blessings.

For the library of the Virgin, an endowment for the Church of the Lady Madonna at Mu‘allaqah”.

(Written with a recent hand) the number of the written folios is 147.

This manuscript was copied during the patriarchate of John XI²⁹ the eighty-fifth patriarch of Alexandria (1363-1369). The biography of John XI occupies only three lines in the *History of the Patriarchs*.³⁰ He is named as Father Yühannâ al-Mu‘taman al-Shāmī, thus denoting his Syrian origin. He was a man of learning and great virtue. We know nothing of his monastic life or his affiliation with one of the recognized Coptic monasteries. He ascended the papal throne during the reign of the Baḥrī Mamlūk Ṣultān, al-Ashraf Sha‘bān (1363-1377), and thus we can assume that his patriarchate was a peaceful one.

According to Nakhlah,³¹ and Myuser,³² the Ms 286 Lit (Patriarchal library) mentioned that John XI (Yu’annis al-Mu‘taman) consecrated the Myron in the year 1085 AM (1369 AD) and was assisted by twenty bishops.

Our text occurs in folio ̄ verso and ̄̄ recto. The edition of the Tukhi changed the rubrics relating to the monastery and ‘Patriarch’ is replaced by ‘Bishop’.³³

²⁹ Subhi Y. LABIB, “John X”, CE IV, p. 1344b.

³⁰ A. KHATER and O.H.E. KHS-BURMESTER, *The History of the Patriarchs of the Egyptian Church*, pp. 135-136 (text), p. 234 (translation).

³¹ Kāmil Ṣālīḥ NAKHLAH, سلسلة تاريخ الباباوات بطاركة الكرسي الاسكندري (“The series of the history of the Popes, the Alexandrian Patriarchs”) (Cairo, 2001, 2nd ed.), II, p. 44.

³² J. MUYSER, “Contribution à l’étude des listes épiscopales de l’Église Copte”, *Bulletin de la Société d’archéologie Copte* 10 (1944), pp. 115- 176, especially p. 167.

Archaeological context

As the pontifical is a rite performed only by a bishop or patriarch, we would hence expect that the manuscript to be located in a patriarchal church.

Ms A was written for the Monastery of Philotheus. This monastery was in the possession of the patriarchs, as several Coptic patriarchs and bishops of Misr were buried in the adjoining cemetery: Zechariah, Athanasius III, John VII, Theodosius II and John IX.³⁴ The monks of the Monastery of Saint Antony were a powerful force in determining the history the history of the Coptic Church for about two centuries following its repopulation (in the 16th century). Eight Antonian monks in unbroken succession became patriarchs; from John VI (1676-1718) to Cyril IV (1854-1861).³⁵ One of the readers is Athanasius of Saint Antony's Monastery who later became Athanasius bishop of Abu Tig. He was a famous restorer of manuscripts; something he did up until a few months before his episcopal ordination.³⁶ In Addition, one of the readers was the future Cyril IV.³⁷

Ms CM was in the possession of the Church of al-Mu'allaqah which was also one of the patriarchal residences for a period of time.³⁸ It seems this prayer may have Sahidic origins, as ϩⲁⲐⲎ should be ϩⲁⲧⲒⲎ.³⁹ This paper highlights once more the importance of the Liturgical text.

Text

ΟΥΕΥΧΗ⁴⁰ ΕΧΕΗ ΟΥΔΙ
ΕΥΝΑΔΙϩ ΗΨΑΛΜΟΔΟΣ
ΦΗΗΒ ΠΒ̅Ϣ Φ†
ΠΙΠΑΝΤΟΚΡΑΤΩΡ ΦΙΩΤ

صلاة علي من يصير ابصلمدس
A prayer for one who will
become a *psalmist*
السيد الرب الله ضابط الكل اب
O Master, Lord, God

³³ For the editions of TUKHI which are not respecting the original cf. U. ZANETTI, "Bohairic Liturgical Manuscript." *Orientalia Christiana Periodica* 61 (1995), pp. 65-94. U. ZANETTI, *Les Lectionnaires Coptes Annuels, Basse-Égypte*, «Publications de 'Institut Orientaliste de Louvain» 33 (Louvain- La-Neuve, 1985), pp. 260-266.

³⁴ R. G. COQUIN and M. MARTIN, "Dayr al-Nastur", CE III, p. 848.

³⁵ Gawdat GABRA, "Perspectives on the Monastery of St. Antony", in E. S. Bolman (ed.), *Monastic Visions wall paintings in the monastery of St Antony at the Red Sea* (New Haven and London: American Research Center in Egypt and Yale University Press, 2002), p. 174.

³⁶ Samir KHALIL, "Athanasie évêque d'Aboutig (+1819) restaurateur de manuscrits", *Orientalia Christiana Periodica* 47 (1981), pp. 213-221, Samir KHALIL, "Un nouvel acte de donation d'Athanasie d'Abûtîg daté de 1791-1792", *Orientalia Christiana Periodica* 48 (1982), pp. 177-185.

³⁷ K. S. NAKHLAH, سلسلة تاريخ الباباوات بطاركة الكرسي الاسكندري, pp. 127-129. Tawfiq ISKĀRŪS, تواع ألقباط ومشاهيرهم في القرن التاسع (Cairo, 1913), II, pp. 90-113.

³⁸ R.-G. COQUIN, "Patriarchal residences", CE VI, pp. 1912-1913.

³⁹ W. E. CRUM, *A Coptic Dictionary* (Oxford: Clarendon Press, 1938), p. 274b.

⁴⁰ A. ΟΥΕΥΧ̅

ἠΠΕΝᾶ̅̅ ΟΥΟΖ ΠΕΝΝΟΥ†
 ΟΥΟΖ ΠΕΝᾶ̅̅⁴¹ ἠ̅̅ Πᾶ̅̅
 ΤΕΝ†ΖΟ ΟΥΟΖ ΤΕΝΤΩΒΖ
 ἠΝΝΟΚ ΠΙΝΑΙΡΩΜΙ ΠΕΚΡΩΚ ΦΑΙ
 ΕΤΟΖΙ ΕΡΑΤϪ ἠΠΕΚΗΘΟ
 ΔϪΦΩΤ ΖΑΘΗ [CΜ ᾠ̅̅
 recto]ΕΘΟΥΑΒ ἠΚΑΘΟΛΙΚΗ
 ΟΥΟΖ ἠΑΠΟΣΤΟΛΙΚΗ
 ἠΕΚΚΛΗΣΙΑ ἠΤΑΚ
 ΑΡΙΟΥΨΙΝΙ ΕΡΟϪ Ε†ΖΛΕΧ
 ἠΤΕ ΠΕΚΣΑΧΙ ΕΘΟΥΑΒ
 ΑΡΙΖΗΟΤ ΝΑϪ ΕΕΡ†ΑΛΙΝ ΕΡΟΚ
 [A. ἠ̅̅ recto] ΖΕΝ ΟΥΚΑ†
 ἠΝΗΖΩΣ ἠΠΠᾶ̅̅ΤΙΚΟΗ
 ΝΑΡΕϪΕΡΠΕΝΠΨΑ ἠΕΡΖΗΤΣ
 ΖΕΝ ΟΥΜΕΤΠΙΣΤΟΣ
 ΕΤΕΚΗΕΤΡΩΚ ἠΝΗΟΗΡΑ ΟΥΟΖ
 ΕΘΟΥΑΒ
 ΝΑΤΟΥΒΟϪ ΣΗΟΥ ΕΡΟϪ ΝΑΖϪ
 ΕΒΟΛΖΕΝ ΤΕΚΖΟ† ΡΩΙΣ ΕΡΟϪ
 ΖΙΤΕΝ ΤΕΚΧΟΗ ἠΑΓΓΕΛΙΚΟΗ
 ΑΡΙΤϪ ἠΡΑΝΔΟ ΖΕΝ ΤΑΙΟ
 ΝΙΒΕΝ ΕΘΗΑΝΕϪ ΝΕΝ ΔΩΡΟΗ
 ΝΙΒΕΝ ΕΤΧΗΚ ΕΒΟΛ
 ΖΙΝΑ ΕΔϪΩΗΣ ΚΑΤΑ
 ΠΕΚΟΥΨΩ ΕΘΟΥΑΒ ΟΥΟΖ
 ἠΝΝΑΚΑΡΙΟΗ ΟΥΟΖ ΕΤΡΑΝΑΚ
 ἠΠΤΟΥΘΑΖΜΕϪ
 ΕΝΠΡΟΚΟΠΟΗ ΕΤΟΙ ἠΝΗΨ†
 ἠΖΟΥΟ ΟΥΟΖ ΕΤΧΗΚ ΕΒΟΛ
 ἠΤΕ ΠΕΚΠᾶ̅̅ ΕΘΟΥΑΒ ΖΙΤΕΝ
 †ΗΕΤΗΕΣΙΤΗΣ ἠΤΕ
 ΠΕΚΜΟΝΟΓΕΝΗΣ ἠΨΗΡΙ
 ΠΕΝᾶ̅̅ ἠ̅̅ Πᾶ̅̅ ΦΑΙ ΕΤΕ

ربنا والهنا ومخلصنا يسوع المسيح
 نسال ونتضرع اليك يا محب البشر
 عبدك هذا القايم امامك التجي الى
 كنيستك المقدسة الجامعة الرسولية

انر عليه بخلاوة اقوالك الطاهرة هب
 له ان يرتل لك ` بفهم تسايح
 روحانية⁴³ ليستحق ان يتندي لك
 بالايمان ويتعبد لك بالعقل والبطهارة

قدسه وباركه امله من مخافتك
 احرسه بقوتك الملائكية اغنه بكل
 عطية صالحة وكل موهبة تامة

لكي يعيش كارادتك المقدسة
 الطوبانية المرضية لك ويدعى الى
 النمو الأفضل جداً الكامل الذي
 لروحك القدوس بوساطة ابنك
 الوحيد يسوع المسيح ربنا هذا الذي

almighty, the Father of our
 Lord and our God and our
 Saviour Jesus Christ. We
 ask and beseech You, O
 lover of mankind, for Your
 servant who is standing
 before You, who flees⁴²
 from before Your *Universal*
 and *Apostolic church*
 Enlighten him to the
 sweetness of Your holy
 words. Grant him to *sing* to
 You with understanding the
spiritual odes. May he be
 worthy to start in *faith* and
 worship You in *wisdom* and
 purity.

Purify him, bless him, fill
 him with Your fear. Keep
 him through Your *angelic*
 might. Make Him rich in all
 good honour and perfect
gifts
In order that he may live
according to Your holy and
 blessed will (so that he may
 be) pleasing to You, so that
 he may *progress* in what is
 great and perfect by Your
 Holy Spirit. Through the
intercession of Your *only-*
Begotten Son our Lord
 Jesus, *Christ* to whom...

⁴¹ A. ΠΕΝΣΩΤΗΡ

⁴² i.e. the psalmist

⁴³ A. add و



Saint Antony Liturgy 1



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