

PRAYER-BOOKS and SERVICE BOOKS

22.

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 Coptic MSS. written after the Arab invasion.

A

Ff. 4a-201b : The Ritual of the Consecration of a church.

تكريز البيعة الجديدة. يجتمع الاسقف وكل الكهنة والشعب الى البيعة اولا ويجعلوا كرسي في وسطها ليجلس عليه
الاسقف الخ.

After a prayer by the bishop (ff. 5a-8a), come Psalms 122-150 (ff. 8b-42b). Psalms 134 and 135 are considered as one. Fol. 43 contains also the uncanonical 151st Psalm.

From Fol 44a begin the following Biblical lessons :

Genesis i.-ii. 4 (ff. 44a-49b) : بدء توراة موسى النبي

وايضا من العتيقه من توراة موسى النبي : (ff. 49b-52a) Genesis xxviii. 10-22

Exodus xxv. 1-40 (ff. 52a-63a) : فصل من سفر الخروج

Exodus xxx. 17—xxxi. 11 (ff. 63a-67b) : من سفر الخروج من اجل القبة :

Exodus xxxix. 43—xl. 38 (ff. 67b-72a) : من سفر الخروج من اجل القبة :

Numbers iv. 1-16 (ff. 72a-76a) : من سفر الاحصاء لموسى النبي

Numbers iv. 17-26 (ff. 76a-78b) : من سفر العدد لموسى النبي

Joshua iii. 7—iv. 9 (ff. 78b-82b) : من يشوع ابن نون

2 Samuel vi. 1-20 (ff. 82b-86b). Called in the MS. "from the second book of Kings" :

من سفر الملوك الثاني.

1 Chronicles xv. 2—xvi. 37 (ff. 86b-95a). Called in the MS. "from the second book of Kings" : من سفر الملوك الثاني :

1 Chronicles xxviii. 2—xxix. 22 (ff. 95a-103b). Called in the MS. "from the Paralipomena" : من فضلات الملوك :

2 Chronicles iii. 1—vi. 11 (ff. 104a-114a). Called in the MS. "from the Paralipomena." Quoted with omissions and changes : من فضلات الملوك

2 Chronicles v. 2—vi. 5 (ff. 114b-117b). Called in the MS. "from 3 Kings." Quoted with omissions and changes : من المملكة الثالثة

2 Chronicles vi. 12—vii. 16 (ff. 117b-127a). Said in the MS. to be taken "from the book of Baryāmīn" : من سفر بريامين

2 Chronicles vi. 12—vii. 16 (ff. 127a-137b). Said in the MS. to be taken "from 3 Kings" : من سفر الملوك الثالث.

Isaiah lix. 20—lx. 21 (ff. 138a-142a) : فصل من اشعيا النبي

Ezekiel i. 3-28 (ff. 142a-147a) : فصل من حزقيال النبي

Ezekiel xl. 1-19 (ff. 147a-150b) : فصل من حزقيال النبي من اجل بنا البيت

Ezekiel xlii. 16—xliv. 5 (ff. 150b-158a) : وايضا من حزقيال النبي

Revelation xxi. 1—xxii. 5 (ff. 158a-163a) : فصل من روى يوحنا الانجيلي

Ff. 163b-164a are occupied with some prayers recited by the priests, headed as follows :

واذا قرئت هذه الفصول يقف الاسقف والكهنة والشعب حوله ويرفع البخور وترتل الكهنة بهذه الترتيلة في اللحن الرابع.

From fol. 164b the Biblical lessons are continued, as follows :

Hebrews vii. 26—ix. 1 (ff. 164b-167b) : من بعد هذا تقال صلاة البولس ثم يقرأ الابسطلس من العبرانيين :

James ii. 14-23 (ff. 167b-168b) : من رسالة يعقوب

Acts vii. 44-55 (ff. 168b-170b) : الابركسيس

After this come the prayer of the Gospel, and the four "testimonies" from Psalm 67

(ff. 170b-171a) : بعد هذا يقول صلاة الانجيل وتقرأ الاربع شهادات من المزمور السابع والستون :

These are followed by further Biblical lessons :

Matthew xvii. 1-5 (fol. 171) : فصل من انجيل متى

Mark ix. 2-7 (ff. 171b-172b) : من انجيل مرقس

Luke ix. 28-36 (ff. 172b-174a) : من انجيل لوقا

John x. 22-42 (ff. 174a-176b) : من انجيل يوحنا

Ff. 176b-201b are occupied with rubrics and prayers to be recited by the bishop, the arch-deacon, the deacon and the congregation. The first rubric begins (fol. 176b) : بعد هذا تقال السلامة والاباء والخلص والجماعة والامانة ويقف الاسقف ويرفع البخور ويقول صلاة البخور الخ.

B

Ff. 204-255b : The Ritual of the Consecration of the Altar.

تكريز المذبح. يكرز الاسقف الكنيسة كلها ويقف على مائدة المذبح والكهنة حوله ويرفع البخور الخ.

The ritual consists of the recitation of some Psalms and many prayers by the bishop, the archdeacon and the deacon, followed by some lessons from the Pauline Epistles, the Catholic Epistles and the Gospels.

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

بسم الاب والابن والروح القدس . . . كان هذا التذكار الصالح الذي هو كتاب تكريز الكنايس من جهة الاب الفاضل . . . العظيم في البطارقة انبا يوتس بطريرك الاسكندرية . . . واذكروا الحقير العطل الضعيف . . . بدبر القديس مار جرجس بطرا . . . كمل بسلام من الله في دير طرا في يوم الخميس الخامس من شهر هاتور في سنة الف واربع وعشرين للشهدا الاطهار الخ.

On fol. 203a is an inscription in Arabic by the Coptic Patriarch Cyril, presenting the MS. to John, Bishop of Salisbury, on the 4th of the month of Bāba, of the year 1615 of the Martyrs (A.D. 1899). Below the inscription is the seal of the Patriarch, dated 1613,¹ 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 into the possession of a spiritual son of the above-mentioned Patriarch John (spelt Yowannes), who was also called John (spelt Yūhanna, يوحنا).

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

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

¹ Apparently the date of the making of the seal.

MINGANA COLLECTION

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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. No. **24** [9] (which are only in Arabic) are in both Coptic and Arabic.

[Mingana Chr. Arab. 61.]
[Coptic-Arabic 2.]