

# **Tarh for the first Sunday of the Lent**

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ملخص:

## Introduction

Tarh is a liturgical text which has a commentary on the Scriptures or life of a saint that had been read previously.<sup>1</sup> In his monumental study on the Coptic O.H. E. Burmester highlights the use of the Turuhāt in the Coptic Church especially during Lent.<sup>2</sup> His study was mainly based on Coptic books printed in Egypt. These books have only the first two stanzas in Coptic and the whole text in Arabic reflecting a late tradition of the Copto-Arabic Manuscripts.<sup>3</sup> The importance of the Turuhāt lies in that they are used in nearly all the services of the Coptic Church.<sup>4</sup> Since the work of Burmester, very few studies had been done on the subject.<sup>5</sup>

The aim of this article is to publish and edit a text that escapes notice of the scholarly world.

## Manuscripts

We will give in full the description of the catalogue of Delaporte<sup>6</sup>

### Hymnes (bohairique)

1-17 v *Tarh* pour les dimanches de Carême. 18r-166v Groupes de deux hymnes, l'une dans le ton baouos, et l'autre dans le ton adam, pour les fêtes de la Nativité, la circoncision, le Baptême du Christ, Théodore l'Oriental, Philothée, Antoine, Souriel, Paul l'ermite, les quarante-neuf martyrs, Macaire le Grand Gabriel, Raphael, Barsomam Jeanm Baptiste, Victor, Marc l'évangéliste, les trois jeunes gens, Pachôme, la Vierge à Philippe, Schenouti, les apôtres, l'annonciation, les patriarches Abraham, Isaac et Jacob, etc.

Ms de 166 feuillets ; 20x15. Texte : 15x11 ; 13 lignes de 19 à 18 lettres sans date.

Ce manuscrit n'est pas coté en Copte. Il y a des lacunes après les feuillets 17,

18, 20, 71, 107, 130, 132, 150, 164 et 165 ; 166 n'est pas le dernier du texte primitif.

Titres arabes en lettre rouges. Chaque hymne est suivie d'une pièce arabe. Majuscules à la marge, noires et rouges, f, ; et à portent un point rouge dans la boucle.

*Invent. Copte 146*

In fact the manuscript is more than one bound together. After the Turuhāt of the Lent we find the following Colophon:

وكان الفراغ منه يوم السبت المبارك خامس عشر شهر توت  
المبارك في سنة ٨٢٤ للشهداء الاطهار السعداء الابرار رزقنا  
الله تعالى ببركاتهم امين وذلك

مما اهتم بذلك ال طرح من تعب الشماس المكرم المعلم هندي  
ابن المتنيح ميخائيل المنشاوي واقفه علي خزانة الكتب  
بدير القديس العظيم الجليل x في القديسين ملح الارض ابي  
القديس ابوسيفين وكل من اخرجه من الدير المذكور بوجه  
من وجوه التلاف او بيع او بسرقة او يخرج بطريق التعدي  
يكون نصيبه مع سيمون الساحر ويهوذا الاسخريوطي الذي  
اسلم سيده ويكون مدان من الرب سبحانه وتعالى ولا يكون  
له غفران ابدا ولربنا المجد الى الابد امين

والناسخ المسكين بخطاياهم المقر بأثامه الذي لم يستحق ان  
اسمه بالجملة من كثرة خطاياهم وغلطاتهم وزلاتهم وسقطاتهم وقبح  
افعاله الردية بالاسم رفايل شماس لا بالعمل ابن غبريال بن  
عبد السيد المعروف بابن نصر الله الحيشي بناحية شبين القناطر  
يومئذ بدير القديس العظيم الجليل في القديسين المجد في  
الطوباوين الاب البار والثناء المختار الاب الفاضل القديس  
العظيم ابشاي المكثي ببطرس المعروف بجبل ادريه بوادي  
الصعيد بوادي جرجا فهو يسال ويتضرع ويظرب عدة من  
المطانة تحت اقدام السادة الواقفين عليه ان يصفحوا عن زلله  
وغلطاته ويتجاوزوا عن هفواته فانه جسر وتقلد وكتب بما  
لا يعلم وهو قليل الخبرة بالالفاظ المستقيمة وهو يسال قدس  
الاخوة ان يتجاوزوا عن هفواته ويزدوهم الى معاني الخير  
ويدعوا له ولوالدته بغفران الخطايا والذنوب من قبل الله تعالى  
يا قاري الخط بالعين تنظر هو لا تنس كاتب ال [ير تذكر هو  
اوهب له دعوتنا لله خالص

The accomplishment of this was on the blessed Saturday the 15<sup>th</sup> of the blessed

Tût in the year 1362 of the pure happy righteous martyrs may the sublime God grant us their blessings (1646AD) Amen.

That who cares about this Tarh from his own pains the honoured deacon the master Hindî son of the reposed Michael al-Minshawî and he endowed it to the library (the book-case) of the monastery<sup>7</sup> of the great honoured saint among\* the saints, the salt of earth, my father, saint Abû Sayfin<sup>8</sup> (who has two swords = Mercurius) and whoever took it out of the abovementioned monastery for any damaging reason or by selling, or by stealing or by any transgressing, let his share be with Simon the magician and Judas the Iscariot who delivered his Lord. Let him be condemned from the sublime Lord, let Him be praised. He should never have forgiveness. Glory be to our Lord for ever Amen!

The poor scribe, who confesses his transgressions, who is not at all worthy his name because of the multitude of his sins, his faults, his lapses, his falls and his bad evil acts, by name Raphael deacon not by (his own) deeds son of Gabriel son of Abd al-Sayid known as Ibn Nasrallah the Ethiopian (al-Habashî) from the district of Shibîn al-Qanatir and he was at this day in the monastery of the great honoured saint among the honoured saints, the blessed among the blessed men, the righteous father and the chosen pot, the just great saint Bishay nicknamed Peter (Butrus) known in the mountain of Adrib in the valley of Upper-Egypt in the valley

of Girgâ. He demands, beseeches and prostrates under their feet, who read<sup>9</sup> to forgive his lapses and his faults and to pardon his errors for he dared to imitate and to write what he did not know and he has not experience of the right language. He asked the holiness of the brethren to overpass his lapses and to add to the good meanings. (He asked them) to pray for him and his mother of the forgiveness of sins and transgressions. O reader of this handwriting, by your eye, do not forget the scribe [ ] remember that he gives to God

Coptic text	Translation from Coptic	Arabic text	Translation from Arabic
<p> CYN ΘΕΩ  CWTEN  EPIPECTCROW `MMHI  `NTACKALITHC<sup>10</sup>  EΘΟΥAB OYOR  ΦPECT `NHHAGATHON  ZEN NICBOYI  `NTE PWC ΦNHV  `NHHETWENHHT  AC[MOY]T  `NHHPECTEPH[ORI]  ECHOYH  ETHTATANOIA<sup>11</sup>  ZEN OYTOYBO  NEM OYHEΘMHI  XE HAZΘETEN<sup>12</sup>  ENETENTAI O  EYEWPI  EΘHANECT<sup>13</sup>  NEM OYBHOYI<sup>14</sup>  `NHOΓIKON NEM  OYTPAZIC `NΔIKEON  `NHEPACI `NΔOPH  EBOA OYΔE<sup>15</sup>  `NHEMΘO `NPOHI  AN HNETE `NMON  KAT EPWOY  EYET[EI] ZEN  OYNETEΦANOY  [E]WPI  AKWANEPHHCTEIN  IA PEKZO W  PAMENPT ΘWZ  `NTEKAFE ZEN  OYNEZ OYOR WPI  ZEN OYTOYBO TWPZ  `NΠΔC OYOR MATZO  WY `NΠAPHT  `NHEPMΘO  ZEN OYHHT  `NKAΘAPOC NEM  OYCYHHΔECIC<sup>16</sup>  `MMHI XE PENIWT  ETZEN NIFHOYI  HAPETTOYBO `NXC  PEKPAN HAPEC `I  NXC TEKMETOYPO  XE ΦOK PE ΠWOY  WΔ ENEZ </p>	<p> <i>With God</i>    Listen to the true teacher, the holy <i>master</i> and the Giver of goods through the teaching of His mouth, Lord of mercies, called the sinners to the <i>repentance</i> in purity and righteousness: “Pay heed to your gifts (that) are profitable, the <i>rational</i> deeds and the <i>righteous acts</i> (saying) do not reveal them in front of the people who do not have intelligence so that they (good deeds) will fall in vanity. If you fast, (O) beloved, wash your face, anoint your head with oil<sup>17</sup> be in purity. Pray to the Lord and beseech (Him) cry out thus in front of Him with a pure heart and true <i>conscience</i>: Our Father who are in Heavens, Hallowed be Your name, Your kingdom come for to You is the glory forever </p>	<p> طرح واطس يقال في الاحد الاول  من الصوم المقدس واطس  التفسير: اسمعوا المعلم الحقيقي  واضع التعاليم الطاهرة والامر  بالصالحات بتعاليم فيه المقدسة اب  كل الآفات<sup>18</sup> يدعو الخطاة الى التوبة  والطهارة والعفاف قال تاملوا الى  كراماتكم وحسناتكم واعمالكم  البارة لا يظهروها قدام الناس الذين  لا فهم لهم فتصير باطل ولا تصنعوها  امام الناظرين لكن اذا صمت يا  حبيب اغسل وجهك وادهن راسك  ويكون صومك في سر واطلب من  الرب [ ] اصرخ هكذا قدامه بقلب  نقي وضمير مستقيم وقل ابانا الذي  في السموات يتقدس اسمك تاتي  ملكوتك لك المجد الى الابد اعطنا  بهجة خلاصك واغفر لنا خطايانا  اثامنا كما تغفر لمن عليه واسمعنا  وارحمنا يا صالح ومحب البشر ولا  تدخلنا التجارب لكن نجنا من الشرير  واعطنا يارب دعة لكيما نصوم صوم  نقيا وبنكي قدامك من اجل خطايانا  واغفر لنا يا مخلصنا واشفق علينا يا  سيدنا واصنع معنا رحمة لاننا<sup>19</sup> نحن  شعبك وغنم رعيته لك المجد الى  ابد الابدين امين </p>	<p> Tarh Watos to be said for the first Sunday of the holy Lent Watos    Translation: Listen to the true teacher, the <u>holy teaching</u> <u>establisher</u> and who <u>commands</u> good things, <u>the father of all mercies</u>, in the <u>holy</u> teaching of His mouth, Lord of all mercies called the sinners to the repentance in purity and chastity, <u>He said</u>: “Look to your honour, your alms and your good deeds to be revealed in front of the people who do not have intelligence, <u>do not blame them in front of the beholders</u>, <u>but</u> if you fast, o beloved, wash your face, anoint your head with oil<sup>20</sup> <u>let your fast be in secret</u>. Pray to the Lord and cry out in front of Him with a pure heart and straight conscience and say: “Our Father who is in heaven, Hallowed be Your name. Your kingdom come. For to You is the kingdom forever.<sup>21</sup> <u>Grant us the joy of Your salvation</u><sup>22</sup>. <u>Forgive us for our sins and trespasses as we forgive our debtors</u><sup>23</sup> <u>Hear us and have mercy upon us, O Good and lover of the humankind. Do not lead us into temptation, but deliver us from evil. Grant us Lord humility in order to fast a pure fasting and to weep in front of You because of our sins. Forgive us, O our Saviour . Have spared, O our Master. Have mercy upon us for we are Your people and the sheep of Your folk for to You is the Glory forever and ever Amen!</u> </p>

## Commentary

While the annual lectionary of Lower Egypt<sup>24</sup> and the Upper-Egypt<sup>25</sup> had been studied, and the same could be said for the Passion Week lectionary of Lower<sup>26</sup> and Upper-Egypt,<sup>27</sup> we can claim that the lectionary of the Lent did not attract the attention of the scholarly world. We find only few pages in Zanetti's study.<sup>28</sup>

The tarh is a commentary of the Gospel of the first week of the Lent. The actual reading for the first Sunday of the Lent is taken from Mt 6:19-33, while Sunday before Lent is taken from Mt 6: 1-18 which deals with the fasting, alms and prayers.<sup>29</sup> This tarh does not correspond to the actual reading. Unfortunately, we do not possess concordance of different manuscripts such as for the Holy Week<sup>30</sup>. This tarh may reflect a local tradition. It is important to mention that the other Turûhât of the rest of the Sundays of the Lent contained in this manuscript are identical to other Turûhât used actually, which makes our text unique.

In our text we gave the translation of the Coptic and another translation from the Arabic in order to show that the Arabic is more extended than the Coptic one.

The scribe made several mistakes in Coptic especially in Greek loan words. Some of them are completely disfigured that I translated them using the help of the Arabic language such as taskaliths synhdesis

The text also contains some grammatical anomalies such as `mperaiw `nqvrp ebol oyde `mpemuo where the word oyde has not any meaning

The Arabic text is extended and longer than the Coptic version.

In order to be complete, we give the Tarh of the First Sunday according to the printed book which comments the Gospel of Matthew 6: 19-33.<sup>31</sup>

ⲁⲱ ⲡⲉ ⲡⲟⲩⲛⲟⲩ `ⲛⲧⲉ ⲡⲁⲓⲕⲟⲥⲙⲟⲥ  
ⲛⲉⲙ ⲛⲓⲭⲣⲏⲙⲁ ⲛⲉⲙ ⲛⲓⲁⲩⲱⲡ ⲛⲏⲉⲧⲉ  
`ⲛⲏⲟⲛⲩⲛⲟⲩ `ⲛⲏⲩⲧⲟⲩ ⲟⲩⲁⲉ  
ⲟⲩⲩⲏⲩⲭⲟ ⲉⲑⲙⲏⲏ ⲉⲑⲟⲗ ⲛⲁⲓ  
ⲉⲧⲉ ⲉⲑⲏⲁⲩⲱⲗⲁⲩ `ⲛⲏⲏⲓⲛⲟⲩⲥ ⲟⲩⲟⲩ  
ⲉⲧⲩⲱⲗⲉⲙ `ⲛⲏⲏⲓⲕⲁⲧ ⲟⲩⲟⲩ ⲛⲓⲑⲁⲗ ⲉⲩⲟⲓ  
`ⲛⲭⲣⲉⲛⲧⲥ ⲉⲑⲉⲑ ⲛⲓⲩⲑⲏⲟⲩⲓ `ⲛⲧⲉ  
ⲡⲁⲓⲕⲟⲥⲙⲟⲥ

(التفسير) ما هي فرح هذا العالم وما هي الأموال والكنوز التي لا نفع فيها ولا فائدة منها هذه التي تصيد العقول وتخطف الأفهام وتظلم العيون من أجل أعمال هذا العالم<sup>32</sup> فان كنوز الغنى تزول وتفسد أما السالكون في ناموس الرب فيكون لهم الحياة والنجاة أسمعوا أيها الأحياء قول السيد المسيح وتعاليمه المحيية لا تكنزوا لكم كنوز على الارض فانها تسلب العقول إلى الاهتمام الدنيوي فان كنوز هذا العالم يغتصبها الصوص وينهبها السراق وينهبها الخاطفون بل اكنزوا لكم كنزوا في السماء التي لا يقترب اليها لصوص ولا سراق ولا خاطفون ولا ناهبون يمكنهم أن يدنوا اليها البتة فحيث تكون كنوزكم هناك تكون قلوبكم وأن تصيروا واحد مع المسيح في ملكوته ابغضوا العيون المتعظمة واتركوا القلوب البهيمية وأطلبوا الطعام السمائي واللباس البهي واحفظوا اجسادكم من التميمة لتكون مباركة لانها هيكل للرب واحرسوا نفوسكم من الاختلاط الهيولي فانه هو الشرك الاول الذي يصيد الانسان أنظروا إلى طيور السماء وكيف أن الله يقوتها الق همك عليه وهو يعتني بك مثلها فانك لا تستطيع أبدا أن تزيد علي قامتك ذراعاً واحداً أو تجعل شعرة واحدة بيضاء أو سوداء أنظروا إلى العشب المثمر وزهر الحقل فان سلميان في كل مجده لم يلبس كواحدة منها فاسمعوا أيها الأحياء وتأملوا اعماله وتوكلوا علي رحمته واطلبوا النجاة وهذا كله تردادونه فانه هو الاله غير الهنا أو من هو الرب غيره أو من يشبهه وهو إله كل عزاء اللهم اعطنا نعمتك وافض علينا سلامك وارفع آثامنا وارحمنا كعظيم رحمتك

What is the joy of this *world*, and of the *riches* and the treasures that do not benefit and are useless that take the minds, hijacked the intellect and blind the eyes because of the affairs of this world.<sup>33</sup> The treasures of wealth will perish but those who practice<sup>34</sup> the Law of the Lord will have life and deliverance. Listen, o beloved the saying of the Lord Christ and life-giving teaching, lay not

up for yourselves treasures upon earth for these plunder the minds to the earthly affairs. For the treasures of this world are plundered by thieves, rifled by the robbers and looted by kidnappers, but lay up for yourselves treasures in heaven where neither thieves nor kidnappers nor robbers can draw near to them (the treasures). For where your treasures are there will be your heart and you became one with Christ in His kingdom. Hate the arrogant eyes and leave out the beastly hearts, seek for the heavenly food and the precious garments. Preserve your bodies from calumny let them be blessed because they are the altars of the Lord. Guard yourselves from carnal mixing for this is the first snare that hunts man. Behold the fowls of sky and how God feed them. Cast your burden upon Him and He shall sustain you in the same way.<sup>35</sup> And you cannot add to your stature one arm and you cannot make one hair white or black. Look to the fruitful plant and lilies of the fields that even Solomon in all his glory does not wear like one of these. Listen my beloved and consider deeds. Relay on His mercy and seek for the deliverance and these things shall be added to you. So who is God save our God. And who is Lord except Him. God grant us Your grace and abandon upon us Your peace. Take off our sins and have mercy upon us according to Your great mercy.

## Conclusions

In our paper, we discuss the relation between the lectionary and the Turûhât showing as G. Viaud, some forty years earlier shrewdly noticed:

« La liturgie Copte est riche à l'intérieur d'un certain « non fixisme ». Une

empreinte de liberté, dans un cadre bien déterminé, permet à la liturgie Copte de s'accommoder des lieux où elle se célèbre ainsi elle laisse éclore des formes variées dont le contenu est stable, laissant passer le même message, transmettant le même mystère. »<sup>36</sup>

As U. Zanetti quoted regarding the liturgy of the White Monastery: "even the simplest questions concerning the liturgy do not meet a satisfactory answer."<sup>37</sup> Hence any publication contributes to our liturgical knowledge.

The liturgy was performed in Greek or Coptic and later translated into Arabic. This process did not attract the attention of the scholarly world. We prefer to provide the Coptic text with the original Arabic render.

## Notes

- 1 G. Viaud, *La liturgie des Coptes d'Égypte*, Paris : Librairie d'Amérique et d'Orient 1978, p. 109.
- 2 O.H.E. Burmester, "The Turuhât of the Coptic Year," *Orientalia Christiana Periodica* 3 (1937) 505-549 especially 507-512
- 3 H. N. Takla, "Copto (Bohairic)-Arabic manuscripts: Their role in the tradition of the Coptic Church" in M. Immerzeel and J. van der Vliet (eds) *Coptic Studies on the threshold of a New Millennium- proceeding of the seventh international congress of Coptic studies Leiden 27 August-2 September 2000*, Leuven: Peeters 2004, p.639-646.
- 4 O.H.E. Burmester, *The Egyptian or Coptic Church detailed description of her liturgical services and Rites*, Textes et documents, Cairo: Société d'Archéologie Copte 1967, p 110, 218, 256, 265, 276, 283, 284, 285, 292, 300.
- 5 J. Muyser, "Le Psali copte pour la première heure du Samedi de la joie," *Le Muséon* 60 (1952) : 175-184. M. Cramer, «Studien zu koptischen Pascha-Büchern,» *Oriens Christianus* 49 (1965): 90-115
- 6 L. Delaporte *Catalogue sommaire des manuscrits Coptes de la Bibliothèque Nationale de Paris* (Première Partie Manuscrits Bohairiques). Paris: Bibliothèque Nationale de Paris.1912, p. 81 N° 97.
- 7 The place of this monastery is not mentioned. The Coptic Encyclopedia has three entries for the Dayr Abu Sayfayn cf. Ch. Coquin, "Dayr Abu Sayfayn (Old Cairo)", "R.G. Coquin,& M. Martin, "Dayr Abu Sayfayn (Qus)", Id. "Dayr Abu Sayfayn Tamwayh" *Coptic Encyclopedia*,



- Vol.3. edited by A.S. Atiya, New York: MacMillan 1991, pp.710-712.
- 8 For the title of the father of two swards cf. K.H. Brune, "Vom St. Merkurios zum Abu Saifain zur Ikonographischen Wandlung eines Heiligen" *Bulletin de la Société d'Archéologie Copte* 34 (1995) 15-20.
- 9 Lit' "who stand up on this"
- 10 Read ΛΙΔΑΚΚΑΛΟC based on Arabic render.
- 11 Read †ΗΕΤΑΝΟΙΑ
- 12 Read ΗΑΖΘΗΤΕΝ
- 13 Read ΕΘΗΛΗΕΥ
- 14 Read ΗΙΖΡΗΟΥ
- 15 omit
- 16 Read CΥΗΕΛΑΟC
- 17 Mt 6:17.
- 18 The scribe wrote first the word in singular الرّافة and later changed his mind and corrected into plural الرّافات
- 19 Read لا
- 20 Mt 6:17.
- 21 Mt 6: 9-10
- 22 Ps. 50 [51]: 14.
- 23 Mt 6:12.
- 24 U. Zanetti, *Les lectionnaires Coptes annuels Basse-Égypte*, Publications de l'Institut Orientaliste de Louvain 33, Louvain-La-Neuve: Institut Orientaliste 1985, p.9-14.
- 25 A. Pietersma and S. T. Comstock, "A Sahidic lectionary of the New Testament and the Psalms" *Bulletin of the American Society of Papyrologists* 29 (1992, 57-66. U. Zanetti, "Abûl-Barakât et les lectionnaires de Haute-Égypte, » *Actes du IV congrès copte. Louvain-La -Neuve, 5-10 Spetembre 1988*. M. Rassart-Debergh and J. Ries (eds) vol.1 Publications de l'Institut Orientaliste de Louvain 40, Louvain-La-Neuve: Institut Orientaliste 1992, p450-462, id., "Leçons liturgiques au Monastère Blanc: Six Typika" *Bulletin de la Société d'Archéologie Copte* 46 (2007) 231-304. Id., "Leçons liturgiques au Monastère Blanc: Ancient Testament" *Bulletin de la Société d'Archéologie Copte* 46 (2007) 205-230.
- 26 O.H.E. Burmester, *Le Lectionnaire de la semaine sainte*, Patrologia Orientalis 24 fasc 2, 25 fasc 2. Paris: Firmin-Didot 1933, 1943.
- 27 D. Atanassova, « Zu den sahidischen Pascha-Lektionaren » *Coptic Studies on the threshold of a new millennium*, M. Immerzeel J. van der Vliet (eds) *Coptic Studies on the threshold of a New Millennium- proceeding of the seventh international congress of Coptic studies Leiden 27 August-2 September 2000*, Leuven: Peeters 2004, p 607-620.
- 28 U. Zanetti, *Les lectionnaires Coptes annuels Basse-Égypte*, Publications de l'Institut Orientaliste de Louvain 33, Louvain-La-Neuve: Institut Orientaliste 1985, p.39-40.
- 29 Archdeacon Banûb Abdû, كنوز النعمة لمعونة خدام الكلمة في شرح اناجيل السنة التوتية حسب توتيب ومعتقد الكنيسة القبطية الأرثوذكسية – الجزء الرابع – الصوم المقدس, [Treasures of grace for the helping of the ministers of the words in the explanations of the Gospels of the Cairo: nd, p.96
- 30 O.H.E. Burmester, *Le Lectionnaire de la Semaine Sainte -texte Copte édité avec traduction française*, Patrologia Orientalis 25 Fascicule 2, N° 122, Paris : Firmin Didot, 1943, p.475[427]-485[437].
- 31 Athanasius bishop of Bani Souif, ΠΙΧΩΜ 'ΗΤΕ ΠΙΧΗΚΩ† 'ΗΠΩΔΙ 'ΗΤΕ ΠΙCΤΑΥΡΟC ΝΕΝ ΦΑ ΠΩΔΙ 'ΗΤΕ ΗΒΑΙ ΝΕΝ ΗΠ'ΑΛΙΑ 'ΗΤΕ ΠΙΖΗΕ ΘΘΥ ΝΕΝ ΗΑ ΠΙΠ 'ΗΕΖΟΟΥ ΘΘΥ ΚΑΤΑ ΤΤΑΖΙC 'ΗΤΕ †ΕΚΚΛΗCΙΑ ΘΘΥ 'ΗΡΕΝ'ΗΧΗΗ 'ΗΟΡΘΟΔΟΖΟC, [the book of the procession of the Feasts of the Cross and the Feast of the Palm (Sunday) and the psalis of the holy fortieth (days = lent) and the holy fiftieth days (the Eastertide) according to the rite of the holy Egyptian (Coptic) Orthodox Church], Cairo 1983, pp. 113-114.
- 32 Up to here in the Coptic text.
- 33 Up to here in the Coptic text.
- 34 Lit "walked"
- 35 Ps. 55:22
- 36 G Viaud. « La procession des deux fêtes de la Croix et du Dimanche des Rameaux dans l'Eglise Copte », *Bulletin de la Société d'Archéologie Copte* 19 (1967-1968) p. 211-226, especially p. 225.
- 37 U. Zanetti, "Liturgy in the White Monastery," *Christianity and Monasticism in Upper Egypt*, G. Gabra and H. Takla (eds) Cairo- New York: The American University in Cairo Press 2008, p.201.