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## Liturgical Texts Related to Anba Ruwais

### Introduction

Anba Ruwais<sup>1</sup> is a saint from the end of the Mamluk era. He died according to the inscription of his tomb on Friday 21<sup>st</sup> of Babah in the year 1121 AM (= 18 October 1404 AD).<sup>2</sup> He is only mentioned in the Egyptian editions of the Synaxarium.<sup>3</sup>

In addition to the Manuscripts mentioned in Graf,<sup>4</sup> his life occurs in three manuscripts in the monastery of Saint Macarius,<sup>5</sup> in a manuscript in the church of Anba Ruwais dated 1752<sup>6</sup> and another manuscript in the Bibliothèque Nationale de Paris dated 1646 AD.<sup>7</sup>

### *The names of Anba Ruwais*

According to liturgical texts Anba Ruwais has four names: Ruwais, Furaig, Tegi and Theophanius (ΘΕΟΦΑΝΙΟΣ). The last word does not occur in the Greek dictionaries,<sup>8</sup> it could be a deformation of ΘΕΟΦΑΝΤΟΣ.

### *Anba Ruwais in the liturgical books*

As he is a late saint, he is not commemorated in the Antiphonarium (Difnar),<sup>9</sup> which has, on this day, only the commemorations of the Virgin Mary, Lazarus and the prophet Joel.<sup>10</sup>

The manuscripts from the monastery of saint Macarius mention his name only once in a manuscript from the xix<sup>th</sup> century<sup>11</sup>

### The text<sup>12</sup> of the doxology<sup>13</sup>

ἀΚΕΜΠΩΔ ΓΑΡ ΑΛΗΘΩΣ ΕΤΑΥΩΛΙ  
ΜΗΟΚ ΝΧΕ ΝΙΑΓΓΕΛΟΣ ΕΒΟΥΝ ΕΙΛΗΜ

For you are truly worthy, to be lifted up  
by the angels, to the heavenly

1 GREGORIOS, "Anba Ruways", p. 128b–129a.

2 MEINARDUS, *Christian Egypt*, p. 309.

3 MEINARDUS, *Christian Egypt*, p. 82.

4 GRAF, *Geschichte*, p. 475.

5 ZANETTI, *Manuscripts*, p. 61 N. 406, p. 73 N. 486. Id., "Inventaire", p. 177.

6 NAKHLAH, *Silsilat Tarikh*, p. 61–72.

7 TROUPEAU, *Catalogue*, N. 282. Ms Arab John Rylands Library Manchester No. 69 fol. 93.

8 LIDDELL and SCOTT, *A Greek*, p. 792a, LAMPE, *A Patristic*, 1961, p. 642.

9 For this book cf. GABRA, "Untersuchungen I", p. 37–52, Id. "Untersuchungen II", p. 49–68.

10 O'LEARY, *The Difnar*, Vol. 1, p. 45.

11 STÖRK, *Koptische Handschriften*, p. 259.

12 NAHADAT, ΠΛΧΩΜ, p. 437–439.

13 For the doxologies cf. ABD AL-MASIH, "Doxologies", 1938, p. 97–113.







The omission of a definite or indefinite article is  $\tau\alpha\tau\varsigma\iota \dot{\eta}\nu\epsilon\kappa\sigma\alpha\lambda\lambda\alpha\chi\chi / \omicron\gamma\omega\iota\mu\iota \gamma\alpha\rho \dot{\eta}\tau\epsilon \pi\epsilon\kappa\sigma\omega\mu\alpha$ . It seems that the author used it as in Arabic, where  $\text{نور جسدك، خطوات قدميك}$  the depending noun has no definite article.

It is important to see that the instrumental  $\epsilon\beta\omicron\lambda\epsilon\tau\epsilon\tau\epsilon\kappa$  is replaced by  $\dot{\eta}\epsilon\kappa$  which is a translation of the preposition  $\text{بقوة المسيح}$ .

The double subject of this sentence where  $\omicron\gamma\omega\iota\mu\iota \dot{\eta}\tau\epsilon \pi\epsilon\kappa\sigma\omega\mu\alpha$  and  $\dot{\eta}\chi\epsilon \nu\epsilon\kappa\sigma\omega\mu\alpha$  are subjects it should be  $\phi\omicron\gamma\omega\iota\mu\iota \dot{\eta}\tau\epsilon \pi\epsilon\kappa\sigma\omega\mu\alpha \omega\alpha\chi\epsilon\rho\omicron\gamma\omega\iota\mu\iota \dot{\eta}\nu\epsilon\kappa\sigma\omega\mu\alpha$ .

There is only one church named after this saint in Cairo.<sup>15</sup> His relics are in his church in Cairo.<sup>16</sup> Hence the author should have been one of the ministers of this church.

### Two other doxologies

There are two doxologies in the manuscript of the *Tartīb al-Bai'ah*<sup>17</sup> according to the manuscript of the Monastery of Saint Anthony dated 1377 AM (= 1661 AD) and occurs also in the Manuscript Paris Copte 123 fol. 70.

$\mu\alpha\rho\epsilon\theta\omega\omicron\gamma\tau \overset{18}{\text{}} \omega \mu\iota\lambda\alpha\omicron\varsigma \dot{\eta}\mu\alpha\iota\mu\omicron\gamma\tau$   
 $\overline{\text{IHC}} \overline{\text{PXC}} \dot{\eta}\tau\epsilon\tau\alpha\iota\omicron \dot{\eta}\mu\iota\lambda\iota\kappa\epsilon\omicron\varsigma \overset{19}{\text{}} \pi\iota\phi\epsilon\omicron\phi\omicron\rho\omicron\varsigma \overset{20}{\text{}} \theta\epsilon\omicron\phi\alpha\mu\iota\omicron\varsigma$   
 $\phi\alpha\iota \epsilon\tau\alpha\chi\epsilon\iota\pi\epsilon\tau\omicron \overset{21}{\text{}} \dot{\eta}\mu\iota\lambda\iota\kappa\omicron\varsigma \mu\epsilon\mu$   
 $\mu\epsilon\chi\upsilon\iota\omicron\varsigma \epsilon\theta\epsilon\mu\epsilon\tau \dot{\eta}\mu\iota\lambda\theta\omicron\varsigma \omicron\gamma\omicron\tau \alpha\chi\omega\tau \overset{22}{\text{}} \dot{\eta}\varsigma\alpha \overline{\text{PXC}} \epsilon\theta\epsilon\upsilon\epsilon \tau\epsilon\lambda\pi\iota\varsigma \dot{\eta}\mu\iota\lambda\gamma\alpha\theta\omicron\varsigma$   
 $\chi\epsilon\rho\epsilon \mu\alpha\kappa \omega \mu\iota\lambda\iota\kappa\epsilon\omicron\varsigma \mu\epsilon\mu\iota\omega\tau \mu\iota\mu\iota\omega\tau$   
 $\alpha\beta\beta\alpha \tau\epsilon\chi\iota \mu\iota\varsigma\omega\tau\tau\iota \mu\iota\lambda\tau\omicron\phi\omicron\rho\omicron\varsigma$   
 $\mu\iota\mu\epsilon\mu\pi\tau \dot{\eta}\mu\epsilon\kappa\sigma\omega\mu\alpha \overline{\text{PXC}}$

$\omega\omicron\gamma\mu\iota\alpha\tau\kappa \dot{\eta}\epsilon\kappa \omicron\gamma\mu\epsilon\theta\mu\mu\iota \mu\epsilon\mu\iota\omega\tau \epsilon\theta\gamma$   
 $\theta\epsilon\omicron\phi\alpha\mu\iota\omicron\varsigma \phi\eta\epsilon\tau\alpha\chi\omicron\gamma\alpha\tau\kappa \overset{23}{\text{}} \dot{\eta}\varsigma\alpha \overline{\text{PXC}}$   
 $\omicron\gamma\omicron\tau \alpha\chi\mu\epsilon\mu\pi\epsilon \mu\iota\tau\omicron\gamma\upsilon\omicron$   
 $\chi\epsilon\rho\epsilon \mu\iota\mu\iota\omega\tau \alpha\beta\beta\alpha \tau\epsilon\chi\iota \phi\eta\epsilon\tau\alpha\chi\iota\pi\iota$   
 $\dot{\eta}\gamma\alpha\mu\mu\mu\iota\mu\iota \chi\epsilon\rho\epsilon \pi\epsilon\kappa\sigma\omega\mu\alpha$   
 $\phi\eta\epsilon\tau\alpha\chi\upsilon\epsilon\upsilon\iota \chi\epsilon \overset{24}{\text{}} \omicron\gamma\tau\alpha\lambda\omicron\varsigma \dot{\eta}\omega\omega\mu\iota$   
 $\mu\iota\beta\epsilon\kappa$

Let us assemble, o *peoples* loving God, Jesus *Christ*, in order to honour the *righteous God-bearer* Theophanius. This, who refused the *world* and his *life* full of *passions* and he sought *Christ* because of the *hope* of *Good* (things). *Hail* to you o *righteous*, our great father abba Tegi, the chosen, *Spirit-bearer*, the beloved of our *Saviour Christ*.

Blessed are you truly, our holy father Theophanius, who followed *Christ* and loved the purity.

*Hail* (to) the great Abba Tegi who performed miracle, *hail* to his *body* that bring forth healing to all illness.

15 TIMM, *Christliche*, p. 42.

16 MEINARDUS, *Two thousand*, p. 320.

17 Samuel AL-SURIANI, ترتيب البيعة, Vol. 1, p. 112–115.

18 Paris  $\theta\omega\omicron\gamma\tau \text{ } \tau\eta\rho\omicron\gamma$ .

19 Paris  $\omega \mu\iota\lambda\iota\kappa\epsilon\omicron\varsigma$ .

20 Paris  $\mu\pi\epsilon\omicron\phi\omicron\rho\omicron\varsigma$ .

21 Paris  $\epsilon\tau\alpha\chi\epsilon\iota\pi\epsilon\tau\omicron$ .

22 Paris  $\omicron\gamma\alpha\tau$ .

23 Read  $\phi\eta\epsilon\tau\alpha\chi\omicron\gamma\alpha\tau$ .

24 Paris  $\mu\chi\epsilon$ .



ΤΩΒΞ ΠΑ<sup>25</sup>ΔΕ<sup>25</sup> ΝΙΩΤ<sup>25</sup> ΝΔΙΚΕΟΣ ΠΕΝΙΩΤ  
ΕΘΥ<sup>25</sup> ΘΕΟΦΑΝΙΟΣ ΝΤΕϞ

Pray, my lord, *righteous* father, our  
holy father Theophanius that ...

### Commentary

The author is not known. The text of this doxology does not add to our knowledge about the life of Anba Ruwais. The words can apply to any monk, however the mention of the *body* of the saint reflects a pilgrimage centre.

ΤΟΤΕ ΡΟΝ<sup>26</sup> ΝΑΗΙCΙ ΔΗ ΟΥΔΕ ΠΑΛΑC  
ΝΑΧΑΡΩϞ ΔΗ ΔΙΩΑΝCΑΧΙ ΕΠΕΚΤΑΙΟ  
ΠΑΓΙΟC ΘΕΟΦΑΝΙΟC  
ΦΗΕΤΑϞΟ<sup>27</sup> ΜΠΙΚΟCΜΟC ΝΕΜ  
ΠΕϞΩΟΥ ΕΘΝΑΤΑΚΟ ΟΥΟZ ΑϞΜΟΥ†<sup>28</sup>  
ΝΤΕϞΥΗΧΗ ΑϞΜΕΝΡΕ Φ† ΜΠΧC  
ΚΑΛΩC ΑϞCΑΧΙ ΕΠΕϞΤΑΙΟ ΝΧΕ  
ΠΙΕΟΡΨΑΛΤΗC ΔΑΥΙΔ ΉΕΝ ΠΙΠΝΑ ΕΘΥ<sup>29</sup>  
ΑϞΩΩ ΕΒΟΛ ΕϞΧΩ ΜΜΟC  
ΧΕ ϞΤΑΝΟΥΤ ΜΠΕΜΘΟ ΜΠCC ΦΜΟΥ  
ΝΝΙΕΘΥ<sup>29</sup> ΠΟΥΕΡΦΜΕΥΙ ΜΕΝ<sup>30</sup> ΕΒΟΛ  
ΕϞCΨΗΟΥΤ ΖΙ ΠΧΟΜ<sup>31</sup> ΝΤΕϞ  
ΝΙΕΤΩΝ<sup>32</sup>  
ΝΙΓΕΝΕΑ ΤΗΡΟΥ ΕΘΝΗΟΥ CΕΤΑΙΟ  
ΝΤΕΚΠΟΛΗΤΙΑ ΧΕ ΑΚΟΥϞΙ<sup>34</sup>  
ΜΠΕΚΩΜΑ ΉΕΝ ΖΑΝΒΑCΑΝΟC  
ΕΤΜΑΩΤ<sup>35</sup>  
ΟΥΟZ ΑϞΜΟΥ ΕΧΕΝ †ΜΕΘΜΗ  
ΕΚΕΡΠΕΜΩΑ Ν†ΜΕΤΟΥΡΟ ΝΤΕ  
ΝΙΦΗΟΥΙ ΕCΜΕΝ<sup>36</sup> ΕΒΟΛ Ω  
ΠΕΝΜΑΚΑΡΙΟC ΕΘΥ<sup>37</sup>  
ΩΟΥΝΤΙΑΚ ΉΕΝ ΟΥΜΕΘΜΗ ΠΑΓΙΟC  
ΘΕΟΦΑΝΙΟC ΧΕ ΑΚΩΑΩΝΗ ΝΝΙΑΓΑΘΟΝ  
ΝΗΕΤΕ ΜΠΕ ΒΑΛ ΝΑΥ ΕΡΩΟΥ

*Therefore* my mouth will not tire, and  
my tongue will not be silent when I talk  
about your honour *o saint* Theophanius  
Who left the *world* and its perishable  
glory and he killed his *soul* and loved  
God *Christ*  
The *psalmist* David, with the holy *Spirit*  
spoke *well* of his honour, he cried say-  
ing:  
“Precious before the Lord is the death  
of His saints.”<sup>33</sup> Their remembrance  
will endure written in the book of Life

All coming *generations* honour your  
*virtues* for you carried hard *tortures* in  
your *body*

And you died for the truth and you be-  
came worthy of the heavenly kingdom  
which will remain, o our *blessed* saint

Blessed are you, truly, o *saint* Theo-  
phanius for you won the *good* (things)  
that eye have not seen them<sup>37</sup>

25 Paris ΠΕΝΙΩΤ ΕΘΥ.

26 Read ΡΩΙ.

27 Read ΦΗΕΤΑϞΩ.

28 Read ΑϞΜΟΥ.

29 Read ΝΝΙΕΘΥ.

30 Read ΝΑΜΗΝ.

31 Read ΠΧΩΝ.

32 Read ΝΝΗΕΤΟΝ.

33 Ps 115 (116): 15.

34 Read ΑϞΙ ΉΕΝ ΠΕΚΩΜΑ ΝΖΑΝCΑCΑΝΟC ΕΘΝΑΩΤ.

35 Read ΕΘΝΑΩΤ.

36 Read ΕΘΜΗΝ.

37 I Cor 2:9.



ΤΩΒΞ ΠΑΘ̅̅C̅̅ ΝΙΩΤ ΝΔΙΚΕΟΣ ΠΕΝΙΩΤ  
ΕΘΥ̅̅ ΕΘΟΦΑΝΙΟΣ ΝΤΕΥ

Pray, my lord, *righteous* father, our  
holy father Theophanius that ...

### Commentary

Abd al-Masih published only the first and last stanzas of this doxology.<sup>38</sup>

The anonymous author, in the second stanza, was inspired by the doxology of saint Menas.

#### Doxology of aint Menas<sup>39</sup>

ΕΩΩΠ ΟΥΝ ΝΤΕ ΠΙΡΩΜΙ ΧΕΜΖΗΟΥ  
ΜΠΙΚΟΣΜΟΣ ΤΗΡΥ ΝΤΕΥΤΟΣΙ ΝΤΕΥΥΧΗ ΟΥ  
ΠΕ ΠΑΙΩΝΗ ΝΕΦΛΗΟΥ  
ΠΑΓΙΟΣ ΑΠΑ ΜΗΝΑ ΔΥΣΩΤΕΜ ΝΣΑ ΤΣΜΗ  
ΝΝΟΥΤ ΔΥΧΩ ΝΠΙΚΟΣΜΟΣ ΤΗΡΥ ΝΣΩΥ ΝΕΜ  
ΠΕΥΩΟΥ ΕΘΝΑΤΑΚΟ

If a man gains the whole *world* and loses  
his *soul*, what would be this life of vanity.  
Saint Abba Menas listened to the divine  
voice, and left the whole world and its  
perishable glory

#### Doxology of Anba Ruwais

ΦΗΕΤΑΥΧΩ ΜΠΙΚΟΣΜΟΣ ΝΕΜ ΠΕΥΩΟΥ  
ΕΘΝΑΤΑΚΟ ΟΥΟΞ ΔΥΜΟΥ ΝΤΕΥΥΧΗ  
ΔΥΜΕΝΡΕ ΦΤ̅̅ ΝΠΧ̅̅

Who left the world and its perishable  
glory and he killed his *soul* and loved  
God *Christ*

The psalm used in the third and fourth stanzas occurs in the Horologion in the ninth hour,<sup>40</sup> as well as in the lectionary for the commemorations of monks such as Onuphrius.<sup>41</sup> The second part of the fourth stanza is also inspired from an Arabic version of Ps 111:6.<sup>42</sup>

### The response of the Gospel<sup>43</sup>

#### For the Eucharist

ΖΑΝΝΙΩΤ ΓΑΡ ΝΕ ΝΕΚΕΖΒΗΟΥΙ  
ΕΤΑΚΑΙΤΟΥ ΞΕΝ ΤΧΩΡΑ ΝΧΗΜΙ ΞΕΝ  
ΠΒΕΒΙ ΝΤΕ ΝΕΚΕΡΗΩΟΥΙ ΝΕΜ ΝΙΜΚΑΥΞ  
ΝΝΕΚΛΕΛΚΕΜΙ<sup>44</sup>  
ΩΟΥΝΙΑΤΚ ΞΕΝ ΟΥΜΕΘΜΗ ΠΙΝΙΩΤ ΕΘΥ̅̅  
ΑΒΒΑ ΤΕΧΙ ΦΗΕΤΑΥΧΩΚ ΜΠΕΥΑΓΩΝ  
ΚΑΛΟΣ ΞΕΝ ΣΟΥ ΚΑ̅̅ ΜΠΑΒΟΤ ΠΑΩΠΙ

Great are your deeds which you did  
in the *land* of Egypt with your pour  
forth<sup>45</sup> of your tears, your pains and  
your bruises.

Blessed are you truly o great saint  
abba Tegi, who accomplished *well* his  
*struggle* on the day of the 21<sup>st</sup> of the

38 YASSA 'ABD AL-MASIH, "Doxologies", p. 41

39 NAHDAT, πχωμ, p. 375.

40 BURMESTER, *Horologion*, p. 70.

41 DE FENOYL, *Sanctoral*, p. 54–55.

42 BURMESTER, *Horologion*, p 68 (Coptic), p. 34 (Arabic),

43 As there is no biographical or geographical or hagiographical data, in the repons for the Gospel for the verspers and matins, so we put in the appendix.

44 Read λελεχημι.

45 This form of noun is not attested in CRUM, *Coptic Dictionary*, p. 28b–29a.



ΟΥΟΖ ΔΑΘΩΜΣ<sup>46</sup> ἸΠΕΘΣΩΜΑ ΕΘΟΥΔΒ  
 БѢВ ТѢАТС ЕТСАПЕСНТ БЕН ФМА  
 ἸΤΘΕΟΤΟΚΟΣ ΜΑΡΙΑ ΘΜΑΥ ἸΠΙΧΡΙΣΤΟΣ

month Paopi

And his holy *body* was buried in the  
 Lower<sup>47</sup> al-Khandaq<sup>48</sup> in the place of  
 the *Mother of God*, Mary the mother  
 of *Christ*.

The place of burying here is clear in the Lower Khandaq in the Church of the Virgin. There was a church named after the Mother of God in the site of Dayr al Khandaq.<sup>49</sup> However the tomb Anba Ruwais is in the church named after Saint Mercurius, which has a crypt containing the relics of Anba Ruwais, Matthews I, John XI, Matthew II and Gabriel.<sup>50</sup>

### The psalis for Anba Ruwais

There are two acrostic<sup>51</sup> psalis written by Nicodemus<sup>52</sup>.

#### Psali Batos<sup>53</sup>

ΔΙΕΡΞΕΛΠΙΣ ΕΡΟΚ ΠΑΝΟΥΤ - ΧΩ ΝΗΙ  
 ΕΒΟΛ Ω ΠΑΓΑΘΟΣ - ΖΙΤΕΝ ΝΙ ΠΡΕΣΒΙΑ  
 ἸΤΜΑΣΝΟΥΤ - ΜΑΡΙΑ ΤΘΡΟΜΠΙ  
 ΕΘΕΝΕΩΣ

I *hoped* you my God. Forgive me, o  
*Good*. Through the *intercessions* of  
 the Mother of God Mary the beautiful  
 dove.

ΒΟΗΘΙΝ ΕΡΟΙ Ω ΠΑΘΣ ἸΗΣ - ἸΤΑΧΩ  
 ἸΠΤΑΙΟ ἸΠΙΔΙΚΕΟΣ - ΠΙΝΙΩΤ ΘΘΥ  
 ΘΕΟΦΑΝΙΟΣ - ΠΙΩΤΠ ΠΙΠΝΑΤΟΦΟΡΟΣ

*Help* me, my Lord Jesus in order that I  
 say the honour of the *righteous* the  
 great saint Theophanios the *Spirit*-  
*bearer*.

ΓΕΝΟΣ ἸΝΙΧΡΙΣΤΙΑΝΟΣ - ΕΥΕΡΩΔΙ ΝΑΚ  
 БЕН НІЕККЛНІА - БЕН ПЕКЕРФМЕΥΙ Ω  
 ΠΑΓΙΟΣ - ΑΒΒΑ ΤΕΧΙ ΦΑ ΤΣΟΦΙΑ

The *race* of the *Christians* celebrate  
 your feast and your commemoration in  
 the *churches*, O saint abba Tegi, who  
 has *wisdom*.

ΔΑΥΙΔ ΠΙΣΥΜΝΟΔΟΣ ΔΥΑΧΙ - БЕН  
 ΠΙΧΩΜ ἸΤΕ ΠΕΥΨΑΛΜΟΣ - ΧΕ ΠΘΜΝΙ  
 ΕΥΕΦΙΡΙ - ἸΦΡΗΤ ἸΠΙΒΕΝΙ ΕΤΕ ΠΕΝΙΩΤ  
 ΘΕΟΦΑΝΙΟΣ

David the *psalmist* talked in the book  
 of his *psalms*: 'the righteous shall flour-  
 ish as a palm tree who is our  
 father Theophanios.

46 Read ΔΥΘΩΜΣ.

47 This distinction between the Lower Khandaq and Upper Khandaq occurs for the first time in the manuscript of the Concoction of the Myron dated 1461 AD (1177AM) Ms 286 Lit. Coptic Patriarchate cf. DAOUD, تاريخ, p. 14–15. This concoction is not mentioned by MUYSER, "Contribution", p. 115–176.

48 CASANOVA, "Les noms Coptes", p. 166–167. TIMM, *Das christlich-koptische*, p. 1082–1087.

49 Cf. BURMESTER, *A guide to the Ancient*, p. 86–87. COQUIN and MARTIN, "Dayr al-Khandaq", p. 814–815.

50 MEINARDUS, *Two thousand*, p. 198–199.

51 For more details see ABD AL-MASIH, "Remarks", p. 85–100.

52 YOUSSEF, "Nicodème auteur", p. 625–633. Id., "Recherches d'hymnographie", p. 383–402.

53 FILOTHAUS AL-MAQARI and MIKHAIL GIRGIS, كتاب الابصاليات, p. 101–107.



εφεσθαι δε ον ἡφρητ - ἡπιωενσιϋ ἡτε  
πλιβανος - μοι ναν ἡογναι ω π̄χς -  
πεννογτ εβεεαββα τεχι πιτελιος

Ζ ἡταγμα ἡεκκλησια - αγωωγτ ἡφοογ  
ἡεν ζανζυηνος - εβε πταιο ἡφα  
τσοφια - εεοφανιος πιδικεος

ηδεος αϋρι ἡζανωφρη - ἡεν φραν  
ἡπεν̄ς ἡς π̄χς - ετε φαι πε π̄σωτπ  
ἡχωρι - αββα τεχι π̄εοφανιος

ωκ τε τ̄χομ nem πταιο - ω π̄εν̄ωρ  
ἡαγαθος - - χω ναν εβολ εβε νιτ̄ρο -  
παγιος εεοφανιος  
ις νιωρη ἡτε τ̄εκκλησια - ἡτ̄εοτοκος  
μαρια - ἡεν ογμετ̄σαςιητ<sup>55</sup> ἡεν  
ογσυμφονια ἡεν πωαι ἡαββα τεχι φα  
τσοφια

καλωε ακι ωαρων ἡφοογ - ω π̄ινιωτ  
εεοφανιος - ω ἡς π̄χς ἡτε πωογ -  
ναρμεν ἡεν νιπρασμος  
λαος νιβεν ἡορθοδοζος - ετ̄ην χημι  
νιρεφ̄ορο - εγτ̄ταιο ἡπιδικεος - αββα  
τεχι nem ἡε̄ω̄ τηρογ  
μοι ναν π̄ς ἡτεκζιρηνη ογορ -  
ματαχρον ωα τ̄συντελια ογορ χωρ  
εβολ ἡνιχααχι ἡπεκλαος nem τ̄εκκλησια

ναι ναν ογορ σωтем ерон - εβε π̄ε̄ω̄  
εεοφανιος - ωλι ἡπεκχωнт εβολζарон  
- ζιτεν νιπ̄рес̄виа ἡτ̄παρ̄е̄нос

ζμαρωγτ ω π̄εν̄нв π̄ς - μοι ναν π̄ς  
ног̄мерос - nem maria τ̄εοτοκος - nem  
π̄ινιωτ εεοφανιος

ογνιωτ πε πταιο ἡπιδικεος - ἡεν  
ομηт ἡн̄ε̄ω̄ τηρογ - ω παγιος  
εεοφανιος - αριπαμεγi ἡεν  
τ̄μετογρο

He shall be increased as the cedar in  
*Libanus*.<sup>54</sup> Grant us mercy, o *Christ*  
our God for the sake of the *perfect*  
abba Tegi.

Seven *ranks* of the *church* assembled  
today with *hymns* because of the hon-  
our of that who has *wisdom*, Theo-  
phanus the *Righteous*.

He *also* performed miracles in the  
name of our Lord Jesus *Christ* who is  
this chosen mighty abba Tegi Theo-  
phanus.

To you is the power and the honour o  
our *good Saviour*, forgive us because  
of the prayers of *saint* Theophanius.  
Behold the sons of the *church* of the  
*Mother of God* Mary (are) in humility  
and in *harmony* in the feast of abba  
Tegi who has wisdom.

*Welcome* today, o great Thephanus, o  
Jesus *Christ* king of glory, save us from  
*temptations*.

All *orthodox peoples* who are in  
Egypt-Cairo honour the *righteous*  
abba Tegi and all the saints.

Grant us Your *peace*, o Lord, and  
strengthened us till *the end*. Disperse  
the enemies of your *people* and the  
*church*.

Have mercy upon us, and listen to us,  
because of saint Thephanus, take your  
anger from us through the *interces-*  
*sions* of the *Virgin*.

Blessed are you o our Lord *Christ*;  
grant us o Lord a *share* with *God-*  
*bearer* Mary and the great Theo-  
phanus.

Great is the honour of the *righteous*  
in the midst of all saints, o *saint* Theo-  
phanus, remember me in the king-  
dom.

54 Ps 91 (92): 12

55 Read ογμετ̄σαςιηт.



ΠΟΣ ΝΟΖΕΜ ΠΕΚΛΑΟΣ - ΣΜΟΥ  
 ΕΤΕΚΚΛΗΝΟΜΙΑ - ΜΟΙ ΝΑΝ ΉΠΕΝΧΩΚ  
 ΉΝΙΧΡΙΣΤΙΑΝΟΣ - ΕΘΒΕ ΨΘΕΟΤΟΚΟΣ  
 ΜΑΡΙΑ  
 ΡΩΙΣ ΕΡΟΝ Ω ΠΕΝΝΗΒ ΠΧΣ  
 ΝΗΕΤΡΟΧΡΕΧ ΝΑΖΜΟΥ ΠΟΣ ΝΕΜ  
 ΝΗΕΤΗΕΝ ΝΙΩΤΕΚΩΟΥ ΝΕΜ  
 ΝΙΔΙΩΓΜΟΣ ΝΑΖΜΟΥ ΕΘΒΕ ΘΕΟΦΑΝΙΟΣ  
 ΣΜΟΥ ΕΝΙΜΩΟΥ ΉΦΙΑΡΟ - ΝΕΜ ΝΙΣΙΤ  
 ΝΕΜ ΝΙΚΑΡΠΟΣ - ΝΕΜ ΝΙΜΟΥΝΖΩΟΥ  
 ΕΘΒΕ ΨΟΥΡΩ - ΜΑΡΙΑ ΝΕΜ ΑΒΒΑ ΤΕΧΙ  
 ΠΙΔΙΚΕΟΣ  
 ΤΕΝΨΟ ΕΡΟΚ ΕΘΒΕ ΝΙΟΥΗΒ - ΝΕΜ  
 ΝΙΔΙΑΚΩΝ ΝΕΜ ΝΙΔΑΙΚΟΣ - ΝΑΖΜΟΥ  
 ΕΘΒΕ ΤΕΝΟΣ ΉΝΗΒ ΜΑΡΙΑ ΝΕΜ ΠΘΜΗ  
 ΘΕΟΦΑΝΙΟΣ  
 ΥΣ ΘΣ ΠΟΥΡΟ ΉΤΕ ΠΩΟΥ - ΝΑΖΜΕΝ  
 ΉΕΝ ΤΧΙΧ ΉΠΙΤΥΡΑΝΝΟΣ - ΝΕΜ  
 ΝΕΝΧΑΧΙ ΟΥΟΖ ΉΕΜΨΩΜΟΥ - ΕΘΒΕ  
 ΑΒΒΑ ΤΕΧΙ ΠΙΔΙΚΕΟΣ  
 ΦΗΗΒ ΦΨ ΠΕΝΒΟΗΘΟΣ - ΒΙΣΙ ΉΠΤΑΠ  
 ΉΝΙΧΡΙΣΤΙΑΝΟΣ - ΖΙΤΕΝ ΝΙΠΡΕΣΒΙΑ  
 ΉΨΠΑΡΘΕΝΟΣ - ΝΕΜ ΠΙΝΙΩΨ ΕΘΨ  
 ΘΕΟΦΑΝΙΟΣ  
 ΧΕΡΕ ΝΕ Ω ΨΠΑΡΘΕΝΟΣ - ΜΑΡΙΑ  
 ΨΘΡΟΜΠ ΕΘΕΣΩΣ - ΧΕΡΕ ΝΑΚ Ω  
 ΠΙΔΙΚΕΟΣ - ΠΘΕΟΦΟΡΟΣ ΘΕΟΦΑΝΙΟΣ  
 ΨΥΧΗ ΝΙΒΕΝ ΜΟΙ ΝΩΟΥ ΉΟΥΧΒΟΒ - ΉΕΝ  
 ΚΕΝΨ ΉΝΕΝΙΟΨ - ΑΒΡΑΑΜ ΝΕΜ ΙΣΑΑΚ  
 ΝΕΜ ΙΑΚΩΒ - ΕΘΒΕ ΤΕΚΜΑΨ ΝΕΜ ΑΒΒΑ  
 ΤΕΧΙ ΠΑΓΙΟΣ  
 Ω ΠΕΝΣΩΡ ΑΡΙΠΑΜΕΨΙ - ΑΝΟΚ ΠΙΚΕΡΜΙ  
 ΝΙΚΟΥΔΕΜΟΣ - ΟΥΟΖ ΧΩ ΝΗ ΕΒΟΛ  
 ΉΝΑΝΟΒΙ - ΝΕΜ ΠΣΕΠ ΉΝΙΧΡΙΣΤΙΑΝΟΣ

Psali Adam<sup>57</sup>

ΑΙΤΩΒΖ ΉΜΟΚ ΠΑΝΟΥΨ - ΠΟΥΡΟ  
 ΉΝΙΕΩΝ - ΧΩ ΝΗ ΕΘΒΕ ΨΜΑΣΝΟΥΨ -  
 ΧΕ ΚΕ ΕΛΕΗCON  
 ΒΟΗΘΙ ΕΡΟΙ ΠΑΟΣ -ΝΤΑΧΩ ΜΠΤΑΙΟ -  
 ΉΨΘΕΟΤΟΚΟΣ - ΝΕΜ ΠΘΘ ΘΕΟΦΑΝΙΟΣ

Lord save Your *people*, bless your inheritance<sup>56</sup>, grant us our *Christian* perfection for the sake of the *God-bearer* Mary.

Keep us, our Lord *Christ*. Those who are in pains, Lord, save them, Who are in prisons and *persecution* save them for Theophanius.

Bless the water of the river and the plants and the *fruits* and the rains for the sake of Mary the Queen and abba Tegi the *righteous*.

We beseech you for the priests, the *deacons* and *laymen*, save them for the sake our mistress lady Mary and the righteous Theophanius.

*Son of God* the king of glory, save us from the hands of the *tyrant* and our enemies and crush then for the sake of abba Tegi the *righteous*.

Lord God, our *helper*, raise the horn of the *Christians* through the *intercessions* of the *Virgin* and the great saint Theophanius.

*Hail* to you o *Virgin*, Mary the beautiful dove, *hail* to you o *righteous God-bearer* Theophanius.

All *souls* grant them repose in the bosom of our fathers Abraham, Isaac and Jacob for our mother and *Saint* abba Tegi.

O our *Saviour*, remember me, I am the *humble* Nicodemus and forgive me my sins with all the *Christians*.

I beseeched you, my God, king of *ages*, forgive me for the sake of the mother f God, *Lord have mercy*.

Help me my Lord, in order that I utter the honour of the *Mother of God* and

<sup>56</sup> Ps. 27 (28):9.

<sup>57</sup> FILOTHAUS AL-MAQARI and MIKHAIL GIRGIS, كتاب الاصليات, p. 108-113.



ΓΕΝΟΣ ἠΝΙΠΙΣΤΟΣ - ΕΥΕΡΩΑΙ ΝΑΚ  
 ἡΦΟΟΥ - Ω ΠΙΒΩΚ ἡΠΙΣΤΟΣ ΠΙΘΟΥ  
 ΘΕΟΦΑΝΙΟΣ  
 ΔΕΣΠΟΤΑ ΚΥΡΙΩΝ - ΑΦΙ ΨΑΝΤΕΨ-  
 ΣΩΤ ἡΜΟΝ - ΝΑΖΜΕΝ ΕΒΟΛΗΕΝ  
 ΝΙΔΕΜΩΝ - ΨΑ ΠΧΩΚ ἡΝΙΕΩΝ  
 ΕΛΕΗΣΟΝ ΘΗΑΣ - Ω ΘΕΟΣ ΠΙΜΑΙΡΩΜΙ -  
 ΕΘΒΕ ΤΕΚΜΑΥ ΜΑΡΙΑΣ - ΝΕΜ ΠΙΝΙΩΤ  
 ΑΒΒΑ ΤΕΧΙ  
 Ζ ἡΝΤΑΓΜΑ ἡΝΑΓΓΕΛΟΣ - ΕΥΖΩΣ ΝΕΜ  
 ΝΙΧΕΡΟΥΒΙΜ - Γ ἡΝΟΠ ΧΕ ΑΓΙΟΣ - ΝΕΜ  
 ΝΙΣΕΡΑΦΙΜ  
 ΗΠΠΕ ΑΝΟΝ ΗΑ ΝΙΠΙΣΤΟΣ - ΤΕΝΕΡΩΑΙ  
 ἡΦΟΟΥ ΚΑΛΩΣ - ΗΕΝ ΠΩΑΙ ἡΠΙΑΓΙΟΣ  
 - ΠΙΘΟΥ ΘΕΟΦΑΝΙΟΣ  
 ΘΩΚ ΤΕ ΤΧΟΜ ΝΕΜ ΠΙΩΟΥ - Ω ΓΥC ΘC  
 - ΧΩ ΝΑΝ Ω ΠΙΟΥΡΟ ἡΤΕ ΠΙΩΟΥ -  
 ΕΘΒΕ ΘΕΟΦΑΝΙΟΣ  
 ἡΝC ΠΧC ΠΕΝΝΟΥΤ - ΠΑΛΗΘΙΝΟΣ -  
 ΑΥCΩΤΠ ἡΜΑΙΝΟΥΤ - ΠΙΘΟΥ  
 ΘΕΟΦΑΝΙΟΣ  
 ΚCΜΑΡΩΟΥΤ ΑΛΗΘΩC - ΝΑΖΜΕΝ  
 ΕΒΟΛΗΕΝ ΝΙΠΙΡΑCΜΟΣ - ΕΘΒΕ  
 ΤΘΕΟΤΟΚΟΣ - ΝΕΜ ΠΙΘΟΥ ΘΕΟΦΑΝΙΟΣ  
 ΛΑΟΣ ΝΙΒΕΝ ΝΕΜ ΦΥΛΗ ΝΙΒΕΝ -  
 ΕΥΤΩΟΥ ΕΠΧC - ΕΥΤΓΑΙΟ ἡΝΟΟΥ  
 ΝΙΒΕΝ ἡΠΙΝΙΩΤ ΘΕΟΦΑΝΙΟΣ  
 ΜΟΙ ΝΑΝ ἡΤΕΚΡΙΡΗΝΗ - ΨΑ ΠΧΩΚ  
 ἡΝΙΧΡΟΝΟΣ - ΟΥΟΖ ΜΑΤΑΛCΟ  
 ἡΝΕΝΩΩΜΙ - ΕΘΒΕ ΘΕΟΦΑΝΙΟΣ  
 ΝΑΙ ΝΑΝ ΟΥΟΖ CΩΤΕΜ ΕΡΟΝ - ΝΑΖΜΕΝ  
 ΕΒΟΛΗΕΝ ΝΙΔΙΩΓΜΟΣ - ΜΑΤΑΧΡΟΝ  
 ΗΕΝ ΠΙΝΑΖΤ ΕΤCΟΥΤΩΝ - ΕΘΒΕ  
 ΘΕΟΦΑΝΙΟΣ  
 ΖΜΑΡΩΟΥΤ Ω ΠΧC - ΝΕΜ ΠΕΚΙΩΤ  
 ἡΝΑΓΑΘΟC - ΝΕΜ ΠΙΠΝΑ ΑΓΙΟΣ -  
 ἡΝΟΜΟΟΥCΙΟC  
 ΟΥΝΙΩΤ ΠΕ ΠΕΚΤΑΙΟ - ΗΕΝ ΘΜΗΤ  
 ἡΟΥΡΑΝΟΣ - ΝΕΜ ΝΗΘΟΥ ΤΗΡΟΥ - Ω  
 ΠΙΘΟΥ ΘΕΟΦΑΝΙΟΣ  
 ΠΕΝΝΗΒ ΧΩΡ ἡΝΙΧΑΧΙ - ἡΤΕ  
 ΤΕΚΚΛΗCΙΑ - ΟΥΟΖ ΧΩΡ ΕΒΟΛ

saint Theophanius.

*Race of the faithful, celebrate you, today, o entrusted servant, saint Theophanius.*

*Lord of lords, came in order to save us. Deliver us from the devils till the end of the ages.*

*Have mercy upon us, o God, loving of mankind for the sake of Your Mother Mary and the great abba Tegi.*

*Seven ranks of angels, praised with the Cherubim, (saying) three times Holy (trisagion) with the Seraphim.*

*Behold, we the faithful, today we well celebrate the feast of the saint, holy Theophanius.*

*To You is the might and glory, o Son of God, forgive us, o King of glory for the sake of Theophanius.*

*Jesus Christ, our true God, chose the loving of God, saint Theophanius.*

*Blessed truly, are You, save us from temptations for the sake of the Mother of God and saint Theophanius.*

*All peoples and all tribes glorify Christ and honour every time the great Theophanius.*

*Grant us Your peace till the end of time and heal our sickness for the sake of Theophanius.*

*Have mercy upon us and hearken us, save us from persecutions and strengthen us in the right faith for the sake of Theophanius.*

*Blessed are You o Christ with Your Good Father and the Holy Spirit who is consubstantial.*

*Great is your honour in the midst of heavens with all the saints, o saint Theophanius.*

*Our Lord disperse the enemies of the Church and disperse their counsel till*



ἸΠΟΥCΘCΘΝΙ- ΩΑ ΤCΥΝΤΕΛΙΑ  
 ΡΩΙC ΕΡΟΝ Ω ΠΧC - ΝΑΖΜΕΝ ΕΒΟΛΗΕΝ  
 ΝΕΝΧΑΧΙ - ΕΘΒΕ ΤΘΕΟΤΟΚΟC - ΝΕΜ  
 ΠΙΝΙΩΤ ΑΒΒΑ ΤΕΧΙ  
 CΜΟΥ ΕΝΙΙΔΡΩΟΥ - ΝΕΜ ΝΙCΙΤ ΝΕΜ  
 ΝΙΚΑΡΠΟC - ΝΕΜ ΝΙΧΡΟΧ ἸΤΕ ΤΚΟΙ -  
 ΝΕΜ ΝΙΜΟΥΝΖΩΟΥ Ω ΠΧC  
 ΤΕΝΤΖΟ ΕΘΒΕ ΝΙΟΥΗΒ -  
 ΝΕΜΝΙΔΙΑΚΩΝΟC - ΝΑΖΜΟΥ Ω ΠΧC  
 ΠΕΝΝΗΒ - ΝΕΜ ΝΙΧΡΗCΤΙΑΝΟC  
 ΥC ΘC ΜΟΙ ΝΑΝ - ἸΠΕΝΧΩΚ  
 ἸΝΙΧΡΙCΤΙΑΝΟC - ΕΘΒΕ ΤΕΚΜΑΥ ΝΕΜ  
 ΦΡΑΝ - ἸΠΙΘΟΥ ΘΕΟΦΑΝΙΟC  
 ΦΗΗΒ ΠΕΝΒΟΗΘΟC - ΜΟΙ ΝΑΝ  
 ἸΟΥΜΕΡΟC - ΝΕΜ ΤΘΕΟΤΟΚΟC - ΝΕΜ  
 ΠΕΘΥ ΘΕΟΦΑΝΙΟC  
 ΧΕΡΕ ΤΠΑΡΕΘΕΝΟC - ΘΜΑΥ ἸΗNC ΠΧC -  
 ΧΕΡΕ ΠΙΔΙΚΕΟC - ΠΙΘΟΥ ΘΕΟΦΑΝΙΟC

ΥΥΧΗ ΝΑΜΤΟΝ ΝΩΟΥ - ΉΕΝ  
 ΠΙΠΑΡΑΔΙCΟC - ΕΘΒΕ ΤΕΚΜΑΥ ΤΟΥΡΩ  
 - ΝΕΜ ΘΕΟΦΑΝΙΟC  
 Ω ΠΧC ΑΡΙΦΜΕΥΙ - ἸΠΕΚΒΩΚ  
 ΝΙΚΟΥΔΙΜΟC - ΧΩ ΝΑΦ ΕΒΟΛ  
 ἸΝΕΦΝΟΒΙ - ΝΕΜ ΠCΕΠΙ ἸΝΙΠΙCΤΙΟC

the *end*.

Keep us o Christ, save us from our enemies for the sake of the *Mother of God* and the great abba Tegi.

Bless, o *Christ*, the rivers, the plants, the *fruits*, the seeds of the fields, and the rains.

We beseech, for the priests and *deacons* and save them o Christ, our Lord with them with the *Christians*.

*Son of God*, grant us, our *Christian* perfection, for the sake of your mother and the name of saint Theophanius.

Lord, our Helper grant us a *share* with the *mother of God* and saint Theophanius.

*Hail (to) the Virgin*, the Mother of Jesus *Christ*; hail to the *righteous* saint Theophanius.

*Souls* repose them in the *paradise* for the sake of Your Mother the Queen and Theophanius.

O *Christ*, remember your servant Nicodemus forgive his sins with all the *faithful*.

### Commentary

Nicodemus composed his text following the Arabic poetry with riming letters for 1–3, 2–4. He had ear-say knowledge of Saint Ruwais, as a miracle performer such in this stanza

ΗΔΕΟC ΑΦΙΡΙ ΝΖΑΝΩΦΗΡΙ - ΉΕΝ ΦΡΑΝ ἸΠΕΝΘC ἸΗNC ΠΧC -  
 ΕΤΕ ΦΑΙ ΠΕ ΠΙCΩΤΠ ἸΧΩΡΙ - ΑΒΒΑ ΤΕΧΙ ΠΙΘΕΟΦΑΝΙΟC

He performed miracles in the name of our Lord Jesus who is this chosen mighty abba Tegi Theophanius

From his text, we know that there was a pilgrimage and a festival for his feast which remains till nowadays<sup>58</sup>

ΗΠΠΕ ΑΝΟΝ ΉΑ ΝΙΠΙCΤΟC - ΤΕΝΕΡΩΑΙ ἸΦΟΟΥ ΚΑΛΩC -  
 ΉΕΝ ΠΩΑΙ ἸΠΑΓΙΟC - ΠΙΘΟΥ ΘΕΟΦΑΝΙΟC

Behold, we the faithful, today we well celebrate the feast of the saint, holy Theophanius

58 VIAUD, *Pèlerinages*, p. 36.



The author confirms the data of the synaxarium that he was buried in the church of the Virgin Mary

IC NIΩHPH NTE TEEKKHCHIA - NTEOTOKOC MAPIA - HEN  
OYMETBACIETH HEN OYCYMHOMIA - HEN ΠΩΔI NABBA TEXI ΦA  
TCOΦIA

Behold the sons of the church of the Mother of God Mary (are) in humility and in harmony in the feast of abba Tegi who has wisdom.

As we mentioned above the tomb of Anba Ruwais was in the Church of the Virgin in the Lower Khandaq, however some of his relics are kept in the Church of the Virgin Mary in Hārat al-Rūm, Cairo.<sup>59</sup> The text here is not clear which church of the Virgin is meant, as the church of the Virgin Mary is assimilated to Anba Ruwais, we find in the Manuscript Oxford Bodleian 55, which contains psalms for the year, the mention in a note giving the names of the churches of the area.

اذكر يارب عبدك الخاطي الغارق في بحار الخطايا والذنوب سمعان تلميذ الاطفال خادما في  
بيعة الست السيدة العذرى وكنيسة الشهيد العظيم ماري جرجس والقديس ابونا رويس  
والقديس العظيم في البطارقة انبا متاوس والشهيد العظيم ابالي ابن يسطس يا قاري اطلب  
من شورا قلبك وقول ببركات وشفاة الست السيدة يغفر خطايانا اجمعين امين

Remember o Lord, your servant, who sinks in the seas of sins and transgressions, Simon the disciple of the children, a minister in the church of our Lady Madonna, the Virgin and the church of great martyr, lord George and saint our father Ruwais and saint, the great among the patriarchs, Anba Mattheus and the great martyr Apali son of Justus. O Reader, beseech from all your heart and say with the blessing and the intercessions of lady Madonna in order that He forgives all our sins Amen.

The author used a new name for Cairo,

ΛΑOC NIBEN NOPΘOΔOZOC - ETEN XHMI NIRECPO -  
EYTTAIO MΠAIKEOC - ABBA TEXI NEM NHEOY THPOY

All *orthodox peoples* who are in Egypt – Cairo praise the righteous abba Tegi and all the saints.<sup>60</sup>

XHMI NIRECPO could be rendered Egypt (Cairo), the Victorious (men). However this translation is not accurate as the verb praise will have two subjects “praise all orthodox people and the Victorious ...”. If we think that a misspelling occurs and we read it XHMI NIRECPO this means Egypt, the Victorious (one) this will be a new name of Cairo, or Cairo Egypt<sup>61</sup>

Nicodemus always used ready-made sentences taken from either his own composition or from other liturgical texts. His stanza starting with the letter Z is always seven ranks of the Church, or seven ranks of the angels. This technique makes his Coptic language correct to a certain extend.

59 MEINARDUS, *Two thousand*, p. 320.

60 There are some patriarchs buried with him in the same location cf. MEINARDUS, *Two thousand*, p. 199.

61 CASANOVA, “Les noms”, p. 155–158.



The geographical data are absent from his text except the mention of Egypt – Cairo while the text of the synaxarium is full of geographical names.

It is important to highlight that Anba Ruwais lived in the Mamluk era, a time when Muslim Sufism flourished provoking persecution to the Copts.<sup>62</sup> However this type of sainthood may affect Copts as did with the Jewish community.<sup>63</sup> This type of lay saint is not represented in the Coptic Hagiography except as Barsum the naked who died on 5 Nasi AM 1033/28 August AD 1317.<sup>64</sup>

There are two stanzas related to the saints of the thirteenth and the fourteenth centuries in the psali Adam for the month of Kihak for the commemoration of saints (*memento Sanctorum*)

ΜΑΛΙΣΤΑ ΠΙΝΙΟΥ† ΠΑΡCΩΜΑ ΠΙΤΕΛΙΟC  
ΝΕΜ ΑΒΡΑΑΜ ΠΙΡΕΦΕΡΖΕΜΙ ΝΕΜ  
ΘΕΟΦΑΝΙΟC

Moreover the great Barsum the perfect  
and Abraham the guide and Theo-  
phanus.<sup>65</sup>

### Commentary

There are two Barsum in the Coptic calendar, the first is from Syria and is commemorated on 9 Amshir<sup>66</sup> and the second is Barsum the Naked on the 5 of Nasi.

Abraham could be Abraham the Abbot of the monastery of saint Antony during the patriarchate of Matthew the Great.<sup>67</sup>

### Conclusion

The variety of texts studied here indicated the importance of the cult of Anba Ruwais. Even after the extinguish of the Coptic language, several persons tried to compose their texts in Coptic, however their Arabic background is apparent.

It reflects the cult of a “new type” of sainthood. The saint was not a martyr or monk or patriarch. This type is very rare in the Coptic calendar. Only Barsum the Naked and Anba Ruwais represent it. Both lived during the Middle-Ages, both witnessed the persecution. Both were not ordained monks even if Barsum ends his life in a monastery.

While the earlier doxologies such as those for Saint Shenoute,<sup>68</sup> or saint Pichoi<sup>69</sup> contain many biographical, geographical and historical data. The late

62 EL-LEITHY, “Sufis”, p. 75–120.

63 FENTON, “Juifs et Soufis”, p. 121–136, LOUBET, *Le courant mystique*, p. 137–151.

64 COQUIN, “Barsum the Naked, Saint”, p. 348b–349a.

65 LABIB, *Psalmodia* 1911–22, p. 530.

66 FORGET, *Synaxarium Alexandrinum*, 1963, p. 256–258.

67 NAKHLAH, سلسلة تاريخ, p. 19, 60.

68 YOUSSEF, “Bohairic”, p. 179–201.

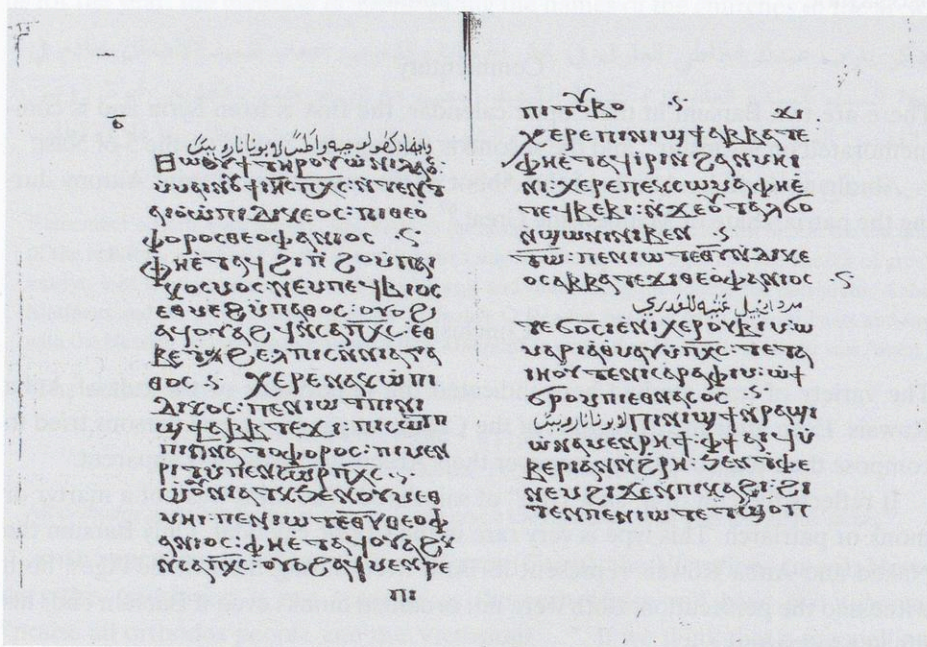
69 This doxology commemorates the return of the relics of Saint Pichoi to his monastery during the patriarchate of Anba Yusab (830–849AD) cf. EVELYN WHITE, *Monasteries*, p. 302.



doxologies are very poor using ready-made texts taken from previous liturgical texts or from Scriptures (mainly psalms used in the feast of the saint). It seems that the limited linguistic knowledge of the author(s) could be one of the reasons, while the earlier doxologies, the author(s) were free to express easily themselves.

The psalis of Nicodemus do not have any biographical data, but they are witness of the pilgrimage center in the Church of the Virgin (either in Lower Khandaq or in Ḥārat al-Rūm). It provides a new name for Cairo “the Victorious” in Coptic.

This study contributes to our knowledge of the Coptic language in its last phase.



Doxology of Anba Ruwais according to the Ms Paris Copte 123



## Appendix 1

*For the vesper*

ΠΙΝΙΩΤ ἡΡΑΩΙ Ω ΝΑΜΕΝΡΑΤ ΦΤ ΔΙΩ  
 ἡΒΕΡΙ ΝΑΝ ΕΞΡΗΙ ΉΕΝ ΤΦΕ ΝΕΜ ΖΙΧΕΝ  
 ΠΙΚΑΖΙ ΖΙΤΕΝ ΠΕΝΙΩΤ ΕΤΩΟΠ ΝΕΜΑΩ  
 ΦΑ ΠΙΡΑΝ ΕΘΜΕΖ ΝΖΛΕΧΙ ΉΕΝ ΡΩΟΥ  
 ἡΧΡΗCΤΙΑΝΟC ΠΕΝΙΩΤ ΕΘΥ ΑΒΒΑ ΤΕΧΙ  
 ΠΙΡΩΜΙ ΝΑΓΑΠΙΤΟC

Great joy, o my beloved, God renews  
 to us in heaven and on earth through  
 our father who is with Him.

That who has the sweet name in the  
 mouths of the *Christians*, our holy fa-  
 ther abba Tegi the *beloved*.

*For the matins*

ΠΙΩΟΥΜΕΝΡΙΤΩ ΕΒΟΛΖΙΤΕΝ ΦΤ ΟΥΟΖ  
 ἡΦΟΤΑΙΟ<sup>70</sup> ἡΜΟΩ ΕΒΟΛΖΙΤΕΝ ΝΙΡΩΜΙ  
 ΤΗΡΟΥ ΕΘΒΕ ΠΤΑΙΟ ἡΤΕ ΝΕΦΑΡΕΤΕ

The beloved from God and the most  
 revered from all the men because of  
 the honour of his *virtues*.

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ⲛⲁⲩⲉ ⲛⲉⲛⲓⲟⲧ ⲛⲧⲉ ⲫⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲣⲉⲙⲛⲏⲕⲏⲙⲓ ⲛⲟⲣⲑⲟⲁⲩⲟⲥ, Cairo 1949
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