

→ HEBRAICA. ←

VOL. VII.

JULY, 1891.

No. 4.

TWO NESTORIAN RITUAL PRAYERS.

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In the same manuscript from which I furnished HEBRAICA with the text of "The Story of Arsânis" and of "The Narrative of Moses Elect in Prophecy," are two prayers of some interest. An English translation of both is given in Badger's "Nestorians and their Rituals," Vol. II., pp. 280, 281. But his texts must have differed somewhat from those which I have.

The first prayer is the "Prayer said over the Bride when she enters the church forty days after marriage," and the other the "Prayer said over a child and its mother when it enters the church forty days after delivery." Whatever analogy there may be found in Western customs to the first, the second answers to the Anglican and Protestant Episcopal "Churching of Women."

Of the first I have two texts; one in a manuscript comprising the entire Marriage Service of the Nestorians, which I received from Urmî (Oroomia) last year; and this I take as the text to present here, giving in notes the material variants of the text in my other manuscript first above mentioned. My reason for this choice is (chiefly), that in the marriage service this prayer seems to be used of the bride alone, the ceremony being *her* purification, a thing of which the bridegroom, according to many prevalent notions, and the different constitution and functions of the sexes, should stand in no need. But in the first above-mentioned manuscript, the scribe has added words here and there, and placed points ungrammatically, and changed inflexional and suffix terminations (sometimes, apparently, by mistake), so as to give a text which could be read over *either* bridegroom or bride—and that notwithstanding the fact that some of it (at least according to Oriental notions) is wholly inappropriate to the bridegroom.

I have given the important variants of this latter manuscript in foot-notes. If any one will take the trouble to compare Badger's translation, he will see, besides some small matters, that the three are all different in one place; the probability being that Badger's text there omits one word which the other two properly contain, while another word is probably omitted by one of the other texts, and another by the third. The liturgical genius would probably read "that her feet may walk with alacrity in righteousness and holiness," instead of "walk in righteousness and holiness" (Badger), or "walk with alacrity and in righteousness" (Marriage Service MS.), or "walk with alacrity and in holiness" (other MS.). Further, the closing sentence in Badger and the other MS., seem more likely to be the correct text than that in my (possibly reformed) Marriage Service MS.

Of the "churching" prayer, I have only the one text, and think it quite as likely to be correct as that of Badger.

The following is the text of the Prayer over the Bride. The notes give merely variants from the other manuscript. I have not thought it worth while to reproduce the pointing.

וְכַחֲמֵן וְשִׁמְרֵן אֶת הַבְּרִית הַזֶּה מִיָּד יְהוָה וְעַד עַד וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי

וְאֵל מִלֵּל עַד־מִשְׁפָּחָךְ מִמִּיָּד יְהוָה וְעַד עַד וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי

וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי מִיָּד יְהוָה וְעַד עַד וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי

וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי מִיָּד יְהוָה וְעַד עַד וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי

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וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי מִיָּד יְהוָה וְעַד עַד וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי

וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי מִיָּד יְהוָה וְעַד עַד וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי

וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי מִיָּד יְהוָה וְעַד עַד וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי

וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי	⁸ Omitted by mistake.	וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי [sic]
וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי	וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי	וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי [sic]
⁹ Omitted by mistake.	¹⁰ וְיָצֵא אֶת חַמְדֵּךְ [sic]	וְיָצֵא אֶת חַמְדֵּךְ [sic]
וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי	¹¹ וְיָצֵא אֶת חַמְדֵּךְ probably the scribe's misreading of an abbreviated suffix.	וְיָצֵא אֶת חַמְדֵּךְ [sic]
וְיָצֵא אֶת חַמְדֵּךְ מִמֶּנִּי	¹² וְיָצֵא אֶת חַמְדֵּךְ [sic]	
¹³ Omit.		

עֲדָדָא דְעָדָא אֲחִרָא דְיָ יֵלֵא אֶלְעֵס עַם מִן אֲחֵרָא אֲזַעֲבֵה מְעֻמְבֵּה מַלְאָךְ
 מְהַרְגֵּם׃

עֲזָרָא לְיָהוָה שַׂבְּתָא כִּי־פָּרַע וְחֵלְעָא מְרִיבָא אֶלְעֵס דְעֵסָה דְכִסְרָא לְעֵסָה
 כִּלְעֵסָה עֲרִיבְתָא. הִפְסֵרָא אֶלְעֵס דְעִרְיָא אֶלְעֵסָה מִן אֲזַעֲבֵה דְיָהוָה מְעֻמְבֵּה לְכִסְרָא
 כִּי־פָּרַע. הַיְיָ מִדְּבַרְתָּ לְעֵסָה דְלִירְיָא כִּלְעֵסָה: אֵל דְעִזָּה מְעֻמְבֵּה מִן
 אֶמְרָא מְעֻמְבֵּה דְכִסְרָא מְסֻמְבֵּה. לְעֵסָה מִן אֲזַעֲבֵה מְעֻמְבֵּה. מִן מְעֻמְבֵּה
 מְסָא מִכְּסֵה אֶלְעֵס דְעֵסָה מְרַבֵּה מַלְאָכֵה מְעֻמְבֵּה עֲזָרָא לְעֵסָה מִן אֲחֵרָא עֲזָרָא
 לְיָהוָה מְרַבֵּה חֲמֵדָא מִן. חֲלֵעָה: מְרִיבָא דְיָהוָה אֶלְעֵסָה עֲרִיבְתָא דְאַדְמֵסָה עֵמֶד
 מְעֻמְבֵּה דְרִיבְתָא. דְעֵסָה אֶלְעֵס דְעֵסָה: דְעֵסָה מְרִיבָא דְעֵסָה: מְרִיבְתָא
 מִן מְסָא מְעֻמְבֵּה מִן אֲזַעֲבֵה מְעֻמְבֵּה. מְרִיבְתָא עֲזָרָא לְעֵסָה מְעֻמְבֵּה
 דְעֵסָה: אֶלְעֵס׃

TRANSLATION.

The Blessing that is said over a Child and his Mother forty days after her giving birth.

Lord God Almighty, Creator of the heaven and the earth and all that in them is, who didst make [it] a law to the fathers of old, and didst command that every one both male and female at forty days old should come to thy holy house and give an offering to the priest, that he should pray over it, and it should be purified; thou, Lord, didst fulfill this command in the coming of thy beloved Son to the temple when he was forty days old, when Simeon the aged received him in his arms, and confessed, and asked of him dismissal from his life. And now also, Lord God, bless and sanctify this child (naming it), and his mother, that [it, the child] has come to the holy church, which is the house, the abode of righteousness, that he may ask of thee that thou wouldst grant to her²⁹ that milk may abound to his nurse, and that he may be kept from evil³⁰ and the powers thereof, and may increase in holiness and in the true faith all the days of his life. Amen.

²⁹ Most likely a mistake for אֲחֵרָא. The style of the composition requires it, and the text of Badger's translation must have had that reading.

²⁹ Doubtless the correct reading is "to him." See corresponding note to the Syriac text.

³⁰ Or possibly, "from the evil one and his powers." But it is not true that the masculine adjective points to a person in Syriac. It is used in the Peshitto, and elsewhere, for the Greek masculine, feminine and neuter, and is the regular word and form for abstract evil.