

An Ancient Line

A Documented History of the Ethiopian Zion Coptic Church's Mystic Psalms

In memory of Brother Butch, Brother Louv, and the other brothers and sisters who are no longer with us.

Introduction

Brothers and sisters, I am setting this down plainly, with proof, because the prayers some of us still carry deserve better than memory alone. These are the words we were taught to speak in the morning. These are the words spoken over us as children. I believe they need to be written down now and passed on, before they are lost the way so much has already been lost. What follows is not a claim resting on memory. It rests on documents. Real, dated, held in libraries and archives. Every claim here can be checked.

I want to say this clearly at the outset. I have heard the doubt. I have heard the condescending arguments from various sources, spoken as though what we carry is something to be explained away or looked down on. That is a disservice to our ancestral line. It is a disservice to our physical brothers and sisters. And it is an offense to the Son of Man. Do not be a stumbling block to our people. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." Nothing in this paper casts doubt on what we were given, or on the faith of the people who gave it to us. It is the opposite. What I found, searching, is that our prayers are older and more serious than what most understood. They did not begin with us. They did not begin in Jamaica. They reach back through centuries of suppression and survival, carried by people who kept faith with words they had been taught, the same as we were taught. I am setting the history down here so it is not lost with us.

Part I: The Ancient Root — Psalms as Sacred Power in Hebrew Tradition

Long before any of the specific wording in our prayers existed, the Book of Psalms itself was already treated in Jewish tradition as something more than devotional poetry. Historians of Jewish practice have documented that in antiquity, Psalms were recited on all critical occasions in the life of both the individual and the community, and later tradition held that the weekly recitation of the entire Book of Psalms served as protection for a community against harm. Individual Psalms were tied to specific needs. Healing the sick. Warding off evil spirits. Safeguarding travelers. Finding favor with those in authority.

This practice grew into a defined system, likely beginning in Egypt and Palestine in late antiquity, formalized over centuries into a specific manual: the *Sepher Shimmush Tehillim*, meaning "The Use of the Psalms." This work assigned to each of the 150 Psalms a specific practical purpose, a "holy name" of God associated with that Psalm, and a prayer to accompany it. Tradition credits authorship to Rav Hai Gaon, a leading rabbinic authority of Babylonian Jewry who lived from 939 to 1038 CE. Modern scholars regard the actual author as anonymous, working within an older and more diffuse oral tradition.

Part II: The Aramaic Branch and the Wider Semitic World

This teaching did not live in only one language or one community. Manuscript evidence confirms that alongside the Hebrew versions, an Aramaic manuscript of the text existed and was itself translated into other languages, including a Judeo-Arabic translation made directly from that Aramaic source. Fragments of this Aramaic-derived material survive and have been studied by modern scholars, most notably in the definitive 2010 critical edition prepared by scholar Bill Reiger, which drew together medieval manuscripts, early modern copies, and the first printed edition to trace the work's full evolution.

The same underlying tradition, assigning specific Psalms to specific spiritual purposes, also took root independently within Christian communities of the Middle East, under the Arabic title *Dallal al-Mazamir*, meaning "A Guide to the Psalms." Scholars studying this Arabic Christian tradition have noted it likely shares a common source with the Hebrew and Aramaic material, and that the same basic practice is attested in Arabic, Syriac, and Ethiopian Christian circles. Manuscripts of the *Dallal al-Mazamir* are held today in major institutional collections, including the Vatican Library, with copies dated as early as the fourteenth century.

What is documented is that this Arabic and Ethiopic branch existed as a parallel, related tradition. What is not established is any direct link between that specific branch and the wording of the prayers passed down to us. No name, phrase, or chant unique to that branch has been found in what we have. The clear, traceable path our own prayers follow, shown in Part VII below, runs through the Hebrew-to-German-to-English line, not through this Arabic or Ethiopic line. I include the parallel tradition here as honest background on the wider history of this practice, and because Ethiopian Orthodox contact did reach the Rastafari-related religious world in Jamaica by other, separate routes. But it should be read as context, not as a proven source of our own words.

Part III: Suppression — The Catholic Church's Ban

This material was taken seriously enough, by enough people, to draw the attention of religious authorities determined to control it. The *Sepher Shimmush Tehillim* achieved wide circulation, being frequently reprinted in pocket-sized pamphlet form and translated into several European languages. That very popularity led the Catholic Church to place it on the *Index Librorum Prohibitorum*, the official list of works forbidden to Catholic readers, formally banning the Hebrew *Sepher Shimmush Tehillim* in the year 1755.

The Arabic Christian counterpart met a strikingly similar fate many generations later. During the leadership of Coptic Pope Shenouda III, who led the Coptic Orthodox Church from 1971 to 2012, the Coptic Church moved against the *Dallal al-Mazamir* as well, effectively banning its use and distribution. Historical accounts note that, as a direct result, many monasteries burned their manuscript copies rather than retain a forbidden text.

Twice, centuries apart, in two different church traditions, the same basic body of sacred-Psalm practice was judged too powerful, too widely used among ordinary people, and was formally suppressed by the institutional church. That suppression is itself part of the historical record. It means whatever survived to reach Jamaica did so despite active efforts by major church authorities to eliminate it.

Part IV: Translation Into German and English

Despite the ban, the material did not disappear. In the eighteenth century, Gottfried Selig (1722 to 1795), a German-Jewish scholar and publisher of a periodical on Jewish customs and practices, produced a German translation of the *Sepher Shimmush Tehillim*. Selig's translation became the version through which this material entered the wider European, and eventually American, religious and folk-magical world.

In 1849, a German antiquarian named Johann Scheible, based in Stuttgart, compiled Selig's translation of the Psalms material together with a separate, older body of ceremonial texts known as the Sixth and Seventh Books of Moses, a work presenting itself as a hidden, lost book of the Hebrew Bible, said to contain the magical arts by which Moses performed the wonders described in Exodus. Scheible's compiled German edition was followed by a New York printing in 1865, and finally by a full English translation published in New York in 1880.

Part V: The Sixth and Seventh Books of Moses — Structure and Content

The 1880 English edition is the version that would go on to shape religious practice across the Caribbean. It holds several distinct sections. An introductory essay on the history of Israelite magic. The core "Sixth Book" and "Seventh Book" texts, presenting ritual chants and invocations attributed to Moses for summoning spiritual power, including specific short invented chant-phrases meant to be spoken aloud, calling on a spirit or power to "arise" and act. A section titled the Citation of the Seven Great Princes, containing further ceremonial invocations built around

Kabbalistic power-words such as AGLA (an acronym drawn from a Hebrew phrase meaning "Thou art mighty forever, O Lord") and Tetragrammaton (the four-letter Hebrew name of God). And finally, Selig's translated Psalms material itself, listing each Psalm's assigned holy name, purpose, and prayer.

Part VI: Crossing the Atlantic — Jamaica

This material reached the Caribbean primarily through the publishing efforts of L. W. de Laurence, a Chicago-based publisher who, in the early twentieth century, distributed inexpensive editions of occult and esoteric works, including the Sixth and Seventh Books of Moses, throughout Jamaica and West Africa. The historical record on this point is direct and well documented. The book became one of the central texts of Jamaican Obeah and was counted among the founding works of the Zion Revivalist Christian movement and the Rastafari movement of the early twentieth century. Researchers studying Jamaican Revival religion in the field have confirmed its central role in prayer practice, noting that apocryphal works such as the Sixth and Seventh Book of Moses were of great importance to the magical dimension of Revival worship.

It was within this specific religious environment, Jamaican Zion Revivalism, itself already saturated with this material, that the Ethiopian Zion Coptic Church took shape in the 1940s, under the early leadership of Lovell "Brother Louv" Williams, later carried forward in the United States by Thomas "Brother Louv" Reilly at the church's Star Island community in Miami Beach.

Part VII: What We Were Given — Direct Correspondences

The strongest evidence of this chain of transmission is found in the wording of the prayers passed down to us. A close comparison between the 1880 English edition of the Sixth and Seventh Books of Moses and what has come down to us reveals a series of matches too precise to be coincidental.

The Holy Names

The source text assigns a unique "holy name" to certain Psalms, generated through a Hebrew letter-extraction technique, and provides a specific accompanying prayer. What was passed down to us preserves these same prayers, word for word in structure and meaning, while substituting new names in place of the original Hebrew ones.

Psalm 4 in the source text is paired with the holy name "Jiheje" and a prayer asking that one's ways, steps, and doings be prospered, and that desires be fulfilled that day, for the sake of God's great, mighty, and praiseworthy name. What was passed to us preserves this prayer under the heading "Mystic #1," with the name rendered as the initials "G.E.G."

Psalm 11 in the source text is paired with the holy name "Pele," meaning "Wonderful," and a prayer describing God as adorable, mighty, and holy, possessing all advice, action, and power, and asking protection from the persecution of evil men. This prayer survives as "Mystic #4," with the name rendered as "Jairee."

A separate prayer in the source text, addressed to the "Living God" and associated with the sacred name "Jeseraye," appears as "Mystic #6," with the name surviving, altered by years of hand-copying and recitation, as "Jessi Ree I E."

The source text's entry for Psalm 94 is paired with the holy name "Eel Kanno Taf" and a prayer asking that God humble one's enemies just as He humbled the enemies of "our great teacher Moses." This exact prayer survives as "Mystic #8," with the name updated to "Elohim."

Direct Scripture

Not every prayer we carry derives from the Psalms-magic tradition specifically. Two draw directly from other parts of the Bible. Mystic #2 ("See and know that I am He, and beside me there is no other God... I kill and I make alive, I wound and I heal") is a direct rendering of Deuteronomy 32:39, part of the Song of Moses. Mystic #7's reference to "glad tidings of great joy" echoes Luke 2:10, the angel's announcement of the birth of Christ. Mystic #5 combines

the wording of Psalm 121, verse 2 ("our help cometh from the Lord which made heaven and earth") with Psalm 37, verse 37 ("mark the perfect man, behold the upright in heart").

The Ceremonial Invocations

Mystic #3 and Mystic Psalm #9 draw not from the Psalms section of the source text, but from its more ceremonial "Citation" chapters. Mystic #3's invocation of "ANNEE, ALGA, TETRA, GRAMMATON" mirrors the AGLA and Tetragrammaton names central to the Citation of the Seven Great Princes chapter. Mystic Psalm #9's Trinity-formula language, invoking the Father, the Son, and the Spirit together with the title "Messiah," closely parallels the ritual words prescribed in the source text for entering a sacred circle immediately before reciting Psalm 91, which are themselves bracketed by a Latin invocation of the Father, Son, and Holy Spirit.

The Chants

Perhaps the most remarkable correspondence is the opening invocation of the Morning Psalms themselves: "Kaluka, Libisee, Tibisee." The source text's Sixth Book opens its first chapter, describing the Spirit appearing to Moses in the burning bush, with the chant "Kaluku! Ubesu! Lawisu! Arise and teach me." A separate chapter later in the same book, the General Citation of Moses on All Spirits, uses a related chant: "Adulal! Abulal! Lebusi! Arise and bring before me the spirit." The close phonetic resemblance between "Kaluku" and "Kaluka," and between "Lebusi" and "Libisee," strongly suggests that our opening chant descends from these two ceremonial invocations, very plausibly blended together over generations of oral transmission, passed down by voice and repetition rather than by careful copying from a printed page.

Part VIII: The Garveyite Layer

Not every element of what we carry traces back to the Sixth and Seventh Books of Moses. The invocation "Oh thou Almighty Allah" in Mystic #3 does not appear anywhere in that source text. Its origin instead lies in the specific religious and political movement from which the Ethiopian Zion Coptic Church itself grew: the teachings of Marcus Garvey and his Universal Negro Improvement Association. Garvey's movement had a documented relationship with Islam as an alternative to what its members viewed as the white man's Christianity. The UNIA seriously debated formally adopting Al-Islam as its religion, produced a hymn titled "Allahu Akbar," and sang another hymn addressing God directly as "Father of all Creation, Allah Omnipotent, supreme o'er every nation." What was passed down to us, cycling between the names Elohim, Jehovah, Allah, and Jah for God, is a direct continuation of this Garveyite practice of claiming multiple, deliberately non-European names for God.

Conclusion

Brothers and sisters, this is what I found, and I am setting it down for you plainly. A body of sacred teaching about the hidden power of the Psalms of David took shape in the Hebrew and Aramaic-speaking Jewish world of late antiquity and the Middle Ages. A closely related tradition arose independently among Arabic and Ethiopic-speaking Christians of the same region. This is documented, well-established background, though no direct textual link between that specific branch and what we carry has been found, and it should be understood as parallel history rather than a proven part of our own line. Both branches were taken seriously enough to be formally banned by major church authorities, the Catholic Church in 1755, and the Coptic Church centuries later. The line our own words demonstrably follow is the Hebrew-derived material that survived through a German translation in the 1700s, was compiled into the Sixth and Seventh Books of Moses in 1849, translated into English in 1880, and carried into Jamaica in the early twentieth century, where it became foundational to the Zion Revivalist and Rastafari religious movements from which the Ethiopian Zion Coptic Church itself emerged.

What we carry is a direct, documented descendant of this history. Not a vague inheritance, but words that can be matched, phrase by phrase, to a specific, dateable, surviving historical text. The names have changed. Some material was blended with direct scripture and with the distinct religious identity of the Garvey movement. The chants themselves bear the marks of generations of careful, faithful, oral transmission, carried forward by voice, exactly as

this tradition's own account of itself describes: passed from teacher to student, elder to elder, down to the present day. What survives with us today is not a fragment of folklore. It is verifiably rooted in a text over five hundred years old at its most recent compilation, and in a tradition many centuries older still. I am setting this down so that those who come after us will know what they hold, and will carry it forward with understanding, as it was carried to us, and as it has been for millennia.

Appendix A: The Morning Psalms, As Given

What follows is the complete transcription of the Morning Psalms exactly as confirmed against the original pages, word for word, spelling and capitalization preserved. Nothing has been corrected or modernized. This is what we were given.

Order of Service

INTRO: KALUKA, LIBISEE, TIBISEE

PSALMS #4 - HEAR US WHEN WE CALL OH GOUD OF OUR RIGHTEOUSNESS

MYSTIC #1 - WILL IT PLEASE THEE OH G.E.G. (REPEAT 3 TIMES)

PSALMS #9 - EYIEE, EISHUAH, EYIEE; WE WILL PRAISE THEE OH LORD

PSALMS #92 - IT IS A GOOD THING TO GIVE THANKS UNTO OUR LORD

PSALMS #110 - MY GOUD JEHOVIAH ADONEEI SAID UNTO MY LORD

PSALMS #93 - OUR LORD REIGNETH, HE IS CLOTHED WITH MAJESTY

PSALMS #94 - OH THOU ELIJAH UNTO WHOM VENGEANCE BELONGETH

PSALMS #27 - OUR LORD IS OUR LIGHT AND OUR SALVATION

MYSTIC #2 - SEE AND KNOW THAT I AM HE; AND BESIDE ME IS NO OTHER

MYSTIC #3 - OH THOU ALMIGHTY ALLAH, THOU ART THE GOUD OF STRENGTH

MYSTIC #4 - OH THOU ADORABLE, MIGHTY, AND HOLY GOUD JAIRIEE

MYSTIC #5 - OUR HELP COMETH FROM OUR LORD WHICH MADE HEAVEN

PSALMS #122 - WE WERE GLAD WHEN THEY SAID UNTO US

PSALMS #1 - BLESSED IS THE MAN THAT WALKETH NOT IN THE COUNCIL

MYSTIC #6 - OH THOU LIVING GOUD, THOU GREAT STRONG ALMIGHTY

MYSTIC #7 - OH LORD WE ARE ASKING THEE

PSALMS #24 - THE EARTH IS THE LORD'S AND THE FULNESS THEREOF

PSALMS #121 - WE LIFT UP OUR EYES UNTO THE HILLS FROM WHENCE

PSALMS #20 - OUR LORD HEAR US IN THE DAY OF TROUBLE

MYSTIC #8 - WILL IT PLEASE THEE OH ELOHIM TO HUMBLE OUR ENEMIES

AFTERNOON: #7, #10, #35, #71, #72, #81, #105, #107, #109

EVENING: #133, #126, #8, #125, #11, #46, #16, #87, #76, #19

MID-MORNING: #18, #25, #37, #69, #95, #96, #97, #136, #137, #148, #149, #150

PSALMS OF STRENGTH AND MERCY: PSALMS #51 (SAY ANYTIME)

PSALMS #91 (SAY AFTER MORNING PSALMS)

MYSTIC PSALM #9 (SAY AFTER PSALMS #91)

PSALMS #119 (SAY AFTER AFTERNOON PSALMS)

PSALMS #32, #68, #78 (SAY ANYTIME)

Mystic Psalms for Morning Prayer

INTRO: KALUKA, LIBISEE, TIBISEE; OH THOU ALMIGHTY GOUD RASTAFARI. INTO THINE HANDS DO WE COMMIT OUR SPIRIT, FOR THOU ART REDEEMED US OH LORD GOUD OF TRUTH AMAN, SELAH.

Mystic #1

(FOLLOWING PSALM #4) - WILL IT PLEASE THEE OH G.E.G. TO PROSPER OUR WAYS, STEPS, AND DOINGS, GRANT THAT OUR DESIRES BE HUMBLY FULFILLED, AND LET OUR WISHES BE SATISFIED ON THIS DAY. FOR THE SAKE OF THY GREAT, MIGHTY, AND PRAISE-WORTHY NAME G.E.G. AMAN, SELAH.

Mystic #2

(FOLLOWING PSALMS #27) SEE AND KNOW THAT I AM HE AND BESIDE ME THERE IS NO OTHER GOUD. FARI WOUND AND I HEAL; I KILL AND I MAKE ALIVE; AND NONE WILL ESCAPE MY HAND OR MY POWER FARI STRETCH FORTH ;MY HAND UNTO ZION AND SWARE - I AM HE WHO LIVETH FOREVER AND EVER, SELAH. ANNIMAN, ALLIMAN, KALLIMAN RIVIE, TIFF, TAFF, TIN - OUR LORD ALLAN JAH CAN WATCH AND KEEP A MAN THIS DAY, SELAH. (REPEAT 3 TIMES.) HAPPY ARE THOSE PEOPLE OF GOUD. A PEOPLE WHO IS LIKE INTO THEE. A PEOPLE WHOSE HELP IS IN JEHOVIAH. HE IS THE BREASTPLATE OF OUR HELP. THE STRONG SWORD OF OUR PRAYER. THE LORD OF THE WHOLE EARTH. LET IT BE ADORABLE TO THY HOLY NAME, TO COMMAND THY HOLY ANGELS, TO PROTECT US AND DEFEND US IN ALL OUR WAYS AMAN, SELAH.

Mystic #3

(FOLLOWING MYSTIC#2) OH THOU ALMIGHTY ALLAH; THOU ART THE GOUD OF STRENGTH AND GREATLY TO BE FEARED. BLESS THESE WORDS OH ALLAH I PRAY THEE, THAT THESE WORDS WILL BE A TERROR TO OUR ENEMIES; THAT WE WILL OVERCOME THERE WITH ALL EVIL COUNCIL AND THE OPPOSITION OF THE DEVIL; THROUGH THY DEVINE INFLUENCE AND HELP OF THY HOLY ALMIGHTY NAME - ANNEE, ALGA, TETRA, GRAMMATON; AND AT THE CROSS OF I.N.R.I. AMAN, SELAH.

Mystic #4

(FOLLOWING MYSTIC #3) OH THOU ADORABLE, MIGHTY, AND HOLY GOUD JAIREE; WITH THEE IS ALL ADVICE ACTION AND POWER. ONLY THOU CAN WORK WONDERS. TURN AWAY FROM US ALL THAT IS EVIL AND PROTECT US FROM THE PERSECUTION OF EVIL MEN, THROUGH THY GREAT AND TERRIBLE NAME JAIREE AMAN, SELAH.

Mystic #5

(SAY FOLLOWING MYSTIC #4) OUR HELP COMETH FROM OUR LORD WHICH MADE HEAVEN AND EARTH. THOU OH LORD WILL BRING THEM DOWN TO THE PIT OF DESTRUCTION. BLOODY AND DECEITFUL MEN WILL NOT LIVE OUT HALF THEIR DAYS. WE WILL TRUST IN OUR LORD; MARK THE PERFECT MAN, BEHOLD THE UPRIGHT IN HEART; FOR THE END OF THAT MAN IS PEACE; TRUST IN OUR LORD AND DO GOOD; SO WILL THOU DWELL IN THE LAND AND VERILY THOU WILL BE FED. THEY HAVE THRUST SWORD AT US THAT WE MAY FALL; OUR LORD WILL HELP US UP, SELAH.

Mystic #6

(SAY FOLLOWING PSALMS #1) OH THOU LIVING GOUD, THOU GREAT STRONG ALMIGHTY, HOLY AND PURE CREATOR FULL OF MERCY. ALL BLESSED LORD OF ALL THINGS. PRAISE BE THY HOLY NAME I IMPLY THEE. FULFILL OUR DISIRES WHICH THOU CAN WORK PERMIT US TO ACCOMPLISH THIS WORK, GRANT US THY GRACE AND GIVE US THY DEVINE BLESSING THAT WE WILL HAPPILY FULLFILL THY WORK, THY NAME JESSI REE I E WE WILL ADORE THEE FOR EVER AND EVER AMAN SELAH.

Mystic #7

(INTRO TO PSALM 24) OH LORD WE ARE ASKING THEE TO GUIDE AND KEEP OUR ELDERS IN ALL WISE-ON, KNOWLEDGE, AND UNDERSTANDING; WHO HAS BRING US THESE GLAD TIDINGS OF GREAT JOY AMAN, SELAH.

Mystic #8

(FOLLOING PSALMS #20) WILL IT PLEASE THEE OH ELOHIM TO HUMBLE OUR ENEMIES, AS THOU HAS HUMBLD THOSE ENEMIES THAT PERSUADED OUR HOLY TEACHER MOSES; WHO EVER REST IN LOUV AND PEACE, AND WHO COMPLETE THESE MYSTERIES FOR THY GLORIFICATION. LET, I PRAY THEE OH ELOHIM, THAT OUR PRAYER WILL RISE AND SET FORTH BEFORE THEE; AS THE SWEET SMELL OF INCENCE RISING FROM THESE HOLY ALTARS OF INCENSE; AND LET US BEHOLD THY WONDERFUL WORKS AMAN, SELAH.

Mystic Psalm #9

(SAY AFTER PSALM 91) ETERNAL OF ETERNALS; JEOVIAH OF LIGHT; ADONNEEI OF TRUTH; MESSIAH OF THE ALL MERCIFUL; JESUS CHRISTU OUR BELOUVED IN ALL REDEMPTION OF LOUV. THOU SAYEST WHO SEETH ME, SEETH ASO MY FATHER. FATHER ETERNAL; FATHER OF THE OLD AND NEW COVENANT; TRUNE ATHER, TRIUNE SON; TRIUNE SPIRIT. OUR FATHER WE BESEECH THEE AND ADORE THE BY THY ETERNAL WORD OF THY ETERNAL TRUTH AMAN, SELAH.

Closing

WILL DEVINE ASSISTANCE REMAIN WITH US ALWAYS, AND WILL THE HOUSE OF ISRAEL EVER BE REMEMBERED; THROUGH THINE OWN DEAR NAME AND MERCY'S SAKE - THE KING OF KINGS; THE LORD OF LORDS; THE CONQUERING LION; THE TRIBE OF JUDAH; THE ELECT OF GOUD AND THE LIGHT OF THIS WORLD; OUR IMPERIAL MAJESTY, EMPEROR HAIL SELAH SEE; KING ALPHA AND QUEEN OMEGA; THE BEGINNING AND THE END; THE FIRST IN THE LIFE OF AMAN, SELAH.

GLORY TO GOUD ON HIGH, LET HEAVEN AND EARTH REPLY; ANGELS HIS LOUV ADORE, WHOM ALL OUR SORROWS BORE. SAINTS NOW CRY FOREVER MORE - WORTHY IS THE LAMB, SELAH. LOUV BELOVED, LOUV BRETHERN, LOUV SISTER, LOUV. LET PERFECT LOUV AND FRIENDSHIP REIGN THROUGH ALL ETERNITY. ETERNITY DRAWETH NIAH, DRAWETH NIAH, UNTO GOUD, AND

GOUD DRAWETH NIAH UNTO THEE. FOR WITH THE SPIRIT OF LOUV HE HATH STIRRED US TO BE ONE IN THIS COMING YEAR.

ON THIS BLESSED DAY, OUR CALLING TO FULFILL; TO WHOM WILL ALL OUR PRAYERS ENGAGE TO DO RASTAFARI'S WILL. FOR HIS WILL IS A BLESSED WILL AND HIS WILL MUST BE DONE., ON EARTH SO AS IT IS IN ZION. ZION CHOICHHAPPY PLACE; ADORNED WITH WONDEROUS GRACE. AND WALLS OF STRENGTH EMBRACE THEE ROUND IN THEE OUR TRIBES APPEAR TO PRAY AND PRAISE AND HEAR - THE SACRED, GOSPEL JOYFUL SOUND. SOUND PROLONG IN A MAN. MIAH MAN SOUND. COPTIC SOUND. LICK THEM DOWN WITH THE COPTIC SOUND. AMAN, SELAH.

Appendix B: The Morning Psalms, With Source Findings

The same prayers, in the same order, exactly as given. Beside each one, where this paper's research found a documented correspondence in the historical source text, that finding is noted. Where no correspondence was found or established, none is claimed.

Intro Chant

KALUKA, LIBISEE, TIBISEE; OH THOU ALMIGHTY GOUD RASTAFARI. INTO THINE HANDS DO WE COMMIT OUR SPIRIT, FOR THOU ART REDEEMED US OH LORD GOUD OF TRUTH AMAN, SELAH.

Source finding: The opening syllables closely parallel two ceremonial chants in the Sixth Book of Moses. The first, from the account of the burning bush: "Kaluku! Ubesu! Lawisu! Arise and teach me." The second, from the General Citation of Moses on All Spirits: "Adulal! Abulal! Lebusi! Arise and bring before me the spirit." See Part VII, The Chants.

Mystic #1

WILL IT PLEASE THEE OH G.E.G. TO PROSPER OUR WAYS, STEPS, AND DOINGS, GRANT THAT OUR DESIRES BE HUMBLY FULFILLED, AND LET OUR WISHES BE SATISFIED ON THIS DAY. FOR THE SAKE OF THY GREAT, MIGHTY, AND PRAISE-WORTHY NAME G.E.G. AMAN, SELAH.

Source finding: Corresponds to the Sepher Shimmush Tehillim's entry for Psalm 4, holy name "Jiheje," with a prayer asking that one's ways, steps, and doings be prospered, for the sake of God's great, mighty, and praiseworthy name. The initials G.E.G. stand in the place of Jiheje. See Part VII, The Holy Names.

Mystic #2

SEE AND KNOW THAT I AM HE AND BESIDE ME THERE IS NO OTHER GOUD... I KILL AND I MAKE ALIVE; AND NONE WILL ESCAPE MY HAND OR MY POWER...

Source finding: This opening is a direct rendering of Deuteronomy 32:39, part of the Song of Moses: "See and know that I am He, and beside me there is no other God... I kill and I make alive, I wound and I heal." See Part VII, Direct Scripture.

Mystic #3

OH THOU ALMIGHTY ALLAH; THOU ART THE GOUD OF STRENGTH AND GREATLY TO BE FEARED... THROUGH THY DEVINE INFLUENCE AND HELP OF THY HOLY ALMIGHTY NAME - ANNEE, ALGA, TETRA, GRAMMATON...

Source finding: "ANNEE, ALGA, TETRA, GRAMMATON" mirrors the AGLA and Tetragrammaton names central to the Citation of the Seven Great Princes chapter. The opening invocation "Oh thou Almighty Allah" does not appear anywhere in the source text. It traces instead to the Garveyite tradition of the Universal Negro Improvement

Association, which claimed multiple, deliberately non-European names for God. See Part VII, The Ceremonial Invocations, and Part VIII, The Garveyite Layer.

Mystic #4

OH THOU ADORABLE, MIGHTY, AND HOLY GOUD JAIREE; WITH THEE IS ALL ADVICE ACTION AND POWER. ONLY THOU CAN WORK WONDERS...

Source finding: Corresponds to the source text's entry for Psalm 11, holy name "Pele," meaning "Wonderful," with a prayer describing God as adorable, mighty, and holy, possessing all advice, action, and power. "Jairee" stands in the place of Pele. See Part VII, The Holy Names.

Mystic #5

OUR HELP COMETH FROM OUR LORD WHICH MADE HEAVEN AND EARTH... WE WILL TRUST IN OUR LORD; MARK THE PERFECT MAN, BEHOLD THE UPRIGHT IN HEART...

Source finding: Combines the wording of Psalm 121, verse 2 ("our help cometh from the Lord which made heaven and earth") with Psalm 37, verse 37 ("mark the perfect man, behold the upright in heart"). See Part VII, Direct Scripture.

Mystic #6

OH THOU LIVING GOUD, THOU GREAT STRONG ALMIGHTY, HOLY AND PURE CREATOR FULL OF MERCY... THY NAME JESSI REE I E WE WILL ADORE THEE FOR EVER AND EVER...

Source finding: Corresponds to a prayer in the source text addressed to the "Living God," associated with the sacred name "Jeseraye." "Jessi Ree I E" is that name, altered by years of hand-copying and recitation. See Part VII, The Holy Names.

Mystic #7

OH LORD WE ARE ASKING THEE TO GUIDE AND KEEP OUR ELDERS IN ALL WISE-ON, KNOWLEDGE, AND UNDERSTANDING; WHO HAS BRING US THESE GLAD TIDINGS OF GREAT JOY AMAN, SELAH.

Source finding: "Glad tidings of great joy" echoes Luke 2:10, the angel's announcement of the birth of Christ. See Part VII, Direct Scripture.

Mystic #8

WILL IT PLEASE THEE OH ELOHIM TO HUMBLE OUR ENEMIES, AS THOU HAS HUMBLER THOSE ENEMIES THAT PERSUADED OUR HOLY TEACHER MOSES...

Source finding: Corresponds to the source text's entry for Psalm 94, holy name "Eel Kanno Taf," with a prayer asking that God humble one's enemies just as He humbled the enemies of "our great teacher Moses." "Elohim" stands in the place of Eel Kanno Taf. See Part VII, The Holy Names.

Mystic Psalm #9

ETERNAL OF ETERNALS; JEOVIAH OF LIGHT; ADONNEEI OF TRUTH; MESSIAH OF THE ALL MERCIFUL... TRUNE ATHER, TRIUNE SON; TRIUNE SPIRIT...

Source finding: The Trinity-formula language, invoking the Father, the Son, and the Spirit together with the title "Messiah," closely parallels the ritual words prescribed in the source text for entering a sacred circle immediately

before reciting Psalm 91, which are themselves bracketed by a Latin invocation of the Father, Son, and Holy Spirit. See Part VII, The Ceremonial Invocations.

Closing

WILL DEVINE ASSISTANCE REMAIN WITH US ALWAYS... THE KING OF KINGS; THE LORD OF LORDS; THE CONQUERING LION; THE TRIBE OF JUDAH... LOUV BELOUVED, LOUV BRETHERN, LOUV SISTER, LOUV...

Source finding: No direct textual correspondence to the Sixth and Seventh Books of Moses was found in this paper's research for the Closing. Its titles for God, King of Kings, Lord of Lords, the Conquering Lion of the Tribe of Judah, draw on Revelation 5:5 and 19:16, and on the coronation titles of Emperor Haile Selassie I, central to Rastafari theology. The repeated call to Louv throughout appears to be the church's own liturgical composition, standing on its own as a direct commandment rather than as a borrowed or altered text.

A Note on Sources

Every historical claim in this paper is drawn from published, citable sources: peer-reviewed academic scholarship on the Sepher Shimmush Tehillim and Dallal al-Mazamir (including the critical edition of Bill Rebigier and research published through the Biblia Arabica project of the Munich Research Centre); the Library of Congress and Internet Archive's digitized 1880 English edition of the Sixth and Seventh Books of Moses; the documented history of the Index Librorum Prohibitorum; scholarly and journalistic accounts of the Ethiopian Zion Coptic Church, including its own published history; and documented history of the Universal Negro Improvement Association. A full working bibliography and the source comparison table can be provided on request.