

Coptic Bohairic liturgical texts relating to Abbā Samuel of Kalamūn and Julius of Akfahs*

[Textos litúrgicos coptos bohaíricos concernientes a Abbā Samuel de Kalamūn y Julius de Akfahs]

Youhanna Nessim YOUSSEF
Center for Early Christian Studies
Australian Catholic University
youhanna.youssef@acu.edu.au

Resumen: La figura de Julius de Akfahs como biógrafo de mártires y el papel clave desempeñado por Samuel de Kalamūn en el monasticismo egipcio del siglo VII son de enorme importancia. Con el objetivo de valorar cómo evolucionó la veneración tributada a ambos ofrecemos todos los textos litúrgicos relacionados con ellos acompañados de comentarios a los mismos.

Abstract: The figure of Julius of Akfahs as a biographer of the martyrs, as well as the key role played by Samuel of Kalamun in seventh-century Egyptian monasticism are of great importance. In order to evaluate the evolution of the veneration accorded to both we provide all the relevant liturgical texts, along with commentaries on them.

Palabras Clave: Copto. Hagiografía. Liturgia. Mártir. Monasticismo.

Key Words: Coptic. Hagiography. Liturgy. Martyr. Monasticism.



* The author would like to thank the *Bibliothèque Nationale de France* for allowing him to publish the first text. Saint Shenouda Society headed by Hany Takla was kind enough to help him in acquiring the microfilm of this text. I would like to thank my colleague Lisa Agaibi for reading my English text and suggesting many ameliorations. Dr. Mayte Penelas made improvements in the earlier draft of the article and my friend Juan Pedro Monferrer-Sala was kind enough to attract my attention to some passages. I really appreciate their collaboration and their friendship.

I. Samuel of Kalamūn

Samuel of Kalamūn is one of the most important figures of Egyptian Monasticism in the sixth/seventh centuries. However, there are only a few studies dedicated to this important figure.¹

Samuel is not only recognized as founder of the Monastery of Kalamūn but also as an opponent to the Council of Chalcedon and the monothelism of Cyrus. In a previous study² I have highlighted the role played by this Monastery in the fifteenth century for the translation of relics. The Monastery was abandoned at the end of the fifteenth or the beginning of the sixteenth century, long before the monastic revival occurred by the end of the nineteenth century.³ In the present article I shall discuss the Coptic liturgical texts relating to Samuel of Kalamūn. It is important to note that Liturgy reflects the situation of the Church, hence, the liturgical texts relating to Samuel of Kalamūn were written before the destruction of his Monastery, that is, before the fifteenth century or earlier.⁴

1. Doxology I and the manuscript BnF Copte 34

This doxology occurs in the three manuscripts described by Yassa Abd al-Masih⁵ and the manuscript Copte 34 from the Bibliothèque Nationale de France⁶.

The Paris codex (“volume en 402 feuillets, le feuillet 351 est blanc, juin 1889”) is made up of several manuscripts bound together, written by more

¹ A. ALCOCK, “Samū’il of Qalamūn, Saint”, in CE 7 (1991), pp. 2092-2093; R.-G. COQUIN, M. MARTIN, S.J.P. GROSSMANN, “Dayr Anbā Samū’il of Qalamūn”, in CE 3 (1991), pp. 758-760.

² Youhanna Nessim YOUSSEF, “The Monastery of Qalamun during the fourteenth and fifteenth centuries”, in Gawdat GABRA (ed.), *Christianity and Monasticism in the Fayoum Oasis. Essays from the 2004 International Symposium of the Saint Mark Foundation and the Saint Shenouda the Archimandrite Coptic Society in Honor of Martin Krause* (Cairo – New York: Saint Mark Foundation, the American University in Cairo Press, 2005), pp. 91-102.

³ O. MEINARDUS, *Monks and Monasteries of the Egyptian Deserts* (Cairo: The American University in Cairo, 2002), p. 149.

⁴ Cf. the two hymns commemorating the monks (see Youhanna Nessim YOUSSEF, “Contribution of a Coptic liturgical text to the history of the Egyptian monasticism”, BSAC 41 [2002], pp. 71-76).

⁵ Yassa ‘ABD AL-MASIH, “Doxologies in the Coptic Church”, BSAC 8 (1942), p. 57.

⁶ L. DELAPORTE, *Catalogue sommaire des manuscrits coptes de la Bibliothèque Nationale de Paris. Première partie. Manuscrits Bohairiques* (Paris, 1912), pp. 72-73, number 87.

than four hands. The contents of the codex are disparate, such as the Psalmodia, the Ṭurūḥāt, the Rite of the Genuflection, hymns, the Rite of Marriage, the Apocalypse, Canons for the Monks, and so on.

Some texts are written only in Coptic while others are written only in Arabic; sometimes we have a Coptic text followed by a translation.

The pagination is in Coptic cursive letter on the recto of the page starting from fol. 3, and there are two further modern paginations.

Some of the psalis are attributed to Nicodemus,⁷ which indicates that some parts of the manuscript were written in the seventeenth/eighteenth centuries; furthermore, there is a colophon saying that part of the manuscript was copied in the early seventeenth century.

The following colophon occurs in fol. 342v:

تم وكمل الابوغالمس المقدسة والقانون التاسع من قوانين الموثمنية والقرا
والحاشية من سفر الوايين من التوراة بعون الله تعالى وكان للشهدا
الاطهار السعدت الابرار بركة صلواتهم معنا امين ⲁⲦⲚⲔ الفراغ من
ذلك يوم الخميس المبارك عاشر شهر توت المبارك سنة

“The Apocalypse and the ninth canon of the *mūtamanian*⁸ Canons as well as the reading and the margin of the book of the Leviticus from the Pentateuch have been completed and finished by the help of the High God, on the blessed Thursday, the 10th day of the month Babah in the year 1326 EM (=1610 AM) of the pure, joyous, righteous martyrs; let the blessing of their prayers be with us. Amen.”

⁷ Cf. Youhanna Nessim YOUSSEF, “Nicodème auteur des psalies”, OCP 60 (1994), pp. 625-633.

⁸ Concerning al-Mu'tamn ibn al-'Assāl, Coptic author, cf. G. GRAF, GCAL, II, pp. 407-414; Khalil Samir KHALIL, *Al-Ṣāfī Ibn al-'Assāl. Brefs chapîtres sur la Trinité et l'Incarnation*, col. «Patrologia Orientalis» 42 [N 192] (Paris, 1985), pp. 621[9]-648-[36].

Our text is in fol. 115v.

1.1. Text and Translation

- $\overline{\text{IHC}} \overline{\text{PX}} \overline{\text{C}}$ $\overline{\text{P}} \overline{\text{W}} \overline{\text{H}} \overline{\text{R}} \overline{\text{I}}$ $\overline{\text{H}} \overline{\text{F}} \overline{\text{T}}$ $\overline{\text{E}} \overline{\text{T}} \overline{\text{C}} \overline{\text{M}} \overline{\text{A}} \overline{\text{R}} \overline{\text{W}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{T}}$ $\overline{\text{B}} \overline{\text{E}} \overline{\text{N}}$ $\overline{\text{O}} \overline{\text{Y}} \overline{\text{N}} \overline{\text{E}} \overline{\text{T}} \overline{\text{H}} \overline{\text{N}} \overline{\text{H}} \overline{\text{I}}$ $\overline{\text{A}} \overline{\text{C}} \overline{\text{T}}$
 $\overline{\text{H}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{C}} \overline{\text{H}} \overline{\text{A}} \overline{\text{R}} \overline{\text{I}} \overline{\text{C}} \overline{\text{H}} \overline{\text{M}} \overline{\text{A}}$ $\overline{\text{H}} \overline{\text{A}} \overline{\text{B}} \overline{\text{B}} \overline{\text{A}}$ $\overline{\text{C}} \overline{\text{A}} \overline{\text{M}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{H}} \overline{\text{A}}$ $\overline{\text{N}} \overline{\text{E}} \overline{\text{M}}$ $\overline{\text{O}} \overline{\text{Y}} \overline{\text{N}} \overline{\text{I}} \overline{\text{W}} \overline{\text{T}}$ $\overline{\text{H}} \overline{\text{P}} \overline{\text{A}} \overline{\text{R}} \overline{\text{R}} \overline{\text{H}} \overline{\text{C}} \overline{\text{I}} \overline{\text{A}}$
- $\overline{\text{A}} \overline{\text{C}} \overline{\text{T}} \overline{\text{A}} \overline{\text{L}} \overline{\text{L}} \overline{\text{O}}$ $\overline{\text{H}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{O}} \overline{\text{H}} \overline{\text{I}}$ $\overline{\text{H}} \overline{\text{I}} \overline{\text{B}} \overline{\text{E}} \overline{\text{N}}$ $\overline{\text{E}} \overline{\text{T}} \overline{\text{W}} \overline{\text{O}} \overline{\text{N}} \overline{\text{I}}$ $\overline{\text{A}} \overline{\text{C}} \overline{\text{R}} \overline{\text{I}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{I}}$ $\overline{\text{H}} \overline{\text{H}} \overline{\text{L}} \overline{\text{E}} \overline{\text{M}} \overline{\text{O}} \overline{\text{N}}$
 $\overline{\text{E}} \overline{\text{R}} \overline{\text{O}} \overline{\text{L}}$ $\overline{\text{Z}} \overline{\text{I}} \overline{\text{T}} \overline{\text{E}} \overline{\text{N}}$ $\overline{\text{P}} \overline{\text{I}} \overline{\text{F}} \overline{\text{W}} \overline{\text{R}} \overline{\text{W}}$ $\overline{\text{E}} \overline{\text{R}} \overline{\text{O}} \overline{\text{L}}$ $\overline{\text{H}} \overline{\text{T}} \overline{\text{E}}$ $\overline{\text{H}} \overline{\text{E}} \overline{\text{C}} \overline{\text{H}} \overline{\text{I}} \overline{\text{X}}$ $\overline{\text{H}} \overline{\text{A}} \overline{\text{Z}} \overline{\text{P}} \overline{\text{A}} \overline{\text{C}}$ $\overline{\text{M}} \overline{\text{F}} \overline{\text{T}}$
 $\overline{\text{P}} \overline{\text{I}} \overline{\text{A}} \overline{\text{G}} \overline{\text{A}} \overline{\text{T}} \overline{\text{H}} \overline{\text{O}} \overline{\text{C}}$
- $\overline{\text{E}} \overline{\text{C}} \overline{\text{T}} \overline{\text{C}} \overline{\text{R}} \overline{\text{W}}$ $\overline{\text{H}} \overline{\text{R}} \overline{\text{O}} \overline{\text{N}} \overline{\text{I}}$ $\overline{\text{H}} \overline{\text{I}} \overline{\text{B}} \overline{\text{E}} \overline{\text{N}}$ $\overline{\text{H}} \overline{\text{C}} \overline{\text{E}} \overline{\text{K}} \overline{\text{O}} \overline{\text{T}} \overline{\text{O}} \overline{\text{Y}}$ $\overline{\text{H}} \overline{\text{C}} \overline{\text{E}} \overline{\text{E}} \overline{\text{R}} \overline{\text{H}} \overline{\text{E}} \overline{\text{T}} \overline{\text{A}} \overline{\text{N}} \overline{\text{O}} \overline{\text{H}} \overline{\text{I}}$
 $\overline{\text{H}} \overline{\text{C}} \overline{\text{E}} \overline{\text{D}} \overline{\text{I}}$ $\overline{\text{H}} \overline{\text{P}} \overline{\text{I}} \overline{\text{X}} \overline{\text{W}}$ $\overline{\text{E}} \overline{\text{R}} \overline{\text{O}} \overline{\text{L}}$ $\overline{\text{N}} \overline{\text{T}} \overline{\text{E}}$ $\overline{\text{H}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{N}} \overline{\text{O}} \overline{\text{B}} \overline{\text{I}}$ $\overline{\text{Z}} \overline{\text{I}} \overline{\text{T}} \overline{\text{E}} \overline{\text{N}}$ $\overline{\text{F}} \overline{\text{T}}$ $\overline{\text{P}} \overline{\text{I}} \overline{\text{M}} \overline{\text{A}} \overline{\text{R}} \overline{\text{I}} \overline{\text{W}} \overline{\text{H}} \overline{\text{I}}$
- $\overline{\text{T}} \overline{\text{W}} \overline{\text{R}} \overline{\text{Z}}$ $\overline{\text{H}} \overline{\text{P}} \overline{\text{I}} \overline{\text{C}} \overline{\text{T}}$ $\overline{\text{E}} \overline{\text{Z}} \overline{\text{R}} \overline{\text{H}} \overline{\text{I}}$ $\overline{\text{P}} \overline{\text{A}} \overline{\text{D}} \overline{\text{T}}$ $\overline{\text{H}} \overline{\text{I}} \overline{\text{W}} \overline{\text{T}}$ $\overline{\text{H}} \overline{\text{A}} \overline{\text{I}} \overline{\text{K}} \overline{\text{E}} \overline{\text{O}} \overline{\text{C}}$ $\overline{\text{A}} \overline{\text{B}} \overline{\text{B}} \overline{\text{A}}$ $\overline{\text{C}} \overline{\text{A}} \overline{\text{M}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{H}} \overline{\text{A}}$
 $\overline{\text{P}} \overline{\text{I}} \overline{\text{O}} \overline{\text{M}} \overline{\text{O}} \overline{\text{L}} \overline{\text{O}} \overline{\text{G}} \overline{\text{I}} \overline{\text{T}} \overline{\text{H}} \overline{\text{C}}$ $\overline{\text{N}} \overline{\text{T}} \overline{\text{E}} \overline{\text{C}}$
- Jesus *Christ* the truly blessed Son of God gave *Charisma* to our father Abba Samuel and great *favour*⁹
- He healed all the sick (people) and he cast the devil out by the spreading out of arms before the Good God
- Teaching everyone to return and to *repent* so they might receive forgiveness of their sins from God, who is the lover of mankind
- Pray for us, my righteous lord, father Abba Samuel the *Confessor*, that He...

1.2. Commentary

Even if the manuscript is quite late, it contains several important features. If the doxology of Elijah the Prophet was written before the destruction of the Monastery of Elijah in Scetis,¹⁰ we may assume that there was also a reason for the composition of the doxology of Samuel.

The first stanza resembles the conclusion of the *Life of Samuel*:

- $\overline{\text{O}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{H}} \overline{\text{R}}$ $\overline{\text{N}} \overline{\text{E}}$ $\overline{\text{H}} \overline{\text{E}} \overline{\text{C}} \overline{\text{H}} \overline{\text{A}} \overline{\text{R}} \overline{\text{I}} \overline{\text{C}} \overline{\text{H}} \overline{\text{M}} \overline{\text{A}}$ $\overline{\text{N}} \overline{\text{T}} \overline{\text{A}} \overline{\text{Y}} \overline{\text{W}} \overline{\text{O}} \overline{\text{P}} \overline{\text{E}}$ $\overline{\text{E}} \overline{\text{R}} \overline{\text{O}} \overline{\text{L}} \overline{\text{Z}} \overline{\text{I}} \overline{\text{T}} \overline{\text{O}} \overline{\text{O}} \overline{\text{T}} \overline{\text{C}}$
 $\overline{\text{H}} \overline{\text{P}} \overline{\text{P}} \overline{\text{E}} \overline{\text{T}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{A}} \overline{\text{A}} \overline{\text{B}}$ $\overline{\text{A}} \overline{\text{P}} \overline{\text{A}}$ $\overline{\text{C}} \overline{\text{A}} \overline{\text{M}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{H}} \overline{\text{A}}$: $\overline{\text{A}} \overline{\text{L}} \overline{\text{H}} \overline{\text{T}} \overline{\text{H}} \overline{\text{O}} \overline{\text{C}}$ $\overline{\text{A}}$ $\overline{\text{P}} \overline{\text{E}} \overline{\text{N}} \overline{\text{E}} \overline{\text{I}} \overline{\text{W}} \overline{\text{T}}$
 $\overline{\text{H}} \overline{\text{A}} \overline{\text{I}} \overline{\text{K}} \overline{\text{A}} \overline{\text{I}} \overline{\text{O}} \overline{\text{C}}$ $\overline{\text{B}} \overline{\text{N}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{N}} \overline{\text{O}} \overline{\text{C}}$ $\overline{\text{H}} \overline{\text{P}} \overline{\text{A}} \overline{\text{R}} \overline{\text{R}} \overline{\text{H}} \overline{\text{C}} \overline{\text{I}} \overline{\text{A}}$ $\overline{\text{H}} \overline{\text{A}} \overline{\text{Z}} \overline{\text{R}} \overline{\text{H}} \overline{\text{I}}$ $\overline{\text{P}} \overline{\text{H}} \overline{\text{O}} \overline{\text{Y}} \overline{\text{T}} \overline{\text{E}}$ $\overline{\text{H}} \overline{\text{C}} \overline{\text{R}} \overline{\text{W}}$
 $\overline{\text{H}} \overline{\text{A}} \overline{\text{N}}$ $\overline{\text{E}} \overline{\text{R}} \overline{\text{O}} \overline{\text{L}}$ $\overline{\text{H}} \overline{\text{H}} \overline{\text{E}} \overline{\text{H}} \overline{\text{H}} \overline{\text{O}} \overline{\text{B}} \overline{\text{I}}$

⁹ Literally “Free speech”.

¹⁰ Youhanna Nessim YOUSSEF, “A doxology of St Elijah”, BSAC 44 (2005), pp. 93-104.

- How great are the *graces*, which came forth from the holy Abba Samuel. Truly our *righteous* father has found great *favour* before God, that He should forgive our sins¹¹

This doxology occurs also in three manuscripts used by Yassa Abd al-Masih.¹² The biographical data relating to Samuel of Kalamūn are nearly absent, while the other doxology (Doxology II) mentions his life in Scetis, his struggle with the *magistranus*, his exile to Kalamūn, his captivity by the Barbarians, and his return back. This doxology depicts him only as a miracle performer.

It seems that this doxology was written on the occasion of the consecration of the wall painting of Saint Samuel of Kalamūn in the Keep of the Monastery of Saint Macarius in the sixteenth century.¹³ It is possible that only the first stanza was taken from an old text and the other stanza was added later. It is likewise reasonable to think that this doxology was also composed before the destruction of the Monastery of Saint Samuel by the end of the fifteenth century.¹⁴

2. Doxology II and text

The first edition of the book of the *Psalmodia* edited by R. Tukhi¹⁵ did not include the doxology of Samuel of Kalamūn for dogmatic reasons. The first Coptic Orthodox edition of the *Psalmodia*, printed in Alexandria in the year 1908, was to the crédito of Mina al-Baramusi; however, he did not include the doxology of Samuel. The first edition including the doxology of Samuel of Kalamūn is the edition of the *Psalmodia* by K. Labib printed in Cairo in 1908.¹⁶ This edition was based on the copies of the manuscripts of the

¹¹ A. ALCOCK, *The Life of Samuel of Kalamun by Isaac the Presbyter* (Warminster: Aris & Phillips, 1983), p. 37:8.

¹² Yassa 'ABD AL-MASIH, "Doxologies in the Coptic Church", BSAC 8 (1942), p. 57.

¹³ Gawdat GABRA, *Coptic Monasteries – Egypt's Monastic Art and Architecture* (Cairo – New York: The American University in Cairo Press, 2002), pp. 61-62.

¹⁴ Youhanna Nessim YOUSSEF, "The Monastery of Qalamun", pp. 91-102.

¹⁵ Rushdi AL-TUKHI, CE 7, pp. 2067b-2068b. The *Psalmodia* was printed by him in the year 1764.

¹⁶ K. LABIB, *Al-Absalmudiyāt al-sanawiyyāt al-muqaddasa* (Cairo, 1908).

Patriarch Cyril V¹⁷ and Bishop Isaac of Behnasa and Bani Sueif. The text reads as follows:¹⁸

- χερε πενωτ अब्βα სამოუნა პინიჟი ზენ მადგიოც
ფნეტაღირი ირანნიჟი იარეთი ზენ პტოეჟ ნტე ჟიჟი
- χερε πενωტ अब्बा სამოუნა ფნეტაღაფაჟჷ იმპტომოც
ილეჟი ოეოჟ ატარო მნეცენიოე ზენ პინაჟი
იორთოლოჟოც
- თჳბე ფაი აცბოხი იცაჟი იხე მაკატრიანოც
პაცენიოც ოეოჟ ატარი ჯა პტოეჟ იკალაღიონ ნენ ა
იციოტი ინიონაჟოც
- अब्बा სამოუნა პიომოლოგიტის ითეოც
აქერჯუპოთიონი ეჟენ იპიცი ინტე პადოგმოც ნენ
თეხნალაჟია ინტე ინარბაროც
- χερε πενωტ अब्ба სამოუნა ფნეტაღირი ნენ ჯანაფირი
ოეოჟ ატარაბო იმნეტჟი ზენ პიონაქტრიონ
ნენ თჳბაჟი ინარბაროც
- χερε πενωტ अब्ба სამოუნა ფნეტაღაჟი ინოტ
ინანტი ნენ ოეეცტეცეო იანგათოც იმნეცჟირი
ინიონაჟოც
- χερε πενωტ अब्ба სამოუნა ფნეტაქერიჟი ენაჟო
ზენ ტჳბე ნენ ჯიჟენ პიკაჟი ზატენ ფი ნენ ირჟი
- თჳბე იპბც ეჟრი ეჟონ ო პენიოტ თჳჟ अब्ба სამოუნა
პიომოლოგიტის ნენ ნეცჟირი ინიონაჟოც ინტეც
- *Hail to our father Abba Samuel, the great among the
saints, who gained great virtues on the mountain of
Scetis*
- *Hail to our father Abba Samuel, who tore the Tome of
Leo and confirmed his brethren in the Orthodox faith*
- Therefore the *impious magistrianus*¹⁹ persecuted him,
and he (Samuel) went to the mountain of Kalamūn with
four chosen *monks*

¹⁷ Mounir SHOUCRI, "Cyril V", in CE 3, pp. 679a-679b.

¹⁸ K. LABIB, *Al-Absalmudiyāt al-sanawiyāt al-muqaddasa*, pp. 404-406.

- Abba Samuel the *Confessor* endured the suffering of the *persecution* and the *captivity* by the *Barbarians*
- *Hail* to our father Abba Samuel, who performed miracles and wonders; he healed the sick in the *Monastery* and in the city of the *Barbarians*
- *Hail* to our father Abba Samuel, who became a merciful father and *good teacher* for his children the *monks*
- *Hail* to our father Abba Samuel, who became exceedingly great in heaven and on earth before God and men
- Pray for us, O our father Abba Samuel the *Confessor* and his children the *monks*, that He [might forgive our sins].

2.1. Commentary

The author of this doxology has the *Life of Samuel* before his eyes. He gives brief and concise main features of Samuel's biography. The text must have been written before the eleventh century in view of the correctness of the Coptic language.

3. Doxology III

There is a Coptic liturgical fragment by Evelyn White²⁰; however, it is hard to determine the nature of this text.

4. Doxology IV

This doxology occurs in some manuscripts used by Yassa 'Abd al-Masih.²¹ It occurs also in MS Paris Copte 123, which is described in the catalogue of Delaporte²² in the following manner:

¹⁹ The Egyptian editions of the Psalmodia rendered this word as a proper name "Makis Atrianus!" Magistrianius denotes an official staff of *magister officiorum* (see G.W.H. LAMPE, *A Patristic Greek Lexicon* [Oxford: Clarendon Press, 1961]), p. 819a).

²⁰ Hugh G. EVELYN WHITE, *The Monasteries of the Wādi 'n Natrūn. Part I. New Coptic Texts from the Monastery of Saint Macarius* (New York: The Metropolitan Museum of Art, 1926), pp. 139-140.

²¹ Yassa 'ABD AL-MASIH, "Doxologies in the Coptic Church", BSAC 8 (1942), p. 57.

²² L. DELAPORTE, *Catalogue sommaire*, p. 84, num 103.

CANONS ET HYMNES (*bohairique*) pour les six premiers mois de l'année.

Ms. de 300 feuillets ; 22 x 17 cm. Daté de 1601 E.M. [1885ap. J. C.].

Ce manuscrit est coté, au verso, de A à T ; le chiffre RKA est compté deux fois ; SI+ a été oublié.

Titres en arabe. Le nom du mois en titre courant.

Don de la Mission permanente du Caire.

Invent. : Copte 123.

The colophon of the manuscript in fol. 301r reads as follows:

وكان الفراغ من هذا الكتاب المبارك المسمى
 كتاب المرات في تاسع عشر من شهر برمودة
 في سنة الف وستماية واحد للشهدا الاطهار
 بركت صلواتهم وطلباتهم تكون معنا ومع
 كاتب هذه الاحرف الى الابد الابد امين
 والمهتم بهذا الكتاب ريس الدير القمص صليب
 وناقل هذه الاحراف القمص دمريوس احد اولاد
 الرهبان بالخرق ولربنا الشكر دائما ابد الابد امين

“The accomplishment of this blessed book, called the Book of Responses, was on the 19th day of the month Barmūdāh²³ in the year 1601 of the pure martyrs (= 1885). May the blessing of their prayers and intercessions be with us, and with the scribe of these letters, forever and ever. Amen.

The sponsor of this book is the hegomen Ṣalīb,²⁴ the abbot of the Monastery, and the copyist of these letters is the hegomen Demetrius, a fellow monk in Al-Muḥarraḡ [Monastery].²⁵ Thanks be to our Lord eternally and forever and ever. Amen.”

Fol. 184v-185r

- ἈΛΗΘΩΣ ΓΑΡ ἜΣΕΝ ΟΥΝΕΘΗΝΗ ΔΕΨΟΥΨΟΥΓΨ ΞΣΕ ΠΤΩΟΥ
`ΗΚΑΛΑΜΩΝ ΖΙΤΕΝ ΝΕΚΠΡΟΣΕΥΧΗ `ΗΜΗΝ ΝΕΝ ΝΕΚΝΙΩΤΨ `ΗΔΓΩΝ
- ΠΕΝΙΩΤ ̅̅̅̅ ΔΒΒΑ ΣΑΜΟΥΗΛ ΠΙΜΕΝΡΙΤ `ΝΤΕ Π̅̅̅̅ ΠΙΖΑΡΜΑ `ΝΤΕ
ΠΙ̅̅̅̅ ΟΥΟΖ ΠΕΔΖΠΕΥΣ²⁶ `ΗΔΥΗΑΤΟΣ
- ΡΑΩΙ ΝΕΜΑΚ `ΗΣΕ ΦΨ Π̅̅̅̅ Π̅̅̅̅ ΠΛΕΣΠΟΤΗΣ ΔΨΤΑΖΟΚ `ΗΟΥΤΑΠ
`ΗΟΥΣΩΨΩ ΠΙΟΜΟΛΟΓΙΤΗΣ
- ΟΥΟΖ ΔΨΔΙΚ `ΗΑΡΧΙΜΑΝΤΡΙΤΗΣ ΕΞΕΝ ΤΧΩΡΑ `ΝΤΕ ΦΙΟΝ ΔΨΩΠΙ
ΠΙΝΟΥΗΘΕΤΗΣ `ΗΦΡΗΨ `ΗΜΩΥΣΗΣ ΦΑ ΠΙΧΟΝ
- ΤΕΝΤΑΙΟ `ΗΜΟΚ `ΗΝΟΟΥ ΗΒΕΝ ΝΕΝ Δ̅̅̅̅ ἜΣΕΝ ΟΥΡΩΙΣ ΧΕ
ΟΥΩΟΥΗΑΤΟΥ²⁷ `ΗΟΥΟΝ ΗΒΕΝ ΕΤΕΡΖΟΨ ΣΑ ΤΖΗ `ΗΠ̅̅̅̅
- ̅̅̅̅ ΠΑ̅̅̅̅ `ΗΙΩΤ `ΗΔΣΚΥΤΗΣ ΔΒΒΑ ΣΑΜΟΥΗΛ ΠΙΟΜΟΛΟΓΙΤΗΣ ΝΤΕΔ
- *For verily in truth the mountain of Kalamūn boasted of your true
prayers and your great contest*
- *Our holy father, Abba Samuel, the beloved of Christ, the chariot of
Israel and His mighty horseman*

²³ 14 April (Julian), 26 April (Gregorian).

²⁴ Hegomen Ṣalīb Wahbah was the abbot of the monastery of al-Muḥarraḡ from 1884 to 1905. Originally from Kom Badr, Sohag, he became a monk in the year 1864 and was ordained in 1870. Cf. AL-ANBĀ GREGORIUS, *Al-Dayr al-Muḥarraḡ: tāriḡu-hu wa-waṣfu-hu* (Cairo, 1968), pp. 202-204.

²⁵ S. TIMM, *Das christlich-koptische Ägypten in arabischer Zeit*, col. «Beihefte zum Tübinger Atlas des Vorderen Orients» 41/2 (Wiesbaden: L. Reichert, 1984), pp. 751-756.

²⁶ Read ΖΠΠΕΥΣ.

²⁷ Read ΩΟΥΗΑΤΟΥ.

- God, Jesus *Christ* rejoices with you. The Lord established you as a horn of salvation, O *Confessor*
- And He made you the *archimandrite* of the district of Fayoum, you became a *law-giver* like Moses, who has the book²⁸
- We eagerly praise you, at all times with David: “Blessed are those who fear the Lord”
- Pray [to the Lord for us], my lord the ascetic, Abba Samuel the *Confessor*, that He may...

4.1. Commentary

The author of this doxology had very little knowledge of the *Life of Samuel*. He knew that he dwelt in the mountain of Kalamūn in the region of Fayoum. And he knew that Abba Samuel was a monk, archimandrite, and ascetic. In order to fill the biographical gap the author of this doxology used biblical images and quotations, such as the comparison with Moses, the biblical image of the chariot of Israel and the horseman,²⁹ and the quotation from the book of Psalms.³⁰

5. Doxology V

This doxology occurs only in manuscript OR. OCT. 227 from the State Library of Berlin.³¹ In the edition of the *Psalmody* by K. Labib it is mentioned as dedicated to Saint Pachomius.³² It only contains a praise of the saint's virtues without any biographical data.

²⁸ The Pentateuch.

²⁹ 2 Kings 2:12.

³⁰ Ps 111[112]:1.

³¹ Lothar STÖRK, *Koptische Handschriften. 4: Die Handschriften der Staatsbibliothek zu Berlin, Teil 1: Liturgische Handschriften 1*, col. «Verzeichnis der orientalischen Handschriften in Deutschland» 21/4 (Stuttgart: Franz Steiner Verlag, 2002), p. 30.

³² K. LABIB, *Al-Absalmudiyāt*, pp. 192-193.

THE BOOK OF THE ANTIPHONARION³³5.1. Psali Adam³⁴

- χερε ἀπα σαμουηλ πιπ̄π̄δ̄τοφορος χερε παρχηγος
`ητκοηωνια
- χερε πιπροιστος `ηπιμοναστηριον `ητπαρϥ̄ ε̄θογαρ
πτωογ `ηκαλαμων
- χερε πιπροφητης εταρσωπι ρι πωαρϥ̄ `ηφρητ
`ηωαηηης πωηρι `ηζαχαριας
- χερε πιμονοθετης ογορ `ηαγωηοεστης
`ητηετηοναχος `ηφρητ `ηπασωηιος
- χερε πιρενραγω `ηφρητ `ηνωγςης παρχηπροφητης
`ηρερςεηηε ηονος
- χερε πιρερςολσελ `ητε ηεντγχη `ηφρητ
`ηαντωνιος φωτ `ηημοναχος
- χερε φηεταρσωπι `ηρρη ρι πωαρϥ̄ `ηφρητ `ηηλιας
πιπροφητης ε̄θ̄γ̄
- χερε φηεταρφοριν `ηπιτογβο `ηηηι ιςχεν
τερμετκογχι φα περςωκ εβολ
- χερε φηεταρςοσελ ρεν αρετη ηιβεν `ητε πιπ̄δ̄
ε̄θ̄γ̄ `ηπαρακλητον
- χερε φηεταρςεμπωα `ησωπι `ηργπερετης ογορ
`ηνωκ `ησαβε `ητηαγ `ηφτ
- ριτεη ηερεγχη π̄χ̄ε̄ πεηςωτηρ ρωρ εβολ `ηηηααχι
`ητε τεκκλησια
- ητεηχηηι `ηογηαι ηεν ογπαρρησια `ηπεκηθο εβολ
κατα πεκηωτ `ηηαι
- ριτεη ηιεγχη

³³ Cf. Gawdat GABRA, "Untersuchungen zum Difnar der koptischen Kirche. I, Quellenlage, Forschungsgeschichte und künftige Aufgaben", BSAC 35 (1996), pp. 37-52; IDEM, "Untersuchungen zum Difnar der koptischen Kirche. II. Zur Kompilation", BSAC 37 (1998), pp. 49-68.

³⁴ De Lacy Evans O'LEARY, *The Difnar (Antiphonarium) of the Coptic Church from the manuscript in the John Rylands library with the fragments of a Difnar recently discovered at the Dêr Abû Makâr in the Wadî n-Natrun* (London, 1926), I, p. 80.

- *Hail to Abba Samuel, the Spirit Bearer. Hail to the leader of the Community*
- *Hail to the Abbot of the Monastery of the Holy Virgin in the mount of Kalamūn*
- *Hail to the prophet who was in the desert like John the son of Zachariah*
- *Hail to the law-giver and the fighter for monasticism like Pachomius*
- *Hail to the one who was meek like Moses the high-prophet, who established the law*
- *Hail to the one who comforted our souls like Antony, the father of the monks*
- *Hail to the one who dwelt in the desert like Elijah the holy prophet*
- *Hail to the one who remained pure from his childhood to his death*
- *Hail to the one who is adorned by all the virtues of the Holy Spirit the Comforter*
- *Hail to the one who became worthy to be the servant and the wise slave of the Mother of God*
- *Through his prayers, Christ our Saviour disperses the enemies of the Church*
- *In order that we find mercy and influence (parresia) in front of You according to Your great mercy.*
- *Through the prayers...*

Commentary

This psali resembles the praise of the Angel.³⁵ The comparison between Samuel and Elijah, Moses, etc., is also found in another text dating from the seventh century: the biography of Severus of Antioch by Athanasius.³⁶

The devotion of Samuel of Kalamūn to the Virgin Mary is well attested in the biography of Samuel. It tells that Samuel left the mount of Naklun on the

³⁵ A. ALCOCK, *The Life of Samuel of Kalamun*, p. 34:41.

³⁶ Youhanna Nessim YOUSSEF, *The Arabic life of Severus of Antioch attributed to Athanasius*, col. «Patrologia Orientalis» 49/4 [N 220] (Paris, 2004), sections 22-24.

sixteenth of the month of Mesore, which is the day of the assumption of the Virgin Mary,³⁷ and an angel appeared to him and promised that the land would be for him.³⁸ On another occasion, when the brethren started to consecrate the Church in the name of Abba Samuel, Samuel refused by saying “God forbid, rather it is in the name of the God-Bearer!”³⁹ It seems that Samuel organized a pilgrimage on the feast day of the Virgin Mary and a multitude came to the Monastery.⁴⁰

The Spirit-bearer is mentioned in his *Life* referring to Abba Macarius the Great.⁴¹

ⲡⲓⲠⲣⲟⲓⲥⲧⲟⲤ. The superior of the Monastery at Balaizah is usually called by this title. It occurs in the documents from the Monastery of Abba Mena, at Wadi Sarga. This title was current in the Fayoum in the ninth century, as it occurs a number of times in colophons of the Pierpont Morgan manuscripts.⁴² It seems that this psali was first written in the region of Fayoum, perhaps in Sahidic or Fayoumic, before being ‘translated’ into Bohairic.

“All virtues of the Holy Spirit the *Comforter*”. According to Cassian, Antony asserted that the seeker cannot expect any one individual to possess all the virtues. Rather on this side of the Second Coming, holy people specialize in different virtues. Some excel at humility, others at generosity...⁴³ It is important to mention that *the virtues of the Spirit* differ from a text to another.⁴⁴

It is quiet safe to conclude that this psali was first written in Fayoum as early as the ninth century, when the title *Proestos* was used for the Abbot, and it was later translated into Bohairic. The author of this psali had first-hand knowledge of the *Life of Samuel* of Kalamūn.

³⁷ For this feast, cf. Stephen J. SHOEMAKER, *Ancient Traditions of the Virgin Mary's Dormition and Assumption* (Oxford – New York: Oxford University Press, 2002), p. 38, 111.

³⁸ A. ALCOCK, *The Life of Samuel of Kalamun*, p. 12.

³⁹ A. ALCOCK, *The Life of Samuel of Kalamun*, p. 27:9

⁴⁰ A. ALCOCK, *The Life of Samuel of Kalamun*, p. 30:33

⁴¹ A. ALCOCK, *The Life of Samuel of Kalamun*, p. 4:4.

⁴² Paul E. KAHLE, *Bala'izah; Coptic texts from Deir El-Bala'izah in Upper Egypt* (London: Oxford University Press, 1954), pp. 32-33.

⁴³ William HARMLESS, *Desert Christians. An Introduction to the Literature of Early Monasticism* (Oxford: Oxford University Press, 2004), p. 385.

⁴⁴ Youhanna Nessim YOUSSEF, “Consecration of the Myron at Saint Macarius Monastery (MS. 106Lit.)”, *Coptica* 2 (2003), pp. 106-121.

5.2. Psali Batos⁴⁵

- αϒΗΕΖCΙ ἰΧΕ ΠΙΜΔC ἱΜΟΥΙ ΞΕΝ ΠΙΤΩΟΥ ἵΝΤΕ ΨΙΖΗΤ
αϒ†ΖΟΥ† ἵΝΟΥΟΝ ΗΒΕΝ ΞΕΝ ΠΕϒΧΙΝΖΕΗΖΕΝ ΕΘΗΔΩΤ
- αϒΤΩΗϒ ΟΥΟΖ αϒΕΗΚΟΥ ΟΗ ἵΦΗΗ† ἵΝΟΥΗΑCΗΗΟΥΙ
αϒΦΩΤ ἵΝCΑ ΗΕϒΧΑΧΙ ΤΗΡΟΥ ΑΥΕΡΖΕΡΖΟΥ† ΞΑ ΤΕϒΖΗ
- ω ΠΩΨΗΗ ΕΘΥ᾽ ΕΤCΟΥΙ ἵΝΤΕ ΠΙΤΩΟΥ ἵΗΕΡΗΩΗ ΑΥΤΩΧΙ
ἵΗΗΕϒΚΛΑΤΟΥC ΞΕΝ ΠΤΩΟΥ ἵΗΚΑΛΛΑΜΟΗ
- ΕΤΕ ΠΕΗΩΤ ΔΒΒΑ CΑΜΟΥΗΑ ΠΗΗΨ† ἵΜΟΥΙ ΕΤΧΩΡ
ΕΤΑϒΦΩΞ ἵΠΤΩΜΟΥC ἵΗΛΕΩΗ ΦΗΕΤCΑΞΕΗ
ΕΤCΖΟΥΨΤ
- ΔΟΥΗΑ ΗΒΕΝ ἵΝΤΕ ΗΕΗΟΥ† ἵΗΑΠΟΥCΤΟΛΟΥC ΑΚΑΡΕΖ
ΕΡΩΟΥ ΑΚΤΑΧΡΩΟΥ ω ΠΕΗΩΤ ΔΒΒΑ CΑΜΟΥΗΑ
- ΖΩΓΡΑΦΗΗ ΗΑΗ ἵΗΠΕΚΚΙΟΥC ΗΕΗ ΗΕΚΑΡΕΤΗ ΕΘΥ᾽ ω
ΠΙΞΕΛΛΟ ΕΤCΗΑΡΩΟΥΤ ΠΗΗΨ† ΔΒΒΑ CΑΜΟΥΗΑ
- Α ΠC᾽ Φ† ΠΗΠΑΗΤΟΥΚΡΑΤΩΡ ΟΥΨΡΠ ἵΗΠΕϒΑΓΓΕΛΟΥC
ΞΑΧΩΚ ΑϒΒΗΩΗΤ ΗΑΚ ΞΕΝ ΟΥΖΙΡΗΗΗ ΨΑ ΠΤΩΟΥ
ἵΗΚΑΛΛΑΜΩΗ
- ΑΚ† ἵΝΤΕΚ†ΥΧΗ ἵΗΗΑΗΟΥ† ΕΠΠΩΛΗΑ ΗΕΗ †ΗΗCΤΙΑ
ΑΥΨΩΠΗ ΗΑΚ ἵΗΟΥΤΡΟΦΗ ἵΗΠΙΕΖΟΥΟΥC ΗΕΗ ΠΙΕΧΩΡΖ
- Α ΠΙΧΑΧΙ ἵΗΠΟΗΗΡΟΗ ΗΕΖCΙ ΖΙΧΩΚ ἵΗΗΒΑΡΒΑΡΟΥC
ΑΥΒΗΤΚ ΗΕΗΩΟΥ ἵΗΧΗΑΛΩΤΟΥC ΖΗΤΕΗ ΗΕϒΕΗΕΡΓΙΑ
ΕΤΖΩΟΥ
- ΑΚΙΡΗ ΞΕΝ ΤΧΩΡΑ ΕΤΕΗΗΑΥ ἵΗΖΑΗΗΗΗΗΗ ΗΕΗ ΖΑΗΨΦΗΡΗ
ω ΠΗΗΨ† ἵΗΘΕΡΑΠΗΤΗC ἵΝΤΕ ΗΙ†ΥΧΗ ΗΕΗ ΗΙCΩΜΑ
- ΑΚ†ΨΠΗ ἵΗΠCΑΤΑΗΑC ΗΕΗ ΗΕϒΔΕΜΩΗ ἵΗΠΟΗΗΡΟΗ
ΖΗΤΕΗ ΠΙΖΗΟΥ ΕΤΨΟΠ ΗΕΗΔΚ ΗΕΗ ΗΕΚΔΑΗΟΥΗ ΨΑ ΕΗΕΖ
- ΑϒΨΩΠΗ ἵΧΕ ΟΥΗΩ† ἵΗΡΑΨΗ ΗΕΗ ΟΥΟΗΟΥϒ ΞΕΝ ΤΧΩΡΑ
ἵΗΧΗΗΗ ἵΗΦΗΑΥ ΕΤΑ ΠΧ᾽ ΤΑC-ΘΟΥΚ ΕΠΕΚΗΑΗΨΩΠΗ ΞΕΝ
ΟΥΖΙΡΗΗΗ
- ΤΩΒΖ ΗΠC᾽ ΕΖΡΗΗ ΕΧΩΗ

- The young lion arose in the mountain of Scetis; he gives
fear to everyone through his great roaring
- He woke up and also slept like a young lion; he runs
after all his enemies, who fear him

⁴⁵ De Lacy O'LEARY, *The Difnar of the Coptic Church*, I, p. 81.

- O holy tall tree in the mountain of Hermon,⁴⁶ whose *branches* attained the mountain of Kalamūn
- Who is our father the great Abba Samuel, the mighty lion, who tore the *tome* of the impious cursed Leo
- You preserved all *Dogmas* of our fathers the *Apostles*, and you strengthened them, O our father Abba Samuel
- *Adorn* us by your *life* and your holy *virtues*, O blessed elder the great Abba Samuel
- The *almighty* God, the Lord, sent his *angel* before you; he guided you *peacefully* to the mountain of Kalamūn
- You offered your *soul* to the loving God by prayer and *fasting*, which became to you *food* day and night
- The *evil* enemy arose against you; the Barbarians took you with them as *captive* through his (Satan's?) evil *power*
- In that *country* you performed miracles and wonders, O great *healer* of *souls* and *bodies*
- You put in shame *Satan* and his *evil devils* through the grace, which is with you and remains forever
- There was great happiness and rejoice in the *country* of Egypt in the time when *Christ* caused your return *peacefully* to your dwelling [*manshopi*]
- Pray to the Lord for us...

Commentary

The biographical data collected from this psali can be summarised in the following manner:

1. Samuel became a monk in the mountain of Scetis
2. He tore the tome of Leo
3. An angel guided Samuel to Kalamūn
4. He was taken captive by the Barbarians and returned back safely

⁴⁶ Perhaps allusion to Song 4:8.

The other stanzas praise the courage and virtues of Saint Samuel, and highlight his role as a miracle performer. It is important to note that the last stanza mentions the return of Samuel back to his dwelling [*manshopi*]. This word was used especially in Scetis since the fourth century to refer to the monastic cells, its literal translation being ‘place of dwelling’;⁴⁷ in the sixth century it took the meaning of cells accommodating several monks who were disciples of a single father.⁴⁸ It is important to mention that the monasteries of Upper Egypt are called ΜΟΝΑΣΤΗΡΙΟΝ, ΤΟΟΥ, ΟΡΟΣ, ΠΕΤΡΑ but never ΜΑΝΩΠΙ.⁴⁹

It is hence safe to conclude that the psali Batos was written in Scetis in order to complete the text of the *Antiphonarion*. The author did not have first-hand information, so in order to complete his text he added a biblical quotation, praised his virtues as a lion, and stressed his role in Scetis.

6. Antiphonarion II

This Psali occurs in the manuscript “Psalmodia 71” from the Monastery of Abba Pishoi and it is preserved at the State and University Library of Hamburg. This text is a version of the Antiphonarion (Difnar).⁵⁰

The Coptic Psalmodia contains also a stanza in the *memento sanctorum* (Magma’):⁵¹

- ΤΩΒΕΖ ΜΠΔϚ ΕΖΡΗΙ ΕΩΕΝ ΔΒΒΑ ΣΑΜΟΥΗΛ ΠΙΟΜΟΛΟΓΙΤΗΣ
ΝΕΝ ΙΟΥΣΤΟΣ ΝΕΝ ΔΠΟΛΛΟ ΝΕΦΗΔΕΘΗΤΗΣ ΝΤΕϚ
- Pray for us Abba Samuel the *Confessor* and Justus and Apollo his *disciples*, that...

⁴⁷ H. G. EVELYN WHITE, *The Monasteries of the Wadi 'n Natrûn. Part II. The History of the monasteries of Nitria and Scetis* (New York: The Metropolitan Museum of Art, 1932), p. 184.

⁴⁸ H. G. EVELYN WHITE, *The Monasteries of the Wadi 'n Natrûn. Part II*, p. 259.

⁴⁹ P. E. KAHLE, *Bala'izah. Coptic texts*, pp. 27-29.

⁵⁰ Oswald Hugh Ewart BURMESTER, *Koptische Handschriften. I: Die Handschriftenfragmente der Staats- und Universitätsbibliothek Hamburg. Teil 1: Coptic manuscript fragments from the Monastery of Abba Pisei*, col. «Verzeichnis der orientalischen Handschriften in Deutschland» 21/1 (Wiesbaden: Franz Steiner Verlag, 1975), p. 245.

⁵¹ Youhanna Nessim YOUSSEF, “The Monastery of Qalamun”, pp. 111-124.

The book of the *Order of the Church* edited by the late Bishop Samuel, which is based on several manuscripts, mentions mainly the commemoration of Saint Barbara, Juliana and Paese, and Thecla. It is easy to explain this phenomenon: the Church of St Cyrus and John in Old Cairo changed its name to the church of Saint Barbara after the translation of her relics in the eleventh century.⁵² We find, however, only a few stanzas commemorating Saint Samuel:

- ⲬⲈⲢⲈ ⲡⲓⲏⲓ ⲈⲮⲜⲬⲔ ⲘⲠⲂⲚⲚⲒ ⲛⲈⲠ ⲮⲈⲘⲘ ⲛⲈⲠ ⲪⲀⲢⲪⲀⲢⲀⲢⲀ
ⲬⲈⲢⲈ ⲠⲈⲛⲏⲪⲮ ⲘⲪⲢⲘ ⲘⲂⲛⲜⲘⲛⲂ ⲠⲓⲞⲛⲟⲘⲟⲘⲒⲚⲚⲚ
- *Hail* to the holy *martyrs* Apaese and Thecla and Barbara; *Hail* to our father Abba Samuel the *Confessor*⁵³

— Commentary

This stanza occurs in the manuscript of Alexandria dated 1432 EM (= 1716). It does not reflect any knowledge of the biography of Samuel of Kalamūn. It seems that the author made a compilation of the saints commemorated on that day by grouping them in one stanza.

- ⲠⲈⲛⲏⲪⲮ ⲈⲮⲪⲮ ⲘⲪⲢⲘ ⲘⲂⲛⲜⲘⲛⲂ ⲠⲓⲛⲈⲛⲠⲒⲮ ⲛⲚⲈ ⲠⲪⲬⲚ
ⲠⲓⲒⲘⲠⲘⲂ ⲛⲚⲈ ⲠⲓⲘⲬ ⲟⲘⲟⲒ ⲠⲓⲠⲣⲟⲑⲏⲚⲚⲚ ⲈⲚⲚⲂⲂⲏⲛⲟⲘⲚⲚ
- Our father Abba Samuel, the beloved of Christ, the *Chariot of Israel*⁵⁴, and the honoured *prophet*⁵⁵

— Commentary

This stanza is taken from the manuscript of Tanta dated 1584 EM (=1868AD) when the biography was completely lost. This stanza is suitable for the Prophet Samuel of the Old Testament rather than Samuel of Kalamūn.

⁵² Cf. Charalambia COQUIN, *Les édifices chrétiens du Vieux-Caire*, col. «Bibliothèque d'études Coptes» 11 (Le Caire, 1974), pp. 117-120.

⁵³ Samuel AL-SURYĀNĪ, *Kitāb Tarīb al-Bay'a 'an maḥṭūṭāt al-Baṭriyarkiyya bi-Miṣr wa-l-Iskandariyya wa-maḥṭūṭāt al-adyira wa-l-kanā'is* (Cairo, 1984), p. 262.

⁵⁴ Cf. 2 Kings 2:12 (said by Elisha when he saw Elijah going to heaven); cf. also 2 Kings 13:14.

⁵⁵ S. AL-SURYĀNĪ, *Kitāb Tarīb al-Bay'a*, p. 263.

In MS Paris Copte 123 there is a special stanza for the Vesper Prayers, fol. 185r-v:

- Ⲡⲟⲩⲛⲁⲧⲕ ⲁⲛⲟⲕ ⲉⲛ ⲟⲩⲛⲉⲑⲛⲛⲓ ⲡⲉⲛⲛⲟⲧ ⲉⲑⲩⲃⲗⲁ ⲁⲃⲃⲁ
Ⲥⲁⲛⲟⲩⲛⲁ ⲡⲛⲉⲧⲁⲓⲡⲓⲱⲓ ⲁⲛⲁⲗⲱⲤ ⲁⲗⲛⲟⲧ ⲉⲑⲉⲉ ⲡⲓⲛⲁⲓⲧⲓ
ⲁⲛⲟⲩⲟⲗⲟⲥ
- Truly, blessed are you our holy father Abba Samuel,
who fought *well truly* for the *orthodox* faith

For the Matin Prayers there is another stanza, fol. 188v:

- ⲛⲁⲗⲓⲤⲁ ⲡⲉⲛⲛⲟⲧ ⲁⲥⲕⲩⲧⲏⲤ ⲁⲃⲃⲁ Ⲥⲁⲛⲟⲩⲛⲁ
ⲡⲓⲛⲟⲗⲟⲓⲧⲏⲤ ⲁⲓⲡⲓⲱⲓ ⲛⲁⲗⲱⲤ ⲉⲑⲉⲉ ⲡⲓⲛⲁⲓⲧⲓ
ⲛⲟⲩⲟⲗⲟⲥ
- Moreover, our father the ascetic Abba Samuel the
Confessor fought well for the *Orthodox* faith

For the Eucharistic Prayers there is another stanza, fol. 189r:

- ⲛⲁⲣⲉⲛⲓⲱⲤ ⲉⲡⲓⲗⲥ ⲡⲓⲗⲥ ⲉⲛ ⲓⲁⲛⲤⲏⲛⲓ ⲁⲛⲓⲧⲁⲗⲓⲛⲟⲤ ⲟⲩⲟⲓ
ⲁⲛⲧⲁⲛⲧⲁⲓⲟ ⲁⲛⲡⲓⲗⲓⲕⲉⲟⲤ ⲡⲉⲛⲛⲟⲧ ⲡⲓⲛⲓⲱⲧⲓ ⲁⲃⲃⲁ Ⲥⲁⲛⲟⲩⲛⲁ
- Let us praise the Lord Christ, with the voices of the
psalms, and honour the *righteous one* and the great, our
father Abba Samuel

There is no special psali dedicated to Samuel of Kalamūn in the extant Book of Psalis.⁵⁶ It is important to mention that many of the psalis of that book were composed by late authors such as Nicodemus,⁵⁷ or Hermina or Christodolus.⁵⁸ Only one manuscript of the Glorifications contains a

⁵⁶ Qummuṣ Philutawus AL-MAQQARĪ, *Kitāb al-Aḥsāliyyāt wa-l-turūḥāt: Wātūs wa-Ādam* (Cairo, 1913).

⁵⁷ Youhanna Nessim YOUSSEF, "Recherches d'hymnographie copte: Nicodème et Sarkis", OCP 64 (1998), pp. 383-402.

⁵⁸ Youhanna Nessim YOUSSEF, "Recherches d'hymnographie copte (2): Hermina et Christodule", in Anne BOUD'HORS, Jean GASCOU et Denyse VAILLANCOURT (eds.), *Études*

doxology Adam for Saint Samuel. The first stanza is only praise without any allusion to the life of Samuel.⁵⁹ The edited book of Glorifications does not contain any hymn to Abba Samuel.⁶⁰

However, there is a doxology Adam in the late manuscript Paris Copte 123.⁶¹

Fol. 187v-188r

- ⲁ ⲡⲈⲘⲚⲎ ⲈⲢⲤⲟⲩⲧ ⲉⲐⲎ ⲛⲓⲭⲟⲣⲁ ⲧⲏⲢⲟⲩ ⲟⲩⲟⲩ ⲁⲩⲧⲁⲓⲟ
ⲛⲁⲕ ⲁⲛⲑⲣⲏⲧ ⲁⲛⲏⲓⲁⲡⲟⲤⲟⲗⲟⲤ
 - ⲁⲩⲤⲏⲛⲁⲭⲟⲣⲏ ⲛⲁⲕ ⲕⲁⲧⲁ ⲑⲱⲟⲩⲧ ⲁⲛⲡⲈⲘⲚⲎⲧ ⲱⲁⲧⲈⲕ
Ⲉⲧⲁⲕⲟⲩⲱⲩ ⲉⲐⲎ ⲡⲧⲱⲟⲩ ⲁⲛⲕⲁⲗⲁⲛⲟⲛ
 - ⲡⲏⲛⲁ Ⲉⲧⲁ ⲡⲃⲤ ⲑⲧ ⲈⲢⲏⲧ ⲁⲛⲓⲟⲩ ⲛⲁⲕ ⲈⲑⲢⲈⲕⲱⲡⲏ ⲁⲛⲉⲛⲧⲩⲩ
ⲛⲈⲎ ⲛⲈⲕⲱⲛⲣⲏ ⲱ ⲈⲛⲈⲩ
 - ⲁⲕⲧ ⲛⲧⲈⲕⲧⲓⲭⲏ ⲈⲑⲑⲈ ⲧⲟⲛⲟⲗⲟⲩⲁ ⲁⲛⲧⲈ ⲡⲏⲛⲁⲩⲧ
ⲈⲧⲤⲟⲩⲧⲱⲛ ⲁⲛⲧⲈ ⲧⲧⲣⲓⲁⲤ Ⲉⲑⲩ
 - ⲱⲟⲩⲛⲓⲁⲧⲕ ⲁⲛⲑⲟⲕ ⲡⲈⲛⲏⲱⲧ ⲁⲃⲃⲁ Ⲥⲁⲛⲟⲩⲛⲁ ⲑⲁ ⲡⲓⲤⲱⲧ
ⲈⲧⲤⲟⲤⲓ Ⲉⲧⲉⲛ ⲧⲟⲓⲕⲟⲙⲈⲛⲏ
 - ⲱⲟⲩⲛⲓⲁⲧⲕ ⲁⲛⲑⲟⲕ ⲡⲈⲛⲏⲱⲧ ⲁⲃⲃⲁ Ⲥⲁⲛⲟⲩⲛⲁ ⲑⲏⲈⲧⲁⲕⲙⲈⲓ
ⲡⲓⲭⲤ ⲉⲐⲎ ⲡⲈⲕⲩⲛⲧ ⲧⲏⲣⲩ
 - ⲱⲟⲩⲛⲓⲁⲧⲩⲕ ⲁⲛⲑⲟⲕ ⲡⲈⲛⲏⲱⲧ ⲁⲃⲃⲁ Ⲥⲁⲛⲟⲩⲛⲁ ⲛⲁⲧⲩⲟ
ⲈⲡⲓⲭⲤ Ⲉⲭⲱⲛ
 - ⲩⲓ ⲁⲛⲧⲈ ⲡⲈⲛⲏⲱⲧ ⲛⲁⲤⲕⲩⲧⲏⲤ ⲁⲃⲃⲁ Ⲥⲁⲛⲟⲩⲛⲁ
ⲡⲓⲟⲛⲟⲗⲟⲩⲧⲏⲤ ⲡⲃⲤ
- Your name became famous in the whole country of
Egypt and they honoured you as the *Apostles*
 - They *exiled* you *according to* the unity of the heart, till
you dwelt in the mount of Kalamon

coptes IX. Onzième journée d'études, Strasbourg, 12-14 juin 2003, col. «Cahiers de la Bibliothèque Copte» 14 (Paris, 2006), pp. 381-397.

⁵⁹ Yassa 'ABD AL-MASIH, "Doxologies in the Coptic Church", BSAC 8 (1942), p. 57.

⁶⁰ On this book, cf. Youhanna Nessim YOUSSEF, "Un témoin méconnu de la littérature copte", BSAC 32 (1993), pp. 139-147; IDEM, "Une relecture des glorifications coptes", BSAC, 34 (1995), pp. 77-83. Cf. also Yassa 'ABD AL-MASIH, "Doxologies in the Coptic Church", BSAC 6 (1940), p. 71.

⁶¹ See I.4.

- The place that the Lord God chose for you to dwell in order to stay with your children forever
- You gave your *soul* for the sake of the *confession* of the right faith of the holy *Trinity*
- Blessed are you, our father Abba Samuel, who has sublime fame in the world
- Blessed are you, our father Abba Samuel, who loves *Christ* with all his heart
- Blessed are you, our father Abba Samuel, pray to *Christ* for us
- Through ... of our father the *ascetic* Abba Samuel the *Confessor*, Lord...

There is also one stanza of Paralexis to glorify Abba Samuel in MS Paris Copte 123, fol. 186r:

- ⲠⲟⲩⲛⲓⲁⲧⲚ ⲄⲈⲚ ⲠⲟⲩⲛⲈⲐⲚⲚⲒ ⲠⲈⲚⲒⲠⲤ ⲈⲐⲠⲟⲩⲁⲔ ⲛⲓⲁⲓⲔⲈⲐⲐⲐ
ⲁⲔⲚⲁ Ⲕⲁⲙⲟⲩⲛⲁ ⲠⲒⲠⲟⲙⲟⲗⲒⲐⲤⲐⲤ ⲛⲤⲈⲒⲒ
- Truly blessed are you, our holy *righteous* father Abba Samuel the *Confessor*, that...

In a late 18th/19th-century manuscript, originally coming from the Monastery of Abba Macarius and currently preserved at the State and University Library of Hamburg, the name of Samuel is mentioned among the great leaders of monasticism, such as Antony and Paul.

- ⲠⲚⲈⲤⲁⲒⲤⲠⲠⲟⲩ ⲛⲤⲠⲈⲚⲒⲠⲤ ⲁⲔⲚⲈ Ⲕⲁⲙⲟⲩⲛⲁ ⲛⲈⲚ ⲒⲠⲤⲐⲐⲐ
ⲛⲈⲚ ⲁⲠⲈⲗⲗⲟ ⲛⲈⲒⲠⲛⲁⲐⲚⲤⲐⲤⲐⲤ
- Who blessed our father Abba Samuel, and Justus and Apollo, his *disciples*⁶²

⁶² L. STÖRK, *Koptische Handschriften. Die Handschriften der Staats- und Universitätsbibliothek Hamburg, Teil 2: Die Handschriften aus Dair Anbā Maqār*, col. «Verzeichnis der orientalischen Handschriften in Deutschland» 21/2 (Stuttgart: Franz Steiner Verlag, 1995), p. 518.

Conclusion I

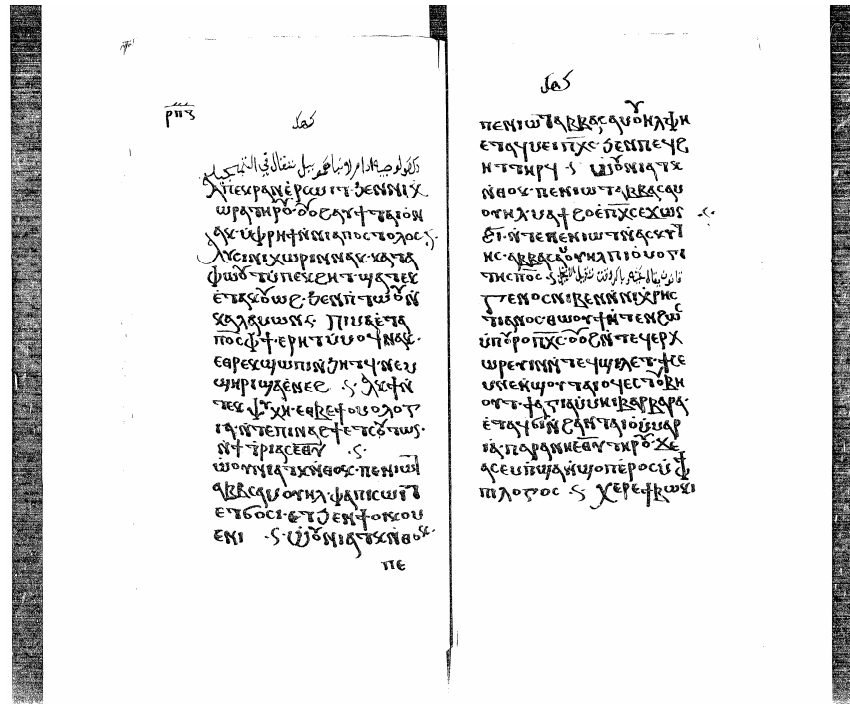
The liturgical hymns relating to Samuel of Kalamūn were written between the eighth and fourteenth centuries, when the Monastery lost its great splendor. Perhaps some texts were written for the consecration of the wall painting of this Saint in the Monastery of Abba Macarius in the sixteenth century. The quality of the texts varies; some authors had first-hand information of the *Life of Samuel* while others contain only praises.

The study of the liturgical text allows us to follow the evolution of the cult of Samuel of Kalamūn as well as the evolution of the language. We can suggest a chronological order of the text as follows:

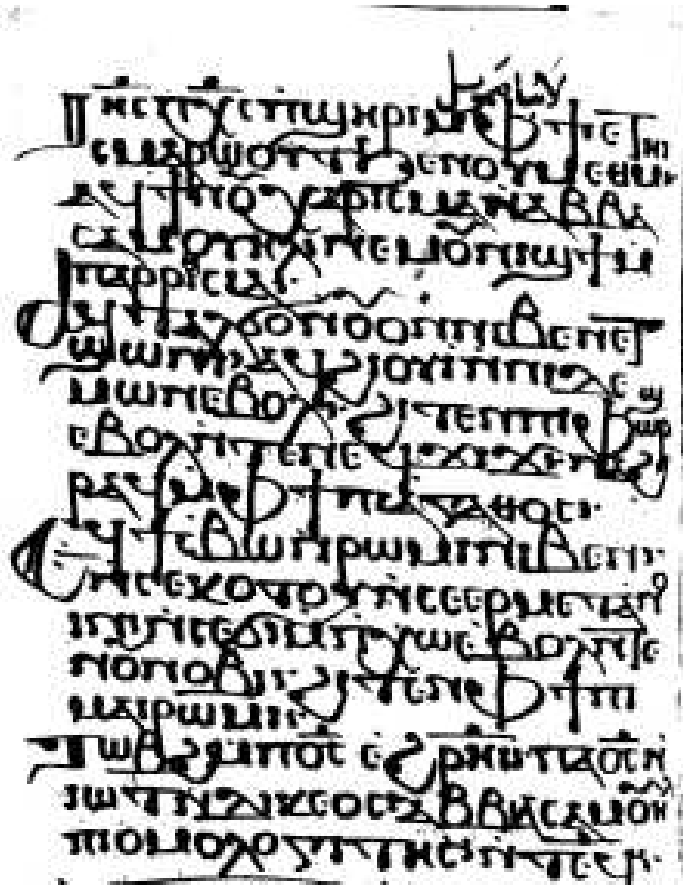
- Psali Adam Antiphonarium, translated from Sahidic, written c. 9th century.
- Psali Batos Antiphonarium, written directly in Bohairic c. 11th century.
- Doxology II, written in Bohairic and containing many biographical data.
- Doxology III
- Doxology IV reflects a Fayoumic tradition, by highlighting the mountain of Kalamūn and the Fayoum region and ignoring the life of Samuel in Scetis and in the Oasis. It must have been written before the destruction of the Monastery of Samuel in the fifteenth century.
- Doxology I, composed in the Monastery of Abba Macarius for the consecration of the wall painting in the Monastery's keep c. 16th century.
- Stanzas in the Book of the Church Order c. 17th century.

This article shows once again the significance of the Coptic liturgical texts as witnesses to the development of Coptic monasticism. Despite our fragmentary knowledge of the manuscript tradition, we may suggest that the doxologies and other liturgical texts relating to Saint Samuel were copied up to the fifteenth century or shortly later; when the Monastery was destroyed the copy ceased for a while. With the restoration of the Monastery in the late nineteenth century the liturgical texts reappeared in the manuscripts.

وصحاح الفراع من هذا الكتاب المبارك المشتملي
 كتاب الرواثة في ناسخ عنده من شهر برمودة
 في سنة الف وثمانماية واحد للشهد الاطهار
 بركته صلواتهم وطلبنا نتم نكوت معنا ومع
 كاتب هذه الاحرف الجي ابي ابراهيم امين
 والمهم هذا الكتاب ريسل الى الفخيم صليت
 وراقب هذه الاحرف الفخيم من غير احد الزاد
 الرهبان بالمحرف ولربنا الشكر ايها ابا ابراهيم



Doxology Adam of Samuel of Kalamūn, MS Paris Copte 123



Doxology of Samuel, MS Paris Copte 34

II. Julius of Akfahs

Julius of Akfahs is one of the most important contributors to Coptic hagiography. According to many texts, both in Coptic and in Arabic, Julius and his servants helped martyrs write their acts.⁶³

The Arabic texts⁶⁴ mention that he was arrested after declaring his faith, tortured, twice killed and miraculously restored, and killed a third time. During the inquest, the Governor of Samannud and Atriye along with 1,500 people were converted to Christianity and martyred. Therefore, he became a martyr in his own right at the beginning of the reign of Constantine.⁶⁵ This Arabic text was later translated into Ethiopic.⁶⁶

Since there are no Coptic texts relevant to the martyrdom of Julius himself –only extracts at the end of texts concerning other martyrdoms– any Coptic text dealing with his martyrdom will be a new and valuable contribution.

⁶³ For a detailed study about this author and his works cf. Youhanna Nessim YOUSSEF, *Recherches sur Jules d'Akfahs* (Montpellier: Université Paul Valéry, 1993); R.-G. COQUIN, review in *BSAC* 37 (1998), pp. 145-155. For some entries in *The Coptic Encyclopedia* (ed. Aziz S. ATIYA, New York: Macmillan, 1991), cf. Samir Khalil SAMIR, "Abāmūn of Tūkh, saint", CE 1, pp. 1-2; Theofried BAUMEISTER, "Panesne, saint", CE 6, p. 1880; and the following entries all written by Tito ORLANDI: "Anub, saint", CE 1, p. 152; "Ari", CE 1, pp. 229-230; "Camoul, saint", CE 2, p. 445; "Cycle", CE 3, pp. 666-668; "Epima, saint", CE 3, p. 965; "Hagiography, Coptic", CE 4, pp. 1191-1197; "Heraclides, saint", CE 4, pp. 1220-1221; "John and Symeon", CE 5, p. 1370; "Macrobius, saint", CE 5, p. 1494; "Paese and Tecla, saints", CE 6, p. 1865; "Shenute, saint", CE 7, pp. 2130-2131.

⁶⁴ *Le Synaxaire arabe jacobite (rédaction copte)*, ed. and trans. René BASSET, col. «Patrologia Orientalis» 1 (Paris, 1904), p. 290 [76].

⁶⁵ Georg GRAF, *Geschichte der christlichen arabischen Literatur*, col. «Studi e testi» 118 (Città del Vaticano: Biblioteca apostolica vaticana, 1944), p. 534. In addition to many manuscripts, such as those at the Library of al-Suriani Monastery, and another one in saint Macarius.

⁶⁶ E. CERULLI, *Atti di Giulio di Akfahs*, col. «Corpus Scriptorum Christianorum Orientalium» 191 (Louvain, 1959), pp. 1-5.

1. Manuscript Paris Copte 123

The description of this manuscript is provided above.⁶⁷

Fol. 118 v – 119 v

اليوم الحادي والعشرون من توت تذكّار الست السيدة والدة الاله العدري
يقال ما يناسب لها في حادي عشر طوبة اليوم الثاني والعشرون من توت
شهادة يوليوس الاقفهصي ومن معه تقال K Ⲅ من بابة ذكصولوجية واطس
تقال عشية وباكر

“The twenty-first day of Tūt, being the commemoration of the Lady Madonna and Virgin, the Mother of God, to be said what befits her⁶⁸ on the eleventh of Tūbah.

The twenty-second day of Tūt, being the martyrdom of Julius of Akfahs and those (who were martyred) with him, to be said on the twenty fifth of Bābah Vespers and Matins.”

1.1. Doxology Batos

To be said in the Prayers of Vespers and Matins.

- χερε πηϣ̅ⲓ ⲉⲧⲧⲁⲓⲟϥⲧ ⲱ ⲡⲓⲁⲒⲓⲟϥ ⲓⲟϥⲓⲟϥ ⲡⲓⲣⲉϥⲣⲟⲛⲑⲟϥ
ⲉⲧⲁϥϥⲁⲓ ⲁⲛⲏⲁⲒⲱⲛ ⲁⲛⲧⲉ ⲡⲓⲣ̅ⲓ
- ⲉⲑⲃⲉ ϣⲁⲓ ⲁϥϥⲁⲓ ⲁⲛⲡⲉϥϥⲣⲁⲛ ϩⲓ ⲡϫⲱⲛ ⲁⲛⲧⲉ ⲡⲱⲛⲩ
ⲁⲛⲑⲱϥ ⲛⲉⲛ ϣⲣⲁⲛ ⲡⲱⲛⲣⲓ ⲁⲛⲡⲉϥϥϥⲟⲛ ⲛⲉⲛ * ⲡⲉϥⲓⲟϥ
ⲑⲉⲟⲗⲱⲣⲱϥ
- ⲛⲉⲛ ⲡⲓⲥ̅ ⲛⲉϥⲉⲃⲓⲁϥ ⲉⲧⲁϥϥⲟⲧⲡⲟϥ ⲁϥⲟϥⲱⲣⲡ ⲛⲏⲱⲟϥ
ϩⲓⲛⲁ ⲁⲛⲧⲟϥ ⲁⲛⲡⲓⲱⲓϥ ⲁⲛⲏⲁⲒⲱⲛ ⲉⲧⲩⲉⲛ ⲛⲱⲧⲁϥⲱⲟϥ
- ⲁⲓϥⲉⲟϥ ⲕⲉ Ⲓⲁⲣ ⲁⲛⲑⲱϥ ⲁϥⲛⲟϥⲧⲉ ⲉⲣⲟϥ ⲩⲉⲛ ⲟϥⲟϥⲣⲟⲧ
ϫⲉ ϣⲓⲱⲧ ⲁⲛⲏⲁⲒⲱⲛ ⲛⲉⲛ ⲡⲟϥⲁⲓⲁϥⲱⲛ ⲉⲧⲉⲛⲑⲟⲧ
- ⲧⲉⲛⲧⲁⲓⲟ ϫⲉⲛ ⲟϥⲧⲏⲁⲧⲉ ⲛⲉⲛ ⲁⲁϥⲓⲗⲁ ϩⲁⲛⲑⲱⲣⲁ ⲛⲕⲱⲣ
ϫⲉ ⲱⲟϥⲛⲓⲁⲧϥ ⲁⲛⲏⲁⲒⲱⲛ ⲉⲧⲉⲛ ⲟϥϩⲏⲕⲓ ⲛⲉⲛ ⲟϥϫⲱⲣ
- ⲧⲱⲛ ⲛⲓⲁⲑⲗⲓ ⲓⲟϥⲓⲟϥ ⲡⲓⲣⲉⲛⲕⲣⲁϩϥ ⲛⲧⲉϥ*

⁶⁷ See I.4.

⁶⁸ As doxologies.

- *Hail* to the honoured *martyr saint* Julius the *helper*, who wrote about the *struggles* of the *martyrs*
- Therefore his name was *truly* written in the Book of Life with the name of your nephew * [fol. 43r] and your *son* Theodore
- And three servants you have chosen and sent *in order to* [give] bread to the saints in the prisons
- *Rightly and truly*, they called you with pleasure the father of the *Martyrs* and their entrusted *servant*
- We honour you with gladness, with David, a thousand times: “Blessed is he who attends to a poor (man) and a wretched (one)”
- Pray, O *athlete* Julius from Akfahs in order* [fol. 43v]

Commentary

This text is interesting as it offers several unique features:

- While in the biography of Julius the text reports that he suffered martyrdom along with his sons Theodore and Yuqias, in his icon located in the Church of Abu Seifen (Old Cairo) the two persons with him are unnamed.⁶⁹ Likewise, in this text we find a nephew not mentioned elsewhere.
- Whilst in the various versions of the *Life of Julius of Akfahs* he is reported to have a lot of servants (between 300 and 500), our text here mentions only three.
- The title “Father of the martyrs” is not mentioned elsewhere.
- Psalm 40:2 is not used in the annual lectionary but only during Holy Week for the third hour of Pascha Wednesday.⁷⁰

لحن يقال للقديس يوليوس الاقفهصي = “to be said for Julius of Akfahs”⁷¹

⁶⁹ Cf. T. MINA, “Jules d’Akfahs et ses oeuvres, à propos d’une icône conservée dans l’église d’Abou Seifen”, BSAC 3 (1937), pp. 41-47. Zuzana SKALOVA and Gawdat GABRA, *Icons of the Nile Valley* (Cairo: Egyptian International Publishing Company – Longman, 2003), pp. 230-231.

⁷⁰ Oswald Hugh Ewart BURMESTER, *Le lectionnaire de la Semaine Sainte. II*, col. «Patrologia Orientalis» 25/2 (Paris, 1943), p. 202 [154].

- ἀληθως ἀκι ἠοὔταιο ἠφοοῦ παρὰ οὔμνηϥ βεν
 ἠηῆϥ̄ ρε τεκῑμαῑ ἠοὔηηϥῑ ἠαρῑστοη παγιος
 ἰοὔλιος πῑρηχβεζς
- εκοι ἠηαιρωοῦϥ ἠηηῆϥ̄ ἠηπῑς̄ οὔορ εκοι
 ἠηρεϥηηηηη ἠωοῦ ἀκςῑαι ἠηηοῦπῑαζῑς ἀκῑω
 ἠηηωοῦ εςοῦη επεκηη
- εῆθε φαι ἀκῑω ἠηεκεβιακ βεν ἠλαεκαστηριον
 οὔςῑαι ἠηηςῑςῑ ἠηηῆϥ̄ ἠηῑ ἠτε πῑς̄*
- πεκτωβρ οη γαρ πε φαι ω παγιος εῑςωῑπ ἰοὔλιος
 εῑακι ἠηηςῑοῦ ἠηηῆϥ̄ ἠῑωοῦωπ ἠηωοῦ
 ἠποῦχωρος
- επῑαε ἠηωοῦ ἠηροῦ ἀκῑωπῑ ρωκ ἠηῑ ἠην πεκῑηρι
 ἠην πεκςον ἠην ηεκεβιακ ἠηροῦ εῑςοπ
- ἀῑ εβολ βαχωκ ἠηροῦ ἠηε ἠηεῑακι ἠποῦςῑοῦ
 εῑεῑῑαῑη βα τεκῑη εῑωϥ εβολ εῑχῑ ἠηος
- καλως ἀκι ῑαρον ἠῑῑοῦ ω πῑαιρωοῦϥ ἠηηνςῑηα
 ἀηοῦ οὔηοϥ ἠηοκ ἠηναι βεν πῑωης εῑηηη εβολ
- ῑῑ ἠαθα ἰοὔλιος
- *Truly* you receive honour today among many saints for
 your success, O great noble *Saint* Julius of Akfahs
- Caring about the saints of the Lord and being their
 servant, you wrote their *acts* and kept them in your
 house
- Therefore, you left your servants in the *courts* an
 account of the pains of the holy *martyrs* of *Christ* * [fol.
 44r]
- *For* also this is your demand, O chosen saint Julius,
 when you received the blessing of the saints, to be
 counted in their *company*
- At the end you also became a *martyr* together with all
 your servants
- All those whose blessings you received came up to you
singing before you, proclaiming and saying:

⁷¹ Cf. Yassa 'ABD AL-MASIH, "Doxologies in the Coptic Church –unedited Bohairic doxologies I", BSAC 8 (1942), pp. 33-61, espec. 37-38.

- Welcome to us* [fol. 44v] today, O you who cared about our *bodies*, come, rejoice with us in the life that remains forever
- Pray O *athlete* Julius

Commentary

This text offers some important features:

- The text stresses that Julius took care of the saints and wrote their lives.
- Whilst in most of the Coptic martyrdoms we find Julius in person next to the martyr, our text here mentions that he left his servants in the courts.
- In the Arabic and the Ethiopic lives the martyrs blessed him and prophesied that he would be a martyr. In this text we find Julius asking to become martyr.
- The procession of the martyrs welcoming Julius in Heaven is absent from all other texts

د كصولو جية ادام ليوليوس = “A Doxology Adam to Julius”

- χερε πῆ| παγιος ιουλιος ακογαςκ ἠσα φ† ιχεν
δεκνετρογχι⁷²
- ακερκαταφρονη ἠπωου τηρϥ ἠτε παικοςμος
εθε τεκαγαπη εσογη επεϥραν
- αϥερρηοτ νακ ἠζαηλωρον νεν ζαηχαρισμα ζιχεν
πκαζι τηρϥ*
- [fol. 45r] ογοζ ογον ρεν ηιφηογϥ αϥηαουωηζκ εβολ
ζωϥ ἠπεμθο ηεε πεϥιωτ νεν ἠπῆ|ᾱ ε̄θ̄γ̄
- ω παγωνιστης ἠτε τηατευσενης⁷³ ω πικωτπ
ἠρεϥηωϥ εχεν τηεθμη
- ω παθλοφορος ἠγεννηεος ἠπιαγιος⁷⁴ ιουλιος
πικασ ἠπῆ|⁷⁵ ε̄θ̄γ̄

⁷² Sic, read τεκνετρογχι.

⁷³ Sic, read τηετευσενης.

⁷⁴ Sic, read παγιος.

⁷⁵ Sic, read either πῆ| “and the holy martyr” or ἠπῆ| “of the holy martyrs”.

- ω πιατα⁷⁶ π̄ς φ† αριζμοτ⁷⁷ ηαϭι `νογσω† ηεν
ογρεϭταλλο `ντε ηηετωωηη
- ω φηεταϭρη⁷⁸ ερσωιτ ςεν ηχωρα τηρογ*[fol. 45v]
εθε ηιζμοτ ετωω ετιρι `ηηωογ
- ςαηηηω `ηαλοϭ ςενηογ επεκτυποϭ λγερωα
`ηςητϭ ςεν πεκερφηηεγι
- χερε ιογλιοϭ πιηηριτ `ντε π̄χϭ πιη̄ι ετσωτι φα
πιηω† `ηωφηρι
- ωογηατκ `ηθοκ ω φηεϭγ ιογλιοϭ χε ακκι `ηπιχλοη
εθηηηι ερολ ωα ενες
- ςιτεη ηη
- *Hail to the martyr saint Julius, you followed God since
your childhood*
- You *disdained* all the glory of this *world* for your *love* to
His name
- He (God) granted you *gifts* and *favours* on the whole
earth*
- And in heaven He will show you also to His Father and
the *Holy Spirit*
- O *combatant* of the *pity*, O chosen fighter for the
righteousness
- O *noble athlete saint* Julius, the scribe of the holy
martyrs
- O that to whom the Lord granted the salvation and the
healing of the sick
- O that whose name became famous in all *countries**
because of the numerous graces you perform
- Many *people* come to your *church*, rejoicing in it at your
commemoration
- *Hail* Julius, the beloved of *Christ*, the chosen *martyr*
who has attained great wonders

⁷⁶ Sic, read π̄ετα.

⁷⁷ Sic, read ερζιμοτ.

⁷⁸ Sic, read φηετα πεϭρηη.

- Blessed are you, O saint Julius, for you received the crown that lasts forever
- Through...

Commentary

This doxology starts with generic qualifications that can apply to any saint and does not add to our knowledge of the biography of Julius.

However, the second part of the doxology is very important as it shows that there was a pilgrimage centre visited by many people. The centre had a church, which might be the one that was consecrated on the 25th Babah as mentioned in the Synaxarium. However, neither the Synaxarium nor the doxology specify where this church was located.

وايضا ادم ليوليوس = “And also Adam for Julius”

- εφεσος nem ρωμη nem αντιοχεια ρακο†* [fol. 46r]
`nte χημη τηαζα `nκαθεδρα
- απεκραν ερσωιτ εβολ`νηνητογ τηρογ παγιος
ιογλιος πιβονθος ηρεμηχβεζς
- εθεε σε ακκως `nπρωμα `nhηητ` απογχογ βοκ
εχωκ φα Γ `nγενεα
- επσαε μηωγ τηρογ αγωλι `nτεκαφε ακερφοριη
`nπιχαλον ητε τηετηητ
- ζιτηη
- Ephesus, Rome, Antioch and Alexandria * of Egypt the fourth *sea*
- Your name was famed in all of them, O *saint* Julius, the *helper* from Akfahs
- For you buried the *bodies* of the *martyrs*, their blessing came upon you up to the third *generation*
- By the end of all, they took your head and you *bore* the crown of the *martyrdom*
- Through...

Commentary

This hymn is also published in the Book of Glorifications.⁷⁹ The first stanza was dedicated to Julius of Rome.⁸⁰

وايضا ادم لبقية الشهداء الذين معه

“And also Adam for the martyrs who were with him”

- ρΑΗΝΙΩ† `ΗΑΓΩΗ ΝΕΗ ρΑΗΒΑϞΑΝΟϞ ΠΧΩΡΟϞ `ΗΤΕ ΗΗ†
ΕΡ*[fol. 46v]ρΥΠΟΜΟΗΗ ΕΡΩΟΥ
- ΗΑΥρΟΧρΕΧ `ΗΗΩΟΥ `ΗΧΕ ΗΙΟΥΡΩΟΥ ΝΕΗ ΗΙρΥΓΕΜΩΗ
ΕΘΒΕ ΦΡΑΗ ΗΠΧ̄Ϟ
- `ΗΠΟΥΧΑΤΟΤΟΥ ΕΒΟΛΣΕΗ †ρΥΠΟΥΜΟΗ ΕΥΗΩΙ ΕΧΕΗ
ΠΡΑΗ `ΗΤΕ ΠΑΔ̄Ϟ Η̄Ϟ
- ΕΘΒΕ ΦΑΙ Δ Φ† ΕΡΡΟΗΘΗ ΕΡΩΟΥ ΔϞΗΑρΗΟΥ ΕΒΟΛ ΣΕΗ
ΗΟΥρΟΧρΕΧ ΤΗΡΟΥ
- ΔϞϞΟΒ† ΗΩΟΥ `ΗρΑΗΘΡΟΗΟϞ ΝΕΗ ρΑΗΧΛΟΗ `ΗΑΤΛΟΗ
ΕΘΡΟΥΕΡΩΑ ΗΕΗΔϞ ΣΕΗ ΤΕϞΜΕΤΟΥΡΟ
- ρΙΤΕΗ ΗΗ*[fol. 47r]
- Great are the *struggles* and the *tortures* [that] *the company* of the *martyrs* * *endured*
- The *kings* and the *rulers* were compelling them because of the name of *Christ*
- They did not cease (despair) but *endured*, fighting for my Lord Jesus
- Therefore, God *helped* them, and saved them from all their distresses
- He prepared *thrones* and imperishable crowns for them so that they rejoice with Him in His kingdom
- Through the ...*

⁷⁹ Atallah Arsenius AL-MUHARRAQI, ΠΧΩΗ ΗΤΕ ΗΙΧΗ†ΩΟΥ ΕΘ̄Υ Η†ΠΑΡΘΕΗΟϞ ΗΑΓΓΕΛΟϞ ΗΑΠΟϞΤΟΛΟϞ ΗΗ† ΗΕΗ ΗΗΕΘΟΥΔΒ [The book of the holy glorifications of the Virgin, the angels, the apostles, the martyrs and the saints] (Cairo, 1972), pp. 341-342.

⁸⁰ Cf. Youhanna Nessim YOUSSEF, “Une relecture des glorifications coptes”.

Commentary

The text here does not have any specific feature related to Julius of Akfahs; it could apply to any martyr.

مرد انجيل عشية = “Response of the Gospel of the Vesper”

- χερε πιτωϣ̅ⲥ ⲥⲉⲛ ⲛⲓⲃ̅ⲓ ⲓⲟⲩⲗⲓⲟⲥ ⲛⲉⲛ ⲛⲉϣⲱⲃⲏⲣⲓ
ⲛⲓⲒⲉⲛⲛⲉⲟⲥ ⲭⲉ ⲁⲅⲕⲱⲥ ᲀⲛⲓⲃ̅ⲓ ⲟⲩⲟⲗ ⲁⲅϥⲥⲁⲓ ᲀⲛⲓⲟⲩⲩⲱⲥⲓ
ⲛⲉⲛ ⲛⲟⲩⲃⲁⲥⲁⲛⲟⲥ
- *Hail* to the great among the *martyrs* Julius and his *noble* sons for they buried the *martyrs* and wrote their sufferings and their *tortures*

Commentary

Despite the shortness of this text, it contains the two most important elements in the life of Julius of Akfahs, that is, the burial of the martyrs and the writing of their acts.

مرد انجيل باكر = “Response for the Gospel of the Matins”

- ⲑⲱⲟⲩⲧ̅ⲥ ⲧⲏⲣⲟⲩ ⲱ ⲛⲓⲕⲁⲟⲥ ᲀⲛⲓⲕⲁⲛⲟⲩⲧ̅ⲥ ⲛⲓⲃ̅ⲥ ⲡⲓⲭ̅ⲥ
ᲀⲛⲧⲉⲛⲧⲁⲓⲟ ᲀⲛⲡⲁⲓⲃ̅ⲓ ⲟⲩⲟⲗ ⲡⲓⲱⲱⲓⲭ ᲀⲛⲒⲉⲛⲛⲉⲟⲥ
- Assemble [you] all *people* who love God Jesus *Christ* in order to honour this *martyr* and the *noble* contender

Commentary

The text here does not have any specific feature related to Julius of Akfahs; it could apply to any martyr. However, it is important to note that the fact of “assemble all people” denotes a pilgrimage centre.

فانون عشية وباكر = “Canon for the Prayers of Vespers and Matins”

- ⲱ ⲛⲓϥⲛⲏⲟⲩ ᲀⲛⲟⲩⲑⲟⲗⲟⲗⲟⲥ ⲁⲛⲱⲛⲓ ⲧⲏⲣⲟⲩ ᲀⲛⲧⲉⲛⲓⲱⲥ
ⲉⲡⲓⲭ̅ⲥ ⲡⲓⲁⲓⲗⲓⲟⲥ ᲀⲛⲗⲓⲛⲓⲟⲩⲒⲟⲥ ⲡⲱⲃⲏⲣⲓ ⲛⲑⲧ̅ⲥ ⲁⲗⲏⲑⲱⲥ
ⲟⲩⲟⲗ*[fol. 47r] ᲀⲛⲧⲉⲛⲉⲣⲧ̅ⲁⲗⲓⲛ ⲛⲕⲁⲗⲱⲥ ⲉⲑⲃⲉ ⲡⲧⲁⲓⲟ
ᲀⲛⲡⲓⲁⲑⲗⲟⲑⲟⲣⲟⲥ ⲡⲓⲭⲱⲣⲓ ⲉⲃ̅ⲩⲩⲱ ⲓⲟⲩⲗⲓⲟⲥ

- O *Orthodox* brethren, come all in order to praise *Christ*, the *everlasting Creator*, the *true* * Son of God, and to *sing well* for the honour of the *athlete*, the holy mighty Julius

Commentary

This text puts the emphasis on the Orthodox brethren that will come to the ‘church’. This could be an indicator that the church of Julius was later than the Council of Chalcedon.

مرد انجيل القديس = “Response for the Gospel of the Eucharist”

- ΜΑΡΕΝΖΩC ΕΠ̄Χ̄C ΠΕΝΝΟΥ† Ω ΝΙΩΗΡΙ `ΝΟΡΘΟΞΟC
`ΝΤΕΝΤΑΙΟ ΞΕΝ ΟΥΘΟ `ΝΡΗ† ΠΙΨ̄ ΙΟΥΛΙΟC
- Let us praise Christ our God, O *Orthodox* sons, in order to honour in the same manner the *martyr* Julius

Commentary: See above.

2. Other Texts

2.1. ‘The Antiphonarium’⁸¹

†ΑΛΙ ΗΧΟC ΑΔΑΜ = “Psalm tune Adam”

- ΠΑΓΙΟC ΙΟΥΛΟC ΠΙΨ̄ ΕΤCΩΤΠ ΟΥΟΖ ΠΙΒΟΗΘΟC `ΝΘΟC
ΠΡΕΝΚΒΕΖC
- ΔCΨΩΠΙ `ΝΡΕCΩΤΕΝ `ΝCΑ ΠΙΝΟΜΟC ΔCΠΙ
`ΝΖΔΗΖΒΗΟΥΙ ΜΠΑΡΑΔΟΞΟΝ
- `ΝΠΕCΧΩΛ ΗΠ̄Χ̄C ΕΥCΟΧΙ⁸² `ΝCΩC ΔΥΕΡΗΔCΤΗΓΙΟΝ
ΜΗΟC ΔΥΞΟΘΕC ΞΕΝ ΤCΗCΙ
- ΔC† ΕΖΡΗ ΕΧΩC `ΝΠΙΡΩΗΙ `ΝΒΕΡΙ ΦΗΕΤΑ Π̄C̄ ΘΑΗΙΟC
ΚΑΤΑ ΠΕCΖΙΚΩΗ
- ΠΑΓΙΟC ΙΟΥΛΟC ΔCΕΡΚΛΟΡΟΝΟΜΗΙ `ΝΗΙΑΓΑΘΟΝ
`ΝΕΠΟΥΡΑΗΙΟΝ

⁸¹ De Lacy O’LEARY, *The Diftar of the Coptic Church*, I, p.20.

⁸² Sic, read ΕCΣΟΧΙ.

- αϳι ἠπιχλον ἠτε τμετῆῖ nem πεϳωηρι ἠνεηριτ
nem πεϳσον εϳσον
- nem ϕ ἠνωκ ἠταϳ αϳωπι ἠῖ αϳι ἠηοϳαφηοϳι
ϳεν ρωϳ ἠτϳηϳι
- αϳωκ ἠποϳωενωϳι κατα φοϳωϳ ἠφτ ϳε ηαϳϳαι
ἠηηαϳωη ἠτε ηηαρηγροϳ
- εϳε φαι α π̄ϳϳ ϳϳε ποϳραν εϳϳ nem φραν ποϳϳϳ
ϳεν τεϳηετοϳρο
- ηαροϳοϳηϳ ἠηωϳ ἠϳε ηαῖῖ ϳε αϳι ηηωϳ ητε
φτ φωτ
- αϳερκαταφροηη ἠηαηκοϳϳι ἠηϳοϳ αϳωαηη
ἠηωηϳ εϳηηη ωα εηεϳ
- ϳιτεη ηηεϳη
- The *saint* Julius the *martyr* and the *helper* was from Akfahs
- He was listening to the *law* and did many *wonderful* acts
- He did not deny *Christ*, but followed Him. He was *flogged* and killed by the sword
- He donned the new man, whom the Lord created *according to His image*
- The *saint* Julius *inherited* the *heavenly good* [things]
- He received the crown of *martyrdom* together with his beloved son and his brother
- And five hundred servants became *martyrs*; they were beheaded by the edge of the sword
- They accomplished their service *according to* the will of God, by having written the *struggles* of the *martyrs*
- Therefore, *Christ* wrote their holy names and the names of their master in His kingdom
- Let these *martyrs* rejoice for they received the promises of God the Father
- They *disdain* this short time and they won the life remaining forever
- Through the *prayers*...

The book of the Order of the Church, according to the manuscript of the Coptic Patriarchate Cairo 73 Liturgy,⁸³ mentions several hymns to Julius. We shall present them according to the edition of Samuel al-Suryānī.⁸⁴

2.2. 'Doxology Batos for the Prayers of Vespers and Matins'

- α ΠΟΥΣΜΟΥ ἸΗΤΕ ΗΗΘΥ ΧΩΚ ΕΒΟΛ ΕΖΡΗΙ ΕΧΩΚ
ΠΙΛΓΙΟΣ ΙΟΥΛΙΟΣ ΠΙΒΟΗΘΟΣ ἸΗΡΕΗΚΒΕΖΣ
- ΧΕ ΗΙΣΙΣΙ ΕΤΑΚΩΠΟΥ ΝΕΜ ΗΗΑΡΤΥΡΟΣ ΘΥ
ΔΠΟΥΣΜΟΥ ΚΩΒ ΕΖΡΗΙ ΕΧΩΚ ΩΑ †ΜΑΖ Γ ΝΓΕΝΕΑ
- ΣΕΗ ΗΑΙ ΔΚΕΡΦΟΡΙΗ ΗΠΙΧΛΟΗ ἸΑΤΛΩΗ ΗΤΕ
†ΗΕΤΗΑΡΤΥΡΟΣ ΝΕΜ ΠΕΚΩΗΡΙ ΝΕΜ ΠΕΚΣΟΗ ΝΕΜ Φ
ΗΒΩΚ ΗΤΑΚ
- ΟΥ ΠΑΩΔΙ ΤΕ ΗΗΕΘΟΥΔΒ †ΗΑΨΧΟΤΟΥ ΤΗΡΟΥ ΔΗ ΣΕΩΩ
ΗΦΡΗ† ἸΗΠΣΕΗΣ ΚΑΤΑ ΠΣΑΧΙ ἸΗΗΓΡΑΦΗ
- ΤΩΒΖ.. ΠΑΘΛΟΦΟΡΟΣ ΗΗΗ ΝΕΜ ΗΗΕΘΗΕΗΔΙ ΝΤΕΙΧΑ
ΗΕΗΗΟΒΙ ΗΑΗ ΕΒΟΛ
- The blessings of the saints became manifest in you, *saint*
Julius the *helper*, the man of Akfahs
- Because of the pains you received with the holy *martyrs*,
their blessing multiplied upon you until the third
generation
- Hence you *carried* the imperishable crown of
martyrdom with your son and your brother and five
hundred servants of yours
- How numerous are the saints! I am unable to mention
them all. They are as many as the ears of corn *according*
to the word of the *Scriptures*
- Pray, Julius the *athlete and martyr* and those who are
with you in order that He forgive our sins.

⁸³ Marcus SIMAIKA and Yassa 'ABD AL-MASIH, *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria, and the Monasteries of Egypt*, Cairo 1942, vol. II, fasc. 1, num. 742, Lit. 73, p. 339, "The first part of the ordo of the Church (Rubrics in Arabic). Contains the doxologies, canons hymns and the responses of the Gospels; Coptic. 198 folios; 23 lines, 24x14cm. Some folios restored. Dated on folio 193v, 22 Tubeḥ, AM 1160".

⁸⁴ S. AL-SURYĀNĪ, *Kitāb Tartīb al-Bay'a*, vol. I, pp. 83-88.

2.3. 'Response for the Gospel'

- ⲛⲁⲱⲱⲟϥ ⲛⲉⲗⲓⲧⲓⲥ ⲁⲛⲧⲉ ⲛⲉⲛⲛⲓ ⲕⲓⲛⲁⲛⲁⲛⲓⲟϥ ⲁⲛⲁⲉ ⲡⲉⲛⲉ
ⲉⲃⲟⲗ ⲁⲛⲛⲉⲛⲧⲟϥ ⲧⲏⲣⲟϥ ⲡⲉⲛⲉ ⲛⲁⲁⲣⲉⲗ ⲁⲛⲛⲟϥⲕⲁⲥ ⲧⲏⲣⲟϥ
ⲟϥⲕⲓ ⲉⲃⲟⲗ ⲁⲛⲛⲉⲛⲧⲟϥ ⲁⲛⲛⲉⲕⲗⲟⲕⲗⲉⲥ ⲁⲗ
- Many are the *afflictions* of the righteous, the Lord will deliver them out of them all. The Lord will guard their bones: not one of them will perish. Alleluia

2.4. 'Response for the Gospel of the Vesper Prayer'

- ⲓⲟϥⲗⲓⲟⲥ ⲡⲓⲛⲁⲕⲁⲣⲓⲟⲥ ⲱ ⲡⲓⲛⲱⲧⲓ ⲁⲛⲛⲁⲣⲧϥⲣⲟⲥ ϫⲉ ⲁⲕⲱⲥ
ⲁⲛⲛⲉⲕⲱⲛⲁ ⲁⲛⲛⲓⲛⲁⲣⲧϥⲣⲟⲥ ⲁⲕⲟⲥⲉ ⲛⲟϥⲡⲣⲁϩⲓⲥ ⲧⲏⲣⲟϥ
- ⲁⲛⲉⲟⲥ ⲛⲉⲛ ⲛⲉⲕⲉⲃⲉⲓⲁⲕ ⲛⲉⲛ ⲛⲉⲕⲱⲛⲣⲓ ⲛⲉⲛ ⲛⲉⲕⲟⲥⲟⲛ
ⲁϥⲱⲉⲛⲱⲓ ⲁⲛⲛⲓⲛⲁⲣⲧϥⲣⲟⲥ ⲁϥⲁⲓⲕⲓⲟϥ ⲉⲃⲟⲗ ⲁⲛⲛⲉⲛⲧⲟϥ
ⲧⲏⲣⲟϥ
- ϫⲉⲣⲉ ⲛⲁⲕ ⲱ ⲓⲟϥⲗⲓⲟⲥ ⲡⲓⲛⲱⲧⲓ ⲁⲛⲣⲱⲛⲓ ⲛⲧⲉⲗⲓⲟⲥ ϫⲉ
ⲁⲕⲱⲥ ⲁⲛⲛⲓⲁⲓⲟⲥ ⲟϥⲟⲗ ⲁⲕⲱⲱⲡⲓ ⲛⲉⲛ ⲛⲓⲛⲁⲣⲧϥⲣⲟⲥ
- The *blessed* Julius, the great *martyr*, he buried the *bodies* of the *martyrs* and wrote all their *acts*
- He and his servants and his sons and his brothers served the *martyrs* and received their blessings
- *Hail* to you Julius, the great *perfect* man, for you buried the *saints* and you became one of the *martyrs*

2.5. 'Glorification'

A hymn to be said during the Glorifications and the Eucharist

- ⲡⲓⲗⲟϭ ⲉⲧⲉⲕⲕⲗⲏⲥⲓⲁ: ⲡⲓⲗⲟϭ ⲡⲗⲁⲟⲥ ⲉⲧⲥⲱⲟϥⲛⲓ ⲉⲣⲟⲥ
ⲡⲓⲗⲟϭ ⲡⲗϥⲛⲛⲓ ⲉⲡⲁⲓⲱⲓ ⲡⲓⲁⲓⲟⲥ ⲓⲟϥⲗⲓⲟⲥ
- ⲧⲏⲁⲕⲓⲛ ⲁⲛⲡⲗⲁⲥ ⲉⲧϫⲱϫⲉⲃ ⲡⲁⲣⲁ ⲟϥⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧⲗⲓϫⲉⲛ
ⲡⲓⲕⲁⲗⲓ ⲉⲑⲣⲓⲕⲁϭⲓ ⲉⲡⲉⲕⲧⲁⲓⲟ ⲡⲓⲁⲓⲟⲥ ⲓⲟϥⲗⲓⲟⲥ
- ⲁⲗϥⲓⲁ ⲡⲟϥⲣⲟ ⲡⲓⲛⲟⲗⲟⲥ ⲧⲱⲛⲕ ⲁⲛⲟϥ ⲧⲉⲛⲛⲓⲧⲓ ⲁⲛⲑⲟⲟϥ
ⲧⲉⲕϫⲱ ⲁⲛⲡⲧⲁⲓⲟ ⲁⲛⲡⲁⲓⲱⲓ ⲡⲓⲁⲓⲟⲥ ⲓⲟϥⲗⲓⲟⲥ
- ϫⲉⲛ ⲟϥⲕⲁⲧⲓ ⲛⲉⲛ ⲟϥⲥⲟⲑⲓⲁ ⲛⲁⲕⲉⲣⲗⲉⲗⲡⲓⲥ ⲉⲥⲓⲡⲣⲟⲛⲓⲁ
ⲛⲉⲛ ⲡⲓⲟϥϫⲁⲓ ⲛⲉⲛ ⲧⲥⲱⲧⲏⲣⲓⲁ ϩⲁⲧⲉⲛ ⲡⲉⲛⲉ ϫⲉⲛ
ⲡⲉⲕⲁⲣⲟϥⲥⲓⲁ

- ΕΙΨΩ ΕΒΟΛ ΕΙΨΩ ΨΗΜΟΣ ΧΕ ΔΗΟΚ ΟΥΧΡΙΣΤΙΑΝΟΣ
ΕΙΝΑΖΤ ΕΠΔΔΤ ΠΤ ΠΧΤ ΠΩΗΡΙ ΨΗΤ ΔΛΗΘΩΣ
- ΤΩΒΖ...ΠΙΔΘΛΟΦΟΡΟΣ ΨΗ ΠΙΔΓΙΟΣ ΙΟΥΛΙΟΣ ΝΕΗ
ΝΗΘΗΝΕΜΔΙ ΨΤΕΙΧΑ
- Beautiful is the *Church*, beautiful are the *people* who know him, beautiful is the *icon* of this *martyr saint* Julius
- I will move my humble tongue speaking to *convey* to everyone on the earth about the honour of *saint* Julius
- David, the *psalmist* and king, arises and comes in our midst today in order to tell of the honour of this *martyr saint* Julius
- With understanding and *wisdom*, he was *hoping* to get *providence*, safety and *salvation* in front of the Lord in His *presence*
- Crying and saying: I am a *Christian*, believing in my Lord Jesus *Christ*, the *true* Son of God
- Pray... O *athlete martyr saint* Julius and those who were with him in order...

Commentary

In the book of Glorifications the first stanza reads as follows:

ΠΙΖΟΛΧ ΠΕ ΤΕΚΚΛΗΣΙΑ: ΠΙΖΟΛΧ ΠΛΑΟΣ ΕΤΘΩΟΥΤ ΕΡΟΣ
ΠΙΖΟΛΧ ΠΛΥΗΗΗ ΠΕ ΠΑΨ ΠΙΔΓΙΟΣ ΝΗΗ

Beautiful is the *Church*, beautiful are the *people* who are assembled in her, beautiful is the *icon* of this *martyr saint* so and so.⁸⁵

The term “icon” has been rendered according to what was established by G. Godron.⁸⁶ The invocation of David the Psalmist is recurrent in Coptic

⁸⁵ Atallah Arsenius AL-MUHARRAQI, ΠΣΩΗ ΗΤΕ ΗΣΙΗΤΩΟΥ ΕΘΥ ΗΤΠΑΡΘΕΗΟΣ ΗΔΓΓΕΛΟΣ ΗΔΠΟΣΤΟΛΟΣ ΗΨΗ ΝΕΗ ΝΗΘΟΥΖΑ [The book of the holy glorifications for the Virgin, the angels, the apostles, the martyrs and the saints], p. 173.

hymnology to introduce a quotation of a psalm, which is absent from this text.

2.6. 'Canon'

To be said for the Prayer of Vespers and Matins according to the tune of Paul.

- ΤΕΝΕΡΜΑΚΑΡΙΖΙΝ ἸΗΝΟΚ Ω ΠΑΓΙΟΣ ΙΟΥΛΙΟΣ ΧΕ
ΑΚΩΕΠΣΙΣΙ ἸΗΖΑΗΚΟΛΑΣΙΣ ΕΧΕΝ ΦΡΑΗ ΝΗΠ̄C ΠΧ̄C
ΤΕΝΕΡΧΩΡΕΥΗΝ ΝΕΗ ΔΔΥΛΑ ΧΕ ΓΤΔΙΗΟΥΤ ἸΠΠΕΜΘΟ
ΝΠ̄C ΝΧΕ ΦΗΟΥ ΝΤΕ ΝΗΕΘΟΥΔΒ ΝΤΑΔ
- ⲬⲐⲗⲁ
- Ⲡⲉ ⲛⲓⲛ
- We *praise* you, O *saint* Julius, for you underwent suffering and *chastening* for *Christ's* sake. We *sing* with David: "Precious before the Lord is the death of His saints"
- Glory
- Now now

Commentary

The word Canon in Coptic tradition has more than one meaning. It means a type of hymn that should be recited by two choirs, which is the case here. It means also the "canon-law" or codified law governing a church; thus, there are the Apostolic Canons and the Ecclesiastical Canons of the Apostles. It also means a punishment as introduced by a spiritual father, which consists of further prayers or fasting. A canon also means a spiritual plan, especially for a monk.

2.7. 'The response for the Matins Gospel'

- ΝΗΠ̄ ἸΝΤΕ ΠΧ̄C ΑΥΕΡΠΡΟΦΗΤΕΥΗΝ ΕΘΒΗΤΔ ΧΕ ἸΝΘΟΔ
ΝΕΗ ΝΗΕΘΗΕΝΔΔ ΕΥΕΩΠΠ ἸΝΝΗΔΡΤΥΡΟC

⁸⁶ Gérard GODRON, " 'ΛΙΜΗΝ' 'Portrait' 'image' ", BSAC 25 (1983), pp. 1-50; Youhanna Nessim YOUSSEF, "La terminologie de l'icône selon les livres liturgiques coptes", *Göttinger Miszellen* 158 (1997), pp. 101-105.

- ΘΩΟΥΤ ΤΗΡΟΥ Ω ΗΛΑΟΣ ἠΜΑΙΝΟΥΤ ἰῆϞ πᾠϞ
ἠΤΕΝΤΑΙΟ ἠΠΑΙῆ ΟΥΟΖ ΠΩΩΙΧ ἠΓΕΝΗΕΟΣ
- *The martyrs of Christ had prophesised for you that you and those who are with you would become martyrs*
- Assemble, *loving Jesus Christ*, all you *people* in order to honour this *martyr* and brave *noble*

Commentary

The first stanza reflects the beginning of the biography of Julius, whereas the second stanza is a very generic one, applicable to any martyr.

2.8. 'Response to the Gospel of the Liturgy'

- ΕΘΕΕ ΦΑΙ ΛΙΩΤΠ ΗΜΟΚ ἠΧΕ ἰῆϞ πᾠϞ ΠΑΓΙΟΣ
ΙΟΥΛΙΟΣ ΕΘΡΕΚΩΠΗ ΗΔΙ ἠΜΑΡΤΥΡΟΣ ΗΔΡΕΝΩΟΣ
ΠᾠϞ ΠΕΝΗΟΥΤ Ω ΗΩΗΡΙ ἠΟΡΘΟΔΟΞΟΣ ΞΕΗ ΟΥΘΟ
ἠΡΗΤ Πῆῆ ΙΟΥΛΙΟΣ
- Therefore, Jesus *Christ* chose you, O *saint* Julius, in order to become a *martyr* for Him. Let us praise *Christ* with the sons of *orthodoxy* in such a manner as *the martyr* Julius

2.9. 'Aspasmos'

- ΧΕΡΕ ΙΟΥΛΙΟΣ ΠΗΑΚΑΡΙΟΣ ΦΗΕΤΑΙΩΣΑΙ ἠΠΒΙΟΣ
ἠΗΙΑΓΙΟΣ
- ΖΑΗΧΛΟΗ ΗΑΘΛΩΗ
- ΧΕΡΕ ΗΑΚ ΙΟΥΛΙΟΣ ΠΗΠΩΤ ἠῆῆ ΧΕΡΕ ΠΑΘΛΟΦΟΣ ΗΕΗ
ΗΕΙΩΗΟΥ ΗΕΗ ΠΕΙΩΗΡΙ
- ΧΕΡΕ ΗΑΚ Ω Πῆῆ ΗΤΕ ΠΕΗῆϞ ἰῆϞ πᾠϞ ΧΕΡΕ
ΠΑΘΛΟΦΟΡΟΣ ΙΟΥΛΙΟΣ Πῆῆ
- *Hail* to Julius the *blessed* (man), who wrote the *biography* of the *Saints*
- Imperishable crowns
- *Hail* to you, Julius the great *Martyr*; *hail* to the *athlete* and his brothers and his son

- *Hail to you, O Martyr of our Lord Jesus Christ; hail to the athlete, Julius the Martyr*

Commentary

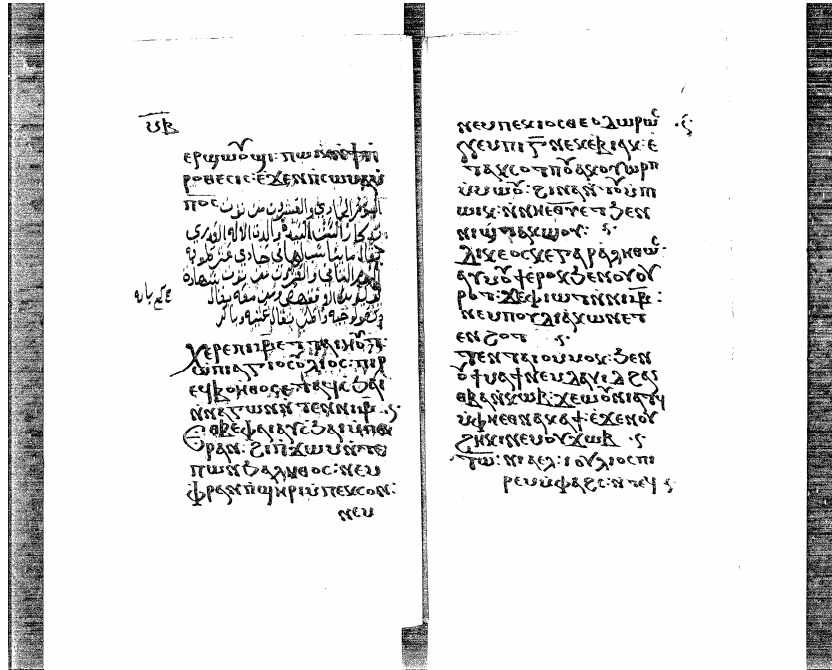
Aspasmos hymn is a variable one, sung at the Prayer of the Kiss of Peace. The third stanza is taken from a manuscript preserved at Saint Antony's Monastery Red Sea, which dates from 1377 AM (=1661AD). The fourth stanza is taken from the manuscript of Alexandria dated 1432AM (=1716 AD). Both stanzas can apply to any martyr, whereas the first stanza from the Cairo Patriarchate stresses that Julius wrote the biographies of the martyrs.

Conclusion II

As we do not have the Coptic biography of Julius of Akfahs, we may consider that the liturgical texts are unique witnesses of his Coptic biography. Some stanzas are taken from the commemoration of other martyrs while others are specific to Julius. We notice the importance of the biblical quotations, especially from the Psalms, which are the meditation of the monks. These texts do not occur in printed editions of the liturgical texts as their use disappeared owing to the absence of a pilgrimage centre for this saint.

* * *

As a general conclusion, the liturgical texts published here show the evolution of the veneration accorded to the saints, as well as the need to write further texts for special events, such as the building of a church or the painting of an icon. The aforementioned evolution does not differ whether the work was done by a monk or by a martyr.



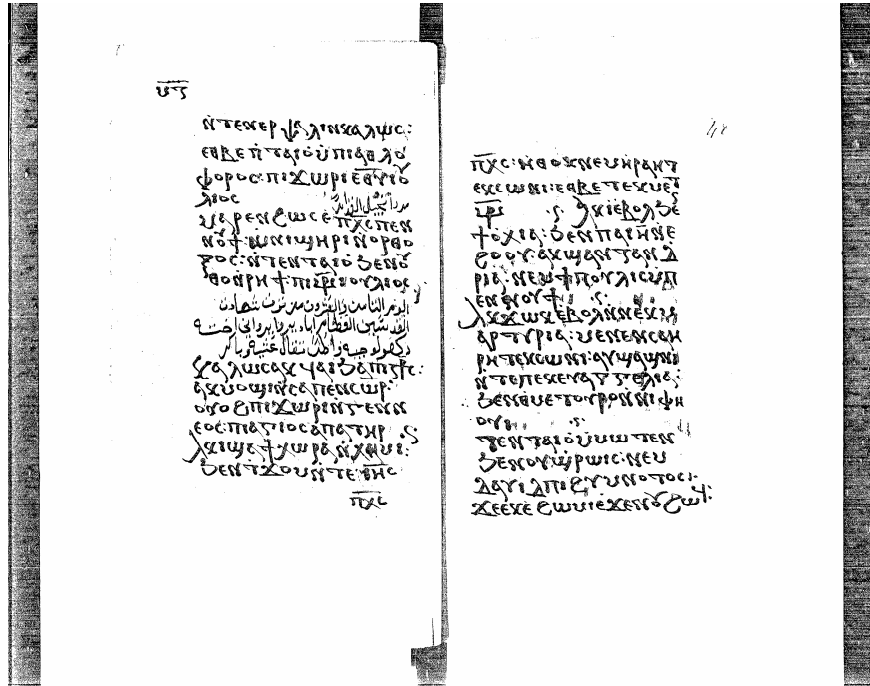
١٤
 ١٥
 ١٦
 ١٧
 ١٨
 ١٩
 ٢٠
 ٢١
 ٢٢
 ٢٣
 ٢٤
 ٢٥
 ٢٦
 ٢٧
 ٢٨
 ٢٩
 ٣٠
 ٣١
 ٣٢
 ٣٣
 ٣٤
 ٣٥
 ٣٦
 ٣٧
 ٣٨
 ٣٩
 ٤٠
 ٤١
 ٤٢
 ٤٣
 ٤٤
 ٤٥
 ٤٦
 ٤٧
 ٤٨
 ٤٩
 ٥٠
 ٥١
 ٥٢
 ٥٣
 ٥٤
 ٥٥
 ٥٦
 ٥٧
 ٥٨
 ٥٩
 ٦٠
 ٦١
 ٦٢
 ٦٣
 ٦٤
 ٦٥
 ٦٦
 ٦٧
 ٦٨
 ٦٩
 ٧٠
 ٧١
 ٧٢
 ٧٣
 ٧٤
 ٧٥
 ٧٦
 ٧٧
 ٧٨
 ٧٩
 ٨٠
 ٨١
 ٨٢
 ٨٣
 ٨٤
 ٨٥
 ٨٦
 ٨٧
 ٨٨
 ٨٩
 ٩٠
 ٩١
 ٩٢
 ٩٣
 ٩٤
 ٩٥
 ٩٦
 ٩٧
 ٩٨
 ٩٩
 ١٠٠

١٠١
 ١٠٢
 ١٠٣
 ١٠٤
 ١٠٥
 ١٠٦
 ١٠٧
 ١٠٨
 ١٠٩
 ١١٠
 ١١١
 ١١٢
 ١١٣
 ١١٤
 ١١٥
 ١١٦
 ١١٧
 ١١٨
 ١١٩
 ١٢٠
 ١٢١
 ١٢٢
 ١٢٣
 ١٢٤
 ١٢٥
 ١٢٦
 ١٢٧
 ١٢٨
 ١٢٩
 ١٣٠
 ١٣١
 ١٣٢
 ١٣٣
 ١٣٤
 ١٣٥
 ١٣٦
 ١٣٧
 ١٣٨
 ١٣٩
 ١٤٠
 ١٤١
 ١٤٢
 ١٤٣
 ١٤٤
 ١٤٥
 ١٤٦
 ١٤٧
 ١٤٨
 ١٤٩
 ١٥٠
 ١٥١
 ١٥٢
 ١٥٣
 ١٥٤
 ١٥٥
 ١٥٦
 ١٥٧
 ١٥٨
 ١٥٩
 ١٦٠
 ١٦١
 ١٦٢
 ١٦٣
 ١٦٤
 ١٦٥
 ١٦٦
 ١٦٧
 ١٦٨
 ١٦٩
 ١٧٠
 ١٧١
 ١٧٢
 ١٧٣
 ١٧٤
 ١٧٥
 ١٧٦
 ١٧٧
 ١٧٨
 ١٧٩
 ١٨٠
 ١٨١
 ١٨٢
 ١٨٣
 ١٨٤
 ١٨٥
 ١٨٦
 ١٨٧
 ١٨٨
 ١٨٩
 ١٩٠
 ١٩١
 ١٩٢
 ١٩٣
 ١٩٤
 ١٩٥
 ١٩٦
 ١٩٧
 ١٩٨
 ١٩٩
 ٢٠٠

22

φουδωπεχερσοφωα
 νεσσωμεδουνοφωα
 υνοσσευαρεδενπι
 ωκδευμνεεωα
 φω: σσεα εδωο
 χερεππρ: περτοσσο
 λιο: σσεαρεκασεβφ:
 κκενδεκμετχοα
 χερκατεφρονη: υ
 πωογτηρ: τεπεπ
 κοςιο: εεβετσεαδ
 ιπι: εδδμεπεφρα
 χερελοσσεαρε
 δκασωροσ: μευεα
 χαρισυκ: ειχεκπι
 ερετηρ: .s.
 20

Οοδουοδενσφι:
 δυνεδωαεφεο: ρω
 υπειθο: υποσπεφω:
 νεσσωππεαεφ: .s.
 ιπιατοσσεαρε: τε
 φωατεγεβικ: ωπικ
 φωαρεφωι: εεε
 φωεωκ: .s.
 ιπιεαφφορο: α
 κκεοσυπικεοσ
 λιοσπικεοπιφω: .s.
 ιπιεατεποφ: κριε
 υνοσσε: ιδωσσεφ: μεν
 οφρε: ταλα: υτεσιν
 ετωωα: .s.
 ιφι: τευραρερω
 ιτ: δεσσεαρεατηρ:



Recibido / Received: 09/01/2008
 Informado / Informed: 12/07/2008
 Aceptado / Accepted: 11/11/2008