Youhanna Nessim Youssef

Two doxologies from the Psalmodia of Sammanûd¹

Manuscript

The manuscript is from the collection of the church of Sammanûd 83 Lit. It is written in Coptic with Arabic titles only in red ink. The beginning and the end are lost. The original foliotation is lost however a modern foliotation was added written in pencil.

The colophon is lost however, we read in a note after the Thursday Theotokia:
Fol.106

Finished and completed the theotokia of the blessed Thursday in the peace of the Lord, the Holy God, the Creator of the creation, the life-giving of the souls.

O who will read, hear, see, remember the humility of the scribe, as he is described with faults, he is not worthy to mention his name among the people, the humble Matthias Yusuf Kosman from the inhabitants of Sammanûd, Gharbiah. Everyone who will find an error

The date of the manuscript seems to be late nineteenth century. The scribe has skilful handwriting especially in Coptic; however his spelling is very poor. There are some frontispieces and few illuminations. Some folios are lost such as the in the beginning and the fourth Ode.

Sammanûd

The city of Sammanûd is situated on the west bank of the Damietta branch of the Nile east of Mahallah al-Kubra in the province of Gharbiah.² It has a long history,³ while Abu al-Makarim mentions four churches named after the Virgin

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1 I wish to thank my friend Jacob Askren who was kind enough to provide me the photos of this important manuscript.
Mary, saint George, the Archangel Michael and Saint Mercurius and one for the Melkite that was restored with the help of the Jacobites. It is supposed to be one of the sites visited by the Holy Family. The church is named after saint Apa Nub wherein his relics and an important pilgrimage centre. The actual building is from the nineteenth century.

Doxologies in this manuscript

The manuscript contains a set of doxologies. The title is as follows: 

هُوَلَاءِ الْدِّكْسُوْلِيَّةِ المُستَعْمَلَةِ فِيِ أَوْاهِم

These are the doxologies used in their occasions

Doxologies for the month of Kihak (fol. 142r–149v)
Doxology for the feast of the Nativity (fol. 150r–151v)
Doxology for the Epiphany (fol. 151v–153r)
Doxologies for Lent (fol. 153r–162v)
Doxology for the Palm Sunday (fol. 162–164v)
Doxologies for the Resurrection and the Eastertide (fol. 164–169v)
Doxology for the feast Ascension (fol. 169v–170v)
Doxology of the Pentecost (fol. 171r–172v)
Doxology for the fast of the Apostles (fol. 173r–174v)
Doxology from the feast of Nayrouz to the feast of the Cross (fol. 174v–176r)

The two doxologies published hereafter

The set yearly doxologies follows the classic pattern like the edited psalmodias:
The Virgin (3 doxologies), Archangel Michael, Archangel Gabriel, Archangel Raphael, Archangel Suriel, the 4 bodiless Creatures, 24 Elders, John the Baptist (2 doxologies), 144000, the Apostles, Stephen, George, Theodor, Mercurius, the

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assembly of the Martyrs, [Lacuna- we may expect that the Doxology of Apa Nub was included in the manuscript.]

Text

Fol.176r–177r

Doxology for Anba Milius the patriarch

O great Shepherd of the flock of Christ, our holy righteous father Abba Milius the high-priest
You pastured the sheep in the good pasture when they hear your voice, they come with joy
Hail to our father Milius, the entrusted shepherd, who fought against his enemies and received the imperishable crown.
Blessed are you truly, O holy righteous Abba Milius the high-priest the great among the patriarchs
And also

11 ñnâncð¹
12 ññkkçâçðü
13 âççñçãçâçâç
15 ïðñçêt
16 ñççñçâç
17 ìççñçâçê
18 ìççñçâç
19 ññkkçâç
Pray (to the Lord for us) O our holy father the righteous Abba Milius the high-priest that (He may forgive)

Doxology Batos for the righteous, Job the just.
Who endured patiently the temptations which came upon him and was strengthened in God in his whole heart, Job the just, that his commemoration became spread in the world till all the generations.
He proclaimed saying: The Lord gave and the Lord took, let the name of the Lord be blessed forever.

Pray (to the Lord for us) O good man, Job the righteous one, that (He may forgive)...
Milius, III Patriarch, 1 Tût (29 August). Also called Minius, Abilius.

On this day died the holy father Abba Milius, Archbishop of the great city of Alexandria, the third from Mark, the apostle and evangelist, and this archbishop was appointed in the fifteenth year of the reign of Domitian, who is called Vespasien, the king of Rome, thirty-five years after the Ascension of our Lord Jesus Christ. He pastured and guarded the flock of our Lord Jesus Christ nobly, and he sat on the Episcopal throne twelve years. And he reposed in peace. May his prayers be with us. Amen!

Eusebius, *Historia Ecclesiastica* simply lists the name of the first ten successors of saint Mark without providing any substantive comments about their lives or accomplishments. 3: 14.

He is mentioned in the *History of the patriarchs* thus:

The third biography

Then the orthodox people assemble and consulted together and took a man named Milius and ordained him patriarch on the throne of saint Mark the evangelist instead of Annianus. This Milius was a chaste man and he confirmed the people in the knowledge of the Truth. In his the orthodox people increased in numbers, in Alexandria and Pentapolis and the province of Africa. He remained

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32 We provide in full the text of C. F. Seybold, *Severus ibn al-Muqaffa*, *Alexandrinische Patriarchengeschichte von S. Marcus bis Michael I*, 61–767, Veröffentlichungen aus der Hamburger Stadtbibliothek 3, Hamburg: Lucas Gräfe, 1912, p. 12. This edition represents the original version while the other editions are a reworked version.
twelve years in the see; and the church was in peace in his days. He reposed on the 1st of Tût in the 15th year of the reign of the abovementioned prince.

However, in the third stanza of the doxology: „Hail to our father Milius, the entrusted shepherd, who fought against his enemies and received the imperishable crown,” could not apply to this patriarch as the History of the Patriarchs stated clearly „and the church was in peace in his days” and „he reposed in peace” while the imperishable crown means in the hagiographical and liturgical texts „the crown of martyrdom.”

There is another saint mentioned in the Synaxarion that our third stanza could thus apply to him, i.e. he fought against the enemies and became a confessor.

Meletius, (Patriarch of Antioch, 18 Amshir) occupied the see of Antioch for only a brief period in 354. He was a vigorous opponent of the Arians and for this was banished to Melitene in Armenia, his own country. Meletius is venerated in long in the book of the Difnar as a confessor.

The confusion between saints occurs sometimes in the liturgical texts such as the confusion between Julius of Rome and Julius of Akfahs in the book of glorifications.

Job
Job is commemorated thrice in the Coptic liturgy, on the 1st Tût and 2 Bašans, as well as the Wednesday in the Passion Week, which is called also the Wednesday of Job. The first is the commemoration when Job the righteous man washed in the water and was healed of all his sickness.

The second is the commemoration of his resting.

The doxology of Job occurs in a manuscript from the 18th century studied by Ḍabd al-Masi on 2th Bašans (the date of his repose).
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The third commemoration is a remembrance of the healing of Job. The Copts wash themselves in the early morning with a special plant. They eat Farik (grinded green wheat symbolizing the passions of Christ).

This oral tradition\(^{40}\) is supported by Manuscript tradition. In fact, many manuscripts contain a collection of Homilies for the Holy Week and include four Homilies attributed to John Chrysostom,\(^{41}\) (These texts should be compared with the Corpus of Leontius of Constantinople)\(^{42}\) and an apocryphal life.\(^{43}\)

Our doxology talked about his endurance and how he accepted the will of God, while the second commemoration is his repose. The text published above suits better our commemoration rather his repose.

Conclusion

It is important to mention that the list of the doxologies of the manuscript reflects that these two doxologies should be used for the 1\(^{st}\) of Tût.

This article shows once more the importance of studying the liturgical manuscripts even the modern ones as they reflect sometimes important tradition not attested elsewhere.

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40 This practice is not observed in the Rite of the Holy Week nowadays cf. A. Sidarus „La Semaine Sainte à Dair as-Suryân“, *Bulletin de la Société d’Archéologie Copte* 20, 1969–1970, p. 5–32. It is noteworthy that only the late manuscripts from the XVIII century contain a prophecy from the Book of Job. This could be explained by the fact that the book of Job was read during the Holy Wednesday. So there is no need to have prophecies from this Book. For the readings of the Holy Week and the Manuscripts traditions cf. O. H. E. Burmester, *Le Lectionnaire de la Semaine Sainte*, Patrologia Orientalis 25 fasc. 2, N° 122, p. 478–479 (430)–(431).

