NOTES


3Prof. Birger A. Pearson, of the University of California, is currently preparing a critical edition of this text.

4As far as I know, neither the texts attributed to Severianus of Cabala nor those attributed to Athanasius have been edited. Two of Athanasius' homilies (the one edited here and that in ff. 99v.-111v.) have been translated into Italian by T. Orlandi, Omelie copte, Corona Patrum 7 (Torino, 1981), pp. 58-91.


6The number of letters in every line varies from 10 to 16, depending on the size of the letters involved and various other factors. When a whole line was lost, and there were no grounds for assuming a longer or irregular line, we have assumed a standard length of 13 letters per line.


-276-
8 Review of Munier's Catalogue, in JEA 4 (1917), 70.
9 Orlandi, Omelie copte, pp. 73-91. Orlandi studied the text also in a paper presented to the II International Congress of Coptic Studies (Rome 1980): "Un testo copto sulla dominazione araba in Egitto." (Forthcoming volume of the Acts of the Congress, pp. 76-84.) The kindness of Prof. Orlandi has allowed me to use the paper before it was published.

10 Graf, Geschichte, I, pp. 276-79.
11 Nür al-anwar fi ān ḫān al-Abrār (Cairo, 1922; 1926?), pp. 7-60.
15 The present writer is now preparing an edition of this unpublished work on the basis of these two MSS.
Nachrichten von der königlichen Gesellschaft der
Wissenschaften zu Göttingen, Philolog.-historische Klasse
1902, Heft 2 (Göttingen, 1903), p. 646, lines 17-18.

17 Cf. M. Simaika, Catalogue of the Coptic and Arabic
Manuscripts in the Coptic Museum, the Patriarchate, the
Principal Churches of Cairo and Alexandria and the

18 Cf. Graf, Geschichte, II, p. 490 (zu S. 279, Zl.2);

19 Graf, Geschichte, I, p.278.

20 Graf, Catalogue des manuscrits arabes chrétiens
conservés au Caire, Studi e testi 63 (Città del Vaticano,

21 F. Nasrallah, "Manuscrits melkites de Yabroud dans
le Qalamoun," OCP 6 (1940), 104.


23 P. Sbath, Al-Fihris (Catalogue de Manuscrits
Arabes), Première Partie (Cairo, 1938), p.69.

24 Cf. above, note 20.


26 Cf. the colophon of Mingana Syr. 465, in Mingana's


28 Graf, Geschichte, I, p. 278. At the time of writing
this Introduction, I had no access to the MS or to a micro-
film of it, in order to verify Graf's datation on the MS.
This is the date of the oldest MS. Cf. Graf, *Geschichte*, II, pp. 367-69.

Cf. MS Mingana Syr. 142, f. 376. Mingana, *Catalogue*, I, col. 323, who quotes this passage, transcribes "bishop of Sabā" (📖📖), but the MS has clearly📖📖.


Jīrjīs Bek Ya‘qūb, *Rasā’il dīnīyyah qadīmah* (Cairo 1925), pp. 40-52. Unfortunately, there is not in this book any indication of the MSS from which the works were taken.

Indeed, Damascus had ceased being the capital before the Abbasid revolution: in 744 A.D., Marwān II installed himself in Harrān, and several of the successors of al-Walīd (705-715 A.D.) had their residence out of Damascus. Cf. R. Hartmann, "Damas," *EI* I (1913), 928-29.

Both phenomena -- conversion to Islam and learning of Arabic -- point to a period posterior to the decrees of ‘Umar II (717-720 A.D.), when the converts would become tax exempt. Cf. Dennett, *Conversion and the Poll-Tax*, pp. 84-85. For reasons that will be seen below, the composition of the Apocalypse of Samuel has to be placed much later than it usually is.


40 Orlandi, "Testo copto sulla dominazione araba," pp. 80-81.

41 Orlandi, "Testo copto sulla dominazione araba," p. 81.

42 Cf. XIV Vision of Daniel, 24, 47, 56.
Cf. MS Vat. ar. 459, f. 35r. I owe this information to Mr. Shawqi Talia, who is currently preparing an edition of this text.


Cf. Severus, History of the Patriarchs, PO V, pp. 50-51.

Cf. Severus, History of the Patriarchs, PO V, pp. 54-71. The exact post of Usāmah is not clear. S.
Lane-Poole, *A History of Egypt*, p. 46, considers him as Collector of the Revenue, and dismisses the information of Ibn-al-Athir, who has him as emir for the year 102 H./720-1 A.D. But certainly Severus treats him as the successor of Qurrah ibn Sharik. Cf. also H. De Vis, *Homélies coptes de la Vaticane*, vol. II (Hauniae, 1929), pp. 2-3.

48 Cf. Severus, *History of the Patriarchs*, PO V, pp. 64. 67-68.


51 Cf. Severus, *History of the Patriarchs*, PO V, p. 73.


53 Cf. Nau, "Note sur l'apocalypse de Samuel," *ROC* 20 (1915-1917), 405. A comparison with PA and PM will allow now for a fresh study of this text. As will appear from the discussion below, the decline of Coptic as a living language should perhaps be delayed to the second part of the ninth century.

54 Cf. above, chap. I, pp. 29-32.

Orlandi, "Testo copto sulla dominazione araba," p. 79.


Cf. W. Riedel and C. Crum, eds., The Canons of Athanasius of Alexandria, Text and Translation Society, (London, 1904). Unfortunately, the most important parallels for comparative purposes are extant only in the Arabic text, which is rather free. We do not know how the texts were worded in the Coptic.


61Cf. above, note 52.


63Cf. above, note 12.