

NOTES

¹H. Hyvernat, ed., Bybliothecae Pierpont Morgan codices photographice expressi (Roma, 1922).

²Hyvernat, A Check List of Coptic Manuscripts in the Pierpont Morgan Library (New York, 1919), p. [9].

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 Gabala 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, Omellie copte, Corona Patrum 7 (Torino, 1981), pp. 58-91.

⁵Cf. J. Vergote, Grammaire copte, Tome 1a (Louvain, 1973), p.50.

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.

⁷H. Munier, Catalogue général des antiquités Égyptiennes du Musée du Caire, nos. 9201-9304. Manuscrits coptes (Le Caire, 1916), pp. 177-79.

⁸Review of Munier's Catalogue, in JEA 4 (1917), 70.

⁹Orlandi, Omèlie 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.

¹⁰Graf, Geschichte, I, pp. 276-79.

¹¹Nūr al-anwār fī manẓar al-abrār (Cairo, 1922; 1926²), pp. 7-60.

¹²Cf., A. Périer, "Lettre de Pisuntius, évêque de Qeft, à ses fidèles," ROC 19 (1914), 79-92, 302-23, 445-46. Cf. also R. Griveau, "Notes sur la lettre de Pisuntius," ROC 19 (1914), 441-43.

¹³Cf. F. Ziadeh, "L'Apocalypse de Samuel, supérieur de Deir-el Qalamoun," ROC 20 (1915-17), 374-404. Cf. also F. Nau, "Note sur l'apocalypse de Samuel," ibid., pp. 405-07.

¹⁴Cf. the forthcoming paper by the present writer, "The King of Rūm and the King of Ethiopia in Medieval Apocalyptic Texts from Egypt," presented to the III International Congress for Coptic Studies in Warsaw, 1984.

¹⁵The present writer is now preparing an edition of this unpublished work on the basis of these two MSS.

¹⁶Cf. W. Riedel, ed., "Der Katalog der christlichen Schriften in Arabischer Sprache von Abū³l Barakāt,"

Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen, Philolog.-historische Klasse 1902, Heft 2 (Göttingen, 1903), p. 646, lines 17-18.

¹⁷Cf. M. Simaika, 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, vol. II (Cairo, 1942), p. 376.

¹⁸Cf. Graf, Geschichte, II, p. 490 (zu S. 279, Zl.2); Simaika, Catalogue, vol. II, pp. 313-14.

¹⁹Graf, Geschichte, I, p.278.

²⁰Graf, Catalogue des manuscrits arabes chrétiens conservés au Caire, Studi e testi 63 (Città del Vaticano, 1934), p. 171; Simaika, Catalogue, vol. II, p. 303.

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

²²F. Nasrallah, letter of July 10, 1984.

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

²⁴Cf. above, note 20.

²⁵Mingana, Catalogue, vol. I, cols. 822-25.

²⁶Cf. the colophon of Mingana Syr. 465, in Mingana's Catalogue, vol. I, col. 835.

²⁷Cf. E. Tisserant, Inventaire sommaire, p.20.

²⁸Graf, 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.

²⁹This is the date of the oldest MS. Cf. Graf, Geschichte, II, pp. 367-69.

³⁰Cf. MS Mingana Syr. 142, f. 376. Mingana, Catalogue, I, col. 323, who quotes this passage, transcribes "bishop of Sabā" (ⲥⲁⲃⲁ), but the MS has clearly ⲥⲁⲃ.

³¹Cf. Graf, Geschichte, I, p. 265-67.

³²Cf. Mingana, Catalogue, I, cols. 323-24. The MS belongs to the 17th century.

³³Jīrjīs Bek Ya'qūb, Rasā'il dīniyyah qadīmah (Cairo 1925), pp. 40-52. Unfortunately, there is not in this book any indication of the MSS from which the works were taken.

³⁴Indeed, Damascus had ceased being the capital before the Abbasid revolution: in 744 A.D., Marwān II installed himself in Ḥarrān, 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.

³⁵Both 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.

³⁶Orlandi, "Testo copto sulla dominazione araba," pp. 79-81.

³⁷XIV Vision of Daniel, 47: "The seventeenth king who shall be from them, there shall be war between him and his race. His name will make the number 666." The Coptic text of the XIV Vision is found in H. Tattam, Prophetæ majores in dialecto linguae Aegyptiacae Memphitica seu Coptica, vol. II (Oxford, 1852), pp. 386-405. On this apocalypse, Cf. C.H. Becker, "Das Reich der Ismaeliten im koptischen Danielbuch," Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen, Philolog.-historische Klasse 1915, Heft 1 (Göttingen, 1916), pp. 7-57; F. Macler, "Les apocalypses apocryphes de Daniel," in RHR 33 (1896), 163-76; O. Meinardus, "A Commentary on the XIVth Vision of Daniel According to the Coptic Version," OCP 32(1966), 394-449.

³⁸Orlandi, "Testo copto sulla dominazione araba," p. 80.

³⁹On this census, cf. Severus ibn Muqqafa^c, History of the Patriarchs of the Coptic Church of Alexandria, ed. by B. Evetts, Part I, chap. XVII, PO V (Paris, 1909), pp. 74-75.

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

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

⁴²Cf. XIV Vision of Daniel, 24, 47, 56.

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Page 10
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⁴³Cf. MS Vat. ar. 459, f. 35r. I owe this information to Mr. Shawqi Talia, who is currently preparing an edition of this text.

⁴⁴Everything indicates that the first Muslim coins to appear in Egypt come from the time of 'Abd-al-Malik. Cf. S. Lane-Poole, A History of Egypt in the Middle Ages (New York, 1969²), p. 26; G.C. Miles, "The Early Islamic Bronze Coinage of Egypt," in H. Ingholt, ed., Centennial Volume of the American Numismatic Society (New York, 1958), pp. 471-502; J.L. Bacharach and H.A. Awad, "The Early Islamic Bronze Coinage of Egypt: Additions," in D.K. Kouymjian, ed., Near Eastern Numismatics, Iconography, Epigraphy and History: Studies in Honor of George C. Miles (Beirut, 1974), pp. 185-92. The earliest Muslim coins do not indicate the mint or the date, but all have the name of Muhammad. Muslim copper coins from Egypt appear in 696 A.D. Dinars and dirhams, not minted in Egypt until much later, appear in the year 691/692 A.D. Cf. also G.C. Miles, "Dīnār," EI II (2nd ed., 1965), 297-99; "Dirham," EI II (2nd ed., 1965), 319-20.

⁴⁵Cf. K.V. Zettersteen, "Marwān II," in EI III, 355-56.

⁴⁶Cf. Severus, History of the Patriarchs, PO V, pp. 50-51.

⁴⁷Cf. 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, Homélie coptes de la Vaticane, vol. II (Haunia, 1929), pp. 2-3.

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

⁴⁹Cf. Severus, History of the Patriarchs, PO V, pp. 97-98.

⁵⁰Cf. Severus, History of the Patriarchs, PO V, p. 115.

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

⁵²Cf. E. Amélineau, ed., Monuments pour servir à l'histoire de l'Égypte chrétienne aux IVe et Ve siècles, Mémoires publiés par les membres de la Mission Archéologique Française au Caire IV (Paris, 1888), pp. 289-478. The Vision is found in pp. 340-46, and the passage referred to, on p. 341.

⁵³Cf. 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.

⁵⁴Cf. above, chap. I, pp. 29-32.

⁵⁵Cf. for what follows Orlandi, "Testo copto sulla dominazione araba," especially pp. 76-78. 81-83. On Orlandi's view of the development of Coptic literature in this period, cf. also his Elementi di lingua e letteratura copta. Corso di lezioni universitarie (Milano, 1970), pp. 106-11; Omèlie copte, pp. 13-17. For a different view, cf. R. Kasser, "Réflexions sur l'histoire de la littérature copte," Mus 88 (1975), 384.

⁵⁶Orlandi, "Testo copto sulla dominazione araba," p. 79.

⁵⁷L. Th. Lefort, ed., "L'Homèlie de S. Athanase des papyrus de Turin," Mus 71 (1958), 1-50; 209-39.

⁵⁸Cf. 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.

⁵⁹Cf. K.H. Kuhn, ed., Pseudo-Shenoute On Christian Behaviour, CSCO 206-207/Copt. 29-30 (Louvain, 1960).

⁶⁰Sahidic: Cf. Budge, ed., Coptic Apocrypha in the Dialect of Upper Egypt (London, 1913), pp. 94-95 (version, pp. 284-285). Bohairic: cf. Amélineau, Un évêque de Keft au VIIe siècle, extract from Mémoires de l'Institut Égyptien, II (1887) (= Étude sur le Christianisme en Égypte au septième siècle, Paris 1887), pp. 118-21. On Pistentius,

Cf. Van Cauwenbergh, Étude sur les moines d'Égypte depuis le concile de Chalcedoine (451) jusqu'à l'invasion arabe (640), (Paris, 1914), pp. 29-39; 159-67; W.E. Crum, in a review of Budge's Coptic Apocrypha, ZDMG 68 (1914), 178-81.

⁶¹Cf. above, note 52.

⁶²Cf. above, note 13. On Samuel of Qalamun, Cf. Van Cauwenbergh, Étude sur les moines d'Égypte, pp. 39-50. 88-122; F. Simon, "Saint Samuel de Kalamoun et son monastère dans la littérature éthiopienne," Aethiopica 1 (1933), 36-40; "Fragment d'une homélie copte en l'honneur de Samuel de Kalamon," Miscellanea Biblica edita a Pontificio Instituto Biblico ad celebrandum annum XXV ex quo conditum est Institutum, vol. II (Roma, 1934), pp. 160a-178. For the Sahidic Life of Samuel, cf. A. Alcock, The Life of Samuel of Kalamun by Isaac the Presbyter (Warminster, England, 1983). For the Ethiopic version of the Life, Cf. F.M. Esteves Pereira, Vida do abba Samuel do Mosteiro do Kalamon. Versão ethiopica (Lisboa, 1894).

⁶³Cf. above, note 12.