

STUDIA AEGYPTIACA XIII

A. I. ELANSKAYA

COPTIC LITERARY TEXTS OF THE PUSHKIN

STATE FINE ARTS MUSEUM IN MOSCOW

Ce volume a été imprimé par le concours de la Fondation Schiff-Giorgini.

**L'éditeur responsable est le doyen György Hunyadi
Le volume a été rédigé par Ulrich Luft
ISSN 0139–1011 Studia Aegyptiaca
ISBN 963 462 542 8**

**Copyright: Le Chaire d'Égyptologie
de l'Université Loránd Eötvös, Budapest**

Coptic MSS. of the Pushkin State
Fine Arts Museum

The collection of Coptic MSS. in the Fine Arts Museum in Moscow is the most important in the USSR, along with the collections of the Saltykov-Schedrin State Public Library and the Hermitage Museum in Leningrad. The vast majority of the Coptic documents kept in the Fine Arts Museum and the Hermitage was published by P.V. Jernstedt /only small fragments were left out by him/.¹ A catalogue of the Mss. of the Public Library was issued in 1969 together with the publication of several Mss. of its collection.² This book contains a complete catalogue of all the literary Mss. of the Fine Arts Museum and almost all the MSS. hitherto unpublished are edited here for the first time.³

These MSS. belong to the collection of Vladimir Golenischev, the distinguished Russian Egyptologist. His collection was acquired by the Government in 1909 for the Fine Arts Museum in Moscow, which was opened for the public on 12 June, 1912.⁴

Golenischev had bought these Coptic MSS. during his visits to Egypt, though some of them could have been purchased at auctions or from dealers in antiquities in Europe and Russia, as was the case with some monuments of his Egyptian collection. The provenance and date of acquisition of the MSS. are almost invariably left unspecified in his Inventory and other documents relative to the collection. The fortunate exceptions are I.1.b.295, 297, 298, 304, 305 and 307, which came from the famous White Monastery near Achmim and were brought by Golenischev in 1889,⁵ I.1.b.308, which was bought, in 1901, in Edfu, I.1.b.629, acquired in Deir el-Medineh, and I.1.b.670, brought to St. Petersburg from Golenischev's "last trip" to Egypt /the statement dates from 1900/.⁶ In some cases it was possible to attribute our folios to the MSS. whose other parts preserved in various museums and libraries of Europe are better documented with regard to their provenance. Thus the Achmimic derivation of the following nos. became clear: I.1.b.291, 296, 648, 649, 650, 655, 668, 711, 712, 713. Of I.1.b.686 it is known that it was brought by Golenischev from Egypt in 1891, though its provenance was not specified. In more cases than one the Achmimic origin can safely be conjectured. To finish this paragraph on the

provenance of the collection, we shall not overlook Golenischev's own words that some Coptic papyri /mostly fragments in a bad state of preservation/ were acquired in Alexandria /see Golenischev, p.2/, though none of the items catalogued here could be connected with this town. Probably he meant some of the documental papyri.

The MSS. Golenischev had purchased he used to give to his friend Oscar von Lemm,⁷ the well-known Coptologist, for inspection and study and some of these MSS. were published by him. Here is the list of the MSS. published by Lemm:

Fragments of the Old and New Testament books: Genesis, 10, 2-22 ^{***†} /I.1.b.650/; Psalms, 5, 10 - 6, 6 /I.1.b.670/; 49, 14 - 50, 13 /I.1.b.307/; 118, 152 - 119, 1 /I.1.b.304/; Mark, 6, 45 - 8, 21 /I.1.b.297-298/; Luke, 7, 16 - 24, 26 - 33, 36 - 8, 3 /I.1.b.647, 655/; James, 2, 23 - 3, 14 /I.1.b.305/; The Epistles to the Colossians, 4, 2 - 18, and to the Thesalonians, 1, 1 - 6 /I.1.b.299/; the beginning of "The Apostolic Constitutions" /I.1.b.712/; fragments of various homilies /I.1.b.662-663/, legends /I.1.b.303, 685/; the Martyrdoms of St.Peter and Paul /I.1.b.686/, of Theodore the Eastern, Panegyris the Persian and Leontius the Arab /I.1.b.308/, and that of Heraklides /I.1.b.292/.

Some of the Coptic MSS. of the Fine Arts Museum were published by Coptologists from other countries. Thus a photograph of the two folios of the Encomium on St.Victor /I.1.b.656, 714/ had been given by Lemm to Bouriant, who was preparing a publication of the Encomium at that time, basing on the MS. of the Bibliothèque Nationale in Paris /see the numbers mentioned above in our Catalogue/. Drescher, when editing the Legend of Hilaria from the MSS. of that library and of the Museum of Egyptian Antiquities in Leiden, did not overlook Folio I.1.b.291, which he had in Jernstedt's copy. Till also was fortunate to have Folio I.1.b.651 in Lemm's autograph for his publication of the Martyrdom of Apa Timotheos. Lemm sent his text to Crum, presumably for his Dictionary, and Crum gave it over to Till. Leipoldt, while collecting the works of Shenoute, this classical author of the Copts, could take 23 folios of Golenischev /I.1.b.710/ into account and publish a hymn in Shenoute's honour /of the collection of Psalia in I.1.b.653/, using Lemm's copies of these texts. The colophons of the two other MSS. /I.1.b.295 and 655/ were included by Lantschoot in his catalogue of colophons.

Many of the folios in the Fine Arts Museum belong to the MSS. whose parts are in the libraries and museums of other countries.

I.1.b.291 /a fragment of the Legend of Hilaria/ is from the same codex as the Mss. of the Bibliothèque Nationale /132¹, 19-21/ and the Leiden Museum /MS. Insinger 56/, which were mentioned already.

I.1.b.292 /a fragment of the Martyrdom of St. Heraclides/ belongs to a MS. whose other folios are in the Bibliothèque Nationale /129¹⁶, 47148/ and the British Library.

I.1.b.293, 301, 302 /a portion of Shenoute's works/ come from the same codex as Or. 3580 B /4/ in the British Library and no. 1611, fol. 7. in the Berlin Museum.

I.1.b.295 /a fragment of Apa Neilos's Martyrdom/ are two folios of a Ms. whose other three leaves are in the National Library in Vienna: K9621, K9544 and K9545.

I.1.b.305 /a portion of the Epistle of James/ is from the same codex as the leaves of the Bibliothèque Nationale in Paris /129¹¹, 112 - 127/.

I.1.b.648 /a folio from a codex which contains Joshua and Tobit/ derives from a MS. whose other portions are divided between Naples, Paris, London, Rome, Vienna and Cairo.

I.1.b.649, 711, 713 are five folios from the celebrated unique MS. which contains Apophthegmata Patrum Aegyptiorum, whose other parts are preserved in Naples, Vienna, London, Paris and Venice.

I.1.b.650 /a fragment of Genesis/ is of a MS. whose leaves are now in Naples, Paris, Vienna and London.

I.1.b.651 /a portion of the Martyrdom of Apa Timotheos/ is from the same MS. as the leaves in Paris /BN 129¹⁶, 7 - 10/, Vienna /K9488 - 9490/ and Berlin /BM 357/.

I.1.b.656 and 714 /a fragment of the Encomium in St. Victor/: two folios of this MS. are in Paris /BN 129¹⁵, 39 - 127; 129¹⁶, 53-54/; one more folio was discovered by Lemm in the Royal Library in Berlin /1611, 3/.

I.1.b.658 /part of Shenoute's sermon/ belongs to the same codex as

the folios preserved in the Bodleian Library, Oxford /Clarendon Press, b. 4, fr. 32, 172 - 186/.

I.1.b.662 /a fragment of a Homily/ derives from the same Ms. as the folios 129¹⁷, 2-3 and 132¹, 14 of the Bibliothèque Nationale.

I.1.b.666 /a portion of the apocryphal Acta Thomae/ is from a codex whose other leaves are scattered about in the libraries and museums of Naples, Vienna, Paris, Strasbourg and London.

I.1.b.668 /two pages from the Ancoratus by Epiphanius of Salamis/ is part of a large codex /which comprised this work of his together with another, De Gemmis/, whose other folios are now in Paris, Naples, London and Cairo.

I.1.b.710 /Shenoute's works/, 21 folios. A folio of the same MS. is in Paris /BN 130⁴, 113/.

I.1.b.712 /a fragment of the Apostolic Constitutions/ is from a MS. ² whose six folios are in the Bibliothèque Nationale /129¹², 7; 130³, 50-54/ and one folio in the British Library /or. 3580, 28/.

In the collection of the Fine Arts Museum all the genres characteristic of the Coptic literature are represented: vitae, martyrdoms, legends, encomia, homilies, didactic works, treatises, discourses, polemic works, poetical pieces /psalia/, pseudepigrapha, as well as, naturally, the Coptic versions of the Old and New Testaments /fragments/.

Some of these MSS. are of exceptional importance. Here we shall point out some of them, which will be published in this book for the first time.

To begin with, a small fragment, which, inspite of its size, is important as the oldest Coptic MS. in the Fine Arts Museum. The fragment dates from the 4th cent. and contains part of Chapter IX of the Gospel according to Luke in the oldest Coptic version. No other MS. containing this version of Luke is known as yet of so early a date.

A 6th or 7th cent. fragment with a translation of several verses of Psalm 118 into Fayyumic is valuable as Fayyumic texts of the Holy Script are rare and a translation of this Psalm in particular has hitherto been lacking.

The parchment fragment /the 4th or 5th cent./ which preserved paral-

lel texts in Coptic and Greek of Chapter III of the Acts of the Apostles, is very well-known, but has not been published as yet. This is one of the earliest Graeco-Coptic bilingual texts if not the earliest.

A cosmogonical theological treatise, dealing with the symbolism of baptism, is important, and that not only from the historico-ideological standpoint, but from the point of view of the historian of science as well, since it sets forth a theory relative to the elements which compose the universe, their nature, etc. This most interesting work must have been translated from Greek, but does not appear to have hitherto been known either in Coptic or in Greek.

The unique world-famous MS. with a Sahidic version of the Apophtegmata Patrum Aegyptiorum translated into many languages, both Oriental and European, was more than 20 years ago reconstructed from its parts kept in the museums and libraries of many countries and published by Chañe. He could not, however, fill a number of gaps. Some of them, and considerable ones, are now covered by the Golenischev five folios /10 pages/.

A number of polemic works is interesting as documenting the ideological struggle of the 4th-5th cent. /l.l.b.300, 664, 690/.

The MSS. in the Fine Arts Museum contribute considerably to the study of the Coptic palaeography. Chronologically they range from the 4th cent. to the 18th and 19th centuries. The majority belongs to the 9th - 10th centuries, as could only be expected, since it is this period that has furnished the bulk of the extant Coptic MSS. /naturally leaving the innumerable Bohairic liturgical books out of consideration/.

From the palaeographical standpoint the period prior to the 9th century is by far the most important and the most difficult for study, since the MSS. become dated only from the 9th cent. Although colophons appear in the Coptic MSS. as early as the 6th - 7th cent., at that period they contained no dates yet.⁸ The early MSS.,⁹ therefore, are to be dated rather on circumstantial grounds, such as dated documents used in padding up the leather book-bindings, comparison with precisely dated Greek MSS. /the Coptic palaeography is closely connected with the Greek at that early period and in considerable part depends on this latter/, data furnished by the contents of a book, and last but not least, the evolution of the letters followed up through centuries, as well as the development of the book decoration prac-

tices.

The dating of Coptic MSS. is thus quite a problem and Worrell, one of the most distinguished Coptologists, had every right to say: "The dating of Coptic manuscripts is notoriously difficult".¹⁰ No wonder then that many editors of the Coptic texts avoid this troublesome task, trying not to commit themselves by stating their opinion as to the period which the MS. they study, belongs to. The work in this field has long been conducted, but its results are still far from satisfactory. The extant "Paleographies", valuable as they are, contain too little material to build upon /Stegemann, for example, gives only three specimens for the period of the 8th and 8th-9th cent., while M. Cramer sometimes illustrates a whole century of the palaeographical evolution of a letter just by a single form/. That is why it is impossible to estimate the date of a MS. with precision in each particular case. Any contribution to the Coptic palaeography is thus valuable and it was with that object in view that we collected the specimens furnished by the early Golenischev MSS. /that is the MSS. prior to the 9th cent./ in a table, having arranged them in chronological order.

All the texts, exclusive of just a few, in the Golenischev collection are in Sahidic. The Bohairic texts are represented by the Horologion, the Prayer-Book, the Book of Psalms, a fragment of a liturgical book, along with several small scraps of paper. The Fayyumic texts are part of Psalms 118 and two fragments too small for identification.

The data regarding the MSS., which are published here, as well as all the other literary Coptic MSS. of the Museum, will be found in our Catalogue, which follows the publication of the texts, where these MSS. are entered in the order of the numbers of the Museum Inventory.

While preparing autographs of the Coptic texts, we have taken all the supralinear and dividing marks into account, leaving, however, end- and head-pieces and other elements of the book-decoration without consideration; but the supralinear and dividing marks are not restored in the texts in lacunae as their use in individual MSS. does not conform to strict general rules. They are, however, indicated where one can be sure they were in the destroyed part of the text.

Notes

- ¹ Jernstedt, Fine Arts Museum; Jernstedt, Hermitage.
- ² Elenskaya, Coptic MSS. SPL.
- ³ With the exception of the liturgical MSS. /Horologia, Prayerbooks, Psalmodies etc./ and of the fragments, altogether small and insignificant.
- ⁴ In 1937 the Museum was named after A.S. Pushkin.
- ⁵ This piece of information is due to O.E.Lemm who published all these MSS. but one /I.1.b.295/. That this last was also among them, is clear from Golenischev's words. Having mentioned the MSS. he had acquired in that year he wrote, inter alia: "It follows from a note added to the text on the folio that the MS. it belonged to was presented to Apa Shenoudi's Monastery in 678 of Diocletian's era" /Golenischev, p.15/. This purchase of 1888-1889 is, in all probability, alluded to by Maspero, when writing on the fate of the MSS. from a cache in the White Monastery, which he wanted to secure to France, but which nonetheless had partly escaped his vigilance and found their way into the collections of St. Petersburg and other cities /Maspero, Études, p. 426/. Cf. Maspero, Fragm.AT and Hebbelynck, Manuscrits.
- ⁶ Rahlfs, p.8.
- ⁷ "All my Coptic MSS. brought from Achmim were given by me to my friend Oscar Eduardovich Lemm for inspection" /Golenischev, p. 15, note 4/.
- ⁸ Lantschoot, t. II, p. 93.
- ⁹ We are dealing here only with the books and their fragments, not with the documents and letters, whose palaeography forms a special branch of the Coptic palaeography.
- ¹⁰ Worrell, Freer Collection, p. XVI.

Contents

<u>Coptic MSS. of the Pushkin State Fine Arts Museum</u>	5
Apophthegmata Patrum Aegyptiorum /1.1.b.649, 711, 713/	12
The Treatise on the Symbolics of Baptism and the Elements /1.1.b.272 ₁ , 379-382, 384-388, 390-399, 636, 1020/	48
A Fragment of Shenoute's Works /1.1.b.707/	84
Another Fragment of Shenoute's Works /1.1.b.716/	90
A Third Fragment of Shenoute's Works /1.1.b.658/	97
The Beginning of a Discourse /1.1.b.657/	102
A Discourse on the Spiritual Education /1.1.b.655/	106
A Discourse on the Punishment of Sins /1.1.b.652/	112
A Discourse on the Fate of the Righteous and Sinners /1.1.b.660/	116
A Discourse on the Frailty of Human Life /1.1.b.654/	120
Acta Marci /1.1.b.696/	126
Acta Thomae /Martyrium/ /1.1.b.666/	134
The Martyrdom of Apa Nile by Ioulios of Kbahs /1.1.b.295 ₁ , 295 ₂ /	141
Fragments of an Unidentified Vita /?/ /1.1.b.630 ₂ , 630 ₃ , 631, 631b/	149
The Life of Apa Thomas /?/ /1.1.b.274; 630 ₁ , 4; 630 ₁ , 6; 633/	153
A Martyrdom /1.1.b.631a; 630 ₁ , 3/	156
Another Martyrdom /1.1.b.629/	159
An Encomium on Pakhom the Great /1.1.b.661/	162
An Encomium on Apa Peter /1.1.b.715/	172
The Final Section of Ancoratus by Epiphanius /1.1.b.668/	176
A Fragment of a Polemic Work /1.1.b.664/	185
A Fragment of Another Polemic Work /1.1.b.300/	190
A Fragment of a Third Polemic Work /1.1.b.690/	194
A Homily on Christ's Miraculous Birth /1.1.b.659/	196
A Discourse on the Time of Christ's Resurrection /1.1.b.717/	202
A Homily Read at Christmas /?/ /1.1.b.632/	207
Joshua, 13, 21-23, 29-32 /1.1.b.648/	209
Psalm 5, 10-11 and 6, 1 /1.1.b.290/	210
Psalm 118, 50-52, 62-67, 74-77 /1.1.b.637/	211

Matthew, 11, 17-19, 23-24 /I.1.b.646/	214
Matthew, 22, 30, 39-40 /I.1.b.635/	215
Luke, 9, 13-15, 19-20 /I.1.b.387, 1/	216
John, 18, 28-32, 35-38 /I.1.b.638/	217
The First Epistle to the Corinthians, 8, 11-13; 9, 17-18 /I.1.b.899/	219
The Epistle to the Philippians, 1, 1, 25-26 /I.1.b.641/	220
The Acts of the Apostles, 3, 12-13, 15-16 /I.1.b.681/	221
<u>Catalogue</u>	223
<u>Indices</u>	270
Coptic names	272
Foreign names	272
Geographical	
a/ Coptic	275
b/ Others	275
Greek words	276
List of abbreviations	293
List of plates	304
<u>Contents</u>	305