

THE ETHIOPIC VERSION OF THE *LIFE OF SAINT MACARIUS* *THE EGYPTIAN* AND ITS ARABIC MODEL *

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Although the *Life of Macarius the Egyptian* (VM) is preserved by many manuscripts of diverse languages of the Christian Orient,¹ its Ethiopic version (VMeth) is so far attested by one manuscript only, EMMML no. 1844, which is dated to the sixteenth century according to the catalogue of manuscripts.²

It is evident that the VMeth derives from Arabic: the VMeth contains some words with the Arabic definite article, e.g. አልብህል (VMeth XIX 2) et አልጥሮጥ (XIX 4).³ Translation from Arabic into Ethiopic in itself is quite banal and hardly surprising.

Much more interesting is the fact that, in the case of the *Life of Macarius*, there is an Arabic manuscript (below called ArabF) which provides an Arabic text almost identical to the Ethiopic version. It would perhaps be exaggerated to use the term *Vorlage*, but still the resemblance is so great that one can expect that the Arabic text of ArabF elucidates the Ethiopic *Life* where the meaning of the latter is unclear.

The present paper will first show the resemblance on the textual level between ArabF and the VMeth. Then comes a presentation in parallel columns of a chapter of the VM, followed by a brief commentary which deals with the way the VMeth translates Arabic words.

Resemblance between the VMeth and the Manuscript ArabF

A preliminary remark is necessary here. My analysis of the Arabic manuscripts of the VM shows that the Arabic version of the VM⁴ can be divided into two sub-recensions, which I call

* The present paper originates from my doctoral dissertation defended in March 2006 at Leiden University (The Netherlands), titled *Vie de S. Macaire l'Egyptien. Edition et traduction des textes copte et syriaque*.

¹ For the list of the manuscripts which contain the VM, see TODA S., "Syriac Translation. The Case of the *Life of Saint Macarius the Egyptian*", *Orientalia* 75 (2006), p. 96 n. 3. The abbreviations of the manuscripts used in this article are used also in the present paper.

² *A Catalogue of Ethiopian Manuscripts Microfilmed for the Ethiopian Manuscript Microfilm Library, Addis Ababa, and for the Hill Monastic Manuscript Library, Collegeville*, vol. 5: *Project Numbers 1501-2000*, Catalogue by GETATCHEW HAILE, Checklist by William F. MACOMBER, Collegeville, 1981, pp. 357-358.

³ Reference to the VM is given according to the division into chapters (Roman numerals) and sections (Arabic numerals), which I used for my new edition of the Coptic and the Syriac *Lives*; for the division into chapters, see TODA S., "La Vie de S. Macaire l'Egyptien. Etat de la question", *Analecta Bollandiana* 118 (2000), pp. 279-284.

⁴ Mention must be made here of an edition of the Arabic version of the VM, published by B. Pirone (B. PIRONE (ed.), *Vita di san Macario il Grande* (Studia Orientalia Christiana. Monographiae, 17), Cairo/Jerusalem, 2007). To my regret, in Pirone's edition none of my previous publications related to the Arabic version of the VM has been taken into account; for instance, it does not make any distinction between the two sub-recensions, and thus creates a mixed (and uncritical) text. The division into chapters Pirone introduces into his text is totally different from mine. I regret that, to avoid confusion, I am obliged not to refer to his edition.

⁵ This point is mentioned in TODA, "Syriac Translation", p. 97 n. 8, and will be discussed further in detail in my forthcoming article "Position of Arabic in the Literatures of the Christian Orient. The Case of the *Life of Saint Macarius the Egyptian*", to be published in *Orient* 43 (2008).

[illegible]

(2) ArabF

1 ولما كان الليل قام في الصلاة على رسمه فبغته رأى نورا عظيما في الموضع الذي كان قايما فيه يصلى وهو كنور الشمس المضيئة في نصف النهار في ايام نونه(؟) فعمل القديس مقاره كما اوصي ولم يتكلم لان النور هو كان الكاروبى واقام ساعة قابلة. 2 ولم يخاطب تلك القوة المقدسة اعنى الاب مقاريوس ليلا يرتعد ويخاف، وبعد ذلك ظهر له وخاطبه وقال له «بقوة الله الذي يقويك واتبعنى كما اريك فان الرب قد امرني بهذا. 3 وهكذا اترك مقاريوس كل شي في قلايتك واخرج.» فخرج مسرورا بقوة الله، والكاروبى يمشي امامه. 4 وبعد يومين دخلوا الجبل ودوره على الجبل جميعه وكل نواحيه ومواضع الدين يريون يسكنون هناك. فقال الاب مقاريوس للكاروبى

المقدس «اسالك يا سيدي ان تعرفني اين اسكن في هذا الجبل.» 5 فقال له الكروبي
«هذه الارادة لك. هوذا البرية كلها قدامك. لانى اخشا ان احدد لك موضع لتسكن فيه،
فيقوم عليك القتال وتخرج من ذلك الموضع وتتجاوز الوصية فتخطي. بل سكنك
هو لسلطان اراذك اى موضع اردت اسكن، وجرب كون صامتا وتامل ذاتك. 6 وتحرز
من شرور الشياطين المردة ومناصبهم وحيلهم الشريرة، حتى اذا بليت تكون قد
سبقت لك معرفة بذلك. وانا كل وقت بامر الله انا عندك.» وصعد عنه.

(3) VMeth

[Eth fol. 120^{va}]

1 ወለብ ፡ ኮነ ፡ ሌሊት ፡ ተሃሥኦ ፡ ውስተ ፡ ጸሎት ፡ በከመ ፡ ልማዱ ፡ ወግብተ ፡ ርእየ ፡ ብርሃኑ ፡^a ዐቢየ ፡
ውስተ ፡ መካነ ፡ ዘኮነ ፡ ቀዋሞ ፡ ውስቴቱ ፡ እንዘ ፡ ይጽሊ ፡ ወውኦቱ ፡ ከመ ፡ ዘብርሃኑ ፡ ፀሐይ ፡ ብርሃተ ፡
ጊዜ ፡ መንፈቀ ፡ መዐልት ፡ አመ ፡ መዋዕለ ፡ ግንባት ፡፡ ወገብረ ፡ ቅድስ ፡ መቃራ ፡ በከመ ፡ ተአዘዘ ፡ ወኢተናገረ ፡
አለመ ፡ ብርሃኑ ፡ ኮነ ፡ ውኦቱ ፡ ኪረባዊ ፡ ወሃብረ ፡ ለዐተ ፡ ጎዳጠ ፡ 2 ወኢተናገረ ፡ እንተኩ ፡ ጎይል ፡ ቅድስት ፡
ተዐውቀ ፡ ለአብ ፡ መቃራ ፡ ከመ ፡ ኢይርዐድ ፡ ወኢይፋራህ ፡፡ ወእምድሃረ ፡ ውኦቱ ፡ አስተርአየ ፡ ሎቱ ፡
ወሃብ ፡ ወይቤሎ ፡ « ተሃሥኦ ፡ በጎይለ ፡ እግዚአብሔር ፡ ዘያጸንዐከ ፡ ወትልወኒ ፡ ከመ ፡ አርአከ ፡ አለመ ፡
እግዚእ ፡ አዘዘሊ ፡ በበይነዝ ፡ » 3 ወከመዝ ፡ ጎደገ ፡ ኩሎ ፡ ውስተ ፡ በኦቱ ፡ ወፅኦ ፡ እንዘ ፡ ይትፈሣሐ ፡
በጎይለ ፡ እግዚአብሔር ፡ ወኪረባዊ ፡ እንዘ ፡ የሐውረ ፡ ቅድሜሁ ፡፡ 4 ወእምድሃረ ፡ ከልኤ ፡ ዕለት ፡ ቦኣ ፡
ደብረ ፡ ወኦድዎ ፡ ውስተ ፡ ደብረ ፡ ኩለንታሁ ፡ ወኩሎ ፡ መንገላቲሁ ፡ ወመካየተ ፡ ዘይፈቅዱ ፡
ይጎድሩ ፡ ህየ ፡፡ ወይቤ ፡ አብ ፡ መቃርዮስ ፡ ለኪረባዊ ፡ ቅድስ ፡ « አለአለከ ፡ እግዚእኦየ ፡ ከመ ፡ ተዐውቀኒ ፡
አይቴ ፡ እነብር ፡ እምውስተዝ ፡ ደብረ ፡፡ 5 ወይቤሎ ፡ ኪረባዊ ፡ « ዛቲሰ ፡ ሥምረት ፡ ጎቤከ ፡ ናሁ ፡
ኩሎ ፡ ገዳም ፡ ቅድሜከ ፡ አለመ ፡ አነ ፡ አፈርህ ፡ ከመ ፡ አወለን ፡ ውስተ ፡ መካነ ፡ ዘትጎድር ፡ ውስቴቱ ፡
ወይትሣኦ ፡ እንከ ፡ ላዕሌከ ፡ ጸብአት ፡ ወትወፅኦ ፡ እምውኦቱ ፡ መካነ ፡ ወትተዐደው ፡ ትኦዘዘ ፡ ትኤብስ ፡
እንከ ፡ አላ ፡ ነቢርትከ ፡ ለስልጣነ ፡ ርእሰከ ፡ አየኒ ፡ መካነ ፡^b ዘፈቀድከ ፡ ጎድር ፡ ወአመከር ፡ [fol. 120^{vb}]
ወኩን ፡ ዝየ ፡ ወጠይቅ ፡ ርእሰከ ፡ 6 ወተዐቀብ ፡ ፈድፋደ ፡ እም ከደተ ፡ ሰይጣናት ፡ እኩደት ፡ ወእመታከልቲሆሙ ፡
ወሚኖሙ ፡ እኪት ፡ ከመ ፡ ለአመ ፡ ተመከርከ ፡^c ኩን ፡ ነዋ ፡ ነገርኩከ ፡ ለከ ፡ በእንተ ፡ አእምርተ ፡ ውኦቱ ፡
፡፡ ወአሂ ፡ ኩሎ ፡ ጊዜ ፡ በትኦዘዘ ፡ እግዚአብሔር ፡ ሀሎኩ ፡ ጎቤከ ፡፡ » ወዐርገ ፡ እምጎቤሁ ፡

^a ብርሃኑ ፡ ፡] cod ብርሃን ፡ ^b መካነ ፡ ፡] cod መካነ ፡ ^c ተመከርከ ፡ ፡] cod ተመከርከ ፡

<Translation>

ArabY

1 So when it became evening, he stood up for prayer according to his habit. Then suddenly a great light appeared to him in the place in which he was praying, like the light of the sun shining at noon in [the month of] June. Then the saint Macarius did as he was ordered; the light was the cherub.

2 Then that saint force did not talk to abba Macarius for a short while, in order that he might not tremble and fear. And after that, he [the cherub] appeared to him and talked to him and said to him: "Stand up by the power of God who strengthens you, and go and see as I show you; thus did the Lord order me."

3 And thus he abandoned everything in his cell, and went out joyfully by the power of God, and the cherub went before him.

4 Then after two days he entered the mountain and went all around it and around all its sides, the places where they claimed to dwell. Then abba Macarius said to the saint cherub: "I beg you, my

ArabF

1 And when it became evening, he stood up for prayer according to his habit. Then suddenly he saw a great light in the place in which he, standing, was praying; and it was like the light of the sun shining at noon in the days of [the month of] June. Then the saint Macarius did as he was ordered, and he did not speak, because the light was the cherub. And [thus] he remained for a short while.

2 And that saint force did not talk, I mean to abba Macarius, in order that he might not tremble and fear. And after that, he [the cherub] appeared to him and talked to him and said to him: "By the power of God who strengthens you, and follow me as I show you; thus did the Lord order me in this matter.

3 And thus *abandon* everything in *your* cell and *go out.*" Then he went out joyfully by the power of God, and the cherub went before him.

4 And after two days they entered the mountain and he went round on the entire mountain and all its sides and the places where they wanted to dwell. Then abba Macarius said to the saint

VMeth

1 And when it became evening, he stood up for prayer according to his habit. And suddenly he saw a great light in the place in which he was standing while praying; and it was like that of the light of the sun shining at noon, in the time of the days of [the month of] Genbot. And the saint Macarius did as he was ordered, and he did not speak, because the cherub was the light. And [thus] he remained for a while.

2 And that saint force did not talk, you know to abba Macarius, in order that he might not tremble and fear. And after that, he [the cherub] appeared to him and talked to him and said to him: "Stand up by the power of the Lord who strengthens you, and follow me as I show you; for the Lord ordered me in this matter."

3 And thus he *abandoned* everything in *his* cave, *went out* rejoicing by the power of the Lord, and the cherub going before him.

4 And after two days he entered the mountain and went around the mountain in its entirety and all its sides and the places where they wanted to dwell. And abba Macarius said to the saint cherub: "I

lord, let me know where I dwell in this mountain.”

cherub: “I ask you, my lord, to let me know where I dwell in this mountain.”

ask you, my lord, to let me know where I dwell in this mountain.”

5 Then the cherub said to him: “This matter (lit. desire) is up to you. Behold all the desert is before you. And I fear that, if I give you an order to dwell here or there, then oppression might fight against you, and you might go out from this place, and you might transgress the commandment, and you might sin. Rather, may your dwelling be in your power [and belong] to your soul; wherever you wish, dwell [there] and try, and be silent and meditate on yourself.

5 Then the cherub said to him: “This matter (lit. desire) belongs to you. Behold all the desert is before you. Because I fear that, if I fix for you a place to dwell in, then a fight might come upon you, and you might go out from this place, and you might transgress the commandment; then you will sin. Rather, your dwelling belongs to the power of *your will*; whichever place you wish, dwell [there] and try, be silent and meditate on yourself.

5 And the cherub said to him: “This matter (lit. will) is up to you. Behold all the desert is before you. Because I fear fixing you in a place to dwell in, and [I fear that] then a fight might come upon you, and you might go out from this place, and you might transgress the commandment; then you will sin. Rather, your dwelling belongs to the power of *yourself*; whichever place you wish, dwell and try, and stay there and meditate on yourself.

6 And be very careful about the evils of the rebels, their attack, and their wicked wives; [I say this] in order that, when you are tested, you will already have got knowledge of this. And I, at any time by the order of God, will be with you.”

6 And be careful about the evils of the devils the rebels, their attack, and their wicked wives; [I say this] in order that, when you are tested, you will already have got knowledge of this. And I, at any time by the order of God, will be with you.” And he went up away from him.

6 And be very careful about the evils of the wicked devils, their nails, and their wicked wile; [I say this] in order that, if you are tested, be [sure?]: behold I told you about the knowledge of this. And I, at any time by the order of the Lord, will be with you.” And he went up away from him.

The translation, presented in parallel columns, shows a great resemblance between ArabF and the VMeth, as is clear from the underlined passages.⁶

Thus this resemblance entitles us to present the two texts in parallel columns for elucidation of the Ethiopic text. What follows is a presentation of the chapter XVI of the VM, a famous story which is attested also by the *Apophthegmata patrum* (Macarius 1).

For the following presentation, virtually no effort was made to conform the Arabic text to the school grammar. As the change introduced into the text of ArabF is minimal, هذا and الذي, for instance, are spelled here هدا and الدي respectively (unless dotted in the manuscript

⁶ As mentioned above, however, it would be exaggerated to use the term *Vorlage* to describe the relation, because of the differences which can be seen in the italicized passages.

itself), ت is used instead of ث as in تم (XVI 13), etc. However, for other omissions of the diacritical point(s), which also happens quite often, consistency could not be obtained: sometimes such cases are noted as variants in the apparatus, but more often corrections are tacitly introduced without indication. And since ArabF does not use hamza at all, nor does this presentation. Corrections introduced into the Ethiopic text are mainly of grammatical nature, as is the case with the ch. XVIII presented above.

* * *

ch. XVI Macarius, father of a child?

ArabF [F fol. 11^r]

1 كان بتلك القرية التي كان هذا^a البار
يسكن الى جانبها، صبية عنزى. وكان
جار^b من جنسها يسكن بقربها شاب.

2 وان ابويه اتوا الى ابوى العدرى
ليملكوه^a عليها كما في النموس
الطبيعي^b،

3 فلم يفعلوا لاجل انهم كانوا فقره.
4 فصار للشاب مع العزى دالة احدهما
مع الآخر لانهما كانا من جنس واحد
كما سبقت وقلت. وكان احدهما يسكن
قرب الآخر^a لانهم كانوا يلتقوا كل وقت
في الشارع وفي البيت.

5 ففي بعض الايام كان عيد فشرّبوا
خمرا كثيرا وسكروا، فسقطوا مع
بعضهم البعض في الخطية، وانحلت
بتوليتهما جميعا^a. فبعد قليل حبلت
الصبية.

6 وكانوا يخافوا من ابائهم ليلا يقتولهم
من اجل الفضيحة. فتشاوروا ذلك
الشريران^a مع بعضهم البعض بمشورة
ربية.

7 وقالوا «ماذا نعمل؟ ان علموا ابهاتنا
يهلكونا. [F fol. 11^v]

VMEth [fol. 119^{ra}]

1 ኮላ : በውስተ : አንተኩ : ሀገር : አንተ : ኮላት :
[sic] ገጹሐ :^a ይነብር : ጎበ : ገባሃ : ወለተ :
ድንግል : ፡፡ ወከላ : ሎሙ : ገር : አምዘመዳ : ይነብር :
ቀሩባ :^b ወሬዛ :

2 ወመጽሐ : አበዊሁ : ጎበ : አበወ : ድንግል : ከመ :
ይፋሐር : ላዕሌሃ :

3 ወኢገብሩ : በአንተ : ዘኩላ : ነዳያህ : ፡፡^a
4 ወኮላ : ለወሬዛ : ሞገስ : ምስለ : ድንግል : አስመ :
ኩሎሙ : ውስተሙ : ይደቁ : ኩሎ : ጊዜ : በውስተ :
ጽብ :^a ወውስተ : ቤት :

5 ወበ፩ : አመዋዕል : ኮላ : በግል : ወለተዩ :
ወይነ : ብዙሃ : ወሰከሩ : ወወድቁ : ከልክ :
ምስለ : ከልኩ : ውስተ : ዝሙት : ወተስዕረት :
ድንግልኖሃ : ፡፡ ወአምድሃረ : ሐቀ : ፀገሰት : ወለት :

6 ወኮላ : ይፈርሁ : አምአበዊሆሙ : ከመ :
ኢይቅተልዎሙ : አምላፋረት : ፡፡ ወተማከሩ : ካልክ :
ምስለ : ካልሎሙ : ምክረ : አኩተ :

7 ወይቤሉ : « ምንትኑ : ንገብር : አስመ : አምአመ :
አስመሩ : አበዊነ : ወአምንቴኬ : ይቅተሉኒ : ፡፡

1^a [هذا] F om ante corr^b [جار] F add لهم super lineam

2 [ليملكوها] F ante corr

^b [كما في النموس الطبيعي] F om ante corr

4 [احدهما مع ... قرب الآخر] F om ante corr

5 [جميعا] F om ante corr

6 [ذلك الشريران] F om ante corr

1^a [ገጹሐ] :] cod ገጹሐ :^b ቀ[ሩ]ባ :] cod ቀ[ሩ]ባ :3^a ነዳያህ :] cod ነዳያህ :]4^a ጽብ :] fortasse ጽጐ ?

ArabF*

1 In that village beside which *this* faithful man lived, there was a maiden girl, and there was a neighbor of her kin who lived near her, a young man.

2 And his parents went to the parents of the maiden in order to marry him with her *in accordance with the natural law*.

3 Then they did not do so, because they were poor.

4 Then the young man got familiar [lit. familiarity] with the maiden *because they were of the same kin, as I already said. And they lived in proximity with each other*, because [sic] they met at any time in the street and in the house.

5 One day there was a festivity. Then they drank much wine and got drunken; then they fell into sin together, and their virginity was lost *completely*. Then after a short while the girl became pregnant.

6 And they were afraid of their parents, lest they should kill them because of the humiliation. Then *the wicked* counselled with each other in an evil deliberation.

7 And they said: "What shall we do? If our parents know [the matter], they will destroy us.

VMeth

1 In that village beside which the pure [man] lived, there was a maiden girl, and to them there was a neighbor of her kin living near her, a young man.

2 And his parents went to the parents of the maiden in order to engage him to her.

3 And they did not do so, because they were poor.

4 And the young man found favor with the maiden because they fell [sic] at any time in the [street?] and in the house.

5 One day there was a festivity. And they drank much wine and got drunken; and they fell into fornication together, and her virginity was destroyed. And after a short while the girl became pregnant.

6 And they were afraid of their parents, lest they should kill them because of the shame. And they made an evil deliberation with each other.

7 And they said: "What shall we do? Because as soon as our parents know [the matter], they will kill me.

* Hereafter italics indicate the passage omitted before correction (see the apparatus of ArabF).

8 لكن نقوم فنجعل السبب على ذلك
الناسك القس المتوحد؛ عمل العمل^a.
ولا نرتي له لانه مثل غريب هو هاهنا.
وكذلك فعلا^b.

9 فلم^a علم ابو الشابة بحبلها تنقصي
«من الذي عمل بك هذا الامر؟»

10 فاجابت قايلة كما تعلمت من ذلك
الشاب وقالت^a «انني في بعض الايام
مضيت الى ذلك الناسك المتوحد فنام
معي فحبلت.»

11 فلما سمعوا ابويها هذا الامر امتلوا
غضب وحنق من اجل الخزي الذي حل
بهم وابنتهم، وخرجوا اليه الى القلاية
ومعهم جمع عظيم. واخرجوا القديس
مقاريوس وهو لا يعلم ما هو السبب،
وضربوه ضربا وجيعا حتى قارب الموت.

12 وكان القديس يسالهما قايل «ما هي
خطيتي^a وما هو نبي اد تضروبنى هكذا
بغير شفقا»

13 تم ربطوا في عنقه حبل فيه شقف
قدور مسخمة وحلوق جرجر مسخمة
وطفقوا يجرسوه^a القرية، والصبيان
يجرون خلفه ويضربونه ويجرونه الى
هاهنا وهاهنا مثل المجنون، وينادون
عليه قايلين «هذا الذي اغصب ابنتنا
العدى وافضحها.»

8 ወባሕቱ ፡ ንተሣላክ ፡ ወንገብር ፡ ግብረ ፡ ላዕለ ፡
ውክቱ ፡ ጽሙድ ፡ ቀሲስ ፡ ባሕታዊ ፡ ወኢንተከዝ ፡
ኡሙ ፡ እስሙ ፡ ውክቱ ፡ ከሙ ፡ ነግድ ፡ ውክቱ ፡
ዝዩ ፡ »

9 ወላብ ፡ አክመረ ፡ አቡሃ ፡ ለወለት ፡ ፀገላ ፡ ሐተተ ፡
እምኔሃ ፡ ወይቤላ ፡ « ሙኑ ፡ ዘገብረ ፡ ብኪ ፡ ዘንተ ፡
ግብረ ፡ »

10 ወአውሥአት ፡^a እንዝ ፡ ትብል ፡ በከሙ ፡ ተምህረት ፡
እምውክቱ ፡ ወሬዛ ፡ « አንሰ ፡ አሙ ፡ ፩ ፡ እምዋዕል ፡
ሐርኩ ፡ ጎብ ፡ ዝንቱ ፡ ፅሙድ ፡ ባሕታዊ ፡
ወተሃሥክ ፡ ላዕሌዩ ፡ ወፀላስኩ ፡ :: »

11 ወላብ ፡ ሰምዑ ፡ አበዊሃ ፡ ዘንተ ፡ ነገረ ፡ ሙጽኡ ፡^a
በቀላላ ፡ ወመሃት ፡ በእንተ ፡ ኃፍረት ፡ ዘወረደ ፡
በወለተሙ ፡ ወወፅኡ ፡ ጎቤሁ ፡ ጎብ ፡ በዐት ፡
ወምስሌሆሙ ፡ ጉባኤ ፡ ዐቢይ ፡ ወአውፅአዎ ፡ ለቅዱስ ፡
መቃርዮስ ፡ [fol. 119^{rb}] ወውክቱሰ ፡ ኢያክመረ ፡
ውክተ ፡ ግብረ ፡ ምንተኒ ፡ ወዘበላዎ ፡ ዝብጠተ ፡
ዐቢዩ ፡ ማሕመሜ ፡ እስከ ፡ ቀርብ ፡ ለመዊት ፡

12 ወኮነ፡ቅዱስ፡ይሴአሉሙ፡እንዝ፡ይብል፡«ምንትኬ፡
ይክቲ፡ጎጢአትዩ፡ወምንት፡ውክቱ፡አበላዩ፡
ዘክንትሙ፡ትዘብጡኒ፡ከመዝ፡ዘክንበለ፡ምሕረት፡::»

13 ወካዕበ ፡ አሰሩ ፡^a ውስተ ፡ ከላዱ ፡ ሐብለ ፡
ወውስቴቱ ፡ አግልዕተ ፡ መቃጽተ ፡ ወክሰውደ ፡ ጸሐባት ፡
ወአሐዘተ ፡ ይሰሐብዎ ፡ በውስተ ፡ ሀገር ፡ ወደቂቅ ፡
ይረውፁ ፡ ቅዱሜሁ ፡ ወይሰሐብዎ ፡ ወያረውጽዎ ፡
ጎብ ፡ ዝዩ ፡ ወጎብ ፡ ዝዩ ፡ ከሙ ፡ ዕቡድ ፡
ወይትፋጽዩ ፡ ላዕሌሁ ፡ እንዝ ፡ ይብሉ ፡ ዝንቱኬ ፡^b
ዘተክገለ ፡ ለወለትነ ፡ ድንግል ፡ ወአሐፈረ ፡ ::

8 ^a [عمل العمل] F om ante corr

^b [وكذلك فعلا] F om ante corr

9 ^a [فلم] F om ante corr; deinde add فلما in margine

10 ^a [وقالت] F om ante corr

12 ^a [ما هي خطيتي] F om ante corr

13 ^a [يجرسوه] cf ፪፻፳፭

10 ^a ወአውሥአት ፡] cod ወኢውሥአት ፡

11 ^a ሙጽኡ ፡] fortasse ሙጽኡ ፡ ?

13 ^a አሰሩ ፡] cod እሰሩ ፡

^b ዝንቱኬ ፡] cod ዝንቱ ፡ ኬ ፡

8 But let us stand and put the matter on [the shoulder of] that ascetic, the solitary priest; *he committed the deed*. And we shall not lament over him, because he is like a foreigner here.” *And thus they did*.

9 When the father of the young woman came to know her pregnancy, he asked: “Who is the one that did this thing to you?”

10 Then she answered, saying as she was taught by that young man. *She said*: “One day I went to that solitary ascetic. Then he slept with me; then I became pregnant.”

11 When her parents heard this thing, they were filled with anger, and they got infuriated because of the shame which came upon them and their daughter. They went out toward him, toward the cell, and with them [went] a great crowd. They dragged out saint Macarius whereas he did not understand what the matter was; they struck him with a painful blow so that he nearly died.

12 The saint asked both of them [sic], saying: “*What is my sin*, and what is my transgression, since you beat me this way without pity?”

13 Then they hanged on his neck a rope with which [were bound] potsherds, blackened pots, and throat [? of] blackened beans [?]; they began to [drag?] him [to] the village. And the boys were running behind him, beating him and dragging him hither and thither like a mad man, and they were shouting at him, saying: “This is the one who raped our virgin girl and dishonored her.”

8 But let us stand and put the matter on [the shoulder of] that pious man, the solitary priest. And we shall not be grieved over them [sic], because he is like a foreigner here.”

9 When the father of the girl came to know her pregnancy, he asked and said to her: “Who is the one that did this thing to you?”

10 And she answered, saying as she was taught by that young man: “One day I went to that pious solitary man, and he fell on me, and I became pregnant.”

11 When her parents heard this thing, they came [?] with anger and wrath because of the shame which fell upon their daughter. They went out toward him, toward the cave, and with them [went] a great crowd. They dragged out saint Macarius whereas he did not understand what that thing was; they struck him with a strong blow shackle [?] so that he nearly died.

12 The saint asked them, saying: “What is my sin, and what is my fault [so] that you beat me this way without pity?”

13 Furthermore, they tied to his neck a rope, and to it [they tied] potsherds, pots, and necks of jars; they began to drag him into the town. And the boys were running before him, dragging him and making him run hither and thither like a mad man, and they were whistling at him, saying: “This is the one who did violence to our virgin girl and dishonored her.”

14 وكان للقديس انسان مومن يخدمه،
 وكان ياخذ شغل يبيه وببيعه وجيب له
 خبز وما يحتاج اليه وكان له امانة في
 القديس ليسال بذلك بركته. وهذا الانسان
 كان يتبعه في ذلك الوقت وهو خجلان
 من اجل كذبهم على القديس، مغموما
 من اجل الضرب الذي يضربوه والاستهزا
 به. [F fol.12^r]

15 ولوقت ظهوروا للناس ملايكة كشبه
 اناس مومنين معروفون كانهم قد اقبلوا
 من بعد.

16 ولما عاينوا القديس قد اشرف على
 الموت من الضرب الوجيع والاستهزا
 الذي كان من اولايك الناس الاشرار
 الكذبة، وتقصوا منهم قايلين «ما حال
 هذا الناسك؟» فاعلموهم بجملة الحال
 الكاذب. فقالوا لهم اوليك الملايكة ان
 «هذا الكلام ليس هو حق لان نحن نعرف
 هذا الانسان مند صباه مومنا صالحا.»

17 وتقدموا اليه وحلوه من كتافه
 وكسروا تلك القدور والشقف المسودة
 المعلقة في حلقة.
 18 فقال لهم ابو الجارية «ما نخليه حتى
 يقيم لنا ضمين متى ولدت الشابة،
 يجيب لها نفقة لولادتها الى ان يتربا
 الطفل.»

14 ወኮላ ፡ ለቅዱስ ፡ ብሕረ ፡ መስመን ፡ ዘይተቀነይ ፡
 ሎቱ ፡ ወኮላ ፡ ይህሥኦ ፡ ግብረ ፡ አደዊሁ ። ወይሠይጦ ፡
 ወያመጽኦ ፡ ሎቱ ፡ ኅብስተ ፡^a ወዘሊ ፡ ይፈቅዶ ፡
 ሎቱ ፡ ወኮላ ፡ ሎቱ ፡ አሚን ፡ ውስተ ፡ ቅዱስ ፡
 ከመ ፡ ይትመጦ ፡ በእነተ ፡ ውኦቱ ፡ በረከተ ፡
 ወዝነቱ ፡ ብሕረ ፡ ኮላ ፡ ይተልዎ ፡ በውኦቱ ፡ ወውኦቱ ፡
 አንዝ ፡ ሕዙን ፡ ወትኩዝ ፡ በእነተ ፡ ሐሰተሙ ፡ ላዕለ ፡
 ቅዱስ ፡ አንዝ ፡ ሐሙም ፡ በእነተ ፡ ዝብጠተ ፡ ዘዘበጥዎ ፡
 ወስላቂሁ ፡ ሎቱ ፡

15 ወበጊዜህ ፡ አስተርአዩ ፡ መላእክተ ፡ ለሰብእ ፡ ከመ ፡
 ዘአምላላ ፡ ሰብእ ፡ መስመናን ፡ ወአሙራን ፡ ከመ ፡
 ዘውኦተሙ ፡ መጽሐፉ ፡ አምርሑቅ ፡

16 ወሶበ ፡ ርእይዎ ፡ ለቅዱስ ፡ ነዋ ፡ ቀርቦ ፡ ለመዊት ፡
 አምዝብጠተ ፡ መሐመሚ ፡ ወስላቅ ፡ ዘኮላ ፡
 አምኦልኩ ፡ ሰብእ ፡ እኩያን ፡ ሐባልያን ፡ ሐተቱ ፡
 አምኔሆሙ ፡ አንዝ ፡ ይብሉ ፡ « ምንተ ፡ ገብሩ ፡
 ለዝ ፡ ጽሙድ ፡ » ወአመርዎሙ ፡ ኩሎ ፡ ግብረ ፡
 ሐሰተ ፡ ወይቤልዎሙ ፡ አልከቱ ፡ መላእክተ ፡ አለመ ፡
 « ዝሰ ፡ ነገር ፡ ኢኮላ ፡ ውኦቱ ፡ አሙላ ፡
 አለመ ፡ ናኦምሮ ፡ [fol. 119^{va}] ንሕላ ፡ ለዝ ፡ ብሕረ ፡
 አምንኦሉ ፡ አምቂቁ ፡^d ምስመን ፡ ኄር ፡ »

17 ወቀርቡ ፡ ኅቤሁ ፡ ወፈተሐዎ ፡ አሚሐሚ ፡ ወሰበሩ ፡
 አንተከተሊ ፡ መቅጽተ ፡ ወኦግልዕተ ፡ መጽልምተ ፡
 ዘሰቀለተ ፡ ውስተ ፡ ከላዱ ፡

18 ወይቤሎሙ ፡ አቡሃ ፡ ለወለተ ፡ ኢንሐድጎ ፡ እስከ ፡
 ያቀውም ፡ ለነ ፡ ሐቤ ፡ ለአመ ፡ ወለደት ፡ ውርዙት ፡
 ያምጽኦ ፡ ለነ ፡ አስተዋፅዕተ ፡ ለወሲዶታ ፡ እስከ ፡ ሶበ ፡
 ይትሐጸን ፡ ሐፃን ፡

14 ^a ኅብስተ ፡] cod ኅብስተ ፡

16 ^a ገብሩ ፡] cod ግብሩ ፡

^b ሐሰተ ፡] cod ሐሰተ ፡

^c ለዝ ፡] cod add ኮላ ፡ ለዝ ፡

^d አምቂቁ ፡] fortasse አምደቂቁ ?

17 ^a ዘሰቀለተ ፡] cod ዘሰቀለተ ፡

14 The saint had a faithful man who served him, and he took the work of his hand and sold it and brought him bread and what he needed. He had a faith in the saint, so that he can ask his benediction by that. And this man was following him at that moment, being ashamed because of their lie about the saint, grieved because of the blow with which they beat him and of mockery against him.

15 Immediately, angels appeared to the people in the likeness of faithful and famous people, as if they came from afar.

16 And when they saw the saint nearly dying because of the painful blow and the mockery which was from those wicked people of falsehood, they asked them, saying: "What happened to this ascetic?" Then they informed them of the totality of the false matter. Then those angels said to them: "This story is not true, because we know this man from his childhood as faithful and upright."

17 They approached him and removed his handcuff, and broke the pots and the blackened potsherds which were hanged on his neck.

18 Then the father of the girl said to them: "We will not release him until he gives us surety: when the girl gives birth, he will bring her the expense for her childbirth until the baby will grow."

14 The saint had a faithful man who served him, and he took the work of his hand and sold it and brought him bread and also what he wanted. He had a faith in the saint, so that he can receive his benediction because of that. And this man was following him at that moment, being saddened and distressed because of their about the saint, grieved because of the blow with which they beat him and of his [sic] mockery against him.

15 Immediately, angels appeared to the people in the likeness of faithful and famous people, as if they came from afar.

16 And when they saw the saint, behold, nearly dying because of the painful blow and the mockery which was from those wicked and deceitful people, they questioned them, saying: "What did they do to this pious man?" They informed them of the entire thing of falsehood. And those angels said to them: "This story is not true, because we know this man from his childhood, from his [infancy?] as faithful and upright."

17 They approached him and removed his fetter, and broke that pot and the blackened potsherds which were hanged on his neck.

18 And the father of the girl said to them: "We will not release him until he gives us surety: if the woman gives birth, he will bring us the expense for her childbirth until [the time] when the baby will be brought up."

19 فاجاب القديس مقاره قايلًا لأوليك «يا
ابهاثي، هذا الامر الذي يتشاهدون علي
به انني قد سقط فيه ما اعرفه.»

20 تم دعا ذلك المومنين الذي كان
يخضعه وقال له «اصنع محبة واضمني.»
فضمن ذلك الرجل القديس مقاريوس
فاطلقوه بعد ذلك ومضى الى قلايته وقد
كاد^a يموت^b.

21 وجعل يعاتب نفسه قايلًا^a «الآن، يا
مقاره، قد صارت لك امرأة وبنين فينبغي
ان تعمل ليلاً^b ونهاراً لقوتك وقوتهم.»

22 وهكذا كان يعمل دايمًا قفاف
ويعطيها للرجل الذي يخضعه، فيبيعه
ويعطي المرأة نفقتها حتى اذا ولست
تنفقه^a على ولدها.

23 وان الله الاله الضابط الكل [F fol.12^v]
خالق البرية، الذي يمجّد البين يمجّده
في العالم^a، عالم الاشيا قبل كونها ولم
يخفي عليه خافية، لم يشأ ان يكتم
كثرة طهارة هذا القديس والعمل
المكتوم الذي لعبده القديس مقاريوس.
ولكن ليظهر لكل الناس انه صالح وان
الرب هو رجا الخافين منه والمتوكلين
عليه.

19 ወአውሥኦ ፡ ቅዱስ ፡ መቃርዮስ ፡ አገዝ ፡ ይብል ፡
ለአልከቱ ፡ « ሉኦጋውየ ፡ ዝሰ ፡ ግብር ፡ ዘኣገተሙ ፡
ትከውኑ ፡ ስምዐ ፡ በኣገተኣሁ ፡ ላዕሌየ ፡ ከመ ፡ ወደቁ ፡
ኣነ ፡ ውስቴቱ ፡ ኢያኣምርኬ ፡፡ »

20 ከዕበ ፡ ጸውዖ ፡ ለገዢ ፡ መኣመን ፡ ዘኣነ ፡ ይትላኣኮ ፡
ወይቤሉ ፡ « ግበር ፡ ፍቅረ ፡ ወተሐበየኒ ፡ » ወተሐበየ ፡
ዝኩ ፡ ብኣሲ ፡ ለቅዱስ ፡ መቃርዮስ ፡ ወሐደግዎ ፡
ኣምድኅረ ፡ ውኣቱ ፡ ወሐረ ፡ ኅበ ፡ ውኣቱ ፡
በዐቱ ፡፡

21 ረሰየ ፡ ይትግቀፋ ፡^a ለነፍሱ ፡ አገዝ ፡ ይብል ፡
« ይኣዘኣ ፡ ኦመቃራ ፡ ነዋ ፡ ኮነት ፡ ለከ ፡ ብኣሲተ ፡
ወውሉደ ፡፡ ወይደሉኬ ፡ ከመ ፡ ትግበር ፡ ሌሊተ ፡
ወመዐልተ ፡ ለሲሲትከ ፡ ወለሲሲተሙ ፡፡፡ »

22 ወከመዝ ፡ ኮነ ፡ ይትገበር ፡ ዘልፈ ፡ ኣሰፋራዳተ ፡
ወይሁብ ፡ ለብኣሲ ፡ ዘይትላኣኮ ፡ ወይሠይጦ ፡ ወይሁብ ፡
ለብኣሲት ፡ ታስተዋፅኦ ፡ ሶበ ፡ ወለደት ፡ ላዕለ ፡
ወሊዶታ ፡፡፡

23 ኣስመ ፡ ኣግዚኣብሔር ፡ ኣምላክ ፡ ፈጣሪ ፡ ፍጥረት ፡
ዘይሰብሐሙ ፡ ለኣለ ፡ ይሉብሐዎ ፡ ማኣምረ ፡ ግብር ፡
ኣምቅድመ ፡ ኩነታ ፡ ወኢየትሐብኦ ፡ ሎቱ ፡ ኅቡኣት ፡
ኢፈቀደ ፡ ይትከበት ፡ መዝገብ ፡ ንጹሐ ፡ ለዝ ፡ ቅዱስ ፡
ወምግበር ፡ ዘክቡት ፡ ዘለገብሩ ፡ መቃርዮስ ፡
ቅዱስ ፡፡ ወባሕቱ ፡ ከመ ፡ ያስተርኢ ፡ ለኩሱ ፡ ሰብኦ ፡
ከመ ፡ ውኣቱ ፡ ብኣሲ ፡ ኄር ፡ ወከመ ፡ ኣግዚኣ ፡
ተሰፋ ፡ ውኣቱ ፡ ለፈረህያኑ ፡ ወለተወክልያተ ፡ [fol.
119^{vb}] ዚኣሁ ፡፡፡

20 ^a F om ante corr [وقد كاد

^b يموت] F om ante corr; يموت post corr

21 ^a F قايلًا ante corr

^b ليلا F [ليلا

22 ^a F om ante corr [تنفقه

23 ^a F om ante corr [في العالم

21 ^a F ትግቀፋ ፡] cod ይትዐቀፋ ፡

19 Saint Macarius answered, saying: “Oh my fathers, this matter on which they bear witness against me, [saying] that I fell into it, I do not know that.”

20 Then he called that faithful man who served him, and said to him: “Do me a favor and act as a surety for me.” That man stood surety for saint Macarius. After that they set him free, and he went to his cell, *half-dead*.

21 And he began to blame himself, saying: “Now, oh Macarius, you got a woman and children; so you have to work night and day for your food and their food.”

22 Thus at all times he made baskets and gave them to the man who served him; then he sold them and gave to the woman her cost of living in order that, at the time of her childbirth, *she could spend it* for her child.

23 God, Ruler of All, Creator of the creature, Who glorifies those glorify Him *in the world*, Who knows the things before they come into being and no secret is hidden from Him, did not wish that the great purity of this saint and the hidden work of His servant, saint Macarius, be kept secret, but that it could appear to all the people that he was upright, and that the Lord is the hope of those who fear and trust Him.

19 Saint Macarius answered, saying to those [men]: “Oh my brothers, that matter about which you are testimony [?] against me, [saying] that I fell into it, in fact I do not know that.”

20 Again he called that faithful man who served him, and said to him: “Do me a favor and act as a surety for me.” That man stood surety for saint Macarius. After that they set him free, and he went to his cave.

21 He began to think evil upon himself, saying: “Now, oh Macarius, behold you got a woman and children; so you have to work night and day for your food and their food.”

22 Thus he made baskets perpetually, and gave them to the man who served him; and he sold them and gave to the woman her expense [in order that], at the time of her childbirth, for her childbirth.

23 The Lord, God, Creator of the creature, Who glorifies those glorify Him, Who knows the thing before it comes into being and it is not hidden from Him as secret, did not wish that the pure treasure of this saint and the hidden work of His servant, saint Macarius, be kept secret, but that it could appear to all the people that he was an upright man, and that the Lord is the hope for those who fear and trust Him.

24 فلما كان وقت ولادة الشابة البايسة
اشتدت عليها الولادة بصعوبة عظيمة.
فاقامت في تلك الشدة اربعة ايام
تستغيت^a ليلا ونهارا، ولم تقدر تلد،
واشرفت على الموت.
25 فقالت لها امها «ما سبب حالك يا
ابنتي، الان عن قليل تموتي.»
26 فقالت لامها «نعم، يا امي، انا
مستحقة الموت. لاني ما كفاني خطييتي
بالزنا حتى كذبت على عبد الله القس
المتوحد وبلك القديس لم يدين مني ولم
يصنع بي البتة قبيحا. ولكن فلان الشاب
صار معي. الى ان حبلت»

26a فلما سمعوا ابويها بهذا الامر نموا
اشد ندامة ولاموا انفسهم لاجل كثرة
الشور التي عملوها بالقديس وكيف
ضربوه حتى قارب الموت.
27 وان الشاب الذي اخطا مع الصبية
لما سمع ذلك هرب ليلا يمسك حين
اعترفت الجارية بالخطايا الذي عملت.
28 وان الرجل الذي كان يخدم القديس
مقاريوس لما سمع بالخبر وصحته،
وان الناس قد ازمعوا ان يمضوا اليه
ويستغفروا منه عن^a جرمهم، اسرع
بالمجي اليه [F fol.13^r] بفرح كثير
وافتخار. فقال له ان «تلك الشابة
الشقية ما امكنها ان تولد حتى اعترفت
ان القديس مقاريوس لم يصنع بي هذا
الامر لكن فلان الشاب.

24 ወላብ ፡ ኮነ ፡ ጊዜ ፡ ወሊድ ፡ ትጠውቅ ፡^a ወሊድታ ፡
ለወለት ፡ ነዳይት ፡ ወዐጸበት ፡ ሃዕሌሃ ፡ ወሊድታ ፡
ዕጽበት ፡ ዐቢዮ ፡ ወነበረት ፡ [፡ ው]ስት ፡ አንተኩ ፡
ምንደሴ ፡ ረቡዐ ፡ መዋዕለ ፡ አንዝ ፡ አወዩ ፡ መዐልተ ፡
ወሌሊት ፡ ወኢክህለ ፡ ትሊድ ፡ ወበጽሐት ፡ ለሞት ፡
25 ወትቤላ ፡ አማ ፡ « ምንት ፡ ግብርኪ ፡ ለወለትዮ ፡
ይእዜ ፡ አምድኅረ ፡ ንስቲት ፡ ትመውቲ ፡ »
26 ወትቤላ ፡ ለአማ ፡^a « እው ፡ ሉክምዮ ፡ አንስ ፡ ድሉት ፡
ለሞት ፡ አስመ ፡ ኢክክሊ ፡ ጎጢሉት ፡ ዘገዘመት ፡
እስኪ ፡ ሐሰውኩ ፡ ሃዕለ ፡ ገብረ ፡ አግዚሉብሔር ፡
ቀሲስ ፡ ባሕታዊ ፡ ወገኩስ ፡ ቀሲስ ፡ ቅዱስ ፡ ኢቀርበ ፡
ጎቤዮ ፡ ወኢገብረ ፡ ብዮ ፡ ግመራ ፡ ሐሰመ ፡ ወባሕቱ ፡
አገሌ ፡ ወሬዛ ፡ ኮነ ፡ ምስሌዮ ፡ አስከ ፡ ሶብ ፡ ፀነስኩ ፡
አምኤሁ ፡
»

26a ወላብ ፡ ሰምዑ ፡ አበዊሃ ፡ ዘንተ ፡ ግብረ ፡ ነስሐ ፡
ዐቢዮ ፡ ተነስሐት ፡ ወአክዘኩ ፡ ነፍሳቲሆሙ ፡
በአንተ ፡ ብዝሃ ፡ እኪዮት ፡ አንተ ፡ ገብርዋ ፡ ለቅዱስ ፡
ወእፎ ፡ ዘበጥዎ ፡ አስከ ፡ ቀርበ ፡ ለመዊት ፡
27 አስመ ፡ ወሬዛሊ ፡ ዘአበለ ፡ ምስለ ፡ ወለት ፡ ሶብ ፡
ሰምዐ ፡ ዝክተ ፡ ጉዮ ፡ ከመ ፡ ኢይትአታዝ ፡ ሶብ ፡
ተአምነት ፡ አመት ፡ ጎጣውአ ፡ ዘገብረት ፡
28 ወብኣሊ ፡ ዘኮነ ፡ ይትላእከ ፡ ለቅዱስ ፡ መቃርዮስ ፡
ሶብ ፡ ሰምዐ ፡ ዜና ፡ ወጥንቀቁሁ ፡ ወከመ ፡ ሰብኣ ፡
ነዋ ፡ ሀለዉ ፡ ከመ ፡ ይሓፉ ፡ ጎቤሁ ፡ ወደስተስርዮ ፡
አምኤሁ ፡ አብላሆሙ ፡ አፍጠነ ፡ መጸሐ ፡ ጎቤሁ ፡
በፍሥሐ ፡ ብዙኅ ፡ ወተመክሆት ፡ ወይቤሎ ፡ አስመ ፡
« አንተክቲ ፡ ብኣሊት ፡ ጎርትምት ፡ ኢትክህለ ፡ ከመ ፡
ትሊድ ፡ አስከ ፡ ተአምነት ፡ አስመ ፡ ቅዱሰስ ፡
ኢገብረ ፡ ብዮ ፡ ዘንተ ፡ ግብረ ፡ ወባሕቱ ፡ አገሌ ፡
ወሬዛ ፡

24^a scripsi; F تستغيت

28^a F om ante corr

24^a ትጠውቅ ፡] cod ትጠውቅ ፡

26^a ለአማ ፡] cod ለማ ፡ ante corr

24 When the time of the childbirth of that wretched girl came, the delivery inflicted a great travail on her; she remained in that stress for four days, and she called for help night and day. She could not give birth and was on the verge of death.

25 Then her mother said to her: "What is the reason of your situation, oh my daughter? Now you will die shortly."

26 She said to her mother: "Yes, oh my mother, I deserve death, because my sin in fornication did not suffice for me, but I told a lie about the servant of God, the solitary priest; that saint did not approach me, and did not do anything shameful to me at all. A certain young man came with me, so that I became pregnant."

26a When her parents heard this matter, they made a great repentance, and they blamed themselves because of the great evils they had inflicted on the saint, and of the way they had beaten him, so that he nearly died.

27 As for the young man who sinned with the girl, when he heard that, he ran away in order not to be arrested, as the young woman confessed the sins she had committed.

28 And as for the man who served saint Macarius, when he heard the story and his correctness, and that the people decided to come to him and to ask pardon from him *about* their transgressions, he hastened to come to him with much joy and pride. He said to him: "That miserable girl was not able to give birth until she confessed 'Saint Macarius did not do this thing to me, but it was a certain young man.'

24 When it was the time of the delivery, the childbirth of that poor girl was oppressed, and it was harsh on her with great difficulty; she remained in that distress for four days, shouting day and night. It was not possible for her to give birth, and she arrived at death [sic].

25 And her mother said to her: "What is your matter, oh my daughter? Now you will die shortly."

26 She said to her mother: "Yes, oh my mother, I deserve death, because the sin in fornication did not suffice for me, to the extent that I told a lie about the servant of the Lord, the solitary priest; that saint priest did not approach me, and did not do anything evil to me at all. A certain young man was with me, so that I became pregnant by him.

26a When her parents heard this matter, they made a great repentance, and they afflicted themselves because of the great evils they had inflicted on the saint, and of the way they had beaten him, so that he nearly died.

27 As for the young man who sinned with the girl, when he heard that, he ran away in order not to be arrested, as the young woman confessed the sins she had committed.

28 And the man who served saint Macarius, when he heard the story and his correctness, and that the people, behold, were there to come to him and ask pardon from him for their transgressions, he hastened to come to him with much joy and pride. He said to him: "That miserable woman was not able to give birth until she confessed 'The saint did not do this thing to me, but it was a certain young man.'

29 وهوذا الكل لما سمعوا هذا يريدوا
الخروج الى عندك ويستغفرون منك
ويشكرون خبيمك^a»
30 وكان ذلك الرجل يفرح ويبتهج اد نزع
الله من وجهه الخجل لانهم قليل قبل
كانوا يعيروه ويقولون له «ذلك الرجل
الذي شهدت له انه قبيس، قد ظهر عنه
انه صنع كذا وكذا».

31 وان القديس مقاريوس لما سمع بما
كان، عول ان يخرج من ذلك الموضع
ويمضي ويسكن في قلاية اخرى ليلا
يمجد من الناس.

29 ወናሁ ፡ ኩሱ ፡ ሶባ ፡ ሰምዑ ፡ ዘኅተ ፡ ይፈቅዱ ፡
መጸሐ ፡ ጎቤክ ፡ ወያስተሰርዩ ፡ አምኔክ ፡ ወያክኩቱ ፡
ሕርመተክ ፡ መስተክግሥተ ፡ :: » [fol.120^{ra}]
30 ወኮሃ ፡ ውኣቱ ፡ ብክሲ ፡ ይተፌሣሉ ፡ ወይተሃሠይ ፡
በኣኅተ ፡ ዘኣተተ ፡ አግዚአብሔር ፡ አምገጹ ፡ ጎፍረተ ፡
አስመ ፡ አሙኅቱ ፡ አምቅድመ ፡ ህቀ ፡ ኮኑ ፡
ይዘኅጉጉዎ ፡ ወይብሉ ፡ ሎቱ ፡ « ገዙሰ ፡ ብክሲ ፡
ዘአምዐ ፡ ኮሃክ ፡ ሎቱ ፡ ከመ ፡ ቅዱስ ፡ ውኣቱ ፡ ነዋ ፡
አስተርአየ ፡ አምኔሁ ፡ ከመ ፡ ገብረ ፡ ውኣቱ ፡ ከመዝ ፡
ወከመዝ ፡ :: »

31 ወሶባ ፡ ሰምዐ ፡ ቅዱስ ፡ መቃርዮስ ፡ ዘኮሃ ፡ ፈቀደ ፡
ከመ ፡ ይጸክ ፡ አምውኣቱ ፡ መካኅ ፡ ወይሐር ፡
ወይብጸኡ ፡ ወይጎድር ፡ ውስተ ፡ ካልኦ ፡ በዐተ ፡ ከመ ፡
ይሰባሉ ፡ አምሰብኦ ፡ ::

29^a (?) F add [خبيمك]

29 And behold, when all [the people] heard this, they wanted to go out toward you, to ask pardon from you and to thank your servant.”

30 That man was rejoicing and happy, since God took the shame away from his face; for shortly before they were reviling him and saying to him: “That man on whom you bear witness that he is saint, it appeared about him that he did so and so.”

31 As for saint Macarius, when he heard what had happened, he decided to leave that place, to go and live in another cell in order not to be glorified by the people.

29 And behold, when they heard that, they wanted to come to you, to ask pardon from you and to thank for your abstinence and patience.”

30 That man was rejoicing and happy, because the Lord took the shame away from his face; for shortly before they were mocking him and saying to him: “That man on whom you are witness that he is saint, behold it appeared about him that he did so and so.”

31 When saint Macarius heard what had happened, he wanted to leave that place, to go and arrive and live in another cave in order to be glorified by the people [sic].

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Commentary

• Various corrections introduced into ArabF (italicized in the English translation) suggest that the *Vorlage* of the VMeth is closer to the stage of transmission of ArabF *before* these corrections were introduced. See XVI 4, 5, 6, 8, 10, 20, 22 and 23.

• Comparison of the Arabic and Ethiopic texts shows that አሎ renders various expressions. Normally it translates لَان *li-anna* (XVI 4, 8, 16, 26 and 30), but አሎ as a translation of اِنَّ *inna* is no less frequent (XVI 23 and 27; XVI 16 and 28 with the verb قال). In XVI 28 it renders اِنَّ *anna* اعترفت ان rendered by ተአመነተ : አሎ :).

Other translations of these Arabic words are as follows⁷:

اِنَّ *anna*: In XVI 19, 23(bis), 28 and 30(bis) it is rendered by ከሎ.⁸ In XVI 3 لَاجِلْ اِنَّ *li-ajli anna* is rendered by በአገተ : ዘ :

اِنَّ *inna*: In XVI 10 it is possibly rendered by -ሰ (አገሰ). In XVI 2, 28 (وان الرجل) and 31 it is not translated.

• ነዋ seems to render, perhaps somewhat mechanically, قد; see XVI 16, 21, 28 and 30. In XVI 15 and 19, however, قد is not translated.

• In XVI 21 ረሰየ can be understood as translating the Arabic verb جعل, which means here “begin”. This meaning of ረሰየ, if it is not a bad translation, is not indicated in Dillmann’s nor in Leslau’s dictionaries. As for the case of XVI 4 where ይደቁ in the VMeth should correspond to يلتقوا in ArabF, it seems to me doubtful whether ይደቁ is a correct translation of the Arabic word in question.

Although only a few observations could be made for this chapter XVI, it would be doubtless interesting to extend the comparison between ArabF and the VMeth to the entire text of the VM; I hope this will be realized in a near future.

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⁷ All the instances of لَان *li-anna* are noted above.

⁸ Other usages of ከሎ are normal and well known: ከሎ renders اِنَّ *an* (XVI 21, 28(bis), 31), كَ *ka* (XVI 15; كشبه rendered by ከሎ : በአምላክ :), لِ *li* (XVI 2, 14, 23), لَإِلَّا *li-allā* (rendered by ከሎ : ኢ : XVI 6, 27. XVI 31, where لَإِلَّا is rendered by ከሎ, is a *lapsus calami*) and مِثْل *miṭla* (XVI 8, 13). In XVI 15 the expression ከሎ : ዘ : renders كَأَنَّ *ka-anna*.