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<tr>
<td>Issue Date</td>
<td>2007-12</td>
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<tr>
<td>Type</td>
<td>Departmental Bulletin Paper</td>
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<td>Text Version</td>
<td>publisher</td>
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<td>URL</td>
<td><a href="http://doi.org/10.15057/15187">http://doi.org/10.15057/15187</a></td>
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THE ETHIOPIC VERSION OF THE LIFE OF SAINT MACARIUS
THE EGYPTIAN AND ITS ARABIC MODEL

SATOSHI TODA

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, EMML 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. َعَلَيْهَا (VMEth XIX 2) et َعَلَيْهِ (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

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.
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.
ArabX and ArabY respectively. The manuscript ArabF belongs to the group ArabY. In the following presentation, the first text represents a preliminary edition of this ArabY, the second the text of the manuscript ArabF, and the third that of the VMEth. Although all the three (excerpted from the chapter XVIII of the VM) resemble each other greatly, still one can observe a greater, almost literal parallelism between ArabF and the VMEth.

ch. XVIII Macarius goes out for the desert, led by the cherub

(1) ArabY

فلم... كان الليل قام في الصلاة كعادته فيغете اري... نورا... عظيمًا في الموضوع الذي كان فيه حسن الشمس المضيء في نصف النهار في حريران.

لاب مقاريوس كذا قد أوصي، ان النور هو كأن الاب مقاريوس. فلم يختار تلك القوة المقدسة للاب مقاريوس يقظة ليل يرتفع وبخاخة. وبعد ذلك استعلن له وخطاه وقال له قلم يقظة لله الذي يقي الكبير وامشي وارب. كما اريك فان الرعب قد امرني 3 وهكذا ترك كل شيء في قلبه، وخرج مسرورا بقوة الله، والكاراويم... يمشي قدامة. فبعد يومين دخل الجبل وداره جميعه وكل نواحيه، المواضع... يعمون. وان B fol. 210 [K fol. 18] يسكنون هناك. فقال الآب مقاريوس للكاراويم المقدس اطلب الابك يا سيدي عرفني [E fol. 69]. فقلت للإمام اليك. ها كل البرية امامك. واحشا ان أعطائك ان وصية ان تسكن هناك، فقاتلك الضطهاد وخرج من ذلك الموضوع [H fol. 104], وتتجazo الوضية ف 없는، بل فليكن سكناك. الى سلطانتك لنفسك ابن ما اردت اسكن، وجبرك وكن، صمتا وتأمل ذلك. وتخزح حسنأ من شؤون المتمردين ومن مناصبهم وخيلهم الشريرة، حتى اذا بليت تكون قد سبقت لك معرفة بذلك، وما كل وقت بامر الله عندك.

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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).
ولما كان الليل قام في الصلاة على رسمة فثبتت رأى نوراً عظيماً في الموضوع الذي كان قابلاً فيه يصلى وهو كثور الشمس المضيئة في نصف النهار في أيام نوته (7).
فعمل المقدّس ممارةً كما أوصى ولم يتكلم لن حر هو كان الكاروي واقام ساعة
قليلة. ولم يخطب تلك الفروق المقدسة اعنى الأب مقاريوس ليلًا يرتد ويبخ، وبعد
ذلك ظهر له وخاطبه وقال له «بقوة الله الذي يقوى وانتعبني كما ارى فإن الرب
قد أمرمي به.3 وهكذا أترك مقاريوس كل شي في قلابي وخرج». فخرج مسروراً
بقوة الله، والكاروي يمشي أمامه.4 وبعد يومنين دخلوا الجيل ودورة على الجيل
جميعه وكل نواحيه ومواضع الدين يريونون يسكنون هناك. فقال الأب مقاريوس للكاروي

(2) ArabF
(3) VMEth

[Eth fol. 120va]

VMEth

December
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.

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.

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 God who strengthens you, and follow me as I show you; thus did the Lord order me in this matter.”

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

And 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...
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.”

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.

5 And the cherub said to him: “This matter (lit. will) belongs 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 wiles; [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 very careful about the evils of the devils the rebels, their attack, and their wicked wiles; [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.

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, and, for instance, are spelled here and respectively (unless dotted in the manuscript

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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), ṭa is used instead of ṭm as in ṭam (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 Ethiopian 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. 11v]

1 كان بنيك القروية التي كان هذا البار يسكن إلى جانبها، صبيبة عزيزي. وكان جارا b من جنسها يسكن بقربها شاب.

2 وان ابوه اتى الى ابوه المدرى ليلمكوه a علىها كما في النموس الطبيعي b.

3 فلم يفعلوا لاجئ انهم كانوا فقره.

4 فصار للشاب مع العجوز دالة احدهما مع الآخر كأنهما كانا من جنس واحد كما سبقت وقفة. وكان أحدهما يسكن قرب الآخر. لأنهم كانوا يلتقيا كل وقت في الشارع وفي البيت.

5 ففي بعض الأيام كان عبد فشريبا خمرا كتيرة وسوكوا، فسقطوا مع بعضهم البعض في الخطى، وانحلت توتينهما جميعا. فبعد قليل حبلت الصبية.

6 وكلاؤها يخافون من أبيهم ليلا يقتلونهم من أجل الفضيحة. فتشاوروا ذلك الشريبان b مع بعضهم البعض بمشورة ربية.

7 وقالوا «مما نعمل؟ ان علموا ابهاتنا بلهكوتنا».

VMEth [fol. 119ra]

1 m: οὖν: Ἡρῴα: ἣρῳ: ὡς: ἦρα: ἦρει: =
3 ἦρῳ: ἠρῷο: = ἦρῳ: ἠρῷο: = ἦρᾳ: ἠρῷο: =

1 b [هدأ] F om ante corr

2 F addليمكوها [F ante corr]

3 كا في النموس الطبيعي b

4 F om ante corr

5 b [جميما] F om ante corr

6 b [تلك الشريبان] F om ante corr
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).
لكن تقوم فننجل السبب على ذلك الناسك القس المتوفد؛ عمل العمل. ولا نزري له لأنه مثل غريب هو هامنا. وكذلك فعله. 

8 فلم يقول الشابة بحبها تقتصى من الذي عمل بك هذا الأمر؟

فاجابت قابيلة كما تعلمت من ذلك الشاب وقالت: "أني في بعض الأيام مضت إلى ذلك الناسك المتوفد فنام مم فجأته."

11 فلما سمعوا أبوها هذا الأمر امتدوا غضب وحقوق من أجل الخزي الذي حل بهم وابنتهم، وخرجوا إليه إلى القلاية ومعهم جميع عظما. وخرجوا القديس مقاريوس وهو لا يعلم ما هو السبب، ورضي وصليب وجيها حتى قارب الموت.

12 وكان القديس يسالهما قابيلاً "ما هي خطبتى" وما هو بنى اد تضروي هو هكذا يغير شفقة."

13 تم ربطوا في عنته حبل فيه شتق قدور مسخمة وحول جرجر مسخمة وطفقوا يجرجوه" القرية، والصبيان يخرجون خلفه ويجرجوه ويرجعون إلى هامنا وهامنا مثل المجنون، ويلدون عليه قابيلين "هذا الذي غصب ابنتنا العدري وأفصحتها."

8 ^ عمل العمل ] F om ante corr
b ^ وكالك فعلا ] F om ante corr
9 ^ فلم ] F om ante corr; deinde add in margin
10 ^ وقال ] F om ante corr
12 ^ بما هي خطبتى ] F om ante corr
13 ^ إفرة ] cf إجورسهو
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 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 أنسان مومن يخمه، وكان يأخذ شغل يديه وبيعه وجيب له خبر وما يحتاج إليه وكان له امانة في القديس ليس بالكلك بركته. وهذا الإنسان كان يتبعه في ذلك الوقت وهو خجلان من أجل كتبهم على القديس، مغموما من أجل الضرب الذي يضربوه والاستهزاء به. [F fol. 12]

15 وللوقت عليهم للناس ملاكية كشبه أنسان مونيين يعرفون كأنهم قد اقبلوا من بعد.

16 وللما علموا القديس قد أشار على الموت من الضرب الوجيع والاستهزاء الذي كان من أولئك الناس الإشار الكبيرة، ويتخصصا منهم قليلين "ما حال هذا الناسك؟" فاعلهموهم بجماله الحال الكاذب، فقالوا لهم أولئك الملاكية إن هذا الكلام ليس هو حق لأن نحن نعرف هذا الإنسان منذ صباه مومنا صالحا.

17 وتقاموا اليه وحلوه من كتابه وكسروا تلك القدر والشفق المسودة المعلقة في حلقه.

18 فقال لهم أبو الجارية "ما نخيله حتى يقيم لنا ضميتى ولدت الشابة، يجيب لها نفسه لولا تها إلى أن يترابا الطفل".

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14 ١٤ّ٣٩٩ ١٤ّ٣٩٩ : [cod ١٤ّ٣٩٩ : 16 ١٤ّ٣٩٩ : [cod ١٤ّ٣٩٩ : 

b ١٤ّ٣٩٩ : [cod ١٤ّ٣٩٩ : 

c ١٤ّ٣٩٩ : [cod add ١٤ّ٣٩٩ : 

d ١٤ّ٣٩٩ : [fortasse ١٤ّ٣٩٩ : 

17 ١٤ّ٣٩٩ : [cod ١٤ّ٣٩٩ :
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.

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

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.”

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

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.”

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 فلاجاب النبي مقاراه قايلًا: "يا أهالي وارضي على ما أعره...
20 تم دعا تلك الموميئين الذي كان يخمنه وقال له «أصنع محبة وأضملي».
فاضلهم الرجل المقدس مقاراه، فأطلقوه بعد ذلك ومضى إلى قلائه وقد كاد يموت.
21 وجعل يعتاب نفسه قايلًا: «الآن، يا مقاراه، قد صارت لك امرأة ونين فينبغي ان تحمل ليلاً ونهاراً لقوتك وقوتهم».
22 وهكذا كان يعمل دائمًا قتاف، وبعطيتها للرجل الذي يخمنه، فيبغيها ويعطي الامرأة نفقتها حتى أدا ولدت تنفقه على ولدها.

[F fol.12]
23 وان الله آل البيت الكلي خلق الربية، الذي يمجد الذين يمجدوه في العالم، عالم الأشياء قبل كونها ولم يخفى عليه خافية، لم يشأ ان يكتنف كتة طهارة هذا النبي والعمل المكرم الذي لعبيه النبي مقاراه، ولكن ليظهر لكل الناس أنه صالح وأن الرب هو رجا الخلفيين منه والموكلين عليه.

20 * [WcKad] Post F om ante corr
b * [WcKad] Post F om ante corr
21 * قايلًا F om ante corr
F om ante corr
b * لليلة F om ante corr
22 * [WcKad] Post F om ante corr
23 * في العالم F om ante corr
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.”

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.

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.

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.”

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.”

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.

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.

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.
24 فلما كان وقت ولادة الشابة البائسة
اشتدت عليها الولادة بصعوبة عظيمة.
فقامت في تلك الشدة أربعة أيام
تستغيث، ليلاً ونهاراً، ولم تقدر تلد،
وافترقت على الموت.
25 فقاتلتها لها اماً ما سبب حاكٍ يا
ابنتي، الآن، عن قليل تموتي».
26 فقاتلتها لامها: «نعم، يا أمي، أنا
مستحقة الموت. لأنما كنتي خطيتي
بالزنا حتى كتبت على عبد الله الفَس
المتوحده، ونَرَق الفَسيل لم يدن مني ولم
يصنع بي البنية قبيحة. ولكن فلان الشاب
صار معي. الى ان جِبِلت».

24 فلما سمعوا ابوبها يهدى الأمرأ ندموا
اشد ندامة ولما انفسهم لِكَلَّ كَنَّة
الشرون التي عملوها بالقديس وكيف
ضربوه حتى قارب الموت.
27 وان الشاب الذي اختطنا لِلصبية
لما سمع تلك عربة لم يمسك حين
اعترفنا الجارية بالخطايا التي عملت.
28 وان الرجل الذي كان يخدم القديس
مقاربوس لما سمع بالخبر وصحته،
وكان الناس يمسكون يوماً يمضوا على
ويستغفرون من عند "جَرْمهم، اسرع
بالمجلى" الوجه [F fol.13]
واختار، فقال له ان تلك الشابة
الشفقة ما امكنها أن تولد حتى اعترفت
ان القديس مقاربوس لم يصنع بي هذا
الأمر لكن فلان الشاب.
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.

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].

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

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

She said to her mother: “Yes, oh my mother, I deserve death, because my sin in fornication did not su$ceed 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.”

She said to her mother: “Yes, oh my mother, I deserve death, because the sin in fornication did not su$ceed 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.

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.

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.

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.’

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.

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 وهو الذي الكل لما سمعوا هذا يريدوا الخروج الى عنك ويستغفرون منك ويشكرون خديمك.«

30 وكان ذلك الرجل يفرح ويبتهج إذا نزع الله من وجهه الخجل لانهم قليل قليل كانوا يعيروه ويقولون له «هكذا الرجل الذي شهدته له انه قبيس، قد ظهر عنه انه صنع كذا وكذا.»

31 وان القبيس مقاربوس لما سمع بما كان، عول ان يخرج من تلك الموضوع ويمضي ويسكن في قلالة أخرى ليلا يمجد من الناس. »

[F add اننا انا (؟) ]

* * *
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.

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].
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 ḥāl ḥāl renders various expressions. Normally it translates لَا أَنْ (XVI 4, 8, 16, 26 and 30), but ḥāl ḥāl as a translation of إنْ inna is no less frequent (XVI 23 and 27; XVI 16 and 28 with the verb قال). In XVI 28 it renders أَنْ anna (rendered by ḥāl ḥāl : ḥāl ḥāl :).

- Other translations of these Arabic words are as follows:

  - anna: In XVI 19, 23(bis), 28 and 30(bis) it is rendered by ḥāl ḥāl. In XVI 23 it is rendered by ḥāl ḥāl : ḥāl :.

  - inna: In XVI 10 it is possibly rendered by -ā (wān the rējil). In XVI 2, 28 (wan the rējil) and 31 it is not translated.

- ḥāl seems to render, perhaps somewhat mechanically, أَنْ: see XVI 16, 21, 28 and 30. In XVI 15 and 19, however, أَنْ is not translated.

- In XVI 21 لم can be understood as translating the Arabic verb جَمِلْ, which means here “begin”. This meaning of لم, 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 لم ما in the VMEth should correspond to لم in ArabF, it seems to me doubtful whether لم ما 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 لَا أَنْ li-anna are noted above.
8 Other usages of ḥāl ḥāl are normal and well known: ḥāl ḥāl renders أَنْ an (XVI 21, 28(bis), 31), لَا ka (XVI 15; rendered by ḥāl ḥāl : ḥāl ḥāl :), لَا li (XVI 2, 14, 23), لَا لَا-lā (rendered by ḥāl ḥāl : ḥāl : XVI 6, 27. XVI 31, where لَا lā is rendered by ḥāl ḥāl, is a lapsus calami) and مِثْل miṭlā (XVI 8, 13). In XVI 15 the expression ḥāl ḥāl : ḥāl : renders كَانْ ka-anna.