<table>
<thead>
<tr>
<th>Title</th>
<th>The Ethiopic Version of the Life of Saint Macarius the Egyptian and Its Arabic Model</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author(s)</td>
<td>Toda, Satoshi</td>
</tr>
<tr>
<td>Citation</td>
<td>Hitotsubashi journal of arts and sciences, 48(1): 23-42</td>
</tr>
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<td><a href="http://doi.org/10.15057/15187">http://doi.org/10.15057/15187</a></td>
</tr>
</tbody>
</table>
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, 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.

It is evident that the VMEth derives from Arabic: the VMEth contains some words with the Arabic definite article, e.g. یَتَّمَّ (VMEth XIX 2) et یَتَّمَّ (XIX 4). 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 VM can be divided into two sub-recensions, which I call

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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

فلما قام في الصلاة كعادته فيغتله اري له، نوره عظيماً في الموضع الذي كان فيه: بتصلى، مثل نور الشمس المشيئ في نصف النهار في حزيران.

فعمل القديس مقاريوس كما قد أوصى، أن النور هو كان الكاروبيم. 2 فلم يخاطب تلك القوة المقدسة لللباب مقاريوس ساعة قليلة، ليل يرتعد ويغفف، وبعد ذلك استسلم له وخاطبه وقال له: قم نبوة الله الذي يوريك ومتشه، كناريك فان البر قد امرني، وهاكذا ترك كل شيء في قلانيته، وخرج من بقبيته، ومسروب بأبوبه اللح، والكاروبيم، كل نواحيه، المواضع، الدين، يعمون، يسكنون [L fol. 210°, K fol. 18°]还有一个


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 فبفتة رأى نوراً عظيماً في الموضوع الذي كان قابلاً فيه يصلى وهو كدور الشمس المضيئة في نصف النهار في أيام نوته (2).
فجعل النضيد مقتاراً كما ووصى ولم يتكلم لن أن النور هو كان الكاروبي واقام ساعة قليلة. ولم يخطب تلك القوة المقدسة اعنى الألب مقاريوس ليلاً بردى وبخاف، وبعد ذلك ظهر له وخطبه وقال له: «بقوة الله الذي يفوتته وابتعزي كما ارتك فان الرب قد أمرني بهذا. 3. وهكذا اترك مقاريوس كل شيء في قلانيت واختر.» فخرج مسراً.
بقوة الله، والكاروبي يمشي أمامه. 4. وبعد يومين دخلوا الجيل ودورة على الجبل جميعه وكل نواحيه ومواقع الدين يريدون يسكنون هناك. فقال الألب مقاريوس للكاروبي

(2) ArabF
(3) VMEth

[Eth fol. 120va]

المقصس: "أسلة يا سيدي ان تعرفني ابن اسكن في هذا الجبل.« فقال له الكرومي، 

هذه الإرادة لك. هذة البيرة كلها قدمت لك، لأن أخشي أن أحد قد وضع لك فيه، 

فيتقوم عليك المقتات وتخرج من ذلك الموسيقى وتتجاوز الوضاءة فتخطئ. بل سكنك 

هو لسلطان ارانتك ای موضع اردن اسكن، وجرج كون صامته وتمام ذاتك. وتحرز 

من شروط الشياطين المردة ومناصبهم وويلهم الشريرة، حتى إذا بدلت تكون قد 

سبقت لك معرفة بذلك. وانا كل وقت بامر الله انا عندك." وصعد عنه.

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*a* א"כא ] cod א"כא :  
*א"כא ] cod א"כא :  
*ט"ך"ח ] cod ט"ך"ח :
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 June. Then the saint Macarius did as he was ordered; the light was the cherub.

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: “Stand up by the power of God who strengthens you, and follow me 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 And after two days they 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

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 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: “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 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 went round on the entire mountain 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.”

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 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, ٢٠٩٢ ٢٠٩٢ and ٢٠٩٢ ٢٠٩٢, for instance, are spelled here ٢٠٩٢ ٢٠٩٢ and ٢٠٩٢ ٢٠٩٢ respectively (unless dotted in the manuscript.

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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), \( \text{ذ} \) is used instead of \( \text{ذ} \) as in (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.

\[
\ast \ast \ast
\]
ch. XVI  Macarius, father of a child?

ArabF [F fol. 11r]

1 كان بتلك القرية التي كان هذا البار يسكن إلى جانبه، صبية عززي. وكان جار  من جنسها يسكن بقربها شاب.

2 وكان أبوه اتنا إلى ابوه العدير ليملكونا عليها كما في النموس الطبيعي.

3 فلما يفعلوا لاجئ انهم كانوا فقرون.

4 فصار للشاب مع الجنر داله احدثهما مع الآخر كثناها كانا من جنس واحد كما سبقت وقلت. وكان احدثهما يسكن قرب الاحتر لانهم كانوا يلتقطوا كل وقت في الشارع وفي البيت.

5 ففي بعض الأيام كان عبد فشريبا خمره كثيرة وسكونه فاستطعا مع بعضهم البعض في الخطبة. وانحلت بتوليتهم جميعا. فبعد قليل حبلت الصبية.

6 وكانو يخفافهم من اباؤهم ليل يقتلونهم من اجل الفضيحة. فتشاوروا تلك الشربين مع بعضهم البعض بمشورة ربية.

7 وقالوا "ماذا نعمل؟ ان علموا ابئاتنا."

[F fol.11v]
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.

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

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

And 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.

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.

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.

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

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.

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 فنفع السبب على ذلك الناسك القص المتؤخذء عم العمل ولا نزكر له لأنه مزج غريب هو هاهمجاً.
وقلت فعلاً.
فلما علم أبو الشابة بحبسها تقتصى
من الذي عمل بك هذا الأمر؟
فجاءبنا قلباً كما تعلمنا من ذلك
الشاب وقالنا "أنا في بعض الأيام
مضيت إلى تلك الناسك المتؤخذ قنام
ممي فجلبت".
فلما سمعوا أبيهم هذا الأمر امتحوا
غصب وحقن من أجل الخزي الذي حل
بهم وابنتهم، وخرجوا إليه إلى القالة
ومعهم جميع عظماً. واخرجوا القديس
مكاريوك وهو لا يعلم ما هو السبب,
وضربوا ضرحاً وجيماً حتى قارب الموت.
وكان القديس يسالهما قابلاً "ما هي
خطبتي" وما هو نبى إذا تصربني هكذا
بغير شفقة».
فتم ربطوا في عنقه حبل فيه شقف
قدور مسخمة وحلم جرجر مسخمة
وطفقوا يجرسونه" القرية، والصبيان
يجرن خلفه وجرسونه إليه
هانها وماهنا مثل المجنون، ويندون
عليه قائلين «هذا الذي اغصب ابنتنا
المدرى وأفضحها».

[عمل العمل] F om ante corr
ب F om ante corr
و F om ante corr
أ فلما قلما in margine
9 F om ante corr
10 F om ante corr
11 E فلما قلما in margine
12 E ما هو خطبتي
13 F om ante corr
ب إكيوس
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.”
ولكان للقديس أنسان مومن يتحمله،ً
وكان يأخذ شغل يديه ويبيعه وجيب له
خير وما يحتاج إليه وكان له إمانة في
القديس ليبس بملك بركته. وهذا الإنسان
كان يتبعه في ذلك الوقت وهو خجان
من أجل كتبهم على القديس، مغموما
من أجل الضرب الذي يضربوه والاستهزاء

[F fol.12v]

ولوقتها ظروا للناس ملاكية كشبه
انسان مومنين معرفون كانهم قد اقبلوا
من بعد.

ولما عانينا القديس قد أشرف على
الموت من الضرب الوحيج والاستهزاء
الذي كان من أوليك الناس الأشرار
الكباب، وتقضموا منهم قلبيين: «ما حال
هذا الناس؟» فاعلمهم بجلمة الحال
الكباب، فقالوا لهم أوليك الملاكية إن
هذا الكلام ليس هو حق لأن نحن نعرف
هذا الإنسان منذ صباه مومنا صالحنا.

وتقدموا اليه وحولوه من كتائفه
وكسرتو تلك الذعر والشفق المسودة
المعلقة في حالته.

فقال لهم الجارية: “ما نخليه حتى
يقيم لنا ضميم متي ودلت الشابة،
يجيب لها نفقة ولادتها إلى أن يترابا
الطفل».
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 فاجاب النبي مقارنة قابلاً للؤلؤة: يا نباته، هذا الأمر الذي يتشاهدون على
أي أنه قد سقط فيه ما أعرته.

20 تم دعا تلك الحموتين الذي كان
يخصمه وقال له: «أصمع محجة وأضملي.»
ففضلت تلك الرجل المقدس مقارباً
فاطلقوه بعد ذلك ومضى إلى قلبيته وقد
كاد يموت.أ

21 وجعل يعتاب نفس قابلاً: «أنا يا
مقرارة، قد صارت لك امرأة وبينين فيبنغي
أن تحمل ليلاً، ونهاراً لفوتك وفوتهم.»

22 وهكذا كان يعمل دائماً قنفاف
ويبتاعها للرجل الذي يخصمه، فيبيتها
ويعطي الامرأة نفقتها حتى أدا ولدت
تنفخها على ولدها.

[Fol.12]
23 فإن الله الالف الضابط الكل
خالق البرية، الذي يمجد الدين يمجدوه
في العالم، عالم الارض قبل كونها ولم
يخفي عليه خافية، لم يشا ان يكتب
كتره طهارة هذا القديس والعمل
المكثوم الذي لعدها القديس مقاربوس.
ولكن لليظهر لكل الناس أنه صالح: وإن
الرب هو جنا الخالقين منه والموكليين
عليه.

وفقد كاد 
ب F om ante corr
ب F om ante corr, ب F om ante corr post corr
[21] F om ante corr
ب F om ante corr, ه F om ante corr
[22] F om ante corr
ب F om ante corr, ه F om ante corr
[23] F om ante corr
ب F om ante corr, ه 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.

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.”

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.

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،
اشتقت عليها الولاده بصووبة عظيمة.
فاقت في تلك الشدة أربعة أيام،
تستغيثتُ ليلا ونهارا، ولم تقدر تلد،
واعترفت على الموت.
25 فقالت لها أمها ما سبب حالك يا
ابنتي، الآن، عن قليل تموت». 
26 فقالت لامها: «نعم، يا أمي، أنا
مستحقه الموت، لأن ما كفاني خطئتي
بالزنا حتى كنت على عبد الله القس
التحورد، ونذك الفقيد لم يقدر نعي ولم
يصنع بها البتة قيبيحا، ولكن فلان الشاب
صار معي. إلى أن حبلت».

27 فلما سمعوا أبويها بهذا الأمر ندموا
اشتد ندمان ولاحظوا أنفسهم لجل كتلة
الشروت التي عملوها بالقديس وكيف
ضربوه حتى قارب الموت.
28 وان الشاب الذي أخطأ في الصبيبة
لما سمع ذلك هرب لا يمسك حين
اعترف بجلي لخياله الذي عملته.
29 وان الرجل الذي كان يستخدم القديس
مقاربى لما سمع بالخبر وصحته،
وان الناس قاموا ان يمضوا إليه
وياستفروا منه عن خرجمهم، وسرع
بالمجلى إليه [F fol.13]. ففرح كثير
وافتخار. فقال له ان تلك الشابة
الشفقة ما امكنها أن تولد حتى اعترفت
ان القديس مقاربى لم يصنع بي هذا
الامر لكن فلان الشاب.

24 * تَسْتَغْيُثَتُهُ [scripsi; F]
25 * عِنَّهُ [F om ante corr]
26 * هَمَّ [F] cod هَمَّ: ante corr
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.

Then her mother said to her: “What is the reason of your situation, 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 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.”

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 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.’

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].

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 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.”

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.

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 وهدا الكل لما سمعوا هذا يريدوا الخروج الى عنك ويستخرون منك ويشكرون خديمك

والله من وجهه الخجل لانهم قليل قيل كانوا يريدون ويتولون له "ملك الرجل الذي شهدت له انه قديس، قد ظهر عنه انه صنع كدا وكدا".

وكان ان القديس مقاربوس لما سمع بما كان، عول ان يخرج من ذلك الموضع وبمضي ويسكن في قلالة اخرى ليلا يمجد من الناس.

* * *

F add 'anna (؟)
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 renders various expressions. Normally it translates للأن li-anna (XVI 4, 8, 16, 26 and 30), but as a translation of ان inna is no less frequent (XVI 23 and 27; XVI 16 and 28 with the verb قال). In XVI 28 it renders أن anna (rendered by  :  :).

Other translations of these Arabic words are as follows:

- anna: In XVI 19, 23(bis), 28 and 30(bis) it is rendered by . In XVI 3 للاجن An 3 li-ajli anna is rendered by  :  .
- inna: In XVI 10 it is possibly rendered by -ان ( ) . In XVI 2, 28 (وان الرجل) and 31 it is not translated.

•  seems to render, perhaps somewhat mechanically.  : see XVI 16, 21, 28 and 30. In XVI 15 and 19, however,  is not translated.
• In XVI 21 can be understood as translating the Arabic verb جعل, which means here “begin”. This meaning of جعل, 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  in the VMEth should correspond to in ArabF, it seems to me doubtful whether  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 للأن li-anna are noted above.
8 Other usages of  are normal and well known:  renders ان an (XVI 21, 28(bis), 31).  لka (XVI 15; rendered by  :  ) , لli (XVI 2, 14, 23), لli-اللا (rendered by  :  : XVI 6, 27). XVI 31, للا للا للا للا للا للا للا للا للا للا للا للا للا للا للا للا للا للا للا للا للا L, miša (XVI 8, 13). In XVI 15 the expression  :  renders  كأن ka-anna.