<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>
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<tr>
<td>Citation</td>
<td>Hitotsubashi journal of arts and sciences, 48(1): 23-42</td>
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</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,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. ِّلاِّ (VMEth XIX 2) et ِّلاِّ (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

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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 كان الليل قام في الصلاة كعادته فيغتني أي له نورا عظيما في الموضع الذي كان فيه، مثلاً، مثل نور الشمس المضيء في نصف النهار في حزيران.

فعمل الفليسون مقاريبوك كما قد أوصي. ان دنور هو كان الكاروبيbic. 2 نفلم


الباب مقاريبوس للكاروبيbic المقدس انطلب اليك يا سيدي: عرفني اين اسكن في هذا الجبل. فقال له الكاروبيbic هذه الإرادة اليك. ها كل البرية امامك. واذا ان اعتلك ان وصية ان تسكن هنا. ونهاك فيقاتلك الاضطهاد وتخرج من ذلك الموضع [IDIHJ76H] [H fol. 104] ويتنازع الوضي فتختطى. بل فليكن سكناك الى سبيلان لنفسك اين ما ارتدي اسكن، وجرب وكن صمنا وتأمل ذلك وتحز حسنًا من شروط المتمردين ومن مناصبهم وخيلهم الشيربة، حتى اذا بليت تكون قد سبقت لك معرفة بذلك. وانا لكل وقت بامر الله عندك.

[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 الصالحة على رسمه فقبدت راى نورا عظيما في الموضوع الذي كان قابلا فيه يصلى وهو كおります الشمس المضيئة في نصف النهار في أيام نوته (1).
فعمل النبي قمر مقاراه كما وصى ولم يتكلم لن الأول هو كان الكاروي واقام سنة قليلة. ولم يخطب تلك القوته المقيدة اعتنى الله الكاريوي يلبر ويشاء، وبعد ذلك ظهر له وشأنه وقال له «بقوة الله الذي يقوى وتعينه كما اريك فإن الرب قد امرني بهذا. (2) وهكذا اترك مقاراه كل شيء في قليليه واخرج.» فخرج مسورا بقوة الله والكارولي يصلى امامه. وبعد يومين دخلوا الجبل ودنه على الحبل جميعه وكل نواحيه ومواضع الدين يبرون يسكنون هناك. فقال الناحي مقاراه للكارولي

1 ArabF

2 ArabF
المقدس: "أسالك يا سيدي أن تعرفني ابن اسكن في هذا الجبل." فقال له الكروبي: 

هذا الأمر لك. هو هذا البرية كلها قدميك. لان أخشى أن أحب لك موضوع لتسكن فيه، فيقوم عليك القتال وتخرج من ذلك الموضوع وتجاور الوصية فتخطئي. بل سكنك هو لسلطان ارانتك أي موضوع ارتدت اسكن، وجرت كون صامما وتمال ذلك. 6 وتحرز من شروش الشياطين المردة ومناصبهم وحيلهم الشريرة، حتى أدا بالي وتكون قد سبقت لك معرفة بذلك. أوانا كل وقت بامر الله انا عنك." وصعد عنه.

(3) VMEth
[Eth fol. 120v]
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, 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 go and see as I show you; thus did the Lord order me.”

And 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: “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 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.

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 [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 they 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.”

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.

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.”

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, for instance, are spelled here and 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), ﺖ٤ is used instead of ﺖ٤١ as in ﺖ٤١٢٧٤٣ (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. 11r]

1 كان بثلك القرية التي كان هذا البار يسكن إلى جانبها، صبية عذري. وكان
جارية من جنسها يسكن بقربها شاب.

2 وفان أبوه اتوا إلى ابوه البعدي
ليمكلوه عليه كما في النمون
الطبيعي.

3 فلم يفعلوا لاجئ انهم كانوا فقره.
4 فصار للشاب مع الحزن دالة احدهما
مع الآخر كانها كانا من جنس واحد
كما سبقت وقلت. وكان احدهما يسكن
قرب البار، لأنهما كانوا يلتقوا كل وقت
في الشارع وفي البيت.

5 ففي بعض الأيام كان عبد فشريبا
خمرة كثيرة وسكتوا، فسقطوا مع
بعضهم البعض في الخطية، وأنحلت
بطوليتهم جميعاً. فبعد قليل حبلت
الصبحية.

6 وكانوا يخففون من ابابهم ليل يقتولهم
من اجل الفضيحة، فتشاوروا بذلك
الشريران، مع بعضهم البعض بمشورة
ربية.

7 وقالوا: "ماذا نعمل؟ ان علموا ابهانتنا
بهاكونا."

VMEth  [fol. 119ra]

1 لم: أُدَّهََّتْ: لَََْث: فَُ: لََ: مَّ: [sic] 

2 لَََْث: فَُ: لََ: مَّ: 

3 لَََْث: فَُ: لََ: مَّ: 

4 لم: أُدَّهََّتْ: فَُ: لََ: مَّ: 

5 لم: أُدَّهََّتْ: فَُ: لََ: مَّ: 

6 لم: أُدَّهََّتْ: لَََْث: فَُ: لََ: مَّ: 

7 لم: أُدَّهََّتْ: لَََْث: فَُ: لََ: مَّ: 

1 * هدا] F om ante corr
2 * ليمكلوه] F ante corr
3 * كما في النمون الطبيعي.] F om ante corr
4 * قرب البار] F om ante corr
5 * لم] F om ante corr
6 * تلك الشريران] F om ante corr
7 * لم] F om ante corr
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.

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.

And the young man found favor with the maiden because they fell [sic] 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).
لدنهم تقوم فنفع السبب على ذلك الناسك النساء المتضمنة عمل العمل. ولا نزيف له لأنهم مثل غريب هو هامنا، وكذلك فعلنا.

فلم علم أبو الشابة بحبلها تقصي من الذي عمل بك هذا الأمر؟

فجابت قايلية كما تعلمت من ذلك الشاب وقالت: "أتني في بعض الأيام مضت إلى ذلك الناسك المتضمنة فنام معي فجلبت.

فلما سمعوا إبوبه هذا الأمر امتنعوا غصب وضع جنحاً من أجل الخزي الذي حل بهم وابنتمهم، وخرجوا إليه إلى القالية وعيمهم جميع عظما، وخرجوا القديس مقاريوس وهو لا يعلم ما هو السبب، وضربو ضرباً وجيهاً حتى قارب الموت.

وكان القديس يسالمها قايلها: "ما هي خطبتين؟ ما هو بنى أد تتضرون هكذا بغير شفقة.

ثم ربطوا في عنقه جبل في شرف قدور مستحكة وحلف جرجر مستحكة وطفقوا يجرسوه، والصبيان يخرجون خلفه ويبضرون فيه وجرمونه إلى هامنا وهم فمثل المجنون، ويندون عليه قايلين: "هذا الذي أغصب أبنته العديرة وأفضحها."
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.”
وكان للقديس انسان مؤمن يخمه، وكان يأخذ شغل يديه وبيبحه وجيب له خبر وما يحتاج إليه وكان له إمانة في القديس ليس يسل بملك بكرته. وهذا الإنسان كان يتبعه في ذلك الوقت وهو خجلان من أجل كبابهم على القديس، مغموما من أجل الضرب الذي يضربوه والاستهزا به. [F fol.12]

والوقت ظهر للناس ملاكيك كشبه أنسا مؤمنين معرفون كانوا قد اقبلوا من بعد.

16 ولهما علوا القديس قد أشرف على الموت من الضرب الوحيب والاستهزاء الذي كان من أوليك الناس الأشرار الكبدة، وتوتصوا منهم قليلين مما حال هذا الباسك؟ فعملهم بجمالة الحال الكابب، فقالوا لهم أوليك الملاكيك أن هذا الكلام ليس هو حق لأن نحن نعرف هذا الإنسان منذ صبابا مونانا صالحا.

17 وتقدموا اليه وحلوه من كتابه وكسرت ذلك القدور والشفقة المسودة المعلقة في حلقه.

18 فقال له اللهو البارزة ّما نخليه حتى يقيم لنا ضمين حتى ولدت الشابة، يجيب لها نفقة ولادتها إلى أن يتراء الحفل.»

14 * حيات * j] cod * حيات *
16 * ملك * j] cod * ملك *
b * حيات * j] cod * حيات *
c * ملك * j] cod add ملك *
d * ملك * j] fortasse ملك؟
17 * ملك * j] cod ملك *
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 مقارنه قالباً لولياء يا
ابهاتي، هذا الأمر الذي يشامدون علي
به اني قد سقط فيه ما اعرفه... 

20 ثم دعا ذلك الموميين الذي كان
يخمه وقال له «أصنع محبة واضملي.
ففضل بذلك الرجل القديس مقارنو
فافطقته بعد ذلك ومضى الى قلائه وقد
كاد يموت. »

21 وجعل يعاتب نفسه قابلاً «الآن يا
مقارنة، قد صارت لك امرأة وبنين فينبغي
ان تحمل ليلاً ونهاراً لفوتك وقتهم.»

22 وهكذا كان يعمل دائماً قفاف
ويطبئها للرجل الذي يخمه، فيبعمها
ويعطي الامرأة نفقاتها حتى ادا ولدت
تنفقه على ولدها.

[F fol.12] وان الله الآله الضابط=all الكل
خالق البريدة، الذي يمجد الدين ممدوه
في العالم، عالم الأشياء قبل كونها ولم
يخف عليه خافية، لم يشا ان يكتم
كتره طهارة هذا القديس والعمل
المكتوم الذي لعده القديس مقارنو.
ولكن ليظهر لكل الناس انه صالح وان
الرب هو رجا الخايفين منه والمتوكلين
عليه.

20 * وقد كاد b F om ante corr
ب* يموت F om ante corr, post corr
21 * قابلاً F om ante corr
22 a لليلاً F om ante corr
b [تنفقه] F om ante corr
23 * في العالم F om ante corr

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.
Flama when the first daughter was born. It was said that the mother was in labor and she was having difficulty giving birth. When they said to her, "Don't lose hope; we will help you," she said, "I am waiting for the right time." And when the right time came, the child was born.

24 Flama when the first daughter was born. It was said that the mother was in labor and she was having difficulty giving birth. When they said to her, "Don't lose hope; we will help you," she said, "I am waiting for the right time." And when the right time came, the child was born.

25 «...»

26 Flama when the first daughter was born. It was said that the mother was in labor and she was having difficulty giving birth. When they said to her, "Don't lose hope; we will help you," she said, "I am waiting for the right time." And when the right time came, the child was born.

27 Flama when the first daughter was born. It was said that the mother was in labor and she was having difficulty giving birth. When they said to her, "Don't lose hope; we will help you," she said, "I am waiting for the right time." And when the right time came, the child was born.

28 Flama when the first daughter was born. It was said that the mother was in labor and she was having difficulty giving birth. When they said to her, "Don't lose hope; we will help you," she said, "I am waiting for the right time." And when the right time came, the child was born.
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 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.”

And 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.’

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.’
הוותא الكل لما סמכו זה יריבوا
הخروج אל עניקה וביסדינו מנק
וישכורונ חוסייקו" [fol. 120a]

וב can בקלא הירח יפרה ויביהך אד דגוע
הלת מון وجهו החול לנטים כليل קיב
בדקנו יערוה وبיתולון לקכ הירח
אלו שסדה הל אנון כביס, טדظهر عنه
אלה סקנ הוקד [A]

131 הרווכיס מפרטנוז لما סמכ בהמה
oultry עהל יخرج מגר מחוז המיס
וימפי וביסקן בפיל זי铝合金
ימגמד מן הנפש.

29 F add אנה (A)
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 امن renders various expressions. Normally it translates لان (XVI 4, 8, 16, 26 and 30), but امن as a translation of أن is no less frequent (XVI 23 and 27; XVI 16 and 28 with the verb قال). In XVI 28 it renders أن (rendered by امن : امن).

  Other translations of these Arabic words are as follows:

  ان: In XVI 19, 23(bis), 28 and 30(bis) it is rendered by امن. In XVI 3 لاجل أن is rendered by امن. In XVI 10 it is possibly rendered by (وان الرجل) and 31 it is not translated.

  ينب: In XVI 21 can be understood as translating the Arabic verb امت, which means here “begin”. This meaning of امت, 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 امت in the VMEth should correspond to in ArabF, it seems to me doubtful whether امت 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 لان are noted above.

8 Other usages of امن are normal and well known: امن renders أن (XVI 21, 28(bis), 31), امن (XVI 15; rendered by امن : امن), امن (XVI 2, 14, 23), امن (XVI 6, 27. XVI 31, where is rendered by امن, is a lapsus calami) and امن (XVI 8, 13). In XVI 15 the expression امن : امن renders امن.