

THE METROPOLITAN MUSEUM OF ART  
EGYPTIAN EXPEDITION

---

THE MONASTERIES OF  
THE WADI 'N NATRÛN

PART I

NEW COPTIC TEXTS FROM THE MONASTERY OF  
SAINT MACARIUS

EDITED WITH AN INTRODUCTION  
ON THE LIBRARY AT THE MONASTERY OF SAINT MACARIUS

BY

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WITH AN APPENDIX ON A COPTO-ARABIC MS. BY  
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## APPENDIX I

### FRAGMENTS OF AN ARABIC MS. IN COPTIC SCRIPT

EDITED BY

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[Paper. Thirty-three leaves nearly complete, six mutilated leaves, and one small fragment<sup>1</sup> (Cairo, no. 45). The leaves, 19.8 × 13.5 cm. when complete, are unnumbered; though the first and last leaves of each quire are duly signed. Examples of these headings are —  $\overline{\text{ⲓⲁ}} \overline{\text{ⲓⲃ}}$  (Ornament)  $\overline{\text{ⲓⲃ}} | \overline{\text{ⲓⲁ}}$  (Ornament)  $\overline{\text{ⲓⲃ}} \overline{\text{ⲓⲁ}}$ . The hand (see Plate XXIV B) is a thick black uncial, probably of the late thirteenth or fourteenth century. New sections open with an enlarged initial and with their first two lines in red ink: ordinary paragraphs have the usual enlarged capital. The stops -, : and · are regularly used to distinguish every word. In certain cases Arabic consonants are written above their Coptic equivalents, red ink being used. To the same ms. belonged two leaves recovered by Tischendorf which are now at Cambridge (C.U.L., *Add.* 1886, 17).<sup>2</sup> The work to which these fragments belonged was apparently designed for the instruction of novices (see fo. 15<sup>vo</sup>), drawing mainly upon the *Sayings of the Fathers*<sup>3</sup> and the *Orations of Esaias Abbas, of Scete.*—H. G. E. W.]

The importance of these leaves is paramount. They teach us first of all how Arabic was pronounced in the period when the ms. was written. It is, of course, not the classical Arabic, but a type of the vernacular which was not so degenerate as at the present time. Secondly, they show us that the Arabic dialect used was that of Lower Egypt because it shows all its characteristics,<sup>4</sup> which, though not yet all formed, were in the process of formation. The  $\overline{\text{ⲓ}}$  for example had not yet degenerated into the *hamza* of nowadays. I agree with Casanova's opinion that the subject-matter was written at dictation from the way the words were cut into syllables. They also teach us that until the period at which the ms. was written Coptic was still the language spoken by the Monks and the Coptic Church, at least in the Monasteries. Last of all, the most important result of studying these leaves is the knowledge we gain of the values of the different letters in the Coptic alphabet and their equivalents in Arabic. My opinion on this matter differs in many respects from that of Casanova. It however corresponds most closely with the actual pronunciation of Coptic in the Church which I detailed in two articles published some time ago.<sup>5</sup> For lack of space I cannot, unfortunately, study this most important document with the necessary detail and I must defer this examination to some other occasion. It must suffice to give a general table of the equivalents of the alphabets in Coptic and Arabic, and to give the necessary explanatory notes. In the translation I have tried to be as literal as possible, even at the sacrifice of good English phraseology. In the Arabic transliteration I have sometimes replaced suppressed marks in Coptic such as the *tanwin*, which is represented in the Coptic text by two oblique red lines at the end of the word, thus  $\overline{\text{ⲓ}}$ . The nominative and objective *tanwin* need no additional letters, but the dative *tanwin* always, or almost always, calls for a preceding *alef* in Arabic. This I have always represented, when it does not appear in the Coptic texts. Thus  $\overline{\text{ⲓⲁⲓⲃⲓⲃ}}$  is represented in Arabic as رجل (nominative), but رجلا (dative) and رجل (objective): so also with the suppressed final  $\overline{\text{ⲓ}}$  in Coptic  $\overline{\text{ⲓⲁⲓⲃⲓⲃⲓⲃ}}$  = قل له. There are other minor points which will be easily grasped by the reader.<sup>6</sup> I must draw attention here to the curious transliteration of the Arabic letter  $\text{ض}$  by the Coptic  $\overline{\text{ⲓ}}$ . The letter  $\text{ض}$  is never pronounced as  $\overline{\text{ⲓ}}$  in Arabic of the present time, whether classical or vulgar. It is always pronounced as a guttural  $\overline{\text{ⲓ}}$ ; sometimes even in hurried pronunciation it becomes indistinguishable from the  $\overline{\text{ⲓ}}$  =  $\overline{\text{ⲓ}}$ . The  $\text{ض}$  however is pronounced like a  $\overline{\text{ⲓ}}$  which is a guttural  $\overline{\text{ⲓ}}$  =  $\overline{\text{ⲓ}}$  and which is also represented by a  $\overline{\text{ⲓ}}$ , in Turkish. Was the influence of Turkish already acting in Egypt at the date when the ms. was written? If so, we might suspect that the  $\overline{\text{ⲓ}}$  represented a  $\overline{\text{ⲓ}}$  or Turkish  $\overline{\text{ⲓ}}$ .

<sup>1</sup> Four or five of the fragments have been omitted by Dr. Sobhy as too small to deserve publication.

<sup>2</sup> Published by P. le Page Renouf in *P.S.B.A.* xi, 112, 155, and later studied by Amélineau and by Casanova (*Bull. de l'Inst. Franç. d'Arch. Or.* 1, pp. 1 ff.). For convenience these leaves are now republished at the end of the new-found group of fragments. To the Rev. De Lacy O'Leary, D.D., I am deeply indebted for reading a proof of the following pages.

<sup>3</sup> See the footnotes. The references are to the Greek *Apophthegmata* as found in the editions of Cotelier and Migne, and to the Coptic edited by Amélineau in *Annales du Musée Guimet (A.M.G.)* xxv.

<sup>4</sup> Cp. *Ancient Egypt*, 1921, pt. III, pp. 70 ff.

<sup>5</sup> Cp. *Journal of Egyptian Archaeology*, vol. II, 1915, pt. 1, p. 15; and *Bull. de l'Inst. Franç. d'Arch. Or.* xiv, p. 51.

<sup>6</sup> Underlined words are rubrics written in red in the ms.



APPENDIX I

Coptic	Arabic	Remarks	Arabic	Coptic	Remarks
ο	ء, و, ؤ	Is oddly used for ء in ροϰολ etc.	ض	ϛ	Was the ض then pronounced as ظ as in Turkish? Or was it the influence of Turkish??
π	ب		ط	ط τ, ϕ	Always with the Arabic equivalents above them
ρ	ر		ظ	ϛ	The Copts could not catch exactly the right pronunciation of this letter
Ϸ	ز, ص, س	Faultily used for ز which ought to be ذ	ع	ء ع ا	The Arabic ع above is never written in full and might pass for ء hamzah, once or twice ا
τ	ث, ط, ت		غ	ϣ	
τ alone	..	Always + ο(τ)	ف	ϣ	
ατ	أ, و, ؤ		ق	ق κ	
οτ	ه, و	As in ϰοτλλοτ قلله	ك	ك κ, ϣ	
ϕ	...	Not represented	ل	λ	
ϣ	ك		م	μ	
ψ	...		ن	π	
ω	...		ه	ε, οτ, α	According to its position
ϣ	ش		ة	εε, ετ, εο, ε, α	" " "
ϣ	ف		و, ؤ	ε, οτ, ο, ατ	
ϣ	خ		ح	λε, λα	
ε	ع, ح, ه		ي, ة	ι, κ	
α	ج		ي, ة	κι, ει	
σ	...	Never used, never represents ج or ش	ء	α, ε	Not represented when final
ϣ	...		ء	//, επ	Two oblique red lines, once or twice επ
			ء	ε, ι	
			ء	ο, οτ	Not represented at end
			ء	// =	Two oblique red lines
			ء	//	Two oblique red lines
			ء	αα	Once or twice

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

Cairo, no. 45.

<p>* Fo. 1 recto</p>	<p>ⲩ ⲩ          * πεκασειθε ⲙ ϰαλι ⲙ ϣελ          λει ⲙ ϣαρεϑ ⲙ ιερχοϣη ⲙ πε          μεϣχεπεϑει ϣαριμερ          ϣαπρ ⲙ ϕεμετεπα :          λου : μελχε : ϕεδαλας          ἴλλε : σαρεπου ϣειε          ϣιρ ⲙ πεσαϑϑ ϣαριμ          ιαρεϣ σαρεπου : ϣειϑε          σεμαρ : σαρεπου ιεϑ          ϣαπνεϣ ϣαλιηρ σε . . .          ϕειϑολιϣ ϕαλας . . . .          ϕειϑαλλεϣορ : . . . .          ϣεσεϣ ρελεκ . . . . .          ερραϣι ⲙ ϣειϣε . . . . .          ϣεϣ ϣεϣε . . . . .          . . . . .</p>	<p>بقساوة قلب          فالذى تحت يكون          بمسكنة عظيمه          عنده وما يبقى          له ملجا وخلص          الا صاحبه فيصبح          بصوت عظيم          يعرف صاحبه فاذا          سمع صاحبه          يتحنن عليه س[ويعا]          ويطلب خلاص . . . .          وخلصه . . . . .          فسد ذلك . . . . .          الردى . فاذا . . . . .          حب هذا . . . . .          . . . . .</p>
<p>* Fo. 1 verso</p>	<p>ⲩ ϣαλιηρ ⲙ ϕεχερεϣ : ϣα          λα ϕαλαϣορ ⲙ μεπελ          ϕαρϣυ ερραϣι : ϕεμε          ϣασε επ ιερχοϣη ⲙ λεπε          παρη ελϑερεϣ ⲙ επ          πετακαρ ⲙ ελλεϑι ⲙ λε          καϑιρ ⲙ ελμεϣιρ ⲙ ιϣε          πορη ⲙ ϑεϕεκεϣελε          [α]λιηρ ⲙ ϣελε ιουϣαρ          . . λ ⲙ ϣαϣοϣ ⲙ επ ⲙ ιεϣ          . . . πε : λεϣεϣ ιερ          . . . . μελεϣοϣ ⲙ λεπε          . . . ϕαλλαϣπε ⲙ μεϣ          . . . . ταπ ιεϣο          . . . . . οϣ ⲙ ελϑο          λλα . . . λε</p>	<p>عليه وجاهد على          خلاصه من          الوحش الردى          ومعاذ ان يكون لنا          نحن الخراف          الناطقه التي          لقطيع المسيح اذا          نحن توكلنا          عليه فلا يفسح          . . . . لعدو ان          [يعز]نا لكن          ير[سل] ملاكه لنا          . . . . خلاصنا من          [الش]طان . . . . .          . . . . .</p>

\* Fo. 1 recto . . . \*and cruelty of heart.<sup>1</sup> He who is underneath will be in great meekness and shall have no refuge or salvation except his master. He then crieth with a loud voice which his master knoweth, and when his master heareth . . . he shall have pity on him and demand salvation . . . and save him . . . he spoiled this . . . harmful. If . . . liked this . . . \*on him and strove to save him from the ferocious beast.<sup>2</sup> Refuge!—that if we the rational sheep of Christ's flock depend on Him, He will not let . . . an enemy do us harm but send His angel . . . to save us from Satan . . .

\* \* \* \* \*  
 1 = *Virtues of S. Macarius (A.M.G. xxv, 131)*.      2 *loc. cit.*

APPENDIX I

\*λε • θακ ..... εδλε ελμε  
 ق ق  
 καμ • εροπε : γεκαλ  
 ελχεπιρ : μετρομ • ιδε  
 ق  
 λем • παθε : εδλε : ελμε  
 καμ : εροπε : μετραπα  
 ق  
 ιλε : ματταρ : εδραρ :  
 ق  
 καλ : γε : κοτλο : ληις  
 ελ : εδκε : ιλε επ • ε  
 ποερομ : γειευχι  
 χε : γεεοροκρομ :  
 γειτε εεριπε • γερομ  
 ق  
 ιαρραπεπ : γεκοτλο ••  
 λερομ • εεραλοτ επ  
 ποτ • λεχομ[ε μα]στ[α]ε  
 επ χον • εομ .....  
 ق  
 γεκαλοτ .....  
 ق  
 κε [ ] [ο θ]ε ε  
 ق  
 \*επαρ • π ..... εε • γεεε  
 ق  
 εοετ • λερομ • γεε • εε  
 ق  
 τοριε • εεεελλις εοπη -  
 εεμελλε • εεεεεεεε  
 εομ • ιλε εαερα • ιεπε  
 ق  
 εε • εεκοлт • λερομ  
 ق  
 εεεεεεεε εεροπε εοε  
 εεε • εεεεεεεε λεχομ  
 ق  
 εεεεε • μεε εεεεεε •  
 εε • εεεεεεεε • εεεε  
 εεεεε • εεεεεεε  
 ιεεε εππεεεεε εεε  
 εεε ..... εε εεεεεε  
 ..... εεεεεεε  
 ..... εεεεεεε  
 ..... εεεεεεε

لا ..... على المقام  
 هاهنا فقال  
 الكبير منهرا اذا  
 لمرنقوى على المقام  
 هاهنا مضينا  
 الى موضع اخر  
 قال فقلت ليس  
 الحاجة الى ان  
 اطردهما فيشككبا  
 فاتركهما  
 ناذا تعبا فهما  
 يهربان فقلت  
 لهما تعالوا  
 ابنا لكما [موضعا]  
 .....  
 فقالوا  
 .....  
 قدفتت لهم فاس و  
 طورية وتليس خبز  
 وملح ووديتهم  
 الى صخرة يابسة  
 وقلت لهم  
 احفروا هاهنا  
 حفرة واجنوا لكر  
 قصب من الوادى  
 وحطوها واقعدوا  
 وكنت  
 اظن انهم  
 يهرب ..... فى الجبل  
 .....  
 يكون .....  
 فقلت .....

\* Fo. 2 recto

\* Fo. 2 verso

\*... to stay here.<sup>1</sup> The elder<sup>2</sup> amongst them said, "If we cannot stay in this place we shall depart to another." He<sup>3</sup> said, "I said (that) there is no need to send them away lest they complain of you. So leave them and if they are tired they will run away." I said to them, "Come, build you [a place]. . . they said. . .  
 \*... and I gave them an axe and a hatchet<sup>4</sup> and a sack of bread and salt, and I brought them to a dry rock and said to them, "Dig here a hole and bring reeds from the valley and put them down and sit. . . then that. . . run away. . . in the desert. . . I said. . .

\* Fo. 2 recto

\* Fo. 2 verso

1 = *Apophth. Patr.*, Macarius, xxxiii; and *A.M.G.* xxv, 207 ff.  
 3 sc. Macarius.  
 2 i.e. of the two 'Little Strangers' (Maximus and Domitius).  
 4 Notice that Arabic طورية = τωπι] "hatchet."

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 3 recto

\*<sup>ⲉⲛⲙⲉⲣⲱⲧⲣ</sup> . . . . .  
 ἰⲁⲉ ⲗⲉⲙ . ἰⲉⲑⲉⲙⲉⲥⲥⲉⲕ . . .  
 ⲉⲗⲉⲡⲉⲥⲉⲛ . ⲡⲉⲉⲑⲑⲉⲗⲁⲗⲁⲗⲁ  
 ϩⲁⲗⲓⲙ . ϣⲓⲛⲁⲗⲡⲱⲧ - ⲗⲉ  
 ϫⲉⲥⲉⲗⲱⲧ . ⲗⲉ . . . . . ⲉⲗⲱⲗⲁ  
 ⲡⲉϣⲱⲧ . ϣⲓ ϣⲓⲛⲓ . ⲗⲉ  
 ⲓⲉⲕⲡⲉⲗ . ϫⲱⲗ . ⲉⲗϫⲉⲗⲉⲗⲉⲙ  
 ⲗⲉⲓⲉⲗⲉⲗⲉⲙ ⲡⲉϣⲱⲧ . ϣⲓ  
 ϫⲱⲗ : ϣⲓⲛⲓ . ⲗⲉ ⲓⲉϫⲱⲧⲡⲓ  
 ⲙⲁⲧⲑⲱⲧ . ⲛⲁⲣⲓⲡ - ⲙⲉⲡⲉⲗ . .  
 ἰⲁⲙⲉⲡ . ⲡⲉⲓⲁⲧⲱⲙ . . . . .  
 ⲓⲉϫⲣⲁⲗ . ϫⲱⲗ ⲉⲗ . . . . .  
 ⲗⲓⲉⲑ̅ . . . ⲗⲉⲓⲉϫⲣⲁⲗ̅ . . . . .  
 ⲉⲗⲗ . ⲗⲉϫⲱⲗ . ⲉ . . . . .  
 . . . . .  
 . . . . .

ومشوره . . . . .  
 اذا لم يتبسك  
 الانسان بالتضاع  
 عظيم في قلبه  
 وجسده و يعود  
 نفسه في شئ  
 ويقبل كل الكلام  
 ويظلم نفسه في  
 كل شئ ويكون  
 موته قريبا منه  
 يوما بيوم و . . . . .  
 يجحد كل الا . . . . .  
 ويجحد . . . . .  
 اهل . . . . . وكل . . . . .  
 . . . . .

\* Fo. 3 verso

\* . . . . . ἰⲗⲉ ⲉⲓⲡⲱⲧ  
 ⲙⲁⲛⲁⲣ . ⲗⲉⲕⲁⲗⲗⲱⲗⲱⲗ ⲛⲱⲗ  
 ⲗⲓ ϫⲉⲗⲉⲙ . ϫⲉⲓⲉⲓⲉⲓ . ⲓⲉ  
 ϫⲱⲧⲡⲓ . ⲡⲁⲗⲁⲥⲓ . ⲛⲁⲗ  
 ⲗⲱⲗ . ⲉⲣⲱⲣⲓⲉⲧⲣ . ⲉⲙⲗⲓ  
 ἰⲗⲉ . ⲉⲗⲛⲱⲡⲱⲧⲣ . ⲗⲉⲉⲣⲱ  
 ⲑⲱⲙ . ⲉⲗⲙⲁⲧⲑⲉ . ⲗⲉⲑⲱⲣ  
 ϫⲱⲙⲱⲙ . ⲡⲉⲗⲗⲓⲫⲁⲣ  
 ϣⲉⲙⲉⲗⲁ . ⲉⲗⲁⲧ . ⲗⲉⲣⲱⲉ  
 ⲑⲉⲙⲱⲙ . ⲗⲉⲣⲁⲫⲉⲙⲱⲙ  
 [ⲡⲉⲗⲗⲓⲫⲁⲣⲁ . ⲗⲉⲗⲁⲗⲁ  
 . . . ⲉⲣⲱⲣⲓⲉⲧⲣ . ϣⲉⲕⲁⲗ  
 . . . ⲉⲣⲱⲣⲓⲉⲧⲣ . ⲙⲉ  
 . . . . . ⲡⲱⲕ . ϣⲉⲕⲁⲗ  
 . . . . .  
 . . . . .

. . . . . الى ابو  
 مقار وقال له قل  
 لي كلام كيف  
 يكون خلاصى قال  
 له الشيخ امض  
 الى القبور واشتم  
 الموتى  
 وارجمهم بالحجار  
 فمضى الانع  
 وشمهم ورجمهم  
 بالحجارة وعاد  
 . . . الشيخ فقال  
 . . . الشيخ  
 . . . فقال . . . . .  
 . . . . .

\* Fo. 3 recto

. . . \*the counsel . . . If man do not hold great meekness in his heart and body and submit himself to every-  
 thing and accept every saying and be harsh to himself in everything, his death shall be near him day by day  
 and . . . exorciseth all . . . and exorciseth . . . and every . . . .

\* Fo. 3 verso

\*[A brother came] to Abba Makari<sup>1</sup> and said to him, "Say to me words how I can gain my salvation."  
 The Sheikh told him, "Go to the cemetery and revile the dead and throw stones at them." The brother  
 went, and reviled them, and stoned them and returned . . . the Sheikh. And he said . . . the Sheikh . . . And  
 he said . . .

<sup>1</sup> = *Apophtib. Patr., Macarius, xxiii; A.M.G. xxv, 126.*

APPENDIX I

<sup>ⲥ</sup>ⲉⲣⲣⲁⲗⲙⲉ • <sup>ⲕ</sup>ⲟⲗ . . . . .  
 μελεκ ελμεσιρ • ιερχ . . . . .  
 λερε . . . . . λελ . . . ραϱιμ ✕  
<sup>ⲕ</sup>ⲟⲗ . . . . . ⲟϩ • ⲁⲓⲉⲛⲉⲃⲉⲛ  
 ϫⲟ . . . . . ⲉⲡ • ιⲉⲙⲡⲁⲣϩⲁ •  
 Σεελορ • ρεϩⲉ • ελαϣ ελ  
 ⲉⲣⲁϩ ρⲁⲡ • ελϩⲁϥλ • ⲉⲡ  
 шепепак • ιεθεϫεϩⲉⲗ  
<sup>ⲕ</sup>ⲙⲉⲟⲗ • ⲉⲡ • ⲛⲉϥⲣ • ⲕⲁⲗ λορ  
<sup>ⲕ</sup>ⲙⲡⲁ ⲙⲁⲕⲁⲣⲓ • ϫⲉⲙⲉⲟⲗ •  
 εⲁⲗⲣⲉⲡ ⲓⲁⲉ ⲙⲉⲣⲟ . .  
 . . . . . ⲡⲉⲡⲡⲁⲣ • ϣ . . . . .  
 . . . . . ϣ • ϫⲉⲣⲉⲗ . . . . .  
 . . . . . ⲛⲉϥⲣ • ⲓⲁ . . . . .  
 ⲟ . . . . . ⲉⲟⲟ . . . . .  
 ⲁⲉ . . . . .  
 \* . . . . . ⲉⲟⲣⲉ ⲁⲉϫⲟⲗ  
 ϩⲁϫ • ϱⲓⲣⲉϩⲉ ϩⲉϫⲟⲡ  
 ϫⲉⲗⲓⲁⲉ • ⲁⲉ . . . . . ⲁⲗ  
 ⲓⲁⲉ • ελϩⲣⲟⲧ . . . . .  
 Σεελορ ελαϣ . . . . . ⲙⲉ  
 ϩⲟⲧ ⲉϥϥⲟⲣⲟⲧⲁ • ⲓⲁⲉ  
<sup>ⲕ</sup>ϣⲁⲛⲓ • ⲓⲉ ⲉⲡⲓ • ⲕⲁⲗⲗⲟ  
<sup>ⲕ</sup>ⲙⲡⲁ ⲙⲁⲕⲁⲣⲓ • ϫⲉⲙⲉⲟⲗ •  
 ⲉⲡⲛⲉϥⲣ • ⲓⲁⲉ ⲟⲁⲣ • ϣⲓ  
 ελϫⲁⲧ • ϣⲉⲣⲟⲧ ⲓⲉⲟⲣⲁⲗ  
 λⲁϥ • ⲙⲉⲡ • ϣⲁϣ • ⲉϥϥⲟⲗ  
 . . . . . ⲉ ⲓⲁⲉ • ϩⲁⲗ • ⲓⲁⲉ  
 . . . . . ϣⲉⲓⲉϫⲟⲧ . . . . .  
 ϩⲉ ⲟ . . . . . ⲉϣ . . . . .  
 ⲉϩⲉ . . . . .  
 . . . . .

. . . . . الرحمة  
 . . . . . ملاك المسيح  
 لها . . . . . عظيم  
 قو . . . . . ويجاوب  
 . . . . . يمنتها  
 سأله هذا الاخ  
 الواحد عن الفصل  
 ان شبابك يتجدد  
 مثل النسر قال له  
 انبا مقاري كمثل  
 الذهب اذا [مـ] [ص]؟  
 . . . . . بالنار . . . . .  
 . . . . . جدد  
 نفس اذ . . . . .  
 . . . . .  
 . . . . .  
 و . . . . . ها وكل  
 حاج ضعفة تكون  
 جديده . . . . .  
 الى العلو . . . . .  
 ساله الاخ . . . . . ما  
 هو الصعود الى  
 فوق يا ابي قال له  
 انبا مكاري كمثل  
 النسر اذا طار  
 في الجو فهو يتخلص  
 من فخ الصياد؟  
 اذا عاد الى  
 فيكون . . . . .  
 . . . . .  
 . . . . .

\* Fo. 4 recto

\* Fo. 4 verso

. . . \*mercy . . . The Angel of Christ . . . to her . . . great . . . and answered . . . prevented her.  
 This same brother asked<sup>1</sup> concerning the passage that "Thy youth shall be renewed like the eagle."<sup>2</sup>  
 Abba Makari said to him: "Like gold when tried in the fire . . . renewed . . .  
 \* . . . and everything that shineth shall become new . . . to . . .  
 The brother asked him . . . "What is the 'going upwards,' O my father?" Abba Makari said to him: "Like  
 unto the eagle when he mounteth upwards in the sky which is to save himself from the hunter's trap . . . if  
 he returned . . . . .

\* Fo. 4 recto

\* Fo. 4 verso

1 = A.M.G. xxv, 145 f.      2 = Psalm ciii, 5.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 5 recto

\*σαβ · ελλη<sup>ε</sup>· ραλη<sup>ε</sup> ρ ·  
 λε<sup>ε</sup>χεπε<sup>ε</sup>ρε : θε<sup>ε</sup>θε<sup>ε</sup>πα<sup>ε</sup>π<sup>ε</sup> ρα<sup>ε</sup>  
 λ<sup>ε</sup>νη<sup>ε</sup> · θε<sup>ε</sup>ελ<sup>ε</sup>νη<sup>ε</sup> · ρα<sup>ε</sup>τη<sup>ε</sup>  
 σε<sup>ε</sup>ρα<sup>ε</sup>ρε · πε<sup>ε</sup>θε<sup>ε</sup>ρ<sup>ε</sup> · ρε<sup>ε</sup>ρε<sup>ε</sup>  
 θε<sup>ε</sup>χ<sup>ε</sup>ολ · ρει<sup>ε</sup> · λο<sup>ε</sup>τ · ρε<sup>ε</sup>λο<sup>ε</sup>τ  
 ρα<sup>ε</sup>πα<sup>ε</sup>ρε · ρει<sup>ε</sup>αε ρε<sup>ε</sup>πε<sup>ε</sup>θ  
 ρε<sup>ε</sup>α<sup>ε</sup>ρ · με<sup>ε</sup>σπο<sup>ε</sup>τ<sup>ε</sup>α<sup>ε</sup>ρ · ρα<sup>ε</sup>  
 λε · ρο<sup>ε</sup>π<sup>ε</sup> · θε<sup>ε</sup>λε<sup>ε</sup>ρα<sup>ε</sup>ρε · ρε<sup>ε</sup> ·  
 με<sup>ε</sup>ρα<sup>ε</sup>σε επ<sup>ε</sup> γε<sup>ε</sup>χ<sup>ε</sup>ο<sup>ε</sup>π<sup>ε</sup> · με<sup>ε</sup>π  
 με<sup>ε</sup>ρα<sup>ε</sup>ππε<sup>ε</sup> · ε<sup>ε</sup>σσα<sup>ε</sup>ρα<sup>ε</sup>ρ · ρι<sup>ε</sup>  
 πε · σε<sup>ε</sup>νε<sup>ε</sup>ρα<sup>ε</sup>πε · γε<sup>ε</sup>σο<sup>ε</sup>ρ · ε<sup>ε</sup>λ  
 με<sup>ε</sup>σι<sup>ε</sup>ρ ·  
 ρη<sup>ε</sup> : σε<sup>ε</sup>λ : μ<sup>ε</sup>πα μα<sup>ε</sup>κα<sup>ε</sup>ρι :

... ساح! الذي عليه  
 لكنها تتحنن عليه  
 وتلقيه فوق  
 صدرها بوجه فرح  
 وكل شيء له حلو  
 عندها فاذا كانت  
 هذه مسبوغه على  
 حب ولدها  
 فمعاذ ان يكون من  
 محبة الصانع  
 فينا سيدنا يسوع  
 المسيح  
 اخصال انبا مقاري

\* Fo. 5 verso

κο<sup>ε</sup>τη<sup>ε</sup> · λι<sup>ε</sup> · ε<sup>ε</sup>σ<sup>ε</sup>λ · ε<sup>ε</sup>θ<sup>ε</sup>α<sup>ε</sup>τ  
 πε · κα<sup>ε</sup>λλο<sup>ε</sup>ρ μ<sup>ε</sup>πα μα<sup>ε</sup>κα<sup>ε</sup>ρι  
 επε<sup>ε</sup>θ<sup>ε</sup>α<sup>ε</sup>τπε<sup>ε</sup>ρ · λ<sup>ε</sup>η<sup>ε</sup>ς  
 \*ο<sup>ε</sup>ε<sup>ε</sup>π<sup>ε</sup>λο<sup>ε</sup>τ · πε<sup>ε</sup>λ<sup>ε</sup>με<sup>ε</sup>τα<sup>ε</sup>πο<sup>ε</sup>τ  
 θε<sup>ε</sup> · ρε<sup>ε</sup>με<sup>ε</sup>ο<sup>ε</sup>λ · ε<sup>ε</sup>λ<sup>ε</sup>ρα<sup>ε</sup>ρθε<sup>ε</sup>  
 πε · ε<sup>ε</sup>λλε<sup>ε</sup>θ<sup>ε</sup>ι · λε<sup>ε</sup>λ · ρα<sup>ε</sup>θ  
 θα<sup>ε</sup>ρα · με<sup>ε</sup>θα<sup>ε</sup>ρ<sup>ε</sup> · ε<sup>ε</sup>λ<sup>ε</sup>με ·  
 λε<sup>ε</sup>χε<sup>ε</sup>π · με<sup>ε</sup>ο<sup>ε</sup>λ · σα<sup>ε</sup>ρα<sup>ε</sup>ρ ·  
 ρα<sup>ε</sup>ρ<sup>ε</sup>χι<sup>ε</sup>μ · α<sup>ε</sup>ρα<sup>ε</sup>α · επ<sup>ε</sup> · τα<sup>ε</sup>ρ<sup>ε</sup>  
 με<sup>ε</sup>λ · σε<sup>ε</sup>λ<sup>ε</sup>σε<sup>ε</sup>λε · ρα<sup>ε</sup>λα<sup>ε</sup>κα  
 ρε<sup>ε</sup>ρε<sup>ε</sup>π · θε<sup>ε</sup>ρα<sup>ε</sup>λα<sup>ε</sup>κα · ρα<sup>ε</sup>ρ<sup>ε</sup>  
 ρα<sup>ε</sup> · θε<sup>ε</sup>με<sup>ε</sup>π ε<sup>ε</sup>λ<sup>ε</sup>ρα<sup>ε</sup>ρα<sup>ε</sup>τ ·  
 θε<sup>ε</sup>ρ<sup>ε</sup>ρε<sup>ε</sup>σα<sup>ε</sup>ς · ι<sup>ε</sup>λε επ<sup>ε</sup> · γε<sup>ε</sup>  
 η<sup>ε</sup>μ · ε<sup>ε</sup>σσε<sup>ε</sup>λ<sup>ε</sup>σε<sup>ε</sup>λε · θε<sup>ε</sup>ι<sup>ε</sup>  
 ρε<sup>ε</sup>με<sup>ε</sup>λε<sup>ε</sup>ρε · ρε<sup>ε</sup>αε με<sup>ε</sup>  
 θε<sup>ε</sup>λ · ε<sup>ε</sup>θ<sup>ε</sup>α<sup>ε</sup>τ<sup>ε</sup>πε · θε<sup>ε</sup>α<sup>ε</sup>θε<sup>ε</sup>  
 με<sup>ε</sup>ρ · ε<sup>ε</sup>λα<sup>ε</sup>ρ<sup>ε</sup>με<sup>ε</sup>λ · ρο<sup>ε</sup>λ ·  
 λε<sup>ε</sup>ρο<sup>ε</sup>μ · θε<sup>ε</sup>ι<sup>ε</sup>θε<sup>ε</sup> · α<sup>ε</sup>λα<sup>ε</sup>κο  
 πε<sup>ε</sup>ρε

قل لي اصل التوبة  
 قال له انبا مقاري  
 ان التوبة ليس  
 تبلغ بالمطانوه  
 كمثل الخشبه  
 التي للخطاره متاع الهاء  
 لكن مثل صنع  
 حكيم اراد ان  
 يعمل سلسلة حلقة  
 ذهب وحلقة فضه  
 ومن الحديد  
 والرصاص الى ان  
 يقير السلسلة  
 ويكتبلها هذا  
 مثل التوبه تجتمع  
 الاعمال كلهم  
 ويتعلقوا بها

\* Fo. 5 recto

...\*[dirt] on him,<sup>1</sup> but she hath pity on him and taketh him to her bosom gladly and every sweet thing she hath is his. So if she is thus created to love her child, how much more is the love of our Maker and Master Jesus Christ for us?

\* Fo. 5 verso

*The Virtues of Abba Makari.* "Say to me the nature of repentance."<sup>2</sup> Abba Makari said to him, "Repentance is not \*to be procured by kneeling like the wood which is for drawing water, but (is) like the work of the skilful man who desires to make a chain of rings of gold, and rings of silver, and iron, and lead, until he complete the chain and make it perfect. So (is) repentance by the joining together of deeds, and thereby they become connected."

1 = A.M.G. xxv, 143. 2 ib.

APPENDIX I

<sup>ق</sup>  
 \*qe : kaλ λoρ : iλε eπ  
 θεμιζι : emme ρoτ : qe  
<sup>ق</sup>  
 kaλ · λoρ : epγa : eπ : eq  
<sup>ق</sup>  
 θεκαα : ελ : αβηε : qe  
<sup>ق</sup>  
 λeμme : αλ : kaλλoρ  
 eππweγb · eλkaαααc  
<sup>ق</sup>  
 χhνιγ : ραλ : ελ : αβηε -  
<sup>ق</sup>  
 kaλ - ραλ : eπ - paαι -  
<sup>ق</sup>  
 qe - kaλλoρ - eππweγb  
 meπ - eαλ - eπw - emme  
<sup>ق</sup>  
 ρoτ - qeκαλ - λoρ - eπ  
 nepom = eopααα ... ρα  
 λhι - xemιαpom ...  
<sup>ق</sup>  
 eπαpp - meχeπ - ρα ...  
<sup>ق</sup>  
 eπ - eccaααc - eλλ ...  
<sup>ق</sup>  
 λι : ρoααc : χeπ - te[c]  
<sup>ق</sup>  
 \*μαρ - meππι · λeμαρ  
<sup>ق</sup>  
 λeμ · χhνιγ : θεγαααp -  
<sup>ق</sup>  
 heλεc - ρoτ : ταμεπ : ελ  
<sup>ق</sup>  
 kaλhι : μερι : λeχeπnoρ  
<sup>ق</sup>  
 caρ : apαe : μεπ : eλχoα  
<sup>ق</sup>  
 heραλεqo : λe : eoi - ne  
 peαλhι : ρeαe : eλme  
<sup>ق</sup>  
 χeπ : iλε : παρα : ζeμεπ  
<sup>ق</sup>  
 qe : λeμme : kaλ - ρατ  
<sup>ق</sup>  
 λhι : μεγα ραπ - eπw  
 weγb : heμme - eπw  
<sup>ق</sup>  
 weγb : eλkaαααc  
 qeααααλ : iλε meγαpe  
 oop heλ : meαααα : λeλ  
<sup>ق</sup>  
 eππ · heλεππ - heρααα  
 eλkaαα αμπ

فقال له الى اين  
 تمضى اما هو  
 فقال له اريد ان  
 افتقد الاخوة  
 فلما عاد قال له  
 الشيخ القديس  
 كيف حال الاخوة  
 قال حال رديئ  
 فقال له الشيخ  
 من اجل اى شى اما  
 هو فقال له انهر  
 ا..... على  
 جميعهم  
 الشرما كان على  
 ان الصديق الذى  
 هناك كان  
 يسمع منى لير اعلم  
 كيف تغير  
 وليس هو طيب  
 القلب معنى لكنه  
 صار ارداء من الكل  
 وحلفت لا اتى  
 برجلى هذا المكان  
 الا بعد زمان  
 فلما قال هولاء  
 مضى عن الشيخ  
 واما  
 الشيخ القديس  
 فدخل الى مغارته  
 والمجد للاب و الابن  
 والروح القدس امين

\* Fo. 6 recto

\* Fo. 6 verso

\*And he said to him:<sup>1</sup> "Whither art thou going?" and he said to him, "I am going to visit the brethren." \* Fo. 6 recto  
 And when he returned the holy Elder said to him, "What is the condition of the brethren?" He said, "The condition (is) bad." And the Elder said to him, "In what way?" He said to him that they... all against me... the evil (in) (the) place... the righteous... there was there...  
 \*... (with)... from me, I did not know why he changed: he is not good of heart with me, but he has become the worst of all. And I swore not to return to this place on foot save after a time. And when he had said these things, he left the Elder. The holy Elder however entered into his cave. Glory be to the Father, and to the Son, and to the Holy Spirit. Amen. \* Fo. 6 verso

<sup>1</sup> = *Apophth. Patr.*, Macarius, III; *A.M.G.* xxv, 233 f. (Macarius is speaking to the Devil).

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 7 recto

\*εμπα ιωραππικς λε - . . . .  
 λερχεπ : ρεθελετ : μεθ[λ]  
 ραρεπαι :  
Βεκαλ : επος ιωραππικς -  
 ελ · νασιρ · λεθλεμταορ  
 πεμεππεα · ελ = θερεα ..  
 θερχολ · αραα - ιεμεπ  
 κεαπε : θεταε : περατ  
 πε : ελθερεα - ελλεατ  
 ροτ αλλα · στερ[γ]οτ  
 πε ελ - ρχολ θεπε . . .  
 ιλε : ελριλεκ . . . . .  
 Βεκε : αβ : ιλε : ε[μπα ιω-]  
 ραππικς ρερε . . . . .  
 ελμεσε : θε . . . . .  
 ρατ λε . . . . .

. . . . . انبا يوحانس لا  
 لكن داخلي مثل  
 خارجي  
 وقال ابو يوحانس  
 القصير لتلاميذه  
 نمجد الواحد  
 وكل احد يمجدا  
 واذا رضنا  
 الواحد الذي  
 هو الله سير فضنا  
 الكل و[ذهاب]  
 الى الهلاك . . . . .  
 وجاء اخ الى انبا  
 يوحانس دفعه . . . . .  
 النساء و  
 . . . . .

\* Fo. 7 verso

\*. . . . . ρελλεμορ λεεαλ  
 . . . . . λερασεπο : θεαταλ  
 ελχελεμ : ιλε : επ : ας  
 παροτ : θε : λεμ ταρ  
 λεμοτ · θεραρεπ · ιε  
 θεραεροτ · θε : θερχελ  
 λεμ : μεροτ : εττα ιλε  
 εθεεσα : θε ρεθαλ  
 ποτ : θε ερχελ μεροτ  
 ροπτ : θεμετα  
θεκ]αλ επος ιωραππικς  
 [αλπα]σιρ - λεεβιε : ελ  
 . . . . . εριτα επ εκοπ  
 . . . . . ερθεμεμ : μεθ  
 . . . . . ερχε λεεπε  
 . . . . . ρ ερθεμεμ

. . . . . كلمه لاجل  
 . . . . . حسنات واطال  
 الكلام : الى ان  
 اصبحوا ولم يعلموا  
 وخرج يودعه  
 فتكلم معه ايضا الى  
 التاسعة و دخل  
 به وأكل معه  
 خبزا ومضى  
 [وقا]ل ابو يوحانس  
 [ال]قصير لآخيه  
 . . . . . اريد ان اكون  
 . . . . . اهتمار مثل  
 لان . . . . .  
 اهتمار . . . . .

\* Fo. 7 recto

\*Abba Johannes<sup>1</sup> "Do not . . . but what is within me is as what is outside."

\* Fo. 7 verso

And said Abba Johannes the Short to his disciples:<sup>2</sup> "If we praise the One, every one praises us; but if we ignore the One Who is God, everyone will ignore us and we shall go to perdition." . . . A brother came to Abba Johannes<sup>3</sup> . . . the evening, and . . . . . talked with him for . . . charities, and he continued the conversation until the morning and did not notice it, and he went out to see him off, but talked with him again until the ninth (hour), and he came in with him and ate bread with him, and went away.  
 Abba Johannes the Short said to his brother<sup>4</sup> . . . . "I wish to be [free from] occupation, as [the Angels],—because—[they have no] occupation"

1 = A.M.G. xxv, 338. 3 = A.M.G. xxv, 367 f.  
 2 = Aporhth. Patr., Ioh. Colob., xxiv. 4 = Aporhth. Patr., Ioh. Colob., ii; A.M.G. xxv, 354.

APPENDIX I

\*<sup>ⲉ</sup>ⲗⲉ - <sup>ⲥ</sup>ⲱⲟⲩ - <sup>ⲉ</sup>ⲗⲗⲉ . [ⲕⲁⲗⲉ] ..  
<sup>ⲧ</sup>ⲙⲉⲟ : <sup>ⲁ</sup>ⲗⲗⲁ - <sup>ⲗ</sup>ⲁⲓⲉⲙⲉ \* ...  
<sup>ⲕ</sup>ⲁⲗⲁⲗⲉ - <sup>ⲟ</sup>ⲁⲗⲧⲱⲣ - <sup>ⲛ</sup>ⲉⲃⲣⲁ]  
 ρⲁⲗ · <sup>ⲓ</sup>ⲗⲉ - <sup>ⲉ</sup>ⲗⲗⲉⲣ .....  
<sup>ⲕ</sup>ⲗⲉ - <sup>ⲁ</sup>ⲕⲁⲙ - <sup>ⲱ</sup>ⲟⲙ - .....  
<sup>ⲗ</sup>ⲣⲓⲗⲉ - <sup>ⲛ</sup>ⲉⲣⲉⲗⲁ .....  
<sup>ⲉ</sup>ⲃⲣⲓⲗ - <sup>ⲕ</sup>ⲉⲗⲉⲙ .....  
<sup>ⲉ</sup>ⲗⲗⲉⲣ - <sup>ⲗ</sup>ⲉⲙ .....  
<sup>ⲕ</sup>ⲗⲟⲣ - <sup>ⲕ</sup>ⲁⲗ .....  
<sup>ⲧ</sup>ⲉⲛⲧ ... <sup>ⲉ</sup>ⲙ .....  
 ⲕⲁⲗ ⲉⲛⲉ ...  
<sup>ⲕ</sup>ⲉ - <sup>ⲉ</sup>ⲗⲉⲛⲓⲱⲩ .....  
 ⲗⲟⲣ ⲓⲱⲩⲁⲛⲛⲓⲕ] ...  
 ⲙⲉⲛ .....  
 ⲗⲉⲓⲕ .....  
 ⲉⲗ .....  
 \*<sup>ⲁ</sup>ⲗⲙⲉⲣⲟⲧ : <sup>ⲕ</sup>ⲉⲕⲁⲗ - <sup>ⲗ</sup>ⲟⲧ -  
 ... <sup>ⲉ</sup>ⲣⲟⲧ · <sup>ⲛ</sup>ⲉⲧⲁⲗⲉⲛ - <sup>ⲓ</sup>ⲗⲛⲓⲗ  
 ..... <sup>ⲉ</sup>ⲣⲓ · <sup>ⲟ</sup>ⲁⲗ · <sup>ⲗ</sup>ⲟⲣ · <sup>ⲕ</sup>ⲉⲗⲉⲙ  
 ..... <sup>ⲁ</sup>ⲗ · <sup>ⲛ</sup>ⲉⲗ · <sup>ⲟ</sup>ⲉⲣⲉⲗⲟⲣ  
 ..... <sup>ⲟ</sup>ⲧⲁⲛ - <sup>ⲓ</sup>ⲗⲉ - <sup>ⲛ</sup>ⲟⲕⲣⲁ  
 ..... <sup>ⲁ</sup>ⲗⲗⲟⲧ - <sup>ⲛ</sup>ⲉⲕⲁⲗ  
 ..... <sup>ⲉ</sup>ⲛⲥⲉⲛ - <sup>ⲟ</sup>ⲁⲗ  
 ..... <sup>ⲟ</sup>ⲁⲗⲙⲉⲗ · <sup>ⲗ</sup>ⲉⲟⲉ  
 ..... <sup>ⲕ</sup>ⲁⲕ · <sup>ⲕ</sup>ⲉⲧⲉ  
 ..... <sup>ⲗ</sup>ⲙⲉⲧⲁⲛⲟⲧ  
 ..... <sup>ⲗ</sup>ⲟⲣ - <sup>ⲉ</sup>ⲛⲥⲉⲣ  
 ..... <sup>ⲙ</sup>ⲛⲁ ⲓⲱⲩⲁⲛ -  
 ..... <sup>ⲉ</sup>ⲛⲥ · <sup>ⲣ</sup>ⲟⲧ  
 ..... <sup>ⲟ</sup>ⲧ - <sup>ⲕ</sup>ⲉ  
 ..... <sup>ⲟ</sup>ⲧ

ولا شغلٍ الا كلمة  
 ..... الله دائما  
 قلع ثوبه وخرج  
 الى البرية] ...  
 واقام جمعه  
 ..... ورجع .....  
 اخيه فلم  
 الباب لم  
 له قال  
 انت  
 قال انا  
 فاجاب  
 له يو  
 من  
 ليس

\* Fo. 8 recto

اما هو فقال له  
 ..... وطلب اليه  
 ..... تفتح له فلم  
 يفعل بل تركه  
 الى بكره  
 وقال  
 ..... انسان  
 ..... تعمل  
 .....  
 [تعمل] المطانوه؟  
 له اغفر  
 انبا يوا  
 نش؟  
 .....  
 .....

\* Fo. 8 verso

\*and no work except the word of God always . . . . He took off his clothes and went out to the desert . . . . and stayed a week . . . and returned . . . . his brother and not . . . . the door not . . . . to him said . . . Thou . . . . said, "I . . . answered . . . to him . . . . who . . . is not . . . .

\* Fo. 8 recto

\* . . . But he said to him . . . and asked him . . . [that he] open to him, and [he did ?] not, but left him . . . . until the morrow . . . and said: ["Thou art] a man [and must] do [work.] Thou [kneelest ?] . . . to him. Forgive . . . Abba Jo[bannes] . . . .

\* Fo. 8 verso

\* \* \* \* \*

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 9 recto

\*εν : ιεωραπ : ρι ροα : ρει  
 Ηεκαλ : εμπα ιωραππικ  
 ραιτ : ρειτ - ρειτ πε  
 ρεο - ρειελεεοο - ρορ  
 πεπ - κειμ - ραλε - ρα  
 τι - ελπαρρ - ρειερομ  
 ρατφ / = μεν = ελκενεν  
 ελαρρ - κειελ / ρο  
 ροτ - λεχοτμ - εκπε  
 ρα - παρ - ρειεαλλοτ : ι  
 λε - ραπαι - ρειεοπεν  
 μερρομ - ρραρροτ  
 εκπερα - παρ - ρετα  
 ροτ : ιλε - ελπαρρ - ελ  
 αρρ - ρειεμμε - ελα  
 ραρ ρειερε - κειεμ / -  
 \*ιενρρι : ρειερε : ρειερε :  
 ελ : ερρ : ρραττ ρε  
 περαπ - λικ ρομ παρ  
 λερκεπερε : ρραρρεπ  
 πελε : κοτρε : ρειερεποτ  
 ιεοιροτ : ιλε ρατκ  
 ρειλε : εκρελ : ρειε  
 ρορρπειε / : ρραρριε  
 ρε ιλε : ελπαρρ : ρε  
 ρραε : ρραε : ελκικλ :  
 ιεροροτ : εκπερα  
 ρειερεπ - λικ ρι παρ  
 ρειεραρε : ιερορ  
 εκπερα : ραττ : ρα  
 ρραε : πελε : κοτρε  
 Ηαλ εποτ ιωραππικ

\* Fo. 9 verso

ان يتعب في كل شي  
 وقال انبا يوحانس  
 رايت شيخ وهو بهت  
 وثلاثه رهبان  
 قياما على شاطي  
 البحر فجاهر  
 صوت من الجانب  
 الاخر قائلا  
 خذوا لكم اجنحه  
 نار وتعالوا  
 الي عندي فاثان  
 منهم اخذوا  
 اجنحه نار وطاروا  
 الي البر الاخر  
 واما الاخر فبقي قائما  
 يبكي ويصيح وفي  
 الاخر اعطوه  
 جناحين ليس هم نار  
 لكنها ضعيفان  
 بلا قوة وكانوا  
 يطيروا الي فوق  
 والى اسفل فيصعوبة  
 عظيمة  
 جاء الي البر  
 هكذا هذا الجيل  
 يأخذوا اجنحه  
 ولكن ليس هي نار  
 وبلاحرى يأخذ  
 اجنحه صغار  
 ضعفة بلا قوه  
 قال ابو يحنس

\* Fo. 9 recto

\* . . . that he suffereth in everything.

And said Abba Johannes:<sup>1</sup> "I saw an elder in ecstasy and three monks standing on the sea-shore. There came to them a voice from the other side, saying: 'Take wings of fire and come to me.' And two of them took wings of fire and flew to the other side; and the other remained standing \*crying and weeping. And at last they gave him two wings that were not of fire, but they were weak, without strength, and flew up and down with great difficulty, but he came to the shore. Thus this generation taketh wings, but not of fire, and furthermore they take wings that are small and weak and without strength."

\* Fo. 9 verso

Abba Johannes said<sup>2</sup>

1 = *Aphth. Patr.*, Ioh. Colob., xiv; *A.M.G.* xxv, 344.

2 = *Aphth. Patr.*, Ioh. Colob., iv.



NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 11 recto

\*λε · εκλογ · επιφορ · λε  
 ιετηα · επιση · ιε  
 φερχελεμ · φηρ · πελ  
 μεολ · εααερεπ · ελ  
 ραλες · ελμεγαρραρ  
 πελμιτην · ηερεαε  
 ιπα κεαχοι · ρηεν  
 μοτηοτηεν · ηεληις  
 φηρ · ρησελ · ηελε με  
 ιεψηερ · ρεαε ·  
 Βεσεελ · αβ · ιπα κεα

χοτ · ηεκαλ [λ]ορ ...

μεαε · φερεκ . . . .

ψηιητ · ηερχα . . . .

επη · εποτ μαηα[ρι]

ηεεθηο · ιλε ρε

\* Fo. 11 verso

\*ηεκαλ : εψηειηρ · λεμ

με · πεαε εψηιρηητ

επ ιεχηφορ · σεμαρτ

επ εαοοτηενι · απτω

πηος · ρακαα · ηεκομητ

ηεκηηο · ιλε ρεροπε

ηεσεπο · φη - ρεαε · ελ

ηεπελ · ιεστηρ · επτη

ρηα · ηεκαααο · ρε

αηρ · ελμοααεο · ελ

[κα]στηρερ · ηεκαλ

. . . . αβ · ρηεμ λακ

. . . . ιε επι · ηεκαλ

. . . . ιη · ηεσεπηη

. . . .  
 . . . . λοτ ιπα κεαχο

لاجله انه لا  
 يوجد انسان  
 يتكلم فيه بل  
 مثل الذهب  
 الخالص المحرر  
 بالميزان وهذا  
 انبا باجيحوى كان  
 مضنى؟ وليس  
 فيه كسل ولا ما  
 يشابه هذا  
 وسأل اخ انبا  
 با جيحوى وقال له ...

. . . ماذا ترك . . .

شيهات وكا[نك]

عند ابو مقا[ري]

واتيت الى ها

فقال الشيخ لها

بدا الشيهات

ان يكثر سمعت

ان الطوباني انطونيوس

رقد فقيمت

وجئت الى هاهنا

فاصبت؟ فى هذا

الجبل يسير انفراد؟

وقعدت هذه

المدة القصيره

فقال

. . . . اخ كبرلك

. . . . يا أبى فقال

. . . . وسنين

. . . .  
 . . . له انبا جيحوى

\* Fo. 11 recto

\* . . . that there is no man who can speak against him<sup>1</sup> but he is like pure gold which is weighed in the balance; and this Abba Djidjoi<sup>2</sup> was sickly (?): there was in him no laziness nor its like.

\* Fo. 11 verso

And a brother asked Abba Djidjoi<sup>3</sup> and said to him "... why did you leave Shihēt (ψηητ), being with Abba Makari, and come hither. . . .?" \*The Sheikh said, "When Shihēt (ψηητ) began to be populous I heard that the blessed Antonios had fallen asleep, so I left and came hither, and (arrived) in this desert walking alone. . . . and I stayed this short time." He said . . . . a brother, "How long . . . . O my father?" He said: ". . . . and . . . . years" . . . . to him Abba Djidjoi . . .

<sup>1</sup> ? = *Apophth. Patr.*, Poemen, clxxxvii (in extended form).

<sup>2</sup> = *Copt. παροι.*, Gk. Σισόης.

<sup>3</sup> = *Apophth. Patr.*, Sisoës, xxviii.

APPENDIX I

\*ϣ • θεσσα θεσσοι  
 μερεζ δεφρα δεφεν  
 ρατορ φειοθ • φε  
 ραατρ : ιε θεφξελλεμ  
 φεκαλορ λορ μεδε  
 φενζορ : ιε ενεπε - φε  
 καλ : κατμεν<sup>ε</sup> θεοτ  
 .. αλεφ .. ιεροδοφ

[The lower half of the page is lost.]

\*φεκαλ : εφφειθ ιαε  
 φχοπτ : λε : αφεε επ  
 εφαλ : φεεπε : εφνερ  
 ρεα : καλιλ : ραλε  
 πεφει θερεδε αζιμ<sup>ε</sup>  
 λι  
 κε ιλνιρ δεφρα

[The lower half of the page is lost.]

\*εσμαρ • μεφρομ φεε  
 μερ : φεκαλορ λι :  
 λακ φνε • εμεπε : δε  
 επτ φειτρ • κολτ  
 πεαμ - ιε εππερεφει  
 .. φεκαλορ λι : εμζι  
 ... λι .. φεπσορπι  
 ..... φ.....

[The lower half of the page is lost.]

\*εφφειθ : φεκαλ λε  
 ρομ • ρασ - φχολ : φφει  
 ροφ : ρεδε : επ λε : ιε  
 οφα - ελεπεν : πεφ  
 σορ φφει ελνεφφε  
 δεσεμαρτ : επ : απ  
 .. φ : εππα κε ...

[The lower half of the page is lost.]

... وانبا جيجوى  
 مرض دفعه وكان  
 حوله شيوخ  
 فرّج يتكلم  
 فقالوا له ماذا  
 تنظر يا ابانا  
 فقال قوما جاؤا  
 خلفي ... يأخذوا

\* Fo. 12 recto

فقال الشيخ اذا  
 كنت لا اقوى ان  
 افعل فانا  
 اتهد قليلا على  
 نفسي وهذا عظيم  
 لي  
 جاء اليه دفعه

\* Fo. 12 verso

اسمع منهم كلمه  
 فقالوا لي  
 لك فينا امانه  
 وانت تطيع قلت  
 نعم : يا ابهاتي  
 فقالوا لي امض  
 تبصرني .....

\* Fo. 13 recto

الشيخ فقال  
 لهر راس كل شي  
 هو هذا ان لا  
 يعود الانسان  
 نفسه شي البته  
 وسمعت ان  
 ابنا جيجوى

\* Fo. 13 verso

\* And Abba Djidjoi once fell ill.<sup>1</sup> He had elders sitting round him : he ceased talking. They said to him, "What dost thou see, O (our) father?" And he said: "Some people who came for me. . . . to take [my soul. . .]."

\* Fo. 12 recto

\* And the Sheikh said: "If I cannot do it, I sigh a little for myself, and this is enough for me" . . .  
 Came to him once. . . .

\* Fo. 12 verso

. . . hear from them a word. They said to me: "Thou hast faith in us and thou dost obey." And I said: "Yes, O my fathers." They said to me: "Go. . . . thou seest me. . . ."

\* Fo. 13 recto

. . . the elder. And he said to them, "The chief of all things is that one does not ever accustom oneself to anything. And I heard that. . . . Abba Djidjoi. . . ."

\* Fo. 13 verso

<sup>1</sup> = *id.* XLIX.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 14 recto

\*ζεπονη : ηελ .....  
 μαρραπ : ηελε με ....  
 ελλε εντ : γεβαλλας  
 πι : ιε ραπ μεπ : εκλ : ραρ  
 μεθακ ηειοηζονη :  
 ελλεζαπ : ιε : ποημονη :  
 ελαηη : ηεατλοπονη  
 πεςιη ηιεηλεχορε  
 λεπηακ εντ : ιε ραπ  
 κοηηε : οη ηι ροηλ  
 ελαλ : ηελακ : εθθεσπερα  
 ιηε : εερρ : εααερερηη  
 α.....μηη  
 Πηα ιοησηφ σεελ μ[πα  
 ποιμεν : ηε .....  
 κοηλ ηι

[يد]زنوني و[يس لي]  
 مهرب ولا [ملجا]  
 الا انت فخلصني  
 يا رب من اجل  
 رحمتك ويخزون  
 الذين يقومون  
 علي ويطلبون  
 نفسي ليهلكوها  
 لانك انت يا رب  
 قوتي في كل  
 حال ولك التسبحه  
 الي دهر الداهرين  
 امين  
 انبا يوسف سأل [انبا]  
 بيمن و[قال له]  
 قل لي

\* Fo. 14 verso

\*..... γεεχπορ εψ  
 ..... επχοητ οερηα  
 .. ροα ηιαρ · ηι εαροη  
 ιε · ηελεηερε η .. οε  
 ηχονη · οεκοηλ · ηι  
 ηχοηλ · αμρ // επε μεπ -  
 επε · ηελε : οεαηη εραα  
 ηαλ παρζ ελαηηε  
 ηεαεραα : ελμеше  
 ιαη ει ηηει εσπαρ  
 λεπηη ακρα : ηι : με  
 ζεμηρι : ηεληης ηι  
 ρηηκαο καλη · λεπη  
 ηι με ερεηη κοηηεθ  
 ..... ηαλλορ  
 ..... ηε οεη

... فاجابه ال[شيخ]  
 .... ان كنت تريد  
 [تا]خذ نياح في الدنيا  
 والاخره فتكون  
 تقول في  
 كل امر انا من  
 انا ولا تدين احد  
 قال بعض الاخوة  
 لاحد المشايخ  
 اى شى اصنع  
 لاني اقراء في  
 مز اميرى وليس لي  
 رقة قلب لاني  
 ما اعرف قوة  
 قال له  
 .... [تف]هم]

\* Fo. 14 recto

\*...grieve me and... place of refuge nor... save Thee. O Lord, save me in Thy mercy, and let them be ashamed who rise up against me and seek after my soul to destroy it: for Thou, Lord, art my support in all circumstances; and to Thee be praise for ever and ever. Amen.

\* Fo. 14 verso

Abba Joseph asked Abba Poemen<sup>1</sup> and... say to me... the Elder answered him "...if thou desire repose in this world and in the other, say in everything, 'I am what I am,' and do not judge any one." A certain one of the brothers said to one of the elders: "What must I do? because when I read in my Psalms I do not feel my heart melt, because I do not know [the] power..." Said to him... thou dost not....

\* \* \* \* \*

1 ? = *Apophth. Patr.*, Poemen, xxxi.

APPENDIX I

* <sup>ε</sup> ταβ : ιεξεν : ε . . . . .	. . . . . يجب	* Fo. 15 recto
ραρεπ • επ : ιαρεφα . . . . .	راهب ان يحفظ]	
μελο <sup>ε</sup> • ηελε : ιεολ . . . . .	. . . . . مله ولا	
γε : επ : χρεπ : επσεν . . . . .	. . . . . ان كان انسان	
μελ : χρεοιρ : ηελε . . . . .	. . . . . كثير ولا	
γεζορ : γε : ληις . . . . .	. . . . . فظه فليس . . . . .	
θεφαρ : πεαελεκ	طفق ؟ . بذلك	
ροχολ <sup>ε</sup> επ καααις : επ	رجل قديس	
σαρ : επσεν <sup>ε</sup> καα • α[β] τα	ابصر انسانا قد اخطاء	
γεπερχε • πορχε <sup>ε</sup> επ • εα	فبكاء بكا [شديدا]	
ααα ∘ ηεκαλ . . . λ . . . ε . . . . .	. . . . . وقال	
αβτα : ελτα . . . . .	. . . . . اخطا الي	
αβοι : αβατε . . . . .	. . . . . اخطى <sup>ε</sup>	
* . . . . . εαιπορ ηελε	ادبته ولا	* Fo. 15 verso
. . . . . ζεπορ • πελ • πε	بل . . . . .	
. . . . . τλ • γι • περσενε • επ	. . . . . في نفسنا ان	
. . . . . πε • αβτα . . . . . μεπερ	. . . . . انا اخطأ منه	
. . . . . εζαμ • αεπι <sup>ε</sup> μεπερ =	. . . . . اعظم ذنب منه	
Βεκαλ : ιεξεν • λερρα	وقال يجب للراهب	
ρεπ • επ • αβτα • εαληιρ	ان اخطاء عليه	
αβοτορ λε • ιαρεκαα	اخوه لا يحقد	
ηελε : ιεξε <sup>ε</sup> : εαληιρ	ولا يجتد عليه	
. . . . . σεραθορ : πελ	. . . . . ساعته بل	
. . . . . χορ • εαθεε - ιερ	. . . . . حتى	
. . . . . βαζαπορ	. . . . . غضبه	
. . . . . σερα = οομ	. . . . . ساعة ثر	

\*1 . . . (it) must . . . monk . . . and not . . . if a man . . . . . much, and not . . . . . (?) and not . . . . . (?) with this. \* Fo. 15 recto  
*A holy man* saw a man commit sin, and he wept a great deal. . . . . and he said . . . . . sinned against (me)  
. . . . . commit sin . . . . .

\* . . . . . judge him, and not . . . . . but . . . . . in ourselves, that . . . . . I am more sinful than he . . . . . fault greater \* Fo. 15 verso  
than his.

*And he said (when (?) it happens to the monk* that his brother sin against him he must not harbor ill feelings  
. . . . . and not repeat . . . . . immediately . . . . . but . . . . . even . . . . . his rage . . . . . an hour, then . . . . .

\* \* \* \* \*

! Apophthegmata.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 16 recto

\*οερ • επτ̣ - μεν . . . .  
 ρερ • ρι μεζεμ . . . . .  
 λε • επι • σεμαρτ̣ • παρζ  
 ελεππερεο • ιεσελοτ  
 ραπ • ρερερ • ελιεσελερ  
 ρε • ερεποτρ • ηεκα  
 λοτ • επ • ελραδι • με  
 ιαρρεϋ • κοτθεο • ελ  
 ρελεμ • ελλεατ̣ • ιε  
 κοτλορ • λελ • ραιερ  
 λεχεπ • ελραπερ • θαρ  
 ρεϋ • κοτθεο • ελρελεμ  
 ιλλεατ̣ • ιεκοτλορ • ελ  
 ραδι • ηεσελελ • ιεσε  
 μαρ εοορ • ηεθαρηρ  
 ηεχταελεκ πορπ

. . . . . انت من . . .  
 . . . . . في . . . .  
 لا نى سمعت بعض  
 الابيات يسألوا  
 عن هذه المسألة  
 فاجابوا وقالوا  
 ان الحاوى ما  
 يعرف قوّة  
 الكلام الذى  
 يقوله للحية  
 لكن الحية تعرف  
 قوّة الكلام  
 الذى يقوله  
 الحاوى وتذل اذا  
 سمعته وتخضع  
 وكذلك نحن  
 . . . . . كنا مانفهم؟

\* Fo. 16 verso

\* . . . . . ροπηε μεπεϋ  
 . . . . . κοθεο • μεπεκολ  
 ρεεπ • εψηειταπ • ηε  
 πεποτλορ • ιεε σεμε  
 ροτ • ρελεμ αλλα ρα  
 ρεφορ • ηερεζεροτ μεπο  
 ηεταραγοτ μεπο -  
 Καλ : παρζ • ελιεμϋε  
 ιαη • λε ει ψηεοερ  
 ζεπ • ελλεατ̣ ιεζλε  
 μακ • ηεθεπετορ • ελλε  
 ρι ιερζεπακ • ρε -  
 ληις ροτ • ελλεατ̣  
 ραλεμακ • ηελεχεπ  
 εψηειταπ • ρεε πε  
 επ • θεπετορ ελιεραζ

. . . . . قوّة مانقول  
 فان الشيطان  
 وجنوده اذا سمعوا  
 كلام الله عرفوا  
 وفزعوا منه  
 وضعفوا منه  
 قال بعض المشايخ  
 لاي شى تحزن  
 الذى يظلمك  
 وتبغض الذى  
 يحزنك  
 فليس هو الذى  
 ظلمك ولكن  
 الشيطان فيجب  
 ان تبغض المرض

\* Fo. 16 recto

\*1. . . thou . . . . in . . . . because I heard that some of the Fathers asked about this question, and they answered that the charmer doth not know the power of the words he uttereth to the snake, but the snake knoweth the power of the words said by the charmer, and it becometh weak when it heareth and obeyeth: and so we . . . .

\* Fo. 16 verso

\* . . . so we do not understand . . . the force of what we say. And Satan and his armies when they hear the word of God recognize it and become afraid at it and are made weak.

One of the elders said, "Wherefore dost thou grieve at him who is unjust to thee and hatest him who maketh thee grieve? It is not he who is unjust to thee, but Satan is. Therefore thou must hate the sickness . . .

\* \* \* \* \*

1 Apophthegmata.

APPENDIX I

\*περσοῦ θεελάτουμε  
 ϣι εἰσοεραπ : θελε ιεμαρ  
 μαρ ιεραδ<sup>ε</sup> ϣειτεπεν : εν  
 ε  
 θαρρεσοῦ : ιε αρθεοι  
 ε  
 ραλε ρεφζ : ρεαε : λιελ  
 ε  
 λε : θερχοπν : ραιεθερχομ  
 πελε θεμαραρ · θεεπ θε  
 ε  
 ρχοπποῦ : μεσοεραραπ  
 ε  
 λεχολ : χελεμερ : θεεμε  
 ε  
 ροτπερε : θεκοτλοτ  
 ετφερ : λεπε : λεπε λ  
 ε  
 εθεεζαρ : ιερζεμ : ρχολ  
 ε  
 ψηιτ : μεπ : εμορ ελρααο  
 ε  
 θελε : θεροα περσακ  
 ε  
 ειοτρε : ελερ : λεψει  
 ε  
 μεπ αρμελακ  
 ε  
 \*θειερχοπν : θεπρακ : με  
 ε  
 ραππεε : επεαε<sup>ε</sup> ιλλα  
 ε  
 επ : ιεοσνκ : αρθερ : το  
 ε  
 ροπε : θερχοπν : πεψ :  
 ε  
 μαρροτ : θεεφραρ  
 ε  
 περομ : λεχτ : ιεσρχοπ  
 ε  
 ϣικ : ραση αλλα  
 ε  
 επ · ρερεπτ : μαρ : αρθε  
 ε  
 ϣ · ταρικ · θεπερεα  
 ε  
 ραπρομ : καλιλ / λεχτ  
 ε  
 θερχοπν : σαμεα · θειραε  
 ε  
 ρχοπτ : θεμψι : ϣελε  
 ε  
 θελ : θερετ : ιεμιπε<sup>ε</sup>  
 ε  
 θε : ψιμελε / πελ : ακρα  
 ε  
 ϣι μεζεμιακ · θεσαλλι  
 ε  
 περεκρακ : ελε : αλλα  
 ε

نفسه ويلزمها  
 في التعب ولا يبرص  
 احدا فيجب ان  
 تحرصوا يا اخوتي  
 على حفظ هذا لثلا  
 تكون حياتكم  
 بلا ثمره وان  
 تكونوا مستعدين  
 لكل كلمه تسمعونها  
 تقولوا  
 اغفر لنا لان  
 الاتضاع يعزمر كل  
 شئ من امور العدو  
 ولا تعد نفسك  
 ايها الاخ لشئ  
 من اعمالك  
 ويكون وجهك  
 معيب ابدا الا  
 ان ياتوك اخوه  
 غرباء تكون بش  
 معبر وتفرح  
 بهم لكي يسكن  
 فيك خوف الله  
 ان ذهبت مع اخوه  
 في طريق تباعد  
 عنهم قليلا لكي  
 تكون صامت واذا  
 كنت تمشي فلا  
 تلتفت يمينا  
 وشمالا بل اقراء  
 في مزاميرك وصل  
 بفكرك الى الله

\* Fo. 17 recto

\* Fo. 17 verso

\* Fo. 17 recto

\* Fo. 17 verso

1. . . \*himself and restrain himself and not persecute anybody. You must therefore, my brethren, try to learn this lest your life be without fruit, and be always ready, and for every word ye hear say, "Forgive me." Meekness putteth an end to everything belonging to the enemy. Do not, O brother, account thyself anything in thy deeds. . .

. . . \*and let not thy face ever be severe. If strange brethren come to see thee, be cheerful and pleasant with them, that the fear of God may dwell in thee. If thou walk with brethren in the road, separate thyself from them a little in order to be silent, and as thou walkest do not turn to the right or to the left, but read thy Psalms and pray to God in thy thought. . .

1 Esaias Abbas: Greek, ed. Jerusalem, 1911, p. 7; Latin, P.G. XL, col. 1108 D. The following pp. have been arranged in accordance with the sequence of the Greek edition,

although the Coptic version (e.g. Wessely, *Studien*, no. 276 a) shows that some arrangement entirely different existed. [W. E. C.]

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 18 recto

\*θεραλε : τι : χολ : ματ  
 ζαρ : θερολογ : λε  
 ιερχοση : λακ : αελλαρ  
 μαρ : ερλοτρι : πελ : χοση  
 τι : χολ : ψηι<sup>τ</sup> μεν : εμο<sup>τ</sup>  
 ρακ : μεσιρι : θετι : χολ  
 ματζαρ<sup>τ</sup> θεελλαν  
 μερρεφερ : θεραιερ .  
 θεερχοσι : ψηπι<sup>τ</sup> γε  
 λε θεμο<sup>τ</sup> : ιερακ : πε  
 ταραμ / θεζροτ : τι  
 ρομ : αραα / θεεν  
 πεμτ . τι ματζαρ  
 θελε : θεοταοτα : επθ  
 θε αραρ : τι χισειπ  
 θερεα<sup>τ</sup> θε : καλλι

تعالى فى كل موضع  
 تدخله لا  
 يكون لك داله  
 مع اهله بل كن  
 فى كل شىء من امورك  
 مسيحى وفى كل  
 موضع تأدب  
 معرفه وحياء  
 وان كنت شابا  
 فلا تمهد يدك  
 بطعام تضعه فى  
 فم أحد وان  
 نبت فى موضع  
 فلا تتغط انت  
 وأخر فى كيس  
 واحد وصل

\* Fo. 18 verso

\*καλεθεν χθειρερ : καπλ  
 επιατι . θεερχοσι  
 καα : θερεπο : τι εοταρικ -  
 θεερεττ - θεηαρεπ  
 πεκαλιλ / ζηιο / λεεαλ  
 εοθεραπ : θελε : θεεζροπ  
 ψηι / μεν θεσερακ : σεθε  
 ρεαλιη . θελε θεμερχ  
 χρεπ : αραα / εν : ιοαρεπ  
 γε : λακ : ελλε : μεπ - ψεα  
 αερ / ατ μεραζ / θειδαε  
 θελεστ : τι κελλεε  
 θακ : θεεε : ιλε ραπακ  
 αη / τριπ<sup>τ</sup> θεεαζροπ  
 ρεαλιη : θεκοτλ λορ  
 εσαρ . μεραππερ : θε

صلاة كثيره قبل  
 النوم وان كنت  
 قد تعبت فى الطريق  
 واردت تدهن  
 بقليل زيت لاجل  
 التعب فلا تدهن  
 شيئا من جسدك سوا  
 رجلك ولا تمكث  
 احدا ان يدهنها  
 لك الا من شده  
 او مرض واذا  
 جلست فى قلايتك  
 وجا الى عندك  
 اخ غريب فادهن  
 رجليه وقل له  
 اصنع محبة

\* Fo. 18 recto

<sup>1</sup>. . . \*the Most High in every place where thou goest. Be not familiar with its people, but be thou a Christian in all thy affairs. In every place be polite and full of prudence and modesty. If thou art young do not put forth thy hand with food to put in the mouth of another, and in the place where thou sleepest do not be covered with the same covering as another person. And pray \*a great deal before sleep. And if thou walk in a road and from fatigue need anointing with a little oil, do not anoint any part of thy body except thy feet, and do not allow any other to anoint them for thee, except on account of necessity or disease. And if thou sit in thy Cell and a strange brother visit thee, anoint his feet and say to him, "Be so kind and . . .

\* Fo. 18 verso

\* \* \* \* \*

<sup>1</sup> Esaias, Gr. 8, Lat. 1109 A.

APPENDIX I

\*ϣηηι<sup>ϛ</sup> μεη : ελεμ<sup>ο</sup>ρ · γε  
λε - φερχο<sup>ο</sup>μ · ζελεκ -  
ηεφεικ<sup>α</sup>μεη : ηελερχεη  
εσπα<sup>ρ</sup> μεταποη<sup>η</sup>ε · ηε  
κερ · πε<sup>α</sup>νεποη<sup>η</sup>ακ · ηε  
εσθα<sup>γ</sup>τ<sup>τ</sup>ερ · λει<sup>ο</sup>τ<sup>τ</sup>ερ ·  
λακ · ηεηη<sup>κ</sup> καλλ<sup>α</sup>ακ · επ  
σεη - // χε<sup>λ</sup>με<sup>ο</sup>ηη // ψε  
α<sup>α</sup>γα<sup>ρ</sup>ε<sup>ρ</sup> ρε<sup>λ</sup>ε · φε<sup>ο</sup>τ<sup>τ</sup>ερ<sup>κ</sup>  
χ<sup>ε</sup>ρ · ηε<sup>ι</sup>ε<sup>ο</sup>τ<sup>τ</sup>ερ<sup>κ</sup>πε<sup>ρ</sup> : κα<sup>λ</sup>  
πακ - ηε<sup>λ</sup>ε χ<sup>ε</sup>ρ · πε<sup>τ</sup>ερ  
ηε<sup>α</sup>α<sup>ρ</sup>ρα<sup>π</sup> · λο<sup>ρ</sup> · με<sup>τ</sup>  
ποη<sup>η</sup>ε · ηε<sup>λ</sup>ε φε<sup>λ</sup>ο<sup>τ</sup>μ<sup>ο</sup>ρ  
χι<sup>ι</sup> κα<sup>λ</sup>πακ · ηε<sup>ι</sup>λλ<sup>ε</sup> -  
ρε<sup>λ</sup> - ρα<sup>ρ</sup>α<sup>π</sup> : ιε<sup>ο</sup>φ<sup>ε</sup>ρα<sup>ρ</sup>ρε<sup>κ</sup>  
ρα<sup>λ</sup>ηη<sup>κ</sup> - επ<sup>ι</sup> χ<sup>ο</sup>τ<sup>ε</sup>η<sup>η</sup> -  
\*ρα<sup>λ</sup>ηη<sup>κ</sup> · πε<sup>σ</sup>ηη<sup>ι</sup> - λε<sup>μ</sup>  
φε<sup>ρ</sup>ρα<sup>λ</sup>ο<sup>τ</sup> - ρε<sup>λ</sup>ε φ<sup>α</sup>ρ  
τ<sup>ε</sup>η · ηε<sup>ο</sup>τ<sup>τ</sup>ερ<sup>α</sup>ρ<sup>ε</sup> · ηε<sup>λ</sup>ε  
χ<sup>ε</sup>λ : φε<sup>η</sup>ε<sup>τ</sup>αρ<sup>ε</sup> · ηε<sup>ε</sup>σ<sup>π</sup>αρ<sup>ε</sup>  
με<sup>τ</sup>α<sup>π</sup>οη<sup>η</sup>ε · επ<sup>ι</sup> χ<sup>ο</sup>π<sup>η</sup>  
ρε<sup>ρ</sup>ρα<sup>λ</sup>ο<sup>ο</sup>ρ · ηε<sup>ε</sup> επ<sup>λ</sup>ε<sup>μ</sup>  
φε<sup>ρ</sup>ρα<sup>λ</sup>ο<sup>ρ</sup> · ηε<sup>κ</sup>ο<sup>τ</sup>η<sup>λ</sup>  
λο<sup>ρ</sup> : επ<sup>τ</sup>ερ<sup>η</sup> λι : ηε<sup>ε</sup>π<sup>η</sup>η<sup>ι</sup>  
λη<sup>η</sup>η<sup>ς</sup> : ε<sup>ρ</sup>ο<sup>τ</sup>α<sup>ρ</sup> ε<sup>ρ</sup>ρα<sup>λ</sup> :  
ρε<sup>α</sup>ι<sup>ρ</sup> ε<sup>λ</sup>η<sup>ε</sup>σα<sup>λ</sup> · πε<sup>ρ</sup>ε  
ρα : λε<sup>λ</sup>α<sup>ρ</sup>α<sup>ρ</sup>ε<sup>ο</sup> : χ<sup>η</sup>  
ε<sup>ρ</sup>ρο<sup>ρ</sup>πε<sup>η</sup>η<sup>ε</sup> - ι<sup>α</sup>ε  
χ<sup>ο</sup>π<sup>η</sup> : φ<sup>α</sup>ρ<sup>μ</sup>ε<sup>λ</sup> : ρ<sup>α</sup>μ<sup>ε</sup>λ  
ιε<sup>α</sup>η<sup>η</sup>η<sup>κ</sup> - ρε<sup>λ</sup>ε : φε<sup>ο</sup>φ<sup>η</sup>ε  
πε : ρ<sup>α</sup>π<sup>ε</sup> : ηε<sup>λ</sup>ε<sup>ρ</sup>χ<sup>ε</sup>η<sup>η</sup> :  
φ<sup>ο</sup>μ<sup>μ</sup>ο<sup>ρ</sup> : πε<sup>ρ</sup>α<sup>τ</sup>η<sup>τ</sup>

شى من الأمور  
فلا تكثر ذلك  
وتكذب ولكن  
اصنع مطانوه  
وقر بذنوبك و  
استغفر ليغفر  
لك وان قال لك  
انسان كلمة  
شديده فلا تتفكر  
ويستكبر  
قلبك ولكن بدر  
واضرب له  
مطانوه ولا تلموه  
في قلبك وإلا  
فالغضب يتحرك  
عليك ان كذب  
عليك بشئ لير  
تفعله فلا تحزن  
وتجزع ولكن  
تواضع واصنع  
مطانوه ان كنت  
فعلته او ان لير  
تفعله وقل  
له اغفر لي فاني  
ليس اعود افعل :  
هذه الخصال  
نافعه للاحداث فم  
الرهبانيه اذا  
كنت تعمل عمل  
يديك فلا تتوان  
عنه ولكن  
تبه بخوف

\* Fo. 19 recto

\* Fo. 19 verso

\*1. . . anything: do not hide this and lie, but kneel down and confess thy sins and ask forgiveness, that thou mayest be forgiven. If anyone speak to thee a hard word, do not take note of it so as to harden thy heart, but hasten and kneel down to him. Do not blame him in thy heart lest resentment trouble thee. If he accuse thee \*falsely of something thou hast not done, do not grieve and become troubled, but humble thyself and kneel down, whether thou hast done it or not done it, and say to him, "Forgive me, I will not do it again." These commandments are good for those young in the monastic life. If thou undertake manual labor do not neglect it but perform it with fear.<sup>2</sup>

\* Fo. 19 recto

\* Fo. 19 verso

1 Esaias, Gr. 9, Lat. 1109 D. 2 Or "carefulness."

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 20 recto

ⲁⲗⲗⲁ · ⲗⲓⲉⲗⲗⲉ · ⲑⲉⲣⲧⲓ  
 ⲡⲉⲗⲉ ⲙⲉⲣⲣⲉⲣⲉ · ⲕⲉⲣⲥⲟⲗ  
 ⲉⲣⲙⲉⲗ / ⲑⲁⲣⲙⲉⲗⲟⲧ · ⲉⲣ  
 ⲁⲣⲙⲉⲗⲟⲣ / ⲕⲉⲗⲉ ⲑⲉⲣⲑⲉ  
 ⲩⲉⲙ · ⲉⲡ ⲑⲉⲥⲉⲗ · ⲉⲗⲗⲉ  
 ⲁⲓ ⲓⲉⲣⲁⲗⲗⲉⲙⲁⲕ · ⲁⲓⲉ  
 ⲙⲉ / ⲕⲉⲑⲉⲕⲟⲧⲗ ⲗⲟⲣ  
 ⲉⲥⲥⲁⲣ · ⲙⲉⲣⲁⲡⲡⲉ : ⲕⲉⲁⲧ  
 ⲣⲓⲛⲓ · ⲕⲉⲡⲥⲟⲣ · ⲉⲡ ⲫⲉⲡ  
 ⲉⲣⲁⲉ · ⲫⲓⲡⲓⲉⲗ / ⲉⲙ ⲗⲉ  
 ⲕⲉⲡⲉⲣ ⲁⲣⲉⲣⲁⲕ · ⲉⲣⲁⲁ / ⲙⲉⲡ  
 ⲉⲗⲁⲣⲏⲉ · ⲕⲉⲡⲓⲧ  
 ⲫⲉⲗⲉⲥ : ⲉⲣⲁⲗⲉ ⲉⲣⲁⲙⲉⲗ : ⲓⲉ  
 ⲁⲛⲓⲕ · ⲉⲣⲉⲑⲟⲣⲓⲕ ⲉⲣⲁ  
 ⲙⲉⲗⲁⲕ · ⲕⲉⲥⲡⲁⲣ ⲉⲡⲓⲧ  
 ⲡⲓⲉⲣⲟⲧ  
 ⲕⲉ                      ⲟ ⲑⲥ                      ⲓⲏ

الله لثلا تخطى  
 بلا معرفة وكل  
 عمل تعبته  
 فاعمله ولا تحتشم  
 ان تسال الذي  
 يعلمك دائماً  
 وتقول له  
 اصنع محبة و  
 اوربتي وابصر ان كان  
 هذا جيداً امرلاً  
 وان دعاك احد من  
 الاخوه وانت  
 جالس على عمل  
 يدك فاترك  
 عملك واصنع انت  
 نياحه

\* Fo. 20 verso

ⲓⲁⲉ : ⲉⲣⲁⲣⲉⲗⲑ · ⲙⲉⲡ ⲙⲁⲧ  
 ⲉⲣⲁⲣ · ⲉⲗⲙⲓⲛⲓⲉⲣ · ⲉⲣⲉⲗ  
 ⲉⲣⲟⲗ · ⲕⲉⲗⲗⲉⲓⲉⲑⲁⲕ ⲕⲉ  
 ⲑⲉⲫⲗⲉⲥ · ⲑⲉⲑⲉⲣⲁⲣⲁⲗⲉⲑ  
 ⲙⲁⲣ ⲙⲉⲡ · ⲗⲉ · ⲉⲡⲉⲣⲉⲣⲁⲕ ·  
 ⲕⲉ · ⲉⲙⲙⲉ ⲉⲡ ⲫⲉⲡⲟⲧ ·  
 ⲩⲉⲓⲟⲧⲟⲩ / ⲓⲉⲑⲉⲣⲫⲉⲗⲗⲉⲙⲟⲧ  
 ⲫⲉⲗⲉⲙ · ⲁⲗⲗⲁ · ⲉⲣⲉⲥⲑⲉ  
 ⲁⲡ · ⲙⲉⲣⲁⲗⲗⲉⲙⲁⲕ · ⲉⲣ  
 ⲉⲡ · ⲉⲣⲁⲡ ⲗⲁⲕ · ⲉⲡ · ⲑⲉⲫ  
 ⲗⲉⲥ · ⲑⲉⲥⲙⲁⲣ · ⲫⲉⲗⲉⲙⲉ  
 ⲉⲣⲟⲙ · ⲕⲉⲣⲫⲉⲙⲉ · ⲓⲉⲙⲁⲣⲁⲕ  
 ⲉⲣⲉⲥⲡⲁⲣ · ⲉⲡ ⲉⲣⲥⲁ  
 ⲗⲁⲕ · ⲙⲉⲣⲁⲗⲗⲉⲙⲁⲕ  
 ⲓⲗⲉ · ⲧⲟⲣⲡⲉⲣ · ⲉⲣⲓ · ⲉⲣⲁⲫⲉ  
 ⲉⲣⲉⲑⲟⲧⲗ ⲗⲟⲣ · ⲉⲡⲓⲧ :

اذا خرجت من  
 موضع البائده  
 فادخل قلايتك  
 وتجلس تتحدث  
 مع من لا ينفعك  
 واما ان كانوا  
 شيوخا يتكلموا  
 كلام الله فاستاذن  
 معلمك .  
 فان اذن لك ان  
 تجلس تسمع كلامهم  
 وكما يأمرك  
 فاصنع ان ارسلك  
 معلمك  
 الى غيره في حاجه  
 فقل له اني

\* Fo. 20 recto      1 . . . of God, lest thou sin without knowing. Every work that thou doest, do it and be not ashamed to ask thy master always and say to him, "Be kind and direct me: Thou seest whether it be good or not." If any one of the brethren call thee when thou art sitting doing thy handiwork, leave thy work and do for him what he desires . . .

\* Fo. 20 verso      . . . when thou comest out of the Refectory go into thy Cell and sit (not) and talk with one who is not of use to thee. If there are elders talking about the words of God, ask permission of thy instructor: if he permit thee to sit and listen to their conversation, do as he directs thee. If thy instructor send thee to a far place for some errand, say to him, "I am . . . ."

i Esaias, Gr. 9, 10, Lat. 1110 A.

APPENDIX I

<sup>ق</sup>  
 \*<sup>ق</sup>ηεεμαρ • με ιεκοτλοτ  
 λακ • λιελλε • θαρζεν  
 ρομ • ηειεαρεν • εεεολαρ  
 μεν πηηερχομ • επ  
<sup>ث</sup>  
 χοντ σεχεν<sup>ق</sup> مار • اءر  
 ق  
 ηεκαλ λاک : επορ  
 ل  
 لene ηει<sup>ق</sup> • ηεεεεαρεπορ  
 μεءε : ιεχεν : ηεεπ  
 ق  
 ηεραλ • λاک • εεεολταν  
 ق  
 ηεμερμε • ηεχεττ  
 ق  
 ηεεελαρ : ηερατق  
 ق  
 ηειραεε • αλλα • ηε  
 ق  
 χολ : ραμελ // ιαρμελορ  
 ق  
 ηεηερεχορ ηηρ : ηελε  
 ق  
 ιεροι • εραρχομ : ηε  
 ق  
 ηεεεαορ : λιελλε  
 ق  
 \*ιαρζεν : καλπ - εηιρ  
 ق  
 ιαε κομτ : ηελατε  
 ق  
 ηη χολ : ιατμ // ηεμεπ  
 ق  
 καπλ : επ οεμοεε : ρα  
 ق  
 μελ : ιερنيك • ηεεπατ  
 ق  
 ηεμونهεε • αλλα  
 ق  
 ηεεεαλερ • ηεμεπ  
 ق  
 παρζ • αελεη • επ χεν  
 ق  
 λاک ραμελ // ηη : ελκελ  
 ق  
 λειερ • ηηαρμελορ  
 ق  
 ηελε χεεεελ - επ χοντ  
 ق  
 οερια : θαρμελ • αμρ -  
 ق  
 ηηρ • αηρ // ηεεεηεν //  
 ق  
 ηεηερεη - اءر • ηηρ -  
 ق  
 ηελε θαρσεαορ - ηεεπ  
 ق  
 χεν : αμρ // αηηρ // ηε

واسمع ما يقولوه  
 لك لئلا تحزنهم  
 ويذهب الصلح  
 من بينكم ان  
 كنت ساكنا مع اخ  
 فقال لك اطبخ  
 لنا شيئا فاستأذنه  
 ماذا يجب فان  
 جعل لك السلطان  
 فمهما وجدت  
 فاصلح بخوف  
 وارادة الله  
 وكل عمل يعمله  
 فاشركه فيه ولا  
 يرثي احدكم  
 لجسده لئلا  
 يحزن قلب اخيه  
 اذا قيمت بالغدا  
 في كل يوم فمن  
 قبل ان تيمس  
 عمل يديك فابدى  
 بهتاجاة الله  
 والصلاة ومن  
 بعد ذلك ان كان  
 لك عمل في القلايه  
 فاعمله  
 بلا كسل ان كنت  
 تريد تعيل امرا  
 فيه اجر وثواب  
 فشارك اخر فيه  
 ولا تحسده فان  
 كان امرا صغيرا و

\* Fo. 21 recto

\* Fo. 21 verso

\*<sup>1</sup>and listen to what they tell thee lest thou grieve them and peace be lost amongst you. If thou live with a brother and he ask thee to cook him something, get his permission for what he wants: if he give thee liberty, whatever thou findest carry out, in the fear and favor of God. Take part with him in anything he doeth. Do not let anyone be tender towards his body lest (he) \*grieve the heart of his brother. If thou rise early every day, before thou touchest anything to do with thy hands, begin by calling on God and praying to Him, and afterwards if thou hast anything to do in thy Cell, do it without reluctance. If thou desire to do a thing wherein is wage and reward, let another participate in it and do not envy him. If it be a small thing. . .

\* Fo. 21 recto

\* Fo. 21 verso

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 22 recto

<sup>ق</sup>  
 \*ηεκολ λορ ευφερ λι  
 ιε εβι · φεεπι ζαιγ  
 ηελνις : ερθεμελ : ες  
 μαρ · ρερε ελχελεμ  
<sup>ط</sup>  
 ηεεπ · χεπ : ζαριγ : ηε  
 φιεπορ : ηεσεβα : φε  
<sup>ط</sup>  
 ερσελερ · λορ ηεβαγ  
 γατρα ηεεπ χεπ : ροτ  
 ραρεπ : τατηαρ ...  
<sup>ط</sup>  
 ιεχουπ · ραπαα .....  
<sup>ق</sup>  
 επσειπ : καραυις · φ .....  
<sup>ط</sup>  
 θεαβολ : ποτ ραλ .....  
 ηελερχεπ : ε : πα ..  
<sup>ط</sup>  
 ροτ · ραρεμ περ .....  
 ηεβαλλι σεπ  
 .....

وقول له اغفر لي  
 يا اخي فاني ضعيف  
 وليس احتمل  
 اسمع هذا الكلام  
 وان كان ضعيف  
 وثيابه وسخه  
 فاغسلها له  
 وخطبها وان كان هو  
 راهب دولر .....  
 يكون عندك [ك]  
 انسان قديس .....  
 تدخل به على [هم] .....  
 ولكن .....  
 هو رحمة ...  
 وختل .....  
 .....

\* Fo. 22 verso

<sup>الله</sup>  
 \*μεπ : εχλ · αλλα ηεξε  
<sup>ط</sup>  
 ελνις : φεπιρζοτ · φε  
<sup>ط</sup>  
 λε φεσεργ ηεχρακ  
<sup>ط</sup>  
 ραπερ · ηελερχεπ εππε  
<sup>ط</sup>  
 λοτ · πεφεραρ · μαρ ελ  
<sup>ط</sup>  
 μοτμενιπ · ελλεαπ  
<sup>ط</sup>  
 ιεφουπ · ηεεπ χεπ μες  
<sup>ط</sup>  
 χιπ φελε θεβαλλιρ ·  
<sup>ط</sup>  
 μ(ε)π ραπαα βαρεπ -  
<sup>ط</sup>  
 [ηε]λερχεπ - αριτρ - μεμ  
<sup>ط</sup>  
 (α) αριτακ αλλα - μεπ  
<sup>ط</sup>  
 [ελ]πορχε - ηεφερεπ  
<sup>ط</sup>  
 ..... αρλεμ επ χουλ -  
<sup>ط</sup>  
 ..... ροτλακ · ηεπγακ  
<sup>ط</sup>  
 ατιερ · μεπ αλλα -  
 .....

من اجل الله وجا  
 اليك تنيحه فلا  
 تصرف وجهك  
 عنه ولكن اقبله  
 بفرح مع  
 اليومنين الذين  
 ياتوك وان كان  
 مسكين فلا تخليه  
 من عندك خائبا  
 ولكن اعطه مما  
 اعطاك الله من  
 البركه وتحب  
 ..... اعلم انه كل  
 هولك ويدك  
 عطيه من الله  
 .....

\* Fo. 22 recto <sup>1</sup>and say to him, "Forgive me, my brother, for I am weak and cannot endure this talk." And if he should be weak and his clothes dirty, wash them for him and sew them, and if he should be a wandering monk, (and) thou hast with thee a holy man. . . . bring him in. . . . but. . . . him mercy. . . . and leave. . . . \*for the sake of God comfort (?) him and do not turn thy face from him but receive him with gladness with all the faithful who come to thee, and if he be poor do not let him go away from thee empty-handed but give him of what God hath given thee in blessings. Thou lovest. . . know that all. . . round thee. . . . gift from God.

\* Fo. 22 verso

\* \* \* \* \*

1 Esaias, Gr. 11, 12, Lat. 1110 D.

APPENDIX I

\*αλλα : θεεν : αταερακ  
 αβη θεαία · γεετιακ -  
 επ θεεφαερα - λεθαε  
 ραη : με φρε : ελλε πε  
 εροτοροτ - λεεν : ερο  
 μεθ ελθεαταε : περιγε  
 κεαε : θεεν επτ  
 ερεπεθ : ιλε : εορπε  
 θεεπηεα : εαπα : επ  
 σεπ φη κελλεθεοτ -  
 θεραρεκ · εροτ : φρεαε  
 θεερεκακ · φη · ελθεα  
 λειερ : εαερακ : γε  
 ειακ επ · εαρεαε : ρα  
 σακ : θεεεφθεκαε  
 ψνη μεμμε : φρε  
 \*ατ θελμεε ψη : μεμμε  
 φρε : θελεχεπ : κοτα  
 λοε - εαπα : εοροεκο  
 ερτινη - ψηε εμελοτ  
 θεχοα ψηε · ιοενη  
 θεεεμαλοτ - πελε χε  
 σεα - ιαε : ερεπεθ · εαε  
 ρακ - ελμε - θεεεβαλο  
 πνηε : εραερα : φρεα  
 θεαακ - θελε : θεεεθεπε  
 θελεχεπ : εαχεορ : επ  
 αλλα : εαε : θεεα  
 ιεπηορ : εληνη : θεεαε  
 κομη : θεεααλι : φη  
 κελλεθεοκ : σεραεακ  
 γεετιακ · επ θεεααλι

الله وان ادعك  
 اخ وديعه فاياك  
 ان تفتحها لتعرف  
 ما فيها الا بحضوره  
 لان حرمة  
 الوديعه شريفة  
 جدا وان انت  
 ذهبت الى غربة  
 فتنزّل عند  
 انسان في قلايته  
 وخرج هو في حاجة  
 وتركك في القلاية  
 وحدك فاياك  
 ان ترفع راسك  
 وتفتقد  
 شيئا مما فيها  
 او تلمس شيئا مما  
 فيها ولكن قل  
 له عند خروجه  
 اعطني شيئا اعمله  
 وكل شئ يوصيك  
 فاعمله بلا  
 كسل . اذا ذهبت  
 تهرق الماء ودخلت  
 بيت الراحة في  
 حاجتك فلا تتوان  
 ولكن اذكر ان  
 الله عز وجل  
 ينظر اليك واذا  
 قيمت تصلى في  
 قلايتك ساعتك  
 فاياك ان تصل

\* Fo. 23 recto

\* Fo. 23 verso

\*<sup>1</sup>God." And if a brother confide a trust to thee, do not open it to know what it contains except in his presence, because the respect due to a trust is very sacred. If thou go abroad and live with another in his Cell and he go out for some business and leave thee alone in the Cell, do not lift up thy head to observe anything in it \*or touch any object in it, but say to him before he goeth out: "Give me something to do." Everything he adviseth thee to do, do it without laziness. If thou go to pass water and enter the latrine to do thy need, do not linger but remember that God (praise and majesty to Him) observeth thee. If thou stand to pray at the time appointed, do not pray

\* Fo. 23 recto

\* Fo. 23 verso

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 24 recto

\*πῆοερεῆεν - ατ μετρα  
 ρα : ἡλεχεν - κεν - πε  
 φεζαζφ ἡεραζαεζ : λε  
 ῶῶῶεχ1 - εαλε ελζα1τ -  
 ἡῶερβ1 - αζαζ - πεχ  
 λν1κ : ἡῶεκοτμ - εαλε  
 ελἡερεαε : ἡῶερβαε  
 ελορρε - χεμε - ιετρα  
 λοτ - ελπορρελ : πελ  
 καῶερ - εφχαρακ : ἡε  
 ῶῶροκρε : ῶερμελ -  
 φ1 - ελμοτρ - ελλεο1  
 φ1ρε : ῶῶερεῆεν · λε  
 χ1με · ιεκπελ - αλλα  
 αλεῶακ : επ χοπ  
 ῶομ - μεχῶεμερ1π

بتهاون او مجهره  
 ولكن قف  
 بفرع ورعدة لا  
 تنكئ على الحائط  
 وترخ احد[ى] رجلك  
 وتقوم على  
 الواحدة وترفع  
 الاخرى كما يفعلوا  
 الجبال بل  
 كثير افكارك  
 وتركها تعمل  
 فى الامور التى  
 فيها التهاون  
 لكيما يقبل الله  
 صلاتك ان  
 كنتم مجتمعين

\* Fo. 24 verso

\*ῶακρατ : φ1 : αλεῶε  
 χομ : φε : ιεχοπ1 : χολ  
 λε ἡερεαζ / μεπ : χομ  
 εσπαε : αλεῶορ : ἡεπ  
 χεπ : μεραλλεμεπ βα  
 ρ1π / - εολοποτ ελν1ε ·  
 επ · ιεαλλ1 πεχομ  
 πεμεραππε : ἡελε ῶε  
 λεαχοτ εαλα1ε · σεἡε  
 αεφραῶν1π · ατ ῶελεῶε  
 1δε : χοπ1 : ἡεκεφ  
 φ1 : ελκοαεε : φεπ  
 σεπ : εφχαρακ : ἡεπ  
 ῶεχοπ1 : εαἡεσακ - ἡε  
 κεφεε : πεμεραφεῶ  
 αλλα : λεχ1με : ῶεεῶ

تقراؤا فى صلاتكم  
 فيكون كل  
 واحد منكم  
 يصنع صلاته وان  
 كان معلبا  
 غريبا اطلبوا اليه  
 ان يصلى بكم  
 بحسبة ولا  
 تلجوا عليه سوى  
 دفعتين او ثلاثة  
 اذا كنت واقفا  
 فى القداس فناسب  
 افكارك وان  
 تكون حواسك  
 واقفة بمخافه  
 الله لكيما تستحق

\* Fo. 24 recto

\* Fo. 24 verso

\*<sup>1</sup>negligently or with a loud voice, but stand in awe and trembling. Do not lean against the wall, nor relax one leg and stand on the other as the ignorant do, but collect thy thoughts and allow them to control every negligence, so that God accept thy prayers. If you are assembled together \* (and) reciting your prayers, let every one recite his own prayer. If there be a teacher who is a stranger, ask him to pray for you in love, but do not press him more than twice or thrice. If thou stand during Mass, collect thy thoughts and let all thy feelings be filled with the fear of God, in order that it (*sic*) may be worthy of . . .

1 Esaias, Gr. 12, 13, Lat. 1111 B.



NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 26 recto

\*ελ · ερατακα · πεγαρι  
 μερρεφερ · μεπ · ελεμε  
 πεθ : ελμiesoeηιμερ · γε  
 λε : εαρηαρορ : εαπα  
 ροχορρορ · ηεαε - φαζ  
 πεφσακ : επ οεξεαελ  
 ελρερατακα : ελμορ  
 ηαλεφιν · λεοερια : πε  
 αελεκ : επ : οεκιμ : ελ : ε  
 μεπερ : λιελλε : ιεαηολ  
 σεμ · χελεμερομ : γ...  
 γεοερλεκ · ηεεπ...  
 κιοεπ : μεπ · χχοεπ...  
 γελε · εακρα : φιε...  
 λε : ιεμλε : φικ σεμ : ελ  
 μαθ : ηελεχεν : εμσεκ

الهراطقه بغير  
 معرفه من الامانات  
 المستقيمه  
 فلا تحقره عند  
 رجوعه واحفظ  
 نفسك ان تجادل  
 الهراطقه المخالفين  
 لتريد  
 بذلك ان تقيم  
 الامانه لئلا يدخل  
 سم كلامهم فيك  
 فتهلك وان...  
 كتاب من كتب...  
 فلا تقرأ فيه...  
 لئلا يملأ فيك سم  
 الموت ولكن امسك  
 امانتك وكن على  
 حذر من العلم  
 الكاذب الذي  
 يصادد تعليم الحق  
 كما قال مار بولص  
 الرسول السماوي..  
 ان كنت الان شابا  
 فيجب ان تشقى  
 نفسك وجسدك  
 ... التعب الذي  
 ... كما سمعت  
 الآباء وتعاليمهم  
 واعمالهم  
 الشريفة المضيئه  
 وتطمع ان تنالهم  
 بغير تعب

\* Fo. 26 verso

\*εμεπιθακ · ηεχοπι εα  
 λε : εαααρ / μεπ : ελρολμ =  
 ελχεαηι · ελλεαηι · ιεα  
 αεα · εαηλιμ - ελραηκ -  
 χεμε : καλ : μαρι πατλο  
 ερροσοηλ : εςσεμεηι ..  
 επ χχοηι · ελεπ · ηεπ  
 γε · ιεηεπ · επ - οεηικη  
 πεφσακ · ηεξεσεαακ  
 .. εοοεραηι : ελλεαηι  
 .. ηικ - χεμε - σεμαεηι  
 ... ελεπε : ηεαηλι  
 [μ]ρομ : ηεαημελερομ  
 ... ηεριγε ελμοηιερ  
 ηεοεομαερ : επ οεπελε  
 ρομ : πεγαρι : οεραηι :

...  
 فلا تقرأ فيه...  
 لئلا يملأ فيك سم  
 الموت ولكن امسك  
 امانتك وكن على  
 حذر من العلم  
 الكاذب الذي  
 يصادد تعليم الحق  
 كما قال مار بولص  
 الرسول السماوي..  
 ان كنت الان شابا  
 فيجب ان تشقى  
 نفسك وجسدك  
 ... التعب الذي  
 ... كما سمعت  
 الآباء وتعاليمهم  
 واعمالهم  
 الشريفة المضيئه  
 وتطمع ان تنالهم  
 بغير تعب

\* Fo. 26 recto

\*<sup>1</sup>the heretics without knowledge of the orthodox faith. Do not repel him if he come back. Keep thyself from any controversy with the heretics (and) schismatics to uphold the faith, lest the poison of their argument enter into thee and thou go to perdition: and if... any of their books, do not read it... lest it fill thee with deadly poison, but uphold \*thy faith. Beware of the false knowledge that contradicts the true teaching, according to the saying of Mar Paulos the heavenly Apostle... If thou art still young thou must exercise thy soul and body... the fatigue that... as thou hast heard... the fathers and their teaching and their noble and distinguished deeds, and presume to gain them without fatigue...

\* Fo. 26 verso

\* \* \* \* \*  
 1 Esaias, Gr. 22, 23, Lat. 1116 A.

APPENDIX I

\*<sup>ⲥ</sup>ⲏⲉⲗⲉ : <sup>ⲥ</sup>ⲉⲥⲉⲗ <sup>ⲗ</sup>ⲗⲁⲕ : <sup>ⲥ</sup>ⲗⲁⲑⲑⲉ  
 ⲑⲁⲗⲙⲉⲗ : ⲁⲗⲙⲉⲗⲉⲣⲉ : <sup>ⲡ</sup>ⲡⲉ  
 ⲁⲛⲉ // ⲏⲉⲑⲉⲙ . . ⲑ : ⲑⲉⲣⲁⲡ  
 ⲣⲉ : <sup>ⲡ</sup>ⲡⲉⲑⲁⲕ : <sup>ⲡ</sup>ⲡⲉⲛ : <sup>ⲡ</sup>ⲏⲉⲡⲉⲗ  
 ⲡⲉⲗⲥⲉⲣⲉ. ⲁⲗⲣⲣⲁⲗ <sup>ⲡ</sup>ⲡⲉⲗ  
 ⲥⲁⲕ ⲡⲉⲛ : ⲉⲗⲙⲉⲗⲉⲗ  
 ⲗⲉ : ⲉⲡⲡⲟⲗ : ⲗⲟⲧ : ⲉⲗⲗⲉⲁⲓ  
 ⲓⲉⲑⲗⲉⲗ : ⲑⲁⲙⲁⲣⲉⲑ : ⲉⲣⲣⲁ  
 ⲣⲉⲡ : <sup>ⲗ</sup>ⲗⲟⲗⲗⲉⲣⲉ :  
 ⲑⲡ - <sup>ⲗ</sup>ⲗⲟⲡⲧ : ⲙⲉⲗⲉⲣⲉⲁⲑ  
 ⲙⲉⲛ : ⲉⲗⲗ - ⲗⲉⲕⲣ : ⲁⲧ  
 ⲏⲉⲗⲁⲗ ⲗⲉⲗⲉ ⲑⲉⲙⲉ . .  
 ⲏⲉⲗⲉⲗⲥⲉⲡ : ⲉⲗⲗⲓ ⲡⲉⲗⲥⲁⲕ  
 ⲡⲛⲓⲡ ⲓⲉⲗⲏⲓ ⲁⲗⲗⲁ - ⲏⲉ  
 ⲕⲟⲧⲗ : ⲓⲉ ⲣⲁⲡ : ⲗⲓⲡⲉⲡⲓ  
 ⲉⲡⲉ ⲉⲡⲡⲡⲉⲕⲓ  
 \*ⲗⲉⲉⲡ : ⲗⲏⲓ : ⲁⲏⲏⲉ ⲗⲁⲗⲉ  
 ⲗⲉⲗⲉ . ⲉⲗⲏⲉⲗⲁⲗ : ⲗⲉⲣⲟⲧ  
 ⲓⲉⲣⲓⲡⲁⲕ ⲥⲉⲣⲓⲣⲁⲑ : ⲏⲉⲉⲡ  
 ⲗⲉⲡⲉⲑ : ⲑⲁⲗⲉⲡⲉⲑⲁⲕ : <sup>ⲡ</sup>ⲡⲉ  
 ⲕⲁⲗⲗⲡⲓ . ⲙⲉⲑⲟⲉⲕⲓⲙ // ⲏⲉ  
 ⲉⲡ <sup>ⲗ</sup>ⲗⲟⲡⲧ : ⲗⲓⲡⲉⲡⲓ ⲙⲉⲛ  
 ⲑⲉⲣⲁⲡ ⲉⲣⲣⲟⲗⲡⲉⲛⲓⲉⲗ  
 ⲡⲉⲕⲓⲑⲉⲗ ⲉⲡⲡⲡⲉⲗⲓⲡⲓ  
 ⲗⲉⲗⲉ ⲑⲉⲕⲟⲧⲗ . ⲗⲓⲡⲉⲗ  
 ⲥⲁⲕ . ⲉⲡⲡⲉⲣⲟⲙ : ⲕⲁⲗ  
 ⲉⲡⲣⲉⲗⲉⲙⲟⲧ . ⲏⲉⲣⲟⲗⲟⲧ  
 ⲗⲟⲧ . ⲓⲗⲉ : ⲏⲉⲣⲁⲣⲟⲙ .  
 ⲏⲉⲗⲉⲗⲣⲁⲗ . ⲕⲁⲗⲗⲡⲁⲕ  
 ⲏⲉⲁⲗⲗⲉⲙ ⲉⲡ ⲡⲣⲁⲣⲁ  
 ⲗⲟⲙ ⲗⲓⲡⲓⲉⲗ ⲓⲉⲣⲉⲥⲁ  
 ⲗⲁⲕ . ⲗⲉⲗⲉⲑⲙⲉⲉⲡ

ولا يصح لك حتى  
 تعجل أعمالها  
 بدينه وثمرة؟ تحبها  
 جاتك من قبل  
 نفسها احفظ  
 نفسك من الهل  
 فانه هو الذي  
 يتلف ثمرة  
 الراهب كلها  
 ان كنت مجاهدا  
 من اجل فكر او  
 وجع فلا تم؟؟  
 ولكن الق نفسك  
 بين يدي الله و  
 قل يا رب عيني  
 انا الشقي  
 فان ليس اقوى على  
 هذا الوجع فهو  
 يعينك سريعا وان  
 كانت طلبتك  
 بقلب مستقيما  
 وان كنت في شى من  
 تعب الرهبانية  
 بقتال الشياطين  
 فلا تقل في  
 نفسك انه قد  
 انهزموا وبعثوا  
 الى واهم  
 ويفرح قلبك  
 واعلم ان شهر  
 حينئذ يراصدك  
 فيطمئن

\* Fo. 27 recto

\* Fo. 27 verso

\*1. . . and it is not meet for thee even to do its deeds for a reward, or to gain what thou desirest and which cometh to thee by itself. Keep thyself from grumbling, because it destroyeth all the fruits of a monk.  
 If thou suffer from a thought or from a pain do not . . . but put thyself in the hands of God and say, "O Lord, help me, I am the miserable one. . . \*for I cannot stand this pain;" and He will help thee quickly and if thy prayer be with a righteous heart and if thou wert troubled by any of the worries of the monastic life in fighting with devils, do not say to thyself that they are conquered and driven back and thy heart become satisfied: but know that their evil is then lying in wait for thee and trust. . .



APPENDIX I

<sup>ⲁ</sup>ⲗⲁⲛⲓⲕ ⲕⲉⲉⲡ . . . . .  
<sup>ⲁ</sup>ⲗⲓⲛⲁⲕ - ϣⲉⲗⲉ : ϑ . . . . .  
 ⲉⲑⲉⲉϣⲁⲣⲣⲁⲗ - ⲓⲗⲛⲓⲣ : ⲗⲉ  
 ⲉⲛⲛⲟⲣ : ⲓⲁⲣⲣⲉϥ : ⲉⲗⲗⲉⲗⲓ  
 ϣⲟⲧ : ϣⲁⲓⲣ : ⲗⲁⲕ - ⲉⲕⲟⲁⲣ  
 ⲙⲉⲛ : ⲛⲉϥϣⲁⲕ  
 Ⲓⲁⲉ ⲉⲛⲧ : ⲉⲗⲗⲓⲛⲓⲑ : ⲓⲗⲉ  
 ⲁⲗⲗⲁ : ⲙⲉⲛ : ⲉⲗⲗ ⲁⲙⲣ ⲡ  
 ⲁⲧ ⲙⲉⲥⲉⲗⲉⲣ ⲛⲉⲑⲉⲥⲉⲗⲟⲣ -  
<sup>ⲁ</sup>ⲕⲓ : ϣⲣⲟⲗ : ⲕⲁⲕⲟⲧ ϣⲉⲗⲉ :  
 ⲑⲉⲕⲟⲧⲗ : ⲉⲗϣⲁⲣ - ϣⲁⲛⲛⲓ  
 ϣⲉⲗⲉ : ⲕⲉⲣⲉⲡ ⲗⲓ ⲉⲣⲁⲉ -  
 ⲛⲉⲗ ⲉⲗⲗⲓ : ⲕⲉⲕⲟⲧⲗ -  
 ⲓⲉ - ⲓⲗⲉⲣⲓ : ⲕⲉⲥⲛⲓⲛⲉⲗⲓ ⲉⲥⲟⲣ  
 ⲉⲗⲙⲉⲥⲓⲣ : ⲉⲛⲧ  
 ⲉⲗⲁⲧⲛⲓ - ⲕⲉϥⲓ : ⲓⲉⲗⲛⲓⲕ :  
 ⲧ : ⲉⲣⲗⲉⲙ ⲙⲉ  
 ⲛⲓⲣⲉⲣ ⲉⲗⲓ ⲕⲓ  
 ⲉⲣⲓⲛⲉⲛⲓ : ⲕⲉⲗⲉ : ⲑⲉⲑⲟⲣⲕ  
 ⲛⲓ : ⲉⲣⲧⲓ : ⲓⲗⲛⲓⲕ ⲉⲣⲉⲛ  
 ⲛⲓ ϣⲁⲣⲓϥ : ⲕⲉⲗⲉ : ⲑⲉⲙⲉⲕ  
 ϣⲉⲛⲛⲓ ⲉⲑⲛⲁⲣ ⲉⲣⲕⲉⲣⲉ  
 ⲕⲉⲗⲉ ⲉⲑⲉⲗⲁⲣⲛⲓ ⲉⲣⲗⲉⲕ  
 ⲛⲉⲣⲁⲧⲁⲗⲉⲓ ⲕⲉⲁⲣⲣⲁⲙ  
 ⲕⲉⲑⲟⲗⲗⲉⲑⲁⲕ : ⲕⲉⲣⲉⲗ  
 ⲕⲉⲑ : ⲓⲉⲗⲛⲓⲕ : ⲕⲉⲗⲉ ⲑⲉⲥ  
 ⲣⲉϥ - ϣⲁⲛⲛⲓⲕ : ϣⲁⲛⲛⲓ -  
 ⲗⲉⲥⲛⲓ ⲙⲉⲥϣⲓⲛ - ⲕⲉ  
 ⲗⲉ : ⲑⲉⲛⲣⲉⲗⲛⲓ : ⲗⲉⲉⲗⲗ  
 ⲉⲛⲛⲓ : ϣⲁⲣⲁⲛⲟ : ⲓⲗⲛⲓⲕ  
 ϣⲉ ⲉⲣϣⲓ : ⲛⲉϥϣⲉⲓ ⲙⲉⲛ  
 ⲓⲉⲗⲛⲓ : ⲉⲗⲗⲉⲗⲛⲓ ⲓⲁⲣ

عليك وان [لم  
 يستجيبك فلا تجزع بل  
 اتضرع اليه  
 لانه يعرف الذى  
 هو خير لك اكثر  
 من نفسك  
 اذا اذنت صليت الى  
 الله من اجل امر  
 او مسالة وتساله  
 فى كل وقت فلا  
 تقل ادفع عنى  
 هذا وهب لى هذا  
 بل صل وقل  
 يا الهى وسيدى  
 يسوع المسيح انت  
 عونى وفى يدىك  
 . . . . .  
 خيرا لى  
 فاعيننى ولا تتركنى  
 اخطئى اليك فانى  
 ضعيف ولا تمكئنى  
 اتبع هواى  
 ولا تدعننى اهلك  
 بخطاياى وارحم  
 جبلتك وخلقك  
 يدىك ولا تصرف  
 عينيك عنى  
 لانى مسكين  
 ولا تبعدنى لاجل  
 انى هربت اليك  
 فاشف نفسى من  
 يدى الذين

\* Fo. 29 recto

\* Fo. 29 verso

<sup>x1</sup> thee, and if [He doth not answer] thee [do not grieve, but] implore Him, for He knoweth what is good for thee better than thou [dost].  
 And if thou pray to God on account of [a command] or a request and ask Him at all times, do not say, "Drive away from me this and give me that;" but pray and say, "O my God and my Lord Jesus Christ, Thou art my succour and in Thy hands . . . knoweth . . . best for me. Help me and do not let me sin against Thee, because I am weak, and do not suffer me to follow my own wishes and do not let me be doomed by my sins, but have mercy on Thy handiwork and on the creature of Thy hands. Do not turn away Thy eyes from me, because I am poor, and do not repel me for I take refuge in Thee. Save my soul from the hands of those who . . . ."

\* Fo. 29 recto

\* Fo. 29 verso

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 30 recto

\*περσακ - λεαλλα λε . . . .  
 οοππ · μεπ εχλ · ρατ[α]  
 ιακ · γελε · θεααε : εφρα  
 ρακ : θεααρηακ · μεπ  
 εχλ : ρεποπιακ : ελκα  
 ριμερ : ηεεσααηαρ λακ  
 εππερε : λε : θαααοτρ  
 λακ : ηελε : θεεγεε  
 ειζα : εαπ : εεθεερααααζ :  
 φι με : ρεβαλλο : φιρ -  
 μεπ : ηεσαε - ελμεσιρ -  
 ηειλλα - εαακα - ληις  
 . . . . . κ : ρατα  
 . . . . . μερ : ελεπ  
 . . . . .

نفسك لألله لا ..  
 ؟توب من اجل خطاياك  
 فلا تدع افكارك  
 تجربك من  
 اجل ذنوبك القديمة  
 وتصور لك  
 انها لا تُغفر  
 لك ولا : تغفل  
 ايضا عن التحفظ  
 فيها دخلت فيه  
 من وصايا المسيح  
 والا حقا ليس  
 . . . . .  
 . . . . .

\* Fo. 30 verso

κε ο φς ια  
 \*λε : ιερμελ : ερε  
 Ε · ιακ - επ φερχολ · μαε  
 εμραε - ηελε - ιερχοπ - λακ  
 μοθαααε - μαε = τοφ  
 λει - εααεφ - ηελε - φεπεμ  
 μαε - εααε - εαλε - εασιρ  
 ηερααε - ηελε φεφηε  
 μεπ = επ - θαααααζ : εαι  
 πακ - ιαε : περαεφ  
 θαααακ : ηελε : φεπσορ  
 φηι : μεπ ηεσεααακ  
 ηεεπ : εαπορτ : εαλε  
 φορπ : ελερ(αμα) . . . .  
 φεφραπ . . . . .  
 . . . . .

لا يهملها  
 اياك ان تأكل مع  
 امرأه ولا يكون لك  
 مؤاخاه : مع  
 غلام حديث ولا تنبر  
 مع احد على حصير  
 واحده ولا تتوان  
 من ان تحفظ  
 عينك اذا نزع  
 ثوبك ولا تبصر  
 شئ من جسدك  
 وان اجبرت علي  
 شرب الخمر[ره] . . . .  
 تشرب

\* Fo. 30 recto \*<sup>1</sup> thyself to God [in order] to repent of thy sins. Do not let thy thoughts tempt thee because of thy old sins and suggest to thee that they will not be forgiven thee. Also do not neglect to fulfil what thou hast undertaken of the precepts of Christ, otherwise truly, is not. . . . .

\* Fo. 30 verso \*does not neglect it.  
 Do not eat with a woman, and let not a young boy be friendly with thee: do not sleep with another man on the same mat, and do not neglect to keep thy eyes from looking at any part of thy body when thou takest off thy clothes. If thou art forced to drink wine. . . . thou shalt drink. . .

\* \* \* \* \*

1 Esaias, Gr. 63, 64, Lat. 1134 A.

APPENDIX I

ἰἠ ἰῤ Ḳῤ  
 \*εἰς ἐσθλῆς · μεν · ἐσθλῆ · ἐλ  
 μεσαρῶνα · ἡελε · οἰεσ  
 Ἰον · φη μαρζαρῶ · καδ  
 ἄρταῖο · φη · περσερῶνα  
 πηπ · ἰεσνι · ἀλλα · ἡελε  
 οἰεσῆπε · ερα σαλεσῶνα =  
 φη σερασῶνα · λιελλε  
 οἰεκαρ · φη · εησνι · ἀρῶνα  
 ἡεκαρῶ · περσακ ·  
 φη ραρ · μερμερῶνα  
 φηπ · ρελεκ · ἰαρφῶνα  
 μεν · ἡεσαρ · ελῆρῶνα  
 ἡε · ἰεηελ · ἀρῶνα  
 ἀρρεσ · λε · οἰεσῶ · περ  
 σακ · ἡεσνι · μεν · ἐλε  
 μοσρ · φηπ ρελεκ  
 \*ἰεφῶνα · ἡεπῶνα  
 ερα · ἡεσῶνα · ἀρῶνα  
 περσακ · μεν · ἐλῶνα  
 ἡεπῶνα · ἰοτροσ  
 ἡεσῶ · ἀλλα μεν  
 λε · οἰεσῶ · ερῶνα  
 ἡεσῶ ἐππεσ : ἡεηελ  
 λε · οἰεσῶ · ἡεκαρῶνα  
 ερα · ἡελεσῶ ἐκ ·  
 σῶ · ερῶνα · ἡεπ  
 περῶνα · ερῶνα  
 ἡεσῶ · οἰεσῶ · οἰε  
 ρεσῶ ἀλλα · ἀρῶνα  
 περσακ · φη ερα · ἡε  
 σῶ · ἡεσῶ · ἀλλα  
 ἡεσῶ φη

الوصية من اجل  
 المصادقه ولا  
 تسكن في موضع قد  
 اخطأت فيه بجسدك  
 بين يدي الله ولا  
 تتوان عن صلاتك  
 في ساعتك لئلا  
 تقع في ايدي اعداك  
 واكره نفسك  
 في درس مزاميرك  
 فان ذلك يحفظك  
 من وسخ الخطيه  
 ويقلل اوجاعك  
 احرس لا تعد  
 نفسك لشئ من  
 الامور فان ذلك  
 يفرغك للنوح  
 على خطاياك احفظ  
 نفسك من الكذب  
 لانه يطرد  
 خوف الله منك  
 لا تكشف افكارك  
 لكل الناس لئلا  
 تجعل لقريبك  
 عثره ولكن  
 اكشف افكارك  
 لانهاتك الروحانيين  
 لكيما تا تيك (?)  
 رحمة الله اكره  
 نفسك في عمل  
 يدك وخوف الله  
 يسكن فيك

\* Fo. 31 recto

\* Fo. 31 verso

\*1. . the ordinance on account of friendship. And do not dwell in a place wherein thou hast sinned in thy body before God. Do not neglect thy prayer when it is due lest thou fall into the hands of thy enemies. Force thyself to study thy Psalms, for this keepeth thee from the foulness of sin and diminisheth thy pains. Take heed not to esteem thyself anything at all, for this. . .

\* Fo. 31 recto

\* . . maketh thee free to weep over thy sins. Keep thyself from telling lies, for it driveth away the fear of God from thee. Do not divulge thy secrets to all people lest thou place a stumbling-block before thy kin. But speak thy thoughts to thy spiritual fathers, so that the mercy of God reach thee. Force thyself to do thy manual labor, and the fear of God will dwell in thee.

\* Fo. 31 verso

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 32 recto

\*επ ρααθ : αβ // καα αβτα  
 ρατιε : λιγ : λελμαθ  
 ρελε : θαρκαρορ : θεοερ  
 αελορ : θεοεαγορ :  
 λι : ελλε : θεκαρ : ρι : ιγανι :  
 αργακ : αργαζ : περ  
 σακ : επ λε : ιασπε : ρακλακ  
 ρι αερ . ραταιακ : ελ  
 καριμερ . πελ εακορ  
 ρα : θε - επαεμ : ραλιρε :  
 λιελλε : ιεραραπ : μερι :  
 ελ : εοθεραρ : ρεεπ : αε  
 λεκ : ιεπακικι : μερ  
 ελρατιε : λεοεχορη :  
 μοπεκερ θερεπ : επ  
 θεκτι : ρελεμεθακ :

\* Fo. 32 verso

\*λιελλε ιεσχοη ρικ -  
 εσσηαρ : λε θεααλα  
 περσακ : ραριμ περα  
 περσακ - λιελλε . θεκαρ  
 ρι ειγανι - αργακ . ραθ  
 θεα : λεσεπακ . ιεκοθα  
 ερηερ λι : θελεοθεραρ  
 ιεοικ : ιαε θελεσο : ρι  
 κελλεθεακ : ρερεοεμ  
 περεαρι : εοθελεθεο :  
 ρεσαλ : αειεμ // επεαε  
 ραμελ ιεακικι : θεααρ  
 μερεμιακ : θεσαλεθακ :  
 εααλα . ρι - περσακ  
 θεαερακ : επ : λιγ  
 περι λακ - ρι - ιεραρομη

ان راتت اخطا قد اخطا  
 خطيه ليس للموت  
 فلا تحقره  
 وترذله وتدينه  
 لئلا تقع في ايدي  
 اعداك : احفظ  
 نفسك ان لا يسبي عقلك  
 في ذكر خطاياك  
 القديمه بل اذكروها  
 واندمر عليها  
 لئلا يذهب منك  
 الاتضاع فان  
 ذلك ينقيك من  
 الخطيه . لا تكن  
 مناقض تحب ان  
 تقيم كلمتك  
 لئلا يسكن فيك  
 الشر لا تجعل  
 نفسك حكيم برأي  
 نفسك لئلا تقع  
 في ايدي اعداك  
 عود لسانك يقول  
 اغفر لي والاتضاع  
 ياتيك . اذا جلست في  
 قلايتك فاهتم  
 بهذة الثلاثه  
 خصال دائما ايدا  
 عمل يديك : ودرس  
 مزاميرك : وصلاتك  
 اجعل في نفسك  
 وذكرك ان ليس  
 بقا . لك في الدنيا

\* Fo. 32 recto

\*<sup>1</sup>If thou hast seen a brother who sins but not mortally, do not despise him and chide him and judge him, lest thou fall into the hands of thy enemies. Guard thyself from letting thy mind be held captive dwelling upon thy old sins, but remember them and regret them lest thou lose meekness, for this purifieth thee from sin.

\* Fo. 32 verso

Do not be hard-hearted, desiring always to maintain thy word, lest evil dwell in thee. Do not make thyself wise in thy own conceit lest thou fall into the hands of thy enemies. Accustom thy tongue to say "Forgive me," and meekness will come to thee. If thou sit in thy cell, always and for ever give heed to these three things commanded, thy manual labor, thy study of the Psalms, and prayer. Keep in thy mind and memory that thou wilt have no enduring place in the world

\* \* \* \* \*

1 Esaias, Gr. 65, Lat. 1134 B.

APPENDIX I

α	Γ̄		
*θεοεραρερεκ . . . . .		وتعرفك . . . . .	* Fo. 33 recto
ιερχοθη̄ τῑκ . . . . .		يكون فيك . . . . .	
ιερχοτη̄ . τῑ . ια . . . . .		يكون في . . . . .	
ᾱνιπονη̄ . ελ̄		ويؤونه . . . . .	
λεμενη̄ . ροροπ̄		لئنع هروب . . . . .	
λη̄ις ριμερε̄ . σα . . . . .		ليس ؟	
ειεᾱι εν̄πες̄ . λε̄χ . . . . .		ايادي الناس . . . . .	
ᾱρμελ̄ . ζαρερε̄ . . . . .		اعمل ظاهرا . . . . .	
σ̄ᾱρ̄ᾱσᾱ . η̄εαε̄ζ̄ . . . . .		شخصه واعظ . . . . .	
ραρο̄ν . σε̄λεσε̄λ̄ . . ελ̄ . . . . .		سلاسل الخطيه̄ [؟]	
τιε̄ . η̄ελε̄ θᾱκᾱαρ̄ . . . . .		ولا تقدر . . . . .	
θᾱρρᾱπ̄ . με̄νηρομ̄ . . . . .		تهرب منهبر . . . . .	
ρομ̄ . η̄εκο̄τη̄ : ιε̄πεκ̄ . . . . .		همر وقوف	
θο̄νη̄ . πε̄λε . . . . .		يبكتوك بلا	
η̄εεν̄τ̄ . . . . .		وانت . . . . .	
μο̄νηρᾱπ̄ι . . . . .		منحن . . . . .	
* . . . . . η̄επε̄ζ̄ . θε̄ο̄ᾱχ̄ε̄λε̄μ		و . . . وجه تتكلم	* Fo. 33 verso
. . . . . ε̄ο̄ . ε̄λ̄θᾱθ̄ῑε̄ : ο̄ε		. . . الخطيه̄	
. . . . . ᾱκ̄ . εῑερομ̄ : η̄ε		. . . اياهم . . . . .	
. . . . . η̄ερομ̄με̄ σᾱτ̄θᾱ		. . . وهمر سوا . . . . .	
. . . . . τῑ κᾱλ̄πᾱκ̄ . χ̄ε̄με̄ο̄λ̄		. . . في قلبك كمثل	
. . . . . ε̄λ̄ : ε̄σσο̄ρᾱ : ιε̄πεκ̄		. . . الصورة . . . . .	
. . . . . ε̄ο̄ο̄κ̄ . η̄ε̄ο̄ε̄ρε̄μ̄ χ̄ο̄λ̄		. . . وتفهم كل . . . . .	
. . . . . ε̄ρε̄ᾱε̄ρ̄ . με̄ν̄ . ε̄λ̄ . ᾱρ̄		. . . هذا من . . . . .	
. . . . . ε̄λλ̄ε̄ᾱῑ . κᾱᾱ		. . . الذي قد . . . . .	
. . . . . ε̄μ̄με̄λο̄ε̄ρομ̄ . τῑ εῑ		. . . ائتمهم في . . . . .	
. . . . . με̄ν̄ . ᾱτεῑᾱῑλ̄ =		. . . . .	
. . . . . ᾱπᾱρ̄ο̄ . ᾱε̄λε̄κ̄ . . ᾱτ̄		. . . ذلك او . . . . .	
. . . . . σε̄ρᾱ . η̄ε̄πε̄λ̄ρᾱπ̄ι		. . . وبالحق . . . . .	
. . . . . ο̄τ̄λᾱκ̄ : χ̄ο̄λ̄		. . . كل . . . . .	
. . . . . ρ̄ᾱ . η̄ε̄			
. . . . . ᾱᾱε̄μ̄ .			

<sup>1</sup>x . . . and will know thee . . . will be in thee . . . will be in . . . judgment . . . to stop the escape . . . is not . . . the hands of men . . . work openly . . . personified (?) Preach . . . the chains of . . . Thou art not able . . . run away from them . . . they . . . stand blaming thee unless thou . . . bent down \* . . . face, thou speakest . . . sin . . . them . . . and they together . . . in thy heart like . . . picture . . . thou understandest all . . . this from . . . which . . . gave them hope in . . . that or . . . in truth . . . all . . .

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

\* Fo. 34 recto

ⲓ  
 \*ⲗⲟⲩⲕⲁⲧ . . . . .  
 ⲫⲟⲣ : ⲓⲗⲉ : ⲫⲁⲣ : ⲉⲣⲁⲃ . . .  
 ⲙⲉⲛ ⲉⲛⲓⲉⲥ . ⲛⲉⲧⲁⲣⲁⲣⲁⲟ  
 ⲉⲗⲣⲁⲛⲛⲓⲛ : ⲛⲉⲣⲉⲩⲥ -  
 ⲉⲗⲗⲉⲥⲉⲛ . ⲛⲉⲛⲉⲕⲁⲛⲉⲟ  
 ⲉⲣⲣⲉⲗⲗⲛⲛⲓ : ⲛⲉⲛⲉⲣ :  
 ⲉⲗⲉⲓⲛⲛⲓ . ⲛⲉⲃⲉⲗⲙⲉⲟ  
 ⲉⲥⲥⲁⲗⲉⲛⲉⲟ . ⲛⲉⲗⲉⲗⲙ  
 ⲉⲗⲓⲛⲉⲥⲉⲃ . ⲛⲉⲥⲥⲉⲣⲁⲣ .  
 ⲉⲗⲉ ⲁⲗⲗⲁ . ⲫⲉⲣⲁⲧⲗⲛ . . .  
 ⲓⲉⲧⲁⲣ ⲉⲟⲙⲗⲟⲣ . ⲛⲉⲙ . . . . .  
 ⲧⲁⲣ . ⲛⲉⲙⲟⲩⲟⲩⲣ . . . . .  
 ⲗⲉⲛⲥ ⲛⲉⲕⲁⲗⲁⲕ . . . . .  
 ⲛⲉⲣⲉⲗⲁⲟⲩ . . . . .  
 ⲉⲗⲣⲁⲕⲗ . . . . .  
 . . . . .

. . . . . ??  
 . . . الى شر احد ؟  
 من الناس وطهارة  
 العينين وحفظ  
 اللسان ونقاوة  
 الرجلين وير  
 الايديين وخدمة  
 الصلوات والامر  
 الجسد والسهر  
 الى الله في حوذك  
 يضع حمله . . . . .  
 . . . . . مشور[ة] . . . . .  
 ليس بقلتي . . . . .  
 . . . . . يعاده . . . . .  
 . . . . . الحقل . . . . .  
 . . . . .

\* Fo. 34 verso

\* . . . . . ⲫⲁⲣⲉⲟⲩ  
 ⲛⲉⲥⲉⲣ . ⲫⲓ ⲉⲗⲕⲁⲗⲛⲓ -  
 ⲫⲟⲣⲟⲛⲉⲥ . ⲛⲉⲕⲁⲗⲁⲕⲉⲥ . ⲛⲉ  
 ⲉⲩⲥⲁⲣ . ⲉⲗⲓⲛⲉⲥⲉⲃ . ⲓⲉⲣ  
 ⲫⲁⲣⲟⲩⲥ : ⲛⲉⲗⲣⲁⲣⲉⲭⲉⲧ  
 ⲛⲉⲛⲉⲧⲁⲣ : ⲉⲗⲣⲁⲃⲁⲟⲩ -  
 ⲛⲉⲓⲛⲉⲥ : ⲣⲁⲫⲁⲣⲥ : ⲉⲗⲕⲁⲗⲛⲓ  
 ⲛⲉⲣⲁⲩⲁⲣⲥ . ⲉⲛⲉⲙⲉⲣ . ⲉⲣ  
 ⲣⲁⲧⲣⲥ . ⲫⲉⲟⲩⲉⲥⲓⲣ : ⲫⲁⲗⲓⲣⲟ  
 ⲙⲉⲧⲁⲗⲗⲉ : ⲫⲓⲛⲓⲉⲗ -  
 . . . : ⲛⲉ : ⲫⲉⲗⲉⲙ : ⲉⲗⲉⲛⲥⲉⲛ  
 . . . . . ⲙⲟⲃⲉⲧⲉⲛⲉⲟ ⲁⲗⲗⲁ  
 . . . . . ⲣⲁⲣⲁⲟⲩⲥ ⲫⲉⲙⲉ  
 . . . . . ⲉⲃⲟⲩⲁ : ⲓⲉ ⲣⲁⲛⲛ  
 . . . . . ⲟ ⲥⲁⲣⲁⲃⲧ . . . . .  
 . . . . .

. . . . . تمضى عنه  
 ويصير في القلب  
 حروب وقلق  
 واقنار الجسد  
 يربعه بالحركات  
 وبدار العدو  
 واذا رجع القلب  
 وحفظ اوامر  
 الروح فتسير عليه  
 مظلله حينئذ  
 [اذا] علم الانسان  
 مواظبة الله  
 . . . . . راحته كما  
 . . . . . ?? يا رب  
 . . . . . صرخت . . . . .  
 . . . . .

\* Fo. 34 recto

\*1. . . . . to evil, any one of the men, and the purity of the eyes, and the reining of the tongue, and the cleanliness (?) of the feet, and the righteousness of the hands, and the observance of prayers and the mortification of the body and watching unto God. Upon thee he placeth his burden . . . the counsel . . . without murmuring . . . his removal (?) . . . the field . . . \* . . . passeth by him, and it causes struggling and worry in the heart, and the thoughts of the body frighten him by their emotions and . . . the enemy. If the heart return and keep the commandments of the Spirit then it will be covered. Then if man learn perseverance toward God . . . his rest, as . . . O Lord . . . I cried . . .

\* Fo. 34 verso

\* \* \* \* \*

APPENDIX I

* <sup>ⲓ</sup> ⲁⲉⲡⲓⲟⲗ : ⲗⲉ : ⲓⲉϩⲣⲉⲙ ϣⲏⲓ	وانه لا يفهم شي	* Fo. 35 recto
ⲁⲉⲗⲉ ⲓⲉⲕⲓⲙ : ϣⲉⲗⲙⲉⲑⲟⲧ	ولا يقير كلمته	
ⲁⲉⲡⲓ - ⲓⲁⲕⲧⲁⲣ : ϩ... ϩ	وان يقطع	
ⲁⲉⲓⲉϣⲟⲧⲡⲓ ⲉⲧⲁⲣⲟⲗ	ويكون نظره	
ⲓⲗⲉ - ⲉⲗⲁⲣϣ ⲉⲡⲉⲣⲉⲗⲁⲣ	الى الارض ونظر	
ⲉⲗⲁⲗⲟⲧ : ⲓⲗⲉ ⲉⲥⲥⲉⲙⲉ	عقله الى السماء	
ⲁⲉⲡⲓ : ⲓⲉⲗⲁⲣ ⲉⲗⲓⲙⲁⲧⲟ	وان يضع الموت	
ⲡⲏⲓⲡⲓ ⲉⲗⲁⲓⲡⲏⲓⲣⲉ : ⲁⲉⲓⲉⲗ	بين عينيه	
ϣⲁⲗ ⲉⲡⲉϣⲟⲗ ⲙⲉⲡⲓ . . . .	ويحفظ نفسه من . . . .	
ⲗⲟⲥⲁⲡⲓ : ⲁⲉⲗⲉ . . . .	كذب ولا . . . .	
ⲗⲉⲑⲟ ⲉⲗⲁⲓⲟⲩ . . . .	. . . . حديث	
ⲁⲉⲗⲉ ⲓⲉϣ . . . . .	ولا . . . . .	
. . . ⲡⲁⲣ . . . . .	. . . . .	
. . . ⲙⲉⲗ . . ⲡⲉ . . . . .	. . . . .	
ⲟⲓⲙⲉ ⲁⲉ . . . . .	. . . . .	
ⲣⲁⲙⲉ . . ⲁⲉ . . . . .	. . . . .	
*ⲓⲉⲧⲉϣⲉⲣ : ϣⲟⲗ : ϣⲉⲗⲓ <sup>1</sup>	يغفر كل . . . ?	* Fo. 35 verso
ⲉⲡ : ⲁⲗⲗⲁ - ⲉⲥⲥⲁⲗⲁⲣ ⲉⲣⲣ	ان الله الصالح	
ⲉⲗ . . ⲙⲓ ⲉⲗⲁⲓⲡⲓⲣⲉ ⲉⲡ ⲓⲉⲕⲓⲙⲁⲕ	الرحيم قدير ان يقيمك	
ⲁⲉⲓⲉⲕⲁⲧⲓⲕ : ⲁⲉⲗⲉ ⲟⲁⲣⲙⲉⲗ	ويقويك ولا تعمل	
ⲡⲉⲣⲉⲗⲉ ⲉⲗϣⲉⲗⲉⲙ : ⲗⲉⲑⲉ	بهذا الكلام لتجد	
ⲗⲉⲗⲉ : ⲣⲁⲣⲙⲉ : ⲙⲁⲣⲉ ⲉⲗ	رحمة مع	
ⲙⲁⲣⲁⲓⲥ ⲉⲧⲓ : ⲁⲉⲗⲉⲕ :	القديس في ذلك	
ⲉⲗⲓⲁⲧⲙ : ⲉⲗⲙⲉⲣⲟⲧⲗ	اليوم البهول	
ⲉⲗⲗⲉ ⲙⲁⲣⲉ ⲉⲗⲉⲑⲟⲩⲉⲗⲁⲣ -	الا مع الاتضاع	
. . . . . ⲙⲓ ⲉⲗⲉⲡⲥⲉⲡ ⲡⲉϣ	. . . . . الانسان	
. . . . . ⲧⲓ : ⲁⲉⲡⲓⲟⲗ	. . . . . وانه	
. . . . . ⲏⲓ . . ⲙⲉⲡ . . ⲗ	. . . . . من	
. . . . . ⲓⲉⲗⲏⲓ ⲁⲗⲗⲁ	. . . . . يدي الله	
. . . . . ⲟⲣ ⲁ . . . .	. . . . .	
. . . . . ⲁⲉⲗⲉ ⲓⲉ	. . . . . ولا	
. . . . . ⲧ : ϣⲏⲓ ⲉ	. . . . . شي	

<sup>1</sup> These letters cancelled.

<sup>1</sup>\*and that thou understandest nothing and cannot uphold his word . . . and that he cuts . . . . And his sight is towards the ground and the sight of his mind towards the heavens, and he placeth death before his eyes and keepeth himself from . . . lie, and not . . . tradition . . . and not . . . \*forgiveth every . . . . God the good and merciful is able to uphold thee and strengthen thee. Do not act thus, in order that thou mayest find mercy with the Holy One in that awful day, save with meekness . . . man . . . and he . . . . the hand of God . . . and not . . . thing.

\* \* \* \* \*

<sup>1</sup> ? Esaias.

NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

C.U.L. Add. 1886, 17.

\* Fo. 1 recto

\*<sup>1</sup>ⲕⲉϣⲉⲓⲡⲉⲟ - ϣⲁⲃⲉⲟ - ⲉϣ  
 ϣⲓⲛⲃ - ⲡⲉⲗⲗⲁϣⲉ - ϣⲟⲗ  
 ⲓⲁⲧⲙ - ⲓⲉϣⲁⲗⲗⲉⲙⲟⲣ -  
 ⲙⲉ - ⲓⲉⲡⲡⲁⲩⲩ - ⲡⲉⲩⲥⲟⲣ -  
 ⲕⲉⲙⲉⲛ - ⲡⲁⲣⲗⲁ - ⲉⲟⲟⲁⲣ  
 ⲗⲓⲙ - ϣⲉⲡ - ⲓⲁⲣⲗⲉⲗ - ⲥⲁ  
 ⲗⲉⲣ - ⲕⲉⲓⲉⲟⲗⲁⲕⲟⲣ - ⲗⲉ  
 ⲓⲉⲣⲕⲟⲗ - ⲕⲉⲩⲓ - ⲁⲟⲁⲣ  
 ⲉⲗⲉⲓⲡⲉⲙ - ϣⲓⲡ - ⲉϣⲉⲗⲟⲧ  
 ⲉϣⲗⲉⲣⲟⲙ - ⲉⲗⲕⲁⲗⲓⲗ -  
 ⲡⲉⲗⲗⲁϣⲉ - ϣⲉⲗⲉϣ  
 ϣⲉⲓⲛⲃ<sup>1</sup> - ⲡⲁⲣⲗⲁ - ⲉⲥⲥⲁⲗⲉⲟ  
 ⲉⲗⲁⲙⲉⲣⲁ - ϣⲉⲗ - ⲁⲁⲣ  
 ⲗⲓⲉⲣⲁⲗⲗⲉⲙ - ⲉⲗⲁⲣ . . .  
 ⲕⲉⲩⲓⲙⲉ - ϣⲟⲧⲓⲉϣ . . . .  
 ⲗⲉⲙⲟⲣ - ϣⲁ . . . .

\* Fo. 1 verso

\*ⲉⲡⲡⲁⲧⲙ - ϣⲉ - ⲡⲁⲕⲁⲃ  
 ⲉϣϣⲉⲓⲛⲃ - ⲕⲉϣⲉⲓⲡ - ⲉⲗⲁⲣ -  
 ⲥⲁⲡⲉⲣ - ϣⲁⲟⲟⲉ - ⲓⲉⲕⲟⲧⲙ  
 ⲉϣϣⲉⲓⲛⲃ - ⲓⲉⲡⲉⲣⲉⲕ - ϣⲁ  
 ⲗⲉⲓⲣ - ϣⲉⲣⲟⲁⲣⲉⲟⲣ -  
 ϣⲉⲗⲉⲙⲙⲉ - ⲡⲉⲕⲓ - ⲉϣϣⲉⲓⲛⲃ  
 ⲡⲉⲓⲉⲙ - ⲕⲁⲕⲟ - ϣⲁⲣⲓⲙ -  
 ϣⲁⲓⲉⲕⲟⲧ - ⲉⲗⲉⲩ - ϣⲁⲣ -  
 ⲉⲗ - ⲁⲣ - ⲕⲁⲓⲉⲗⲉ - ⲗⲟⲣ -  
 ⲕⲟⲧⲙ - ⲉⲡⲓ - ⲉⲓⲣⲁ - ⲉⲣ  
 ⲕⲟⲗ - ⲕⲉϣⲉⲓⲡⲉⲣⲟⲧ - ⲓⲉ  
 ⲕⲁⲟⲉⲗ - ϣⲉϣⲁⲣⲟⲣ - ⲕⲁ  
 ⲓⲉⲗ - ⲙⲉⲓⲉⲙϣⲉⲡⲓ - ⲉⲙ  
 . . . ⲉⲗⲗⲉⲙ - ⲓⲉⲕⲟⲧⲙ  
 . . . . ⲕⲉⲓⲉⲟⲗⲁⲕⲓ - ϣⲉⲗ  
 . . . . ⲉ - ϣⲁⲓⲉⲕⲁⲟⲣ  
<sup>1</sup> For ϣⲉⲗⲉⲥ ⲉϣϣⲉⲓⲛⲃ.

\* Fo. 1 recto

<sup>1</sup> . . . and it was the custom of the elder in the evening every day to teach him what was profitable to his soul, and after the instruction he used to make a prayer and let him go away to get rest. And on a certain day when they had eaten their scanty food in the evening the elder after the prayer in common sat down according to custom to instruct the brother and whilst he was speaking to him sleep [overtook him]. \*And the elder rested and the brother was waiting patiently until the elder rose up to bless him according to his custom. And when the elder had rested a long time thoughts disturbed the brother, saying to him: "Get up, thou, do thou also take rest." And he was resisting his thought, saying: "It is not possible for me to [go away] when he has not risen and dismissed me according to [his custom]." And the thoughts [tormented him

\* Fo. 1 verso

<sup>1</sup> = *Aporrhth. Pair.*, P.L. LXXIII, 903, § 43. The Arabic reprinted from Casanova's edition, in *Bull. Inst. Franç.* 1, 1 ff.; the English by Dr. O'Leary.

وكانت عادة الشيخ  
 بالمشا كل  
 يوم يعلمه  
 ما ينفع نفسه  
 فمن بعد التعليم  
 كان يعمل صلاة  
 ويطلقه ليرقد  
 وفي احد  
 الايام حين اكلوا  
 اكلهم القليل  
 بالمشا [جالس]  
 الشيخ بعد الصلاة  
 الجامعة كالعادة  
 ليعلّم الاخ  
 وفيما هو يكلمه  
 جال[رعيه]  
 النور فرقد  
 الشيخ وكان الاخ  
 صابرا حتى يقوم  
 الشيخ يبارك عليه  
 كعادته  
 فلما بقي الشيخ  
 نايما وقت عظيم  
 ضايقوا الافتكار  
 الاخ قايلًا له  
 قم انت ايضا ارقد  
 وكان هو يقاتل  
 فكره قايلًا  
 ما يمكنني ام [ضى]  
 اذا لم يقم [هو]  
 ويطلقني كال[عادة]  
 فضايقته

APPENDIX I

\*ελ - ερχαρ - ειζαθελεμ  
 ιεμζι - ρεχιδε - καθε  
 λουρ - σεπαρδεφουρ  
 ηερχεν - σαπερ - μεκαθεελ  
 λερε - ηεμεπ - παρδ -  
 ρερε - λεμμε - θεκαδ  
 δεμ - ελληγιλ - κερεε -  
 γελλεμε - εσθηκαζ -  
 εμψειθ - γεθερερε -  
 κελες - ραπαρ - γε  
 καλ - λουρ - ιλε - ελεπ  
 λεμ - θεμζι - καλλουρ  
 ιεεπι - εππακ - λεμ  
 θεοθακπι - γεκα . . . .  
 εμψειθ - λεμ . . . .  
 λεμ - θικαζ . . . .  
 \*λουρ - μεχεσαρτ - εικα  
 ζακ - λιελλε - εορεπακ -  
 γεπερικ - ραλιρ - εμψ  
 ψειθ - ηελεμμε - κα  
 μου - ραμελου - εσσα  
 λερ - ελχεμερεθε  
 λακ - ελ - δε - λειεσε  
 ριρ - ηεινεμ - καλιλ  
 ηερχεν - ειζα - εμψειθ  
 κελες - γι - μεσπερε  
 ιεθ ρεπ - περσορ - ιλε  
 ποπρα - ηεπιμεροτ -  
 κελες - σαρ - γι - σοροτ -  
 . . ζ - ιδε ηερια - ιεριρ -  
 . . . ζαδ - μεμωελι  
 . . . . ηε φιρ - ροιρ

الافتكار ايضا ولم  
 يمض وكذا قاتلوه  
 سبع دفعوع  
 وكان صابرا مقاتلا  
 لها ومن بعد  
 هذا لما تقدم  
 الليل جدا  
 فلما استيقظ  
 الشيخ فوجده  
 جالسا عنده فقال  
 له الى الان  
 لم تمض قال له  
 يا ابي انك لم  
 تطلقني فقال  
 الشيخ لم [ذا]  
 لم تيقظ [ني] [قال]  
 له ما جسرت ايقظك  
 لثلا اتعنك  
 وبارك عليه الشيخ  
 ولما قاموا  
 عملوا الصلاة  
 الجامعة اطلق  
 الاخ ليستربح  
 وينام قليلا  
 وكان ايضا الشيخ  
 جلس في مسنده  
 يتعب نفسه الى  
 بكرة وفيما هو  
 جالس صار في سهو  
 [و] اذا واحد يريه  
 [مواضعا ميتليا [بمجد]  
 وفيه كر [سيا]

\* Fo. 2 recto

\* Fo. 2 verso

\*still; but he did not go away. And thus they strove with him seven times and he remained patiently resisting. And when the night was far advanced and when the elder awoke and saw him sitting by his side he said to him: "Until now hast thou not gone?" He said to him: "O my father, thou hast not dismissed me." And the elder said: "Why didst thou not awaken me?" [He said] \*to him: "I did not venture to awaken thee fearing to fatigue thee." And the elder blessed him and when they arose they made the prayer in common [and] he sent the brother away to rest and sleep a little. And also the elder sat on his pillow and wearied his soul until morning, and whilst he was sitting he entered into ecstasy and then one showed him a place full [of glory] and in that place a throne. . .

\* Fo. 2 recto

\* Fo. 2 verso

\* \* \* \* \*