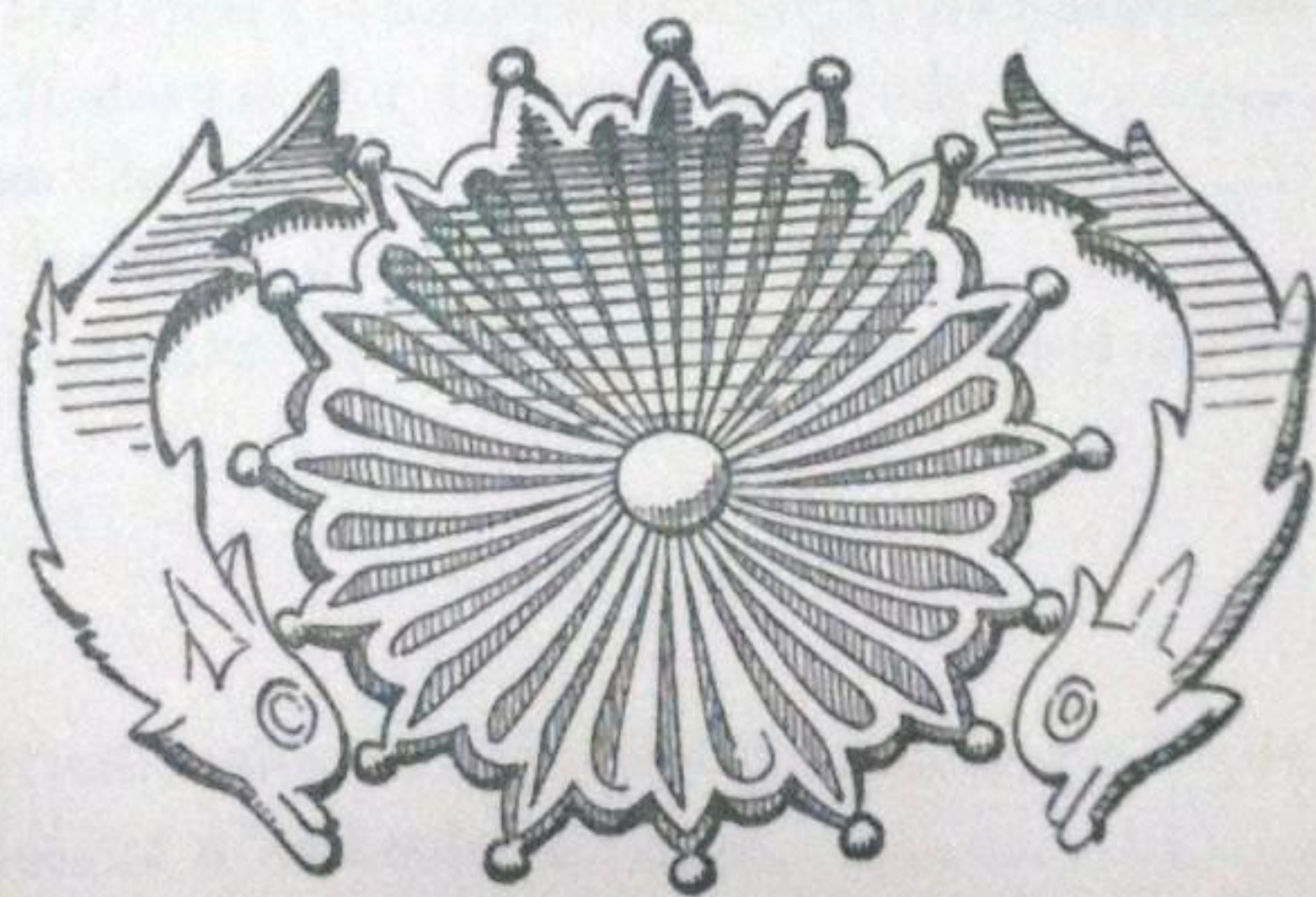


BULLETIN  
DE LA  
SOCIÉTÉ D'ARCHÉOLOGIE COPTE

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TOME XVIII  
(1965-1966)

18  
1965/6



LE CAIRE  
IMPRIMERIE DE L'INSTITUT FRANÇAIS D'ARCHÉOLOGIE ORIENTALE

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MCMLXVI

III.—FURTHER LEAVES FROM THE ARABIC MS.  
IN COPTIC SCRIPT  
OF THE APOPTHHEGMATA PATRUM.

BY

O. H. E. KHS-BURMESTER

INTRODUCTION

The seven Fragments which are edited in the following pages, come from a manuscript of the Apophthegmata Patrum. This manuscript is, indeed, *sui generis*, in that it contains an Arabic text written in Coptic characters.

As long ago as 1844, Konstantin von Tischendorf, during his visit to the Monastery of St. Macarius, recovered from the Keep (Ḳaṣr), in addition to fragments of other manuscripts, two leaves from the manuscript in question. These leaves were ultimately sold by his heirs to the Cambridge University Library<sup>(1)</sup>. They were first published by P. Lepage RENOUF in *P. S. B. A.*, vol. XI, pp. 155-158, and, later, they were critically edited by M. P. Casanova in his article, « Un Texte Arabe transcrit en caractères coptes » in *B. I. F. A. O.*, t. I, fasc. 1, pp. 1-20. The bulk, however, of this manuscript—thirty-three nearly complete leaves and six mutilated leaves—was recovered from the Keep (Ḳaṣr) of the Monastery of St. Macarius by H. G. Evelyn White in 1920-1921. The text of these additional leaves was edited by Professor G. P. G. Sobhy, and appears as Appendix I to H. G. Evelyn WHITE's *Monasteries of the Wādī'n-Naṭrūn*, vol. I, pp. 231-269, under the title « Fragments of an Arabic MS. in Coptic Script ». For general remarks on this document, as well as a philological study of the Arabic text, the reader is referred to the abovementioned editions.

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<sup>(1)</sup> MS. Add. 1886, 17.

With regard to the date of this manuscript, it is assigned to the XIIIth-XIVth century. The occasional irregular division of words in the text may be explained, if we assume that the transcription was made from dictation <sup>(1)</sup>, e. g.  $\epsilon\lambda\epsilon\eta = \chi\iota\lambda$ , الانجيل (Fol. D<sup>vo</sup>, l. 2).

An interesting question which, however, was not raised by any of the editors of our document, is why this Arabic text should have been written with Coptic characters.

According to M. P. Casanova the translation of our document into Arabic would have been made round about the Xth century <sup>(2)</sup>, and, at this period, the Copts would, in general, have known Coptic better than Arabic. Even as late as the XIVth century, they would certainly have been able to read and to write Coptic characters, and though they would have been familiar with single Arabic letters, many, no doubt, would have experienced difficulty in both reading and writing ligatured Arabic letters.

An experiment may, therefore, have been made in writing Arabic with Coptic characters, a system, however, which would have been probably abandoned very soon as being unpractical. Our document, then, may be an example of such an experiment. In support of this contention we have, at a much later date, examples of the reverse process, namely, Coptic texts written in Arabic characters. In his article «Un Manuscrit Copte en Caractères Arabes» in *Bulletin de l'Institut Français d'Archéologie Orientale*, t. V, 1906, pp. 5-25, E. Galtier gives extracts from a MS. of the Theotokia in which the Coptic text is written in Arabic letters. At the time when E. Galtier wrote his article, this MS. belonged to the Collection of MSS. of the Institut Français, but, unfortunately, it is no longer in this Collection. As regards the date of this MS. E. Galtier states in a note on page 12 that it does not bear a date, and that he does not feel qualified to propose any. Though I have not seen this MS., I would be inclined to suggest as a date for it the second half of the XVIIIth century.

<sup>(1)</sup> Cf. M.P. CASANOVA, *op. cit.*, p. 9.

<sup>(2)</sup> Cf. M.P. CASANOVA, *op. cit.*, p. 20.

At the present day, we have, indeed, certain popular editions of liturgical books in which the Coptic text is also printed in Arabic characters. This transcription is given in the right hand column, and the Arabic translation, in the left hand column. These popular editions are destined for those who cannot read Coptic characters.

The following Table gives the Arabic equivalents for Coptic characters according to *a*) the aforesaid *MS.* of the Theotokia (TH.), *b*) two popular editions of the Euchologion <sup>(1)</sup> and the Diaconale <sup>(2)</sup> (E.-D.).

	<i>a</i> (TH.)	<i>b</i> (E.-D.)
Β	ب، و	ب، ف، ث
Γ	غ	ج، غ
Δ	د	ذ
Θ	ت، ط	ث
Π	ب	ب، پ
ϸ	س، ص	ز، س
Τ	ت، د، ض، ط، ظ	ت، ط
Φ	ب، ف	ف، ف، ث
Χ	خ، ش، ك	ش، ك
Ϩ	خ	خ
ϩ	ه	ه
ϫ	ج	ج، ج
Ϭ	ش	تش

### DESCRIPTION OF THE FRAGMENTS

*MS.* Arab. Monast. 1. Late XIIIth-XIVth century. Eight Folios. Measurements : fol. 19,5×13,5 cm., writing 15,5×8,5-9 cm. Lines per folio 16. One column of writing. Heavy, regular hand. Very black

<sup>(1)</sup> *Al-Khûlâġî al-Muġaddas*, Cairo, no date.

<sup>(2)</sup> *Khidmat aš-Šamâs fi Abrûsâtwa Marradât al-Ķuddâs*, Cairo, no date. Both these editions are on sale at the Al-Muġabbat al-Ķibtiyah Bookshop, Sharia' Al-Faġġâlah, Cairo.

ink. Coffee-coloured paper. The folios are not paginated. Provenance : Monastery of St. Macarius. In the middle of the upper margin of Fol. C<sup>m</sup> there is an ornament touched in with yellow and greyish-blue between the compendia  $\overline{\kappa\epsilon}$  o  $\overline{\theta\zeta}$ , and in the inner corner there is written the quire numeral  $\overline{\iota\epsilon}$  (15). In Fol. A the lower margin and the last line of the text are missing. The lower outer corner is also broken off. In Fol. B the lower outer part is broken away. Fol. C is the upper half of a folio which is obliquely cut across. Fol. D is the upper half of a folio. Fol. E is a complete folio. The text is enclosed in a frame of double lines somewhat carelessly drawn in black. Fol. F is the inner vertical half of a folio which is cut across obliquely. Fols. G and H are very small fragments with a few letters from three and four lines of writing respectively. The first line of sections is in crimson, the initial letter being larger. A stop (=) in black, but often touched in with pale red, is used to distinguish every word. Above certain Coptic letters there has been added in pale red an Arabic letter to indicate to the reader the phonetic value which he should give to the Coptic letter. Thus:—

	ء	above	λ	indicates that this letter should be read as	ع
ط، ث، ت	»	Θ	»	»	ت، ث، ط
ك، ق	»	κ	»	»	ك، ق
ط	»	τ	»	»	ط
ك	»	χ	»	»	ك
ح، ء	»	ز	»	»	ح، ع

The tanwin is represented by two oblique lines (≡) in pale red, and the word الله (God) is always written in pale red above λλλλ.

In conclusion, I wish to express to Mr. Munîr Barsûm my best thanks for the many helpful suggestions which he offered for the reconstruction of the Arabic Text.

Fol. Ar°	TEXT	TRANSLITERATION
	ελλεδι = ϣι = ελ = ϣιοϣμ =	الذى فى الفيوم
	βεχενε = ιεψθιζιεν =	وكانا يشتهيان
	εν = ιεν = ζοροϣ εψψειθ	ان ينظروا الشيخ
	βεκλαε = μελε = ναζμελ	وقالا ماذا نعمل
5	λεεχα = ελμελιθην =	لاجل المليطين
	λεεννε = λενεριΔ =	لانا لا نريد
	νεχθεμας = πεζαρα	نجتمع بهراطيق
	θικι = ϣελεμ = ιεπσο	فلم يبصرا
	ρα = εψψειθ =	الشيخ
10	βεκλυμεν θαρεχοϣ	وقوماً خرجوا
	λεϣ[2]λ = ιλε = ληΔ [M]	دفعه الى عند
	πα χεχχοι = ϣι = ε[λ	انبا جيچوى فى ال
	κλα = λ = λι [ι]εϣ[μαζοϣηνα	قلالى يس[معون
	μενς = κελμ[	منه كله[ات
15	λεμ ιεκελ[	لم يكل[هم

l. 1. ϣιοϣμ] ϣ s.l. l. 10. is in red.

## TRANSLATION

who (was) in the Fayyûm. And they (the two) were desiring to see the elder, and they said : « What shall we do on account of the Meletians, because we wish not to assemble with a heretic », and they did not see the elder. And some people came out once unto Apa Djidjoi in the Cells (Cellia) to he[ar] from him wor[ds] . . . . (and) he did not conver[se with them],

Fol. Av°	TEXT	TRANSLITERATION
	εγχεροϣλι = ϣεραλυ	اغفروا لى . فراوا
	λος = κεϣεϣ = ϣεκλαλοϣ	له قفف فقالوا
	λεθελμιΔος = ιεεπρα	لتلميذه يا ابراهيم
		5.

	TEXT		TRANSLITERATION
	2IM = ME = ΘΕCΝΛΟΥ = ΠΕ		
5	2ΕΔΙ2 = ΕΛ <sup>ق</sup> ΚΕ4Ε4 = 4Ε	5	ما تصنعوا
	ΚΑΛ = ΕΠΡΑ2IM = ΝΟ2N		بهذه القفص
	NEΔ = 4Λ22OM = ΛENNEC =		فقال إبراهيم نحن
	ΧΕΔΕ = ΒΕ <sup>ك</sup> ΧΕΔΕ = 4ΕΛΕM		ندفعهم للناس
	ME = CEMΛ2 = ΕΨΨΕΙΘ .		كذا وكذا فلما
10	ΚΑΛ = ΕΙ2Λ = ΧΕΧΧΟΙ =	10	سعه الشيخ
	[2O]Υ = ΙΕ <sup>ك</sup> ΧΟΥΛ = <sup>ك</sup> ΧΕΔΕ		قال ايضا جيجوى
	[B]Ε <sup>ك</sup> ΧΕΔΕ = ΕMMε2OM		هو يقول كذا
	[.....]CΑΡΟΥ = ΘΕΒΕ2Λ		وكذا اما هم
	[.....]PEΠA2ΟΥ = <sup>ك</sup> ΧΕ		[.....] ساروا تواضع
15	[.....]	15	[.....] ربجوا كا
	1. 2. 4ΕΚΑΛΟΥ] Υ s.l.		[.....]

## TRANSLATION

« Forgive me ». And they saw that he had baskets. And they said to his disciple : « O Ibrâhîm (Abraham), what are you doing with these baskets », and Ibrâhîm (Abraham) said : « We give them to the people thus and thus »<sup>(1)</sup>. And when the elder heard him, Djidjoi also said : « He saith ' thus and thus ' ». As for them ..... they walked away (?) humbled ..... they gained .....

<sup>(1)</sup> *i.e.* 'like that'.

	TEXT		TRANSLITERATION
	2ΕΡΑΠΘ <sup>ت</sup> ΙΛΕ <sup>الله</sup> ΑΛΛΑ = ΒΕ		هربت الى الله
	ΜΕΝ = ΧΕ2Ε <sup>ت</sup> = ΕCCLΛΕ2 .		ومن جهة الصالح
	ΕΘΕ <sup>ت</sup> ΑΛΛΑC = ΜΕΝ = ΕΨ		أخلص من
	ΨΕΙ <sup>ط</sup> ΤΑΝ = ΕΠΕΔΕ"		الشیطان ابداً .
5	ΒΕΕΝ ΨΒΙΟΥ <sup>ت</sup> = ΜΕΝ = ΕΛ	5	وان شیوخ من

TEXT	TRANSLITERATION
Fol. B r°	
λϥβε = ἐ <sup>ك</sup> χελοϥ · ϥι =	
ϥλλλ <sup>ق</sup> κλ = ϥε = ζλ <sup>ك</sup> ζεκ	
λϥ = ζλλε = ελμειδεζ	الاخوة اكلوا في
ϥε = ηεζαροζ <sup>3</sup> = ἦπλ	صداقة فضحك
10 ιωζλνηης ϥεπε <sup>ك</sup> ϥ[ε βε]	اخ على المائدة
κλλ = ε	فنظره انبا
ζλζε <sup>ك</sup> κ ·	يوحانس فبكى
ιεχεπ = ζ	[و]قال .....
ιεπ = κ <sup>ك</sup> ι[...]	ضحك .....
15 κολ = ε <sup>ك</sup> σσλ <sup>2</sup> [...]	يجب .....
βεχε λϥ	يبكى [ في ] .....
	كل الساء[ات] .
	وجا اخ

1. 5 is in red. 1. 10 πε s.l. 1. 13 the mark over the 2 is probably a ε.  
1. 16 is in red.

TRANSLATION

« I escaped to God, and from the side of Him Who is good I save myself from Satan for ever ». And (it happened) that the elders of the brethren were eating in fellowship, and a brother laughed at the table. And Apa Yûhânnis (John) saw him, and he wept, and he said «..... he laughed ..... It is requisite ..... (that) he weep ..... [at] all times ». And a brother came .....

TEXT	TRANSLITERATION
Fol. B v°	
κ <sup>ق</sup> ελλειε <sup>3</sup> = ἦπλ ιωζληη	قلاية انبا يوحانس
ηης = ελ = κ <sup>ق</sup> λσιρ = ϥε	القصير
βεχε <sup>3</sup> δεοζ <sup>3</sup> = ϥλ <sup>ق</sup> κελ = βε	فوجده راقد
μελε <sup>ك</sup> κ = κ <sup>ق</sup> λιεμ <sup>3</sup> = ζλ	وملاك قائماً
5 ληιζ = ϥελεμμε = κ <sup>ق</sup> λμ	عليه فلما قام
εμπλ ιωζλνηης = κ <sup>ق</sup> λλ =	انبا يوحانس قال
λε θελμι <sup>3</sup> δεοζ <sup>3</sup> χε <sup>3</sup> ιλε	لتلميذه جا الى
	5..



TEXT		TRANSLITERATION
Fol. B v°		
	2E2ONE = λ̄2λλ = BEE	ما هنا احد وانا
	NE = PAK̄EΛ = qEK̄λλ =	راقد فقال
10	[λO]2° = EΘEΛMIA = NE	10 [ل] التلميذ ذ[عم]
	.....ΥΛEN =	.....
	.....qE = 2λλEM	..... فعلم
	..[MΠA IΩ2λ]NHC = EN	[انبا يوحا]نس ان
	.....NGZAP = iλE	..... نظر الى
15	.....κ = λE ENNO2	15 ..... لانه
	..... = iλE 2λλ.ΔO2	..... الى حده

## TRANSLATION

the cell of Apa Yûhânnis (John) the Short, and he found him sleeping, and an angel standing over him. And when Apa Yûhânnis (John) rose, he said to his disciple : « Did anyone come hither, while I was sleeping » ? And the disciple said [to] him : « Y[ea] » ..... And [Apa Yûhâ]nnis (John) knew that ..... he looked towards ..... because he ..... to his limit.

TEXT		TRANSLITERATION
Fol. C r°		
	MEOOY = qEK̄λλ = EMΠA	ماتوا فقال انبا
	ΠOIMEN = λEENΠA = IIΩB =	يعمن لانبا ايوب
	2AK̄K̄AN" = EK̄OYλ = λAK̄	حفاً اقول لك
	EN = λEM = IEMIŌ = Eλ = EN	ان لم يمثل
5	SEN = 2EBE2 = EλXECEΔE	5 انسان هوى الجسد
	.....λ λO2 = BE = IEL	..... له ويال
	.....2 = BEλ =	..... وال
	.....λI2. =	

1. 7 a 2 seems certain as well as the ح above it.

## TRANSLATION

they died. And Apa Bîmin (Poemen) said to Apa Ayûb (Job) : « In truth, I say to thee, if a man castigate not the desire of the body ... to him, and he ..... and .... »,

## TEXT

## TRANSLITERATION

Fol. C v°

ΒΕΜΕΝ =  $\overset{\text{ح}}$ ΣΕΖΕΘ =  $\overset{\text{ح}}$ ΕΛΖΕΣΕΠ =

$\overset{\text{ق}}$ ΚΑΛ = ἸΠΑ ΕΦΝΙΤΟΣ =

ΛΕ ἸΝΠΑ ΠΟΙΜΕΝ = ΕΝ

$\overset{\text{ك}}$ ΧΕΝ =  $\overset{\text{ح}}$ ΛΘ =  $\overset{\text{ح}}$ ΖΑΛΗΙ = ΒΕ

5 ΧΑΖ =  $\overset{\text{ق}}$ ΕΛΚΑΛΠ = ΒΕ = ΖΑ

ΡΑΠΘ =  $\overset{\text{ط}}$ ΛΟΖ = ΜΕΤ[ΛΝΟΙΑ]

ΒΕΛΕΜ.....

ΕΣ.....

ومن ساعة الحساب

قال انبا افنيطس

لانبا ييمن ان

كان اخ علي

وجع القلب

وضربت له مط[ائه]

ولم

In the centre of the upper margin there is an ornament in yellow and greyish-blue between the initials ΚΕ Ο ΘΕΟΣ, and in the inner corner of the upper margin there is the quire numeral  $\overline{\text{TE}}$  (15). l. 2 is in red.

## TRANSLATION

and from the hour of judgment. Apa Afnîtus (? Eunoitos) said to Apa Bîmin (Poemen) that if a brother hath a complaint against me, I make an obeisance (*μετάνοια*) to him .....

## TEXT

## TRANSLITERATION

Fol. D r°

ΒΕΘΕΝΕΣΣΕ $\overset{\text{ك}}$ Χ =  $\overset{\text{ح}}$ ΒΕΛΖ $\overset{\text{ح}}$ ΑΛΖ

ϸΙ = ΕΛΕΝ = ΧΙΑ = ΒΕΠΕ $\overset{\text{ق}}$ ΚΙ

ΕΘ = ΕΛΧΟΘΠ = ΒΕΙΑΕ =

$\overset{\text{ك}}$ ΧΑΚ =  $\overset{\text{ك}}$ ϸΕΚΡ" = ΛΕ = ΘΕΠ =

5 ΖΟΡ = ΙΛΕ = ΕΣϸΕΛ = ΠΕΛ

ΕΝΖΟΡ = ΙΛΕ = ϸΑΥ $\overset{\text{ق}}$ Κ = ϸΙ

$\overset{\text{ك}}$ ΧΟΛ = ΒΑΚ $\overset{\text{تق}}$ Τ ΒΕΛΛ[ΛΛ].....

ΙΓΝΕΧ $\overset{\text{ك}}$ ΧΙΚ = ϸΕ.....

Β...C.....

وتسك واحفظ

في الانجيل وبقية

الكتب واذا

جاك فكر لا تنظر

الى اسفل بل

انظر الى فوق في

كل وقت وال[له]

ينجيك ف.....

TRANSLATION

« and practise mortification, and study in the Gospel and the rest of the books. And if a (carnal) thought come to thee, look not downwards, but look upwards at all times, and G[od] will deliver thee..... ».

TRANSLITERATION

TEXT

Fol. D v°

ε̅ϛ̅λλ = ιε̅ϛ̅εππενι = βε  
 ρ̅λϛ̅ϛ̅ = ελθ̅θιέ = θεθ̅ζεπ  
 ηι = ρ̅ε = εχ̅επ = θεο̅ϣ̅μι  
 τ̅ο̅ς = βε̅κ̅λλε λο̅ζ̅ = ς̅λλ  
 5 λ̅λ̅κ̅ηι = ιε̅ε̅πι = ε̅νε = ρ̅οϣ̅ =  
 ρ̅ε = λ̅θ̅λ̅κ̅ = λ̅ο̅ζ̅ = ε̅ϣ̅ϣ̅ει̅θ̅ =  
 [ρ̅]ε̅π = λ̅ε̅λ̅κ̅ε̅λ̅ε̅μ = βε  
 [χ̅ε̅ν] ε̅λ̅λ̅ηι̅ς = ε̅ϣ̅λ̅ρ̅ε̅ν̅  
 ..... κ̅ε̅θε̅λο̅ϣ̅ζ̅ =

احد يحبني  
 وروح الخطية تتعبنى  
 فاجاب ثاوميطوس  
 وقال له صدقني  
 يا ابي انا هو  
 فاطلق له الشيخ  
 [ح] ب للكلام و  
 [كان] عليه افكاراً  
 قتلوه

TRANSLATION

«(if) anyone love me, and the instinct of sin troubleth me.» Then Thaûmitos (Theomitos) answered and said to him : «Believe me, my father, I am he». Then the elder accorded to him the kind[ness] to speak; and he [had] (carnal) thoughts, ..... they killed him.

TEXT

Fol. E r°

ι̅λ̅ε = ρ̅ε̅ρ̅ο̅νε = βε̅ρ̅ε̅ρ̅ο̅νε =  
 βε̅λ̅ε θε̅θε̅χ̅ε̅λ̅ε̅μ = χ̅ε̅λ̅  
 με̅θεν̅ πε̅τ̅τα̅λε = βε̅λ̅ε  
 θε̅μο̅λ̅ = ιε̅λ̅κ̅ ι̅λ̅ε ϣ̅ει =  
 5 θε̅ρ̅βε̅ρ̅ = βε̅ι̅δε̅ ϣ̅ε̅ρα̅π̅θ̅  
 ε̅λ̅μ̅ε = ρ̅ε̅λ̅ε = θε̅ε̅λ̅ε̅ = ε̅λ̅λ̅  
 κ̅λ̅κ̅ = θε̅ε̅ε̅ρ̅ = βε̅θε̅ε̅λ̅βι =  
 με̅θα̅ = ε̅λ̅ε̅λ̅μ̅ε̅ν̅ι̅η̅ν̅ =

الى ها هنا وها هنا  
 ولا تتكلم كلمة  
 بطالة ولا  
 تمس يدك الى شي  
 تهواه واذا شربت  
 الما فلا تدع  
 حلقك تسح ولا تدوى  
 مثل العلمانيين

TRANSLITERATION

TEXT

Fol. E r°

TRANSLITERATION

ΒΕΒΔΙΧΟΝΤ̄ ΧΕΛΕΣ̄ =  
 10 ΜΑΞ̄ ΛΗΒΕΣ̄ = ΒΕΧΛΑΚ̄ = ΠΕΛ  
 ΓΑΜ̄ = ΒΕΘΕΡΙΔ = ΘΑΡΜΙΣ = 10  
 ΧΕΛΕ = ΘΑΡΜΙΣ = ΚΟΛΔΕ  
 ΜΕΣΟΜ = ΠΕΛ = ΚΟΥΜ̄ ΕΘΡΑ  
 ΖΟῩ = ΘΑΡΕΧ̄ = ΒΕΛΕ  
 15 ΘΕΘΜΑΔΔΑ = ΚΟΔΔΕΜ  
 ΕΝΝΕΣ = ΒΕΛΕ = ΘΕΘΘΕΒΕΠ = 15

وإذا كنت جالساً  
 مع اخوة وجمالك  
 بلفماً وتريد ترميه  
 فلا ترميه قدامهم  
 بل قم اطرحه  
 خارجاً ولا  
 تتمدى قدام  
 الناس ولا تتشاور

The text of this folio is framed by two double lines in black drawn in the margins. Those on the recto are carelessly drawn. l. 13. ΚΟΥΜ]Υ s.l. l. 14. ΖΟΥ]Υ corrected from an 2. l. 16. ΘΕΘΘΕΒΕΠ]Θ² s.l.

TRANSLATION

«to here and there; and speak not an idle word, and stretch not forth thy hand to a thing thou desirest. And if thou drink water, let not thy throat overflow, and make not a sound as the laymen. And if thou sit with brethren, and there cometh to thee phlegm, and thou wish to cast it forth, cast it not forth before them, but rise up, cast it forth outside. And stretch not thyself out before people, and yawn not»,

TEXT

Fol. E v°

TRANSLITERATION

ΒΕΙΔΕ ΒΧΛΑΚ̄ ΕΘΘΘΕΒΕΠ =  
 ΧΕΛΕ = ΘΕΧΘΑΞ̄ = ΧΛΑΚ̄ =  
 ΒΕΖΟΥ = ΙΕΔΖΕΠ = ΞΑΝΚ̄ =  
 ΒΕΛΕ ΘΕΜΕΚΧΕΝ̄ ΕΠΕΔΕ̄ =  
 5 ΧΟΜΜΑΚ̄ = ΜΕΝ̄ ΕΖΖΑΞ̄Κ̄ = 5  
 ΧΕΕΝ = ΕΖΖΑΞ̄Κ̄ = ΙΕΔΕΛ  
 ΞΑΛΕ̄ ΚΕΛΛΘ̄ = ΜΕΘΛ  
 ΧΕΘΑΛΛΑ = ΣΟΠΖΑΝΟΥ =  
 ΒΕΛΕ ΘΕΨΘΕΣ̄ = ΨΗΙ =

وإذا اجاك الشاوب  
 فلا تفتح فاك  
 وهو يذهب عنك  
 ولا تمكن ابداً  
 فك من الضحك  
 فان الضحك يدل  
 على قلة  
 مخافة الله سبحانه  
 ولا تشته شي

	TEXT		TRANSLITERATION
Fol. E v°			
10	ΜΕΝ ΜΕΘΛΣ = ΣΑΖΕΠΑΚ =	10	من متاع صاحبك
	ΛΕΘΛΥΠ = ΒΕΛΕ ΚΛΛΕΣΒΕ		لا ثوب ولا قلاسة
	ΒΕΛΕ ΜΕ = ΙΕΨΕΧΕΛ = ΔΕ		ولا ما يشاكل
	ΛΕΚ = ΒΕΛΕ = ΘΕΘΟΜ =		ذلك ولا تم
	ΨΕΣΒΕΘΛΚ = ΕΝΘΕΣΝΛΣ		شهوتك ان تصنع
15	ΛΑΚ = ΜΕΘΛ = ΔΕΛΕΚ = ΒΕ	15	لك مثل ذلك
	ΙΔΕ = ΛΗΤΛΙΘ = ΨΙ = ΧΟΛ		وإذا أخطأت في كل

## TRANSLATION

«and if there come to thee a yawn, open not thy mouth, and it will depart from thee. And never allow thy mouth to laugh, for laughter indicateth a lack of fear of God—to Him be praise! And covet not anything from the chattels of thy companion, neither robe nor hood, nor what resembleth that, and accomplish not thy covetousness, that thou do to thyself similar to that. And if thou hast sinned in all ...».

	TEXT		TRANSLITERATION
Fol. F r°			
	ΝΕΧ		نكا
	ΕΨΨ		الش
	ΣΕΔΕ		هذا
	ΘΕΣΛ		تعلا
5	ΙΕΚΙΜ =	5	يقيم
	ΡΕ = ΠΕ		
	ΘΕΛΠ =		تعباً
	ΜΛΣ = ΕΛ		مع ال
	ΚΛΛΟΣ =		قالوه
10	ΒΕΘΕΒΕ	10	و
	ΠΕΣΕΠΕΠ		بسبب
	ΔΕΨΛΣ = Μ		دفع

Fol. Fr°	TEXT	TRANSLITERATION
	λεωωειθ̄ . . . . .	
	ενε = εϣ <sup>ك</sup> [ερ] . . . . .	للشيخ
15	κλαρ = εν . . . . .	انا افك[ر]
	θεϣ <sup>ك</sup> ερ = . . . . .	قدر ان
		تفكر

This fragment is the vertical half of a folio cut obliquely.

TRANSLATION

l. 2 the el[der]. l. 3 this. l. 5 he establisheth. l. 7 he wearied (mortified). l. 8 with the. l. 9 they said it. l. 10 and . . . . . l. 11 on account of. l. 12 he directed (paid). l. 13 to the elder. l. 14 I am thin[king] (carnally). l. 15 able to. l. 16 thou art thinking.

Fol. F v°	TEXT	TRANSLITERATION
	. . . . . ΧΟΙ	. . . . .
	. . . . . ΜΕΧΛ	مجد [ . . . . .
	. . . . . ΑΛΛΑ	الله [ . . . . .
	. . . . . ΕC = ΠΕ	. . . . .
5	. . . . . ΕΝΝΟ2	انه [ . . . . .
	. . . . . ΛΕ = ΜΠΑ	لانبيا [ . . . . .
	. . . . . ΕΙΔΕ = ΕΛ	اذا [ . . . . .
	. . . . . ΧΕ = ΙΕΘ <sup>ط</sup> ΛΟΠ	يطلب [ . . . . .
10	. . . . . ΕΛΕΜΜΕ	لما [ . . . . .
	. . . . . ΙΕ <sup>ك</sup> ΧΟΛ =	ياكل [ . . . . .
	. . . . . ω]ωειθ̄ = CΕÈ	... الشيخ [ . . . . .
	. . . . . ΕΛΕΛΜΕΝΙ	العلماني [ . . . . .
	. . . . . Ι]ΕΡΙΔ = ΕΝ = ΙΕ	يريد ان ي [ . . . . .
15	. . . . . ΝΕ = ϣΕΕΜ	
	. . . . . ϣΕΛΕΜ ΙΕΡΙΔ	فلم يريد [ . . . . .

l. 6 is in red. l. 9. ΙΕΘΛΟΠ] ο s.l.

TRANSLATION

l. 2 glory. l. 3 God. l. 6 that he. l. 7 to Apa, l. 8 if. l. 9 he asketh (seeketh). l. 10 when. l. 11 he eateth. l. 12 [the] elder. l. 13 the layman. l. 14 he wisheth to. l. 16 and he wisheth not.

TEXT	TRANSLITERATION
Fol. Gr <sup>o</sup>	
.....θϵ	.....
.....λ =	.....
.....Ϸ	.....
.....ΡΛΙϵϷϵ	.....

This fragment is the lower outer corner of a folio.

TEXT	TRANSLITERATION
Fol. G v <sup>o</sup>	
.....	.....
.....κ.....	.....
.....Ϸϵϵϵ	.....
.....ϵλϵϵϵϷ.....	..... المسيح

TRANSLATION

l. 3 Christ.

TEXT	TRANSLITERATION
Fol. H r <sup>o</sup>	
.....ϣϣ.....	.....
.....κϵ = .....	.....
.....οϣνι .....	.....
.....μ = ϵν.....	..... ان .....

This fragment is from the middle of a folio.

TEXT	TRANSLITERATION
Fol. H v <sup>o</sup>	
.....Υ.....	.....
.....λλ.....	.....
.....Ϸοϣ <sup>(1)</sup> .....	..... هو .....
.....κϵ = β.....	..... جاو .....

<sup>(1)</sup> ϣ s.l.

TRANSLATION

l. 3 he. l. 4 came and.

ΕΑΛΙΑΙ: ΨΙ: ΕΑ: ΨΙΟΥ:  
ΒΕ: ΧΙΝΕ: ΠΥΘΙΣΙΟΥ:  
ΕΠ: ΠΠ: ΖΟΥΤΕΨΥΟΥ:  
ΒΕΠΔΑ: ΜΕΛ: ΜΕΜΙΔ  
ΛΕ: ΕΑ: ΕΑΜΕΑΙΟΥ: ΜΕ  
ΛΕΠΠ: ΛΕΠΠ: ΠΣ:  
ΠΕ: ΧΟΥΜΕ: ΠΕΡΑ:  
ΠΠ: ΨΕ: ΛΙ: ΠΠ: ΠΣ  
ΡΑ: ΠΠ: ΠΠ:  
ΒΕΠΠ: ΠΠ: ΠΠ: ΠΠ:  
ΛΕ: Ψ: Δ: ΠΠ: ΔΠΠ:  
ΠΠ: ΠΠ: ΠΠ: ΠΠ: Ψ: Ε  
ΠΔΑ: Δ: Δ: ΠΠ:  
ΠΠΠ: ΧΕ: ΔΠ  
ΠΠΠ: ΕΠΠΠ

MS. Arab Monast. 1, Fol. A<sup>ro</sup>.

ΕΓ: ΨΕ: ΡΟΤΑΙ: ΨΙ: ΡΑΑΥ  
ΛΟΣ: ΜΕ: ΨΕ: Ψ: ΨΕ: ΚΑΛΟ  
ΠΕΠ: ΑΠΠΠ: ΠΠΠ  
ΠΠ: ΠΠ: ΠΠΠΠΠΠ: ΠΠ  
ΠΠΠΠ: ΕΑΠΠΠΠ: ΨΕ  
ΠΔΑ: ΕΠΡΑΠΠ: ΠΠΠΠ  
ΠΠΠ: ΨΑΠΠΠ: ΛΕΠΠΠΠ  
ΧΕΠΠ: ΚΙ: ΧΕΠΠ: ΨΕ: ΔΠΠ  
ΠΠ: ΠΠΠΠ: ΠΠΠΠΠΠ  
ΠΔΑ: ΠΠΠ: ΧΕΠΠΠΠ  
ΠΠΠΠΠΠ: ΠΠΠΠΠΠ  
ΠΠΠΠΠΠ: ΠΠΠΠΠΠ  
ΠΠΠΠΠΠ: ΠΠΠΠΠΠ

MS. Arab Monast. 1, Fol. A<sup>vo</sup>.

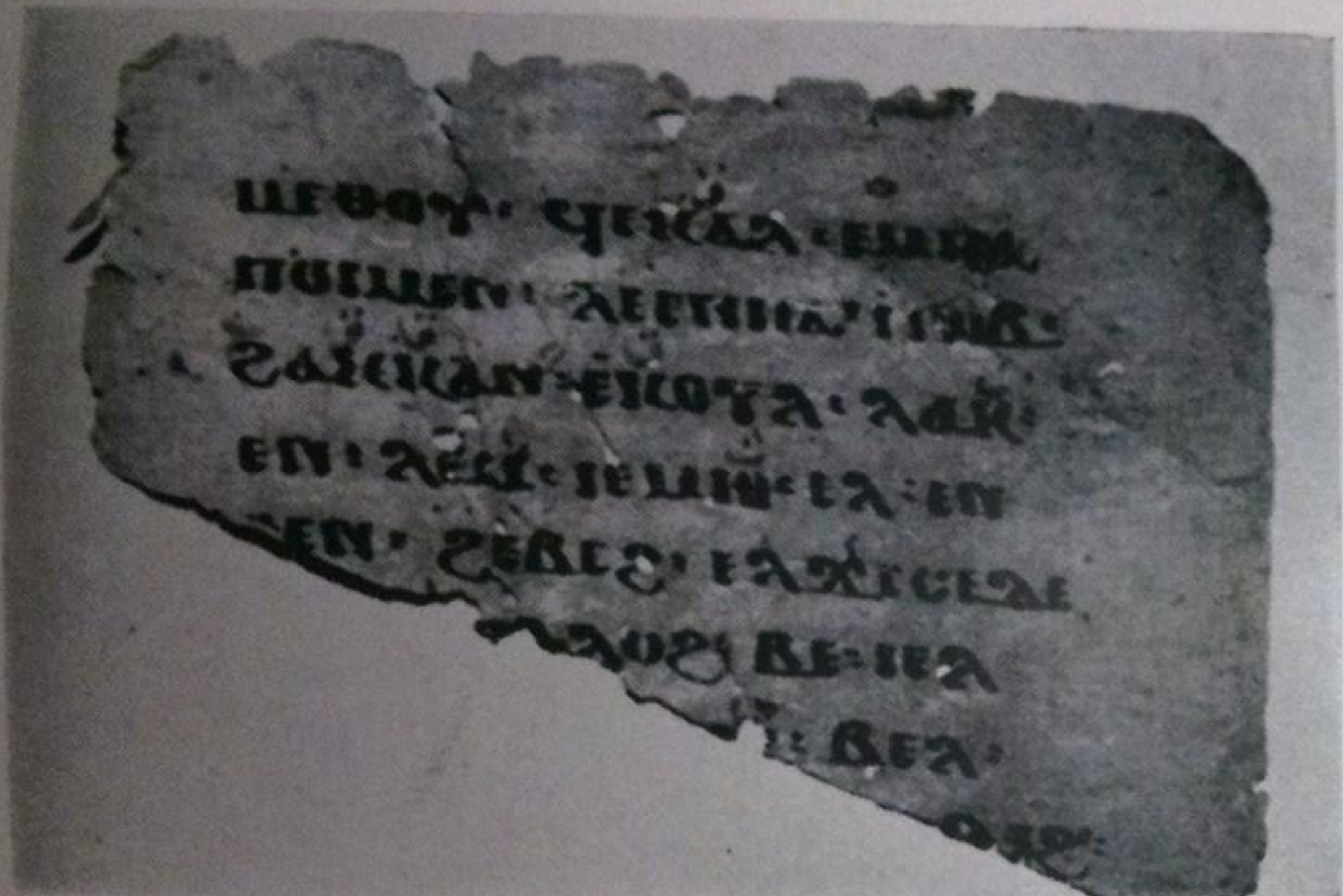


ΣΕΡΑΠΙΟ ΙΩΑΝΝΑ: RE  
ΜΕΝ Χ Σ Θ: ΕΥΧΑΛΕΣ  
ΕΥΕΥΔΑΛΑΔ: ΜΗ: ΕΥ  
ΩΥΤΑΝ: ΕΠΙ: ΔΕ

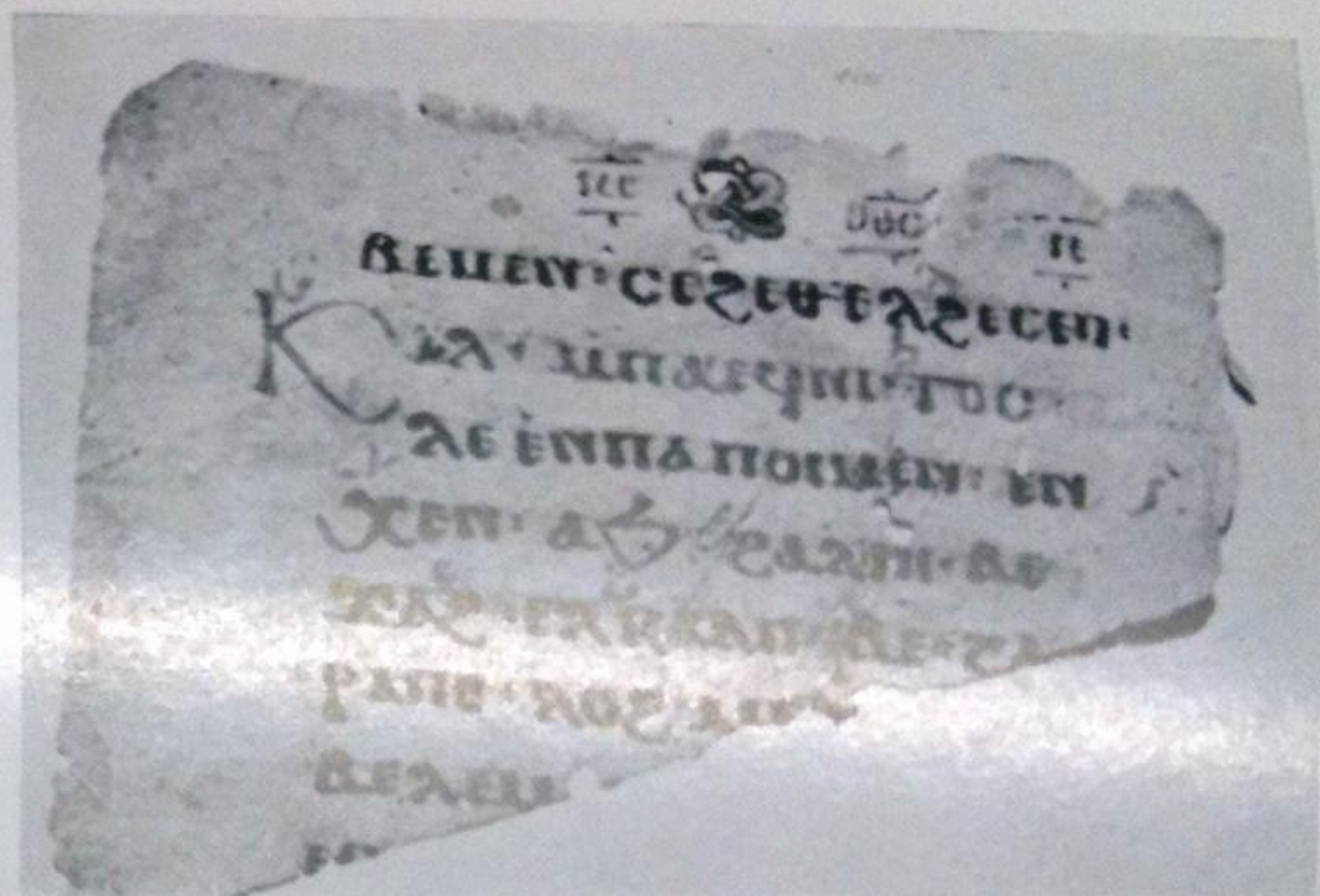
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ΛΑΛΙΑ: ΦΙ: ΖΑΡΕΚ  
ΔΕ: ΖΑΛΕ: ΕΛΜΕΙΕΛΕΡ:  
ΦΙ: Ν: ΑΡΟΣ: ΜΠΑ  
ΙΩΣΑΝΝΗ: ΦΙ: Χ

ΜΑΛ: Ε  
Α ΖΙΧ  
ΙΕ ΧΙΠ: Ρ  
ΙΜΙ ΧΙ  
ΧΟΥ: ΟΥΑ

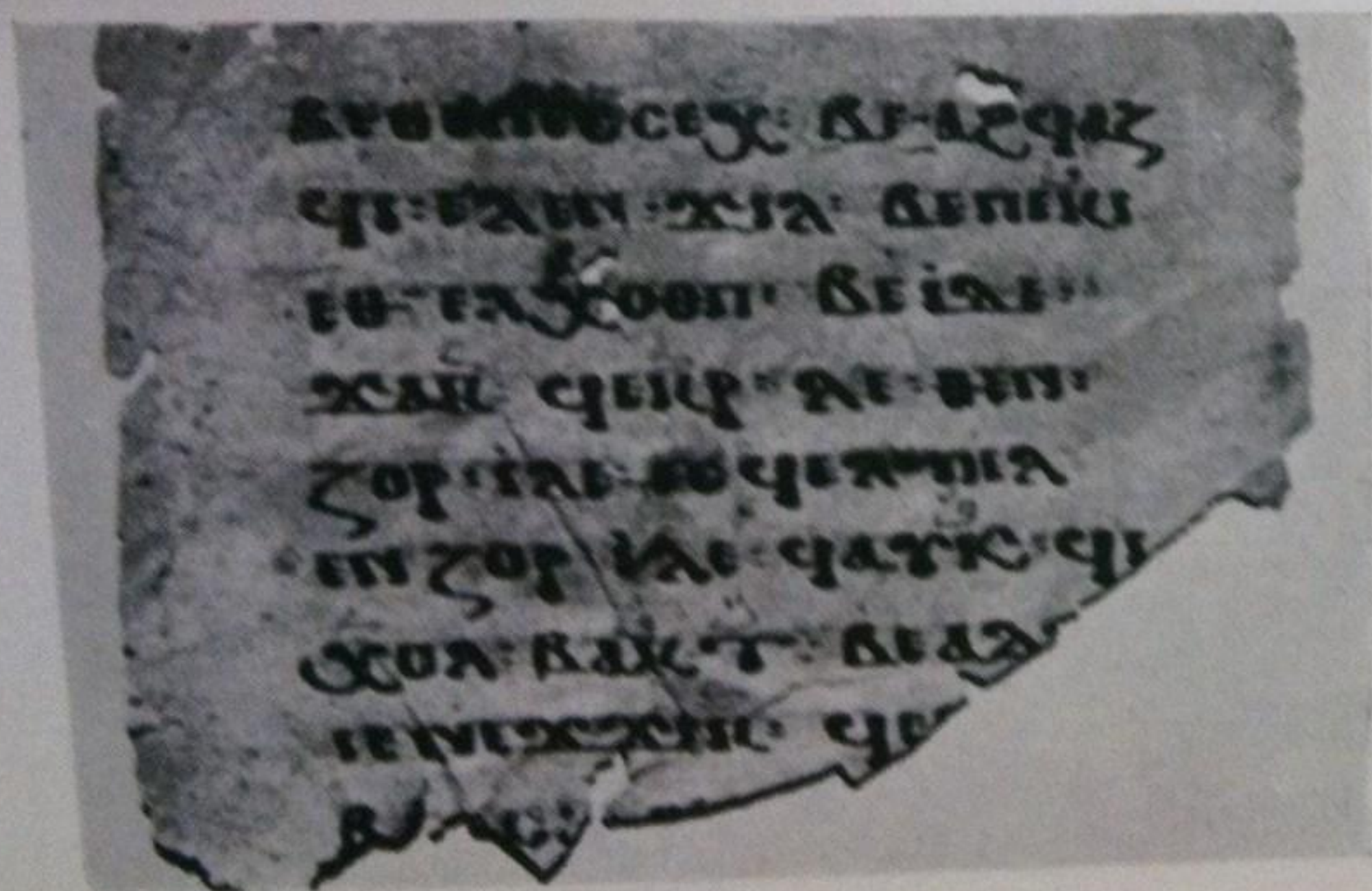
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ΝΗΘ: ΕΑ: ΚΑΟΙΡ: ΦΙ  
ΒΕΧΕΛΑΟΥ: ΡΑΚΕΑ: ΚΕ  
ΜΕΛΕΚ: ΙΚΑΙΟ: ΣΑ  
ΛΗΙΣ: ΦΙΛΕΜΗ: ΚΑΗ  
ΕΜΠΑΙΩΣΑΝΝΗΘ: ΚΑΑ  
ΛΕ ΘΕΛΑΜΕΛΑΟΥ: ΧΕΙΛΑ  
ΖΙΣΟΥ: ΑΖΑΛ: ΑΙΙ  
ΦΙ: ΡΑΚΕΑ: ΦΙ: ΚΑΑ  
ΣΙΛΟΝ: ΙΩΤΑ: ΝΕ  
ΡΑΟΙ:  
ΦΙ: ΣΑΛΟ  
ΠΗΘΟΙΕΝ  
ΠΙΣΑΡ: ΙΑΙ  
ΟΥΑ: ΟΥΑ  
Ρ: ΙΑΙΣΑΛΑΟΥ



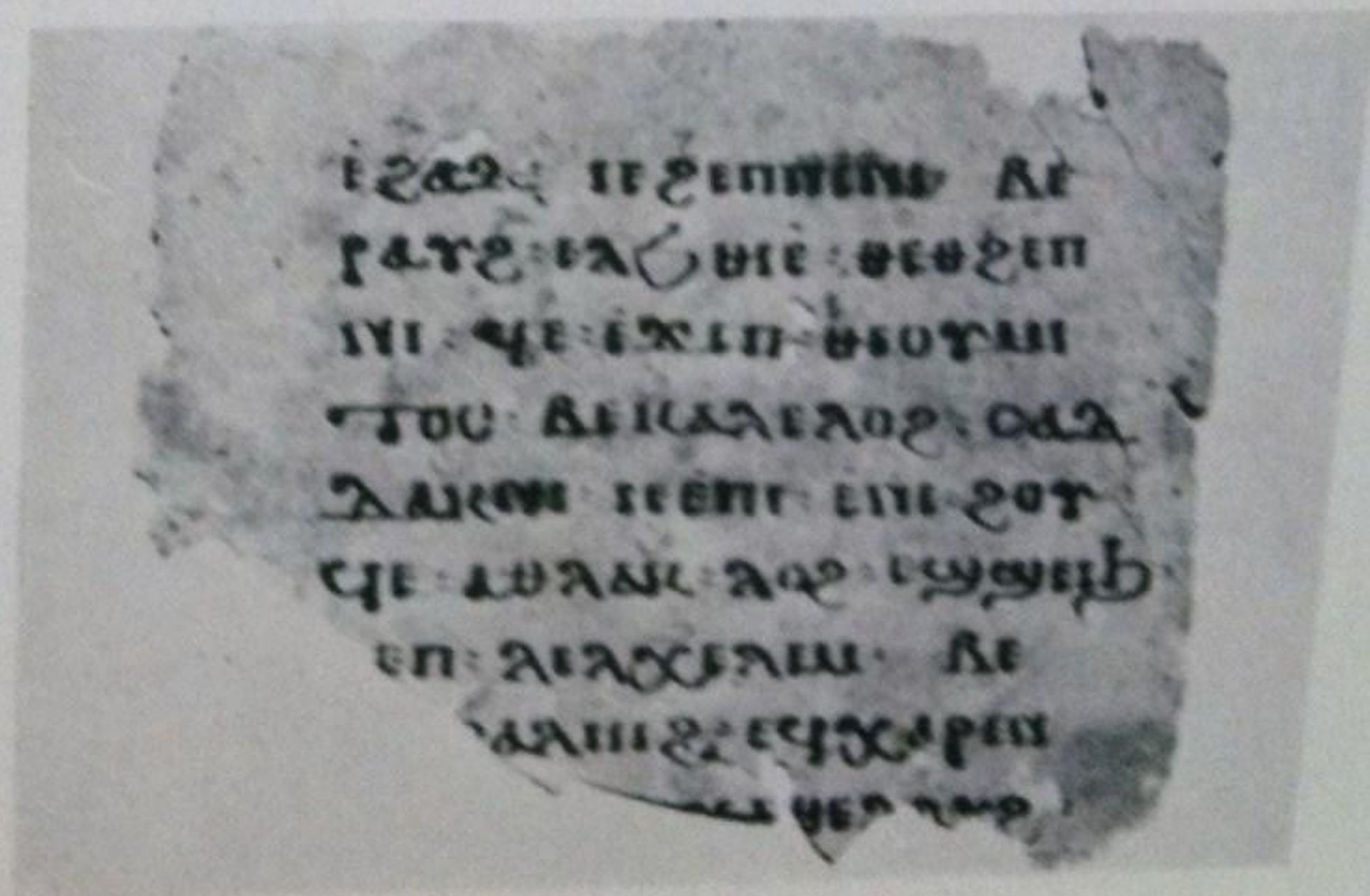
MS. Arab Monast. 1, Fol. C<sup>o</sup>.



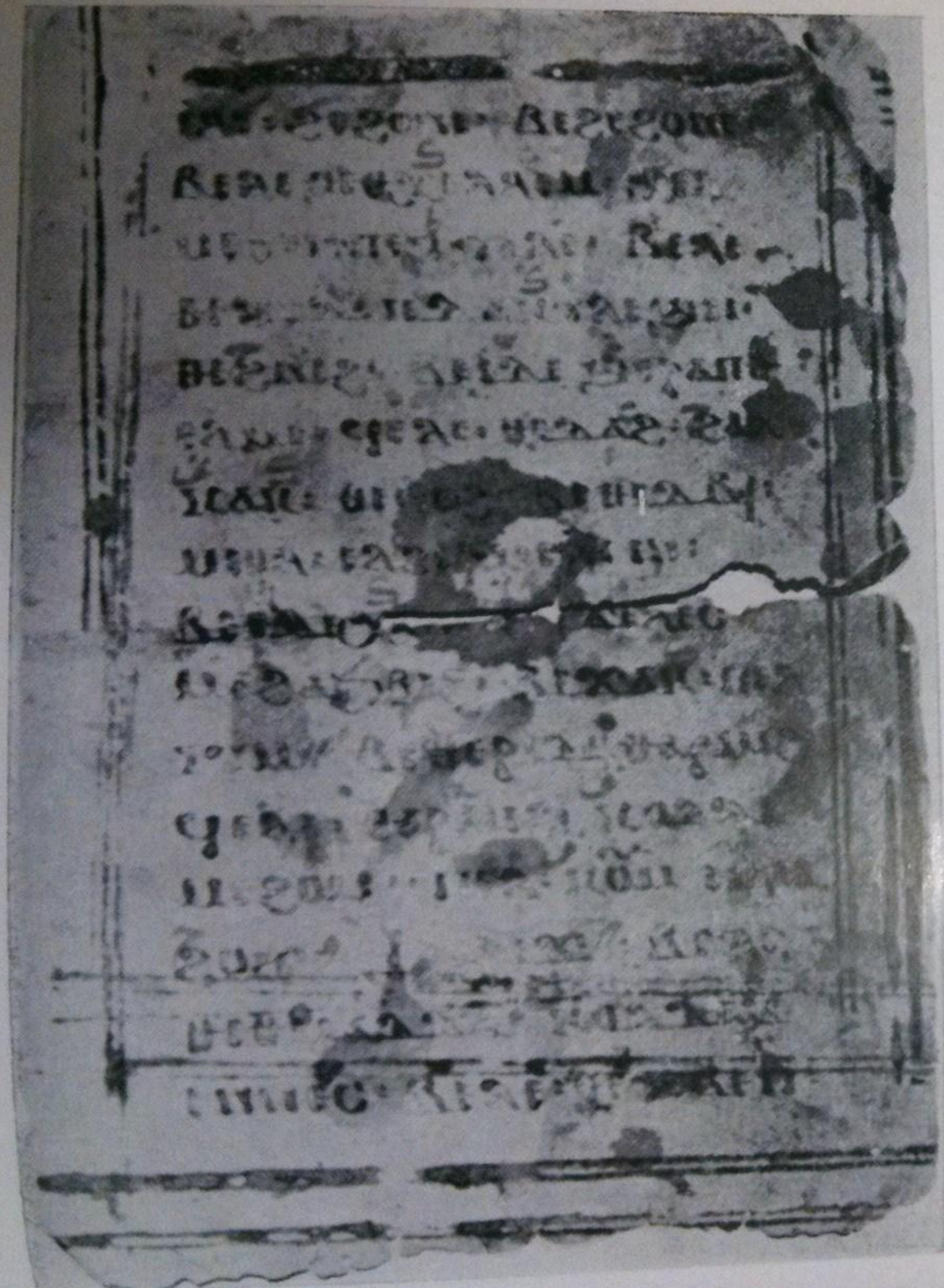
MS. Arab Monast. 1, Fol. C<sup>o</sup>.



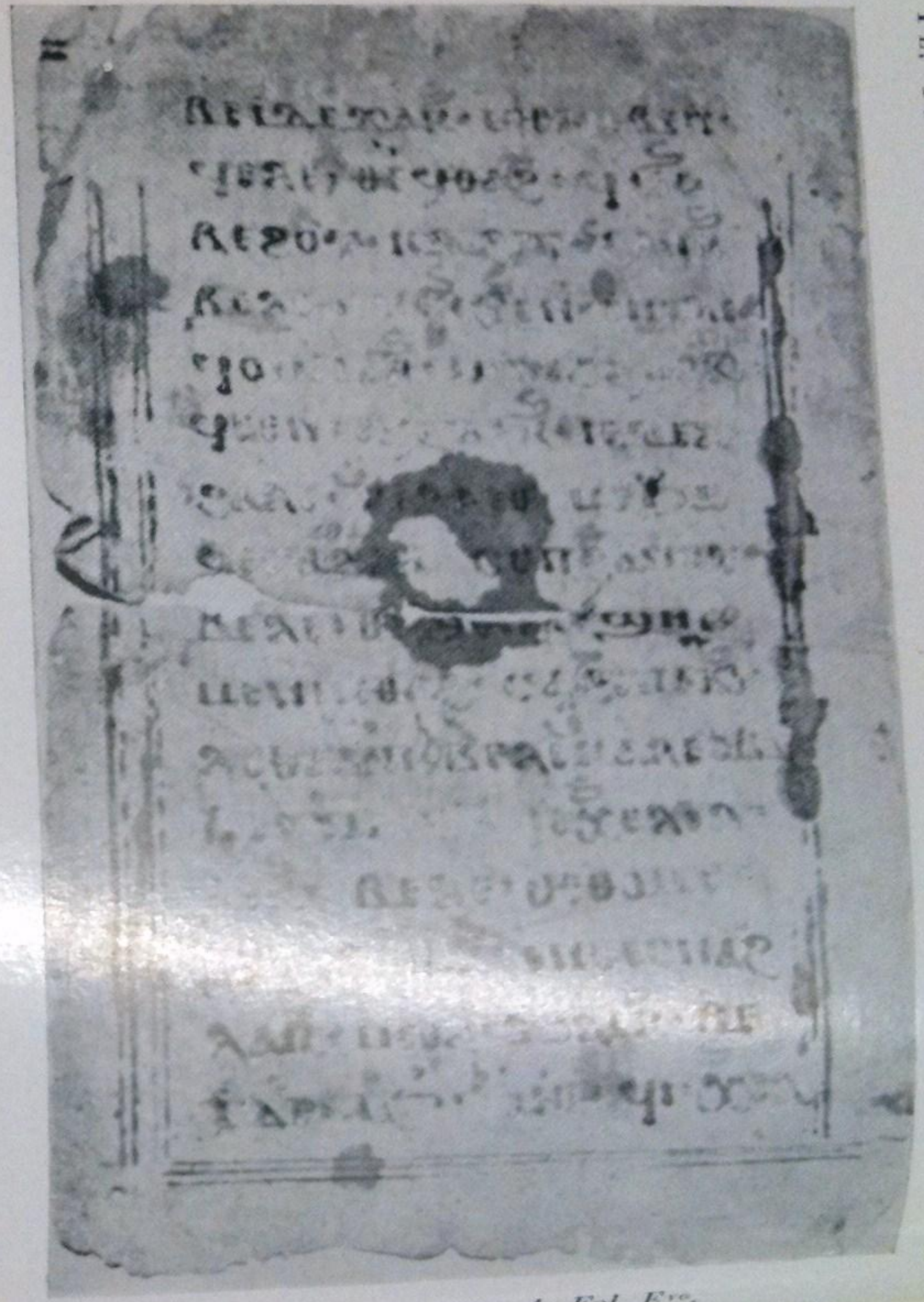
MS. Arab Monast. 1, Fol. D<sup>o</sup>.



MS. Arab Monast. 1, Fol. D<sup>o</sup>.

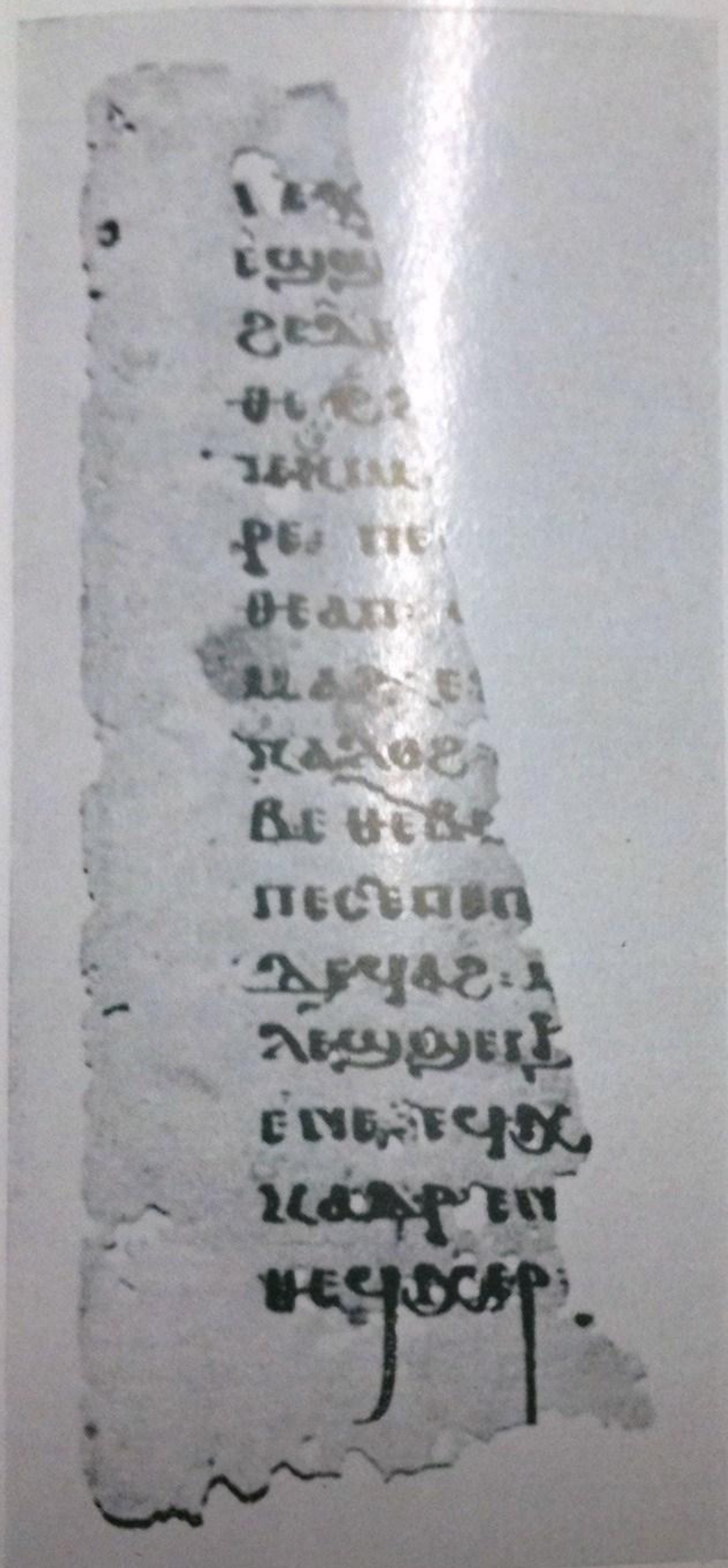


MS. Arab Monast. 1, Fol. E<sup>ro</sup>.

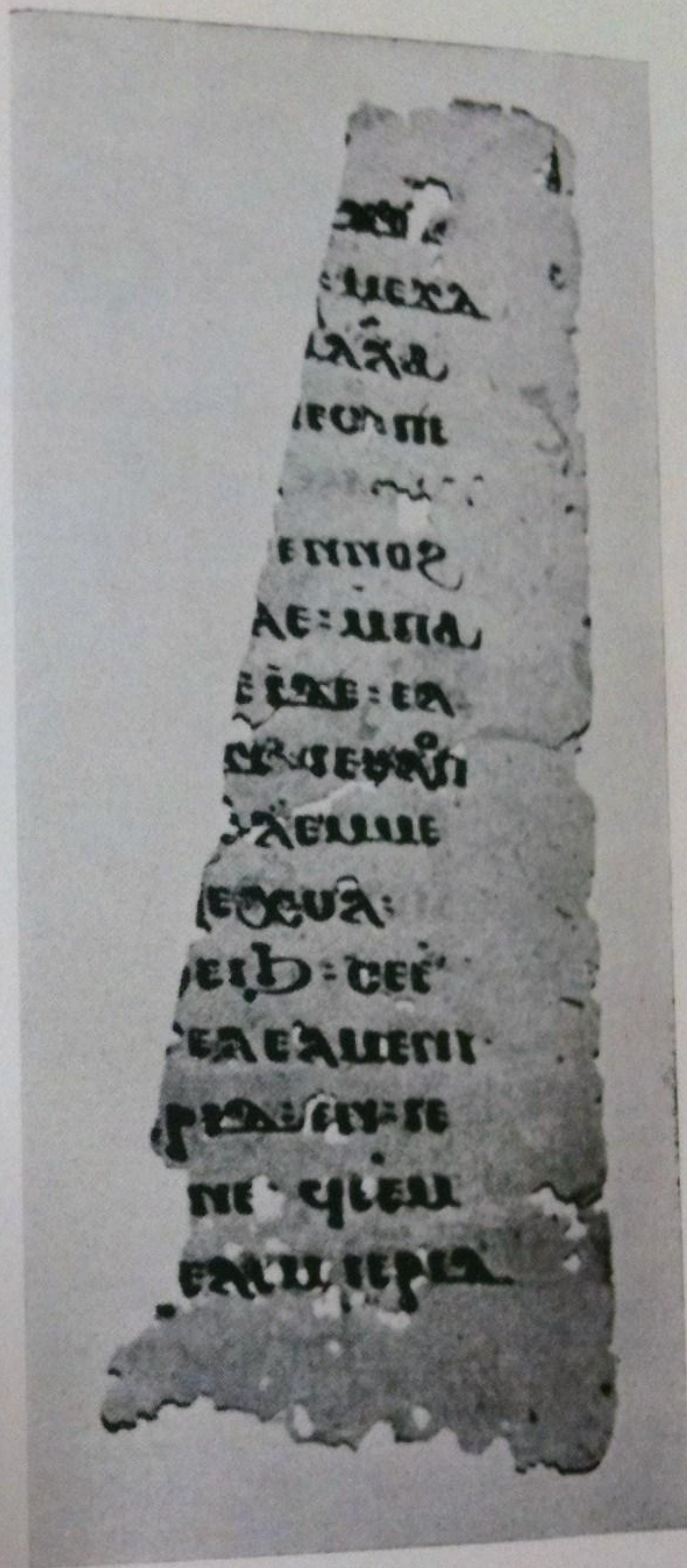


MS. Arab Monast. 1, Fol. E<sup>vo</sup>.

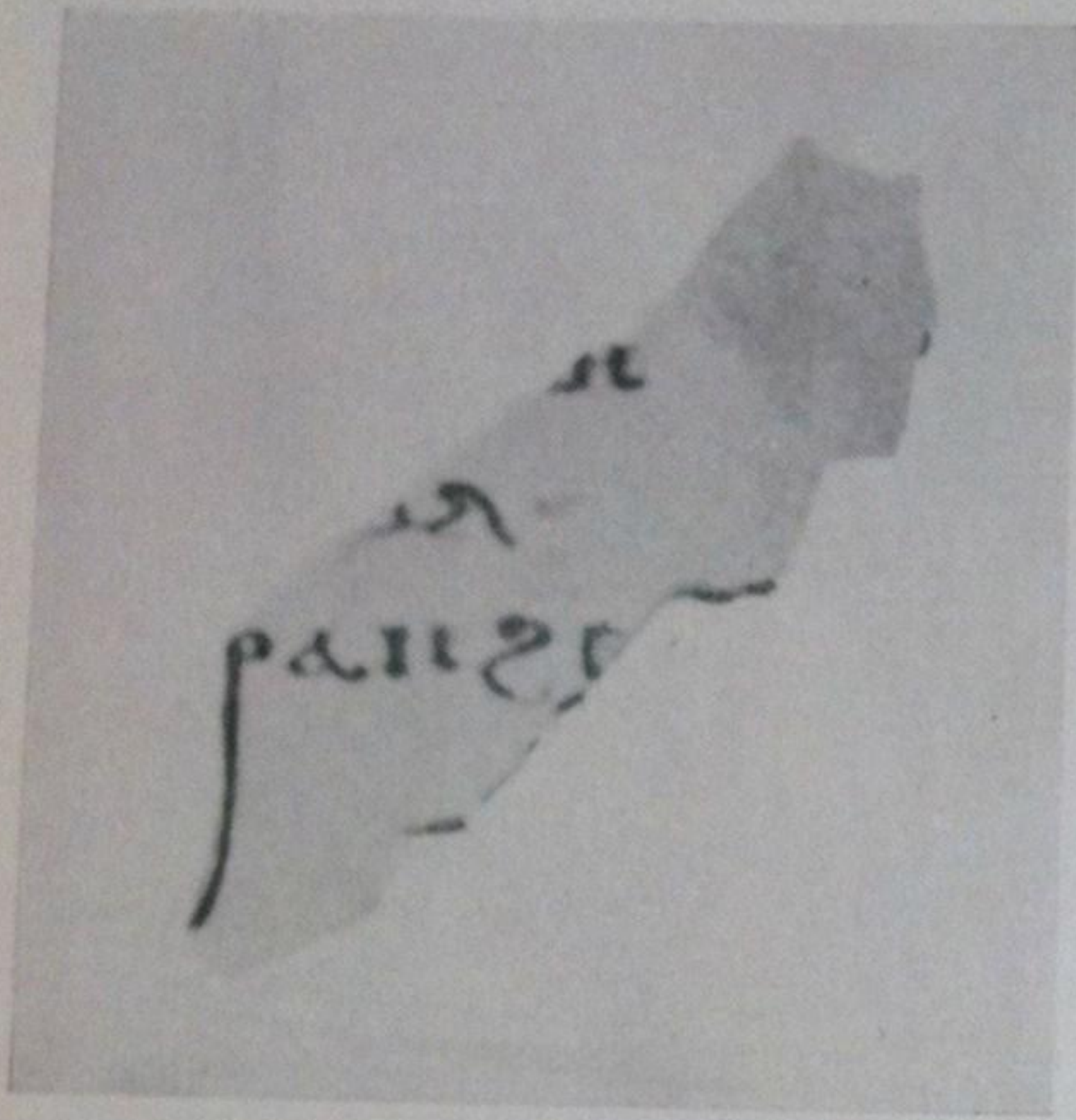
Pl. IV



MS. Arab Monast. 1, Fol. F<sup>ro</sup>.



MS. Arab Monast. 1, Fol. F<sup>vo</sup>.



MS. Arab Monast. 1, Fol. G<sup>ro</sup>.

MS. Arab Monast. 1, Fol. G<sup>vo</sup>.

