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MCMLXVI
III.—FURTHER LEAVES FROM THE ARABIC MS.
IN COPTIC SCRIPT
OF THE APOPHTHEGMATA 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 (Kašr), 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 (1). 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 (Kašr) 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 Wâdî'n-Nafrûn*, 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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(1) 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 dic-
tation\(^{(1)}\), e.g.  \(\text{G\&H} = \text{X}\text{16}\) \(\text{ئ} \text{لا} \text{ج}\). (Fol. D\(v\), 1. 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\(^{(2)}\), 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 Francais
d’Archeologie 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.

\(^{(1)}\) Cf. M.P. Casanova, op. cit., p. 9.
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 (1) and the Diaconale (2) (E.-D.).

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Coptic</th>
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<tbody>
<tr>
<td>b</td>
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<td>χ</td>
<td>خ،،ش،،ك</td>
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<td>2</td>
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<tr>
<td>6</td>
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</tr>
</tbody>
</table>

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

(1) Al-Khulâği al-Muğaddas, Cairo, no date.
(2) Khidmat aš-Šamās fi Abrûsātwa Marradât al-Kuddās, Cairo, no date. Both these editions are on sale at the Al-Muḥabbat al-Ḳibtiyyah Bookshop, Sharia' Al-Fagīṭlaḥ, Cairo.

Bull., t. XVIII.
ink. Coffee-coloured paper. The folios are not paginated. Provenance: Monastery of St. Macarius. In the middle of the upper margin of Fol. C there is an ornament touched in with yellow and greyish-blue between the compendia kē o ṭē, and in the inner corner there is written the quire numeral rē (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:—

\[ \text{_above_} \text{λ} \text{_indicates that this letter should be read as_} \]

The tanwin is represented by two oblique lines (ε) in pale red, and the word \text{ال} (God) is always written in pale red above \text{ال}.

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

O. H. E. Khs-Burmester.
who (was) in the Fayûm. 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],
TEXT

1. ΜΕ = ΑΙΩΝΟΥ = ΝΕ
2. ΕΚ = ΕΥΕΠΑΙ = ΝΟΣΗ
3. ΝΕ = ΕΚΑΣΙ = ΕΣΕΕΕ = ΕΚΕΕΕ
4. ΜΕ = ΕΙΚΕ = ΕΩΕΙΟ
15. .......................... 15

TRANSLITERATION

ΕΠΑΘΕ ΑΝΔ ΑΛΛΑ = ΕΗ
ΜΕΝ = ΕΧΕΕΘ = ΕΧΕΛΛΕΕ
ΕΘΕΛΑΛΑΑ = ΜΕΝ = ΕΥ
ΩΕΙΤΑΝ = ΕΠΕΑΕ
5 ΜΕΝ = ΩΕΙΟΥ = ΜΕΝ = ΕΛ

TRANSLATION

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

(1) i.e. ‘like that’.

TEXT

Fol. B r°

2ΗΡΑΠΟ ΙΑΕ ΑΛΛΑ = ΕΗ
ΜΕΝ = ΧΕΕΘ = ΕΧΕΛΛΕΕ
ΕΘΕΛΑΛΑΑ = ΜΕΝ = ΕΥ
ΩΕΙΤΑΝ = ΕΠΕΑΕ
5 ΜΕΝ = ΩΕΙΟΥ = ΜΕΝ = ΕΛ
«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 Yúḥānnis (John) saw him, and he wept, and he said «........... he laughed ........... It is requisite ........... (that) he weep ........... [at] all times». And a brother came ...........
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 Yûhânnis (John) knew that . . . . . he looked towards . . . . . because he . . . . . . . . . . to his limit.

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

they died. And Apa Bimin (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

In the centre of the upper margin there is an ornament in yellow and greyish-blue between the initials κε ο οοοο, and in the inner corner of the upper margin there is the quire numeral "τε" (15). 1. 2 is in red.

TRANSLATION

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

TEXT

TRANSLITERATION
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.

"(if) anyone love me, and the instinct of sin troubleth me." Then Thaumitos (Theomitios) 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°

\[\text{TEXT}\]

\[\text{TRANSLITERATION}\]

10 Μαζ άφεσε = Βελάκ = Πέλα
Γάμμα = Βελε = Θάρμις =
πέλα = Θάρμις = κολάκ
μεσον = Πέλα = Κούμ έφιγα
γύρω = γάρ = Βελά
15 οδόμαλλο = κολάκ
εννεπ = Βελό = οοοογκέπ =  

The text of this folio is framed by two double lines in black drawn in the margins. Those on the recto are carelessly drawn. 1. 13. \[\text{κούμ} \] γ s.l. 1. 14. \[\text{γύρω} \] γ corrected from an 2. 1. 16. \[\text{οοοογκέπ} \] ο s.l.

TRANSLATION

«to here and there; and speak not an idle word, and stretch not forth thy hand to a thing thou desierest. 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 r°

\[\text{TEXT}\]

\[\text{TRANSLITERATION}\]
TEXT

10 MEN MEOLAS = ΚΑΣΕΠΛΑΚ =
15 ΛΕΟΑΓΙ = ΒΕΛΕ ΚΛΑΣΗΚΕ

TRANSLITERATION

10 μέν μεόλας = κασεπλάκ =
15 λεόαγι = βελε κλασήκε

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

**TRANSLATION**

1. 2 the el[der]. 1. 3 this. 1. 5 he establisheth. 1. 7 he wearied (mortified). 1. 8 with the. 1. 9 they said it. 1. 10 and ...... 1. 11 on account of. 1. 12 he directed (paid). 1. 13 to the elder. 1. 14 I am thin[king] (carnally). 1. 15 able to. 1. 16 thou art thinking.

<table>
<thead>
<tr>
<th>TEXT</th>
<th>TRANSLITERATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>χεσωρειη</td>
<td></td>
</tr>
<tr>
<td>ἐν = ἑχξ[ερ]</td>
<td></td>
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<tr>
<td>καλρ = εν</td>
<td></td>
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<td>ὕεξερ</td>
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</tr>
</tbody>
</table>

1. 6 is in red. 1. 9. ἰεσολοπ] o s.l.
TRANSLATION

1.2 glory. 1.3 God. 1.6 that he. 1.7 to Apa. 1.8 if. 1.9 he asketh (seeketh). 1.10 when. 1.11 he eateth. 1.12 [the] elder. 1.13 the layman. 1.14 he wisheth to. 1.16 and he wisheth not.

TEXT

This fragment is the lower outer corner of a folio.

TRANSLITERATION

1.3 Christ.

TEXT

TRANSLATION

This fragment is from the middle of a folio.

TEXT

TRANSLATION

1.3 he. 1.4 came and.
MS. Arab Monast. 1, Fol. Gvo.