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
HUGH G. EVELYN WHITE
WITH AN APPENDIX ON A COPTO-ARABIC MS. BY
G. P. G. SOBHY

NEW YORK
MCMXXVI
APPENDIX I

FRAGMENTS OF AN ARABIC MS. IN COPTIC SCRIPT

EDITED BY

Dr. G. P. G. SOBHY

(Paper. Thirty-three leaves nearly complete, six mutilated leaves, and one small fragment¹ (Cairo, no. 45). The leaves, 19.8 x 13.5 cm. when complete, are unnumbered; though the first and last leaves of each quire are duly signed. Examples of these headings are — ۸٨ (Ornament) ۸٩ (Ornament) ۹۰ (Ornament) etc. ۹۱. The hand (see Plate XXIV a) 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).² The work to which these fragments belonged was apparently designed for the instruction of novices (see no. (3)⁴), drawing mainly upon the Sayings of the Fathers³ 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,¹ which, though not yet all formed, were in the process of formation. The ٤ for example had not yet degenerated into the ٤ 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.³ 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 tanwi, which is represented in the Coptic text by two oblique red lines at the end of the word, thus ٤. The nominative and objective tanwi need no additional letters, but the dative tanwi is always, or almost always, called for a preceding alif in Arabic. This I have always represented, when it does not appear in the Coptic texts. Thus ٤ is represented in Arabic as ٤ (nominative), but ٤ (dative) and ٤ (objective): so also with the suppressed ٤ in Coptic ٤. There are other minor points which will be easily grasped by the reader.¹ I must draw attention here to the curious transliteration of the Arabic letter ٥ by the Coptic ٤. The letter ٥ is never pronounced as ٤ in Arabic of the present time, whether classical or vulgar. It is always pronounced as a guttural ٤; sometimes even in hurried pronunciation it becomes indistinguishable from the ٤. The ٤ however is pronounced like a ٤ which is a guttural ٤ and which is also represented by a ٤ 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 ٥ represented a ٥ or Turkish ٥.

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

2. Published by P. le Page Renouf in P.S.B.A. xx, 112, 155, and later studied by Amelineau and by Casanova (Bull. de l’Inst. Francais d’Arch. Or. i, 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.

3. See the footnotes. The references are to the Greek Μεθυλήθεμα as found in the editions of Coteler and Mignier, and to the Coptic edited by Amelineau in Annales du Musée Guimet (A.M.G.) xxv.


6. Underlined words are rubrics written in red in the ms.
### Concordance of Coptic and Arabic Alphabets

<table>
<thead>
<tr>
<th>Coptic</th>
<th>Arabic</th>
<th>Remarks</th>
<th>Arabic</th>
<th>Coptic</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>ⲁ</td>
<td>ل</td>
<td>The ئ when not pronounced as ﺪ</td>
<td>1</td>
<td>ⲁ, ﻮ, ﻮ</td>
<td>The ﻮ before ﻢ is invariably used with no difference whatever for ل. Casanova's theory of Emala does not hold good at all</td>
</tr>
<tr>
<td>ⲥ</td>
<td>ﻮ</td>
<td>This may have been pronounced like ﻧ and represented the Turkish ﺪ</td>
<td>ﻮ</td>
<td>ﻮ</td>
<td>The ﺪ always, marked above it ﺪ with three dots instead of two ﺪ although it represents ﻧ. The actual spoken Arabic has lost entirely the ﺪ</td>
</tr>
<tr>
<td>ⲩ</td>
<td>٣</td>
<td>In ﺪ</td>
<td>٣</td>
<td>ﻧ</td>
<td>In ﺪ</td>
</tr>
<tr>
<td>Ⲧ</td>
<td>ﻢ</td>
<td>Invariably used for either ﻢ or ﻢ</td>
<td>ﻢ</td>
<td>ﻢ</td>
<td>There is no doubt whatever that the ﻢ and the ﻢ here represent ﻢ and not ﻢ. The Classical Arabic knows no ﻢ hard, and the sound ﻢ hard in Upper or Lower Egypt, except in Cairo, nowadays always means ﻢ</td>
</tr>
<tr>
<td>Ⲳ</td>
<td>ﻢ</td>
<td>Only once for ﻢ. The ﻢ = ﻢ - ﻢ only in Turkish ??</td>
<td>ﻢ</td>
<td>ﻢ</td>
<td>Always the ﻢ marked with the Arabic ﻢ above it</td>
</tr>
<tr>
<td>ﻬ</td>
<td>ﻢ</td>
<td>Not represented</td>
<td>ﻢ</td>
<td>ﻢ</td>
<td>Which is variable in its form, ﻢ, ﻢ being used</td>
</tr>
<tr>
<td>ﻪ</td>
<td>ﻢ</td>
<td>Once for ﻢ</td>
<td>ﻢ</td>
<td>ﻢ</td>
<td></td>
</tr>
<tr>
<td>ﻪ</td>
<td>ﻪ</td>
<td>Sometimes for a short ﻪ, in ﻪ</td>
<td>ﻪ</td>
<td>ﻪ</td>
<td>ﻪ in the spoken Arabic is lost, always pronounced ﻪ</td>
</tr>
<tr>
<td>ﻪ</td>
<td>ﻪ</td>
<td>Always marked with the respective Arabic letter it represents</td>
<td>ﻪ</td>
<td>ﻪ</td>
<td></td>
</tr>
<tr>
<td>ﻪ</td>
<td>ﻪ</td>
<td>Appears in one fragment without my being able to assign its value</td>
<td>ﻪ</td>
<td>ﻪ</td>
<td></td>
</tr>
</tbody>
</table>

1 See the monumental work of M. Chassinat where he attacks my dictum that the ﻢ is always pronounced like English *th*. *Le Papyrus Médical Copte*, p. 33.
### APPENDIX I

| Coptic | Arabic | Remarks | | Coptic | Arabic | Remarks |
|--------|--------|---------| | | | |
| 0      | ا، و، ا | Is oddly used for ا in power etc. | | 5 | ف | Was the ا then pronounced as ا as in Turkish? Or was it the influence of Turkish?? |
| ب      | تط | | | ط | ا | Always with the Arabic equivalents above them |
| ر      | ط | | | ط | ا | The Copts could not catch exactly the right pronunciation of this letter |
| س، ص | Faultily used for ص which ought to be ص | | | غ | ا | The Arabic ا above is never written in full and might pass for a hamzah, once or twice ا |
| ت، ر | | | | | | |
|耷 alone | . . . | Always + او(ع) | | 9 | ف | |
| ك | ك | | | 9 | ك | |
| ض | أ | As in كورحان | | 9 | ئ | 9، 36 |
| ل | ل | | | 9 | ل | |
| ن | ن | | | 9 | ن | |
| م | م | | | 9 | م | |
| و | و | | | 9 | و، و، و | According to its position |
| ش | ش | | | 9 | ش | 9 |
| ف | ف | | | 9 | ف | 9 |
| ح | ح | | | 9 | ح، ح | 9 |
| ء | ء | | | 9 | ء | 9، 41 |
| د | د | Never used, never represents د | | 9 | د، ء | Not represented when final |
| | | | | | | |
| | | | | | | Two oblique red lines, once or twice د |
| | | | | | | |
| | | | | | | 9، 9 | Not represented at end |
| | | | | | | | Two oblique red lines |
| | | | | | | | Two oblique red lines |
| | | | | | | | Once or twice |

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Cairo, no. 45.

* Fo. 1 recto

γνωστείαν ἐκλήτη ἡ ἐκ
εἰς ἀνεκόρου τερών, ἡ
μετατέθεις ἐν τῇ

ἐγκλήματι ἐκείνης ἡ
ἀντιλήψις, ἣν ἔκθεν

γιὰ τὸ αὐτὸ τὸ ἁμαρτόν

τὸ ἀντιλήψις τῆς
ἐθνοποίησις τῆς

διὸ ἐράνθη τὸν

εἰς παντά καθὼς


* Fo. 1 verso

παράγεται λέγει

πολίτες διὸ, τοὺς ἦσαν

ὅτε ἦσαν ἐκκλήτης

τοῖς ἑαυτοῖς, ἢν ἔκθεν

διὸ τὸ αὐτὸ τὸ ἁμαρτόν

τὸ ἀντιλήψις τῆς

ἐθνοποίησις τῆς


* Fo. 1 recto

...and cruelty of heart. 1 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. 2 Refute!—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.

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APPENDIX I

...to stay here. The elder amongst them said, "If we cannot stay in this place we shall depart to another." He said, "If 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 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..."

1 Aposb. Pat., Macarius, xxxiii; and A.M.C, xxv, 207 ff.
2 I.e. of the two 'Little Strangers' (Maximus and Dominus).
3 In Macarius.
4 Notice that Arabic - مطرية - means "hatchet."
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The counsel... If man do not hold great meekness in his heart and body and submit himself to everything and accept every saying and he harsh to himself in everything, his death shall be near him day by day and... exorcist all... and exorcist... and every...

[A brother came] to Abba Makarii 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...
APPENDIX I

...the Angel of Christ... to her... great... and answered... prevented her...

This same brother asked concerning the passage that "Thy youth shall be renewed like the eagle." 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 redo

1 = A.M.G. XXV, 145 f.
2 = Psalm ciii, 5.
NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

* Fo. 5 recto

... ساَمَّلَهُ الذَّي عَلَى

لنَتَبَحَّنْ عَلَى

وَتَلْقَيْ لَوَقَ

صَيِّبَهُ بُوْجَهٍ لَتِمَّ

وَكَنَّ قَيْدَهُ بَلْ حَسَنٌ

عَنَّهَا فَلاْ خَلَقَ

هَلْ مَسْبُوقَهُ عَلَى

حَبَّ وَدْعَهُ

فَيَقَلُانَ إِنَّهُ بُكْرَ

سَلَةَ يَبِعَ

الْبِسْحَ

أَخْصَالَ اِبْنِ يَأْبَارِي

قَالَ لِكَذَا الْبِتْرَةِ

قُالُوُنَ الْبِنْيَانِ مَقْعَرِي

أَنَّهُوَ لِيَ

بَلْ بَلْ بَلْ بَلْ

كِلْبَ الْخَلْصَةِ

إِنَّهُ لمَحْطَأَهُ مَتَاعُ الْبِنْيَانِ

كَانَ مَنْ صَحَبَ

حَكِيْمَانِ إِنَّ

يَعْبَوْنَ سَلَةَ جَعْلَهُ

لِفِبْحِ وَقَالَتْ

مَنْ خَيْبَةَ

وَإِلَامَةَ إِلَى اِنَّ

يَفْيِرُ السَّلَةَ

وَكَانَ كَأَنَّهُ هَذَا

مَلِكُ الْعَوْمَةِ

يَجْتَنِبُ

الْإِخْبَارَ عَلَى

وَيَنْتَفَعُوا بِهَا

* Fo. 5 verso

* Fo. 5 recto

*[dirty] on him," but she had pity on him and took 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?]

The Virtues of Abu Makari: "Say to me the nature of repentance."* 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."

* * * * * * * * * *

* A.M.G. xxv, 143.

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And he said to him: "Whither art thou going?" and he said to him, "I am going to visit the brethren." 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... etc.

*And (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.

1. = Aṣopb, Patr., Macarius, iii; A.M.G. xxv, 233 f. (Macarius is speaking to the Devil).
NEW TEXTS FROM THE MONASTERY OF SAIN MACARIUS

\* Fo. 7 verso

(Transcription and translation of ancient text)

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\* Fo. 7 recto

(Transcription and translation of ancient text)

---

\* Fo. 7 verso

(Transcription and translation of ancient text)

---

\* Fo. 7 recto

(Transcription and translation of ancient text)

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1 = A.M.G. xxv, 338.
3 = A.M.G. xxv, 367 f.
and no work except the word of God barbers. He took off his clothes and went out to the desert... and... This... of the book... to him... and... "F. 8 was...
...that he suffereth in everything.

And said Abba Johannes: "I saw an elder in ecstacy 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.'"
APPENDIX I

He who filleth his belly in converse with a youth hath already committed fornication with him in his heart.

It was said of him that when he had finished the harvest he went round amongst the elders and devoted himself to prayers, and listening to psalms and melodies until his mind was at harmony with his original quest.

Abba Johannes said: "He is like a man sitting under a great tree and seeing many beasts and reptiles coming to him. If he cannot make a stand he escapes and ascends the tree and saves himself. So, when I am sitting in my cell I can see diabolical imaginings worrying me. If I am not able to resist them..."

1 = id. xxxv.
2 = id. xii; A.M. G. xxv, 339.
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And a brother asked Abba Dijidjoi, and said to him "...why did you leave Shiht (shekh), being with Abba Makari, and come hither...?" The Sheikh said, "When Shiht (sheikh) 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 Dijidji...
APPENDIX I

Wanda Jephson...
Morris Jennifer
What would you
Then they
They said to me:
They heard from them... And the elder... He said: "Yes, O my fathers..."
And the Sheikh said: "If I cannot do it, I sigh a little for myself, and this is enough for me..."

* Fo. 13 verso
* Fo. 12 verso
* Fo. 13 verso
* Fo. 13 verso
* Fo. 12 verso
* Fo. 13 verso
* Fo. 12 verso

And Abba Djdjedj once fell ill. 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 verso

* -id. xxix.
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* Fo. 15 recto

...,

* Fo. 15 verso

...,

...,

* Apophthegmata.

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* Fo. 16 verso

Apostles: "... 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 recto

Apostles: "... 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 hateth him who maketh thee grieve? It is not he who is unjust to thee, but Satan is. Therefore thou must hate the sickness ..."
NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

"Fo 18 recto

ταλαιά έχει σπάνιους που τους προσκάλεσαν παρά το λάθος του αδικήσιμος άδικος. Εάν ζητήσετε, την αποκαλύψει τη λεπτομερεία, θα μεγαλώσεις η ουσία του προβατικού πολεμικού. Ακούσε τον θυγατρικό του πόλεμου. Μετά την απόχρωση, θα ενσωματωθεί όλο και πιο συμβατικά η Μακάρια Μονή με τα καθεστώτα που την επικύρωσαν. Τα πάντα συνεχίζουν να μείνουν στον θρόνο της δικαιοσύνης."

"Fo 18 verso

νεκρή οθητησία της ημέρας. Αλλά η αληθινή θαλάσση του πολέμου. Αυτή η επαναλήψη της παγκόσμιας καταστροφής που κατέστρεψε την παγκόσμια ανθρωπότητα με τα μεγάλα στοιχεία της. Αποκτά τον απόλογο της επανάστασης."

"Fo 18 recto

...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..."
APPENDIX I

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.¹

¹ Ezaín, Gr. 9, Lat. 1109 b.

² Or "carefulness."
NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

 bliss of God, least thou sin without knowing. Every work that thou dost, 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...
APPENDIX I

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

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1 Esdras, Gr. 12, Lat. 1141 a.

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"* Fo. 24 verso" ¹negligently 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 everyone 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

¹ Enlaz, Gr. 12, 13, Lat. 1111 B.

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*condition (7) to partake of the oblation, the Body of the Lord Jesus Christ, and the Lord will heal the wounds of thy soul. Let it not be that uncleanness appear in thy body, lest vain glory seize thee. The young, however, must have their bodies left in all roughness because it will be good for them, and they must not put on a good robe at any time before they approach towards seniority and advance in years. If thou walk with a brother who is older than thou (art), do not walk before him, and if there be a man who is thy senior and he talk to others, do not despise him and sit down, but stand until he biddeth thee at his discretion. If thou go to a town or to a village, let thy eyes look down on the ground...
new texts from the monastery of saint macarius

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) schisms 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 paulus 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 . . .

1 essias, gr. 22, 23, lat. 1116 a.
APPENDIX I

...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...

1 Enias, Gr. 23, Lat. 1168 b.

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NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

* Fo. 28 verso

* Fo. 28 recto

* Fo. 28 verso

* Fo. 28 recto

"Watch always, for they will prepare thee an evil attack from the first, and they will lie in ambush behind the city, and if thou oppose them they will cunningly retreat before thee in order that thou mayest become self-confident and rely on thy (own) power, and leave the city and pursue them. If they see thee coming out of the city suddenly the ambush will attack thee "from behind and turn round thee on the front and surround thy soul, and it shall have no refuge. The meaning of the "city" is that one must put oneself into the hands of God (to Him be praise!) with all one's heart and always, and He will help one against any misfortune that cometh and he will be saved from fighting the enemy. Pray therefore to God that He may drive away any misfortune that cometh to..."
APPENDIX I

* Fo. 29 recto

* Fo. 29 verso

* Fo. 29 recto

* Fo. 29 verso

* Esaias, Gr. 24, Lat. 1116 b.

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NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

* Fo. 30 recto

*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. 69, 54, Lat. 1134 A.
APPENDIX I

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 foulsness of sin and diminisheth thy pains. Take heed not to esteem thyself anything at all, for this...

Fo. 31 verso

1 Esaias, Gr. 64, 65, Lat. 1154 a.

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NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

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.

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 Esdras, Gr. 65, Lit. 1134 R.
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APPENDIX I

1...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 (I) 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...

* Fo. 33 recto

* Fo. 33 verso

1 Not identified.

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NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS

[new text]

* Fo. 34 recto

[transcription]

* Fo. 34 verso

[transcription]

* Fo. 34 recto

[transcription]

1 Not identified.
APPENDIX I

* Fo. 35 recto

وانه لا Bergg شى
ولا يقبل كله
وإن يبلغ...
وينكون نظره
الي الأزلف ونظر
عقوله إلى السام
وان يقع البوت
بين هميه
وينطق نفس من...
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NEW TEXTS FROM THE MONASTERY OF SAINT MACARIUS


* Fo. 1 recto

* Fo. 1 verso

* Fo. 1 verso

1 For [κεπακα] εμφεδρ.

2 * ..., 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. 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.


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APPENDIX I

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 wept 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...