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The Legend of Saint Aūr and the monastery of Naqlūn : the Copto-Arabic texts

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Chapter III

The Edition of the *Naqlūn homily*

1. Introduction

The partial collation of the manuscripts resulted in the selection of manuscript B as the starting point for the text edition of the *Naqlūn homily*. The text edition, actually the core of this study, is dealt with in the present chapter. It comprises a critical presentation of the text itself provided with a critical apparatus and accompanied by an English translation.

The *Naqlūn homily* can be characterized as a hagiographic text belonging to the Coptic tradition. As has been demonstrated in the preceding chapters, it was almost certainly composed in Arabic, some time before 1200. The language of the text of manuscript B, and actually of all available manuscripts, may be characterized as Middle Arabic. A text written in Middle Arabic requires a specific edition technique, different from the methods developed for Classical Arabic texts.²¹¹ Actually, the editor of a text written in Middle Arabic is faced by two difficulties resulting from the particular character of the language. The first problem consists of how to define Middle Arabic, as this language variety shows a low degree of standardization. The second problem for the editor results from and is related to the first. As Middle Arabic is weakly standardized, methods and rules for the edition of texts written in Middle Arabic can not be established either. These two problems are first dealt with shortly below, in order to put the method applied for the edition of the *Naqlūn homily* in a clear perspective and justify the chosen method.

2. Definition(s) of Middle Arabic

In the course of time the meaning of the term ‘Middle Arabic’ has undergone an evolution. The scholar J. Blau, very much concerned with the study of Middle Arabic, gave several definitions of the term and defined it in his *Handbook*, published in 2002, as “*the language of mediaeval Arabic texts in which classical, post-classical, and often also Neo-Arabic and pseudo-correct elements alternate quite freely.*”²¹² According to Blau, pseudo-correct elements reflect the intention of a scribe to write in Classical Arabic (or what he considered to be Classical Arabic), but since his knowledge was deficient, he coined forms that do not fit the rules of Classical Arabic nor those of the spoken language. Pseudo-correct

²¹¹ La Spisa 2015.

²¹² Blau 2002, 14.

elements are neither Classical nor colloquial. They are divided into hyper-correct and hypo-correct forms.²¹³

Other scholars in this field are more inclined to regard Middle Arabic as a variant of Arabic that continued to exist from before the standardization of Classical Arabic in the eighth century all through the ages up till modern times. This is reflected in the definition given by W. Fischer: “*Middle Arabic is the language of all those texts written by authors who are not able to reach the high standard of educated Classical Arabic or do not intend this.*”²¹⁴ Fischer notices that as a result of this sociolinguistic definition, “*Middle Arabic texts were not only produced in former times, they are written in our times as well.*” Another scholar in this field, K. Versteegh, confirms this view, writing: “*In modern studies of Arabic, the collective name for all texts with deviations from Classical grammar is Middle Arabic [...]. In contemporary texts, mistakes may occur just as easily as in the Classical period, and it would therefore be a mistake to assign any chronological connotation to the term ‘Middle Arabic’.*”²¹⁵ P. Larcher gives a clear survey of how the discussion about the definition of Middle Arabic has developed.²¹⁶ He notes that Middle Arabic has always been compared with Classical Arabic, which, since its emergence, has been considered the norm and reference for all Arabic language categories.²¹⁷ In this respect, Classical Arabic may be defined as a timeless and permanent norm and reference. Larcher ends with the conclusion that Middle Arabic, as a consequence of its being compared with the permanent norm, should also be regarded as a timeless variant of Arabic.²¹⁸

In recent times, the study of Middle Arabic intensified and the first symposium on the subject held in 2004 in Louvain-la-Neuve (Belgium), organised by J. Lentin and J. Grand’Henry, resulted in the creation of the ‘Association internationale pour l’étude du moyen arabe et des variétés mixtes de l’arabe’ (International Association for the Study of Middle and Mixed Arabic – AIMA).²¹⁹ Since its foundation, the association organizes triennial conferences, and already the fourth AIMA conference has taken place recently.²²⁰ At

²¹³ See Blau 1966-1967, 1:50-51; Blau 2002, 19; Versteegh [1997] 2004, 115; Hary 2007, 275-279.

²¹⁴ Fischer 1991, 432-433.

²¹⁵ Versteegh [1997] 2004, 114.

²¹⁶ Larcher 2001, 578-609.

²¹⁷ Larcher 2001, 605.

²¹⁸ He illustrates this view of the timeless concept of Middle Arabic with a representation in a diagram, see Larcher 2001, 605, diagram 7.

²¹⁹ For the acts of the first symposium, see Lentin and Grand’Henry 2008. The term ‘Mixed Arabic’ concerns the spoken variant of Arabic, see Mejdell 2008; Den Heijer 2012a, 3, 8.

²²⁰ For the acts of the second symposium, see Zack and Schippers 2012. The acts of the third symposium are in publication. The fourth international symposium was held at Emory University, Atlanta, USA, in the period 12–15 October 2013.

the first symposium the attending scholars agreed almost unanimously in abandoning the chronological definition of Middle Arabic, and they showed preference in characterizing it as a typological variant of the language, as a continuum, between Standard or Classical Arabic and colloquial Arabic.²²¹ At this same symposium, S. Hopkins gave a clear summary of the discussion, by explaining it in two different senses: “*In a chronological (‘vertical’) sense, [...] Middle Arabic is held to represent a historical intermediate stage in the linear development of Old Arabic into Neo-Arabic. In its stylistic (‘horizontal’) sense Middle Arabic means any kind of Arabic which combines classical and vernacular elements, but is itself neither the one nor the other – such Middle Arabic is neither old nor young; it simply occupies a stylistic register, [...].*”²²² At present, this ‘stylistic’ characterization of Middle Arabic seems generally accepted although the discussion still goes on. In his introduction to the acts of the second AIMA congress held at Amsterdam in 2007,²²³ Den Heijer presents a survey of the state of research in the field of Middle Arabic (and Mixed Arabic). Den Heijer explains the situation of the Arabic language in terms of the co-existence of two different varieties, namely the H (‘high’) variety (Classical Arabic, also Literary or Standard Arabic) and the L (‘low’) variety (Spoken or Colloquial Arabic).²²⁴ In this view, Middle Arabic covers the field between these two varieties, as a mix of a varying amount of features belonging to one of the two varieties. Den Heijer confirms the general agreement of scholars in the field to leave behind the exclusively chronological connotation of the term Middle Arabic and consider it a continuum between the H and L varieties,²²⁵ or, in terms of a typological characterisation, as the written form of Arabic of a mixed variety, irrespective of time.²²⁶ Based on this typological distinction between Middle Arabic for written texts and Mixed Arabic for the spoken texts, G. Mejdell took the first step to compare studies in these two fields which hold a number of shared features.²²⁷ At present, most scholars agree in the notion that the occurrence of dialectal features in a written text (or in speech) is not necessarily due to a lack of knowledge of Classical Arabic of the author (or the speaker), but sometimes authors intentionally used mixed language.²²⁸ In line with this view, Lentin rejects the notion of pseudo-correct

²²¹ See the introduction to the acts of the first symposium, Lentin and Grand’Henry 2008, p. XVII-XXIII.

²²² Hopkins 2008, 231.

²²³ Den Heijer 2012a.

²²⁴ Den Heijer 2012a, 1-2; see also Mejdell and Edzard 2012, dealing with High and Low varieties, diglossia and language contact.

²²⁵ Den Heijer 2012a, 6.

²²⁶ Den Heijer 2012a, 7-8.

²²⁷ See Mejdell 2008; and Mejdell 2012a.

²²⁸ See Mejdell 2008, 358-361; Lentin 2012a, 44, who refers to Blau in nt. 44; Mejdell 2012a, 236.

features²²⁹ in Blau's definition of Middle Arabic and prefers to point to these as hybrid forms, which characterize Middle Arabic more accurately as a separate variety.²³⁰ Lentin defined Middle Arabic as "an intermediate, multiform variety, product of the interference of the two polar varieties on the continuum they bound, a variety that, for this very reason, has its own distinctive characteristics."²³¹

From its early beginnings, the discussion about the definition of Middle Arabic has always had a religious aspect. Although it is generally assumed that, because of their religious affiliation with Classical Arabic, Muslims took greater care to write Classical Arabic than Christians and Jews, this view is an oversimplification.²³² In this respect Blau's study should be mentioned, entitled *A Grammar of Christian Arabic*, in which he described the features of Middle Arabic.²³³ The title gives the impression that there exists an Arabic language that is specific for the Christians in the Arab world. This assumption is severely criticised by Khalil Samir, noting that the Middle Arabic features described by Blau not only occur in texts of Christian origin but also in texts of Muslim origin.²³⁴ According to J. Grand'Henry the language of Arabic texts from Christian environments has distinctive characteristics which would allow for calling it 'Christian Arabic'.²³⁵ However, inferring from the introduction of Blau's *Grammar* and other publications of Blau, it is obvious that his main objective was not to give a description of a specific Christian Arabic language, but the study of Middle Arabic as a linguistic entity. The term Christian Arabic he employs refers to the sources that he used for his study.²³⁶ Moreover, Blau's numerous publications show that he drew on Judeo-Arabic (and Muslim-Arabic) sources as well.²³⁷

In 1984 the results of the study of early Arabic papyri carried out by Hopkins were published in his '*Studies in the Grammar of Early Arabic. Based upon papyri datable to before 300 A.H./912 A.D.*'.²³⁸ Hopkins writes in the introduction that he based his study mainly on sources of Muslim provenance.²³⁹ He comes to the conclusion that: "[...] in almost

²²⁹ See above, and Blau 1966-1967, 1:50-51; Hary 2007, 275-279.

²³⁰ Lentin 2008a, 217; see also Den Heijer 2012a, 7; Mejdell 2012a, 237.

²³¹ Lentin 2008a, 216; see also Lentin 2012a.

²³² See for example Worrell 1923, 346-347, where he states: "The Copts, unlike the Syrians, never cared for the Arabic which replaced their older language; and to this day Christian Egyptians are sadly to speak, as they are sadly to write, in the language of the Prophet. This is all the worse, since they have no knowledge of and no interest in Coptic either"; see also Blau 1966-1967, 1:19; Blau 2002, 19, §6; Versteegh [1997] 2004, 117.

²³³ Blau 1966-1967, 3 vols.

²³⁴ Samir 1982, 52-59; see also Samir 2001, 39-40.

²³⁵ Grand'Henry 1983, cf. the summary of the debate in den Heijer 2008, 116-118.

²³⁶ See Blau 1966-1967, 1:19; see also the review of Samir's article by Grand'Henry 1983.

²³⁷ See the list of publications of Blau in the bibliography made by Lentin 2008b, xxxv-xli.

²³⁸ Hopkins 1984.

²³⁹ Hopkins 1984, xlii, xlvi-xlvii.

every case in which the language of the Arabic papyri deviates from CA (Classical Arabic), it deviates unmistakably in the direction of Middle Arabic, typologically akin to most of the modern colloquials.”²⁴⁰

It may be concluded from the studies by Blau and Hopkins, the one based on sources written in a Christian environment, the other on sources of Muslim provenance, that Middle Arabic features occur in writings from all religious groups.²⁴¹ This is confirmed by the abovementioned *Handbook* compiled by Blau, consisting of a survey of Middle Arabic features, a study which he based on texts that are related to all three religions.²⁴²

On the other hand, in several periods in the history of Arabic literature, there have been authors from all religious groups who wrote in a very correct Classical Arabic, like, for example, the works written by the brothers al-‘Assāl, famous Coptic authors of the thirteenth century.²⁴³

Although in recent times the generally accepted definition of Middle Arabic seems to be ‘deconfessionalised’, *i.e.* described irrespective of religion, it is still very common to divide Middle Arabic into Christian, Jewish and Muslim Middle Arabic,²⁴⁴ based mainly on differences in vocabulary related to each specific religion or on other than linguistic factors.²⁴⁵ However, the aspect of confession in the study of Middle Arabic needs further attention and Den Heijer stresses the importance of the study of Middle Arabic in relation with the three religious communities.²⁴⁶ Den Heijer contributes to this study by discussing the main aspects in a general way illustrated by a few text samples, focussing on Christian Middle Arabic, and presenting an analysis for further study.²⁴⁷ Moreover, the AIMA congresses have an important role in this, because they bring together specialists of all three religious traditions and give them the opportunity to exchange ideas and research results.

As already mentioned in the introduction of this chapter, the fact that Middle Arabic is weakly standardized added to its mixed character has consequences for the edition of texts

²⁴⁰ Hopkins 1984, xlvi.

²⁴¹ Hopkins writes on p. xlii, nt. 8: ‘I have not noted any linguistic features which can with certainty be interpreted as indices of confessional affiliation.’ See also Blau 2001, in which Blau studies the language of two texts, a medieval Judeo-Arabic text and a 19th century Muslim text, in which the authors blame their opponents for deviating from Classical Arabic although they themselves make similar mistakes.

²⁴² See the survey of contents in Blau 2002, 7-8.

²⁴³ About these brothers, see Graf 1944-1953, 2:387-403. Graf writes on p. 389 about one of the brothers that: “*Aṣ-Ṣafī’s Sprache is klassisch und durchwegs fachkundlich-wissenschaftlich....*”. See also Sidarus 1993.

²⁴⁴ See for example Grand’Henry 2006-2009, 1:383-387, dividing Christian Middle Arabic into an early branch (9th and 10th centuries) and a late branch (after the year 1000); see also Versteegh [1997] 2004, 117-125, 128.

²⁴⁵ For example, an important characteristic of Judaeo-Arabic texts is that they are often written in Hebrew characters, see Blau 2002, 20. See also Hopkins 2008, 231-249, dealing with ‘Judaeo-Middle Arabic’.

²⁴⁶ See Den Heijer 2012a, 15-17; and his article in the same volume Den Heijer 2012b.

²⁴⁷ See Den Heijer 2008 and 2012c.

written in this language variant.²⁴⁸ Before starting with the edition of the *Naqlūn homily*, several other editions of Middle Arabic texts in the same field of hagiography have been examined. In the course of this preparatory work, it became clear that the editors of a Middle Arabic text mostly follow their own conventions, based on their personal views of the Middle Arabic traits of the text they edit. In the following the underlying reasons for the differences in the method of edition are discussed and the method applied for the edition of the *Naqlūn homily* is expounded.²⁴⁹

3. Methodological problems in editing Middle Arabic texts

For the edition of texts written in Classical Arabic certain sets of standards have been developed in the 1950s.²⁵⁰ These publications gave rise to a discussion, which is still going on, about the method that should be followed in editing Middle Arabic texts.²⁵¹ R. Draguet developed a method for the edition of Syriac texts which has been taken over by some scholars in the field of Middle Arabic texts. His method involves the selection of a base manuscript, which is edited as it is, including errors, *i.e.* without any intervention of the editor in the text itself, but with all editorial remarks included in the critical apparatus.²⁵² Recently, Mengozzi studied Draguet's method critically and presented a survey of the recent developments in the field of the edition of Syriac texts.²⁵³

A quite different method was presented by Khalil Samir. In an elaborate article published in 1982, he proposed some principles based upon his view of the aim of editing a text written in Arabic originated in a Christian environment.²⁵⁴ According to Samir the aim of a text edition is 1. to present accurately the author's text, 2. to render faithfully the author's thought, and 3. to allow the reader to check the editor's reconstruction of the author's text.²⁵⁵ In practice, Samir's method involves the edition of a text, not a manuscript, in the form of a readable and correct text with a clear structure: numbered chapters and paragraphs being introduced as well as punctuation marks, in a way that respects the author's purpose; correcting writing errors, adapting the orthography to modern usage, correcting and

²⁴⁸ For a general survey of studies in oriental manuscripts to which this study belongs, see Bausi 2015. Also available via <http://www1.uni-hamburg.de/COMST/handbook.html>.

²⁴⁹ See also Pilette's methodological discussion in chapter 5 of her thesis on the edition of the *History of the Patriarchs of Alexandria*, which is related to hagiography (publication forthcoming).

²⁵⁰ See for example Blachère and Sauvaget 1953, 12-22; al-Munajjed 1956.

²⁵¹ Draguet 1977, 13-18.

²⁵² Draguet 1977, 13-18.

²⁵³ See Mengozzi 2015. He discusses also the concept of the base manuscript, see below.

²⁵⁴ See Samir 1982.

²⁵⁵ Samir 1982, 68-73, 74-85.

normalising case endings, respecting and explaining forms and syntax deviant from Classical Arabic, and clarifying specific vocabulary.

In a reaction to Samir in 1983, J. Grand'Henry remarks that in addition to the aims mentioned by Samir a critical text edition should also involve the study of the language of the text, which would result in contributing to the knowledge of the historical development of the Arabic language.²⁵⁶

In two more recent publications, published in 2012 and 2015, P. La Spisa gives an overview of the discussion and describes the different points of view for the edition of texts written in Middle Arabic.²⁵⁷ La Spisa underlines that the editor has to take into consideration two closely related and often opposing requirements: making an edition as faithful as possible (to the author, to the manuscripts, to the original text), and making an edition that is comprehensible for the reader.²⁵⁸ Wishing to fulfil the first condition, the editor keeps the text of the manuscript almost intact, including writing errors, which brings the edition close to the edition of a manuscript.²⁵⁹ For the second condition, the editor takes the liberty to adapt the contents as well as the linguistic character of the text. In short, at the one extreme end of the spectrum the edition is similar to a photographic reproduction of the manuscript and at the other end of the spectrum, the edition consists of a new text, composed by the editor, based on his interpretation of the available manuscript(s). This is in particular relevant for a text written in Middle Arabic, with its mixed character and its weakly standardized form. La Spisa emphasizes that the editor of a Middle Arabic text should neither blindly copy nor correct his written source. Instead, he should interpret the information enclosed in it, keeping in mind his final aim of the reconstruction of a text.²⁶⁰ In his latter article of 2015, La Spisa uses the terms 'criticism of variants' and 'criticism of forms' to refer to the difficulty of the two often opposing requirements layed upon the editor, explaining the difference in aim of these two kinds of criticism as follows: "*criticism of variants has the aim of retrieving the archetype of a given tradition, and the aim of criticism of forms is to retrieve as far as possible the original linguistic features of the text.*"²⁶¹ And he proposes to use this methodological distinction

²⁵⁶ See the review of Samir's article by Grand'Henry 1983.

²⁵⁷ La Spisa 2012; and La Spisa 2015.

²⁵⁸ La Spisa 2012, 192-194.

²⁵⁹ An example of this method is the edition of Arabic versions of the life of Saint Menas, see Jaritz 1993; for a book review on Jaritz' study, see Coquin 1994b, and Haarmann 1994.

²⁶⁰ La Spisa 2012, 205-206; and La Spisa 2015, 415-418. Two examples of an edition fulfilling both conditions in a satisfactory way is the Arabic life of John of Scetis, see Zanetti 1996; the Arabic miracles of St. Kolouthos, also by Zanetti 2004.

²⁶¹ La Spisa and Macé 2015, 346, 417.

between the two kinds of criticism, which are borrowed from Romance philology, as a helpful means for the editor of written Middle Arabic texts.²⁶²

The recently (in 2015) published *Comparative Oriental Manuscript Studies: An Introduction*, the so-called COMSt-Handbook, containing among others La Spisa's article referred to above, devotes an elaborate chapter on text editing of oriental manuscripts and presents an overview of all kinds of insights, problems and techniques, written by several authors and illustrated by a number of examples.²⁶³

4. Edition of the *Naqlūn* homily

Based on this preparatory investigation, the method that should best fit the edition of the *Naqlūn* homily had to be chosen. The principal aim of this study, as formulated in the Introduction, is to make an edition of the *Naqlūn* homily, i.e. a text and not a manuscript. The author is unknown and there is no autograph. The text is found in several manuscripts. The relation between these manuscripts is presented in a stemma. Manuscript B is situated at the base, or the top, of the most extensive branch of the stemma, and is actually the oldest witness.²⁶⁴ This significant position of manuscript B in the stemma is an important reason to choose it as a starting point for the edition. During editing it was kept in mind that the text of manuscript B represents in a certain way, directly or indirectly, the original composition of the author. The method applied attempts to respect and convey the author's idea in a way that is comprehensible for the reader.

The second important aspect to be conscious of for the edition is the present author's view on the Middle Arabic language of manuscript B. It may be considered an important variant of Arabic, containing interesting information which contributes to our knowledge of the development of the language. Its weakly standardized form, the irregular occurrence of features of the various registers, such as Classical, dialect, and hybrid forms, give the language a lively character and make its study not only a useful but even a fascinating enterprise. A subsidiary aim of this study is to give a description of these Middle Arabic features of the text, which are dealt with in the following chapter. Therefore the edition method applied in this book attempts to preserve the linguistic character of the text of this particular manuscript.

²⁶² La Spisa and Macé 2015, 346.

²⁶³ See Macé *et al.* 2015, 321-466, or via <http://www1.uni-hamburg.de/COMST/handbook.html>. Unfortunately, the COMSt-handbook appeared after this chapter had been written, and could not be used, but a few references to this publication have been added later.

²⁶⁴ About faithfulness to the manuscript that is chosen as a base text, see Mengozzi 2015 (COMSt-handbook).

Summarizing the above, for the purpose of making an edition of the text that is readable and comprehensible, while keeping at the same time the linguistic information intact as much as possible, it was necessary to respect the manuscript as much as possible, in order to preserve all information contained in it. However, in order to provide the reader with a readable and comprehensible text a number of adaptations had to be made that concern mostly orthography. These general adaptations, which are not noted in the critical apparatus, are explained in further detail below.

4.a. Adaptations applied in the edition of the Naqlūn homily

As already remarked in the preceding chapters, the base manuscript B supplemented with the text passage taken from manuscript O covering p. 2-7, does not contain any indication of a text division, and it completely lacks punctuation marks. For the edition, the text has been divided into numbered paragraphs, in order to facilitate references. In order to check easily text and translation numbered paragraphs have been introduced in the translation parallel with the text.²⁶⁵ In addition, the translation contains a division into chapters with titles added.

Manuscript O uses page numbers and manuscript B uses folio numbers. The indication of page or folio numbers is put between brackets inside the text, for example: (65r). In the text passage that is missing in B and for which O is used, the pagenumbers are supplemented with the siglum of manuscript O, for example: (O p. 4). The text is reproduced as close as possible to its original form with a limited number of adaptations, which were applied generally and are listed below. These adaptations, all belonging to orthography, are not noted in the critical apparatus in order to limit the amount of information represented in it. For this same reason, the critical apparatus does not contain the variants in orthography belonging to this list if these occur in the two manuscripts O and D that were selected for the edition. The remaining variants, almost all concerning morphology, syntax and lexicography, are mentioned.

4.b. What is not noted in the critical apparatus

- In general the orthography of manuscript B is characterized by a great number of missing diacritical dots and an irregular vocalization deviating from the rules of Classical Arabic. Manuscript O is more accurate in this respect, since most of the diacritics are present. All remarks made here concern in the first place the text of

²⁶⁵ Samir explains the advantages of this division in numbered paragraphs, see Samir 1982, 80-85; see also COMSt-handbook p. 344-345.

manuscript B, and in the second place the text passage of manuscript O covering p. 2-7, which is used to replace the missing passage of manuscript B.

- The missing dots on the ب ت ج خ ز ش ض ظ غ ف ق ن are supplied.
- The *hamza* is rarely written, in both B and O. All occurrences are reproduced in the edition. In those cases where classical orthography demands *hamza* 'alā kursī, the scribe wrote *yā*' irregularly with and without dots, which makes it impossible to reconstruct the scribe's intention. Therefore, this is always presented in the edition as *yā*' with dots). Sometimes *hamza* is written where its function is unclear, possibly serving mere decorative purposes. These occurrences are not represented in the edition. For example in §110: *القوم الذي حضروا* where the *hamza* is written above the *lam* of the word *الذي*.
- *ي* / *ى* The final *yā*' is mostly written with two dots (377 times) and in a few cases without two dots (37 times), as in, for example, §50 *فى* and §51 *في*. Instead of '*alif maqṣūra bi-ṣūrat al-yā*' we often find '*alif*' in this manuscript. All cases are represented as such in the edition.
- *ث* / *ت* (*tā*' / *tā*') The *ث* does not occur in B, but it is always written as *ت* and it is presented similarly in the edition. In O, *ث* occurs in two instances: §22) *مثل*; §32) *ثم*. These are given in the edition. In ten other instances where classical orthography would give *ث* it is written as *ت*, for example *مراتنا* (§19); *كثير* (§§25, 26, 31, 32, 37); *حيث* (§31). These instances are reproduced in the edition similarly as *ت*.
- *ة* / *ه* *Tā' marbūṭa* is irregularly written with and without dots in both B and O, and it is represented in the edition as such. For example: *شجرة طاهره* (§22); *ابنة , حزينه* (§39); *مفروشه* (§40); *طيبه* , *عده* (§41).
- *ذ* / *د* (*dāl* / *dāl*) are used indiscriminately except for the relative pronoun *الذي*, which is always written with a *د*, either as *الذي* or as *الدى*. The *ذ* occurs irregularly in B, in the words *اذن هونذا نخاير خذل ذلك ذاك ذات ذوي لمانذا ماذا اخذ ذكر*. In the folios of manuscript O where O functions as the base text, *ذ* occurs three times, once

in each of the words: هذا , هذه , and ذكر , which are reproduced in the edition. Wherever د is written where Classical Arabic demands ذ , this is kept in the edition as د . In a few cases in B ذ is written instead of the usual د and these cases are corrected into د . For example: تولد occurs once as تولد (§49); تولد occurs once as تولد (§50).

- ش / س (*šīn / sīn*) In B, the diacritical dots of the ش are written either as three dots in one horizontal row or they are completely absent. In order to discern the س from the ش , in both B and O, the س is often characterised by a small ‘v’ above the س , but this is not a regular feature in this manuscript. This ‘v’ is a well known mark, named علامة الإهمال (*alāmat al-ihmāl*) used to distinguish an unpointed letter from its pointed counterpart.²⁶⁶ In O, the ش is written as such, as ش . In the edition س and ش are represented in these latter forms.
- ظ / ط (*ṭā’ / zā’*) Whenever ط is written instead of ظ , this is corrected, because it appeared that similar words are written irregularly with or without the dot, and it is therefore considered not intended. For example in B, the word عظيم with a dot on the ظ occurs 27 times (in different declensions) and from these 27 cases it is written as عظيم in nine cases. In one case ظ is written where Classical rules demands ط , in §128 in الله ضابط الكل . In this special case the ظ is corrected in ط and noted in the critical apparatus.
- Vowel signs occur incidentally and irregularly. For example the vowel *ḍamma* (-u-) is often written above the possessive suffix of the third person masculine singular, irrespective of case. In general, vowel signs are not reproduced, because of their irregular occurrence and in many cases it is not clear to which letter the sign belongs. The *madda* (sign over alif - َ - denoting initial long *a* : أ) and the *šadda* (doubling sign - ّ - over a consonant) are also written irregularly, for example the *madda* occurs often on the ‘*alif*’ in the name Aūr, and also in the word العدرا (according to classical

²⁶⁶ See Gacek 2001, 147; see also Wright [1859-1862] 2005, 1:4.

orthography: العذراء) where it is written above the ع (in §128). Examples of the occurrence of the *šadda* are فقصت in §132 and, unexpectedly, يصنعوا in §98 where it is placed on the *yā'*, and in the word الحجارة in §107, it is placed on the *tā' marbūṭa*.

The *madda* and the *šadda* are only reproduced in the edition in those cases where they are in conformity with the rules of the grammar of Classical Arabic.

- The name of God الله is written in two ways in the manuscript: with vowel signs الله and without vowel signs الله. Both forms are reproduced in the edition.

4.c. Abbreviations and signs used in the critical apparatus

+ : added

- : absent or missing

~ : metathesis (transposition of two phonemes in a word)

> : correction (the original word has been corrected into > the corrected reading)

[] : addition made by the editor in order to make the translation easier to understand

() : explanation of preceding word made by the editor in the translation

{ } : writing error in the text

mg. : in margine (in the margin)

sup. : superscript

s.p. : sine punctibus (sans points; without dots)

ditt. : dittography (unintentional repetition of words)

4.d. General remarks concerning the translation

The translation tries to preserve the character of the text and is therefore as literal as possible.²⁶⁷ As already pointed out above, the translation follows the edited text in numbered paragraphs. In addition, the translation contains a division into chapters with added titles that refer to the contents. The translation is accompanied by footnotes, which provide explanatory remarks, references to parallel themes in other literature and references to (possible) used literary sources. References to the Old Testament of the Bible follow the Septuagint version.²⁶⁸

²⁶⁷ See also in COMSt-handbook p. 359-360 (chapter 3, section 2.6.3).

²⁶⁸ For a recent English translation of the Septuagint, see the Electronic edition as published by Oxford University Press in 2009, see <http://ccat.sas.upenn.edu/nets/edition/>.

5. Text of the Naqlūn homily

- 1 (65r) بسم الآب والابن والروح القدس الآله¹ الواحد² ميمر³ وضعه الآب القديس الاسكيدس⁴ انبا اور اسقف⁵ الفيوم بشرح فيه كرامه الملاك الجليل ربيس قوات السموات⁶ غيريال المبشر وبنيان كنيسته وتكريزها بجبل النقلون⁷ في مثل هذا اليوم الذي هو السادس والعشرون من شهر بوونه شفاعته المقدسه⁸ تكون معنا امين
- 2 حسنا⁹ تنبا¹⁰ داوود¹¹ المرثل قايبلا احببت ان اسكن في بيت الرب الي الابد وقال ايضا احببت يا رب¹² بها بيتك وموضع محل مجدك¹³ احببت ان اسكن في بيت الرب¹⁴ هذا هو مآ¹⁵ واسكن فيه¹⁶ لاني احببته
- 3 ببركه¹⁷ ابارك¹⁸ في ارامله واشبع فقراه¹⁹ خبزا وكهنته يلبسون²⁰ المجد²¹ والوقار²² وقديسيه يفرحون ويتهللون²³

¹ O اله [الآله

² D والواحد له المجد دايبما | O واحد [الواحد

³ D نيتدي بمعونة الرب سبحانه بشرح ميمر [ميمر

⁴ D الاسكندس [الاسكيدس

⁵ D مدينة + [اسقف

⁶ D – [ربيس قوات السموات

⁷ O قبلي مدينة الفيوم الكاينه الي يومنا هذا + [النقلون

⁸ D – [المقدسه

⁹ D قال حسنا ما [حسنا

¹⁰ D به + [تنبا

¹¹ D النبي + [داوود

¹² OD – [يا رب

¹³ D قدسك [مجدك

¹⁴ O – [احببت ان اسكن في بيت الرب

¹⁵ D ما وأي الي الابد | O ما وأي [مآ

¹⁶ D – [واسكن فيه

¹⁷ D – | O بالبركه [ببركه

¹⁸ D واپارك [ابارك

¹⁹ OD مساكينه [فقراه

²⁰ D والبس كهنته [وكهنته يلبسون

²¹ D خلاصا | O بالمجد [المجد

²² D – [والوقار

²³ D واپراره وقديسيه بسرورا ومجدا [وقديسيه يفرحون ويتهللون

- 4 بنيت بيع كثيره¹ باسم ربيس الملايكة² في كل³ العالم وليس لهم⁴ مثل مجد⁵ هذا البيت
هذا هو⁶ الموضع الذي اوعده به الرب إلي دهر الداهرين⁷ وبركته⁸ ورحمة (O p. 2) سيده
يكونا فيه الي الابد
- 5 حسنا⁹ انا الينا يا¹⁰ ربيس الملايكة الطاهر¹¹ غبريال الخادم الملتهب نارا في وسط هولاء
الابا القديسين المجتمعين في هذا المجمع الطاهر¹²
- 6 هذا الموضع ليس هو جسداني بل¹³ روحاني ليس¹⁴ مسكن الارضيين بل محلا لملك المجد
مع جماعة السمايين
- 7 من¹⁵ انا قط الي هذه البيعه¹⁶ وبه مرض من الامراض ولم يشفي
8 من يقدر ينطق ببسير من العجايب والقوات¹⁷ التي صنعهم¹⁸ ربيس الملايكة غبريال في
هذه البيعه وكل¹⁹ موضع²⁰
- 9 بالحقيقه²¹ استحققت مجدا عظيم ايها الجبل الطاهر الذي هو جبل النقلون لان الملايكة
وروساء الملايكة سكنوا فيك

¹ O كثير [كثيره]

² D غبريال + | O الطاهر غبريال + [الملايكة]

³ D جميع [كل]

⁴ D مجدا + [لهم]

⁵ D - [مجد]

⁶ D لان هذا [هذا هو]

⁷ D امين + [الداهرين]

⁸ D وبركة [وبركته]

⁹ D قال حسنا [حسنا]

¹⁰ D - | O sup. [يا]

¹¹ D - [الطاهر]

¹² D المقدس اليوم [الطاهر]

¹³ D هو + [بل]

¹⁴ D هو + [ليس]

¹⁵ D مين [من]

¹⁶ D المقدسه + [البيعه]

¹⁷ D القوات والعجايب [العجايب والقوات]

¹⁸ D يصنعهم [صنعهم]

¹⁹ D بل وفي كل [وكل]

²⁰ D يكون اسمك فيه لكن هذا الموضع تكون فيه بركتك الي الابد + [موضع]

²¹ D لانك بالحقيقه [بالحقيقه]

- 10 يا سيدي ربييس الملايكة غبريال¹ لم ياجد الاب² افضل منك³ فاثمنك علي هذا السرّ
العظيم العالي علي العقول البشريه
- 11 جيدا اتيت الينا اليوم يا ربييس الملايكة غبريال حامل (O p. 3) البشاره المملوه حياه
وخلص للعالم كله
- 12 جيدا اتيت الينا اليوم ايها الطير⁴ الروحاني الذي اجنحته مملوه بخورا⁵ دكي⁶
- 13 جيدا اتيت الينا اليوم يا ربييس الملايكة غبريال⁷ الذي يخّص النفوس البشريه بطلباته امام
الله كل حين
- 14 جيدا اتيت الينا اليوم يا ربييس الملايكة غبريال الذي معناه الاله وانسان
- 15 جيدا اتيت الينا اليوم يا ربييس الملايكة غبريال الوكيل الامين بالحقيقه⁸
- 16 لان ذكرك الطاهر يا ربييس الملايكة غبريال⁹ ملاّ قلوبنا فرحا وسرورا وبهجه
- 17 أي لسان جسداني يستطيع ينطق بالمجد والقوه الذي¹⁰ اعطاك الله اياهم يا ربييس الملايكة
غبريال
- 18 لان الرب¹¹ احبك¹² واطلعك¹³ علي سرّ تجسد ابنه¹⁴ الازلي من العدري الطاهره¹⁵ مريم
ابنة داوود

D ايها الجبل المقدس [يا سيدي ربييس الملايكة غبريال¹

D لان الله الاب لم يجد [لم ياجد الاب²

D في اجناد السمايين + [منك³

D النسر [الطير⁴

D طيبا [بخورا⁵

D مختارا [دكي⁶

D الخادم الملتهب نارا جيدا اتيت الينا اليوم يا ربييس الملايكة غبريال + [غبريال⁷

D يا ربييس الملايكة غبريال + [بالحقيقه⁸

D - [يا ربييس الملايكة غبريال⁹

D التي [الذي¹⁰

D الله الاب [الرب¹¹

D - [احبك¹²

D اوتمنك [واطلعك¹³

D تجسده [تجسد ابنه¹⁴

D - [الطاهره¹⁵

- 19 وكيف تستطيع الالسن الترابيه¹ النطق² بمجدك اليوم وسيدك³ في وسط هذه البيعه لانه⁴
الموضع الذي اعطاك⁵ الي الابد ميراتا⁶ ليمجدك فيه مع اصحابك وشركايك الملايكه
20 يا احباي قد (O p. 4) حان الوقت لنحرك البخور ليمتلى الموضع جميعه بخورا لان
اسمك يا ربيس الملايكه غبريال هو بخورا نقيا
21 ودكرك كل حين يفوح كريخ شجرة الحياه الذي⁷ في وسط الفردوس لان اصلها اليوم قد
غرس في هذا الجبل المقدس وشاع دكر هذه البيعه وبلغ خبرها الي كل مكان
22 شجرة الحياه طاهره⁸ مثل⁹ جسد ابن الله¹⁰ الذي يرفع قرابين طاهره¹¹ علي هذه الهياكل
المقدسه اليوم داخل هذه البيعه¹² شبه فردوس الحياه¹³ وجميع القديسين تاكل منها والذي
ياخذ منها¹⁴ يعيش الي الابد كما قال السيد من فاه¹⁵ الالهي ان كل¹⁶ من ياكل جسدي
ويشرب دمي فله الحياه الدايمة

D الجسدانيه [الترابيه¹

D تنطق [النطق²

D المسيح + [وسيدك³

D لان [لانه⁴

D سيدك اياه + [اعطاك⁵

D ميراتا لك الي الابد [الي الابد ميراتا || mg. O [ميراتا⁶

D التي [الذي⁷

D مقدسه محبيه [طاهره⁸

D تشبه [مثل⁹

D الحي + [الله¹⁰

D - [طاهره¹¹

D التي صارت + [البيعه¹²

D شجرة الحياه + [الحياه¹³

D منه [منها¹⁴

D فمه [فاه¹⁵

D - [ان كل¹⁶

- 23 اسمعوا لاعلمكم مجد هذه الكنيسة المقدسه وكيف¹ اقام الرب² اناس خطاه وفي اخر وقتهم³ صاروا ابرار⁴ يعني الذي⁵ بنوا هذه البيعه المقدسه مجدا لله ولربيس الملايكه المقدسين⁶ غبريال المبشر
- 24 اقول لكم⁷ انه لما كان في ذلك الوقت الذي⁸ يكمل فيه قوله⁹ الصادق (O p. 5) من¹⁰ بنا¹¹ هذه البيعة المقدسه باسم ربيس الملايكه غبريال¹²
- 25 كان¹³ رجلا ملكا في بلاد مطلع الشمس وكان عنده ساحرا كبير اسمه ابراشيت مكمل بكل اعمال السحر وكان كثير الخبره بهده الصناعه
- 26 ومرار¹⁴ كثيره سجد للشيطان واعتدا من تعاليمه¹⁵ وكانت الشياطين تطيعه ويسمعون منه ومرارا¹⁶ كثيره كان¹⁷ الجان تحمله¹⁸ ويصعدوا به¹⁹ الي علوا السماء ويسمع تسبحة الملايكه واوقات شتي ينزلوا به الي اسفل الارض ويعرفوه اسرارا عظيمه وهذه كانت صناعته وصناعة اهله

¹ D كيف [وكيف

² D الآله + [الرب

³ D ايامهم [وقتهم

⁴ D قديسين ابرار [ابرار

⁵ D الدين [الذي

⁶ D - [المقدسين

⁷ D ايها الشعب المسيحيين + [لكم

⁸ D اراد الله تعالى وحان الوقت ان [كان في ذلك الوقت الذي

⁹ O قول [قوله

¹⁰ D في [من

¹¹ D بنيان [بنا

¹² D قال المتكلم بهذا الميمر + [غبريال

¹³ D انه كان [كان

¹⁴ D ودفوعا [ومرار

¹⁵ D الرديه + [تعاليمه

¹⁶ D مرارا [ومرارا

¹⁷ D كانوا [كان

¹⁸ D يحملوه [تحمله

¹⁹ D ويصعدوه [ويصعدوا به

- 27 ومن اليوم الذي¹ تحبل فيه امراته ليس يقربها الي حين تولد² ولا يتزوجون امراه حتى يكمل³ عمرهم⁴ اربعون سنه ولا يدخلون⁵ اليها⁶ حتي يتم⁷ لهم⁸ اربعون يوما
- 28 ولا يدقوا⁹ طعاما والشمس ظاهره¹⁰ ولا ياكلوا¹¹ شيا يخرج منه دم
- 29 وكانت¹² الارواح النجسه تطيعهم لاجل¹³ هذه الافعال
- 30 وهذا ابراشيت كان¹⁴ عزيز¹⁵ عند الملك وكل اهل بيته¹⁶ (O p. 6) وكان له ولدين اطفال¹⁷ ويعد يسير من عمرهما¹⁸ ماتت امهما زوجة ابراشيت الساحر وانه مضي وجلس في القيطون عند الملك والملكه

¹ D كانت + [الذي

² D تد الذي في بطنها [تولد

³ D من + [يكمل

⁴ D عمره [عمرهم

⁵ D يدخل [يدخلون

⁶ D عليها [اليها

⁷ D يكمل [يتم

⁸ D له [لهم

⁹ D يدقون [يدقوا

¹⁰ D على الدنيا + [ظاهره

¹¹ D ياكلون [ياكلوا

¹² D فكانت [وكانت

¹³ D منجل [لاجل

¹⁴ D وكان هذا ابراشيت [وهذا ابراشيت كان

¹⁵ D مكرماء + [عزيز

¹⁶ D لاجل اشغاله الذي كان يفعلها للملك واهل المملكه [وكل اهل بيته

¹⁷ D فرياهم وعلمهم صنعته [اطفال

¹⁸ D هذه [يسير من عمرهما

- 31 وكانوا ولديه¹ قد تعلموا صناعة السحر² وفاقوا ابيهم في اشيا كثيرة وكانوا يقضوا حوايج الملك ولم يرجع³ يفتكر⁴ ابيهم⁵ مرة⁶ اخري والملك كان يعرف ان اشغالهم كلها بالطهر⁷ والعفه ولهدا كان يدعهم⁸ داخل قصره حيث زوجته واولاده وجميع نسايه⁹
- 32 وان ابراشيت الساحر¹⁰ ثم¹¹ جالس داخل قصر الملك¹² وكان¹³ للملك ابنه بكر حسنة الصورة جدًا وان¹⁴ ابراشيت تطلع اليها واحبها كثيرا ولم يزل في اترها الي ان حبلت منه وان ذلك¹⁵ بدأ¹⁶ بظهر منها¹⁷
- 33 وكانت الملكه امها¹⁸ تنظر اليها في¹⁹ كل يوم وقد تغير لونها وكانت حزينه لذلك فزعا²⁰ من الملك وخايفه من²¹ الساحر فاخفت²² سرّ ابنتها الي كمال تسعة شهور

D اولاده الاثنان] ولديه¹

D من ابوهم +] السحر²

D الملك ان +] يرجع³

D يسال] يفتكر⁴

D في شيا +] ابيهم⁵

D دفعة] مرة⁶

D بالطهاره] بالطهر⁷

D هو +] يدعهم⁸

D ونسايه واولاده] واولاده وجميع نسايه⁹

D -] الساحر¹⁰

D لما تركه الملك] ثم¹¹

D قصره] قصر الملك¹²

D كان] وكان¹³

D الساحر +] وان¹⁴

D الحبل] ذلك¹⁵

D بدأ] *lege* بدأ¹⁶

D فيها] منها¹⁷

D وكانت امها الملكه كانت] وكانت الملكه امها¹⁸

D -] في¹⁹

D خايفه] فزعا²⁰

D و] وخايفه من²¹

D وانها اخفت] فاخفت²²

- 34 فولدت ابنا¹ حسنا واسمته اور آي انها رزقته² سرا وسرقه³ (O p. 7) ومعناه ايضا⁴ عار اباهم⁵ وكان ذلك في اليوم الثاني والعشرين من شهر كيهك
- 35 وان الملكة خافت⁶ جدًا وتكلمت مع ابراشيت قايله⁷ ماذا تفعل حتي تخلصنا⁸ كلنا
- 36 وانه قال لها انا اكلم الملك واساله⁹ ان يدفعها¹⁰ لي امراه
- 37 فحزنت¹¹ الملكة كثيرا وقالت له موت ابنتي اصلح¹² من عارها¹³
- 38 جيد ان¹⁴ (68r) اكنتم¹⁵ هدا السر الي زمان
- 39 فلما كان بعد ثلثه سنين من ميلاد الطفل آور ماتت امه ابنة الملك وكانت الملكة حزينه خافت¹⁶ الملك¹⁷ جدًا¹⁸ وانها اخفت الطفل داخل القصر وكانت تحبه وتعزه جدًا
- 40 وفي بعض الاوقات عندما كانت تدخل الي الطفل وهو راقدا علي سريره¹⁹ تنتظر كاروبيمين نورانيين واجنتهم مفروشه علي الطفل آور وكان وجهه يضي جدًا اكثر من²⁰ الشمس ويفوح من مكانه روايح بخور طيبه²¹ انكا من المسك والعنبر

¹ D غلاما] ابنا

² D حبلت به] رزقته

³ D ~] سرا وسرقه

⁴ D -] ايضا

⁵ D اتاهم] اباهم

⁶ O sup.] خافت

⁷ D وقالت لابراشيت انظر] وتكلمت مع ابراشيت قايله

⁸ D نخلص] تخلصنا

⁹ D -] واساله

¹⁰ D يعطيها] يدفعها

¹¹ D فاغتمت] فحزنت

¹² D لها] اصلح

¹³ D العار لها] عارها

¹⁴ D بل نحن] جيد ان

¹⁵ OD نكنتم] اكنتم

¹⁶ OD - B | خا. mg.] خافت

¹⁷ OD -] الملك

¹⁸ D + علي بنتها] جدا

¹⁹ D كانت] سريره

²⁰ D مثل] جدًا اكثر من

²¹ O ذكيه] طيبه

- 41 فلما رات¹ هذا² عده دفوح³ قالت لابراشيت ابوه⁴ لاي شي تدع الجان يتقدموا⁵ الي عند ولدي ويخيفوه⁶ العلك تريد⁷ تقتله كما قتلت امه
- 42 وان ابراشيت قال لها اسمعي يا⁸ ايتها الملكة ان من اليوم الذي عرفت فيه ابنتك لم⁹ يطيعني¹⁰ شيا من الجان
- 43 وان ابراشيت تكلم مع الطفل¹¹ ايضا¹² قايلما ماذا¹³ الذي يصيبك يا ولدي¹⁴ لان من اليوم الذي رزقتك فيه ضعفت منى روجي¹⁵
- 44 وان الطفل قال لابيه ان من اليوم الذي ولدت¹⁶ فيه في كل اتنا¹⁷ وعشرون يوما¹⁸ من الشهر ياتي الي عند¹⁹ اوان الصبح طائرا ووجهه²⁰ يضي مثل الشمس ووسطه مشدود بمنطقه ذهب وعلي راسه تاج من الزمرد²¹ وفي يده قضيب من الذهب الاحمر وجسده كمثل النار ورجليه يشبهون²² النحاس المحرق²³ ووجهه وجه انسان²⁴ ومنظره مخوف جدا (68v) وصوت كلامه كامواج البحر الهايج

D نظرت الملكة [رات]¹
D هذه [هذا]²
O كثيره + [دفوح]³
D قالت له بحمق وغضب + [ابوه]⁴
O يتقدمون [يتقدموا]⁵
D ويخفقوه [ويخيفوه]⁶
O ان + [تريد]⁷
OD - [يا]⁸
D فلم [لم]⁹
O فيه + [يطيعني]¹⁰
D ابنه الطفل اور [الطفل]¹¹
D - [ايضا]¹²
D ما [ماذا]¹³
D ابني [ولدي]¹⁴
D قوتي منى [منى روجي]¹⁵
O mg. [ولدت]¹⁶
OD اتنين [اتنا]¹⁷
O - [يوما]¹⁸
D في [عند]¹⁹
O وجهه [ووجهه]²⁰
D الاخضر + [الزمرد]²¹
D مثل | O كمثل [يشبهون]²²
OD المبرق [المحرق]²³
D وله اجنحه طوال + [انسان]²⁴

- 45 وانا اذا نظرت اليه اسقط امامه مرعوبا فيقيمنى قايلا لا تخف انا هو غبريال ريبس
الملايكة الواقف امام الله¹ هوذا انا كايين معك من يوم مولدك والي الان ولا اتخلا عنك
الي اخر الدهور كلها واسم عظيم يكون لك
- 46 فلما سمع هذا الكلام اعني ابراشيت الساحر² والملكة تعجبوا كثيرا³ ووقعت⁴ عليهم رعبه⁵
عظيمه
- 47 وبعد ذلك كبر الصبي وانتشا وصار⁶ له من⁷ العمر ثمانيه سنين
- 48 ولما كان في⁸ بعض الايام نظر اليه الملك فسأل ابن من⁹ هذا¹⁰ فعرفوه¹¹ السر¹² وان¹³
ابراشيت الساحر رزقه من ابنته¹⁴ فغضب¹⁵ جدا واراد قتله
- 49 فقام¹⁶ ذاك¹⁷ مسرعا واخذ اولاده الاتنان¹⁸ وآور¹⁹ الذي رزقه من ابنة الملك¹⁹ ودفعت له
الملكة ذهبا كثير²⁰ واموال شتي²¹ وخرج ماضيا الى اورشليم²²

D كل حين + [الله]¹

O ابراشيت الساحر هذا الكلام هو [هذا ... الساحر]²

D عجا عظيمها [كثيرا]³

D ووقع [ووقعت]⁴

D خوف ورعبه [رعبه]⁵

D وكمل [وصار]⁶

D في [من]⁷

O - [في]⁸

D مين [من]⁹

O هو [هذا]¹⁰

D فاعلمته الملكة [فعرفوه]¹¹

D بالسر [السر]¹²

D ان [وان]¹³

OD ابنتك [ابنته]¹⁴

D الملك + [فغضب]¹⁵

D فلما سمع ابراشيت فخاف وقام [فقام]¹⁶

D - [ذاك]¹⁷

O - [الاتنان]¹⁸

D وابنه ابن بنت الملك اور [وآور الذي رزقه من ابنة الملك]¹⁹

D جدا + [كثير]²⁰

D جزيلة [شتي]²¹

D مدينة اورشليم [اورشليم]²²

- 50 وكانت الملكة تودع الفتى¹ بن² ابنتها³ ببكا عظيم حزينه جدًا على فراقه قايله له⁴ يا ولدي
المكان الذي تمضي اليه وتسكن فيه يسمى دير اقلو⁵ لاجل⁶ انك⁷ جعلت في قلبي نارا
عظيمه من اجل موت امك ولاجل فراقك ايضا ومن ذلك الوقت كانوا اخوته⁸ يسموه بن⁹
البارده
- 51 وبعد ذلك ودعتهم الملكة وساروا في طريقهم
- 52 وفيما هم كذلك ظهر لهم ملاك الربّ غبريال وخاطبهم قايلًا¹⁰ قوموا من هاهنا وامضوا¹¹
الي ارض مصر (69r) واسكنوا في مدينه الفيوم
- 53 وانهم قاموا مسرعين ورييس الملايكة غبريال المبشر¹² يصحبهم¹³ الي حيث وصلوا الي
مدينه الفيوم
- 54 فاراهم مكان اسكنا¹⁴ يعقوب¹⁵ فبنوا¹⁶ هناك جوسق¹⁷ وسكنوا فيه
- 55 وكانوا يصنعوا سحرهم ويقضوا حوايج كل من يأتيهم

1 OD – [الفتى]

2 OD ابن [بن]

3 D بنتها [ابنتها]

4 O – [له]

5 D اقلوا | O اقلوا [اقلو]

6 O لانك [لاجل]

7 O انت [انك]

8 D الاتتان + [اخوته]

9 OD ابن [بن]

10 O وقال لهم [وخاطبهم قايلًا]

11 O فامضوا [وامضوا]

12 D – [المبشر]

13 O يصحبهم [يصحبهم]

14 O وامرهم [اسكنا]

15 D ليعقوب | O بالسكن فيه [يعقوب]

16 D وانهم بنوا | O وبنوا [فبنوا]

17 D ~ [هناك جوسق]

- 56 وكان يجتمع اليهم اناس كثير¹ لان صيئهم خرج في كل الاقليم² وكانوا الذي³ ياتوا اليهم يسالوهم⁴ من اين انتم فيقولوا⁵ نحن اولاد البارده⁶
- 57 فلما كان بعد⁷ وصولهم الي هذا الجبل الذي هو النقلون بخمسه شهور وستة ايام مات ابوهم ابراشيت الساحر وقبل خروجه من العالم⁸ ادعا باولاده الاتتان وقال للكبير⁹ احتفظوا بهذا الصبي¹⁰ فانه¹¹ اخوكم والمجد يكون لكم منجله
- 58 ويعد ذلك اهتموا بجسده وكفنوه¹² ولازموا ما كانوا فيه من اعمال¹³ السحر
- 59 وكانوا مرارا¹⁴ كثيره¹⁵ يستدعوا الملائكه ويستحلفوهم باقسام عظيمه فياتوا اليهم ويكملوا اشغالهم ويقضوا حوايجهم
- 60 فلما كان ذات يوما وهم جلوس غربي الجوسق يصنعوا اعمال السحر كعادتهم واذا ربيس الملائكه غبريال ورييس قوات السموات¹⁶ ميخائيل وستنا السيده العدري والده الاله القديسه البتول¹⁷ قد حضروا اليهم وقالوا لهم ماذا تطلبون

¹ O كثيرين [كثير

² OD الاقليم [الاقليم

³ OD الدين [الذي

⁴ D ويسالوهم [يسالوهم

⁵ D لهم + [فيقولوا

⁶ (mg. رذ [هـ]) B البارذ [هـ] [البارده

⁷ D من بعد [بعد

⁸ D هذا العالم | B للعالم [العالم

⁹ OD لهم [للكبير

¹⁰ D اور + [الصبي

¹¹ OD فهو [فانه

¹² D ودفنوه + [وكفنوه

¹³ O - [اعمال

¹⁴ D دفعوا [مرارا

¹⁵ D جدا + [كثيره

¹⁶ O الملائكه [قوات السموات

¹⁷ D والده الاله البتول الزكيه مرتريم | O البتول الطاهره والدة الاله مرتريم [والده الاله القديسه البتول

- 61 فاجابوا¹ قايلين² لوالدة الآله³ بقله عقولهم⁴ نحن نريد⁵ يا سيدتنا⁶ ان تعطينا قليلا من لبن
تديك لنشربه (69v) كيلا⁷ نموت ابدا لان لنا ذخاير كثيره⁸ واموال شتي⁹ وليس لنا
احد¹⁰ يرتهم¹¹
- 62 وان العدري¹² لما سمعت هذا اشارت الي ربيس الملايكة غبريال ان¹³ يهلكهم
- 63 وان الفتى¹⁴ اور¹⁵ لما نظر الي الهلاك الذي يحل باخوته تأمل¹⁶ ربيس الملايكة غبريال
فعرفه فمضي¹⁷ وسجد تحت رجليه¹⁸ قايلنا¹⁹ اسلك يا شفيعي²⁰ ان²¹ لا²² تواخذنا²³
فان²⁴ نحن²⁵ قليلي²⁶ المعرفه
- 64 اليوم يا ربيس الملايكة غبريال²⁷ عرفنا ان الله²⁸ اتا ليخلص الخطاه

O – [فاجابوا¹
O فقالوا [قايلين²
O بقلة عقولهم [لوالده الآله³
D بعدم عقولهم | O لوالدة الآله [بقله عقولهم⁴
D منك + [نريد⁵
D العدري مريم + [سيدتنا⁶
D لكي لا [كيلا⁷
O كثير [كثيره⁸
D جزيله [شتي⁹
OD احدا [احد¹⁰
D من بعدنا + [يرتهم¹¹
O الطاهره + [العدري¹²
O – [ان¹³
D الصبي [الفتى¹⁴
D اخيهم + [اور¹⁵
D فنظر + [تأمل¹⁶
D مسرعا اليه + [فمضي¹⁷
D اقدامه [رجليه¹⁸
O – [انا¹⁹
D وسيدي + [شفيعي²⁰
OD – [ان²¹
D فلا [لا²²
D تواخذني انا واخوتي [تواخذنا²³
D فانتا [فان²⁴
D – [نحن²⁵
D جهال وقليلين [قليلي²⁶
D قد + [غبريال²⁷
D ابن الله | O الرب [الله²⁸

- 65 اليوم يا ربيس الملايكة غبريال نعترف بالمسيح انه بن¹ الله الحيّ
- 66 اليوم يا ربيس الملايكة غبريال نسالك² ان³ تخلصنا⁴ من الخطيه
- 67 اليوم يا ربيس الملايكة غبريال⁵ صرنا لك عبيدا⁶ الي اخر ايامنا⁷
- 68 اليوم يا ربيس الملايكة غبريال عتقنا⁸ من عبوديه الشيطان
- 69 اليوم يا ربيس الملايكة غبريال صرنا بنينا للملكوت⁹
- 70 اليوم يا ربيس الملايكة غبريال¹⁰ تركنا¹¹ عبادة الشيطان المحال
- 71 اليوم يا ربيس¹² الملايكة غبريال خلصنا من موت الخطيه¹³
- 72 اليوم يا ربيس الملايكة غبريال طهرنا من نجاسات العالم الدنس¹⁴
- 73 انا اعترف لك يا ربيس الملايكة غبريال ان نحن نصير لك عبيدا يا سيدي اليس انت
كنت تحرسني¹⁵ مند صغري والي الان
- 74 انا¹⁶ اسلك ان لا تقتلنا¹⁷ في هذه الدفعه يا ربيس الملايكة غبريال (70r) لا يجوز
للسبع ان يجعل الخنزير فريسته ليلا ينجسه دمه¹⁸
- 75 يا ربيس الملايكة غبريال لا¹⁹ يجب لجندي الملك ان يقتل كلبا امام سيده

OD ابن] بن¹

B (n.s.p.) انسالك] نسالك²

D تسال الله المتحنن انه +] ان³

D يخلصنا] تخلصنا⁴

O ditt.] اليوم يا ربيس الملايكة غبريال⁵

B عبيدا] عبيدا⁶

OD حياتنا] ايامنا⁷

D انعتقنا | O عتقنا] عتقنا⁸

O للمكوت السماويه] للملكوت⁹

D -] غبريال¹⁰

D عنا +] تركنا¹¹

D قوات +] ربيس¹²

D المهلكة +] الخطيه¹³

O -] الدنس¹⁴

D حارسا لي] تحرسني¹⁵

D وانا] انا¹⁶

D تهلكنا] تقتلنا¹⁷

D دمها] دمه¹⁸

D فلا] لا¹⁹

- 76 اقول¹ لك يا ربييس الملايكة غبريال ان² نحن انجس من كل الادناس³ لان الخلايق⁴
كلها⁵ الانسان⁶ والحيوان عرفوا⁷ ربهم وخالفهم وانا⁸ واخوتي تركناه وعبدنا الشياطين
وصنعنا ارادتهم
- 77 لا⁹ يا ربييس الملايكة غبريال لا تدع حربتك الطاهره في جسدنا الدنس النابع نتنا كمثل
الموتا من اجل خطايانا وعدم معرفتنا بخالفنا وصنعتنا الغير مستقيمه¹⁰
- 78 يا¹¹ ليت بطن امي كان لي مقبره وليت¹² لم اولد¹³ وانظر¹⁴ الى¹⁵ نور الشمس حتي لا¹⁶
يلتصق¹⁷ بي هذه الخطيه العظيمه ويحل بي¹⁸ الهلاك مع اخوتي¹⁹
- 79 وها نحن الان²⁰ نموت ولم²¹ نفعل شيا من الصلاح
- 80 هذا كله كان الطفل اور يقوله وهو ساجدا علي الارض امام احد²² رروسا²³ الملايكة
غبريال²⁴

¹ D انا اقول [اقول]

² D انا [ان]

³ D الاتجاس عن الخلايق كلها | O الاتجاس [الادناس]

⁴ D - [الخلايق]

⁵ D - [كلها]

⁶ D الناس [الانسان]

⁷ D الله + [عرفوا]

⁸ D الشقي + [وانا]

⁹ O - [لا]

¹⁰ D الرديه النجسه [الغير مستقيمه]

¹¹ D فيا [يا]

¹² D انني + | O ويا ليت [وليت]

¹³ D في هذه الدنيا + [اولد]

¹⁴ D ولا انظر [وانظر]

¹⁵ OD - [الى]

¹⁶ D - [لا]

¹⁷ D التصق [يلتصق]

¹⁸ D هذه + [بي]

¹⁹ D انا واخوتي [مع اخوتي]

²⁰ D - [الان]

²¹ D ولا [ولم]

²² O - [احد]

²³ O ربييس [رروسا]

²⁴ D المبشر + [غبريال]

- 81 وان ستنا¹ السيده ام الرحمه والدة الآله مرتريم البتول القديسه² تحننت عليهم وامرت³
رييس الملايكة⁴ فاقامهم وازال عنهم الخوف
- 82 فخاطبوه قائلين يا رييس الملايكة غبريال ادا ما وجدنا رحمه امام الرب الهنا فنحن نكون
لك عبيدا⁵ الي يوم وفاتنا⁶
- 83 اليوم فرغنا⁷ من عبوديه الشيطان
- 84 اليوم صرنا احرارا
- 85 اليوم دخلنا في زمرة المومنين بالسيد المسيح
- 86 اليوم خلصنا من موت (70v) الخطيه وصرنا احرارا وعبيدا⁸ مومنين بالسيد المسيح الآله
الحق
- 87 اقول لك يا رييس الملايكة غبريال ان كل ما⁹ اكتسبناه من بلادنا وهاهنا ايضا¹⁰ من¹¹
صنعنا¹² السحر وغير ذلك نحن ندفع لك الجميع كرامه لعظمتك لان رحمتك ورافتك
ادركتنا وخلصتنا من موت الخطيه

¹ OD الست [ستنا]

² D البتول مرتريم [والدة الآله مرتريم البتول القديسه]

³ D واشاره الي | damaged B [وامرت]

⁴ OD غبريال + [الملايكة]

⁵ D عبيدا لك [لك عبيدا]

⁶ O ممانتا [وفاتنا]

⁷ D عتقنا [فرغنا]

⁸ D عبيدا [احرارا وعبيدا]

⁹ O - [كل ما]

¹⁰ D - [ايضا]

¹¹ D ومن [من]

¹² D صنعتنا | O صنعة [صنعنا]

- 88 فاجاب ربييس الملايكة غبريال وقال ليس انا¹ من جند ملك ارضي حتى² اكون محتاجا الي اموالكم وهداياكم ولكن ابنوا لي هاهنا كنيسة علي هذه الصخرة³ ليكون تذكاري دائما في هذا الموضع لا⁴ ينقطع ابدا وانا اعطيكم كلما تحتاجوا اليه واسل⁵ ملكي السيد المسيح يغفر⁶ لكم خطاياكم
- 89 وانهم قالوا له كلما تقوله⁷ يا سيدنا نحن فاعلوه بسرعه⁸
- 90 وان ربييس الملايكة⁹ غبريال مشي¹⁰ امامهم وحدد لهم موضع البيعه والست السيده علمت¹¹ لهم اساس المدبح وربييس¹² الملايكة ميخائيل حدد لهم الاسكنا وبقيه المجمع بالقضيب¹³ الذي كان¹⁴ في يده¹⁵
- 91 وبعد ذلك باركوهم وعزوهم وقووهم وصعدوا الي السما بمجد عظيم وآور¹⁶ ينظر اليهم وكان ذلك في اليوم الثالث عشر من شهر امشير
- 92 فلما كان بعد تمنيه¹⁷ ايام ابتدوا بوضع اساس البيعه واهتموا بجميع ما يحتاجوا¹⁸ اليه للبنيان¹⁹ وكان فرحا عظيما لجميع الناس والاجرا والعمالين

D انا ليس [ليس انا ¹

انا +] حتى ²

D في هذا الجبل +] الصخرة ³

D فلا [لا ⁴

D وانا اسال [واسل ⁵

OD ليغفر [يغفر ⁶

B يقوله [تقوله ⁷

D نحن فاعلوه بسرعه يا سيدنا ربييس الملايكة غبريال [يا ... بسرعه ⁸

D الملاك الجليل [ربييس الملايكة ⁹

D قام ومشى [مشى ¹⁰

B عملت [علمت ¹¹

O ووربييس [وربييس ¹²

D الذهب +] بالقضيب ¹³

OD -] كان ¹⁴

D وعلاه علامة الصليب +] O بيده [في يده ¹⁵

D وكان اور هو [وآور ¹⁶

O ثلاثة [تمنيه ¹⁷

O يحتاج [يحتاجوا ¹⁸

O البنيان [للبنيان ¹⁹

- 93 وان¹ اراخنه (71r) مدينه الفيوم² لما سمعوا ببنا³ البيعه باسم ريبس الملايكة غبريال
المبشر اتوا وصحبتهم الهدايا والندور⁴ وعملوا في البيعه وكان ريبس الملايكة مساعدا⁵
لهم⁶
- 94 هذا ما كان من امر آور بن⁷ ابراشيت الساحر
- 95 واما الملكة لما⁸ ان⁹ خرجوا من عندها لم تعلم¹⁰ الى اين مضوا فارسلت¹¹ الي ارض
مصر تفتش عليهم فلم تجدهم
- 96 فحزنت من اجل الطفل حزنا كثيرا¹² وكانت لا¹³ تفارق¹⁴ البكاء والنوح ساعه واحده
وهي¹⁵ تقول هكذا ليت يا ولدي¹⁶ قتلك¹⁷ الملك وجعلت جسدك في قيطوني¹⁸ اتعزا برويته
متلما¹⁹ فعلت بامك²⁰

¹ D كل +] وان

² mg. O] الفيوم

³ D بينان] ببنا

⁴ D من الندور] والندور

⁵ D يعينهم] مساعدا

⁶ D ويقويهم] لهم

⁷ OD ابن] بن

⁸ D فلما] لما

⁹ OD -] ان

¹⁰ D بهم +] تعلم

¹¹ O وارسلت] فارسلت

¹² D عظيما] كثيرا

¹³ D لم] لا

¹⁴ D تبطل] تفارق

¹⁵ D وكانت] وهي

¹⁶ D لو +] ولدي

¹⁷ D اقتلك] قتلك

¹⁸ D فكتت +] قيطوني

¹⁹ D مثل] متلما

²⁰ D جسد امك] فعلت بامك

- 97 فلما كان بعد زمان كبير وهي حزينه القلب لاجل¹ الطفل أور مات² الملك زوجها وجعلوا ولده في³ المملكه⁴ عوض منه⁵
- 98 وان والدته حصل لها حزن⁶ كثير⁷ ومن شده الالم حصل لها⁸ ضعف الي ان قاربت الموت وكان الملك⁹ ابنها يقول¹⁰ ما بالك هكذا¹¹ يا والدتي عرفيني مرضك لاداع الاطبا يصنعوا لك ما تستشفي¹² به من علتك
- 99 وانها قالت له يا ولدي انك اذا عاهدتني انك تفعل لي كلما اقول¹³ لك انا اعرفك¹⁴ ضعفي¹⁵
- 100 وانه عاهدها علي ذلك فاخبرته بالسر جميعه وانها تشتهي¹⁶ النظر الى وجه الطفل¹⁷ أور دفعه اخري قبل الموت
- 101 فاجابها الملك¹⁸ قايل يا والدتي¹⁹ كيف يعرفوه الرسل الذي²⁰ ادعهم يمشوا²¹ اليه وهو في ارض غريبه

¹ D علي [لاجل]

² D فمات [مات]

³ D - [في]

⁴ D ملكا [المملكه]

⁵ D عن ابيه | O ابيه [منه]

⁶ D من كثرة الحزن [حزن]

⁷ D - | O كبير [كثير]

⁸ D - [ومن شده الالم حصل لها]

⁹ O - [الملك]

¹⁰ D وان الملك ابنها لما نظرها بهذا الحال قال لها [وكان الملك ابنها يقول]

¹¹ D - [ما بالك هكذا]

¹² D تشفي [تستشفي]

¹³ D اقول [اقله]

¹⁴ D اعلمك [اعرفك]

¹⁵ D بمرضي [ضعفي]

¹⁶ O تشهي [تشتهي]

¹⁷ D ابن ابنتها + [الطفل]

¹⁸ O - [الملك]

¹⁹ D اذا ارسلت اطلبه + [والدتي]

²⁰ D الدين [الذي]

²¹ D ارسلهم [ادعهم يمشوا]

- 102 فقالت له يا ابني ان في جبهته¹ علامه وهي² عندما³ لحق امه (71v) التي هي اختك
مخاض الطلق ولدته بخوف عظيم من الملك ابوك⁴ وفيما⁵ ارادت⁶ تقوم من علي
الكرسي وقعت منه⁷ رمانه⁸ ذهب فصادفت⁹ جبهة الطفل وصارت¹⁰ علامه في وجهه
103 وان الملك لما سمع هذا من والدته ارسل¹¹ رسلا الي كل ارض مصر وقال لهم اذا¹²
وجدتموه امسكوه¹³ واتوا به الي هاهنا ان شاء¹⁴ او ابااء وتلك المدينة التي¹⁵ تجدوه فيها
ان كانت تحت مملكتنا والا¹⁶ فانا¹⁷ امركم ان تحرقوها بالنار
104 وان الاعوان خرجوا من عنده ومضوا في طريقهم ولم يزلوا سايرين إلي ارض مصر
وبارادة الله وصلوا الي¹⁸ الفيوم بعد خمسه اشهر وكان ريبس الملايكة غبريال¹⁹
يصحبهم الي حيث وصلوا سالمين
105 فاتوا الي جبل النفلون عند غروب الشمس وكان لاور شهر²⁰ من الزمان²¹ منذ ابتدا في
بنيان النبعه باسم ريبس الملايكة غبريال

O وجهه [جبهته¹

O وهو [وهي²

O sup. ما [عندما³

D ~ [الملك ابوك⁴

D ولما [وفيما⁵

D ان + [ارادت⁶

O - [منه⁷

BD زمانه [رمانه⁸

O صادفت [فصادفت⁹

D فصارت | O صارت | mg. B صارت [وصارت¹⁰

D فارسل [ارسل¹¹

D انتم + [اذا¹²

D فامسكوه [امسكوه¹³

D ياتي معكم + [شاء¹⁴

D الذي [التي¹⁵

O - [والا¹⁶

OD انا [فانا¹⁷

D مدينة + [الي¹⁸

O - B | ميخائيل [غبريال¹⁹

D شهرا واحدا [شهر²⁰

D - [من الزمان²¹

- 106 فلما وصلوا رسل الملك ونظروا¹ الي الاجرا والعمّالين سالوا² هذا البنيان لمن³ فقيل⁴ لهم
لانسان يسمي⁵ آور
- 107 وانهم تطلعوا فراوه يحمل الحجاره كمثل احد الفعله
- 108 فقاموا مسرعين واتوا الي عنده وتاملوا⁶ العلامه التي قيلت لهم انها في وجهه فراوها⁷
صحيحه والاسم ايضا⁸ آور⁹ كما قيل لهم
- 109 وانهم لما تحققوه جيدا¹⁰ سلموا عليه وجلسوا الي ان¹¹ دنا المسا وهم¹² متعجبين منه
- 110 فلما فرغوا الآجراء¹³ من شغلهم اعزل لهم¹⁴ مكان وحدهم (72r) ووضع لهم شيا
للاكل¹⁵ وعلم ان القوم الذي¹⁶ حضروا¹⁷ من كورته¹⁸
- 111 وانهم قالوا¹⁹ له ان الملكه والملك²⁰ ارسلونا اليك لتاتي²¹ الي عندهم

¹ sup. B و [ونظروا]

² OD فسالوا [سالوا]

³ D لمن [لمن]

⁴ D فقالوا [فقيل]

⁵ OD اسمه [يسمي]

⁶ D في + [وتاملوا]

⁷ D فنظروها فيه [فراوها]

⁸ D هو [ايضا]

⁹ O صحيح [آور]

¹⁰ O جدا [جيدا]

¹¹ sup. B ان [ان]

¹² D كانوا + [وهم]

¹³ D الفعله [الآجراء]

¹⁴ D فاعزلهم [اعزل لهم]

¹⁵ O من الاكل [للاكل]

¹⁶ D الدين [الذي]

¹⁷ D اليه + [حضروا]

¹⁸ D وبلده + [كورته]

¹⁹ D فقالوا [وانهم قالوا]

²⁰ OD ~ [الملكه والملك]

²¹ D معنا + [لتاتي]

- 112 تم عرفوه السر¹ جميعه وقالوا له ايضا ان الملك اليوم هو خالك اخو امك² عوضا عن³ جدك ابيه⁴
- 113 وان اور لما سمع هذا الكلام حزن حزنا⁵ كثيرا⁶ وبكا بكي مرًا⁷ وسالهم ان⁸ يمضوا ويدعوه ويعتدروا⁹ له عند الملك
- 114 فقالوا له هذا لا يكون ابدا ولا سبيل ان نحن¹⁰ نمضي إلي عند¹¹ الملك الا بك¹² ليلا يقتلنا
- 115 فلما سمع أور هذا الكلام حزن حزنا عظيما¹³ وصار¹⁴ باطنه كالامواج الكثيره¹⁵ من كتره الافكار ولم يدري ما يصنع وكان يقول ان الشيطان حسدني لاجل بنيان البيعه باسم ربيس الملايكة غبريال
- 116 وانه في تلك الليله لم ياكل ولم يشرب ونام كيبيا¹⁶ لا¹⁷ يدري ما يفعل واقام الليل جميعه¹⁸ يصلي ببكا عظيم¹⁹ يسال²⁰ الله وربيس²¹ الملايكة غبريال كي²² يعلمه ما يصنع

¹ D اعلموه بالسر [عرفوه السر]

² D اقاموه ملكا + [امك]

³ O من [عن]

⁴ OD - [ابيه]

⁵ D حزنتا [حزنا]

⁶ D - [كثيرا]

⁷ D شديدا [مرًا]

⁸ D | mg. B وان [ان]

⁹ D ويعتدروا [ويعتدروا]

¹⁰ D - [نحن]

¹¹ D - [عند]

¹² D انتت + [بك]

¹³ O - [حزن حزنا عظيما]

¹⁴ O صار [وصار]

¹⁵ D كمثل امواج البحر [كالامواج الكثيره]

¹⁶ D حزينا [كيبيا]

¹⁷ D ما [لا]

¹⁸ D - [الليل جميعه]

¹⁹ D - [ببكا عظيم]

²⁰ D ويسال [يسال]

²¹ D ربيس [الله وربيس]

²² D لكي [كي]

117 فلما كان النصف من الليل ظهر له ملاك الرب¹ غبريال بوجه يضي² وخاطبه قايلا
افرح يا أور³ مختار الله لماذا تقوم⁴ تغلق قم وامضي مسرعا مع⁵ الرسل الي الملك⁶ فان
هذا الامر من قبل الله وانا اعطيتك قبولا ومجدا ورفع⁷ امامه الي ان تعود الي مكانك
سالما وانا اكون⁸ معك واصحبك الي ساير المواضع التي تمضي اليها وسوف يعطيتك
(72v) آشيا⁹ كثيره لاجل بنيان البيعه وكل شيا تحتاج اليه انا¹⁰ ادعه يرسله صحبتك

إلى ها هنا

118 وان أور لما سمع هذا الكلام من ربيس الملايكه غبريال فرح جدا ومجد¹¹ الله¹² ولما
كان باكرا اعاد السر علي اخوته¹³ وتجهز للسفر صحبه الرسل وكان الله يهديه وملاك
الرب غبريال يصحبه¹⁴ في جميع طرقه

¹ D الملاك الجليل [ملاك الرب

² D بالنور +] يضي

³ O ياور] يا أور

⁴ OD –] تقوم

⁵ sup. B +] مع

⁶ OD رسل الملك | mg. B الرسل (ل الي)] الرسل الي الملك

⁷ D –] ورفع

⁸ O الان] اكون

⁹ D واموالا +] آشيا

¹⁰ D وانا] انا

¹¹ D وسبح] ومجد

¹² D تعالي له المجد +] الله

¹³ D واعلمهم بذلك +] اخوته

¹⁴ D معه] يصحبه

- 119 فلما كان بعد ايام¹ اعلمو الملك والملكه بوصول آور اليهم فخرجوا للقاياه وسلموا عليه
وادخلوه الي القصر باكرام عظيم²
- 120 وكان³ الناس ينظروا⁴ الي⁵ الملكه وهي تقبل فاه⁶ ولم يكن احد يعلم بالسر
- 121 وان الملك اجلسه معه⁷ علي الكرسي⁸ لشان انه بن⁹ اخته
- 122 فلما كان بعد شهر¹⁰ وهو مقيم عندهم تحدث¹¹ مع الملكه بسبب بنيان البيعه قايلها
اريد ان تسالي خالي¹² يعطيني اذن ان¹³ اسافر الي¹⁴ بلدي لاجل بنيان كنيسه ربيس
الملايكه غبريال
- 123 وان الملك لم يدعه يمضى¹⁵ وكان آور حزينا جدا
- 124 فلما كان في تلك الليله ظهر ربيس الملايكه غبريال للملك وهو لابس¹⁶ مجد¹⁷ عظيم
فلما نظر اليه سقط جدا¹⁸
- 125 وان ربيس الملايكه اقامه ونزع عنه الخوف وقال له اتعرفني¹⁹
- 126 فقال له لا يا سيدي²⁰ ان كنت انت الهنا فاعلمني لاني لم ابصر مثل شبه²¹ هذا النور
ابدا لان جسدي انحل من (73r) خوفك

¹ D السفر قبل وصولهم +] ايام

² D بكرامة عظيمه جدا] باكرام عظيم

³ OD وكانوا] وكان

⁴ D ينظرون] ينظروا

⁵ OD -] الي

⁶ D وتعنقه +] فاه

⁷ D -] معه

⁸ D الي جنبه +] الكرسي

⁹ OD ابن] بن

¹⁰ D من الزمان +] شهر

¹¹ D فتكلم] تحدث

¹² D الملك ان +] خالي

¹³ OD -] ان

¹⁴ O -] الي

¹⁵ D الي بلده +] يمضى

¹⁶ D خلعه ملوكيه +] لابس

¹⁷ D بمجدا] مجد

¹⁸ OD علي وجهه] جدا

¹⁹ D من انا +] اتعرفني

²⁰ BD فقال له +] سيدي

²¹ D -] شبه

- 127 فقال له ربييس الملايكة غبريال ليس¹ انا آله ايها الملك بل عبد وخادم للاله الحقيقى
ملك الملوك وربّ الارباب خالق السما والارض² الذي بيده نفس كل احد
- 128 واسمي انا غبريال³ الواقف امام الله ضابط⁴ الكل كل حين⁵ المبشر الخليقه بالخالص⁶
من قبل تجسد بن⁷ الله من العدرا الطاهره⁸ مالك كل مملكات الارض⁹ والملوك كلها
تحت سلطانه يرفع من يشا ويضع من يشا وانا اقول لك¹⁰ ان لم تسمع مني والا قتلتك¹¹
- 129 فقال له الملك¹² بخوف ورعده تكلم يا سيدي فان¹³ عبدك يسمع كلما تامرني به عظمتك
130 فقال له ربييس الملايكة غبريال اذا انت¹⁴ قمت باكرا قول¹⁵ للملكه¹⁶ كلما¹⁷ رايته¹⁸
ودعها¹⁹ ترسل آور الي مدينته وصحبته كلما يحتاج اليه²⁰ لبنيان كنيسي واذا فعلت
الذي ا قوله لك²¹ انا احفظك²² وملكك ولا ادع شيا من الحروب ياتي²³ في ايامك

¹ D البيس [ليس]

² D يسوع المسيح + [والارض]

³ D المبشر + [غبريال]

⁴ D الضابط | B ضابط [ضابط]

⁵ O - [كل حين]

⁶ D للخليقه بالخالص | O بالخالص للخليقه [الخليقه بالخالص]

⁷ OD ابن [بن]

⁸ D مرتريم + [الطاهره]

⁹ D العالم [الارض]

¹⁰ O sup. [لك]

¹¹ D اكون خصك وابيد مملكتك [قتلتك]

¹² B الملاك [الملك]

¹³ D و [فان]

¹⁴ D - [انت]

¹⁵ D اعلم | O قل [قول]

¹⁶ D الملكة [للملكه]

¹⁷ D بكما [كلما]

¹⁸ O in upper margin [رايته]

¹⁹ D ان + [ودعها]

²⁰ O - [اليه]

²¹ D اكون + [لك]

²² D حافظا لك [احفظك]

²³ OD - [ياتي]

- 131 وان ربيس الملايكة غبريال لما قال له هذا¹ خفي² عنه ومضي الي الملكة وقال لها مثل ذلك الكلام³
- 132 فلما كان قبل اشراق النور استدعا الملك والدته واخبرها بكلما رآه⁴ فقصّت هي ايضا عليه مثل ذلك
- 133 تم قالت له ان في زمان⁵ كان⁶ أور صغيرا كنت اراه⁷ عدّه⁸ مرار⁹ داخل القصر واجنحته¹⁰ مفروشه عليه لكني لم اعرفه والان يا ولدي ارسل أور الي مصر¹¹ (73v) ولا تكلفه الاقامه¹² ها هنا واعطيه كلما يحتاج اليه لبنيان البيعه لكي يتبت ملكك لانه ليس يقدر ملك ارضي ان يقاوم الله
- 134 وبعد¹³ ذلك استدعت الملكة أور¹⁴ واعطته جميع ما يحتاج اليه لبنيان¹⁵ البيعه¹⁶ واعطته¹⁷ ايضا¹⁸ ذهباً كثيراً¹⁹ واوصته²⁰ ان يهدم ما بناه بالطين ويجدد البنا²¹ بالطوب الأحمر²² والجير والحجس²³

¹ B قال هذا لاور [قال له هذا

² D غاب [خفي

³ D الذي قاله للملك + [الكلام

⁴ OD راي [رآه

⁵ D الزمان الذي [زمان

⁶ O فيه + [كان

⁷ D انظره [اراه

⁸ O عنده [عدّه

⁹ D دفع [مرار

¹⁰ D وارا اجنحته | O وواجنحته [واجنحته

¹¹ D الى ارض مصر | O - [الي مصر

¹² D للمقام | O لاقامه [الاقامه

¹³ D تم بعد [وبعد

¹⁴ D ابن ابنتها + [أور

¹⁵ D | O البنيان [لبنيان

¹⁶ D - [البيعه

¹⁷ D - [واعطته

¹⁸ D - [ايضا

¹⁹ D من الذهب والاموال الجزيله [ذهباً كثيراً

²⁰ D تم اوصته [واوصته

²¹ D البنيان [البنا

²² OD الاحمر [الأحمر

²³ D والجيس والجير والحجاره [والجير والحجس

- 135 وقالت له اذا كملت¹ البيعه ابني داخلها اماكن للغربا وقلالي للرهبان واخدمهم بما اعطيتك² من المال³
- 136 وبعد ذلك ودعهم⁴ وخرج من عندهم متوجها الي ارض الفيوم⁵ ولم⁶ يزل سايرا في طريقه⁷ ورييس الملايكة غبريال⁸ يصحبه⁹ الي حيث وصل الي جبل النقلون
- 137 فسلم علي اخوته واخبرهم بكلما اتفق له ففرحوا بسلامته كثيرا
- 138 وانه قام وهدم¹⁰ ما كان بناه¹¹ وابتدا بيني¹² البيعه دفعه ثانيه بالطوب الأجر¹³ كما اعلمته¹⁴ الملكه
- 139 وان اهل الفيوم لما سمعوا بقدم آور اتوا¹⁵ بهداياهم الي بيعه¹⁶ ربيس الملايكة غبريال¹⁷ وكانوا يعملوا فيها بفرح عظيم
- 140 وان الشيطان¹⁸ لم يَحْتَمَلْ ذلك
- 141 فلما كان بعض الايام تشبه برجل شيخ واتا الي آور فقال له¹⁹ انت من اين

¹ D اكملت بنيان] كملت

² ditt. B] بما اعطيتك || O اعطيتك] اعطيتك

³ D وقم لهم بما اعطيتك واخدمهم] واخدمهم بما اعطيتك من المال

⁴ O ودعوه] ودعهم

⁵ OD مصر | sup. B] الفيوم

⁶ D فهو لم] ولم

⁷ O كل طريقه] طريقه

⁸ D –] غبريال

⁹ O بصحبته] يصحبه

¹⁰ D قام مسرعا وهدم | O هدم] قام وهدم

¹¹ D اولاً +] بناه

¹² D ببنيان | O بيني] بيني

¹³ D الاحمر والخير والجبس | O الاحمر] الأجر

¹⁴ D اوصته] اعلمته

¹⁵ D اليه +] اتوا

¹⁶ OD البيعة] بيعه

¹⁷ D – | O المقدسه] ربيس الملايكة غبريال

¹⁸ D العدو +] الشيطان

¹⁹ O sup.] له

- 142 فقال له انا من كورتك وعارفا¹ بابيك وامك وهذا المال الذي اتيت به معك انما² انت
سرقته من (74r) قصر³ الملك وهربت إلي هاهنا لعلك⁴ تتجوا⁵ وايضا انك⁶ مولودا
بالزنا⁷ وكننت ساحرا مع ابوك ابراشيت
- 143 وانت تعلم ان الذي قلته لك صحيح⁸ وهآ⁹ الان قد¹⁰ اعلمتك به سر بيني وبينك وشيخ
متلي ما يكذب وانا ما¹¹ اريد فساد لاحد
- 144 وان سمعت مني سوف يكون لك الخير مع¹² اخوتك لانك انت من كورتي
- 145 فقوم الان مسرعا واهدم هذا المكان الذي¹³ ابنتيته¹⁴ وانطلق في¹⁵ حال سبيلك ليلا¹⁶
يرسل الملك فيقتلك

D وانا عارفا] وعارفا¹

D -] انما²

B] ق] صر] قصر³

D العلك] لعلك⁴

D به +] تتجوا⁵

O انت] انك⁶

D من زنا] بالزنا⁷

D هو حق] صحيح⁸

D انا +] وهآ⁹

D -] قد¹⁰

D لم] ما¹¹

D انت و] مع¹²

D التي] الذي¹³

O بنيته] ابنتيته¹⁴

OD الي] في¹⁵

D كيلا] ليلا¹⁶

- 146 وان اور لما سمع هذا الكلام من الرجل الشيخ قام¹ مسرعا² وبسط³ يديه وصلي امام الرب⁴ وطلب⁴ هكذا⁵ يا ربييس الملايكة غبريال خلصني اسلك⁶ ايها⁷ الرب ان لا تتساني⁸ ولا تخلا⁹ عني فاننا¹⁰ اعلم¹¹ اني رجل خاطي نجس منذ صباي اسلك¹² ان¹³ لا تسلمني إلي الشيطان¹⁴ ولا تاخذني¹⁵ حتي اتم هذه البيعه واكملها وابعد عني قوات العدو¹⁶ لان¹⁷ لك المجد الي الابد امين
- 147 فلما قال هذا اتا اليه ملاك الرب غبريال المبشر وقال له افرح يا اور مختار الله لان هوذا الرب قد كمل لك سؤالك ولكن اذا اتا¹⁸ غدا هذا الشيخ السوء¹⁹ تقدم اليه واربطه بسلسله حديد وانت تعلم من²⁰ هو

¹ D فقام [قام]
² OD – [مسرعا]
³ D بسط [وبسط]
⁴ O وقال [وطلب]
⁵ D قايلًا يا ربي يسوع المسيح و + [هكذا]
⁶ D انا اسالك | O واسال [اسلك]
⁷ O – [ايها]
⁸ O ينساني [تتساني]
⁹ D تتخلا | O يتخلا [تخلا]
¹⁰ D فانت [فاننا]
¹¹ D تعلم [اعلم]
¹² D فاسالك [اسلك]
¹³ O يا الله [ان]
¹⁴ OD للشيطان [الي الشيطان]
¹⁵ D تدعه يجربني [تاخذني]
¹⁶ D وابطل قوة العدو عني [وابعد عني قوات العدو]
¹⁷ D فان [لان]
¹⁸ OD اليك + [اتا]
¹⁹ D هذا الشيخ السو | O هذا الشيخ السو غدا [غدا هذا الشيخ السوء]
²⁰ D مبن [من]

- 148 وان آور فعل كذلك¹ وعلق الشيطان مربوطا علي باب البيعه وكل احد ينظر اليه وهو
(74v) يصرخ قايلا استحلفك بالله ورييس ملايكته غبريال² يا قديس الرب³ آور ان
تطلقني⁴ اقول لك ان ابوك ابراشيت سجد امامي دفعات⁵ كثيره كالاله⁶ واسمى⁷
اسماناوس⁸
- 149 اسلك ان لا تقضحني بين⁹ هذا الجمع¹⁰ فانه ليس لي استطاعه ان اصنع بك شرا
لاجل خوف¹¹ رييس الملايكة غبريال الذي بيده سيفا مجردا يريد¹² يقتلني به لكن¹³
رحمه الله منعه¹⁴ من ذلك ان يصنع بنا¹⁵ كشرورنا¹⁶
- 150 الويل لي اليوم الويل لي¹⁷ الذي اتيت¹⁸ الي هاهنا لان¹⁹ ليس لي قوه اظهرها ولا
استطيع²⁰ آتم القضييه التي ارسلت بسببها²¹
- 151 اقول لك انك اذا تركتني انا²² لا اعود الي هاهنا دفعه اخري استحلفك²³ بالقضيب الذي
بيد رييس الملايكة غبريال لا تعدبني الويل لي اليوم بهذا الخزي العظيم

¹ D ذلك [كذلك]

² O – [بالله ورييس ملايكته غبريال]

³ OD الله [الرب]

⁴ O تسال الملاك غبريال يطلقني [تطلقني]

⁵ OD دفع [دفعات]

⁶ O كاله [كالاله]

⁷ D وانا اسمى [واسمى]

⁸ D اسماناوريس | O اسماناوس [اسماناوس]

⁹ O يدي + [بين]

¹⁰ D العظيم + [الجمع]

¹¹ O – [خوف]

¹² D ان + [يريد]

¹³ D لكي [لكن]

¹⁴ OD تمنعه [منعه]

¹⁵ D معنا [بنا]

¹⁶ D كمثل شرورنا [كشرورنا]

¹⁷ O – [اليوم الويل لي]

¹⁸ D فيه + [اتيت]

¹⁹ D فانه [لان]

²⁰ D ان + [استطيع]

²¹ OD فيها [بسببها]

²² O – [انا]

²³ D انا استحلفك [استحلفك]

- 152 وان القديس اور لما سمع هذا الكلام حل وتاق الشيطان واطلقه
- 153 وانه تباعد عن البيعة قليلا وصرخ قابلا يا آور بن¹ ابراشيت انا اعلم انهم ولدوك بالزنا ويوم² مولدك طرحت³ عليك الكرسي لكي اقتلك فخلصك ربيس⁴ الملايكة غبريال لكن انا راجع⁵ اليك واصنع قوتى فيك
- 154 ولما قال هذا صار مثل سهام النار ومضي مفتضح بخزى عظيم⁶
- 155 وان آور اخبر (75r) الجمع بجميع ما اتفق له وانه بن⁷ ابنه ملك المشرق ببلاد مطلع الشمس
- 156 وان الجمع لما سمعوا هذا مجدوا الله وربيس ملايكنه⁸ غبريال⁹
- 157 فلما كان بعد ذلك اقاموا العمدة داخل البيعه
- 158 وان الشيطان¹⁰ تشبه بشيخ¹¹ راهب يكون عمره مايه سنه فاتا¹² الي حيث¹³ العمالين¹⁴ وسالهم من¹⁵ هو¹⁶ ربيس هذا الموضوع فقالوا له آور
- 159 فقام واتا اليه وفيما¹⁷ كان يمشي وقع علي وجهه يزعم انه رجل شيخ¹⁸

¹ O يا ابن [بن]

² D وفي يوم [ويوم]

³ D فطرحت [طرحت]

⁴ D قوات + [ربيس]

⁵ OD ارجع [راجع]

⁶ O - [ولما ... عظيم]

⁷ OD ابن [بن]

⁸ D مخاييل + O الملايكة [ملايكنه]

⁹ D وغبريال المبشر لنا بالخلاص [غبريال]

¹⁰ D العدو + [الشيطان]

¹¹ D برجل شيخ [بشيخ]

¹² O واتا [فاتا]

¹³ D ناحية [حيث]

¹⁴ D والفعلة + [العمالين]

¹⁵ D مين [من]

¹⁶ O - [هو]

¹⁷ D هو + [وفيما]

¹⁸ D بطلان [شيخ]

- 160 فلما تقدم الي اور قال له انظر يا ولدي الي شيخوختي وكبري¹ وضعف بصري واجعلني
في² شغل كاحد³ هو لا الاجراء
- 161 وان آور حزن عليه كثيرا وقال له اجلس انت هاهنا⁴ وانا اخدمك⁵ بما⁶ تحتاج اليه
- 162 وان الشيطان المتشبه بالرجل الشيخ قال لآور ليس ينبغي هذا يا ولدي ان اجلس بلا
شغل واكل خبزي بغير استعداد ليلا يغضب الله علي
- 163 وهوذا انت⁷ الان تنظر الي ضعفي ولم اتخلا من⁸ الشغل يوما واحدا بل اعمل⁹ واعطي
الصعاليك والضعفا والمحتاجين¹⁰ واقتات بالباقي لان الواجب علي الراهب¹¹ ان لا
يحتاج شيا بالكثر¹²
- 164 وان الجمع تعجبوا من كلامه وسالوا آور ان يقبله
- 165 وانه قال¹³ له امضى واملا الماء للعمالين علي دواب البيعه

¹ D ~ [شيخوختي وكبري]

² B في > الي [في]

³ D كمثل [كاحد]

⁴ D - [هاهنا]

⁵ D اقوم لك [اخدمك]

⁶ D بكلما [بما]

⁷ O وهودانت [وهوذا انت]

⁸ OD عن [من]

⁹ D بيدي + [اعمل]

¹⁰ D الضعفاء والمحتاجين والصعاليك | O الضعفا والصعاليك والمحتاجين [الصعاليك والضعفا والمحتاجين]

¹¹ D بالراهب [علي الراهب]

¹² O يعمل شغل يديه [لا يحتاج شيا بالكثر]

¹³ D وانه قبله وقال [وانه قال]

- 166 وان الشيطان¹ كان يمضى يملا² الماء فلم³ يزال ماشيا بهم⁴ الي حيث يقرب من باب البيعه يسيرا فيكسر الاوعيه⁵ (75v) ويقول في نفسه لا⁶ أكسرهـم علي البحر ليلا ياتوا الدواب مخفّين⁷ لكني⁸ اتعب الدواب⁹ وابطل البنائين¹⁰ لان الماء كان بعيدا من الدير
- 167 وان الاجرا والبنائين تقمّموا ومنعوه ان¹¹ يملا¹² الماء وجعلوه¹³ يناول الطوب فكان يرميه علي الفعله يقتلهم¹⁴ وانه تناول حجرا كبيرا لا يقدر اتتان¹⁵ يحمله¹⁶ ورماه علي احد العمالين فقتله واعطب اتتين آخر
- 168 وان الشيطان المتشبهه بالشيخ لما رآ ان¹⁷ الرجل مات صاح¹⁸ قايل يا لهذا الظلم¹⁹ الذي كان اليوم الاصلح²⁰ ان لا تبنا هاهنا كنيسة ابدا افضل من²¹ يقتلوا خليفه الله

D وان العدو الشيطان المتشبهه بالراهب [وان الشيطان¹

D ويملا [يملا²

O ولم [فلم³

O - [بهم⁴

D الماء + [الاوعيه⁵

D فلا [لا⁶

D مخفّين [مخفّين⁷

OD لكن [لكني⁸

D وايدد الماء + [الدواب⁹

O العمالين [البنائين¹⁰

D لا + | O من [ان¹¹

O املا [يملا¹²

D ويجعلوه [وجعلوه¹³

D ليقتلهم | O يريد يقتلهم [يقتلهم¹⁴

OD انسان [اتتان¹⁵

OD يحمله [يحمله¹⁶

O راي | B را أن [را أن¹⁷

D صرخ [صاح¹⁸

D العظيم + [الظلم¹⁹

D انه الاصلح [الاصلح²⁰

OD ان + [من²¹

- 169 ولما كان يقول هذا اذ اجتاز¹ بهم اسباسلار² الملك وكان معه جند كثير³ فمضي⁴ الشيطان المتشبه بالشيخ مسرعا⁵ اليه⁶ وسجد امامه هكذا قايلًا⁷ اسلك يا سيدي⁸ الاسباسلار⁹ ان تتصف اليوم¹⁰ فانه كان هاهنا ظلم عظيم وذلك انهم قاموا علي رجل ضعيف وقتلوه بحجر عظيم وهاهوذا هو مطروح ميت لان الله لم يجعل¹¹ علي الارض الملوك والاسباسلار¹² الا ياخذوا¹³ حق المساكين والضعفا من الدين يتقون عليهم¹⁴ اقول لك يا سيدي الاسباسلار¹⁵ ان تركت هولاء الناس بينوا هذه البيعه فسوف يموت¹⁶ خلقا كثير داخلها
- 170 وان الاسباسلار¹⁷ مشي مع (76r) الشيطان المتشبه بالشيخ¹⁸ لينظر¹⁹ الي الرجل الميت فلما رآه²⁰ مسك²⁰ أور ليمضي به الي الملك
- 171 وان شيوخ الدير سالوه ان يجلس²¹ عندهم لكي يستريح قليلا
- 172 وان أور كان حزينا جدًا يسأل²² الله ان يخلصه من هذه التجربه العظيمة

¹ O جاز [اجتاز]

² D اسفهلار [اسباسلار]

³ D كثيرين | s.p. B ت [كثير]

⁴ D اليه + [فمضي]

⁵ D بسرعه [مسرعا]

⁶ D - [اليه]

⁷ OD قايلًا هكذا [هكذا قايلًا]

⁸ D وملكي + [سيدي]

⁹ D الاسفهلار [الاسباسلار]

¹⁰ D ان تحكم اليوم وتتصف [ان تتصف اليوم]

¹¹ D جعل [يجعل]

¹² O الملوك والامرا على الارض [علي الارض الملوك والاسباسلار || D والحكام والاسباسلار]

¹³ OD لياخذوا [ياخذوا]

¹⁴ D يظلمونهم [يتقون عليهم]

¹⁵ D الامير [الاسباسلار]

¹⁶ D يموتون [يموت]

¹⁷ D الاسفهلار [الاسباسلار]

¹⁸ D الرجل الشيخ المتشبه بالشيطان | O الشيخ الذي هو الشيطان [الشيطان المتشبه بالشيخ]

¹⁹ D لكي ينظر [لينظر]

²⁰ D نظره [رآه]

²¹ O يقيم [يجلس]

²² D ويسال [يسأل]

- 173 وفيما هو كذلك ظهر له ربيس الملايكة غبريال وقال له افرح يا آور مختار الله لا¹
تحنن لاجل هذا الامر ولا يضعف قلبك امض² مسرعا وامسك³ الشيخ لتعلم من⁴ هو
174 وان ربيس الملايكة غبريال ربط الشيطان وسلمه لاور فعلقه داخل البيعه وعاقبه عقوبه
عظيمه⁵ وكان يصرخ قايلًا انا هو الذي اتيت في الاول⁶ وانا⁷ الذي قتلت الرجل
175 وكان يسال⁸ الاسفهلار⁹ ان يطلب الي اور كي¹⁰ يطلقه وان آور اطلقه بخزي عظيم
176 والرجل الذي مات ادركته نعمه الله وشفاعه ربيس الملايكة غبريال وعاش¹¹ دفعه
اخرى ودفع هدايا كثيره لبيعه¹² ربيس الملايكة غبريال¹³
177 ولم يزل مقيما في جبل النقلون اعني¹⁴ الاسفهلار¹⁵ حتي كملوا بنا¹⁶ بيعه¹⁷ ربيس
الملايكة¹⁸ غبريال في اليوم الثالث عشر من شهر بوونه وزينوها بكل الاشيا الحسنه
وان اور فرح كثيرا ومجد الله
178 وفيما هو راقدا في تلك الليله اذ¹⁹ اشرق عليه نورا عظيما وظهر له ملاك الرب²⁰
غبريال ربيس الملايكة (76v) المبشر غبريال²¹ وقال له بوجه مملو بهجه وفرح

¹ D فلا | O ولا | لا

² D قم | امض

³ D الرجل + | وامسك

⁴ D مين | من

⁵ D صعبه | عظيمه

⁶ O وكنت اكسر الجرار + | الاول

⁷ O انا هو | وانا

⁸ O يطلب الي | يسال

⁹ O الاسفهلار | الاسفهلار

¹⁰ D لكي | كي

¹¹ D للوقت + | فعاش | وعاش

¹² OD للبيعه | لبيعه

¹³ D - | O واما الاسفهلار لما راي هذه الاعجوبه العظيمه مجد الله | ربيس الملايكة غبريال

¹⁴ D الامير + | O - | اعني

¹⁵ O - | الاسفهلار

¹⁶ D بنيان | O - | بنا

¹⁷ D البيعه باسم | بيعه

¹⁸ O الملاك الجليل | ربيس الملايكة

¹⁹ D - | ان

²⁰ D ظهر له ربيس الملايكة غبريال واشرق عليه نورا عظيما | اشرق عليه نورا عظيما وظهر له ملاك الرب غبريال

²¹ D - | O المبشر | ربيس الملايكة المبشر غبريال

- 179 السلام لك يا آور حبيب الله اقول لك اني¹ مسرور² بفعلك³ الحسن وهونذا الان قد⁴
فرغت ان اسال الرب من اجلك لكي يبني⁵ لك مسكنا في السموات لم تصنعه الايدي
180 اقول⁶ لك ان هذا الموضع قفر وكل الدين ياتوا اليه يريدوا ما يقوم بحاجتهم فلا ترد احد
ممن ياتي الي هاهنا فقيرا كان او غني لان هذه⁷ ارادتي⁸ وكل موضع لا يكون فيه
محبه ليس⁹ فيه بركه الرب¹⁰
181 اقول¹¹ لك يا آور ان كل من ياتي الي هاهنا وبه مرض من ساير¹² الامراض الصعبه
فانه لا¹³ يخرج من هاهنا حتي ينال الشفا بقوه ملكي¹⁴ الحقيقي يسوع¹⁵ المسيح¹⁶
182 وسوف يظهر¹⁷ في هذه البيعه عجايبا كثيره ويديع خبرها في كل اقطار الارض¹⁸ وانا
اتي واسكن فيها لاني احببتها جدا والرب¹⁹ اعطاها لي كرامه وهبه²⁰

¹ O انا [اني]

² D وفرحا + [مسرور]

³ D هذا + [بفعلك]

⁴ O - [قد]

⁵ D ان يبني | O لينيبي [لكي يبني]

⁶ D انا اقول [اقول]

⁷ O هذا [هذه]

⁸ D ومشية الله الاهي + [ارادتي]

⁹ D فليس [ليس]

¹⁰ D الله [الرب]

¹¹ D انا اقول [اقول]

¹² O - [ساير]

¹³ OD لم [لا]

¹⁴ D الرب + [ملكي]

¹⁵ D ~ [الحقيقي يسوع]

¹⁶ D ابن الله الحي + [المسيح]

¹⁷ D تظهر | s.p. B ظ [يظهر]

¹⁸ D كلها + [الارض]

¹⁹ D الاله + [والرب]

²⁰ D ووهبه [وهبه]

- 183 وسوف يعمر هذا الجبل¹ ويكون مثل² ابراج الحمام من كثرة الجموع التي³ تأتي⁴ اليه⁵
من ساير الاماكن وتصعد صلواتهم امام الله⁶ وامر⁷ الذي⁸ ياتوا الي هاهنا ان يكونوا
اطهارا في نفوسهم واجسادهم ويحفظوا الوصايا الذي تسلموها من ابايهم القديسين
- 184 وانهم اذا مشوا في طريق الله وحفظوا اوامره فانا ورفيقي رئيس الملائكة ميخائيل وقوه⁹
الله نحرسهم (77f) من كل قوات العدو والبربر¹⁰ السوء
- 185 والان قم مسرعا وارسل إلي انبا ايساك اسقف الفيوم لكي يحضر ويكرز البيعه في اليوم
السادس والعشرون من شهر بوونه وهو يوم¹¹ اقامني¹² الرب راسا¹³ لطغيمات¹⁴
الملائكة¹⁵ النورانيين¹⁶
- 186 ومن بعد نياحه انبا ايساك اسقف الفيوم المذكور¹⁷ يكرزوك انت¹⁸ يا أور¹⁹ مكانه علي
كرسيه²⁰ فلا تحزن ولا تخاف

¹ D المقدس + [الجبل]

² D كمثل [مثل]

³ D الدين | O الذي [التي]

⁴ OD ياتوا [تأتي]

⁵ D اليها [اليه]

⁶ D دكرا طيبا + [الله]

⁷ D انت + [وامر]

⁸ D الدين [الذي]

⁹ O بقوة [وقوه]

¹⁰ O البربر [والبربر]

¹¹ D اليوم الذي | sup. O [يوم]

¹² D فيه + [اقامني]

¹³ D ريسا [راسا]

¹⁴ D علي الطغيمات [لطغيمات]

¹⁵ D الملائكيه [الملائكة]

¹⁶ D النورانيه [النورانيين]

¹⁷ OD – [المذكور]

¹⁸ OD – [انت]

¹⁹ O – [يا أور]

²⁰ D اسقف علي كرسيه مكانه | O اسقفا عوضه علي كرسيه [مكانه علي كرسيه]

- 187 واخوتك سوف¹ يخرجوا من هاهنا ويمضوا² الي³ مدينه صغيره اسمها الفشن فيكونوا
هناك الي ان يتتيحوا فاحضر اجسادهم⁴ وادفنهم هاهنا
- 188 واشرح كلما كان منك من حين⁵ مولدك والي الان ليوحنا الاسكيدس العابد بهذا الجبل
المقدس⁶ لاني فرغت ان اعلمه من اجلك
- 189 وهوذا انا معك الي يوم وفاتك واخلصك من جميع شدايدك
- 190 ولما⁷ قال له هذا غاب عنه فتعجب⁸ كثيرا ومجد الله الذي خصه بهذه النعمه العظيمه
- 191 فلما كان باكرا ارسل الي انبا ايساك اسقف الفيوم فحضر وصحبته الكهنه والاراخنه وكل
الشعب المسيحي وابتدوا بالصلاه كجاري العاده
- 192 وهكذا كرز البيعه⁹ باسم التالوت المقدس ورشمها باسم ربيس الملائكه¹⁰ غبريال في
اليوم السادس والعشرون من شهر بوونه وكان يوم الاحد المقدس
- 193 وان الاسقف قسم أور قسا¹¹ (77v) واقاموا¹² سبعة ايام¹³ بفرح عظيم يسبحون الله¹⁴
- 194 وكانت عجائب كثيره تظهر في¹⁵ ذلك المكان¹⁶ المقدس الذي هو بيعه ربيس الملائكه¹⁷
غبريال

¹ O – [سوف

² D ويسكنوا +] ويمضوا

³ D في] الي

⁴ D واهتم بهم +] اجسادهم

⁵ D يوم] حين

⁶ O –] المقدس

⁷ D فلما] ولما

⁸ B ~~فتعجب~~ +] فتعجب

⁹ O الكنيسه] البيعه

¹⁰ D ربيس ملايكته | O الملاك الجليل] ربيس الملائكه

¹¹ D قسيسا] قسا

¹² D تم اقاموا] واقاموا

¹³ D (in sup. and mg.)] ايام

¹⁴ OD يسبحون الله بفرح عظيم] بفرح عظيم يسبحون الله

¹⁵ O من] في

¹⁶ OD الموضع] المكان

¹⁷ O الملاك الجليل] ربيس الملائكه

- 195 فلما كان بعد¹ ايام² تتيح انبا ايساك اسقف الفيوم³ فاجتمعوا اراخنه المدينه وكل الشعب المسيحي واخذوا⁴ آور⁵ ومضوا الي الاسكندريه⁶ حيث⁷ الاب البطريك وسالوه ان يكرز لهم اسقفا
- 196 فقال لهم من⁸ تختاروا فقالوا له ايها الاب القديس⁹ ليس تحتاج ان نعلمك لكن روح القدس الحال¹⁰ عليك¹¹ يعلمك ذلك
- 197 وانه تركهم عنده اياما¹² فلما كان¹³ بعض الليالي اذ ظهر¹⁴ ربيس الملايكة غبريال للبطريك وقال له اذا قمت باكرا اسال عن آور القس¹⁵ بجبل النقلون فكرزه اسقفا علي مدينه الفيوم واعمالها فان الرب اختاره لهده الرتبه العاليه ليرعا شعبه بالعدل والاستقامه ويقطع بكلمة الحق افعل هدا ولا نتوانا
- 198 ولما قال له هدا غاب عنه
- 199 وان البطريك اعلم الكهنه بهدا الامر¹⁶ فارضا جميعهم ذلك وفرحوا ومجدوا الله الذي اقام لهم راعيا صالحا
- 200 وان البطريك وضع اليد عليه¹⁷ وكرزه¹⁸ اسقفا علي مدينه الفيوم وكل اعمالها

¹ D بعض] بعد

² D قليله +] ايام

³ D فمن بعد نياحته +] الفيوم

⁴ D القس +] واخذوا

⁵ O معهم +] آور

⁶ OD مدينة الاسكندريه] الاسكندريه

⁷ D الي عند] حيث

⁸ D لمن] من

⁹ O -] القديس

¹⁰ D الحال | O -] الحال

¹¹ D فيك فهو | O -] عليك

¹² D قليله +] اياما

¹³ D في +] كان

¹⁴ D له +] ظهر

¹⁵ D القس اور] آور القس

¹⁶ D الذي ظهر له +] الامر

¹⁷ O ~] اليد عليه

¹⁸ O وكرزوه] وكرزه

- 201 وبعد ذلك اتا الي جبل النفلون وبنا هناك قلالي¹ واماكن كثير² لسكن³ (78r) الاخوه
والغربا الذي⁴ كانوا ياتوا اليه من كل موضع واخذ بقيه المال الذي فضل معه ودفعه⁵
للفقرا⁶ والمساكين والمحتاجين والبيع⁷ والاديره والصعاليك والارامل⁸ وكل ذوي الفاقه
202 وانا⁹ يوحنا الاسكيدس العابد بهذا الجبل شرح لي هذا الالب القديس¹⁰ الاسقف انبا اور
كل ما اتفق له من حين مولده والي¹¹ يوم تكريزه اسقفا علي الفيوم¹²
203 وكان لما اقترب¹³ ايام القديس الاسقف انبا اور¹⁴ ليبتيح دعاني انا يحنس¹⁵ وقال لي انا
اسلك يا ابي القديس ان تصلي على لان¹⁶ قد اقتربت ايامي¹⁷ لكي امضي في طريق
اباي كلهم¹⁸ وذلك ان ربيس الملائكه غبريال ظهر لي وقال لي استعد فانه لم يبق لك
في العالم سوا¹⁹ ثلثه ايام
204 فاذا انا²⁰ تتيحت يا ابي القديس لا²¹ تجعل علي ثيابا فاخره ولا تجعل جسدي في تابوت
بل ادفنه في التراب²² غربي هذه²³ الكنيسه لاني رجل خاطي

¹ D للرهبان +] قلالي

² OD كثيره] كثير

³ D ليسكنوا فيهم] لسكن

⁴ D الدين] الذي

⁵ D فصدق به] ودفعه

⁶ D علي الفقرا] للفقرا

⁷ D والكنائس] والبيع

⁸ D والايام +] O -] والارامل

⁹ O انا] وانا

¹⁰ OD -] القديس

¹¹ O الي] والي

¹² B الفيو] الفيوم

¹³ D اقتربت] اقترب

¹⁴ D الالب القديس انبا اور الاسقف] القديس الاسقف انبا اور

¹⁵ O يوحنا] يحنس

¹⁶ O لاني] لان

¹⁷ D ايامي قد اقتربت] قد اقتربت ايامي

¹⁸ OD السالفين] كلهم

¹⁹ O غير] سوا

²⁰ OD -] انا

²¹ D فلا] لا

²² D من +] التراب

²³ OD -] هذه

- 205 ولما كان عند¹ انفجار الصبح فى اليوم التاسع² من شهر ابيب طلبني ايضا انا يوحنا³
وقال لى اذكرني⁴ فهذا⁵ هو اليوم الذي فيه⁶ اخرج من⁷ العالم وانا خايفا من اجل
خطاياي الذي⁸ صنعتهم والاسقفيه⁹ التي¹⁰ لم ادبرها جيدا وقطيع الله الناطق الذي لم
احرسه من الدياب الابليسيه¹¹
- 206 ولما قال هذا¹² فتح فاه¹³ واسلم الروح في يدي¹⁴ (78v) الله الحي¹⁵
- 207 فبكينا¹⁶ عليه بحزن كثير¹⁷ واهتمينا بجسده ودفناه في الموضع الذى قال لنا عنه¹⁸
- 208 وانا الحقير يوحنا اسرعت وكتبت جميع ما قاله لى الاب القديس الاسقف انبا¹⁹ آور²⁰
ووضعت داخل هذه²¹ البيعه تذكارا للاتيين²² بعدنا ولربيس²³ الملايكه غبريال²⁴

¹ O –] عند

² D السابع] التاسع

³ D انا يوحنا ايضا | O انا يوحنا قايلًا] ايضا انا يوحنا

⁴ D يا ابى +] اذكرني

⁵ O هذا] فهذا

⁶ D انا +] O –] فيه

⁷ D هذا +] من

⁸ O التى] الذي

⁹ B والاسقفيه] والاسقفيه

¹⁰ O الذي] التي

¹¹ O الخاطفه] الابليسيه

¹² O رشم على داته تمتال الصليب المقدس و +] هذا

¹³ D mg.] فتح فاه

¹⁴ D يد] يدي

¹⁵ D الازلي +] الحي

¹⁶ D تم بكينا] فبكينا

¹⁷ OD عظيم] كثير

¹⁸ OD عليه] عنه

¹⁹ O –] انبا

²⁰ D انبا اور الاسقف] الاسقف انبا آور

²¹ O –] هذه

²² D من +] للاتيين

²³ O ومجدا لربيس] ولربيس

²⁴ D –] ولربيس الملايكه غبريال

- 209 فينبغي¹ علينا الان ان² نصنع تذكاره³ حسنا بكل الطهاره⁴ وخوف الله ونرحم الفقراء
والمساكين ليشفع فينا ربيس الملايكه⁵ ويسال الله في غفران خطايانا
- 210 فلنقدم الان لله⁶ في هذه البيعه المقدسه⁷ تسابيح وتراتيل واصوات وتهليل وصلوات⁸
واغاني روحانيه للتالوت المقدس⁹ لكي بشفاعه هذا الملاك الجليل ربيس الطغمت
السمايه¹⁰ غبريال المبشر¹¹ يغفر خطاياكم ويسامحكم باتامكم ويستر عيوبكم
وهفواتكم¹² ويمحي سياتكم¹³ ويجعلكم ممن¹⁴ فاز بصالح الاعمال قبل فروغ الاجال
211 وان يربي اولادكم وينمي بالبركات ارزاقكم ويقوي مشايخكم¹⁵ ويهب الصحه لكهولكم
والقوه لمشايخكم¹⁶ والنساء¹⁷ الصالحه لاطفالكم¹⁸
- 212 وان يصونكم من الشقاق والمكاره¹⁹ ويبعد عنكم اسباب الضوايق والافتراق ويعلو نيلكم
ويرخص اسعاركم²⁰ (79r) ويجعل باب بيعته مفتوحا في وجوهكم علي ممر الازمان
والدهور²¹

D ونحن فليجب [فينبغي¹

D لا نبتل تذكارة ربيس الملايكه غبريال بل + [ان²

D نصنعه [نصنع تذكاره || O تذكارا [تذكاره³

D طهاره [الطهاره⁴

D - [ربيس الملايكه⁵

D للرب الاله | O - [لله⁶

OD - [في هذه البيعه المقدسه⁷

D - [وصلوات⁸

D في هذه البيعه + | O في هذه البيعه المقدسه + [المقدس⁹

D النورانيه [السمايه¹⁰

OD ان + | O غبريال المبشر ربيس الطغمت النورانيه [ربيس الطغمت السمايه غبريال المبشر¹¹

O - [وهفواتكم¹²

OD - [ويمحي سياتكم¹³

O قد + [ممن¹⁴

O - [وان يربي اولادكم وينمي بالبركات ارزاقكم ويقوي مشايخكم¹⁵

D - [والقوه لمشايخكم¹⁶

D وينتشي بالنساء [والنساء¹⁷

O - [ويهب الصحه لكهولكم والقوه لمشايخكم والنساء الصالحه لاطفالكم¹⁸

O المكاره والشقاق [الشقاق والمكاره || O - [وان يصونكم من الشقاق والمكاره¹⁹

O - [ويعلو نيلكم ويرخص اسعاركم²⁰

O - [ويجعل باب بيعته مفتوحا في وجوهكم علي ممر الازمان والدهور²¹

- 213 وان¹ يحفظكم من التجارب² ويرزقكم عدل السلطان ويخزل عنكم³ ويكسر⁴ قوه الشيطان⁵
ويجعل حظكم ونصيبكم مع شهدايه وقديسيه بشفاعه هذا⁶ الملاك الجليل غبريال
المبشر⁷ بالخلاص الذي نحن الان مجتمعين نعيد⁸ له⁹
- 214 ويسمعكم الصوت الفرح القايل تعالوا الي يا مباركي ابي رتوا¹⁰ الملك المعد لكم من¹¹
قبل انشا العالم ما لم يره¹² عين ولم يسمع¹³ به اذن ولم يخطر علي قلب بشر¹⁴
- 215 بشفاعه سيدتنا كلنا العذرا الطاهره والده الاله¹⁵ القديسه البتول مرتمريم¹⁶ وساير الشهدا
والقديسين بنعمه ورافه ومحبه البشر الذي لسيدنا يسوع المسيح ابن الله الحي¹⁷
- 216 هذا الذي له ينبغي¹⁸ المجد والاكرام والسلطان والسجود والعظمه¹⁹ مع ابيه الصالح
والروح القدس المحيي المساوي معه²⁰ الان²¹ وكل اوان والي دهر الداهرين امين امين
امين²²

¹ D و [وان]

² D الشيطانيه + [التجارب]

³ D | - B ويخزل عنكم [ويخزل عنكم]

⁴ D عنكم + [ويكسر]

⁵ O - [ويرزقكم عدل السلطان ويخزل عنكم ويكسر قوه الشيطان]

⁶ O - [هذا]

⁷ D لنا + [المبشر]

⁸ D لنعيد [نعيد]

⁹ O - [الذي نحن الان مجتمعين نعيد له]

¹⁰ D ارتوا انتم [رتوا]

¹¹ O - [من]

¹² D تراه [يره]

¹³ D تسمع [يسمع]

¹⁴ O - [ما لم يره عين ولم يسمع به اذن ولم يخطر علي قلب بشر]

¹⁵ D - [الطاهره والده الاله]

¹⁶ D مرتمريم القديسه البتول والشهيد الكريم ماري مرقس الرسول الاتجيلي | O مرتمريم القديسه البتول [القديسه البتول مرتمريم]

¹⁷ D الازلي + [الحي]

¹⁸ D يجب له | O ~ [له ينبغي]

¹⁹ D والسجود | O والعظمه والسلطان والسجود [والسلطان والسجود والعظمه]

²⁰ D - [مع ابيه الصالح والروح القدس المحيي المساوي معه]

²¹ D من الان [الان]

²² D كملت ميامر وعجايب الملاك الجليل غبريال المبشر بالخلاص بسلام من الرب القدوس يشمل | O والسبح لله دائما | + OD - [امين امين]

D كافة نفوس المومنين امين

5. Translation of the Naqlūn homily

5.a. Title

- 1 (B f. 65r) In the name of the Father and the Son and the Holy Spirit, one God.
A homily written by the holy father, the ascetic, Anbā Aūr, bishop of the Fayyūm, in which he describes the honour of the glorious angel, leader of the heavenly hosts, Gabriel, the Messenger, and the building and the consecration of his church on the mountain of Naqlūn on the like of this day, which is the twenty-sixth of the month of Ba'ūna. May his holy intercession be with us, amen.

5.b. Prologue

- 2 Rightly prophesied the psalmist David, saying: 'I have loved to dwell in the house of the Lord for ever.'¹ And he (David) said also: 'I have loved, o Lord, the beauty of your house and the place where your glory dwells. I have loved to dwell in the house of the Lord. This is a shelter and I dwell in it, because I have loved it.'²
- 3 'With a blessing I bless his widows and I feed his poor with bread³ and his priests are clothed with glory and dignity and his saints rejoice and jubilate.'⁴
- 4 Many churches have been built in the name of the archangel all over the world, but they do not have a glory like this house. This is the place which the Lord had promised for ever and ever and his blessing and the mercy (O p. 2) of his Lord may be in it for ever.
- 5 Rightly he came unto us, o pure archangel Gabriel, the servant burning with fire in the midst of these holy fathers, who are gathered in this pure congregation.
- 6 This place is not bodily, but spiritual; it is not the habitation of the earthly people, but a dwelling for the King of Glory with the assembly of the heavenly hosts.
- 7 Who ever came to this church suffering from any disease and has not been healed?
- 8 Who is able to pronounce [even] a little of the miracles and the mighty works that the archangel Gabriel performed in this church and every place?
- 9 Truly, you deserved great glory, o pure Mountain, which is the mountain of Naqlūn, because the angels and the archangels dwelled on you.
- 10 O my lord the archangel Gabriel, the Father did not find any one more excellent than you, therefore He entrusted to you this great mystery, which is exalted high above the

¹ Cf. Ps 25:8; 84:1.

² Cf. Ps 25:8; 26:4-5; 60:5; 83:1-5, 11; 131:14.

³ Cf. Ps 145:7-9.

⁴ Cf. Ps 131:9, 15, 16.

human minds.⁵

- 11 Well you came unto us today, o archangel Gabriel, bringer (O p.3) of the message filled with life and salvation for the entire world.⁶
- 12 Well you came unto us today, o spiritual bird, whose wings are filled with delicious incense.
- 13 Well you came unto us today, o archangel Gabriel, who saves the human souls by his prayers before God all times.
- 14 Well you came unto us today, o archangel Gabriel, whose meaning is god and man.
- 15 Well you came unto us today, o archangel Gabriel, the faithful agent of the truth.
- 16 Because your pure remembrance, o archangel Gabriel, filled our hearts with joy, happiness and delight.
- 17 Which bodily tongue is able to pronounce the glory and the power that God granted you, o archangel Gabriel?
- 18 Because the Lord loved you and revealed to you the secret of the incarnation of His eternal Son, who was incarnate of the pure Virgin Mary, daughter of David.⁷
- 19 How are the earthly tongues able to pronounce your glory, today, while your Lord is in the midst of this church, because it is the place He has given to you for ever as a heritage in order to glorify you in it, together with your comrades and your companions the angels?
- 20 O my beloved [ones], (O p. 4) the time has come to swing the censer⁸ in order to fill the entire place with incense, because your name, o archangel Gabriel, is pure incense.
- 21 Your remembrance diffuses all times like the scent of the Tree of Life, which is in the midst of Paradise,⁹ because its root has been planted today on this holy mountain, and the remembrance of this church has spread and her fame has reached every place.
- 22 The Tree of Life is pure like the body of the Son of God, who raises pure offerings on these holy altars, today inside this church, which is similar to the Paradise of Life; and all the saints have eaten from these; and he who takes from it, lives for ever, as the Lord said with His godly mouth: 'Whoever eats my body and drinks my blood has eternal life.'¹⁰

⁵ Cf. Lk 1:26-38.

⁶ Cf. Lk 1:26-38.

⁷ Cf. Lk 1:26; Jn 1:14.

⁸ Censer: lit. *incense*.

⁹ Cf. Gn 2:9; Rv 22:2.

¹⁰ See Rv 2:7; Jn 6:54a. It is a literary quotation according to the Egyptian Vulgate, ed. De Lagarde, 1864; cf. also 1 Cor 11:23-26.

5.c. *Introductory words*

23 Listen, because I will tell you of the glory of this sanctified church and how the Lord raised sinful people,¹¹ and at the end of their time they became righteous, that is, those who built this sanctified church, for the glory of God and the leader of the holy angels, Gabriel the Messenger.

5.d. *The country in the East*

24 I say to you, at a certain time,¹² when His truthful word was going to be accomplished¹³ (O p. 5) concerning the building of this sanctified church in the name of the archangel Gabriel,

25 there was a man, a king, in the Land of the Sunrise. And with him there was a great magician called Abrāšīt, perfect in all works of magic and he was very experienced in this craft.

26 Very often he bowed down for Satan and he was fed by his teachings and the devils obeyed him and listened to him. Many times the demons carried him and brought him up into the height of heaven where he heard the song of praise of the angels. At other moments they brought him down into the depth of the earth where they informed him of great mysteries. This was his craft and the craft of his family.

27 From the day one's wife becomes pregnant, one does not approach her until the moment she gives birth. They¹⁴ do not marry a woman until they reach the age of forty years and they do not enter to her until forty days have passed for them.

28 They do not taste food while the sun is visible and they do not eat anything out of which comes blood.

29 The impure spirits obeyed them, because of these practices.

5.e. *Aūr's birth in secret*

30 This Abrāšīt was respected by the king and all the people of his house. (O p. 6) He had two little boys,¹⁵ and when they were still young,¹⁶ their mother, the wife of Abrāšīt the magician, died. He went to settle in the palace¹⁷ with the king and the queen.

¹¹ Sinful people: lit. *people, sinners*.

¹² At a certain time: lit. *when it was in that time*.

¹³ Cf: 2 Chr 36:22; 1 Ezr 2:1; Lk 1:45.

¹⁴ They: this plural occurring in the lines 27-29 refers most probably to 'his family' that is the family of magicians, mentioned in line 26.

¹⁵ Two little boys: lit. *two boys, children*.

¹⁶ When they were still young: lit. *after a short (time) of their life*.

- 31 His two boys learned the art of magic and they surpassed their father in many things. They fulfilled the needs of the king and he did not think of their father any more. The king knew that all their works were pure and decent.¹⁸ Therefore he allowed them to live inside his palace where his wife and his children and all his women lived.
- 32 Thereupon Abrāšīt the magician was living inside the palace of the king and the king had a very beautiful¹⁹ virgin daughter. Abrāšīt looked at her and loved her very much. He did not stop pursuing her until she became pregnant of him and that became visible²⁰ in her.
- 33 The queen, her mother, looked at her every day while her colour changed and she was sad about that, frightened of the king and afraid of the magician. So she hid her daughter's secret until nine months had passed.
- 34 Then she gave birth to a handsome son and she called him Aūr, that is to say that she has conceived him secretly and furtively (O p. 7) and the explanation of it is also: the shame of their fathers.²¹ This happened on the twenty-second day of the month of Kiyahk.
- 35 The queen was very frightened and she spoke with Abrāšīt, saying: 'What will you do to save all of us?'
- 36 He said to her: 'I shall speak to the king and ask him to give her to me in marriage.'
- 37 But the queen became very sad and she said to him: 'The death of my daughter is better than her shame.'
- 38 It is better²² for me (B 68r) to hide this secret as long as possible.'²³

5.f. *Appearance of the archangel Gabriel*

- 39 Three years after²⁴ the birth of the child Aūr, his mother, the king's daughter, died. The queen was sad, she feared the king very much and she kept the child hidden inside the palace.²⁵ She loved and cherished him very much.
- 40 At a certain time, when she entered the child's room²⁶ while he was asleep in his bed,

¹⁷ Palace: the Arabic word قبطون (quyṭūn) is derived from the Greek κοίτων, see Boud'hors and Boutros 2001, 115.

¹⁸ Pure and descent: lit. [done] in purity and chastity.

¹⁹ Beautiful: lit. beautiful of appearance.

²⁰ That became visible : lit. that started to appear.

²¹ The shame of their fathers: translation of variant reading: the shame of their rejection.

²² Better: lit. good.

²³ As long as possible: lit. until a time; until fate; for a [long] time.

²⁴ Three years after: lit. And when it was after three years from.

²⁵ Cf. 2 Kgs 11:2-3.

she saw two shining cherubs with their wings stretched out over the child Aūr. His face was shining very much, more than the sun. From out of his place odours of fine incense diffused, more delicious than musk and amber.

- 41 When she saw this several times, she said to Abrāšīt, his father: ‘Why do you let the demons come close to my boy and frighten him? Perhaps you want to kill him like you killed his mother?’
- 42 Abrāšīt said to her: ‘Listen to me, o queen, since the day I knew your daughter, none²⁷ of the demons has obeyed me.’
- 43 Abrāšīt spoke with the child as well, saying: ‘What is happening to you, o my boy, because since the day when you were given to me, my soul has become weak.’
- 44 The child said to his father: ‘Since the day I have been born, on every twenty-second day of the month there comes to me at morning time a bird with his face shining like the sun; his waist fastened with a golden girdle and on his head a crown made of emerald; in his hand is a staff made of red gold and his body is like fire; his legs resemble reddish copper and his face is the face of a human being; his appearance is very frightening (68v) and the sound of his voice is like the waves of the turbulent sea.²⁸
- 45 And I, when I see him, I fall down before him, terrified, but he raises me up, saying: ‘Fear not, I am Gabriel, the archangel, standing before God.²⁹ Behold, I have been with you since the day of your birth up till now and I will not leave you until the end of all times³⁰ and a great name will be for you.’³¹
- 46 When they heard these words, I mean Abrāšīt the magician and the queen, they were very amazed and a great terror fell upon them.
- 47 After that, the boy became older and grew up and he became eight years old.

5.g. Aūr’s discovery and his flight

- 48 On a certain day, the king saw him and asked: ‘Whose son is he?’ And they informed him of the secret and that he was the son of Abrāšīt, the magician, born from his daughter. Thereupon he became very furious and he wanted to kill him.

²⁶ When she entered the child’s room: lit. *when she entered to the child*.

²⁷ None: lit. *nothing*.

²⁸ Cf. Dn 10:5-6.

²⁹ Cf. Dn 10:8-12.

³⁰ Cf. Gn 28:15 ; Mt 28:20b.

³¹ Cf. Gn 12:2.

- 49 But the latter rose up hastily and took his two children and Aūr, who was his son born from the daughter of the king. The queen gave him a lot of gold and all kinds of property³² and he departed, going to Jerusalem.
- 50 The queen bade farewell to the boy, the son of her daughter, with severe crying, very sad about his departure, saying to him: ‘O my boy, the place where you will go and dwell, will be called Dayr Aqlū, because of [the fact] that you brought about in my heart a great fire because of the death of your mother and also because of your departure.’³³ From that moment his brothers called him ‘son of the cold one.’³⁴
- 51 After that, the queen said farewell to them and they set out on their way.

5.h. Arrival at Naqlūn

- 52 While they were going,³⁵ the angel of the Lord, Gabriel, appeared to them and spoke to them, saying: ‘Rise up from here and go to the land of Egypt³⁶ (69r) and settle in the city of the Fayyūm.’
- 53 They rose up hastily and the archangel Gabriel, the Messenger, accompanied them until³⁷ they arrived at the city of the Fayyūm.
- 54 Then he showed them the place of the sanctuary of Jacob and they built there a mansion and lived in it.
- 55 They practised their magic and fulfilled the needs of all who came to them.
- 56 Many people gathered at them, because their fame spread all over the country and those who came to them asked them: ‘Where do you come from?’ And they said: ‘We are the sons of the cold one.’³⁸
- 57 Five months and six days after³⁹ their arrival at this mountain, which is Naqlūn, their father, Abrāšīt the magician, died. Before his departure from the world, he called for his two sons and said to the eldest: ‘Protect this lad, because he is your brother and there will be glory for you because of him.’

³² Property: the Arabic word *māl*, pl. *‘amwāl* has several meanings: property, possessions, wealth, money etc.

³³ Cf. Lk 2:35.

³⁴ The cold one: in the feminine form, referring to a woman (possibly his mother).

³⁵ While they were going: lit. *While they were like that*.

³⁶ Cf. Mt 2:13.

³⁷ Until: lit. *to where*. See also chapter IV, Hb §71-72.

³⁸ The cold one: see nt. 34.

³⁹ Five ... Naqlūn: lit. *And when it was after their arrival at this mountain, which is Naqlūn, five months and six days*.

- 58 After this they took care of his body and shrouded him and they continued in doing their works of magic like before.⁴⁰
- 59 Many times they invoked the angels and they adjured them with great oaths. Then they came to them and they carried out their works and they fulfilled their needs.

5.i. Appearance of the Holy Virgin and the archangels Michael and Gabriel

- 60 On a certain day while they were sitting at the west side of the mansion performing their works of magic as usual, behold, the archangel Gabriel, and the leader of the heavenly hosts Michael and Our Lady, the Mistress, the Immaculate, the holy Mother of God, the Virgin came to them and they said to them: 'What do you want?'
- 61 They answered, saying to the Mother of God in their lack of understanding: 'We want, o our blessed Lady, that you give us a little milk from your breasts so that we might drink it, (69v) so that we will never die, because we have many treasures and all kinds of property⁴¹ and we have no one to inherit these.'
- 62 When the Virgin heard this, she made a sign to the archangel Gabriel to make them perish.

5.j. Aūr's prayer

- 63 When the boy Aūr saw the perdition that was about to descend upon his brothers, he looked attentively at the archangel Gabriel and recognized him. Then he went and bowed before him,⁴² saying: 'I beg you, o my intercessor, not to blame us, because we are of little knowledge.
- 64 Today, o archangel Gabriel, we have come to know that God has come to save the sinners.
- 65 Today, o archangel Gabriel, we confess that Christ is the Son of the living God.⁴³
- 66 Today, o archangel Gabriel, we ask you to save us from sin.
- 67 Today, o archangel Gabriel, we have become servants for you until the last of our days.
- 68 Today, o archangel Gabriel, we have been released from the slavery of Satan.
- 69 Today, o archangel Gabriel, we have become children of the Kingdom.
- 70 Today, o archangel Gabriel, we have renounced worshipping the insidious Satan.

⁴⁰ They continued in doing their works of magic like before: lit. *they continued [doing] that in which they were from the works of magic.*

⁴¹ Property: see nt. 32.

⁴² Before him: lit. *under his feet.*

⁴³ Cf. 1 Jn 4:1-4.

- 71 Today, o archangel Gabriel, we have been saved from the death of sin.
- 72 Today, o archangel Gabriel, we have been cleansed from the impurities of the unclean world.
- 73 I confess to you, o archangel Gabriel, that we become servants for you. O my lord, is it not so that you have protected me from my childhood onwards till now?
- 74 I ask you, not to kill us this time, o archangel Gabriel (70r). The lion⁴⁴ is not allowed to make the pig his prey so that his blood would not make him unclean.⁴⁵
- 75 O archangel Gabriel, the king's soldier should not kill a dog in front of his master.⁴⁶
- 76 I say to you, o archangel Gabriel, that we are impurer than all the unclean [creatures], because all creatures, men and animals, have acknowledged their Lord and Creator, and me and my brothers, we have left Him and worshipped the devils and carried out their will.
- 77 No, o archangel Gabriel, do not put your pure lance⁴⁷ in our defiled body, which sends forth a stench like the dead, because of our sins and our ignorance⁴⁸ of our Creator and our improper⁴⁹ craft.
- 78 If only my mother's womb had been a grave for me and if only I had never been born and never looked at the light of the sun,⁵⁰ so that this great sin would not cling to me and perdition would not fall upon me with my brothers.
- 79 And behold, now we will die without having done anything of righteousness.'

5.k. *Confession of the Christian faith*

- 80 The child Aūr said all this bowing down on the ground before one of the archangels, Gabriel.
- 81 Our Lady, the Mistress, Mother of Mercy, Mother of God, Saint Mary, the holy Virgin, had pity on them and she commanded the archangel, and he raised them up and took the fear away from them.
- 82 Then they spoke to him, saying: 'O archangel Gabriel, since we have found mercy before the Lord our God, we will be servants for you until the day of our decease.

⁴⁴ Lion: in a more general sense: predatory animal, beast of prey. Lion symbolizes nobility, see Badawi and Hinds 1986, 396.

⁴⁵ The Bible gives some information about clean and unclean animals, see Lv 11; Dt 14:3-21.

⁴⁶ The pig and the dog belong to the unclean animals, cf. Lv 11; Dt 14:3-21.

⁴⁷ Angels carrying a staff or a sword, cf. Nm 22:23; Jos 5:13-14; Jgs 6:21; 1 Chr 21:16, 27.

⁴⁸ Ignorance: lit. *absence of knowledge*.

⁴⁹ Improper: lit. *other than upright*.

⁵⁰ Cf. Jer 20:14-17; Jb 3:3, 11-12; 10:18-19.

- 83 Today we have finished with the slavery of Satan.
- 84 Today we have become free.
- 85 Today we have entered the number of those who believe in the Lord Christ.
- 86 Today we have been liberated from the death (70v) of sin and have become free and servants believing in the Lord Christ, the true God.
- 87 I say to you, o archangel Gabriel, that everything we earned from our country and also from here from our practising of magic and other things, we give all to you as an honour to your majesty, because your mercy and compassion came upon us and saved us from the death of sin.’
- 88 Then the archangel Gabriel answered and said: ‘I do not belong to the army of an earthly king to need your property and your gifts, but build for me here a church on this rock,⁵¹ so that my remembrance may always remain in this place and never be interrupted, and I will give you everything you need and I will ask my King, the Lord Christ, to forgive you your sins.’
- 89 They said to him: ‘Everything you say, o our lord, we will do promptly.’

5.1. *Start of the building of the church*

- 90 The archangel Gabriel went before them and marked off for them the place of the church, and the Lady the Mistress designated for them the fundament of the altar, and the archangel Michael marked off for them the sanctuary and the rest of the compound with the staff that was in his hand.⁵²
- 91 After that they blessed and comforted and strengthened them, and they ascended into heaven with great glory while Aūr watched them. This happened on the thirteenth day of the month of Amšīr.
- 92 After eight days⁵³ they began to lay down the fundament of the church and they took care of all they needed for the building. It was a great joy for all the people and the hirelings and the workmen.
- 93 When the notables (71r) of the city of the Fayyūm heard about the building of the church in the name of the archangel Gabriel, the Messenger, they came and with them were gifts and votive offerings and they worked on [building] the church and the

⁵¹ Cf. Mt 16:18.

⁵² Cf. 1 Ezz 40-43.

⁵³ After eight days: lit. *And when it was after eight days*.

archangel was a helper for them.⁵⁴

94 This is what happened with Aūr, the son of Abrāšīt the magician.

5.m. The Search for Aūr

95 As to the queen, when they departed from her, she did not know where they went, and she sent [messengers] to the land of Egypt to search for them, but she did not find them.

96 Then she became very sad because of the child and she did not cease weeping and lamenting one hour, while she spoke like this: ‘If only, o my boy, had the king killed you, then I would have placed your body in my palace to console myself by looking at it, like I did with your mother.’

97 After a long time⁵⁵ while she was sad about the child Aūr, the king, her husband, died and they placed his son in the kingship in his place.

98 Great sadness came upon his mother and because of the severity of suffering, such a weakness came upon her that she was about to die. The king, her son, said to her: ‘What is bothering you so much? O, my mother, let me know your disease, so that I may let the doctors make for you something by which you shall be healed from your illness.’

99 She said to him: ‘O my boy, if you promise me that you shall do for me everything I say to you, I will inform you of my weakness.’

100 He promised her that and she told him the whole secret and that she longed to look at the face of the child Aūr once more before death.

101 The king answered her, saying: ‘O my mother, how will the messengers, whom I will let go for him, know him while he is in a foreign country?’

102 She said to him: ‘O my son, on his forehead there is a mark and this happened when the labour pains overcame his mother, (71v) who is your sister, she gave birth to him in great fear of the king your father. And when she wanted to get up off her seat a golden pomegranate fell down from it and this struck the child’s forehead and it became a mark on his face.’

103 When the king heard this from his mother, he sent messengers to all the land of Egypt and said to them: ‘When you find him, seize him and bring him here, whether he wants or refuses. If that city, in which you find him, belongs to our kingdom, [good], and if not, I order you to set it on fire.’

104 His servants departed from him and went on their way. They continued travelling to the

⁵⁴ Cf. the (re)building of the temple in Jerusalem, see 1 Ezr 1-7.

⁵⁵ After a long time: lit. *And when it was after a long time.*

land of Egypt and by the will of God, they arrived at the Fayyūm after five months and the archangel Gabriel accompanied them until⁵⁶ they arrived safely.

- 105 They reached the mountain of Naqlūn at sunset and one month had passed since Aūr had begun to build the church in the name of the archangel Gabriel.
- 106 When the messengers of the king arrived and looked at the hirelings and the workmen, they asked: ‘To whom does this building belong?’ They said to them: ‘To a person called Aūr.’
- 107 They looked around and they saw him carrying stones like one of the workers.
- 108 They stood up hastily and went near to him and they looked attentively at the mark about which had been said to them that it was on his face, and they saw [that] it [was] right and the name was also Aūr, like it had been said to them.
- 109 When they were well convinced he was the one,⁵⁷ they greeted him and they sat down until the evening fell and they were amazed about him.

5.n. Aūr’s journey back to his home country

- 110 When the hirelings finished their work, he set aside for them a place for them alone, (72r) and he placed for them something to eat. He came to know that the people who had come were from his country.
- 111 They said to him: ‘The queen and the king sent us to you to bring you to them.’⁵⁸
- 112 Then they informed him of the whole secret and they said also to him: ‘The king today is your uncle, the brother of your mother, in the place of your grandfather, his father.’
- 113 When Aūr heard these words, he became very sad and wept bitterly, and he asked them to go and leave him behind and apologize for him to⁵⁹ the king.
- 114 But they said to him: ‘This will never happen and it is not possible that we go to the king without you, otherwise he will kill us.’⁶⁰
- 115 When Aūr heard these words, he became enormously sad and his interior was like many waves because of the many thoughts, and he did not know what to do and he said: ‘Satan is envious of me because of the building of the church in the name of the archangel Gabriel.’
- 116 During that night he neither ate nor drank and lay down⁶¹ dejectedly, not knowing what

⁵⁶ Until: lit. *to where*. See nt. 37.

⁵⁷ He was the one: lit. *of him*.

⁵⁸ To bring you to them: lit. *so that you will come to them*.

⁵⁹ To: lit. *at*.

⁶⁰ Otherwise he will kill us: lit. *so that he will not kill us*.

to do. He spent the whole night praying with severe crying, asking God and the archangel Gabriel to let him know what he should do.

- 117 In the middle of the night,⁶² the angel of the Lord, Gabriel, appeared to him, with a shining face and he spoke to him, saying: ‘Rejoice, o Aūr, chosen of God. Why are you troubled? Rise up and go hastily with the messengers to the king, because this matter is from God. And I will give you a welcome and glory and honour before him, until you return to your place safely. And I will be with you and accompany you to all the places where you will go. And he will give you (72v) many things for the building of the church, and everything you need, I will let him send it with you hither.’
- 118 And Aūr, when he heard these words from the archangel Gabriel, rejoiced greatly and praised God. And in the morning⁶³ he told the secret to his brothers and prepared for the journey, accompanied by the messengers. God guided him and the angel of the Lord, Gabriel, accompanied him on all his ways.
- 119 After [several] days,⁶⁴ the king and the queen were informed about Aūr’s arrival at them and then they went out to meet him and they greeted him and they made him enter the palace with great honour.
- 120 The people looked at the queen when she kissed his mouth and nobody knew about the secret.
- 121 The king made him sit down with him on the throne, because of the fact that he was the son of his sister.

5.o. Aūr’s return to the mountain of Naqlūn

- 122 After he had stayed with them for a month,⁶⁵ he spoke with the queen because of the building of the church, saying to her: ‘I beg you to ask my uncle that he gives me permission to travel to my country for the building of the church of the archangel Gabriel.’
- 123 The king did not let him depart and Aūr was very sad.
- 124 In that night,⁶⁶ the archangel Gabriel appeared to the king while he was dressed in great glory. When he (the king) saw him, he fell down deeply.⁶⁷

⁶¹ Lay down: lit. *slept*.

⁶² In the middle of the night: lit. *And when it was the middle of the night*.

⁶³ And in the morning: lit. *And when it was in the morning / And when it was early*.

⁶⁴ After [several] days: lit. *And when it was after days*.

⁶⁵ After he had stayed with them for a month: lit. *And when it was after a month while he had stayed with them*.

⁶⁶ In that night: lit. *And when it was in that night*.

⁶⁷ Cf. Dn 10:5-9.

- 125 The archangel raised him up and took the fear away from him and said to him: ‘Do you know who I am?’⁶⁸
- 126 Then he (the king) said to him: ‘No, o my lord. If you are our god, let me know, because I have never seen a light like this, because my body has become weak out of (73r) fear of you.’⁶⁹
- 127 Then the archangel Gabriel said to him: ‘I am not a god, o king, but a servant and helper of the true God, King of kings, Lord of lords,⁷⁰ creator of heaven and earth who (holds) in His hand the soul of every one.’⁷¹
- 128 My name is Gabriel, who stands before God, the Almighty, for ever, the Messenger of salvation for the creation by the incarnation of the Son of God from the pure Virgin, Ruler of all the kingdoms of the earth and all the kings are under His power, He lifts up whom He wants and He brings down whom He wants.⁷² I say to you, if you do not listen to me, I will kill you.’
- 129 Then the king said to him with fear and trembling: ‘Speak o my lord, and truly your servant will listen to everything that you, your Magnificence, orders me.’
- 130 Then the archangel Gabriel said to him: ‘When you rise up in the morning, tell the queen everything you have seen and let her send Aūr to his city and with him everything he needs for the building of my church. If you do what I say, I will protect you and your kingdom and I will not let any war happen in your days.’
- 131 When the archangel Gabriel had said this to him, he disappeared and went to the queen and said to her something similar.
- 132 Before the light shone,⁷³ the king sent for his mother and informed her about everything he had seen and then she also narrated to him a similar story.
- 133 After that she said to him: ‘In the time Aūr was small, I saw him several times inside the palace with his wings spread over him, but I did not know him. And now, o my boy, send Aūr to Egypt (73v) and do not bother him with staying here and give him everything he needs for the building of the church, so that your kingdom will stand firm, because an earthly king is not able to resist God.’
- 134 After that the queen sent for Aūr and she gave him everything he needed for the

⁶⁸ Who I am: lit. *me*. Cf. Dn 10:10-12.

⁶⁹ Cf. Dn 10:8-9.

⁷⁰ Cf. 1 Tm 6:15; Rv 19:16.

⁷¹ Cf. Jb 12:9-10.

⁷² Cf. Lk 1:26-38, 52.

⁷³ Before the light shone: lit. *And when it was before the shining of the light*.

building of the church. She gave him also a lot of gold, and she advised him to pull down what he had built with clay and to renew the building with baked bricks and lime mortar and plaster.

- 135 She said to him: ‘When you have finished building the church, build inside it⁷⁴ places for the strangers and cells for the monks and serve them with the money I have given to you.’
- 136 After that he bade them farewell and he departed from them, wending his way to the land of the Fayyūm and he continued travelling on his way while the archangel Gabriel accompanied him, until⁷⁵ he arrived at the mountain of Naqlūn.
- 137 Then he greeted his brothers and he told them everything that had happened to him and they rejoiced very much at his safety.
- 138 He stood up and pulled down what he had built and started to rebuild⁷⁶ the church with baked bricks, as the queen had told him.⁷⁷
- 139 When the people of the Fayyūm heard about Aūr’s arrival, they brought their gifts⁷⁸ to the church of the archangel Gabriel and they worked in it with great joy.

5.p. Satan’s first counteraction

- 140 Satan did not endure that.
- 141 On a certain day,⁷⁹ he took the form of an old man and he came to Aūr and then he (Aūr) said to him: ‘Where do you come from?’
- 142 Then he (Satan) said to him: ‘I am from your country and I know your father and your mother. And this money that you have brought with you, you have stolen it from (74r) the palace of the king and you fled hither, hoping to escape. Also, you have been born from adultery and you were a magician with your father Abrāšīt.
- 143 You know that what I told you is true. And behold, now I have told it to you as a secret between me and you. An old man like me does not lie and I do not want evil for anyone.⁸⁰
- 144 If you listen to me, good things will happen to you and your brothers, because you are from my country.

⁷⁴ Inside it: this may be interpreted as ‘belonging to it’ or ‘adjacent to it’.

⁷⁵ Until: lit. *to where*. See nt. 37.

⁷⁶ Rebuild: lit. *build a second time*.

⁷⁷ Cf. the (re)building of the temple in Jerusalem, see 1 Ezr 2:1-14.

⁷⁸ Cf. Acts 4:32, 34-35.

⁷⁹ On a certain day: lit. *And when it was one of the days*.

⁸⁰ Satan pretends he does not lie, but actually he is a great liar, see Jn 8:44.

- 145 So get up hastily and pull down this place that you have built and leave on your own way, so that the king will not send [someone] to kill you.’
- 146 When Aūr heard these words from the old man he rose up hastily and spread his hands and prayed before the Lord and asked this way: ‘O archangel Gabriel, save me, I ask you, o Lord, do not forget me and do not leave me, because I know that I am a sinful man, impure since my youth. I ask you, do not deliver me to Satan and do not blame me, so that I [may] complete this church and finish it. And keep away from me the powers of the enemy, because glory be to you for ever, amen.’
- 147 When he said this, the angel of the Lord, Gabriel the Messenger, came to him and said to him: ‘Rejoice, o Aūr, chosen of God, because behold, the Lord fulfilled for you your question. But if this evil old man comes tomorrow, approach him and bind him with an iron chain and you will know who he is.’
- 148 Aūr did so and he hung Satan tied up at the door of the church and everybody looked at him while (74v) he screamed, saying: ‘I adjure you by God and His archangel Gabriel, o holy man of the Lord, Aūr, that you will release me. I say to you that your father Abrāšīt bowed down many times before me as a god and my name is Asmānā’us.⁸¹
- 149 I ask you, do not bring shame upon me among this crowd, because I have not the ability to do evil to you, because of the fear for the archangel Gabriel who holds in his hands an unsheathed sword with which he wants to kill me, but the mercy of God keeps him from that, to do unto us according to our evil deeds.
- 150 Woe to me, today, woe to me who came here, because I do not have power that I can show and I am not able to accomplish the matter for which I have been sent.⁸²
- 151 I say to you that if you let me be, I will not return hither another time. I adjure you by the staff that is in the hand of the archangel Gabriel, do not punish me. Woe to me today by this great disgrace.’
- 152 When the holy man Aūr heard these words, he untied the chain of Satan and released him.
- 153 He moved away a little from the church and he cried out saying: ‘O Aūr, son of Abrāšīt, I know that they gave you birth by adultery and on the day of your birth, I threw the chair on you to kill you, but the archangel Gabriel saved you, but I will come back to you and I will use my power against you.’

⁸¹ Asmānā’us: this name for the devil is most probably an Arabic corruption of Asmodeus, which occurs in the Bible in Tb 3:8.

⁸² Cf. Lk 10:18.

- 154 When he said this he became like arrows of fire and went away, put to great disgrace.
 155 Aūr told (75r) the crowd everything that had happened to him and that he was the son of
 the daughter of the king of the East in the Land of the Sunrise.
 156 And the crowd, when they heard this, they praised God and His archangel Gabriel.
 157 After that,⁸³ they set up the pillars inside the church.

5.q. Satan's second counteraction

- 158 And Satan took the form of an old man, a monk, whose age was hundred years and he
 came to the workmen⁸⁴ and asked them: 'Who is the master of this place?' And then
 they said to him: 'Aūr.'
 159 Then he stood up and he went to him and while he was walking he fell on his face
 pretending that he was an old man.
 160 When he came close to Aūr, he said to him: 'Look, o my boy, at my seniorhood and my
 old age and the weakness of my sight. Put me to work like one of these hirelings.'
 161 Aūr was very sad about him and said to him: 'Sit down here and I will serve you in
 what you need.'
 162 Satan, in the form of⁸⁵ the old man, said to Aūr: 'This should not be, o my boy, that I sit
 down without work and eat my bread without preparation,⁸⁶ so that God will not be
 angry with me.
 163 You there, now you see my weakness and I did not give up work for one day, but I work
 and give to the beggars and the weak and the needy, and I live on what is left over,
 because it is a duty for the monk not to want something in abundance.'
 164 The crowd was amazed about his words and they asked Aūr to accept him.
 165 He said to him: 'Go and draw⁸⁷ water for the workmen, on the animals of the church.'
 166 Satan went to draw⁸⁸ water, and he did not stop walking with them (the animals) until⁸⁹
 he got close to the door of the church on a short distance, then he broke the vessels
 (75v) and he said to himself: 'I do not break these at the pool so that the animals do not
 return relieved, but I tire the animals and thwart the workmen.' Because the water was
 far from the monastery.

⁸³ After that: lit. *And when it was after that*.

⁸⁴ To the workmen: lit. *to where the workmen [were]*. See nt. 37.

⁸⁵ In the form of: lit. *imitating*.

⁸⁶ Cf. 2 Thes 3:10-12.

⁸⁷ Lit. *fill*.

⁸⁸ Lit. *fill*.

⁸⁹ Until: lit. *to where*. See nt. 37.

- 167 The hirelings and the bricklayers complained and stopped him from drawing⁹⁰ water and they let him hand over the bricks. Then he threw these on the workers in order to kill them. He took a big stone which two men cannot carry and he threw it on one of the workmen and killed him and wounded two others.
- 168 When Satan, in the form of⁹¹ the old man, saw that the man was dead, he cried out, saying: ‘O what injustice that happened today. It is better not to build a church here ever, better than that they kill a creature of God.’
- 169 When he said this, behold, the general of the king passed by and with him many soldiers. Then Satan, in the form of⁹² the old man, went to him hastily and bowed before him, saying as follows: ‘I ask you, o my lord the general, to see that justice is done, because there happened great injustice here. Namely, they turned against a weak man and killed him with a huge stone. And there he is, thrown down dead. God did not appoint kings and the general on the earth except for protecting the right of the poor and the weak against those who are superior to them. I say to you, o my lord the general, if you let these people build this church, many creatures shall die inside it.’
- 170 The general walked with (76r) Satan, in the form of⁹³ the old man, in order to look at the dead man and when he saw him, he seized Aūr in order to bring him to the king.
- 171 The elders of the monastery asked him to sit down with them in order to take a little rest.
- 172 Aūr was very sad and asked God to save him from this great trial.
- 173 While he was in this state, the archangel Gabriel appeared to him and said to him: ‘Rejoice, o Aūr, chosen of God, do not be sad because of this matter and may your heart not be weak. Go quickly and seize the old man and you will know who he is.’
- 174 The archangel Gabriel bound Satan and handed him over to Aūr and he hung him up inside the church and punished⁹⁴ him severely. He cried out, saying: ‘I am the one who came in the beginning and it is me who killed the man.’
- 175 He asked the general to demand Aūr to release him. And Aūr released him in great disgrace.
- 176 And the man who had died, there came upon him the mercy of God and the intercession of the archangel Gabriel and he came to life again and he gave many gifts to the church

⁹⁰ Lit. *filling*.

⁹¹ In the form of: lit. *imitating*.

⁹² In the form of: lit. *imitating*.

⁹³ In the form of: lit. *imitating*.

⁹⁴ Punished: possibly is meant tortured.

of the archangel Gabriel.⁹⁵

177 He remained on the mountain of Naqlūn, I mean the general, until they finished the building of the church of the archangel Gabriel on the thirteenth day of the month of Ba'ūna and they adorned it with every beautiful thing. Aūr was very happy and praised God.

5.r. Consecration of the church

178 While he was asleep in that night, behold, a great light shone upon him and the angel of the Lord, Gabriel the archangel, (76v) the Messenger Gabriel appeared to him and said to him with a face full of splendour and joy:

179 'Peace be to you, o Aūr, beloved of God, I say to you that I am delighted with your good work and behold, now I have just asked the Lord on your behalf that He may build for you in the heavens a dwelling that is not made by hands.⁹⁶

180 I say to you that this place is desolate and all those who come here wish for what provides in their need, so do not send back any of those who come hither, whether he is poor or rich, because this is my will. In every place in which there is no love, there will not be the blessing of the Lord.

181 I say to you, o Aūr, that whoever comes hither with some serious disease, shall not depart from here until he obtains healing by the power of my true King, Jesus Christ.

182 Many miracles shall become manifest in this church and its fame shall spread to all the regions of the earth. And I shall come and dwell in it, because I love it very much⁹⁷ and the Lord gave it to me as an honour and a gift.

183 This mountain shall prosper and shall be like dovecots because of the great number of crowds that come to it from all places. And their prayers shall ascend up before God. Command those who come hither that they shall be pure in their souls and their bodies and that they shall keep the commandments they have received from their holy fathers.

184 If they follow the path of God and keep His orders, then me and my companion the archangel Michael and the power of God will protect them (77r) against all powers of the enemy and the evil Berbers.

185 Now rise up quickly and send for Anbā Isaac, bishop of the Fayyūm, so that he will come and consecrate the church on the twenty-sixth day of the month of Ba'ūna, which

⁹⁵ Cf. Acts 4:34-35.

⁹⁶ Cf. Jn 14:2; 2 Cor 5:1.

⁹⁷ Cf. Ps 25:8.

is the day on which the Lord appointed me as the head of the hierarchies of the luminous angels.

- 186 After the passing away of the aforementioned Anbā Isaac, bishop of the Fayyūm, they will ordain you, o Aūr, in his place on his see, so do not be sad and fear not.
- 187 Your brothers shall depart from here and go to a little town called al-Fašn⁹⁸ and they will stay there until they pass away. Then bring their bodies and bury them here.
- 188 Explain everything that happened to you from the time of your birth until now to John the ascetic who worships on this holy mountain, because I have just⁹⁹ informed him about you.
- 189 And behold, I will be with you until the day of your decease and I will save you from all your calamities.’
- 190 When he had said this to him, he disappeared from him and he (Aūr) was very amazed and praised God who bestowed upon him this great favour.
- 191 In the morning¹⁰⁰ he sent for Anbā Isaac, bishop of the Fayyūm, and he came accompanied by the priests and the notables and all the Christian people. They started praying as customary.
- 192 And so he consecrated the church in the name of the Holy Trinity and dedicated it to the name of the archangel Gabriel on the twenty-sixth day of the month of Ba’ūna and it was a holy Sunday.
- 193 The bishop ordained Aūr priest (77v) and they spent seven days in great joy glorifying God.
- 194 Many miracles appeared in that holy place, which is the church of the archangel Gabriel.

5.s. *Aūr’s ordination as bishop*

- 195 After [several] days,¹⁰¹ Anbā Isaac, bishop of the Fayyūm, passed away. The notables of the city and all the Christian people gathered and they took Aūr and went to Alexandria where the father the patriarch¹⁰² resided and they asked him to ordain a bishop for them.
- 196 He (the patriarch) said to them: ‘Whom do you choose?’ And they said to him: ‘O holy father, you do not need to be informed by us, but the Holy Spirit coming down upon

⁹⁸ Al-Fašn: see chapter II, 2. *Recensions α and β: differences and characteristics*, and references.

⁹⁹ I have just: lit. *I was vacant with; I finished*.

¹⁰⁰ In the morning: lit. *And when it was in the morning / And when it was early*.

¹⁰¹ After [several] days: lit. *And when it was after days*.

¹⁰² See chapter V, 11. *Conclusion*.

you, will let you know.’

- 197 He made them stay¹⁰³ with him for [several] days. In a certain night, behold, the archangel Gabriel appeared to the patriarch and said to him: ‘When you get up in the morning, ask about Aūr, the priest on the mountain of Naqlūn and ordain him bishop over the city of Fayyūm and its districts. The Lord chose him for this high rank in order to look after His people with justice and rightness and take decisions with the word of truth.¹⁰⁴ Do this and do not hesitate.’
- 198 When he had said this, he disappeared from him.
- 199 The patriarch told the priests about this matter. It pleased all of them and they rejoiced and praised God who appointed for them a good shepherd.
- 200 The patriarch laid his hand upon him and ordained him bishop over the city of Fayyūm and all its districts.
- 201 After that he returned to the mountain of Naqlūn and built there cells and many places as habitation (78r) for the brothers and the strangers, who came to him from all places. And he took the rest of the money that was redundant with him and gave it to the poor and the miserable and the needy and the churches and the monasteries and the paupers and the widows and all those in poverty.

5.1. Aūr’s death

- 202 And to me, John the ascetic, worshipping on this mountain, this holy father, the bishop, Anbā Aūr explained everything that had happened to him from the time of his birth until the day of his ordination as bishop over the Fayyūm.
- 203 When the days of the holy man, the bishop Anbā Aūr approached that he would pass away, he sent for me, John, and he said to me: ‘I ask you, o my holy father, to pray for me, because my days have come near so that I will leave on the path of all my fathers.¹⁰⁵ That is so because the archangel Gabriel appeared to me and said to me: “Prepare, because only three days are left for you in the world.”¹⁰⁶
- 204 So when I have passed away, o my holy father, do not put on me beautiful garments and do not place my body in a coffin, but bury it in the ground at the west side of this church, because I am a sinful man.’

¹⁰³ He made them stay: lit. *he left them*.

¹⁰⁴ Cf. Jas 1:18.

¹⁰⁵ Cf. Jos 23:14; 1 Kgs 2:2.

¹⁰⁶ Because only three days are left for you in the world: lit. *Because there are not left for you in the world except three days*.

- 205 At the break of dawn¹⁰⁷ on the ninth day of the month of Abīb, he asked for me again,¹⁰⁸ me John, and he said to me: ‘Remember me, because this is the day on which I shall depart from the world and I am afraid because of my sins that I have committed and the bishopric that I did not manage well and the rational flock of God that I did not protect against the devilish wolves.’¹⁰⁹
- 206 When he had said this, he opened his mouth, and yielded up his soul in the hands (78v) of the living God.
- 207 We cried over him with great sadness and we took care of his body and buried him in the place about which he has told us.
- 208 And I, the miserable, John, hastened myself to write down everything the holy father, the bishop, Anbā Aūr told me and I placed it inside this church as a remembrance for those who come after us and for the archangel Gabriel.

5.u. Epilogue

- 209 And it befits to us now to make his commemoration properly, in all purity and fear of God and have mercy upon the poor and the miserable, so that the archangel will intercede for us and ask God to forgive our sins.
- 210 Let us offer now to God in this sanctified church songs of praise and hymns and melodies and jubilation and prayers and spiritual songs to the Holy Trinity,¹¹⁰ so that by the intercession of this glorious angel, leader of the heavenly hierarchies, Gabriel, the Messenger, He shall forgive your sins and shall forgive you your misdeeds and cover your faults and your mistakes and wipe out your sins and place you among those who were victorious by good works, before the end of times;
- 211 and that He shall bring up your children and increase your daily bread with blessings and strengthen your old men and give health to your middle-aged men and strength to your old men and good women for your children;
- 212 and that He shall protect you against troubles and adversities and take away from you the causes for difficulties and separation and raise your Nile and make your prices low (79r) and keep the door of His church open in front of you in the course of times and ages;

¹⁰⁷ At the break of dawn: lit. *And when it was at the outbreak of the morning.*

¹⁰⁸ Again: lit. *also.*

¹⁰⁹ Cf. Jn 10:12.

¹¹⁰ Cf. Eph 5:19; Col 3:16.

- 213 and that He shall guard you from tribulations and grant you justice of the ruler, and hold back from you and break the power of Satan, and make your share and your fortune among His martyrs and His saints by the intercession of this glorious angel Gabriel, the Messenger of salvation, for whom we are gathered now to celebrate for him;
- 214 and that He shall let you hear the joyful voice, saying: ‘Come to me, o blessed people of my Father, inherit the kingdom that has been prepared for you before the foundation of the world,¹¹¹ what no eye has seen and no ear has heard and has not occurred to the heart of a human being.’¹¹²
- 215 Through the intercession of our Lady of all of us, the pure Immaculate, the holy Mother of God, the Virgin, saint Mary and all the martyrs and the saints by the grace and the mercy and the charity of our Lord Jesus Christ, the Son of the living God.¹¹³
- 216 He, to whom is due the glory and honour and power and worship and majesty, with His good Father and the Holy life-giving Spirit, who is consubstantial with Him.¹¹⁴ Now and all times and for ever and ever. Amen, amen, amen.

¹¹¹ Cf. Mt 25:34.

¹¹² Cf. Is 64:4; 1 Cor 2:9.

¹¹³ Cf. 1 Tm 1:2, 14; 2 Jn 3.

¹¹⁴ Cf. 2 Cor 13:13.