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The Christian Sogdian  
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Text 12: On humility (ff. \*91V.10–\*94R.28)

It is convenient to treat the two short texts on ff. \*91V.10–11 and \*94R.1–28 together as the beginning and end respectively of a *Catena* of excerpts on the subject of humility, though it is not certain that they must belong together.

F. \*91V.10–11 contains the superscription and opening words of Abbā Isaiah's tiny homily 'On humility'. The Syriac text is cited below from the critical edition by R. Draguet, *Les cinq recensions de l'Ascéticon* to be found in Vols. CXX, 21 (text) and CXXII, 13 (translation). There exist also Greek, Latin and Arabic versions (cited by Schwartz STSC 20–21), but these are of no import for the Sogdian text, which corresponds word for word with the Syriac.

F. \*94R.1–28 contains the latter part of the so-called Sixth letter of Macarius the Egyptian. The Syriac text has been edited and translated by W. Strothmann, *Die syrische Überlieferung der Schriften des Makarios*, Wiesbaden 1981, Teil 1: Syrischer Text, 114–116; Teil 2: Übersetzung, 74–76 (Göttinger Orientforschungen, 1. Reihe: Syriaca, Bd. 21). Although the Greek original of this work is not extant, the text quotes in extenso two apophthegmata known from both Greek and Armenian collections. The Greek is to be found in Migne PG LXV, 368 and 215–217. Almost identical texts are included in the compilation of Paulos Euergetinos, <sup>1</sup> II/1 §§ 5–6 (= Vol. II pp. 20–21 in the edition of Athens, 1957–), where the two stories occur together in the same order as in the Syriac text of Macarius. The Armenian versions are printed in: Vark' Srboç Haranç ew k'alak'avarowt'iwnk' noçin . . . II, Venice 1855, 480 (with fn. 1) and 320–321 respectively, and have been translated by L. Leloir, *Paterica armeniaca a P. P. Mechitaristis edita* (1855) nunc latine reddita IV, Louvain 1976, 163–164 (CSCO/Subsidia LI), and III, 1976, 282 (CSCO/Subs. XLVII). Presumably there exist also Georgian versions (cf. above, p. 125 n. 6), but these have not been published.

In a few instances, all of which may well be coincidental, the Sogdian text appears to correspond more closely to a reading of the Armenian ('Arm.<sup>B</sup>', cf. above, p. 125 n. 6) than to that of any Syriac manuscript. Such cases are listed on p. 167 below.

F. \*94R.11–28 has been translated and commented upon by Benveniste *Etudes* 2, 116–118.

<sup>1</sup> See above, p. 125 n. 4.

\*91V

10 a[ty]m cn 'b' 'šγy'<sup>a</sup> – cn nyznty' (p)[y](d'r) . . . cw xcy  
[nyznty'. nyznty']

11 [xcy ](q)t (pc)mr(y) x[y](pθ) (γ)ryw xw( mrtx)[my q](t)[  
qt](<sup>n</sup>)[y q'ry xcy

(about 19 lines missing)

<sup>a-a</sup> in red ink

\*94R

1 ]xwny bwžbr cw w'b'(z)  
2 ]c(y)m)t( zryš'z )qw sm'ny s'. yw'r  
3 ]bγ'( )my prm'nty' wn'( n)qt'ny q'ry.  
4 ey]wyd. šyrw xcy nwqr qt b't 'dy  
5 q](t) pr ršty'q nyznt m't . . . 't cywyd

\*91V

Furthermore, from Abbā Isaiah<sup>2</sup>:  
'Concerning humility'. What is *humility*? *Humility is that a man should consider himself, that he is a sinner . . .*

\*94R

. . . *Let us see what that publican was saying from afar. He did not even raise his eyes to heaven, but beat upon his breast, saying: 'God, have mercy on me, a sinner!' And this (one) went down justified rather than that (one).*<sup>3</sup> It is good, then, that one should be (5)

<sup>a</sup> not b't

<sup>2</sup> By 'Of the holy Abbā Isaiah'.

<sup>3</sup> Sy + . . .

6 pys]tyt bym byqp'r qr'n c'nw nyznty'  
 7 ]t pr šw'mc. p't sty šw'mc qy  
 8 ]=. 't xypθ cymt' pš'tyt d'rym c's'.  
 9 [p't sty tqwš'mnty q](y) pwn xcy wrzywy'. xwy'r qfšw.  
 r'θy  
 10 [šw'mc qy pw cn w're ](γ)wbty'. p't sty r'θy šw'mc qy pwn  
 11 [xcy w're γwbty'. myd ](c)χšt byrd'rym cn pwstyty. -šy'  
 12 ['br'mnty 't zprtt 'dyt](y) šw'mc. m't ywt(r qy n)'m'z pmbw  
 13 [ptry. 't wγtw yey cyw ](py)d'r. qy šx srd mwnw (r)χž  
 xwž<sup>b</sup> cn  
 14 [bγ'. qt n' γwb t'm' pr ](z)'y. 't w'nw γwb 'w xw bγy (qt  
 ny)  
 15 [tqwšt wn'z 'dy pr wyny ryt. c]n przr γwbty'. qy m't pr  
 wyn(y)  
 16 [ryt. 't dbtyq p]t(ry) m't qy (p)t(q)šc d'r'z xypθ γryw 't  
 qt[y]  
 17 [n'mqyn pr qθ. 't ](m)'t wyny mzyx γwbty'. 't nyšty'tw  
 (b)' qyw (s')  
 18 [qt ywtr cn zpr]tt 'dyty ftyrtysq c(y)m yd fembdy. 'xs (šw)  
 19 ['prs pyn]m(s)' mnt ftyr't. 't 'γ'zt šm'rt yxypθy m'ny. qt  
 20 [pr ](m)χθ šw'n<sup>c</sup> nyž'n. swdntq' pr'm' mrtxmyt 't my  
 γwbty'  
 21 (b)wtq'. 't my m'n xwey ny bwtq prymyd. (y)w'rt šwnq'  
 b(y)r'w  
 22 t'ry nγ'my qt 'dy ny wynt t'm' 't nyžy (by)'rw t'ry cn  
 (xypθ)  
 23 (kw)rh; c'(nw q)'m'z (q)t pγwšty š(wy) 't ywnx cn (b)γ'(d'  
 dw)'( fryš)t'  
 24 (f)šmtyt bnt 't wšnty prw dmyrt 't šy rwxšny'q d'r'znt(.)  
 25 ('t ywny swdnt s't qθ c'nw w(ynn)t wyd γwbty' 't c'n(w)  
 xw  
 26 q'm w'n qt pryžy cn γwbty'. f(y)'tr γwbty' (b)' 't (p)[ry-  
 myd ](s)ptx  
 27 b' xyd qy npxšt'w sty. qt xwny qy γmy' (w)n't x(y)pθ  
 (γryw)<sup>d</sup>  
 28 ptrztyq'.

*humble in heart, that is, that one should be truly humble. And thereafter* '... we are adorned outwardly<sup>4</sup> when we display humility in<sup>5</sup> clothing and in<sup>5</sup> words and in<sup>5</sup> conduct. For there is a (mode of) conduct in which there is pride, and we keep our eyes cast down,<sup>6</sup> for there is a look which is full of pride. Lowly footwear (is) a course (10) without vainglory, for there is a course which is full of vainglory. These things we have taken from the Scriptures.

Recollections and way of life of the holy ones. There was a certain one who was called<sup>7</sup> Father Pambo, and it is said concerning him that for three years he asked 'this desire<sup>8</sup> from God: 'Do not glorify me on earth!' And God so glorified him that no (15) one could look on his face, from the exceeding<sup>8</sup> glory which was upon his face.

And there was another father who used to keep himself shut away, and he was famous in the city and had great<sup>9</sup> glory. And it was announced to him: 'One of the holy ones is departing from this world; come, greet him before he departs!'<sup>10</sup> And he began to think in his mind<sup>11</sup>: 'If (20) I go out by day, people will rush upon me and I shall have<sup>12</sup> glory, and my mind is<sup>13</sup> not agreeable to this. Rather shall I go out in the evening, in time of darkness,<sup>14</sup> that no-one may see me.' And he went out of his cell in the evening, in the dark, desiring that he might go<sup>15</sup> hidden. And immediately<sup>16</sup> two angels were sent from God, and with them torches, and they<sup>17</sup> provided light for him. (25) And immediately the whole city ran up when they<sup>18</sup> saw that glory, and since he desired that he might flee from glory he was glorified (all) the more. And thereby was fulfilled that which is written, that he<sup>19</sup> who humbles himself will be exalted.

<sup>b</sup> possibly altered from γ-    <sup>c</sup> cancelled    <sup>d</sup> or (γrywy)

<sup>4</sup> Sy 'we adorn our exterior'.    <sup>5</sup> Sy '+'our'.    <sup>6</sup> Sy 'our eyes are cast down, looking downwards'.    <sup>7</sup> Sy 'whose name was' (the asterisk here and in the following footnotes draws attention to a variant in the list on p. 167 below).  
<sup>8</sup> Sy om.    <sup>9</sup> Sy 'much'.    <sup>10</sup> Sy 'falls asleep'.    <sup>11</sup> Sy 'self'.\*    <sup>12</sup> Sy '+'great'.    <sup>13</sup> Sy 'I am'.    <sup>14</sup> Sy 'while it is dark/in the dark'.  
<sup>15</sup> Sy 'be'.    <sup>16</sup> Sy 'behold!'.    <sup>17</sup> Sy 'which'.\*    <sup>18</sup> Sy 'it'.    <sup>19</sup> Sy 'everyone'.\*

Commentary

\*91V  
 10 For the restoration [ty]m cf. 48R.24, where tym introduces the title of a new text, sping a common use of Syr. tub.

10-11 Syriac: d-qdyš 'b' šy': mfl mkykut. mn' 'ytyh mkykut. mkykut 'ytyh d-nšhš 'nš nšh d-šty' 'ytwhy. The Sogdian agrees closely, even in the order of words.

\*94R  
 3 In this quotation from Lk. 18.13, the Sogdian has evidently adopted the reading of the Peshitta (as does the Syr. MS K, a variant omitted by Strothmann): hwnyhy l-šty' 'have mercy on me, a sinner', instead of hwnyhy l-šty' 'have mercy on the sinner'. The prefixed n- of (n)q'ny, q'ty imitates Syr. l-.

5 m't: probably a mistake for b't. Alternatively, the underlying Syr. text may have read hw' instead of nhw'.

6 qr'n: this spelling is also attested in the compounds B. nykr'n and C. ngyr'n (beside M. ngyr'n and B. nyškyr'n), cf. GMS §§ 1148-1149. It may be regarded as a defective spelling (cf. above, p. 53) or as an older form (cf. IJ 20 [1978], 258). For the redundant use of qr'n 'side' after the adv. bypp'r 'outside' cf. above, p. 60, on similar uses of -w'dy and wy'q.

12 (qy): the remarks of Benveniste Etudes 2, 122, are founded on Hansen's misreading ca (corrected by Sundermann 1974a, 253 n. 151).

19 'γ'zt: probably 3 sg. impf. middle (cf. above, p. 63, on 27V.18 'nc'(y)t).

21 xwe-, usually 'pleasant, agreeable', here clearly means 'agreeing, consenting' (cf. Benveniste Etudes 2, 117: «Mon esprit n'agrée pas cela», without comment).-(y)w'rt = yw'r yty, 22R.8, M. yw'r 'ty, B. yw'r ZY. The present spelling is not found elsewhere.

27-28 The Syriac text of Macarius follows the Greek original in citing Lk. 18.14, but the Sogdian agrees more closely with the wording of Mt. 23.12 (Peshitta. mn d-nmk nšh nšrym), as does the Armenian.-For γmy' (w)n- 'humble, debase' cf. the abstracts γmy'(w)y (Fragment A, R26) and γmy'q (ST ii/6.7, misread nmy'q). C. and S. γmy (on which see Henning Tales 481 n. 1) may represent a light-stem adj. γmy- 'humbled, disgraced' (nom. sg. m. etc. γmy < \*γmyy), of which γmy' will be the acc. sg. f.

Selected variants from the Armenian version

- 94R.12 (qy n)'m'z = Arm. or kočēr 'who was called' (Syr. d-šmh hw')
- 94R.19 yxypθy m'ny = Arm. i mtin 'in (his) mind' (Syr. byt lh l-nšh)
- 94R.24 't (second occurrence) = Arm. ew 'and' (Syr. d-)
- 94R.27 xwny qy = Arm. or '(he) who' (Syr. kl d-)