The Christian Sogdian Manuscript C2

With 207 Facsimiles on 95 Plates
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 Isaias's tiny homily 'On humility'. The Syriac text is cited below from the critical edition by R. Draguet, Les cinq recensions de l'Ascétique syriaque d'Abba Isaias, Louvain 1968 (CSO/SS CXX–CXXXIII), where the present work (Logos IV) is to be found in Vols. CXX, 21 (text) and CXXXII, 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 LXXV, 368 and 215–217. Almost identical texts are included in the compilation of Paulus Euergetinos, 1 II/1 §§ 5–6 (= Vol. II pp. 20–21 in the edition of Athens, 1937–), where the two stories occur together in the same order as in the Syriac text of Macarius. The Armenian versions are printed in: Vark' Srboq Haranç ew k'â'ak'avarowt'iwñk' noçin . . . II, Venice 1855, 480 (with fn. 1) and 320–321 respectively, and have been translated by L. Leloir, Paterica armeniaca a P. P. Mechitarists edita (1855) nunc latine redita IV, Louvain 1976, 163–164 (CSO/Subsidia LI), and III, 1976, 282 (CSO/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.’, cf. above, p. 125 n. 6) than to that of any Syriac manuscript. Such cases are listed on p. 167 below.

1 See above, p. 125 n. 4.

*91V
10 [ty]m cn 'b' sγy+a – cn nynty; (p)[y][d'r]... cw xcy
cyrt [nynty', nynty']
11 [xcy ]q)t (pc)mr(y) x(y)(pθ) (γ)ryw xw( mpx)][my q][t]
qt](n)[y q'ry xcy

(about 19 lines missing)

*94R
1 [xwny bwźbr cw w'b'(z)
2 [e(ym)t' zryž'z )qw sm'ny s'. yw'r
3 [by'( )my pr'mnty' wn'( n)q'nq q'ty.
cy]wyd. šywr xcy nwqr qt b't 'dy
4 q][t) pr risty'q nynt m't*a'. 'tcwyd

*91V
1 Furthermore, from Abbā Isaias?:
'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)." It is good, then, that one should be (5)
humility in heart, that is, that one should be truly humble. And therefore, we are adorned outwardly when we display humility in the way we dress and in the words we use. For there is a mode (to conduct) in which there is pride, and as long as we keep our eyes cast down, for there is a look that is full of pride. Lowly footgear (is) a course (of) without vainglory, and there is a course which is full of vainglory. These things we have taken from the Scriptures.

Revolutions and way of life of the holy ones.

There was a certain one (who was) called Father Pambo, and it is said concerning him that for three years he asked this desire from God: 'Do not glorify me on earth!' And God so glorified him that no one could look on his face, from the exceeding 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 glory. And it was announced to him: 'One of the holy ones is departing from this world: come, greet him before he departs!' And he began to think in his mind: 'If I go out by day, people will rush upon me and I shall have glory, and my mind is not agreeable to this. Rather shall I go out in the evening, in time of darkness, so no one may see me.' And he went out of his cell in the evening in the darkness, desiring that he might go hidden. And immediately two angels were sent from God, and with them torches, (and they) provided light for him. (25) And immediately the whole city ran up when they 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 was said, that he who humbles himself will be exalted.

*91V

1. For the restoration [fijaf] see 48 R. 24, where fijaf introduces a new text, using a common name in the Syriac "suf. To"

10-11 Syriac: *d-gyk** 'a' *'fy': mfl mkyktfl. mfl 'gyk tl mkyktfl. *mkyktfl *gyk fl mksb'h fl sm fky *'fyk. The Syriac agrees closely, even in the order of words.

*94R

3. In this quotation from Lk. 18.13, the Syriac has evidently adopted the reading of the Porphyrius (as does the Syr. M. K., a variant omitted by Striedmann) *hdy t'hyy *'hgy *mny *sfn *sfl *hyy *hgy *mny *sfn *'hgy 'hgy *mny *sfn (cf. Striedmann). The prefixed n- of t'hyy *'hgy *'hgy imitates Syr. L. 5: mnt * probably a mistake for bt. Alternatively, the underlying Syr. text may have read *btw instead of *mwy.

6 qwrn: this spelling is also attested in the compounds B. qwrn's and C. qwrn's (beside C. qwrn's and B. qwrn's), cf. GMS §§ 1144–1149. It may be regarded as a defective spelling (cf. above, p. 52) or as an older form (cf. IJ 20 (1978), 254). For the redundant use of qwrn's side' after the adv. hgy *'hgyx *'hgyx cf. above, p. 60, on similar uses of *wy'a and *wy'a.

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

19 'wy'a: probably 3 sg. impf. middle (cf. above, p. 63, on 27V.18 *wy'a).

21 *yet, usually 'pleasant, agreeable', here clearly means 'agreeing, consenting' (cf. Benveniste Etudes 2, 117). M. yetpnt *agrya *pas celas, without comment). *yetpnt *yetpnt (27R. 1, M. yetpnt *yetpnt, Y. yetpnt yetpnt. 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 Syriac agrees more closely with the wording of Mt. 23.12 (Porphyrius: *m d-snh hpy *hpy), as does the Aramaic. For *yetpnt *h 'hgy, *hgy, 'hgy, *hgy, *hgy (Fragment A, R20) and yetpnt (ST 106.7, misread yetpnt). C. and S. ymn (which see Henning Tales 481 n. 1) may represent a light-stem adj. *hgy, *hpy, of which ymn will be the acc. sg. f.

Selected variants from the Armenian version

94R.12 (qy n)n'mz = Arm. qr n'mz = 'bo, 'bo, 'bo. (Syr. d-snh hwy)

94R.13 xwy ymmy mny = Arm. mnt mny (in his mind) (Syr. bht b mhpsb)

94R.16 (second occurrence) = Arm. mnt mny (Syr. d)

94R.27 xwny qy = Arm. or 'he' who (Syr. kl d)