THE ARABIC LIFE OF SEVERUS OF ANTIOCH
ATTRIBUTED TO
ATHANASIUS OF ANTIOCH

EDITED AND TRANSLATED
BY
Youhanna Nessim YOUSSEF

PREFACE
BY
Pauline ALLEN

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ACKNOWLEDGEMENTS

While working on the project concerning the study of the writings of Severus of Antioch, under the supervision of Professor Pauline Allen, Director of the Centre for Early Christian Studies in the Australian Catholic University, I tried to identify some Arabic texts included in the book of the Confession of the Fathers. I found some excerpts quoted in the book History of the Patriarchs. Then when I noticed that part of the Ethiopic version of the life of Severus published in the Patrologia Orientalis in 1909 under the title The Conflict of Severus, Patriarch of Antioch, by Athanasius shows some similarities to the book of the Confession of the Fathers, it became necessary to study in detail the Arabic version of the Life, only one manuscript of which has been identified since 1934.

Although the life of Severus is known from different sources such as Zacharias Rhetor, John of Beith Aphthonia, the Homily of George Bishop of the Arabs, not to mention the biographical parts in the homilies of Severus himself, our Life reflects a different point of view. Traditionally attributed to Athanasius, Patriarch of Antioch, it is not a historical, but a hagiographical text. It is a kind of lover's hymn dedicated to Severus, which gives us a fuller understanding and vivid testimony of the veneration of Saint Severus in the Oriental Churches, particularly in the Church of Alexandria.

I would like to thank all who contributed to the realization of this edition, firstly, Mr Nabih Kamel Daoud, librarian of the Coptic Patriarchal Library, for helping me to acquire the photos of the manuscript kept in that library. My friend Dr Adel Fakhry Sadek was kind enough to photograph the manuscript.

I am indebted to Bishop Justus, Abbot of the Monastery of Saint Antony, for allowing me to study the second manuscript. My thanks and gratitude go to Father Daniel al-Antony who helped me to get the authorization for consulting this manuscript, as well as Father Theodore (Tadros), the librarian of the Monastery, and Father Hilarion, who looks after the guests, for their kind support.

Mr. John Cawte and Mr Adel Athanasius kindly read my first English translation and suggested many corrections and improvements.

Professor G. Troupeau undertook the careful reading of the manuscript and helped me to establish this critical edition.

Without the help and the goodwill of Father P. Luisier, this work would never have been published. I am very grateful for all his suggestions and improvements.

Youhanna Nessim Youssef
PREFACE

The edition and translation of this Arabic version of a biography of Severus, patriarch of Antioch (512-518), by Dr Youhanna Nessim Youssef was undertaken as part of a large, collaborative project within the Centre for Early Christian Studies at Australian Catholic University, which deals with the role of the bishop in late antiquity. In this project Severus has figured prominently, given the fact that during the period after the Council of Chalcedon (451) he was a pivotal figure. His career spanned forty years of turbulent political and ecclesiastical developments over the reigns of no fewer than three emperors: Anastasius I (491-518), Justin I (518-527), and Justinian I (527-565).

No single scholar and no single scholarly approach can do justice to Severus of Antioch. The corpus of his works is huge and its transmission complex. We have around 3000 pages of his dogmatic works attacking the Council of Chalcedon and vindicating the Fathers, more than 250 surviving letters (representing unfortunately only about one-fifteenth of an estimated total of nearly 4000), 125 Cathedral homilies dating from his patriarchate, liturgical works, liturgical hymns, and prayers. We also have six Lives of Severus. However, despite an abundance of materials both from and about him, we possess nothing like a complete Severan corpus in its original Greek form. His works survive mostly in Syriac translations, but also in Coptic, Arabic, and Ethiopic, and in Greek fragments. Scholarly collaboration across the fields not only of philosophy, theology, literature, and history, but also of a number of early Christian languages is essential if we are to produce a portrait of Severus that is well-rounded and responsible. The contribution of Dr Youhanna Nessim Youssef to this project has been crucial in the areas of Coptic and Arabic, and in the course of his research he has discovered new manuscripts and this previously unknown Arabic version of a biography of Severus.

Severus of Antioch has been hailed as one of the greatest orators of the early church, as the most important Greek theologian between Cyril of Alexandria and Maximus Confessor, and as the greatest church Father of the Orthodox churches of the East, the study of whom has enduring ecumenical rel-

evance. Yet the imperial sentence of condemnation passed on his person and his works in 536 was a far-reaching and long-lasting damnatio memoriae in the Byzantine and Byzantine-influenced churches, as well as in the West, where Severus and his followers were regarded as heretics. In the Syrian, Coptic, and Ethiopian churches, on the other hand, Severus was, and is, venerated as a saint.

The edition and translation in this volume of the Arabic version of the biography attributed to Athanasius, anti-Chalcedonian patriarch of Antioch from 594-630/1, is a continuation of the important work done on Severus throughout the twentieth century, the main impetus for which derived from the 1909 monograph of the Belgian scholar, Joseph Lebon, whose conclusions were decisive for the rehabilitation of Severus and of the so-called one-nature christology. Lebon found unmistakable similarities between “monophysite” christology and the christology of Cyril of Alexandria. In the light of his findings, most of Severus’ known works surviving in Syriac were edited and translated, including a collection of his letters and his 125 Cathedral homilies, which were published in *Patrologia Orientalis*. It is in the context of this ground-breaking, ecumenically-relevant research that the Arabic version of the biography of Severus in this volume deserves to be placed.

Pauline Allen
Brisbane, July 2003

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4 *Le monophysisme sœvérien*, Louvain. This view has received modification recently by R. Roux, *L’exégèse biblique dans les Homélies cathédrales de Sévère d’Antioche*, Studia Ephemeridis Augustinianum 84, Rome 2002, who argues that in his exegesis Severus was influenced as much by John Chrysostom as by Cyril.
INTRODUCTION

THE MANUSCRIPT TRADITION OF THE LIFE OF SEVERUS OF ANTIOCH ATTRIBUTED TO ATHANASIUS: COPTIC, ARABIC AND ETHIOPIAN VERSIONS

When E. Goods speed edited the Ethiopic version of the Life of Severus of Antioch attributed to Athanasius⁵, he was dependant upon the collaboration of W. E. Crum for the edition of the Coptic fragments known at that time which corresponds to the Geez text. Hence Crum edited five fragments in Sahidic and one in Bohairic⁶. Some years later, H. Munier published another fragment conserved in Cairo⁷, then W. Till edited those in Vienna⁸. All these fragments in addition to what was published by T. Orlandi are in Sahidic⁹. In his article of 1968, Orlandi gave an overview of all our knowledge of Coptic versions till now.

As Goodspeed had noticed, the Ethiopic text is a translation from the Arabic¹⁰. In 1934, G. Graf had identified one manuscript that existed in Cairo¹¹. this information was also mentioned in his monumental book on the Christian Arabic literature¹². As far as we know we can add three other manuscripts. We will give the description of those four Arabic witnesses. They are all written on paper.

A Monastery of St. Antony, No 106 History, 23 x 16 cm, 14 lines to the page. The titles are written in red ink. The colophon mentions¹³:

⁶ Ibid., p. 578-585 = [10]-[17].
⁷ H. MUNIER, Manuscripts coptes (Catalogue Général des Antiquités Égyptiennes du Musée du Caire), Le Caire 1916, p. 52-53.
¹⁰ Cf. GOODSPEED, op. cit. n. 5, p. 575-576.
¹¹ G. GRAF, Catalogue de manuscrits arabes chrétiens conservés au Caire (ST 63). Città del Vaticano, 1934, p. 121-123, No 333.3.
¹² G. GRAF, Geschichte der christlichen arabischen Literatur (ST 118), Erster Band, Città del Vaticano 1944, p. 420, No 118/5.
كان الفراغ من هذا الكتاب المبارك في يوم السبت واحد وعشرين من شهر اب مئة ألف
وأربعمائة سنة وسبعين للشهداء الالهاء على يد كتابه إحدى رهبان أنطونيوس أبوب
أنطونيوس أبوب بإسم فس بعمة الله تعالى إمين
في أبائي وأخوتي اغفروا لي ولوالدي فاني عاجز في الكتابة وقليل المعرفة في الكتب ومن وجد
خلطة وأصلحها الله يفصل أموره دنيا وأخرة والسح لله دايمة
الله الروفو الرحيم
ومن الله الخلاص
وقف دير أبنا أنطونيوس بحبل العره والذى يخرجه يكون محروم وهذا يحفظه يكون محالة
مبارك في 26 برموده سنة

"The copying of this blessed book was completed on Saturday 21 of the month of Abib
1476 of the pure Martyrs, (= 1760 AD) by one of the monks of our holy father saint
Antony the great, named Job, priest by the grace of God, let Him be praised. Amen.
O my fathers and my brethren, forgive me and my father for I am unskillful in writing,
and I have little knowledge of books, so whoever finds a mistake and corrects it, God
will correct his affairs in this world and in eternity. Praise be to God for ever.
God the merciful and the compassionate.
Salvation is from God.
Inalienable endowment to the monastery of our father Antony in the Mount of al-
‘Arabah. Whoever will take it out (of this monastery), will be excommunicated and
whoever will keep it will be absolved and blessed. On the 26 Barmūdah 1540 (= 1824
AD)."

Our text is from fol. 67r to fol. 129r.

A* Monastery of St. Antony, No. 152 History. 1. Life of Saint Severus the
patriarch of Antioch. 2. Life of Saint Macrobios the son of the King of Kav...
Starting with an index, the titles are in red ink. The manuscript is dated in the
last folio 1452 EM (= 1736 AD) and the scribe is the monk Antony of Anba
Būlah who dedicated the manuscript to the monastery14.

P Library of the Coptic Patriarchate, Cairo, No. 333 (394). Graf describe it
thus15:

Ibrahim ibn Sūān16, f. 217v.

13 There is an unedited catalogue for the manuscripts of St Antony which was initially
compiled by Yassa ‘Abd al-Mashh and later augmented by a monk in that monastery. The
manuscript, in Dayr al-Suryānī, was mentioned to me by father Yuanis al-Suryānī. There is
no catalogue of this collection, only a list of manuscripts.
14 During my visit to the monastery in January 2002, I was unable to find this manuscript,
nor did the Librarian.
15 Graf, Catalogue, p. 121-122.
16 Read “ibn Sam‘ān”.
Recueil des divers opuscules d’auteurs syriens. Après une longue suscription on trouve le titre: “Paroles et conduite des Peres syriens”. Un autre titre qui suit la suscription est: “Foi de nos Peres syriens et principes de la religion”. Le recueil comprend les pieces suivantes:

(...) 

3. Vie de saint Sévere d’Antioche, écrite par le bienheureux père Athanase, se lit le jour de sa commémoration, 14 amīr, ff. 69r – 129r.

Au f. 129r on lit ce colophon: “Copié sur un exemplaire écrit par le prêtre Antūnī, moine du couvent du grand et saint Anbā Bula... et cette (dernière) copie avait été transcrète sur un manuscrit de la main d’Ibn Sā‘id ibn Yahyā, lequel remontait à un manuscrit écrit par Ibn abū-l’ Budūr, le cheikh honoré”.

In the Simai'ka’s Catalogue, we find:17

THE SAYINGS AND RULES OF THE SYRIAN FATHERS BY MĀR DĀNYĀL IBN AL-KHAṬṭāB, WITH AN INDEX; ARABIC.

356 folios, 17 lines, 31 x 21 cm. Titles in red. Dated on the last folio (r) 25 Abīb, a.m. 1456 (A.D. 1740). Copied by Ibrāhīm Samʿān, brother of the abbess in the Hārat ar-Rūm, for Anbā Yūʿannis (John XVIIth), the 105th Patriarch. The cover is embossed.

There are some corrections by several hands (more than three) over the words using black and sometimes red ink.

The manuscript has a double foliation, the original written in Coptic numerals and the second, from a restoration, in Arabic numerals. The later was given by Graf in his catalogue, but in our edition we prefer to follow the original one from fol. 72r to fol. 132r.

S Monastery of al-Suryān, Wādi al-Natrūn, No 299 Mayamīr, 15 x 20 cm. It contains the biographies of Severus of Antioch, Saint Mark the Apostle, Saint Onophrious, Saint Macarius of Alexandria and Saint Paphnutius the hermit and priest18.

The scribe wrote on fol. 186r:

ومن شأن المسيح إنا القارئ اذكر حقارت وعدد طهارت الناسخ المسكون الذي لم يقدر يذكر اسمه من كثير حطاتاب ان تدعوا له بملعبه وكل من قال شبا فله لم وجد غلطة وصلحها بالمسيح يصلى شأنه والشكر الله دايمًا إنا بأبينا إميين إميين

17 Marcus Simai'ka, and Yassa 'Abd Al-Masih, Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt, Vol 2, Fasc. 1, Cairo 1942, p. 154, No 357 (Theol. 190).

18 Unfortunately I was not allowed to make photos of the entire Life. But I found out that it does not differ from the two manuscripts used in this edition. Thanks to H.G. Matheos, abbot of this monastery.
"For the sake of Christ, O reader, remember the humility and the impurity of the poor scribe, who was unable to put down his name because of his numerous sins. Pray that he may be forgiven and whoever says something will have the return in kind. Whoever finds a mistake and corrects it, may Christ make his affairs correct. Thanks be for God for ever and to all eternity, Amen, Amen Amen."

In fol. 186v we find this endowment:

\[
\begin{align*}
\text{بسم الله الرؤوف الرحيم} \\
\text{المجيد لله في العلا} \\
\text{ΧΡΙΣΤΟΔΟΥΛΟΣ}
\end{align*}
\]

وفيّاً موبداً وحبساً مخلداً على بيعة السنت السيدة مرتضيم المعروفه بدير السرين الكايتا بيرية شهاءات بالاربعة دبوريه المقدسة عمرهم الله تعالى على الدوام - هذا الكتاب لايرجع ولايرجح عن الدير المذكور ما يصال عامر وكل من اخرج عن الدير المذكور يكون تحت حرم الله القاطع وعلى بنى الطاعة تحل البركة والشكر لله دائماً تاريخ 1434 للشهداء الأطهار

"In the name of God the Merciful and the Compassionate.
Glory be to God in the Highest.
Christodulos.

Inalienable endowment and eternal legacy to the church of our Lady, the Madonna, Mary, known as the Monastery of the Syrians\textsuperscript{19} in the desert of Scetis one of the holy four monasteries, may the Highest God make them inhabited for ever. – This book is not for sale or to be put in pledge or to be taken out of the above mentioned monastery, may it always be inhabited. Whoever takes it out of the above mentioned monastery will be subjected to the final excommunication from God, and blessings be upon the obedient.
Thanks be to God for ever. Date 1434 of the pure Martyrs (= 1718 AD)."

RELATIONS BETWEEN THE DIFFERENT VERSIONS

The Arabic version is a translation from Coptic, which is proved by many features, for example\textsuperscript{20}:

– §42, we read in Arabic “a two mouths sword,” which is a literal translation of the Coptic word \textit{\(\text{φερ} \)} which means either “mouth” or “edge of sword”\textsuperscript{21}. This part makes allusion to Heb 4:12.

– §62, we have also: “they were not double hearts”, which is a literal translation from the Coptic idiom \textit{\(\text{Σ} \text{Η} \text{T} \text{Ε} \)}\textsuperscript{22}.

– §92, we read: “David slew a lion and cut down the lioness”. In 1Sam 17:36, we find: “It is a lion and a bear”. The confusion is due to the Coptic word \(\text{λέοσις} \) which means “lioness” or “she-bear”\textsuperscript{23}.

\textsuperscript{19} Another possible translation: "...well known in the Monastery of the Syrians..."

\textsuperscript{20} Cf. Crum, \textit{op. cit.} n. 5, p. 578: “the Arabic version which, one must assume, held a middle place between the Coptic (? Bohairic) and the Ethiopic”.


The Coptic passive voice which is often expressed by the third person plural active, is apparently translated in the text: §12 ضَرُّوا مِن ثَلاَث أَيْثَاءٍ "they were stripped from that garment" (litt. "They stripped them from that garment"); §20 قَالَوا عَنْهِ "It is said about him" (litt. "They said about him").

In order to facilitate the comparison between the Coptic and Arabic versions, we will give here a concordance between the Coptic fragments and the Arabic text. It is clear from this table that the Arabic text, edited hereafter, represents a new recension in comparison with the Coptic fragments.

<table>
<thead>
<tr>
<th>Coptic – Bohairic</th>
<th>Coptic – Sahidic</th>
<th>Arabic</th>
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<tbody>
<tr>
<td>Lacuna</td>
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<td>§§1-4</td>
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<td>Lacuna</td>
<td>Par. 12914, 139 = Cod. B, p. ? (ORLANDI 1968, p. 373)</td>
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<td>Lacuna</td>
<td>BM, Add. 14740 A, 20 (CRUM 1909, p. 585)</td>
<td>§§141-142</td>
</tr>
<tr>
<td>Lacuna</td>
<td>Lacuna</td>
<td>§§143-155</td>
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</tbody>
</table>

24 We follow ORLANDI, "Un Codice", op. cit. n. 9, p. 356-373. For the editions of CRUM, MUNIER and TILL., cf. n. 6-8 supra. – The terms Cod. A and Cod. B are borrowed from CRUM.

25 ORLANDI, id., p. 401, n. 81, mentions also another unedited fragment of Cod. A, fol. 1324, 319 (cf. CRUM 1909, p. 578, n. 2).
As for the Ethiopic version, Goodspeed had used only two manuscripts preserved in London, but we actually know the existence of more copies\textsuperscript{26}. The Arabic text allows us to correct and to fully understand some other readings. Hence in §4, the Ethiopian mentioned “But thou shalt die in Babylon in this year”, while the Arabic reads “In this year, you shall be transferred to your forefathers”: it seems that there is a misreading between the word ابايك, abā ‘ika, and بالبل, bābil. The Arabic text can explain well the confusion between Justinian and Νετασιος Anastasius: in the Ethiopian version, we always find the second name, cf. the Indices of Goodspeed, p. 720 and 723. The confusion between Constantinople and Rome in the Ethiopian version is also due to the two meanings of Ṛūm in Arabic, i.e. the city of Rome and “the Greeks”. The “obscure” text of Goodspeed p. 685 is made clear by the Arabic version (§ 115), etc.

Translating from the Arabic\textsuperscript{27}, the Ethiopian omits several details found in the Coptic such as the name of the city of Tripoli where Severus will meet the hermit Apellēs / Elijah (§ 8). Finally, we note that nearly every time, the Ethiopian version mentions “the Lord” and “Christians” while the Arabic version reads “God” and “Orthodox”.

**SUMMARY OF THE CONTENT OF THE ARABIC TEXT\textsuperscript{28}**

This summary gives reference to the other works concerning the life of Severus which could be the source of the Life attributed to Athanasius or contain several interesting parallels with our text. These works are the life written by Zacharias the Rhetor\textsuperscript{29} and John of Beith Aptonia\textsuperscript{30}, the *Homily on Severus* by George, Bishop of the Arabs\textsuperscript{31} as well as the quotations of his *Life in Recta fides scripta ad Anastasium imperatorem* (CPG 7070 [16]) and

\textsuperscript{26} Cf. eg. EMML Pr. No 1840 (7) and 1844 (8), two manuscripts from the Monastery of Ḥayq Estifanos, Ambassal, Wallo.

\textsuperscript{27} It had to define the relation between our manuscripts and the Eth. version. In §13, Eth “Malcolobul” is close to P: §85, Eth omits a sentence such as in A, §44 it reads “Father” as A and §140 it reads “Ezekiel” as A.

\textsuperscript{28} This part is prepared by Kathleen Hay and augmented by the author.


the other quotations in the florilegium known as the *Confessions of the Fathers* 32.

1. Prologue (§§1-2)
2. The Author: Athanasius and his family (§3)
3. The vision of Severus’ grandfather concerning his grand child (§4)
4. The apparition of the martyr Leontius to Severus advising him to read the books of Basil and Gregory etc (§5) 33
5. Comparison between Severus and David (§6) 34
6. His education in Athens (§7) 35
7. Prediction of the hermit Elijah (§8) 36
8. Vision of the martyr Leontius and the baptism of Severus (§§9-11) 37
9. The custom of baptising at the age of thirty years (§12) 38
10. Severus in the monastery of Romanus (§§13-15) 39
11. Ascetical exercises of Severus (§16) 40
12. The vision of a monk concerning Severus, comparing him to David (§§17-21) 41
13. The Letter of Julian of the Island and the answer of Severus comparing himself to Elijah, Moses and Daniel (§§22-24) 42
14. The blasphemy of one of the royal family called Felicissimus against the Holy Spirit and the answer of Severus (§25) 43
15. The blasphemy of Dionysius and Severus lead him to repentance. Severus is compared to Moses (§§26-30)
16. The affair of Macedonius: convocation to Severus (§§31-39) 44
17. Meeting between Anastasius the Bishop and Severus (§§40-46)
18. The affair of Macedonius: Theological treatise of Severus (§§47-74) 45


33 Cf. (without Leontius!) Zacharias, p. 13, 48; John, p. 215-216; George, v. 252.

34 Cf. George, v. 326-359.

35 Zacharias (p. 12, 46) mentioned his education in Alexandria and Berytes. John (p. 219) and George (v. 113-124) only Berytes. Athens is an invention of our *Life*.

36 Cf. John, p. 214 (without name).

37 Cf. Zacharias, p. 81-82; John, p. 218; George, v. 243.

38 Cf. John, p. 217; George, v. 246.


41 Cf. George, v. 326-359.

42 Cf. John, 251-252; George, v. 751-784.

43 Felicissimus is mentioned by Ps-Zacharias; cf. *PO* 8 (2.3), p. 279. For the fragments of *Contra Felicissimum* of Severus of Antioch, cf. *CPG* 7032.


45 Ibid.
19. The affair of Macedonius: the condemnation of Macedonius (§§75-97)\textsuperscript{46}
20. Aeschylus, the Nestorian, tried to kill Severus, and the punishment of this heretic (§98)
21. The breaking of the drought by a miracle performed by Severus: comparison with Moses (§§99-101)
22. The healing of Theodore the priest afflicted by leprosy (§§102-103)
23. Prayers and ascetical exercise of Severus (§§104-109)\textsuperscript{47}
24. Denunciation of Flavian and the choice of Severus (§§110-118)\textsuperscript{48}
25. Spiritual guidance to his congregation (§119)\textsuperscript{49}
26. Denunciation of Severus in front of Justinian, Severus’ flight (§§120-123)\textsuperscript{50}
27. Severus returns to Antioch and writes letters to the Orthodox adherents everywhere (§§124-127)
28. Praise of the virtues of Severus, his opposition to Justinian (§§128-133)
29. Severus in the laura of Askalon (§§134-135)\textsuperscript{51}
30. Severus in Constantinople preaching Orthodoxy (§§136-143)\textsuperscript{52}
31. Severus returns to Egypt via Antioch (§§144-146)\textsuperscript{53}
32. The Miracles of Severus in Egypt (§§147-151)
33. The death of Severus in the house of Dorotheus (§§152-153)
34. Epilogue (§§154-155)
35. The Colophon.

From that list we can see that the Arabic version of the Life, is a unique witness to several facts, although it shares events common to the other biographies of Severus, i.e. our numbers 2, 3, 4 (the apparition of Saint Leon-


\textsuperscript{47} For §106, cf. John 235-236; George, v. 345ss.


\textsuperscript{49} Cf. John, p. 244-247; George, v. 585-622.

\textsuperscript{50} John, p. 248, alludes to a letter on the subject, perhaps the text (still unpublished) mentioned by A. Vööbus, "Découverte d’une lettre de Sèvere d’Antioche", *Revue des études byzantines* 33, 1975, p. 295-298.

\textsuperscript{51} Cf. Zacharias, 92-96 and John, 218-224; George, v. 272.


\textsuperscript{53} John, p. 257-258; George, v. 823-851.
tius,6,13,14,15,17,20,21,27,28,32,33. From where the author got his informations and what is their historic value? If it is impossible to answer to our second part of the question, it is enough to read the text to get the answer of the first part.

The purpose of adding a whole section concerning the life of Severus in Egypt is to introduce the main great non-Chalcedonian centres in that country, i.e. the monasteries of Wādī al-Natrūn and the Enaton near Alexandria in addition to lesser cities such as Īṣīm, and Saḥa, it also gives legitimacy to his cult in that country, by showing him as an Egyptian. Severus is presented as a miracle performer and an ascetic much more than a theologian, which has its appeal to the common people.

From all of that, it seems that our text was written for circulation among the non-Chalcedonian Church in Egypt; hence Severus is presented in the most noble image that suits the Coptic mentality. The author avoids mentioning the pagans of Alexandria (mentioned by Zacharias Rhetor), in order not to offend his readers. The local traditions such as the visit of the Holy Family to the city of Misr is mentioned in our text. It seems that the author had good knowledge of the geography of Egypt; and it is safe to say that our text represents the first stage of this tradition and these themes will be developed later in the Coptic tradition.55

AUTHOR AND DATE OF THE TEXT

It is hard to identify the real author of this text, regardless of the fact that the patriarch of Antioch, Athanasius (595-631)56 was mentioned in the History of the Patriarchs of the Coptic Church as the author. As we noticed before, the section of the life of Severus in Egypt demonstrates clearly that the author is Egyptian. The Coptic fragments are a terminus ante quem, but we cannot be sure when exactly this Life was written except that it was between the VII-VIII centuries. Was there any Greek original? Till now, we do not have any witness.

54 The Coptic recension of the 27th Homily of Severus edited by G. GARITTE, "Textes hagiographiques orientaux relatifs à saint Léonce de Tripoli. II. L’homélie coppe de Sévère d’Antioche", Le Miséon 79, 1966, p. 335-386, does not know such a vision, but follows a peculiar tradition on Leonios and Severus in §IV (p. 357-358: text: p. 374, translation).
56 Cf. B. EVETTS (ed.), PO 2 (1.2), p. 480, mentioned by GOODSPEED, op. cit. n. 5, p. 726, in his "Note on the author of ‘The Conflict of Severus’".
The end of the *Life* (§153) mentions that the body of Severus was kept in the Monastery of al-Zuğāḡ, the famous Enaton, west of Alexandria, and states that there were more than 300 monasteries in that region, but now they are destroyed. If this word "now" was in the Coptic text, hence our text would have been written during or after the Persian invasion, but if it was only an addition in the Arabic text, it would be hard to date the translation.

**PARTICULARITY OF THE ARABIC LANGUAGE AND PRINCIPLE OF THE EDITION**

The language of the manuscript shows features common to the stage of "Christian Arabic". We note some Islamic expressions such as زَكَّاءُ اللَّهُ بَرَكَةٌ "may God grant us the blessing of his prayer. Amen" (§4); أَعَوذُ بِبِلَدَةٍ "and God forbid!" (§§80 [Ms A], 130, 141, 147, 149); اللَّهُ تَعَالَى "God Most High" (§§1 الله سبحانه "God, let Him be praised" (§§136, 148).

We find several loan words from Greek, and even from Syriac. We can mention among them فَنْصَة (§82) and سَرْنِ عَلَى (§119). The author is Christian with a very good knowledge of the scriptures. His text is full of biblical quotations. In our translation we mentioned only the precise quotations and the principal allusions.

In our edition we have corrected the letters ّ and ; the hamza is written with the diacritic points and we have restored the classical orthography for the feminine –ta and –āt, otherwise we have respected the language of the manuscripts.

As we have previously mentioned, we were able to take into consideration only two manuscripts, A of Saint Antony and P of the Patriarchal Library, whose folios we will indicate on the margin of the Arabic text with an asterisk; we will indicate wherever possible a comparison with S. As it is clear from their Colophons, the manuscripts depend on the same ancestor. We refer to the apparatus criticus for the variant readings which seem incorrect.

We divided the text into 155 sections, which will be found in the translation. We have given titles to each division as mentioned in the Summary. In the margin of the translation, we refer to the corresponding page of the Ethiopian version published by *Goodspeed* (= G). In our translation we preferred to follow as much as possible the translation of Goodspeed in order to facilitate the comparison between the two versions57.

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57 In the transcription of the proper names, *Goodspeed* was not meticulous. We will stick to his translation regardless the correction comparing with the geez.
Sigla and abbreviations in the apparatus criticus and the notes:

A    Monastery of Saint Antony, Ms. N° 106 History
Copt Fragment of the Coptic version cf n. 6-7 supra.
Eth Translation of Goodspeed, *op. cit.*, n. 5.
P    Library of the Coptic Patriarchate, Cairo N° 333 (394).

add. Addition.
in marg. Written in the margin.
om. Omission.
sec. m. Corrected with another hand, mainly over the line in red.
'    Beginning of a variant with two or more words
بسم اللهم اباد الخير والروح القدس لله الواحد له المجد

نبدي بعون الله وحسن توفيقه بنعمة الموجود من سيرة الاب الجليل ساويرس

بطريرك انطاكية الذي جاء في مقدمتها الامام الارتدسية مما سطره الاب المغبوط

اثناسيوس المعروف كان بالفلاسفة في يوم تذكره وهو الرابع عشر من امهير بركاته

تكون معناً امين.

من الذي لا يعجب لسراير هذا الاب العظيم ساويرس وينطق بها من الذي

عقله صافي مثل ملك السماء في صفاتته ليستر جميعها الذي حظر بالي ذكر العظيم

ساويرس في سيرته وذكر عجابه تخطف عقلين عاجلاً إلى ذلك الموضوع الذي فيه

مجمع القديسين فلينطق الانساني بقليل مما يظهر عقلنا واصخر واتعزى وقول مثل

داود المغبوط لساني جل من الكاتب الماهر اقص في صلاة ساويرس هذا الذي هو

افضل من كثيرين من البشر فاستعنت النعمه من شفته لانه نعمه كله.

هناك الاب ساويرس كان معه با خروج ابج بجس الاب الذي هو صابر يجلس لانه كان

عذراً وكان جدي ابضاً من اهل مدينته ولكن الشاهد اعني جدي كان ابضا اب

مغبوط وهو قساً وكان اسمه ابضاً اثنايسوس مثل اسمه وكان يصحب ساويرس

الشيخ الاسبوع في مدينته الذي هو جد ساويرس الطريرك وهو الشيخ الاسبوع حضر

وجاه في مجمع افسس المشتمل على مينين استحق وكان هذا الاب العظيم

ساويرس الذي هو جد الاب الطريرك ساويرس معروفة لاجدي وكان يواكبه

ويتحدث معه على المبايدا دابما لانهما كانا في اخوة داً.

1 A. add.  2 A. add.  3 A. add.  4 A. add.  5 A. add.  6 A. add.  7 A. add.  8 A. add.  9 A. add.  10 A. add.  11 A. add.  12 A. add.

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2 The word سرائر could be the plural of either “inner self, inward thoughts, heart, mind, soul” or سر “secret, sacrament, mystery”. 
Prologue

1 In the name of the Father and the Son and the Holy Spirit, one God. to whom is the glory!

We begin with the help of God and by his good ordering to copy what we have from the biography of the reverend Father Severus, Patriarch of Antioch. He fought for the orthodox faith, according to the writing of the blessed Father Athanasius, known by his philosophy, on the day of his commemoration, which is the fourteenth of Amšir1. May his blessings be with us all, Amen!

2 Who then does not wonder at the innermost feelings2 of the great Father Severus, and who will be able to talk about them? Who is pure in mind like the king of heaven in His attributes in order to write all what it came to my mind about the memory of the great Severus. His life and his wonders take my mind swiftly away on high into that place which is the congregation of Saints. And now, let my tongue says a little of what my mind reveals, while comforted I cry aloud, and say like the blessed David: “My tongue is pen * *592 of a keen-writing scribe” (Ps 45[44]:2). I will narrate the virtues of Severus. He was better than many men and the grace flew from his lips, for he was full of grace.

The Author: Athanasius and his family

3 We ask you, let your grace not flow on a stranger but on me, your child Athanasius, for your name is like an anointment that flows on your sheep, but in confrontation with the enemies of the truth, it is bitterness and a sword that slays. Brethren, this Father Severus used to sit, with my carnal father for he was a priest. And my grandfather was also one of his countrymen. That elder. I mean, my grandfather, was also a blessed father, he was a priest and his name, like mine, was also Athanasius. He used to be in the company of Severus the elder, the bishop in his city, who was the grandfather of Severus the Patriarch. And this bishop attended and fought in the council of Ephesus, which included two hundred bishops. And this great Father Severus, who was the grandfather of Severus the Patriarch together, knew my grandfather. And he used to sit down at the table with him, eating and talking, for they were in intimate brotherhood.

1 14 Amšir = 8 February (Julian Calendar). It is the traditional date in the Coptic Synaxarium.
فبينما هم كذلك ذات يوم اختار عقله وغاب حسٌ قدره
4 ساعة وجدى
بقصته ثم قال وجدى سمعه 15 يا رب هوذا عبدك افعل معه ما تري 16 وقوي اسمك
با رب لا تقول الهرطقة فقال الفنل قديم اطلب البلك ايها المغروط ساويرس ان لا
يخفى 17 عنئن مما رأيت شياً، لا لانك تعلم محبتي لك فاجاب الاستخف وقال هذه
الروبا التي رائية اننا اشرحاها لك سمعت صوت 18 يقول قصبة مروضة لا تكسر
وسراج ببططس 19 لا يطفي ساويرس بيني 20 الامانة الارتدكسية فقال لي الصوت
انت تنتقل في هذه السنة الى ابابك والولد الذي يولد لولدك هو بيت صخرة
الارتدكسين بكالبه 0 الحق لأنه يقاسي تعب عظيم يخرج من يديه دم كثيراً ويرد
كثير من الناس اسمه كواحد من الإشارة ويضهد من بيعة إلى بيعة بيد الملوك
والروسيا والهرطقة ويبدع اسم هذا الفنل ساويرس مثل اسمك لأن هذا الاستخف
الله شعب المومنين وقد أعنتلك لك هذه الروبا هذا الذي حديثي به انا الناسوس
جدي وقال لي ان ابي لم يكن ولد في تلك الأيام ولا ولد الاب الجليل ساويرس
القديس البطريرك 21 ومن بعد سنة ولد الاب الجليل ساويرس البطريرك رقنا
الله بركة صلاته امين.

5 شرح 22 حاله كان هذا الاب يوما جالس بقري في كتب أفلاطون فظهر له
لاوندليس 23 الشهيد قابا امامه وقال له حسبه 24 من القرأة في هذا قوم ابتيني
لتظهر 25 من نجاسة الصيحة  وتقري ناموس الله الذي كان ابابي يكره 26 الى حين
نياحتهم اهضس يا ساويرس وكم حسن الببية وبيذم واعرف نفسك ولا تكسر ولا
تدع صلاته ابابك تذهب بلا شردة انتدي اولاً وبشكل الربتة الذي هو الانفراد
لعرف الجهاد بقوة وعند ذلك تطفي نار الهرطقة وتلبس بضعة الخلاص لتقوم
الأرواح الخبيه التي تحت السماء وتغمي على الناكية وتصير مثل سبع زاير وهكذا
يهرب منك نمط حلى 27 حم بني الشياطين برعدة كمل الاين خدمك واستعجل

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4 P omits this sentence (homoeoteleuton).
5 The pronoun in the Arabic versions refers to the books of Plato; Eth has "this day".
6 Lit. "the form" or "the shape", cf. Greek σχήμα.
The vision of the Severus’ grandfather concerning his grand child

4 And one day, while they were thus, his mind was caught away and his consciousness departed from him, for about one hour, and my grandfather * was watching him. Then he said, while my grandfather heard him: “O Lord, here is Your servant, do with him what you see fit. Establish Your name, O Lord and do not let the heretics be established.” The priest, my grandfather, said: “I entreat you, O blessed Severus, do not hide from me anything which you have seen for you know how much I love you.” The bishop answered and said: “I shall explain to you the vision which I saw. I heard a voice which said: ‘A bruised reed shall not be crushed, and a smoking flax shall not be quenched’ (Isa 42:3). Severus will build up the faith of the Orthodox (people).” And the voice said to me: “This year, you will be transferred to your forefathers and the son who shall be born to your son, will establish the rock of Orthodoxy by the truth of his speech. For he will suffer great hardships, and much blood will come out of his hands, and he will be rejected much by men, and will be reckoned as one of the evil men (cf. Isa 53:3). He will be pursued from one church to another by kings, leaders and heretics. And the name of the child will be called Severus, like your name, because by this name God will save multitudes of believers. And behold I have revealed to you the vision.” This is what Athanasius my grandfather told me. And he said to me that at that time my father was * not yet born and also the reverend Father Severus, the holy Patriarch. And after a year, the reverend Father Severus, the holy Patriarch, was born – may God grant us the blessing of his prayers. Amen.

The apparition of the martyr Leontius to Severus advising him to read the books of Basil and Gregory etc

5 It happened thus, that this father was sitting one day reading in the books of Plato, and there appeared to him Leontius the Martyr, standing before him, and he said to him: “Enough reading this, rise up and follow me, in order to be purified from the abomination of the heathen. Read in the Law of God, which your fathers were reading until the time of their rest. Rise up, O Severus; and finish the fortress of the Church and plaster it. Know yourself, and do not be negligent, do not let the prayer of your fathers go without fruit. Seek first the garment of monasticism, which is the solitary (life), so that you may know how to wrestle with might. Then you will extinguish the fire of the heretics. And put on the helmet of salvation (cf. Eph 6:17), wherewith you will repel the evil spirits that are under the heaven. And you will go to Antioch crying in aloud like a roaring lion, and there Nestorius, and those

3Eth has: “But thou shalt die in Babylon in this year”, probably a misreading between the word يابل and يابل.
بالنسبة لبحث في كتب السيد باسيليوس واغريغوريوس وليانوس وأغناطيوس واتناسيوس الرسولي والأسكندرس وأبيفانيوس وكريلس الحكيم وديسقورس، العظيم الجهادات... الإباء الموميين، وتابع أدب من يسلك طريقهم من اليوم هذا كلام لأونديوس الشهيد له ثم اختلف عنه.

10 Copt does not mention that Severus was from Athens, but he was in Athens where he studied.
11 For Leontius of Tripoli, we can add to the bibliography of PO 169 (36.3), p. 559, n. 1: J.M. FIEY, “Un grand sanctuaire perdu? Le martyrion de Saint Léonce à Tripoli”, Musée...
who are the children of the devils, shall flee from you trembling. Now perform your service, and make haste now to search * the books of the blessed Basil and Gregory and Julian and Ignatius and Athanasius the Apostolic and Alexander and Epiphanius and Cyril the wise and Dioscorus the great in his wrestles, the fathers of the believers, follow the discipline of those who walk in their way from this day.” These are the words of the martyr Leontius to him, and then he disappeared from his sight.

Comparison between Severus and David

6 When the great Father Severus heard these words, straightway the Holy Spirit came upon him as upon David in his days (cf. 1 Sam 16:13). For the Lord the philanthropic knew that Severus was wise and competent and steadfast in conflict, so He sent His martyr Leontius to anoint him as Samuel had anointed David, for He is the God of both. But the war of both of them is not exactly the same8. For David’s power appeared against that mighty Philistine by using the stones which he had, and with one stone he slew the Philistine. And this great Severus who attended the assembly of kings and beasts, who are the heretics9, without followers and no one accompanied him, he destroyed them, and annihilated them with the four Gospels that he had. For David indeed strove in conflict with one * man, but this great one wrestled with five heresies, and his warfare was with them, yet Severus was like the great David in his warfare with the council of Chalcedon, and he conquered with one stone. But I know that you will say: “Explain to me this stone which destroyed the Philistine, by which I mean the council of Chalcedon.” And I will answer you, the stone that destroyed the council of Chalcedon is the Gospel of the pure John wherein he cries and says: “The Word became flesh and dwelt among us, and we saw His glory, the glory as the only Son of His Father, who was full of grace and truth ” (Jn 1:14). And when they encountered this stone, they fell upon their faces before this saint Severus.

His education in Athens

7 And let us return now to relate the youth of this saint. It happened that my father found a God fearing man, to whom he told the deeds of this holy Severus, while I was listening. And he said that this saint Severus was from Athens10, and he related that he wished to go forth from there to pray in the church of Leontius11 the Martyr, who appeared to him for the days that he

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* A and Eth add “Holy”.
* Eth reads: “But neither of them had a weapon”.
* Eth has “the unbelievers”.
الشهيد الذي ظهر له اذ قد تمت أيام الذي ذكرها فقال هذا القديس لصديقاه الفلاسفة تمضوا معه الى بيعة الشهيد القديس لاونديوس 44 فاجابوه إلى ذلك وفرعوا فيما بينهم اجتمعون ان يهربوا من عماليهم لأنهم كانوا يتعلمون 45 الفلسفة ولم يكونوا
انهوا فيها وقالوا ننقل عقوتلا من الان من هذا العالم إلى الله.

8 فلما خرج هذا القديس من مدينة كانت نعمة الله معه وكان هناك سايب قرب من تلك المدينة وكان روحاني اسمه ايلاس فلما قرب هذا الاب العظيم ساويرس خرج هذا السايب الى مسأله للفة فلما قرب منه قال له ساويرس يا 46 ساويرس افرح يا بطريرك يا رئيس جميع الأساقفة افرح يا اب السواح افرح يا بني الحق افرح يا ابني يا شاهد هذا اليوم الثالث يوم الملاكيات والشهداء والانبياء ومقدمي البيعة وجماعة القديسين بتبكيك هولا 48 الذين تتال معهم نعمة الروح القدس ليتضعف حلولها 49 عليك لأن الروح ان لم تخل عليك فليس تقدر على مقاومة اعدا الحق امض من الآن وحد عربون ملكوت السماوات الذي هو المعصوم.

9 فلما دخل بيعة الشهيد ابتدى يبتهل إليه ليتم له خدمته بالظهارة ونام في موطن في البيعة وكان في تلك البيعة اربعة من اصدقاء ثلثاد الفلاسفة وقد صار احدهم استقر في زمان ما ثم خالف الإسامة المستقبيلة ورده القديس ساويرس اليها بكتبه ورسابته هولا الاربعة نظروا في وقت وحد في البقطة 51 لاونديوس 52 الشهيد قابا امامهم مثل أمير وإلي جبار وكان المنطقة التي 53 هو مساحته بها مرصة بجوهر وكان شي موضوع على عانقه 54 ودراعه فلما نظرت به اذ لجع العظيم خافوا فقال لهم لا تخافوا وكان وجهه مملوء بها وشل بيد الهم وقيل لهم تقولوا هؤلاء الطريق مستعد لكم لتنالوا غفران خطابكم وعند ذلك غاب عنهم الشهيد الجليل.

10 فلما كان بالغدود قبل اشراق الشمس دخل قس البيعة ودعاعهم 55 باسبابهم وقال بطريرس يفرح الهكما الذين معه أيضا ولم يكن يعرفهم بل

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14 Copit has a different list: “saint Leontius and saint...and multitude of angels and all the chorus of saint and the doctors of the Church”.
15 Eth reads “night”, possibly a confusion of the Arabic between the words البيلة and البيعة.
16 Copit gives the name of the three friends: “Priskos” the future bishop, “Uranikus” and “Eustathius”. 
had mentioned were completed. And this saint said to his philosophers who were his friends: "Will you not come with me to the church of the holy martyr Leontius?" They consented, while deciding among themselves to flee from their teacher, for they were studying * philosophy, and had not finished (the course). And they said: "Let us turn our hearts henceforth from this world unto God."

* Prediction of the hermit Elijah *

8 And when this saint went forth from his city, the grace of God was with him. And there was a hermit in the vicinity of that city, a spiritual man, and his name was Elijah. And when the great Father Severus drew nearer, the hermit went forth with haste to intercept him. And when he came near unto him, he said: "O Severus, O Severus, hail, hail, O Patriarch! O chief of all bishops, hail! O father of hermits, hail! O spring of the truth, hail! O my son. O witness of this day; this is the third day that the angels, martyrs, prophets, the leaders of the Church and the company of Saints waited for you, they with whom you shall receive the grace of the Holy Spirit, that it may be multiplied upon you. For, if the Spirit does not descend upon you, you will not be able to resist the enemies of the truth. From this moment, go and receive the earnest of the kingdom of heaven, which is the baptism."

* Vision of the martyr Leontius and the baptism of Severus *

9 And when he came into the church of the martyr, he began to entreat him that he might perform his service to him in purity. And he slept in a place in the church. In that church, there were four of his friends. the students of philosophy, one of them became a bishop, * in a certain time, and afterwards he turned away from the straight faith. The holy Severus turned him back unto it by his books and his letters. These four saw, at the same time while being awake, Leontius the Martyr standing before them like a prince, mighty governor. And his girdle wherewith he was girded was wrought with a jewel and there was something upon his neck and arms. When they saw him with great glory, they were afraid, and he said unto them: "Do not be afraid." And his face was full of splendour. He waved to them by his hand and said unto them: "Be strong. Behold a way is prepared for you in order to receive the forgiveness of your sins." And then the reverend martyr vanished from their sight.

10 And it came to pass on the morrow, before sun rise, that the church priest came in and called them by their names and said: "Hail to Severus.

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12 Copt reads "Apellēs"; there were probably a shift in the Arabic transmission from ايلياس to ايلياس.

13 Copt and Eth read "Severus, son of Severus".
الشهيد عرفه اسمائهم ثم قال الذي دعا الله ليخلص على بديه أنفس كثيرة اعتي
ساويرس أن الله قد انعم علیك الآن بلثة اصداق مدعيين مكع قطم الآن والبس
فخر المعمودية لتعمل بنعمة الله فتنال الكمال وتكون منيرة بالفضائل ليس في
الوصايا فقط بل في العلم فجابه ساويرس بغضب وقال له أبيا الناس ارسلت
لتعدننا أو لتغفنا 57 فجابه الناس قابلا اغفر لي يا أبيا فان الكلام الذي قلتته هو
حق لانه هكدى 58 اعلني لي.

11 عند ذلك قاموا وتبعوا الناس وتعمدوا فلما قرب وقت الاعتراف بالامانة
لیهدنوا كما جرت العادة بالدهن الجليل نظر كل القيام باعلان بدأ فرق المعمودية
نازلة على رأس ساويرس وسمع جميع الشعوب صوت 59 يقول مستحق مستحق
مستحق 60 فتعجب الكل وقولوا ما رابنا قط عن تعهد مثل هذه الآية 61 ولا مثل هذا
الصوت 62 الا لابن الإنسان فقط أن هذه اصوات روحانية وسنا للناس هذا مقدس
وسيمن 63 على أنفس كثيرة.

12 فلما تعمدوا باسم الاب والابن والروح القدس وليسو نابا المعمودية المقدسة
يرسمهم كعادة أهل الشام وكان في ذلك الزمان لا يتعمد الا ابن ثلثين سنة الا
من يمرض قبل ذلك ويكتف عليه من الموت 63 فانه يتعمد ويقرب من السرايقدسة
فلما كتبتهم لهم سنة اما بعد المعمودية عروهم من تلك النابا وليسو ثابتهم
ومضى كل واحد منهم الى شغله.

13 فاما ساويرس فإنه نذر أنه يمضي الى بعض الديار 64 ويقيم فيه مضى
اهم دير ودق الباب فاستوذن له على المقدمة وهم ثلة وهم القمص 65 رومانوس
ومليميوس 66 وبوحنا وقبل لهم بالباب انسانًا فيلسوف يقال له ساويرس برد يترهب
ويسكن معكم.

57 A صوت 58 A تفخمنا 59 A هكذا 60 A om. 61 A هذا الآيات 62 A الصوت 63 A الاقصى 64 A الديار 65 A المقدسة 66 A الاقصى 67 P مليميوس

it is not an abbot of the monastery but a saint. Cf. infra §53. Severus mentioned him in his Homily XXXV. cf. PO 169 (36.3), p. 438-457.
18 Copt has “Malchus”; Eth reads “Malcobolus”, probably misreading of Arabic مليميوس
hail to the wise men who are with him too." And he did not know them, but
the martyr informed him of their names. And then he said: "Where is whom
God has called, that many souls may be saved through his hands – I mean
Severus? Now God has granted you the three friends who are called with
you, rise up now and put on the glory of the baptism, * to work by the grace
of God and assume the perfection and shine in excellence, and not in precepts
only, but in knowledge also." And Severus answered him with indignation
and said to him: "O priest, are you sent to baptise us or to praise us?" And
the priest answered him saying: "Forgive me, O my son, for the words which
I have said are true, for it was revealed unto me."

11 And then they rose up and followed the priest and were baptised. And
when they drew near the moment of the profession of the faith, and to be
anointed with the holy oil, as was customary, by revelation all who where
standing saw a hand above the baptistery, and descending upon the head of
Severus, and all the congregation heard a voice saying: "Worthy, worthy,
worthy!" And they all wondered and said: "We have never observed among
all those who have been baptised a wonder such as this, nor heard a voice
such as this, save in the case of this man alone. These voices are spiritual.
And behold this one shall receive a high rank and shall be entrusted over
many souls."

The custom of baptising at the age of thirty years

12 And when they had been baptised in the name of the Father and the Son
and the Holy Spirit, they clothed them with the garments of baptism, as was
due, according to the custom of the people of Syria. At that time, * they only
baptised those who are thirty years old; except the ones who are ill. and for
fear of death, they were baptised and partook of the holy sacraments. And
when seven days were passed after their baptism, they were stripped from
those garments, and they put on their own garments, and each one of them
went to his work.

Severus in the monastery of Romanus

13 But Severus made a vow to go unto certain monasteries and dwell
there. So he went to a monastery and knocked at the gate, and seeking per-
mission from the abbot. They were three, the hegumens Rūmyānūs17, Mal-
hyūs18 and John. And it was said to them: "Behold there is at the gate a phi-
losopher called Severus, who wishes to enter the monastic life, and dwell
with you."

17 Eth has "Romanus", but the ms reads here like the Arabic text of A. P has "Rūmānūs". There is a big confusion concerning this name. In the other Biographies of John and Zacharia,
فلما سمع روميانوس 67 باسم ساويرس الفليسوف قام مساعي وكلم معه وخرجوا للقاءه فلما نظره رجل الله قال له افرح يا ابننا كننا افرح يا راعي النفس ومدير الإجسد وإذا. كننا افرح يا راعي النفس ومدير الإجسد وإذا.  

* A 65*  

14 إيلياس الذي هدم باعل الصنم لان إيلياس هدم الأصنام وقتل كهنتها الذين يتكون الإيمان بالله وانت يا ساويرس تذبح كل كاهن يفرق الاين وكلم ينكر وحدانية الوهيد ويسؤه طيبتين وشغفين تقوى 69 وثابت يا ساويرس الميومن المجاهد عن كتاب الاستاكونيس انت يا ساويرس الذي تذبح اعدا الحق داخل فان الله معل وليس انت عاجز شمك طقس الرهبان ووصاباهم ايا قانون ارشدك ابه. وانت ترشدنا الكل بنيا الحق 70 انت الأساس الذي لا يتحرك فلا تخفعنا فانت 71 الذي له عبادا قد أظهر لي عملك وعلمك في هذه الليلة وأوراني الله كرامتك وعظمتك ومجدك فإنك تحيي نفس كثيرا بكلاملك الروحاني.  

* A 65*  

وكان المبثوب ساويرس حزين القلب لما يسمعه منهم فاجاب وقال لهم ان كلامكم يا اباي 72 قد أهلقني لان الإنسان يجب ان يحزن اذا اكره مما يستحق وانا فان الله يعرف ذنبي وانا استجب قدامكم انا من المعمودية التي نلتها ولولا ذلك لم تقدروا تطورنا لكثرة أعمالنا الرودة انتم تعلموا يا إهاتي انا لم يولد الإنسان في هذا العالم بلا خطبة غير الكلمة الذي نجد وصار انسانا لانه هو الله المنص وهو واحد لا اثنين فاذا انا انا رجل خاطئ أكثر من جميع الناس فلما سمعوا كلام القدس المتواضع ساويرس 73 قيلوه بفرح مثلك انسان قد وجد كنز في حقله وقد تثبت خبره في الانجيل المقدس.  

* P 77*  

15 فلما دخل الدير وراي عمل الآخوة فرح جدا وجعل يطلب الانفراد 77 وكان يكثر البكا في انفراده عند ذلك قبل روميانوس مثل الابن الحبيب وكمل ابليا مع البشيش وثلث بوليس مع طيماطورس جعل ينتم بهم في وسط الآخوة بالصلاة وعمل اليدين ولم يكن للقدس ساويرس عادة يعمل بل يعملهم الآخوة لانه كان انسان 69 P 70 P و80 P —71 A —72 A —73 P و 74 A إب 75 P والانسان معا  

* P 66*  

16 فلما دخل الدير وراي عمل الآخوة فرح جدا وجعل يطلب الانفراد 77 وكان يكثر البكا في انفراده عند ذلك قبل روميانوس مثل الابن الحبيب وكمل ابليا مع البشيش وثلث بوليس مع طيماطورس جعل ينتم بهم في وسط الآخوة بالصلاة وعمل اليدين ولم يكن للقدس ساويرس عادة يعمل بل يعملهم الآخوة لانه كان انسان 69 P 70 P و 71 A —72 A —73 P و 74 A إب 75 P والانسان معا  

* P 66*  

16 فلما دخل الدير وراي عمل الآخوة فرح جدا وجعل يطلب الانفراد 77 وكان يكثر البكا في انفراده عند ذلك قبل روميانوس مثل الابن الحبيب وكمل ابليا مع البشيش وثلث بوليس مع طيماطورس جعل ينتم بهم في وسط الآخوة بالصلاة وعمل اليدين ولم يكن للقدس ساويرس عادة يعمل بل يعملهم الآخوة لانه كان انسان 69 P 70 P و 71 A —72 A —73 P و 74 A إب 75 P والانسان معا  

* P 66*  

16 فلما دخل الدير وراي عمل الآخوة فرح جدا وجعل يطلب الانفراد 77 وكان يكثر البكا في انفراده عند ذلك قبل روميانوس مثل الابن الحبيب وكمل ابليا مع البشيش وثلث بوليس مع طيماطورس جعل ينتم بهم في وسط الآخوة بالصلاة وعمل اليدين ولم يكن للقدس ساويرس عادة يعمل بل يعملهم الآخوة لانه كان انسان 69 P 70 P و 71 A —72 A —73 P و 74 A إب 75 P والانسان معا  

* P 66*  

16  

πάνιος βασιλιος ημ πανιος γρηγοριος ημ πανιος κυριαλος ημ  

ζανκεεγην εγουας. [The book of the Holy Euchologion which is the book of the three  
anaphoras of St. Basil, St. Gregory and St. Cyril and other holy prayers], Cairo 1902, p. 61.  

21 P omits this sentence (homoeoteleuton).
14 And when Rümynānūs heard the name of the philosopher Severus, he rose up quickly and all who were with him, and went forth to meet him. And when the man of God saw him, he said: "Hail, O father of us all! Hail shepherd of souls and overseer of bodies! You therefore are the son of Peter the chief of the apostles. You are the foundation and the firmness of the truth! You are Elijah, who toppled the idol Baal. For Elijah toppled the idols and slew the priests who rejected the faith of God, and *you* also. Severus, shall slay every priest who separates the Son and every one who denies the unity of the Only-begotten, and divides Him into two natures and into two persons. Be strong and bold, O Severus, the faithful and the fighter of the Orthodox churches. You, O Severus, shall slay the enemies of the truth. Enter, for the Lord is with you. You are not in need of anything; you have the rank of the monks and their precepts. What canon is there to which I should lead you? You guide all of us by the true intelligence. You are the immovable foundation and you are not unknown to us, for He whom you do serve has this night revealed to me your work and your knowledge, and God has shown to me your honours, your greatness and your glory, for you shall revive many souls by your spiritual words."

15 And the blessed Severus was sad at heart because of what he heard from them, and he answered and said unto them: "O my fathers, your words disturbed me, for the man must be saddened when he is unduly praised. But as for me, God knows my sins. But I shined now in front of you due to the baptism which I received, otherwise you would *not* have been able to look at me, because of the multitude of my evil doings. You know, O my fathers, that no human being is born into this world without sin, except only the Word, that was made flesh and became man (cf. Jn 1:14). For He is the incarnate God, He is one and not two. But I am a man exceedingly sinful above all men." And when they heard the words of the holy modest Severus they received him with joy like that of the man that found a treasure in a field: and behold his story is written in the holy Gospel (cf. Mt 13:44).

*Ascetical exercises of Severus*

16 When he had entered into the monastery, and observing the work of the brethren, he rejoiced exceedingly. He practised withdrawing by him, and he used to weep much in his retirement. Afterwards Rümynānūs received him as a beloved son and as Elijah received Elisha (cf. 1 Kings 19:19-21) and as Paul received Timothy (cf. Acts 16:3) and set about teaching them in the midst of the brethren concerning prayers and manual work. And it was not

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19 *Eth* reads "And when they saw the man of God".

20 The expression in Coptic may be "Bishop of bodies" cf. 'Abd al-Masih Šalib, *Πίσων ΝΤΕ ΠΕΤΕΝΟΛΟΓΙΟΝ ΕΒΟΥΑ ΕΤΕ ΦΑΙΝΕ ΠΙΣΩΝ ΝΤΕ ΤΩΝΤΟ ΝΑΜΑΦΟΡΑ ΝΤΕ*
ناعم البلدان ترف وكان جسدته يضيء مثل النار فلما عمل أعمالهم كان الدم ينزل من يديه ولا يباليه بل كان يقول لجسدته لا بد لك ما تصرير ترابا وبعد قليل تطهر في القبر فذاع عنك هذا الكسل الذي يودي نفوس كثير إلى الجحيم جيد لي أن يكون منتشرًا ١٧ لاتَّهَم مع الأخوة كان ساويرس ينموا مثل شجر لبنان هكذى ٧٧ كان ساويرس نشيط في جميع أعماله ولم يوجد عليه قط كلمة غلظ ولا وجد كسلاً.

وقيل ان الباب ساويرس لما كان في الدير مع الأخوة كان معه هناك راهب ساكين في الدير وكان هذا الراهب مثار على فعل الخير غير متواتي في صلواته نهارة وليله، ٧٧ قوي الحفظ ففيما هو دفعه قاما بتصلي ظهر له ملاك الرف وقل له انظر الى هذه الأرض وتأمل ساحة الدير ترى ما فيها فنظر فرأى رجليين يمشيان مع ساويرس لا يقدر أحد يتقن بكراهم ولا مجدهما ولا مشاهدهما وكان له مؤمن وجوههما مثل الضوء المنير وكانوا يتحدثوا مع ساويرس ويعلن له سر الأمانة الارتدسية فكل كلمة قالوها له كان تقلبها باتباع ويجدهما لا ينشاذهما ايا يلى الأمانة الارتدسية.

هذا الذي نظره الآخر الراهب وقال للملاك الذي اطلعه على هذه الرويا يا سيدي من هم هولا ٧٨ الحكم الذي يمشي معهم هذا الآخر ٦٧ ساويرس وهو منفع لهم قال له الملاك الواحد منهم هو باباكوس الكبير اسقف قبادوسية والآخر اغريغوروس الناولونغ الكبير وهو يزدان ساويرس الى الأمانة الارتدسية لأن ساويرس يكون حافظا للفاتح البيعة بكلام الأمانة الارتدسية وبعد زمان برعى شعب عظيم في انتاكية وفي المسكونة كلها لأن ملاك البيعة الارتدسية يصرخ ليلا ونهارا الى الله قايلًا الى متي ترسل يا رب ساويرس فقد امتلأت مواضع الاقدسة نجاسة البهائم يعني المجتمع المجدف الذي قسم وحدوده المختص طبيعتين وقوميين بابره الذي مستحق القطع وقبله الذي صار وعا لا بوهم الشيطان فما يا رب وترافع على صهون فان الزمان قد حضر لترسل لنا ٥٥ الإيال ليصلح الارض وينقى منها الشوك.

الذين هم الخالفين هولا الذين زرعهم الشيطان في البيعة.

١٩ هذه ٧٩ كمال الرويا الذي نظره الشيخ الراهب القديس فلما علم هذا وسمع جميعه حدث به الاخوة واعملهم بما راب عن ساويرس مثل امرما وحرقيان ودانيال٧٥
the wont of the holy Severus to do the work, but the brethren did it for him, for he was a man delicate in body and fine in person, and his flesh shone like fire. And when he performed their work the blood used to drip from his hands, and he did not care, but he used to say to his body: “You have to turn into dust, and after a while to be cast into the grave. Put off from you therefore this laziness, which leads the souls of many into Sheol. It is good for me to be energetic that I may share the inheritance with the brethren.” And Severus grew like the trees of Lebanon. Likewise Severus was energetic in performing all his tasks, and no bad word could be said on his account, he was not found slothful.

* 603

The vision of a monk concerning Severus, comparing him to David

17 It was said that when the father Severus was dwelling with the brethren in the monastery, there was with him a certain monk in the monastery, and this monk was diligent in good deeds and he was not negligent in his prayers day and night, a man mighty in learning. Once he was standing praying, the angel of the Lord appeared to him and said: “Look upon this place, behold the court of the monastery, that you may see what is therein.” And when he looked, he saw two men going forth with Severus, they were of indescribable glory and splendour, the light of their apparel and their (faces) shone with the brightness of light. And they were conversing with Severus and revealing to him the mystery of the orthodox faith. And he received with humility, every word, which they told him and he praised them for leading him unto the orthodox faith.

18 This was what the brother monk saw, and he said to the angel who had shown him the vision: “My lord, who are those wise men with whom brother Severus walks, with humility?” The angel said: “One of them is Basil the Great, bishop of Caesarea of Cappadocia and the other is the great Gregory the theologian, and they are guiding Severus to the Orthodox faith. For Severus shall be the guardian of the keys of the Church in the matter of the Orthodox faith. And after a while he shall take care of many people in Antioch and in the entire inhabited world. For the angel of the Orthodox Church cries day and night unto God saying ‘When, O Lord, will you send Severus? For Your holy places are filled with the abominations of the beasts – which are the blasphemous council who divided the unity of the Saviour into two natures and two hypostases, with the tongue that ought to be cut out, and their heart which became a vessel of their father Satan. Arise, O Lord, and have mercy upon Zion, for the days have come that you may send unto us a man to purify the earth, and to uproot the thorns which are the opponents, sown by Satan in the Church.’”

19 This was the completion of the vision seen by the old and holy monk. He reported to the brethren what he was informed with and heard, and told
الذين ظلوا بالجسد رأيتهم يا اخوة عظم هذا الرجل لأنه لم يوجد قط في فيه كذب.

قالوا عنه أنه مضى دفعة ليستقي ما فحول الوعا على كنه ومضى ولقيه.

الشيطان في شبه رجل أسد اعرج وهو يمشي قدامه ويديه على رأسه وهو يبكي بصوت عال ويعنود يديه أقفة عظيم واضطهاد قوي حتى ارقت دما كثير واقتت نجاسة وزنا وعملت في العالم شقاً كثيراً وكذلك على الكنيسة في كل زمان من يقاومها ويجاهداها فقام لمقاومتي أغيريغوريوس ثالومادرغوس والعظيم لواريوس واثاناسيوس الرسولي وبيليانوس بطريق رومية واسيليوس الحكم وأغيريغوريوس المتكلم على الالهيات واغناثيوس والإسكندرس وكريلوس ديدركس وبهذا ابتنت لي هيكلا حتى اعمل فيه ما اريد وهو مجمع خلقودونيه ومن الان سمعت صوت من السماء يقول هذا ساويرس السبع الزائر قد أزر من اصل الارتدسيين وهو يغلب التنين وبرضور روحوه الذي أنا هو وكل جماعة الأساقفة الذين اجتمعوا إلى يوحا صاحب القسطنتينية وغلبت اودكسيس الملكة وديسكورس فقهه بلخاراة وهوذا ساويرس يريد ان يخريجي فلما نظر القديس هذا وسمعت من الشيطان قال له ان الله يجبرك فقد ذاك احتفظ عنه الشيطان.

وحين اخر شهد له الاب العظيم رومانوس وقال كانيني في أرض بريدة لم تحتول ولم تبد فيها قط بذرة ولم ينزل عليها ندا ولا مطر ولكنها قد تمجشت جدأ بنات الشوله والحسم وآت امرأة حسنة جداً وكانت دموعها تجري على خديها وصدرها وثابها وسمحه مضيق وهو حزينة باكية جداً على عري جسدها فإنما انا وافقت انظر راب عظيم وسمعت واحد يقول لرفقاه هذا ياتي ساويرس ليقطع الشولك من هذه الأرض ويفجر 93 كرماً للرب الصابوتو ثم انهم خاطبا الامرادة قابلين لانتخافي ابتها المدينة انطاكية هوذا ملكلك ساويرس باتي وهو انسان ودعب ثابت على القوانين التي وضعوها الأساقفة الذين اجتمعوا في نيقية 95 فقالت الامرادة للذين كانوا يخطبونا الى مثى ياتي ساويرس فقالوا لها الى الان لم يكمل خطابا.
them what he has seen concerning Severus, like Jeremiah and Ezekiel * and Daniel, who appeared in the flesh. And you, O brethren, did you see the greatness of this man, for deceit is not found in his mouth.

20 It is said about him that he went once to draw water, carrying a jar upon his shoulder and as he went, Satan met him in the form of a lame black man, walking in front of him with his hands upon his head, crying with a loud voice and saying: “I have stirred up great disturbance and grievous persecution, so that the blood of many has been shed. And I roused abomination and adultery and I wrought in the world much woe and rose against the Church, at all times, many who opposed and resisted it. And there have risen up, to my opposition Gregory the Thaumaturge and the great Liberius, and Athanasius the Apostolic, and Julian the Patriarch of Rome, and Basil the wise, and Gregory the Theologian and Ignatius and Alexander and Cyril and Dioscorus." And afterwards I built for myself an altar wherein I can do what pleases me, which is the council of Chalcedon. But now I have heard a voice from heaven saying: ‘Behold here is Severus, the roaring lion, who sprung from the root of the Orthodox. And he shall conquer the dragon, and bruise his heads’, which is myself. The queen Eudoxia conquered John of Constantinople, and all the company of the bishops, * who gathered with (him). And as for Dioscorus, Pulcheria vanquished him, and behold Severus desires to cast me out.” And when the saint saw this, and heard from Satan, he said unto him: “God rebuke you” (Jude 9). And straightway Satan disappeared from his sight.

21 And later, the great father Romanus (sic) bore witness concerning him and said: “I was in a place like a desert land, which had never been ploughed, and had never been sown, and had never got any dew or rain, but it became densely covered with plants of thorns and thistles. And I saw a very beautiful woman, with tears running down upon her cheeks and her breast, and her garments were defiled and torn, and she was weeping with great grief, because of the nakedness of her flesh. While I stood up watching I perceived a great commotion, and I heard one saying to his companion: ‘Behold Severus comes to cut off the thorns from this land and he will plant the vine of the Lord of Hosts.’ Then they addressed the woman, saying: ‘Fear not, O city of Antioch! Behold your king Severus comes, and he is a decent man, steadfast on the canons which the bishops who assembled in Nicæa ordained.’ And the woman said to those who were addressing * her: ‘When will Severus come?’ And they answered her: ‘As yet the sins of the council

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22 It is difficult to follow the logic of this list. Ignatius of Antioch, the famous patriarch and martyr should be mentioned first. Julian should be identified as the pope Julius of Rome who received St Athanasius.
جميع خلقودونية هذه الرواية التي رأيتها عن رومانوس وإنا ثابت القلب إنكم بني
ابراهمية الشعب الارتداسي وإن الله وجد ساوبرس كهوى قلبه يعمل إرادته مثل
داود الذي قتل الفلسطيني وبدد عسكره هكذا٩ ساوبرس اخذ رأس الشيطان وبدد
جميع الهرافطة الذين كانوا في بيعة الله أنا أشهد لكم أيها الشعب الخبي لله
ساوبرس إضا لنا في ذلك الزمان مثل ضوء الشمس واتار لنا سرح الأمانة
الارتداسية ولم يقلقه كلام الملوك الأقوياء ولا جماعة إساقفة خلقودونية ولا قوة الحكما
ولا السلاطنين بل كانوا عتده كلاشي.

22 فلترجع الآن يا أخوتي بذكر جهد هذا العظيم ساوبرس وما ادري كيف
ينفع سانيه الصغير يصف نعمة روح القدس الذي ارشدته٨٨ هذا القديس
ساوبرس اللي إن وصل مركبه إلى المينا بوقهرها الروحانيه كيف ادرك أنا العاجر
صفة٨٩ فضائله التي ليس لها نهاية لكن ذكر يسير من جهاده الذي جاهد به اعداء
البيعة الذين هم بنو الشيطان واحباه اغنى يوليانوس المخلص الذي من الجزيرة الذي
اشتد وقام الاعظم ساوبرس مثل الفلسطيني مع داوود لأن هذا كتب إلى الأب
ساوبرس رسالة١٠٠ هكذا ينصحه يوليانوس يكتب إلى ساوبرس كاتب الإخوان أن كنت
لم أراك ولم تجمع في زمني٢ كوني معلم في طيبة فاني اتجاج ان اراك الآن وقد
بلغني عنك انك رذلت مجدك وأبعثت حكمتاك الذي حفظتها أجمعنا عنا وانت
واعلمني الذي وصلت من عنك قد تركت ادب المعلمين الذين هم أهل مجمع
خلقوسون الإساقفة الذين اجتمعوا في خلقودونية وانك تبتت المالي إساقفة الذين
اجتمعوا بأفضل وأعمالك انك تقبل أقول كيرلس٣ وديضروس المفتي المطعَم
لاجل انه شمت ورذل الاب المستحق الكرامة لاكون البطريرك ريت إساقفة رومية
وانك ما تقبل كلامهم ليكون نصيحتكم فاستيقظ الآن واعلم قد المجد الذي
تركته٥ أيها المعلم ساوبرس فإن الشيطان يدخل في قلوب الرحمن وقلقهم يريد بذلك
ان يقطع رجاهم٦ من الراحة ليكونك ان هذه الرسالة حتى نفرح كلنا معلم وانت
تعلم ان كلمن لا يودب فليس ادي شريكة هذه كتبته لخيرلك لاني انا أكبر منك في
العمر بسلام الرب.

of Chalcedon are not completed.' This is the vision that I, Romanus, saw. And my heart is steadfast, that you are the offspring of Abraham, the Orthodox people. God has found Severus after the desire of his heart that will perform his will even as David, who killed the Philistine, and put his hosts to flight, likewise Severus will cut off the head of Satan, and will disperse all the heretics, who were in the Church of God. I bear witness to you, O people who love God, that Severus gave light in that time, like sunlight, and he shall enlighten us with the lamp of the Orthodox faith. He was not be disturbed by the words of the mighty kings, nor the council of the bishops of Chalcedon, nor the might of the wise men or the rulers, but to him they were nothing."

The Letter of Julian of the Island and the answer of Severus comparing himself to Elijah, Moses and Daniel

22 And now also, let us return, my brethren, to mention the fight of this great Severus. But I do not know how can my weak tongue describe the grace of the Holy Spirit, which led this saint Severus till he brought his ship to the harbour with its spiritual glory. And how shall I, feeble as I am, realize his endless virtues? But I will tell a small part of his struggle against the enemies of the Church, who are the sons of Satan and his beloved ones, I mean Julian from the Island, the opponent who opposed and resisted the great Severus like the Philistine with David. For this (man) wrote a letter unto the father Severus, as follows: "Julian writing to Severus the historian. Although I did not see you or meet you, during the days when I resided with you in Tiberias being both of us there, I hope to see now. As I was informed, that you have rejected your glory, and put aside your wisdom which we learnt together, yourself and myself. And I was told by those who came from your side, that you have rejected the admonition of doctors, who were participant in the council of Chalcedon – the bishops gathered in Chalcedon – and that you have followed the two hundred bishops assembled in Ephesus. And they told me that you accept the sayings of Cyril and Dioscorus who was exiled and excommunicated, because he reviled and rejected the father. worthy of honour, Leo, the Patriarch and archbishop of Rome and thus you do not accept their sayings, that your portion may be with them. Now wake up and realize the worth of the glory which you had left, O master Severus. Satan enters into the hearts of the monks and stirs them up and wishing by this to cut their hope for the rest. And now this letter is enough for you that we may all rejoice with you. And you know that whoever does not receive admonition, his admonition is nothing. I have written for your benefit, being older than you. In the peace of the Lord."25

23 Eth adds "of San'ā". How did Julian of Halicarnassus became "of the Island"?
24 Translation uncertain.
25 Eth adds "Amen".
23 فلما وقف ساويرس الابmeye في كل زمان الذي ي孵 على هذه الرسالة الذي من الخلف المقامه الله كما كانوا يقاوموا موسى وفهمها عند ذلك قال حسبك ايا الشيخ ظال سد فاك.

24 كتب هو ايا الله رسالة يقول هكذا وصلت رسالتكم تذكر فيها انك أكبر مني وانت تعلم ان الشيخين السو المسمى كهنة قد كانوا كبار وقد شهدوا بالزور لكن روح القدس الذي حل على دنالي النيبي منعهم وقطعهم ولم يهامهم الملك لشكل طقسهم لكن الفتى المغووط دنالي امر الملك المرسل من عند الرب فقومهم وبعد ذلك رجعوا بالحجارة لاج لجاستهم وشهدتهم بالكتب كيف استحي انا منك ايا الله الشيخ الدوس النجس الجاهل الذي لم يجمع له في صبا من الخبر شجعه في كره وانت بعد كريك ووقر电磁 ووترئت الحضي مديمن على حفر الحجد الفارغ وكلام التجديف والظلال لا تصبح شبيه وكقول انك بسيط وليس في كريك شجع في يرضي الله وشيئه وبياضها فيها عجاب تحيي نفسك وتمت ميثال شيخونته إلى الجحيم وانت حي انا اظن الذي كنتي الي اما اردت به ان تسرق كنز من محال ان وردت ان تخطف عقلي بقسمة وحدودية ان الخلف لما رابت بسري لسانك مثل الحث من الشتام الذي ذكرته في الشيخين السيدين الطاهرين الفاضلين كيرلس وديقصوتس المجاهدين على الامانة المستقيمة فان الله بهدمك الى الانضمة وبخربك من ارض الاحب انا ان كنت اليك به هذه الرسالة لتشملك وتحزی بتاجدفك على الآله الكلمة الذي صار جسدا الى الزمان الاتي الذي يظهر فيه فاضي الحق ويجعل ليعرض امامه كل انسان واعتراف وافكار قليله وانعذ ذلك بظهور المنتمي ويلهلك الكاذبين وكلم ينطق بالذئب انت وتابعيك كلهم أكثرهم يجدوا على لاوهلا ويكروها وهم يقولوا في تمام كل الرسائل السلام وانا اقول ليبعت منك السلام وينبوك يكونوا ايتام وتكون امراتك ارملة واسفتكين بأذنها غيرك لانك أحببت اللعنة في ابتكار والنبات الالذي لم يردودي املك عليهم اتينهم يذهبوا امامي هذا ما كتب له ايا الله ساويرس العظم ؛ أكثر من هذا ما لم اذكره.
23 And when father Severus, the new Elijah, zealous for the Lord of Hosts at all times, at whose right hand was the Lord that he would not slip, had read this letter (sent by) his opponent, who resisted God, as those who resisted Moses, and understood its (contents), he straightway said: "Enough for you, O lost elder, shut up your mouth for how much longer will you answer me back until you are cast down in my hand and I shall snipe you."

24 And he in turn wrote unto him a letter saying: "I received your letter, wherein you mentioned that you are older than me. You know that the two evil elders who were called priests, were advanced in age and bore false witness, but the Holy Spirit which rested upon Daniel the Prophet hindered them and excommunicated them, and the king did not spare them for the dignity of their rank, but the blessed youth Daniel ordered the Angel sent from the Lord, to separate * them and afterwards they were stoned for their wickedness and their false testimony (cf. Sus). And how shall I revere you, O defiled and evil ignorant elder, who from his youth up has never gained anything good reckon upon in his old age? But being advanced in age and close to death, you inherited Gehenna. You are addicted to the love of vainglory, and words of blasphemy and heresy. Being unable to see your grey head, and saying that you are a simple man, but there is nothing in your old age that pleases God or in the wondrous witness of your grey hair. You shall lose your soul and go alive with old age to Gehenna. I think, by what you have written to me, that you desired to steal my treasure by your guile and you wished to lead my mind astray, by dividing the unity of the Saviour. For when I saw you, sharpening your tongue like the serpent, with the revilements you uttered against the two elders and pure lords, the reverend Cyril and Dioscorus, the fighter of the straight faith. God will destroy yourself forever* and He will exile you from the land of the living. Now, I have written to you this letter, to be bridled with shame from your blasphemy against God the Word who was made flesh to the coming age when the righteous judge shall appear and sit in judgment and before Him will submit * every man with his confession and the thoughts of his heart. And then shall the hidden things be revealed and the liars and everyone that utters lies shall be destroyed. (That is) you and all your followers, who blaspheme against His divinity and deny it, and say at the end of every letter 'Peace': but I say, far be peace from you and let your children be orphaned, and your wife be widowed, and your bishopric let another take it. Because you have loved the curse, it shall come upon you, and you did not love the blessings and it shall depart from you. And the Lord shall say to you and your followers: 'As for these enemies of mine who did not want me to reign over them, bring them to me and slay them before me' (Lk 19:27)." This is what the great father Severus wrote (to Julian) and there is more, which I did not recount.

* Eth reads "The Lord will be patient with thee until the day of retribution".
25 ومن بعد هذا قام آخر من بيت الملك يجدف بهدف عظيم يقال له فيليستنس هذا جسر ليقوم الروح القدس الحال في ساويرس فلم يكتب الأخر ايضا الا قليل حتى قهره برسالته وكتب اليه كتاب حل جميع تجديده ومشاقته وذكر الكتاب وليدي الشيطان اللذان هو يوليانوس وهذا فيليستنس والمحقق المفرق.

26 وبعد هذا قام آخر يسمى دينوسيوس الفيلسوف المتجر وكان مسرك معه في الدير وهذا الآخر ايضا علم تعاليم من قبل نفسه فسمع ساويرس العظيم خبره فقهره ايضا ورده مثل الصياد الحاذق بنظره اليه في يوم قداس لما اجتمعنا قال له تلميذ بطرس رئيس التلاميذ الذي هو ساويرس ففرح الان يا دينوسيوس الانسان المقدس وانا اليوم احتاج اليك تجي الى قلبي لتناول الجسدانيات جميعا فقد علمت انك قد قومت اعداك لكني اشتهى اعرف ذلك لنكن قد صرت حكيا بمنطقك.

27 فخاف دينوسيوس ان يمضى معه لأنه كان مثل السبع في قوة نطقه وكان دينوسيوس يقول اننا وقعت في يد ساويرس وعرف فعلي فهو يدعيه وبيضه.

28 فعند ذلك رجح الراهب الى الدير سجد على قدسي ساويرس الوديع بالحقيقة ومضى موسى اجابه بمحبة قابلا قد وقعت يا دينوسيوس في لفظ الرجل الصالح فقال له دينوسيوس لولا ذاك يا مولاي اب كنت قد وقعت في سبي البحير فقال له ساويرس القدس هذا الرجل الذي لقيته قد كان اعلم امرا كان بها شيطان قد قتل لها سبعة ازواج فانهذه هذا الرجل الذي رابطه وربطه بالسلاسل.
The blasphemy of one of the royal family called Felicissimus against the Holy Spirit and the answer of Severus

25 After this, arose another one from the royal family who uttered blasphemy causing a great schism, whose name was Felicissimus; he dared to oppose the Holy Spirit that rested upon Severus. He also wrote few compositions before Severus vanquished him with his letter. And he wrote a book to him where he analysed all his blasphemies and his errors and in the book he mentioned the children of Satan who are Julian and Felicissimus and the dividing council.

The blasphemy of Dionysius and Severus lead him to repentance.

Severus is compared to Moses

26 And afterwards, there also arose one who was called Dionysius, the arrogant philosopher. His dwelling was with him in the monastery. And he too again taught doctrines after his own manner. And when the great Severus heard about his affair, he overcame him too and brought him back, like a skilful hunter. Looking towards him one day, when we usually meet (after celebrating) the liturgy, the disciple of Peter the chief of the Disciples who is Severus, said to him: “Rejoice, Dionysius, holy man! Today, I need you to come to my cell, that we may all have the bodily needs (eating) together, for I know that you have withstood your enemies. But I have a desire to know that you became wise by (applying) your logic.”

27 Dionysius was afraid to go with him, for he was like a lion in his plain logic. And Dionysius said: “If it came to pass that I fell into the hands of Severus, and he knew my deed, he would make it known to all and persecute me.” So he departed from the monastery. But God, who cares of everyone, did not desire the loss of this man’s deeds, nor it to be spoiled. And when he had gone about one mile away from the monastery, he saw in a vision a company of demons, scattered, fighting together like the barbarians. His heart was troubled and he became sad, and unable to go closer to them, so he stood way off looking at them. And an angel of the Lord appeared to him in the form of a monk like himself, and said to him: “Why have you left the path of peace and fell in the midst of this war? You have tumbled in this error! Return to your house and God shall comfort you. And be not ashamed to reveal your errors to Severus, for he will not condemn you nor reject your deed. But

27 There are several readings of this name in Arabic. Eth reads ‘Kalikselimos’, but Goodspeed was right to write in the note: “Possibly Felicissimus is meant”.
ومضى إلى موضوع ليس فيه راحة بل عذاب في صعيد مصر والأمارة الان جالسة.

مع زوجها معافاة وقد كان أيضاً فتح عيني أنسان أعمى بمرارة سماكة.

فقال له دينوسيوس ابن يكون مسكون هذا وما اسمه حتى أمضي اليه وخذ بركته قال له ساويرس مسكون في السما واسمه رافاييل والرب الذي رايت بين أوليك.

القوم هم الشياطين يخاصم بعضهم بعض في الجروحما قال الراحب هذا وسمع هذا الكلام من العظيم ساويرس خر ساجد تحت رجليه فاقامه واخرج منه كل فكر ردي كان يفكر فيه وعلم ساويرس الاعتراف الصحيح فقبله واحرم كليم يقول

خلاف ذلك وكل منافق مقاوم لله.

لا يأخذ على أحد من الحضور اليوم من فيه حرارة روح القدس في تسميتها

هذا العظيم ساويرس باسمه دون البطريركية فإن الى اله كان اخذ درجة

البطريركية وكذكى موسي النبي لما كتب اسم الراحم في العتبة لم يكن يعلم في

بداية اسمه الذي سماه الله به كان يسميه ابرهيم حتى انتهى إلى الموضع

الذي خاطبه الله فيه وقال له انك من اله كان لا يدعوا-Israel إلا عند تمام الخاتمة له وقول الله له لا

يدعا اسمك من اله يعقوب بل يدعوا-Israel كذكى. أما أيضاً لما بدأت البطريرس

في حداثته وفزان هبهته ذكر اسمه المعروف إلى أن انتهى إلى وقت اخر

الطقس الجليل ونشبها في ذلك بالصور الذي يرسم الصورة فلا تبين المناظر إلا

بعد اصطناعها. اسود كان غيره لان الاصابع هي التي تظهر لونها واعضاءها

كذكى. أما اذكرت شكل هذا السيد ساويرس قبل أن يبلغ إلى رتبة البطريركية.

29 Goodspeed wrongly translates “in exile and fetters”, however the two Ethiopian manuscripts have from the Arabic: “The Sa‘id of Egypt” (correct translation of “Sa‘id” on p. 714).
he is there for forgiving, for Severus is compassionate; he forgives men when they return.”

28 And straightway the monk returned to the monastery and bowed down at the feet of the truly meek Severus, who answered him in love like Moses, saying: “It was well for you, O Dionysius, that you met a good man.” And Dionysius said to him: “Had it not been for him, O my lord father. I would have been a slave to the barbarians.” The holy Severus said to him: “As for this man whom you did meet, he helped a woman possessed by a demon, who killed seven of her husbands. (cf. Tob 6:14) This man, whom you have seen, took and bound him (the demon) with chains taking him to a place wherein there was no rest, but torment in Upper-Egypt (cf. Tob 8:3) now the woman is safe and sound living with her husband. And again it came to pass that he opened the eyes of a blind man with the bile of a fish (cf. Tob 11:10-12).”

29 And Dionysius said to him: “Where is his abode and what is his name? May I go to him and receive his blessing?” Severus said to him: “His abode is in heaven and his name is Raphael. And the men fighting among themselves, which you have seen, are the devils, they hate one another in the air.” And when the monk said this and heard these words from the great Severus, he fell down bowing at his feet. And he (Severus) raised him up, and every evil thought that he cherished departed from him and Severus taught him the true confession and received him. And he excommunicated every one who confess otherwise and every impious resistant to God.

30 None of the audience today, who is full of the heat of the Holy Spirit, should blame me for calling the great Severus merely by his name without (referring to the) Patriarchate for till that time he had not gained the rank of Patriarch, likewise Moses the Prophet when he wrote the name of Abraham in the Old (Testament) knew not beforehand the name by which God called him but He called him Abram until he came unto the place in which God spoke to him and said to him: “From henceforth you shall not be called Abram, but Abraham shall your name be” (Gen 17:5). And likewise Jacob was not call Israel save at the end of his conversation with him: and God said to him: “Your name shall no more be called Jacob, but Israel” (Gen 35:10). Me too, when I started to mention Severus from his early years and the days of his monastic life, I used the name he was known by till he assumed the venerable rank. In this manner, I am like a painter who paints a picture, the scenes are not describable until it is finished being black or any other colour. For the paints show their shades and shapes. In like manner I also have related the figure of the lord Severus before he came to the dignity of the Patriarchate.

28 Eth reads “he will meet thee on the way”. It is possibly due to the misreading of the word للذکار as لاذكآر.
والم نطلب إلى محرك الألسن الذي الباقلي روح الحق أن يعينا على
كل شرح سيرة هذا الأب القديس ساويرس في زمان ربهته يوما بعد ذلك.
وذلك أنه قد كان في تلك الأيام قد ظهر استف على مدينة القسطنطينية. يسما
مقدونيوس وبعد وفاته41 أطلالوس وكان قبل استفته ارداء الاراحة السعداء ان يعلموا
منه أنه ارتدسكي أو مخالف فقال إن كنت تريد أن تشاركتي واتشاق ملكا فقبل
سندوس الملك زينون أو الممن وكتب فيه ينفي كل مخالف ذلك من المناقين
وحينئذ اهلكت ونصركر ابنا فكتب فيه مقدونيوس كما امره وفعل ذلك كذب
وأراضهم مثل نسطور لم قسموه واجسوا على هذا الكرسي فعلم بعد ذلك بابد
مفقود وبتفاح ذمن خلقينية.
وكان هذا مقدونيوس معاصر الرهبان الذين في الديارات القريبة من
خلقينية42 وكثر الخرو الأهم وكان رهبان فليفسيمون وهذا يعلم بجريان ان
المصرح هو انسان فقط لم يستطيع بخلص نفسه فاسم الشعب المومن فترتين
وتوا لهم الأب القديس أكسايونوس43 ابن القس المغبوط كاليوس مقدم عليهم فلما صار
الخيف بينهم أيضا عند الانقسام البيعة كتب عظما الكهنة والشعب المومنين إلى بولس
الرقيق واللبنس وجماعه من البطريرقة والقواد وهم ميصالي وجماعه كتبا يسالهم
اتصال كتباه إلى الملك فاصلوه اليوم وكان مكتوب ان التجديد الذي سكن منذ
زمان قد إذاعه44 إلا مقدونيوس الذي يشهد45 الله عليه والناس إنه مخالف ردي.
وقد انسمل ملكه أن ذلك التجديد مردول مبين بامجعا واكان قد اشاعه
مقدونيوس بقلة خوف الله وقد انهنبا خبره إلى مملكته إناق الديدس وطلب اليم
ان تبحث عن معلمين خيرون بالكتب الكاسياية ليرفروا شرح مقالة هذا المخالف لأنه
قد صار بيننا خلف عظين. وافترقت خراف المسيح وتتح نشتئه البعد من الدباب
ومن أولاد الشبايين الأسنج الله يحفظك من سم التنين إنا الملك فابحث عن
الأمانة التي لابدنا ليكون لنا النصيرة والنجاة بعزك.

40 A om.  41 P  42 A  43 P  44 P  45 A  46 A  47 P  48 A  49 P  50 A

33 Eth reads “Licinius”.
34 Eth reads “Caleb”.
35 Eth reads “Abihus”.
36 Lit. “your kingdom”.
31 And now we ask him who moves men’s tongues, who is the Paraclete, the Spirit of Truth, to help us to finish explaining the biography of the holy Father in the days of his monastic life. And it came to pass in those days, after the death of Anatolius (Antālūs)\(^{30}\) that a bishop arose named Macedonius over the city of Constantinople. Before his episcopate, the blessed notables wanted to know from him whether he was an Orthodox or an opponent. And they said to him: “If you want to have a share with us and with *our* king, accept the Synod of the king Zeno the believer and write down in it the excommunication of all the impious who oppose it; and then we shall welcome you and appoint you to be our father. And Macedonius wrote down as they had ordered him. He lied to please them, like Nestorius. When they appointed him, and set him upon that seat. And afterward, he taught in a bad manner the blasphemy of the council of Chalcedon.

32 And this Macedonius was in intimate relationship with the monks that dwell in the monasteries belonging to\(^ {31}\) Chalcedon, and he was frequently in association with them. And their abbot was Felicissimus\(^ {32}\) who was audaciously teaching that He who was crucified was merely a man, who could not save himself and he divided the faithful people into two parties. And they (the faithful people) appointed as chief the holy Euxabios (Aksābyūs)\(^ {33}\), son of the blessed priest Kālīs\(^ {34}\). And when the controversy persisted among them by the division of the Church, the chief priests and the faithful people wrote a letter to Paul the Patrician and unto Anlībīs\(^ {35}\) and to many patricians and leaders – and they are Mīşāyīl and his company – asking them to communicate their letter to the king which they did. It was written in it: “The blasphemy which *receded for a long time, is now promoted by Macedonius. God and the people bear witness that he is a bad opponent. And behold protect your kingdom! This abominable blasphemy, which is rejected by all of us, now has been spreading by Macedonius without any fear of God. And behold we have made known this news unto your majesty\(^ {36}\), O Saint, and we entreat you to search for doctors, expert in the ecclesiastical books, so that they might analyse the explanation of the discourse of this opponent. For a great division is among us, and the sheep of Christ are scattered. Our desire is to keep away from the wolves and from the children of the impure demons. May God preserve you from the poison of the dragon. O king! Search for the faith of our fathers, so that we may have the glory and deliverance through your prestige.”

\(^{30}\) Anatolius was Patriarch of Constantinople from 449 to 458 A.D. The Patriarch before Macedonius was Euphemius (490-496 A.D.), cf. V. GRUMEZ, La chronologie (Traité d’études byzantines 1), Paris 1958, p. 435. – Eth reads “Italus”.

\(^{31}\) Or “in the vicinity of”.

\(^{32}\) Eth reads “Kalenekestimos”.
33 فلما فهم الملك هذه الرسالة تعبج من غيرة هولا المومين وساله عن اساقفة عارفين بالإمانة الصحيحة في كل الاصفاع التي تخبرها مملكته فبحث بولس البطريرق عن ذلك فعرف خبر ساورس الراهب الساكن حول سبطية. فأنه كان إذاع عنه الخير أن رجل فاضل وان أفكاره جيدة وغورته في الإيمان المقدس المستقيمة وكان يفحص كتب الهراطقة ويشير فسادها فطلب إلى الملك ان يكتب إليه فكتب الملك الحازم إلى عظماً الدير الذي فيه ساورس الذين هم رومانوس ويوحنان، وقيل: "لهم علم الله الاباب أنه قد خطر بقولهم فكر صالح ونحن مشتاقين إلى قدسكم وإن المصاب الذي جعل على المنايرة لنضمي من هنن نريد ان يضي لمدينة الملكة يعني ساورس ونحن نطلب إلى الله الساكن فيكم ان لاتخفوه تحت مكيال ولا تطفوه بل يجب ان يرفع على المنايرة ليضي لجميع حقل المسيح رينا الذي هو بيعة الله فمن الآن نطلب إلى قدسكم ان تظهروا ليضي لنا كما تقدمت طلبنا إلى رينا وقائ قدسكم افروحا بالرب.

34 فلمما وقفوا على رسالة الملك أوقفوا ساورس عليها فهبت ثم قال لهم إن هذا الأمر الذي طلبته لاجله هو بسبب الإيمان وليس أنا استحق هذا بحسب ظني وفكري وما استطيع اقطاع بكلامي لا كنت اقول للشمس افقي حتى اخذ الحق من أعدا الله وانا اشتهي أن يجمع العالم لاشهر هذا الأمر لكني رجل ففبر وهذا الأمر ما أقدر على شيء من اجيتو وانا هكذا ولا اتقدم ليشي لا يصلح لما يفبر وما يفبر من جهالي أنا إيمان وانا راهب ففبر أكثر من جميع الناس لكن مهما امتونا به امتونا كالولد الطابع ووالديه وحققنا يا باي لولبطة ان اهرق دمي لما رجعت عما تامورياني به لا هكذا يلزمتي لكم.

35 فانفرد عنه الباو وتشاوروا وقالوا كيف نرسل هذا إلى مدينة الملك مع كثرة اعذاب ومن يرصة وان جميع روما الهراطقة قد عرفوه بامجهم لاجل انه قد صنف كتاب اثبت فيه ما يضحهم في زمانهم وسماء الرذ على الهراطقة وقد شاع ذلك في سوريا واعمالها وما قاله لاجل الإيمان لانه في ذلك الكتاب سرح كل
33 And when the king read this letter, he wondered at the zeal of these believers, and he inquired about bishops knowing the true faith, in all the provinces of his kingdom. Paul the Patrician searched for that (man) and the news of Severus, the monk, who dwelt in the district of Sabatya reached him because he was known as an virtuous man, and that his counsel was good and his love for the true holy faith, and he used to examine the writings of the heretics and reveal their corruption, so he asked the king to write to him. The firm king wrote to the chief men of the monastery in which Severus dwelt, who were Rûmyânûs and John, saying to them: "Let the fathers know that we purpose well in our heart, and we are yearning to your holiness and the lamp that is placed on a stand, that it may give light there from, our desire for him is to illuminate the city of the kingdom, which is Severus. And we ask God, dwelling in you, do not hide him in a measure, and do not quench him, but it is meet to put him upon the lamp-stand so that he might illuminate the whole field of Christ our Lord, which is the Church of God. And now we ask your holiness to put him forward that he might shine as mentioned before, this is our petition to our Lord and your holiness. Rejoice in the Lord."

34 And when they had read the king's message, they showed it to Severus, and he was stunned. And he then said to them: "For I have been sought this matter which, because of my faith that is according to my guessing and thinking; I am not a bishop, and I cannot excommunicate with my words, otherwise I would say to the sun 'stand still, until I take vengeance upon the enemies of God' (cf. Josh 10:13). I wish that the world be unanimous concerning this matter, yet I am a poor man and I cannot answer him, while I am thus, and I shall not approach anything I am not fit for. And how then shall the faith be established by my ignorance? While I am a poor monk beyond all men, but to that which I was commanded I will conform, as a son that is obedient to his fathers. And truly, O my fathers, if there is a need to shed my blood, I will not refrain from what you command me, for this as a commitment."

35 And then the fathers withdrew from him, and they took counsel and said: "How shall we send him unto the city of the king, where he has many enemies and those who lay in ambush for him? For all the heretic leaders know him." Because he wrote a book where he proved what put them to shame in their days, and he called it: "The refutation of the heretics." And this (book) was well known in Syria and its neighbourhood and what he said

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37 Viz. "a man knowing the true faith".
38 A reads "Sabastya", while Eth has "Pisidia".
39 Eth reads "zeal".
40 It is hard to identify this text with the texts attributed to Severus. Eth reads: "And he called them by name, and made answer concerning the schismatics".
مقالة وخطابه لكل منهم من حيث هو حتى يرده من امانته وهو يجادل نفسه في الكتاب عن الهراطقة حتى ياخذه من مقالته ويبطله عليها ويزاح من الكتاب شهادات 76 يرد عليهم بها وأولهم الصابرة وكل الخالفين حتى الذين عبدو المخلوقات 68 عوض الخالف وأيضا الفرق الآخر الذي هو اعصم من هذا كله مجمع خلقودونية حتى أنه قد وضع مقالة فيهم فقط.

36 ثم ان الابا اشتروا عليه انه يكتب هو جواب الكتاب فكتب الاب ساويرس الجواب بهذا النص وهو ساويرس الراهب الفقير يكتب بفسحة الى مولاه الملك الصالح 68 المستحق للعالم العتيق لأجل اعماله الجيدة التي بها استحق ذلك ان الحق قد ظهر في ايماك والعدل الذي هو امانتك يرضيك امامه 69 وترضيع رووس.

جميع اعذاك وصاغي الشكوك في مملكتك الخارجية 68 عن تعليم الفلسفة وثمانية عشر استفس الذين اجتمعوا في نقيبة ولأجل انك ذكرت فقري بسب امانة اول ان الكتاب البت لا يتصلح ان يكون واسطة لهذا الأمر وهو مكتوب في الحكمة البرانية ان الكتاب يظهر منه امران احدهما الدعوة 70 والاخرى المجحة لصاحبه وتبين ذلك منه عند تحريك ذنب ورخ ذنب كما قال بعض الحكما فادا نظر الكتاب من قاومه ويرفع عليه عصا فانه عند ذلك تنتمل دعته الى عدوة وتبتكر وجهه ويبنج وتنكف اسانته وينظير كل عضو فيه بغضب وان ايا انما قد تشبهت بكلب اذا وصلت ونظرت 71 مملكتك وفرح مجدك الظاهر لكل ادح حتى انا الفقير لكني لا استطيع ذلك لاجل الذين يرمونني بالحجاره في جميع الطرق وقد اختفوا لي 72 حجازة العفرة بل اطلب الملك ان تعبد لي كتابك 73 واما لا حيف لاجل المقاومين لي وهم شكل الوحش لان مملكتك تعلم انهم لم يثبتوا على الحق قط فيبحث سلطانك عن اساقفة مومنين تجمعهم وعند وصول كتابك الذي أعمل منها حرصك على ما يرضى الله بسلام بقوة 73.

70 فلما وصلت هذه الرسالة الى الملك وجماعة خدائه تعجبوا من الحكمة الساكنة في ساويرس فأجاب جميعهم بصوت 75 واحد وقالوا للملك نرسل تخضر ساويرس فإنه هو الذي يهدم مقدسوس وينفيه ويحرمهم فان لم يات 76 ساويرس فنحن

67 شهادة 68 المكلفة 69 امامك 70 الدعا 71 النظر 72 الى 73 يبرق 74 يات 75 بصة 76 المكلفة 77 يات
about the faith. For in this book he explained every discourse and speech to every one of them, wherever they were, in order that he might change his belief. He made a dialogue with himself in this book, about the heretics, quoting from his discourse in order to demonstrate their falsehood * and took from the books quotations which refuted them, first of all the Sabians41 and all the opponents even those that worshiped the creatures instead of the creator (cf. Rom 1:25), and the other sect, which is greater than all this: the council of Chalcedon, to which he dedicated a special treatise.

36 And then the fathers suggested to him that he should write down the answer to the book (letter). So the Father Severus wrote the answer thus: "From Severus the poor monk who dares to write to his lord the good king who is worthy of the world to come, because of his good deeds which made him worthy of it. In your days the truth was revealed and righteousness, which is your faith, will guide toward to crush the heads of all your enemies and those that spread impiety in your kingdom, who departed from the teaching of the three hundred and eighteen bishops who assembled in Nicaea. And for as much as you remembered my insignificance in the connection with the faith, I would say that a dead dog (cf. 2 Sam 9:8) is not suitable to become a mean for such a matter. And it is written in the common wisdom that the dog's behaviour shows two things, gentleness and the love for his master, and it is shown when it moves its tail, and when it softens it, as some of the wise men said42. But when the dog sees who threatens it with a stick. * straightway its gentleness is changed to hostility, and its look changes. it barks showing its teeth, and all its members become the image of wrath. And I myself also am like a dog, when I come to see your majesty and the joy of your glory, which is manifest to everyone, even to me the poor. But I am unable to do it, because of those who cast stones at me, in every routes; and behold they have hidden stumbling stones for me. But I ask you to send me your unlimited pledge of security, that I would be free from harm of those who oppose me, in the shape of beasts, for your majesty knows that they are not steadfast at all toward the truth; and let your authority search out faithful bishops, and assemble them, and when I receive your letter, I shall be aware of your steadfastness to what pleases God. Peace in the might of the Trinity. Lord, God be with the king, who loves God."

37 And when the king received this letter, he wondered with his servants43 at the wisdom present in Severus. And they all answered with one voice and said to the king: "Send out and let them bring Severus, for he will destroy. exile and excommunicate Macedonius. And if Severus would not obey, we and the king shall go to the * place where he dwells, for this is easier for us. * 622

41 For "first of all the Sabians", Eth has: "the chief of the heretics".
42 Copt has "as saith the Platonic teaching".
43 Copt has "the whole senate".
والملك نمضي إلى الموضع الذي هو فيه لأن هذا هين علينا وشفط الطريق راحة لنا.

38 حينئذ كتب الملك إلى الراعي الصالح الحكيم يقول له انت تطلبي مني اما بثبات ونحن نعلم أن الذي يهدى العالم هو الذي يهتم بك وتعرف أن الجيش حايد بي وأنا انت فلا لابكة محيطة 79 بك من كل جهة وعلى أيديهم يحملونك 80 ليلًا تعر بحجر رجلك لأن تجهيز الدعايا مثل حجارة 81ыш لحبري الذي هو 82رب الله CMS NLT ليس شي من الضرائب 83 ولا من الشرور ترقىك ولا يدنوا من مسكنك هذا قد انقضت البك اما بعدد لاجل خوفي من أهل الذين هم الملاكية فسارس واحضرلنا نحن العطاش البك لنفرح انا وافكرنا بين يديك مثل العبائنين في الزمان الذي دخل فيه يسوع أرشي شم 84 لاجل هذا انت يا ساوبرس الحبيب تفكر وتومل انك اذا ابتنا لا نسمع مثل ولا نخلف الأسفاق مقدونوس 85 المشاب الحذف فلا يختر هذا الفكر بقلبك بالجملة فدا كان لنا من قدس نبات.

39 فلما قرى ساوبرس هذه الرسالة تدفعت بقوة روح 86 القدس وليس هو غريب منه بل كان معه في كل زمان واحذ معه الاربعاء احجار الالهية التي هي الآربعة اناجيل الظاهرة مثل داود لما اخذ تلك الحجارة إذا تهمر أنسان فيها ما يختر في كلامه واذ قنل بها أحد ليس يضع 87 الحجر الذي 88 يرمي بل يبقى معه هذه هي الحجارة التي اخذها ساوبرس معه إلى مدينة الملك ليقبر بها اعده هذه هي الاناجيل الاربعة المقدسة فلما سمعوا الهراطقة ان ساوبرس قد اخذ سجل من الملك بامسا قوته استعمل الرعاة بتحليذ مديهم وشردوا عنها.

40 فلما خرج من ديره وسار في الطريق للفا الملك سمع بذلك اسقف تلك المدين اسمه نسطاسيوس ولم يكن يعرف ساوبرس بوجهه بل كان يسمع باسمه وطريقه فتعم ساوبرس من ركض الدواب وجد في طريقه مكان فيه عين ما
and even the fatigue of the journey will be more comforting to us than this division that arose in the Church. And no command of the king that is called as law, is really a law, but we will not ask no one\footnote{Eth reads “that of him to whom is given zeal about asking”: the Arabic word غيرة can be read either as “zeal”, or “another one”.
\footnote{There are five stones in the Bible, not four! The meaning of the next sentence is uncertain. – Copt reads: “These stones then, when they are thrown, he that casts them at his enemy gets no hurt”.} except him to establish the well-being for everyone.”

38 Then the king wrote to the good and wise shepherd, saying to him: “You ask me for a firm pledge of peace, for we know that He who guides the World, cares for you. And you know that the army is around me, but as for you, angels are encompassing you on every side, and on their hands they bear you up lest you strike your foot against a stone (cf. Ps 91[90]:11-12). For the blasphemy of the heretics is like the stumbling stones. The Lord God lives, the Lord of Constantine, there shall no peril nor evil come nigh you, nor approach your dwelling (cf. Ps 91[90]:10). Behold now I have sent unto you a solemn pledge, because of my fear from the failure of the angels (to do it). And hasten therefore and join us, who are thirsting for you, that we may satisfy our hopes and our thoughts in your hands, like the children of the Hebrews, in the * days wherein Jesus entered into Jerusalem (cf. Mt 21:8-11/). Therefore, beloved Severus, do not think or imagine that in case you come to us we shall not hearken unto you, and that we shall not reject the bishop Macedonius, the blasphemous opponent, let not this thought be in your heart at all. And if we have edification from your holiness, we will cast out Judas and receive Matthias (cf. Acts 1:23-26). In the peace of the Lord, we rejoice with you.”

39 And when Severus read this letter, he was strengthened by the power of the Holy Spirit, and He was not apart from him, but it abode with him at all times. And he took with him the four divine stones, which are the four holy Gospels, like David when he took up those stones (cf. 1 Sam 17:40)\footnote{There are five stones in the Bible, not four! The meaning of the next sentence is uncertain. – Copt reads: “These stones then, when they are thrown, he that casts them at his enemy gets no hurt”}. If a man accomplished them, (the Gospels) he will not be degraded in his speech. And if somebody is killed by them, the thrown stone will not be lost but will remain with him. These were the stones, which are the four holy Gospels that Severus took with him unto the city of the king, for the attack on his enemies. And when the heretics heard that Severus had received a document signed by the king, the shepherds hurried to leave their cities and fled from them.

\textit{Meeting between Anastasius the Bishop and Severus}

40 And when he went forth from his monastery, and on his way to * meet the king, the bishop of that district, whose name was Anastasius, get informed of that, and he had not known Severus by the face, but he had heard his name and his approach. When Severus was tired from riding his mule, he
واشيئ فنزل هناك ليستريج واتفق عند ذلك وصول نسطاسيوس وبيته الى هناك وهو هارب من القديس ساويرس فلما نظرهم بالبعد قال لرسول الملك الذي معه امضى خاطب هذا الاسترق وعرقته انني ارسلت الى اله كان نسطاسيوس لما قرب من ذلك الموضوع في وقت الخرغ ينظر بنيه على الالا بهجة وهو راي ليشيروا ضجر نسطاسيوس وجعل بلعين مقدونيوس وجعل يقول محرور 88 ذلك الإنسان بالآخر إذا اقام لنا هذا السين من مغارته ليضطهدنا في 89 بلاذنا يعني بالسح ساويرس فسمع الرسول كلبه وضاحيه وقال له وسر على في مدينته سبع قال له نسطاسيوس ليته سبع بل هو إنسان اسمه ساويرس حركه هذا مقدونيوس علينا بتركه الامانة فلما سمع عته ساويرس انة مخالف الامانة خرج من ديره ليصمي ويغير امانة جميع المخالفين فقال له السح تقول ان ساويرس رجل عظيم الى هذا الحد قال نسطاسيوس لم اري له وجه قط بل رايته في هذه الليلة في الروايا كان دخل مدينته واحرق البيعة وكتبتها جميعا وصنع بيعة جديدة وطقس جديد بجبيروت 92 وكان ساويرس يسمع كلماته هذا فقال له السح ان كان منظره 93 في المنام قد انعفاف فذا رايته في الليثة 94 كيف يكون حالك قال له نسطاسيوس انا تركت مدينته حتى لا انظره انا اذا كان في ديره ورسالته تلقتنا وترفهنا في المنام فكيف الان وقد خرج 95 ومعه سجل الملك بموضا قوله بالحقيقة هو 97 واننا اذا وجدنا على كPASSAGE_CUT 42 فاجبه حينذا ساويرس 9 من مكاننا وقال له قد اعلنت لنا من كلامك انك نسطاسيوس فمتى سمعت عن ساويرس انا هلك إنسان قط بل كلامكم وقصصكم وتعاظم قليكم هو الذي يهلك نفوسيم كالعدو المستعد للقتل في كل زمان هكذا كملت يتخلا عن طريق الله وليس هذا الموت الذي يتأكلهم شئ بل الموت الشديد وقت سماوكم قول السيد الملك الحقيقي اتوني بحذاء الذين لم يبتنوع أكون املك عليهم واختاروا قدامي هوليا هم الذين تركوا نصبهم مع الموتني واعلم انت يا نسطاسيوس ان موت هذا العالم ليس هو شيء عند الموت 99 الذي

88 P 87 — A 80
89 A 80
90 A 80
91 A 93 — بجبوريو A
92 أ — بسطاسيوس A
93 — هكذا
94 A
95 P 86 — تركه A
96 A om. — A 98
97 P 86 — A 99 — راي A
98 P 86 — A 100
99 A 100 — المؤنة
found by the wayside a place where there was a spring of water and trees; so he got down there to rest. This happened on the arrival of Anastasius, and his sons to the same place there fleeing from the holy Severus. And when he (Severus) beheld them afar, he said to the king's messenger accompanying him: “Go speak to this bishop and inform him that I have sent you to him.” And when Anastasius drew near that place at the heat of the day, his sons threw themselves in the water in order to drink in a disorderly behaviour and a bad manners and Anastasius was incensed and began to curse Macedonius, saying: “Let that man be excommunicated with fire, for he has aroused up against us the lion from his cave, to persecute us in our own country”, referring to Severus as a lion. And when the messenger heard his words, he addressed him and said: “A lion appeared in your city.” And Anastasius said to him: “I wish it was indeed a lion, but it is a man named Severus whom Macedonius has aroused up against us, by abandoning the faith. And when Severus heard about him that he was opposing his faith, he came forth from his monastery to change the faith of all the * opponents.” And the messenger said to him saying: “Did you say that Severus is so great a man?” And Anastasius said: “I have never seen his face, but I have seen him this night in a vision, as though he came into my city and burned the church and all its books, and built a new church, and established a new rite46 with might.”

41 And Severus was listening to his words (Anastasius). And the messenger said to him: “If his view in the dream has frightened you, how shall it be with you when you see him while you are awake? What will be your feeling?” Anastasius said to him: “I have left my city to avoid seeing. For while he was in his monastery, his letter agitated us and disturbed our sleep. How now therefore? Behold he has come forth, with a letter signed by the king: truly he will consume us if he finds us upon our thrones in the guise of bishops and we disagree with him. But if I fear not to be called an opponent, I would approve him without scruple.”

42 And then Severus answered him from his place and said to him: “By your talk, you have declared to us that your are Anastasius. Have you ever heard that Severus had destroyed a human being, but it is your speeches and stories and the pride of your heart that destroy your souls, as an enemy prepared to kill every day. So is every one that turns aside from the way of * God. And this death which you will taste, is not that which hurts you, but you shall suffer grievous death, when you hear the words of the Lord, the true king, ‘bring unto me my enemies who do not wish me to reign over them; slay them before me’ (Lk 19:27). Those are the ones who cast their lot with the idolaters. And you Anastasius, behold that the death of this world is considered naught beside the coming death, which you choose for yourself by

46 The Arabic word طَرْفِي from the Greek “order, arranging”, is normally used as “rite”, and here it may refer to a liturgical rite, which could be an allusion of the Trishagion. It is known that Severus was a great liturgist. Eth reads “law”.

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اتهذته، لنفسك بحمالتلك لربك هوا هذا الذي يرى، قلبي أنه يبرئ من مجدك
وبلبسك العار لانك انكرت. ربك وشتمته بفكرك الردي واما انا فانا، عبد للذي
تجذب عليه ولم امسك بيدي سيف فطكن لساني بنعمة الله يذبح أكثر من سيف؟
ذي فمك ل يسمع قط عن ساويرس انه اهلك مدينة بل كلامه المستقيم هو يملك
مدن المحالفين واساسهم ساويرس ليس هو سبع. ياكل الأجساد بل دفع له من الله
ان يقسم كل هرطيقوه استقامة الإمانة الارتدسية مثل سبع يخاف منه في وسط
مجموع خلقدونه وهكذا يدعو جميع المحالفين بشرهم عنههم وسوءهم كذلك الإنسان
الحكيم يذوب بالنعمة الارتدسية كل مختلف الإمانة واما الإنسان البلد فبتائه
العذاب الشديد وإذا طلب النعمة لايدركها كل انسان هو الذي يقنن نفسه برائيه
ما يقتته ما خير وما شر اما موت واما حياة كل واحد منها بحسب طريته وعزيمته من
لامس النار الروحانية يخلص من حر النار الحقانية اتتم علمهم ان انكتم
وحذاءة المساج فمن اراد ان يتخلص فهوذا باب النوبة متوفر له كما قال الرسول
ان الله فتح باب المعرفة للامام والان يئسطاسيوس هذا باب النوبة متوفر لطالبيه
في كل زمان.
فلا سمع يئسطاسيوس هذا علم انه ساويرس العظيم وعرف توبته
لتجديده ثم قال له ساويرس تكرم الإمانة الواجبة وتعتم امانة خلقدون الكاذبة والله
يملك من يتكلم بالذكرب واكثر ان ذلك يكون الذين انكروا وحادنة الأيدي في
المجمع النجس المحتلي من كل سوء ومكر وابدع ذلك سجج يئسطاسيوس على وجهه
ساويرس وقبله كالراعي في الصالح المرشد.
وكتب بهذا الإمانة الارتدسية ومجمع خلقدونية احمره واعترف بامانة
المخلص وامان بالثالوث المقدس الواحد وبانية النثناوية وثمانية عشر الابا السعداء
المويدين بروح القدس الذين اجتمعوا في نيقية واحمر كل شقاق كان وكلمن افكر
ردي في الإمانة وكلمن شارك ومجمع خلقدونية من الان فتقدم الى الاب ساويرس
بان يكتب يده في الإمانة المستقيمة ذكر الثالوث ويقول فيها ام من الاب والاب
والروح القدس المساوي في وحاتان لاهوتية بلا افراط ولا تبدل تمدحها ونسج

1 A A. 2 A om. 3 A ر. 4 A اکرم 5 P om. 6 P A. 7 A م. 8 A و. 9 A. 10 P تا. 11 A B. 12 A ب. 13 A A. 14 A B. 15 A ش. 16 P A 17 P B. 18 A افراط

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transgressing your Lord. Behold him who knows your heart and He will strip you from your glory and will cover you with shame, because you denied your Lord, and cursed him with your strange mind. But I am a servant of him against whom you blaspheme. I have never had a sword in my hand, but my tongue, which by the grace of God shall slay more than a two edged sword\textsuperscript{47}. It has never been heard at all that Severus has destroyed a city, but it is his straight talk, that destroys the cities of the opponents and their foundations. Severus is not a lion that devours flesh, but it has been given to him from God to tear every heretic, with his straight Orthodox faith, like a lion that is feared in the midst of the council of Chalcedon. And likewise, he takes away from all the opponents their perverseness and wickedness. * Also a wise man shall afflict, with orthodox grace, every opponent of the faith, but the lazy shall be beset with grievous punishment, and if he asks for grace he shall not obtain it. Therefore every person shall obtain for himself, that which he gains by his is his thoughts, whether it is good or bad, life or death. Every one of us will have according to his innermost feelings and his resolution. He who will touch the spiritual fire will be saved from the heat of the true fire. You committed a great adversity by denying the unity of Christ. And therefore that who desires to be saved, the door of repentance is open for him, as said by the apostle: ‘For God has opened the door of knowledge to the nations’ (Acts 14:27). And now, O Anastasius, behold the door of repentance is ever open to him that desires it at all times.”

43 And when Anastasius heard this, he knew that it was the great Severus and he understood his rebuke for his blasphemy. And then Severus said to him: “You have abandoned the essential faith and have followed the false faith of Chalcedon. And God will destroy him that speaks falsehood, and more than that shall befall those who denied the unity of the Son\textsuperscript{48}, in the vile council that is full of all evil and wickedness.” Then Anastasius bowed down before Severus and accepted\textsuperscript{49} him as a * good guide and shepherd.

44 And he wrote with his own hand the orthodox faith and repudiated the council of Chalcedon. And he confessed the faith of the Saviour, and believed in the united Holy Trinity, and the creed of the three hundred and eighteen reverend fathers, supported by the Holy Spirit, who assembled in Nicaea, and he excommunicated every schism and everyone who had evil thoughts concerning the faith and all who participated in the council of Chalcedon from now on. And Father Severus requested from him to mention the Trinity in writing with his own hand concerning the straight faith saying therein: “I believe in the Father, and the Son and the Holy Spirit, equal, in

\textsuperscript{47} Lit. “double mouths.” Allusion to Heb 4:12. This translation “double mouths” is due to the word ἐπιστεφνή in Coptic which means “mouth” or “edge” of a sword, cf. W. E. CRUM. A Coptic Dictionary, Oxford 1939, p. 288a-289a.

\textsuperscript{48} A and Eth read “Father”.

\textsuperscript{49} The Arabic could also be “kissed”.
لها بوحدانية الأب هو ابن والابن هو ابن والروح القدس هو روح قدس برياط الوحدانية في الجوهر وهو كمال الثالوث الثلاثة 22 أقانيم بثالوث دايم باقي بلا تقص إلى الابeat.

45 فلما نظر نسطاسيوس دعة الراعي الذي يطلب في كل زمان الخروج في الأصل الذي اختطفه الوحش وصغي بين يدي الله إذ عرف منه صحة الابن الارتداسي وما ساويرس ففرح جداً إذ رد نفس قد ظلت إلى الصبيه دفعة أخرى وما نسطاسيوس فأنه سال القدس ساويرس ان يأخذه معه إلى مدينة القسطنطينية فقال له الاب ساويرس ما اقدر لأن الملك لم يستدعى أحد غيري فقال له الاب نسطاسيوس الحق قلت والذي يقدم به الملك الأليك ما يجب تفعل غيره.

46 وعند ذلك عاد نسطاسيوس ومضى الى مدينة يصبح الله كالماد الذي كان وكيل ملكة الحبشة واجتمع بلفليس التليمذ في طريقه وعهد متى وهو يشكر الله ولم يرجع نسطاسيوس الى التجديف بعد هذا بالجملة بل يتذكر كلام ساويرس ويفهمه وهو ثابت عليه.

47 وعند ذلك توجه الاب الجليل ساويرس مع الرسول المتقدم إليه وكان روح القدس معين له ولماي الرب يسهب سله حتى وصل إلى مدينة القسطنطينية فلما دخل ساويرس الى المدينة مع الرسول مضايا إلى بيت بولس الطريق ونزلوا عنده.

48 فلما كان في المسا الذي وصل فيه المدينة راى رواى كان اليهود مجتمعين والسيد المسيح في وسطهم وهم يحكموان عليه وقوم يقولون ان مريم ولدت انسان واخرين قالوا ان الناسوت فارق اللاهوت في وقت الالام والصلب والموت واخرين قالوا ان الجسد اذ اتم اعماله التي هي ضعف الطبيعة حينئذ تعود الى الله اللاهوت دفعة أخرى قال فلا رأيت هذا كله فارتعدت ولم استطع الثبات ولم اتمكن ان ارى ربي في مجمع الروحوس وهم يشعرون ويذرو عليه قال فبينما أنا في هذه الفلك وانا انتقل من موضع الى موضع رأيت في منامي شه سول قد اتى

19 P A 20 A 21 A 22 A 23 A 24 A 25 A 26 P A 27 A 28 A 29 A 30 A 31 A 32 A 33 A 34 A 35 A 36 A 37 A 38 A 39 A 40 A
oneness of his divinity, without division and without change, whom we adore and worship, in oneness. The Father is Father, the Son is son, the Holy Spirit is Holy Spirit through the bond of the oneness in the substance, this is perfection of the Trinity: three hypostases in Trinity remaining for ever, without decrease for the eternity."

45 And when Anastasius saw the meekness of the shepherd that ever seeks the lost sheep, whom the monster had seized, I mean Anastasius, he worshipped before the hands of God, because he had learned from him the true orthodox faith. * And Severus rejoiced exceedingly because a lost soul had now returned again to the fold. And Anastasius asked the holy Severus to take him in his company to the city of Constantinople. Father Severus said to him: "I cannot, because the king has not summoned any other beside me." And the Father Anastasius said to him: "What you said is true, for it is not right to do other than what the king has commanded you."

46 And then Anastasius returned to his city, praising God, as did the servant who was the representative of the queen of Ethiopia, when on his journey he met Philip the disciple who baptised him, and he went his way praising God (cf. Acts 8:27-39). Afterwards Anastasius did not return to blasphemy at all, but he steadfastly remembered the words of Severus with understanding.

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47 Then the reverend Father Severus continued the travel with the messenger mentioned before; and the Holy Spirit helped him, and the angel of the Lord prospered his way until he reached the city of Constantinople. And when Severus entered into the city with the messenger, they went to the house of Paul the Patrician and lodged there.

48 And in the evening of his arrival to the city, he saw a vision: the Jews were assembled and the Lord Christ in their midst and they judged Him. And some people were saying that Mary begot a man, and others were saying that His humanity was separated from the divinity at the time of the passion, crucifixion and death, and others were saying that when the body completed its deeds, which are the weakness of its nature, then the divinity returned to Him again. And he said: "When I saw all this, I trembled and was unable to stand up and I could not bear to see my Lord in the assembly of the beasts, while they were reviling and defaming him." He said: "And while I was in my worries, fleeing from one place to another, I saw in my sleep the likeness

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50 A and Eth read wrongly "Father" for "substance".
من الله فلما قربت منه قلت له كيف تصور ألا أن ترى الرسول يفعل به هذا وقال لي:

منذ اليوم الذي تعمدت فيه الى الآن أنا معه في اضطهاد وان اجاهد وانتي مثني الحكم بالغالية وتخلص كلمتك يا بذبيه.

قلت له من هولا٤١ الخاطفين فقال لهم نسطور وناعرود٤٢ ونادر بوس٤٣ ونانينس ومن معه وكان يشير بيده إلى كل واحد منهم ويرنيي إياه وكتبت قلنت في مشيتي ونائمي من مكان إلى مكان وكان أولى الذين رأيتهم مستنرين على التجديفهم وكلمهم كان معهم فامال الرسول ووجهنا الى ذلك الذي رأيته شبه رسول وكان يمضي جدا وقال تصرفنا على هولا٤٦ الضالين ليس يبني اسرابا صلبني أولا واريس خزيً ثوبي وهذا الآن يحكم في مجمع خلقودية وكان يكلمنا ويثبتنا ويقول لنا تكلموا ولا تخفوا فإنكم كنتمون معكم ولا يقدر احداً بما يحكم قل ساوريس أما أنا فمن كلامة وابنته التي رآيتها علمت أن الذي رآيته مثل رسول الرسول هو بطرس الشهيد كاعتِف٤٨ باسمه.

قللما انتبهت وقعت بالغادة دعوني الاراصنة السعدا الى الابوان فلما دخلت راي واحد جالس وهو يوليانيوس الأسقف فيما رى ساوريس قال له قد كنت اشتهي انظر بها وجهك وان كان كتبته شهودي بنظري اليم اليم اليم في رجل الشهوة مثل ذا الها الميم 자유 النائب الكزعانيين بنضالته وهدف وقتل كهنة التنين واخلاق خادعه واظهر أمانه بالغالية فقد وذلك سجدة له السبع وتغير طبعهم ١٧ بدعه ومن ذلك سجدة الملك الذي غلب في هذا الجهاد واعترف وقال ليس الله الا الله دانيال وانت انا يا ساوريس دانيال الجديد تعال الوى ماهواية الكزعانيين الجدد وادهم ارتفاعهم وافد خذم التنين الذين اجتمعوا في خلقودية وكلمهم يساعد اقوالهم ان الكزعانيين كانوا يخدموا حجر لا ينطق وناثر وبيطرة العينين واقوام كنوا المجمع الردى يخدموا انسان بغير قوة لأنهم قسموا عمو للمم وقفون واقوام كنوا

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of a messenger who came from God. And when I drew near unto him, I said unto him, ‘How can you\textsuperscript{51} endure seeing this being done unto the Lord?’ And he said to me: “From the day of my\textsuperscript{52} baptism to this day, I have remained with Him in persecution, and I am struggling until the judgment of victory is attained. And every one that harms Him is put to shame.”

49 And I said to him: “Who are those blasphemers?” And he said: “They are Nestorius, Theodore\textsuperscript{53}, Andreas, Ananias and his company”. And he was pointing with his hand to every one of them enabling me to look at him and I troubled while I was going and fleeing from one place * to another. And those whom I saw were continuing in their blasphemy and all that were with them. And the Lord turned his face towards me and whom I beheld in the likeness of a messenger, and He was exceedingly shining and said: “Tolerate these whom I lost; the children of Israel crucified Me at the start, and then Arius had torn my garments and behold, now he is in control in the Council of Chalcedon.” And He was talking to us and strengthening us, saying: “Speak and fear not, for I am with you, and no one will be able to harm you” (cf. Acts 18:9-10). Severus said: “I realised, from his words and his wonders which I observed, that whom I saw in the likeness of a messenger of the Lord was Peter the Martyr as he revealed his name.”\textsuperscript{54}

50 “And on the next day, when I was awake and I stood up, the honoured notables summoned me to the court. And when I entered I saw one sitting, and he was Julian the Bishop”. And when he saw Severus he said to him: “I have desired to see the brightness of your face, and now my desire has been fulfilled by looking at you, O Severus, whom my soul loves. Truly when I beheld your face every heretical thought was taken from my heart by looking to your face, O Severus. You are long-desired like Daniel, who brought to naught the counsel of Canaanites\textsuperscript{55} by his virtue and destroyed and slew the priests of the * dragon and annihilated his ministers (cf. Bel), and showed his faith in conquering. And afterward the lions worshipped him, and their nature were changed to gentleness, then the king, who was conquered in this fight, worshipped and confessed saying: ‘There is no god but the God of Daniel’ (Bel 41). And you too likewise, O Severus, the new Daniel, come to us and scatter the counsel of the new Canaanites and destroy their pride and consume the ministers of the dragon who assembled in Chalcedon, and everyone who consent to their sayings. The Canaanites served a speechless stone and this perverse council worshipped a man without power, for they divided Emmanuel into two natures and two persons. The Canaanites worshipped a

\textsuperscript{51} Eth reads “I”.
\textsuperscript{52} The Arabic could be also “you”; Eth reads “I”.
\textsuperscript{53} A reads “Theodore.” Eth adds “and Theodoret”.
\textsuperscript{54} The text here is obscure.
\textsuperscript{55} Eth reads “Chaldaeans”.
الكتابين يذبحون لنين قاتلو وهذا المجمع الردي الطبثم يذبحون الشيطان اعني التنانين المهلكة وبدلو مجهدين بالفضية وسجدوا للمخلوق دون الخالق.

51 فمن الان يا ساويرس سد افواه السباع الضاربة الأكلاة الإجساد بقاوانك الروحانية ليفروح طيب نطقك ويشبع منك الطيب الفائق اقول اننا أيضا كن لي يا خبي معاضد واسمه دهن عطر فايض بالحقيقة عند نظري لك يا ساويرس ظهر الحق لي من المشرق وزالت الظلمة التي هي جماعة الخالفين لما اننا نور الارتداسيين انت غصن الطيب انت القاضيب الذي ازهر من اصل الارتداسية التي هي البيعة المسيحية انت كأس روس الخالفين ظهرت يا ساويرس من المشرق وتطير جمع الهرافطة من المسكونة ان كان الفلسطيني قوي فقد غلبه داوود بحجراته الابرهية وان كان مجمع الهرافطة كبير فاقت تغلبه الابرهية اناج وهذه قوانين اباينا القديسين قال الله ليكن نورا وكان النور اضنا المسكونة وهذا ساويرس قد اضا لنا من المشرق ليلعب الجبارة الحروف في محاره ويلعب ساويرس مقاومة الهرافطة فهو فيها ماهر بالانجيل القديس وقد عرف وحمل ابنه الحروف التي قرائن اباينا هذه التي بها يهللو كل من يقام حكم الله في البيعة.

52 هذا كله قاله بوليانوس الأسقف للاب ساويرس هذه قوانين الخروف للراعي.

هذا قول طالب الطريق المرشد الى الطريق قال له الاب ساويرس لانكم الإنسان أكثر مما هو يستحق في خصر وكان كل واحد منهما يكرم الآخر ويفضله وليس يسع لي شرح ما قاله كل واحد منهما للاخر.

53 وكان ذلك اليوم يوم سبت فلما كان غذاة العقد اجتمع الشعب الارتداسي في بيعة الشهيد رومنيوس ونبيه الشهدا وفماهم مجتمعين في بيعة الله في الوقت الذي قالوا فيه تقدسي الثالث المقدس ابنا الشيطان الذي هو مقدوس بوقاحة وغضب وتفاق وقلب عليهم قوم سو وجعلهم قيام على اباب البيعة بسيوف وعصي ويبقى بعضهم لبعض تاعلوه هولانا المنافقين الضالين كيف دخلوا الى هذا الموضع المقدس وجسوس ارادوا بالقول تشييع الجماعة.

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** P 91

* A 85

* P 92

* A 86

51 A add. P 52 أ ضاء A 53 A لم يتعلم P 54 بخضور A 55 P 56 P 57 A 58 A 59
murderous dragon and this impious perverse council worshipped Satan, I mean the destroyer dragons. They changed their glory for shame and worshipped the creature instead of the Creator (cf. Rom 1:25)."

51 “From now, O Severus, shut up the mouths of these wild flesh-eating lions, by your spiritual words, in order that the perfume of your utterances will be spread and your pleasant odour exuded and again I say, my brother, be a support to me and your name is a refreshing ointment pouring truth. When I looked at you, O Severus, truth appeared unto me from the east, and the darkness was scattered, which is the company of the opponents. when the light of the Orthodox people shone. * You are the goodly branch: you are the rod, which budded from the root of the orthodoxy, which is the Christian Church. You are the crusher of the heads of the opponents. You came from the east, O Severus, and you have driven from the inhabited world all the heretics. Although the Philistine was strong, but David conquered him with his four stones and although the council of the heretics is numerous, you will overcome it with the four Gospels and these are the canons of our holy fathers. God said: ‘Let there be light’, and there was light (Gen 1:3) that lightened the world, and this Severus has brought us light from the east. Let the tyrants teach the (art of) war, for they are exceedingly clever in it, and let Severus teach how to resist the heretics, by the holy Gospels for he is clever at that. And he knew and carried the weapons of the warfare, which are the canons of our fathers, wherewith he will destroy everyone that opposes the ordinance of God, which is the Church.”

52 Julian, the Bishop said all this to father Severus. These were the words of the lamb to the shepherd. This is the speech of a seeker of the way to the guide unto the way. Father Severus said to him: “Do not honour a man more than he deserves so he will lose.” * And every one of them was praising the other and lauding him, but I have no place to explain everything which each one of them said to the other.

53 And that day was Saturday and on the following day, Sunday, the multitude of the Orthodox people assembled in the church of the martyr Abū Rāmyānūs and his children the martyrs. While they were assembled in the church of God, and at the moment they were saying the glorification of the Holy Trinity, there came unto them the son of Satan, who is Macedonius, with his insolence, violence and impiety, and agitated evil men against them, and made them to stand at the gates of the church with their swords and staves, and they said one to another, “Come! See these impious the lost ones, how they came to this holy place and defiled it!” By those words, he aimed to set the company and every one that was in the city, I mean these believers.

56 Eth has “Satan, who is the deadly father of the dragons”. It seems there is a confusion between the two Arabic words **أبي** “I mean” and **عجي** “father”.
57 Copt has “Julius, the bishop of Atramētē (Adramytium)”.
كلمن في المدينة عليه اعني هولا٥٩ المسلمين حتى يفرح مقدونيوس لأنه كان ابتدأ هذا الشقاق.

والآن فلا بد لي مما اذكر قبل فعل هذا المخالب يوميذ بالقدسيين والشعب الذي تلهم منه وان كان كلمة الله المتجسة قد قيل النبي في جسده لاجلنا هكذا نال القدسيين الارتداسيين في ذلك اليوم العظيم وكانوا صارخين بجميعهم بصوت٦٠ خوف ورعدة قايلين ايها المصلوب عنا ارحمنا. بالذي تالم عنا ارحمنا إياها الذي مات٦١ عنا وغلب الموت٦٢ وقام من الموت٦٣ في اليوم الثالث ارحمنا مهما نالهم في ذلك اليوم من العقيدة التي حلت بهم ولم يفترو من التسبيح والتمجيد للمiox ولن هذا اخرجهم من البيعة وجمعهم في موضع مظلم بعزل عن البيعة وكانوا قايلين٦٤ كلما٦٥ يجري عليهم بشكر ويقولوا هذه رحمة لنا.

فلما علم مقدومي الملكة حل هولا الارتداسيين رحومه واعلموا الملك نسطاتيوس٦٦ ما نالهم في الوقت امر بالاعفاه عنهم من الاعتقال الذي كانوا فيه بغير امر ووجد بذلك الحجة على مقدونيوس المسى استحق وليس هو استحق بل وقح واراد يقبض عليه وينفيه من البيعة في تلك الساعة فلم يحسر على ذلك الا بعد اجتماع مجمع من اساقفة ورهبان فقال ما اوتر مقاومة٦٨ ناموس البيعة ولا يجوز لي وان كنت ملك اني استحق بغير مجمع بل هذا يسلم امره الى الله٦٩.

فلما نظر يوليانوس الاستحق وإسقف فيلبقية ومريانوس استحق انتاكية اشعيا استحق مرنقيا وجميع الاساقفة الذين حضروا مع ساوارس الراهب هولا كلههم كانوا مجتمعين في مدينة الملك وكان الاراخنة ينتصرون منهم قوانين الامامة وكان واحد من الاساقفة يشهي ان يخول بالملك لعرف راهب في الفريقين اعني مقدونيوس وأصحابه ساوارس ومن معه فخلا به في القصر وعرف راهب وكان بولس الطريق قد جعل ساوارس في منزله حتى لا يظهر احد الى ان يعرف ما يكون من عظما الملكة في هذه النوبة.

in an uproar, upon him to make Macedonius happy, for he had started that division.

54 And now I have to mention the wicked deeds of this heretic towards the saints and the people, and the distress that overtook them by him, on that day. It is the incarnated Word of God, had endured * distress in His flesh for our sake, so did befall the Orthodox saints in that great day. And they were all crying with a fearful and trembling voice in that memorable day, saying: “O Thou that wast crucified for us, have mercy upon us; O thou who didst suffer for us, have mercy upon us; O Thou who didst die for us and didst conquer death and didst rise from the dead in the third day, have mercy upon us.” 59 And despite of all that the suffering befell them in that day, they did not cease praising and glorifying the Saviour. And after that, they sent them out of the church and gathered them in a dark place far from the church. And they gave thanks for all that befell them and said: “This is mercy to us.”

55 And when the leaders of the kingdom knew the state of these Orthodox, they had pity on them and informed the king Anastasius of what had befallen them. And straightway he gave orders to release them from the detention wherein they were without his order. And thus he had a excuse for moving against Macedonius, who was called a bishop but was not a bishop but an insolent. And he wanted to arrest him and cast him out of the church. at that very hour, but he dared not do that save after a council of bishops and monks. and he said: “It is not fit for me to overrule the law of the Church, and I am not allowed, to banish a bishop without a council decision although I am the king. * So let this matter be surrendered to God.”

56 At that time60, Julian the Bishop and the bishop of Cilicia, Maurianus the bishop of Antioch61 and Isaiah the bishop of Marniceae62 and all the bishops that came with Severus the monk, they were all assembled in the city of the king. And the notables asked (to know) them the canons of faith. One of the bishops sought to be in private with the king to find out what is his opinion about the two parties, I mean Macedonius and his associates and Severus and his company. So they were alone in the palace63 and he gave his opinion. Paul, the Patrician, had kept Severus in his house, that nobody might see him until he knew, from the prominent men of the kingdom, what would be the outcome of this matter.

59 The Homily CXXV of Severus explains the Orthodox meaning of the Trisagion “Holy God, Holy Almighty, Holy Immortal who has been crucified upon us, Have mercy upon us”; it mentions also his struggle with Macedonius, cf. PO 138 (29.1), p. 232-254, especially p. 235.

60 Lit “saw.” It seems that this word is a mistranslation from the Coptic word “ناض” which means either “see” or “hour” cf. Crum, A Coptic Dictionary, p. 233-234.

61 The Patriarch of Antioch from 498-512 was Flavian II, cf. GRUMET, op. cit. n. 30, p. 447, possibly a misreading from the Arabic version between موريانوس and موريانوس.
فطلب الأساقية الاجتماعي بمقدونيوس لينظرو ما هذا الفلق لعلمهم يداوه وينزله الخليل الذي يدعه الراطبة في وسط الأرتدسيين حتى لا يهرب بينهم دم لا يكون بينهم شقاق بل تصور الفرقاء في الامانة سوى يجريوا قانون كلهم وتلت الأرتدساد في الامان ويعرون ذلك منهم وهكذا اجتمعوا في الموضوع المعد لهم.

فلما جلس المغبوط بوليانوس الأسكن يامل الحضر يملى بري ماريس معهم فقلق لذلك جدا وشوق نحوه وكان كل واحد منهم متعلقاً القلب بماريس وكان يظنوا في بوليانوس الأسكن انه ماريس فصار الشعب وقالوا له تكلم ولا تسكت فهذا موضوع يظهر فيه القوى وبين فيه الجبار ضعف المقاوم للحق هذا الوقت الذي تسلي فيه سيفك وتسد أفواه المتكلمين على الله بالعاميهم ثم اخرج حجرز الذي هو الكلمة الروحانية الذي يخرج من فيك وكلك الفلسطي الذي هو مقدونيوس واضطهد واحزنه كثا باستكشاف وقوة يه تقوى وترغم إلى الجهاد وقوقوم الناموسين لأنك اب المرابط اغلب مقاومك وادفع البا النصيب معك لتبتخر بالغيبة وكانوا ينظروं الخالصة بمقدونيوس.

فطلب جميع اهل المملكة الى القديس بوليانوس الأسكن ان يرسل رسالة الى مقدونيوس عن جماعتهم على آيدي الكهنة لما سكنوا قال لهم ابها الشعب جماعة مملكة الروم وجمعة مقدسي مملكة الأرتدساد هب يستطيع الحسد ان يتكلم بلا رأس لان الحسد بلا رأس ميب وانا الام جسد وقد طبت الرأس فلم اجهد وانا محتاج الى نسالة ابونكم ان تطلبوا الراز الذي الجسد كله مرتبط به وهو ماريس وحينما يتكلم الجسد براحة وثبت فوانين الامانة الارتدسادية مثل القاعدة ولا يتحرك.

فلما سمعوا هذا الكلام علم الجماعة الذين لا يعرفوا ماريس ان ماريس لم يحضر صار بين الجماعة الأرتدساد قلق عظيم وعن ذلك خاطروا مقدسي المملكة لاجل ماريس فاجاب بولس البطريرك وقال في وسطهم ان ماريس عندي وهو رجل راهب وليس هو استقفا راى موالى الملك ان احضره ويجد مع الاسقفة انساط وتنفذ كلمته في عدوه بالحق الواجب فيام الاسقفة ان يكتبوا اليه
57 And the bishops asked for a meeting with Macedonius to know the cause of this disturbance, in order to cure it and put away the opposition which the heretics had caused in the midst of the Orthodox so that blood might not be shed in the midst of them, and remove the division between them, so that both parties might be of one faith, and (to achieve this) they have to inquire into the canon of their matter, and the sayings of the Orthodox about the faith might be revealed * and they might learn this from them. And thus they assembled in the place that was prepared for them.

58 And when the blessed Julian the Bishop sat down he looked at those that were present, and he did not see Severus among them. And he was exceedingly troubled being in yearning towards him, and every one’s heart was attached to see Severus, thinking that Julian the Bishop was Severus. The people cried aloud and said to him: “Speak and do not be silent, for in this situation the strong one will be revealed and the mighty one will show the weakness of him who resists the truth. This is the time to draw your sword and shut the mouth of them that speak great things against God. Cast your stone, which is the spiritual word that goes forth out of your mouth, and destroy the Philistine, who is Macedonius, persecute him and make him sad. Be steadfast in your speech and canons, be strong and draw near unto battle, and resist to the lawyers, for you are the father of ordinances. Conquer your adversaries, and grant us a portion with you, that we may glory in victory.” And they were waiting to be with Macedonius privately.

59 All the people of the kingdom asked the holy Julian the Bishop to send a message to Macedonius on their behalf by the hands of the priests. And when they became silent, he said to * them: “Citizens of the kingdom of Rome (i.e. Byzantium), and all the leaders of the Orthodox kingdom. is it possible for the body to speak without the head? For the body without the head is dead. And now I am the body, and I have sought the head, and could not find him, and I am in need of him and I entreat your fatherhood to seek the head, in whom all the body is bound together, who is Severus. And then shall the body will speak in peace, and will establish the canons of the Orthodox faith on a solid foundation, that can not be moved.”

60 And when they heard these words, those who did not know Severus knew that Severus was not present, and there was much tumult in the assembled Orthodox. And they addressed the leaders of the kingdom concerning Severus, and Paul the Patrician answered and said in their midst: “Severus is at my house, and he is a monk and not a bishop. And if my lord the king see fit that I bring him and that he should sit with the bishops at ease. and his word executed on his enemy with due to the truth, he has to command the bishops to send him a letter meaning this, and to express their agreement with
هذا الذي كتب به 83 إلى المقدس ساويرس لكني باتي اليهيم وليس هم ذو قليلين وكان هذا المكتوب في طومار وكتبوا أيضًا أن كراعي الرسل المقدسين بطرس ويوحنا ومروقس انعموا عليه هذا ان كلمن نجد خارج عن القوانين وامرأ الإاطهار وإن كان ملاك من النسا انفه بحرم عن امر جماعتنا واضافهم ذلك حتى ينحل ويبطل كل امانة السردة ومن يسمع وببل بئرة جودة يكون مقبولا ومن يبدي من على دعه وبتفجيه على المسيح يكون مثل بودس الاسحابوي ومثل سبانون الساحر.

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* P 95
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* أوم. — 80 في — 81 الامنة — 82 — 83 P 83 A
him, and that he shall not fear his enemy who oppose him with words, 

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61 And when the king heard this speech, he commanded a message to be 
written to Severus, as Paul the Patrician has said. As soon as the bishops got 
knowledge of the king’s letter, they also wrote, with joy and eagerness, with 
the same meaning and saying: “Julian and the synod of the bishops write to 
Severus the faithful monk. At the command of our lord the king and with our 
own concurrence we the bishops all of us write to you to attend with us like 
any one of us. Yet you are not as one of us, but rather you will speak on be-
half of all the people. And like Elijah on behalf of the children of Israel, 
come to us and destroy the priests of Baal the new idol, and explain to us the 
nature of the fire that came down from heaven and consumed the offerings 
and the wood and the water and all that was around the altar (cf. 1 Kings 
18:38), which is the Word of God that came down from heaven and became 
united with us by the flexible nature that surrounded the altar. For the water 
is a foe to fire, and likewise the fire and the water (symbolising) Mary upon 
whom the fire descended upon the spiritual altar and became one with the 
offering, which is the Holy Flesh with which He ascended to God in purity. 
The wood would be utterly consumed, but the water was united to it without 
separation. This is the body of the Virgin of which great love emerged by 
the incarnation of the Word the Holy Creator. This is the pure water. This is 
the flesh wherein it was united in a wondrous mystery meaning exactly with-
out division, imperceptible, but He is One. He has taken away the enmity (cf. 
Eph 2:16) and established for us the peace; One nature, invariable, without 
end and without change. One whole new man has made peace for us. Not two 
but one nature, not two hypostases but one hypostasis and one person.”

62 This is what they wrote to the holy Severus that he might come to them, 
and they were not double minded. And this was written in a scroll. And 
they also wrote: “The thrones of the holy apostles Peter, John and Mark 
have granted to you that whoever you find nonconforming to the Law and the 
precepts of the pure fathers, though he was an angel from heaven (cf. Gal 
1:8), you have to banish and excommunicate him by the command of our as-
sembly and their signatures so that all evil faith may be destroyed and 
brought to naught; and * every one that hears and heeds with good repent-
ance, will be received, but he that is addicted to his wickedness and his blas-
phemy against Christ will be like Judas Iscariot and like Simon Magus and 
like Arius the unfaithful and Nestorius.”

64 The Arabic text is obscure.
65 Or “without being consumed.”
66 The Arabic and hence the Ethiopian versions read “double hearts”, which is literal 
translation from the Coptic idiom “2ht cnay”.
67 I.e. for Peter: Rome, or Antioch; for John: Ephesus; for Mark: Alexandria.
68 Eth adds “the heretic”.
63 فلما وصلت رسالتهم إلى ساويرس وفيها خط الملك وجميع خواصه وجماعة الأسباق، مع بولس البطريرك نهض معه الملك وكان منظره هيبه فلما رأوه الأسباق، والشعب الارتداسي تلقىوا صارخين قايين مبارك هو ساويرس الذي يلبس الرداء ورسالة مبارك هو السيف الذي أرسله لخلاص شعبه من عبودية المسلمين chậm وطويل.

64 فقلت مقدونيوس لما رأى ساويرس وعلم أنه الذي يضطهد ويظهر تجديدًا على المسيح فقال مقدونيوس وهو خائف من ضجيج الشعب الصارخ بفرح ساويرس الذي المدينة كلها متعطلة. اليه كالمخلص فلم يجيء ساويرس بشيء بل كان حزين القلب عليه لما يبلغه عنه من قلة إيمانه. لأن ساويرس كان رجل صالح فجعلوا جميعاً وسكتوا ساعة وقال مقدونيوس للجماعة ما بالكم تقيموا عليًّ باصوات موحفة كاني مجدد وقاؤت أي خطبة صنعتها واننا أوعيهم قوم كثير تجدونهم وان هناك الأمر قد انتهى لتمتحني فيه وهذا ساويرس الذي تظلون أنه يعرف قوة الكلام. الشرعي قد حضر وقد كنت أستشهد إن أراه بهذا النسب استحقيت أن ينعم الله عليّ بمشاهدته ثم سكت مقدونيوس.

65 فقال ساويرس ما هو هذا الخليف الذي وقع بين الجماعة قال مقدونيوس لأن الجماعة تقول إياها المصلوب ارحمنا قال ساويرس هذا هو التجديف الذي قالوه وعلى هذا ضربوا في هذه المدينة وعوقبوا أو اعتقلوا حقاً إن كانوا ما نالهم هذه الأوجاع الا لاجل هذا الاعتراف فقد لبسوا أكليل الشهادة لأنهم استحقاق أن يتألوا لاجل اعترافهم بالذي صلب عنهم وانهم لم يسلموا آخر غيره وان يرحم جميعهم بل سالوا المصلوب عنهم فإن ما هو هذا لما ناخذ جسد ودم الكلمة وان كان لم يصلعبعنا بجسد فكيف وجدنا جسدعله المادئة الطاهرة ودُم في الكأس هذا كلام ساويرس.

66 فقال مقدونيوس كانهم آنذا صلوا ابن الله دفعة أخرى ويدعونا عوضاً عن أن يقولوا يا صانع العبجواب والقوات. إنهم يقولوا إياها المصلوب ارحمنا اجابة ساويرس وقال آنذا فعل في ذلك الوقت القوات جميعاً لاجل قلعة إمةهانه اليوم فأما

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63 And when Severus received their letter with the writing of the king and all his notables and the synod of the bishops delivered by Paul the Patrician, he accompanied him to them (the assembly), and his appearance was venerable. And when the bishops and the Orthodox people saw him, they welcomed him shouting and saying: "Blessed is Severus who comes in the name of the Lord the king of Israel! Blessed is the Lord who has sent you to save his people from the bitter servitude of the Egyptian and from the blasphemy of the heretics." That is what they were shouting with a terrible voice.

64 Macedonius was troubled when he saw Severus, knowing that is persecuting him and revealing his blasphemy against Christ. And Macedonius said, fearful from the tumultuous shouting of the people: "Hail to Severus, to whom the whole city looks as a Saviour." And Severus did not answer him at all, his heart was saddened because of * what he had heard about his lack of faith. For Severus was a good man. And they all sat down, silently for an hour. Then Macedonius said to the assembly: "Why do you frighten me with fearful voices, as if I am a blasphemer and murderer, what sin did I commit? I have rebuked many people for their blasphemy. And now the end of the matter is that I have to be put to the test. There is Severus, of whom you think that he knows the power of the legal words, he is present and I always desired to see him for this purpose. I was worthy to see him, by God's grant." Then Macedonius was silent.

65 And Severus said: "What is this disagreement among the assembly?" Macedonius said: "Because the assembly say, 'O Thou who wast crucified, have mercy upon us'." Severus said: "This is the blasphemy which they said! And for this they were beaten in this city and punished or imprisoned! Truly if they had deserved these ills due to this confession, then they had put on the crown of martyrdom, because they were worthy to suffer for their confession of Him who was crucified for them. And they did not ask any one other than him to have mercy upon all of them, but they asked (the only One) who was crucified for them. But if it is not so, why do we partake the body and the blood of the Word? And if He was not crucified for us in * His body: how then do we find His body upon the pure table and His blood in the cup?" These were the words of Severus.

66 Macedonius said: "As if they had crucified the Son of God once more and proclaim it. Instead of saying, 'O maker of wonders and mighty acts, have mercy upon us!', they said: 'O thou who wast crucified, have mercy upon us!'" Severus answered saying: "All the mighty acts that He did at that time were because of the lack of faith of the Jews, but His passion and His crucifixion and His death were for the salvation of the world. and also His
تلمه وصلبه وموته فهو لأجل خلاص العالم وايضا قيامه انما كانت ليقيم الموتى

لا أن افعال جسدها ولدت لنا الموت فيابلث abusing ما الموت عند تعلبه على الصليب وافتحارنا بالخطبة ولد لنا فساد الجحيم وانفجاء 100 العذاب وبالمحرق المقدس عند دفوف الموت انحل عنوش الشيطان الذي هو النفس المسد عند ابتعاده عمانويل

وعتقنا من مملكة الموت وقد أعلن لنا ذلك السيد ديانو النبي ضبقت ما اختلفت معنا طمعه انشق عاجلا وبطل افتخاره بهذا كان لنا رجا القيامة لانه مات عننا وقام وهو مقيمنا معنا اولا ابليا وليشع قد قاموا الموتى وهم انيبا قرئ نحن باقنهم الله وطرس وبولس وتبيلة الرسول قد صنعوا قوات كثيرة لم يصعونه الرب قرأ نحن نبتخذهم الهد وليس منهم من غلب الموت ولا اختلفت منه ما كان قد ابتعده الذي هو ادم صنعه صانع كل شي هو الذي صار واحد مع ادم ومات عننا واقام معنا ولا يتسقط الموت بعدها عليه ولان بالحقيقة مات عننا وقد قام في اليوم الثالث وذاك هو الله الكلمة بالحقيقة الذي حل ضعف الجسد بموته الحقيقي وقام طبعتنا بقوة لاوهوته الحقيقية التي لا تغلب التي هي واحدة مع جسده بلا انحلال ولا افراق كسائر

لاشايا قال مقدوس انا هذا بالحقيقة ضعف ان قال ان الله الكلمة مات فقال ساويرس هكذا قال نسطرب لما ارسل إليه المغبوط كيرلس في يوم ولادة المخلص الذي كان فيه حياة جمع بني البشر يقول له هلم احضر معنا غد مخلص السكونة بأجمعها الذي هو يوم ولادة الاهنا ومخلصنا بسوع المسيح سيدنا.

67 فاجاب بسانه المستحق القم وقال كما قلت انت الان ان لا يقول ان الله الكلمة ولد وفوه الخرق فان كنت تشبهن به في قولك فقد شبهت في التجديف على المسيح ومن هذه فليظهر الان اني انا مقاومك ومعي الناجل سيدنا بسوع المسيح المقدسة وايضا فان اباوا بكلم يسر يبلغون من قبل كما قال سليمان الحكيم ان البلد القلب شفته له فخ وليس في الجهالة اعظم من ان يدع الانسان الله وينكره بكره 12 كما قد اظهرت 13 لنا الان انك متساوي لنسطرب وباكر عين من قبل.

68 حينما 14 علم ساويرس ان مقدوسا قد انفد فرج الى الاستقامة وقال لهم قد سمعت بهللا هذا الرجل والان فقد شاهده وبالغ وسععت منه ثم

97 A P 96 A P 99 A P 99 P 100 A om. 1 A 2 A 3 A 4 A 5 A 6 A 7 A 8 A 9 A 10 A 11 A 12 A 13 AP 14 A A 15 A
resurrection happened that He might raise the dead with Himself. For our flesh's work generated death for us, He took it away from us by being hung on the cross. And being proud of our sin brought forth for us destruction in Gehenna and ground of punishment, and when the holy Lamb had tasted death, the bond of Satan was loosened, which is the spoiler soul, upon swallowing by Emmanuel, He (Emmanuel) freed us from his bitter kingdom (of Satan). And behold the revered Daniel the Prophet has revealed this to us, when he said: "when I (?) snatched his food, (the dragon) straightway burst asunder and his pride vanished" (cf. Bel 27). By this, we get our hope of resurrection, for He died for us and rose first that He will make us alive with Him. Elijah and Elisha raised the dead, yet they * were prophets; so should we believe that they were gods? Peter and Paul and the rest of the apostles did many mighty acts, which the Lord never did; do you see we should reckon them gods? And none of them neither conquered death, nor snatched from death that which it swallowed, who was Adam, created by the Creator of everything. He became one with Adam, and died for us* and rose him up with Himself, and over Him thereafter death has no power. For truly He died for us and on the third day, He rose again, He is truly God the Word, who destroyed the weakness of the flesh by His true death, and raised up our nature by the might of His true unconquered divinity which is one with His body, without separation or division, like everything." Macedonius said: "This indeed is weakness, to say that God the Word died." And Severus said: "So did say Nestorius, also when the blessed Cyril sent to him on the day of the Saviour's Nativity, whereon life came to all the sons of man, saying to him, 'Come to attend with us the feast of the Saviour of the whole World which is the day of the nativity of our God and our Saviour Jesus Christ, our Lord.'

67 "And he answered with his tongue, that should have been cut out, and said even as you had just now said, that he does not say that God the Word was * born and they wrapped Him in swaddling clothes. If you are imitating him in your words, then you are imitating him in blasphemy against Christ, and concerning this now let it be known to you that I shall oppose you and with me are the holy Gospels of Jesus Christ, and also our fathers, with fewer words, will conquer you as before. As Solomon the wise said: 'As for the heart of a fool, his lips are to him his snare' (Prov 18:7). And there is no folly that is greater than this, that a man should leave God and deny Him in his atheism, even as you made it known to us now that you are equal to Nestorius, by your previous declaration."

68 And then Severus knew that Macedonius was lost, and he turned to the bishops and said to them: "I had heard of this man perdition's and now behold I have seen with my own eyes and I have heard from him." And then he

69 Eth reads "him".
عاد الخطاب إلى مقدونيوس وقال له برقق انت تقول هذا الكلام بلسانك فقط أو بقلبك مضافا إلی لسانك فقال مقدونيوس أن القوانين التي أسميها الأسابقة الإبلا الذين كانوا في خلقدون هي التي ابنیها قال له ساويرس أن كنت تقبل قوانين أوليك وتختفیها فمن الآن لست غربا من نسطور في شی بالجملة لأن ذاك افق اللاهوت 16 من الناسوتو 17 واضاف للثالوث 18 رابع فعرفني الاختلاف الذي بينك وبينه إذا انت في التجديف موافق له.

**A 93**

فاجاب مقدونيوس بوجه وقفل ما هي خطيئة نسطور 19 حتى نفى مفروز

* P 98*

بقطع قال ساويرس دبلاديانوس بالحقيقة لم يتعن البيعة مثل نسطور ومجمع خلقدونية من سواهم قال مقدونيوس لو اجتمع العالم على لم يستطعوا أن يميلوا قلبي إلى التجديف على مجمع الأسابقة الذين اجتمعوا هناك فقال له ساويرس  20 أي مجمع يعني مجمع نقيا فقدان مقدونيوس لا لكن مجمع خلقدون.

**P 94**

فاجاب عن ذلك بولس الطريق وقال مقدونيوس لماذا عندما ارادوا يجلسون على هذا الكرسي اعترت بوحدانية الثالوث 21 وسينودس 22 زيون الملك المومن صاحب الذكر الجميل الذي اخذته بيدك وكنت فيه خطبت قلب علمنا انك غير موافق لنا لم نرزق 23 بك ولم ندعك تجتمع معنا ولا مع الملك المومن ولم تفق معاك بشي 24.

**A 94**

فالقان مقدونيوس هذا التعب اننا ناثي لاجل الذي ادخلته عندك 25 وآنزته

* P 98*

في بيتك يعني ساويرس لان بولس الطريق عند وصول ساويرس إلى المدينة انزله عندنا ومكث قليما في منزله فلما رأى بولس الطريق هذا من كلام مقدونيوس قال له هذة القلق والتعب نالك لاجل الذي دخل منزللي لا لكن لاجل قصدك وأعمالك الردية التي هدأ اعملها انا انقلت احافك ولا واحد منا لان كلامنا معك لاجل الإماطة فاذ تبتبت بشرك 25 كان الله معني ومنطق والذي يجيب بكلم 6 اننا ليس نومن بامانة نسطور ولا مجمع خلقدون الطمث لن الاهتنا ملك الحق ولمنك ملك موم نطقنا مستقبلة من ضد الآن وهو الذي يعد لنا خبراته من الذي يقامو

الرب المتمجد في قديسه من الذي ينزل بعظمة 26 الربرو أو من هو من هو موهر إلی

addressed Macedonius and said to him gently: “Have you said these words with your tongue only, or from your heart as well as your tongue?” And Macedonius said: “The canons established the fathers the bishops who were in Chalcedon, I accept.” Severus said to him: “If you accept the canons of those (men) and observe them, from henceforth you are not different at all from Nestorius in every count, for he separated the divinity from the humanity, and turned the Trinity to Quadrinity. So let me know * the difference between both of you70, for you are in agreement with him in blasphemy.”

69 And Macedonius answered with an insolent face and said: “What was the sin of Nestorius, to be cast out and cut off?” Severus said: “The truth is that Diocletian had harmed the Church as did Nestorius and the council of Chalcedon, and he who agrees with them.” Macedonius said: “If the whole world is assembled against me, they would not be able to incline my heart to the blasphemy against the bishops who were assembled there.”71 Severus said to him: Which council do you mean? Is it the council of Nicaea?” And Macedonius said “No, but the council of Chalcedon.”

70 Then Paul the Patrician answered and said to Macedonius: “Why therefore? When they wanted to enthrone you upon this seat, you confessed the union of the Trinity and the Synod of the faithful king, of good memory. Zeno, which you took by your hand and sign with your handwriting. Had we known that you were not in agreement with us, we would not have accepted you nor allowed you to congregate with us or with the faithful king, and we would not have been in agreement with you in anything.”

71 Macedonius said: “The cause of this trouble that has befallen me that whom you did welcome and let him dwell in * your house.” He meant Severus, for Paul the Patrician had, at the time of Severus’ arrival to the city, welcomed him to dwell in his house. And when Paul the Patrician heard72 what was said by Macedonius, he said to him: “Trouble and disturbance has befallen you because he came to my dwelling? Not so, but because of your figments and evil deeds, which you committed. But I do not fear you, nor do any one of us. For our dialogue with you, concerning the faith, demonstrated your evil intentions. God helped us and saved us, and who wants to know (let him know) that we neither believe the faith of Nestorius nor that of the vile council of Chalcedon. For our God is the king of Truth, and our king is a faithful king, and our true paths are set straight by the Lord, and He bestows on us His kindness. Who can resist the Lord, who is glorified by His saints? Who is able to tell His Greatness? Or who is His counsellor that he should have a share with Him in His works (cf. Rom 11:34-35)? He judges with

70 Eth reads “he has taught thee also the heresy that is in thee and in him”.
71 Eth reads “here”.
72 Lit. “saw”.
يشاركه في اعماله هو يدين بحكم الحق لان الله قاضي الحق والرب بافي الى الأبد بخليفيه وذكري رحمته لا اموت بل احيا واثع اعمال الرب ادا ادبي الرب ولم يسلمني الى اعداء نسيح الاهي وارتل بتبة روحانية امام الشعب في وسط اريوشتين الرب بابورا من صهيو صانع السما والارض مفوقين سقطوا بجهاد الاب ساورس نحن نهضنا واستقمنا فان الله معينا تأمن بالله ساورس الذي اتى وجسد وقبل تعب الجسد الذي ليس فيه شك الذي قبل المضرب وتسميز الصليب وماراة الموت والانضجاع في القبر والنزل الى الجحيم واكثر من جميع ذلك الحياة الأبدية التي لا ينطق بها التي اعتنائها والمتعة التي لا قياس لها قيامة الموتى والفرح العظيم طلوع عمانويل بالسر العظيم بوحدانية بلا انفصال وكل العبودية البنوة والجلس على الكرسي الذي لا ينطق بمجهد.

72 ثم اخذ بولس البطريق بيد ساورس وخرج فصار في الجميع شعث عظيم وقلق كثير وسلمو الغلبة لساورس اثني الاستفافة والملك وحواصه واجتمع عند ذلك جماعة الارتدكسين بقلب واحد على رفض مقدنيوس وقال الشعب بأنع الليلما قد حللت يا ساورس سم المجدد مقدنيوس اما بولس البطريق وساورس فمضوا الى مستقرهم بمجد عظيم وثبت الملك وجميع عظامه على الامانة الارتدكسية.

73 ونحن نعلم ايها الاحبا انا لا نبلغ وصف فضائله ولا ذكر جهاده الذي كان مع مقدنيوس وغيره بل نذكر يسير من تعب وما ناله وما احتمله لاجل الامانة فقول اضما عن ساورس انه خاف على الملك ان يسبب عقله فينقلب رابه فعند ذلك دخل اليه وقال له ان كان لله ابيه الملك اهتمام بهذا الامر لاجل سلامة البهبة وان يعترف هذا المجدد بين يدي خواصه بان الواحد من التالوث تجسد وصار انسانا بلا انتقال ولا استحالة ولودته المدى مستمرم وعند ذلك سميت ام الله الرب الى الابد.

74 فلما سمع الملك المؤمن المحب لله نسطاسيوس كلام الامام ساورس امضى هذا الامر وارسل سرعة عظما مملكته الى مقدنيوس ليعترضا اماته ويردود الى الحق
right judgement, for God is the righteous judge (cf. Ps 7:11). For the Lord will dwell forever, for all who fear Him, and for those who remember His mercy. ‘I shall not die but I shall live, and declare the deeds of The Lord. The Lord has chastened me sorely, but He has not delivered me unto my enemies’ (Ps 118[117]:17-18). I shall praise my God and I shall sing a spiritual * hymn before all the people in the midst of Jerusalem. ‘May the Lord bless us from Zion, He who made Heaven and earth’ (Ps 134[133]:3). Our foes stumbled by father Severus’ fight, but we have risen up and we stood up right, because God is our helper. We believe in Severus’ God, who came down and became man and without doubt He endured the passions of the flesh. He suffered from scourging and nailing to the cross, and the bitterness of death, and lying down in the tomb, and the descent to Gehenna. And above all that the ineffable eternal life that He gave us, and the grace without measure, the resurrection of the dead and the great joy of the manifestation of Emmanuel with great mystery in His undivided union and (release from) all the servitude and sonship and His sitting upon the throne of ineffable glory.”

72 And then Paul the Patrician took Severus by the hand and they left. And there was great confusion and much tumult among those who where assembled. And they, I mean the bishops and the king and his notables, awarded the victory to Severus. And then, the entire Orthodox congregation with one heart rejected unanimously Macedonius. And the congregation declared: “Alleluia! For you, O Severus, have put an end to the poison of the blasphemer Macedonius.” Then Paul the Patrician, and Severus went * to their residence with great glory. And the king and all his notables were established in the Orthodox faith.

73 We know, O beloved, that we are unable to describe all his virtues, and to record his argumentation73 with Macedonius and others. But we have to mention some of the hardships, which he endured for the sake of the faith. And we can also say that Severus feared that the king might change his mind and turn away from his conclusions. He entered then to the king and said to him: “If you had given attention to this matter, O King, for the peace of the Church, and in order to keep the flock of Christ in peace, you should truly care about the establishment of the Church, this blasphemer has to confess in the presence of your notables that one of the Trinity was incarnated and became man without changing or alteration, and the Virgin Mary gave Him birth to, and she was called for ever the Mother of Lord God.”

74 And when the faithful king Anastasius, the lover of God, heard these words of the wise Severus, he gave his approval, and straightway he sent the notables of his kingdom to Macedonius in order to inquire about his faith and bring him back to the truth. And when the patricians and the princes came to

73 Lit. “fight”.

* Text marked with * indicates annotations or corrections.
فلما مضوا إليه أعني البطارقة والآمرا وخطابوه لم يجيبهم بشيء مما قاله ساويرس فعادوا إلى الملك واخبروه بذلك.

* A 96ُ 75 فلما سمع الملك أن مقدونيوس لم يوافق ساويرس في امانته إنكر هذا الأمر وسلم مقدونيوس إلى ساويرس ليقوم عليه قانون البيعة فعد ذلك كتب ساويرس باذالاب بامر الملك قوانين الأمانة وقال هكذا: 30

* A 99ُ 76 نومن وتعتبر بالإمامة المستقيمة أمانة ابانيا القدصين الثلثاية وثمانية عشر

* A 100ُ

* A 96ُ

* A 100ُ 77 الجمعين بنيقية بقوة روح 31 القدس الحافر معهم الذي أظهر لهم ذلك وهو الذي قبله خلفهم مقدونيا في ميراثهم المقدس وأيضا الملاة وخميس الإبان الجمعين بقسطنطنية المدينة المایتين الذين اجتمعوا بافسس في المجمع الأول الذي كان على نسطور المجين نومن 32 للونه الواحد الاب وتعتبر بالله الوحيد الذي تجسد 33 من اجلنا انه لا ينقسم ولا يفترق هو قلب تجسد واحد وهو أيضا واحد بعد تجسه ونوم بروح 35 القدس الرب المحيي بالاية يتقدس ثلثة اقانيم ثابتة كاملة 34 ثلة اقانيم متساوية غير مختلفة في الجند ولا في فيما طيعة واحدة جوهر واحد ربوبية واحدة سجدة اعتراف واحد هكذا 35 يجب ان يكون اعتراف المومن تعرف ان الاب في طقس الابوية وليس هو ابن والابن في طقس البتوة وليس هو اب والروح القدس روح قدس منبثق من الاب فلابن 37 لا ينطلق الى الابوية ولا الاب الى البتوة ثلاث اقانيم موجودة ثابتة كل منها يشخصه مربطة متحدة بغير افتراق بلاهوتية واحدة طيعة واحدة فعل واحد سلطان واحد قوة واحدة وما في الثالوث 38 عبودية ولا خضوع ولا ينقص واحد عن واحد ولا واحد تام واخر دونه في سلطانه بل ربته اللاهوتية 39 ربة واحدة ربوبية واحدة ليس فيها خادم ومخدوم بل متساوية في الكرامة والربوبية وبها النور وفضا واحد لم يكن الاب لحظة ولا طريقة 40 عين بلا ابن ولا روح القدس بل الثالوث 41 المقدس موجود 42 بلا ابتداء ولا نهاية ويجب لنا ان نؤمن بالله الكلمة ان له ولادي ولادة من الاب قبل كل الدهور غير مدركة وولاده في اخر الزمان من مريم العذري بغير مضاجعة بشيء 44 دقيق لا بدرك ولا يفحص ولا يعرفه الا هو.

30 P 31 A هكذي 32 P 33 P 34 A رحم 35 P 36 P 37 P 38 A 39 A 40 A طرف 41 A 42 A 43 A 44 A ابدا
him and addressed him, he did not accept anything, which Severus had stated. And they returned to the king and informed him about that.

* 650

The affair of Macedonius: the condemnation of Macedonius

75 And when the king heard that Macedonius did not consent to Severus' faith, he was displeased and handed over Macedonius to Severus that he might apply the canons of the Church. And then by the king's order Severus wrote with humility the canons of the faith, and said thus:

76 "We believe and confess, the straight faith of our holy fathers the three hundred and eighteen bishops assembled at Nicaea by the power of the Holy Spirit present with them and who declared it to them. And this was accepted by their successors, our preceding fathers like a holy heritage. And also (those what had been established) by the hundred and fifty assembled, in the city of Constantinople and the two hundred assembled in the first council at Ephesus against the mad Nestorius. We believe in one God, the Father and we confess also the Only Son of God who was incarnated for our sake. He is One and cannot be divided or separated neither before nor after the incarnation. We believe in the Holy Spirit, the Lord, the life-giver by the Lord. (God) is sanctified in Three distinct and perfect hypostases, three equal hypostases without any difference in glory or brightness; one nature, one substance, one lordship, and one confession worship. The faithful should confess thus: We confess that the Father is in the rank of Fatherhood, He is not a Son. The Son is in the rank of Sonship and He is not a Father. The Holy Spirit is a holy spirit that proceeds from the Father. The Son shall not change to Fatherhood nor the Father shall not change to Sonship. Three existing and established hypostases, each has his own personality yet they are united, without separation one divinity, one nature, one action, one authority, one power. There is no slavery or submission in the Trinity and no (one) is inferior to the other nor one is whole and the other have less authority. The honour of the divinity unique is one, Lordship where there is no master and servant but all equal in honour, lordship, One light brightness and splendour. The Father has never been without the Son and the Holy Spirit for a second or even for the twinkling of an eye, but the Holy Trinity exists without a beginning or an end. We should believe in God the Word as having two births one unperceptive birth from the Father, before the ages and the other one in the fullness of the time (cf. Gal 4:4) from the holy Virgin Mary without male intercourse, an incomprehensible and unperceptive birth that only He knows.

* 651

74 Or "give them an answer to"
75 This part is also mentioned in the Confession of the Fathers and translated into Latin Recta fides scripta ad Anastasium imperatorem (CPG 7070[16] cf. the Introduction.
76 It seems that there is an error in the Arabic text. It is very hard to understand.
والكلمة صار جدنا وسكن فيها وراثه اعيننا وجسته ابنا ليس الاب خلقه
مثل الملائكة ولا مثل الكاروبيم والساروفيم ولا واحد من المراتب بل هو مولود من
جوهه وطيبته هو ارفع من الروسا وكل المسلمين ومن كل الرباب ومن كل اسم
يعرف في هذا الزمان وفي الاب هو مساوي الاب والروح القدس موجود في
لاهوتية واحدثا لأجل هذا قال 45 ان روح القدس يأخذ مما لي ويخبركم
هذا الذي رأينا يا اياه على الاردن ونرزوه على الاب المجدس مثل الحمامة لما رأى الاله
الكلمة ان الخطية قد تعاطمت نزل من السما وصار في بطن العذراء مريم واخذ
منها جسدا 47 بالسر العظيم الذي لا يفحص ولا يدرك ومكث في بطنها نسعة أشهر
وصنع هو له جسد منها 48 ليس الاب الذي كان في بطن العذراء ليلا يقول انسان
ان الاب ينتقل من الابوية الى البوة ولا ان البا ينتقل من البوة الى الابوية
وذلك الروح القدس لا ينتقل الى الابوية ولا البوة بل مشتة واحدة وارادة للاله
المجدس ليلا يسير بعد فيجعله غريب من اللاحوت 50 بل هو وحده الذي تجسد كما
اراد وصار على الالام التي لا شك فيها ولم بات بجسمه معه من السما بل
اخذه من مريم العذراء والدة الاله بغير مضافة 51 بشر وليس ولادة خيال بل بالحقيقة
طبيعية وهذا امانتنا الذي نؤمن بها هو الله هو الإنسان بالخلاص لى وصف 52 فله
عملان كل وشبر ما قلد له 53 حمل أيضا على الصليب بارادته ليكون قريانا نقيا
للاهوت 54 يدا ورجله وطن بحرية هو الله وانه اصه او ليس اثين الذي
لموت 55 بطبيعته قبل الموت 50 بارادته الذي لا يموت 60 مع الميت
شخص واحد هو خرج من جنبه ما ودم تدبر للسراير المقدسة ليس هو للنسوته فقط فعيل بها هذا
لليا يقول انسان انها افترقت من اللاحوت معالله بل اللاحوت 61 قبل الالام
للجسد 53 ولا شك لأنه بوحدانية في كلا صنعه 64 طبع واحد لا طبيعتين متفرقتين
وجميع ما صنعه الكلمة في تديبره بلا افتراق من ناسوته لا في القوات 65 التي تلق
باللاحوت ولا في الالام التي تلق بالناسوته 66 اياكم تفزوا مثل قدنابوس 67 وقيمة

"The Word became flesh and dwelt among us (Jn 1:14), which we have seen with our eyes and touched with our hands (1 Jn 1:1). The Father did not create Him like the angels or like the Cherubim and the Seraphim, or any one of the ranks, * but He is born from His essence, and His Nature. He is higher than the rulers and all the authorities, and all the lords and all names called in this generation and in the coming one. He is equal to the Father and the Holy Spirit, being in one divinity. Therefore, He said ‘the Holy Spirit will take what is mine and declare it to you’ (Jn 16:15). The same we saw on the Jordan (river) descending like a dove upon the Incarnated Son (cf. Mt 3:16/16). When God the Word saw that sin has increased greatly, He descended from the heaven and came to the womb of the Virgin Mary. He took flesh from her, by an imperceptible and incomprehensible mystery. He dwelt in her womb for nine months and He created for Himself a body from her. The Father was not in the womb of the Virgin, so that, no one can, neither say that the Father passes from fatherhood to sonship, nor the Son passes from sonship to fatherhood, and also the Holy Spirit cannot pass to fatherhood or to sonship. But there is one will and one wish in the Holy Trinity, so no one will dare estrange Him from the divinity. But He is the only one who took flesh and endured undoubtedly the sufferings. He did not descend from heaven with a body, but He took it from the Virgin Mary, the Mother of God, * without human intercourse. It was not a phantom birth but really natural one. This is our faith, and what we believe that He is God and He is Man in an indescribable union. He, Emmanuel, ate and drank what was offered to Him (cf. Lk 10:8). He ascended to the cross by His own will to offer an acceptable pure sacrifice to His Father. His hands and feet were nailed to the cross, and He was pierced by a spear, He (who is) God, for He is one, not two. He who is by His nature immortal, He accepted death by His own will. The immortal and the mortal had been united in one person. Blood and water came out from His side (cf. Jn 19:34) as the economy of the holy mysteries. Someone might say, it is only the humanity that was made to suffer and it was separated from the divinity – God forbade – but undoubtedly the divinity accepted the sufferings of the body, for they are united with a singleness in everything. One nature and not two separated natures; whatever the Word had performed was by one single economy without separation from His humanity, either in the deeds that is exclusively Divine or that which is purely human. Do not go astray like Qndyānūs and the rest of the opponents who


78 Cf. §71. This means that He suffered the passion really and not as a fiction.

79 Cf. §71.

80 A reads “Mndnayūs”, Eth has “Cyprian”. Cf. infra §92 “Qdnaqūs”, §107 “Fndyā-
الخالقين الذين يقولوا بنفاذ أن اللاهوت انعزل عن الناسوت في وقت الصليبنت 69 هذا يقولو اوليك الكفرة يوجدونا أن الله خاف بما ينال الناسوت فانعزل عنه وتركه هذا قولهم بكرفهم وحكمتهم الكاذبة وشتمهم لله وتجديفهم عليه.

لا يحل بنا نحن هذا أن يجدف على ملك بل نومن 71 الغير متجمد تجد 72 والذي ليس له دم أحد من دم المذكور مثل طفل والغير متالم قبل الألام في جسده كما قال الحكم بولس إنه شبه اخوته في كل شيء خلا الحقيقة لينقذ من كان في سلطان 73 الموت في ذلك الزمان العظيم بموته خلصنا وتدبيره نجا 74.

فلما رأى الملك وخواصه قوة كلام ساورس ونور وجهه وضياءه كواحد من الملكية قالوا كما قال اهل الناست لبولس وبرنابا ان اللهته صارت 75 مثل البشر وسكونه معهم من يستطيع بلغ وصف فخر وغاضم اقولك انت يا ساورس المجاد واليس جهادك لتتمجد من الناس لكن ليبره يسوع المسيح وملك بولس 76.

وجميع الرسل لأنك قد شاركتهم في الألام 77.

عند ذلك تقدم ساورس إلى الملك وقال له لا تخاف إيها الملك اذ سمعت الله الكلمة قبل الألام عن مات 78 بالجسد ولا تدع الهارقة يغزو إيها الملك لأنهم يقولوا بسانهم الذي يستحق القطع انهم لا يقولون أن الله الكلمة المتجمد 79. ودفن ونحن نعرف إنه مات وقرن بناسوته وهو الذي لا يموت 78 ولا يدرك بلاله ولم تحد قيمته 79 عرف قوته لأنه لما قام من الموت ابطل الموت قام لأنه ملك القوات وليس نكذب القيادة فان كنا نكذب بالقيادة فاطل هو إماتنا وقد صرنا مشاركون ال(pf) واعوذ بالله وإبطلنا موهته الذي هو ابطل الموت والملك في القضية المعصية على إدام بل نومن نحن إيها الملك بالثالوت 80 مقدس فالهارقة بما قلوبهم ان المذكور لما ولدت 81 الفتى صار الثالوث 82 رابع وعذاب الله ان نقول نحن ان الواحد صار اثنين او تسممه بل هو الثور الذي لا يفرق من لاهوت ولا يقول مثل الهارقة ان الواحد صار اثنين او تسممه بل هو واحد بلاله وناسوته وهذا كان بسر

68 A — الأهوة 69 A — الصليب — الناسوت 70 A — الموت 71 A — نومن ان 72 A — ضياءه 73 AP A — قناة A — مات 76 A — مات — مات — لاهوة 77 A — لاهوة — A — وفاة 80 A — قناة 81 A — قناة 82 A — قناة

65 Meaning uncertain.
said impiously that the divinity was separated from the humanity at the time of crucifixion. By saying this, those apostates indicated that God had feared from what was to befall on the humanity so He was separated from it and left it on its own. Thus is their blasphemous statement and * their false wisdom as well as their insolence and their blasphemy towards God.”

78 “For us we never condone such a blasphemy, but we believe that the bodiless had been incarnated, the bloodless shared the blood of the pure Virgin as a child, and the impassible accepted the passion in flesh, according to the saying of the wise Paul: ‘Therefore He had to be made like his brethren in every respect’ (Heb 2:17), but without sin in order to save those who are under the power death of that great generation. By His death, we have the redemption and by His economy we have been saved.”

79 When the king and his notables heard the eloquence of Severus’ speech and (saw) his face shinning with the brightest light, as one of the angels. They said, even as the men of Athens said to Paul and Barnabas: “The gods were likened to men ” (Acts 14:11), and dwelt with them. Who is able to attain the description of the quality of your honour and (to comprehend) the mystery of your statements? O Severus, you are an athlete, and your wrestling was not that you might be glorified by men, but to preach Jesus Christ as Paul and all the apostles, for you shared their sufferings.

80 And then Severus drew near the king and said to him: “Do not fear, o king, if you hear that God, the Word had suffered for our sake, and died in the flesh. Do not let the heretics mislead you, O king. For they say with their tongue, which is worthy to be cut, that they do not believe that God the incarnated Word died and had been buried, and we know that He died and was buried in His humanity. He who is immortal and inconceivable in His divinity and whose resurrection is incomparable, He revealed His power when He rose from the dead and destroyed death. He rose because He is the King of powers. And let us not deny the resurrection. Because if we deny the resurrection, our faith is in vain and we are like the Jews — God forbid — denying His death which annihilated death and the suspicion of the transgression and the disobedience of Adam. We believe, O king, in the Holy Trinity, for the heretics said with the blindness of their hearts, that when the holy Virgin Mary gave birth to the child, the Trinity became a Quadrinity. May God prevent us from saying that the One became Two, or from dividing Him, but He is the light that was not separated from His divinity. And let us not say as the heretics that One became two nor divide Him, but He is one in His divinity and His humanity, this is a wondrous mystery. And He who dwelt in the

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81 Lit. “saw”.
82 Lystra is meant.
83 Lit. “unlimited.”
84 Eth adds “the enemies of God”.
أجمع والذي مكرٍ في بطن مريم العذراء والدة الله الكلمة طلعت إلى السمٍّ

وجلس عن يمين الاب وهو ياتي ليدين الاحبا والاموات.

81 هذه هي الأمانة الثانية امانة بلا تجدف معمودية واحدة بلا دنس هكذا
التلوث الاب والابن والروح القدس موجود بلا افتراق بطبيعية واحدة ووجوه واحد
ثالثة اقانيم بلا اختلاط ولا امتزاج وكل منهم موجود وإن كل اقافم موجود

P 1103. 

بشخصه هذه هي الأمانة وأها قوم الاربع هي الأمانة الرسلية نؤمن هكذا

وينعلم ولا نساعد احداً من الهراطقة ولا نقبلهم لكن نعرف باعيان ان الكلمة المولود
من الاب تجد من مريم العذراء واتخذ بجسده الذي تجسد به المولود من الاب هو

A 1100. 

واحد بجسد ونفسه وعقله نفس ناطق روحي أن ليس هي زمانية ولا هي تسكن

في وقت وتخلي منه في وقت اخر بل هي واحدة بلا انحلال الى الابد ليس
الكلمة في وقت فارق 111 الجسد بل هو واحد باقفم وليس له نهاية فيما هو فيه
باقفم واحد ولا اثنين الله بلاوهته ونسان بجسدته وله الوادتين ولادة من الاب
قبل كل الدهور بلاوهته لا ام ولاادة من مريم العذراء بناسوها بل اب من غير

A 1100. 

مضاجعة هو هو هذا الواحد قبل تجسده وبعد تجسده تعالى.

82 ان فأمان بالرب الاب الواحد يسير المسيح ابن اقفم واحد بطبيعية واحدة لم
ينتقل اللاهوت الى الناسوت ولا الناسوت الى اللاهوت باختلاف مثل احد
الابنتان ولكن الكلمة قبل جسد من مريم العذراء القديسة والدة الاب هو واحد
والله تام متانة صنع السلاسة وليس اللاهوت وهام الناسوت ولا الناسوت
خادم للاهته بل هو ثابت بطبيعه في وحدانية بلا افتراق ولا اختلاط ليلا يقول
قالب ان الواحد ذات الموت واخير قبر الموت بل الذي قبل الام الموت هو الذي قهر
الموت بلا اختلاط وأظهر لنا انه غلب الموت وداسه بطبيعية واحدة واقفم واحد
وشخص واحد ابن واحد لله كامل ليس فيه نفس ولا تغير ولا نتعد ان هذا الذي
للهته الم غير من جميع التخيل والافتراق والامتزاج ولا يعرف

A 1100. 

لاهوت 10 بجسول ولا الجسد بغير لاوهته بل بطبيعية واحدة الذي لا يقبل الام
womb of the holy Virgin Mary, the Mother of God the Word, * ascended to
the heavens, sat at the right hand of the Father and He will come to judge the
living and the dead.

81 "This is the established faith; a faith, without the blasphemy. (We be-
lieve in) one pure baptism as such: The Father the Son and the Holy Spirit,
existing without separation in one nature, one substance, three hypostases
without mingling, without confusion. Each one of them exists. And each hy-
postasis exists by his own. This is the faith. And in it the Church stands. This
is the apostolic faith, so we believe and teach. We do not help any heretic we
do not accept them. But we confess clearly that the Word was begotten from
the Father, was made flesh from the Virgin Mary. The body of the incarnated
and the begotten from the Father are One, with a flesh and his soul and his
mind, a rational spiritual soul which is not temporal, and it does not at one
time abide with Him and at another time depart from Him, but He is one
without change forever. At no time was the Word separated from the body,
but He is one Person without end. In any state He is One person and not two,
God in His divinity and man in His flesh. And He has two births, birth from
the Father before the ages in His divinity * without a mother and His birth
from the Virgin Mary in His humanity, without a father, without intercourse.
He is the same One before the incarnation, and also after the incarnation. He
did not add anything to the Trinity."

82 "And now, believe in One God, the Lord Jesus Christ, that He is one
hypostasis having one nature. Neither the divinity changes to humanity nor
the humanity usurps the divinity, through being snatched away, as one of the
prophets, but the Word took flesh from the holy Virgin Mary, the Mother of
God and He is one: a perfect God becoming flesh. He made peace. And nei-
ther the divinity does serve His humanity, nor does His humanity serve His
divinity, but His nature is firm in oneness without division or admixture, so
that none may say that one had tasted death, and another overcame death, but
He who accepted the sufferings of death is the same one who overcame death
without mixture. And He revealed to us that He conquered death and tramp-
led on it, is in one nature, one hypostasis, one person, unique Son of God,
perfect, without decrease or change. We do not believe that this who was af-
licted with suffering is another (one), without imagination or division or
blending or confusion. The divinity could neither be revealed without flesh
nor the flesh without divinity. But the one nature86 which is impassible, be-

86 Eth reads "divinity".
صار واحد مع الذي قبل الالام مفدي كل الاجساد اتحذ مع الذي يجوع ويعطش
الواحد الذي لا يجوع ولا يعطش صبر على الام الجسد التي هي تعب الطريق ووضوع الجسم والصبر على الصلب والعطش على الصليب وعقل النفس حتى الموت 11 وميلان الرأس له اسلم الروح والطمعة في الجبن من اخذ الشرط وخرج الما والدم منه بعد موهته الذي هو يتنوع الحياة هذا كله قبله الاله الكلمة في جسد من وحدانية الله الكلمة كل من يقول باثنين أو فنطس او استحالة فقد شبه باوطاخى ضال 83

ما هو قابل الالام والموت 17 وما يشكله في جسده يقول انه هذا الواحد وأنه قبله بارادته والذي هو ارفع من العقل وهذا هو دون العقل هو بهذا الواحد هو هذا الاله الواحد مات 18 بالجسد واقام الموتى بقهره الالهية كما هو مكتوب في داود النبي انت هو انت وسرك لا تفتنا واحد هو وليس اثنين مات وغلب الموت 21 وقام من الموتى 22 وانعم علينا بلغبة الموت 23 الى الابد ابطل شجرة الموت 24 وثبت لنا شجرة الحياة بالقيامة الحقيقية كما عاجزين مشتهين ان يصير الله انسانا وينعم علينا بالخلاص من الموت 25 ومرارة 26 الخطيئة كما قال المغبوط داود انهض بقوتك وتعالى خلصنا وقوله تعالى يعني مجيء بالجسد حتى يندفع من الشيطان الذي 27 تساطع على ادم بالموت لانه هو الذي يبطل الموت بموته فاذ فما كانت صمت السموات لا تقدر تصر على بعض مجد لاوهنه 28

فكيف تقدر الأرض تثبت على عظم مجد اللاهوتية مجرد لاحق هذا بالنبي ودعاه تعال خلصنا أي البس الجسد الذي قد تساطع عليه التنين الذي هو الشيطان لانه كانت ضالة 29 ادم له وسقط في بحار العظمة ب谢邀ا قلبه عندما قال اني اطلع الى السماء ونصب كرمي على الغمام وانت الذي تشيقي وتخلص منه الصورة التي قد عنتن زمان الخطيئة الذي هو الإنسان الذي صنعته بشهب.
came one with who endured suffering, * for the salvation of all flesh. He became one with that who is hungry and thirsty. He who is no subject to hunger and thirst, endured the passions of the body which are exhaustion from walking on the road, the weakness of the body enduring the crucifixion and the thirst on the cross and the sorrow of the soul unto death and the bowing of His head, when He gave up the Spirit, and the piercing of His side by one of the soldiers and the coming out of the water and the blood after His death which is the spring of life, all these God the Word endured all that in His flesh. There is no imagination in His unity, as one hypostasis, one person without any division all in all from the Father, nor in two natures, not two persons. Whoever confesses two, had broke up the unity and became stranger and far from the Unity of God the Word. Whoever pronounces two, or phantasm* or change, he is following the lost Eutyches.

83 “We believe thus the unity of Christ and His life-giving passions, without doubting them. And the Son is equal to the Father and the Holy Spirit in the nature of the divinity, and He is liable to sufferings and death and all the like in His flesh. He says that He is that One who endured it of His own will. And He * is above understanding and (our) understanding is lesser. This one God died in the flesh and raised the dead by His divine power, even as it is written by David the Prophet: ‘But thou art thyself and thy years have no end’ (Ps 102[101]: 27). He is one and not two who died and overcame death and rose from the dead and granted us the victory over death forever. He has taken away the tree of death and established to us the tree of life by his true resurrection. To us, who are incapable, have a desire for God to become a man and grant us salvation from death and the bitterness of sin. Even as the blessed David said: ‘Arise in thy might and come to our salvation’ (Ps 80[79]:2). And by his saying: ‘come’ he meant His coming in the flesh to save us from Satan who prevailed over Adam by death; because He is the one who annihilated death by of His own death; and if the heaven of heavens is unable to behold part of the glory of His divinity, how then can the earth stand the pure greatness of the glory of divinity? For that same reason, the prophet called Him: ‘Come to our salvation’ which means ‘put on the flesh on which the dragon, that is Satan, has prevailed’. For by him (Satan), the defection of Adam took place, and he fell into the sea of arrogance by the hardness of his heart, when he said ‘I will ascend to heaven and set my throne above the clouds’ (cf. Isa 14:13-14). And that is You who can heal and deliver him from the ancient image which belongs to * the time of sin. * 660

87 Arabic "fntsah".
88 Eth reads "We".
89 Perhaps from a psalm?
84 يجب أن تعلم أيها الملك الخبب لله أنت وبواصك أن الشيطان لا يقدر يبت قدم كلمة الله مجرد ويستطيع مقاومته لو لم يلبس جسد آدم ولاجل هذا أن الكلمة صار جسداً أي صار إنساناً تاماً كاملاً في احثا متزريم العذري بوحدانية بطيعة واحدة لا استحالة ولا انحلال بها غلب العالم وقهر الشيطان ودع الموت وكسر الجحيم كما هو مكتب ملك الرب واشتمل بنور الرب نبي الرب القوة وتجلى بها هو الذي أعطانا الحياة الأبديه وابطل كرسي الشيطان إلى الإبداء كما قال: 

85 اغريغوريوس الثالوثوس هذا الذي نعرفه باتحاد الكلمة بناسوته أيها الملك القوي الله يكون لك حصن.

86 فلما سمع الفريقين هذا الكلام رضوا كلهم بهذه الأمانة بالاتحاد الارتدكي ونفوا عنهم تجديد مقدونيوس ومجمع خلقودونية وحينئذ تكلموا كلهم بتعظيم وتجيل وتجليل ساويرس كالمخلص المنقذ الصالح وكان في البيعة سلامة وهذا وكان الله معينهم ثم قال الملك أيضاً للباب ساويرس يجب علينا ان نفحص عن هذه الأمانة وعرف الشخص الذي نحن شاكيين فيه الذي لا يجل وقوع الافترقا في البيعة والشلك لاجمجم خلقودونية.

87 ثم اجاب ساويرس وقال انهم افهم أيها الملك الهمس لله لك الغلبة لأن المجمع المذكور امر بامر خارج عن الأمانة المستقيمة في نيقية وكذلك وقع الخلف والفراء وكذلك قوانين الباب المجسمين بافسس اولأ قد نفوا واحمرروا كلمن يزيد شيا في إماتهم فمن الان لا يجوز لا قيس ولا استف ولا احد من الشعب ان يحدث امر جديد لأن مجمع خلقودونية التماثل اثبت في طبائع وشخصين وقساوا المسيحي الواحد له شخصان واقوام وطبايع مفرطة مثل اليهود القايلين انه إنسان صلب باكه وجدانه الله وصاروا كأنهم يفتشون التجديد ونفوا قوانين الباب الذين هم معلمين القايلين ان يسوع المسيح هو ابن الله وشاركوا اقاول كاولبس وتاودريتيس وملهم النفاق واعترفوا مثل نسوتو الجند الذي كان محل المقدسي كيريلس وقال إنه هرهوطي وقد نظر من الان فعلهم واعترفهم وما فعله تاودريتيس.

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84 “You should know, o king, lover of God, you and your notables, that Satan is unable to stand before the Word of God without flesh, and it was not possible to resist Him if He had not put on the flesh of Adam. And for that reason, the Word become flesh (cf. Jn 1:14), that is to say, became completely a perfect man in the Virgin Mary with His one unique nature ⁹⁰, without alteration or dissolution; by which, He conquered the world and overcame Satan, and trampled on death and broke the Hell, as it is written: ‘The Lord has reigned; He has wrapped Himself in the light⁹¹ of beauty. He has clothed Himself with strength and girded Himself with it’ (Ps 93[92]:1). He has given us the eternal life and abolished the throne of Satan forever. As Gregory the theologian has said: ‘This is whom we know by the Union of the Word with His humanity.’ O mighty king, God be to you as a fortress.”

85 And when the two parties heard this speech, they all accepted this faith and the Orthodox union. And they repudiated the blasphemy of Macedonius and the council of Chalcedon. And then all of them spoke highly with reverence and respect to Severus, being like a saviour and a good liberator. And there was peace in the Church and quietness and God was their helper. Again the king said to the Father Severus ⁹²: “It is meet that we now * examine about this (doctrine) and identify the person which we suspect, who instilled the divisions in the Church, and the doubt concerning the council of Chalcedon.”

86 Then Severus answered saying ⁹³: “Behold ⁹⁴, O king, generous for God, victory will be your’s! For the abovementioned council had issued a decree contrary to the straight faith of Nicaea. And hence the division and disturbance have befallen. And also for the canons of the fathers assembled for the first time in Ephesus, they anathematised and excommunicated every one who added to their faith. And from now on, it is not allowed for a priest or bishop or one of the people to institute a new matter. For the impious council of Chalcedon instituted in Him two natures, and two persons, and they divided the unique Christ into persons and hypostases and separate natures, like the Jews who say: ‘He whom we ⁹⁵ crucified was a man,’ denying the unity of God. They became like beasts in impious blasphemy and they set aside the canons of the fathers, who are our teachers, who say that Jesus Christ is the Son of God, approving the words of Kāwlbs ⁹⁶ and Theodoret ⁹⁷, the teachers of impiety, and they confessed like the mad Nestorius, who had plotted against the holy Cyril and said that he was an heretic. Henceforth their deeds

⁹⁰ Eth reads “divinity”.
⁹¹ We can note that both the Bohairic and Sahidic versions of the Psalm do not include the word “light”.
⁹² Eth reads “And then again Father said to the king”.
⁹³ A and Eth omit “Then Severus answered saying”.
⁹⁴ A reads “You (pl.)”.
⁹⁵ Eth reads “they”.
⁹⁶ An unidentified person. Eth reads “Aquilaus”.
⁹⁷ Theodoret of Cyzicus.
الذي اتينى 43 زمنه ان يكتب ما يفينا وامير به المومنين وجمع معلمي البيعة وأعظم من هذا كله مقاومة ككذلك الاب الجليل رئيس الاساقفة كيرلس 44 الذي يسلط واعطى ان يفحص جميع اقواله المملوكة تجديد ونفاق اعني اقوال تاودريتس 45 وهو أيضاً الذي نفى 46 نسوبر ككذلك طومار لاؤوس 47 المناطق أكثر من كل الناس لانه اطلق وجرس على قسمة المسيح الواحد الذي لا يقسم وجعله وансان مفترقين بطبيعتين 48 وشكنين وارادتين 49 مختلفتين ينسب الآيات والعجب الى اللاهوت ونسب الى الامام وجمع الافعال الناصفة الى الناسوت 50 وهي رقاد النوم والمشي والتعب وقبول الامام للانسان 51 وحدة وشبايع الخمسة الاف من خمس خبرات والانعام للامامة السامرة بما الحياة والمشي على البحر وزجر الرياح للاهوت 52 فقط وقال ان كل واحد من الطابيع يفعل ما يليق بها الله الكلمة يفعل ما يليق باللاهوت 53 والجسد يفعل ما يليق بالناسوت 54 وقال ان الواحد منها هو نور واخر للالم 55 فنسب ضعف الجسد وقال لا يستطيع ان يشرك الله مع الضعف ولا يستطيع الإنسان ان يشرك في رتبة علم اللاهوت 56 هذا الكلام وما يشبه هو الذي اثاب بالفرج والشيك الى البيعة والشعب الارتدكي.

من الان ابنا الملك اراهم اذا هو 58 قبلا الامامة الواحدة بشيات وهم يسلكو في بيت الله باتفاق ونقبل واحد يجتمعوا ويكون العالم بهدف والملك بلا شغل قلب فلطلب من انا الى الله الذي يعرف الخفايا وعلم سراي القلب لاجل رجا خلاصنا واتفاق امانتنا لان بها يكون الخلاص لا يلي است انظر طلب الغلة ولا يكون عبداً للمقاومة كما يفعل قوم اخرين وتعتقد اني اجاهد في هذا طلب لرضا الناس.

فما اخذ الملك كتب قوانين مقدونيوس ومجمع خلقونية الممتلئة تحديث ونفاق ونظرا توجب 61 الجمع من الكلمة التي فاضت من قلب ساويرس ورجع الملك وواصل مقدونيوس ويفتش ضميره وكيف امانة كتب شرح امانة وارسلها الى الملك وقال لو امر الملك بقطع 62 لساني ويجتمع العالم على ما اترك اقوال الاساقفة 63 الكثر الذين اجتمعوا بخلقونية.

43 P 106
44 P 104
45 P 104
46 P 104
47 A 105
48 A 105
49 A 105
50 A 105
51 A 105
52 A 105
53 A 105
54 A 105
55 A 105
56 A 105
57 A 105
58 A 105
59 A 105
60 A 105
61 A 105
62 A 105
and their confession became known. And what Theodoret who wasted his
days, writing * the perishable and commanded the faithful and all the teach-
ers of the Church (to follow), and what is worse than all these (things) is his
opposition to the reverend father Cyril, the archbishop, who prevailed and
was ordered to examine all his speeches full of blasphemy and impiety. that
is, the speeches of Theodoret. And he also (Cyril) banished Nestorius and the
Tome of Leo98, the impious beyond all men, because he was bold enough and
dared to divide the one Christ, who is undivided, and he made Him God and
man, divided into two natures, two Prosopa, and two different wills. He at-
tribute the signs and wonders to the divinity, and the sufferings and all the
imperfections to the humanity, which are the repose of sleeping, walking, the
weariness and enduring the passions to the human being alone. (He attrib-
uted) satisfying of the five thousand with five loaves, granting the Samaritan
woman the water of life, walking upon the sea, and rebuking the winds to the
divinity alone. And he said that each one of the natures did that which befit
him, God the Word did that which befits the divinity, and the flesh did that
which befits the humanity. And he said that one of them is light, and the
other to endure the sufferings. And he said: because of the weakness of the
flesh, it is impossible that God be partaker of what is * weak, and it is impos-
sible for man to be partaker in the exalted condition of the divinity. Such
statements and similar ones brought99 division and doubt into the Church and
the Orthodox congregation.

87 “Henceforth, O king, I see that they have accepted firmly the unique
faith, they congregate into the house of God with one accord, and with one
heart, and the world is in peace and the king without any worries. From now
on let us ask God, who knows the hidden affairs and scrutinizes the inner
thoughts of the hearts, (to give) us hope for salvation and unity of faith, by
which we can be saved. I am not arguing to be victorious and I would not be
a servant for the contradiction like some other men are doing, and we100 be-
lieve that I am struggling in this (affair) searching to please men.”

88 And when the king took the books full of blasphemy and impiety of the
canons of Macedonius and the council of Chalcedon, and went through them,
the people1 were amazed by the words that gushed from the heart of Severus.
And the king sent again to Macedonius questioning his thoughts and his
faith. So he (Macedonius) sent back to the king in writing the explanation of
his faith and saying: “If the king commands that my tongue be cut out, and
the world turned against me, I would not give up the statements of the many
bishops who assembled in Chalcedon.”

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98 This is anachronism: the Tome of Leo was written after the death of Cyril.
99 A reads “brought to us…”.
100 Eth reads “they”.
1 Eth reads “king”.
فلما أخذ الملك تلك الرسالة امران يجتمع مقدونيوس مع ساويرس لانه كان قد ارسله ينافذ الملك قوم مومين من أصحابه مع ساويرس فقال ساويرس لمقدونيوس: اجتمع بعني. يقول إنك لا تترك ما قالته الأساقفة المجتمعين في مجمع بنيقياً أو مجمع افسس قال مقدونيوس لا لكن مجمع خلقدون عقلاً. فقله ساويرس: جيد ما تبنا به اشعيا النبي عليك إذ قال في مجمع خلقدون أني حزين عليك لأن النبي نظر ذلك فصرح على سفن خلقدون الذين هم أساقفة مجمعها فانهم يفسدوا ولا يعودوا لأن الله لم يعطهم فتوى ولا وقت للرجعة بل نفاه عن قوله انهم يهلكوا ولا يعودوا ما هم السفن الأساقفة مجمع خلقدون الذي اعتاه النبي لمجمع الأساقفة المحيين بشوهاتهم هولاء الذين أنكروا الله الكلمة مثل اليهود البهائم واي vida لهم وقد أضيعوا ارتفاعهم واتدل مجدهم وردل قد سمعتهم الصوت الثابت والكلمة الثانية التي الله اذ قال ابن الله ان من الأنكرى قدم الناس انكرته امام ابي الذي في السموات وملايكة المقدسين فمن اللات قد اهلكتهم انفسكم بامتنكم الردية والأمانة فما تنفسوا ولا تنفسوا أن الأساقفة الذين قد توانوا عن القطع هولاء الذين افسدوا ويدوه بكينهم دينونة ابن الله لهم لاجل الانفس التي اهلكوها. فيكون دينونة ابن الله لقلة إيمانهم لان النبي دعاهم سفن لأنهم مراكب الانفس يحملوها حتى يرشدوها إلى الميناء المستعد لهم فاما أولئك ففرقوهم بقلب غير فهم وفساد عقل هولا الذين هم مدربي السفينة لم يدخلوا إلى المينه بل صاروا مشاركون للهلاك واقتذوا برائهم لأنفسهم الملكة وحذروا الناس إلى الحجيم لاجل هذا عاد النبي القول ثاني دفعة وقال ان ارتفاعهم هلك يعني هلاك حياتهم. عند تركهم أقول الانجيل المقدس والامانة الارتداسية لأنهم خافوا من ملك بموت وانكروا الملك الذي فهو الموت المعطى الملك العز وانت يا مقدونيوس من الان امانتك لجسماً والذي تؤمن به وقسمته هو يقسكم من بيعته من قولان الاتابة الأظهار.

فلما رأى الملك الرومون نسطاسيوس 1 ان مقدونيوس لا يقصر عن تجذبه امر ان يكون في فينيقية فلما اجتمعوا كتبوا نفسي مقدونيوس وموافقة العظيم

A & P read "Justinianus".
When the king received that letter, he commanded that Macedonius should have a meeting with Severus, whom he had already sent to him accompanied by faithful men among his friends. Severus said to Macedonius: "Which council do you mean by your saying that you will not give up what the assembled bishops stated? Was it the council of Nicaea or the council of Ephesus?" And Macedonius said: "Neither, but the council of Chalcedon." And Severus said to him: "Well did Isaiah the Prophet prophesied concerning the council of Chalcedon, 'I mourn over you' (Isa 22:4?); because the prophet saw it, he cried out against the ships of Chalcedon², that is the bishops of its council, because they were corrupted and did not turn, for God did not give them repentance³ nor time to turn around, but He banished them. When he said that they will perish and will not return, the ships are a reference to the bishops of the Council of Chalcedon that is what the prophet meant: the council of the homicidal bishops by their desires, those who denied God the Word as did the Jews, the beasts. And do they have hope for life? For behold their loftiness had been brought down, and their glory has been changed and rejected. Behold you have heard the firm voice and firm word of God, when the Son of God said: 'whoever denies me before men. I also will deny before my Father who is in heaven and His holy angels.' (Mt 10:33) From now on you have destroyed yourselves by your wicked faith, but the faith is uncorrupted and undefiled. Those who corrupted and scattered are the bishops who neglected the flock, and enough for them is the judgement of the Son of God, on account of the souls, which they destroyed. Moreover what will be the judgement of the Son of God, for their lack of faith? For the prophet called them: 'the ships', because they are the ships that carry the souls and guide them to the prepared harbour. But those have dispersed them with an unwise heart and a corrupted mind. Those who are the captains of the ship, who did not enter the port, but they are partakers of destruction and they have ruined themselves by their own thoughts, and led men to Gehenna. Therefore the prophet repeated his words and said again: 'Their loftiness vanished' (Isa 33:3) meaning the ruin of their lives, for they deviated from the holy Gospels and the Orthodox faith, because they feared a mortal king, and they denied the King who conquered death, and who gives might to the kings. As for you, O Macedonius, from henceforth your faith is impure, and he whom you believe and have divided, will excommunicate you from His Church, according to the canons of the holy fathers." *

And when the believing king Anastasius⁴ realised that Macedonius did not turn from his blasphemy, he commanded a council to assemble in Phoenicia. And when they assembled there they decreed the excommunication of Macedonius, and their agreement on the pure words of the great

² In all this part, as Goodspeed had noticed, there is a pun about Isa 23:1 in the Septuagint where we find the "ships of Charchedon".
³ Ethi reads "house".
ساوبرس على كلامه الطاهر بالغيبة ليصبره على تعب الارتداسيين وقبول الام المسيح

عندما اشاعها في جميع المسكونة بقوله ان مريم القديسة والدة الاله وان الصليب
المقدس غالب لجميع الجهاد هذا فعل العظيم ساورس.

90 لا يقال من يحب المسيح يجب ان يهتم به وقال ان الإنسان اذا كان
فتفرج يحب جميع الناس في اضطراب يعني خلو الكنيسة من التعظيم لاحل هذا كان
الاب العظيم مهتم بجميع كنایس الارتداسيين ليلا يكون فيها قلق من امانته

خلودونية هذا الذي كان ساورس يفكر فيه ويهتم بقطع المسيح وشعبه وكان من
ذلك في حزن عظيم وتعب قلب لكنه كان كالصبار في وسط الجموع والرياح
وجميع الامواج مقاوميه وكان يوجد طالبا قدام وغير منشي الى 77 وراية وصار على
الانتقال وعلى كرزة الامواج وحكمته ظاهرة وهو صابر على الاهوال حتى وصل
مركب الى المينا اعني ساورس الرئيس الحكيم بِالذي صبر على اضطراب
الهراطقة حتى وصل الى المينا الذي هو الامانة الارتداسية.

92 وكان أيضاً معيناً لكلمن كان في مدينة المملكة أكثر من هذا جميع المسكونة
لم تسول له شؤون ابن نون حصول اريحا الى ان اهدها وهكذا 74 ساورس هدم كرزة
الانواء النجسه التي كانت تجمع خلدون داود قتل السمع وشقت اللبابة واهلك
الفلسطيني الجبار كما قال ملك مدين وسأورس أيضاً قتل لاقوين 77 السمع
المفسد للانفس واهلک اقول الاجمال التي للمخالفين وساد فسم نسطور واتباعه
سأورس اباب السبع شعوب الذين هم الهرطقة من ارض البادية التي هي البيعة
عني لاوين 77 ونسطور وشيبلبوس ولتوپس وفنداقوس وتوأدوروس 78 وكل
اتباعهم.

93 يا ساورس زينة البيعة واعدتها الى كيانها الأولى باقوالك الارتداسية
وزرابل الثاني بعد سليمان رئب الهيكل ونها باصتفاف الذهب والفضة النقيه والانية
المختارة وهكذا 80 انت زينة البيعة باقوالك الامانة المستقيمة انت الذي جعلت
البية تطيق بقوائنك المقدسة وتعاليمك الارتداسية في كل الاماكن.
Severus, (granting) him victory to console him for the pain he endured for the Orthodox (people) and his acceptance of the sufferings of Christ; when he announced it in the whole world by saying that the holy Mary is the Mother of God, and the holy Cross was conqueror in every conflict. These are the deeds of the great Severus.

91 He said: "If any man loves Christ, he must seek Him." And he said: "If there is a poor man, all the people will be in trouble." He meant the lack of teachings in the Church. For this reason the great father Severus was attentive to all the Orthodox churches, to remove any disturbance arising from the creed of Chalcedon. This is what Severus was minding and he was attentive to the flock of Christ and his people. And on account of this, he was in great grief and anxiety of heart, for he was like somebody crying out in the assembly and the winds and all the waves were against him. And he was found pressing forward, and never looked back, and steadfast under the loads and against many waves, * and his wisdom was clear and he was enduring the calamities till he brought his ship unto the port: such was Severus, the truly wise leader, who endured the tumult of the heretics, till he reached the harbour, which is the orthodox faith.

92 And he was the helper of every one who lived in the city of the kingdom (i.e. Constantinople), and more than this, of the entire world. The walls of Jericho did not frighten Joshua the son of Nun till he destroyed it (cf. Josh 6:20), and likewise Severus destroyed many impure statements which pertained to the council of Chalcedon. David slew a lion and cut down the lioness, and destroyed the mighty Philistine, even as he said to the king of Midian (cf. 1 Sam 17:36); and Severus also killed Leo the lion, the corrupter of souls and destroyed the blasphemous sayings of the opponents, and he shut up the mouth of Nestorius and his followers. Severus, the lion uprooted seven nations, that were the heretics, from the promised land, which is the Church, I mean Leo, Nestorius, Sabellius, Lūtis⁵, Qdnāqūs⁶, Theodoret and Theodore and all their followers.

93 O Severus, you embellished⁷ the Church and returned it to its original state, by your orthodox sayings. Zerubabel, the second after Solomon, set the temple in order and built it with gold and pure silver and precious * vessels (cf. Ezra 3:2); and you likewise embellished the Church with your sayings concerning the straight faith. You have made the Church to shine by your holy canons and your orthodox teachings are everywhere.

⁵ Eth "Lutisyos". Goodspeed notes: "Lampetius?"
⁶ Cf. supra §77: "Qndyānūs"; infra § 107: "Fndyānūs". Perhaps Photinus?
⁷ Another translation is possible: "you are the embellishment of the church"
94 أي لسان جسداني يقدر أن ينطقي بعظم فضائلك ويدكر مدايحك 82. وعمق حكمتك الروحانية الثابتة وتفسير وصاياك وقوانينك أو من يقدر يفحص عنهم كلامك ملحم روحي فمن يقاوم تعاليمك الروحانية ولاج اهتمامك جف جسدك.

مثل بولس بالحقيقة قلب فهم هو ساويرس 83 في العظام كما قال الحكم سليمان وقال داوود لا أعطي لبنيتي نوما ولا لجفاني نعما حتى أجد بيتاً للرب ومسكن لئاه يعقوب هكذا 83 كان ساويرس مهتم بيئة الله وكان يبتل الي الله ان يعينه ويقويه حتى يطفي شعاع الهراطقة الذين يقاومون في جميع المسكونة.

95 أول أمره أنه انفرد وخلا بروحه وجمع جميع الكتب بعثمة الروح القدس الساكن فيه وكتب جميع أقوال المومنين وارسل ذلك إلى جميع البناء لقومهم وذكر فيها حل جميع حكの大慧م الهراطقة لأن الروح القدس كان 83 يشده وكان يرحمهم بالحجارة من أقواله ويشوه البعيدين منه تعليمه 84 التي هي سهام ماضية وكان يذبحهم بما كتب به الباب وكتب ذاك العظيم ساويرس موافقة الألوان التي 85 بيد موسى.

96 وبعد هذا كان يخفف جميع الهراطقة إذ سمعوا باسمه وكان أعظم شهوتهم أن لا ينظره لأنه كان يحل شكوكهم ويبطل جميع فخاخهم وما كانوا متذرعين به وجعلها 86 لهم شكا وكما كان صمصوم الجبار في زمن الفلاسفيين يخفوه اذ كان 83 يحرق مندهم هكذا 83 كان ساويرس يحرق نبع الهراطقة ويجعله قفار بأقواله وكان يقطعهم كما يقطع الفاس الحجارة وهكذا 88 كان يحل ربطات الهراطقة كله 89 وجميع الهارسكات 90 بكلماته التي يقاوم بها وكان يكرر ويثبت الامانة الارتدسية 90 في جميع البناء.

97 داوود يقول مثل العروس الخارج 92 من خدره وسكونه إلى أفكا المسكونة هكذا 93 كان الباب العظيم ساويرس قد انتار مصابيحه في جميع المسكونة مثل الشمس باقواله الرسولية وإن كانت الشمس تضيء نهارا متضع في قوته قوى في البعجة أكثر من الجبابرة العظما يغلب اعداء تفسير الامانة الارتدسية نشوة ومروة من يستطيع ان يشرحه أو من يقدر ينطق 94 بقوة كتبه المطلقية الروحانيه المثلى حكمة.
94 Where is the tongue of flesh that is able to tell the greatness of your virtues; to recount your praise and the depth of your acknowledged spiritual wisdom and the interpretation of your precepts and canons? Or who is able to examine your sweet spiritual speech? Who is going to withstand your spiritual teachings? And because of your solicitude, your flesh has dried up, like Paul (cf. 1 Cor 9:27). Severus is truly the wise in heart in the gravest matters as Solomon the wise said (cf. Prov 16:21?). And David said: “I will not give sleep to my eyes, or slumber to my eyelids, until I find a house to the Lord, and a dwelling place for the God of Jacob” (Ps 132[131]:4-5). So Severus was caring for the Church of God, and he was entreating God to help him, and to strengthen him, until he extinguishes the radiance of the heretics, who opposed him all over the world.

95 Early in his life, he did a retreat, and withdrew himself and collected all books by the grace of the Holy Spirit dwelling in him, and he wrote (copied) all the sayings of the faithful and sent them to all the churches to their benefit and he related in them all the answers to the arguments of * the heretics; because the Holy Spirit was guiding him. And he stoned them with stones from his sayings and persecuted those who are far away by his teachings, which are sharp arrows, and he slaughtered them by that which he wrote therein to them. And the books of that great Severus were like the tablets that were in the hand of Moses.

96 And after this, he was feared by all the heretics upon hearing his name, and their dearest desire was not to see him, for he used to dissolve their doubts and put an end to all their snares and all their arguments, he made it for them a doubt. As the mighty Samson in the days of the Philistines, who feared him for he used to burn their cities, likewise Severus used to burn the churches of the heretics and he turn them into deserts by his words, and he cut them down even as an axe cuts stones. And in like manner he loosened the all fetters of the heretics, opposed all the heresies by his words. And he preached and established the orthodox faith in all the churches.

97 David says: “As a bridegroom leaving of his chamber, and his habitation is to the end of the world” (cf. Ps 19[18]:6-7): so was the great Father Severus, his lamps shone like the sun in the whole world, * with his apostolic words. And though the sun is lightening the day, it is still humble in its strength. And he (Severus) was exceedingly strong in the Church, more than the great mighty ones. He conquered his enemies by the exposition of the orthodox faith; and as for his youth and his education, who would be able to expose or who can pronounce anything about the strength of his logical spiritual writings full of wisdom, which he dispatched to all destinations to anni-

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8 Eth reads: “Thou didst declare the spiritual salt”. There is a confusion between ملح “salt” and ملح “sweet” and ملح “salt”.

*669
*670
التي أرسلها إلى كل الأماكن ليبطل بها تعدي الهراطقة ومن يستطيع أن يخصصها لكيأجس واقول أنه كمن قيل فيهم خرجت اصنوانهم في كل المسكنة وبلغ كلامهم في 95 اقطار الأرض اغني الرسل الأطهار هذا أيضاً كان يهدم بفاعله جميع الشقاق المقاوم للحكمة الله 40 الرجل الذي يوجد عارفا بعمق معاني كلامه وارتفاع حكمته ويدرسها ليكون حكماً لأن هذا الحكيم ساويرس العظيم
حكمته تغني كل أحد عن الناديب وبخبرها 98 من الذي لا يتعجب لفضيلة هذا الآب ساويرس ومن الذي خفي عنه أمر أسكليس في استطالة بابتهه لجرون تسنطور وهذا الرجل كان قايد وكان منافقاً على البيعة المستقيمة فانتصب لمقاومة الحكيم ساويرس بقسوة قلب وكان يترصده خفياً وعمل في قلبه لاجل أنه كان يشتم اهل مقاتله في رسابه 97 فجاً إلى الموضع الذي فيه ساويرس وطلب الاجتماع به يمكر وازهر أنه يريد يأخذ 98 برتقه فقال للباب قول للباب الجليل ابني رجل معذب من شيطان وان الملك ارسلني إليه لباركني ويبع بده عليّ لابرى من الضرورة لأن الملك 99 يساله 99 في ذلك فدخل الرجل الباب 110 والعلم القديس ساويرس بذلك فعل هذا الآب بالله روح القدس ان الأمر بحد ما حكى 100 له والذي لا يخفى عنه شني الذي هو المسيح ابن الله حقاً كان يربا لهذا
القديس مرار فاظهر له ان هذا الرجل هراطيق 4 أرسله بدغل اغني أسكليس المناقيف فقال الآب ساويرس للباب قاباً قول له قال الخصى اطلبوا اجروا يفتح لكم فاعلتي يكون لك فلما سمع أسكليس 1 علم هذه القضية عرف 4 أنها من الله ولوقته نزل عليه روح سو راما على الأرض وتفصي 4 النفر الذي كان رابع كالمامور من الله فاستنك في اللجام وعند ذلك انشق أثريى ومات لوقته وامتلا الذين كانوا معه خوف لما شاهدوا ما كان واعترفوا بسبب مجيءه ومكره وما اتى 4 لاجلله وله لحل به فلما علموا أصحابه الهراطقة بموتية بسبب ساويرس خافوا منه كالفيلسطني في

95 A om. — 96 P — 97 A — 98 A om. — 99 A — 100 A — 111 P — 111 A
hilate the transgression of the heretics? Who would be able to count them? But I will dare say, he was like those described thus: "Their voice goes out through all the earth, and their words to the end of the world" (Ps 19[18]: 4) – I mean the pure apostles. He also was destroying, by his deeds, all the tumults, which opposed the wisdom of God. The man, who was found aware of the depth of the interpretation of his words and the loftiness of his wisdom, should study them to become a philosopher. For the great Severus the wise possessed enough wisdom that it is sufficient for everybody to be educated and it will be appreciated.

_Aeschylus, the Nestorian, tried to kill Severus._

_and the punishment of this heretic_

98 And then is there anyone who does not admire the virtues of this Father Severus? And who is unaware about the matter of Aeschylus, in his folly, by following the mad Nestorius? This man was a leader and he was impious toward the straight Church. And he stood up to oppose the wise Severus with a wicked heart, he was lying in wait for him in secret * and he plotted in his heart, because he (Severus) cursed those of his opinion by his letters⁹. He came to the place where Severus resided, and in guile he asked to meet him, showing that he looking for his blessings. He said to the door-keeper: "Inform the reverend father that I am a man who is afflicted by Satan, and that the king has sent me to him, that he may bless me, place his hand upon me, to be healed from the affliction, for this is the king’s request." And when the door-keeper went in and informed the holy Severus, so this father knew by the inspiration of the Holy Spirit, that the matter was the contrary to what he (Aeschylus) narrated, and the Christ the true Son of God, which nothing is hidden from Him, used to appear frequently to this saint, and He revealed to him that this man was a heretic dispatched in guile by him, I mean the impious Aeschylus. And the Father Severus said to the door-keeper: "Say to him, the Saviour said: ‘Ask and it shall be given you, knock and it shall be opened to you’ (Mt 7:7). And that which you desired shall be yours.” When Aeschylus heard that, he knew this matter was from God. And straightway there came upon him an evil spirit and cast him upon the earth, and the horse whereon he was riding threw him off by God’s command, and he was untangled with the bridle, and straightway he burst in twain (cf. Acts 1:18) and died instantly. And * his companions were filled with fear after seeing what happened, and they confessed his guile and the reason of his coming and what was his aim, which came upon him. And when his friends, the heretics, knew that Severus caused his death, they feared him (Severus) like the Philistine at that time feared the children of Israel, when David slew Goliath the

⁹ A reads “letter”.
ذلك الوقت الذين خافوا من بني إسرائيل لما قتل داوود جلبات 4 الفلسطيني الجبار
وأما الارتداسيين فمجدوا الله المجاهد عنهم بقدرته ورحمته.
99 اعرفكم بعجب آخر غريب 5 مما صنعه إيلياس 6 النبي وهو انكم ما اختفى
عنكم الغضب العظيم الذي كان في أيام الاب الجليل ساويرس لاجل خطايا العالم
وان السما لم تطر على الأرض في وقتها ويبسوا الغيظان 6 من عدم 7 ولعدن ذلك
تحرك غلال شديد في جميع بلاد المشرق 8 قريب بما كان في أيام اخاب الملك فاتي 9
الطريق المومن أكادهوس مقدم البطاران 10 ومعه جماعة من الارتداسيين التي في
قلاية الاب ساويرس لمعرفتهم انه لا يعجزشي من قوة 11 بروح القدس التي كانت
لإيليا النبي فطلبوا اليه وتمتعوا عليه ان يطلب الى الله ان يرسل المطر على الأرض
لولا يصير العالم فقار ويهلك جميع الناس والبهائم.
100 فبذا ذلك الاب بكأ عظيم جدا وقال إيليا لست اهلا لهذا الطلب وكان
الجميع كله يطلب اليه وينضيق عليه فتراف عليهم القدس العظيم ساويرس وكان
يخاطبهم باتضاع قاليأ ان الالهنا يسع المسحى رحم ومقد في الجيله المقدس ان
من كان فيه امانة مثل حبة خردل فإنه يقول للجبل انتقل اليه هناك فانه يكون له
مثما يطلب فنتطلب الان كلنا اليوم اليه فان كان فينا امانة فان الله يسمعنا ثم ان
إيليا الجديد رفع بديه الى العلا اعني ساويرس وجماعة الأخوة الحضر معه ومتت

الكلمة المكونة ادعوئي فاني قريب 12 مند ومدد الان امر الله السحب الفوقانية
فانتفتحت ابوب السما كما هو مكتوب انه كان مطر عظيما في الشام كامل فلما رأوا ما
كان مجدوا الله وقالوا ما قالوه العبرايين في ذلك الزمان ان الله اقام لنا نبا عظيما.
101 واننا فحظشت عن عجب القديس ساويرس فاني انقطع واعخبر أن
وجهه كان يضي مثل شعاع الشمس لاجل طهاره وكان عجب المنظر امثليه نعمة
روح 12 القدس وجميع الابات التي فلها والقلق الذي حل بكابوس الهراطقة
وبذيدته الشعب لمظلك لا يعجز عما فعله موسى间隙 وأبير ونبي شور من
الناس الذين اكثثهم النار وابتعلهم الأرض هكذا 13 كان فعل ساويرس العظيم انه

4 A 5 قوة 6 إيليا 7 أم. 8 الشرق 9 P 10 F 11 P 12 A 13 P 14 الرحب

12 Eth reads “trusted”, perhaps a confusion between “wish”, and “trust”.
13 Lit. “on high”.
mighty Philistine. But the Orthodox people glorified God who strove for them by his might and his mercy.

*The breaking of the drought by a miracle performed to Severus: comparison with Moses*

99 And again I will tell you another wonder, which was akin to that which Elijah the Prophet wrought. And it is not hidden from you the great wrath\(^\text{10}\) which befell in the days of the reverend Father Severus, because of the sin of the world, and it did not rain on earth at that time; and the fields dried up for lack of water. And accordingly there was a great inflation in all the countries of the East, like that which happened in the days of the king Ahab (cf. 1 Kings 17:1-23). The faithful patrician Claudius, the chief of the patricians, came with a company of the Orthodox (believers), to the cell\(^\text{11}\) of Father Severus, for they knew that nothing was impossible for him through the might of the Holy Spirit which was upon Elijah the Prophet, and they requested from him wishing\(^\text{12}\) that he would ask from God to send rain on the earth so that the world might not become a desert and all men and cattle perish.

100 The father wept * exceedingly much and said: “But I am not worthy for this request.” And all of them were entreatting him and constraining him, and the great holy Severus mercifully talked to them with humility, saying: “Our God Jesus Christ is merciful, and He said in His holy Gospel: ‘If anyone have faith as a grain of mustard seed, then he will say to the mountain, move hence to yonder place, and it will be to him even as he asks’(Mt 17:20). Now let all of us ask Him today, so if we have faith, then God will hear us.” And then the new Elijah, I mean Severus, lifted up his hands towards heaven\(^\text{13}\), and so the company of brethren who were present. And the written word was fulfilled: “Call upon me, for I am near to you” (cf. Isa 55:6). And from this moment, God commanded the clouds on high, and the doors of heaven were opened even as it is written (cf. Gen 7:11), there was much rain everywhere in Syria. And when they saw what happened they glorified God, saying what the Hebrews said in those days: “God has raised a great prophet among us” (Lk 7:16).

101 If I search for the wonders of the holy Severus, I shall be overcome with awe and be powerless, for his face shone like the sun light, because of his purity. And his appearance was wonderful for its fullness with the grace of the Holy Spirit. As for all the wonders that he performed, * the tumults which befell the churches of the heretics and his dispersal of the opponent people, he did not fall short of that destruction which Moses brought upon to Dathan, Abiram and the children of Korah, being eaten by the fire and the

\(^{10}\) Eth reads “drought”.

\(^{11}\) Eth reads “monastery”.

\(^{12}\) Eth reads “hearing”.

\(^{13}\) Eth reads “heaven”.

\(^{673}\) 673

\(^{674}\) 674
يسلم بعضهم إلى الأرواح الخبيثة لتعذيبهم كما فعل يوسف لكي لا يجدوا على
المسجن وكان أيضاً يشبه العائد النور الذي كان يسعى إمام بني إسرائيل إلى ارض
المعاد وهكذا. كان ساوبرس يشي إمام شعب الله الاندكسين بنور إفاعة الروحانية
إلى الديانة التي هي السما الكائنة على الأرض وعمرات الملاكية موسى أنزل من
الجسداني بفرح من السما بني إسرائيل وساوبرس على شعب الاندكسين
الإسرائيلي حقاً بالتعليم الروحاني والمناخي السماوي يعني الجسد المسيحي المقدس
ودم الزكي وكان المذ الذي انت به موسى يفسد 6 الإ기에 كما قال الرث فاما المذ
الذي لساوبرس فإنه بامي الى الابلا 17 فساد ينجي من كان في فساد النسيئان.
ما خفياً عنكم حال تادرس القسم الذي تبرست 18 بديه يبيا البياض

19 حتى إنه استجاب أن يدخل الديانة المقدسة الخبيثة ويتناول من السراي المقدسة الخبيثة
لأجل بياض جسده فسمع أن إمام ساوبرس قد انعم الله عليه بالشفا الا على
يديه فقام واتى إله فوجده جالساً على باب القلاية فما نظر القسم تادرس 20 إلى
ساوبرس سجد على رجليه وباك بين يديه وقال اعرضني إياه الإب ساوبرس تلميذ
المسيح الابله انا أعلم أن الذي تطلبه من الله تجدنه وأنه يعطيلك مسلكت فنظر ساوبرس
المستقبل بجميع الفضائل الروحانية إلى تادرس القسم وهو بكيفي فقال إياه الإب
القسم ما علمت أنك لما تشاركت 22 اولاد نسطور صبر 23 فقير من نعمة الله مثلهم
فدع الان عنك مشاركتهم واجتماعك معهم واعترف بأن المسيح تأمعنا حسب
ما تقدم من قوله وتعبد باسمه.

وكان القسم تادرس مونمن انا بوبته ساوبرس لأجل أنه كان مخاططاً
للمرافقة ومشاركت لهم فاعترف لهم 24 تادرس بخطبته وعاهد 5 أنه لا يعود يشارك
احداً من المرافقة ولا يخالطهم من اليوم ففعل مع ساوبرس كما فعل شريكه في
الخدمة الله النبي يشع مع نعمان السرياني 25 وقال تادرس القسم 26 أمض واستحم
في البير الذي تملا منه الاشهmentation وان كت تطور فضي 27 تادرس وفعل كما امره
بأمانة لأن ساوبرس كان أيضاً يفعل ما يفعله بامانة وليس من نفسه بليل المسيح كان

15 Eth reads “be appeared”. This is due to the confusion between the two Arabic words ظهر “to become clean, pure”, and ظهر “to appear”.
earth swallowed them up (cf. Num 16:1-24), likewise did the great Severus. He gave some of them to the unclean spirits to afflict them even as did Paul that they might not blaspheme against Christ. And again he was like the pillar of light that went before the children of Israel unto the promised land (cf. Ex 13:21), so Severus shining before the orthodox people, with the light of his spiritual deeds to the Church which is the heaven on earth and the inheritance of the angels. Moses brought down with joy material manna from heaven to the children of Israel (cf. Ex 16:31), and Severus provided the Orthodox people, the true Israel, with the spiritual teachings, and the life-giver heavenly manna, I mean, the holy flesh of Christ and His pure blood. The manna, which Moses brought down got spoiled when it was left, as the Lord said, but the manna of Severus abides forever unspoiled, to save those afflicted by Satan.

The healing of Theodore the Priest afflicted by leprosy

102 And it is not unknown to you the case of Theodore the Priest, whose hands became leprous and the white spread, until he was ashamed to enter to the life-giving holy Church, and partake the holy life-giver mysteries because of the whiteness of his flesh. And he heard that God would only grant him the healing by the hands of Father Severus. He rose up and went to him and found him sitting in front of the door of his cell. And when Theodore the Priest saw Severus, he knelt down at his feet and wept before him, and said: “Have mercy upon me, O Father Severus, the disciple of Christ the God. I know that whatever you ask from God, you will receive, and He grants you your request.” Severus, who wears all the spiritual virtues, looked upon Theodore the Priest as he wept, and said to him: “O Father, the priest, did you not know that, when you took part with the children of Nestorius, you lost the grace of God even as they? Now, leave off their fellowship and your association with them, and confess that Christ has suffered for us, according to his previous testimony, and be baptised in his name.”

103 Now the priest Theodore was convinced that Severus rebuked him because he communicated with the heretics and was partaking with them. Theodore confessed to them his sin, and promised that he would not again participate with anyone of the heretics, and would not mingle with them from that day. And Severus did to him as his fellow in the service of God, the prophet Elijah did to Naaman the Syrian (cf. 2 Kings 5:1-27). And he said to Theodore the Priest: “Go wash in the well from which the brethren draw water, for you will be clean.” Theodore went, and performed what he was commanded to do with faith, for Severus also was doing everything with faith, and not of his own accord, but Christ was fulfilling his word. And

14 A omits “and partake the holy life-giver mysteries” (homoeoteleuton).
يتم قوله فلما استحم في الببر ظهر يا للعجب العظيم عند فراخه من الحميم تظهر جسمه كامل مثل الطفل المولد جديد فقال كل من نظره خوف عظيم ومجدوا الله قابلين لقد ظهر من ساويرس قوة مسيحية فمضى الرجل إلى منزله يسبح الله ومجدوه ويشكر القديس ساويرس فلما راه الذين كانوا يعرفونهم قدما تفعوا وجماعة من المقاومين لساويرس رجعوا إليه بفرح.

104 من هو من النسخ يقدر يسرع العجباب التي صنعوا الله على يدي القديس ساويرس لقد ارتفعت مثل شجر الفرود لأن الروح القدس كان يرشه ويشدنا نحن أيضاً إلى السماوات بتلويه الروحاني لألا نلمايكي ابنا يحرفوا لسماع فضاباته الروحانية وتفصيره الإلهي ابنا ساويرس مسكن لروح القدس كمثل ابنا معلمى البابية الجامعة الرسولية التي تبثها فيها القوانين والتفصير الروحي والاعتراف الروسولي ونطق الابناء فمن يستطيع ينطق بنشكك لأن جميع الذين يكتبوا سير حكا هذا العالم لهم يسمعوا فيها يكتبون من كلهم أكثر من أعمالهم ويطلبوا حكمة بلا عمل مثل افلاطن واشاعر الذي يقال عنه أنه قوي النطق وساع المغة جداً فاما نحن فطلبعنا أولا فيما بيدى بارداد العمل كما قال يعقوب الرسول القابلي اريني أمانتك بغير عملا وانا اريك امانتي من أعمالى لأن الأمانة بلا عمل ميتة.

105 ولاجل هذا لم يكن هذا الاب ساويرس يطلب نطق ولا علم في حكمة دينانية وقد تقدم فيما شرحته من ذكر مرية وسير من اخباره ما يعني عن اعتاده وانه قد كان يصعد جسده قربان لله دفعات ليلا ونهارا ولم يكن هذا يمجد الله في يومه سبع دفعات فقط لكن نهاره وليله اجمع لا كان يتوال الكتب المقدسة ليلا ونهارا ولم يكن يصلي مثل الليل فقط بل كان يصلي بلا فتور وكان يستعد جسده حتى ان في زمان يسير حفظ العتيدة والحديثة ومباشر كثيرة مما يتعلق بالبيعة المقدسة فقد ذلك اجتمعي الله عليه كما اجتمع ابناإ ابراهيم وقال له اخرج من ارضك وبيت ابيك الى الأرض التي أعطيكها يا اباه وذرتينك من بعدك وكذلك فعل

28 A A 29 A A Y B 30 A A P 31 P om. 32 P 33 A A 34 A A 35 A A 36 A A 37 A A 38 The Arabic text means "whatever in our hands" but the context suggests that there is a misreading and the text should be "فهما بيني ويكني".
when he washed in the well, he became pure\textsuperscript{15}, what a great wonder! And straightway, when he finished bathing, he was altogether made clean, like a newborn baby. And those who saw him were greatly afraid, and they glorified God, saying: “The power of Christ is manifested by Severus.” The man returned to his dwelling glorifying, praising God, and thankful to the holy Severus. And when those who had known him before saw him, they marvelled and a company of those who were opposed to Severus returned to him with joy.

\textit{Prayers and ascetical exercise of Severus}

\textbf{104} Who among the scribes is able to write down the wonders, which God had done on the hands of the holy Severus? For he spread forth like the trees in paradise, for the Holy Spirit led him, and He also leads us again unto heaven by his spiritual teachings, and his godly interpretations, for the angels are happy to hear his spiritual virtues\textsuperscript{16} and his divine explanations. O Severus, you are the abode of the Holy Spirit, like our fathers the doctors of the universal * apostolic Church, in which they established the canons and the spiritual interpretations and the apostolic confessions and the profession of the prophets. Who can profess doubts, for all who write the biographies of the wise men\textsuperscript{17} of this world all their labour is trying to narrate their words more than their deeds, and they seek wisdom without deeds, even as Plato and those likewise, of whom it is said that he was a great rhetorician and exceedingly logical. But for us, let us seek first, whatever for edification\textsuperscript{18}, the will of work, as said by James the Apostle: “Show me your faith apart from your works, and I by my works will show you my faith. For faith apart from works is dead” (Jas 2:18,26).

\textbf{105} For this cause, this Father Severus did seek neither eloquence nor the lofty wisdom of the world. And from what I previously mentioned, about his upbringing and some of his achievements, which I (believe) is enough, and there is no need for repetition. And he used to offer his flesh as an offering to God many times night and day, and he was not glorifying God seven times a day only (cf. Ps 119[118]:164), but all his day and night. He used to read the Holy Scripture night and day. And he was not used to pray the (prayer) of midnight only, but he prayed without lassitude, and he constrained his flesh until he learned by heart in a short time the Old and New (Testaments), and many discourses concerning the holy Church. And then God called * him as He did with our father Abraham, and said to him: “Go from your country and from you father's house to the land that I will give to you and to your

\begin{itemize}
\item[P] omits “for the angels are happy to hear his spiritual virtues” (homooteleuton).
\item[Eth] reads differently. We choose to translate the word نطق as “ration” rather than “speech”.
\end{itemize}
الله مع ساويرس ؛ أخرجه من بلده أبو عطاء الميراب الروحاني وذريته من بعده الذين نحن هم الذي حفظ الخلق من اجلنا وطلبه للإله هو رضي الله عنه كرسي البطارية مثل إبراهيم الأم الذي جمع الشعوب تبارك لله ما فكرنهم بشعب الأندلسيين. قد تبارك بكلهم المقدس قال الله لا يراههم أي مكرر، زرعك مثل نجوم السماء والرجل الذي يحيا بالبحر هكذا صار ساويرس وبنيه التابعين للعالمية مثل نجوم السماء.

اذكر أيضا جزء من جهاده الذي في زمان قوم قد سكروا بجنب ناودريتس ونسور وفحصوا كتبهم واخذوا بعض كتب الحكم كيرلس ودفنا فيها تجديفهم ونفاقهم. أعني كفر نسسور وغيره وقالوا أن الحكم القادس كيرلس.

قال عن رينا والاهناء: ومخلصنا يسوع المسيح أنه طيبين بعد اتخاذ الذي لا يميز فيه وسلموا تلك الكتب إلى مقدوس لعلما وقفت عليها نجوماً واعتقدا أنه قد وافقنا على تجديفهم وأن واحد من اخواتنا المعنويات ظفر بالكتاب واخذ سراً وحمله إلى الملك فلم فر المحلك صعب عليه الكثير المذكور في واجبة. حضر في الخلق الذي حشد فلما دخل ساويرس المدينة انحل عدد الهراطقة الذين كانوا في قسطنطينية المدينة لأنهم كانوا يخفون مثل سبع الغابة.

فلما دخل ساويرس إلى الملك قبله هو وجميع مملكته بفرح عظيم واتوه بالكتاب الذي في تجديف الذي فيه جميع من كلام فنديانوس ونسور ووضيع ذلك للملك فاتاه بكلام الحكم كيرلس الصحح وامتداده جميع المخالفين. فعند ذلك صاح الشعب كله وقالوا بعقولها جيد هو مجيبك يا ساويرس يا نور المسكونة. بعد أن أصلع يسوع المسيح النور الحقيقي الاله العظيم ساويرس نور ليس فيه ظلمة اللح الذي لا ينفد هكذا. قال المسيح في أخجله المقدس صرط يا ساويرس نور الأم. بأفواكك الروحانية وانضت ولودك بتعليمك الحملة، روح القدس وظهرته. لهم المسيح وجه لوجه بالإله الخايف التي قبلناها عنا وجعلنا نفحص عن الأسوار التي ليس فيها تخيل مثل توماس الطاهر وجعلنا 48 يفك في موضوع المسامير.

* A 115
* P 114

that you came to us today. O Severus the Patriarch, the true light which enlightens the world.
posterity after you” (Gen 12:1). And so did God therefore to Severus. He brought him forth from his land, and gave him the spiritual inheritance and to his posterity after him which are ourselves, whom the Saviour reached for our sake, and with pain and labour, he brought us forth. For he inherited the seat of the Patriarchate as the father Abraham, in whom all peoples are blessed; for the Orthodox people were blessed by their holy words. God said to Abraham: “I will multiply your descendants as the stars of heaven, and as the sand which is on the sea-shore” (Gen 22:17); likewise Severus and his children, that follow his teaching, are as the stars of heaven.

106 I will relate part of his struggle in the days where some people who were intoxicated with the folly of Theodoret and Nestorius, and they examined their books and took some of the writing of the wise Cyril, and hid in them their blasphemy and impiety, I mean the atheism of Nestorius and the others. And they declared that the wise * Cyril said that our Lord and our God and our Saviour Jesus Christ has two natures, after His union, which is without distinction. And they sent these books to Macedonius. And when he read it, he rejoiced exceedingly, and was convinced that he (Cyril) is in agreement with him in his blasphemy. One of our believing brethren obtained (a copy of) this book and took it secretly, carrying it to the king. And when the king read it, he was vexed against it from the apostasy hidden in it, and his order was to bring Severus to the city that he might inform him about the disturbance that took place. When Severus entered the city, the company of the heretics who were in the city of Constantinople was scattered, for they feared him as a ravenous lion in the forest.

107 When Severus came to the king, he (the king) and his entire kingdom received him with great joy. And they showed him the book wherein were the blasphemies that were gathered from the words of Fndyänûs and Nestorius, which he revealed to the king and brought to him the genuine sayings of the wise Cyril persecuting all the impious. And straightway all the people shouted and said openly: “Great is your coming, O Severus, the light of the world next to the Saviour, Jesus Christ, the True Light, the Great God. Severus is the light wherein no darkness, the salt that has not lost its savour, as Christ said in His holy * Gospel (cf. Mt 5:13-14). O Severus, you became, light to the nations by your spiritual words, and you have enlightened the kings by your teachings which are full of the Holy Spirit, and you have shown them Christ face to face, and the life-giving sufferings which He endured for us, and you have made us examine the unfathomable mysteries, even as the pure Thomas, and you have placed your hand in the mark of the

19 Lit. “brought”.
20 Cf. supra §77: “Qndyänûs: § 92: “Qdnagûs”, Perhaps Photinus?
21 This part is preserved in the Coptic Antiphonarion, cf. the Bohairic Dīfnar published by De Lacy O’Leary. London 1928, I, p. 82: καίς άδίρι θων υπέως σεγήρος πιπάτριαρχε πιφωσθηρ Νάλληιον ετερόγλωσι ε τοικογνην. “It is well
والطعنة التي في الجنب المقدس وصيرت قسطنطينية في ميناء هادي وقد اضيت مثل طور سينا في مثال نار وفي شبه ضباب وصوت القرن وكان يخوف الأولاد القلبي الإمانة الصاعدين اليه.

108 هذا هو مثال ما كان اليهود الحدد لن أوليك تركوا الله الكلمة وجدوا قيامته بالجسد وولوا مجمع خلقودونيا قسموا المسيح اثنين ـ وإن كانوا الأمة التي قبلا عنا في جسد المسيح واما نحن فناشر اليتاني بيدنا مثل اب رحوم واصعدنا اليه من جهة الاب ساويرس ولم يجتنا نبا على شقود الجبال ولا على الطريق الوعرة بلادخلنا إلى قدس القديسين وأظهر لنا مجهد الذي لا ينطبه من مسكته المقدس الذي هو مريم العذري والدلالة الحقيقية وهي المسكن الحقيقي النام الذي ظهر لنا منه الله الكلمة متجسدا كما ظهر ـ في ذلك الزمان على طور سينا غير جسد بل يخفى ويعجاب وأظهر لنا من الان نحن الارتداسيين اساسه العجيبة التي تفوق العقل لأنه ولد من صخرة عالية جسدانية مثلية مجد بغبر مضاجعة وراينا كل مجدبه بحق ونحن التأثين في الاعتراف ومذهب ساويرس كان اعتراف ابنا القديسين وبعد هذا اومي ساويرس بيدله للجمع بالسكتوت ـ وكان الملك والشعب متجهين جدًا بالخلاص الذي صار لهم وملك المدينة من الرب فاما الهراطقة لم يقدروا يظهروا لفرعهم من ساويرس.

109 فاما الملك فانه جمع الأساقفة بمحضر من ساويرس فقطعوا مقدونيس ونفوه وبعد ان نفى مقدونيوس اجلس على كرسي مدينة القسطنطينية رجل اسمه طيموثايوس ـ برأي القديس ساويرس ثم ان الملك المومن سال القديس ساويرس ان يعلمه المذهب المقدس بكتاب ـ ليتلوه في كل وقت لاجل شروت الخالفين فدع له الاثنى عشر فصل التي ليكرلص ـ الحكيم الذي هي مثل سيف قاطع لشر الخلافين ـ ومن تعاليم القديس اغريغوريوس اخا باسيليوس الكبير ـ والابا القديسين معلمي البيعة ورجع بعد ذلك الى ديره لسلام بعد ان امال الملك رأسه له وساه ان يذكره في صلواته بان يهبه الله وننا الخلاص ـ برحمته.

110 فلما مضى القديس ساويرس من عند الملك الى ديره كتب الملك الى جميع الأساقفة الذين في كل الاماكن وكل الكرسي بان كل من يعتقدوا مقالة
nails and the pierce in the holy side (cf. Jn 20:27), and you have made Constantinople a tranquil port, and you have given light like Mount Sinai, in the signs of the fire and in the shape of the clouds and with the sound of the trumpet. And the young people of little faith who went up to it (the Mount Sinai or to him, i.e. Severus) became frightened (cf. Ex 19:16).

108 This is the type of the new Jews, for those left the Word of God, and denied his resurrection in the flesh; these are the council of Chalcedon who have divided Christ in twain, and denied the passion, which He endured for us in His life-giving body. But as for us, He has beckoned to us with his hand, like a merciful father, and has lifted us up to Him, through Father Severus. He has not led us away to the clefts of the mountains nor upon rugged roads, but He introduced us to the Holy of Holies, and revealed to us his unspeakable glory from his holy habitation, which is Mary the Virgin, the Mother of the true God. And she is truly the perfect habitation from which God the Word appeared to us when *He became man, even as He appeared in those days, on Mount Sinai, without flesh, but with fear and wonders; but now He has revealed to us, the Orthodox people, His wondrous mysteries that surpassed all understanding, for He was born from an exalted rock of flesh, full of glory, without intercourse; and we have truly seen His glory. We are firm in the confession and the belief of Severus which is the confession of our holy fathers.” And after this, Severus beckoned with his hand to the people to be silent, and the king and all the people were exceedingly glad for the salvation, which they had and the whole city from the Lord; but the heretics could not show themselves because they were afraid of Severus.

109 The king gathered the bishops, while Severus was present, and they excommunicated Macedonius and banished him. After the banishment of Macedonius, they set on the throne of the city of Constantinople a man called Timothy, with the consent22 of the holy Severus. And then the faithful king asked the holy Severus to teach him in writing the holy creed, so that he might read it at all times, because of the evil doings of the opponents. He presented to him the twelve chapters23 of the wise Cyril, which are as a sword that cuts off the evil of the opponents and parts of the teaching of the holy Gregory the brother of Basil the great, and the holy fathers the doctors of the Church. After that, he returned to his monastery in peace, after the king had bowed *his head to him, and asked him to remember him in his prayers, that God may grant to him and us the salvation by His mercy.

Denunciation of Flavian and the choice of Severus

110 When the holy Severus departed from the king to his monastery, the king wrote to all the bishops everywhere and to all sees, that any one who

22 Or “(confessing) the opinion of”.
23 I.e. the twelve anathema which Cyril wrote to Nestorius in the year 430.
نسطور ومجمع خلقذونية 56 بنى من كرسوي ويكون غريباً من كل مشاركة 57 الكنيسة، ثم امر 58 الملك بموافقة الأساقفة الحاضرين لقطع مقدونيوس، وان كل استقفاً ممن يحضر أو يوجد على كرسوي وهو يعتقد دائ راي مقدونيوس في مقالته 59 نسطور ومجمع خلقذونية 60 بنى 61 ويكون غريباً من قوانين بيعة الله.

فلم انتهت الرسالة إلى المشرق 62 بالرسالة ووصلوا بسطوهة وهي مدينة من مداين نقية، وأظهروا ما امر به الملك وأجدوا بالزبانوس استفانة النطاقة قد شارك لقول نسطور ومقدونيوس فكتب إلى الملك بذلك فكتب به مقتله واتخازه من كرسى النطاقة 63. ثم جميع أساقفة فلسطين 64 وجعلوا يخصصون بباب ويلبزنون عن عم.

يصلح ويسدح أن يجلس على كرسى النطاقة الذي للسليح لوقاً "الجدي الأفغاني" 65 فتحرك الجمع بنعمة الروح والاسقاطة وجمع الشعب وصرخوا بصوت واحد ساويرس يستحق هذه الرتبة مثل لوقا الأفغاني ساويرس الاب بجس بالاالانة الارتدكسية وعند ذلك ارسلوا قوم مومنين فضلاً محبين لله الى المستحق لكل كرامات بالحقيقة.

وأما ساويرس براعي لنا فهو الذي يفتح لنا باب الدير وكان من عادة ساويرس أن لا يجتمع بعد من الناس إلا ب היום ليجتمع عن كلمة أو يحمس تسير كتب فلما وصلوا قروعا الباب 65 وقالوا يا ساويرس 118 حاجية طرت 66 لهم فوقع 67 الرسالة ساعة يدقها الباب ثم صرحوا وقالوا يا ساويرس 118 افتح لنا فخرج الهم عند ذلك وفتح لهم فلما نظرهم سالهم عن سبب مجهيزهم إليه وما حاجتهم عندنا فاتمتأ القيام خوف لما راو النعمة المشرفة من وجهه وميلوا روسهم إليه 68 لبكر على ويماروا له أن الملك المومن أمر بجماعه مجمع ثم سلموا إليه الكتاب وقالوا عنده ذلك اليوم وهم يتناولوا ويوكلوا أن جلهم لا ينفعهم وقالوا مثلاً قال الخور غلام إبراهيم للابان لاجل رفقة أن الله قد سهل طريقتنا فلا تعبدنا فسادهم ساويرس ان يصبروا الى الغد فسكوتها 69 وتعجزوا لما أظهره الله من الآيات.

56 A P - خلقذونية 57 A P - مشاركة 58 A P - خلحذونية 59 A P - مقاتلا A P - بنفا A 60 A P - خلقذونية A 61 A P - الشرق 62 A P - الخلقذونية A 63 A P - "الجدي الأفغاني" 64 A P - "الاب" A P - "ال аб" sec. m. 65 A P - عرضت A P - فسكتوا 66 A P - "الاب" A P - "الاب" A 67 A P - "الاب" A P - "الاب"
believe in the word of Nestorius and the council of Chalcedon will be banished from his see and will be alienated from all fellowship of the Church. Then the king ordered, having the consent of all the bishops who were present, to excommunicate Macedonius and every bishop present, (or) residing in his seat, who shares Macedonius in his belief about the treaty of Nestorius, and the council of Chalcedon should be banished and be alienated from the canons of the Church of God.

111 And when the messengers came to the East with the message, as they arrived to Bṣwah\textsuperscript{24}, a city in the district of Nicaea, and revealed the command of the king, they found Flavian, the bishop of Antioch, approving Nestorius and Macedonius in their sayings. They wrote to the king concerning that (issue). And he wrote (an order) excommunicating and cutting him off and expelling him from the see of Antioch. And then all\textsuperscript{25} the bishops of Palestine were searching diligently seeking someone suitable and worthy to sit upon the throne of Antioch, which was the throne of the apostle\textsuperscript{26} Luke the Evangelist. * And those assembled were moved by the grace of the Spirit. and the bishops and all people cried with one voice: “Severus is worthy of this office, even as Luke the Evangelist; Father Severus is a preacher of the Orthodox faith.” And then they dispatched a company of the foremost God loving believers, to Him who deserves all true honour.

112 On their way along the road, they took counsel saying: “If this matter is by God’s will, that Severus be our shepherd, then he will open to us the gate of the monastery.” Severus was not in the habit of meeting any man unless he was coming to ask him about the word, or to seek an interpretation of the scriptures. Upon their arrival, they knocked on the door. And it was perchance that the brethren who were with him had left the monastery on urgent business of their own. And the messengers stood knocking on the door for an hour, then they cried out saying: “O Severus, open for us.” And then he came forth, and opened to them. And when he saw them he inquired about the cause of their coming to him and what was their request of him. And fear filled the men when they saw his face shinning with grace, and they bowed down their heads before him that he might bless them. They told him that the faithful king had commanded the assembly of a council, and then they handed him the letter. And they stayed with him that day, while they conversed; and they said: “It is useless for them to stay.” And they said as Eleazar the servant of Abraham said to Laban concerning Rebekah: “Do not delay us, since God has prospered our way” (Gen 24:56). Severus asked them to be patient until the next day. They kept silent and they marvelled at the wonders God that had revealed.

\textsuperscript{24} Eth reads “Zbatwo”. This toponym as well as Nicaea are corrupt.
\textsuperscript{25} Eth reads “he gathered”, confusion due to the close graphic of the two Arabic words “all” and جمع “gather”.
\textsuperscript{26} Eth reads “elect”.

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113 فلما كان بآكبر قام وسار معهم فلما سارا إلى بعض الطريق لقوا انساناً، معه شيطان فقال الشيطان لساويس جيد هو خروج يا ساويس معلم النصارى انا اعلم انك ترضهذين 68 انا وكل من 69 معنوهم والجميع كتبهم خلقدون الذي فعل جميع ارادتي لكن بعد ذلك يجلس ملك يأخذ حقي منك ورضي بذاك في كل موضع ويكون ذلك الملك 70 يفعل ارادتي فلم يجبه العظيم ساويس بشيء بلى قال له كما قال الملك الجليل ميخائيل للشيطان يزجرك الرضوان وعند ذلك خرج الروح النجس من الإنسان بقوة النعمة العظيمة الساكنة في ساويس.

114 فلما وصل إلى الموضع الذي فيه الاجتماع تقدم الأساقفة الذين حضروا وقالوا عليه كلام كثير والآيات 71 التي راها فلما دخل قالوا ما معنى قول الرسول الجليل ليس اطلب خير لي وحدي بل والجماعة الذين ابشرهم قال ساويس هو ان يدع الإنسان كموا يخضه ويرفضه ويحرص على خلاص نفسه وخلاص قريته.

115 فاشاروا إليه الأساقفة القدسيين بالكتب الذي فيه اتفاهم على تقدمنه ريبس عليهم فلما وقف عليه تغير لونه لانه لم يكن يشيغي شيء من هذا وكان يحب الافتراد وحده جداً وكان يقول في ذاته كله وقت ان الكسن يهلك الإنسان وان الإنسان لا يصيب رحمة الا بالانفراد 72 كما هو مكتوب تفرغوا وأعلموا آنا ان الله فقال لهم ليس اننا مستحق لهذا الأمر ولا اصلح للجلس على هذا الكرسي فقال تاوريس لاغناتوس 73 بوجه عيوبما بالكم معه لا تلزموه لهذا الأمر فصرحوا كلهم ساويس هو راعينا ساويس هو منجينا من جميع شؤون الهراطقة عند ذلك طلب إليه كل الأساقفة وعالماً الحاضرين قالوا ليس في وصية أفضل من هذه التي هي ان يضع الإنسان نفسه فداً اخاه 74.

116 ثم ان واحد من اصدقائه الحضور هناك من كان معه في المكتب كتب إليه رقعة يذكره فيها مينا المغبوط الربح لله الذي ابناه بها وقال له انك تأخذ الطقس الرسولي لان الرسل هدموا البرغيس 75 وبرحوا بالثالوث وان الابن الكلمة صار جسماً 120 وانت يا ساويس ايشاً تهمد بيع الهراطقة وجعلها قفاراً بجالوسك التي اذنتها في المسكونة لأنك تبشر بالثالوث وباللام اخيبة التي قبلها عن الابن الكلمة الذي صار بهذا 74 لاغناتوس 73 A 117. 119 A 119. 71. 72. 73. 74. P 119. 117. 120.
113 The next morning, he rose up and went with them. Having travelled some distance on the road, they found a man possessed by a demon. The demon said to Severus: “Well is your coming, O Severus the teacher of the Christians. I know that you are persecuting, me and all my company, and the great council of Chalcedon, which executed my entire will. But afterwards a king will take the throne and take my avenge on you, and he will persecute you in every place, and that king will be executing my will.” The great Severus did not give him an answer, but he said to him as the reverend angel Michael said to Satan: “The Lord rebuke you” (Jude 9). And straightway the evil spirit came out of the man, by the might of the great grace that abode in Severus.

114 And when he arrived to the place wherein the synod was, the bishops who were in his company presented themselves and said many things concerning him, and the wonders, which they had witnessed. When he came in, they said to him: “What is the meaning of the saying of the reverend apostle: ‘I do not seek my own advantage, but that of many to whom I preached’ (cf. 1 Cor 10:33)?” Severus said: “This is that a man rejects all his belongings and reject it and take heed to the salvation of himself and the salvation of his neighbour.”

115 And the holy bishops showed him the writing (= petition) wherein was their agreement to make him chief over them. And when he became aware of it, his colour changed, for he did not desire something like this and he exceedingly loved the solitary life, and he always said to himself: “Sloth destroys the souls and the man shall not find mercy except with solitude.” 27 as it is written: “Be still and know that I am God” (Ps 46[45]:10). He said to them: “I am not worthy for this matter, and I am not fit to sit upon this throne.” And then Theophore said to Ignatius frowning: “Why are you (pl.) persistent, force him in this matter?” 28 And they all cried out: “Severus is our shepherd, Severus is our saviour from all the evils of the heretics.” At this stage all the bishops and the prominent personalities that were there besought him saying: “There is no commandment greater than this, that a man gives himself as a ransom of his brother” (Jn 15:13).

116 And one of his friends, who was present there, who was with him at school, wrote him a note reminding him of the prophecy of the blessed Menas, the God-lover, who prophesied and said to him: “You will take up the apostolic office, because the apostles destroyed the (pagan) temples and preached the Trinity, and the Son the Word became flesh. And you too. O Severus, will destroy the churches of the heretics and make them empty by your sayings which you have proclaimed in the world. For you will preach the Trinity and the life-giving passions which God the Word that was made

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27 P omits “and the man shall not find mercy except with solitude”.
28 Eth did not understand this sentence.
جسداً وبذكره ايضاً نبوات تنبأ عليه بها ابا قدسيين لاجل هذه الرتبة وقال له
يكون عليه وتر ان انت امنتلت من هذا الامر
ثم ان جميع الاساقفة والشعب اخندوه بخوف وطلب وقالوا له ان الله
يدينك عن هذا الامر ان انت خلت هذه الانفس كلها تهلك فبعد ذلك بهت بين
ابديهم وأجاب طلبتهم فمضوا به الى انتكاكا فلما تقدمهم الخبر الى المدينة بان
ساويرس اتى اليهم خرج جميع اهل المدينة للقاءه بفرح عظيم فلما دخلوا به المدينة
وجمع الشعب معه ارتقت المدينة له انهم كانوا يتمتعون وكانوا يشتتوا ان
يكون شوارع المدينة نابثة اشجار ليصبرو هم عليها مثل زكا القصير حتى ينظروا
خليفة المسيح يجتاز وكانوا يصرخوا باجتمعهم و يقولوا مبارك هو ساويرس الذي ارسله
الرب البيتا مبارك هو من العلا.

فلما دخل البيعة والكهنوت بين يده مدمحا بما بشه رباته واجلسوا على
الكرسي الرسولي مجد عظيم ليقموه كان حينذ عجب عظيم من رايحة طيب
فائق ملا جميع المكان الذي كانوا فيه واستنقد جميع الناس رايحة ذلك الطيب
العظيم وايقنا ان الملاكية حاضرين لقسمته بفرح عظيم وذاك الطيب الذي ظهر
رايحته في ذلك اليوم باقي الى اليوم في الموضع الذي قسم فيه.

فلما انتقل الى السارق قال كما قال السيد المسيح الهنا للجند ان بيتي
بيت صلاة يدعا وانتم جعلتمو مجمع للشيطان وحرون و في ذلك الوقت 0 هرب
منه الهراطقة مثل السيب اذا زار في البرية وكان يكنجا الهراطقة ان يسمعوا باسمه
فقط لان كلامه البضائي كان يذبحهم مثل سيف ذو فترين وانه ملا انطاكية بتفاسب
حكمته البضائي وشت القوانين المستقيمة في البيعة الارتدكسية 0 حتى صارت
انطاكية مثل الدياتات في البرية لا تعجز بشي من الكبحة وكان مثل الربيس
الحكيم في المركب حتى اتى 86 يمركب الى مينا الارتدكسية اعطاهم ناموس وطلس
كملاكية الله وصار 87 انطاكية مثل اورشليم 88 في الزمان الذي كان الله الكلمة
المتجسة فيها تشفي الأفعال ويخرج الشياطين هكذا 89 ساويرس كان باسم المسيح
بشي الفعال ويخرج الشياطين حتى ان كان بعض الناس باخدوا الحق من نبه

75 A 120 76 A نبأ 77 A نبأ 78 A زكا 79 A صذر 80 A ظهر 81 P om. 82 P sec. m. 83 A 84 A 85 A 86 A 87 P 88 P 89 P هكذا
flesh endured for us.” And he reminded him further of the prophecies which some holy fathers prophesied about him concerning this rank. He said to him: “Sin shall be upon you, if you abstained from this affair.”

117 Then all the bishops and the people took him with fear and supplication and said to him: “God will judge you for this matter, if you left all these souls to perdition.” Then he became perplexed in the midst and granted their request, and they proceeded with him to Antioch. And when the news reached the city that Severus was * coming to them, the whole population of the city went forth to meet him with great joy. And when he entered the city, accompanied by all the people, the city was stirred up by his presence, they were longing for him and their desire was to have trees along the roads of the city, so that they might climb them, even as Zacchaeus the short, to see the successor of Christ, as he passed by (cf. Lk 19:3-4). And they were all crying and saying: “Blessed is Severus whom the Lord sent to us. Blessed be he from the highest.”

118 When he entered into the church, with the priests before him praising him, as it suited his leadership, and they let him sit upon the apostolic throne with great glory to be ordained, then there was a great wonder from the smell of fragrant ointment which filled all the place wherein they were, and everyone smelled the odour of the great ointment and they perceived that the angels were present to ordain him with great joy. That ointment, of which the fragrance was manifested on that day, remains to this day in the place where he was ordained.

*Spiritual guidance to his congregation*

119 And when he passed to the throne, he said even as the Lord Christ, our God – to Him be glory:29 “My house shall be called a house of prayer, but you had made it an assembly of * Satan and his hosts*” (cf. Mk 11:17). And immediately the heretics fled from him as from a lion when he roars in the wilderness. It was enough for the heretics to hear only his name, for his spiritual words, used to slay them as a two-edged sword. And he filled Antioch with the interpretations of his spiritual wisdom, and he established the right canons in the Orthodox Church until Antioch became like the monasteries in the desert, there was nothing of the wisdom lacking. He was like the wise captain of the ship, until he brought his ship to the orthodox port. And he gave them a law and ordinance, as the angels of God. And Antioch became like Jerusalem in the days when God the Word incarnated was there. (giving) healing the sick and casting out demons. Likewise, Severus was by the name of Christ healing the sick and casting out the demons so that some men were taking shreds of his garments and hiding them in their bedrooms in order to

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29 Eth adds “for ever and ever, Amen”.
30 Eth omits “in the desert”.

أ. 121 في مخادعهم ليبتاركون بها ويشغوا المرضى 90 بها كالفايض 91 الذي كانت تقلع من قروج بولس ويشفي الناس بها وجماعة من الناس عادوا الى البيعة معترفين بخطابتهم وضلالتهم وطربوا من هذا الاب الغفوة وكانت الجماعة تفرح بمجد الله ذلك.

ارسل الهم طبيب يشفيفهم وابقظهم 94 عن الهراطقة.

الملك 120 إن عقل يقدر يصف فضائلك يا ساويرس ويكبها واحدة واحدة بل نطلب إلى ذلك الاب ان يرسل الى الله ب يصلاته جزو من نسيم الروح القدس الفاعل فيه وينعم علينا بذلك كما انعم اليها على البيش تلميذته حتى نستطيع نتكلم بسير مما فعله الله معه لا بوجه مبرغ مثلما كان موسى قدم الشعب العاصي بل بوجه مسفر اذ كان قد استهر في الليل ما اريد ان اقوله وهو ان قوم سو تخلو 92 عن الملك المخالف يسبطونوس الذي اقام البيعة في اسطيدها بعد الهدوء والسلامة 93 وقال له ان ساويرس بطريرك انطاكية قد نفى مقالة المجتمع الخلقودني الذي اجتمع في عهد الملك 94 مرتقان.

أ. 121 فغضب الملك من هذا ورسل مقدما من اهل مملكته بسما روفس ومعه ستين غلام وكان نستوري ذو شر وكان يطلب يدرك ذلك الاب الكبير يكرر فاظهر الله لساويرس هذا الأمر ليس في منام لكن بعلام مثل بطرس مع الملائكة فما دخل روفس المدينة وكلم كان معه خرج الاب ساويرس وكلم كان معه بسرعة من ناحية أخرى فجعل روفس يبحث عنه ويقول ان معي كتب السلامه من الملائكة اعلمو انه قد احتفى 96 فاستناد في طله وكان الاب ومن 97 معه قد وصل الى ساحل اقلعان 98 وهو قريب من المدينة فراوا 99 العدو من بعد اعين روفس وهو اتى ففعل الله عجب 90 عظيم مثلما كان موسى في  شعب البحر ويلبيلا في الأردن لان هذا الهال الواحد هو الله الكفل فرفع ساويرس عينيه الى السماء وشهد وشكر الله ولهبوان رايحا مركب بموعده الله ساير مع 100 الف لحما لنا ركبنا فيها وكان روفس قد قرب منا فلمنا راى ما كان فجعل يطلب معدية بحماوة

90 A A. 91 A A. 92 A A. 93 A A. 94 A add. 96 A A. 95 A A. 98 A A. 99 A A. 100 A A. 

33 A reads “and we with him”.
34 A has “Aqlātān”.

[114]
be blessed and to heal the sick therewith, like the handkerchiefs which used to cover the sores of Paul and men were healed thereby (cf. Acts 19:12). And some of the people returned to the Church confessing their sins and their errors, and asking forgiveness from the father. And the congregation rejoiced in the glory of God, because He had sent to them a physician to heal them and to wake them up from the heresies.

*Denunciation of Severus in front of Justinian, Severus’ flight*

120 Who mind is able to describe your virtues, O Severus, and write them one by one? But let us ask that father to pray for us that the Lord may send to us a portion of the gentle wind of the Holy Spirit, acting in him (Severus), and grant it to us as Elijah had granted to his disciple Elisha (cf. 2 Kings 2:10), so that we shall be able to speak about some of God’s deeds to him. Not with a veiled face, as Moses was before the perverted people (cf. 2 Cor 3:13), but with unveiled face for he was well known in Syria. What I want to say, is that evil men accused him before the impious king Justinian, who subjected the Church to persecution after tranquillity and peace, and they said to him: “Severus, the Patriarch of Antioch, has rejected the treaty of the council of Chalcedon which assembled during the reign of the king Marcian.”

121 And the king was angry because of this, and he sent a chief of his kingdom named Rufus and with him sixty servants. He was Nestorian and an evil man. And that (man) wanted to take the holy father by guile. And God revealed this matter to Severus and it was not in a dream but openly, as Peter with the angel (cf. Acts 12:10). And when Rufus and all who were in his company entered the city, Father Severus and all who were in his company went forth quickly from the other end. And Rufus had a search made for him, saying: “I have a message of peace from the king.” So they informed him that he was in hiding. So he intensified the search. The father, and all who were in his company, reached the seashore of Aqlān, which is close to the city. And they saw the enemy from afar, I mean Rufus coming. And God wrought a great wonder, even as He did for Moses in dividing the sea (cf. Ex 13) and for Elijah in the Jordan (cf. 2 Kings 5:1-27), for He is One God and the God of all. Severus lifted up his eyes to heaven, and sighed, and thanked God. Immediately we saw, by the help of God, a boat sailing parallel to the shore. And when it came near us, we embarked, and Rufus was drawing closer to us, and when he saw what took place, he asked for a ferry with wickedness of heart and pride, until they brought one for him. So he

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31 Eth reads “freed”, perhaps a confusion between the two Arabic verbs انفرط and انتفَط.  
32 Eth reads wrongly “Anastasius”. 
قلب وتعاظم حتى اتوه بها وجعل يضطهدنا حتى وصل معنا إلى البر واحاطوا
بنا بناتاً واستدعى الاب البطريكو كاستقرد عليه وقال له با تلميذ الرب المجاهد
على اسمه تنحيلان امانتك من يدي وجعلوا يلزهو به بفساوة وحرك راسه
بتعظام.

122 فقال ساويرس ان كنت انا تلميذ المسيح فتخرب نار من عند المسيح تأكلك
وتاك من معك فعند ذلك اتى ريح شديد عاصف وصار نار محرقة من عند الله
واحاط بهم وأحرقهم حتى لم يبق منهم غير أربعة 3 نفر هربوا الاه وصاحوا با رجل
الله نجينا فنحن من بني الارتداسية وتميم الله وطبيته خالصة.

123 فلما كان ما رأياه لفظا خوف عظيم ونهضنا من ذلك الموضع الى رأب
القديس ممسا القس وافتنا عنده اماماً 4 سبيرة وعرفنا بالعجبات 5 التي فعلها الله
مع عبده ساويرس فوجدنا الله وسكروا وما الارة الذي تخلصوا من النار فانهم
صاروا معنا فانهم لما شاهدوا فضائل الامامة الهباثان صاروا معهم رهباني 6 ومكنوا
عندهم وصاروا عاديين جداً لان الامامة الذين كانوا هناك مثل الملاقبة في شكلهم
ونسكم وفضيلتهم.

124 ثم ان الخبر وصل الى الملك بما فعله الاب ساويرس فسكت عن طله ولا
بلغ الخبر للبطريكو ساويرس كان الملك قد تغافل عنونه قام ورجع الى انطاكية
وقالت ميعونة الله معه وقوته وكان يكتب رسالة روحانية ونinizها الى الارتداسين
في جميع الامام 7 قبلاً لهم رؤى مسيحية عريضة ونشلهم روحاني
واتبدي الروح القدس قبل عن موسى النبي انة تعلم جميع حكمة المصريين وكان
حبشياً نبيلاً ولا وظه عجائب الله وساويرس ابداً قد تعلم حكمة أفلاطون
وفينيغورس في اناس وعند هذا انتقل عقله وهمته الى طلب معرفة الاسرار السمائية
وحفظ الناوم الارتداسين واظهر عجائب الله في كناسه لان حكمة الروح
القدس ونعته كانت فيه.

125 من يستعمل ذكر فضائله ونقا جسد وظهارة أفكاره وعلم عقله وبينوع
حكمة روح القدس الساكن فيه موسى بسط يديه فقتل عمالين 8 وساويرس بسط

1 2 3 4 5 6 7 8
A A A A A A A
P P P P P P P
pursued us until we both came to shore. And they surrounded us firmly, and he called the Father the Patriarch, as if he had authority over him, and said to him: "O disciple of the Lord, fighting for * His name, let your faith save you now, from my hands." And they mocked him in wickedness, shaking his head with arrogance.

122 Severus said: "If I am the disciple of Christ, then let fire come down from Christ and consume you, and consume them who are in your company." And straightway there came a mighty tempestuous wind, and a consuming fire from God surrounded them and burned them. None of them were saved except four who escaped and fled to him, (Severus) and cried out saying: "O man of God, save us, for we are among the children of the orthodoxy, and by the help of God and his kindness we were saved."

123 And great fear possessed us because of what we had seen. And we left that place to the monastery of the holy Thomas the Priest, and we lodged with him for a few days, and we informed him about the wonders, which God had done for His servant Severus, and they glorified God and thanked him. But the four who were saved from the fire and joined us, when they saw the virtues of the brethren monks, they joined with them and became monks, and dwelt with them, and they became highly learned people for the brethren there were like the angels in their appearance and their asceticism and their virtues.

Severus returns to Antioch and writes letters to the Orthodox adherents everywhere

124 And what Father Severus had done was reported to the king. * who left off seeking him. And when a word came to the Patriarch Severus that the king had left off seeking him, he rose up and returned to Antioch. And the help of God and His might were with him, and he used to write spiritual letters and send them to the orthodox in all places, to strengthen them in the faith, and he made clear to them canons full of eloquence and spiritual logic, by the support of the Holy Spirit. It was said that Moses the Prophet was instructed in all the wisdom of the Egyptians (cf. Acts 7:22), and he was fair and noble and showed the wonders of God. And Severus likewise learned the wisdom of Plato and Pythagoras in Athens. And after this he moved his mind and zeal towards the knowledge of the heavenly mysteries and the keeping of the law of the Orthodox, and he revealed the wonders of God in His churches, for the wisdom of the Holy Spirit and His grace were in him.

125 Who is able to complete his mention of his virtues and the purity of his flesh and his splendid ideas and the exaltation of his mind, and the spring of the wisdom of the Holy Spirit dwelling in him? Moses stretched forth his

35 Eth reads "prayers".
36 Eth reads "he".
بديه وهل الكل الهراطقة موسى طلع على طور سيناء وخذ الناموس والصبر فطلع الجبل الروحاني وخذ كلمات الأنجل وتبيى في صدر الارتدكسيين وقد اظهرت لحكم مشافهة ما فعله الله معه.

126 فلنتعود من الأبد إلى قام الخير ونذكر يسرنا من عجابه ليس اني اذكر جميعه لا أنه عاجز بل هو الذي ينعى على ويشدني 10 ويشرذ عقلي بروحانية وصلاته كمثل الرعاة الذين يهدون العجل إلى ضروب أماتهم ليوضعوا أماتهم وعند ذلك نحن وقد رأيتها وابنها النمل ضعيف بطيغته جدًا وهو يلما مخازنة من قوته ويجيب منه يسر بقدر قوته فيزداد بذلك التدبير قوة 11 هكذا 13 إنما أياً انتهبه بتلله وأثبت افكاري وعمل في الوضنة التي دفعت لي يسير 13 حتى اربع مثلها.

127 وذلك المجمع الكلداني العظيم كان اهله نحو مائة وكانوا مثل 14 الخيل المعدة للحرب لكهنهم الأبد قد طردو بالقول الأب ساويرس ولصوا كالعنكبوت 15 تعني جماعة الأسابقة بقلقدون 16 فلم يخف هذا الأب من الملك الجديد ولا من مقدمي مملكته التابعين لهواه بل كان يقاومهم بقوة كلامه ويثوبون لهم مثل الصخرة وقائدا الموت 17 عندما لاجه البسيغ أفضل من الحياة وكان صابر على ما يناله من الفلق والاضطهاد والجوع والعطش وركوب البحر مزار كثيرة والتجارب من اخوته الأسابقة المراهين الكذبة ومن الملك الخالف لئنهم كله تركوا الطريق المستقيمة وعادوا إلى الضلاله وكانت مقاومته مع الملك بيوستانو الذي هو هيرودس الثاني هذا الذي هدم البيع بتجديده لكن ما استطاع لمقامته في الأمة شبه جهاد القديس بولس الرسول وكان ينمو كل يوم بكره الكتب وتواها هكذا 18 نسيب من بطرس وبولس نظرها الأسرار السماوية هكذا في الأبد.

128 ليس يعب لسانى إذا ذكرت ونهب الله الذي انعم بها علينا وكذرة جهاد 20 وقصص ساويرس ومانى اعدت له كرسى في السما وانت يا ساويرس الذي اختيتي مصباح كرامتك انت يا ساويرس الذي نظره الشيطان والانسان 

9  A أظهرى 10 A om. 11 P فير 12 P مؤكذى 13 A add. يسير 14 P أملا 15 A كالعنكبوت 16 P om. 17 A ماوية 18 P مؤكذى 19 A ذكره 20 A جهاد 21 A أضى
hands and slew Amalek (cf. Ex 17:11)\(^{37}\) and Severus stretched forth his hands and destroyed the heretics. Moses ascended Mount Sinai and received * the Law (cf. Ex 19:3) and Severus ascended the spiritual mountain and received the words of the Gospel, and established them in the breasts of the Orthodox people. I have shown to you verbally what God did for him.

126 And now let us go to the conclusion of the story and let us relate some of his wonders. For I am unable to relate them all, for I am feeble minded, but he will grant me and guide me my mind by his spirituality and by his prayers like the shepherds who guide the calves to suck the udders of their mothers and we are doing the same. Again the ants are exceedingly weak by nature\(^{38}\) nevertheless they fill their stores with food, and collect enough quantity according to their need and hence increase their power by their economy. And I also shall likewise be like those and I shall demonstrate my thoughts, by employing the talent, which has been given me until I gain another like it.

127 And that great council of Chalcedon, its members were around one hundred and they were like horses ready for waging wars, but now they were cast out by the words of Father Severus; and they became like spiders. i.e. the bishops of Chalcedon\(^{39}\). And this father did not fear the new king nor the officers of his * kingdom who followed his will, but he resisted them by the strength of his words and his firmness like a rock, and to him dying for Christ was better than life. He was patient in everything that befell him whether it was terror, persecution, hunger, thirst, many times travelling by sea, and trials from his brethren the bishops, the hypocrites telling lies and from the opponent king, for all of them abandoned the straight way and turned astray. His opposition was against Justinian the king, who is the second Herod. He destroyed the churches by his blasphemies, but he was unable to oppose his faith, in likeness of the struggle of the holy apostle Paul. And he increased daily by the multiplicity of his writings, and the heretics always fled up at hearing his name mentioned. Who looked upon him from the bishops and the high-ranking officials and did not fear him? Peter\(^{40}\) and Paul (cf. 2 Cor 12:2-3) beheld the heavenly mysteries; likewise Severus did.

Praise of the virtues of Severus, his opposition to Justinian

128 My tongue will not be weary when I recount the gifts of God, which He has granted us: the struggles and the stories of Severus. And his faithfulness had prepared for him a throne in heaven. And it is you, O Severus, who lit the lamp of your honour, it is you, O Severus, whom Satan and the earthly man have seen as a heavenly being. O Severus, you are the spiritual bird that

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\(^{37}\) The Arabic reads Abimalek. Eth has “Amulek”.

\(^{38}\) Eth reads “he whose nature is exceedingly weak”.

\(^{39}\) P omits “i.e. the bishops of Chalcedon”.

\(^{40}\) Probably allusion to an apocryphal text such as the Apocalypse of Peter.
الرضي سمائي انت يا ساورس الطير الروحاني الذي انقلب من فخ الهماطفة انت يا ساورس سلم الطغاطم 22 الرسولية التي تغلب انت يا ساورس جعلت طيب الارتداسيين يفوح في جميع المسكونة انت يا ساورس فرح جميع الابا الذين كانوا قبلك لانك تدفع كلامهم فيهم في كل يوم يتكلمون ويتكلمون غلبها العدو واستم البيرة وانت يا ساورس النحلة 23 الروحانية التي اقتنت لها جميع الزهر الروحاني حتى ملت الاهرا منه وجعله حلوا في جميعnants وهكذا 24 اقوال الروحانية حلوا في النانس انت قابل اللام عن شعب الارتداسيين انت الراعي الذي يبذل نفسه عن 25 خراجه وضبط 26 القطع حتى انتبه الى مينا السلمة انت يا ساورس اب المومنين الذي جاهد في مرضاه الله وكملت السعي وحفظت الامانة فمن الان أكيلن البر مستعد لك هذا الذي كسبته بتعك انت الكرمة 25 التي غرسها الله الكلمة حتى قطف منها عنقود الارتداسيين وشهدنا من خمرها الروحاني انت الحبر الخردل التي كنت حتى استظل تحت اغصانها المومنين انتي قوانيتك التي 27 تركتها في البيعة واستدلنا نحن بها في البيعة انت شجرة الورد الجديد الذي فاحت رايعه للعالم والان علمتنا نحن ايا امانت اغريغوريوس التأولوغس ويوخنا الانجيلي الظاهر 26 ذكرت حلو في حنجري أكثر من الشهد كما قال داوود المغبوط.

129 اعلموا ايا الاحبا لو شار جسدي كله السما وارتفع عقلتي الى السماء لم اقدر اصف كرامته وذلك اننا لما كان بعد مقاومته للملك يسبطانوس القاومه هذا ايا ارسل الملك في طلب اعني قدس ساورس امبري اسمه الخالص ابرامبنانوس ومايتن غلام ليواته به اليه فيقتله وكان ابرامبنانوس ايضاً نسطوري وكان حتقا جداً على ساورس لاجي انه كان يدائم اهل مقالته وكان يعتقاب ساورس قبل ان يسلمه.

130 فلما دخل مدينة انتاكية طلب ساورس رئيس الأساقفة وجده قام في

القداس لنكان يوم تذكر السربيطي ادرانيس الذي كان للملك اغتاظوس استشهد في ابامه فلما وصل ابرامبنانوس ومن معه الى البيعة احاطوا بها

22 A 23 P 24 Hekadhi 25 P sec. m. 26 A 27 P 28 A om.

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44 This saint is very famous in the works of Severus, cf. Homiliae Cathedrales 5, PO 175 (38.2), 100, PO 108 (22.2), and 114, PO 127 (26.3); Hymns 161-162, PO 35 (7.5), p. 621-623. She is mentioned in the Synaxarium on the 18 Hâtur = 14 November (Julian calendar).
escaped from the snare of the heretics (cf. Ps 124[123]:7). * O Severus, you are the ladder of the victorious host of the apostles. O Severus, you did make the fragrance of the orthodox perfume spread over all the world. O Severus, you are the joy of all the fathers who were before you, for you did contend for the words of those who are daily crowned; with their words you conquered the adversary, and established the Church. O Severus, you are the spiritual bee\textsuperscript{41}, that gathers for herself from all the spiritual flowers, until she filled the storehouses therewith, and did make it sweet to every soul: so also your spiritual words are sweet to the souls. You have endured the sufferings for the Orthodox people, you are the shepherd who lays down his life for his sheep (cf. Jn 10:11), and you did guard the flock until you did bring it to the harbour of peace. O Severus, you are the father of the believers, who did contend for God’s satisfaction, and you have finished the course and have kept the faith, from henceforth the crown of righteousness (cf. 2 Tim 4:8) is prepared for you, which you have gained by your sufferings. You are the vineyard, which God the Word had planted then He picked up from it the grape of the Orthodox people, and we have drunk of its spiritual wine. You are the mustard seed, which has grown to an extent * that the believers found shelter underneath its branches (cf. Mt 13:31//), I mean your canons which you left to the Church, and we found shelter underneath, even in the Church. You are the new rose tree, whose fragrance has scented the world. And now we too are acquainted with the faith of Gregory the Theologian and the pure John the Evangelist. Your commemoration is sweeter than honey to my palate, as says the blessed David (cf. Ps 19[18]:10; 119[118]:103).

129 Know, O my beloved, that if all my body were tongues, and my mind flew to the high heaven, I would not be able to describe his honours. And it happened after his opposition to the opponent king Justinian, that the king sent again seeking him, I mean the holy Severus, a prince whose name was Abrämndyänüs\textsuperscript{42} the opponent, with hundred guards, that they might bring him (sc. Severus) to him (sc. Justinian) in order to be executed. Abrämndyänüs was also a Nestorian. He was exceedingly angry with Severus because he rebuked the people of his faith, and his desire was to punish Severus even before arresting him.

130 When he entered the city of Antioch, he sought Severus, the archbishop, and he found him celebrating\textsuperscript{43} the liturgy, for it was the day of the commemoration of the blessed Drosis\textsuperscript{44} the daughter of Trajan (Adrânïs), the * king, in whose reign Ignatius suffered martyrdom. And when Abrämndyüs (sic) and his company came to the church, they surrounded it on every side.

\textsuperscript{41} P reads wrongly נחלת, "palm tree"; A and Eth have נחלת, "bee".

\textsuperscript{42} Eth has "Abredimos", "Abrermidyanos" and "Abramidyanos". Intra we find "Abrämndyüs" and "Abramidyüs".

\textsuperscript{43} Lit. "standing at",
من كل جانب وتقدم إلى أعيانه فان لا يوجوا احداً من الشعب إلا ساويرس رئيس الأساقفة يأخذه ويبقى له في سنة وكان معه جماعة من أهل المدينة هرطقة يعرفوا ساويرس لان ابرامنديوس لم يكن يعرفو وكانوا جماعة الشعب الارتداسي مجتمعين عند رئيس الأساقفة في البيعة فلمما تم القداس وتمكنوا السرايا المقدسة وقرب جميع الشعب فاعلوهم بقدوم ابرامنديوس واحاطته بالأبيه فلم يقبل ساويرس اب المومنين بل كان مستعد بفرح لقبول ما بناه فقال الكهنة الروسو الشعب الصواب ان يهرب الارادة الطربة من البيعة وعند قولهم هذا هجم الأعوان والهراطقة الذين معهم يطلبوا أن ياخذه بعثه ويبقى به من المدينة ليئيك سيف بين الهراطقة والارتداسيين المستعدين للجهاد عن الاب الجليل رئيس الأساقفة فلما دخلوا البيعة لم يجدوا فاصروا كلهم شاحصين متفاجين وكان بعضهم ينظر و لا يستطيعوا مسكة والذي جرى في ذلك الوقت من الأعجوبة ما يعرف حقيقة لكن الله تعالى هو الذي يعرف وافول ان روح اختطبه مثل الياباس أو سترا كان عليه من الله إلا انه خرج من وسط الأعوان وجماعة الشعب ولم احدا منهم يعرف بالجملة كما كان الرب يجوز في وسط اليهود و لا يجوزوا أن يرجموا بالحجازة وكان يختفي ويختفي في وسطهم وهو يخلص اخرين مترجحين له وكذلك يفعل بكل من يجاهد على اسمه فالاعوان الذين ارادوا ان ياخذهما ساويرس هم عندنا مثل اليهود.

131 وهذه الفضيلة التي فعلها الله مع ساويرس مثل الفضيلة التي فعلها مع اليسوع النبي لما ارسل إليه ملك الشام عبأله له ليأخذوه وبلغوا به شراً فلما وصلوا عبيد الملك إلى الموضع الذي فيه النبي وأرادوا اخذوه دعا عليهم فعموا وخرج الهم وقال لهم ممن تطلبوا فقالوا نطلب رجل الله فقال لهم امضى يكم لنروه واخذهم ومنص بهم إلى الشام ثم طلب إلى الله فانته تحت اعندهم فلما ابصروا مضى وخلاهم وسط خيم اعداهم واذا. فقد العز مع ساويرس اعظم ابن ابرامنديوس 123

وكلم كان معه حتى خلص عبده المجاد على اسمه.

29 A 30 P 31 A 32 بنظره 33 لا يستطيع 34 A 35 P 36 ألكسن 37 P 38 A 39 A 40 Eth also "Syria". Samaria is meant
And he charged his assistants to harm none of the congregation, but to seize only Severus the archbishop and to lead him outside to avoid any tumult. And in his company, there was a group of heretics, from the inhabitants of the city, who knew Severus, for Abramndyus (sic) did not know him (by face). The whole orthodox people were gathered with the archbishop in the church. And when the liturgy ended and they completed the holy mysteries, by giving communion\textsuperscript{45} to the whole congregation, they informed him of the arrival of Abrämndyus and that he was surrounding the church. But Severus the father of believers was not disturbed; but he was with joy ready to accept whatever befell him. But the priests and the leaders of the congregation said: "It is appropriate for the Father Patriarch to flee from the church." And after they said this, the soldiers\textsuperscript{46} and the heretics who were accompanying them, forced (their way), aiming to capture him by surprise and to withdraw from the city, to avoid the bloodshed\textsuperscript{47} that would ensue between the heretics and the Orthodox people who were prepared to fight for the reverend Father the archbishop. After entering the church, they could not find him, * and they were staring and wondering. And a few of them look at him without being able to arrest him. And I am not able to know what wonders happened on that day, but God Most High knows. And I say that either the Spirit snatched him away, like Elijah (cf. 1 Kings 18:12), or he had been covered by God; for he left from the midst of the soldiers and the whole congregation and without anybody being able to recognise him; even as the Lord passed through the midst of the Jews, when they wanted to stone Him and they did not recognise Him (cf. Lk 4:30). He use to hide himself and passed through the midst, saving others who trust in Him, and so He will do for every one that contends for His name. But the soldiers who wished to take Severus were even as the Jews to Him.

131 And God had given grace to Severus, which is equal to that given to Elisha the Prophet when the king of Syria sent to him his servants to seize him and to do him evil. And when the servants of the king came to the place where the prophet was and attempted to seize him, then he cursed them and they became blind. And he went forth to them and said to them: "Whom do you seek?" And they said to him: "We seek the man of God." And he said to them: "Follow me and I will lead you to see him." And he took them and led * them to Syria\textsuperscript{48}. And then he asked from God and their eyes were opened; and when they beheld him, he departed and left them in the midst of their enemies' camp (cf. 2 Kings 6:14-23). And likewise God did for Severus. He blinded Abrämndyus and all his companions to save his servant struggling for His name's sake.

\textsuperscript{45} In Christian Arabic, the verb قرب means "give communion".

\textsuperscript{46} Lit. "the helpers".

\textsuperscript{47} Lit. "sward".
واما ابرامدينوس فانه جعل بحث على ساويرس قاعده بعض الخالفين انه
في 37 قلاية اثناسيوس الأرخ وهذى أيضاً اثناسيوس. قد نال ثعب كثير على 
الامانة الارتدكسية مثل الأب الكبير اثناسيوس الرسولي لانه أيضاً اختصته سحاية
إلى مدينة الملك ونحو الملك يستبيانوس هذا الذي ضل عن الامانة المستقيمة وهو
ابضاً الذي كان ارضي قلب تاوضيوس الملك وحريضه حتى أمر بالمجمع الثاني
في افسس حتى نفوا نسطور المخالف وقطعه بعزاية السبع الحكم كيرلس.
فلما مضى ابرامدينوس الى تلك القلاية وسال على ساويرس اصابه بتدير
من الله قد خرج بتواضعه يملا جرة ما كما جرت عادة الألواح الرهباني فلما سع
ساويرس ان ابرامدينوس انه قد اتى الى هناك يطلب ترك الجرة ومضى فاختفا في
الجلب فلما ابطا علم ابرامدينوس انه قد هرب من بين يديه الى الجبل وانختفى فه
فطلع اليه هو ومن معه وفتى جميع الجبل. فلم يرى احداً إلا شجرة كان هذا
من 124 تدير الله. وستره ان جعلهم ينظروها كانه شجرة امامهم حتى يخلص من "
ابديهم فلما رأى ابرامدينوس انه لم يجده عاد الى القسطنطنية واعلم الملك
بجميع ما كان.

واما 46 الأب ساويرس فانه خرج من هناك في خفية الى عقلان وننح معه
وضمنا الى الدير الذي بناه الاب بطرس نوارس وهذا بطرس القديس الذي ذكرناه
الان هو الذي كان قد استحق ان ينظر السراير كما رأى بطرس ريس التلاميذ لانه
اشتهى ان ينظر سر الثالوث المقدس فانص ثلاثية شمون متساوية في العظمة والضبا
ونور واحد يشرق يظهر منهم هذا هو وحدانية اللاهوت 48 والثور الخارج منهم يشبه
ابن الإنسان هذا السر الذي راه هذا الاب بطرس وسمع صوت. عظيم متملي مجد

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And Abramndyüs continued his search for Severus. Some of the opponents informed him that he (Severus) was in the cell of Athanasius the Notable. And this Athanasius had suffered much trouble for the orthodox faith, like the great Father Athanasius the apostolic. For, he too, was taken into a cloud to the city of the king, and he rebuked king Justinian, who deviated from the straight faith. And it is he also, who pleased the heart of the king Theodosius and encouraged him until he commanded the second council of Ephesus (to be assembled), and they banished Nestorius the opponent, and cut him off, at the command of the wise lion, Cyril.

And when Abramndyüs came to that cell, he inquired (from a monk) the whereabouts of Severus. By the economy of God, it happened, that he was (Severus) who had gone out in his humility to fill a jar of water, as was the custom of the brethren the monks. And when Severus heard that Abramndyüs came looking for him, he left the jar and went hiding himself in the mountain. And when he tarried, Abramndyüs knew that he had escaped from his hands and he was hiding in the mountain, so he went up there with his companions, and they searched the entire mountain. And there was nothing insight except a tree. And this was by the economy (of God) and His protection, for he led them to see in front of them (Severus) in the form of a tree and thus he was saved from their hands. And when Abramndyüs failed to seize him, he returned to Constantinople and informed the king of all what had happened.

Severus in the laura of Askalon

But Father Severus left that place and moved secretly to Askalon, and we were in his company and we came to the monastery built by Father Peter Nawārīs. This holy Peter, we have just mentioned, was worthy to see the mysteries, which were seen by Peter the head of the apostles. For he desired to see the mystery of the Holy Trinity, and he saw three suns, equal in size and splendour, and a single light shone from them, this is the unity of the divinity, and the light that proceeded from them was like the Son of Man. This mystery was seen by Father Peter. And he heard from the Father a great voice, full of Glory, like that heard by Peter the Apostle and the sons of Zebedee upon the mountain (cf. Mt 17:5/6). This was on Sunday at the

49 This theme is very common in the lives of Saints in the Coptic tradition; one of the most known examples is the Life of Shenute §18.
50 A and Eth read "Theodosius"; P has "Bāwṭāyūs". There is a great confusion in this paragraph. It seems that the name of Justinian is not in his place. It is known that Theodosius died in 450 AD and our author narrates the events of 518 AD after the death of Anastasius; the council of Ephesus took place in 431 AD. This means that the cell of Athanasius was over 100 years old: but how did he rebuke Justinian?
من الاب مثل ذئب سمعه بطرس الرسول وابني زبدة على الجبل. هذا كان يوم الاثنين عند تمام السراير وفراغ القداس، غطت سحابة المذبح، ورآى الدسوق صبيَّ محسن النظر على المذبح، وذراع تمتدٌ. على المذبح يشير بأصابعه إلى الصبي.

وصوت يقول هذا ابني الحبيب، أنا فيه فلما أقسم الخنزير ورحمة وقسطه، فغني من وسطه ينبع مكب وابت ذه المذبح، وجمع عنه ولى رش في الكأس انصف اصابة بالدم الذي فيه، وكان هذا نبعة والدة الإله، الكلمة المجسد في يوم تذكرها الجليل وما ينبع إلى الطويل في ذكر عجاب هذ يقدس بطرس.

فلم يعود إلى تكمل ما بدته به من خبر الإب سايوس، فخرج جميع الأ الخوة. وبعد هذا أظهر ملاك للاب سايوس وقال له: قم وامض إلى مدينة القسطنطينية وقبل الملك على الإمانة الإتركسية فإنه يريد ميلاً المكونة من ضلاته ثم غاب عنه الملاك عند ذلك نهضنا وخرجنا من عند الاخوة طالبين القسطنطينية.

قد عونا بحزن قلبيين الله يكن معم وثبت الإمانة الإتركسية.

فلم وصلنا بمعونة الله إلى البحر وجدنا مركب طالب إلى بعض نواحي الروم، كأنه معد لنا من عند الله سبحانه فركنا فيه ومعنا قوة روح القدس فلما وصلنا المدينة، دخلنا إلى منزل المغبوطة قبوريث، التي كانت من بيت الملكة فلما كان بعد يومين ذه هو يهتم بعثة الله ونجي مقاتلة نسطور ولاوون. أعني الإب سايوس، ظهر فاعلم الملك فطلب الملك الاجتماع به فقال: "سايوس أنه مرسى من الله ليقوم الملك فدخله بما وصي به. وكره بهما رأى الملك سايوس ونستبه، ومعنة الله ووقوفه بين يديه. بل خوفه عدمه وقال له: إلى سايوس الذي أخبرت البيت، فقال ليس سايوس، الذي حرب الكابوس بل انت لم تتزك امانته الإبرا، الاوكرستسيين، ومسقطة المدينة اين إمانتا Postal من الملك الذي أجلها لنا تاموس، وجماعات الروم وكل حرم فيها ان لا يكون امانتا. غيروا اين إمانتا. زمنون الملك صاحب الثنا الطيب ورسالة المملوكة حلاوة اين إمانتا نسطاريوس، الملك

* A 129


55 Eth reads "Fironia".
56 Lit. "entered to".
time of the completion of the mysteries and the end of the mass, a cloud came upon the altar and he saw in place of the paten a babe of a fair appearance upon the altar, and an arm outstretched above the altar with a finger pointing to the babe and there was a voice saying: "This is my Beloved Son in whom I dwell." And when he divided the bread, he consecrated and broke it up, there sprang forth from its centre a spring of blood that overflowed on the altar and all its vessels. And when he blessed the cup, his fingers were stained with the blood that was in it. This spring was the Mother of God the incarnated Word, on the day of her solemn commemoration. And there is not enough (time) to prolong the narration of the wonders of this saint Peter.

135 I will go back to continue the story of Father Severus which I have begun. All the brethren left and afterwards the angel of God appeared to Father Severus and said to him: *Arise and go to the city of Constantinople and strive to gain the king to the orthodox faith, for he intends to fill the world with his heresy." And the angel disappeared from his sight. Then we rose up and left the brethren seeking Constantinople. They farewelled us with sadness, saying: "God be with you, to establish the Orthodox faith."

Severus in Constantinople preaching Orthodoxy

136 And when, by the help of God, we reached the seashore, we found a ship sailing towards a certain region of the Romans, as though it was prepared for us by the Lord — let Him be praised — so we embarked and the might of the Holy Spirit was with us. And when we came to the city, we entered into the house of the blessed Qbrünayah, who was a member of the royal family. And two days later, the father’s arrival was known, I mean Father Severus, who was caring for the Church of God and anathematising the sayings of Nestorius and Leo. The king was informed and he asked to meet him. And then Severus realised that he was sent by God to strive with the king, and he presented himself to him without fear, encouraged by the might of God. And when the king looked at Severus and his delightful features by) the love of God, and how he stood between his hands without fear, he wondered and said to him: "Are you Severus who destroyed the churches?" And he said: "It is not Severus who destroyed the churches, but you who abandoned the straight faith of the Orthodox fathers, and disturbed the city. Where is the faith of king Constantine, which he made law for us and for the all the Romans? All anathemas are due to everyone who might come up with another faith. Where is the faith of king Zeno, of excellent memory, and his letters full of sweetness? Where is the faith of

54 A omits "and he saw in place of the paten a babe of a fair appearance upon the altar" (homoeoteleuton).
المؤمن الذي كان قبله لما تركت 60 ابها الملك امانة هولا 67 وقلب تجدف مجمع خلقودونية 68 وكفر نسطور ولاون 69 المنافق واقالة المسكوئت 70. قال الملك هذه 137 غادة ديمقورس والاستكدنس الذين افظهم الملك المومن مرتين قال ساويرس ليس مرتين مونن كان ديفالديانوس لم يقلق البيعة مثله قال له الملك دع عنك هذا 72 التعاظم ووقف 71 المجمع العظيم لتخلص ولا تكون مدمن في

طقس ديمقورس لولا تمز تفنيا مثله قال ساويرس اثر ديمقورس 80 ردي اذا لم يدخل في موامرة المنافقين ولم يجلس في مجالس المستهنيين قال له الملك انت تغني بهذا المجمع الاساقفة اشع ان يوجد وله يتمس في الكثير قال ساويرس ان الله امران لا يكون لنا شرور كبيره اد يقول بكفي اليوم شره فاي شر اعظم من هذا أكثر من جماعة خلقودون الذين فتحوا أفواههم وجدوا على الله بظلمهم هولا 74 الذين أفواههم مملوكة لعنة ورا وسم الاعبا في السنتهم وظنوا انهم يستشهدوا الله الكلمة الذي صار جسدا وقبل الامر كنا في الاتج والانكرائه الله قال له الملك حسبك جسارتك قدامي ولست اصير عليك وانت تتشيم الاذا الذين وضعوا امانة المستقيمة.

138 قال ساويرس اي امانة يعني امانة نيقية او افسس قال له الملك لا ولكن امانة 131 المجمع العظيم الخلقودوني الذي نفي ديمقورس الكبير الكلام الغير طابع للملك وانت ايا يا ساويرس من علم نفتك 75 لا نطق ذلك الذي هو وحده مخالف جماعة الأساقفة الكثيرة 138 قال ساويرس قد كان جماعة العالم الماضي في ايا نوح كثيرة جدا ولم يمدد فيهم الا نوح وحده والباقي غرقوا الا ذلك النقي نجا الله من ضغبه فانقذه 76 من الطوفان هو بنبه ونسابهم فقط واطهروه ببشر بالمانه التي في فم الارتدكسين الى هذا اليوم الذي امس معه عهد عندما رفع الري البخار وقال له ان لا اعود اهل العالم بما الطوفان وذلك ديمقورس ايضا هو وحده نفي على الامانة المستقيمة وذكره بها الى اليوم ومنه كانت ذره الارتدكسين الذين هم بنبه التثبتين فيها الذي جاهد عنهم ان كان لما قبل ابن الله الامام عنا بجسده

60 The Arabic text makes here a difference between the Councils of Nicaea and Ephesus, which are legitimate and the "group" of Chalcedon.
Anastasius, the faithful king who is your predecessor? Why have you, O king, abandoned the faith of those and embraced the blasphemy of the council of Chalcedon and the apostasy of Nestorius and Leo the impious, and disturbed the world?"

137 And the king said: "This is typical of Dioscorus and Alexander whom king Marcian the believer had banished." And Severus said: "But Marcian is not a believer, for not even Diocletian troubled the Church as he did." The king said to him: "Leave off this arrogance, and conform with the great council that you may be saved and do not be a fanatic of Dioscorus' rite, lest you die in exile like him." Severus said: "Is Dioscorus evil because he did not enter in the counsel of the hypocrites nor did he sit in the seat of the scorners (cf. Ps 1:1)?" The king said to him: "You mean that the council of the bishops was a wicked one, and God is glorified in the numbers."58 * Severus said: "But the Lord has commanded us not to have much evil saying: 'enough is the evil of the day' (Mt 6:34). Is there an evil greater than that of this group of Chalcedon, who opened their mouths and blasphemed against God, in their falsehood? Those whose mouths are full of cursing and bitterness, and the vipers' poison was in their tongues, they thought to persecute God the Word who became flesh and endured the sufferings, even as it is (mentioned) in the Gospel, and they denied God." The king said to him: "Enough of your audacity before me. I will not tolerate your insults to the fathers who established the faithful creed."

138 Severus said to him: "What creed are you referring to? Is it the creed of Nicaea or Ephesus?" The king said to him: "Not so, but the creed of the great council of Chalcedon, which banished Dioscorus, the loquacious and disobedient to the kings. And you, Severus, are also like him. Leave off the heresy, and do not follow him who was the only one opposed to the group of the numerous bishops." Severus said to him: "In the days of Noah, the world was exceedingly well-peopled, none of them was praised save Noah alone (cf. Gen 7-8). And the rest were drowned, except that upright man, who escaped God's wrath and was saved * from the deluge, with his children and their wives. God sent him to proclaim the faith, which is in the mouth of the orthodox people to this day, and established with him a covenant when he offered Him incense. And He said to him 'I will not again destroy the world with the flood' (cf. Gen 9:11). Again Dioscorus alone was banished59 for the true faith, and he is remembered because of it to this day. His offspring are the Orthodox people, who are his children, steadfast in that faith and that was his struggle for them. The group60 of the bishops of Chalcedon rejected the

57 Lit. "addicted to the rank".
58 Meaning uncertain, perhaps allusion to Mt 18:20.
59 Erg reads "remained", confusion between the two verbs بنى "banish" and بقى "remain".
انكرت جماعة الأساقفة الخلقودية فالتهم بارطوان الاتي عليهم وعلى جميع الذين لا يأمرون بالإله الكمية المتجسة.

 قال الملك قيل لنا العنك قبلي مجيبي إلى ها هنا إن روح كرزة الكلام ساكنة فيك فدع هذان هذا وماسمع من سلطاننا قال له ساويريس ان الكتب المقدسة تعلمنا أن نطيع السلاطين ونصلي على الملك المحبين لله كي بيجروا حياة بهذا وسلامة.

اذا لم يكن فيهم هراطقي وتكون البيع بلا قلق واعلم الآن أني الملك أن قضاوة قلب فرعون لم ترفع سلطانه بل اهلكته ومعي من كان معه في النجوم الخالقة لله قال له الملك ترفض الشيخوخة الأساقفة الذين كانوا في مجتمع خلدون وتسبهم إلى الجهل.

 قال ساويريس ليس الحكيم في النشيم كله لا الفهم في كل شبيه انتظرا إلى احاب وحزقيا الشيخين الكاهنين المناقفين كيف كان كبرهم ويخليه ولا يريحو ولا استفدو شي من شيتهم بل حكم صبي اسمه دانيال لم تروهم طقس كبرهم وصاروا كالهلاك ونهالهم عذاب الهلاك هكذا كُلم لا يطلب الامام المستقيمة ويطع الله يناله عذاب عظيم وقد شهد بهذا انه انه لا يعرفو الله بحكمهم ولا يفهمهم ببل بالانجيل عرف الله وقد ظهر الله للانبياء والابا بقدر كان كل واحد منهم يستطيع نظره وخاطبه ولم يكن متيسداً أظهراً لبني اسرائيل اربعين سنة بعمل الايات والجاجيب بغير الجسد والعالم لم يخلص ولم يعرف الله بعد أظهاره الايات ولم يعود الام السما بل كانوا ثابتين على الابد من الله وأكثر من هذا الشعب الذي ظهر له أعطاه ناموسه وعرفه من الاختاص وزهير فيه ابنته ولم يأمونه به ولا نرى في عهده بل عدوها الاونان وخدموها فتختلت عنهم قوة السما ونسوا الله صانع الايات الذي ظهر لهم في البحر وفي البرية وأوراهم العائمون النار في اليل وظلهم بالسحابة في النهر وسقاه الما من صخرة صبا خالك الطبيعة كنزول المين من السما وبية الايات التي فعلها مما لا تقدر نذكره ولا يستطيع أحد من العالم احصاؤهم وكان من ارادة الله وصلاحه العظيم وأرد العالم الله ومعترف ارسل 88 أنه الحبيب من السما إلى العالم فتجمع بشتى جسدًا أنا باعاا وعظم ولم ودم جسد

Lit. "gray hair."
Son of God who endured the sufferings for us in His flesh, so God will destroy them with the flood of fire which shall come upon them and upon all those who do not believe the passions of the incarnated God the Word.”

139 The king said: “We were informed before your coming here that the spirit of loquacity is dwelling in you. And now give this up, and submit to our authority.” Severus said to him: “The holy Scripture teaches us to obey our governors (cf. Titus 3:1; Heb 13:17) and we pray for the God loving kings, so that they may find days of tranquillity and peace, provided no heretic is among them and that the churches are free of trouble. Now take note. O king, * that the hardness of Pharaoh’s heart did not increase his authority, but it destroyed him and all his company in the depth of the sea of opposition to God (cf. Ex 14:28).” The king said to him: “Do you reject the grey hairs of the bishops who were in the council of Chalcedon, and accuse them of ignorance?”

140 Severus said: “Wisdom does not dwell in all old men, nor understanding in all grey hairs61. Look at Aḥāb and Ḥaqīqā8, the two old impious priests, and of what account was their age and greatness. For they profited nothing by their seniority63, but a youth called Daniel gave judgement, when they left the rank of their old age and became like the beasts, and suffered destruction (cf. Sus). So everyone who does not seek the straight faith and does not obey God will be punished severely. And His Son witnessed, that they did not know God by their wisdom or understanding, but by the Gospel, God is made known, and God appeared to the prophets and the fathers, as far as every one of them was able to see him, and he spoke to them. Before His incarnation, He appeared to the children * of Israel for forty years, making signs and wonders without flesh. And the world also was not saved and did not know God yet He had revealed the signs and the nations did not turn to Him, but they remained firmly away from God. Moreover, the people to whom He appeared and gave His law, and showed His salvation and performed miracles, yet they did not believe in Him nor remained in His covenant, but they worshipped the idols and served them. So the power of heaven left them. They forgot God who wrought wonders and appeared to them in the sea and in the wilderness. He showed them the pillar of fire by night and overshadowed them with clouds by day. He gave them water to drink out of the hard rock contrary to nature, the coming down of the manna from heaven, and the rest of the signs, which He wrought and could not be mentioned, and no one in the world can enumerate them. And it was the Will of God and His great goodness that the world would turn to Him and know Him. He sent His beloved Son from heaven to the world and He was made

61 Eth reads “youths”, confusion between the two Arabic words “youth” and “gray hairs”. Our reading makes sense.
كامل مري موجود فيه قبل الالام والموت وعند ذلك عرف العالم الله عندما خلصه وحل اعمال الشيطان وابطل خدمته.

141 رأيت 140 الإله الملك ما فعله الله معنا من الخير نحن الذين نباعنا منه وكيف تالم ابنه بالجسد عنا للموت 139 والشيطان هناك وحياكم دارت وضلاله والإله انقضت واظهر لنا الفردوس واعطانا شجرة الحياة وأصلى ما بين السماء والارضين الله الكلمة صار انساناً وكذلك الإنسان هو الاها الله الكلمة صار مع الناس والناس صاروا في العلا الذي في السماء في حصن ابنه صار في حصن الجليلة مرتكم العذرا ولم يفارق حصن ابنه الذي ولده قبل كل الدهور بسر 127 لا يدرك بلال امرأة 130 هو الذي ولدته مرتكم العذرا بلا مضايقة رجل بسر عجيب لا يدرك ولاادة طبيعية لاشك فيها ولدته وهي باقية عذرا وعتقنا من عبودية الشيطان النجس هذا كان سبنا وابعدنا من قيامة 131 الإغواس بخدعته لنا الكلمة صار جسداً وسكن فيه إذا كان الكلمة صار جسداً كما قال الإنجيل الصادق بحنا فقد قبل الإله 132 بالجسد بالحقيقة باثرات ولا فكر كما قال الإنجيل المقدس الذي جعله الله تعالى في بيعته كالصخرة الثابتة لا يتحرك فحسبه الإله الملك لا تقبل قول من يقول بطبيعتين ولا تلمع الادعاءات الذين كانوا في خلقون.

142 فنما سمع الملك وخصوصه هذا الكلام من الإب ساوريس تعجبوا من حكمته وصبره على الجهاد وعقم حكمته وتفسير اقواله ففكر الملك فيما يصنعه بالقداس ساوريس لأنه راه ثابت على إمانه وقوانينه وكان هناك واحد من خواصه اللжив اسمه بايادةوس هذا جعل نصيبه مع يووس وقينا ويارش على الملك بقتل 97 ساوريس وقال الصواب أن يموت واحد وثت السلامة في البيعة اختر من حياته وبندو 98 الشقاق بشبه في البيعة فامر الملك ان يفعل ما تقدم ذكره من مشورة ديقلاديانوس.

143 فلما عرفت الملك المومية تاودورة 100 المنحة للسيد المسيح ما اعتقد الملك يسطيانوس على فعله ارسلت واضحت 1 الإب ساوريس المجاهد حقاً فاتي 2 إليها وكان

90 A رأية A للموة A 91 P انشقة 92 93 P امرأة 94 P قيامة 95 A 96 A 97 Pنقل بثا A 98 P لايرودوس 99 100 A AP 2 A

67 P reads "Tawdrils".
68 Eth reads "Fironia".
flesh like our flesh, perfect body, with members, bones, flesh and blood, He existed with a perfect body in sight before enduring the sufferings and death. Then the world knew God, when He saved it and annihilated the works of Satan and destroyed his service.*

141 * Do you see, O king, God has done good things for us who were far away from Him, and how His Son suffered in the flesh for us unto death. Satan was destroyed, his temples became ruins, and the seduction of idols came to an end. And He opened the paradise for us and gave us the tree of life. He reconciled the heavenly and the earthly beings. God the Word became man likewise the man is our God. God the Word dwelt among men and men rose in the high. The One who is in heaven in the bosom of His Father, came to the bosom of the revered Virgin Mary, He did not departed from the bosom of His Father, who begot Him before all ages without any woman, by an ineffable mystery. The Virgin Mary gave Him birth, without human intercourse, by an ineffable wondrous mystery, natural birth without doubt. She bore Him and still remained a virgin. He freed us from the servitude of the wicked Devil, who made us captives and distanced us from the resurrection of the body, by his deception to us. The Word became flesh and dwelt among us (Jn 1:14). If the Word became flesh, as said by the true John the Evangelist, then He truly and firmly without doubt endured sufferings in the flesh as said by the holy Gospel, which God Most High put in His Church, as an immoveable solid rock. Enough! O king, do not agree with those who speak of two * natures and do not incline unto the blasphemy of the bishops who were in Chalcedon.”

142 And when the king and his notables* heard the speech of Father Severus, they marvelled at his wisdom and the conflicts, which he endured, and the depth of his wisdom, and his interpretation. And the king was thinking what he should do to saint Severus, because it was obvious to him* that he was steadfast in his faith and his canons. And one of the notables who were attending, named Bkyādyānūs*, who made his portion with Judas and Caiaphas, advised the king to kill Severus, saying: “It is well that one should die and peace be established in the Church (cf. Jn 11:49-50), than keeping him alive and let the schism rampant in the Church because of him.” The king commanded that it be done as prescribed before by the counsel of Diocletian.

143 And when the faithful queen Theodora* who loved the Lord Christ knew what the king Justinian intended to do, she sent for Father Severus the true combatant. And he came to her. There was present Qbrūnyah* and the

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* Copt has “and the senate”

Lit. “for he saw that he was”.

* Eth has “Bektadeyanos”. Goodspeed notes: “Vitalianus is probably meant”. For the hostility of Vitalian against Severus, cf. the extract from the Chronographia of Theophanes mentioned in PO 8 (2.3), p. 387.
معها قبرين وهي الوقية الموتية. طلبتوا إلى الباب الكبير ساويرس أن يختفي ولا يرجع.

بوقع في يد الملك وكان الباب المجاهد يشهد أن يأخذ كل الشرفاء ويبثر هذا الأمر.

لم يشا أن يختفي وقال إنا مستعد للموت. وابذل نفسى على الأمة المقدسة وطلبى أنه الملك ومن كان معه من الموتى، فألبى له كيف تطلب خيرتك.

وحذك وترك ببع الكركتيسين أراكل ليس إذا ما أزى في الراعي تتبث الذيل الغنم وتبعدهن من مراحهم وتسيب. فقاً ببند دين صباح ومنى على السكان المستعدة لكي يا ابنائ القديس وترحم الوجوه الأتية اللهم ويخطبوا ضانك هذا ما قاله الموتى ومن بهم بكائين ومن بعد صعوبة أتطاع لهم لكتيرة ما جلوها عليه.

**144** فامرأة 11 المملكة خدمنها يطلب مركب فوجدوا مركب ساير إلى فتى في الفئة فحملوها فيها في الليل في خفية من كل أحد وسواها وأنهج معه فلما وصلنا فتى في خفية وطضاها إلى انطاكية فلما وصلنا الباب استدعى القسم والشامسة وسلم الباب قطيع السيد يسيس المسيح الذي أشراه بده وقال لهم ياكم ان تشيروا من عين ما غربة ولا تنتزوا من نسا الأموات الذين هم الهرطقة على مقالاتهم فإن هولا ينكووا الوحيد والام الخيبة التي قبلها عند ومتوه الخبي للكل أحد ياكم ثم ياكم أن تستغلوا بشي ما لا يخص نفسكم لان هذا احتمال تقال عليك ياكم ترفضوا أقوال الأناجيل ولا قولائ الباب السعداء وكونوا عظرة للنفس قد قلت لكم مرار كثير أن موت 12 وعذاب 13. وهكذا عظيم يحل بين يشارك الهرطقة في اعتقاداتهم لأن واحد هو ابن الله وهم ينكروا وحدانية والأمة التي قبلها عنها ويجعلوها خيال وذينهم عمزم من فيهم مجمع خلفون هوى امرك ان تبت حلوا جميع الشر وغمر الحياة أي مجمع الافتراء وكما ان اسم الاعتقاد الخفية في راسهم هكذا 13 مجمع خلفونية 14 اسم مختفي فيه لان جميع أقوال التحذير.

**145** مث فن أنه كتب لهم مقالة يحل بها جميع الهاربين كل واحد منها وتجديده وجعلها عندهم كالمهد والناموس ويفتحوها ويفقدوا بها وامهم يحفظ قطيع المسح.
other faithful (women) and they asked from the great Father Severus to hide himself and avoid falling into the hands of the king. And the combatant father desired to receive the crown of martyrdom, and preferred this matter, than going onto hiding. And he said: “I am ready to die, and give up my soul for the holy faith.” The queen and those faithful women who were in her company asked him saying: “How come that you look only after your own interests and leave the orthodox churches as widows? If the shepherd is dead, would not the wolves scatter the sheep and drive them away from their mercy and turn it into a desert by scattering the sheep of Christ (cf. Mt 26:31)? And you will go to the place that is prepared for you, O our holy father, and the carnivorous wild beasts will be glad to snatch your sheep.” Thus what the faithful women spoke, with tears. And with difficulty he was persuaded because they were so insistent.

Severus returns to Egypt via Antioch

144 And the queen commanded her servants to seek a ship, and they found a ship that was going to Phoenicia, and they carried him aboard by night in secrecy from everyone, and he sailed, and we were in his company. And when we came to Phoenicia, the brethren received us in secret and we proceeded to Antioch. And when we reached there, he called to him the priests and the deacons and handed over to them the flock of Lord Jesus Christ who bought them with His blood. And he said to them: “Do not drink from a fountain of strange water, nor take wives from the Amorite women (cf. Gen 24:3) who are the heretics in their words. For those deny the Unique (Son) and His redeeming passion, which He endured for our sake, and His life-giver death for everybody. Do not disturb yourselves with anything that does not lead to the salvation of your souls, for these are heavy loads for you (to carry). Do neither reject the words of the Gospels nor the canons of the blessed fathers, and be stumbling (stones) for the souls. I have told you repeatedly that death and tortures and great condemnation shall come upon who shares the heretics in their belief. For One is the Son of God, but they deny His Uniqueness and His passion which He accepted for us. and they turn it to mere appearance, and the culmination of those was in the council of Chalcedon as their chief. Behold I order you to abstain from all evil, and the leaven of the unclean, which is the council of the schism. And as the poison of the vipers is hidden in their heads, so is the council of Chalcedon: its poison is hidden within all the blasphemous words.”

145 And then, he wrote for them a treaty in which he refuted all the heresies, (showing) the blasphemy of each one of them, and he set it before them as the testament and the law to guard and to follow. He commanded them to look after the flock of Christ.
146 واشتهى السير إلى مصر الموضع الذي مضى إليه ابن الله لما تجسد عند هروبه من هيرودس الملك فساراً ومضى إلى هناك لي건 مدينة مصر أيضاً بركة.

147 إذا سمعها الهراطقة هرباً وكان الملك يطيانيوس بطلبه بكل جهد للآن كان يسمع برسائله إلى البيعة الارتذكسة بنفي الهراطقة فغضب الملك من ذلك ولم يزل يبحث عنه ويتقصى في طلبه إلى يوم الذي قام فيه ساورس سعيه ونحاه.

148 فاما فعله يا اخوة بمصر من العجبان الذي أظهرها الله تعالى على يديه وصلان وربطه فيس يقدر أحد يخبئه والمصريين معرفين بها لأنه بطلبه كان يشي النفوذ والاحساس وكان يداويهم بالحكمة، وكان يسقي في البراري والجبال ويسير من مدينة إلى مدينة ومن قرية إلى قرية باضطهاد المخالفين وكان الله يحفظ كاهنه ليخلص الأنفس به.

149 أوانا أظهر لكم أيضاً أعجوبة أخرى لهذا الآب العظيم ساورس المهم بالأنفس والاحساس وذلك أنه قيل عنه أنه وصل إلى مدينة تعرف بوسيم من اعمال مصر قبله إنسان يخف الله ولم يكن يعرفه ونزل عنه لان كانت عادته قبول الغرباً وفي منزله وكان ذلك الإنسان حابث بعمل بديبه وترك لنفسه ما يحتاج إليه وصرف فما يفضل عنه للغربا فلما دخل الطبيب الحقيقي إلى منزله وجد امرأة 18 أمه مريضة وكان وقعها في جوفها ولم يكن أحد يقدر بقره بسبب المرض الذي بها 19 فلما نظر الطبيب 20 الحكيم ساورس شدة وقعها تحت عليها ورشماً باسم الآب والابن الروح القدس فعند ذلك حل عليها من نعمة الله ما حل بحماة بطرس الرسل وقامت وخدمتهم صحيحة بلا علة فلما نظر الرب البيت ما كان تعجبوا وجدوا الله سبحانه وعظم الآب في اعيانه وما علم اهل المدينة ذلك اختفي وخرج من وسطهم وكانوا اهل المدينة يطلبهم ليكرموه فيم بجدوه وكان الكل يمجدوا الله لألج ما كان.

15 واشتهى 16 بركت P in marg. 17 P in marg. 18 أمه 19 أمرات 20 طبيب
And he desired to go to Egypt, the place where the incarnated Son of God went when He was fleeing from Herod the king (cf. Mt 2:14). And he travelled secretly and reached that (place), in order that the city of Egypt (Mīṣr) may also receive the blessing of the reverend Father Severus the Patriarch. And thence he did not leave off guiding the Church by his letters and books, which caused the heretics to flee upon hearing about them. And the king Justinian was seeking him with all diligence, for he was informed about his letters to the Orthodox churches, to cast out the heretics. The king was angry about that and he did not stop searching for him and inquiring about his whereabouts until the day whereon the holy Severus finished his course and fell asleep.

The Miracles of Severus in Egypt

But the wonders he has done, O brethren, in Egypt which God Most High showed by his hands, and by his prayer and his intentions, nobody is able to hide them. And the Egyptians recognized them. For, by his prayer, he healed the souls and the bodies and by applying the two wisdoms. And he toured as an anchorite in the deserts and the mountains passing from city to city and from village to village, because of the persecution of the opponents. And God guarded His priest, so that souls might be saved through him.

I will reveal to you another miracle of this great Father Severus, who cared for the souls and the bodies. And it is said of him that on his arrival to a city known as Üsim, in the district of Egypt. He was welcomed by a God-fearing man who offered him to stay in his place without knowing him, for he was accustomed to receive the strangers to lodge in his house. This man was a tailor working with his hands, and setting aside for himself as much as was sufficient for his needs, and donating the rest to the strangers. And when the true physician entered into his house, he found that his daughter in law was sick, and the sickness was in her bowels and no one was able to come near her, because of her sickness. And when the wise physician Severus realised the severity of her sickness, he had pity on her and made the sign of the cross in the name of the Father and the Son and the Holy Spirit, and straightway there came down upon her of the grace of God which came down upon the mother-in-law of Peter the Apostle (cf. Mt 8:14//), and she arose and served them, being whole without disease. And when the inhabitants of the house saw what happened, they wondered, and glorified God – let Him be praised. And the father was exalted in their eyes. When, the inhabitants of the city got knowledge of that he (Severus) hid himself and went out from the midst of them. And the inhabitants of the city sought him that they might honour him, but they could not find him. And everybody was glorifying God for what had took place.
مقالة وكان قداساً فاظهر له الله ان هذا هو ساويرس البطريرك فخرج اليه كرمه مثل كرامة الرسول الابا والروسا لابن جاهاز وأرضى جهاده 23 على الامانة المستقيمة وكان في قلابة الراهب المقدس عن ما مرة وكانوا الاخوة الريحيان فلقبين لذلك فقدم مقارة الشيخ المقدس اليه ليعمل له فيما يطلبه واعلمه لأجل العين الماء والأخوة قد قلقوا من قلة الماء وقال البطريرك للشيخ المقدس الراهب صلاته يا أبي تكفتي في هذا وغيره فله الشيخ عليه في الطلب والسؤال في ان يدعو الله بحلاو العين الماء من أجل راحة الأخوة من التجربة لبعد الماء عنهم فقال السبع الثاني المتكمل بال عليهم اعني ساويرس البطريرك مقارة الشيخ الراهب المقدس اذا تقرب الأخوة خذ المطرة 24 التي 25 يشبروا فيها الماء في البيرة وما فضل فيها من الماء عند فرغ تناولهم من السراير المقدسة اقلمت في هذه العين المرة فانها تخلوا بقوة الله تعالى وقدره وكان الشيخ الراهب فهي امانة جيدة ففعل ما امره به فحلت تلك العين الماء يوما هذا مثل مياه اربحا لما عبرها البشع النبي.

وذكر ايضا ان هذا الاب الجليل ساويرس لحقه قوم من الهراطقة في بعض الطرق ونالهم منهم صعوبة شديدة وقطعوا منه عضوا وان هذا العضو في دير ابو مقرر الى الان.

ساويرس هو الذي قطع شروت الهراطقة وثبت لنا الامانة الارتدكسية وزماني ين قضى وان اتكلم بالفعالة وعجابه فاترك ان ما لا يحتمسه عقلي ولا يلغه فهمي 26 وذكر تأم خبره ونابه له ان كرم امام الرب موت 28 اصفيته وهذا الاب قد ارفع 29 أكثر من جمعية القدسيين لما صبر على غلبة من جهاد المقاومين لاسم المسيح لانه كمل السعي وحفظ الامانة فمن هذا اخذ كليل الاعتراف بسبيتنا يسع المسيح المجاهد عنا الذي اتصل على بيعت هو الذي دعا كما دعي موسى النبي على الجبل لله ما ارضي الله بالفعالة وامانه اراد ان ينقله من هذا العالم النبي الى مساكن النعيم والراحة الابدية ليصبح هناك مع قدسه وبرث الحياة الدايمة الابدية اعني هذا الاب العظيم ساويرس.

21 Fortasse legend. 22 عمال الصعيد. 23 كرامت A 24 بجهاده A 25 المجيدة P 26 الذي المظلة A 27 المنى A 28 من تناول A 29 بذأن A 30 وفاة A
And he went to the monastery of Abba Macarius. And there was a monk from the district of Upper-Egypt, named Maqârah; he was a saint and God revealed to him that this was Severus the Patriarch. He went out to (meet) him, and honoured him with the honours worthy of the apostles, the fathers and the leaders for he fought the good fight for the straight faith. And there was a spring of bitter water in the cell of the holy monk. And the brethren monks were troubled because of that, and the holy elder Maqârah came nearer to him, being aware that God would fulfil his request, and he told him about the spring of bitter water and how the brethren were troubled for the lack of water. And the Patriarch said to the elder and holy monk: “Your prayer, O my father, is sufficient for this matter and more.” But the elder persisted in his request asking him to call upon God to sweeten the water of the spring, for the convenience of the brethren, because the water was far off. And the second lion that spoke great things, I mean Severus the Patriarch, said to the elder Maqârah, the holy monk: “(Next time) when the brethren will partake to the communion, take the water vessel from which they drink in the church and pour the left over water into this bitter spring of water, and it will become sweet, by the power of God Most High and His omnipotence.” And the elder monk was of good faith, and he did what he commanded him to do, and the spring of water became sweet, unto this our day, as the waters of Jericho, according to the word of Elisha the Prophet (2 Kings 2:21-22).

And it is related again that this reverend Father Severus fell among some heretics by the road and they harmed him greatly, cutting off one of his member, which is kept until now in the monastery of Abba Macarius.

It was Severus who cut off the evil of the heretics and established for us the Orthodox faith. And my life would pass away while I am relating his works and his wonders. And let me now leave off that to which is beyond my understanding and my mind’s comprehension, and I shall mention the end of his story and his final resting, for precious in the sight of the Lord is the death of His saints (Ps 116:15 [115:6]), and this father was exalted above the congregation of saints. For he endured unto victory in his conflict with the resistant of the name of Christ, for he finished the race and kept the faith (2 Tim 4:7-8) and therefore he received the crown of the confession of our Lord Jesus Christ, He is our athlete, who (Christ) entrusted him (Severus) with His Church. And He called him even as Moses the Prophet up to the mountain, for as he had pleased God by his acts and his faith, He desired to take him from this troubled world unto the abode of pleasure and eternal rest, to give him rest with His saints and inherit the everlasting life, I mean this great Father Severus.

74 Eth reads “Macarius”, but notes: “Ms. Macârah”.
75 The Coptic Synaxarium gives a detail account of this miracle.
76 I.e. the water used for purification after the Communion.
وكان قد انتقل إلى مدينة سحا وكان مخفي في منزل درثاوس. فألغته الله بوجع خفيف، فلما قدر كان عقله ثابت قوي في الأمانة الائتمانية فقال مقالات كثيرة حولها جميع أقوال الهراطقة وقوانينهم، وضع فيها عثرات وتهديم نجم خلق حدون وبين نفاق اهلهم ثم رفع عينهم وقال إنه يرى قوم قد اتوا في طلب عجبين المنظر وهم جماعة الأبا القديسين الذين كانوا تبتوا قبله وكان يكرز بأقوالهم في كل يوم ويدرك تعاليمهم ويجدهم في البيعة هولا الذين اخذهم السيد المسيح إليه تجذبهم على الأمانة المقدسة.

وهذا الباب ساويرس لما جاهد أيضاً وأظهر الأمانة الخفية واعلنا للشعب قبله إليه وكلله بالنعمة المسيحية لأنه كان حافظ لوصاياه المبهرة بما لعجب ذلك اليوم الذي تم فيه سعيه وهو الرابع عشر من اسمير الذي فيه تتبع فلف دورثاوس المومم الحب الله جسد الطاهر وحمله إلى دير كان هذا الباب الجليل ساويرس بجود ونزل فيه وتردد إليه كل وقت لأنه هناك دعارات كثيرة زايدة عن ثلاثماية دير وهذا الدير قريب من مدينة الأسکندرية يعني دير الزجاج وجسد الان بامي في هذا الدير.

فقدم أكثر الدعارات التي كانت هناك قد دَرت. وقد ذكرت لكم يا وجوها يسير من أخباره ولم اذكر كيف كان وصوله إلى الدير ليزل الكتاب لأن شرح ذلك طويل وانا غني عنه لأنه ثابت في جملة كتبه.

ويبع لكم من الآن انتم الذين قد سمعتم هذا ان يقبل كل واحد منا إلى جسد هذا القوي بكراهة بقدر ما يستطيع وليس نطلب مال ولا عرض.

لكن سلامة الانفس وطهارة الجسد وحية الاحرة ونحوه أيضا في خيبة ملكنا والاهنا المسيح وربنا الابن لجلد امامي لحمه وتعمة بصلاته لأنه احب الله مثل ابراهيم وخدمه مثل جماعة الرسل 36 فانطلق إليه ان يدركنا امام الله ويعون لنا واسطة امام الاهنا 37 يسوع المسيح قدش القديسين وليغفر لنا جميع خطاباتنا. ونشتانا.

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* Another translation; “by night”.
* Eth reads “Severus”. It is apparently due to the confusion between the two words “flee” and “fear”.
* نهره.
The death of Severus in the house of Dorotheus

152 And he moved to the city of Sahā[^77] and he was hiding in the house of Dorotheus the notable. God visited him with a light pain, and when he fell asleep his mind was firm and established in the Orthodox faith, and he delivered many homilies wherewith he overthrew all the words of the heretics and their canons and he put therein all the doubts and the destruction of the council of Chalcedon, and he revealed the hypocrisy of its people. Then he lifted up his eyes and said that he can see men coming to seek him, whose aspect was wonderful, and they were the company of the holy fathers who fell asleep before him, and he used to preach their words everyday and recall and reinstate their teaching in the Church. Those are whom the Lord Christ took to Himself because of their struggle for the holy faith.

153 * And this Father Severus, when he had struggled also and illustrated the life-giving faith and declared it to the people, He (Christ) accepted him to Himself and crowned him with the Christian grace; because he had guarded His enlightening commands. O wonderful that day in which he finished his course! It was on the fourteenth of Amšīr that he rested. And the faithful, God-lover, Dorotheus, wrapped his holy body and carried it to a monastery loved by the reverend father Severus, in which he used to stay frequently. For there were many monasteries, more than three hundred and that one was close to the city of Alexandria, I mean the monastery of al-Zuğāg[^78], and his body is still in that monastery, for most of the monasteries that were there have disappeared.

Epilogue

154 And I have told you, O brethren, a small part of his news and I have not mention how he arrived to the monastery, lest[^79] the book will be too long and it is a lengthy narrative and I am not in need of that, since it is mentioned in several of his biographies.

155 It is now fitting for you, who have heard this, that each one of us should approach the body of this mighty with honour, as much as he could, and we do not ask for money or honour, but the peace of the souls and the purity of the body and fraternal love and likewise the love of our King and our God Christ. And let * us approach Him in fear[^80] so that we may find mercy and grace before Him by his prayers. For he loved God like Abraham, and served Him like the college of the apostles. Let us ask him to remember us before God and to be our intercessor before our God Jesus Christ, the holy of the holies and that He might forgive all our sins and establish us in the

[^77]: City in the Delta, the antique Xois.
[^78]: Arabic name of the famous monastery of Enaton, nine miles in the West of Alexandria.
[^79]: The book will be too long.
[^80]: Approach Him in fear.
في الامانة الاعتدادية وبرحمتنا كعظيم رحمته ولا يذكر لنا خطابانًا بل يصفح عنا برافته ونعمته مبارك هو الآب والأبناء والروح القدس الآن وكل آوان ولي دهر الدهور امين.

A

تم هذا الخبر من القول عن القديس أنطانيوس الذي سطره من سيرة الآب الجليل ساوايرس البطريرك نسخه من نسخة ذكر ناسخها انه من نسخة بخط يوحا ابن صاعد ابن يحيى وكذالك ما نقل من نسخة بخط الشيخ أبو المكارم ابن البدر رحمة الله تعالى وارحم الكاتب الفقيه إلى رحمة الله سبحانه امين ثم وكمل بعون الله تعالى.

P

تم وكمل هذا الخبر أعني سيرة القديس ساوايرس بطريرك انطاكية وذلك نسخ من على نسخة على يد ابن القن انطوني الراهب بدير القديس العظيم ابن بولا بجلب نمرا سمر الله على الدوام وذكر ناسخها انه نقلت من نسخة الأصل بخط ابن صاعد ابن يحيى وذلك ما نقل من نسخة الشيخ أبو المكارم ابن ابو البدر نبى الله نفوسهم اجتمعن ورحم ايشا كاتبه هذا المسكن في احضان ابنا القديسين ابراهيم واسحق ويعقوب في فردوس النعيم امين.

певсай абрам пъхри нсимевн певкон н†архн цен ур-
рavia нрвмeoc пdс nai naq †

S

تم هذا الخبر من القول عن القديس أنطانيوس الذي سطره من سيرة الآب الجليل ساوايرس البطريرك صلواته تكون معنا اجتمع من الآن ولي ابن الابدين امين امين.

orthodox faith and have mercy upon us according to His great mercy, and not to remember our sins, but forgive us by His compassion and grace. Blessed be the Father, and the Son and the Holy Spirit, now and at all times and unto the age of all ages. Amen!

*The Colophon*

**A – Monastery of Saint Antony:**

(Here) ends this report from the account of saint Athanasius which he wrote from the biography of the reverend Father Severus the Patriarch. This copy is from a copy where the scribe alleged that it was from a copy by the hand of Yūhanna Ibn Šā‘id Ibn Yahyā according to a copy written by the hand of the Šayh Abū’l-Makārim Ibn Abū’l-Budūr, may God – let Him be praised – have mercy upon him. Have mercy upon the scribe who is poor to the mercy of God. Amen. It is ended and finished by the help of the exalted God.

**P – Library of the Coptic Patriarchate:**

(Here) ends and finishes this report, I mean, the life of Severus the Patriarch of Antioch.

And this copy is from a copy by the hand of our Father the priest Antūny the monk in the monastery of the great Saint Anba Paul in the mountain of Numurā, may God remember it for ever.

And its scribe records that he it copied from a copy of the original by the hand of Ibn Šā‘id Ibn Yahyā according to the copy of Šayh Abū’l-Makārim Ibn Abū’l-Budūr, may God give rest of all their souls and have mercy also upon his scribe, this poor man in the bosom of our holy fathers Abraham, and Jacob, in the paradise of happiness. Amen!

The scribe is Abraham, son of Simeon, brother of the Abbess of the (convent of the) lane of the Romans. O Lord have mercy upon him.

**S – Monastery of al-Suryān:**

(Here) ends this report from the account of saint Athanasius, which he wrote from the biography of the reverend Father Severus the Patriarch – may his prayers be with us all, from now and for eternity of eternities. Amen. Amen.

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81 This sentence is written in red ink and in awkward Coptic. Bohairic dialect: a more correct spelling could be: πιερεκταί ἄβραμ πνημί πνευμών πνεόν ημᾶς (here is meant the abbess of a convent of nuns) σὲν οὐραβία (for ὑφη) πνείμας. This
نسخته من نسخة ذكر ناسخها أنها من نسخة بخط بحنا بن صاعد ابن يحيى
وكذلك ما نقل من نسخة بخط الشيخ أبو الكارم ابن أبو البدر رحمة الله سبحانه وتعالى وارحم العبد كاتبها الفقيه إلى رحمة الله سبحانه ولا يستحق أن يذكر اسمه ليلًا ينجب الكتاب بحكم كثرة ذنوبيه وهو يسل من قرا فيه ان يذكره بالرحمة ويدعوا له بمغفرة خطائاه التي لا تخسر وبعينه على ما فرض عليه بشفاعة ذات الشفاعات أم الله الكلمة والملاكية المقربين والشهداء المكللين والنساك والعباد والمجاجدين وكل من ارضى الرب بأعماله الصالحة من ذريه ادم الآن وكل اوان والى دهر الدهرين امين امين امين.
This copy is from a copy where the scribe alleged that it was from a copy by the hand of Yûhannû Ibn Ša‘id Ibn Yaḥyâ and also from a copy by the hand of the Šayḥ Abû’l-Makârim Ibn Abû’l-Badr, may God – let Him be praised – have mercy upon him, and have mercy upon the servant who copied it, who is poor in the mercy of God – let His name be praised. He is not worthy to have his name mentioned in order not to pollute the book, because of his multiple sins. He begs whoever will read it to remember him in mercy and pray for him for the forgiveness of his uncountable sins and (may God) help him to assume what is due (for him to do). By the intercessions of who posses intercession, the Mother of God the Word and the Angels who are close (to God), the crowned martyrs, the ascetics, monks and fighters and all who pleased to the Lord by his good deeds from the descendants of Adam now and at all times and unto the age of all ages. Amen. Amen. Amen.
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