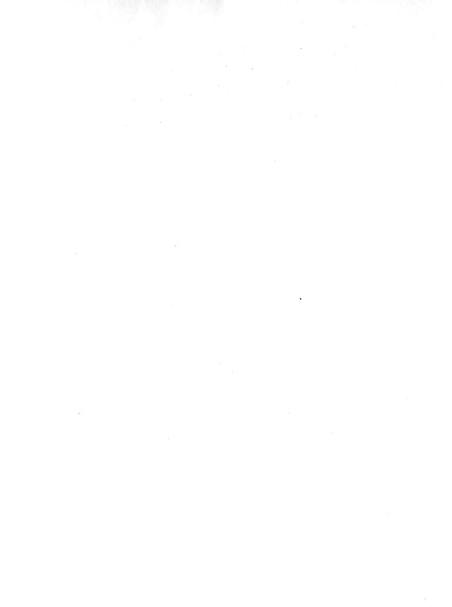


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RIES. VOL. I—PART I

N EZRA AND NEHEMIAH !BBI SAADIAH

EDITED BY

MATHEWS, M.A.

45485



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1882

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## COMMENTARY

on

## EZRA AND NEHEMIAH

#### BY RABBI SAADIAH

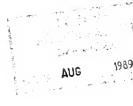
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#### H. J. MATHEWS, M.A.

EXETER COLLEGE, OXFORD





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# COMMENTARY ON EZRA AND NEHEMIAH BY RABBI SAADIAH.

THE commentary which we publish is found complete or incomplete in the following thirteen manuscripts:—

1. British Museum Library (Add. 27298). Fragment of one page ending בגוים סרתי (p. 3, l. 15).

2, 3, 4. Bodleian Library, Oxford (Opp. Add. 4to, 52 = Neubauer's Catalogue, No. 322; Opp. Add. Fol. 24 = Neub. Catal. 364; Hunt. 225 = Neub. Catal. 349). The first of these MSS. is incomplete, and ends לא אריך (p. 12, l. 17).

5. National Library, Paris (No. 162). Incomplete, ending לא בצקה

(p. 29, l. 11).

- 6. Library of the Jewish Theological Seminary, Breslau (Zuckermann's Catalogue, No. 104; Catalogue de la bibliothèque de littérature hébraïque et orientale et d'auteurs hébreux de feu Mr. Léon V. Saraval, No. xxvii, p. 101, 'A la fin du 1er volume, ישל ידי אברהם הסופר בר יואב נ"ע מיבני בניו של יחיאל אביו פולה בת ר' אברהם הסופר בר יואב נ"ע מיבני בניו של יחיאל אביו "של רבי יחיאל בר שלמה וכר' written at Rome, Adar 4, 1288.
  - 7. Royal Library, Munich (Steinschneider's Catalogue, No. 60).
- 8. Mediceo-Laurentiana Library, Florence (Pl. III, Cod. VIII, XIX, Biscioni's Catalogue, 8vo, p. 367; fol., p. 116. 'Circa saeculi xiii').
- 9. Ambrosiana Library, Milan (G. 23 Sup.; cf. Berliner's Magazin für die Wissenschaft des Judenthums, vii. 114). The copyist says: אני יידואל ביר' בנימין הרופא מימשפהת הענוים כתבתי זה ביר' יואב פֿוֹסֹקוֹי ודניאל ועזרא לר' יואב פֿוֹסֹקוֹי בר' בנימין ביר' יואב נ"ע והשלמתיו בליל ב' בד' ימים לחודש ביר' בנימין ביר' יואב נ"ע והשלמתיו בליל ב' בד' ימים לחודש כסליו שנת ה' אלפים ומ"ה לבריאת עולם ... For this extract and all

<sup>&</sup>lt;sup>1</sup> The reading פוסקו is certain from Paris MS. 162, which contains at the beginning the name of מור דניאל בהר' משה as a witness, May 6, 1359.

other information respecting the Milan MS., I am indebted to the courtesy of Rabbino Dr. M. Lattes.

10. Royal Library, Parma (De Rossi's Catalogue, Cod. 308).

11, 12. Angelica Library, Rome (A. 1. 2. Berliner's Magazin, i. 46, Cataloghi dei codici orientali di alcune biblioteche d'Italia. Fascicolo I. Catalogo dei codici ebraici della biblioteca Angelica per Angelo di Capua, p. 87; C. 1. 5. Magazin, i. 53; Catalogo, p. 103).

13. Royal Library, Turin (CIX. A. iv. 27. Pasinus' Catalogue, p. 45;

Peyron's Catalogue, p. 103, 'pauca desunt in fine Commenti').

Except in Nos. 7, 11, and perhaps 9, the commentary is anonymous. In the Paris codex it forms one of a series of commentaries on the whole Bible (except the Pentateuch), described in the Catalogue as 'en partie de Raschi et en partie de R. Joseph Qârâ.' The commentary on Ezra, according to the Catalogue, belongs more exclusively to R. Joseph. In the Breslau codex (Cod. Saraval 27) it is also anonymous, but was attributed by its former owner Saraval to Joseph Kara, and is entered as his in Zuckermann's Catalogue (p. 8 and No. 104). Geiger (Ozar Nechmad, iv. 43) declares that there is no reason for thus attributing it, and that it does not bear a shadow of resemblance to the writings of Joseph Kara.

In Cod. Angelica A. 1. 2 it is marked, Capua says, 'prima come di Aben Ezra, e poi come di Rabbì Salomone; questi nomi però sono stati indicati posteriormente, e non è nè dell' uno nè dell' altro. Incomincia: הור פירוש בירוש בירוש לבן עורא לר' אברהם זצו"קל ב"ל לבן עורא לר' אברהם זצו"קל ב"ל לבן עורא לר' פירושים מרבינו ישעיה. עשעיה Capua has by mistake entered the same commentary in Cod. C. 1. 5, under

In the Munich codex (where it is preceded by Benjamin ben Judah's commentary on Proverbs, and followed by הסראי ר' הסראי (בישלי עם פירוש על ספר) it is attributed to Benjamin ben Judah (הלוי [sic] פירוש על ספר). This MS. has been fully described by Steinschneider in his Hebracische Bibliographie (xiv. 26, xviii. 108). On the unsupported authority of the title found in this MS. the Benjamin authorship has been too readily accepted as if it were a settled fact (cf. Berliner, Magazin, i. 46, 53, vii. 114; Pletath Soferim, p. 11; Steinschneider, Hebracische Bibliographie, vii. 82; Friedländer, Essays on the Writings of Abraham ibn Ezra, p. 206; Benjacob, Ozar ha-Sepharim,

p. 471, No. 4891). For Steinschneider rightly remarks: 'Das Zeugniss desselben würde aber nicht ausreichen, da es nahe lag, diesen Comm. dem Verf. des vorangegangenen zuzuschreiben, und die Unterschrift der nächsten Pièce unseres Codex wahrscheinlich falsch ist. Es ist daher der Charakter desselben und sein Vorkommen in andern HSS, in Betracht zu ziehen.' But the character of this commentary is very different from that of Benjamin's commentaries. Benjamin's glosses are literal, grammatical, and abound with quotations, the names of David Kimchi and Ibn Jannah occurring constantly. But our anonymous commentator is fond of Talmud and Midrash, his glosses do not contain a single grammatical remark, nor is the name of one grammarian, lexicographer, or commentator 2 quoted by him. It is hardly possible that one and the same author should write on two historical books (Ezra and Chronicles) and yet be so different in his mode of annotation. Our anonymous writer delights in Midrashic explanations of proper names, and we cannot conceive that a writer who explains בורש (Ezra i. 1) by שררשו ישר' לאל בימיו by דריוש and, and מתרדת (i. 8) by מתיר באוצר by משבצר, and so forth, would be content (as Benjamin is) with dismissing למואל מלך (Prov. xxxi. 1), a name which modern scholars consider to be only a poetical appellation, with the simple remark בימים ההם, or אגור, or אגור בן יקה (Prov. xxx. 1), with no observation except on the Chirik in בן, איתיאל ואכל or לאיתיאל, with no further, לאיתיאל ואכל יתכן היותם שמות אנשים ובדברי הימים תמצא הרבה remark than והם רעיו היושבים לפניו וכפל לאיתיאל בעבור הפסוק הראשון כמו ווכל בן שלמיהו On I Chron. iii. 19 (ובני פדיה זרובבל) all that Benjamin says is או זרובבל אחר בנו בנו היה או בנו בנו שאלתיאל כי בן בנו היה או היה, but the anonymous writer on Ezra ii. 2 at once begins, היה

י No. 492 (פי' על עורא לא נודע למי) is the same commentary as No. 489. Uri 149 = Hunt. 225.

<sup>&</sup>lt;sup>2</sup> Steinschneider (H. B. xviii. 109) has corrected his statement in Cat. Libr. Hebr. Bibl. Bodl., p. 2196, 'passim citat Abr. ibn Ezra.' It would be difficult for commentators to write without sometimes agreeing, and I observe no agreement with Moses Kimchi which calls for any special remark.

שמו זרובבל זרוע בבל שנזרע בבבל בבית הסהר ולמה אמר בן שאלתיאל ששאל אותו מאל שלא נשאר מבית דוד זולתי יהויכין ושאל בן מאל ונתן לו. The phraseology, also, of the commentary is not that of Benjamin's commentaries 1. Benjamin frequently quotes the Targum, but מתרגמין (a phrase so repeatedly occurring in our commentary as to be a characteristic feature) is not his form of expression; he uses the noun תרגום and almost always says התרגום אמר. Benjamin uses יש אומרים with our anonymous writer, but not ש פותרים. Benjamin's phrase is not וחכמים (Ezra i. 2, vi. 11, viii. 27; Neh. viii. 10, x. 33; כמר שאמרו חכמים Neh. ix. 5, xiii. 29; בדברי חכמים Ezra iv. 5), but רבותינו אמרו Benjamin constantly states his preference for some interpretation in the case of double explanations with one or other of the expressions ויותר ראוי, ויותר נכון, ויותר ראוי, ויותר פוב, והראשון נכון ויותר פוב, but not one of these phrases occurs in the present writer, who once says אבל ברעתי כי, which phrase is not found in Benjamin's commentaries. The word יתכו in various combinations (ייתכן ש, ויתכן היות, היתכן היות, היתכן להיות, ויתכן היות, ויתכן להיות, ויתכן שהיה (ויתכן לפרש, ויתכן הדבקו ) must occur not less than fifty times in Benjamin's commentaries on Proverbs and Chronicles, but it is found only once (Ezra vi. 15) in this commentary. The style and phraseology of this commentary (to make no further comparison) does not therefore support the authority of the title of the Munich MS., which attributes it to Benjamin ben Judah.

In the Milan codex (which contains also Rashi on the Psalms, Kara on Job and Proverbs, and the Pseudo-Saadiah on Daniel) the title at the commencement of the commentary is simply פירו משלם פירוש ספר עזרא. But it is attributed in the frontispiece to Saadiah Gaon, נשלם פירו' עזרא עוד לרבינו פירו' דניאל לרבינו סעדיה גאון זצ"ל. The commentary on Daniel (unlike that on Ezra) is

<sup>&</sup>lt;sup>1</sup> I have not examined the commentary on Kings, which is not in the Bodleian.

<sup>&</sup>lt;sup>2</sup> I have not observed מתרנמין more than once each in Benjamin's commentaries on Chronicles and Proverbs.

attributed to Saadiah (but without אוב) also in the title at the beginning of the commentary. It appears uncertain whether the handwriting of the frontispiece is as old as the codex, which is dated 12851. An owner has written at the end of the codex, "אוב משה ינע"ם בכא"ו משה בלא אונס רק בלב נתן זצ"ל החתום למטה מודה כי ברצון נפשי בלי אונס רק בלב שלם ובנפש חפיצה וברעה מיושבת נתתי זה הפירוש מכתובים שלם ובנפש חפיצה וברעה הימים עם שאר ספרי הקודש לחביביי וכו" (sic!) מלבד דברי הימים עם שאר ספרי הקודש לחביביי וכו"

The evidence supporting the title of this frontispiece (at least, as far as the name Saadiah is concerned) is as follows:—

1. In eleven out of the thirteen codices (the Munich and Turin MSS. being excepted) in which the commentary on Ezra is found, the commentary on Daniel by the Pseudo-Saadiah accompanies it. The commentary on Daniel is found in thirteen codices, the two in which the Ezra-commentary is absent being De Rossi 456 and 728².

2. In the British Museum MS. the commentary begins 'ס'ע'ר'יני י'ה שלעזרה [ל] הקוק פיר' שלעזרה. It is preceded by the Pseudo-Saadiah's commentary on Daniel, which commences מ'ע'ר'יני י'ה' הגואל לבאר and ends בסיוע רב וגואל פיר' דניאל בסיוע רב וגואל.

3. Three different writers quote this commentary in the name of Rabbenu Saadiah. The existence of these quotations in the present commentary having escaped notice, they have been naturally adduced as evidence that the Gaon wrote a commentary on Ezra (see Steinschneider's Catalogus Librorum Hebracorum in Bibliotheca Bodleiana, p. 2195).

<sup>1</sup> Dr. Lattes writes to me: 'Le parole del frontispizio: מאון זע"ל פירו' עורא עוד לרבינו סעריה sono di carattere più piccolo ed appariscono scritte da una mano diversa da quella dell' amanuense del codice; manca ogni indicazione per la data, però a me sembra non debbano essere posteriori molto al codice.'

<sup>2</sup> A fourteenth has perhaps to be added. Zunz (Zur Geschichte und Literatur, p. 71) says that Luzzatto possessed a manuscript of the Daniel-commentary. It is not mentioned in the catalogue of his books and manuscripts, and I do not know where it is now.

a. Azulai (Shem ha-Gedolim, under נרבינו סעדיה און מעדיה און מעדיה און observes that the author of the Shibbole ha-Leqct quotes a commentary on Ezra by the Gaon. The passage which Zedekiah Anav quotes is to be found in our commentary on Nch. viii. 10: חבינו סעדיה גאון כתב בפירוש ספר חבינו סעדיה גאון כתב בפירוש שורה בין מדברי תורה בין מדברי עורא שפירש ובראש השנה אסור להתענות בין מדברי תורה מניין ששור קבלה בין מן הבריתא בין מן התלמוד מדברי תורה מניין ששור הוא לכל המועדות שנאמר בו מקרא קדש כמו שנאמר בנולם וקרוי ביו בולל המועדות שנאמר בו מקרא קדש שופר בכסא ליום הגינו וכר<sup>11</sup>. Zunz (Bikkure ha-Ittim, xi. 84; Kerem Chemed, v. 152) has called attention to the same passage as found in the compendium of the Shibbole ha-Leqet called Tanya (ed. 1514, § 72; ed. 1565, fol. 102 b). It is worth observing that Jechiel, the copyist of the Milan MS., was the son of Zedekiah b. Abraham's cousin, and the Tanya has been attributed to him amongst others (see Steinschneider, Cat. Libr. Hebr. in Bibl. Bodl., p. 2771).

י Mich. MS. 231, fol. 239 a. The edition (1546) reads on fol. 41 b, ורבינו סעריה אווא בפירוש עזרא ובר"ח אסור ונו' גאון ז"ל כתב ובר"ח אסור ונו' הבינו סעריה ז"ל פירש בפירוש עזרא ובראש, 72, השנה ונו' השנה ונו'.

<sup>2</sup> The Bodleian Library possesses a copy of the Meor Enayim (Mantua, 1574) with the author's marginal notes in his own handwriting (Opp. Quo. 875), as is proved by comparing the autograph MS. of his Matsref Lakkesef (Mich. 308, ol. 503). The margins have been unfortunately cut in the binding, and we find (fol. 70 b) איל הבחוב ולו אנחנו ונו' (sic) איל הבחוב ולו אנחנו ונו'. Another copy of the same edition 'avec notes en marge MSS. par l'Auteur' (Saraval Catalogue, No. 1009) is in the Seminar-Bibliothek, Breslau. The reading (collated for me by Professor Grätz) agrees with that given by Zunz. Respecting Michael's copy (No. 2126) see Zedner in Steinschneider's Hebraeische Bibliographie, iv. 79.

לרבינו סעדיה על הכתוב ולו אנחנו זובחים וכו' שכתב וזה לשונו עד היום הזה מכלל שלא שבו לארץ ישראל לפי שהיו בהם צדיקים ונביאים והיו יודעים שבית המקדש עתיד ליחרב פעם אחרת ועתידין ישראל ללכת בגלות וישבו שם בארץ אעור וכו' עיין שם ע"כ: This is verbatim our author on Ezra iv. 4.

The external evidence is, therefore, in favour of Saadiah Gaon being the author of the commentary, but is not supported by the internal evidence, which, however, certainly connects it with, if it does not prove it to be by, the author of the commentary on Daniel formerly attributed to Saadiah Gaon<sup>1</sup>.

It is certainly singular, when we consider that in eleven out of thirteen codices this commentary on Ezra is preceded by the Pseudo-Saadiah's commentary on Daniel, that no scholar should have made remark on the similarity of the tone, phraseology, and explanations of the two commentaries<sup>2</sup>.

- 1. In both commentaries (but to a larger extent in that on Ezra) explanations are frequently introduced from the Talmud or Midrash, and generally without any form of quotation.
- 2. Both writers are fond of etymological explanations of proper names, and foreign and other rare words:—

<sup>&</sup>lt;sup>1</sup> Since Rapoport's well-known article (1828) in the *Bikkure ha-Ittim* (ix. 34) no longer ascribed to the Gaon. It may, however, belong to a later Rabbi of the same name.

<sup>&</sup>lt;sup>2</sup> J. B. de Rossi (MSS. Cod. Hebr., Cod. 308) says: 'Cujus sit Comm. in Esdram, nostri codicis titulus non prodit, et ut antiqui sane scriptoris est, non temere conjiceret quispiam ipsius Saadiae esse, vel R. Binjam.' I suspect that the only reason he had for suggesting these two names was the fact that his codex also contains Benjamin b. Judah's commentaries on Proverbs and Chronicles and [Pseudo-] Saadiah on Daniel; otherwise he would not have offered the alternative of choice between two writers, who in point of style are so different, and in point of time lived over three hundred years apart (for in De Rossi's time the Pseudo-Saadiah was the Gaon).

3. In both commentaries Gematria is employed:-

Ezra ii. 6 (יואב=מואב), ש"ב אתב"ם בגימטריא בגימטריא מתחלף. Dan. i. 6 בגימטריא ג' מתחלף עם רי"ש אתב"ש גר (פת בר=פת בג). Dan. ii. 8 בחילוף בי"ת עם מ"ם באלב"ם (ומנין=זבנין).

4. In both commentaries a mystical signification is said to lie in the absence or presence of a letter in certain words:—

ולא כת' ולו קרי שלא היו זובחים, (ולא אנחנו זובחים) בלא כת' ולו קרי שלא היו זובחים אליו בצדם ועצים). בסמך לקיים מה שנ' יסכר פי דוברי שקר כי בלבל הב"ה עצתם בסמך לקיים מה שנ' יסכר פי דוברי שקר כי בלבל הב"ה עצתם דג מלא א' על חלול השבת (מביאים דאג) בחוי מביאים דאגה לעולם ולמה כתוב חרטמים, (חרטמים) Dan. i. 20 שהיו מביאים דאגה לעולם (בוכדנצר) Dan. ii. i חסר וי"ו ששואלין בקברות בחורי טימי מתים בל Dan. ii. i חסר אל"ף שמאותו היום נגזר עליו חסרון מלכות בבל ופירשו רבותינו הואיל ונכתב ותתפעם בשני תוי"ן שנטרף (ותתפעם) בשני טירופין על ששכח החלום ופתרונו שבפרעה אמר ותפעם ששכח ולמה גרע טי"ת מן בלשאצר (בלשאצר) הפתרון ווכר החלום ולא קרא אותו בלטשאצר משום ששלח יד בכלי בית ה' ופתרון ולא אוצר מחפש אוצר

- 5. Neither commentary contains a single grammatical remark.
- 6. In both commentaries only two etymological terms are used (with the exception of יסוד (Dan. iii. 2), בהפיכת התיבה (Dan. vi. 15), and (Dan. vi. 19)). A letter is said to be redundant (יתירה) or to be changed (מתחלפת):—

כן (כלו) Dan. xi. 7 בל ובלו חד הוא וי"ו יתירה (בלו) Dan. xi. 7 יתירה ומלחמות כמו ויאבק מתרג' (ואשתדור) Ezra iv. 19 וי"ו יתירה ומלחמות כמו ויאבק מתרג' (ואשתדור) Ezra vi. 19 ווישה במו וארו ואלו במו וארו ואלו במו (מנד נשכתו (מנד נשכתו) Neh. iii. 30 (מתחלף עם ת' (פרשגן) הלשכות נ' מתחלפת עם (חנשכות) אוֹם בחילוף אל"ף (יתגאל) Dan. i. 8 (יתגאל) וכן לחם מגואל ופירושו מגועל בחילוף אל"ף (ווארו) במו מתחלף עם למ"ד ואלו פשר אחד רי"ש מתחלף עם למ"ד (וארו) במי"ן בעי"ן במו מתחלף עם למ"ד.

עם למ"ד. Dan. xi. 43 כיוצא בו מזלות מורות רי"ש מתחלף עם למ"ד. Dan. xi. 43 במסעדיו בחילוף סמ"ך בצר"י. See also the instances under Gematria.

- 7. In neither commentary is the name of a single grammarian, lexicographer, or commentator quoted. The quotation from Mattathyah Gaon at Dan. vi. 15 cannot be considered an exception. In both commentaries is frequent, and יש פרורים occurs in both (Ezra vi. 11; vii. 23; viii. 27. Dan. ii. 46; iv. 22, 32, 34; v. 12; vi. 15; ix. 24; x. 6). אין ווי אור) is used in both, but אין פירוש אור) ברוש אור) ד"א is found only in the Daniel-commentary.
- 8. The constant reference to the Targum in the form מתרגמין (already referred to) is a characteristic feature of both commentaries; it is of especially frequent occurrence in the Chaldee parts of Daniel and Ezra.
- 9. The commentator on Daniel, speaking in his own person, generally uses בדעתי. The only place where the commentator on Ezra expressly states his own opinion is Ezra vi. 15, but there he also says בדעתי (as mentioned above). Writers more commonly say לפי דעתי סיל דעתי.
- 10. There is a remarkable agreement in the explanations of certain words or expressions common to the books of Daniel, Ezra, and Nehemiah. And in both commentaries there is the same indecision and want of precision in interpretation.
- מ. Dan. iii. 29, הוא מקום מופקר ומנוול למוצאות ולאשפה מקום מופקר נולי. בוזה ואין לו דמיון וי"א נולי לשון מנוול כדומן לו דמיון וי"א נולי השון מנוול כדומן לו הריבה וביתה נולו ביתו בדמות. ד"א נולי הריבה יתעבד. וביתו הפקר נעשה על זאת שנ' הנה בית המן נתתי לאסתר ואותו תלו על העץ על אשר שלח ידו ביהודים ויש שפותרין נולי מקום אבוס בקר ומנוול בדומן צפיעי הבקר וכולו ענין אחד כי כאשר יבוזו המלכים בתי האויב אז יחריבו התקרה והמעזיבה להיות חרבן עולם ושמה ירבצו הבקר והסוסים וכל בהמה נעשה מקום מנוול מגללים.

It will be observed that the commentator on Daniel explains נולי in two different ways in the same commentary, by מקום מופקר ומנוול in one place and by בוזה in another place, in the latter passage adding as the explanation of others that which he has himself adopted in the former passage. In the note on Ezra vi. 11, the commentator gives as two different explanations, though he says they both come to the same thing, and his summing-up in this note looks as if he had in mind the explanations מווה בוזה expressly mentioned on Dan. ii. 5.

ומה חשחן. ומה הוששין כלומ' ממה שיש להם, 0. Ezra vi. 9, מחשבה מחחות. Ezra vii. 20, יחסרון אשר יחסרון אשר חשחות. ויותר חשחות ומה חשחן ומה חסרון יש להם ויש אומ' חשחות בית האלהים כמו ומה חשחן ומה מלאכה מרובה מחשבה גדולה יש לא חשחין אנחנא. אין 16. Dan. iii. 16, לו עד גומרו שמא יחסר לו דבר לא חשחין אנחנא. אין אין אנו צריכין להשיבך על זה הדבר אנו חוששין אין אנו צריכין להשיבך על זה הדבר.

In this case the commentator on Ezra explains the same word differently in the same commentary. At Ezra vi. 9 he explains מנה חששין by ומה חששין, and at vii. 20 by מכרון יש להם מסרון יש להם, adding, again, as the explanation of others that which he has himself given on vi. 9. He similarly explains that the two explanations come to the same thing. On Dan. iii. 16 he combines, as if they meant the same thing, the two different interpretations, אין אנו חוששין we are not anxious, and אין אנו מיני ave are not obliged.

הירין הוו שלו למעבד על דנא. להיות להם שלו 22, אל זה ובטול כמו לא תשלה אותי כלומ' לעזוב המלאכה ולבטלה על זה ובטול כמו לא שלו. בלא שגגה ובלא פשיעה אלא כרצונם 2, Ezra vi. הדבר די לא שלו. בלא שגגה ובלא פשיעה שלו רישול כמו לא תשלה ,Dan. vi. 5, התרשל כמו לא תשלה .לא תתרשל

In both commentaries של is explained by both deliberate wickedness and unintentional mistake. The explanation of other commentators by alone would call for no remark. In the note on Ezra iv. 22 he seems to prefer another interpretation, which is mentioned on Dan. vi. 5. This uncommon explanation of לא חשלה (2 Kings iv. 28) is given in Isaiah di Trani's commentary on Ezra (see below, p. xxii), but Rashi

מתחלות. ומלחמות כמו ויאבק מתרג' ואשתדל למ"ד, מלחמות כמו וארו ואלו ופי' והנה וכן ואשתדור ואשתדל שמן מלחמות הוא וכן הוא אומ' ויאבק איש עמו מלמד שנלחם לשון מלחמות הוא וכן הוא אומ' ויאבק איש עמו מלמד שנלחם המלאך עד שעלה אבק רגליהם עד כסא הכבוד ועל כן נדע כי הוה משתדר. מתעסק ונלחם, Dan. vi. 15, מתעסק ונאבק עם שריו כדי להצילו ויאבק מתרגמינן ואישתדל רי"ש מתחלף ונאבק עם שריו כדי להצילו ויאבק מתרגמינן ואישתדל רי"ש מתחלף.

פלו. זה כסף גולגלתא כמו בקע לגלגלת מס לשלטון גרוגלתא שם בל לשזבותיה כופר ממון להצילו כמו איש וכן כת' ועל דניאל שם בל לשזבותיה כופר נפשו בל ובלו חד הוא ועל דניאל שם בל. שה .Dan. vi. 15. כופר נפשו בל ובלו חד הוא לב בהפיכת התיבה כמו כבש כשב שמלה שלמה וי"א שם תחבולות ופותרין בל בלילות דברים ופיוס אמרים וי"א כח ושכם. ד"א ועל דניאל שם בל לשזבותיה שם כופר ממון להצילו כמו שנאמר מנדה בלו והלך וגרסינן בנדרים אמר רבא שרי ליה לצורבא מרבנן למימר צורבא מרבנן אנא למיתן כרגא שנאמר ומנדה בלו והלך מנח מנת המלך בלו זה כסף גולגלתא והלך זו ארנונא כלומר על דניאל שם כופר ממון להצילו כמו שנאמר ואם כופר יושת עליו שרצה דניאל שם כופר ממון ולא יכול כך פירש רב מתתיהו הגאון ז"ל.

f. Neh. ii. 6, אומר זה בדבר חל בירור נשבת אצלו. נשאו ונתנו חכמים בדבר זה אומר מלכתא כאמור כלבתא וזה מלכתא והעמידו דבר על בירורו כי שגל מלכתא בשנל לימינך שגלתיה. אשתו ששכב עמה... ואית Dan. v. 2, ואמרי כלבתא שהיתה חביבה עליו כשגל כאשת משכב חיקו.

g. Neh. i. 5, האל הגדול והנורא. ולא אמר הגבור לפי שראה בניו וחנורא. Dan. ix. 4, דניאל למה מסורין בקולרין ובית מקדשו חרב' ואיה גבורתיו אמר האל הגדול והנורא ולא אמר הגבור לפי שראה בניו מסורין בקולרין ואיה גבורתו ולמה אמר הגדול וגו'

אשתומם, שתק ונאלם, Dan. iv. 16, משומם. כמו שותק ונאלם. Dan. viii. 27, ראשתומם, לשון שתיקה כמו שלשת ימים משמים.

As regards the matter of the books of Daniel and Ezra there are only two points in the commentary which allow of comparison, and here there

is agreement and disagreement.

a. The list of the kings of Persia in the commentary on Ezra agrees with the list given in the commentary on Daniel. At Ezra iv. 5 they are given thus:—1. Darius the Mede (1 year); 2. Cyrus his son (3 years); 3. Ahasuerus (14 years); 4. Cyrus his son, who is called Artaxerxes (32 years); 5. Cyrus, son of Esther, who is Darius the Persian. At Dan. xi. 2 the list is as follows:—1. Darius the Mede; 2. Cyrus the First; 3. Ahasuerus; 4. Artaxerxes; 5. Darius who is Cyrus¹.

These two commentaries seem to stand alone in this agreement. The Seder Olam Rabba, Saadiah Gaon (according to Ibn Ezra), and Rashi give four kings:—I. Darius the Mede; 2. Cyrus the Persian; 3. Ahasuerus; 4. Darius the Persian. Ibn Ezra gives five:—I. Darius the Mede; 2. Cyrus the Persian; 3. Ahasuerus = Artaxerxes the First; 4. Darius the Persian, son of Esther; 5. Artaxerxes. Moses ha-Kohen ha-Sefardi (in Ibn Ezra) makes six kings:—I. Darius the Elder or the Mede; 2. Cyrus the Persian; 3. Ahasuerus; 4. Artaxerxes; 5. Darius the Persian; 6. Artaxerxes the Rich.

b. In the interpretation of Jer. xxix. 10 there is an awkward disagreement. The commentator on Daniel (ix. 2) says: שלאות לבבל שבעים שנה ודניאל מעה בזה החשבון לפי שירמיה אמר מלאות לבבל שבעים שנה ודניאל מעה בזה החשבון לפי שירמיה אמקוד אתכם אפקוד על בבל והוא חשב בדעתו זה שאמר ירמיה אפקוד אתכם בשביל הבניין לפי שראה ששלמו שבעים שנה לחרבות ירושלם והתחיל דניאל מתחנן לפני הקב"ה וזו הפקידה אינה על ישראל כשם שנ' על ידי ירמיהו כן עשה נחשוב משנה הרביעית ליהויקים שמלך נבוכדנצר ומאז ועד שהפקידם כורש הראשון להעלותם לירושלים עברו שבעים שנה ואלה מספרם מ"ה שנה מלך נבוכדנצר אויל מרודך עברו שבתים שנה לזה ולזה נשארו כ"א כלול אותם עם מ"ה והם ס"ו שנה בלשאצר מלך שלשה שנים הרי ס"ט ודריוש המדי אשר הומלך על בלשאצר מלך שלשה שנים הרי ס"ט ודריוש המדי אשר הומלך על

 $<sup>^1</sup>$  Cyrus the Great is probably a sixth, the same as Cyrus the Last in the note on Ezra i. 2. Compare the note on Dan. i. 21.

מלכות כשדים מלך שנה אחת הרי שבעים שנה ומיד מלך כורש מלכות נשדים והעלם לארץ ישראל כמו שאמר הכתוב ע"י ירמיהו:

The Rabbies generally say that Daniel counted the seventy years from a wrong date, namely, the subjugation of Jehoiakim in the second year of Nebuchadnezzar, and that he ought to have counted from the destruction of the temple in the nineteenth year of Nebuchadnezzar, the seventy years ending with the second year of Darius.

The commentator on Daniel seems to say that Daniel's mistake was in the matter of the event at the end of the seventy years, and not in the calculation of the years from a wrong date. He says, indeed, that Daniel calculated rightly from the *first* year of Nebuchadnezzar (Nebuchadnezzar, forty-five years; Evil Merodach and Belshazzar, twenty-four; Darius, one), but that Jeremiah's prophecy had reference only to the departure from Babylon, and not to the building of the temple (as Daniel thought). He says that they go up to Jerusalem in the first year of Cyrus, who succeeded Darius the Mede.

The commentator on Ezra says (i. 2) that Jeremiah meant 'seventy years after the destruction of Babylon I will visit you,' and that 'from the destruction of Babylon by Cyrus the First in the days of Belshazzar to the first year of the last Cyrus are seventy years!.' He remarks (iv. 5) that Ezra and his company began to build the temple in the first year of Ahasuerus, at the bidding of Daniel, but the work was stopped, because it was before the appointed time, for Daniel miscalculated the seventy years from the fourth year of Nebuchadnezzar. He also says (iv. 5) that in the first year of Cyrus, son of Esther, who is called Darius (not Cyrus, who succeeded Darius the Mede), they go up from Babylon.

But the commentator on Daniel does not agree with himself, for he says on ix. 24 that the seventy years of the captivity date from the destruction of the temple (in the nineteenth year of Nebuchadnezzar) to the second year of Darius, which does not accord with the above note on ix. 2 (where he calculates them from the *first* year of Nebuchadnezzar).

<sup>&</sup>lt;sup>1</sup> But he does not say how he makes out these seventy years. According to his computation on Ezra iv. 5 they are only fifty-one years (Darius the Mede one year, Cyrus three years, Ahasuerus fourteen years, Artaxerxes thirty-two years, Cyrus, son of Esther, one year), if Cyrus the Last is Cyrus, the son of Esther. But Cyrus the Last may be Cyrus the Great of Dan. xi. 2.

Nor does it agree with his note on xi. 2, where he gives five kings of Persia, Darius the Mede, Cyrus the First, Ahasuerus, Artaxerxes, Darius who is Cyrus. For seventy years from the destruction of the temple to the second year of Darius can be reckoned only in one way—twenty-six years for Nebuchadnezzar (for he reigned forty-five years, and the temple was destroyed in his nineteenth), twenty-four for Evil Merodach and Belshazzar together, one for Darius, three for Cyrus the Persian, fourteen for Ahasuerus, and two for Darius. Where, then, are the years of the reign of Artaxerxes?

But who was this Pseudo-Saadiah with whom we associate our author? and when did he live?

Dukes (Beiträge, p. 110) thinks he was a French Jew who lived in the 13th or 14th century, and possibly identical with the author of the Masoretic poem, beginning אהל מכון בניני. In H. J. Michael's opinion (Kerem Chemed, v. 244) he was the poet R. Saadiah b. Nachmani. Fuerst in his Concordantiae (under בולי, דהוא, בל, and elsewhere) quotes the commentator as Saadiah b. Joseph Bekhor-Shor1; but in his Bibliotheca Judaica (i. 95, iii. 181) he distinguishes the two writers, placing the commentator under the heading 'Sa'adja (um 1130)' with the note 'Er war Zeitgenosse des Jakar.' Here he has adopted Rapoport's identification in the Bikkure ha-Ittim (ix. 35), which has been generally accepted2. The following is a summary of Rapoport's evidence. The Pseudo-Saadiah on Dan. x. 3 gives a singular interpretation: גם דעתוי לומר על בשר דגים ועופות תורים ובני יונה איל וצבי וכיוצא בהם הוא אשר לא באו אל פיו כל אותן שבועים בהתאבלו על ירושלם שאם תאמר בשר בקר וצאן לא יתכן לומר כן לפי שלא אכלו בני הגולה בשר בקר וצאן בגלות בבל כי לא ראוי להשחט כי אם הגולה בשר בקר וצאן בגלות בבל כי לא ראוי להשחט כי אם בשעריך בארץ הקדושה למען זרוק הדם וקטר החלב וכן יין לא שתה בשעריך בארץ הקדושה למען זרוק הדם וקטר החלב וכן אותן שלשה שבועים:

<sup>&</sup>lt;sup>1</sup> But under אחשרופן he says: 'Mire Saadja, qui inter ipsos Persas aetatem degit, hoc vocabulum explicat אחים שררים.' This explanation is given in the Pseudo-Saadiah's commentary. I do not know if it is also found in the name of the Gaon.

<sup>&</sup>lt;sup>2</sup> So Zunz (Zur Geschichte und Literatur, p. 71): 'Saadia, Zeitgenosse des Jakar, eines Schülers des in Worms lehrenden Kalonymos aus Rom . . . . ist Verfasser des in den Bibelausgaben gedruckten Commentars zum Daniel.'

Leget, where, according to him, a similar (?) opinion is stated in the name of Saadiah Gaon: ומצאתי בשם רב סעדיה גאון זצ"ל שמי"ז בתמוז עד ט' באב הן הימים האמורין בדניאל שהתענה שלשה שבועים ויש נזהרין בהן שלא לוכל בשר ושלא לשתות יין כדכת' יין לא בא אל פי וסוך לא סכתי<sup>1</sup>. This passage, however, he found was taken from the Sefer ha-Rogeach, where Gaon is omitted: ואמר רב סעדיה ג' שבועות שמי"ז בתמוז עד ט' באב הם רמוזים בדניאל מבשר בשריד להתענות מבשר ". This, again, he found was copied from the Liqqute ha-Pardes, a work by 'a pupil of Rashi', in which, however, Jakar (whom the context shows to be the speaker) says, 'and R. Saadiah said to me,' ואמר לי רבינו סעדיה ג' שבועות שמי"ז בתמוז עד מ' באב חז רמוזים בדניאל שהתענה ג' שבועים וצריד As neither Jakar<sup>5</sup> nor any pupil of Rashi, who died in 1105, could have had communication with the Gaon who died in 942, it is clear that this Rabbi must be another R. Saadiah contemporary with Rashi. This is what Rapoport says. The value of his identification depends entirely on the agreement between the opinion expressed by R. Saadiah to Jakar and the interpretation given in the commentary on Daniel. But the quotation from the Liquite ha-Pardes and the passage in the commentary agree only in this, that they both speak of fasting and three weeks. Any two writers speaking of Dan. x. 3, 'I ate no pleasant bread, neither came flesh nor wine in my mouth,

<sup>&</sup>lt;sup>1</sup> MS. Mich. 231, fol. 228 b. In the edition (1546), fol. 39 a, col. 1. Schorr (*Zion* I. 96 n.) notices a MS. of the *Shibbole ha-Leqet* in which this explanation is given in the name of Eleazar of Worms (author of the *Sefer ha-Roqeach*).

<sup>&</sup>lt;sup>2</sup> Ed. 1505, § 311.

<sup>&</sup>lt;sup>3</sup> So Rapoport says, but the compiler was Samuel Babenberg or Bamberg (about A. D. 1220). See Steinschneider, *Cat. Libr. Hebr. in Bibl. Bodl.*, p. 2410.

<sup>4</sup> Venice ed., 1519, fol. 16 a, col. 2.

<sup>&</sup>lt;sup>5</sup> Jakar was a pupil of Kalonymos of Rome. Liqqute ha-Pardes, fol. 16 b, col. 2, אלו שאילות שאלתי אני יקר בן [ in Sefer ha-Roqeach] אלו שאילות שאלתי אני יקר בן; Shibbole ha-Leqet, MS. Mich. 231, fol. 228 b, שאל הר' יקר מלפני רבינו קלונימום מרומא [ fol. 229 b, שאל יקר שאלתי מרבינו קלונימום מרומא, הר' יקר מלפני רבינו קלונימום מרומא.

neither did I anoint myself at all, till three whole weeks were fulfilled,' must be expected to agree so far. But R. Saadiah in the Liqqute ha-Pardes and R. Saadiah in the commentary have nothing in common in what they say respecting the fasting and the three weeks. The commentator says that 'flesh means fish, poultry, game, etc., and that it could not mean at all the flesh of oxen and sheep, for the children of Israel never ate the flesh of oxen and sheep during their captivity in Babylon.' But R. Saadiah says nothing of this to Jakar. Jakar's contemporary said that Daniel's three weeks point to the three weeks between the 17th of Tammuz and the 9th of Ab. But the commentator says, 'He fasted three weeks, and on the 21st of Nisan, the end of the three weeks, he saw by the river Hiddekel a man clothed in linen garments.' The quotation in the Liggute ha-Pardes proves the existence of a Saadiah contemporary with Jakar, but, as regards the commentary on Daniel, it proves, if it proves anything, that this Saadiah was not the author. The opinion of the commentator on Daniel and the opinion of Jakar's contemporary are both refuted in an Arabic commentary, of which large fragments have been recently acquired by the Bodleian Library, and which will be entered in the Hebrew Catalogue (Opp. Add. Fol. 64) as Saadiah Gaon's commentary on Daniel:-פָּנֶע לחם חמרות לא אכלתי ובשר ויין يكشف لنا أن ישראל في الداداת ليس يحرم عليهم أكل اللحم رلا شرب الخمر ولا الملادّة الحلال من اجل خراب القدس . . . . فلما وجدناه فرد (so) احد وعشرين يوما لم يأكل فيها من هذه الاشياء علمنا انه كان يأكلها قبل احد وعشرين يوم[١] وبعدها.... وقد يظنّ أن هذه الاحد وعشرين يوما التي من سحولة وسال حراما الى السوام حمد وهذا ظر" خطأ من جهات اولا لان שבעה עשר בתמוז وתשעה באב וنما هي من رسوم خراب البيت الثاني. واما البيت الاول فان رسوم خرادة تسعة في ١١٥٦٦ وعشرة في ١١٦ لان בתשעה . . . . בעשור לחדש וישרף את בית יי بينهما ثلثين يوم[۱] وقال عنه וביום עשרים וארבעה לחדש הראשון ואני הייתי על נהר כבר فقد تبين [ان] וلاحد وعشرين يوما من بعد أ في دروز والى هذا اليوم المشروح فان دخلت ايام ٥١٧٦ الروو٨ في جملتها فغير منكر 'And when he says, "I ate no pleasant bread, neither came flesh nor wine into my mouth," it is evident to us that Israel in the captivity was not prohibited from eating meat and drinking wine and enjoying what is lawful because of the destruction of Jerusalem. . . . And since we find

it was only twenty-one days that he did not eat, we know that he must have eaten before the twenty-one days and after them.'...' Some think that the twenty-one days are from the 17th of Tammuz to the 9th of Ab, but this is a wrong idea from many points of view; in the first place, because the 17th of Tammuz and the 9th of Ab are commemorative of the destruction of the second temple, but the dates of the destruction of the first temple are the 9th of Tammuz and the 10th of Ab, for on the ninth of the fourth month the city was broken up, and on the tenth of the fifth month it was burned (Jer. lii. 6, 12); between these days are thirty days; but he says, "On the twenty-fourth day of the first month I was by the river Chebar," which makes it clear that the twenty-one days are from the 3rd of Nisan to the day determined, and it is not unknown that the feast of the passover comes within this period.'

We must add a few remarks on the commentary on Chronicles attributed to Rashi, so far at least as that commentary has been connected with the name of a Rabbi Saadiah. It has been concluded by eminent scholars from an allusion in the Tosafoth Joma, that the Pseudo-Rashi was a pupil of some Rabbi Saadiah, who must have lived in the earlier half of the 12th century 1. Rapoport (who was the first to make this identification) has stated the evidence very lucidly in the Bikkure ha-Ittim (ix. 35). The authorship of the commentary has been treated at length by Weisse in the Kerem Chemed (v. 232-244). The facts and the conjectures are these. Azulai (Shem ha-Gedolim, s.t. ישר) says: רש"ר פירש תנ"ך אך פירוש דברי הימים אינו מרש"ר. . . והתוספות ביומא דף פ' ע"א כתבו וה"ר יעקב בש"ה ז"ל בשם רב יקותיאל הלוי מירמישא דעזריה לא היה בימי שלכה [אלא היינו עזרי שהיה

<sup>1</sup> Zunz (Zur Geschichte und Literatur, p. 73) says: 'Der ungenannte Commentator der Chronik, aus der Rheingegend, ein Schüler Saadia's, citirt in seinem, gegen A. 1130 bis 1140 in Narbonne verfassten, Commentare folgende Autoritäten.' In his Literaturgeschichte der synagogalen Poesie, p. 178, he says: 'Saadia, vielleicht der eben genannte oder der um 1130 lebende Commentator, welchen ich für einen Schüler Elasar's b. Meschullam halte, סבר ברונ משלם ברונו אלעור בן רבינו משלם (cod. München 5 Commentar der Chronik.).' Benjacob says that the commentary attributed to Rashi is by a Rabbi Saadiah (Ozar ha-Sepharim, No. 227, p. 463 [what does p'']), and by a Rabbi Saadiah with additions by his pupils (ib., No. 225, p. 462).

<sup>&</sup>lt;sup>2</sup> In the edition of the Tosafoth ארוד לנו

בימי עוזיהו ולפי שמסר נפשו על עבורת בית המקדש כשבא עוזיהו לשרת וחירף אותו כדכת' בדברי הימים לכך נקרא על שמו ויישר לפניו]¹. ושוב מצאתי² כן בפירוש ד"ה שפירשו תלמידי רב סעדיה ז"ל עכ"ל. וכן הוא בפירוש ד"ה א' סי' ה' שבידינו. From the notice in the Tosafoth Joma that this explanation of I Chron. v. 36 is found in a commentary on Chronicles by pupils of Saadiah, combined with Azulai's observation that the same explanation is found in the commentary on Chronicles attributed to Rashi, it has been concluded that these two commentaries are one and the same<sup>3</sup>. If we identify the commentary by pupils of R. Saadiah with the commentary by the Pseudo-Rashi, it is not unreasonable to assume that this R. Saadiah (who could not have been the Gaon) was a Provençal Rabbi of Narbonne. For the author, or one of the authors, says מפי ר' יצחק (ו Chron. xx. 2), מפי ר' יצחק כן אמר לי ר' יצחק (I Chron. xviii. 3), בר שמואל בנרבונא שמעתי כן בר שמואל מנרבונא (2 Chron. xxiv. 14)4. David Kimchi perhaps alludes to the Pseudo-Rashi's commentary in the preface to his commentary on the Chronicles, לא ראיתי לאחד מן המפרשים שהשתדלו אלא שמצאתי הנה בנרבונא פירושים בזה הספר לא ידעתי שמות ברוב הדרש ברוב הולכים דרך הדרש ברוב, for later on in his commentary he makes in many places (Rapoport says) quotations simply in the name of מברש, which are to be found in the commentary attributed to Rashi. That this Saadiah must have lived in the earlier half of the

<sup>&</sup>lt;sup>1</sup> This within brackets is in the edition of the Tosafoth, but not in Azulai.

<sup>&</sup>lt;sup>2</sup> 'Die Tosafot zu Joma sind von Meir Rothenburg' ['gestorben im Jahre 1293']. Zunz, Zur Geschichte und Literatur, pp. 40, 46.

<sup>&</sup>lt;sup>9</sup> But Azulai (s.t. און מעדיה ופירוש לרבינו סעדיה נאון does not identify them. He says: ופירוש דברינו נראה קצת שהוא מתלמידי רבינו סעדיא לפי מ"ש התום' ביומא.... אמנם לפי סדר זמנים לא אפשר שתלמיד רבינו סעדיא גאון יזכיר רש"י ומרבית רבני צרפת שהוזכרו שם והגם שפירוש תלמידי רבינו סעדיא באותו ענין נמצא בפירוש זה שבידינו שהוזכרו שם והגם שפירוש הוא מרב אחר קרוב לזמן רש"י שהוא כתב ששמע מבן אחותו של אינו ראיה והפירוש הוא מרב אחר קרוב לזמן רש"י שהוא כתב ששמע מבן אחותו של הרדשו משה הדרשו ביונו משה הדרשו משה הדרשו משה הדרשו משה ביונו משה הדרשו משה הדרשו משה הדרשו הדרשו משה הדרשו ביונו משה ביונו ביונו משה ביונו משה ביונו משה ביונו משה ביונו ביונו משה ביונו משה ביונו ביו

<sup>&</sup>lt;sup>4</sup> Isaac bar Samuel of Narbonne is also quoted in the notes on 1 Chron. ix. 40 and xviii. 5.

12th century may be gathered from the authorities whom his pupil quotes<sup>1</sup>, some of them being mentioned as the writer's contemporaries.

If then we accept the existence of a Rabbi Saadiah teacher of the Pseudo-Rashi, it is possible he may be the same as the Rabbi Saadiah, to whom the commentaries on Daniel and on Ezra and Nehemiah are attributed², or Rabbi Saadiah, contemporary of Jakar. But this identification of the two commentaries comes to nothing on examination. It is idle to attempt to identify the Pseudo-Rashi's commentary with the commentary by pupils of Saadiah, simply on the ground that the explanation about the high-priest Azariah (1 Chron. v. 36) is common to both. For Kirchheim finds the same explanation in the anonymous commentary which he edited³, and on the same ground identifies his commentary with the one alluded to in the Tosafoth⁴, and even gives it the Hebrew title, פרוש על דברי הימים מינוחס לאחר מתלמידי סעריה הגאון. The passage in his commentary to which he says the Tosafoth refer is this,

<sup>&</sup>lt;sup>1</sup> For these names see Zunz (Zeitschrift, pp. 344, 345; Zur Geschichte und Literatur, p. 73), Bloch, Toldoth Raschi, fol. 14 b, and the article by Weisse. The לעוים in this commentary are French and German, but chiefly German.

<sup>&</sup>lt;sup>3</sup> Ein Commentar zur Chronik aus dem 10ten Jahrhundert. Zum erstenmal herausgegeben von Raphael Kirchheim, Frankfurt-am-Main, 1874.

<sup>&#</sup>x27;'Die Tosafoth zu Joma 9a zitiren eine Stelle aus dem Comm. zur Chr., den die Schüler Saadia's verfasst haben sollen. Da sich nun dieses Zitat im vorliegenden Comment. S. 21 befindet, so ist es nicht gewagt, wenn wir denselben mit dem der Tosafoth identificiren.' 'Weiss will den sog. Raschi-Comm. auf Grund dieses Zitats, das sich in demselben findet, den Schülern Saadias zuweisen, nun hätten die Tosaf. denselben nicht vollständig vor sich gehabt (K. C. v. S. 238). Ein Vergleich des R.-C.'s mit dem vorliegenden zeigt aber unverkennbar dass nur dieser aus der saadia'schen Schule hervorgegangen ist. Der unbekannte Verf. des R.-C.'s mag immerhin einiges aus demselben entnommen haben.' Preface, p. iv. But Weiss and those who consider the Pseudo-Rashi to be a pupil of Saadiah do not, of course, mean a pupil of Saadiah Gaon. It is unlikely that the Pseudo-Rashi took this from Kirchheim's commentator, for he expressly says it is an explanation in the Sifre, from which book Kirchheim's commentator also may have taken it.

הוא עזריה אשר כהן. שעמד בפני הכהונה נגד עוזיהו ולא הניחו להקטיר שנאמר ויבא אחריו עזריה הכהן ועמו כהנים לה' שמנים בני חיל ויאמרו לו צא מן המקדש כי מעלת כאשר פרשו בתחלת הספר. But the bare statement that the Azariah of 1 Chron. v. 36 is the Azariah of Uzziah's reign is in neither case sufficient to identify the commentaries, inasmuch as it is an explanation taken from one of the old Rabbinical books. We should not be, therefore, surprised if we found it repeated in any and every commentary. The Pseudo-Rashi says: ממ"ש בעזריה הוא אשר כהן בבית מפורש בסיפרי ירוש' כך וכי הוא לבדו כהן בימי שלמה כהן והלא גם שאר כהנים כמו כן כהנו אלא לפי שמסר נפשו על קדושת הבית שלא הניח את עוזיהו להקטיר לכך נאמר הוא אשר כהן בבית אשר בנה שלמה והוא עזריה שהיה בימי עוויה ובימי חוקיהו. Kimchi also gives it as an explanation of the Rabbies: ורו"ל אמרו שהוא עזריה שהי' בימי עוזיהו ולפי שמסר נפשו על קדושת הבית שלא הניח עוזיהי להקטיר לכך נאמר הוא אשר כהו בלו' שהוא חם על כבוד הכהונה ולא נשא פנים לעוזיהו. Benjamin b. Judah repeats it from R. Tam (Opp. MS. 25, fol. 173 b): פירש רבינו תם לא בימי שלמה היה אלא בימי עוזיה מלך יהודה ולא כהן ממש לומר שהוא היה ראשון אלא שרה בכיהונו וגירש עוויה מן הבית כאשר ניגש להקטיר דכת 'ויפן אליו עוריהו כהן הראש. There is no good reason, therefore, for identifying the Pseudo-Rashi's commentary with the commentary by pupils of Saadiah mentioned in the Tosafoth.

In the absence of any confirmatory evidence it is useless to identify the commentator on Daniel or the commentator on Ezra (whom we certainly connect together) with any particular Saadiah. Neither commentary, as we have already observed, contains quotations from authors which would help us to this end. The character and phraseology of the two commentaries alone enable us to approximate a date, which we may fairly place not later than the 12th century, and perhaps as early as Rashi. As regards the external evidence, both commentaries appear in manuscripts dated as early as 1285 and 1288. The commentary on

Ezra is, moreover, quoted by Zedekiah b. Abraham Anav, who lived about 1250. It is possible that Ibn Ezra knew both commentaries. He may allude to the commentary on Ezra in his short commentary on Daniel (הנבואה השלישית):-- וא הכורע כי זה הכורש ואמרו בי ואמרו כי זה הכורש הכתוב עליו ובשנת אחת לכורש מלך פרס הוא בן אסתר המלכה ואמר כי פירוש לפי מלאת לבבל שבעים שנה לחרבן בבל והלא יקרא זה המפרש וישמעו צרי יהודה וגו'. Our commentator begins his commentary זה כורש בן אחשורוש בן אסתר המלכה, and a few lines below, on the passage from Jeremiah (xxix. 10, לפי מלאת לבבל שבעים שנה), remarks, והוא לא אמר לגלות בבל אלא לחרבו בבל. Rapoport (Bikkure ha-Ittim, ix. 35) thought that Ibn Ezra, in his commentary on Lev. xvii, 1, refers to the Pseudo-Saadiah's commentary on Daniel (x. 3): ומצאתי עוד שהראב"ע ראה זה המאמר כבר בפירוש המיוחס ופירשהו בפשיטות שהבשר אסור בגולה תמיד לא בג' שבועות לבד עיין ביאורו על ויקרא (יז א) ורבים אמרו שהבשר אסור בגלות ויפרשו בשר ויין לא בא אל פי בשר דג ולא דברו נכונה עכ"ל: והוא ממש דברי הפירוש בדניאל שם המיוחס לגאון ומזה ג"כ קצת ראי' שלא חשב הראב"ע פירוש זה מהגאון שהרי מביאו בסתם בלשון רבים אמרו ולא בשם גאון כדרכו<sup>1</sup>.

Possibly the commentary was known also to Isaiah di Trani, whose commentary on Ezra², though very different in its general tone, contains many explanations which are found *verbatim* or nearly so in ours. No single instance of the following examples (which might be extended) will warrant such a suggestion, but the several cases of verbal agreement are collectively striking:—

Ezra i. 2 (פקד עלי), צוה עלי; i. 5 (תעיר), לכל אשר העיר) לכל העיר), את הוער לכל העיר), זה יהושע (ישוע); ii. 2 (מתגות במגדנות); ii. 6 (מתגות היושע), ישוע

<sup>&</sup>lt;sup>1</sup> This argument from the use of רבים אמרן is of doubtful value; compare Dukes (Beiträge, p. 98).

<sup>&</sup>lt;sup>2</sup> It exists in Opp. 25, Opp. Add. Fol. 24, Brit, Mus. Add. 24896, Angelica A. 1. 2.

שהיה מבין בכל לשון והוא ,(מרדכי בלשן) שהיה מבין בכל לשון והוא לומ' שירות על ידי דוד (לנצח על מלאכת); iii. 8 מרדכי היהודי ונבואותיו; iv. 4, וכיון שראו שלא קבלום מיד התחילו להשטין; iv. 7 כלומ' כתב (וכתב הנשתון), שאר עדתו וסיעתו (ושאר כנוותיו), כלומ' כתב (ושאר כנוותיו), במשנה וכפול במכתב ופירושו תרג' ויכולו (שכלילו), במשנה וכפול ואשתכללו; iv. 13 (מנדה), ואשתכללו כסף גלגלת והלך מנדה) זה ארנונא; iv. 22 (מדירין הוו שלו למעבד), זה ארנונא בטול על זאת המלאכה שלא יבנה הבית שלו כמ' לא תשלה אותי אז באותו הפרק נתנבאו שיבנו (והתנבי חגי); ע.ון הנחה ובטול הבית כי לא תבטל עוד מלאכתם וכן כת' בשנת שתים לדריוש בחדש הששי באחד לחדש היה דבר יי ביד חגי הנביא וכת' עלו ההרה והבאתם עץ ובנו הבית וארצה בו וכת' בשנת שתים לדריוש היה דבר יי אל זכריה בן עדוא וכת' לכן כה אמר יי שבתי לירושלם ביתי יבנה בה; v. 8 (אבן גלל), אבו ביתי ביתי יבנה בה; ib. (אספרנא), בזריזות, and so at vi. 8, 12, vii. 17. vi. 1 (אספרנא), ונמצא עוריהן שטרותיהן בני אדם לשום שטרותיהן; vi. 3 (ואושוהי מסובלין), יוחומותיו מסובלים וגבוהים ונשאים רחבן כגבהן שלא יפלו; vi. 9 (ומה חשחן), רכל הנבדל); vi. 21 לצרכי הבית; vi. 21 (ומה חשחן), זמן המיוחד ,(הוא יסוד) שגרשו נשים נכריות שהיו להם; vii. 9 , לעליית עזרא מבבל ונתעכב בשושן ומנהו המלך לנגיד על ישראל vii. 26 (למות), דין בארבע מיתות בית דין (למות), לשרושי), לשרשו ולעקרו מן העולם על ידי נדוי ושמתא; viii. 27 (מוצהב), וכאן אומ'בחדש (בחדש כסלו), משתטח ( Neh. ii. ו (בחדש כסלו), מובהק ניסן מלמד שמלכי אומות העולם מונים מתשרי; ib. (ואשא את היין), לפי שמנהג המשקים לפני המלך למעום היין קודם שיתנו להם מפני חשר סם המות וזה היה יהודי ולפיכך נקרא נחמיה התרשתא שהתיר סתם יינן של גויים לשתיה לפני המלכים מפני חשד ומפני היה מבית הורוני), ii. 19 (סנבלט החורוני), מבית חורוני משומד היה מבית iii. 9

(חצי פלך), אות; vi. 16 (בעיניהם), וועל פליאה, (וופלו מאד בעיניהם); viii. 5, 6, 8 (p. 27, ll. 11-17, שתיקה to ויסדום), almost verbatim the same; viii. 10 (קרוש היום), פרז"ל היום קדש שהיה ראש השנה מיכן שאסור להתענות בראש השנה ובירושלמי נמי גרסי' בתעניות וכל סביבותיה מתענות ולא מתריעות וכול' עד ר' עקיבה אומ' מתריעות ולא מתענות שכן מצינו ביום ראש השנה; ix. 18 (נאצות), הכעסות; x. 32 (די לקיים שמוט כל בעל משה ידו (ומשא כל יד); x. 35 (ומשא כל יד) כמו ששנינו במשנה זמן עצי הכהנים באחד בניסן בני ארח ,(הפלנו שהוא ,(ראש התחלה) xi. 17 (בעשרים בתמוז בני דוד בן יהודה וכול" שהיה זקן ומתענה (יהודה לתפלה); התחיל תחלה למשמרות ומתפלל על עיר הקדש שתגמר הבניז בימיו; xii. 25 (באכופי השערים), המה הגבורים המתהלכים (ותהלוכות); באסקופי השערים המה אוורי חרבות בצד המשוררים ממעל לחומה מפחד האויב; xiii. 19 קרוב לעת ערב כשנטה הצל על השערים בערב ,(ויהי כאשר צללו) שבת קודם חשכה; xiii. 21 (אם תשנו), אם תעשו פעם שנית (אם תשנו); xiii. 29 על אשר פסלו וגאלו הכהנה שנשאו נשים נכריות (גאלי הכהנים).

As regards the relative claims of the two commentaries to be by a Rabbi Saadiah (the appendage Gaon may be dismissed from consideration in both cases), the commentary on Daniel has come down to us with this name in the title of several manuscripts, whilst that on Ezra appears with the name in only one manuscript (whether written by the copyist or added by a later hand seems uncertain), but, on the other hand, is quoted as Saadiah's by three writers, of whom the first, Zedekiah Anav, is rather older than the earliest manuscript of both commentaries. The other two, Azariah de Rossi and Solomon Urbino, may have taken the name from the Milan MS. That a Rabbi Saadiah should have been the author of at least one of the commentaries is supported by the fact that two commentaries, both very similar in tone

<sup>&</sup>lt;sup>1</sup> I have not enquired into the titles in the MSS. of the commentary on Daniel. In Opp. Add. 4to, 52 and Hunt. 225 both commentaries are anonymous.

and phraseology, have come down to us in this name, one being attributed to R. Saadiah in the majority of manuscripts, and the other in the quotations.

The result of our investigations has been rather to disestablish than to establish conclusions. Where all is unknown conjecture is easy, but opinions supported by names are worth little unless they are also supported by proof. It is to be hoped that data still lie undiscovered in manuscripts, which may enable some future writer to give some satisfactory information about our author or authors, and to speak less of what is only possible or probable.

Opp. Add. Fol. 24 (denoted by O.) is the basis of the following text, with a few better readings introduced from Hunt. 225 (denoted by H.), an inferior manuscript. Opp. Add. 4to, 52 (which ends at Ezra iv. 14) is identical with the latter, and has been noticed only once (O¹). Readings between brackets [] are peculiar to the Huntington MS. In the manuscripts there is no break in the commentary between the books of Ezra and Nehemiah, the Jews counting these two books as one.

H. J. MATHEWS.

2, GOLDSMID ROAD, BRIGHTON, March 4, 1882.

#### APPENDIX.

#### VARIATIONS OF THE MILAN MS.1

Page 3, line 10. אחר מקשה לו; M. אחר או'.

P. 4, l. 9. הם נרי ארצו; M. omits.

" ו. 19. וטסין פחים יקועי; M. רידודי מסין.

" " יחלאפא " M. חַלַפַּא.

P. 5, l. 6. נבריות לכהונה ; M. תכריות.

P. 6, Il. 3-5. והן היו לי בית יי לסיג M. ישראל זוהו לי בית יי לסיג.

P. 7, l. 21. כם to 'ישר'; M. 'שר' ארץ שכיני ארץ יש'.

P. 8. l. 2. צדיקים; M. גירי צדק.

P. 9, l. 1. מבחים בר; M. המבחים שר נבווראדן שר המבחים.

" l. 12. שטנה to ל; M. omits.

P. 10, l. 11. "; M. 7".

P. 11, l. 2. דינא; M. דֶנָא.

" " מן פרס וו. Inserted from M.

" 1. 19. נגריש: או continues ב"א ואושייא יחיטו על שנוטין קו חוט המשקולת בורים בינדיש יחיטו ירביקו כחייט ליישר הביניין שלא יהא אבן נכנס ואבן יוצא. ד"א ואושיא יחיטו ירביקו כחיים ליישר הביניין שלא יהא אבן נכנס ואבן יוצא. ד"א החופר ומדביק את הקרעים.

P. 12, l. 10. בעצתינו מהיבנות : M. בעצתינו מהיבנות:

" ו. 21. והוא לשון בקור ; M. omits.

,, l. 22. וימצא to ואשכח; M. omits.

P. 13, l. 12. עמו עד שהעלו אבק ברגליהם M. ביגליהם אבק שהעלו אבק.

P. 15, l. 18. הוא to רמספר; M. ארמה אדמספרנא אספרנא משואות משואות והם משואות אחריא.

P. 16, l. 12. הורשם ; M. הושם.

P. 17, l. 14. רחיקין to משם; M. omits.

,, ll. 14, 15. ומנכסי; M. omits.

<sup>1</sup> Kindly sent me by Dr. Lattes.

<sup>&</sup>lt;sup>2</sup> This is the reading of Solomon of Urbino's quotation (p. vi).

P. 17, l. 18. בלי איתור ; M. omits.

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P. 18, 1l. 6, 7. ואז נעשה to המן המן, M. את מררבי עליו ונתלה את מרדבי לאביו בדי לחלות את מררבי עליו ונתלה

" ו את ניעשה הפקר כמ' שאירע להמן , M. ואת ז הפקר כמ' שאירע להמן.

P. 19, l. 7. על to בימיו; M. omits.

,, l. 19. שעשאם ; M. שעישן.

" l. 21. ושניון M. רטיגויין.

P. 20, l. 14. בית כור M. omits.

P. 21, l. 9. ייט to מרגליות; M. omits.

" l. וס. זהב M. צהוב.

" l. 16. בעזרא ; M. בוה הספר.

,, ll. 19, 20. ושתי to זהב; M. omits.

,, l. 22. 'מס to חמאתא; M. omits.

" הכל עולה ליי פי' אפי' חטאות הנאכלין אילו לא M. continues הכל עולה ליי פי' אפי' חטאות היתה וגם חשבון האילים והכבשים הוראת שעה היתה נאכלו בעולה והוראת שעה היתה וגם חשבון האילים והכבשים הוראת שעה בהוריות ובתמורה.

P. 22, ll. 19, 20. והוא to 'וכת', M. omits.

,, l. 20. אישם ; M. continues 'חרופה חרופה ובישפחה חרופה.

P. 23, l. 15. בירורו; M. בוריו.

,, ll. 20, 21. כמו to הארץ; M. omits.

P. 24, l. 5. לטיעורו; M. לסיאורו.

,, l. 10. ותטליל M. ותטליל.

P. 25, 1. 13. זדון זדון (M. continues ב"ם בים דרומ' בשם יי כו האמללים חתוכים ומורים כמ' דתימ' בשם יי כי אברהם התוכא נ"ע שם חמילה לנגאי, בנימין צעיר ביר' אברהם הרופא נ"ע.

" l. 20. שבים ; M. שבים.

P. 26, I. 18. ומובחרות ומובררות; M. omits.

P. 27, l. 1. מלבו ; M. continues לים' כוב

" ו. 5. במנופת M. continues בי

,, l. וס. איצטנוא ; איצטווא ; M. איצטבא.

,, l. 16. המסורת ; M. המסורות.

P. 28, l. 14. קינסו; M. זפת.

" l. 15. רידין; M. דידין.

<sup>1</sup> Cf. Berliner, Pletath Soferim, p. 12.

- P. 29, 1. 5. הזברים בימי יהושע מנו שמיטין M. continues הוצות ביי ש' סובות ויובילות וקידשו ערי חומה ונתחייבו במעשר. ד"א מאי כי לא עשו בני יש' סובות דעור דומי על יצרא דע"ז וביטלוה ואנין זכותיה עלייהו כסובה והיינו דקפיד קרא עילוי יהושע דבכל דובתא כת' יהושע והכא כת' ישוע בשלמ' משה לא בעא רחמי דלא חזא זכותא דארץ יש' אלא יהושע דחזא זבותא דארץ יש' אמאי לא בעא רחמי.
  בערכין
  - ,, ll. 15-17. א"ז to מאליהם; M. omits.
- P. 30, l. 3. שבטו; M. continues שבטו.
- P. 31, ll. 14, 15. לעת to זוא; M. as O.

#### CORRIGENDA.

Page 18, line 1, for ראו read ראו

P. 22, l. 6, for ותהורה read וטהורה

P. 24, note b, for לסיעורו read לסיאורו, which should take the place of לשיעורו (H.).

P. 25, l. 21, for ויושבים read ויושיבום

P. 26, l. 1, for הקשורים read הקושרים

,, l. 10, for בל read כל

P. 28, l. 4, for וכת read 'וכת'

,, l. 15, for דפריין read דפתיין

P. 29, l. 12. יחף; continue [רגלו נעיטית צבה כבצק]

P. 30, l. 3, for גונבי read גונבי

,, Il. 3, 4. ולוים to יהודה place after בהנים in l. 6.

,, l. 4, for בני read ובני

,, 1. 8, for הודה לתפלה. read במשמרות והודה לתפלה במשמרות:

" Il. 13, 14. חשופא בני חציפות ועזות H. חשופא בני חציפות ועזות.

,, l. 14, for גם read עם

P. 31, l. 14, for אחר read עד אחר

#### ADDITIONAL NOTE.

Since writing note I on p. xiv I have observed that Saadiah Gaon's explanation of אחשרתפנים is different. Joseph Kimchi gives it in his Sefer ha-Galuy, of which I am preparing an edition from the unique Vatican MS. discovered by Neubauer (see The Fifty-third Chapter of Isaiah according to the Jewish Interpreters, vol. i, p. vii). The second part of this work is a criticism of Menachem ben Saruq's *Machbereth*, and at אחשתרנים (אסתר ח י). פתרו he says:—אחשתרנים (אסתר ח שהוא סוסים הרצים ולא הביא ראיה לדבריו ומה יעץ ללא חכמה והלא הכל יודעים כי מרכבות הרצים הם ועתה אפרש לך מה הם אע"פ שאמ' ורבנו לא הוו ידעין מהו בני הרמכים ראיתי בפי' רבנו סעדיה הגאון כי בג' מקומות במגלה נמצא אחש מורכב אחשורוש פרושו גדול וראש אחשדרפני גדול דר פנים דר בפנים ורואה פני המלד אחשתרנים גדול מתרי מינים והם הפרדים שהם תרנים מתרין מינים מחמור וסוסה והיא הרמכה בלש' יערבי ווהן בני הרטכים ופרוש אחש בלש' מדי נדול: David Kimchi in his Shorashim gives all this as his father's interpretation. Menachem explains שחשרופנים by אם מגדולי רואי פניו; he perhaps found this in the הם מגדולי רואי פניו quotes at the beginning of \(\pi\). This passage in the Sefer ha-Galuv is a highly probable instance of reference to the Gaon's commentary on Esther (for other references see Steinschneider, Cat. Libr. Hebr. in. Bibl. Bodl., p. 2190). The commentary on Daniel (quoted on p. xvi) refers to a commentary on Esther, and quotes twice the כתאב אלאמאנאת. The explanation of אחשררפנים is missing in this commentary. The above passage also proves that Biesenthal and Lebrecht's suggestion in their note on רמד in Kimchi's Shorashim is unnecessary.

וטהרתים מכל נכר מבנות העמים והנשים הנכריות: "לקרבן העצים בעתים מזומנות. כמ' ששנינו זמן עצי הכהנים והעם תשעה שהיו מביאין קרבן עצים איש בעתו ובזמנו למערכה כמ' שכת' לעילא: ולבכורים. שבטל פרוזדאות שהושיבו על הדרכים שלא לעלות עצים למערכה ושלא לעלות בכורים לירושלם:

י נשלם פירוש עזרא ·

ובית דין מהלכין אחריהן: "ביורחיה הפקיד. כמו' ויפקד פקידים (בראשית מא לד) הם הממונים: 44 ויפקדו. נתמנו: הנשכות. הלשכות נ' מתחלפת עם ל': מנאות. מנות ומתנות כמו למשה היה למנה (ויקרא ח כט): 47 מניות. גם הוא לשון מתנות ומנות: ומקדישים ללוים. שנותנים מעשרות ללוים: והלוים מקדישים לבני אהרון. שנ' ונתתם ממנו לאחרן הכחן מעשר מן המעשר (במדבר יח כו): (XIII) ויבדילו כל ערב מישראל. כמ' וגם ערב רב עלה אתם (שמות יב לח) ומתרג' ואת נכראין סגיאין: "נשכה. לשכה: "זכרה לי אלהי. לטובה על זאת בעולם הזה: ואל תמח חסדי. לעולם הבא: 15 ביום מכרם ציד. צדה ומזון: 10 מביאים דאג. דג מלא א' על חלול השבת שהיו מביאים דאגה לעולם: "ויהי כאשר צללו שערי ירושלם לפני השבת. קרוב אל עת ערב כשנטה הצל על השערים בערב שבת קודם שיכנס השבת כמו שג' כי ינטו צללי ערב (יומיה ו ד) אז הלכו כולם לדרכם \*לעת ערב וצוה" עזרא לסגור הדלתות שלא יפתחו אחר השבת במוצאי שבת: 20 הרוכלים. הסוחרים: 21 אם תשנו. אם תעשו כן פעם שניה אשלח יד בכם ואכה אתכם: "מואומרה ללוים אשר יהיו מטהרים. כמו שנ' וכה תעשה להם לטהרם הזה עליהם מי חשאת (במדבר חז): "גאלי הכהנה. על אשר פסל הכהנים שנשמעו בנשים הנכריות כמו שאמ' חכמי' ארבע מאות עבדים היו לו לפשחור בן אמר הכהן ואמרי לה ארבעת אלפים עבדים היו לו לפשחור בן אמר הכהן יכולם נטמעו בכהנה גדולה ואז בא נחמיה ופסלם מן הכהנה שנ' ויגואלו מן הכהנה וכת' ויאמר התרשתא להם אשר [לא] יאכלו מקדש הקדשים עד עמוד כהן לאורים ותומים עד שיבא אליהו

<sup>&</sup>lt;sup>2</sup> O. אז לעת ערב צוה.

במשנה זמן עצי הכהנים והעם תשעה באחד בניסן בני ארח [בן] יהודה בעשרים בתמוז בני דוד בן יהודה בחמשה באב בני פרעוש בן יהודה בשבעה בו בני יונדב ולוים וכל מי שטעה<sup>\*</sup> ובני גונבו עלי בני קוצעי קציעות בעשרים בו בני פחת מואב בן יהודה בן רכב בעשרה בו בני סנאה בן בנימן בחמשה עשר בו בני זתוא בן יהודה ועמהם כהנים בעשרים באלול בני עדין בן יהודה באחד בטבת שבו בני פרעוש שניה: (XI) <sup>17</sup>ראש התחלה. שהוא התחיל תחלה במשמרות והודה לתפלה שהיה זקן מתענה ומתפלל על עיר הקדש שתגמר הבנין בימיו: 21הנתינים. הם הגבעונים ולמה נקראו נתינים על שם ויתנם יהושע ביום ההוא חוטבי עצים ושואבי מים (יהושע מ מו): בני ציחה⁴. בני אדם שבועלין נדות בצמאה כמ' שנ' צחה צמא (ישעיה ה יג) שהיו שטופים בזמה: בני חשופא. בני זונה כדכת' וחשופי שת (ישעיה כ ד) שנולדו מגלוי עריות ויש אומ' בני חצופא לשו' חציפות זונת מצח: בני טבעות. שקלקלו אבותם גם ארוסותיהם קודם שיכניסו אותם לחופה והיו סומכין על קדושי טבעות ומקלקלין עם ארוסותיהן בלא כתובה: (XII) באסופי השערים. באסקופי השערים כמ'בתתם ספם את ספי (יחוקאל מגח) המה המשקופות והמפתנים: "שתי תודות. שני כתי לוים בעלי תודות: ותהלוכות לימין. המה הגבורים המתהלכים אזורי חרבות לימין המשוררים מעל החומה מפחד האויב בארבעה באלול חנוכת חומת ירושלם שאין מוסיפין על העזרות ועל העיר אלא במלך ונשיא וכהן גדול וסנהדרין של שבעים ואחד ובשתי תודות ושיר והתודה השנית ההולכת למואל

a In the Mishna (Taanith iv. 5) בשכטו follows.

b Neh. vii. 46: הנתינים בני צחא בני חשפא בני חשפא.

פטורין היו ונתחייבו אף ביאתן בימי עזרא פטורין היו ונתחייבו. ד"א וישבו בסכות כי לא עשו מימי ישוע בן נון. איפשר בא דוד ולא עשה סוכה בא שלמה ולא עשה סוכה אלא מקיש ביאתן בימי עזרא לביאתן בימי יהושע מה התם בחדוש כל המצות אף הכא בחדוש כל המצות: (IX) "ויקראו בספר תורת יי אלהיהם רביעית היום ורביעית היום מתודים. הרי חצי היום במקרא ובתפלה חצי היום הנשאר רביעית להגדה ולהפטרה ורביעית לצרכי עניי העיר: ומרומם על כל ברכה ותהלה. שהיו עונין אמן על כל ברכה וברכה ⁵ומרומם כמו שאמ' חכמים על כל ברכה וברכה תן לו תהלה: "נאצות. הכעסות כמ' עד אנה ינצאנוני (במדבר יד יא): בצקו. כמ' לא בצקה (דברים ח ד) מתרג' לא יחיפו לשון יחפות אמנם כל ההולך תמיד יחף: "כתף סוררת. כפרה סוררה סרר ישראל שלא קבלו עול מצות לעבדך שכם אחד (צפניה ג ט) דמתרג' כתף חד: (X) ובכל זאת אנחנו כורתים אמנה. מכיון שקבלו עליהם דברים שהיו חייבין בהם העלה עליהם המקום כאלו קבלום מאליהם. [ד"א] ובכל זאת מכיון שקיבלום עליהם בסבר פנים יפות העלה עליהם המקום כאילו קיבלום מאליהם: כורתים אמנה. כורתים ברית אמת בלי לשקר בבריתך: "המקחות וכל שבר. הסחורה וכל מיני תבואה: ונטוש את השנה השביעית. כדכת' והשביעית תשמטנה (שמות כג יא): ומשא כל יד. ככת' כל בעל משה ידו (דברים מו ב): 33 והעמדנו עלינו מצות לתת עלינו שלישית השקל בשנה. מיכן אמרו חכמי שקולה גמילות חסידים כנגד כל המצות: "הגורלות הפלנו על קרבן העצים לעתים מזומנים. כמו ששנינו

לעניים שלא הכינו להם תבשיל וחכמ' אומ' בתלמוד לאין נכון לו למי שלא הניח עירובי תבשילין מבעוד יום יבוא ויסמוך על שלכם לפי שאסור להם לאפות ולבשל בלא עירוב כת' הכא לאין נכון לו וכת התם והיה ביום השישי והכינו (שמות טז ה): כי קדוש היום לאדננו. ככת' זכרון תרועה מקרא קדש (ויקרא כג כד) מן התורה ומדברי קבלה ומן התלמוד מצינו מפורש שאסור להתענות בראש השנה מן התורה מנין דכת' זכרון תרועה מקרא קדש ובשאר מועדות נאמר מקרא קדש הרי הוקשו כל המועדות זה לזה מדברי קבלה הוא דאמרן בספר עזרא כי קדוש היום לאדוננו מן התלמור מנין דגרסי בתלמוד ירושלמי בתעניות וכל סביבותיה מתענות ולא מתריעות שכן מצינו ביום הכפורים מתענין ולא מתריעין ר' עקיבה אומ' מתריעות ולא מתענות שכן מצינו בראש השנה מתריעין ולא מתענין: "הסו. שתוקו ולא תבכו ביום טוב שאסור בהספד ובבכיה: 15 עלי זית. כמשמעו: ועלי עץ שמן. בלסבון ויש אומ' קינסא המוציא מויעתו קינסו הנקרא דידין": ועלי הדם. זה הדם שומה לסוכה ומאי הדם שומה דפריין מרפייהו ואריכן שוטייהו: ועלי תמרים. לולבים: ועלי עץ עבות. להושענא דהיינו אגודה שבלולב: "ויעשו כל הקהל השבים [מן השבי סכות] וישבו בסכות כי לא עשו מימי ישוע בן נון כן בני ישראל עד היום הזה. ולמה נקרא שמו ישוע הלל בר שמואל בר נחמני אמ' פגם הכתו' כבוד צדיק בקבר משום כבוד צדיק בשעתו הקיש הכת' ביאתן בימי עורא לביאתן בימי יהושע מה ביאתן בימי יהושע

a On this word compare Löw, Aramäische Pflanzennamen, p. 98, with Levy, Neuhebräisches und chaldäisches Wörterbuch, s. v. דרינון. Our author confirms Löw's conjectural דרין.

הוות ותוך ומרמה ושקרים: <sup>8</sup>אתה בודאם. כמ' בדא מלבו (מ"א יב לג): . בעיניהם היתה: 16 מאד בעיניהם בעלת אוב היתה: 16 ויפלו מאד בעיניהם. לשון פליאה: (VII) "יגיפו הדלתות. יסגרו הדלתות וגם יצמידו כמ' שכוכרין שסוכרין ובמדבר יט טו) מתרג' מגופת שיע והוא הכסוי שסוכרין בו החביות כרתנן במגופת החבית והכנפים שמם אגפים לפי שסוככין ומכסין על גוף העוף ונעל בעדו (שופטים ג כג) מתרג'ואגף: "דרכמונים. זהובים: (VIII) ביכל מבין. תלמיד חכם: "מן האור. מן אור הבקר: מגדל עץ. הוא בנין לפרש עליו התורה ברוב עם כדי שישמעו כולם כמ' שנ' ויעמוד המלך על העמוד (מ"ב כג ג) ומתרג' וקם מלכא על איצטוונא והוא איצטווא שאנו גורסין בתלמוד: 1כפתחו עמדו כל העם. כפתחו לקרוא בתורה שתקו כל העם ואין עמידה אלא שתיקה שנ' עמדו ולא ענו עוד (איוב לב מו): "במועל ידיהם. בנשיאות ידיהם למעלה כמ' שנ' בנשאי ידי אל דביר קדשך (תהלים כח ב): <sup>8</sup>ויקראו בספר בתורת האלהים. זה מקרא לשון עברית: מפורש. זה תרגום שהיה מתרגם ומפרש להם: ושום שכל. אלו הפסוקים הם פסוקי נקוד וטעמים: ויבינו במקרא. אלו המסורת ללמדך שכולם נתנו לו למשה בסיני ושכחום מרוב עלבון הגלות וחזרו עזרא וסיעתו ויסדום: "ויאמר נחמיה הוא התרשתא. שהתיר יין לשתיה לפני מלכים בשעת הסכנה: המבינים את העם. הפותרים ומבינים בינת הכתוב לעם: "ווה היה באחד בתשרי בראש השנה ורצו העם לצום ועל כן אמ' ווה היה באחד בתשרי בראש להם לכו אכלו משמנים כדי שתהא השנה הזאת שמנה עליכם ואין משמנים אלא בשר שמן ושתו ממתקים יין עסיס ותירוש מתוק כדי שתהא השנה הואת מתוקה עליכם: ושלחו מנות לאין נכון לו.

а Н. אצבנא.

תצמח (ישעיה נח ח): "ויקשרו. לשון מרד כי הקשורים במורדם מתחברים יחדו: ולעשות לו תועה. כמ' והייתי בעיניו כמתעתע (בראשית כז יב) וככו' ושני כפירים נתעו (איוב די) לשון תעתוע: \*הסבל. המשא כמ' נושא סבל (מ"א ה נט): "עומסים. כמ' ויעמוס איש על חמורו (בואשית מד יג): "איש שלחו המים. חליפות שמלותיו לא היה אדם נותנו לכובס אלא מכבסו בעצמו כדי שלא יבטל העם ממלאכתם ויפשט (נמדבר כ כח) מתרג' ואשלח: (V) הונה אנחנו כובשים את בנינו ואת בנותינו לעבדים. שהיו ממשכנים אותם ביד הנושים וכן שדותיהם וכרמיהם: "משא. הלואה כמו כי תשה ברעד משאת מאומה (דברים כד י): "נעזבה נא את המשא. כדכת' שמוט בל בעל משה ידו וכת' לא יגוש את רעהו (דברים טו ב) ומתרג' לא יתבע מן חבריה: "גם חצני נערתי. החוצן שלי פשטתי כמו שנ' פשוטה ועורה וחגורה על חלצים (ישעיה לט יא): חצני. כמ' והביאו בניך בחוצן (ישעיה מט כב): ונער נעור ורק. כולם לשון אחד הוא: 14 פחם. פחה שלהם כמו פחת ושלטון: לחם הפחה. לחם שמביאים דורון לשלטון: לא אכלתי. למען הקל העול מעליהם: "ושדה לא קנינו. כי לא הספקנו לקנות שדות מפני הטירוד של מלאכה: 18 ברורות. בריאות [ומובחרות] ומובררות: וצפרים נעשו לי. השור והצאן למאכל הבנאים והעופות בשבילי: נעשו כמו וימהר לעשות אותו (בראשית יח ז) וכמר וחמש צאן עשויות (ש"א כה יח) לשון תבשיל: (VI) <sup>6</sup>וגשמר אומר. וגופו של מכתב אומ' כמו גשמיה יצמבע (דניאל ד ל) גופו יומבל ויש אומ' וגשמו הוא גשם הערבי ושנה במלה כמלים רבים שבמקרא כי חבירו יורה עליו וישלח סנבלט וגשם אלי: ואתה הוה להם למלך. ואתה רוצה להיות להם למלך ויש אומ' הוה לשון הסתה כמו

כח עושי דברו (תהלים קג כ): "לפלכו. לזוית שלן שלשת הנפת (יהושע יו יא) מתרג' תלתא פלכין: "מנגד עלות הנשק. מקום שמצניעין שם כלי המלחמה כי לא היו נכנסין בירושלם לבושי כלי זיין לקיים מה שנ' וחרב לא תעבור בארצכם (ויקוא כו ו): המקצוע. כמו המקצעות (שמות כו כד) מתרג' זוין והם זויות: "אחריו החרה החזיק, מקום חורבן כמ' ושכן חררים במדבר (יומיה יז ו): "תכלית. סוף: "בעופל. בארמון הוא מקום מכוסה ומקורה כמו עופל ובחן (שעיה לב יד) וכמ' שר העופל ושם מושב הנתינים עושי העבודה חומבי עצים ושואבי מים: 30 חנון בן צלף הששי. הממונה על מלאכת השש: נגד נשכתו. נגד לשכתו נ' מתחלף עם למ"ד: "והרוכלים. הסוחרים כמ' אבקת רוכל (שיר ג ו): שער המפקד. מקום ששורפין פרים הנשרפים ושעירים הנשרפים נקרא מפקד: 34 היהודים האמללים. הזדונים כמ' מה אמולה לבתך (יחזקאל מו ל) מה תקוף הוה רשע לביך לשון זדון: היעזבו להם. לשון תקרה ומעזיבה: היחיו את האבנים. כלומ' הם טמונות בעפר ודומות למתים טמונים בעפר וכיון שיוציאום דומות לחיים: מערמות. כמ' בטנך ערמת חטים (שיר ז ג): אם יעלה שועל. לשון בזוי כלומ' השועל חלש שבחיות יפרוץ חומת אבניהם כל שכן ארי ודוב ממלכת כשדים ופרסיים שהם גבורים על כל האומות. ד"א אם יעלה שועל. למה הזכיר שועל על שום קינת ירמיהו על הר ציון ששמם שועלים הלכו בו (איכה ה יח): 36 בארץ שביה. כי נשבו מארצם על ידי מלכי אשור ויושבים בערי שמרון: "ותקשר כל החומה. לשון דבוק כמ' אולת קשורה (משלי כב טו) דבוקה פירושו כלומ' נגדרו כל הפרצות ודבקה החומה: (IV) "ארוכה, רפואה כמ' וארוכתך מהרה

אחד משומד מבית חורון: מוביה העבד העמוני. מעבדי בית דוד: גשם הערבי. גר מארץ ערב וגם הם צרי יהודה ובנימן היו: מארץ ערב וגם הם ביו הודה ובנימן היו: אין חלק וצדקה וזכרון בירושלם. לפי שסנבלט נשתמד ונפרד מישר' טוביה עבד עמוני וכת' ולא יבא עמוני ומואבי בקהל יי שער הצאן. הוא שער (III) ברים כג ג) גשם גר ערבי וחזר לשיעורו (ישער הצאן. הוא שער הבכורות ושמה נכנסין כל צאן קדשים לכך נאמ' המה קדשוהו: ועד מגדל המאה. זה בית הכנסת הגדולה שבירושלם מקום שעונין שם מאה אמן בכל יום ולפיכך נאמ' קרוש בשער הצאן שכל צאן שנמצא נכנס באותו השער קדש הוא ובשאר השערים נאמר קירוהו שסככום בקורות: "מנעוליו. מסגרותיו כמ' על כפות המנעול (שיר ה ה): יואריהם. גדוליהם ועשיריהם לא קבלו על צוארם עול עבורת ⁵ואדיריהם. אדניהם זה הב"ה: "לכסא פחת עבר הנהר. עשו שם מקום לכסא לישב שם פחת עבר הנהר בבואו מדי שנה בשנה לירושלם: °ויעזבו את ירושלם עד החומה הרחבה. לשו' כסוי תקרה ומעזיבה: הרקחים. בעלי רוקח מרקחת: "שר חצי פלך. חצי קרן זוית: "מגדל התנורים. מקום תנורים לאפות שם לחם ליושבי ירושלם כי לא היה תנור ניסק בירושלם [מפני עשן] המערכה: "שלום בן הלוחש. רופא בעל לחישות: 15שלון בן כל חוזה. שהיה חריף בכל ענין: וישללנו ויסוכננו כדכת' וסכות על הארון (שמות מ ג) מתרג' ותמליל על ארונא: ברכת השלח. מקום שרוחצין שם חליפות שמלות כדכת' ויפשט (במדבר כ כח) מתרג' ואשלח כמ' איש שלחו המים (דיו): 16 הברכה העשויה. שנעשית אחרי כן: בית הגבורים. סנהדרין שהיו גבורים בתורה כדכת' ואלה שמות הגבורים אשר לדוד (ש"ב כג ח) וכת' גבורי

# [\* פירוש נחמיה \*]

נצתו באש. כמו ויצת אש בציון (איכה ד יא) לשון דליקה: (I) ⁵האל הגדול והנורא. ולא אמר הגבור לפי שרואה בניו מסורין בקולרין ובית מקדשו חרב ואיה גבורותיו: "קשבת. כמו ויקשב יי (מלאכי ג מו): (II) 'כת' דברי נחמיה בן חכליה ויהי בחדש כסלו שנת עשרים וכת' ויהי בחדש ניסן שנת עשרים זה בא ללמד שמלכי אומות העולם מונים להם מתשרי ומלכי ישר' מניסן וכן היה בא חנני ואמ' הדברים לנחמיה בכסלו ולא הספיק לאמרם למלך עד ניסן: ואשא את היין ואתנה למלך ולא הייתי רע לפניו. שדרך משקים למלך לטעום הכוס קודם מפני חשד סם המות וזה היה יהורי ולא שתה והכיר המלך ונשתנו פניו כי נעשה כשונא למלך ואז מיהר ושתה ולכך נקרא נחמיה התרשתא שהתיר סתם יינן של גויים לשתיה לפני המלכים [בשעת סכנה] מפני החשד ומפני סכנת נפשות ועל שנשתנו פניו לפיכך אמ' המלך מדוע פניך רעים: <sup>6</sup>והשגל יושבת אצלו. נשאו ונתנו חכמים בדבר זה אומר כלבתא וזה [אומר] מלכתא והעמידו דבר על בירורו כי שגל מלכתא כאמור בנות מלכים ביקרותיך נצבה שגל לימינך בכתם אופיר (תהלים מה י): שומר הפרדס. לא פרדס של פירות אלא יער צומח עצים לצורך\* בנין החשוב עליו כפרדס רמונים: 11ברכת המלך. מקום שמכבסין בגדי בית המלך: 15 ואהי שובר. חושב כמו עיני כל אליך ישברו (תהלים קמה מו): 16 ולחורים ולסגנים. הם חשובים שבמלכות כמו החורו יושבי הארץ (בראשת לו כ): "וישמע סנבלט החורוני. היה

ראשו (ויקרא יג מ): משומם. כמו שותק ויש אומר כעוס כמ' ישומו ישרים על זאת (איב יו ה): "תחנה. חנינה: יתד. כמו מעמד היתד : (ישעיה נו ה) דתקועת במקום נאמן (ישעיה כב כה) והוא מפירוש יד ושם "ארץ נדה היא. מה נדה יש לה התר לבעלה אחר טבילה כך ארץ ישר' וכן הוא אומ' כטומאת הנדה היתה דרכם לפני (יחזקאל לו יו) מה נדה טובלת ותהורה לבעלה כך ישראל כשעושין תשובה: מפה אל פה. משער לשער כמ' שנ' פה לפה (מ"ב י נא) מתרג' מסיפא לסיפא ופי' ממפתן שער זה למפתן שער זה: "חשכת למטה מעונינו. ולא עשית כפי עונינו כמ' ואחשוך גם אנכי אותך מחטוא לי (בראשית כ ו): יי (דברים א לו) מתרג' אף עלי הוה בי התאנף. לשון רוגז גם בי התאנף יי רגז: (X) ומתנפל. משתמח בהשתחויה כמו ואתנפל (דברים ט יח) מתרג' ואישתטחית: "יש מקוה לישראל. כמו תקוה: "וכל אשר לא יבא לשלשת הימים. מכאן שקובעין זמן קודם שינדו ומנין שהפקר בית דין הוי הפקר שנ' יחרם כל רכושו ומנין שמנדין אותו שנ' והוא יבדל מקהל הגולה שאסור להועד עמו בכל וועד: "לעתים מזומנים. לעת וומן שיקבעו להם בית דין: זקני עיר ועיר ושופטיה. חכמי עיר ועיר ודייניה מיכן שחייבין חכמי העיר לדון יושבי עירם: "ויתנו ידם להוציא נשיהם ואשמים איל צאן על אשמתם. מלמד שנענשו עליהם כמו על שפחות חרופות שנ' והיא שפחה נחרפת לאיש (ויקוא יט כ) וכת' והביא את אשמו ליי אל פתח אוהל מועד איל אשם (שם כא):

ולאסורין אלו מלקיות כמו ויסרו אותו (דברים כא יח) מתרג' וילקון יתיה: (VIII) והתיחשם. ויחוסם: <sup>15</sup> אהוא. שם המקום: ומבני לוי לא מצאתי שם. אלו בני משה הלוי שנגנזו לפנים מנהר סבשיון: . ואשלחה לאליעזר ואצוה אותם על אדו הראש בכספיא המקום. צוה לאליעזר וחביריו לילך בדרכים נעימים לאדו הראש אשר בכספיא לתת להם מן הלוים שנשארו מיתר בני לוי לשרת בבית המקדש: "22 ועזו ואפו. וכחו וחרונו: "זכפורי זהב לאדרכנים. כפורי כגון כפרת הם רקועי פחים של זהב: לאדרכונים. יש שפותרין כמו דרכמונים המה מטבעות כמין זהובים ויש אומ' מיני מרגליות: נחשת מוצהב. כמו \*מובהק כמ' זהב": שנים חמודות כזהב. שני כלים היו שנותרו מימות משה כמו ששנינו בבריתא צלצל היה במקדש של נחשת היה ומימות משה היה והיה קולו ערב ועוד מכתשת היתה במקדש נחשת היתה ומימות משה היתה והיתה מפשמת את הבשמים אלו שני כלים נותרו במקדש ראשון ונפגמו ולא עלתה להם ארוכה עולמית ועליהם הוא אומ' על ידי דור נחשת ממורט נחשת מורק ועליהם הוא אומ' בעזרא וכלי נחשת מוצהב מובה שנים חמודות כזהב ואמ' חכמ' כל אחד מהם היה שקול כשנים של זהב ויש אומ' שניהם שקולים כאחד של זהב ויש אומ' שנים היו כלומ' שני צלצלים של נחשת חמודים כאחד של זהב ושתי מכתשו' של נחשת שקולות שתיהן וחמודות כאחת של זהב: 28 אתם קדש ליי. כשם שהכלים קדש ליי כן משרתי המקדש קדש ליי: 22פירי חטאת. שעירי חטאת כמ' דמתרג' צפירי חטאתא (ויקרא טו ה): 36 רתי המלך. הם צוויים שכותבים המלכים: (IX) "ואמרטה. כמו כי ימרט

a H. צהוב.

"גמיר וכענת. מתוקן ומסויים כוליה דברי פיוסים כליל מתרג' גמיר והוא לשון סיום: וכענת. כן ענת האגרת מני שים טעם וגו': 11יעטוהי. יועציו: 15 ולהיבלא. ולהוליך כמו לך יובילו מלכים שי (תחלים סח ל) יובילון מנחתי (צפניה גי): 16 עם התנדבות עמא. עם מה אשר מתנדבים העם: <sup>17</sup> אספרנא. בזריזות: המו. אותם: <sup>20</sup> ושאר חשחות. ויתר חסרון אשר יחסר לבדק בית האלהים כמו [ומה] חשחן (ו ט) ומה חסרון יש להם ויש אומ' חשהות וחשחן לשו' חושש הוא" כי העושה מלאכה מרובה מחשבה גדולה יש לו עד גומרו שמא יחסר לו דבר: די יפל לך למנתן. שיפול לך בגורל ליתן תנתן מבית גנזי המלך: "גזבריא. גזברים הם ממונים על הפעולה: די ישאלנכון. שישאל מכם: ספר דתא. סופר התורה והדת: "כורין. הם מדות חומר שעורים (ויקרא כז טז) מתרג' כור דשערין: בתין. גם הם מדות חומר מדת היבש בת מדת הלח והבת עשירית החומר שנ' כי עשרת הבתים הומר (יחזקאל מה יד) והתרג' בית כור: ומלח די לא כתב. לפי שאלו הוצרכו להכתב שיעורם והמלח לא: 23 אדרזדא. יש שפותר' בחזקה בלא עצלות ויש אומר כהוגן וכשורה ויש אומ' לשון זירוז: "מרעיא. שוערים: נתיניא. נתינים הם הגבעונים: מנדה בלו והלך לא שליט למרמא עליהון. ומנת מלכא וכסף גולגלתא וארנונא שהוא מכם לא יהא רשאי להטיל עליהם הואיל ומתעסקים בבית המקדש: <sup>26</sup> למות. בארבע מיתות בית דין: לשרושי. זה נדוי ושמתא כמו שנ' יתצך לנצח ויסחך מאהל ושרשך מארץ החיים (תהליה גב ז): הן לענוש נכסין. עונש ממון וקנסות כמ' ענוש יענש (שמות כא כב) וענשו אותו מאה כסף (דברים כב יט): ולאסורין. בית הסהר ויש אומ'

a H. והוא אשר הוא.

ודריוש מדאה קביל מלכותא (דניאל ו א) וכת' ארתחשסתא מלך פרס וגם (על" דעת חכמי' האומ' שלשה שמות היו לו גם זה יתכן להיות כי כן נאמ' כורש מלך פרס (אא) כורש מלכא די בבל (היג) וכת' ודריוש מלכא שם טעם וגומ' עד מהחתין תמה בבבל (וא) וכת' ודריוש מדאה קביל מלכותא (דניאל וא) הרי מלך על בבל ועל מדי ועל פרס כורש על שמלך כשר היה ארתחשסתא על שם מלכותו ומה שמו דריוש שמו על שדרשו לאל בימיו: 15בחדוה. בשמחה: <sup>17</sup>לחשיא. לחשאת: <sup>18</sup>וחקימו כהניא בפלוגתהון ולויאי במחלקתהון. אז עמדו הכהנים איש בחלקו להקריב קרבנותם והלוים איש בחלקו על דוכנם: 20 כי הטהרו. מטמא מת ומקרי וזבים וזבות ככת' כי יהיה טמא לנפש (במדבר מי) או בדרך רחוקה טמא נפש זה טמא מת בדרך רחוקה בעלי קריים וזבים ומצורעים נדה היא (ויקרא כ כא) מתרג' מרחקא היא: "נכל הנבדל מטומאת גויי הארץ. אותן שגרשו נשים נכריות שנשאו: (VII) <sup>9</sup>הוא יסוד המעלה מבבל. הוא זמן המיוסד וקבוע לעלייתם מבבל באחד בניסן עלה מבבל ונתעכב בשושן עד ראש חדש אב ובא לירושלם אז מנהו המלך לנגיד על ירושלם כי היה צדיק ומיושר והכין את לבבו לדרוש תורת יי: ¹ולעשות. שהיה מעשה אותם ללמד בישר' חק ומשפט [ולעשות] כמו את הנפש אשר עשו בחרן (בואשית יב ה) שעשאם <sup>6</sup> וגיירם וקירבם תחת צל שכינה: "פרשגן. פתשגן ר' מתחלף עם ת' ופי' דברי פתויין ופיוסין ושגיון כמו באהבתה תשגה תמיד (משלי ה יט) כי דברי פיוסים של אגרות המה מפתים ומשגים את האדם למלא תאות שולחיהם ועוד משנה (דברים זו יח) מתרג' פתשגן משנה הוא מכתב דברים כפולים:

שנעשה בהמן שיעץ בימי אחשורוש לבטל בנין בית המקדש ראי מה אירע לו הונסח ונוטל עץ מקורות ביתו ונתלה והוכה עליו כאמור ויתלו את המן על העץ ואמרו חכמי' אותו העץ מתיבת נח היה ופרשנדתא בן המן היה הגמון בקרדוניא בארץ אררט מקום אשר נחה שם תיבת נח ולקח משם קורה ארוכה חמשים אמה כרחב התיבה ואז נעשה ממנה כשורה דהיינו קורה גדולה ואז אמרו אוהבי המן יעשו עץ גבוה חמשים אמה וכת' ויתלו את המן (אסתר זיי): וביתה נולי יתעבד. וביתו הפקר נעשה על זאת שנ' הנה בית המן נתתי לאסתר ואותו תלו על העץ על אשר שלח ידו ביהודים (אסתר ה ז) ויש שפותרין נולי מקום אבום בקר \*ומנוול בדומן" צפיעי הבקר וכולו ענין אחד כי כאשר יבוזו המלכים בתי האויב אז יחריבו התקרה והמעזיבה להיות חרבן עולם ושמה ירבצו הבקר והסוסים וכל בהמה ונעשה מקום מנוול מגללים: "ימגר. כמ' וחגרתי לגיא אבניה (מיכה א ו) לשון ירידה כלום' ימגר ויוריד מגדולתו כל מלך ועם אשר ישלח ידו להשחית בית האלהים אשר בירושלם: אספרנא. בזריזות: "ושבי יהוראי. זקני היהודים המה עזרא וסיעתו אנשי כנסת הגדולה: 15 שציא. ויכל (בראשית ב ב) מתרג' ושיצי נגמרה המלאכה בשלשה באדר בשנה הששית למלכות דריוש וזה שאמ' למעלה מן טעם אלה שמיא ומטעם כורש ודריוש וארתחשסתא מלך פרס מצינו בתלמוד הוא כורש הוא דריוש הוא ארתחשסתא כדמפורש בפירקא קמא דראש השנה אבל בדעתי כי כורש ודריוש וארתחשסתא שלשה מלכים היו וחלקו להם מלכות נבוכדנצר כורש מלך על בבל שנ' ברם בשנת חדא לכורש מלכא די בבל (ה יג) וכת'

<sup>&</sup>lt;sup>a</sup> H. וניוול מדומן.

בהיכל יי (חגי ב טו) מתרג' עד לא יתשם נדבך על נדבך בהיכלא דיי ומור של עץ הבן שיש שלש: ונדבך די אע חדת. ומור של עץ אחת וכן כת' בבנין שלמה ויעש לבית שורי גזית שלשה ושור כרותות ארזים (מ"א ולו) אבל שלמה מה שעשה לשום שמים עשה וכורש לא עשה לשום שמים שלמה עשה מלמעלה בראש הבנין בסוף החומה ווה עשה מלמטה בתחלת הבנין שלמה שקע העץ בבנין ווה לא שקעו בבנין שלמה סיידו בסיד [וזה לא סידו בסיד] וכל כך למה לפי שחשב בלבו ואמר אם ימרדו בי היהודים אשרוף אותו באש: ונפקתא. והוצאה: ⁵הנפק. הוציא: ותחת. ותניח כמו ותנח בגדו (בראשית לט טו) ואחתתיה ללבושיה: °כען תתני פחת. עתה תתני פחת עבר הגהר ושתר בחני ושאר סיעתן: אפרסכיא. הם גדולי מלכות אפרסכיא אפי ריוו מלכא סכיי פי' פני תאר המלך מביטין אשורנו ולא קרוב (במדבר כד זו) מתרג' סכיתיה והם רואי פני המלך הכת' במגלה (א יד): רחיקין. רחוקים היו משם: "שבוקו. הניחו: "ומנכסי מלכא. מנכסים של מלך כמו בנכסים רבים (יהושע כג ח): די מדת עבר נהרא. ממנת המלך הבאה אליו מעבר הנהר כמו מנדה בלו והלך (דיג) לשון נדה מאותן הנכסים יעשה בנין הבית: אספרנא. בזריזות בלי איחור: נפקתא. הוצאה ובדק הבית תהיה נתונה לאנשים האלה: "ומה חשחן. ומה חוששין כלומ' ממה יש להם מחשבה הרי בני תורין ודכרין ואמרין לעלון לאלה שמיא: חנטים. חשים: די לא שלו. בלא שגגה ובלא פשיעה אלא כרצונם: "די יהשנא. אשר ישנה וימיר: יתנסח. כמו ונסחתם (דברים כח סג): וזקיף יתמחי. ותלוי יהרג [עליו] וימות וימחה שמו וזה פי' כל אומה ולשון וכל איש אשר ימיר דבר זה לבטל מלאכה זו יעשה בו דין כמו

נבונדנצר מלך בבל והבית סתרו והחריבו ועמו הגלה לבבל: "ברם בשנת חדא. וגם בשנת אחת לכורש מלך פרס שם עצה וטעם הבית הזה להבנות: "ואף. וגם כלי בית האלהים של זהב ושל כסף אשר גבוכדנצר הוציא מן ההיכל שבירושלם: והבל המו. והוביל אותם לבבל הוציא אותם כורש הראשון מהיכל מלך בבל [ונתנם] לששבצר שמו של שלטון אשר פחת וסגן שם אותו: 15 ואמר לה. ואמר לו אלה הכלים שא והולך אותם והנח אותם בהיכל שבירושלם: מהבצר זה בא ונתן אותם בהיכל יי ויסודות הבית הזה בא ונתן אדין. אז ששבצר זה בא ונתן הוא בית האלהים אשר בירושלם התחיל ליסד ומאז ועד עתה הותחל להבנות ולא שלמה מלאכתו: "וכען. ועתה אם על המלך טוב יבדוק בבית גנזי המלך שם באוצר אשר הובא מבבל ושם יש כתוב בספר הזכרונות כי מן כורש הראשון הורשם טעם ונתן רשות לבנות בית האלהים זה בירושלם: ורעות. ורצון המלך על זאת המלך צוה המלך אז כורש המלך צוה במלאכה ישלח לנו בכתב ידו: (VI) ובדקו בבית הספרים אשר האוצרות וגנזי הממון מונחים שם בבבל: יהשתכת באחמתא. ונמצא בחמת שכן דרך בני אדם לשום שטרותיהן<sup>2</sup> בעור מעובד כמין חמת ויש אומ' באחמתא בתיבה קטנה: בבריתא. בבירה בארמון המלך במדי ושם מגלה אחת וכן כתוב בתוכה: בשנת אחת לכורש מלך בבל כורש המלך שם מעם וכול' בזכרון " הדברים שנעשו: אתר די דבחין. מקום אשר הם הזבחים זובחים: ואושוהי מסובלין. וחומותיו מסובלים וגבוהים ונשאים אמות ששים ורחבן אמות ששים גובהן כרחבן כדי שלא יפולו: 1 נדבכין די אבן גלל. כמו ששנינו בראש האילן או בראש הנדבך פי' נדבכין הם טורים אבן על אבן שכן כת' בנבואת חגי מטרם שום אבן אל אבן

כדברי חגי וזכריה אז בא עליהם תתני שהיה משומד ושם אותו סנחריב מלך אשור פחת חוא שלטון בעבר נהר פרת ואומ' כי בן רבשקה היה: ושתר. הוא שכת' במגלה והקרוב אליו כרשנא שתר (אסתר א יד): בוזני. הוא שכת' במגלה בותא חרבונא (אסתר א י): וכנותהון. וסיעתם: מן שם לכום טעם. מי נתן לכם רשות לפי שנאמ' לעילא (ד כא) וכען שימו טעם לבטלא גובריא אילך וקריתא דך לא תחבני עד מני מעמא יתשם ועל כן אמרו עכשיו מן שם לכון טעם: ואושרנא דנא. וחומה זאת ויש אומ' ואושרנא ארמון גדול ובירה גדולה כדכת' עלו בשרותיה (יומיה ה י) בנין של קורות כדכת' בצל קורתי (ביאשית יט ח) מתרג' בטלל שירותי וכן נאמ' בנבואת חגי עלו ההר והבאתם עץ ובנו הבית (חגי א ח): כנמא. כנאמר: 1יעין אלההום. כמו עיני יי אלהיך בה (דברים יא יב): ולא בטילו המו. לא בטילו להם עד אשר טעם הדבר לדריוש ילך ואז ישיבו אגרת על זאת . אז שלחו אגרת לדריוש וזה הוא פרשגן אגרתא וכול': "אבן גלל. אבני שיש כמו בורמי דגללא פרורין מן שיש: ואע מתשם. ועץ מושם בכתלים לחזק החומה: ועיבידתא דך. ומלאכה זו: אספרנא. בזריזות. ד"א אספרנא. כמו אספרווא דגרסינן בראש כתובות אספרווא דידיה בשלישי הוא דאתיא והם משואות בדק התונה. אדמספרנא<sup>\*</sup> עד דמספר אנא עד שלא יגמר הדבור להאמר והם עושין אותו במהרה ובונין הבנין: "התיבונא. השיבונו: אנחנא המו. אנחנו המה עבדי אלהי השמים והארץ: די הוה בנא. שהיה בנוי קודם לכן שנים רבות ושלמה מלך ישראל הגדול בנאו ושכללו ואין זה הבנין דבר חדש: "להן מן די הרגיזו. ואכן משהכעיסו אבותינו לאלהי השמים מסר אותם ביד

a H. עד דמספרנא.

שלא ימרדו עליו אנשי המלוכה ועדיין לא הגיע זמן הבנין: 23 אדין. אז מאחר אשר אגרת הנשתון של ארתחשסתא המלך היה נקרי לפני רחום ושמשי וסיעתם הלכו בחפוון לירושלם בחפוון (שמות יב יא) מתרג' בבהילו לירושלם על היהודים ובטלו מהם המלאכה בזרוע ובכח גדול: נשתונא. כתב שבו לשון מלשינות מאי מלשינות מלה שנוייה שמחליף ושונה במלת לשונו ואינו מדבר כראוי וכנכון: 24 בטלה העבודה של בית האלהים אשר בירושלם מתחלת מלכות אחשורוש וכל ימי ארתחשסתא עד שנת ב' לדריוש מלך פרס: (V) והתנבי חגי. אז באותו הפרק נתנבא חגי וזכריה בן ערוא הנביא על יהודה וירושלם על היהודים שיבנו בית המקדש כי לא תבטל עוד מלאכתם וכן כת' בשנת שתים לדריוש המלך בחדש הששי ביום אחד לחדש היה דבר יי בידי חגי הנביא (הני א א) וכת' עלו ההר והבאתם עץ ובנו הבית וארצה בו ואכבדה אמר יי (חני א ח) וכת' בשנה השנית בשנת שתים לדריוש היה דבר יי אל זכריא בן עדוא הנביא לאמר (זכריה א א) וכת' לכן כה אמר יי שבתי לירושלם ברחמים ביתי יבנה בה (זכריה א טו): באדין. אז קמו זרובבל בן שאלתיאל וישוע בן יוצדק והתחילו לבנות בית המקדש ואתם הגביאים חגי זכריה ועזרא ויהושע הכהן הגדול מסייעין אותן ומטיבים את לבם בנבואתם ככת' ידי זרובבל יסדו הבית הזה (זכריה דט) בעת הראשונה בימי מלכי מדי ופרס וקמו צרי יהודה ובנימן ובטלו המלאכה בלשון הרע שספרו אצל המלכים על יהודה וירושלם ועלתה ביד צריהם לבטלם כי לא הגיע עת בית יי להבנות וידיו תבצענה (שם) עכשיו ידיו תהיינה משלימות הבנין כמו כי יבצע יי (ישעיה י יב) לפי שעכשיו הגיע הזמן: בשניה זמנא. באותה העת כשהתחילו זרובבל וישוע לבנות בשניה<sup>3</sup>

והוא לשון מלחמה: על דנא קריתא דך. על זה הדבר העיר הזאת הוחרבה: "די הן קריתא דך. שאם העיר הזאת תבנה: חלק בעבר נהרא. אין לך שכשם שמרדו בך היהודים כך ימרדו בך כל יושבי עבר הנהר: לא איתי. לא יש תרג' לא אית: "בשמרין. בשמרון: וואת התשובה פתגמא שלח מלכא: שלם וכעת. דברי שלום ומענה רך: "ובקרו והשכחו. ובדקו ומצאו שזו העיר מן ימי עולם מימות שם בן נח שנ' ומלכי צדק מלך שלם (בראשת יד יח) מתרג' מלכא דירושלם מאז מקדם עולם על המלכים מתנשאה: ומרד. שמרדו בה הרבה מלכים: ואשתדור. ומלחמות כמו ויאבק (בראשת לב כה) מתרג' ואשתדל למ"ד מתחלפת עם רי"ש כמו וארו (דניאל ז ב) ואלו ופי והנה וכן ואשתדור ואשתדל לשון מלחמות הוא וכן הוא אומ' ויאבק איש עמו מלמד שנלחם המלאך עד שעלה אבק רגליהם עד כסא הכבוד ועל כן נדע כי אשתדור מלחמות הם: 20 ומימי עולם מרדו כל מלכי עולם על ירושלם ונלחמו בה ומזמן שהיו עושין רצון קוניהם היו כל המלכים נותנין מס לישראל ועל כן אמ' ומלכין תקיפין הוו על ירושלם כגון דוד ושלמה ושאר מלכין והיו שולטין בכל עבר הנהר ומנות ומסיות ומכסים היו נותנין להם: מנדה. זו מנת המלך: בלו. זה כסף גולגלתא: והלך. זו ארנונא לפי שהיו עוסקין בתורה ובמצות: "בעתה מכבר אשר רפו ידיהם מן המצות מעכשיו שימו טעם לבטלא לבטל האנשים האלה שלא יבנו העיר הזאת עד מני טעמא יתשם עד שאצוה אני ואשים עצה וטעם: "מהירין הוו שלו למעבד על דנא. להיות להם שלו ובטול כמו לא תשלה אותי (מ"ב ד כח) כלומ' לעזוב המלאכה ולבטלה על זה הדבר שאמרתם למה ירבה חבלה והשחתה להזיק מלכי מדי ופרס וכל כך למה כדי

אנשי מדה בעלי סחורה: בלו. זה כסף גולגלתא כמו בקע לגלגלת (שמות לח כו) מס לשלטון וכן כת' ועל דניאל שם בל לשזבותיה ובלו מו) כופר ממון להצילו כמו איש כופר נפשו (שמות ליב) בל ובלו חד הוא וי"ו יתירה כמו ויכו האחד את האחד (ש"ב ידו) וכמו בנו בעור (במדבר כד ג) פי' ויך האחד בן בעור: והלך. זה ארנונא הוא המכס שנותנים הולכי דרכים וגשרים ומדינות ומחוזות ומאחר שיבנו היהודים ירושלם ובית המקדש עוד לא ישתעבדו לך ולא יתנו לך אלו המסיות: ואפתום מלכין תהנזיק. ואוצר המלך יהיה" בו נזק והפסד: "כען כל קבל די מלח היכלא מלחנא. מעתה מכבר אשר סתור ההיכל שבירושלם סתרנו מהבנות בעתתינו ובטלה מלאכתו כמו ארץ מלחה לא תשב (יומיה יז ו) מתרג' ארע צדיא דלא תיתותב ועוד שמים כעשן נמלחו (ישעיה נא ו) על כן הגדנו לך כדי שלא תניח לבנותו: וערות מלכא. וקלון המלך ויש אומ' וערות לשון חורבן כלומ' אם יבנה בית המקדש וירושלם אז ימרדו בך היהודים ויחרב מלכותך ויש אומ' לשון דלות כמ' פנה אל תפלת הערער (תהלים קב יח) וכמו ערו ערן (תהלים קלו ז) ועוד ערי ערוער (ישעיה יו ב) מתרג' קרוי חורבייא: לא אריך לנא למחזי. לא נאה לנו לראות ויש אומ' לא אריך לא נוחיל ונמתין כמ' ויחל (בראשת חי) מתרג' ואוריך: על דנא. על כן שלחנו והודענו למלך: 15 די יבקר. שיפשפש כמו לא יבקר הכהן (ויקרא יג לו) מתרג' בתרגום ירושלמי לא יפשפש כהנא והוא לשון \*בקור והוא לשון בדיקה ל: ותהשכח. ותמצא וימצא (בראשית כו יב) מתרג' ואשכח: ומהכוקת מלכין. ומוקת מלכים: ואשתדור. מרד בלשון פרסי וגם ויאבק (בואשית לב כה) מתרג' ואשתדל

כלום' כן נימא כן אימא: "כנותהון. עדתם וגם \*סיעם כנופם": דינייא. מן דינא מדינתא ואית דאמרי דייני מלכות: ואפרסתכיא. \*מן פרס": ארכויא. מן ארך כמ' וארך ואכד וכלנה (בראשית י': בבליא. מן בבל: שושנכיא. מן שושן: דהיא. מן דהי מדינתא: עילמיא. מן עילם: ישאר אומיא די הגלי אסנפר רבא ויקירא והותב המו בקריא די <sup>10</sup> שמרין. הם העמים שהביא אסרחדון מלך אשור הנקרא אסנפר בלשון פרסי והושיבם בערי שמרון ונתגיירו מפחד האריות ויש אומ' אסנפר הוא אביו של אסרחדון: ושאר עבר נהרא. ושאר העמים שמעבר פרת: וכענת. וכן ענת כלומר כך° מענה הכתב דנא פרשגן אגרתא ויש אומ' וכענת דברים רכים ומענה פיוסים כעניא דין דכתיב" ביה תחנונים ידבר רש (משליית כג). ד"א וכענת. וכעת הזאת: "פרשגן. כמ' שנ' משנה התורה (דברים זו יח) ומתרג' פרשגן [אוריתא] והוא כתב הנשתון משנה וכפול: אגרתא. שדברים רבים אגורים בה: "מרדתא. מורדת דכת' רבתי בגוים שרתי במדינות (אינה א א): ובאישתא. מרעת: ושוריא. החומות (שיר ה ז) מתרגמי' שוריא: שכלילו. ויכולו (בואשית ב א) מתרג' ואישתכלילו: ואושיא. הם השתות והיסודות חוזק בנין הבירה כדכת' לאשישי קיר חרשת (ישעיה טוז) ומתרג' לתקוף: יחיטו. כלומ' חופרים וחוטטים בקרקע במקום הקרקע הקשה ליסד החומה כדתנן החוטט בגדיש: 13 דך. זאת כמו דמתרג' דא: ישתכללון. ישלימו וינלו ויבנו: מנדה בלו והלך לא יתנון. [עוד לא יתנו]: מנדה. זו מנת המלך ומאי היא זו מתת מכס הסחורה וכן כת' יגיע מצרים וסחר כוש וסבאים אנשי מדה (ישעיה מה יד) ומתרג' אנשין גברין דסחורה

כ"ד שנים של שניהם וכ"ו של נבוכדנצר מיום שחרב הבית עד יום מותו הרי ג' שנים אז בא דריוש המדי ותפש את בבל והחריבה והגלה את ישראל עם הכשדים במדי ופרס ומלך שנת אחת הרי נ"א שנה כורש בנו מלך ג' שנים הרי נ"ד ובשנת א' לאחשורוש בתחלת מלכותו החלו לבנותו עזרא וסיעתו על דברי דניאל כי דניאל שעה ומנה משנת ד' לנבוכדנצר מנבואת ירמיהו וכלל אותן ש"ו שנים עם נ"ה והם ע' משנת ד' לנבוכדנצר עד תחלת מלכות אחשורוש ואז כתבו שמנה על יושבי יהודה וירושלם ומלך אחשורוש אחרי זאת י"ג שנה כי בשנת אחת למלכותו בשלה המלאכה ומלך אחריו כורש בנו הנקרא ארתחשסתא ואז כתבו צרי יהודה שטנה "גלה הם רחום בעל טעם ושמשי ספרא והיתה המלאכה בטלה י"ג שנה למלכות אחשורוש ל"ב שני' למלכות ארתחשסתא הרי מ"ה שנים ובשנת א' לכורש בן אסתר המלכה הנקרא דריוש עלו מבבל הרי מ"ו שנים ובשנת ב' לבואם אל בית האלהים בירושלם החלו ליסד ולבנות ובקשו הכותיים הגרים להתחבר עמם לבנות ולא קבלום אז שכרו יועצים להפר עצתם ולא עלתה בידם בימי כורש כאז בימי אחשורוש ואף בימי ארתחשסתא הנקרא כורש בדברי חכמי' האומ' הוא כורש הוא דריוש הוא ארתחשפתא: "כתב בשלם. ומי כתבו רחום ושמשי על שם מתרדת מבאל: ושאר כנוותיו. ושאר סיעתו כנוותו עדתו כנישתו כניפתו כגון כנופיא כוליהון לשון חד הוא בלשון קדש עדתו בלשון ארמית כנישתו בלשון תלמוד כניפתו בלשון פרסי כנוותו: וכתב הנשתון כתוב ארמית ומתורגם ארמית. כלומ' כתב משונה וכפול במכתב ובפירושו: "כנימא. כן נאמר

כדכת' ומדלת הארץ השאיר רב מבחים" לכורמים וליוגבים (מ"ב כה יב) ובשנת אחת לכורש עלו יהודה ובנימן עם פליטת שאר גלות השבטים ורוב י' השבטים לא שבו מאשור עד היום הזה: וסוכרים עליהם יועצים. [כת' בסמך] לקיים מה שנ' יסכר פי דוברי שקר (תהלים סג יב) כי בלבל הב"ה עצתם אחרי כן ויש אומ' וסוכרים כמו וסכרתי את מצרים (ישעיה יט ד) כלומ' מוסרין עצמן למיתה ויועצים להפר עצתם ושוכרים עדי שקר יועצי רע כותבי ששנה: כל ימי כורש מלך פרס. שנבש את בבל עד מלכות דריוש מלך פרס שמלך אחרי כן שהוא כורש בן אסתר המלכה כי כן כת' ובשנת אחת לכורש מלך פרס וזו היא בתחלת מלכותו וכיצד הותחלה השטנה במלכות אחשורוש בתחלת מלכותו כתבו שטנה להשטין ולבטל מלאכת בית המקדש: [שמנה.] כמ' שנ' ויתיצב מלאך יי בדרך לשמן לו (במרבר כנ נג) ומי כת' השמנה שמשי ספרא בן המן הרשע וזה היה בימי ושתי המלכה בת בלשצאר בן נבוכדנצר שלא היתה מניחתו לבנות בית המקדש שהיתה אומרת מקום שהחריבו אבותי אתה רוצה לבנותו ומאת יי היתה זאת כי עדין לא שלמה גלות מדי ופרס וטעו [ומנו] מחרבן הבית ולא היה להם למנות אלא מחרבן בבל כי עדין לא שלמו שבעים שנה ואז הוערו הרשעים להסית את ושתי בת בלשצר בן נבוכדנצר הרשע וכמה שנים היו משנחרב הבית על ידי נבוכדנצר עד שנבנה על ידי כורש בשנת י"ט למלכות נבוכדנצר [חרב] בית המקדש והוא מלך אחרי כן כ"ו שנה מרודך בנו מלך כ"ב ובשנת כ"ב מת ומלך באותה שנה בלשצר בנו ועמד במלכות ב" שנים ומחצה כ"א ומחצה דמרודך וב' ומחצה לבלשצר הרי כ"ד שנים

a 0. סרים.

ь Н. כתבו.

את האריות (שם כה) [והמה גירי אריות שנתגיירו מפחד האריות] שהיו הורגים בהם ולא היו צדיקים" אלא משום יראת האריות נתגיירו שנ' את יי היו יראים ואת אלהיהם היו עובדים (שם לג) וישבו שם עד שנחרב הבית וכל ימי גלות בבל וכל ימי גלות מדי ופרס עד שעלה עזרא מבבל וסיעתו עמו: <sup>2</sup> אז נגשו בערמה אל זרובבל ואל ראשי האבות ויאמרו להם נבנה עמכם כי ככם נדרוש לאלהיכם ולא אנחנו זובחים מימי אסרחדון מלך אשור המעלה אותנו פה. ולא כת' ולו קרי שלא היו זובחים אליו מאהבה אלא מיראה שלא יגרה בהם האריות: ⁴כיון שראו שלא קבלום מיד התחילו להשטין שנ' ויהי עם הארץ מרפים ידי עם יהודה ומבהלים אותם לבנות. לפי שהיו [השונאים] מרפים ידי העם [היו] ראשי האבות מבהלים וממהרים אותם [לבנות] בעל כרחם: "כיון שראו כן שכרו עליהם יועצים רעים להתעות עם יהודה ובנימן היושבים בירושלם: להפר עצתם. של ראשי האבות שלא יבנו בית המקדש ולמה הזכיר יהודה ובנימן כי עשרת השבטים גלו רובם ועיקרם על ידי מלך אשור שנ' ויעל מלך אשור בכל הארץ (מ"ב זו ה) וכת' ויגל את ישר' אשור ויושב אותם בחלח ובחבור נהר גוון וערי מדי (שם ו) וכת' ויגל ישר' אשורה עד היום הזה (שם כג) מכלל שלא שבו לארץ ישר' לפי שהיו בהם צדיקים ונביאים והיו יודעים שבית המקדש עתיד ליחרב פעם אחרת ועתידין ישר' לילך בגלות וישבו שם בארץ אשור ונשארו שם יהודה ובנימן שני השבטים בארץ יהודה ובנימן ושאר מעט מתי מספר משאר השבטים נשארו בעריהם עד גלות בבל ואז \*גלו כל גדולי הדור⁴ לבבל ודלת הארץ נשארו בארץ ישראל לעבור האדמה

ם גלות הדור חור H. כל גלות הדור

מצרף ומטהר כסף וטהר את בני לוי (מלאני ג ג) ולמה אמ' עד עמוד כהן לאורים ותמים לפי שמיום שחרב הבית הראשון ונגנזו המשכן וכליו נגנזו בגדי כהנה שנעשו במדבר ובטלו אורים ותמים עד שיבוא אליה מיכן אנו למדים שלא היו אורים ותומים בבית שני: "להעמידו על מכונו. על תוכן בניינו: "דרכמונים. הם מטבעות כגון "להעמידו ל זהובים. ד"א דרכמונים. דרך מונים מטבעות הנמנין ואינן נשקלין: מנים. הם שקלים כמו שנ' והמנה יהיה לכם (יחוקאל מה יב): "הנתינים. הם הגבעונים ולמה נקראו נתינים שנתנם יהושע חושבי עצים ושואבי מים לבית המקדש: (III) והיכל יי לא יוסד. עדין לא נתיסד לפי שהרסו אותו בני אדום הרשעה כשבאו עם הכשדים עד יסודו שנ' זכור יי לבני אדום את יום ירושלם האומרים ערו ערו עד היסוד בה (תהלים קלו ז) רק הכינו המזבח על מכונותיו במקום בנין הראשון תחת אהלים מפחד העמים: "כרשיון כורש. בכתב הרשאה שכתב להם כורש להיותם רשאים לבנות בית המקדש: "לנצח על מלאכת בית יי. לנצח האומנים להרבות במלאכה ויש אומ' לנצח לומ'" שירות כמו שנ' למנצח על השמינית מזמור לדוד (תהלים וא) והפסוק יורה אחרי כן ¹יועמידו הכהנים מלובשים בחצוצרות והלוים בני אסף במצלתים. כמו בצלצלים להלל ליי על ידי דוד מלך ישראל. על ידי שירי דוד ונבואתו ככתוב הללוהו בצלצלי שמע (תהלים קנה) וכת' ויענו בהלל ובהודות הודו ליי כי שוב: "על הוסד. על שנתיסד: ישר' ישרי בארץ ישר' (IV) וישמעו צרי יהודה ובנימן. גם התושבים היושבים בארץ כדכת' ויבא מלך אשור מבבל ומכותה ומעוא ומחמת וספרוים ויושב בערי שומרון (מ"ב זו כו) וכת' ולא יראו את יי וישלח יי בהם

a H. לשון.

ידעו להגיד בית אבותם וזרעם אם מישראל הם על שנולדו מנשים נכריות: 60 בני ל דליה בני טוביה בני נקודא. אמ' הב"ה אני אמרתי הוו לפני כזהב המוב שאין בו סיגים והם עשו עצמם דלים ונקודים ככסף מלא סיגים וכן הוא אומ' כסף סיגים היו לי בית ישראל (יחזקאל כב יח): 16 ומבני הכהנים בני חביה. בנים שחבו ליה: בני הקוץ. אמ' הב"ה הוו לפני נאים כתמר והם שמו עצמם כקוץ לפי שנשאו מבנות ברזילי הגלעדי שהיה שטוף בזמה והוליד בנים בעבירה: ויקרא על שמם. ולא על שם אהרן הכהן: 60 אלה בקשו כתבם המתיחשים. בקשו כתב יחוס כהונתם ולא נמצאו ולפיכך נפסלו מן הכהנה: המתיחשים. כמ' ויתילדו על משפחותם (במדבר א יח) מתרגמ' ואתייחסו: ויגואלו. ויגועלו כדכת' מגישים על מזבחי לחם מגואל (מלאכי א ז) מגועל פירושו: 63 ויאמר התרשתא. זה נחמיה בן חכליה ולמה נקרא שמו התרשתא שהתיר יין לשתיה לפני מלכים בשעת הסכנה דכת' דברי נחמיה בן חכליה (נחמיה א א) ויהי בחדש כסלו יין לפניו הובא: אשר לא יאכלו מקדש הקדשים. אבל אוכלין חלות ככהנים בעלי מומין ככת' אך לא יעלו כהני הבמות אל מזבח יי בירושלם כי אם אכלו מצות בתוך אחיהם (מ״נ נג ט) מכאן אתה למד שכהנים שנשתמדו מרצונם וחזרו בתשובה וכהנים שחללו עצמם בנשים האסורות לכהונה כגון אלמנה לכהן גדול גרושה וחלוצה [זונה] וחללה לכהן הדיוט הרי הם ככהנים בעלי מומין אוכלין וחולקין בתרומות [ומעשרות] ובחלות אבל אינן אוכלין בקדשי קדשים ואין מקריבים על גבי המזבח: עד עמוד כהן לאורים ולתומים. עד שיבוא אליהו זכור לשוב וילבש אורים ותומים וכן הוא אומר וישב

ואלה הם בני .b

לבוש שנים (משלי לא כא) פי' כפלים וכת' כי משנה (דברים טו יה) מתרגמ' ארי על חד תרין: (II) "זרובבל. הוא היה בן יהויכין ולמה נקרא שמו זרובבל זרוע בבל שנזרע בבבל" בבית הסהר ולמה אמ' בן שאלתיאל ששאל אותו⁴ מאל שלא נשאר מבית דוד זולתי יהויכין ושאל בן\* מאל ונתן לו: ישוע. זה יהושע בן יהוצדק הכהן הגדול ולמה נקרא ישוע על שם שנשאו בניו נשים הפסולות לכהונה שנ' ויהושע היה לבוש בגדים צואים (זכריה ג ג) ומתרגמ' ויהושע הוו ליה בנין דנסיבו נשין דלא כשרין לכהונתא וכת' וימצא מבני הכהנים אשר הושיבו נשים נכריות מבני ישוע בן יהוצדק ואחיו מעשיה ואליעזר ויריב וגדליה (עורא ייח): מרדכי בלשן. שיודע בכל לשון הוא מרדכי היהודי [אשר יצא מלפני המלך בלבוש מלכות]: מספר בגוי. פעם אחת בקשו המשמרות ולא מצאו עשרים וארבעה ומינו את זה במעי אמו כדי להשלים המשמרות ופי' מספר בגוי ספור בגווה דאימיה: "בני פחת מואב, הם בני יואב בן צרויה י"מ מתחלף בגימטריא את"בש ולמה נקרא מואב שנצח עמון ומואב. ד"א דאתי מן רות בת עגלון מלך מואב: פחת. שהיה שר צבא כדכת' ושר צבא למלך יואב (ד"ה א כז לד): פחת. כמ' פחות וסגנים (יומיה נא כג): ב"עזגד. עז מזל שכן קורין למזלא גדא: "ואלה העולים מתל מלח תל חרשא. אלו בני אדם שחרשו כל העולם כתל וזרעוהו מלח כלומ' נשאו נשים נכריות ופסלו משפחתם: כרוב אדן אמר. אמר אדון הוא הב"ה אני אמרתי להם היו לפני נאים ככרוב והם שמו עצמם כנמר כדכת' היהפוך כושי עורו ונמר חברבורותיו (יומיה יג כג) כלומ' שצבעו משפחתם כנמר שהוא צבוע ומנומר ונשאו נשים נכריות לכך לא

וכת' והשביע את הממלכה ואת הגוי (שם) אחשורוש דכת' וישם המלך אחשורוש מס על הארץ ואיי הים (אסתר יא) כורש דכת' כל ממלכות הארץ נתן לי יי: והוא פקד עלי. הוא צוה עלי ויצו מתרג' 'ופקיד (בראשית ב טז) והיכן צוהו הוי אומ' על ידי ישעיהו הנביא שנ כה אמר יי למשיחו לכורש (ישעיה מה א) וכי כורש משיח היה אלא אמ' הב"ה למשיח קובל אני לך על כורש אני אמרתי לו הוא יבנה עירי וגלותי ישלח (שם יג) והוא אמ' מי בכם מכל עמו יהי אלהיו עמו ויעל: ⁴ינשאוהו אנשי מקומו. ישאוהו אנשי העיר אשר הוא דר ביניהם הם גרי ארצו: "לכל העיר. כלומ' כל אשר העיר יי לבו ורוחו בנדבה לבוא לירושלם: "ובמגדנות. ובמתנות כמ' שנ' ומגדנות [נתן] (בראשית כד נג) מתרג' ומתנן יהב: "מתרדת הגובר. לוי היה ממונה על כלי בית יי ושמו מתרדת ופי' מתיר דת שעל פיו נתרת דת המלך כלומר על פיו יצאו ועל פיו יבואו: הגזבר. הוא [ה]ממונה ומאי גזבר גונז בר אוצר תבואה: ויספרם. וימנם לשון מספר": לששבצר. ששב באוצר: °אגרטלי. הם מזרקות \*של דם ל. ד"א אגרטלי. גרסינן ביומא ירושלמית כלי שאוגרין בו דמו של טלה כמין מזרקות: מחלפים. הם סכינים כמו ששנינו במשנה בית החלפות בית הסכינים שבמקדש גם אלו [הסכינים] לצורך שחיטה הפשט ונתוח ועל כן נקרא סכין של שחיטה חלאפא: 10 כפורי זהב כפורי כסף. רקועי פחים וטסין של זהב ושל כסף כמין כפרת שהכפרת ארכה ורחבה כמדת מכסה הארון ועביה מפח וכל דבר שהוא נמתח ונרקע ואין לו עובי וקומה נקרא כפרת ודומה לו וכפרת אותה (בראשית ויד): משנים. משונים זה מזה בצורה ובמלאכה ויש אומ' משנים מוכפלים כמ' שנ' כי כל ביתה

a H. שמקבלים בהם הדם.

#### \* פירוש עזרא \*

יובשנת אחת לכורש מלך פרס. זה כורש בן אחשורוש בן אסתר (I) המלכה ותנא הוא כורש [הוא דריוש] הוא ארתחשסתא כורש על שמלך כשר היה דריוש שדרשו ישר' לאל בימיו ובימיו נדרשו הייחוסין על ידי עזרא ובימיו דרש האל גליותיו וגאלן ארתחשסתא על שם מלכותו בלשון פרסי: לכלות דבר יי מפי ירמיהו. הנביא שאמ' לפי מלאת לבבל שבעים שנה אפקוד אתכם (נטי) והוא לא אמר לגלות בבל אלא לחרבן בבל ודניאל מעה בזה החשבון שנ' בשנת אחת למלכו אני דניאל בינותי בספרים מספר חשנים אשר היה דבר יי אל ירמיהו הנביא למלאות לחרבות ירושלם שבעים שנה (דניאל ט כ) ופסוק אחר מקשה לו לפי מלאת לבבל שבעים שנה אפקוד אתכם לפקידה ולא לגאולה כמו שנ' ובשנת אחת לכורש מלך פרס לכלות דבר יי משנחרבה בבל בימי בלשצר בן נבוכדנצר על ידי כורש הראשון עד שנת אחת לכורש האחרון הם ע' שנה: "כל ממלכות הארץ נתן לי יי. ללמדך שכל המולך בארץ ישר" כמולך בכל העולם כולו וכן הוא אומ' רבתי בגוים שרתי במדינות (אינה א א) וכל כך [למה] בזכות שעסק בבית המקדש ואמרו חכמי' ארבעה [מלכים] שלטו בכל העולם כולו ואלו הן שלמה מלך ישר' דכת' וכל מלכי הארץ מבקשים את פני שלמה (מ"א י כד) אחאב בן עמרי דכת' אם יש גוי וממלכה אשר לא שלח אדני [שם לבקשך] (מ"א יח י) [H. I.]



# פירוש

50

# עזרא ונחמיה

לר' סעדיה

לפי כתבי יד של אוצר הספרים בודליאנא אשר באוקספורד

הוציאו לאור

הינרי יוחנן מאתיוס

אוקספורד בבית דפוס קלארינדון שנת תרמ"ב לפ"ק

# Anecdota Oxoniensia

## TEXTS, DOCUMENTS, AND EXTRACTS

CHIEFLY FROM

#### MANUSCRIPTS IN THE BODLEIAN

AND OTHER

#### OXFORD LIBRARIES

SEMITIC SERIES. VOL. I -- PART II

THE BOOK OF THE BEE

EDITED BY

ERNEST A. WALLIS BUDGE, M.A.



## Oxford

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Oxford University Press Warehouse
Amen Corner, E.C.

#### THE

# BOOK OF THE BEE

## THE SYRIAC TEXT

EDITED FROM

THE MANUSCRIPTS IN LONDON, OXFORD, AND MUNICH

WITH AN ENGLISH TRANSLATION

 $\mathbf{B}\mathbf{Y}$ 

#### ERNEST A. WALLIS BUDGE, M.A.

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#### Oxford

AT THE CLARENDON PRESS

1886

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OXFORD UNIVERSITY PRESS WAREHOUSE AMEN CORNER, E.C.

то

# MY MASTER AND FRIEND

WILLIAM WRIGHT, LL.D.

PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

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# PREFACE.

OF the author of 'the Book of the Bee,' the bishop Shělêmôn or Solomon, but very little is known. He was a native of Khilât or Akhlât ا أَذْ لاط, in Armenia, at the western end of lake Vân), and by religious profession a Nestorian. He became metropolitan bishop of مُعْدَدُ مُرَّعِينَ مُرَّعِينَ مُرَّعِينَ مُعَالِقًا السَّلِينَ السَلِينَ السَّلِينَ السَلِينَ السَّلِينَ ا or من (i.e. al-Baṣra, النَصْرَة, in al-'Irâk, on the right bank of the united streams of the Tigris and Euphrates) about A.D. 1222, in which year he was present at the consecration of the catholicus or Nestorian patriarch Sabr-îshô' (Hope-in-Jesus)¹ (see Assemânî, Bibl. Orient., t. ii, p. 453, no. 75; Bar-hebraeus, Chron. Eccl., t. ii, p. 371). In the Catalogue of Ecclesiastical Works compiled by 'Ebêd-yêshû' or 'Abd-îshô' (the-Servant-of-Jesus) he is stated to have written, besides 'the Bee,' a treatise on the figure of the heavens and the earth, and sundry short discourses and prayers (see Assemânî, Bibl. Orient., t. iii, pt. i, p. 309, where there is a lengthy analysis of the contents of 'the Bee'). The text of this passage as given in the MS. of the Royal Asiatic Society, fol. 25 b, differs slightly from Assemânî's; it runs: حميلة הביולה תבבד הוחם במהיולאה השום בבב הליבה אודישר אביים אומדישה. A Latin translation of 'the Bee' by Dr. J. M. Schoenfelder appeared at Bamberg in 1866; it is based upon the Munich MS. only, and is faulty in many places.

The text of 'the Bee,' as contained in this volume, is edited from four MSS., indicated respectively by the letters A, B, C and D.

The MS. A<sup>2</sup> belongs to the Library of the Royal Asiatic Society of Great Britain and Ireland. It is dated A. Gr. 1880=A.D. 1559, and

¹ The proper names of the Nestorians strongly resemble those of our Puritans: معنده عنه Jesus-is-risen; المنابعة Jesus-hath-ansswered-me; عنه المنابعة Blessed-be-His-will; etc.

<sup>&</sup>lt;sup>2</sup> For a full account of the contents of this MS. see Wright's Apocryphal Acts of the Apostles, vol. i, p. x.

consists of 188 paper leaves, measuring about 8 in. by 53. Each page is occupied by one column of writing, generally containing 25 lines. This MS. is so stained and damaged by water in parts that some of the writing is illegible. The quires are twenty-one in number and, excepting the last two, are signed with letters. Leaves are wanting after folios 6, 21, 49, 125, 166 and 172; and in several pages there are lacunae of one, two and more lines. The volume is written in a good Nestorian hand, with numerous vowel-points. Originally it was the property of the priest Wardâ, son of the deacon Moses, who was prior of the convent of Mâr Ezekiel, fol. 187 a: is Kin KELEDI (sic) Kim m.d.K תנוא הצהצוא החבא. הגבווא ההון, מוסואל הנוא. בעובה הסמתומסת בעובה. Later on, it belonged to one Mâr John of Enzelli (near Resht, on the south shore of the Caspian Sea), fol. 187 b: (sic) جن عاملها كتك به مسم عصوب and .صاحبهٔ واملکه (sic) مري يوحنّان في قربَّت انزل لي : just above this In the year A.Gr. 1916 = A.D. 1605 it was bound by a person whose name has been erased, fol. ו a: מיל אביב מנה אבים (sic) אלאהרם الحسيم صقر حديم فعطيم المسام مانيم The Book of the Bee occupies foll. 26 a to 92 b, and the colophon runs: שלב כבסגוב ענים האלש במכא מוא בגבהותא כאינים אכבוו נם. כח. כיוםק שבאא המצל, עהכשבא המאסיף נחשיהל. הבנה אלפ הממוא הארואה המנוא בפיבא באינה "By the help of our Lord and our God, this Book of the Bee was completed on the 16th day of the month of Tammûz, on the Saturday that ushers in the Sunday which is called Nûsârdêl<sup>1</sup>, in the year 1880 of the blessed Greeks, by the hands of the sinful servant the faulty Elias. Amen.'

i.e. the first Sunday of the New Year. The word is compounded of the Persian nau-sard, 'New Year,' and &, 'God,' meaning 'the Church's New Year.' See

The MS. B is on paper, and is numbered Add. 25,875 in the British See Wright's Catal., p. 1064, no. dccccxxii, ff. 81 b-158 a. Museum. It is written in a good Nestorian hand, with numerous vowel-points, etc., and is dated A. Gr. 2020 = A. D. 1709. The colophon runs:-علم عدله محمد للمتناء دينوسم ديدم لمحمد حد. دم حدور حنودهم. دعية, دوريم وسيلم معددم صفحه برلمه عدده على علمه، وحدة دامس حمر ستند هكم

י אישות היושה שין הי הישות היוש שמים

דוח בים הים השבת לוח במבלבומה בלכה מים בים היו ומהא. ספור הנוא הבוא סבוצא משפ. כן רוווא מצמצוא מסורנות שהווציות משושה נבבה בנוחם בבלבחה שביה אמנון. האבאכם אינף בלבבאא סביבאא בבל צב מיוא, תוב את בלסלא הרבולא הרבולא בינהא הובולא הובולא سفة ويم وحملة وخدونه حدم وم ملسل وم حمدم سن حدم دلين دسد حدم حسدما والم لمدع دادع عمالمت حلمه، ونعصمه، حيث حسب حر حالمة حدّلهم דעובהמש אם דעל בנישל ביו הבישות דלא במתונוא המדוחה, הובחק בלחה, הלא נחפביםה, להחבלה. בן החבן دحدد دهمه حسيرت ملك محمدد دحله حني. وبعده ومد مراعقمده مراغمه ووزعمره

'It was finished in the year 2020 of the Greeks, on Friday the 22nd of the blessed month Tammûz, by the wretched sinner, the deacon Hômô of Alkôsh 1. I entreat you to pray for him that perchance he may obtain mercy with those upon whom mercy is freely shewn in the day of judgment, Amen. And to Jah be the glory, Amen.

'The illustrious priest and pure verger, the priest Joseph, the son of

Rosen and Forshall's Catal., pp. 31 and 50; Wright's Catal., vol. i, p. 185 a, no. 101; 190 a, no. 81; Nöldeke, Tabari, p. 407, note 3; Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, p. 59, note 523; Payne Smith, Thes. Syr., col. 2326; Lagarde, Armen. Studien, p. 111, no. 1601.

<sup>&</sup>lt;sup>1</sup> On Hômô of Alkôsh see Hoffmann, Opuscula Nestoriana, pp. i and xxiii.

the late deacon Hormizd of Ḥôrdaphnê¹, took pains and was careful to have this book written: may Christ make his portion in the kingdom of heaven! Amen. He had it written for the holy church called after the name of our Lady Mary the pure and virgin mother, which is in the blessed and happy village of Ḥôrdaphnê in the district of 'Amêdîa. From now and henceforth this book remains the property of the (above) mentioned church, and no man shall have power over it to carry it off for any reprehensible cause of theft or robbery, or to give it away without the consent of its owners, or to abstract it and not to return it to its place. Whosoever shall do this, he shall be banned and cursed and execrated by the word of our Lord; and all corporeal and incorporeal beings shall say "Yea and Amen."

From the manner in which B ends, it would seem either that the MS. from which it was copied was imperfect, or that the scribe Hômô omitted to transcribe the last leaf of the MS. before him, probably because it contained views on man's future state which did not coincide with his own.

The MS. C, belonging to the Royal Library at Munich, consists of 146 paper leaves, measuring about  $12\frac{1}{3}$  in. by  $8\frac{1}{4}$ . There are two columns, of twenty-four lines each, to a page; the right-hand column is Syriac, the left Kârshûnî or Arabic in Syriac characters. The MS. is beautifully written in a fine Nestorian hand, and vowels and diacritical points have been added abundantly. The headings of the chapters are in Estrangelâ. The last two or three leaves have been torn out, and on fol. 147 a there are eighteen lines of Kârshûnî in another hand, which contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent and ending with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with contain the equivalent in Arabic of B, fol. 157 a, col

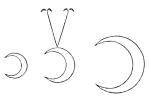
On the fly-leaf are five lines of Arabic, which run:—
هذا الكتاب فهو مال كنيسة باطنايه مار قرياقوس الشهيد. قد
اشتراه شماس بطروز ابن صومو للكنيسة بمالهاتها (sic). ولذلك قد

<sup>&</sup>lt;sup>1</sup> On Hôrdephnê or Hôrdephnî, called also Kolpein, see Badger's *Nestorians* and their Rituals, vol. i, p. 254; Wright, Catal. Syr. MSS., p. 1067 a; and Hoffmann, Auszüge aus syr. Akten pers. Märlyrer, p. 195, note 1544.

صار قنية الكنيسة قنية شرعية وكل من ياخنه بغير رضا وكلا الكنيسة ياثم ويلزم بترجيعة. وقد صار في ١٠ النار سنة ١٨٣٩ مسيحية بمدينة موصل المحمية.

'This book is the property of the church of Mâr Cyriacus the Martyr at Baṭnâye¹. The deacon Peter bar Ṣaumô has purchased it for the church with its own money, and therefore it has become the lawful property of the church. Whosoever taketh it away without the consent of the directors of the church, committeth sin and is bound to restore it. This was on the 17th of the month of Âdhâr in the year of our Lord 1839, in the protected city of Moşul.'

Dr. Schoenfelder in the preface to his translation, p. ii, assigns this MS. to the fourteenth century ('ad saeculum decimum quartum procul dubio pertinet'). From this view, however, I differ for the following reasons. The MS. B, dated A. Gr. 2020=A. D. 1707, is written upon water-lined paper, having for water-mark upon each leaf three crescents of different sizes, and a sign like a V:—



The paper is smooth and thick. The Munich MS. C is written upon rather rougher paper, but with the same water-mark exactly, only the three crescents are on one leaf, and the V-shaped mark upon that next to it. Therefore Dr. E. Maunde Thompson, keeper of the MSS. in the British Museum, who has kindly given me the benefit of his great

¹ I. e. Tyţnâye, about one hour's ride north of Tel Kêf, north of Moşul. Baṭnâye contains two churches; one dedicated to Mâr Cyriacus, and the other to Mârt Maryam El-adhrâ, العَدْراء, i. e. the blessed virgin Mary. See E. Sachau, Reise in Syrien und Mesopotamien, Leipzig, 1883, p. 360.

experience in these matters, considers that the paper on which these two MSS. are written was made at the same manufactory and about the same time <sup>1</sup>. Add to this that the writing of both MSS. is almost identical, and that the signatures of the quires and the style of ornamentation is the same, and it will be evident that the Munich MS. belongs rather to the end of the seventeenth or the beginning of the eighteenth century than to the fourteenth <sup>2</sup>.

The MS. D, belonging to the Bodleian Library, Oxford  $^3$ , consists of 405 paper leaves, measuring  $8\frac{5}{8}$  in. by  $6\frac{1}{4}$ . There is one column of twenty-one lines, in Kârshûnî or Arabic in Syriac characters, to each page. The MS. is written in a fine bold hand, the headings of the chapters, names, and diacritical points being in red. It is dated Friday the 28th day of Âb, A. Gr. 1895 = A. D. 1584, and was transcribed by Peter, the son of Jacob  $^4$ .

The Arabic version of 'the Bee' contained in this MS. borders at times on a very loose paraphrase of the work. The writer frequently repeats himself, and occasionally translates the same sentence twice,

<sup>&</sup>lt;sup>1</sup> I have seen a MS. the fly-leaves of which are made of the same sort of paper, and with the same marks, which is certainly not more than sixty years old.

<sup>&</sup>lt;sup>2</sup> See Catalogus codd. manuscriptorum Bibl. Reg. Monacensis. Tomi primi pars 4ta codd. Orientales praeter Hebraeos et Arabicos et Persicos complectens (Munich, 1875), p. 114, Cod. Syr. 7. Schoenfelder's mistake is not corrected here.

<sup>&</sup>lt;sup>8</sup> See Payne Smith, Catalogi Codd. MSS. Bibl. Bodl. Pars sexta, coll. 452-458, and ff. 81 b-212 b of Poc. 79=Uri Cod. Syr. lxxxi.

عفل بحر بداة الحصدد: مع إهاسه دحمن مع حدة: See fol. 211 a: في المحدد و هيئة الحدد و المحدد و هيئة الحدد و المحدد و عصده والمحدد مدانو المحدد و المحدد المحدد و المحدد المحدد و المحدد المحدد و المحدد

اصْلاً العُملاً is an incorrect form أَمْل deemed us worthy, from المُملاً is an incorrect form for السَّيَّاتِ اللهِ The scribe should have written السُّيَّاتِ ﴿ كَعَمْلُ اللهِ لَهُ اللهِ ال

though in different words, as if to make sure that he has given what he considers to be the sense of the Syriac. He adds paragraphs which have no equivalents in the three Syriac copies of 'the Bee' to which I have had access, and he quotes largely from the Old and New Testaments in support of the opinions of Solomon of Basrah. The order of the chapters is different, and the headings of the different sections into which the chapters are divided will be found in the selections from the Arabic versions of 'the Bee' on pages Ivr-Ivo. This MS. is of the utmost importance for the study of 'the Bee,' as it contains the last chapter in a perfect and complete state; which is unfortunately not the case either with the bilingual Munich MS. or the copy in Paris 1.

Assemânî says in the Bibl. Orient., t. iii, pt. i, p. 310, note 4, that there are two codices of 'the Bee' in the Vatican Library, and he has described them in his great work—MSS. Codicum Bibliothecae Apostel. Vatic. Catalogus, t. iii, nos. clxxvi and clxxvii. The latter is incomplete, containing only forty chapters (see Bibl. Orient., t. ii, p. 488, no. ix); but the former is complete (see Bibl. Orient., t. i, p. 576, no. xvii). It was finished, according to a note at the end, on Wednesday, 14th of Shčbât, in the year of Alexander, the son of Nectanebus 2, 1187, which Assemânî corrects into 1787=A. D. 1476. The name of the scribe was Gabriel, and he wrote it for the 'priest John, son of the priest Jonah' (Yaunân), living at the village of Alexander in the district of Baz, 15 (see Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, pp. 204-5). At a subsequent time it belonged to the church of Mâr Cyriacus in the village of Sâlekh, Acco 3, in the district of Barwar, ioi= (see Hoffmann, op. cit., pp. 193, 204).

<sup>&</sup>lt;sup>1</sup> See Zotenberg, Catalogues des MSS. Syr. et Sabéens (Mandaïtes) de la Bibl. Nat. (Paris, 1874), no. 232, 1°, page 177. This Kârshûnî MS. is imperfect at the beginning and end, and also wants some chapters in the middle.

<sup>&</sup>lt;sup>2</sup> Assemânî is mistaken in his remarks about this name both in the *Bibl. Or.*, t. iii, pt. i, p. 310, note 4, and in the Vatican Catalogue, t. iii, p. 367.

<sup>&</sup>lt;sup>3</sup> In the Bibl. Orient., t. iii, pt. i, p. 310, note 4, Assemânî writes عنائل, which seems to be more correct.

My translation aims at being literal, and will, I hope, be found more correct in some places than that of Dr. Schoenfelder. I have added brief notes only where it seemed absolutely necessary. A few Syriac words, which are either wanting or not sufficiently explained in Castell-Michaelis's Lexicon, have been collected in a 'Glossary,' on the plan of that in Wright's Kalīlah and Dimnah. The Index will probably be useful to the English reader.

My thanks are due to Mr. E. B. Nicholson and Dr. A. Neubauer of the Bodleian Library, to the authorities of the Royal Library at Munich, and to the late W. S. W. Vaux, Secretary of the Royal Asiatic Society, for the loan of the MSS. of 'the Bee' preserved in their respective collections. Professor Wright has edited the extracts from the Arabic versions of 'the Bee,' and read a proof of each sheet of the whole book from first to last, besides giving me much general help and guidance in the course of my work. I dedicate this book to him as a mark of gratitude for a series of kindnesses shewn to me during the past nine years.

E. A. WALLIS BUDGE.

LONDON, October 23, 1886.

# GLOSSARY

OF WORDS NOT GIVEN, OR NOT SUFFICIENTLY EXPLAINED, IN THE LEXICON OF CASTELL-MICHAELIS.

(1.6; a.3; ., 9, 11.

p. 00. 7.

Land self-existent, uncreated being, pl. Land, p. L. I. Root Jan or who.

الاَمِنْ مُورَدُ *art*, pl. رِمْتَنُورُ, p. %. 13.

ربك علي carrot, p. عد. 4.

1:420000 executioner, p. lo. 3.

اجْبِ عَصَارُ basket, pl. وببتِ عَصَارُ, p. هِـ 6. ببك المارُة عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَي اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهُ اللَّلَّا اللَّهُ اللَّا اللَّالِي الللَّا اللَّا اللَّالِي اللَّالِي اللَّاللَّا اللَّهُ اللَّا ال

به المعاربة به stater, a coin, pl. معابة به معابة به note 6.

 $\Delta \lambda = \Delta \Delta \phi$ , whence ضعف, the double of anything, کمک الحد Hence میک double, p. محد ۱۱. هد . ۱۱. هد

Gesammelte Abhandlungen, p. 17, no. 30; Löw, Aramaeische Pflanzennamen, p. 73, no. 53. Hoffmann's BA. 1259 has المنافذة ألم المنافذة العدادة المنافذة العدادة المنافذة المناف

المُعْمَادُ اللهِ المِلمُولِيَّا اللهِ اللهِ اللهِ المِلمُولِيِّ اللهِ اللهِ اللهِ

اهم في المهم المه

المَارِين , p. الله 15, is explained in the

lexx. by الشَّهُ شار فَمَسِ الشَّهُ فَالِهِ فَمَسِر , boxwood, and لَّهُ السَّاج , خَصَب الشَّهُ السَّاج , فَع السَّاج , فَعَلَى , teak. See Löw, Aram. Pfizn., p. 63, no. 37.

aetherial, p. a. 3. whence Link?"

ساء. — المجانب , var. المجانب , mockingly, derisively, p. عك. 1; هه. 21.

لَّهُالُخُ, لِخُطُّهُ balsam, p. 13. 9 and note 7. See معمداً.

. 6. مم gnat, p. مم 6.

برنگار , p. ll. 13. On this word see Hoffmann's BA. 2731, where it is explained to mean 'the parts that project from a building or structure,' ایمنی کا ایمنی ایمنی ایمنی کا ایمنی ایمنی ایمنی کا ایمنی ایمنی کا ایمنی ایمنی کا ایم

J. See Löw, Aram. Pflan, p. 86, no. 64.

120-130=1120, p. 110, note 17.

lka. ink. Hence Lika. belonging to ink, inky, p. ?. 6.

إوهنا. إوهنا. إن likeness, figure, form, kind, pl. إقطبي إلى 19.

Lie branch, p. o. 11.

محادب المحادب المحادب

لمان المان المان

10\(\sum\_1.\)—h.lio\(\sum\_1\) scantily, sparingly, p. 10. 13.

الله الله الله staff, as fem., p. هي. note 16; هـ. 2.

p. a.s. 17.

juding one to shame, p. 212. 9.

p. 00. 4.

Lisa is fem. in Cod. B, p. 03. 9,11,17.

as genit. governed by a subst.,

his own making or

framing, p. 10. 15.

فقعه السours, p. معه المديد المسابقة ا

الانجهوم coriander-seed, p. عد. 7; عد. 3.

See Lagarde, Gesamm. Abhandl., p. 57, no. 145; Löw, Aram. Pflzn., p. 209, no. 155.

و. مه . gloves, p. مه. 9.

بال. — الب فطلف إدهبك the guardian angel, p. ب. 10.

exhorter, encourager, p. محدد 21.

بالاتفاع with assimilation, p. المنابع بالمنابع بالمنابع

مَادَّةً= material هدفاً ( p. ه. 3, 5; pl. إمَادَّةً= قددفاً ( p. ه. 3, 5; مَوَادَّ= قددفاً ( p. ه. 16, 17.

يخدوبخل water-spout or shoot, water-pipe, p. مرزاب ١٦, Ar. ممر

to be beaten or chastised, p. Lao. I.

المند. — الاند descent, coming on, p. ب. 22. بالمند. — المند (so read), what will just preserve life, p. ال. 21, ما يُدْسِكُ BA, India Office lex.

نفل.—Pa"êl بغن intens., p. عن, note 15, line 7.

noted or famous for, p. .9. 8.

or unlimited, p. op. 11.

ven. — www. subtile, pellucid, transparent, p. 9. 14.

است. - سنب that can swim, living in the water, p. م. 19; بعد 2; اعد 7.

رهنم for آبار منم , laying on of hands, consecration, p. على 14, 15, 17, etc.

left-handedness, p. 19, note 1.

المحمد. — الامكمية (in the MS. الامكمية) voluntary poverty, austerity, asceticism, p. لإن 3.

Jahaan rattles, p. 29, note 5.

oneself with, p. 83. 2.

ومند.—الإمان مندي memorial, record, pl. التعانية مندي p. يعم. 15; همه. 16.

علام .- عبلات clothed in, with acc., p. عدم بعث عبلات المراجعة عب

offered, p. o. 4.

storm, whirlwind, p. بحكالا

عد. — Ethpa"al عغناً be doubled, p. عمد. 3.

Ethpa"al : be turned into dust, p. 10. 22.

ام . المنظم constraint, compulsion, p. ه.

be security or surety for, with the accus. of the person, p. 1, 3.

دن هـ.- Afêl الحيد make to flee, put to flight, p. معبد 15; وي. 15

حمد.—Ethpe'êl حمد.), p. احمد إلا عنه. (م), p. اعم. 9.

ع د معار (ع. معار) عن الماري (ع. معار) عن الماري (ع. معار) عن الماري (ع. معار) الماري (ع.

middle-aged, in the prime of life, p. 09.7.

p. co. 15. God-fearing, pious,

imagination, fancy, vain show, p. معسى 6, 10.

عرب Ethpe'êl عن الله و gladdened, p. ه. 17. The India Office lex. and Brit. Mus. Add. 7203, fol. 20 b, margin, give عنها أياً الله

عد. — Ethpa"al في ألفه ألفه المعاربة في المعاربة في المعاربة في المعاربة في المعاربة المعاربة في المعاربة المعاربة المعاربة في المعاربة ا

ness, splendour, p. un. 2.

بان gardener, p. ه. 8. Formed with the Persian termination بان keeping, guarding.

يان.—Ethpe el بالكوني in the sense of be cleft, burst, p. سي, note 3. Compare Ar. قري.

. م. Acts, p. الأغمية ع. Acts, p. الأغميم. ع.

dence, p. ١٠.١ مخنص by God's provi-

المنابع Pharisee, p. اعمد 9: عدم 9. المعادي عدم 9. المعادي ال

Jkol: erumb, pl. Jlol: e, p. e. 8.

iog.—Itaitylks the being fashioned or made, p. s. 13.

y.— l'azzio the being strained, purily, p. 110. 8; Luc. 2.

N<sub>3</sub>.—Ethpe'êl → S<sub>3</sub>! incline to (la), p. laa. 12.

ر بين بين , p. 29, note 5. This word occurs in Cod. B, fol. 12 a, col. 2, as a gloss on الربية.

pi venture, dare, p. o. 20.

عَنْي.—Ethpe'êl عَيْرُ لُو purified, tried, afflicted, p. نام. 9. See Hoffmann's BA, no. 1364.

עבם. — עבים בים at a distance, פוֹרְיָם, p. שבים. 15.

100.—Jiáná beak, p. 2. 3. 94. cat, pl. Jtátá, p. 020. 19. p. s. 20.

the name of a root like a carrot, p. عمد. 5.

يه. و afraid of, p. مع. 21.

ه معهـ: هُ هُدُامَ, p. هـ. 4; ه. 12; according to BA, the bench in front of the altar, المَصْطَبَة التي تكون قُدَّامَ المَدْبَرِ

مَدُا rear itself up, rise up, p. l. 19. عدا مدار الله rear itself up, rise up, p. l. 19. الدَّمْ ومدار الدَّمُ ومدار الدُّمُ ومدار الدُّمُ ومدار الدُّمُ ومدار الدَّمُ ومدار الدُّمُ و

نه. -- بنبغ cold, p. لم. 22; ص. 2.

مة محبوف , for محتوم , crocodile, p. سمة محبوف p. سمة . Brit. Mus. Or. 2441, fol. 332 b, col. 2, لحمد محبوب معارف مدوم الله ويود الله عنون . من ويا ويود الله المناسل المناسلة . من مناه المناسلة الله المناسلة ا

فِهْ قَوْبِهُ aqueduct, water-spout, pl. إِنْ الْقَبْدُ الْمِهُ مِهِ وَلَا مِنْ الْمِهِ مِهِ p. مِه 17. India Office lex. and Brit. Mus. Or. 2441, fol. 351 أَنْ وَارَاتِ مَرَارِيب عَمَادِهُ فَوَّارُاتِ مَرَارِيب عَمَادِيدًا هَمَادُهُ فَوَّارُاتِ مَرَارِيب

سائمه. — Pass. سائمه في deposed, p. مكه. 10.

- provoking, inciting to enger, p. هي. 12.
- eptions, p. 00. 5.
- بازودنا... بازودنا... بازودنا... بازودنا... بازودنا... بازودنا... بازودنا... بازودنا... بازودنا... بازودنا...
- الصّدِيد للجاري pus, matter, p. 13. 19. BA, الصّدِيد الجاري.
- مد. مد. مد. به spirituality, p. مد. 4, 7. المدن المدن
- i.—Ethpa"al pغفلاً murmur against, be angry with (احم), p. معاد 18.
- لفات كافك لغن breed worms, be eaten by worms, p. 11. 19.
- معنا.—Afêl معنا to lose one's wife, p. بع. 7.
- فَهُمْ and, according to C, أَهُمُ اللَّهِ مُعَالًى. وَمُعَالًى اللَّهِ مُعَالًى اللَّهِ مُعَالًى اللَّهِ وَمُخَالَمُهُ اللَّهِ وَمُخَالَمُهُ وَمُخَالًى وَمُخَالَمُهُ وَمُعْلَمُ وَمُعْلًى وَمُعْلَمُ وَمُعْلَمُ وَمُعْلِمُ وَمُوا مِنْ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعِلّمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعِلّمُ وَمُعِلّمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعْلِمُ وَمُعِلّمُ وَمُعِلّمُ وَمُعِلّمُ وَمُعِلّمُ وَمُعِلّمُ وَمُعِلّمُ وَمُعِلّمُ ومُعِلّمُ ومُعْلِمُ ومُعِلّمُ ومُعْلِمُ ومُعِلّمُ ومُعْلِمُ ومُعْلِمُ ومُعْلِمُ ومُعْلِمُ ومُعْلِمُ ومُعِلّمُ ومُعْلِمُ ومُعْلِمُ ومُعْلِمُ ومُعِلّمُ ومُعِلّمُ ومُعْلِمُ ومُعْلِمُ ومُعِلّمُ ومُعِلّمُ ومُعْلِمُ ومُعِلّمُ ومُعِلّمُ ومُعْلِمُ ومُعِلّمُ ومُعِلّمُ ومُعِلّمُ ومُعِلّمُ ومُعِلّمُ ومُعِلّمُ ومُعْلِمُ ومُعْلِمُ ومُعِلّمُ ومُعِلّمُ ومُعِلّمُ ومُعِلّمُ ومُعِلّمُ ومُعِلمُ ومُعْلِمُ ومُعِلّمُ ومُعِلّمُ ومُعِلمُ مِعْلِمُ ومُعِلمُ مُعِلمُ ومُعِلّمُ مِعْلِمُ مِعْلِمُ مِعْلِمُ مِعْلِمُ مِعْلِمُ م
- . I. به mourner, p. سر، I.
- عه. الإغمان , pl. الاغمان , rags,
  p. ساع. 10.
- las. L'as one who finds fault or rebukes, p. o. 16.
- معه المعامل creeping, reptile, p. مع. 5.
- مِفَاكِتُلِم. questioningly, interrogatively, p. مه. 1.
- محم.—Pa"êl غغه flatter, wheedle, p. عدم note 2, in Cod. C.

- wander, swerve, p. v. 2; alo. 2.
- p. له اج in vain, to no purpose, p. له اج غند الله الله الله به vain, bootless work, p. p. 23.
- -Pa"êl flatter, wheedle, p. ?3.
- Ilain complexion, p. wo. 19; w. 17.
- اعمد المحمد المجادة المحمد المحدد الم
- roof, ceiling, p. مجناً in Arabic.
- word occurs in Cod. B, fol. 12 a, col. 2, as a gloss upon litera.
- p. 3. 17.
- p. w, note 10; \omega. 4.
- .- Afêl من الم to make to halt, p. من الم
- قَاهُ اللهُ المُوَّدُةُ اللهُ المُتَدَرِّعِينَ اللهُ المُتَدَرِّعِينَ اللهُ المُتَدَرِّعِينَ الله المُتَدَرِّعِينَ الله المُتَدَرِّعِينَ بالله المُتَدَرِّعِينَ بالله المُتَدَرِّعِينَ بالله المُتَدَرِّعِينَ بالله المُتَدَرِّعِينَ بالله المُتَدرِّعِينَ باله المُتَدرِّعِينَ بالله المُتَدرِّعِينَ الله المُتَدرِّعِينَ اللهِ المُتَدرِّعِينَ اللهِ المُتَدرِّعِينَ اللهِ المُتَدرِّعِينَ اللهِ المُتَدرِّعِينَ اللهِ المُتَدرِعِينَ اللهِ المُتَدرِينَّةِ المَدْرِعِينَ اللهِ المُتَدرِينِ اللهِ المَدِينَ اللهِ المَدْرِعِينَ اللهِ المَدْرِعِينَ اللهِ المَدَ
- 1Kol dung, p. W. 21.
- المبدا sordid, filthy, p. مده. 13.
- عمل البحمة المبحدة urgency, compulsion, p. معمد ١١٠.
- 15; &. I.
- . 10. ممبر . Liquin the number twelve, p. ممبر . 10.

# CORRECTIONS.

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محم, line 17. Read محم, line 17. Read محم
           (بوميل محم د∠بوه) ,, ر5.
,,
           ه حضيلًا وحصيًا ,, 7.
           5. Read with BC Jlam.
    ∠, ,, 4. ,, ∞∠ -o¨a.
,,
     J, ,, 2. ,, Jhans.
        ,, 13. ,, JLiso.
   رکت, " 7. Put a point after کتار).
     p, ,, 16. Delete the point after occasion, and put one after occasions.
,,
    بهم, " 5. Put a point after معنقه.
    بخ., ", 4. C omits حجه.
        ./ حبوا instead of معناماً 5. C has
    39, " 10. Read 1.0; i.
    La, ,, 16. ,, Nano.
   مىه, line 7.
              سم, ,, I2.
                " (OO).
   , , 14. محا
                ,, ams/.
 محم, " 3. Delete the point after فحما.
" رصمه, " 12. Insert a point after وموره, and delete that after معتادة.
       ,, 18. Read Lans.
, محف، حبم , last line. " محنه ؟
" ممعلي, line 19.
                ,, ١٠٠٠,
 عدم بر ۱۰ بر مدهد الله
  المص, ll. 15, 16. Put a point after امكراً, and delete that after معدانات
 مهم, line 1. Read مهم
        " 2. Put a point after Lassa.
,,
        " 3. Read مع.
       . , و و و تحيل ,, ۱۱۰ ,,
       ., 12. ,, وسالمه للمعا
 جحبة الله 6. Read ححبة الله عليه أ
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# THE BOOK OF THE BEE.

TRUSTING in the power of our Lord Jesus Christ, we begin to write this book of gleanings called 'The Bee,' which was composed by the saint of God, Mâr Solomon, metropolitan of Pérath-Maishân¹, that is Bassorah (al-Baṣrah), one of His companions. O Lord, in Thy mercy help me. Amen.

# FIRST, THE APOLOGY.

'The children ought not to lay up treasures for the parents, but the parents for the spiritual children,' saith the blessed Paul<sup>2</sup>; therefore we are bound to repay thee the debt of love, O beloved brother and staff of our old age, saint of God, Mâr Narses<sup>3</sup>, bishop of Khônì-Shâbôr Bêth-Wâzîķ<sup>4</sup>. We remember thy solicitude for us, and thy zeal for our service, which thou didst fulfil with fervent love and Christ-like humility. And when we had loving meetings with each other from time to time, thou wert wont to ask questions and to make enquiries about the various things which God hath wrought in His dispensation in this material world, and also as to the things that He is about to do in the world of light. But since we were afflicted with the Mosaic defect of hesitancy of speech [1], we were unable to inform thee fully concerning the profit-

<sup>&</sup>lt;sup>1</sup> See Le Quien, Oriens Christianus, vol. ii. 1212.

<sup>&</sup>lt;sup>2</sup> 2 Cor. xii. 14.

<sup>&</sup>lt;sup>3</sup> See Le Quien, Or. Christ., vol. ii. 1188.

<sup>4</sup> Khônî-Shâbôr, or Bêth-Wâzîk, was a town on the little Zâb, close to its junction with the Tigris, in the diocese of Țîrhân. Bêth-Wâzîk is also written Bêth-Wâzîg, and has been altered by the Arabs into al-Bawâzîg or al-Bawâzîg. See Hoffmann, Auszüge aus syrischen Akten persischer Märtyrer, pp. 189 and 296. It has, of course, nothing whatever to do with Gundê-Shâbôr, or Jundai-Shâbûr, with which it has sometimes been confounded.

able matters about which, as was right, thou didst enquire; and for this reason we were prevented from profitable discourse upon the holy Books. Since, then, God has willed and ruled our separation from each other, and the sign of old age, which is the messenger of death, hath appeared in us, and we have grown old and come into years, it has seemed good to us, with the reed for a tongue and with ink for lips, to inform thee briefly concerning God's dispensation in the two worlds. And, behold, we have gleaned and collected and gathered together chapters and sections relating to this whole universe from the garden of the divine Books and from the crumbs of the Fathers and the Doctors, having laid down as the foundation of our building the beginning of the creation of this world, and concluding with the consummation of the world to come. We have called this book the 'Book of the Bee,' because we have gathered of the blossoms of the two Testaments and of the flowers of the holy Books, and have placed them therein for thy benefit. As the common bee with gauzy wings flies about, and flutters over and lights upon flowers of various colours, and upon blossoms of divers odours, selecting and gathering from all of them the materials which are useful for the construction of her handiwork; and having first of all collected the materials from the flowers, carries them upon her thighs, and bringing them to her dwelling, lays a foundation for her building with a base of wax; then gathering in her mouth some of the heavenly dew which is upon the blossoms of spring, brings it and blows it into these cells; and weaves the comb and honey for the use of men and her own nourishment: [ in like manner have we, the infirm, hewn the stones of corporeal words from the rocks of the Scriptures which are in the Old Testament, and have laid them down as a foundation for the edifice of the spiritual law. And as the bee carries the waxen substance upon her thighs because of its insipidity and tastelessness, and brings the honey in her mouth because of its sweetness and value; so also have we laid down the corporeal law by way of substratum and foundation, and the spiritual law for a roof and ceiling to the edifice of the spiritual tower. And as the expert gardener and orchard-keeper goes round among the gardens, and seeking out the finest sorts of fruits takes from them slips and shoots, and plants them in his own field; so also have we gone into the garden of the divine Books, and have culled therefrom

branches and shoots, and have planted them in the ground of this book for thy consolation and benefit. When thou, O brother, art recreating thyself among these plants, those which appear and which thou dost consider to be insipid and tasteless, leave for thy companions, for they may be more suitable to others (than to thee); but, upon those which are sweet, and which sweeten the palate of thy understanding, do thou feed and satisfy thy hunger. If, however, owing to their fewness, they do not fill thee, seek in succession for their roots, and from thence shall thy want be satisfied. Know also, O brother, that where there is true love, there is no fear1; and where there is freedom of speech, there is no dread; and we should not dare to be so rash as to [a] enter upon these subjects, which are beyond the capacity of our simple understanding, unless we relied upon thy immaculate love; because, in the words of one of the inspired2, 'When thou findest honey, eat (only) so much as is sufficient for thee, lest, when thou art sated, thou vomit it 3'; that is to say, do not enquire (too closely) into the divine words.

### LIST OF THE CHAPTERS IN THIS BOOK.

- Of God's eternal intention in respect of the creation of the universe.
- II. Of the creation of the seven natures (substances) in silence.
- III. Of earth, water, air, and fire.
- IV. Of heaven.
- V. Of the angels.
- VI. Of darkness.
- VII. Of effused (circumambient) light.
- VIII. Of the firmament.
  - IX. Of the creation of trees and plants, and the making of seas and rivers.
    - X. Of the making of the luminaries.
  - XI. Of the creation of sea-monsters, fish, winged fowl, and the reptiles that are in the seas.

<sup>1</sup> I John iv. 18.

<sup>&</sup>lt;sup>2</sup> ο σο ο λ θεόφοροι; see Prov. xxv. 16. Schoenfelder, quippe a Theodoro dictum est.

<sup>3</sup> Schoenfelder, satiaberis fortasse de eo et prophetabis.

XII. Of the creation of beasts and animals.

XIII. Of the formation of Adam. [1]

XIV. Of the making of Eve.

XV. Of Paradise.

XVI. Of the sin of Adam.

XVII. Of the expulsion of Adam and Eve from Paradise.

XVIII. Of Adam's knowing Eve.

XIX. Of the invention of the instruments for working in iron.

XX. Of Noah and the Flood.

XXI. Of Melchizedek.

XXII. Of the generations of Noah, how seventy-two families sprang from three sons.

XXIII. Of the succession of generations from the Flood until now.

XXIV. Of the building of the Tower.

XXV. Of Abraham.

XXVI. Of the temptation of Job.

XXVII. Of Isaac's blessing upon Jacob.

XXVIII. Of Joseph.

XXIX. Of Moses and the Children of Israel.

XXX. Of Moses' rod.

XXXI. Of Joshua the son of Nun, and the Judges, and brief notices of the Kings of the Children of Israel.

XXXII. Of the death of the Prophets; how they died, and (where) they were buried.

XXXIII. Of the divine dispensation which was wrought in the New Testament, and of the genealogy of Christ. [3]

XXXIV. Of the announcement of the angel to Jonachir (Joachim) in respect of Mary.

XXXV. Of the annunciation of Gabriel to Mary in respect of her conception of our Lord.

XXXVI. Of our Lord's birth in the flesh.

XXXVII. Of the prophecy of Zarâdôsht, that is Baruch the scribe.

XXXVIII. Of the star which appeared in the East on the day of our Lord's birth.

XXXIX. Of the coming of the Magi from Persia, and the slaughter of the infants.

XL. Of the going down of our Lord into Egypt.

XLI. Of John the Baptist and his baptism of our Lord.

XLII. Of our Lord's fast and His contest with Satan.

XLIII. Of the passover of our Lord.

XLIV. Of the passion of our Lord.

XLV. Of the resurrection of our Lord.

XLVI. Of the ascension of our Lord.

XLVII. Of the descent of the Holy Ghost upon the Apostles in the upper chamber.

XLVIII. Of the teaching of the Apostles, their deaths, and the place where each of them (was buried).

XLIX. The names of the twelve Apostles and the seventy (Disciples), one after another in (his) grade.

L. Of minor matters; those of the Apostles who were married, etc.

LI. The names of the Eastern Patriarchs, and the places where they were buried  $^{1}$ .  $[\lambda]$ 

LII. The names of the kings who have reigned in the world from the Flood to the present time, and the (number of the) years of the reign of each of them. The names of the kings of the Medes and the Egyptians; the names of the seventy old men who brought out the Scriptures and translated them; the names of the Roman emperors, and of the kings of Persia.

LIII. Of the end of times and the change of kingdoms. From the book of Methodius, the bishop of Rome.

LIV. Of Gog and Magog, who are imprisoned in the North.

LV. Of the coming of Antichrist, the son of perdition.

LVI. Of death and the departure of the soul from the body.

LVII. Of the rising of the dead and the general resurrection, the end of the material world, and the beginning of the new world.

LVIII. Of the manner in which men will rise in the day of the resurrection.

<sup>1</sup> C reads: The names of the Eastern Catholics, the successors of the Apostles.

LIX. Of the happiness of the righteous, and the torture of sinners; and of the manner in which they will exist yonder.

LX. Of the demons and sinners in Gehenna, whether after they have been punished and have suffered and received their sentence, they will have mercy shewn to them or not; and if mercy be shewn to them, when it will be.

### CHAPTER 11.

OF GOD'S ETERNAL INTENTION IN RESPECT OF THE CREATION OF THE UNIVERSE. [,]

IT is well for us to take the materials for our discourse from the divine Scriptures, that we may not stray from the straight paths of the way of truth. The blessed David saith, 'Lord, thou hast been our dwelling-place in all generations, before the mountains were conceived 2. David, the harpist of the Spirit, makes known thereby, that although there was a beginning of the framing of Adam and the other creatures when they were made, yet in the mind of God it had no beginning; that it might not be thought that God has a new thought in respect of anything that is renewed day by day, or that the construction of Creation was newly planned in the mind of God: but everything that He has created and is about to create, even the marvellous construction of the world to come, has been planned from everlasting in the immutable mind of God. As the natural child in the womb of his mother knows not her who bears him, nor is conscious of his father, who, after God, is the cause of his formation; so also Adam, being in the mind of the Creator, knew Him not. And when he was created. and recognised himself as being created, he remained with this knowledge six hours only<sup>3</sup>, and there came over him a change, from knowledge to

<sup>&</sup>lt;sup>1</sup> Chap. ii in the Oxford MS.

<sup>&</sup>lt;sup>2</sup> Ps. xc. 1, 2.

ignorance and from good to evil. Hence, when Divine Providence wished to create the world, the framing of Adam was first designed and conceived in the mind of God, and then that of the (other) creatures; as David saith, 'Before the mountains were conceived.' Consequently, Adam is older than the (other) creatures in respect of his conception, and the (other) creatures are older than Adam in respect of their birth and their being made. And whereas God created all creatures in silence and by a word, He brought forth Adam out of His thoughts, and formed him with His holy hands, and breathed the breath of life into him from His Spirit, and Adam became a living soul<sup>1</sup>, and God gave him the knowledge of the difference between good and evil. When he perceived his Creator, then was God formed and conceived within the mind of man; and man became a temple to God his maker, as it is written, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you<sup>2</sup>?' And again, 'I will dwell in them, and walk in them3,'

### CHAPTER II4.

OF THE CREATION OF THE SEVEN NATURES (SUBSTANCES) IN SILENCE.

WHEN God in His mercy wished to make known all His power and His wisdom, in the beginning, on the evening of the first day, which is Sunday, He created seven natures (substances) in silence, without voice. And because there was as yet none to hear a sound, He did well to create them in silence, that He might not make anything uselessly; but He willed, and heaven, earth, water, air, fire, and the angels and darkness, came into being from nothing.

### CHAPTER III3.

OF EARTH, WATER, AIR, AND FIRE.

The earth was  $t\partial h$   $w\bar{e}$ - $b\partial h^6$ , that is to say, it was unarranged and unadorned, but plunged in the midst of the waters. The waters were

<sup>&</sup>lt;sup>1</sup> Gen. ii. 7. <sup>2</sup> 1 Cor. iii. 16. <sup>8</sup> 2 Cor. vi. 16; Ex. xxix. 45; Lev. xxvi. 12.

<sup>&</sup>lt;sup>4</sup> Chap. iii in the Oxford MS. <sup>5</sup> Chap. iv in the Oxford MS.

<sup>&</sup>lt;sup>6</sup> In Hebrew ההו וְבֹה, Gen. i. 2, a chaotic waste.

above it, and above the waters was air, and above the air was fire. The earth is by nature cold and dry. Dry land appeared on the third day, [a] when the trees and plants were created; and the waters were separated therefrom on the second day, when the firmament was made from them. Water is by nature cold and moist. As touching the 'Spirit which was brooding upon the face of the waters', some men have ignorantly imagined it to have been the Holy Spirit', while others have more correctly thought it to have been this air (of ours). Air is by nature hot and moist. Fire was operating in the upper ether, above the atmosphere; it possessed heat only, and was without luminosity until the fourth day, when the luminaries were created: we shall mention it in the chapter on the luminaries (chap. x). Fire is by nature hot and dry³.

### CHAPTER IV4.

#### OF HEAVEN.

HEAVEN is like a roof to the material world, and will serve as the floor of the new world. It is by nature shining and glorious, and is the dwelling-place of the invisible hosts. When God spread out this firmament, He brought up above it a third part of the waters, and above these is the heaven of light and of the luminaries. Hence people say 'the heaven, and the heaven of heavens<sup>5</sup>'; for we call both the firmament and the waters which are above it 'heaven.' Some consider that the verse 'Let the waters<sup>6</sup> which are above the heavens praise the

<sup>&</sup>lt;sup>1</sup> Gen. i. 2.

This view is maintained in the 'Cave of Treasures,' Brit. Mus. Add. 25,875, fol. 3 b, col. 1: منال مدين والمنافع المنافع المن

מבע האש חם ויבש....והרוח חם ולח. והמים קרים ולחים והארץ יבשה וקרה: 3 Maimonides, ד. א. משנה תורה. מדע. פרק. ד. א.

<sup>4</sup> Chap, v in the Oxford MS.

<sup>&</sup>lt;sup>5</sup> I Kings viii. 27.

<sup>6</sup> Read in the Syr. text إمنا إصناء؟

name of the Lord 1' refers to the holy angels and to our Lord's humanity; but neither the Church nor the orthodox teachers accept this.

#### CHAPTER V2.

# OF THE ANGELS3.

THE Angels consist of nine classes and three orders, [ upper, middle and lower. The upper order is composed of Cherubim, Seraphim, and Thrones: these are called 'priests' (kumrê), and 'chief priests,' and 'bearers of God's throne.' The middle order is composed of Lords, Powers and Rulers4: these are called 'priests' (kâhnê), because they receive revelations from those above them. The lower order consists of Principalities, Archangels and Angels: and these are the ministers who wait upon created things. The Cherubim are an intellectual motion<sup>5</sup> which bears the throne of the holy Trinity, and is the chief of all motions; they are ever watchful of the classes of themselves and those beneath them. As concerning the epithet 'full of eyes',' which is applied to them, the eyes indicate the mystery of the revelations of the Trinity. Their head, and the foremost and highest among them, is Gabriel, who is the mediator between God and His creation. The Seraphim are a fiery motion, which warms those below it with the fire of the divine love. The six wings which each of them is said to possess<sup>7</sup> indicate the revelations which they receive from the Creator and transmit to mankind. The Thrones are a fixed motion, which is not shaken by the trials which come upon it. The Lords are a motion which is entrusted with the government of the motions beneath it; and it is that which prevents the demons from injuring created things. The Powers are a mighty motion, the minister of the will of the Lord; and

<sup>&</sup>lt;sup>1</sup> Ps. cxlviii. 4. <sup>2</sup> Chap. vi in the Oxford MS.

<sup>&</sup>lt;sup>3</sup> Dionysium Areopagitam sequitur Bassorensis in hac materia. Sufficit nomen tantum Hierarchiae coelestis dixisse.' Schoenfelder, note 28, p. 10.

<sup>&</sup>lt;sup>4</sup> Colossians i. 16, 'thrones, or dominions, or principalities, or powers.'

<sup>&</sup>lt;sup>5</sup> 'Motion' or 'movement,' Zau'd. 'Angelus est substantia intellectualis semper mobilis.' Schoenfelder, note 29, p. 10.

<sup>6</sup> Rev. iv. 6, 8; Ezek. i. 18.

<sup>&</sup>lt;sup>7</sup> Isaiah vi. 2.

it is that which gives victory to some rulers in battle and defeat to others. The Rulers are a motion which has power over the spiritual treasures, to distribute them to its companions according to the will of the Creator. This class of angels governs the luminaries, the sun, moon, and stars. [33] The Principalities are a defined motion which possesses the direction of the upper ether, of rain, clouds, lightning, thunder, whirlwinds, tempests, winds, and other ethereal disturbances. Archangels are a swift operative motion, into whose hands is entrusted the government of the wild beasts, cattle, winged fowl, reptiles, and everything that hath life, from the gnat to the elephant, except man. The Angels are a motion which has spiritual knowledge of everything that is on earth and in heaven. With each and every one of us is an angel of this group-called the guardian angel-who directs man from his conception until the general resurrection. The number of each one of these classes of angels is equal to the number of all mankind from Adam to the resurrection. Hence it is handed down that the number of people who are going to enter the world is equal to the number of all the heavenly hosts; but some say that the number is equal to that of one of the classes only, that they may fill the place of those of them who have fallen through transgressing the law; because the demons fell from three classes (of angels), from each class a third part. If then it is an acknowledged fact that there are three orders of angels, and in each order there are three classes, and in every class a number equivalent to that of all mankind, what is the total number of the angels? Some say that when the angels were created, and were arranged in six divisions—Cherubim, Seraphim, Thrones, Principalities, [ Archangels. and Angels—the three lower divisions reflected (saying), 'What is the reason that these are set above, and we below? for they have not previously done anything more than we, neither do we fall short of them.' On account of this reflection as a cause, according to the custom of the (divine) government, Justice took from both sides, and established three other middle classes of angels-Lords, Powers, and Rulers-that the upper might not be (unduly) exalted, nor the lower think themselves wronged. As for the dwelling-place of the angels, some say that above the firmament there are waters, and above them another heaven in the form of infinite light, and that this is the home of the angels. Here

too is God without limit, and the angels, invisible to bodily eyes. surround the throne of His majesty, where they minister to 'the tabernacle not made with hands1.' Others say that, from the beginning, when God created the angels, until the second day, in which the firmament was made, all the classes of angels dwelt in the upper heavens; but when the firmament was made, they all came down below it, with the exception of three classes—the Cherubim, Seraphim, and Thrones 2—who remained above it. These surrounded and supported the Shechinah of God from the beginning of the world until our Lord ascended unto heaven; and after the Ascension, behold, they surround and support the throne of the Christ God, who is over all, until the end of the world. The Expositor3 and his companions say: 'The tabernacle which Moses made is a type of [as] the whole world.' The outer tabernacle is the likeness of this world, but the inner tabernacle is the similitude of the place that is 4 above the firmament. And as the priests ministered in the outer tabernacle daily, while the high priest alone entered into the inner tabernacle once a year; so of all rational beings, angels and men, no one has entered (the place) above the firmament, save the High Priest of our confession, Jesus Christ<sup>5</sup>. The fathers, when they have been deemed worthy at any time to see our Lord in a revelation, have seen Him in heaven, surrounded by the Cherubim and Seraphim. Hence some say that there are angels above the heavens. All these celestial hosts have revelations both of sight and of hearing; but the Cherubim have revelations by sight only, because there is no mediator between them and God. The angels have an intellect superior to that of the rest of rational beings; man has stronger desire, and the demons a greater degree of anger.

<sup>1</sup> Heb. ix. 11.

<sup>&</sup>lt;sup>2</sup> According to the 'Cave of Treasures,' these were created on the first day. See Bezold's translation, p. 1, and Brit. Mus. Add. 25,175, fol. 1 b, col. 1.

<sup>&</sup>lt;sup>3</sup> Or Commentator, that is Theodore of Mopsuestia. See Assemani, *Bibl. Orient.*, iii. 1. 30.

<sup>4</sup> Schoenfelder, similitudinem aetheris, qui etc.

<sup>&</sup>lt;sup>5</sup> Heb. ix. 7.

### CHAPTER VI1.

#### OF DARKNESS.

DARKNESS is a self-existent nature; and if it had not had a nature, it would not have been reckoned among the seven natures which were created in the beginning in silence. Others say that darkness is not a self-existent nature, but that it is the shadow of bodies.

# CHAPTER VII2.

# OF EFFUSED (CIRCUMAMBIENT) LIGHT.

When the holy angels were created on the evening of the first day, without voice, they understood not their creation, but thought within themselves [...] that they were self-existent beings and not made. On the morning of the first day God said in an audible and commanding voice, 'Let there be light's,' and immediately the effused light was created. When the angels saw the creation of light, they knew of a certainty that He who had made light had created them. And they shouted with a loud voice, and praised Him, and marvelled at His creation of light, as the blessed teacher 4 saith, 'When the Creator made that light, the angels marvelled thereat,' etc.; and as it is said in Job, 'When I created the morning star, all my angels praised me 5.' Now by nature light has no warmth.

### CHAPTER VIII<sup>6</sup>.

### OF THE FIRMAMENT.

On the evening of the second day of the week, God willed to divide the heavens from the earth, that there might be luminaries and stars beneath the heavens to give light to this world, and that the heavens might be a dwelling-place for the righteous and the angels after the

<sup>1</sup> Chap, vii in the Oxford MS.

<sup>&</sup>lt;sup>2</sup> Chap. viii in the Oxford MS.

<sup>&</sup>lt;sup>3</sup> Gen. i. 3. <sup>4</sup> Meaning, probably, Theodore of Mopsuestia.

<sup>&</sup>lt;sup>5</sup> Solomon seems to refer to Job, chap. xxxviii. 7.

<sup>6</sup> Chap. ix in the Oxford MS.

resurrection. God said, 'Let there be a firmament which shall divide the waters from the waters<sup>1</sup>'; and straightway the waters were divided into three parts. One part remained upon the earth for the use of men, cattle, winged fowl—the rivers and the seas; of another part God made the firmament; and the third part He took up above the firmament. But on the day of resurrection the waters will return to their former nature.

# CHAPTER IX2.

OF THE CREATION OF TREES AND PLANTS, AND THE MAKING
OF SEAS AND RIVERS.

On the third day God commanded that the waters should be gathered into the pits and depths of the earth, and that the dry land should appear<sup>3</sup>. When the waters were gathered together into the depths of the earth, and the mountains and hills had appeared, God placed the sand as a limit for the waters of the seas4, that they might not pass over and cover the earth. And God commanded the earth to put forth herbage and grass and every green thing<sup>5</sup>; and the earth brought forth trees and herbs and plants of all kinds, complete and perfect in respect of flowers and fruit and seed, each according to its kind. Some say that before the transgression of the command, the earth brought forth neither thorns nor briars, and that even the rose had no thorns as it has now; but that after the transgression of the command, the earth put forth thorns and briars by reason of the curse which it had received. The reason why God created the trees and plants before the creation of the luminaries was that the philosophers, who discourse on natural phenomena, might not imagine that the earth brought forth herbs and trees through the power of the heat of the sun. Concerning the making of Paradise, it is not mentioned in the Pentateuch on what day it was created; but according to the opinion of those who may be relied upon, it was made on the same day in which the trees were made<sup>6</sup>: and if the Lord will, we will speak about it in its proper place.

Gen. i. 6. Chap. x in the Oxford MS. Gen. i. 9.

<sup>&</sup>lt;sup>6</sup> According to Rabbi Eliezer, chap. iii (Horowitz, אנדת אנדות, part i, Leipzig, 1881), Paradise was one of the seven things created before the world.

### CHAPTER X1.

### OF THE MAKING OF THE LUMINARIES 2.

On the fourth day God made the luminaries—sun, moon, and stars of three substances, air, light, and fire. He took aerial material and prepared vessels like lamps, and mixed fire with light, and filled them. And because in the nature of fire there was no light, nor heat in that of light, [4] the fire imparted heat to the light, and the light gave luminosity to the fire; and from these two were the luminaries—sun, moon, and stars-fabricated. Some say that the luminaries were made in the morning, that the sun was placed in the east, and the moon in the west; while others say that they were made in the evening, and that the sun was placed in the west, and the moon in the east; and therefore the Iews celebrate the fourteenth<sup>3</sup> in the evening. Others say that all the luminaries when they were created were placed in the east; the sun completed his course by day, while the moon waited until eventide, and then began her course. The path of the luminaries is beneath the firmament, and they are not fixed as men have foolishly stated, but the angels guide them. Mâr Isaac says, 'The sun performs his course from the east to the west, and goes behind the lofty northern mountains the whole night until he rises in the east.' And the philosophers say that during the night the luminaries perform their course under the earth.

### CHAPTER XI4.

# OF THE CREATION OF SEA-MONSTERS, FISH, WINGED FOWL, AND THE REPTILES THAT ARE IN THE SEAS.

On the fifth day of the week God made from the waters mighty sea-monsters<sup>5</sup>, fish, winged fowl, swimming beasts, and the reptiles that are in the seas. He created the winged fowl that are in the waters from the waters; for, like fish, they lay eggs and swim. Now, fish swim in the waters, and winged fowl in the air; but some of the latter

Chap. xi in the Oxford MS,

<sup>&</sup>lt;sup>2</sup> Gen. i. 14.

<sup>&</sup>lt;sup>3</sup> See Exod. xii. 18. <sup>4</sup> Chap. xii in the Oxford MS.

<sup>&</sup>lt;sup>5</sup> Gen. i. 21.

in the waters also. Although they say that swimming creatures were made from the waters, or that the other wild beasts and cattle were made from the earth; still they consist of parts of all the other elements. Those, however, that are of the waters, have the greater part of their composition made of water; while the greater part of those whose origin is earth, consists of earth: but none of them lack the four elements.

## CHAPTER XII1.

### OF THE CREATION OF BEASTS AND ANIMALS.

On Friday eve God created them<sup>2</sup>, and therefore animals can see at night as well as in the day time. Others say that they were all created in the morning, and that God created Adam after them on the sixth day, which is Friday.

### CHAPTER XIII3.

#### OF THE FORMATION OF ADAM.

On the Friday, after the making of all created things, God said, 'Come, let us make man in our image and in our likeness<sup>4</sup>.' The Jews have interpreted the expression 'Come, let us make,' as referring to the angels; though God (adored be His glory!) needs not help from His creatures: but the expositors of the Church indicate the Persons of the adorable Trinity. Some say that when God said 'Come, let us make man in our image and in our likeness,' the angels by the eye of the Spirit saw the right hand (of God) spread out over the whole world, and there were in it parts of all the creatures both spiritual and corporeal. And God took from all these parts<sup>5</sup>, and fashioned Adam with His holy hands, [K...] and breathed into him the breath of life,

<sup>&</sup>lt;sup>1</sup> Chap. xiii in the Oxford MS. <sup>2</sup> Gen. i. 25.

<sup>&</sup>lt;sup>3</sup> Chap. xiv in the Oxford MS. <sup>4</sup> Gen. i. 26.

<sup>&</sup>lt;sup>5</sup> Compare Sanhedrîm, fol. 38, col. 1: רבי מאיר אומר אדם הראשון מכל העולם במרו Among other things, Jewish tradition says that the first Adam had two faces, שני פרצופין (Berâchôth, fol. 61, col. 1); that he was formed in two parts, on the one side male, and on the other female; that in height he reached from earth to heaven (Chagîgâh, p. 12, col. 1); and that he could stretch from one end of the world to the other (Sépher Hasídím, No. 500).

and man became a living soul<sup>1</sup>. Others say that God took earth from the four quarters of the world<sup>2</sup>, and formed Adam outside Paradise;

<sup>&</sup>lt;sup>1</sup> Gen. ii. 7.

<sup>&</sup>lt;sup>2</sup> See Bezold, Die Schatzhöhle, pp. 3 and 4; and Brit. Mus. Add. 25,875, fol. 4 b, col. 1, line 23 to fol. 5 b, col. 1, line 14: Lead . ] on Lead pil; in one of مملكا والكوون حودهال معملا عرضلا در معملو ووا مكل ملا محده المقدا وسكة الدوا المد الحدوا له محدم دوسل دركم المو ومدار. حدورا أوسم صمدور حلا مدوقيل محسل ، ومع مصحه صلاقًا دياً علا ووا ووه حرسكما وحداسال مع الصنب ١٥٥٥ سع حسر، والإهدوذال فدها صاسلال كع مصيار وصماه والموا حدهور صده للمصينة والمها مر المعملين والموزهم لحدة هع وحده محمداً والمسهلا وحدم ودما وحده فصل مصده. مسره بمعلاهم حكن أذخا هزيا حهزال معم حكره صدا بعدا لموهد عدال معم عده از الله المرا بعامما الما الما ومعم عده صدا الما الما عدم المستعملال وسره حلاقا مر الماصمه وحم الأحجا المهمة مستلا حهم وهم مصدور أونه ومع مزيزها وسطيعها ومصمها وفيدها ورحده المور الوم وهدي الما حكما مع مكع اندحا العهددها حديد الابوا الابود الا بدون معدد كه ملا هبع الم حد محدها. حمل فيها مع انحا: المدهم فيتا الموه هم حدة الأوم سمحدون، ولموهما صم حداد ومحدون وصفحل وسودما وحده سههم، مصمعا مع الذ: وحدمه الله المتسب حلاد حده المتمدم. والمساص بوزا: وحدون بوتا وستحمأ حدوديه بوهون وحده الحدا الاوم حاسبة وم مبتقيال حركمه ودوهماه ومرساه مطلقا كسلاه محسما المامده مدم معافسة وسلماه. سده موه سد ومعال واحقمد: در معلمة لا حمدونها محسل امو الصفيده ومصمل وبدوقا وحسقهم اليو مصمل ووصمال ويهاده أمر ندهذا ومنه مهلاهم ود ومع دهم دهم حدر حاده وانحا وصم لمقاسم في حدود ومعلا والملصم حن اعدوه وفيهم. صهر وداونمحم المديد أبع. ماصع حدم حدمما بصحدها والماصم ديمه وحلا بالمحدسكال ماهع المحدد محكما مدما محمل ماهم اماده الحمال حلا دعوهما والمعره ماهم المكيله المها ملا ولهم وتبالمال والموقعة ولهم ستماا وولمها وويسكا محديد عبم ابم مصم حدي مصدا. واقويد حده قمدوع. وهيبه حده دحده صتا والملاحدة كور ومصحه صالقا وسكفاا مكه والدوا دو اصد كور أوم الما حجيله صحدا، ودويا. وبصار وصورا، وزما وصودرا وعكوه بحديرا ودويا. مكو معلاحين ووسكو سهون ومتقدم كو مدكهما ملا علا عدم وحوم . دوم The creation of مصحه صلاقا دورا حدا ملا. حدمه محمد ، The creation of Adam was on this wise. On the sixth day, which is Friday, at the first hour,

<sup>\*</sup> For washlo.

<sup>+</sup> Bezold corrects this into

while others say that God fashioned him in the middle of the earth, on the spot where our Lord was crucified, and that there also was

when silence reigned over all the ranks of the (heavenly) hosts, God said, "Come, let us make man in our image after our likeness"—hereby making known concerning the glorious Persons (of the Trinity). When the angels heard these words they were in fear and trembling, saying one to another, "We shall see a great miracle to-day, the likeness of God our Maker." And they saw the right hand of God stretched out and extended over the whole world; and all created things were collected in the palm of His right hand. And they saw that He took a grain of dust from all the earth, a drop of water from the whole nature of water, a breath of wind from all the atmosphere above, and a little warmth from all the nature of fire. And the angels saw when these four feeble elements—that is, cold and heat and dryness and moisture-were laid in the palm of His right hand, and God formed Adam. For what reason did God make Adam out of these four elements, unless it were that through them everything in the world should be subject unto him? He took a grain of dust, that all natures which are of dust might be subject unto Adam; and a drop of water, that all those in the seas and rivers might be his; and a breath of air, that all kinds of birds of the air might be given unto him; and the heat of fire, that all the fiery beings and (heavenly) hosts might come to his aid. And God formed man with His holy hands, in His image and likeness. When the angels saw his glorious appearance, they trembled at the beauty of his appearance; for they saw the form of his face blazing with glorious beauty like the sphere of the sun, and the light of his eyes was like the sun, and the form of his body like the light of crystal. And when he stretched himself, and stood in the centre of the earth, he set his two feet on the spot where the cross of our Redeemer was placed: for Adam was created in Jerusalem, and there it was that he put on royal apparel, and the crown of glory was set upon his head; and there was he made king and priest and prophet, there did God set him upon the throne of His glory, and there He made him master over all creatures. And all beasts and cattle and fowl were gathered together, and they passed before Adam and he gave them names; and they bowed their heads to him, and all natures did homage to him and were subject unto him. And the angels and (heavenly) hosts heard the voice of God saying to him, "Adam, behold I have made thee king and priest and prophet and lord and chief and governor of all things made and created; to thee shall they be subject, and thine shall they be: and I have given thee power over everything that I have created." And when the angels heard these words, they all blessed and worshipped him.'

[II. 2.]

Adam's skull laid. After God had formed Adam outside Paradise, He brought him in as a king, and made him king over all the creatures, and commanded him to give a name to each of them. God did not gather together unto Adam all cattle, nor (all) that swim in the sea, nor (all) the birds of the air, that he might give them names1; but he received dominion and power over them to make use of them as he pleased, and to give them names, as a master to his slaves. And when God had brought him into Paradise, He commanded him to till it and to guard it. Why did God say 'to till it and to guard it '?--for Paradise needed no guarding, and was adorned with fruit of all kinds, and there was none to injure it - unless it were to exhort him to keep His commandments, and to till it that he might not become a lover of idleness. Because Adam had not seen his own formation, and was not acquainted with the power of his Maker, it was necessary that, when Eve was taken from him in his own likeness, he should perceive his Maker, and should acknowledge that He who made Eve also made him, and that they two were bound to be obedient to Him.

### CHAPTER XIV2.

#### OF THE MAKING OF EVE.

GOD said, 'Let us make a helper for Adam<sup>3</sup>.' And He threw upon Adam a sleep and stupor, and took one of his ribs from his left side, [a] and put flesh in its place, and of it He formed Eve. He did not make her of earth, that she might not be considered something alien to him in nature; and He did not take her from Adam's fore-parts, that she might not uplift herself against him; nor from his hind-parts, that she might not be accounted despicable; nor from his right side, that she might not have pre-eminence over him; nor from his head, that she might not seek authority over him; nor from his feet, that she might

¹ So also Bar Hebraeus in the Auşar Ráze or Horreum Mysteriorum, Brit. Mus. Add. 21,580, fol. 32 a, col. 1: منا فيها فيها إلى المناه وهوا مناه المناه وهوا مناه وهوا مناه المناه وهوا مناه وهوا المناه وهوا المنا

<sup>&</sup>lt;sup>2</sup> Chap, xv in the Oxford MS.

<sup>&</sup>lt;sup>3</sup> Gen. ii. 18.

not be trodden down and scorned in the eyes of her husband: but (He took her) from his left side 1, for the side is the place which unites and joins both front and back2.—Concerning the sleep which God cast upon Adam, He made him to be half asleep and half awake, that he might not feel pain when the rib was taken from him, and look upon the woman as a hateful thing; and yet not without pain, that he might not think that she was not meet for him in matters of nature. When Adam came to himself, he prophesied and said, 'This is bone of my bones, and flesh of my flesh; this shall be called woman 3': and they were both clothed in light4, and saw not each other's nakedness.

### CHAPTER XV 5.

#### OF PARADISE.

In the eastern part of the earth, on the mountain of Eden, beyond the ocean, God planted Paradise, and adorned it with fruit-bearing trees of all kinds, that it might be a dwelling-place for Adam and his progeny, if they should keep His commandments. He made to spring forth from it a great river, which was parted into four heads 6, to water Paradise and the whole earth. The first river is Pîshôn, which compasseth the land of Ḥavîlâ, where there is gold and beryls and fair and precious

¹ So also Bar Hebraeus in the Auṣar Rázē, Brit. Mus. Add. 21,580, fol. 32 a, col. 1: مَا لَلْمُعَادِّ إِلَيْكُمُ وَالْكُمُ اللَّهُ وَهُمُ اللَّهُ الل

<sup>&</sup>lt;sup>2</sup> According to Rabbi Joshua of Sichnîn (סבנק), God did not form Eve from Adam's head, that she might not carry her head proudly; nor from his eye, that she might not be curious; nor from his ear, that she might not be an eavesdropper; nor from his mouth, that she might not be gossiping; nor from his heart, that she might not be quarrelsome; nor from his hand, that she might not touch everything with her hand; nor from his feet, that she might not rove about. Bĕréshtih Rabbāh on Gen. ii. 22. Wünsche, Der Midrash Ber. Rab., Leipzig, 1881, p. 78. On Sichnîn, see Neubauer, La Géographie du Talmud, p. 204.

<sup>&</sup>lt;sup>3</sup> Gen. ii. 23.

الله عدد المعامل المع

<sup>&</sup>lt;sup>5</sup> Chap. xvi in the Oxford MS.

<sup>6</sup> Gen. ii. 9-17.

stones. The second river is Gîhôn, that is, the Nile [ ) of Egypt. The third river is Deklath (the Tigris), which travels through the land of Assyria and Bêth-Zabdai 1. The fourth river is Perath (the Euphrates), which flows through the middle of the earth. Some teachers say that Paradise surrounds the whole earth like a wall and a hedge beyond the ocean. Others say that it was placed upon the mount of Eden, higher than every other mountain in the world by fifteen cubits2. Others say that it was placed between heaven and earth, below the firmament and above this earth, and that God placed it there as a boundary for Adam between heaven and earth, so that, if he kept His commands, He might lift him up to heaven, but if he transgressed them, He might cast him down to this earth. And as the land of heaven is better and more excellent than the land of Paradise, so was the land of Paradise better and more glorious and more excellent (than our earth); its trees were more beautiful, its flowers more odoriferous, and its atmosphere more pure than ours, through superiority of species and not by nature. God made Paradise large enough to be the dwelling-place of Adam and of his posterity, provided that they kept the divine commandments. Now it is the dwelling-place of the souls of the righteous, and its keepers are Enoch and Elijah; Elijah the unwedded, and Enoch the married man: that the unwedded may not exalt themselves above the married, as if, forsooth, Paradise were suitable for the unwedded only. The souls of sinners are without Paradise, in a deep place called Eden. After the resurrection, the souls of the righteous and the sinners will put on their bodies. The righteous will enter into heaven, which will become the land of the righteous; while the sinners will remain upon earth. The tree of good and evil that was in Paradise did not by nature possess these properties of good and evil like rational beings, but only [3.2] through the deed which was wrought by its means; like the 'well of contention',' and the 'heap

<sup>&</sup>lt;sup>1</sup> Or Bâ-Zabdâ, a district on the western or right bank of the Tigris, adjacent to Jazîrat Ibn 'Omar.

<sup>3</sup> Gen. xxvi. 20.

of witness<sup>1</sup>,' which did not possess these properties naturally, but only through the deeds which were wrought by their means. Adam and Eve were not stripped of the glory with which they were clothed, nor did they die the death of sin, because they desired and ate of the fruit of the fig-tree-for the fruit of the fig-tree was not better than the fruit of any other tree—but because of the transgression of the law, in that they were presumptuous and wished to become gods. On account of this foolish and wicked and blasphemous intention, chastisement and penalty overtook them.—Concerning the tree of life which was planted in the middle of Paradise, some have said that Paradise is the mind, that the tree of good and evil is the knowledge of material things, and that the tree of life is the knowledge of divine things, which were not profitable to the simple understanding of Adam<sup>2</sup>. Others have said that the tree of life is the kingdom of heaven and the joy of the world to come; and others that the tree of life was a tree in very truth, which was set in the middle of Paradise, but no man has ever found out what its fruit or its flowers or its nature was like3.

## CHAPTER XVI4.

#### OF THE SIN OF ADAM5.

WHEN God in His goodness had made Adam, He laid down a law for him, and commanded him not to eat of the tree of good and evil, which is the fig-tree. After Eve was created, Adam told her the story of the tree; and Satan heard it, and by his envy it became the occasion and cause of their being made to sin, [a.a.] and being expelled from Paradise, for it was by reason of him that Adam fell from the height

<sup>&</sup>lt;sup>1</sup> Gen. xxxi. 47.

<sup>&</sup>quot; مركبط عدا إلى المناع على المناع ال

s The Rabbis thought that it was either the date-palm, the vine, the ethrog אתרוג (Pers. جُرُبُّ Arab, جُرُبُّ citron-tree'), or the fig-tree. Midrash Rabbâh on Gen. ii. 9, 10; Wünsche, p. 69.

<sup>4</sup> Chap. xvii in the Oxford MS.

<sup>&</sup>lt;sup>5</sup> Gen. iii. 6-24.

of his glory. Some say that Satan heard when God commanded Adam not to eat of that tree. Others say that God commanded Adam in his mind, mentally (and not by sense); others again say, by sense and openly. And Satan saw that the serpent was more subtle than all four-footed beasts¹; and he played in him, as it were with pipes, in the hearing of Eve, like an instrument, and said to her, 'Ye shall not die, as God hath said to you, but ye shall be gods like God, knowers of good and evil.' Then Eve saw that the appearance of the fig-tree was beautiful, and that its smell was delightful; and she desired to eat of it and to become a goddess. So she stretched out her hand, and plucked, and ate, and gave also to her husband, and he likewise did eat. And they were stripped of the fair glory and glorious light of purity wherewith they were clothed, when they saw not each other's nakedness. And

مدا محجد حيد سورا ولحده وافرسه طاؤ كما معقد فروسطا وحياا أميرا حكما حلا حسما مصمة تعمد صهلا ومبد مودا وصمدوا سالمه وأر ساما موما كن سوا كبوهمان صبرا حبما موما صع مبعدهان وأحدال إده وبخده كن صدور مديد حديدا. حديد حساره وحدا مضاع كن حدم كه مكن. همورم صعدا وتعدل حصره. وما ومع فيسكا صدرا ومعمل محمد معافللا كحصافة. وساما وصمانه حيم في صساعال وصبرا موما حسومال دفي وهدوا حن وسحيان معملل حصن وهوما حسما منوما أوبن ورسا حمي حصدةها بنه ومصدل حصن وصلاحها محط بالمدلا مالم. مصلا And he went and dwelt in the serpent, and carried دمديا حلا محدد حسوا him and made him fly through the air to the skirts of Paradise. Why did he enter into the serpent and hide himself (there)? Because he knew that his appearance was hideous, and that if Eve saw his form she would straightway flee from him. As one who teaches a bird\* the Greek tongue, brings a large mirror and places it between himself and the bird, and then begins to speak to her; and the bird as soon as it hears his voice turns round, and seeing its own form in the mirror straightway rejoices, thinking that it is a companion speaking with her, and thus willingly inclines her ear and listens to the words of him that talks with her, and pays attention (to them) and learns to talk Greek; so also did Satan enter in and dwell in the serpent.' Bezold, Die Schatzhöhle, p. 6; Brit. Mus. Add. 25,875, fol. 6 b, col. 1.

<sup>\*</sup> The bird that learns to talk is called 'parrot': مِنْكُمُ الْمُحَلِّمُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ ا

their eyes were opened, and they saw their nakedness; and they took leaves of the fig-tree, and covered their nakedness for shame, and hid themselves beneath thick trees. Then God called Adam and said to him, 'Where art thou, Adam?'-not that He did not know where he was, but [He asked] in a chiding manner-and Adam said, 'Lord, I heard Thy voice, and I hid myself because I am naked.' God said, 'Whence knowest thou that thou art naked? peradventure hast thou transgressed the law and command which I laid down for thee, and hast eaten of the tree of which I commanded thee not to eat?' Adam said, 'The woman whom thou gavest to be with me, she gave to me, and I did eat.' And God questioned Eve [as] in like manner; and Eve said, 'The serpent beguiled me, and I did eat.' And God cursed the serpent, saying, 'Cursed art thou above all beasts upon the earth.' With the cursing of the serpent, who was the tool of Satan, Satan, who had instigated the serpent, was himself cursed; and immediately his legs were destroyed, and he crawled upon his belly, and instead of being an animal became a hissing reptile. And God set enmity between the serpent and man, saying, 'He shall smite the heel of man, but man shall crush his head, and the food of the serpent shall be dust.' God said to Eve, 'In pain shalt thou bring forth children;' and to Adam He said, 'Cursed is the ground for thy sake, and in toil and the sweat of thy face shalt thou eat thy bread; for dust thou art, and unto dust shalt thou return.' And the earth, by reason of the curse which it had received, straightway brought forth thorns and thistles. And God drove them out from Paradise at the ninth hour of the same day in which they were created.

#### CHAPTER XVII<sup>1</sup>.

OF THE EXPULSION OF ADAM AND EVE FROM PARADISE.

AFTER God had expelled them from Paradise, like wicked servants driven forth from the inheritance of their master, and had cast them into exile, over the gate at the eastern side of Paradise He set a cherub with a sword and spear to frighten Adam from approaching Paradise. Some say that the cherub was one of the heavenly hosts, of the class of the

¹ Chap. xviii in the Oxford MS.

Cherubin; and others say that he did not belong to the spiritual powers, but was a terrible form endowed with a body. So also the spear point and the sword were made of fire extended [12] like a sharp sword, which went and came round about Paradise to terrify Adam and his wife. And God made for them garments of skin to cover their shame. Some say that they clothed themselves with the skins of animals, which they stripped off; but this is not credible, for all the beasts were created in couples, and Adam and Eve had as yet no knives to kill and flay them; hence it is clear that he means the bark of trees 1. Only the blessed Moses called the bark of trees 'skins,' because it fills the place of skins to trees. In the land of India there are trees whose bark is used for the clothing of kings and nobles and the wealthy, on account of its beauty. After God had expelled Adam and his wife from Paradise, He withheld from them the fruits of trees, and the use of bread and flesh and wine, and the anointing with oil; but they cooked grain and vegetables and the herbs of the earth, and did eat sparingly. Moreover, the four-footed beasts and fowl and reptiles rebelled against them, and some of them became enemies and adversaries unto them. They remained thus until Noah went forth from the ark, and then God allowed them to eat bread and to drink wine and to eat flesh, after they had slain the animal and poured out its blood. They say that when Adam and Eve were driven out of Paradise, Adam cut off a branch for a staff from the tree of good and evil; and it remained with him, and was handed down from generation to generation unto Moses and even to the Crucifixion of our Lord; and if the Lord will, we will relate its history in its proper place 2. [عيد]

# CHAPTER XVIII3.

# OF ADAM'S KNOWING EVE.

WHEN Adam and Eve went forth from Paradise, they were both virgins. After thirty years Adam knew Eve his wife, and she conceived

¹ These garments were softer than the linen and silk worn by kings: وصعم عقول قد وكلى. معاقدا. قد أخوهم ومخدا Bezold, Die Schatzhühle, p. 7; Brit. Mus. Add. 25,875, fol. 7 a, col. 2.

<sup>&</sup>lt;sup>2</sup> See chap, xxx.

<sup>3</sup> Chap. xix in the Oxford MS.

and brought forth Cain together with his sister Kelemath at one birth. And after thirty years Eve conceived and brought forth Abel and Lebôdâ his sister at one birth. And when they arrived at the age for marriage, Adam wished and intended to give Abel's sister to Cain and

[II. 2.]

<sup>&</sup>lt;sup>1</sup> The 'Cave of Treasures' relates the story of Cain's birth and the dispute of وم حمل ابع بسمو حسور الكاره. بعد مع معقد به ويا الكاره بعد المارة الكارة الكار فناسطا المحدد محددا محدما معم المرأ حيد محددا مدودة معبدة. الما والم الما المرا واحدة واحدة مديدًا على الله وسم المو وسوا مع لهوا هن مبعد كمدة كمسد المدنع من وصع حدة المكلم متع ويحمد مع فنابسها سعم ازم حسوا. ماصع سعم أزم حسوا الماله، محلها محبيا حمال مكلحه! سكاه حصه. ماهد دليل مكبا كمديل مكمكيه سكه حصه. هوم فحم لخدا. احد اوم حسول بعد حده مال حمدمهم دن والمحبل حم محداد ممحدا بعد ككده والمديل مع ملي مام كسوا احده. أما خمل أما حسلان وموسل نفو حسله. صهلا وحدورا معنا مولا. ومر معدم أوم تعلا محم. الخلم حده لمحد ماهن حذة قومبدا موه مدا. والعد سلمو والمنكبيا حصور الله هد حدم مع فلقد اتكلا ومع مكرا وحقا. وهمه حنم لهوذا ما مبسما محمده كعدنا سيال معنده المع معتدسهم وركه عبع الحمال ممين المعاملون حم المتدي، مدوا ومر شكفت اوم دويا مرهما ممانع مدد حدة من كي إي المدلا ده عليا حمار وبعله لا حدد اسدون صولا لحدودا. وصولا واصلاب مدوديه والا المدلا مرم المدا. وموزدين ومدرا المدلا واود اوهد سعده على دلا مدرا المدون ود. undo Leachl. an ales el ocul luoro oaglio cocles edel When Adam wished to know Eve his wife, he took from the skirts of Paradise gold, myrrh, and frankincense, and put them in a cave: and he blessed it and sanctified it that it might be the house of prayer of himself and of his sons, and he called it the "Cave of Treasures." And Adam and Eve came down from that holy mountain to its skirts below; and there Adam knew Eve his wife. Some say that Adam knew Eve thirty years after they had gone forth from Paradise. And she conceived and bare Cain and Lěbôdâ his sister with him; and again she conceived and bare Abel and Kělêmath his sister with him. When the youths had grown up, Adam said to Eve, "Let Cain take to wife Kělêmath who was born with Abel, and let Abel take Lěbôdâ who was born with Cain." But Cain said to Eve his mother, "I will take to wife my own sister, and let Abel take his;" for Lěbôdâ was beautiful. When Adam heard these words, he was very grieved, and said, "It is a transgression of the

Cain's sister to Abel; but Cain desired his own sister more than Abel's 1. Both (i.e. Kělêmath and Lěbôdâ) were his sisters, but because of their birth at one time I have called them thus. Now Cain's sister was exceedingly beautiful. The two brothers made an offering to God because of this matter. Abel, because he was a shepherd, offered up of the fat firstlings of his flock in great love, with a pure heart and a sincere mind. Cain, because he was a husbandman, made an offering of some of the refuse of the fruits of his husbandry with reluctance. He made an offering of ears of wheat that were smitten by blight; but some say of straw only. And the divine fire came down from heaven and consumed the offering of Abel, and it was accepted; while the offering of Cain was rejected. And Cain was angry with God, and envied his brother; and he persuaded his brother to come out into the plain, and slew him. Some say that he smashed 2 his head with stones, and killed him; and others say that Satan appeared to him in the form of wild beasts that fight with one another and slay each other.  $\begin{bmatrix} \lambda \\ \lambda \end{bmatrix}$ At any rate, he killed him, whether this way or that way. Then God said to Cain, 'Where is Abel thy brother?' Cain said, 'Am I forsooth my brother's keeper?' God said, 'Behold, the sound of the cry of thy brother Abel's blood has come unto me;' and God cursed Cain, and made him a wanderer and a fugitive all the days of his life. From the day in which the blood of Abel was shed upon the ground, it did not

law that thou shouldst take to wife thy sister who was born with thee. But take ye of the fruit of the trees and the young of the flocks, and go ye up to the top of this holy mountain, and enter into the Cave of Treasures, and offer up your offerings there, and pray before God, and then be united unto your wives." And it came to pass that when Adam the first priest, and Cain and Abel his sons, were going up to the top of the mountain, Satan suggested to Cain to slay Abel his brother for the sake of Lěbôdâ, and because his offering was rejected and not accepted before God, while that of Abel was accepted. And Cain increased his envy against Abel his brother; and when they came down to the plain, Cain stood up against Abel his brother and slew him by a wound from a flint stone.' See Bezold, Die Schatzhöhle, p. 8; Brit. Mus. Add. 25,875, fol. 7b, col. 2 to fol. 8a, col. 2.

<sup>&</sup>lt;sup>1</sup> According to R. Ḥûnâ, Cain wished to marry his sister because she was born with him, Běrêshîth Rabbâh on Gen. iv. 8.

² ممرية is not given in Castell Michaelis. It occurs again at p. معلم, أ. 2.

again receive the blood of any animal until Noah came forth from the ark. Adam and Eve mourned for Abel one hundred years. In the two hundred and thirtieth year 1, Seth, the beautiful, was born in the likeness of Adam; and Adam and Eve were consoled by him. Cain and his descendants went down and dwelt in the plain, while Adam and his children, that is the sons of Seth, dwelt upon the top of the Mount of Eden. And the sons of Seth went down and saw the beauty of the daughters of Cain, and lay with them 2; and the earth was corrupted and polluted with lasciviousness 3; and Adam and Eve heard of it and

<sup>&</sup>lt;sup>1</sup> According to Gen. v. 3, in the *one* hundredth and thirtieth year. The Oxford MS, gives the 233rd year.

<sup>&</sup>lt;sup>2</sup> Gen. vi. 2.

<sup>3 &#</sup>x27;And the sons of Seth had intercourse with the daughters of Cain; and they conceived by them and brought forth mighty men, the sons of heroes, like towers. Hence early writers have erred and written, "The angels came down from heaven, and had intercourse with mankind, and from them were born mighty men of renown." But this is not true; they have said this because they did not understand. Now see, my brother readers, and know that this is neither in the nature of spiritual beings, nor in the nature of the impure and evil-doing demons who love adultery; for there are no males nor females among them, nor has there been even one added to their number since they fell. If the devils were able to have intercourse with women, they would not leave one single virgin undefiled in واعلماهه سحة حتم ملك مع حتم على، وقبل المعامله المعاملة متكر معده وروا وتدرا ديس وتدرا ورهدار المهرال ومهرا ودور صعدقدا مرقدا ودلاحه وهلاقا حم سلاه صع معداً والملاولوه حم أسار ه مدده المركب المركب ملحم المحمد المحمد المركب المر وصل سره المره الم السِّد عنه ما ودعه وحمل حصد وقوسد هوا. واهلا عادًا اهنور والطنور لينقل مصحب صقيال وتسعي يوذل الم حصيور وول صها الملا حده ومدا وتقدمال والا المامصة ملا صيبهم ويقده والا سور الم محمدسي ١٥٥٥ وسقا وبعلمالحق حم نقل: لا مدعي ١٥٥٥ سوا حلم حكما مح مدم بال صندك See Bezold, Die Schatzhöhle, p. 18; and Brit. Mus. Add. 25,875, fol. 14 b, col. 2. معمد الاجتبار كحتب إوم المحمد الاجتبار كحتب المحمد ا حصده وزدم ادم حرصمار وحمرممار وصلا وصماده محك معل دل ويوه صلاف صع ملا معتقب ويده معلمنه حتم المالي مده من مسلم من ليصدا ومأزّا وبعده مع مصدا. صدفه هده ونده ومحمد معمدسم ومدهددم حمدة لاس

mourned. Now Adam lived nine hundred and thirty years 1. Some say that in the days of Seth the knowledge of books went forth in the earth; but the Church does not accept this. When Seth was two hundred and fifty years old2, he begat Enos; and Seth lived nine hundred and thirteen years3, and he died. Enos was two hundred and ninety years 4 old when he begat Cainan; and Enos first called upon the name of the Lord. Some say that he first composed books upon the course of the stars and the signs of the Zodiac5. Enos lived nine hundred and five years. Cainan was a hundred and forty6 years old when he begat Mahalaleel; and he lived nine hundred and ten years. Mahalaleel was one hundred and sixty-five 7 years old when he begat Jared; and he lived [1] eight hundred and ninety-five years8. Jared was one hundred and sixty-two years old when he begat Enoch; and he lived nine hundred and sixty-two years. Enoch was one hundred and sixty-five 9 years old when he begat Methuselah; and when he was three hundred and sixty-five years old, God removed him to the generation of life, that is to Paradise. Methuselah was one hundred

د: بعمرا 'Seth became a leader to the children of his people, and he ruled them in purity and holiness. And because of their purity they received this name, which is better than all names, that they should be called the children of God ........... and they went up in place of that band of demons which fell from heaven, to praise and glorify on the skirts of Paradise.' See Bezold, Die Schatzhöhle, p. 10; and Brit. Mus. Add. 25,875, fol. 9 a, col. 2.

<sup>1 &#</sup>x27;Our father died at the 9th hour of Friday, the 14th of the month of Nîsân, 930 years after the creation of the world, and gave up his soul to his Maker at the same hour in which the Son of Man on the Cross gave up His soul to His Father.' مع ١١٥ المعمد المع

<sup>&</sup>lt;sup>2</sup> 105 years, Gen. v. 6.

<sup>3</sup> In the Oxford MS. 905 years.

<sup>4 90</sup> years, Gen. v. 9.

<sup>&</sup>lt;sup>5</sup> The Oxford MS. omits this passage.

<sup>6 70</sup> years, Gen. v. 12. The Oxford MS. has 920 years.

<sup>&</sup>lt;sup>7</sup> 65 years, Gen. v. 15.

<sup>&</sup>lt;sup>8</sup> In the Oxford MS. 833 years.

<sup>9 65</sup> years, Gen. v. 21.

and eighty-seven years old when he begat Lamech; and he lived nine hundred and sixty-nine years. Lamech was a hundred and eighty-two years old when he begat Noah; and he lived seven hundred and seventy-seven years <sup>1</sup>.

## CHAPTER XIX 2.

OF THE INVENTION OF THE INSTRUMENTS FOR WORKING IN IRON 3.

Some say that Cainan <sup>4</sup> and Tubal-cain, who were of the family of Cain, were the first who invented the three tools of the art of working in iron, the anvil, hammer and tongs. The art of working in iron is the mother and begetter of all arts; as the head is to the body, so is it to all other crafts. And as all the limbs of the body cease to perform their functions if the head is taken away from it, so also all other arts would cease if the art of working in iron were to come to an end. In the days of Jubal and Tubal-cain, the sons of Lamech the blind, Satan entered and dwelt in them, and they constructed all kinds of musical instruments, harps and pipes. Some say that spirits used to go into the reeds and disturb them, and that the sound from them was like the sound of singing and pipes <sup>5</sup>; and men constructed all kinds of musical instruments. Now this blind Lamech was a hunter, and could shoot

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. 774 years. This MS. omits to say how old the patriarchs were when they begat their sons.

<sup>&</sup>lt;sup>2</sup> Chap. xx in the Oxford MS.

<sup>&</sup>lt;sup>3</sup> Gen. iv. 22.

<sup>4</sup> This name seems to have crept into the text by mistake; perhaps we should read >>>. See Gen. iv. 22.

الله وعدو و الله العنال عدول الله وعدو و الله وعدو و الله وعدول ا

<sup>\*</sup> Glossed by in red ink on the margin of the MS.

<sup>+</sup> Glossed by la in red ink on the margin of the MS.

straight with a bow; his son used to take him by the hand, [ \( \) and guide him to places where there was game, and when he heard the movement of an animal 1, he shot an arrow at it, and brought it down. One day, when shooting an arrow at an animal, he smote Cain the murderer, the son of Adam, and slew him 2.

#### CHAPTER XX3.

## OF NOAH AND THE FLOOD 4.

WHEN Noah was five hundred years old, he took a wife from the daughters of Seth; and there were born to him three sons, Shem, Ham and Japhet. And God saw Noah's uprightness and integrity, while all men were corrupted and polluted by lasciviousness<sup>5</sup>; and He determined to remove the human race from this broad earth, and made this known to the blessed Noah, and commanded him to make an ark for the saving of himself, his sons, and the rest of the animals. Noah constructed this ark during the space of one hundred years, and he made it in three stories<sup>6</sup>, all with boards and projecting ledges. Each board

4 See Gen. vi-viii.

<sup>&</sup>lt;sup>1</sup> It is better to read limit in the sing. <sup>2</sup> Bezold, Die Schatzhöhle, p. 11.

<sup>&</sup>lt;sup>3</sup> Chap, xxi in the Oxford MS.

<sup>&</sup>lt;sup>6</sup> For a description of the manners of the people at the time of Tubal-cain, see Bezold, *Die Schatzhöhle*, pp. 14, 15; Brit. Mus. Add. 25,875, fol. 12.

<sup>&</sup>quot; Gen. vi. 16. موم المحمد المديك المريك المريك المديك الم

was a cubit long and a span broad. The length of the ark was three hundred cubits, its width fifty cubits, and its height thirty cubits. Noah made it of box wood, though some say of teak wood; and he pitched it within and without. At the end of the six hundredth year, God commanded Noah, with his wife, his sons and his daughters-in-laweight souls—to go into the ark 1, and to take in with him seven couples of every clean animal and fowl, and one couple of every unclean animal. a male and a female. And he took bread and water in with him according to his need: not an abundant supply, lest they might be annoyed by the smell of the faeces, but they got food just sufficient to preserve their lives. God forewarned the blessed Noah of what he was about to do seven days beforehand, in case the people might remember their sins and offer the sacrifice of repentance. But those rebels mocked at him scoffingly, and thrust out their unclean lips at the sound of the saw and the adze. After seven days God commanded Noah to shut the door of the ark, and to plaster it over with bitumen 2. And the fountains of the deeps were broken up from beneath, and a torrent of rain (fell) from above, for forty days and forty nights, without cessation, until the waters rose fifteen cubits above the highest mountains in the world. And the waters bore up the ark, which travelled over them from east to west and from north to south, and so inscribed the figure of the cross upon the world; and it passed over the ocean, and came to this broad earth 3. So the rain was stayed, and the winds blew, and the waters remained upon the earth without diminishing one hundred and fifty days, besides those forty days; which, from the time that Noah entered the ark and the flood began until the waters began to diminish, make in all one hundred and ninety days, which are six months

<sup>1 &#</sup>x27;Set thou Adam's body in the middle of the ark..... Thou and thy sons shalt be in the eastern part of the ark, and thy wife and thy sons' wives shall be in the western part.' Bezold, *Die Schatzhöhle*, p. 19; Brit. Mus. Add. 25,875, fol. 15 b, col. 1.

<sup>&</sup>lt;sup>2</sup> Noah went into the ark at eventide on Friday the 17th of the blessed month Îyâr.' Bezold, *Die Schatzhöhle*, p. 21; Brit. Mus. Add. 25,875, fol. 17 a, col. 1.

<sup>&</sup>lt;sup>3</sup> 'The angel of the Lord stood upon the outside of the ark to act as pilot.' Bezold, *Die Schatzhöhle*, p. 23; Brit. Mus. Add. 25,875, fol. 17 b, col. 2.

and ten days-even until the twentieth day of the latter Teshrî. The waters began to diminish from the latter Teshrî to the tenth month, on the first day of which the tops of the mountains appeared, but until the time when the earth was dry, and the dove found rest for the sole of her foot, was one hundred days. The ark rested upon the top of mount Kardô 1. In the tenth month, which is Shěbât 2, Noah opened the door of the ark, and sent a raven to bring him news of the earth. And it went and found dead bodies, and it alighted upon them and returned not. For this reason people have made a proverb [ 2] about Noah's raven. Again he sent forth a dove, but it found not a place whereon to alight, and returned to the ark. After seven days he sent forth another dove, and it returned to him in the evening carrying an olive leaf in its bill; and Noah knew that the waters had subsided. Noah remained in the ark a full year, and he came forth from it and offered up an offering of clean animals; and God accepted his offering and promised him that He would never again bring a flood upon the face of the earth, nor again destroy beasts and men by a flood; and He gave him (as) a token the bow in the clouds, and from that day the bow has appeared in the clouds; and He commanded him to slay and eat the flesh of beasts and birds after he had poured out their blood. The number of people who came forth from the ark was eight souls, and they built the town of Themanon 3 after the name of the eight souls, and it is to-day the seat of a bishopric in the province of Sûbâ<sup>4</sup>. Noah planted a vineyard, and drank of its wine; and one day when he slumbered, and was sunk in the deep sleep of drunkenness, his nakedness was uncovered within his tent. When Ham his son saw him, he laughed at him and despised him, and told his brethren Shem and

יעל מורי קרדו = על הרי אררט 1, Targûm Onkelos, Gen. viii. 4, i. e. the Jabal al-Jûdi of the Arabs, on the left bank of the Tigris, over against Jazîrat Ibn 'Omar.

<sup>&</sup>lt;sup>2</sup> 'The tenth month is Kânûn, but I saw Shěbâţ written in the copy which I copied.' This is evidently the gloss of a careful scribe, which has crept into the text.

<sup>3</sup> See Hoffmann, Auszüge aus syrischen Akten persischer Märtyrer, p. 174.

י אָבָהְ Sūbâ = אָבָהָץ Niṣîbis, from a false identification of the latter with the biblical אָבָהָא

Japhet. But Shem and Japhet took a cloak upon their shoulders, and walked backwards with their faces turned away, and threw the cloak over their father and covered him, and then they looked upon him. When Noah awoke and knew what had been done to him by the two sets of his sons, he cursed Canaan the son of Ham and said, 'Thou shalt be a servant to thy brethren;' but he blessed Shem and Japhet. The reason why he cursed Canaan, who was not as yet born nor had sinned, was because Ham had been saved with him in the ark from the waters [1] of the flood, and had with his father received the divine blessing; and also because the arts of sin-I mean music and dancing and all other hateful things-were about to be revived by his posterity, for the art of music proceeded from the seed of Canaan 1. After the flood a son was born to Noah, and he called his name Jônaṭôn 2; and he provided him with gifts and sent him to the fire of the sun, to the Noah lived after the flood three hundred and fifty years; the sum of his years was nine hundred and fifty years; and he saw eighteen generations and families before and after it. He died on the fourth day of the week, on the second of Nîsân, at the second hour of the day; his son Shem embalmed him, and his sons buried him, and mourned over him forty days.

# CHAPTER XXI3.

# OF MELCHIZEDEK 4.

NEITHER the father nor mother of this Melchizedek were written down in the genealogies; not that he had no natural parents 5, but that

المرا المر

<sup>&</sup>lt;sup>2</sup> See Bezold, *Die Schatzhöhle*, p. 33, and note no. 115, p. 78.

<sup>&</sup>lt;sup>3</sup> Chap. xxii in the Oxford MS. <sup>4</sup> Gen. xiv. 18-24; Heb. chap. vii.

مصنعنا بروا صحصابه صع عدوه و ماده و بصحقا صعطعه بروا. ون ا ا آ.د ا ا ا ا ا ا ا ا ا ا

they were not written down. The greater number of the doctors say that he was of the seed of Canaan, whom Noah cursed. In the book of Chronography, however, (the author) affirms and says that he was of the seed of Shem the son of Noah. Shem begat Arphaxar, Arphaxar begat Cainan, and Cainan begat Shâlâḥ and Mâlâḥ. Shâlâh was written down in the genealogies; but Mâlâḥ was not, because his affairs were not sufficiently important to be written down in the genealogies. When

ب واجد عكسا ولا فعد المدهد مده مه معدم لاسقون. اصلحنيا كده بقل الا وه دورها المودود وول ودع درود المده مدود والموا المادون سعد ولا حم مدول مدوسة ولا مدحما مستوون صهرا ومر فيمه منع حد نص مع احدة ١١٥ الماهد ال محمد احد مصل متم أملاه موا مع صكم مع مدرسًا. ولا وحمصا عتب مول معمله ومع مكما ما. صرار المودون به وا دو مدكر (sic) من الافحمة. در منع. والدر سر مع وحرب قمه احتقال المحمود موا. احد يهذ عكسا. ولا الع حدم عدد ما واحدود عصم صرحسا. وال المام محا وأحدود دمة دلمال صهر وصل وحدما اوي حقها احتمار احدده موه درسود وصوره موا لا مصدا واحدون ولا مصا واحده المسيحه. محسل وسع حه وحسل حده احتمال اهدنا الله والا المحمده هدم صما And Melchizedek was honoured by them all, and was called "Father of Kings." Because of that which the Apostle spake, "His days had no beginning, and his life no end," simple folk have imagined that he was not a man at all, and in their error have said of him that he was God. Far from it, that his days had no beginning and his life no end. For when Shem the son of Noah took him away from his parents, not a word was said how old he was when he went up from the east, nor in how many years his departure from this world took place; because he was the son of Mâlâkh, the son of Arphaxar, the son of Shem, and not the son of one of the patriarchs; for the Apostle has said that no one of his father's family ministered at the altar, and the name of his father is not written down in the genealogies, because Matthew and Luke the Evangelists wrote down the names of the patriarchs only, and hence neither the name of his father nor that of his mother are known. The Aposto then did not say that he had no parents, but only that they were not written down by Matthew and Luke in the genealogies.' Bezold, Die Schatzhöhle, p. 36; Brit. Mus. Add. 25,875, fol. 26 b, col. 1, line 22 to fol. 27 a, col. 1, line 5. In A, on fol. 39 a, a marginal note says: 'Know, O my brother readers, that in the manuscript belonging to the priest Makbal I have seen that Melchizedek's father was called Harkleîm, and his mother Shêlâthêîl (Salathiel).'

Noah died, he commanded Shem concerning the bones of Adam, for they were with them in the ark, and were removed from [ al] the land of Eden to this earth. Then Shem entered the ark, and sealed it with his father's seal, and said to his brethren, 'My father commanded me to go and see the sources of the rivers and the seas and the structure of the earth, and to return.' And he said to Mâlâh the father of Melchizedek, and to Yôzâdâk his mother, 'Give me your son that he may be with me, and behold, my wife and my children are with you.' Melchizedek's parents said to him, 'My lord, take thy servant; and may the angel of peace be with thee, and protect thee from wild beasts and desolation of the earth.' Shem went by night into the ark, and took Adam's coffin; and he sealed up the ark, saying to his brethren, 'My father commanded me that no one should go into it.' And he journeyed by night with the angel before him, and Melchizedek with him, until they came and stood upon the spot where our Lord was crucified. When they had laid the coffin down there, the earth was rent in the form of a cross 1, and swallowed up the coffin, and was again sealed up and returned to its former condition. Shem laid his hand upon Melchizedek's head, and blessed him and delivered to him the priesthood, and commanded him to dwell there until the end of his life. And he said to him, 'Thou shalt not drink wine nor any intoxicating liquor, neither shall a razor pass over thy head; thou shalt not offer up to God an offering of beasts, but only fine flour and olive oil and wine; thou shalt not build a house for thyself; and may the God of thy fathers be with thee.' And Shem returned to his brethren, and Melchizedek's parents said to him, 'Where is our son?' Shem said, 'He died while he was with me on the way, and I buried him; and they mourned for him a month of days; but Melchizedek dwelt in that place until he died. When he was old, the kings of the earth heard his fame, and eleven of them gathered together and came to see him; and they entreated him to go with them, [a] but he would not be persuaded. And when he did not conform to their wishes, they built a city for him there, and he called it Jerusalem; and the kings said to one another, 'This is the king of all the earth, and the father of nations.' When Abraham came

<sup>&</sup>lt;sup>1</sup> See also Bezold, *Die Schatzhöhle*, p. 28.

back from the battle of the kings and the nations, he passed by the mount of Jerusalem; and Melchizedek came forth to meet him, and Abraham made obeisance to Melchizedek, and gave him tithes of all that he had with him. And Melchizedek embraced him and blessed him, and gave him bread and wine from that which he was wont to offer up as an offering.

#### CHAPTER XXII1.

## OF THE GENERATIONS OF NOAH 2.

The children of Shem. The people of Shem are twenty and seven families. Elam, from whom sprang the Elamites; Asshur, from whom sprang the Assyrians (Âthôrâyê); Arphaxar 3, from whom sprang the Persians; and Lud (Lôd) and Aram, from whom sprang the Arameans. the Damascenes, and the Harranites. Now the father of all the children of Eber was Arphaxar. Shâlâh begat Eber (Âbâr), and to Eber were born two sons; the name of the one of whom was Peleg (Pâlâg), because in his days the earth was divided. From this it is known that the Syriac language remained with Eber, because, when the languages were confounded and the earth was divided, he was born, and was called Peleg by the Syriac word which existed in his time. After Peleg, Joktan (Yaktân) was born, from whom sprang the thirteen nations who dwelt beside one another and kept the Syriac language. And their dwelling was from Měnashshê (or Manshâ) of mount Sepharvaïm 4, by the side of the land of Canaan, and towards the east, beginning at Aram and Damascus, and coming to Baishân [Maishân?] and Elam, and their border (was) Assyria, and the east, and Persia to the south, and the Great Sea 5. Now the Hebrew has Maishân [ສະພຸລ] instead of Měnashshê (or Manshâ), [] in the verse, 'The children of Joktân dwelt from Maishân to Sepharvaïm6.

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. xxiii.

<sup>&</sup>lt;sup>2</sup> Genesis, chap. x.

<sup>&</sup>lt;sup>3</sup> So always, as in the Pĕshîṭtâ, for Arphaxad.

<sup>4</sup> The Peshîttâ has المدخدا به المعنوم و المعنوم و ومادامه المعنوم و معملاً بعد و المعنوم المعنوم المعنوب المع

<sup>&</sup>lt;sup>5</sup> Perhaps we might read, 'Assyria to the east, and Persia, and the Great Sea on the south.'

<sup>&</sup>lt;sup>6</sup> Gen. x. 30. In the Oxford MS. chap. xxiv begins here.

The children of Ham. The people of Ham are thirty and six families, besides the Philistines and Cappadocians. Cush, from whom sprang the Cushites: Misraim, from whom sprang the Misrâyê (or Egyptians); Phut (or Pôt), from whom sprang the Pôtâyê; Canaan, from whom sprang the Canaanites; the seven kings whom Joshua the son of Nun destroyed1; the children of 'Ôbâr2, Shebâ and Ḥavîlâ, from whom sprang the Indians, the Amorites, the Samrâyê, the Metrâyê, and all the dwellers of the south. And of Cush was born Nimrod, who was the first king after the flood. The beginning of his kingdom was Babel (Babylon), which he built, and in which he reigned; and then, after the division of tongues, he built the following cities: Arach (Erech), which is Orhâi (Edessa), Âchâr (Accad), which is Niṣîbis, and Calyâ (Calneh), which is Ctesiphon 3. The land of Babel he called the land of Shinar 4, because in it were the languages confounded 5, for 'Shinar' in the Hebrew language is interpreted 'division.' From that land the Assyrian went forth and built Nineveh and the town of Rehôbôth, which is the town of Arbêl (Irbil). It is said that Belus, the son of Nimrod, was the first to depart from Babel and to come to Assyria; and after Belus, his son Ninus built Nineveh, and called it after his name, and Arbêl and Câlâh, which is Hetrê (Ḥaṭrâ)6, and Resen, which is Rêsh-'ainâ (Râs'ain). Misraim begat Ludim, from

<sup>&</sup>lt;sup>1</sup> Perhaps Solomon means the 'five kings of the Amorites,' Josh. x. 5; or else he refers to the 'seven nations,' Deut. vii. 1.

<sup>&</sup>lt;sup>2</sup> According to Gen. x. 7, we should read Cush,

<sup>&</sup>lt;sup>3</sup> See Gen. x. 10. Solomon's ideas as to what is meant by Erech, Accad, and Calneh are, of course, utterly erroneous. Erech is the ruins of Warkâ, on the left bank of the lower Euphrates, S.E. of Babylon; Accad is a name for Upper Babylonia, as opposed to Sumir or Lower Babylonia; Calneh has not yet been identified. See also Schrader, *The Cunciform Inscriptions and the Old Testament*, p. 78.

<sup>&</sup>lt;sup>4</sup> Some Assyriologists consider the biblical Shinar to be the same as Sumir or Lower Babylonia. See Lenormant, *Études Accad.* ii. 3, p. 70.

<sup>&</sup>lt;sup>5</sup> It is certain that the name Babel or Babylon has no connection with the Heb.  $\frac{5}{2}$  or  $\frac{5}{2}$ ; in the cuneiform inscriptions báb-ilu means 'Gate of God,' and is the Semitic equivalent of the Akkadian ka-dingirra-ki.

<sup>6</sup> See Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, pp. 184-186.

whom sprang the Lôdâyê; La'bîm, from whom sprang the Lûbâyê; Lahbîm, from whom sprang the Tebtâyê; Yaphtuḥîm, Pathrusîm, and Casluhîm, from whom went forth the Philistines, the Gedrâyê (Gadarenes), and the people of Sodom. Canaan begat Sidon his firstborn, from whom sprang the Şôrâyê (Tyrians) and Sidonians, ten nations who dwelt by the side of Israel, from the sea (i. e. the Mediterranean) to the Euphrates; the Ķîshâyê, [ 👊] the Ķenrâyê (or Ķîrâyê), and the Aķděmônâyê (or Ķadmônâyê), who were between the children of Esau and Amnâ of Ireth ¹. The children of Lot are children of Ham ².

The children of Japhet. The people of Japhet are fifteen families. Gomer, from whom sprang the Gêôthâyê (Gôthâyê, Goths?); Magog, from whom sprang the Galatians; Mâdâi, from whom sprang the Medes; Javan, from whom sprang the Yaunâyê (Greeks); Tûbîl (Tubal), from whom sprang the Baithônâyê (Bithynians); Meshech, from whom sprang the Mûsâyê (Mysians); Tîras, from whom sprang the Tharněkâyê (or Thrêkâyê, Thracians), the Anshklâyê (or Asklâyê), and the Achshklâyê. The children of Gomer: Ashkěnaz, from whom sprang the Armenians; Danphar, from whom sprang the Cappadocians; Togarmah, from whom sprang the Asâyê (Asians) and the Îsaurâyê (Isaurians). The sons of Javan: Elisha, that is Halles (Hellas); Tarshîsh, Cilicia, Cyprus, Kâthîm (Kittîm), Doranim³, and the Macedonians; and from these they were divided among the islands of the nations.

These are the families of the children of Noah, and from them were the nations divided on the earth after the flood; they are seventy and two families, and according to the families, so are the languages.

# CHAPTER XXIII4.

# OF THE SUCCESSION OF GENERATIONS FROM THE FLOOD UNTIL NOW $^5$ .

SHEM was a hundred years old, and begat Arphaxar two years after the flood; the sum of his years was six hundred. Arphaxar was a

- <sup>1</sup> Or possibly, 'and the Amnê (Emim), whom he inherited.'
- <sup>2</sup> In the Oxford MS. chap. xxv begins here.
- <sup>3</sup> For Dodanîm or Rodanîm. See Gen. x. 4. <sup>4</sup> In the Oxford MS, chap. xxvi.
- <sup>5</sup> Genesis, chap. xi. The numbers of the years of the Patriarchs agree neither with the Hebrew nor the LXX.

hundred and thirty-five years old, and begat Kainan. Kainan was a hundred and thirty-nine years old, and begat Shâlâh: the sum of his years was four hundred and thirty-eight. Shâlâh was a hundred and thirty years old 1, and begat Eber; the sum of his years was four hundred and thirty-three. Eber was a hundred and thirty-four years old, [ ] and begat Peleg; the sum of his years was four hundred and sixty-four. Peleg was a hundred and thirty years old, and begat Reu; the sum of his years was a hundred and thirty-nine<sup>2</sup>. In the days of Reu the languages were divided into seventy and two; up to this time there was only one language 3, which was the parent of them all, namely, Aramean, that is Syriac. Reu was a hundred and thirty-two years old, and begat Serug; the sum of his years was a hundred and thirtynine 4. Serug was a hundred and thirty years old, and begat Nahor; the sum of his years was a hundred and thirty years 5. In the days of Serug men worshipped idols and graven images. Nahor was seventy and nine years old<sup>6</sup>, and begat Terah; the sum of his years was one hundred and forty-eight. In the days of Nahor magic began in the world 7.

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. 138 years.

<sup>&</sup>lt;sup>2</sup> Lappears to have dropped out of the text, 339.

قعر المحكم المح

<sup>4</sup> Gen. xi. 20, 21, two hundred and thirty-nine.

<sup>&</sup>lt;sup>5</sup> Gen. xi. 22, 23, two hundred and thirty.

<sup>6</sup> Gen. xi. 24, twenty-nine.

<sup>&</sup>lt;sup>7</sup> According to the 'Cave of Treasures,' the origin of magic was this: 'In the days of Terah, in his ninetieth year, magic appeared on the earth in the city of

And God opened the storehouse of the winds and whirlwinds<sup>1</sup>, and they uprooted the idols and graven images, and they collected them together and buried them under the earth, and they reared over them these mounds that are in the world. This was called 'the Wind Flood.'

Ur, which Horon the son of Eber had built. Now there was in it a certain man who was very rich, and he died about that time. His son made for him an image of gold, and set it up on his grave; and he put a youth to watch it. Then Satan went and dwelt in that image, and he used to speak to the young man in the form of his father. But thieves went in and stole everything which the young man possessed; and he went to his father's grave weeping. And Satan spake with him, saying, "Weep not before me, but go, bring thy little son, and sacrifice him to me as a sacrifice; and everything which thou hast lost shall be restored to thee immediately." So he straightway did as Satan commanded him; and he slew his son, and bathed in his blood. Then Satan went forth from the image immediately, and entered into the young man, and taught him magic, incantation, divinations, chaldeeism, destinies, haps, and fates. And behold, from that time men began to sacrifice their children to demons and to worship idols, for the demons went in and dwelt in all the images. In the one hundredth year of Nahor, when God saw that men sacrificed their children to devils, and bowed المحمع ومحده، المسلمط سنعما المرافظ حادة عناها وحدا ١٥٥١ مد حدد، ١٥٥٥ لمحم دن رحدا سر محلم بدوا لهد. مصل دن اديا. محدر حده دنه رحصا وومحا وهم حدلاهم محده واواد حكمها سر ويهدوون وحلاهها وحصد دوه رحمل وصحرا موا صهدا حم لحما وبعداً وادوه و محدد سيدا ومعدد قدموم وميا موا لحما. ويوم كوا مدزا واحدود در حفا. ومدلا حمده مو صهدا ماهد حدد الا احدا عرصه الا الا الحا حدود احدوا ووحصوب حد وحسا. محسوا معلميل حو ملا موم وامديا. من مسوا حدم أب وامد حده عليا. ووحسه كحده وهسا حرصه. وحسرا نقم صليا مع وه ركما وحا حلاحا والحوره سنعوال ولاسعوال ومرقدل وحديدال وراد وورقدل وسكفا ٥١٥ هم احدم منده دستما حبرسم دستهم المازا وصيب العلامة ال حالا المحمدة بقا محصده معدده وحمد محمد على المحمد مرسل المحمد حديتما المحمدة ومعدد عددة المحمد ال Bezold, Die Schatzhöhle, p. 32; Brit. Mus. Add. 25,875, fol. 23 b, col. 1, line 19 to fol. 24 a, col. 1, line 2.

<sup>1</sup> Schoenfelder, custodiam spirituum et superorum!

Terah was seventy years old, and begat Abraham; the sum of his years was one hundred and five years <sup>1</sup>. So it is two thousand two hundred and forty-two years from Adam to the flood; and one thousand and eighty-one years from the flood to the birth of Abraham; and from Adam to Abraham it is three thousand three hundred and thirteen years <sup>2</sup>. And know, my brother readers, that there is a great difference between the computation of Ptolemy<sup>3</sup> and that of the Hebrews and the Samaritans; for the Jews take away one hundred years from [7] the beginning of the years of each (patriarch), and they add them to the end of the years of each of them, that they may disturb the reckoning and lead men astray and falsify the coming of Christ, and may say, 'The Messiah is to come at the end of the world, and in the last times;' and behold, according to their account, He came in the fourth millenium, for so it comes out by their reckoning.

#### CHAPTER XXIV 4.

OF THE BUILDING OF THE TOWER AND THE DIVISION OF TONGUES  $^5$ .

WHEN Reu was born in the days of Peleg, the sons of Noah, Shem, Ham, and Japhet, together with Arphaxar and their children, were gathered together in Shinar. And they took counsel together, saying, 'Come, let us build for ourselves a high tower, the top of which shall be in the heavens, lest a flood come again upon us, and destroy us from off the face of the earth.' And they began to make bricks and to build, until (the tower) was reared a great height from the ground. Then they determined to build seventy-two other towers around it, and to set up a chief over each tower to govern those who were under his authority. God saw the weariness of their oppression and the hardness of their toil, and in His mercy had compassion upon them; for the higher they went, the more severe became their labour, and their pain went on increasing, by reason of the violence of the winds and storms and the heat of the

 $<sup>^{\</sup>rm 1}$  In the Oxford MS. 205 years.

<sup>&</sup>lt;sup>2</sup> Read 3323 years. In the Oxford MS. 3330 years.

<sup>&</sup>lt;sup>8</sup> I. e. the Septuagint. <sup>4</sup> In the Oxford MS. chap. xxvii. <sup>5</sup> Gen. xi.

luminaries and the necessity of carrying up everything they needed. And God said, 'Come, let us go down and divide the tongues there.' The expression 'Come, let us,' resembles 'Come, let us make man in our image and in our likeness,' and refers to the persons of the adorable Trinity. While they were tormenting themselves with that vain labour, their language was suddenly confounded so as to become seventy-two languages. [ and they understood not each other's speech, and were scattered throughout the whole world, and built cities, every man with his fellow who spoke the same language. From Adam to the building of the tower, there was only one language, and that was Syriac. have said that it was Hebrew; but the Hebrews were not called by this name until after Abraham had crossed the river Euphrates and dwelt in Harrân; and from his crossing they were called Hebrews. It was grievous to Peleg that the tongues were confounded (or, that God had confounded the tongues of mankind) in his days, and he died; and his sons Serug and Nahor buried him in the town of Pâlgîn, which he built after his name.

## CHAPTER XXV 1.

## OF ABRAHAM 2.

TERAH the father of Abraham took two wives; the one called Yônâ, by whom he begat Abraham; the other called Shelmath, by whom he begat Sarah. Mâr Theodore says that Sarah was the daughter of Abraham's uncle, and puts the uncle in the place of the father. When Abraham was seventy-five years old, God commanded him to cross the river Euphrates and to dwell in Ḥarrân. And he took Sarah his wife and Lot his nephew, and crossed the river Euphrates and dwelt in Ḥarrân. In his eighty-sixth year his son Ishmael was born to him of Hagar the Egyptian woman, the handmaid of Sarah, whom Pharaoh the king gave to her when he restored her to Abraham; and God was revealed to him under the oak of [c] Mamre. Abraham was a hundred years old when Isaac, the son of promise, was born to him; and on the eighth day he circumcised himself, his son, and every one born in his house. When God commanded Abraham to offer up Isaac

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. xxviii.

<sup>&</sup>lt;sup>2</sup> Gen. xii and following.

upon the altar, He sent him for sacrifice to the special place where, according to the tradition of those worthy of belief, our Lord was crucified. After the death of Sarah, Abraham took to wife Kentôrah (Keturah), the daughter of Yakṭân, the king of the Turks. When Isaac was forty years old, Eliezer the Damascene, the servant of Abraham, went down to the town of Ârâch (Erech), and betrothed Raphkâ (Rebecca), the daughter of Bethuel the Aramean, to Isaac his lord's son. And Abraham died at the age of one hundred and seventy-five years, and was laid by the side of Sarah his wife in the 'double cave',' which he bought from Ephron the Hittite. When Isaac was sixty years old, there were born unto him twin sons, Jacob and Esau. At that time Arbêl was built; some say that the king who built it was called Arbôl. In Isaac's sixty-sixth year Jericho was built. Esau begat Reuel; Reuel begat Zerah; Zerah begat Jobab, that is Job.

#### CHAPTER XXVI2.

OF THE TEMPTATION OF JOB 3.

THERE was a man in the land of Uz whose name was Job. And he was a perfect, righteous and God-fearing man; and there were born unto him seven sons and three daughters. The number of his possessions was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a very large train of servants. [ This man was the greatest of all the children of the east. His children used to go and make a feast; and the day came that his sons and his daughters were eating and drinking in the house of their eldest brother. There came a messenger to Job and said to him, 'The oxen were drawing the ploughs, and the she-asses were feeding by their side, when robbers fell upon them and carried them off, and the young men were

<sup>&</sup>lt;sup>2</sup> In the Oxford MS. chap. xxix. <sup>8</sup> See Job i.

slain by the sword; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'The fire of God fell from heaven and consumed the sheep and the shepherds, and burnt them up; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'The Chaldeans divided themselves into three bands and fell upon the camels and carried them off, and slew the young men; and I alone have escaped to tell thee.' While he was yet speaking, there came another and said to him, 'Thy sons and thy daughters were eating and drinking in the house of their eldest brother, when there came a mighty wind and beat upon the corners of the house, and it fell upon the young people and they are dead; and I alone have escaped to tell thee.' Then Job stood up and rent his garment, and shaved his head; and he fell upon the ground and prostrated himself, saying, 'Naked came I out of my mother's womb, and naked shall I return: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord.' In all this did Job sin not, neither did he blaspheme God. And Satan smote Job with a grievous sore from the sole of his foot to his head (lit. brain); and Job took a potsherd to scrape himself with, and sat upon ashes. His wife says to him, 'Dost thou still hold fast by thy integrity? [acrise God and die.' Job says to her, 'Thou speakest as one of the foolish women speaketh: we have received the good things of God; shall we not receive His evil things?' In all this did Job sin not, neither did he blaspheme God with his lips. Job's three friends heard of this evil which had come upon him, and they came to him, every man from his own land, to comfort him; and their names were these: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. When they were come, they lifted up their eyes from afar off, and they did not know him. And they lifted up their voice and wept, and each man rent his garment, and they strewed dust upon their heads towards heaven; and they sat with him upon the ground seven days and seven nights, and none spake a word, for they saw that his blow was very sore. And when he held fast by his God, He blessed him, and gave him seven sons and three daughters; and there were not found in the whole land women more beautiful than Job's daughters, and their names were Jemima, Keren-happuch, and Kezia. And God gave him fourteen thousand sheep, six thousand camels and a thousand yoke of oxen; and Job lived one hundred and forty years after his temptation, and died in peace.

#### CHAPTER XXVII 1.

## OF THE BLESSINGS OF ISAAC 2.

JACOB was seventy-seven years old when his father Isaac blessed him; and he stole the blessings and birthright from his brother Esau, and fled from before his brother to Harrân. On the first night Jacob saw a ladder reaching from earth to heaven, with angels ascending and descending, and the Power of God upon the top thereof. And he woke and said, [حصم] 'This is the house of the Lord.' He took the stone that was under his head, and set it up for an altar; and he vowed a vow to God. Now the ladder was a type of Christ's crucifixion: the angels that were ascending and descending were a type of the angels who announced the glad tidings to the shepherds on the day of our Saviour's birth. The Power of God which was upon the top of the ladder was (a type of) the manifestation of God the Word in pure flesh of the formation of Adam. The place in which the vision appeared was a type of the church; the stone under his head, which he set up for an altar, was a type of the altar; and the oil which he poured out upon it was like the holy oil wherewith they anoint the altar.

And Jacob went to Laban the Aramean, his mother's brother, and served before him as a shepherd for fourteen years. And he took his two daughters to wife; Leah with her handmaid Zilpah, and Rachel with her handmaid Bilhah. Now he loved Rachel more than Leah, because she was the younger and was fair in aspect, while Leah had watery eyes. There were born to Jacob by Leah six sons: Rûbîl (Reuben), which is interpreted 'Great is God' (now Jacob was eightyfour years old at that time); Simeon, which is interpreted 'the Obedient;' Levi, that is 'the Perfect;' Judah, that is 'Praise;' Issachar, that is 'Hope is near;' and Zebulun, that is 'Gift' or 'Dwelling-place.' Two sons were born to him by Rachel: Joseph, that is 'Addition;' and Benjamin, that is 'Consolation.' By Zilpah two sons were born to him:

<sup>1</sup> In the Oxford MS. chap. xxx.

<sup>&</sup>lt;sup>2</sup> Gen. xxvii.

Gad, that is 'Luck;' and Asher, that is 'Praise.' By Bilhah two sons were born to him: Dan, that is 'Judgment;' and Naphtali, that is 'Heartener';' and one daughter, whose name was Dinah?. After twenty years Jacob returned to Isaac; and Isaac lived one hundred and eighty [as] years?. Twenty-three years after Jacob went up to his father, Joseph was sold by his brethren to the Midianites for twenty dinârs 4. When Isaac died, Jacob was one hundred and twenty years old.

## CHAPTER XXVIII 5.

OF JOSEPH 6.

AFTER Jacob's sons had been born to him by Leah, then Joseph and Benjamin were born to him (by Rachel); and he loved Joseph more than all his children, because he was the child of (his) old age, and because of his beauty and purity, and his being left motherless. He made him a garment with long sleeves, and his brethren envied him. And he dreamed dreams twice, and their hatred increased, and they kept anger in their hearts against him. They sold him to the Midianites, who carried him to Egypt, and sold him to Potiphar, the chief of the guards; and Potiphar delivered his house and servants into his hands; but because of the wantonness of Potiphar's wife, he was bound and kept in prison for two years. When the chief cup-bearer and the chief baker dreamed dreams in one night, and Joseph interpreted them, his words actually came to pass. After Joseph had remained in bondage two years, Pharaoh the king of Egypt saw two dreams in one night; and he was troubled and disturbed, and the sorcerers and enchanters and wise men were unable to interpret his dreams. Then one of those who had been imprisoned with Joseph remembered (him), and they told Pharaoh;

<sup>&</sup>lt;sup>1</sup> The Oxford MS. omits to explain the meanings of the names of Jacob's sons.

<sup>&</sup>lt;sup>2</sup> Dinah was the daughter of Leah, Gen. xxx. 21.

<sup>3</sup> The Oxford MS. gives 108 years.

<sup>&</sup>lt;sup>4</sup> The Oxford MS. adds that Jacob and Esau buried their father in the 'double cave.'

<sup>&</sup>lt;sup>5</sup> In the Oxford MS. chap. xxxi. It is much amplified by long extracts from the Bible history of Joseph.

<sup>6</sup> Gen. xxxvii, xxxix, xli-l.

and Joseph interpreted his dreams, and Pharaoh made him king over Egypt. And Joseph gathered together and collected the corn of the seven prosperous years, and saved it for the seven years of famine. When the household of Jacob lacked bread, Jacob sent his sons to Egypt to buy corn, [ and they met Joseph, and he recognised them. but they did not know him. After he had tortured them twice by his harsh words, he at last revealed himself to them, and shewed himself to his brethren. And he sent and brought his father Jacob and all his family-seventy-five souls in number, and they came down and dwelt in the land of Egypt two hundred and thirty years. Concerning that which God spake to Abraham, 'Thy seed shall be a sojourner in a strange land four hundred and thirty years1; they were under subjection in their thoughts from the time that God spake to Abraham until they went forth from Egypt. Jacob died in Egypt, and he commanded that he should be buried with his fathers; and they carried him and buried him by the side of his fathers in the land of Palestine. After Joseph died, another king arose, who knew not Joseph, and he oppressed the children of Israel with heavy labour in clay; at that time Moses was born in Egypt. Since many have written the history of the blessed Joseph at great length, and the blessed Mâr Ephraim has written his history in twelve discourses, concerning everything which happened to him from his childhood to his death, as well as another discourse upon the carrying up of his bones (to Palestine), we refrain from writing a long account of him, that we may not depart from the plan which we laid down in making this collection.

# CHAPTER XXIX<sup>2</sup>.

OF MOSES AND THE CHILDREN OF ISRAEL 3.

AFTER Joseph was dead, and another king had arisen who knew not [[]] the Israelitish people, the people increased and became strong in Egypt. And Pharaoh was afraid of them, and laid a burden upon them, and oppressed them with hard work in clay, and demanded a

<sup>&</sup>lt;sup>1</sup> Gen. xv. 13, Exod. xii. 40.

<sup>&</sup>lt;sup>2</sup> In the Oxford MS. chap. xxxii.

<sup>&</sup>lt;sup>3</sup> Exod. ii-iv.

tale of bricks from them without giving them straw. At that time Moses the son of Amram, the son of Kohath, the son of Levi, was born. Levi was forty-six years old when he begat Kohath; Kohath was sixtythree years old when he begat Amram; and Amram was seventy years old when he begat Moses. When Moses was born, Pharaoh the king commanded to throw the new-born children of the Israelites into the Moses was beautiful in appearance, and he was called Pantîl 1 and Amlâkyâ; and the Egyptians used to call him the Shakwîthâ<sup>2</sup> of the daughter of Pharaoh. The name of Moses' mother was Yokâbâr (Jochebed). When the command of the king went forth for the drowning of the infants, she made a little ark covered with pitch, and laid the child in it; and she carried it and placed it in a shallow part of the waters of the river Nile (that is Gîhôn); and she sat down opposite (that is, at a distance), to see what would be the end of the child. And Shîpôr<sup>3</sup>, the daughter of Pharaoh, came to bathe in the river—some say that she was called Tharmesîs 4—and she saw the ark and commanded it to be fetched. When she opened it, and saw that the appearance of

<sup>&</sup>lt;sup>2</sup> I do not know the meaning of this word nor its correct pronunciation. The Arabic version in the Munich MS. has פּנְינוֹת. Schoenfelder wrongly.

<sup>&</sup>quot;Brit. Mus. MS. Or. 2441, fol. 374 a, col. 1: معن أحبر المناد من المناد المناد

<sup>&</sup>lt;sup>4</sup> This looks like a corruption of the Egyptian name *Het-Heru-mes* or *Athor-mes*, 'born of Athor.' Bar Hebraeus (ed. Bruns, p. 14) spells her name معاملة عليه المعاملة عليه عليه المعاملة عليه ال

the child was beautiful and his complexion comely, she said, 'Verily this child is one of the Hebrews' children;' and she took him, and reared him up as her son. She sought a Hebrew nurse, and the mother of the child Moses came, and became a nurse to him; and he was reared in the house of Pharaoh until he was forty years old. One day he saw Pethkôm 1 the Egyptian, one of the servants of Pharaoh, quarrelling with an Israelite and reviling him. Moses looked this way and that way, and saw no man; and zeal entered into him, and he slew the Egyptian and buried him in the sand. Two days after, he saw two Hebrews quarrelling with one another. And he said to them, 'Ye are brethren; why quarrel ye with one another?' And one of them thrust him away from him, saying, 'Dost thou peradventure seek to kill me as thou didst the Egyptian yesterday?' Then Moses feared lest Pharaoh should perceive (this) and slay him; and he fled to Midian, and sat by the well there. Now Reuel the Midianite had seven daughters, who used to come to that well and water their father's flocks; and the shepherds came and drove them away; and Moses arose and delivered them, and watered their flocks. When they went to their father, he said to them, 'Ye have come quickly to-day.' They said to him, 'An Egyptian rescued us from the hands of the shepherds, and watered the flocks also.' He said to them, 'Why did ye not bring him? Go quickly and call him hither to eat bread with us.' When Moses came to the house of Reuel and dwelt with him, Reuel loved him and gave him his daughter Zipporah the Cushite to wife. And he said to him, 'Go into the house, and take a shepherd's crook, and go feed thy flocks.' When [دم] Moses went into the house to take the rod, it drew near to him by divine agency; and he took it and went forth to feed his father-in-law's flocks.

## CHAPTER XXX1.

THE HISTORY OF MOSES' ROD.

WHEN Adam and Eve went forth from Paradise, Adam, as if knowing that he was never to return to his place, cut off a branch from the tree of good and evil-which is the fig-tree-and took it with him and went forth; and it served him as a staff all the days of his life. After the death of Adam, his son Seth took it, for there were no weapons as yet at that time. This rod was passed on from hand to hand unto Noah, and from Noah to Shem; and it was handed down from Shem to Abraham as a blessed thing from the Paradise of God. With this rod Abraham broke the images and graven idols which his father made, and therefore God said to him, 'Get thee out of thy father's house,' etc. It was in his hand in every country as far as Egypt, and from Egypt to Palestine. Afterwards Isaac took it, and (it was handed down) from Isaac to Jacob; with it he fed the flocks of Laban the Aramean in Paddan Aram. After Jacob Judah his fourth son took it; and this is the rod which Judah gave to Tamar his daughter-in-law, with his signet ring [ and his napkin, as the hire for what he had done. From him (it came) to Pharez. At that time there were wars everywhere, and an angel took the rod, and laid it in the Cave of Treasures in the mount of Moab, until Midian was built. There was in Midian a man, upright and righteous before God, whose name was Yathrô (Jethro). When he was feeding his flock on the mountain, he found the cave and took the rod by divine agency; and with it he fed his sheep until his old age. When he gave his daughter to Moses, he said to him, 'Go in, my son, take the rod, and go forth to thy flock.' When Moses had set his foot upon the threshold of the door, an angel moved the rod, and it came out of its own free will towards Moses. And Moses took the rod, and it was with him until God spake with him on mount Sinai. When God said to him, 'Cast the rod upon the ground,' he did so, and it became a great serpent; and the Lord said, 'Take it,' and he did so, and it became a rod as at first. This is the rod which God gave him for a

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. xxxiii.

help and a deliverance, that it might be a wonder, and that with it he might deliver Israel from the oppression of the Egyptians. By the will of the living God this rod became a serpent in Egypt. By it God spake to Moses; and it swallowed up the rod of Pôsdî the sorceress of the Egyptians. With it Moses smote the sea of Sôph in its length and breadth, and the depths congealed in the heart of the sea. It was in Moses' hands in the wilderness of Ashîmôn, and with it he smote the stony rock, and the waters flowed forth. Then God gave serpents power over the children of Israel to destroy them, [ because they had angered Him at the waters of strife. And Moses prayed before the Lord, and God said to him, 'Make thee a brazen serpent, and lift it up with the rod, and let the children of Israel look upon it and be healed.' Moses did as the Lord had commanded him, and he placed the brazen serpent in the sight of all the children of Israel in the wilderness; and they looked upon it and were healed. After all the children of Israel were dead, save Joshua the son of Nun and Caleb the son of Yôphannâ (Jephunneh), they went into the promised land, and took the rod with them, on account of the wars with the Philistines and Amalekites. And Phineas hid the rod in the desert, in the dust at the gate of Jerusalem, where it remained until our Lord Christ was born. And He, by the will of His divinity, shewed the rod to Joseph the husband of Mary, and it was in his hand when he fled to Egypt with our Lord and Mary, until he returned to Nazareth. From Joseph his son Jacob, who was surnamed the brother of our Lord, took it; and from Jacob Judas Iscariot, who was a thief, stole it. When the Jews crucified our Lord, they lacked wood for the arms of our Lord; and Judas in his wickedness gave them the rod, which became a judgment and a fall unto them, but an uprising unto many. 1 There were born to Moses two sons; the one called Gershom, which is interpreted 'sojourner;' and the other Eliezer, which is interpreted 'God hath helped me.' Fifty-two years after the birth of Moses, Joshua the son of Nun was born in Egypt 2. When Moses was eighty years old. God spake with him upon mount Sinai. [ And the cry of

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. xxxiv begins here.

<sup>&</sup>lt;sup>2</sup> The Oxford MS. omits this sentence.

the children of Israel went up to God by reason of the severity of the oppression of the Egyptians; and God heard their groaning, and remembered His covenants with the fathers, Abraham, Isaac and Jacob, to whom He promised that in their seed should all nations be blessed. One day when Moses was feeding the flock of Jethro his father-in-law, the priest of Midian, he and the sheep went from the wilderness to mount Horeb, the mount of God; and the angel of the Lord appeared to him in a flame of fire in a bush, but the bush was not burnt. Moses said, 'I will turn aside and see this wonderful thing, how it is that the fire blazes in the bush, but the bush is not burnt.' God saw that he turned aside to look, and He called to him from within the bush, and said, 'Moses, Moses.' Moses said, 'Here am I, Lord.' God said to him, 'Approach not hither, for the place upon which thou standest is holy.' And God said to him, 'I am the God of Abraham, the God of Isaac, the God of Jacob;' and Moses covered his face, for he was afraid to look at Him. Some say that when God spake with Moses, Moses stammered through fear. And the Lord said to him, 'I have seen the oppression of My people in Egypt, and have heard the voice of their cry, and I am come down to deliver them from the Egyptians, and to carry them up from that land to the land flowing with milk and honey; come, I will send thee to Egypt.' Moses said, 'Who am I, Lord, that I should go to Pharaoh, and bring out those of the house of Israel from Egypt?' God said to him, 'I will be with thee.' Moses said to the Lord, 'If they shall say unto me, What is the Lord's name? what shall I say unto them?' God said, 'אֶּהְנֶה אֲשֶׁר אֶּהְנֶה אָשֶׁר, that is, [3.3] the Being who is the God of your fathers hath sent me to you. This is My name for ever, and this is My memorial to all generations.' God said to Moses, 'Go, tell Pharaoh everything I say to thee.' Moses said to the Lord, 'My tongue is heavy and stammers; how will Pharaoh accept my word?' God said to Moses, 'Behold, I have made thee a god to Pharaoh, and thy brother Aaron a prophet before thee; speak thou with Aaron, and Aaron shall speak with Pharaoh, and he shall send away the children of Israel that they may serve Me. And I will harden the heart of Pharaoh, and I will work My wonders in the land of Egypt, and will bring up My people the children of Israel from thence, and the Egyptians shall know that I

am God.' And Moses and Aaron did everything that God had commanded them. Moses was eighty-three years old when God sent him to Egypt. And God said to him, 'If Pharaoh shall seek a sign from thee, cast thy rod upon the ground, and it shall become a serpent.' Moses and Aaron came to Pharaoh, and threw down Moses' rod, and it became a serpent. The sorcerers of Egypt did the same 1, but Moses' rod swallowed up those of the sorcerers; and the heart of Pharaoh was hardened, and he did not send away the people. And God wrought ten signs by the hands of Moses: first, turning the waters into blood; second, bringing up frogs upon them; third, domination of the gnats; fourth, noisome creatures of all kinds; fifth, the pestilence among the cattle; sixth, the plague of boils; seventh, the coming of hail-stones; eighth, the creation of locusts; ninth, the descent of darkness; tenth, the death [and] of the firstborn. When God wished to slay the firstborn of Egypt, He said to Moses, 'This day shall be to you the first of months, that is to say. Nisan and the new year. On the tenth of this month, let every man take a lamb for his house, and a lamb for the house of his father; and if they be too few in number (for a whole lamb), let him and his neighbour who is near him share it. Let the lamb be kept until the fourteenth day of this month, and let all the children of Israel slay it at sunset, and let them sprinkle its blood upon the thresholds of their houses with the sign of the cross. This blood shall be to you a sign of deliverance, and I will see (it) and rejoice in you, and Death the destroyer shall no more have dominion over you;' and Moses and Aaron told the children of Israel all these things. And the Lord commanded them not to go out from their houses until morning; for 'the Lord will pass over the Egyptians to smite their firstborn, and will see the blood upon the thresholds, and will not allow the destroyer to enter their houses.' When it was midnight, the Lord slew the firstborn of the Egyptians, from the firstborn of Pharaoh sitting upon his throne down to the last. And Pharaoh sent to Moses and Aaron, saying, 'Depart from among my people, and go, serve the

<sup>&</sup>lt;sup>1</sup> The Oxford MS. adds the names of the sorcerers, Jannes and Jambres. For accounts of them see <sup>2</sup> Timothy iii. 8; Abulpharagius, *Historia Dynast.*, ed. Pococke, p. 17; and Fabricius, *Cod. Pseud. Vet. Test.*, vol. i, p. 819.

Lord, as ye have said; and take your goods and chattels with you.' The Egyptians also urged the children of Israel to go forth from among them, through fear of death; and the children of Israel asked chains of gold and silver and costly clothing of the Egyptians, and spoiled them; and the Lord gave them favour in the sight of the Egyptians. The children of Israel set out from Raamses to Succoth, [as] six hundred thousand men; and when they entered Egypt in the days of Joseph, they were seventy-five souls in number. They remained in bodily and spiritual subjection four hundred and thirty years; from the day that God said to Abraham, 'Thy seed shall be a sojourner in the land of Egypt,' from that hour they were oppressed in their minds. When the people had gone out of Egypt on the condition that they should return, and did not return, Pharaoh pursued after them to bring them back to his slavery. And they said to Moses, 'Why hast thou brought us out from Egypt? It was better for us to serve the Egyptians as slaves, and not to die here.' Moses said, 'Fear not, but see the deliverance which God will work for you to-day.' And the Lord said to Moses, 'Lift up thy rod and smite the sea, that the children of Israel may pass over as upon dry land.' And Moses smote the sea, and it was divided on this side and on that; and the children of Israel passed through the depth of the sea as upon dry land. When Pharaoh and his hosts came in after them, Moses brought his rod back over the sea, and the waters returned to their place; and all the Egyptians were drowned. And Moses bade the children of Israel to sing praises with the song 'Then sang Moses and the children of Israel' (Exod. xv. 1).

The children of Israel marched through the wilderness three days, and came to the place called Murrath (Marah) from the bitterness of its waters; and the people were unable to drink that water. And they lifted up their voice and murmured against Moses, saying, 'What shall we drink?' Moses prayed before God, and took absinth-wood¹, which is bitter in its nature, and threw it into the water, and it was made sweet. There did the Lord teach them laws and judgments. [1] And they set out from thence, and on the fifteenth of the second month, which is Îyâr, came to a place in which there were twelve wells and seventy

<sup>&</sup>lt;sup>1</sup> See Löw, Aramäische Pflanzennamen, p. 81.

palm-trees 1. Dâd-Îshô' says in his exposition of Paradise 2 that the sorcerers Jannes and Jambres, who once opposed Moses, lived there. There was a well in that place, and over it was a bucket and brass chain: and devils dwelt there, because that place resembled Paradise. The blessed Mâkârîs (Macarius) visited that spot, but was unable to live there because of the wickedness of those demons; but that they might not boast over the human race, as if forsooth no one was able to live there. God commanded two anchorites, whose names no man knoweth, and they dwelt there until they died. When the children of Israel saw that wilderness, they murmured against Moses, saying, 'It were better for us to have died in Egypt, being satisfied with bread. than to come forth into this arid desert for this people to perish by hunger.' And God said to Moses, 'Behold, I will bring manna down from heaven for you; a cloud shall shade you by day from the heat of the sun, and a pillar of fire shall give light before you by night.' God said to Moses, 'Go up into this mountain, thou, and Aaron thy brother, and Nadab, and seventy chosen elders of the children of Israel, and let them worship from afar; and let Moses come near to Me by himself.' And they did as the Lord commanded them, and Moses drew near by himself, and the rest of the elders remained below at the foot of the mountain; and God gave him commandments. And Moses made known to the people the words [ and all the people the words and all the people answered with one voice and said, 'Everything that the Lord commands us we will do.' Moses took blood with a hyssop, and sprinkled it upon the people, saying to them, 'This is the blood of the covenant,' and so forth. And God said to Moses, 'Say unto the children of Israel that they set apart for Me gold and silver and brass and purple,' and the rest of the things which are mentioned in the Tôrâh, 'and let them make a tabernacle for Me.' God also shewed the construction thereof to Moses, saying, 'Let Aaron and his sons be priests to Me, and let them serve My altar and sanctuary.' God wrote ten commandments<sup>3</sup> on two tables of stone, and these are they. Thou shalt not make to thyself an image or a likeness; thou shalt not falsify thy oaths; keep

<sup>&</sup>lt;sup>1</sup> I. e. Elim, Exod. xv. 27. 
<sup>2</sup> See Assemânî, Bibl. Or., t. iii, pt. i, pp. 49 and 99.

<sup>3</sup> C reads دهنا ولاتحم, 'ten words.'

the day of the Sabbath; honour thy father and thy mother; thou shalt not do murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet thy neighbour's or brother's house; thou shalt not covet the wife of thy kinsman or neighbour, nor his servants, nor his handmaidens. When the children of Israel saw that Moses tarried on the mountain, they gathered together to Aaron and said to him, 'Arise, make us a god to go before us, for we know not what has become of thy brother Moses.' Aaron said to them, 'Bring me the earrings that are in the ears of your wives and children.' When they had brought them to him, he cast a calf from them, and said to the people, 'This is thy god, O Israel, who brought thee out of Egypt;' and they built an altar, and the children of Israel offered up sacrifice upon it. God said to Moses, 'Get thee down [ 4] to the people, for they have become corrupt.' And Moses returned to the people, and in his hands were the two tablets of stone, upon which the ten commandments were written by the finger of God. When Moses saw that the people had erred, he was angry and smote the tablets upon the side of the mountain and brake them. And Moses brought the calf, and filed it with a file, and threw it into the fire, and cast its ashes into water; and he commanded the children of Israel to drink of that water. And Moses reproached Aaron for his deeds, but Aaron said, 'Thou knowest that the people is stiffnecked.' Then Moses said to the children of Levi, 'The Lord commands you that each man should slay his brother and his neighbour of those who have wrought iniquity;' and there were slain on that day three thousand men. And Moses went up to the mountain a second time, and there were with him two tables of stone instead of those which he brake. He remained on the mountain and fasted another forty days, praying and supplicating God to pardon the iniquity of the people. When he came down from the mountain with the other two tablets upon which the commandments were written, the skin of his face shone, and the children of Israel were unable to look upon his countenance by reason of the radiance and light with which it was suffused; and they were afraid of him. When he came to the people, he covered his face with a napkin; and when he spake with God, he uncovered his face. And Moses said to Hur, the son of his father-in-law Reuel the Midianite, 'We will go to the land

which God promised to give us; come with us, and we will do thee good; but he would not, and returned to Midian. [v] So the children of Israel went along the road to prepare a dwelling-place for themselves; and they lifted up their voice with a cry; and God heard and was angry, and fire went round about them and burnt up the parts round about their camps. They said to Moses, 'Our soul languishes in this wilderness; and we remember the meats of Egypt; the fishes and the cucumbers and the melons and the onions and the leeks and the garlic; and now we have nought save this manna which is before us.' Now the appearance of manna was like that of coriander seed, and they ground it, and made flat cakes of it; and its taste was like bread with oil in it. And the Lord heard the voice of the people weeping each one at the door of his tent, and it was grievous to Him. Moses prayed before the Lord and said, 'Why have I not found favour before Thee? and why hast Thou cast the weight of this people upon me? Did I beget them? Either slay me or let me find favour in Thy sight.' God said to Moses, 'Choose from the elders of the children of Israel seventy men, and gather them together to the tabernacle, and I will come down and speak with thee. And I will take of the spirit and power which is with thee and will lay it upon them, and they shall bear the burden of the people with thee, and thou shalt not bear it by thyself alone;' and Moses told them. Moses gathered together seventy elders from the children of Israel, and the Lord came down in a cloud, and spake with them; and he took of the spirit and power which was with Moses and laid it upon them, and they prophesied. But two elders of the seventy whose names were written down remained in the camp and did not come; the name of the one was Eldad, and that of the other Medad; and they also prophesied in the tabernacle. A young man came and told Moses, and Joshua the son of Nun, the disciple of Moses, said to him, 'My lord, restrain them.' Moses said, 'Be not jealous; would that all the children of Israel were prophets; for the Spirit of God hath come upon them.'

And Moses said to the children of Israel, 'Because ye have wept and have asked for flesh, behold the Lord will give you flesh to eat; not one day, nor two, nor five, nor ten, but a month of days shall ye eat, until it goeth out of your nostrils, and becometh nauseous to

you 1.' Moses said (to the Lord), 'This people among whom I am is six hundred thousand men, and hast Thou promised to feed them with flesh for a month of days? If we slay sheep and oxen, it would not suffice for them; and if we collect for them (all) the fish that are in the sea, they would not satisfy them.' And the Lord said to Moses, 'The hand of the Lord shall bring (this) to pass, and behold, thou shalt see whether this happens or not.' By the command of God a wind blew and brought out quails from the sea, and they were gathered around the camp of the children of Israel about a day's journey on all sides; and they were piled upon one another to the depth of two cubits. Each of the children of Israel gathered about ten cors; and they spread them out before the doors of their tents. And the Lord was angry with them, and smote them with death, and many died; and that place was called 'the graves of lust.'

They departed from thence to the place called Haserôth. And Aaron and Miriam lifted up themselves against Moses because of the Cushite woman whom he had married, and they said, 'Has God spoken with Moses only? Behold, He hath spoken with us also.' Now Moses was meeker than all men. And God heard the words of Miriam and Aaron, and came down in a pillar of cloud, and stood at the door of the tabernacle, [عد] and called them, and they came forth to Him. The Lord said to them, 'Hear what I will say to you. I have revealed Myself to you in secret, and ye have prophesied in a dream. Not so with My servant Moses, who is trusted in everything, for with him I speak mouth to mouth.' And the Lord was angry with them, and the cloud was taken up from the tabernacle; and Miriam was a leper, and was white as snow. Aaron saw that she was a leper, and said to Moses, 'I entreat thee not to look upon our sins which we have sinned against thee.' Moses made supplication before God, saying, 'Heal her, O Lord, I entreat Thee.' God said to Moses, 'If her father had spat in her face, it would have been right for her to pass the night alone outside the camp for seven days, and then to come in.' So Miriam stayed outside the camp for seven days, and then she was purified.

¹ The word مُحكِزًا ، ومِحكِنَ is explained in the text by أَوْمَانِ أَوْمَانِي أَوْمَانِ أَنْهُمُ أَمْنِهُ أَمْنِهُ أَلْمُ اللَّهُ اللَّالِي اللَّهُ اللَّالْمُعِلَّالِي الللَّهُ اللَّهُ اللَّهُ اللَّالِي الللَّالِي اللّل

And God said to Moses, 'Send forth spies, from every tribe a man. and let them go and search out the land of promise.' Moses chose twelve men, among whom were Joshua the son of Nun and Caleb the son of Jephunneh; and they went and searched out the land. And they returned, carrying with them of the fruit of the land grapes and figs and pomegranates. The spies came and said, 'We have not strength to stand against them, for they are mighty men, while we are like miserable locusts in their sight.' And the children of Israel were gathered together to Moses and Aaron, and they lifted up their voice and wept with a great weeping, saying, 'Why did we not die under the hand of the Lord in the wilderness and in Egypt, and not come to this land to die with our wives and children, and to become a laughing-stock and a scorn to the nations?' [ Joshua the son of Nun and Caleb the son of Jephunneh said to them, 'Fear not; we will go up against them, and the Lord will deliver them into our hands, and we shall. inherit the land, as the Lord said to us.' The children of Israel said to one another, 'Come, let us make us a chief and return to Egypt;' and Moses and Aaron fell upon their faces before the people. And Joshua the son of Nun and Caleb the son of Jephunneh rent their clothes and said to the children of Israel, 'The land which we have searched out is a thriving one, flowing with milk and honey, and it is in the power of God to give it to us; do not provoke God.' And the children of Israel gathered together to stone them with stones. And God was revealed in a cloud over the tabernacle openly in the sight of the children of Israel; and He said to Moses, 'How long will these (people) provoke Me? and how long will they not believe in Me for all the wonders which I have wrought among them? Let Me smite them, and I will make thee the chief of a people stronger than they.' Moses said to the Lord, 'O Lord God Almighty, the Egyptians will hear and will say that Thou hast brought out Thy people from among them by Thy power: but when Thou smitest them, they will say, "He slew them in the desert, because He was unable to make them inherit the land which He promised them." And Thou, O Lord, who hast dwelt among this people, and they have seen Thee eye to eye, and Thy light is ever abiding with them, and Thou goest (before them) by night in a pillar of light, and dost shade them with a cloud by day, pardon

now in Thy mercy the sins of Thy people, as Thou hast pardoned their sins from Egypt unto here.' God said to Moses, 'Say unto the children of Israel, O wicked nation, I have heard all the words which ve have spoken, and I will do unto you even as [30] ye wish for yourselves. In this desert shall your dead bodies fall, and your families and your children, every one that knows good from evil, from twenty years old and downwards. Their children shall enter the land of promise; but ye shall not enter it, save Caleb the son of Jephunneh and Joshua the son of Nun. Your children shall remain in this wilderness forty years, until your dead bodies decay, according to the number of the days in which ye searched out the land; for each day ye shall be requited with a year because of your sins.' And the spies who had spied out the land with Joshua the son of Nun and Caleb the son of Jephunneh died at once, save Joshua the son of Nun and Caleb the son of Jephunneh. This was very grievous to the people, and the children of Israel said to Moses, 'Behold, we are going up to the land which God promised us.' He said to them, 'God hath turned His face from you; go ve not away from your place.' And they hearkened not to Moses, but went up to the top of the mountain without Moses and the tabernacle; and the Amalekites and Canaanites who dwelt there came out against them and put them to flight. God said to Moses, 'When the children of Israel enter the land of promise, let them offer as offerings fine flour and oil and wine.' Then Korah the son of Zahar (Izhar). and Dathan and Abiram the sons of Eliab, together with their families, and two hundred and fifty men, separated from the children of Israel: and they came to Moses, and made him hear them, and troubled him. And Moses fell upon his face before the Lord and said, 'To-morrow shall every one know whom God chooses. Is that which I have done for you not sufficient for you, that ye serve before the Lord, but ye must seek the priesthood also?' And Moses said unto God, [m.w] 'O God, receive not their offerings.' And Moses said to them, 'Let every one of you take his censer in his hand, and place fire and incense therein;' and there stood before the Lord on that day two hundred and fifty men holding their censers. The Lord said to Moses, 'Stand aloof from the people, and I will destroy them in a moment.' And Moses and Aaron fell upon their faces, and said to the Lord, 'Wilt

Thou destroy all these for the sake of one man who hath sinned?' God said to Moses, 'Tell the children of Israel to go away from around the tents of Korah and his fellows;' and Moses said to the people everything that God had said to him; and the people kept away from the tent of Korah. Then Korah and his family with their wives and children came forth and stood 1 at the doors of their tents. And Moses said to them, 'If God hath sent me, let the earth open her mouth and swallow them up; but if I am come of my own desire, let them die a natural death like every man.' While the word was yet in his mouth, the earth opened, and swallowed them up, and the people that were with them, from man even unto beast; and fear fell upon their companions. The fire went forth from their censers, and burnt up the two hundred and fifty men. Moses said to Eleazar, 'Take their censers and make a casting of them, that they may be a memorialfor they have been sanctified by the fire which fell into them-that no man who is not of the family of Aaron should dare to take a censer in his hand.'

The children of Israel gathered together unto Moses and Aaron and said to them, 'Ye have destroyed the people of the Lord.' And [a.w] God said to Moses and Aaron in the tabernacle, 'Stand aloof from them, and I will destroy them in a moment.' Moses said to Aaron, 'Take a censer and put fire and incense therein, and go to the people, that God may forgive their sins, for anger has gone forth against them from before the Lord.' And Aaron put incense in a censer, and went to the people in haste, and he saw death destroying the people unsparingly; but with his censer he separated the living from the dead, and the plague was stayed from them. The number of men whom the plague destroyed at that time of the children of Israel was fourteen thousand and seven hundred, besides those who died with the children of Korah: and Aaron returned to Moses. And God said to Moses. 'Let the children of Israel collect from every tribe a rod, and let them write the name of the tribe upon its rod, and the name of Aaron upon (that of) the tribe of Levi, and the rod of the man whom the Lord chooseth shall blossom.' And they did as God had commanded them,

<sup>1</sup> Read as o for as in Num. xvi. 27.

and took the rods and placed them in the tabernacle that day. On the morrow Moses went into the tabernacle, and saw the rod of the house of Levi budding and bearing almonds. And Moses brought out all the rods to the children of Israel, and the sons of Levi were set apart for the service of the priesthood before the Lord.

When the children of Israel came to the wilderness of Sîn, Miriam the sister of Moses and Aaron died, and they buried her. And there was no water for them to drink; and the children of Israel murmured against Moses and said, 'Would that we had all died with those who are dead already, and that we had not come hither to die with our beasts [ and our possessions! Why did the Lord bring us out from Egypt to this desert land, in which there are neither pomegranates nor grapes?' Moses and Aaron went to the tabernacle, and fell upon their faces before the Lord, and the Lord said to them, 'Gather together the children of Israel, and let Moses smite the rock with the rod, and water shall come forth and all the people shall drink;' and Moses called that water 'the water of strife.' The children of Israel gathered themselves together unto Moses and Aaron, and they murmured against them saying, 'Why have ye brought us out to this desert to die of thirst and hunger?' And the Lord was angry with them, and sent serpents upon them, and many of the people died by reason of the serpents. And they gathered themselves together unto Moses and Aaron and said to them, 'We have sinned before God and before you.' God said to Moses, 'Make a serpent of brass, and hang it upon the top of thy rod, and set it up among the people; and let every one whom a serpent shall bite look upon the brazen serpent, and he shall live and not die.' This serpent which Moses set up is a type of the crucifixion of our Lord, as the doctor saith, 'Like the serpent which Moses set up, He set Him up also, that He might heal men of the bites of cruel demons,'

And the children of Israel came to mount Hôr, and Aaron died there; and they wept for him a month of days; and Moses put his garments upon Eleazar his son. The children of Israel began to commit fornication with the daughters of Moab, and to bow down to their idols, and to eat of their sacrifices. The Lord was angry with them, and He commanded Moses to gather together the children of

Israel, and to order every man to slay his fellow, and every one who should bow down to Baal Peor, the idol of the Moabites. When they were all assembled at the door of the tabernacle, [see Zimri the son of Salô came and took Cosbî the daughter of Zûr, and committed fornication with her in the sight of Moses and all the people; and God smote the people with a pestilence. Then Phinehas the son of Eleazar the priest, the son of Aaron, arose, and thrust them through with a spear, and lifted them up upon the top of it; and the plague was stayed from that hour. This zeal was accounted unto Phinehas as a prayer, as the blessed David says 1, 'Phinehas arose and prayed, and the pestilence was stayed; and it was accounted unto him for merit from generation unto generation, even for ever.' The number of those who died at that time was twenty-four thousand men. God commanded Moses to number the people, and their number amounted to six hundred and one thousand seven hundred and eighty souls. And God commanded Moses to bless Joshua the son of Nun, and to lay his hand upon him, and to set him up before Eleazar the priest and before all the children of Israel; and God gave him wisdom and knowledge and prophecy and courage, and made him ruler of the children of Israel. God commanded the children of Israel to destroy the Midianites. And (Moses) chose from each tribe a thousand men, and they went up against the Midianites and took them captive and spoiled them. And Moses told them to slay every man who had committed fornication with a Midianitish woman, and every Midianitish woman who had committed fornication with a son of Israel, except the virgins whom man had not known. God commanded Moses to set apart one-fiftieth part of the spoil for the sons of Levi, the ministers of the altar and the house of the Lord. The number of the flocks that were gathered together with the children [ ] of Israel was six hundred and seventy thousand, and seventy-two thousand oxen, and thirty-two thousand virgins. And the Lord commanded them that when they should pass over the Jordan and come to the land of promise, they should set apart three villages for a place of flight and refuge, that whosoever committed a murder involuntarily might flee thither and dwell in them until the high priest

<sup>&</sup>lt;sup>1</sup> Ps. cvi. 30.

of that time died, when he might return to his family and the house of his fathers. God laid down for them laws and commandments, and these are they. A man shall not clothe himself in a woman's garments, neither shall a woman clothe herself in those of a man <sup>1</sup>. If one sees a bird's nest, he shall drive away the mother, and then take the young ones <sup>2</sup>. A man shall make a fence and an enclosure to his roof, lest any one fall therefrom, and his blood be required of him <sup>3</sup>. Let him that hath a rebellious son, bring him out before the elders, and let them reprimand him; if he turn from his (evil) habit, (good and well); but if not, let him be stoned <sup>4</sup>. One that is crucified shall not pass the night upon his cross <sup>5</sup>. He that blasphemes God shall be slain. If she is not betrothed, he shall give her father five hundred dînârs, and take her to wife <sup>7</sup>. And the other commandments.

And Moses gathered together the children of Israel and said to them, 'Behold, I am a hundred and twenty years old, no more strength abideth in me; and God hath said to me, Thou shalt not pass over this river Jordan.' And he called Joshua the son of Nun and said to him in the sight of all the people, 'Be strong and of good courage, for thou shalt bring this people into the land of promise. Fear not [ $\searrow$ ] the nations that are in it, for God will deliver them into thy hands, and thou shalt inherit their cities and villages, and shalt destroy them.

And Moses wrote down laws and judgements and orders, and gave them into the hands of the priests, the children of Levi. He commanded them that, when they crossed over to the land of promise, they should make a feast of tabernacles and should read aloud these commandments before all the people, men and women; that they might hear and fear the Lord their God<sup>9</sup>. And God said to Moses, 'Behold thou art going the way of thy fathers; call Joshua the son of Nun, thy disciple, and make him stand in the tabernacle, and command him to be diligent for the government of this people; for I know that after thy death they will turn aside from the way of truth, and will worship

<sup>&</sup>lt;sup>1</sup> Deut. xxii. 5.

<sup>4</sup> Deut. xxi. 18-20.

Deut. xxii. 6.
 Deut. xxi. 23.

<sup>&</sup>lt;sup>3</sup> Deut. xxii. 7.

<sup>&</sup>lt;sup>7</sup> Deut. xxii. 26-29.

<sup>&</sup>lt;sup>8</sup> Deut, xxxi. 1-7.

<sup>6</sup> Lev. xxiv. 16.

<sup>9</sup> Deut. xvi. 13.

idols, and I will turn away My face from them 1.' And God said to Moses, 'Get thee up into this mountain of the Amorites which is called Nebo, and see the land of Canaan, and be gathered to thy fathers, even as Aaron thy brother died on mount Hôr.' So Moses died there and was buried, and no man knoweth his grave 2; for God hid him, that the children of Israel might not go astray and worship him as God. He died at the age of one hundred and twenty years; his sight had not diminished, neither was the complexion of his face changed. And the children of Israel wept for him a month of days in Arbôth Moab.

From Adam then until the death of Moses was three thousand eight hundred and sixty-eight years <sup>3</sup>.

When the number of the children of Israel was reckoned up, it amounted to eight hundred thousand, and that of the house of Judah to five hundred thousand. In the Book of Chronicles it is written, 'The children of Israel were a thousand thousand, one hundred thousand and one hundred 4 men; and the house of Judah was four hundred [ ] thousand and seven hundred men 5 that drew sword.' Now when they came out of Egypt, they were six hundred thousand 6; and when they entered Egypt, they were seventy and five souls 7.

## CHAPTER XXXI8.

OF JOSHUA THE SON OF NUN, AND BRIEF NOTICES OF THE YEARS OF THE JUDGES AND THE KINGS OF THE CHILDREN OF ISRAEL.

AFTER Moses was dead, God said to Joshua the son of Nun, 'Moses My servant is dead; now therefore arise, go over this Jordan, thou and

[II. 2.]

<sup>&</sup>lt;sup>1</sup> Deut. xxxi. 14-16. <sup>2</sup> Deut. xxxiv. 6. <sup>3</sup> Oxford MS. 3860 years.

محال appears to be superfluous, and is omitted by the Oxford MS. See I Chron. xxi. 5.

الحديد عدا الحقي معتدم المنا المعنى المعنى ( as in 1 Chron. xxi. 5.

<sup>6</sup> Exod. xii. 37.

<sup>&</sup>lt;sup>7</sup> Seventy souls according to Gen. xlvi. 27; Exod. i. 5; Deut. x. 22.

<sup>8</sup> In the Oxford MS. chap. xxxv.

all this people, unto the land which I have sworn to their fathers to give them. Every place upon which ye tread shall be yours 1.' So Joshua the son of Nun gathered the people together, and passed over Jordan. Jordan was divided on this side and on that, and the children of Israel passed over as upon dry ground, even as their fathers passed through the sea of Sôph, when they went forth from Egypt 2. And they took twelve stones from the midst of Jordan, as a memorial for those after them<sup>3</sup>. And they took Jericho, and destroyed it <sup>4</sup>; and Joshua the son of Nun slew thirty-one kings of the foreign nations, and divided the land among them, and he brake their idols and images. These are the names of the kings whom Joshua the son of Nun destroyed 5. The king of Jericho, the king of Ai, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, the king of Gezer, the king of Debir, the king of Hormah, the king of Geder, the king of Arad 6, the king of Libnah, the king of Adullam, [ = ] the king of Makkedah, the king of Bethel, the king of Tappuah, the king of Hepher, the king of Aphek, the king of Lashsharon<sup>9</sup>; the king of Madon, the king of Hazor, the king of Shimronmeron 10, the king of Achshaph, the king of Taanach, the king of Megiddo 11, the king of Rekam (Kadesh), the king of Jokneam 12, the king of Dor and Naphath-Dor, the king of Goiim 13, the king of Tirzah 14.

And as we do not intend to write a complete history of the kings and judges, but only to collect a few matters which may serve for the consolation of the feeble in a time of despondency, behold we pass over them with brief notices. If however any one seeks to know these (things), let him read in the Tôrah and in the Bêth-Mautěbhê <sup>15</sup>, whence he will understand clearly. Moses ruled the people in the desert forty

<sup>&</sup>lt;sup>1</sup> Josh. i. 2-3. 
<sup>2</sup> Exod. xiv. 21, 22. 
<sup>3</sup> Josh. iv. 3. 
<sup>4</sup> Josh. vi. 21.

Josh. xii. 9-24.
 Syr. Adar.
 Syr. Arlam.
 Syr. Makar.
 Syr. Neshrön.
 Syr. Shámrín, Samaria.
 Syr. Magdól.

<sup>12</sup> Syr. Neķem'am or Naķ'am. 13 Syr. 'Umķa.

<sup>&</sup>lt;sup>14</sup> The Oxford MS. omits the names of these kings.

<sup>15</sup> In the Oxford MS. 'in the book of Kings.' The term John properly includes Joshua, Judges, Samuel, Kings, Proverbs, Ecclesiasticus, Ecclesiastes, Ruth, the Song of Songs, and Job. See Wright's Catalogue, p. 103, col. 1, note †.

years 1. Joshua ruled the people twenty-five years 2. Judah was ruler of the people forty-eight years 3. Eglon king of Moab 4 oppressed the people eighteen years. Ahôr (Ehûd) was ruler of the people eighty years 5. Nâbîn (Jabin) oppressed Israel twenty years 6. Deborah and Barak were rulers of the people forty years 7. The Midianites oppressed Israel seven years 8. Gideon was ruler of the people forty years 9. He had seventy sons, who rode with him upon seventy ass colts 10. Abimelech the son [ \( \sigma \sigma \)] of Gideon was ruler of the people sixty years 11. Tola the son of Puah was ruler of the people twenty-three years 12. Jair was ruler of the people twenty-two years 13. The Philistines and Ammonites oppressed the people eighteen years 14. Naphthah (Jephthah) was ruler of the people six years 15. He vowed a vow to the Lord and said, 'Whatsoever cometh forth to meet me from my house, I will offer up as an offering to the Lord.' And his only daughter came forth, and he offered her up as an offering to the Lord. Abîzan (Ibzan) was ruler of the people seven years 16. He had thirty sons and thirty daughters; he sent out the thirty daughters and brought in thirty daughters-in-law. Elon was a ruler of the people ten years 17. Acrôn (Abdon) was ruler of the people eight years 18. The

<sup>1</sup> Deut. xxix. 5.

 $<sup>^2</sup>$  Josh. xxiv. 29. Josephus, Antiq., v. 1, gives twenty-nine years. Eusebius and Andronicus, twenty years; the Auşar Raze (Brit. Mus. MS. Add. 21,580, fol. 69 a) twenty-seven years.

<sup>&</sup>lt;sup>3</sup> Bar Hebraeus says that the elders of the people ruled after Joshua, but no number of years is given; his list of the Judges is much fuller, but their years do not agree with those given in this chapter. In Brit. Mus. Add. 21,580, fol. 69 a, after Joshua, there follows Chushan the wicked, eight years; Othniel, forty years; the Moabites, eighteen years; and Ahôr or Ehud comes next.

<sup>4</sup> Judg. iii. 14. The Oxford MS. has 'Og, king of the Moabites.'

<sup>&</sup>lt;sup>5</sup> Judg. iii. 30. <sup>6</sup> Judg. iv. 3. <sup>7</sup> Judg. v. 31.

<sup>&</sup>lt;sup>8</sup> Judg. vi. 1. The Oxford MS. gives seventy years. <sup>9</sup> Judg. viii. 28.

<sup>&</sup>lt;sup>10</sup> Solomon has here confused Abdon with Gideon; see Judg. xii. 14.

We should probably read 'three years,' L. See Judg. ix. 22.

<sup>&</sup>lt;sup>12</sup> Judg. x. 2. <sup>13</sup> Judg. x. 3. <sup>14</sup> Judg. x. 8.

<sup>15</sup> Judg. xii. 7. 16 Judg. xii. 9. 17 Judg. xii. 11.

<sup>&</sup>lt;sup>18</sup> Judg. xii. 14. The Oxford MS. makes no mention of Abdon. Brit. Mus. Add. 21,580, fol. 70 a, has رحويد معني رحويد.

Philistines oppressed Israel forty years 1. Samson was ruler of the people twenty years 2. He slew a thousand men with the jawbone of a dead ass. Eli was ruler of the people forty years<sup>3</sup>. From Eli, the ark was in the house of Abinadab twenty years 4. Samuel was ruler of the people thirty years 5. Saul was ruler of the people forty 6 years. These years of the Judges (lit. rulers) amount to six hundred and fifty-five 7. King David reigned forty years 8. Solomon reigned forty years 9. Rehoboam reigned seventeen years 10. Abijah reigned three years 11. As a reigned forty-one years 12. Jehoshaphat reigned twenty-five years 13. Joram reigned eight [12] years 14. Ahaziah reigned one year 15. Athaliah reigned six years 16. Joash reigned forty years 17. Amaziah reigned twenty-three years 18. Uzziah reigned fiftytwo years 19. Jotham reigned sixteen years 20. Hezekiah reigned twenty-nine years 21. He prayed before God, and fifteen years were added to his life; and he held back the sun and the moon in their course. Manasseh reigned fifty-five years 22. He sawed Isaiah with a wooden saw and killed him. Amon reigned two years 23. Josiah reigned thirty-one years 24. Jehoahaz reigned three months 25. Jehoiakim reigned eleven years 26. Jehoiachin reigned one hundred

<sup>1</sup> Judg. xiii. 1.

² Judg. xv. 20. The Oxford MS. gives 'forty years.' After Samson, Brit. Mus. Add. 21,580, fol. 70 a, has تاريخ الله بالله بال

<sup>&</sup>lt;sup>3</sup> I Sam. iv. 18. <sup>4</sup> I Sam. vii. 2.

 $<sup>^{5}\,</sup>$  Twenty years, Brit. Mus. Add. 21,580, fol. 70 a.

<sup>&</sup>lt;sup>6</sup> So Eusebius, but Anianus gives twenty years.

<sup>&</sup>lt;sup>7</sup> The numbers here given amount to 642 years. <sup>8</sup> I Kings ii. II.

<sup>9</sup> I Kings xi. 42.

<sup>11</sup> I Kings xv. 2.

<sup>12</sup> I Kings xv. 10.

<sup>13 1</sup> Kings xxii. 42.

 <sup>&</sup>lt;sup>14</sup> 2 Kings viii, 17. Jehoram is omitted by the Oxford MS.
 <sup>15</sup> 2 Kings viii, 26.
 <sup>16</sup> 2 Kings xi, 3.

<sup>2</sup> Kings viii. 26.

 $<sup>^{\</sup>rm 17}\,$  2 Kings xii. 1. Joash is omitted by the Oxford MS.

<sup>&</sup>lt;sup>18</sup> Twenty-nine years, 2 Kings xiv. 2. 
<sup>19</sup> 2 Kings xv. 2.

<sup>&</sup>lt;sup>20</sup> 2 Kings xv. 33. Ahaz the son of Jotham also reigned sixteen years (2 Kings xvi. 2); the length of the reigns of the father and son being the same is no doubt the cause why the latter is omitted in all the MSS.

 <sup>21 2</sup> Kings xviii. 2.
 22 2 Kings xxi. 1.
 23 2 Kings xxi. 19.
 24 2 Kings xxii. 1.
 25 2 Kings xxiii. 31.
 26 2 Kings xxiii. 36.

days <sup>1</sup>. Zedekiah reigned eleven years <sup>2</sup>. These years of the kings amount to four hundred and fifty-five years, six months, and ten days <sup>3</sup>.

#### CHAPTER XXXII4.

OF THE DEATH OF THE PROPHETS; HOW THEY DIED, AND (WHERE) EACH ONE OF THEM WAS BURIED 5.

MANASSEII the son of Hezekiah slew Isaiah with a wooden saw; he was buried before the outfall of the waters which Hezekiah concealed by the side of Siloah <sup>6</sup>.

Hosea the son of Beeri, of the tribe of Issachar, (was) from the town of Be'elmâth. He prophesied mystically about our Lord Jesus Christ who was to come; saying that when He should be born, the oak in Shiloh should be divided into twelve [\(\omega. \subseteq \)] parts; and that He should take twelve disciples of Israel. He died in peace, and was buried in his own land.

Joel the son of Bethuel (Pethuel), of the tribe of Reuben, died in peace in his own land. Others say that Ahaziah the son of Amaziah smote him with a staff upon his head; and while his life was yet in him, they brought him to his own land <sup>7</sup>, and after two days he died.

Amos (was) from the land of Tekoa. The priest of Bethel tortured him and afterwards slew him. Others say that it was he whom Ahaziah the son of Amaziah skilled with a staff, and he died.

Obadiah from the country of Shechem was the captain of fifty of

<sup>1 2</sup> Kings xxiv. 8, 'three months.'

<sup>&</sup>lt;sup>2</sup> 2 Kings xxiv. 18. The Oxford MS. makes no mention of Jehoiachin, and gives the name of Zedekiah without the length of his reign.

<sup>&</sup>lt;sup>3</sup> The numbers here given amount to 451 years, 6 months, and 10 days.

<sup>4</sup> Chap. xxxi (sic) in the Oxford MS.

<sup>&</sup>lt;sup>5</sup> See Epiphanius, De Prophetarum Vitis, in Migne, Patrologiae Cursus, Ser. Gr., t. 43, cols. 415-427.

<sup>6</sup> Rather obscure; image is signifies 'he hid, concealed, buried;' possibly the meaning may be 'brought by an underground tunnel.'

<sup>7</sup> Schoenfelder, eum in terram projecerunt.

<sup>8</sup> Epiphanius says that Amaziah slew him.

Ahab's soldiers. He became a disciple of Elijah, and endured many evil things from Ahab, because he forsook him and went after Elijah. However he died in peace. After he followed Elijah, he was deemed worthy of prophecy <sup>1</sup>.

Elijah the fiery, of the family of Aaron, (was) from Tashbi<sup>2</sup>, a town of the Levites. When this (prophet) was born, his father saw in a dream that one was born, and that they wrapped him in fire instead of swaddling bands, and gave him some of that fire to eat. He came to Jerusalem, and told the priests the vision that he had seen. The learned among the people said to him, 'Fear not, thy son is about to be a fire, and his word shall be like fire, and shall not fall to the ground; he will burn like fire with jealousy of sinners, and his zeal will be accepted before God.' He was taken up in a chariot towards heaven. Some say that his father was called Shôbâkh<sup>3</sup>.

Elisha his pupil, from Åbêl-Mēhôlâh, (was) of the tribe of Reuben. On the day of his birth a great wonder took place in Israel; for the bull 4 which they worshipped in Gilgal lowed, and his voice was heard in Jerusalem. The chief priests in Jerusalem said, 'A mighty prophet is born to-day in Israel at this time, and he will break the images and idols to pieces.' He died in peace, and was buried in Samaria.

Jonah the son of Amittai <sup>5</sup> (was) from Gath-hepher <sup>6</sup>, from Kûryath-Âdâmôs <sup>7</sup>, which is near to Ascalon and Gaza and the sea coast. After this (prophet) had prophesied to the Ninevites in the time of Sardânâ <sup>8</sup>

<sup>&</sup>lt;sup>1</sup> Solomon here follows the tradition adopted by Jerome and Ephraim Syrus, and maintained by Kimchi and Abarbanel. He is supposed to have been the captain of the third fifty of soldiers sent by Ahab against Elijah. See 2 Kings i. 13.

<sup>&</sup>lt;sup>2</sup> Or Tishbeh. Epiphanius, 'from the land of the Arabs.'

<sup>8</sup> Elijah is called 'the son of Shôbâkh' in the Oxford MS. Epiphanius, Σο,3άχ.

<sup>4</sup> Epiphanius, 'the golden heifer.'

<sup>&</sup>lt;sup>5</sup> In the Syriac, Yaunán the son of Mattai.

<sup>6</sup> Gath-hepher in the tribe of Zebulun, 2 Kings xiv. 25.

 $<sup>^7</sup>$  Epiphanius, ἐκ γῆς Καριαθαμαούμ. A variant has Καριαθιαρίμ (Kirjath-jearim).

<sup>&</sup>lt;sup>8</sup> Or Surdânôs, عمونانه. See Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, note 369, page 43. The only son of Sennacherib whose name can be compared with this is Assur-nadin-sumi.

the king, he did not remain in his own land because the Jews were jealous of him; but he took his mother, and went and dwelt in Assyria. He feared the reproach of the Jews, because he had prophesied, and his prophecy did not come to pass. He also rebuked Ahab the king, and called a famine upon the land and the people. He came to the widow of Elijah, and blessed her, because she received him, and he returned to Judaea. His mother died on the way, and he buried her by the side of Deborah's grave. He lived in the land of Seridâ, and died two years after the people had returned from Babylon, and was buried in the cave of Kainân l. This (prophet) prophesied that when the Messiah should come, the cities of the Jews would be overturned.

Micah the Morashthite (was) of the tribe of Ephraim, and was slain by Joram the son of Ahab. This (prophet) prophesied concerning the destruction of the temple of the Jews, and the abrogation [ ) of the Passover on the death of the Messiah. He died in peace, and was buried in Anikâm.

Nahum, from the city of Elkôsh, (was) of the tribe of Simeon. After the death of Jonah this (prophet) prophesied concerning the Ninevites, saying, 'Nineveh shall perish by perpetually advancing waters, and ascending fire;' and this actually took place. He prophesied also concerning the Babylonians, that they would come against the Israelitish people; and therefore they sought to kill him. He prophesied that when the Messiah should be slain, the vail of the temple should be rent in twain², and that the Holy Spirit should depart from it. He died in peace, and was buried in his own country.

Habakkuk (was) of the tribe of Simeon, and from the land of Şûâr (Zoar)<sup>3</sup>. This (prophet) prophesied concerning the Messiah, that He should come, and abrogate the laws of the Jews. He brought food to Daniel at Babylon by the divine (or, angelic) agency. The Jews stoned him in Jerusalem.

Zephaniah (was) of the tribe of Simeon. He prophesied concerning

¹ Epiphanius, Καὶ κατοικήσας ἐν γῆ Σαὰρ, ἐκεῖ ἀπέθανεν, καὶ ἐτάφη ἐν τῷ σπηλαίφ Καινεζεοῦ.

<sup>&</sup>lt;sup>2</sup> Epiphanius attributes this prophecy to Habakkuk.

³ Epiphanius, έξ ἀγροῦ Βηθοχήρ. A variant has Βιδζεχάρ.

the Messiah, that He should suffer, and that the sun should become dark, and the moon be hidden. He died in peace in his own land.

Haggai returned from Babylon to Jerusalem when he was young. He prophesied that the people would return, and concerning the Messiah, that He would abrogate the sacrifices of the Jews. He died in peace.

Zechariah the son of Jehoiada returned from Babylon in his old age, and wrought wonders among the people. He died at a great age, and was buried by the side of the grave of Haggai.

Malachi was born after the return of the people, and because of his beauty he was surnamed 'Angel.' He died in peace in his own land.

The Jews stoned Jeremiah the son of Hilkiah in Egypt, because he rebuked them for worshipping idols; and the Egyptians buried him by the side of Pharaoh's palace. The Egyptians loved him much, because he prayed and the beasts died which used to come up from the river Nile and devour men. These beasts were called 'crocodiles'.' When Alexander the son of Philip, the Macedonian, came (to Egypt), he made enquiries about his grave, and took and brought him to Alexandria. This (prophet) during his life said to the Egyptians, 'a child shall be born—that is the Messiah—of a virgin, and He shall be laid in a crib', and He will shake and cast down the idols.' From that time, and until Christ was born, the Egyptians used to set a virgin and a baby in a crib, and to worship him, because of what Jeremiah said to them, that He should be born in a crib.

Ezekiel the son of Buzi was of the priestly tribe, and from the land of Serîdâ<sup>3</sup>. The chief of the Jews who was in the land of the Chaldeans slew him, because he rebuked him for worshipping idols. He was buried in the grave of Arphaxar, the son of Shem, the son of Noah.

Daniel (was) of the tribe of Judah, and was born in Upper Beth-Horon. He was a man who kept himself from women, and hence the Jews thought that he was an eunuch, for his face was different (from that

<sup>1</sup> Read Δ., κροκόδειλοι.

<sup>&</sup>lt;sup>2</sup> See Migne, *Patrologiae Cursus*, Ser. Gr., t. 43, col. 421; and the chapter on the going down of our Lord into Egypt.

<sup>&</sup>lt;sup>3</sup> Epiphanius, έκ γης Σαρηρά.

of other men), and he had no children. He prayed for the Babylonians, and died in Elam, in the city of the Hôzâyê ¹, and was buried in Shôshan the fortress. He prophesied concerning the return of the people.

Ahijah (was) from Shilo. A lion slew this prophet, and he was buried by the oak at Shilo in Samaria. [ ]

Ezra the scribe was from the country of Sabtha<sup>2</sup>, and of the tribe of Judah. This (prophet) brought back the people, and died in peace in his own land.

Zechariah the son of Berachiah, the priest, was from Jerusalem. Joash the king slew this (prophet) between the steps<sup>3</sup> and the altar, and sprinkled his blood upon the horns of the altar, and the priests buried him. From that day God forsook the temple, and angels were never again seen in it.

Simon the son of Sîrâ (Sirach) died in peace in his own town.

Nathan died in peace.

Here ends the first part of the book of gleanings called 'the Bee.'

To God be the glory, and may His mercy and compassion be upon us. Amen.

Again, by the Divine power, we write the second part of the book of gleanings called 'the Bee,' regarding the Divine dispensation which was wrought in the new (covenant).

# CHAPTER XXXIII 4.

## OF THE MESSIANIC GENERATIONS 5.

GOD created Adam. Adam begat Seth. Seth begat Enos. Enos begat Ķainân. Ķainân begat Mahalaleel. Mahalaleel begat Jared.

<sup>2</sup> Epiphanius, ἐκ γῆς Συνβαθά.

<sup>9</sup> Bar Bahlûl (Brit. Mus. Or. 2441, fol. 343 b, col. 1) explains this word thus: المنابع وقائع على المنابع وقائع والمنابع والمن

In Arabic الأَهْواز al-Ahwaz, now خوزستان Khûzistân.

<sup>&</sup>lt;sup>6</sup> Chap. xxxvii in the Oxford MS. <sup>6</sup> See Gen. v, Matt. i, and Luke iii. 23-38.

Jared begat Enoch. Enoch begat Methuselah. Methuselah begat Lamech, Lamech begat Noah, Noah begat Shem. Shem begat Arphaxar, Arphaxar begat Kainân, Kainân begat Shâlâch, Shâlâch begat Eber. Eber begat Peleg. Peleg begat Reu. Reu begat Serug. Serug begat Nahor. Nahor begat Terah. [2] Terah begat Abraham. Abraham begat Isaac. Isaac begat Jacob. Jacob begat Judah. Judah took a Canaanitish wife, whose name was Shuah. And it was very grievous to Jacob, and he said to Judah, 'The God of my fathers will not allow the seed of Canaan to be mingled with our seed, nor his family with our family.' There were born to Judah by the Canaanitish woman three sons, Er, Onan, and Shelah. Er took Tamar, the daughter of Merari the son of Levi, to wife, and he lay with her in the Sodomite way and died without children. After him his brother Onan took her, to raise up seed to his brother; he also, when he lay with her, scattered his seed outside of her on the ground, and he too died without children. Because Shelah was a child, Judah kept his daughter-in-law in widowhood, that he might give her to Shelah to raise up seed by her. But Tamar went into her father-in-law by crafty devices, and lay with him, and conceived, and gave birth to twins, Pharez and Zarah. Pharez begat Hezron. Hezron begat Aram. Aram begat Amminadab. Amminadab begat Nahshon. Eleazar the son of Aaron, the priest, took the sister of Nahshon to wife, and by her begat Phinehas; and the seed of the priesthood was mingled with the royal line 1. Nahshon begat Salmon. Salmon begat Boaz by Rahab. Boaz begat Obed by Ruth the Moabitess. Obed begat Jesse. Jesse begat David the king by Nahash.

Now two genealogies are handed down from David to Christ; the one from Solomon to Jacob², and the other from Nathan to Heli³. David begat Solomon. Solomon begat Rehoboam. Rehoboam begat Abijah. Abijah begat Asa. Asa begat Jehoshaphat. Jehoshaphat begat Joram. Joram begat Uzziah. Uzziah begat Jotham. Jotham begat Ahaz. Ahaz begat Hezekiah. Hezekiah begat Manasseh.

<sup>&</sup>lt;sup>1</sup> This sentence is omitted by the Oxford MS., as well as several names from the genealogies.

<sup>&</sup>lt;sup>2</sup> Matt. i. 6-16.

<sup>&</sup>lt;sup>3</sup> Luke iii. 23-31.

Manasseh begat Amon. Amon begat Josiah. Josiah begat Jeconiah. Jeconiah begat Salathiel. Salathiel begat Zerubbabel. Zerubbabel begat Abiud. Abiud begat Eliakim. Eliakim begat Azor. Azor begat Zadok. Zadok begat Achin. Achin begat Eliud. Eliud begat Eleazar. Eleazar begat Matthan. Matthan begat Jacob. Jacob begat Joseph.

Or again: David begat Nathan. Nathan begat Mattatha. Mattatha begat Mani. Mani begat Melea. Melea begat Eliakim. Eliakim begat Jonam. Jonam begat Levi l. Levi begat Mattîtha. Mattîtha begat Jorim. Jorim begat Eliezer. Eliezer begat Jose. Jose begat Er. Er begat Elmodad. Elmodad begat Cosam. Cosam begat Addi. Addi begat Melchi. Melchi begat Neri. Neri begat Salathiel. Salathiel begat Zorobabel. Zorobabel begat Rhesa. Rhesa begat Johannan. Johannan begat Juda. Juda begat Joseph. Joseph begat Semei. Semei begat Mattatha. Mattatha begat Maath. Maath begat Nagge. [a] Nagge begat Esli. Esli begat Nahum. Nahum begat Amos. Amos begat Mattîtha. Mattîtha begat Joseph. Joseph begat Janni. Janni begat Melchi. Melchi begat Levi. Levi begat Matthat. Matthat begat Heli. Heli begat Joseph.

Know too, O my brother, that Mattan the son of Eliezer—whose descent was from the family of Solomon—took a wife whose name was Astha (or Essetha) and by her begat Jacob naturally. Mattan died, and Melchi—whose family descended from Nathan the son of David—took her to wife, and begat by her Eli (or Heli); hence Jacob and Heli are brothers, (the sons) of (one) mother. Eli took a wife and died without children. Then Jacob took her to wife, to raise up seed to his brother, according to the command of the law; and he begat by her Joseph, who was the son of Jacob according to nature, but the son of Heli according to the law; so whichever ye choose, whether according to nature, or according to the law, Christ is found to be the son of David. It is moreover right to know that Eliezer begat two sons, Mattan and Jotham. Mattan begat Jacob, and Jacob begat Joseph; Jotham begat Zadok, and Zadok begat Mary. From this it is clear that Joseph's father and Mary's father were cousins.

<sup>&</sup>lt;sup>1</sup> Joseph, Juda, and Simeon should follow here. See Luke iii. 29, 30.

## CHAPTER XXXIV 1.

OF THE ANNUNCIATION OF THE ANGEL TO YÔNÂKÎR (JOACHIM)

IN RESPECT OF MARY.

THIS Zadok, who was called Yônâkîr, and Dinah his wife were righteous before God, and were rich in earthly riches [22] and in goods and chattels; but they had neither fruit nor offspring like other people 2. They were reproached by the people for their barrenness, and they did not allow them to offer up the offering except after every one else, because they had no children among the people of Israel. And Yônâkîr went out into the desert, and pitched his tent outside the encampment, and he prayed before God with mournful tears, and put on garments of mourning; so also did Dinah his wife. And God heard their prayers and accepted the sacrifices of their tears. The angel of God came to them, and announced to them the conception of Mary, saying, 'Your prayer has been heard before God, and behold, He will give you blessed fruit, a daughter who shall be a sign and a wonder among all the generations of the world; and all families shall be blessed through her.' Then they two praised God, and Zadok returned to his habitation. And Dinah his wife conceived, and brought forth Mary: and from that day she was called Hannah (Anna) instead of Dinah, for the Lord had had compassion upon her. Now the name 'Mary' (Maryam or Miriam) is interpreted 'lifted up,' 'exalted;' and they rejoiced in her exceedingly. And after six months her parents said to one another, 'We will not allow her to walk upon the ground's;'

<sup>1</sup> Chap. xxxviii in the Oxford MS.

<sup>&</sup>lt;sup>2</sup> See William Hone, The Apocryphal New Testament, 8vo, London, 1820, Protevangelion and Mary; Wright, Contributions to the Apocryphal Literature of the New Testament, p. 1; Cowper, The Apocryphal Gospels, pp. 3, 29, and 84 foll.; Tischendorf, Evangelia Apocrypha, Leipzig, 1853, pp. 53 foll.; Thilo, Codex Apocryphus Novi Testamenti, Lipsiae, 1832, t. i, pp. 162 foll. For a list of other works on the Apocryphal Gospels, see Migne, Dictionnaire des Apocryphes, col. 962.

<sup>&</sup>lt;sup>3</sup> Then her mother caught her up and said, 'As the Lord my God liveth, thou shalt not walk again on this earth till I bring thee into the temple of the Lord.' Hone, Apoc. New Test., Mary, chap. vi. 2.

and they carried her with sacrifices and offerings, and brought her to the temple of the Lord. And they sacrificed oxen and sheep to the Lord, and offered Mary to the high priest. He laid his hand upon her head, and blessed her, saying, 'Blessed shalt thou be among women.' Two years after she was weaned, they brought her to the temple of the Lord, even as they had vowed to the Lord, and delivered her to the high priest. He laid his hand upon her head, and blessed her, and said to her [32] that she should give herself over to the aged women who were there. And she was brought up with the virgins in the temple of the Lord, and performed the service of the temple with joyful heart and godly fervour until she was twelve years old. Because she was beautiful in appearance, the priests and the high priest took counsel and prayed before God that He would reveal to them what they should do with her 1. And the angel of God appeared unto the high priest and said to him, 'Gather together the staves of the men who have been left widowers by their first wives, and are well known for piety, uprightness, and righteousness, and what God sheweth thee, do.' And they brought many staves and laid them down in the temple; and they prayed before God that day and its night. The chief priest went into the temple and gave to each of them his staff, and when Joseph took his staff in his hand, there went forth from it a white dove, and hovered over the top of the rod, and sat upon it. The chief priest drew near to Joseph and kissed him on his head, and said to him, 'The blessed maiden has fallen to thy lot from the Lord; take her to thee until she arrives at the age for marriage, and (then) make a marriage feast after the manner and custom of men; for it is meet for thee (to do so) more than others, because ye are cousins.' Joseph said to the chief priest, 'I am an old and feeble man, and this is a girl, . and unfit for my aged condition; it is better to give her to one of her own age, because I cannot rely upon myself to watch her and guard her.' The chief priest said to him, 'Take heed that thou dost not transgress [ a ] the command of God, and bring a punishment upon thee.' So Joseph took Mary, and went to his dwelling-place.

<sup>2</sup> Some days after the priests distributed various coloured silken

<sup>1</sup> Hone, Apoc. New Test., chap. viii. 31.

<sup>&</sup>lt;sup>2</sup> Ibid., chap. ix.

threads to weave for the veil of the sanctuary; and it fell to Mary's lot to weave purple. And while she was in the temple in prayer, having placed incense before the Lord, suddenly the archangel Gabriel appeared to her in the form of a middle-aged man, and a sweet odour was diffused from him; and Mary was terrified at the sight of the angel.

#### CHAPTER XXXV1.

OF THE ANNUNCIATION BY GABRIEL TO MARY OF THE CONCEPTION OF OUR LORD.

AT the ninth hour of the first day of the week, on the twenty-fifth of the month of Adar,-though some say on the first day of the month of Nisan, which is correct,-in the three hundred and seventh year of Alexander the son of Philip, or of Nectanebus<sup>2</sup>, the Macedonian, six months after Elizabeth's conception of John, the archangel Gabriel appeared to Mary and said to her, 'Peace be to thee, O full of grace! our Lord is with thee, O blessed among women!' As for her, when she saw (him), she was terrified at his words, and was thinking what this salutation was. The angel said to her, 'Fear not Mary, for thou hast found grace with God. And behold, thou shalt conceive [as] and bear a son, and thou shalt call his name Emmanuel, which is interpreted, "our God is with us." This (child) shall be great, and shall be called the Son of the Highest.' Mary said to the angel, 'Behold, I am the handmaid of the Lord; let it be to me according to thy word. And the angel went away from her. In those days Mary arose, and went to Elizabeth her cousin, and she went in and saluted Elizabeth. And it came to pass that when Elizabeth heard Mary's salutation, the babe leaped in her womb, and John in Elizabeth's womb bowed down to our Lord in Mary's womb, as a servant to his master. Mary remained with Elizabeth about three months, and then returned to her house. After the lapse of six months, Joseph saw that Mary had conceived, and he was troubled in his mind, and said, 'What answer shall I give to the high priest in respect of this trial which has befallen me?' And because he relied upon the purity of his spouse, he fell into perplexity

<sup>&</sup>lt;sup>1</sup> Chap. xxxix in the Oxford MS.

<sup>&</sup>lt;sup>2</sup> In the MS. Niķţîbûs.

and doubt, and said to her, 'Whence hast thou this? and who has beguiled thee, O perfect dove? Wast thou not brought up with the pure virgins and venerable matrons in the temple of the Lord?' And she wept, saying, 'As the Lord God liveth, I have never known man nor had connexion with any one;' but she did not speak to him of the angel and the cause of her conception. Then Joseph meditated within himself and said, 'If I reveal this matter before men, I fear lest it may be from God; and if I keep it back and hide it, I fear the rebuke and penalty of the law.' For the Jews did not approach their wives until they made [\(\mathbf{L}\)\) a feast to the high priest, and then they took them. And Joseph thought that he would put her away secretly; and while he was pondering these things in his heart, the angel of the Lord appeared to him in a dream, and said, 'Joseph, son of David, fear not to take Mary thy wife; for that which is born in her is of the Holy Spirit.' He spake well when he said 'in her,' and not 'of her.'

And the priests heard of Mary's conception, and they made an accusation against Joseph, as if deceit had been found in him. Joseph said, 'As the Lord liveth, I know not the cause of her conception;' and Mary likewise swore this. There was a custom among the Jews that, when any one of them was accused with an accusation, they made him drink 'the water of trial';' if he were innocent, he was not hurt, but if he were guilty, his belly swelled, and his body became swollen, and the mark of chastisement appeared in him. When they had made Mary and Joseph drink of the water of trial, and they were not hurt, the high priest commanded Joseph to guard her diligently until they saw the end of this matter <sup>2</sup>.

# CHAPTER XXXVI3.

OF THE BIRTH OF OUR LORD IN THE FLESH.

ONE year before the annunciation of our Lord, the emperor of the Romans sent to the land of Palestine Cyrinus 4 the governor, to write

<sup>&</sup>lt;sup>1</sup> Num. v. 18.

<sup>&</sup>lt;sup>2</sup> See Hone, Apoc. New Test., Protevangelion, chap. xi; Cowper, Apocryphal Gospels, p. 48; Thilo, Codex Apocryphus, p. 372; Tischendorf, Evangelia Apoc., p. 72.

<sup>3</sup> Chap. xl in the Oxford MS.

<sup>&</sup>lt;sup>4</sup> Luke ii. 1-2. The name is written in the MSS. of 'the Bee' Κυρίνος=Quirinus.

down every one for the poll-tax, for the Jews were subject to the empire of the Romans; and every man was written down in his city. And Joseph the carpenter also went up that he might be written down in his city; and by reason of his exceeding great watchfulness for the blessed (Mary), he took her with him upon an ass. When they had gone about three miles, Joseph looked at her and saw that her hand was laid upon her belly, and that her face was contracted with pain; and he thought that she was troubled by the beast, and asked her about her trouble and pain. She said to him, 'Hasten and prepare a place for me to alight, for the pains of childbirth have taken hold upon me.' When he had lifted her down from the animal, he went to fetch a midwife, and found a Hebrew woman whose name was Salome 1. The heretics say that she was called Hadyôk, but they err from the truth. When Joseph came to the cave, he found it full of brilliant light, and the child wrapped in swaddling clothes and rags, and laid in a crib. And there were shepherds there keeping watch over their flocks, and behold the angel of God came to them, and the glory of the Lord shone upon them; and they feared with an exceeding great fear. The angel said to them, 'Fear not, for behold, I announce to you a great joy which shall be to all the world; for there is born to you this day a Redeemer, who is the Lord Jesus, in the city [ La] of David: and this shall be

<sup>1</sup> The extract from the History of the Virgin runs as follows: 'When they drew near to Bethlehem, Mary said to Joseph, "The day of giving birth has come, and the birth-pains will not allow me to reach the city; let us enter this cave, for my womb....." When she had gone into the cave, Joseph ran to call a woman to be with her. And lo, while he was running, there met him an old Samaritan woman, who was travelling from Jerusalem to go to Bethlehem. Joseph said to her, "Come, O blessed matron, and go into this cave, where there is a woman giving birth to a child." When the old woman came, Joseph was mixing for her....., and they had nothing in the cave. When they went in they saw,' etc. Some words seem to have been omitted in the MS. after with third line. I do not know the meaning of language. See Cowper, Apoc. Gospels, p. 51; the notes in Thilo, Codex Apoc., p. 377; and Wright, Contrib. to the Apoc. Lil. of the New Test., pp. 2 and 3. In the Gospel of Pseudo-Matthew two midwives are mentioned, Zelomi and Salome; Tischendorf, Evangelia Apoc., p. 75.

the sign unto you; ye shall find the babe wrapped in swaddling clothes, and laid in a crib.' And suddenly with the angel there appeared many hosts of heaven, praising God and saying, 'Glory to God in the heights, and on earth peace and tranquillity and good hope to men.' And the shepherds went and entered the cave, and they saw as the angel had said to them. The names of the shepherds were these: Asher, Zebulon, Justus, Nicodemus, Joseph, Barshabba, and Jose; seven in number.

#### CHAPTER XXXVII1.

THE PROPHECY OF ZÂRÂDÔSHT CONCERNING OUR LORD.

THIS Zârâdôsht is Baruch the scribe. When he was sitting by the fountain of water called Glôshâ of Hôrîn, where the royal bath had been erected, he said to his disciples, the king Gûshnâsâph 2 and Sâsân and Mahîmad, 'Hear, my beloved children, for I will reveal to you a mystery concerning the great King who is about to rise upon the world. At the end of time, and at the final dissolution, a child shall be conceived in the womb of a virgin, and shall be formed in her members. without any man approaching her. And he shall be like a tree with beautiful foliage and laden with fruit, standing in a parched land; and the inhabitants of that land shall be gathered together<sup>3</sup> to uproot it from the earth, but shall not be able. Then they will take him and crucify him upon a tree, and heaven and earth shall sit in mourning for his sake: and all the families of the nations shall be in grief for him. He will begin to go down to the depths of the earth, and from the depth he will be exalted to the height; [e] then he will come with the armies of light, and be borne aloft upon white clouds; for he is a child conceived by the Word which establishes natures.' Gûshnasaph says to him, 'Whence has this one, of whom thou sayest these things, his power? Is he greater than thou, or art thou greater than he?' Zârâdôsht says to him, 'He shall descend from my family; I am he, and he is I; he is in me, and I am in him. When the beginning

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. xli. <sup>2</sup> Or rather, Gushnasp.

<sup>&</sup>lt;sup>3</sup> Or, according to another reading, shall strive with one another.

of his coming appears, mighty signs will be seen in heaven, and his light shall surpass that of the sun. But ye, sons of the seed of life, who have come forth from the treasuries of life and light and spirit, and have been sown in the land of fire and water, for you it is meet to watch and take heed to these things which I have spoken to you, that ye await his coming; for you will be the first to perceive the coming of that great king, whom the prisoners await to be set free. Now, my sons, guard this secret which I have revealed to you, and let it be kept in the treasure-houses of your souls. And when that star rises of which I have spoken, let ambassadors bearing offerings be sent by you, and let them offer worship to him. Watch, and take heed, and despise him not, that he destroy you not with the sword: for he is the king of kings, and all kings receive their crowns from him. He and I are one.' These are the things which were spoken by this second Balaam, and God, according to His custom, compelled him to interpret these things; or he sprang from a people who were acquainted with the prophecies 1 concerning our Lord Jesus Christ, and declared them aforetime. [~]

### CHAPTER XXXVIII2.

OF THE STAR WHICH APPEARED IN THE EAST ON THE DAY OF THE BIRTH OF OUR LORD.

Some say that that star appeared to the Magi simultaneously with the birth of our Lord. As for Herod's commanding that all children from two years old and downwards should be slain, it is not as if they required all that length of time for their journey, but they had some accidental delay either in their own country or on the road. Again, Herod did not command that the children should be slain immediately after his having met the Magi, but much time passed in the interval, because he was waiting to hear from them.

The holy Mâr John Chrysostom, in his exposition of Matthew, says,

<sup>2</sup> In the Oxford MS, chap, xlii,

<sup>&</sup>lt;sup>1</sup> See Eisenmenger, Entdecktes Judenthum, Theil ii, pp. 439, 440, and 905.

'The star appeared a long time before 1, for their journey was accomplished with great delay that they might come to the end of it on the day of our Lord's birth. It was meet that He should be worshipped in swaddling bands, that the greatness of the wonder might be recognised; therefore the star appeared to them a long time before. For if the star had appeared to them in the east when He was born in Palestine, they would not have been able to see Him in swaddling bands. Marvel not, if Herod slew the children from two years and downwards, for wrath and fear urged him to increased watchfulness; therefore he added more time than was needful, that no one should be able to escape.'

As touching the nature of that star, whether it was a star in its nature, or in appearance only, it is right to know that it was not of the other stars, but a secret power which appeared like a star; for all the other stars that are [25] in the firmament, and the sun and moon, perform their course from east to west. This one, however, made its course from north to south, for Palestine lies thus, over against Persia. This star was not seen by them at night only, but also during the day, and at noon; and it was seen at the time when the sun is particularly strong, because it was not one of the stars 2. Now the moon is stronger in its light than all the stars, but it is immediately quenched and its light dissipated by one small ray of the sun. But this star overcame even the beams of the sun by the intensity of its light. Sometimes it

<sup>2</sup> Read من ولا المحمد مع معقدا العام المحمد عن المحمد المح

appeared, and sometimes it was hidden entirely. It guided the Magi as far as Palestine. When they drew near to Jerusalem, it was hidden; and when they went forth from Herod, and began to journey along the road, it appeared and shewed itself. This was not an ordinary movement of the stars, but a rational power. Moreover, it had no fixed path, but when the Magi travelled, it travelled on also, and when they halted, it also halted; like the pillar of cloud which stopped and went forward when it was convenient for the camp of Israel. The star did not remain always up in the height of heaven, but sometimes it came down and sometimes it mounted up; and it also stood over the head of the Child, as the Evangelist tells us.

#### CHAPTER XXXIX1.

OF THE COMING OF THE MAGI FROM PERSIA.

When Jesus was born in Bethlehem of Judah, and the star appeared to the Magi in the east, twelve Persian kings took offerings—gold and myrrh and frankincense—and came to worship Him. Their names are these: Zarwândâd the son of Artabân², and Hôrmîzdâd the son of Sîţârûk (Sanṭarôk), Gûshnâsâph (Gushnasp) the son of Gûndaphar, and Arshakh the son of Mihârôk; these four brought gold. Zarwândâd the son of Warzwâd, Îryâhô the son of Kesrô (Khosrau), Arṭaḥshisht the son of Ḥolîtî, Ashtônʿâbôdan the son of Shîshrôn; these four brought myrrh. Mêhârôk the son of Ḥûhâm, Aḥshîresh the son of

In the Oxford MS. chap. xliii.

The Cave of Treasures (Brit. Mus. Add. 25,875, fol. 40 b, col. 2; Bezold, Die Schalzhöhle, p. 57) gives the names of three kings only: المحلم المحافرة برائم المحافرة برائ

Hasbân, Sardâlâh the son of Baladân, Merôdâch the son of Beldarân; these four brought frankincense. Some say that the offerings which the Magi brought and offered to our Lord had been laid in the Cave of Treasures by Adam 1; and Adam commanded Seth to hand them down from one to another until our Lord rose, and they brought (them), and offered (them) to Him. But this is not received by the Church. When the Magi came to Jerusalem, the whole city was moved; and Herod the king heard it and was moved. And he gathered together the chief priests and the scribes of the people, and enquired about the place in which Christ should be born; and they told him, in Bethlehem of Judah, [7] for so it is written in the prophet 2. Then Herod called the Magi, and flattered them, and commanded them to seek out the Child diligently, and when they had found Him to tell Herod, that he also might go and worship Him. When the Magi went forth from Herod, and journeyed along the road, the star rose again suddenly, and guided them until it came and stood over (the place) where the Child was. And when they entered the cave, and saw the Child with Mary His mother, they straightway fell down and worshipped Him, and opened their treasures, and offered unto Him offerings, gold and myrrh and frankincense. Gold for His kingship, and myrrh for His burial, and frankincense for His Godhead. And it was revealed to them in a dream that they should not return to Herod, and they went to their land by another way. Some say that the Magi took some of our Lord's swaddling bands with them as a blessed thing 3.

<sup>&</sup>lt;sup>1</sup> The Oxford MS. adds: 'They were laid in the ark, and afterwards in the land of Persia.'

<sup>2</sup> Micah v. 2.

<sup>&</sup>lt;sup>3</sup> See Hone, *Protevangelion*, Infancy, chap. iii. 4–10. The passage from the History of the Virgin Mary, given in the notes, is as follows: 'And Mary took one of the swaddling bands of Jesus, and gave it to the Persian Magi, and they received it from her in faith as a sublime gift..... They held a Magian feast, and made a huge fire, and cast the swaddling band into the fire, which they worshipped; and the swaddling band became like fire, and quenched that fire. Then they brought it out from the fire when it was like snow, even purer than at first. And they took it and kissed it and laid it upon their eyes, saying, "Verily without doubt this is the God of gods, for the fire of our god was not able to burn it or injure it." And they took it with faith and great honour.'

Then Longinus the sage wrote to Augustus Caesar and said to him, 'Magians, kings of Persia, have come and entered thy kingdom, and have offered offerings [ co a child who is born in Judah; but who he is, and whose son he is, is not known to us.' Augustus Caesar wrote to Longinus, saying, 'Thou hast acted wisely in that thou hast made known to us (these things) and hast not hidden (them) from us.' He wrote also to Herod, and asked him to let him know the story of the Child. When Herod had made enquiries about the Child, and saw that he had been mocked by the Magi, he was wroth, and sent and slew all the children in Bethlehem and its borders, from two years old and downwards, according to the time which he had enquired of The number of the children whom he slew was two the Magi. thousand, but some say one thousand eight hundred. When John! the son of Zechariah was sought for, his father took him and brought him before the altar; and he laid his hand upon him, and bestowed on him the priesthood, and then brought him out into the wilderness. When they could not find John, they slew Zechariah his father between the steps 2 and the altar. They say that from the day when Zechariah was slain his blood bubbled up until Titus the son of Vespasian came and slew three hundred myriads of Jerusalem, and then the flow of blood ceased3. The father of the child Nathaniel also took him, and wrapped him round, and laid him under a fig-tree; and he was saved from slaughter. Hence our Lord said to Nathaniel, 'Before Philip called thee, I saw thee, when thou wast under the fig-tree.'

# CHAPTER XL 4.

OF OUR LORD'S GOING DOWN INTO EGYPT 5.

WHEN the Magi had returned to their country, the angel of the Lord appeared to Joseph in a dream, and said to him, 'Arise, take the Child

<sup>&</sup>lt;sup>1</sup> See Hone, Protevangelion, chap. xvi. 9-28; Tischendorf, Evangelia Apocrypha, p. 45; Cowper, Apoc. Gospels, p. 24; Thilo, Cod. Apoc., p. 265; Wright, Contributions to the Apoc. Lit. of the New Test., p. 5.

<sup>&</sup>lt;sup>2</sup> Lωο: ξωω = κατάστρωμα. See above, p. 73, note 3.

<sup>3</sup> See Taanîth, fol. 69, Tal. Jer., and Sanhedrîm, fol. 96, Tal. Babli.

<sup>4</sup> In the Oxford MS. chap. xliv.

<sup>&</sup>lt;sup>5</sup> Matt. chap. ii.

and His mother, [ac] and flee to Egypt; and stay there until I tell thee.' So Joseph arose and took the Child and His mother by night, and fled to Egypt, and was there until the death of Herod. When they were journeying along the road to Egypt, two robbers met them; the name of the one was Titus, that of the other Dûmâchos (?). Dûmâchos wished to harm them and to treat them evilly, but Titus would not let him, and delivered them from the hands of his companion. When they reached the gate of the city called Hermopolis 1, there were by the two buttresses of the gate two figures of brass, that had been made by the sages and philosophers; and they spoke like men. When our Lord and His mother and Joseph entered Egypt, that is to say that city, these two figures cried out with a loud voice, saying, 'A great king has come into Egypt 2.' When the king of Egypt heard this, he was troubled and moved; for he feared lest his kingdom should be taken away from him. And he commanded the heralds to proclaim throughout the whole city, 'If any man knoweth (who He is), let him point (Him) out to us without delay.' When they had made much search and did not find Him, the king commanded all the inhabitants of the city to go outside and come in one by one. When our Lord entered, these two figures cried out, 'This is the king.' And when our Lord was revealed, Pharaoh sought to slay Him. Now Lazarus-whom Christ raised from the dead-was there, and was one of the king's officials, and held in much esteem by the lord of Egypt. He drew near to Joseph and asked them, [15] 'Whence are ye?' They said to him, From the land of Palestine. When he heard that they were from the land of Palestine, he was sorry for them, and came to the king and pledged himself for the Child. And he said to the king, 'O king, live for ever! If deceit be found in this Child, behold, I am before thee, do unto me according to thy will.' This is the (cause) of the love between Lazarus and Christ. One day when Mary was washing the

<sup>&</sup>lt;sup>1</sup> In the Thebaïd. For the opinions of the ancient writers on this subject see Tillemont, *Mém. Eccles.*, i. 8.

<sup>&</sup>lt;sup>2</sup> When Christ entered Egypt, all the idols fell down and were broken. See Fabricius, *Evangel. Infantiae*, p. 175; Migne, *Dict. des Apoc.*, vol. xxiv, p. 926; Thilo, *Codex Apoc.*, p. 399; Cowper, *Apoc. Gospels*, p. 63.

swaddling bands of our Lord, she poured out the water used in washing in a certain place, and there grew up there apûrsam 1 (that is to say balsam) trees, a species of tree not found anywhere else save in this spot in Egypt. Its oil has (divers) properties; if a man dips iron into it, and brings (the iron) near a fire, it shines like wax; if some of it is thrown upon water, it sinks to the bottom; and if a drop of it is dropped upon the hollow of a man's hand, it goes through to the other side. Our Lord remained two years in Egypt, until Herod had died an evil death. He died in this manner. First of all he slew his wife and his daughter, and he killed one man of every family, saying, 'At the time of my death there shall be mourning and weeping and lamentation in the whole city.' His bowels and his legs were swollen with running sores, and matter flowed from them, and he was consumed by worms. He had nine wives and thirteen children. And he commanded his sister Salome and her husband, saying, 'I know that the Jews will hold a great festival on the day of my death; when they are gathered together with the weepers and mourners, slay them, and let them not live after my death.' There was a knife in his hand, and he was eating an apple; and by reason of the severity of his pain, he drew the knife across his throat, and cut it with his own hand; and his belly burst open<sup>2</sup>, and he died and went to perdition. After the death of Herod who slew the children, his son Herod Archelaus reigned, who cut off the head of John. And the angel of the Lord appeared to Joseph in Egypt and said to him, 'Arise, take the Child and His mother, and go to the land of Israel, for those who sought the life of the Child are dead.' So Joseph took the Child and His mother, and came to Galilee; and they dwelt in the city of Nazareth, that what was said in the prophecy might be fulfilled, 'He shall be called a Nazarene.' In the tenth year of the reign of Archelaus the kingdom of the Jews was divided into four parts. To Philip (were assigned) two parts, Ituraea and Trachonitis; to Lysanias one part, which was Abilene; and to

<sup>&</sup>lt;sup>1</sup> See Löw, Aram. Pflanzennamen, p. 73, no. 53.

The marginal note in A, fol. 66 b, reads: 'Know, O my brother readers, that in the copy of Murâd the priest المعالم is written; but I say that مناه المعالم is correct.'

# OF JOHN THE BAPTIST, AND THE BAPTISM OF CHRIST. 89

Herod the younger the fourth part. And Herod loved Herodias, the wife of his brother Philip.

#### CHAPTER XLI<sup>1</sup>.

OF JOHN THE BAPTIST, AND OF THE BAPTISM OF OUR LORD 2.

JOHN the Baptist lived thirty years in the desert with the wild beasts; and after thirty years he came from the wilderness to the habitations of men.  $\begin{bmatrix} \lambda_c \end{bmatrix}$  From the day when his father made him flee to the desert, when he was a child, until he came (again), he covered himself with the same clothes both summer and winter, without changing his ascetic mode of life. And he preached in the wilderness of Judaea, saying, 'Repent, the kingdom of God draweth nigh;' and he baptised them with the baptism of repentance for the remission of their sins. He said to them, 'Behold, there cometh after me a man who is stronger than I. the latchets of whose shoes I am not worthy to unloose. I baptise you with water for repentance, but He who cometh after me is stronger than I; He will baptise you with the Holy Spirit and with fire:' thereby referring to that which was about to be wrought on the apostles, who received the Holy Spirit by tongues of fire, and this took the place of baptism to them, and by this grace they were about to receive all those who were baptised in Christ. Jesus came to John at the river Jordan to be baptised by him; but John restrained Him, saying, 'I need to be baptised by Thee, and art Thou come to me?' Jesus said to him, 'It is meet thus to fulfil the words of prophecy.' When Iesus had been baptised, as soon as He had gone up from the water, He saw that the heavens were rent, and the Spirit like a dove descended upon Him, and a voice from heaven said, 'This is My beloved Son, in whom I am well pleased.' On this day the Trinity was revealed to men; by the Father who cried out, and by the Son who was baptised, and by the Holy Spirit which came down [ a ] upon Him in the corporeal form of a dove. Touching the voice which was heard from heaven, saying, 'This is My beloved Son, in whom I am well pleased, hear ye Him,' every one heard the voice; but John only was worthy

<sup>1</sup> In the Oxford MS. chap. xlv.

<sup>&</sup>lt;sup>2</sup> Matt. chap. iii.

to see the vision of the Spirit by the mind. The day of our Lord's birth was the fourth day of the week, but the day of His baptism was the fifth. When John rebuked Herod, saying that it was not lawful for him to take his brother Philip's wife, he seized John, and cast him into the prison called Machaerûs 1. And it came to pass on a certain day, when Herod on his birthday made a feast for his nobles, that Bôzîvâ, the daughter of Herodias, came in and danced before the guests; and she was pleasing in the sight of Herod and his nobles. And he said to her, 'Ask of me whatsoever thou desirest and I will give it to thee;' and he sware to her saying that whatever she asked he would give it to her, unto the half of his kingdom. She then went in to Herodias her mother and said to her, 'What shall I ask of him?' She said to her, 'The head of John the Baptist;' for the wretched woman thought that when John should be slain, she and her daughter would be free from the reprover, and would have an opportunity to indulge their lust: for Herod committed adultery with the mother and with her daughter. Then she went in to the king's presence and said to him, 'Give me now the head of John the Baptist on a charger.' And the king shewed sorrow, as if, forsooth, he was not delighted at the murder of the saint; but by reason of the force and compulsion of the oath he was obliged to cut off John's head. If, O wretched Herod, [ she had demanded of thee the half of thy kingdom, that she might sit upon the throne beside thee and divide (it) with thee, wouldst thou have acceded to her, and not have falsified thy oath, O crafty one? And the king commanded an executioner, and he cut off the head of the blessed man, and he put it in a charger and brought and gave it to the damsel, and the damsel gave it to her mother. Then she went out to dance upon the ice, and it opened under her, and she sank into the water up to her neck; and no one was able to deliver her. And they brought the sword with which John's head had been cut off, and cut off hers and carried it to Herodias her mother. When she saw her daughter's head and that of the holy man, she became blind, and her right hand, with which she had taken up John's head, dried up; and

<sup>&</sup>lt;sup>1</sup> Μαχαιρούς, a fortress situated on the eastern shore of the Dead Sea; Josephus, Antiq., xviii. 5. 2.

her tongue dried up, because she had reviled him, and Satan entered into her, and she was bound with fetters. Some say that the daughter of Herodias was called Bôzîyâ, but others say that she also was called by her mother's name Herodias. When John was slain, his disciples came and took his body and laid him in a grave; and they came and told Jesus. The two disciples whom John sent to our Lord, saying, 'Art thou He that should come, or do we look for another',' were Stephen the martyr and deacon, and Hananyah (Ananias) who baptised Paul. Some say that the wild honey and locusts, which he fed upon in the wilderness, was [ac] manna,—which was the food of the children of Israel, and of which Enoch and Elijah eat in Paradise,-for its taste is like that of honey. Moses compares it to coriander seed 2, and the anchorites in the mountains feed upon it. Others say that it was a root like unto a carrot 3; it is called Kâmûş, and its taste is sweet like honeycomb. Others say that the locusts were in reality some of those which exist in the world, and that the honey-comb was that which is woven by the little bees, and is found in small white cakes in desert places.

## CHAPTER XLII4.

OF OUR LORD'S FAST; OF THE STRIFE WHICH HE WAGED WITH THE DEVIL<sup>5</sup>; AND OF THE MIGHTY DEEDS THAT HE WROUGHT.

Two days after His baptism, He chose eight of the twelve disciples; and on the third day He changed the water into wine in the city of Cana. After He went forth from the wilderness, He completed the number of the twelve, according to the number of the tribes of the children of Israel and according to the number of the months. After the twelve disciples, He chose seventy and two, according to the number of the seventy-two elders. When He went out to the desert after He had changed the water into wine, He fasted forty days and forty nights.

<sup>&</sup>lt;sup>1</sup> Matt. xi. 3. <sup>2</sup> See Löw, Aram. Pflanzennamen, p. 209, no. 155.

s Σταφυλίνος, explained by اَكْرَز , i.e. Arab. كَزُر , Pers. كَزُر , See Löw, Aram. Pflanzennamen, p. 86, no. 64.

In the Oxford MS. chap. xlvi.

<sup>&</sup>lt;sup>5</sup> Matt. chap. iv.

Some say that our Lord and the devil were waging war with one another for forty days; others say that the three contests took place in one day. After He had conquered the devil by the power of His Godhead, and had given us power to conquer him, He began to teach the nations. He wrought miracles, [ \( \) healed the sick, cleansed the lepers, cast out devils, opened the eyes of the blind, made the lame walk, made cripples stand, gave hearing to the deaf, and speech of tongue to the dumb. He satisfied five thousand with five loaves, and there remained twelve basketfuls; and with seven loaves and two fishes He satisfied four thousand (men), besides women and children, and there remained seven basketfuls. And some writers say that our Lord satisfied forty thousand men and women and children with five loaves. He walked upon the water and the sea as upon dry land. He rebuked the sea when it was disturbed, and it ceased from its disturbance. He raised up four dead; the daughter of Jairus, the widow's son, the servant of the centurion, and His friend Lazarus after (he had been dead) four days. He subjected Himself to the ancient law of Moses, that it might not be thought He was opposed to the divine commandments; and when the time came for Him to suffer, and to draw nigh to death that He might make us live by His death, and to slay sin in His flesh, and to fulfil the prophecies concerning Him, first of all He kept the Passover of the law; He dissolved the old covenant, and then He laid the foundation for the new law by His own Passover.

#### CHAPTER XLIII1.

## OF THE PASSOVER OF OUR LORD 2.

When the time of the Passover came, He sent two of His disciples to a man with whom they were not acquainted, saying, 'When ye enter [n.m] the city, behold, there will meet you a man carrying a pitcher of water; follow him, and wheresoever he entereth, say ye to the master of the house, "Our Master saith, Where is the guest-chamber, where I may eat the Passover with My disciples?" and behold, he will shew you a large upper chamber made ready and prepared; there make ye ready

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. xlvii.

<sup>&</sup>lt;sup>2</sup> Matt. chap. xxvi.

for us.' And because at that time crowds of people were flocking thickly into Jerusalem to keep the feast of the Passover, so that all the houses of the inhabitants of Jerusalem were filled with people by reason of the great crowd which was resorting thither, our Lord, by the power of His Godhead, worked upon the master of the house to make ready a large upper chamber without his being aware for whom he was preparing it, but he thought that perhaps some great man among the nobles and grandees of the Jews was about to come to him, and that it was right to keep a room for him furnished with all things (needful); because all those who came from other places to Jerusalem were received into their houses by the people of the city, and whatsoever they required for the use of the feast of the Passover they supplied. Hence the master of the house made ready that upper chamber with all things (needful), and permitted no man to enter therein, being restrained by the power of our Lord. Because a mystical thing was about to be done in it, it was not meet for Him to perform the hidden mystery when others were near. Mâr Basil says: 'On the eve of the Passion, after the disciples had received the body and blood of our Lord, He poured water into a basin and began to wash the feet of His disciples: this was baptism to the apostles. They were not all made perfect, because they were not all pure, for Judas, the son of perdition, was not sanctified 1; and because that basin of washing was in truth baptism, as our Lord said to Simon Peter, "If I wash thee not, thou hast no part with Me," that is to say, "If I baptise thee not, thou art not able to enter into the kingdom of heaven." Therefore, every one who is not baptised by the priests, and receives not the body and blood of Christ our Lord, enters not into the kingdom of heaven.' Mâr Dâd-îshô' says in his commentary on Abbâ Isaiah 2: 'When our Lord at the Passover had washed the feet of His disciples, He kissed the knees of Judas, and wiped the soles of his feet with the napkin which was girt round His loins, like a common slave; for everything which our Lord did, He did for our teaching.' Mâr Basil in his 'Questions' advises Christians to eat oil, drink wine,

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. this chapter ends here.

<sup>&</sup>lt;sup>2</sup> Isaiah of Scêtê. See Assemânî, *Bibl. Orient.*, t. iii, pt. i, p. 99; Wright's *Catal.*, p. 458 sqq., p. 868, col. 2.

and break their fast on this evening; for in it was the old covenant finished, and the new one inaugurated; and in it was the (chosen) people stripped of holiness, and the nations were sanctified and pardoned. Although this saint permits (this), yet the other fathers do not give leave (to do) this, neither do we, nor those of our confession.

# CHAPTER XLIV1.

## OF THE PASSION OF OUR LORD.

THREE years and three months after His baptism, Judas Iscariot the son of Simon betrayed his Lord to death. He was called Iscariot (Sĕkhariôţâ) from the name of his town (Sĕkhariôţ), and he had the sixth place among the disciples before he betrayed our Lord. Our Lord was crucified at the third hour of Friday, the ninth of Nisan. Caiaphas, who condemned our Lord, is Josephus. The name of Bar-Abbâ was Jesus<sup>2</sup>. The name of the soldier who pierced our Lord with the spear, and spat in His face, and smote Him on His cheek, was Longinus; it was he who lay upon a sick bed for thirty-eight years, and our Lord healed him, and said to him, 'Behold, thou art healed; sin no more, lest something worse than the first befall thee 3.' The watchers at the grave were five, and these are their names: Issachar, Gad, Matthias, Barnabas and Simon; but others say they were fifteen, three centurions and their Roman and Jewish soldiers. Some men have a tradition that the stone which was laid upon the grave of our Lord was the stone which poured out water for the children of Israel in the wilderness. The grave in which our Redeemer was laid was prepared for Joshua the son of Nun, and was carefully guarded by the Divine will for the burial of our Lord. The purple which they put on our Lord mockingly, was given in a present to the Maccabees by the emperors of the Greeks; and they handed it over to the priests for dressing the

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. xlviii.

<sup>&</sup>lt;sup>2</sup> The Oxford MS. omits this sentence.

<sup>&</sup>lt;sup>3</sup> John v. 14. The Oxford MS. adds passages from Isaiah, Zechariah and the Psalms, and after these our Lord's statement that He would rise again and restore the temple in three days.

temple 1. The priests took it and brought it to Pilate, testifying and saying, 'See the purple which He prepared when He thought to become king.' The garment which the soldiers divided into four parts indicates the passibility of His body. The robe without seam at the upper end which was not rent, is the mystery of the Godhead which cannot admit suffering. As touching the blood and water which came forth from His side 2. John the son of Zebedee was deemed worthy to see that vivifying flow from the life-giving fountain. Mar John Chrysostom says: 'When His side was rent by the soldiers with the spear, there came forth immediately water and blood. The water is a type of baptism, and the blood is the mystery of His precious blood, for baptism was given first, and then the cup of redemption. But in the gospel it is written, "There went forth blood and water 3." As to the tree upon which our Redeemer was crucified, some have said that He was crucified upon those bars with which they carried the ark of the covenant; and others that it was upon the wood of the tree on which Abraham offered up the ram as an offering instead of Isaac. His hands were nailed upon the wood of the fig-tree of which Adam ate, and behold, we have mentioned its history with that of Moses' rod. The thirty pieces of silver (zûzê) which Judas received, and for which he sold his Lord, were thirty pieces according to the weight of the sanctuary, and were equal to six hundred pieces according to the weight of our country 4. [and] Terah<sup>5</sup> made these pieces for Abraham his son; Abraham gave them to Isaac; Isaac bought a village with them; the owner of the village carried them to Pharaoh; Pharaoh sent them to Solomon the son of

<sup>&</sup>lt;sup>1</sup> In the Oxford MS, the purple is said to have been made for Hiram, king of Tyre, who sent it to Solomon, and he placed it in the Sanctuary.

<sup>&</sup>lt;sup>2</sup> In the Oxford MS. a long account of the baptism of Adam is introduced here.

<sup>&</sup>lt;sup>3</sup> John xix. 34. See Chrysostom's *Homilies on St. John's Gospel*, ed. Migne, vol. viii, col. 465, lines 24-30.

<sup>4 1 (1=</sup>Arab. دِرْهَمْ, Gr. δραχμή.

<sup>&</sup>lt;sup>6</sup> Melchior, one of the Persian Magi, offered to Christ thirty pieces of gold, which had been coined by Terah the father of Abraham. Joseph paid them into the treasury of Sheba for spices to embalm Jacob, and the queen of Sheba gave them to Solomon. Sandys, *Christmas Carols*, London, 1883, p. lxxxiii foll.

David for the building of his temple; and Solomon took them and placed them round about the door of the altar. When Nebuchadnezzar came and took captive the children of Israel, and went into Solomon's temple and saw that these pieces were beautiful, he took them, and brought them to Babylon with the captives of the children of Israel. There were some Persian youths there as hostages, and when Nebuchadnezzar came from Jerusalem, they sent to him everything that was meet for kings and rulers. And since gifts and presents had been sent by the Persians, he released their sons and gave them gifts and presents, among which were those pieces of silver about which we have spoken; and they carried them to their parents. When Christ was born and they saw the star, they arose and took those pieces of silver and gold and myrrh and frankincense, and set out on the journey; and they came to the neighbourhood of Edessa, and these kings fell asleep by the roadside. And they arose and left the pieces behind them, and did not remember them, but forgot that anything of theirs remained behind. And certain merchants came and found them, and took these pieces, and came to the neighbourhood of Edessa, and sat down by a well of water. On that very day an angel came to the shepherds, and gave them the garment without seam [4] at the upper end, woven throughout. And he said to them, 'Take this garment, in which is the life of mankind.' And the shepherds took the garment, and came to the well of water by the side of which were those merchants. They said to them, 'We have a garment without seam at the upper end; will ye buy it?' The merchants said to them, 'Bring it here.' When they saw the garment, they marvelled and said to the shepherds: 'We have thirty pieces of silver which are meet for kings; take them and give us this garment.' When the merchants had taken the garment, and had gone into the city of Edessa, Abgar the king sent to them and said, 'Have ye anything meet for kings, that I may buy it from you?' The merchants said to him, 'We have a garment without seam at the upper end.' When the king saw the garment, he said to them, 'Whence have ye this garment?' They said to him, 'We came to a well by the gate of thy city, and we saw it in the hands of some shepherds, and we bought it from them for thirty pieces of stamped silver, which were also meet for kings like thyself.' The king sent for the shepherds, and took the pieces from them, and sent them together with the garment to Christ for the good that He had done him in healing his sickness. When Christ saw the garment and the pieces, He kept the garment by Him, but He sent the pieces to the Jewish treasury. When Judas Iscariot came to the chief priests and said to them, 'What will ye give me that I may deliver Him to you?' [po] the priests arose and brought those pieces, and gave them to Judas Iscariot; and when he repented, he returned them to the Jews, and went and hanged himself. And the priests took them and bought with them a field for a burial-place for strangers.

<sup>1</sup> Of Joseph the senator (βουλεντήs), and why he was thus called. The senators were a class very much honoured in the land of the Romans; and if it happened that no one could be found of the royal lineage, they made a king from among this class. If one of them committed an offence, they used to beat his horse with white woollen gloves instead of him. This Joseph was not a senator by birth, but he purchased the dignity, and enrolled himself among the Roman senate, and was called Senator  $^2$ .

<sup>3</sup> As for the committal of Mary to John the son of Zebedee by our Lord, He said to her, 'Woman, behold thy son;' and to John He said, 'Behold thy mother;' and from that hour he took her into his house and ministered unto her. Mary lived twelve years <sup>4</sup> after our Lord's Ascension: the sum of the years which she lived in the world was fiftyeight years, but others say sixty-one years <sup>5</sup>. She was not buried on

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. xlix begins here, fol. 176 a.

<sup>&</sup>lt;sup>2</sup> The Oxford MS, here gives an account of the taking down of our Lord from the cross, and of His burial by Joseph.

<sup>&</sup>lt;sup>8</sup> In the Oxford MS. a new chapter begins here, fol. 177 a.

<sup>&</sup>lt;sup>4</sup> According to the Oxford MS., 13 years.

ق So also in the Oxford MS.; but in the History of the Virgin, MS. A, fol. 157 b, we read: وقد محال المدلك المدال المدلك المدال المدلك المدال المدلك المدال المدلك المدلك المدال المدلك المدال المدلك المدلك

earth, but the angels carried her to Paradise, and angels bore her bier. On the day of her death all the apostles were gathered together, and they prayed over her and were blessed by her. Thomas was in India, and an angel took him up and brought him, and he found the angels carrying her bier through the air; and they brought it nigh to Thomas, and he also prayed and [

A.D. 82-3). At the Annunciation she was thirty years old, and she lived also the [thirty]-three years of the Dispensation; and after the Crucifixion she lived fifty-eight years. The years which she lived were one hundred and twenty-one.'

1 In the History of the Virgin, fol. 156 a, we read as follows: Les passo حادثمكم در دنيا كن حلا دونمين وهم حدر بعدد حمسا وحلا فسعداءهم ومحسلًا وهو راومن رحمة معبل حدوما حلا بدا وانتصار حسين وهمهم المترين حصصاً قاصيل صعسا دياه والحواسال مصد حصلة واعطور معود لا حسب احداد اسعر حم محسل سده واسال الم والمحل حسلاهم مع مرم موضع المحديد. واودا واصهوا مرسوليد وهسرا المحد مدور معدسا مع فوسا وعدوما. حدا سر سر مديون حلادا والمودود وها دد. ولاحدسا مديم حميدا والما مع حدما حساد والدين وفيد الدين والمدينة وكرفيه ومعمل للصعم كما لمحسلا عندم والما المن مالم كمانه حدم ردزل عبر سب معدوم مع لماذه مصححب مال بنوسا بمديما. وماحه مماحه معدمة فك ميره الميان في الميان مير مراك الميان على الميان مير مرك الميان المي grieved because of her separation from our Lord Jesus Christ, and the absence of the apostles from her. And she prayed and cast frankincense into the fire, and lifted up her eyes and spread out her hands to heaven, and said, "O Christ, the Son of the living God, hearken unto the voice of Thy handmaiden, and send unto me Thy friend John the young with his fellow-apostles, that I may see them and be comforted by the sight of them before the day of my death; and I will praise and adore Thy goodness." And straightway it was revealed by the Holy Spirit to each one of the apostles, in whatever country he was in, that the blessed Mary was about to depart from this world into the never-ending life. And the Spirit summoned them, along with those of them who were dead, to be gathered together at daybreak to the blessed Mary for her to see them: and each one of them came to her from his own land at dawn by the agency of the Holy Spirit, and they saluted Mary and each other, and adored her.' See Wright, Contributions to the Apoc. Lit. of the New Test., pp. 21-24; and period of in Journal of Sacred Literature, No. xx, New Series, Jan., 1865, page ...

<sup>1</sup> As regards the name of 'arûbhtû (i.e. the eve of the Jewish Sabbath), it was not known until this time, but that day was called the sixth day. And when the sun became dark, and the Divine Care also set and abandoned the Israelitish people, then that day was called 'arûbhtû <sup>2</sup>.

Touching the writing which was written in Greek, Hebrew and Latin, and set over Christ's head, there was no Aramean written upon the tablet, for the Arameans or Syrians had no part in (the shedding of) Christ's blood, but only the Greeks and Hebrews and Romans; Herod the Greek and Caiaphas the Hebrew and Pilate the Roman. Hence when Abgar the Aramean king of Mesopotamia heard (of it), he was wroth against the Hebrews and sought to destroy them <sup>3</sup>.

## CHAPTER XLV4.

## OF THE RESURRECTION OF OUR LORD.

SINCE the history of our Lord's Passion and Resurrection is recorded in the Gospel, there is no need to repeat it (here). After our Lord rose from the dead, He appeared ten times. First, to Mary Magdalene, as John the Evangelist records <sup>5</sup>. Secondly, to the women at the grave, as Matthew mentions <sup>6</sup>. Thirdly, to Cleopas and his companion, as Luke says <sup>7</sup>. The companion of Cleopas, when they were going to Emmaus, was Luke the Evangelist. Fourthly, to Simon Peter, as Luke says <sup>8</sup>. Fifthly, to all the disciples, except Thomas, on the evening of the first day of the week, when he went in through the closed doors, as Luke and [and John say <sup>9</sup>. Sixthly, eight days after, to the disciples, and to Thomas with them, as John says <sup>10</sup>. Seventhly, on the mount, as

<sup>&</sup>lt;sup>1</sup> The two following paragraphs do not appear in the Oxford MS.

<sup>2</sup> Solomon here refers to the derivation of كَنُّوب from the rad. هُزُب , it set (of the sun), Heb. كَرُب , Arab. غَرَبَ .

<sup>&</sup>lt;sup>3</sup> See *The Doctrine of Addai*, ed. Phillips, p. هـ ; Cureton, *Anc. Syr. Doc.*, p. 107; and Wright, معمدة بعدال مناه , *Journal of Sacred Lit.*, No. xx, New Series, Jan., 1865, p. هـ

<sup>&</sup>lt;sup>4</sup> This chapter does not appear in the Oxford MS.
<sup>6</sup> Matt. xxviii. 9, 10.
<sup>7</sup> Luke xxiv. 18.

John xx. 11, 18.
 Luke xxiv. 34.

<sup>&</sup>lt;sup>9</sup> Luke xxiv. 36-49; John xx. 19-23.

<sup>10</sup> John xx. 24-29.

Matthew says <sup>1</sup>. Eighthly, upon the sea of Tiberias, as John says <sup>2</sup>. The reason that Simon Peter did not recognise Him was because he had denied Him, and was ashamed to look upon Him; but John, because of his frank intimacy with our Lord, immediately that he saw Him, knew Him. Ninthly, when He was taken up to heaven from the Mount of Olives, as Mark and Luke say <sup>3</sup>. Tenthly, to the five hundred at once, who had risen from the dead, as Paul says <sup>4</sup>. After His Ascension, He appeared to Paul on the way to Damascus, when He blinded his eyes <sup>5</sup>; and also to Stephen, the martyr and deacon, when he was stoned <sup>6</sup>.

## CHAPTER XLVI7.

# OF THE ASCENSION OF OUR LORD TO HEAVEN.

AFTER our Redeemer had risen from the grave, and had gone about in the world forty days, He appeared to His disciples ten times, and ate and drank with them by the side of the Sea of Tiberias. At this point the heathen say to us, that if our Lord really ate and drank after His resurrection, there will certainly be eating and drinking after (our) resurrection; but if He did not really eat and drink, then all the actions of Christ are mere phantasms. To these we make answer, that this world is a world of need for food; therefore He ate and drank, that it might not be thought He was a phantom; and because many who have risen from the dead have eaten and drunk in (this) world until they departed and died, as, for example, the dead (child) whom Elisha raised, and the dead whom our Lord raised. Our Lord did not eat after His resurrection because He needed food, but only to make certain His humanity: for, behold he had been to His discrete forty days

<sup>&</sup>lt;sup>1</sup> Matt. xxviii. 16-20.

<sup>&</sup>lt;sup>2</sup> John xxi. 1-24.

<sup>&</sup>lt;sup>3</sup> Mark xvi. 19; Luke xxiv. 50, 53.

<sup>4 &#</sup>x27;After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.' I Cor. xv. 6.

<sup>&</sup>lt;sup>5</sup> Acts ix. 3-9; 1 Cor. xv. 8.

<sup>6</sup> Acts vii. 55-60.

 $<sup>^{7}</sup>$  In the Oxford MS. see fol. 177 b.

 $<sup>^8</sup>$  In the Oxford MS, there follows here a long discussion on the divine and human natures of Christ, in the middle of which (fol. 178 b) is a Syriac passage in which the names of Athanasius and Gregory are mentioned. The view there maintained is that Christ is God and man in the unity of one Person.

without food, and was not injured by hunger. Some say that after His resurrection our Lord ate food like unto that which the angels ate in the house of Abraham, and that the food was dissipated and consumed by the Divine Power, just as fire licks up oil without any of it entering into its substance. Our Lord remained upon the earth forty days, even as He had fasted forty days, and as Elijah fasted forty days, and as Moses fasted forty days at two several times, and as the rain continued for forty days during the flood, and as God admonished the Ninevites for forty days, and as the spies remained (absent) for forty days, and as the children of Israel wandered about in the wilderness for forty years, and like the child whose fashioning in the womb is completed in forty days. After forty days, our Lord took up [ His disciples to the Mount of Olives, and laid His hand upon them, and blessed them, and commanded them concerning the preaching and teaching of the nations. And it came to pass that while He was blessing them, He was separated from them, and went up to heaven; and they worshipped Him. And there appeared to them angels, encouraging them and saying, 'This Jesus, who has been taken up from you to heaven, is about to come again even as ye have seen Him go up to heaven.' Then they returned to that upper chamber where they were, and stayed there ten days, until they received the Holy Spirit in the form of tongues of fire. Simon Peter said to his fellow-disciples, 'It is right for us to put some one in the place of Judas to complete the number of twelve; and they cast lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles 1.

As concerning the manner in which our Lord entered heaven without cleaving it, some say that He went in as He did through the closed doors; and as He came forth from the virgin womb, and Mary's virginity returned to its former state; and like the sweat from the body; and as water is taken up by the roots of the olive and other trees, and reaches in the twinkling of an eye the leaves, flowers and fruits, as if through certain ducts, without holes or channels being pierced in them. Thus by an infinite and ineffable miracle our Lord entered into heaven without cleaving it. And if the bodies of us who are accustomed [GRAD]

<sup>&</sup>lt;sup>1</sup> A new chapter begins here in the Oxford MS., fol. 180 a.

to drink water and wine pour out sweat without our flesh being rent or our skin pierced, how very much easier is it for the Divine Power to go in through closed doors and within the firmament of heaven without rending or cleaving it?

<sup>1</sup> As regards the upper chamber in which our Lord held His Passover, some say that it belonged to Lazarus, and others to Simon the Cyrenian, and others to Joseph the senator; but Joshua the son of Nun, the Catholicus <sup>2</sup>, says that it belonged to Nicodemus. The apostles remained in the upper chamber ten days after the Ascension, being constant in fasting and prayer, and expecting the Spirit, the Comforter, which our Lord Jesus Christ promised them.

#### CHAPTER XLVII3.

OF THE DESCENT OF THE HOLY SPIRIT UPON THE APOSTLES IN THE UPPER CHAMBER.

TEN days after our Lord's Ascension, when the holy apostles were assembled in the upper chamber waiting for the promise of our Lord, of a sudden, at the third hour of the holy Sunday of Pentecost, a mighty sound was heard, so that all men were terrified and marvelled at the mightiness of the sound; and the chamber was filled with an ineffably strong light. And there appeared over the head of each one of them (something) in the form of tongues of fire, and there breathed forth from thence a sweet odour which surpassed all aromas in this world. The eyes of their hearts were opened, and they began interpreting new things and uttering wonderful things in the languages of all nations [also ]. When the Jews saw them, they thought within themselves that they had been drinking new wine and were drunk, and that their minds were depraved. On that day they participated in the mystery of the body and blood of our Lord, and sanctified the leavened bread of the sign of the cross (the eucharistic wafers) and the oil of baptism.

Some men have a tradition that when our Lord broke His body for

<sup>&</sup>lt;sup>1</sup> A new chapter begins here in the Oxford MS., fol. 180 b.

<sup>&</sup>lt;sup>2</sup> See Assemânî, Bibl. Orient., t. iii, pt. i, p. 165.

<sup>&</sup>lt;sup>3</sup> In the Oxford MS. chap. lii, fol. 181 a.

His disciples in the upper chamber, John the son of Zebedee hid a part of his portion until our Lord rose from the dead. And when our Lord appeared to His disciples and to Thomas with them, He said to Thomas, 'Hither with thy finger and lay it on My side, and be not unbelieving, but believing.' Thomas put his finger near to our Lord's side, and it rested upon the mark of the spear, and the disciples saw the blood from the marks of the spear and nails. And John took that piece of consecrated bread, and wiped up that blood with it; and the Easterns, Mâr Addai and Mâr Mârî, took that piece, and with it they sanctified this unleavened bread which has been handed down among us 1. The other disciples did not take any of it, because they said, 'We will consecrate for ourselves whenever we wish.' As for the oil of baptism, some say that it was part of the oil with which they anointed the kings; others say that it was part of the unguent wherewith they embalmed our Lord; and many agree with this (statement). Others again say that when John took that piece of consecrated bread of the Passover in his hand, it burst into flame and burnt in the palm of his hand, and the palm of his hand sweated, and he took that sweat and hid it for the sign of the cross of baptism. This account we have heard by ear from the mouth of a recluse and visitor ( $\pi\epsilon\rho\iotao\delta\epsilon\nu\tau\dot{\eta}s$ ), and we have not received it from Scrip-The word Pentecost is interpreted 'the completion of ture [an]. fifty days.

# CHAPTER XLVIII<sup>2</sup>.

of the teaching of the apostles, and of the places of each one of them, and of their deaths  $^{3}.$ 

NEXT we write the excellent discourse composed by Mâr Eusebius of Caesarea upon the places and families of the holy apostles.

Know then that the apostles were twelve and seventy. When the

<sup>&</sup>lt;sup>1</sup> See Assemânî, Bibl. Orient., t. iii, pt. i, pp. 239, 241, 358, and 608.

<sup>&</sup>lt;sup>2</sup> In the Oxford MS. chap. liii, fol. 182 a.

<sup>&</sup>lt;sup>3</sup> See the lives of the apostles and disciples by Pseudo-Dorotheus, edited by Du Cange in the *Chronicon Paschale*, Paris, 1868, p. 164; Hanmer, *Eusebius*, pp. 532 foll., London, 1636; Cave, *Lives of the Apostles*, Cary's ed., Oxford, 1840; Pseudo-Epiphanius, *De Prophetis, eorumque obitu ac sepultura*, Migne, *Patrologiae* 

apostles had received the gift of the Holy Spirit, on the day following they fasted this feast of the apostles (which we keep)<sup>1</sup>; but the Malkâyê (Melchites)<sup>2</sup> say that the apostles fasted eight days after. Their names are as follows.

Simon, the chief of the apostles, was from Bethsaida, of the tribe of Naphtali. He first preached in Antioch, and built there the first of all churches, which was in the house of Cassianus, whose son he restored to life. He remained there one year, and there the disciples were called Christians. From thence he went to Rome, where he remained for twenty-seven years; and in the three hundred and seventy-sixth year of the Greeks, the wicked Nero crucified him head downwards <sup>3</sup>.

Andrew his brother preached in Scythia and Nicomedia and Achaia. He built a church in Byzantium, and there he died and was buried.

John the son of Zebedee (Zabhdai) was also from Bethsaida, of the tribe of Zebulun. He first preached in Asia (Ephesus), and was afterwards cast into exile in the island of Patmos by Tiberius Caesar. He then went to Ephesus, and built in it a church. Three of his disciples went with him: Ignatius, who was afterwards bishop of Antioch, and who was thrown to the beasts in Rome; Polycarp, who was afterwards bishop of Smyrna 4, and was crowned by fire; and John, to whom he committed the priesthood and the bishopric after him. When John had lived a long time, he died and was buried at Ephesus; and John, the

Ser. Gr., vol. 43, col. 393 foll.; Tillemont, Mémoires pour servir à l'histoire ecclés., Paris, 1701, 4to; Lipsius, Die Apokryphen Apostelgeschichten, Braunschweig, 1884; and Brit. Mus. Add. 14,601, fol. 163 b.

<sup>&</sup>lt;sup>1</sup> The Nestorian Fast of the Apostles begins on Whit-Monday and ends on June 29th. See Badger, *The Nestorians and their Rituals*, vol. ii, p. 188; Assemânî, *Bibl. Orient.*, t. iii, pt. i, p. 501.

<sup>&</sup>lt;sup>2</sup> The orthodox Christians, who accept the doctrines on the natures of our Lord as laid down by the Council of Chalcedon. For the origin of the name, etc., see Renaudot, *Historia Patriarcharum Alexandrinorum Jacobitarum*, p. 119; and Assemânî, *Bibl. Orient.*, t. i, p. 507; t. iii, pt. i, p. 354, col. 2.

s κατὰ κεφαλῆς. Hoffmann has mistaken the meaning of the words in his Auszüge, p. 111. See the Acta Sanctorum, vol. xxvii, June 29.

<sup>4</sup> B, C and the Oxford MS. have Syria, اسوريا , but A gives إسوريا , which we must correct into اسمحدونا

disciple of the Evangelist, who became bishop of Ephesus, buried him ¹; for he commanded them that no one should know the place of his burial. The graves of both of them are in Ephesus; the hidden one of the Evangelist, and the other of his disciple John, the author of the Revelation; he said that everything he had written down, he had heard from John the Evangelist.

James, the brother of John, preached in his city Bethsaida, and built a church there. Herod Agrippas slew him with the sword one year after the Ascension of our Lord. He was laid in Âkâr, a city of Marmârîkâ².

Philip also was from Bethsaida, of the tribe of Asher. He preached in Phrygia, Pamphylia and Pisidia; he built a church in Pisidia, and died and was buried there. He lived twenty-seven years as an apostle<sup>3</sup>.

Thomas was from Jerusalem, of the tribe of Judah. He taught the Parthians, Medes and Indians <sup>4</sup>; and because he baptised the daughter of the king of the Indians, he stabbed him with a spear and he died <sup>5</sup>. Habbân the merchant brought his body, and laid it in Edessa, the blessed city of Christ our Lord <sup>6</sup>. Others say that he was buried in Maḥlûph, a city in the land of the Indians <sup>7</sup>.

<sup>&</sup>lt;sup>1</sup> See Butler, Lives of the Saints, vol. ii, Dec. 27.

<sup>&</sup>lt;sup>2</sup> This sentence is omitted by the Oxford MS. Dorotheus and Pseudo-Epiphanius say that he was buried in Judaea, though some MSS. of the former have ἐν πόλει τῆς Μαρμαρικῆς, the original of the Latin 'in arce Marmarica.' Μαρμαρική is the most eastern land of N. Africa. Isidore of Seville says: 'Jacobus filius Zebedaei frater Joannis quartus in ordine. Hispaniae et occidentalibus locis evangelium praedicavit et in occasum mundi lucem praedicationis infudit. Hic ab Herode tetrarcha gladio caesus occubuit sepultus in Azimarmaria [arce marmaria].' See Lipsius, Apostelgeschichten, ii. 2, pp. 208, 209, and 214, note 1; Acta Sanctorum, vol. xxxiii, July 25; Tillemont, Mémoires, p. 512.

<sup>&</sup>lt;sup>3</sup> See Acta Sanctorum, vol. xiv, May 1; Lipsius, Apostelgeschichten, ii. 2, p. 26.

<sup>4</sup> Oxford MS. بارض الهند والسند وبلد فارس in India and Sind and Persia.

<sup>&</sup>lt;sup>5</sup> See Wright, Apoc. Acts, vol. ii, p. 297; Acta Thomae, ed. M. Bonnet, p. 83 sqq.; Lipsius, Apostelgeschichten, i, p. 236.

<sup>6</sup> See Assemânî, Bibl. Orient., t. i, pp. 49, 399, and 403; Socrates, Hist. Eccles., iv. 18; Bar-Hebraeus, Chron. Eccles., ed. Abbeloos and Lamy, i. 31, and iii. 4 foll.

<sup>&</sup>lt;sup>7</sup> The Oxford MS. says that he was buried in India. See Lipsius, Apostelgeschichten, i, p. 246; Butler, Lives of the Saints, Dec. 21.

Matthew the Evangelist was from Nazareth, of the tribe of Issachar. He preached in Palestine, Tyre and Sidon, and went as far as Gabbûlâ 1. He died and was buried in Antioch, a city of Pisidia 2.

Bartholomew was from Endor, of the tribe of Issachar. He preached in inner Armenia, Ardeshîr³, Kĕţarbôl⁴, Radbîn, and Prûharmân⁵. After he had lived thirty years as an apostle, Hûrstî the king of the Armenians crucified him, and he was buried in the church which he built in Armenia.

Jude, the son of James, who was surnamed Thaddaeus (Taddai), who is also Lebbaeus (Lebbai), was from [ Jerusalem, of the tribe of Judah. He preached in Laodicea and in Antaradus and Arwâd<sup>7</sup>. He was stoned in Arwâd, and died and was buried there 8.

Simon Zelôtes was from Galilee, of the tribe of Ephraim. He preached in Shĕmêshât (Samosâta), Pârîn (Perrhê), Zeugma, Ḥâlâb (Aleppo), Mabbôg (Manbig), and Kenneshrîn (Kinnesrîn). He built a church in Kyrrhos, and died and was buried there 9.

James, the son of Alphaeus (Halphai), was from the Jordan, of the tribe of Manasseh. He preached in Tadmor (Palmyra), Kirkêsion

Lipsius, Apostelgeschichten, ii. 2, p. 127.

- 3 Oxford MS. اذاروشير. According to the Armenian Acts of Bartholomew (Lipsius, Apostelgeschichten, ii. 2, p. 94), he went first to Golthon in Armenia, and in the 29th year of Sanatruk came back to the hill Artaschu; he next went to Her and Zarevant, and afterwards to Urbianos, where he was martyred.
- 4 Oxford MS. قُطْرَبُّل قطروبال was a place between Baghdâd and 'Ukbarâ, celebrated for its wine; but this can hardly come into account.

قروران .Oxford MS

<sup>6</sup> According to other MSS., Rhûsṭnî or Hêrôsṭnî. The king of Armenia in the time of Bartholomew was called Sanadrog (Sanatruk). Florival, Moïse de Khorène, ii, p. 233. See also Lipsius, Apostelgeschichten, ii. 2, pp. 59, 99, and 104; and Acta Sanctorum, xxxix, Aug. 24.

7 Oxford MS. انظرطوس وجزيرة اوراذ. The latter name is more correctly

Ruwâd. Antaradus is now called Antartús.

- 8 See Lipsius, Apostelgeschichten, ii. 2, pp. 142-200; and Acta Sanctorum, lx, Oct. 28.
  - <sup>9</sup> See Lipsius, Apostelgeschichten, ii. 2, p. 147; Acta Sanctorum, lx, Oct. 28.

(Kirkîsiyâ), and Callinîcos (ar-Rakkah), and came to Baţnân of Serûg (Sarûg), where he built a church, and died and was buried there 1.

Judas Iscariot, the betrayer, was from the town of Sěkharyût, of the tribe of Gad, though some say that he was of the tribe of Dan. He was like unto the serpent that acts deceitfully towards its master, because like a serpent, he dealt craftily with his Lord. Matthias, of the tribe of Reuben, came in in his stead. He preached in Hellas, and in Sicily, where he built a church, and died and was buried in it <sup>2</sup>.

While James the brother of our Lord was teaching the Jews in Jerusalem, they cast him down from a pinnacle of the temple; and while his life was [ ac) yet in him, a fuller of cloth smote him upon the head with a club and beat it in; and afterwards they stoned him with stones.

John the Baptist was of the tribe of Levi. Herod the tetrarch slew him, and his body was laid in Sebastia.

Ananias (Ḥananyâ) the disciple of the Baptist taught in Damascus and Arbêl <sup>4</sup>. He was slain by Pôl, the general of the army of Aretas <sup>5</sup>, and was laid in the church which he built at Arbêl (Irbil).

Paul of Tarsus was a Pharisee by sect, of the tribe of Ephraim<sup>6</sup>. When he had been baptised by Ananias, he wrought many miracles, and taught great cities, and bore and suffered dangers not a few for the name of Christ. Afterwards he went to Peter at Rome. When they divided the world between them, and the heathen fell to Paul's lot, and the Jewish nation to Peter, and they had turned many to the truth of Christ, Nero commanded that they should both die a cruel death. Then Simon asked to be crucified head downwards, that he might kiss that part of the cross where the heels

<sup>&</sup>lt;sup>1</sup> See Lipsius, Apostelgeschichten, ii. 2, pp. 229-257; Acta Sanctorum, xiv, May 1.

<sup>&</sup>lt;sup>2</sup> See Lipsius, Apostelgeschichten, ii. 2, pp. 258-269.

<sup>8</sup> See Lipsius, Apostelgeschichten, ii. 2, p. 231; Acta Sanctorum, xiv, May 1.

<sup>&</sup>quot;So we read instead of Artl, following the Oxford MS., ومدينة اربل Solomon was probably copying from an Arabic MS., in which the difference between اربل would be very slight.

<sup>&</sup>lt;sup>5</sup> The MS. C has Aristus.

<sup>&</sup>lt;sup>6</sup> The MS. A has: Paul of Tarsus was of the tribe of Benjamin; he was a Pharisee by sect.

<sup>7</sup> Reading and in the plural with the MS. B.

of his Master had been. As they were going forth to be slain, they gave the laying on of hands of the priesthood to their disciples, Peter to Mark, and Paul to Luke. When Peter had been crucified, and Paul slain, together with many of those who had become their disciples, [ac] Mark and Luke went forth by night, and brought their bodies into the city. Now Paul's head was lost among the slain, and could not be found. Some time after, when a shepherd was passing by the spot where the slain were buried, he found Paul's head, and took it upon the top of his staff, and laid it by his sheep-fold. At night he saw a fire blazing over it, and he went in (to the city) and informed the holy bishop Xystus (Sixtus) and the clergy of the church; and they all recognised that it was Paul's head. Xystus said to them, 'Let us watch and pray the whole night, and let us bring out the body and lay the head at its feet; and if it joins again to its neck, it will be certain that it is Paul's.' And when they had done so, the whole body was restored, and the head was joined to its neck as if the vertebrae had never been severed; and those who saw it were amazed and glorified God. From his call to the end of his life was thirty-five years; he went about in every place for thirty-one years; for two years he was in prison at Caesarea, and for two years at Rome. He was martyred in the thirty-sixth year after the Passion of our Lord, and was laid with great honour in the magnificent royal catacombs in Rome. They celebrate every year the day of his commemoration on the twenty-ninth of the month of Tammûz1.

[Luke the physician and Evangelist was first of all a disciple of Lazarus, the brother of Mary and Martha, and was afterwards baptised by Philip in the city of Beroea<sup>2</sup>. He was crowned with the sword by Hôros<sup>3</sup>, the judge (or governor) of the emperor Tiberius, while he was preaching in Alexandria, and was buried there.

Mark the Evangelist preached in Rome, and died and was buried there 4. Some say that he was the son of Simon Peter's wife, others

<sup>&</sup>lt;sup>1</sup> See Acta Sanctorum, xxvii, June 30.

<sup>&</sup>lt;sup>2</sup> Oxford MS. مدينة حلب, i.e. Aleppo.

<sup>&</sup>lt;sup>3</sup> Oxford MS. موراس . See Lipsius, Apostelgeschichten, ii. 2, pp. 356-360; Acta Sanctorum, lvi, Oct. 18.

<sup>4</sup> See Lipsius, Apostelgeschichten, ii. 2, pp. 323-325; Acta Sanctorum, xii, April 25.

that he was the son of Simon; and Rhoda was his sister. He was first called John, but the Apostles changed his name and called him Mark, that there might not be two Evangelists of one name.

Addai was from Paneas, and he preached in Edessa and in Mesopotamia in the days of Abgar the king; and he built a church in Edessa. After Abgar died, Herod <sup>1</sup> Abgar's son slew him in the fortress of Aggêl<sup>2</sup>. His body was afterwards taken and carried to Rome; but some say that he was laid in Edessa.

Aggai his disciple was first of all a maker of silks for Abgar, and became a disciple. After Abgar's death, his son reigned, and he required of Aggai to weave silks for him; and when he consented not, saying, 'I cannot forsake teaching and preaching to return to weaving,' he smote him with a club upon his legs and brake them, and he died <sup>3</sup>.

[מבד] Thaddaeus (Taddai) came after him at Edessa, and Herod, the son of Abgar, slew him also; he was buried at Edessa.

Zacchaeus (Zaccai) the publican <sup>4</sup> and the young man whom our Lord brought to life were both slain together while they were preaching in Mount Hôrôn.

The Jews smote Simon the leper while he was teaching in Ramah, and he died (there).

Joseph the Senator taught in Galilee and Decapolis; he was buried in his town of Ramah.

Nicodemus the Pharisee, the friend of our Lord, received and honoured the Apostles in Jerusalem; and he died and was buried there 5.

¹ In Brit. Mus. Add. 14,601, fol. 164 α, col. 1, line 17, he is called ∞ Severus.

<sup>&</sup>lt;sup>2</sup> Egil, or Engil, أُخْجِل, 'Αγγιληνή, north of Âmid.

<sup>3</sup> See The Doctrine of Addai, ed. Phillips, p. 49.

<sup>&</sup>lt;sup>4</sup> The Oxford MS. gives the name of this martyr only: a blank space has been left in it for about eight lines.

<sup>&</sup>lt;sup>5</sup> The Oxford MS. says that when the crucifiers knew that Nicodemus had become a Christian, they seized his property and slew him; and that his brother Gamaliel buried him in Kephar Gamlâ. It then gives the following account of Gamaliel. Gamaliel was a friend of the crucifying Jews, but was afterwards baptised together with his son: he lived for twenty years after this. When

Nathaniel was stoned while he was teaching in Mount Ḥôrôn ¹, and died. Simon the Cyrenian was slain while he was teaching in the island of Chios.

Simon the son of Cleopas became bishop of Jerusalem. When he was an old man, one hundred years of age, Irenaeus <sup>2</sup> the chiliarch crucified him.

Stephen the martyr was stoned with stones at Jerusalem, and his body was laid in the village of Kěphar Gamlâ.

Mark, who was surnamed John, taught at Nyssa and Nazianzus. He built [a.a.a] a church at Nazianzus, and died and was buried there. Some say that he is the Evangelist, as we have mentioned.

Cephas, whom Paul mentions <sup>3</sup>, taught in Baalbec, Hims (Emesa) and Nathrôn (Batharûn). He died and was buried in Shîrâz <sup>4</sup>.

Barnabas taught in Italy and in Kûrâ; he died and was buried in Samos 5.

they died, they were buried by the side of Nicodemus in Kěphar Gamlâ, where Stephen was buried. Many years after (about A. D. 415), God revealed their place of burial to one of the saints (Lucian), and they sought for the remains of the bodies by digging, and found them; and there they built a church. Foll. 187 b, 188 a. See also Migne, Biog. Chrét., ii. 73; Wright, Cat. Syr. MSS., iii, p. 1047, i. 8.

- <sup>1</sup> Oxford MS. في جبل حبرون مدينة داوود in the mount of Hebron, the city of David.
- <sup>3</sup> Galat. ii. 9; 1 Cor. i. 12. For a discussion of the identity of this Cephas with Simon Peter, see P. M. Molkenbuhr, *Dissertatio script. crit.* An Cephas . . . fuerit Simon Petrus, 4to, 1785.
- وبشر اهل مدينة بعلبك وحمص وبشرون وتلمد اهل مدينة سرمين. He preached the Gospel to the people of Baalbek, Hims and Batharán, and taught the people of Sarmín; he was buried at Kurámah (?). There is but little difference in writing between غيرون and the correct بشرون. Sarmín approaches the reading of B, C منده ; it is in the district of Aleppo. Shîrâz is perhaps a mistake for معرود. Shaizar.
- <sup>5</sup> The Oxford MS., like B and C, makes no mention of Barnabas. See also Lipsius, *Apostelgeschichten*, ii. 2, pp. 270-320; *Acta Sanctorum*, xxii, June 11.

Titus taught in Crete, and there he died and was buried 1.

· Sosthenes taught in the country of Pontus and Asia. He was thrown into the sea by the command of Nonnus<sup>2</sup> the prefect.

Criscus (Crescens) taught in Dalmatia; he was imprisoned in Alexandria, where he died of hunger and was buried.

Justus taught in Tiberias and in Caesarea, where he died and was buried.

Andronicus taught in Illyricum, where he died and was buried.

The people of Zeugma slew Rufus while he was teaching in Zeugma.

Patrobas taught in Chalcedon, and he died and was buried there.

Hermas the shepherd taught in Antioch, and he died and was buried there.

Narcissus taught in Hellas, and he died and was buried there 3.

Asyncritus went to Beth-Hûzâyê (Khûzistân) 4, and there he died and was buried.

Aristobulus taught in Isauria, and there he died and was buried.

Onesimus 5 was the slave of Philemon, and he fled from him and went to Paul, while he was in prison; because of this Paul calls him 'the son whom I have begotten in my bonds.' His legs were broken in Rome.

Apollos the elect was burnt with fire by Sparacleus <sup>6</sup> (?), the governor of Gangra.

Olympas, Stachys and Stephen were imprisoned in Tarsus, and there they died in prison.

Junias was captured in Samos, and there he was slain and died.

Theocritus 7 died while teaching in Ilios, and was buried there.

Martalus (?) was slain while teaching the barbarians.

Niger taught in Antioch, and died and was buried there.

<sup>&</sup>lt;sup>1</sup> See Lipsius, Apostelgeschichten, ii. 2, pp. 401-406; Acta Sanctorum, i, Jan. 4.

<sup>2</sup> Oxford MS. يوناني.

<sup>&</sup>lt;sup>3</sup> The Oxford and Vatican MSS., as well as B and C, make no mention of Narcissus.

<sup>&</sup>quot;The Arabic name is Ahwâz, العراق. Oxford MS. الأهواز, 'Irâk.

<sup>&</sup>lt;sup>5</sup> The Vatican MS. omits Onesimus.

<sup>•</sup> Oxford MS. سفرقلیس.

<sup>.</sup> يايادطوس .Oxford MS

They dragged Lucius 1 behind a horse, and thus he ended his life.

While Alexander was teaching in Heracleôpolis<sup>2</sup>, they threw him into a pit and he died.

Milus 3, while he was teaching in Rhodes, was thrown into the sea and drowned.

Silvanus and Hêrôdiôn (Rhôdiôn) were slain while they were preaching in the city of Accô.

Silas 4 taught in Sarapolis (Hierapolis?), and died and was buried there.

Timothy taught in Ephesus, and died and was buried there.

Manael was burnt with fire while teaching in Accô, and died. [عدم]

The Eunuch whom Philip baptised, the officer of Candace the queen of the Ethiopians, went to Ethiopia and preached there. Afterwards, while he was preaching in the island of Parparchia <sup>5</sup> (?), they strangled him with a cord.

Jason <sup>6</sup> and Sosipatrus were thrown to the wild beasts while they were teaching in Olmius  $^7$  (?).

Demas taught in Thessalonica, and there he died and was buried.

Omius (Hymenaeus) taught in Melitene, and there he died and was buried.

They threw Thraseus 8 into a fiery furnace, while he was teaching at Laodicea.

Bistorius (Aristarchus?)9 taught in the island of Kô10, and there he died and was buried.

Abrios (?) and Môţos (?)  $^{11}$  went to the country of the Ethiopians, and there they died and were buried.

Levi was slain by Charmus 12, while he was teaching in Paneas 13.

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<sup>1</sup> A has Luke. <sup>2</sup> Oxford MS. اياروفيليوس. <sup>3</sup> Vat. MS. Linus. <sup>4</sup> The Vat. MS. omits Silas. <sup>6</sup> Oxford MS. فافاخيا . <sup>6</sup> Oxford MS. omits Jason. <sup>7</sup> Oxford MS. . . <sup>8</sup> Oxford MS. . . <sup>8</sup> Oxford MS. . .
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ارسطرکوس .Oxford MS ° Oxford MS ، تارسیوس ،

<sup>.</sup>قووآي .Oxford MS

<sup>&</sup>lt;sup>11</sup> Oxford MS. مونطاًس . The Vat. MS. omits these names.

<sup>12</sup> Oxford MS. جرموس . The Vat. MS. omits this name.

<sup>.</sup> كونياس .Oxford MS

Nicetianus (Nicetas) was sawn in two while teaching in Tiberias 1.

While John and Theodorus were preaching in the theatre of Baalbec, they threw them to the beasts.

The prefect Methalius (?) slew Euchestion (?) and Simon in Byzantium. Ephraim (Aphrem) taught in Baishân, and he died and was buried there.

Justus was slain at Corinth 2.

James taught and preached in Nicomedia, and he died and was buried there. [acts]

### CHAPTER XLIX.

## THE NAMES OF THE APOSTLES IN ORDER 3.

THE names of the twelve. Simon Peter; Andrew his brother; James the son of Zebedee; John his brother; Philip; Bartholomew; Thomas; Matthew the publican; James the son of Alphaeus; Labbaeus, who was surnamed Thaddaeus; Simon the Cananite; Judas Iscariot, in whose stead came in Matthias.

The names of the seventy 4. James the son of Joseph; Simon the son of Cleopas; Cleopas his father; Joses; Simon; Judah; Barnabas; Manaeus (?) 5; Ananias, who baptised Paul; Cephas, who preached at Antioch; Joseph the senator; Nicodemus the archon; Nathaniel the chief scribe; Justus, that is Joseph, who is called Barshabbâ; Silas; Judah; John, surnamed Mark; Mnason, who received Paul; Manaël, the foster-brother of Herod; Simon called Niger; Jason 6, who is (mentioned) in the Acts (of the Apostles); Rufus 7; Alexander; Simon the Cyrenian,

<sup>&</sup>lt;sup>1</sup> The Oxford MS. makes no mention of this martyr.

موريشاوس .Oxford MS

<sup>&</sup>lt;sup>3</sup> See Matt. x, Mark iii, Luke vi, Acts i; and Pseudo-Dorotheus, Migne, *Dict. des Apocr.*, vol. ii, p. 207.

<sup>4</sup> See Assemant, Bill. Orient., iii, pt. i, pp. 319-320, where lists of the twelve apostles and seventy disciples are given from the Vatican MS. of the Book of the Bee, from the Commentary of Bar-Hebraeus on St. Matthew, and from the Synopsis of Amr and Mart, etc.

<sup>5</sup> Oxford MS. مثاوس.

<sup>6</sup> Acts xvii. 5-9.

<sup>&</sup>lt;sup>7</sup> The Oxford MS, omits Rufus. Rom. xvi. 13.

their father; Lucius the Cyrenian; another Judah, who is mentioned in the Acts (of the Apostles); Judah, who is called Simon; Eurion (Orion) the splay-footed; Thôrus (?); Thorîsus (?); Zabdon; Zakron. These are the seven 1 who were chosen with Stephen: Philip the Evangelist, who had three 2 daughters that used to prophesy; [[] [Ara]] Stephen; Prochorus; Nicanor; Timon; Parmenas; Nicolaus 3, the Antiochian proselyte; Andronicus 4 the Greek; Titus; Timothy.

These are the five who were with Peter in Rome: Hermas; Pligta 5; Patrobas; Asyncritus; Hermas 6.

These are the six who came with Peter to Cornelius: Criscus (Crescens); Milichus; Kîrîtôn (Crito); Simon; Gaius, who received Paul; Abrazon (?); Apollos.

These are the twelve who were rejected from among the seventy, as Judas Iscariot was from among the twelve, because they absolutely denied our Lord's divinity at the instigation of Cerinthus. Of these Luke said, 'They went out from us, but they were not of us<sup>10</sup>;' and Paul called them 'false apostles and deceitful workers <sup>11</sup>.' Simon; Levi; Bar-Kubbâ; Cleon; Hymenaeus; Candarus <sup>12</sup>; Clithon (?); Demas; Narcissus; Slikîspus (?); Thaddaeus; Mârûthâ. In their stead there came in these: Luke the physician; Apollos the elect; Ampelius; Urbanus; Stachys; Popillius (or Publius)<sup>13</sup>; Aristobulus; Stephen (not the Corinthian); Herodion the son of Narcissus; Olympas; Mark the Evangelist; Addai; Aggai; Mâr Mârî.

It is said that each one of the twelve and of the seventy  $[\Delta \mathbf{n}]$  wrote a Gospel; but in order that there might be no contention and that the

<sup>&</sup>lt;sup>1</sup> So all the MSS., but ten names follow, or eleven, if we read Andronicus, Junias, Titus.

<sup>&</sup>lt;sup>2</sup> In Acts xxi. 9, Philip is said to have had *four* daughters. The Oxford MS. reads *four*, 1,1.

<sup>&</sup>lt;sup>6</sup> Oxford MS. ارما. <sup>7</sup> Seven names follow in all the MSS.

<sup>8 2</sup> Tim. iv. 10. The Oxford MS. omits Criscus and Gaius.

<sup>&</sup>lt;sup>9</sup> Oxford MS. ميليطاس.

<sup>10</sup> See 1 John ii. 19. Solomon is mistaken as to the author of these words.

<sup>&</sup>lt;sup>11</sup> 2 Cor. xi. 13. <sup>12</sup> Oxford MS. سكندروس , Alexander.

<sup>&</sup>lt;sup>13</sup> Oxford MS. بولص, Paul.

number of 'Acts' might not be multiplied, the apostles adopted a plan and chose two of the seventy, Luke and Mark, and two of the twelve, Matthew and John.

#### CHAPTER L1.

#### OF SOME MINOR MATTERS.

THESE are they who were married among the apostles: Peter, the chief of the apostles; Philip the Evangelist; Paul; Nathaniel, who is Bartholomew; Labbaeus, who is Thaddaeus, who is Judah the son of Jacob; Simon the Cananite, who is Zelotes, who is Judah the son of Simon.

The child whom our Lord called and set (in the midst), and said, 'Except ye be converted, and become as children, ye shall not enter into the kingdom of heaven?,' was Ignatius, who became patriarch of Antioch. He saw in a vision the angels ministering in two bands, and he ordained that (men) should minister in the church in like manner. After some time this order was broken through; and when Diodorus went with his father on an embassy to the land of Persia, and saw that they ministered in two bands, he came to Antioch his country, and re-established the custom of their ministering in two bands.

The children whom they brought near to our Lord, that He might lay His hand upon them and pray, were Timothy and Titus, and they were deemed worthy of the office of bishop.

The names of the Maries who are mentioned in the Gospels. Mary the Virgin, the mother of our Lord; Mary the wife of Joseph; Mary the mother [ [ Cleopas and Joseph; Mary the wife of Peter, the mother of Mark the Evangelist; and Mary the sister of Lazarus. Some say that Mary the sinner is Mary of Magdala; but others do not agree

<sup>&</sup>lt;sup>1</sup> The Oxford MS. omits the following three chapters.

<sup>&</sup>lt;sup>2</sup> Matt. xviii. 2. See Nicephorus, *Hist.*, bk. ii, chap. iii.

<sup>&</sup>lt;sup>3</sup> Socrates, *Eccles. Hist.*, chap. viii.

<sup>&</sup>lt;sup>4</sup> Assemânî thinks that this embassy is a mistake on the part of Solomon, arising from his having misunderstood a passage in Theodoret, *Hist. Eccles.*, lib. 2, cap. xxiv. See *Bibl. Orient.*, t. iii, pt. i, p. 321.

with this, and say that she was other than the Magdalene. Those who say that she was the Magdalene tell us that she built herself a tower with the wages of fornication; and those who say that she was other than the Magdalene, say that Mary Magdalene was called after the name of her town Magdala, and that she was a pure and holy woman.

# CHAPTER LI.

THE NAMES OF THE EASTERN CATHOLICS, THE SUCCESSORS OF THE APOSTLES ADDAL AND MARÎ  $^1$ .

- 1. Addai was buried in Edessa.
- 2. Mârî (was buried) in the convent of Kônî 2.
- 3. Abrîs, called in Greek A[m]brosius; the place of his grave is unknown; he was of the laying on of hands of Antioch.
- 4. Abraham was of the laying on of hands of Antioch; he was descended from the family of Jacob the son of Joseph; his grave is in Ctesiphon.
- 5. James, of the laying on of hands of Antioch, was also of the family of Joseph the husband of Mary; his grave is in Ctesiphon.
- 6. Aḥâ-d'abû[hî] was of the laying on of hands of Antioch; his grave is in Ctesiphon.
- 7. Shaḥlûphâ was of the laying on of hands of Ctesiphon, and he was buried there.
  - 8. [-10] Pâpâ³; his grave is at Ctesiphon.
  - 9. Simon bar Şabbâ'ê was martyred at Shôshân 4.
  - 10. Shah-dôst 5 was buried in Ctesiphon.

<sup>&</sup>lt;sup>1</sup> Compare the lists in Assemânî, *Bibl. Orient.*, t. ii, pp. 387-392. For the lives of the Catholics of the East, see ibid., pp. 391-457.

ين به وه به المواه الم

<sup>3</sup> Assemânî, Lž.ž. 4 Assemânî, aca.

<sup>&</sup>lt;sup>5</sup> Assemânî, کمی و مُعْمَدُ.

- 11. Bar-Bĕ'esh-shĕmîn¹ was martyred and buried in Elam (Khûzistân).
- 12. Tûmarşâ was buried in Ctesiphon.
- 13. Kâyômâ was buried in Ctesiphon; he abdicated the patriarchate, and another was put in his place, and was before him until he died.
  - 14. Isaac was buried in Ctesiphon.
  - 15. Aḥâ was buried in Ctesiphon.
- 16. Yab-alâhâ was of the school of Mâr 'Abdâ²; he was buried in Ctesiphon.
  - 17. Ma'nâ dwelt in Persia and was buried there.
- 18. Dâd-îshô' was buried in Ḥêrtâ³. In his days the strife between Nestorius and Cyril (of Alexandria) took place.
  - 19. Bâbôi was martyred and buried in Hêrtâ.
- 20. Akak (Acacius) was of the family of Bâbôi the Catholicus; he was buried in al-Madâin 4.
  - 21. Bâbai took a wife, and was buried at Ctesiphon.
  - 22. Shîlâ took a wife, and was buried in his convent beside Awânâ 5.
  - 23. Paul was buried in Ctesiphon.
- 24. Mâr(î)-abâ was buried in Ḥêrtâ, and was a martyr without bloodshed.
  - 25. Ezekiel was buried in Hêrtâ.
  - 26. Îshô'-yab of Arzôn 6 was buried in Ḥêrtâ. [علم]
  - 27. Sabr-îshô' was buried in Ḥêrtâ.
  - 28. Gregory was buried in . . . . .
  - 29. Îshô'-yab of Gĕdâlâ' was buried in . . . . . .

Bĕ'esh-shĕmîn for Bĕ'êl-shĕmîn.

<sup>&</sup>lt;sup>2</sup> See Assemânî, Bibl. Orient., t. iii, pt. i, p. 369, col. 2.

باليرة Hêrtâ or Hîrtâ, the Hîrah of the Arabs, الحيرة
 The later Arabic name for Ctesiphon, المدائن

<sup>&</sup>lt;sup>6</sup> A place in the south or south-east part of the diocese of الْمُؤْمُونُ لِمَاءُ , Béth-Núhádré, near Balad and opposite to Eski-Mosul. See Assemânî, Bibl. Orient., t. iii, pt. i, p. 477, col. 2; and Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, pp. 211–212, notes 1674 and foll.

<sup>6</sup> Assemânî, ἐκοτίκι, 'Αρζανηνή, was a town and province of Armenia on the borders of Mesopotamia, north of Hisn Kaiíâ. Schoenfelder, p. 84, writes 'Jesujab mysticus!'

الكِدَال , *Judál*, near Mosul.

- 30. Mâr[î]-emmêh was buried in Kĕţîmiyâ (?).
- 31. Îshô'-yab of Adiabene 1 was buried in Bêth-'Âbê 2.
- 32. George was buried in . . . . .
- 33. John was buried in . . . . .
- 34. Hĕnân-îshô' was buried in . . . . . .
- 35. Şĕlîbâ-zĕkhâ was buried in Ctesiphon.
- 36. Pethiôn was buried in Ctesiphon.
- 37. Mâr[î]-abâ was buried in al-Madâïn.
- 38. Jacob was buried in . . . . .
- 39. Hĕnân-îshô' was buried in . . . . .
- 40. Timothy was buried in his own convent.
- 41. Îshô' (Joshua) the son of Nôn (Nun) was buried in the convent of Timothy.
  - 42. George was buried in the same convent.
  - 43. Sabr-îshô<sup>6</sup> was buried in the same convent.
  - 44. Abraham was buried in the same convent.
  - 45. Athanasius 4 was buried in the same convent.
  - 46. Sergius was buried in the same convent.
  - 47. Anôsh (Enos) was buried in the same convent. [a.l.]
- 48. John the son of Narsai was buried in the Greek Palace (at Baghdâd) 5.
  - 49. Joannes 6 was buried in the Greek Palace.
  - 50. John was buried in the Greek Palace.
  - 51. Abraham was buried in the convent of 'Abdôn.
  - 52. Emmanuel was buried in the Greek Palace.
- <sup>2</sup> The famous convent of Bêth-'Âbê was situated in the diocese of Margâ, not far from the right bank of the Great Zâb. See Hoffmann, Ausziige, p. 226, note 1798.
  - 3 Or and Lin, Henán-ishó. 4 Or minoiól, Theodosius.
- <sup>5</sup> Dârtâ-dĕ-Rômáyé, 'the house of the Romans' (the Byzantine Greeks), the seat of the Nestorian patriarchs at Baghdâd. See Assemânî, Bibl. Orient., t. ii, pp. 439, 440, 450.
- ் Assemânî, المَّهُ الْمَهُمُّرُ ، 'Iωάννης'; otherwise our writer commonly uses وفَضِفَ, Yohannân for John.

- 53. Israel was buried in the Greek Palace.
- 54. 'Abd-îshô' was buried in the Greek Palace.
- 55. Mârî was buried in the Greek Palace.
- 56. Joannes 1 was buried in the Greek Palace.
- 57. John was buried in the Greek Palace.
- 58. Îshô'-yab was buried in the Greek Palace.
- 59. Elijah (Elîyâ) was buried in the Greek Palace.
- 60. John was buried in the Greek Palace.
- 61. Sabr-îshô' was buried in the Greek Palace.
- 62. 'Abd-îshô' was buried in the Greek Palace.
- 63. Makkîkhâ was buried in the Greek Palace.
- 64. Elijah (Elîyâ) was buried in the Greek Palace.
- 65. Bar-saumâ was buried in the Greek Palace.
- 66. 'Abd-îshô' was buried . . . . .
- 67. Îshô'-yab was buried in the church of Mâr Sabr-îshô'.
- 68. Elijah (Elîyâ) was buried in the church of Mâr Sabr-îshô'.
- 69. Yab-alâhâ was buried in the church of Mârt[i] Maryam (my lady Mary). [ala]
  - 70. Sabr-îshô' was buried in the church of Mârt[î] Maryam 2.
  - 71. Sabr-îshô' was buried 3.....
  - 72. [Mâr Makkîkhâ was buried 4 . . . . . .
  - 73. Mâr Denhâ was buried 4 . . . . . .
  - 74. Mâr Yab-alâhâ the Turk 5 was buried . . . . . .
  - 75. Mâr Timothy was buried 4.....
  - 76. Mâr Denhâ was buried . . . . .
  - 77. Mår Simon was buried . . . . .
  - 78. Mâr Elijah (Elîyâ) was buried . . . . .
  - 79. Mâr Simon of our days, may he live for ever! 6]
  - <sup>1</sup> See note 6 on preceding page.
- 2 Assemânî omits حدباً وهنال عنه The MS. A has in' Atiķah, i. e. القَتِيمُة. or 'the old (Town),' a quarter of Baghdâd on the east or left side of the Tigris.
  - <sup>3</sup> This is from A alone, but correct.
- 4 Assemânî omits المحدد.
- <sup>5</sup> See Assemânî, Bibl. Orient., t. ii, p. 456.
- <sup>6</sup> According to Assemânî, t. ii, p. 457, col. r, *Bibl. Orient.*, t. iii, pt. i, p. 621, col. r, he was ordained Catholicus in 1504. The list has therefore been continued by the scribes of the different MSS. long after Solomon's time.

The names of the Catholics who were deposed and dismissed (from office): Mâr(î)-bôkht, Narsai, Elisha, Joseph and Sôrên.

### CHAPTER LII.

THE NAMES OF THE KINGS WHO HAVE REIGNED IN THE WORLD FROM THE FLOOD UNTIL NOW.

THE MEDIAN KINGS WHO REIGNED IN BABYLON.

Darius the son of Vashtasp (Hystaspes) reigned 24 years.

Aḥshîresh (Xerxes) his son, 20 years.

Artahshisht the long-hand (Artaxerxes Longimanus), 41 years.

Daryawash (Darius) the son of the concubine, 20 years.

Artahshisht (Artaxerxes) the ruler, 30 years.

Arses the son of Ochus, 4 years.

Daryawash (Darius) the son of Arsham (Arsanes), 6 years. [ala]

# THE YEARS OF THE EGYPTIAN KINGS 1.

Alexander the son of Philip, 12 years. Ptolemy the son of Lagôs, 40 years. Ptolemy Philadelphus, 38 years<sup>2</sup>. In his third year<sup>3</sup> the fifth millennium ended. This (king) asked the captive Jews who were in Egypt, and seventy old men translated the Scriptures for him, from Hebrew into Greek, in the island of Pharos. In return for this he set them free, and gave back to them also the vessels of their temple. Their names are these. Josephus, Hezekiah, Zechariah, John, Ezekiel, Elisha; these were of the tribe of Reuben. Judah, Simon, Samuel, Addai, Mattathias, Shalmî; these were of the tribe of Simeon. Nehemiah, Joseph, Theodosius, Bâsâ, Adonijah<sup>4</sup>, Dâķî<sup>5</sup>; these were of the tribe

<sup>&</sup>lt;sup>1</sup> See Lepsius, Königsbuch, Synoptische Tafeln, p. 9.

<sup>&</sup>lt;sup>2</sup> The MSS. have 'the son of Philadelphus,' both here and below.

<sup>&</sup>lt;sup>3</sup> According to Bar-Hebraeus it was in his sixth year; *Chron. Syr.*, ed. Bruns, p. 41. A list of the 72 translators is given in Brit. Mus. Add. 14,601, fol. 162 a. See Wright, *Cat. Syr. MSS.*, p. 792, 15 a.

<sup>&</sup>lt;sup>4</sup> The Vatican MS. and Brit. Mus. Add. 14,601 have المؤسل.

<sup>&</sup>lt;sup>8</sup> Vatican MS. Datis.

of Levi. Jothan¹, Abdî, Elisha, Ananias, Zechariah, Hilkiah; these were of the tribe of Judah. Isaac, Jacob, Jesus, Sambâṭ (Sabbateus), Simon, Levi; these were of the tribe of Issachar. Judah, Joseph, Simon, Zechariah, Samuel, Shamlî²; these were of the tribe of Zebulon. Sambâṭ (Sabbateus), Zedekiah, Jacob, Isaac, Jesse, Matthias; these were of the tribe of Gad. Theodosius, Jason, Joshua, John, Theodotus, Jothan³; these were of the tribe of Asher. Abraham, Theophilus, Arsam, Jason, Jeremiah, Daniel; these were of the tribe of Dan. Jeremiah, Eliezer, Zechariah, [汕a] Benaiah, Elisha, Dathî; these were of the tribe of Naphtali. Samuel, Josephus, Judah, Jonathan, Dositheus, Caleb; these were of the tribe of Joseph. Isalus, John, Theodosius, Arsam, Abijah⁴, Ezekiel; these were of the tribe of Benjamin.

After Ptolemy Philadelphus arose Ptolemy Euergetes; (he reigned) 26 years 5.

Ptolemy Philopator, 17 years.

Ptolemy Epiphanes, 24 years.

Ptolemy Philometor, 35 years. The time of the Maccabees extended to this (reign), and in it the old Covenant came to an end.

Ptolemy Soter, 17 years 6.

Ptolemy Alexander, 18 years 7.

Ptolemy Dionysius, 30 years 8.

#### THE YEARS OF THE ROMAN EMPERORS.

Gaius Julius, 4 years.

Augustus, 57 years. In the forty-third year of his reign our Lord Christ was born 9.

- <sup>1</sup> Brit. Mus. Add. 14,601, fol. 162 a, col. 2, and Vatican MS. Jonathan.
- <sup>2</sup> Brit. Mus. Add. 14,601, fol. 162 a, col. 2, and Vatican MS. Shalmi.
- Brit. Mus. Add. 14,601 wrongly ( La. Lua. The Vatican MS. has also Jonathan.
- 4 Or, as pointed in the text, Abbáyá. Brit. Mus. Add. 14,601, fol. 162 a, col. 2, عمالات
  - <sup>6</sup> Lepsius, 25 years. <sup>6</sup> I. e. Ptolemy Soter II. Lepsius, 36 years.
  - <sup>7</sup> See the notes in Lepsius, p. 9 of the Tables.

    8 Lepsius, 29 years.
- <sup>9</sup> For the authorities and their opinions on this subject, see Clinton, Fasti Hellenici, vol. iii, p. 260.

Tiberius, 23 years. In the fifteenth year of his reign our Lord was baptised; and in the seventeenth year He suffered, died, rose again, and ascended to heaven 1.

Gaius (Caligula), 4 years.

Claudius, 14 years.

Nero, 14 years. [ala]

Vespasian, 10 years. Immediately after he came to the throne, he sent his son Titus against Jerusalem, and he besieged it for two years, until he uprooted it and destroyed it.

Titus, 2 years.

Domitian, 15 years.

Trajan, 20 years <sup>2</sup>. John, the son of Zebedee, lived until the seventh year of his reign.

Hadrian, 20 years.

Antoninus, 20 years 3.

Verus, 20 years 4.

Commodus, 14 years 5.

Severus, 20 years 6.

The house of Antoninus.

Alexander the son of Mammaea, 13 years.

Maximinius and Gordianus, 9 years.

Philip and Gallus, 10 years.

Valerianus and Gallius (Gallienus), 15 years 7.

Claudius and Tacitus, 16 years 8.

Diocletian and those that were with him, 20 years.

Constantine, 33 years 9.

<sup>&</sup>lt;sup>1</sup> For the various opinions on this subject, see Clinton, Fasti Romani, vol. i, p. 12.

<sup>&</sup>lt;sup>2</sup> He reigned 19 years (A.D. 99-117). Solomon probably includes the reign of Nerva, 1 year.

<sup>&</sup>lt;sup>3</sup> He reigned 23 years (A.D. 139-161).

<sup>&</sup>lt;sup>4</sup> See Clinton, Fasti Romani, vol. i, p. 846.

<sup>&</sup>lt;sup>5</sup> He reigned 12 years (A.D. 181-192). <sup>6</sup> He reigned 18 years (A.D. 194-211).

<sup>&</sup>lt;sup>7</sup> Philip reigned A.D. 245-249, i.e. 5 years. Decius came next and reigned 2 years. Gallus reigned 1 year, A.D. 252.

<sup>8</sup> Claudius reigned 2 years, A.D. 269-270; and Tacitus died A.D. 276.

<sup>9</sup> He reigned 31 years, A.D. 307-337.

THE KINGS OF THE PERSIANS FROM SHÂBÔR (SAPOR) THE SON OF HORMIZD 1.

In the fourth year of Constantine Caesar the Victorious, Shâbôr reigned in Persia 70 years. [-1,1]

Ardashîr his brother, 20 years.

Vahrân (Bahrâm) and Shâbôr, the sons of Ardashîr, 20 years.

Yazdagerd, the son of Shâbôr, 20 years.

Vahrân (Bahrâm), the son of Yazdagerd, 20 years.

Pêrôz, the son of Yazdagerd, 27 years.

Balâsh, the son of Pêrôz, 4 years.

Kawâd, the son of Pêrôz, 41 years.

Chosrau, the son of Kawad, 47 years.

Hormizd, the son of Chosrau, 12 years.

From Shâbôr to this fifteenth year of Chosrau the son of Hormizd, in which he destroyed Dârâ², is three hundred and six years. The sum of all the years from Adam to this fifteenth year of Chosrau the conqueror, which is the nine hundred and sixteenth year of the Greeks³, is 5861 years. From Adam to the Crucifixion is 5280 years. The whole of the Jewish economy therefore, from the time they went out of Egypt until Jerusalem was destroyed by Titus, was 1601 years. From Abraham to this year is 2031 years.

OF THE YEARS THAT HAVE PASSED AWAY FROM THE WORLD.

From Adam to the Flood was 2262 years. From the Flood to Abraham was 1015 years. From Abraham to [az] the Exodus of the people from Egypt was 430 years. From the Exodus of the people by the hand of Moses to Solomon and the building of the Temple was 400 years. From Solomon to the first Captivity, which Nebuchadnezzar led away captive, was 495 years. From the first Captivity to the prophesying of Daniel was 180 years. From the prophesying of Daniel to the Birth

<sup>&</sup>lt;sup>1</sup> For a list of the Sasanian kings see Nöldeke, Geschichte der Perser und Araber zur Zeit der Sasaniden, p. 436 a; and Marsden, Numismata Orientalia, pt. i, p. 437.

<sup>&</sup>lt;sup>2</sup> Schoenselder, p. 86, quo hoc genus expirat! See Nöldeke, Geschichte der Perser und Araber, pp. 239, 290 sqq.; Assemânî, Bibl. Orient., t. ii, p. 62.

<sup>&</sup>lt;sup>3</sup> I. e. A.D. 604. Nöldeke, Geschichte der Perser und Araber, p. 436 a.

of our Lord was 483 years. All these years make 5345 years. From Alexander to our Lord was 303 years. From our Lord to Constantine was 341 years. In the year 438 of Alexander the Macedonian, the kingdom of the Persians had its beginning 2. Know, O my brother readers, that from the beginning of the creation of Adam to Alexander was 5180 years.

## CHAPTER LIII3.

OF THE END OF TIMES AND THE CHANGE OF KINGDOMS 4; FROM THE BOOK OF METHODIUS, BISHOP OF ROME 5.

In this seventh and last millennium will the kingdom of the Persians be destroyed. In it will the children of Ishmael go forth from the wilderness of Yathrib (al-Medînah), and they will all come and be gathered together in Gibeah of Ramah, and there shall the fat ones of the kingdom of the Greeks, who destroyed the kingdoms of the Hebrews and the Persians, be destroyed by Ishmael, the wild ass of the desert; for in wrath shall he be sent against the whole earth, against man and beast and trees, and it shall be a merciless chastisement. It is not [ because God loves them that He has allowed them to enter into the kingdoms of the Christians, but by reason of the iniquity and sin which is wrought by the Christians, the like of which has never been wrought in any one of the former generations. They are mad with drunkenness and anger and shameless lasciviousness; they have intercourse with one another wickedly, a man and his son committing fornication with one woman, the brother with his brother's wife, male with male, and female with female, contrary to the law of nature and of Scripture, as the blessed Paul has said, 'Male with male did work shame, and likewise also the

<sup>&</sup>lt;sup>1</sup> I can only make 5265 years.

<sup>&</sup>lt;sup>2</sup> It should be 'in the year 538,' as the Sasanian dynasty was founded by Ardashîr I in A.D. 226.

<sup>3</sup> In the Oxford MS. chap. liv, fol. 191 b.

<sup>4</sup> See Assemânî, *Bibl. Orient.*, t. iii, pt. i, p. 53; and the revelation to Methodius in prison, edited by Brant, Basel, 1516, 4to, pp. 1-80.

<sup>&</sup>lt;sup>6</sup> Solomon has made a slip here: Methodius was bishop of Olympus and Tyre, but never of Rome.

women did work lewdness, and, contrary to nature, had intercourse with one another 1.' Therefore they have brought upon themselves the recompense of punishment which is meet for their error, women as well as men, and hence God will deliver them over to the impurity of the barbarians, that their wives may be polluted by the sons of pollution, and men may be subjected to the voke of tribute; then shall men sell everything that they have and give it to them, but shall not be able to pay the debt of the tribute, until they give also their children to them into slavery. And the tyrant shall exalt himself until he demands tribute and poll-tax from the dead that lie in the dust, first oppressing the orphans and defrauding the widows. They will have no pity upon the poor, nor will they spare the miserable; they will not relieve the afflicted; they will smite the grey hairs of the aged, despise the wise, and honour fools; they will mock at those who frame laws, and the little shall be esteemed as the great, and the despised as the honourable; their words shall cut like swords, [محد] and there is none who shall be able to change the persuasive force of their words. The path of their chastisement shall be from sea to sea, and from east to west, and from north to south, and to the wilderness of Yathrib. In their latter days there shall be great tribulation. old men and old women hungering and thirsting, and tortured in bonds until they account the dead happy. They will rip up the pregnant woman, and tear infants away from their mothers' bosoms and sell them like beasts, and those that are of no use to them will they dash against the stones. They will slay the priests and deacons in the sanctuary, and they will lie with their wives in the houses of God. They will make clothes for themselves and their wives out of the holy vestments, and they will spread them upon their horses, and work impurity upon them in their beds. They will bring their cattle into the churches and altars, and they will tie up their dogs by the shrines of the saints. In those days the spirit of the righteous and of them that are well versed in signs will be grieved. The feeble will deny the true faith, the holy Cross, and the life-giving mysteries; and without compulsion many will deny Christ, and become rebels and slanderers and boasters, denying the faith. With this chastisement shall the Christians be tried. For at that

<sup>&</sup>lt;sup>1</sup> Rom. i. 26, 27.

time the righteous, the humble, the peaceful and the gentle will not be sought after, but liars and slanderers and accusers and disturbers and the obscene and those who are destitute of mercy, and those who scoff at their parents and blaspheme the life-giving mysteries. And the true believers shall come into troubles and persecutions until they despair of their lives. Honour shall be taken away from the priests, and the pastors shall become as the people. When the measure of their (i.e. the Ishmaelites') victory is full, tribulation will increase, and chastisement will be doubled upon man and beast. And there shall be a great famine, and the dead bodies of men shall lie in the streets and squares without any one to bury them, and (just) reckoning shall vanish and disappear from the earth. And men shall sell their brass and their iron and their clothes, and shall give their sons and their daughters willingly to the heathen. A man shall lie down in the evening and rise in the morning, and shall find at his door two or three exactors and officers to carry off by force 1; and two or three women shall throw themselves upon one man and say, 'We will eat our own bread, and wear our own apparel, only let us take refuge beneath thy skirts 2.' When men are oppressed and beaten, and hunger and thirst, and are tormented by that bitter chastisement; while the tyrants shall live luxuriously and enjoy themselves, and eat and drink, and boast in the victory they have won, having destroyed nations and peoples, and shall adorn themselves like brides, saying, 'The Christians have neither a God nor a deliverer;' then all of a sudden there shall be raised up against them pains like those of a woman in childbirth; and the king of the Greeks shall go forth against them in great wrath, and he shall rouse himself like a man who has shaken off his wine. He shall go forth against them from the sea of the Cushites, and shall cast the sword and destruction into the wilderness of Yathrib and into the dwelling-place [ac.] of their fathers. They shall carry off captive their wives and sons and daughters into the service of slavery, and fear of all those round about them shall fall upon them, and they shall all be delivered into the hand of the king of the Greeks, and shall be given over to the sword and to captivity and to slaughter, and their latter subjection shall be one hundred times more severe than their

<sup>&</sup>lt;sup>1</sup> I have omitted with MS. C.

<sup>&</sup>lt;sup>9</sup> Isa. iv. 1.

(former) yoke. They shall be in sore tribulation from hunger and thirst and anxiety; they shall be slaves unto those who served them, and bitter shall their slavery be. Then shall the earth which has become desolate of its inhabitants find peace, and the remnant that is left shall return every man to his own land and to the inheritance of his fathers; and men shall increase like locusts upon the earth which was laid waste. Egypt shall be ravaged, Arabia shall be burnt with fire, the land of Hebron shall be laid waste, and the tongue of the sea shall be at peace. All the wrath and anger of the king of the Greeks shall have full course upon those who have denied Christ. And there shall be great peace on earth, the like of which has not been from the creation of the world until its end; for it is the last peace. And there shall be great joy on earth, and men shall dwell in peace and quiet; convents and churches shall be restored, cities shall be built, the priests shall be freed from taxes, and men shall rest from labour and anxiety of heart. They shall eat and drink; there shall be neither pain nor care; and they shall marry wives and beget children during that true peace. Then shall the gates of the north be opened, and the nations shall go forth that were imprisoned there by Alexander the king. [acan]

#### CHAPTER LIV<sup>1</sup>.

OF GOG AND MAGOG, WHO ARE IMPRISONED IN THE NORTH.

WHEN Alexander was king and had subdued countries and cities, and had arrived in the East, he saw on the confines of the East those men who are of the children of Japhet. They were more wicked and unclean than all (other) dwellers in the world; filthy peoples of hideous appearance, who ate mice and the creeping things of the earth and snakes and scorpions. They never buried the bodies of their dead, and they ate as dainties the children which women aborted and the after-birth. People ignorant of God, and unacquainted with the power of reason, but who lived in this world without understanding like ravening beasts. When Alexander saw their wickedness, he called God to his aid, and he gathered together and brought them and their wives and children, and

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. lv, fol. 197 a. See Brant's edition of Methodius, p. 20.

made them go in, and shut them up within the confines of the North. This is the gate of the world on the north, and there is no other entrance or exit from the confines of the world from the east to the north. And Alexander prayed to God with tears, and God heard his prayer and commanded those two lofty mountains which are called 'the children of the north,' and they drew nigh to one another until there remained between them about twelve cubits. Then he built in front of them a strong building, and he made for it a door of brass, and anointed it within and without with oil of Thesnaktis 1, so that if they should bring 2 iron (implements) near it [area] to force it open, they would be unable to move it; and if they wished to melt it with fire, it would quench it; and it feared neither the operations of devils nor of sorcerers, and was not to be overcome (by them). Now there were twenty-two kingdoms imprisoned within the northern gate, and their names are these: Gôg, Mâgôg, Nâwâl, Eshkĕnâz³, Dĕnâphâr⁴, Pakṭâyê, Wĕlôţâyê⁵, Humnâyê, Parzâyê, Daklâyê, Thaubĕlâyê 6, Darmĕţâyê, Kawkĕbâyê, Dog-men (Cynocephali), Emděrâthâ, Garmîdô', Cannibals<sup>7</sup>, Therkâyê, Âlânâyê, Pîsîlôn, Denkâyê 8, Saltrâyê 9. At the end of the world and at the final consummation, when men are eating and drinking and marrying wives, and women are given to husbands; when they are planting vinevards and building buildings, and there is neither wicked man nor

<sup>1</sup> Bar Bahlûl, Brit. Mus. Add. 2441, fol. 395 a, col. 2: منه عنه موجود المسمول رة مترزّع مترجّع. [د] أسام المسمل على عامد، العسماء المؤسماء حدود المرزّع مترجّع. وما أحدُم الله عندالله المسلماء الله المسلماء ا عَمِلَ منه السَّدُّ الذي رَدَّمَه على ياجُوج وماجُوج [د] [ اسندا عامد الصدعهمه.

² The MSS. have منهنجمع, but we should read صفيحم.

<sup>&</sup>lt;sup>8</sup> C, Eshkîn.

B, Dîfâr. 6 B, Tukláyê.

<sup>&</sup>lt;sup>5</sup> C, Lûdâyê; A omits the name.

<sup>&</sup>lt;sup>7</sup> A, C have: Kaukěbáyé, Emrartá, Garmídó, Cannibals, Dog-men (Cynocephali).

<sup>8</sup> B. Dunkáyé.

<sup>9</sup> B, Saltáyé.—Some of these names are biblical, e.g. Gog, Magog, and Ashkenaz. Of the others many are doubtless corrupt, as the variants shew, but a few are easily recognisable; e.g. Paktáyê, the people of Πακτύη in the Thracian Chersonesus; Humnáyé = Hunnáyé, הסבה, the Huns, Ovvoi; Therkáyé, the Thracians, Θράκες; and Âlánáyê, the Alani, 'Αλανοί, ... IVÍ.

adversary, on account of the assured tranquillity and certain peace: suddenly the gates of the north shall be opened and the hosts of the nations that are imprisoned there shall go forth. The whole earth shall tremble before them, and men shall flee and take refuge in the mountains and in caves and in burial places and in clefts of the earth; and they shall die of hunger, and there will be none to bury them, by reason of the multitude of afflictions which they will make men suffer. They will eat the flesh of men and drink the blood of animals; they will devour the creeping things of the earth, and hunt for serpents and scorpions and reptiles that shoot out venom, and eat them. will eat dead dogs and cats 1, and the abortions of women with the after-birth; they will give mothers the bodies of their children to cook, and they will eat them before them without shame. [acceptable] They will destroy the earth, and there will be none able to stand before them. After one week of that sore affliction, they will all be destroyed in the plain of Joppa<sup>2</sup>, for thither will all those (people) be gathered together, with their wives and their sons and their daughters; and by the command of God one of the hosts of the angels will descend and will destroy them in one moment.

### CHAPTER LV3.

OF THE COMING OF THE ANTICHRIST, THE SON OF PERDITION.

IN a week and half a week <sup>4</sup> after the destruction of these wretches shall the son of destruction appear. He shall be conceived in Chorazin, born in Bethsaida, and reared in Capernaum. Chorazin shall exult because he was conceived in her, Bethsaida because he was born in her, and Capernaum because he was brought up in her; for this reason our Lord proclaimed Woe to these three (cities) in the Gospel <sup>5</sup>. As soon as the son of perdition is revealed, the king of the Greeks will go up and stand upon Golgotha, where our Lord was crucified; and he will set the royal crown upon the top of the holy Cross, upon which our Lord was

<sup>&</sup>lt;sup>1</sup> The text has weasels (المُحْثُفُ=γαλῆ), glossed by cals (مُحْرُثُة, a word of unknown origin).

<sup>&</sup>lt;sup>2</sup> So B, C عمد; but A has Nôphê, تفعل.

<sup>&</sup>lt;sup>8</sup> In the Oxford MS. chap. lvi, fol. 198 b.

See Migne, Dict. des Apoc., ii, col. 618.
 Matt. xi. 21.
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crucified; and he will stretch out his two hands to heaven, and will deliver over the kingdom to God the Father. The holy Cross will be taken up to heaven, and the royal crown with it; and the king will die immediately. The king who shall deliver over the kingdom to God will be descended from the seed of Kûshath the daughter of Pîl, the king of the Ethiopians; for Armelaus (Romulus) the king of the Greeks took Kûshath to wife, and the seed of the Ethiopians was mingled with that of the Greeks. From this seed shall a king arise who shall deliver the kingdom over to God, as the blessed David has said, 'Cush will deliver the power to God 1.' When the Cross is raised up to heaven, [acceptance] straightway shall every head and every ruler and all powers be brought to nought, and God will withdraw His providential care from the earth. The heavens will be prevented from letting fall rain, and the earth from producing germs and plants; and the earth shall remain like iron through drought, and the heavens like brass. Then will the son of perdition appear, of the seed and of the tribe of Dan; and he will shew deluding phantasms, and lead astray the world, for the simple will see the lepers cleansed, the blind with their eyes opened, the paralytic walking, the devils cast out, the sun when he looks upon it becoming black, the moon when he commands it becoming changed, the trees putting forth fruit from their branches, and the earth making roots to grow. He will shew deluding phantasms (of this kind), but he will not be able to raise the dead. He will go into Jerusalem and will sit upon a throne in the temple saying, 'I am the Christ;' and he will be borne aloft by legions of devils like a king and a lawgiver, naming himself God, and saying, 'I am the fulfilment of the types and the parables.' He will put an end to prayers and offerings, as if at his appearance prayers are to be abolished and men will not need sacrifices and offerings along with him. He becomes a man incarnate by a married woman of the tribe of Dan. When this son of destruction becomes a man, he will be made a dwelling-place for devils, and all Satanic workings will be perfected in him. There will be gathered together with him all the devils and all the hosts of the Indians; and before all the Indians and before all men will the mad Jewish nation believe in him, saying, 'This is the

<sup>&</sup>lt;sup>1</sup> Ps. lxviii. 31.

Christ, the expectation of the world.' The time of the error of the Antichrist will last two years and a half, but others say three years and six months. And when every one is standing in despair, then will Elijah (Elias) come from Paradise, and convict the deceiver, and turn the heart of the fathers to the children and the heart of the children to the fathers; and he will encourage and strengthen the hearts of the believers.

#### CHAPTER LVII.

OF DEATH AND THE DEPARTURE OF THE SOUL FROM THE BODY.

THE foundation of all good and precious things, of all the greatness of God's gifts, of His true love, and of our arriving in His presence, is Death. Men die in five ways. Naturally; as David said, 'Unless his day come and he die,' alluding to Saul 2. Voluntarily; as when Saul killed himself in the battle with the Philistines. By accident; such as a fall from a roof, and other fatal accidents. By violence, from devils and men and wild beasts and venomous reptiles. By (divine) chastisement; as the flood in the days of Noah, and the fire which fell upon the Sodomites, and other such like things. But (side by side) with all these kinds of fatalities runs the providence of God's government, which cannot be comprehended by the creatures, restraining (them) where it is meet (to restrain), and letting (them) loose where it is fitting (to let loose). This government is not comprehended in this world, neither by angels nor by men; but in the world which is to come all rational beings will know it. When the soul goes forth from [an] the body, as Abbâ Isaiah says, the angels go with it: then the hosts of darkness go forth to meet it, seeking to seize it and examine it, if there be anything of theirs in it. Then the angels do not fight with them, but those deeds which the soul has wrought protect it and guard it, that they come not near it. If its deeds be victorious, then the angels sing praises before it until it meets God with joy. In that hour the soul forgets every deed of this world. Consequently, no one who does not obtain remission (of sins) in this world can be free from the penalty of examination in that day. Not that there is torture or pleasure or recompense before the

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. lvii, fol. 200 a,

<sup>&</sup>lt;sup>2</sup> I Sam. xxvi. 10.

resurrection; but the soul knows everything that it has done whether of good or evil.

As to where the souls abide from the time they leave their bodies until the resurrection, some say that they are taken up to heaven, that is, to the region of spirit, where the celestial hosts dwell. Others say that they go to Paradise, that is, to the place which is abundantly supplied with the good things of the mystery of the revelations of God; and that the souls of sinners lie in darkness in the abyss of Eden outside Paradise. Others say that they are buried with their bodies; that is to say, as the two were buried in God at baptism, so also will they now dwell in Him until the day of the resurrection. Others say that they stand at the mouth of the graves and await their Redeemer; that is to say, they possess the knowledge of the resurrection of their bodies. Others say that they are as it were in a slumber, [ because of the shortness of the time; for they point out in regard to them that what seems to us a very long time is to them as a momentary nod (or wink) in its shortness 1. And just as he that is sunk in slumber departs from the life of this world, and yet does not arrive at absolute mortality, so also are they in an intermediate knowledge which is higher than that of this world, and yet attain not to that which is after the resurrection. Those who say that they are like an infant which has no knowledge, shew that they call even the knowledge of the truth ignorance in comparison with that knowledge of the truth which shall be bestowed upon them after the resurrection.

That the souls of the righteous pray, and that their prayers assist those who take refuge with them, may be learned from many, especially from Mâr Theodore in his account of the blessed Thecla. Therefore it is right for those who have a holy man for a friend, to rejoice when he goes to our Lord in Paradise, because their friend has the power to help them by his prayers. Like the blind disciple of one of the saints mentioned in the Book of the Paradise, who, when his master was dying, wept bitterly and said, 'To whose care dost thou leave the poor blind man?' And his master encouraged him, and said to him, 'I believe in God that, if I find mercy in His sight, at the end of a week thou wilt see;' and

<sup>&</sup>lt;sup>1</sup> See Assemânî, Bibl. Orient., t. iii, pt. i, pp. 322-323.

after some days he did see. The souls of the righteous also hold spiritual conversation with each other, according to the Divine permission and command which moves them to this by necessary causes. Neither those who have departed this life in the flesh are hindered from this (intercourse), [are] nor those who are still clad in their fleshly garments, if they live their life in them holily.

### CHAPTER LVII 1.

OF THE QUICKENING AND THE GENERAL RESURRECTION, THE
CONSUMMATION OF THE MATERIAL WORLD AND THE
BEGINNING OF THE NEW WORLD.

AFTER Elijah comes and conquers the son of destruction, and encourages the believers, for a space and a time which is known to God alone, there will appear the living sign of our Lord's Cross, honoured and borne aloft in the hands of the Archangel Gabriel. Its light will overpower the light of the sun, to the reproach and putting to shame of the infidels and the crucifying Jews. As soon as the life-giving Cross appears before our Lord, as the Doctor saith, 'His victory comes before Him,' etc., then a powerful light will fill the whole vaulted space between the heavens and the earth, the radiance and light whereof will be above all (other) lights; and suddenly will the mighty sound of the first trumpet of the Archangel be heard, concerning which our Lord said, 'At midnight there will be a cry, "Behold the Bridegroom cometh, go ve forth to meet Him<sup>2</sup>." At this trumpet the sun shall become dark, the moon shall not display its light, the stars shall drop from the heavens like leaves, and the powers of the heavens shall be moved. The earth shall totter and tremble, the mountains and hills shall melt, the sea shall be disturbed and shall cause terrible sounds to be heard. The rivers [ shall submerge the earth, the trees shall be uprooted, buildings shall fall, towns and villages shall be overturned, and high walls and strong towers shall be thrown down. The wild beasts and cattle and fowl and fish shall come to an end and perish; and everything shall be destroyed, except a few human beings who

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. Iviii, fol. 202 b.

<sup>&</sup>lt;sup>2</sup> Matt. xxv. 6.

shall remain alive, and whom the resurrection shall overtake, of whom Paul has said, 'We who are left shall not overtake them that sleep¹,' meaning to say that those who are found alive at the time of the resurrection will not sleep the sleep of death; as the apostle says again, 'Behold I tell you a mystery; we shall not all sleep, but we shall all be changed².' As touching the heavens, some say that they will be rent, and that the waters which are above the firmament will descend, for it is not possible for the substance of water to pass through the substance of the firmament. Others say that as water passes through a tree or a piece of pottery, and sweat through the skin, so also will men enter into heaven and not be prevented, and (in like manner too) will the waters descend from above. Others say that the firmament will be rolled up like the curtain of a tent.

The second trumpet is that at the sound of which the firmament will be opened, and our Lord will appear from heaven in splendour and great glory. He will come down with the glory of His divinity as far as two-thirds of the distance between the firmament and the earth, whither Paul ascended in the spirit of revelation 3. He will then make an end of the son of perdition, and destroy him body and soul, and He will hurl Satan and the devils into Gehenna.

The third trumpet is the last, at which the dead will rise, [also and the living be changed, as the blessed Paul says, 'Swiftly, as in the twinkling of an eye, at the last trumpet when it sounds; and the dead shall rise without corruption, and we shall be changed 4.' So swiftly and speedily will the resurrection of all men be wrought, according to the spiritual nature of the new world. For the swiftness of the resurrection will surpass the swiftness of understanding, and the spiritual hosts alone see and know in what manner it will take place, every man being suddenly found standing in his spirituality. Some men therefore have a tradition that the resurrection of the righteous and the just and the believers will precede that of other men, who are remote from the true faith; but according to the opinion of the truthful and of people generally, the resurrection of the

<sup>1</sup> Solomon is quoting 1 Thes. iv. 15 (Pěshîţtâ): مالاَكَمُّهُ وَصُّمُ لِنَّةُ مِنْ الْأَوْمُ وَنَّةً إِلَّهُ مَ معمُوا فِي مِهُ مِنْ اللهِ عَلَيْ اللهُ مِنْ اللهُ عَلَيْ اللهُ مِنْ اللهُ مِنْ اللهُ مِنْ اللهُ مِنْ اللهُ م 2 Cor. xii. 2. \* 1 Cor. xv. 52.

whole human race will take place quicker than lightning and than the twinkling of an eye; from the generation of Adam to the latest generation they shall rise at the last trumpet. And though, according to the opinion of the Expositor<sup>1</sup>, many sounds will be heard on that night, each one of which is a sign of what will happen, yet, according to the consent of the greater part of the expositors and of Scripture, three distinct trumpets will sound by which the whole work of the resurrection will be completed and finished. Michael the expositor and exegete, however, says otherwise in the book of Ouestions 2, speaking as follows: 'The world will not pass away and be dissolved before the vivification of the dead, but the coming of our Lord will be seen first of all, who will come with the spiritual hosts; and immediately our Lord's power will compel the earth to give up the parts of the bodies of men who have been slain and have become dust and ashes within it; and there will be a making ready and preparation of the souls to receive their bodies all together. If, before the vivification of the dead [all], the world and all that is therein were to pass away, from whence pray would the dead rise? Those who say that the world will pass away before the vivification of the dead are fools and simpletons; for Christ will not make the world pass away before the vivification of the dead, but He will first of all raise the dead, and men will see with their eyes the passing away of the world, the uprooting of the elements, and the destruction of the heavens and the earth and the sun and the moon and the stars; and from here sorrow will begin to reign in the mind of the wicked, and endless joy in the mind of the righteous.'

## CHAPTER LVIII3.

OF THE MANNER AND STATE IN WHICH MEN WILL RISE IN THE DAY OF THE RESURRECTION.

ALL classes and conditions of men will rise from the dead in the state of the perfect form of Christ, about thirty-three years of age, even as our

Probably Theodore of Mopsuestia.

<sup>&</sup>lt;sup>2</sup> See Assemânî, Bibl. Orient., t. iii, pt. i, p. 147; Hoffmann, Opusc. Nest., p. xxi.

<sup>3</sup> In the Oxford MS. chap. lix, fol. 204 b.

Redeemer rose from the grave. We shall rise with all our limbs perfect, and with the same constitutions, without addition or diminution. say that the hair and nails and prepuce will rise, and some say they will not; as if they were superfluous for the completion of the nature of man. Some say concerning the resurrection that a likeness only will rise, without parts and without the composition of the limbs of man; a mere similitude of hands and feet and hardness of bones. Others say that the whole man will be cast into one crystalline substance, and that all his parts will be mingled together; and they do not grant him an ordered arrangement of composition. Others say that the vessels [alb] which are inside the belly, such as the bowels, liver, etc., will not rise; but they err and stray from the truth, and do not understand that if one of the parts of the body perish, it is not perfect. For Paul shewed plainly and laid down an example of the resurrection in the grain of wheat: just as that grows up entire with its glory, without any portion of it having perished, even so we; for the whole man shall rise with all his limbs and parts, and ordered in his composition as now, only having acquired purification from the humours. And this is not surprising, that if an earthen vessel acquires firmness and lightness when it goes into the fiery furnace, without any change taking place in its shape or form, but is lightened of its heaviness and density, whilst it preserves its shape uninjured; so also should the Holy Spirit burn us in the furnace of the resurrection and drive forth from us all the foul material of the present (life), and clothe us with incorruptibility. 'It is sown an animal body; it rises a spiritual body 1.' We shall neither see nor hear with all our bodily members, although some men have thought that the whole man will be sight and hearing; but we shall carry out action with these same usual limbs, if it happen to be necessary; although we shall not there need speech and conversation with one another, because each other's secrets will be revealed to us.

The things which certain stupid men invent, who indulge their fancy, and give bodily form to the punishment of sinners and the reward of the just and righteous, [a.i.] and say that there is at the resurrection a reckoning and a pair of scales, the Church does not receive; but each

<sup>1</sup> I Cor. xv. 44.

one of us carries his light and his fire within him, and his heaviness and his lightness is found in his own nature. Just as stone and iron naturally possess the property of falling to the earth, and as the air naturally ascends upward on account of its rarity and its lightness; so also in the resurrection, he that is heavy and lying in sins, his sins will bring him down; and he that is free from the rust of sin, his purity will make him rise in the scale. And our Lord will ascend to heaven, and the angels (will go) before Him like ambassadors, and the just and the righteous will be upon His right hand and His left, and the children behind Him in the form of the life-giving Cross.

### CHAPTER LIX1.

OF THE HAPPINESS OF THE RIGHTEOUS AND THE TORMENT OF SINNERS, AND IN WHAT STATE THEY ARE THERE.

It is right for us to know and explain how those suffer, who suffer in Gehenna. If they do suffer, how can we say that they are impassible? and if they do not suffer, then there is no torture for sinners: and if there be no torture for sinners in proportion to their sins, neither can there be happiness for the righteous as a reward for their labours. The suffering wherewith the Fathers say that sinners will suffer in Gehenna is not one that will pain the limbs, such as the blows of sticks, the mutilation of the flesh, and the breaking of the bones, but one that will afflict the soul, such as grief for the transgression of what is right, repentance for shameful deeds, and banishment from one to whom he is bound [acceptance] in love and for whom his affection is strong. For in the resurrection we shall not be without perception, like the sun which perceives not his splendour, nor the moon her brilliancy, nor the pearl its beauty; but by the power of reason we shall feel perfectly the delight of our happiness or the keen pain of our torture. So then by that which enables the righteous to perceive the pleasure of their happiness, by that selfsame thing will the wicked also perceive the suffering of their torment; (that is) by the power capable of receiving pleasure, which is the intelligence. Hence it is right for us to be certain that intelligence will not be taken

<sup>&</sup>lt;sup>1</sup> In the Oxford MS. chap. lx, fol. 205 b.

away from us, but it will receive the utmost purification and refinement. The glorious and good things of the world which is to come are not to be compared with those of this world; for if all the glorious and good things and delights of this world were given to us in the world which is to come, we should look upon them as hateful and abominable, and they would not be able to give us pleasure or to gladden us; and our nature by the blessedness of its immortality would be exalted above all their glory and desirability. And if all the torments and afflictions and troubles of this world were brought near to us in the world which is to come, the pain of them would make no impression upon our immortal and immutable nature. Hence the pleasure of that world is something beyond all comparison more glorious and excellent and exalted than those of this world; and the torment of yonder is likewise something beyond all comparison more severe and more bitter than any that is here.

It is also right for us to explain the quality of the light of the righteous. The light of the righteous is not of a natural origin like this elemental light (of ours), but some of the light of our Lord-whose splendour surpasses ten thousand suns -is diffused and shed upon them. [ Lach saint shines in proportion to his purity, and holiness and refinement and sincerity, as the blessed Paul has said, 'One star surpasseth another in glory, so also is the resurrection of the dead 1.' And although all the saints will be happy in one kingdom, yet he who is near to the King or the Bridegroom will be separated from him whose place is at the end of the guest-chamber, even though his place be in the same chamber. So also with the sinners in Gehenna; their sentence will not be alike, for in proportion to the sin of each will be his torment. And as the light of the sun is not to be compared with the light of the moon, nor is the light of the moon like that of the stars, so also will the happiness of the righteous be, although the name and honour of righteousness be laid upon and spread over all of them. And as the light of our Lord's humanity will pass over all our limbs without distinction, and take the place of dress and ornament for us, so also with all our members shall we perceive the suffering and torment of Gehenna. The festal garments which our Lord has prepared for His saints, the children

<sup>&</sup>lt;sup>1</sup> I Cor. xv. 41, 42.

of light, are impassibility; and the filthy garments which hinder us from entering into the spiritual bridal-chamber are the passions. In the new world there will be no distinctive names for ranks and conditions of human beings; and as every name and surname attributed to God and the angels had its origin from this world, and names for human beings were assigned and distributed by the government of this world, in the world of spiritual and intellectual natures there will be [an] neither names nor surnames among them, nor male nor female, nor slave nor free, nor child nor old man, nor Ethiopian nor Roman (Greek); but they will all rise in the one perfect form of a man thirty-three years of age, as our Lord rose from the dead. In the world to come there will be no companies or bands but two; the one of the angels and the righteous, who will mingle and form one Church, and the other of the devils and sinners in Gehenna.

### . CHAPTER LX 1.

WHETHER MERCY WILL BE SHEWN TO SINNERS AND THE DEVILS IN GEHENNA, AFTER THEY HAVE BEEN TORMENTED AND SUFFERED AND BEEN PUNISHED, OR NOT? AND IF MERCY IS TO BE SHEWN TO THEM, WHEN WILL IT BE?

Some of the Fathers terrify us beyond our strength and throw us into despair; and their opinion is well adapted to the simple-minded and trangressors of the law. Others of them encourage us and bid us rely upon Divine mercy; and their opinions are suitable and adapted to the perfect and those of settled minds and the pious. In the 'Book of Memorials' it is thus written: 'This world is the world of repentance, but the world which is to come is the world of retribution. As in this world repentance saves until the last breath, so in the world to come justice exacts to the uttermost farthing. And as it is impossible to see here strict justice unmingled with mercy, so it is impossible to find there strict justice mingled with mercy.' [Kar] Mâr Isaac says thus: 'Those who are to be scourged in Gehenna will be tortured with stripes of

<sup>&</sup>lt;sup>1</sup> Some portions of this chapter have been translated by Assemânî, *Bibl. Orient.*, t. iii, pt. i, pp. 323-324. See also Schoenfelder's translation, pp. 99, 100. In the Oxford MS. chap. lxi, fol. 208 a.

love; they who feel that they have sinned against love will suffer harder and more severe pangs from love than the pain that springs from fear.' Again he says: 'The recompense of sinners will be this: the resurrection itself will be their recompense instead of the recompense of justice; and at the last He will clothe those bodies which have trodden down His laws with the glory of perfection. This act of grace to us after we have sinned is greater than that which, when we were not, brought our nature into being.' Again he says: 'In the world which is to come grace will be the judge and not justice.' Mâr Theodore the Expositor says: 'Those who have here chosen fair things will receive in the world to come the pleasure of good things with praises; but the wicked who have turned aside to evil things all their life, when they are become ordered in their minds by penalties and the fear that springs from them, and choose good things, and learn how much they have sinned by having persevered in evil things and not in good things, and by means of these things receive the knowledge of the highest doctrine of the fear of God, and become instructed to lay hold of it with a good will, will be deemed worthy of the happiness of the Divine liberality. For He would never have said, "Until thou payest the uttermost farthing," unless it had been possible for us to be freed from our sins through having atoned for them by paying the penalty; neither would He have said, "he shall be beaten with many stripes," or "he shall be beaten with few stripes," unless it were [ amm] that the penalties, being meted out according to the sins, should finally come to an end.' These things the Expositor has handed down in his books clearly and distinctly.

So also the blessed Diodorus, who says in the 'Book of the Dispensation':' 'A lasting reward, which is worthy of the justice of the Giver, is laid up for the good, in return for their labours; and torment for sinners, but not everlasting, that the immortality which is prepared for them may not be worthless. They must however be tormented for a short time, as they deserve, in proportion to the measure of their iniquity and wickedness, according to the amount of the wickedness of their deeds. This they will have to bear, that they suffer for a short time; but immortal and unending happiness is prepared for them. If it be then

<sup>&</sup>lt;sup>1</sup> See Assemânî, Bibl. Orient., t. iii, pt. i, p. 29, and note 2.

that the rewards of good deeds are as great (in proportion to them) as the times of the immortality which are prepared for them are longer 1 than the times of the limited contests which take place in this world, the torments for many and great sins must be very much less than the greatness of mercy. So then it is not for the good only that the grace of the resurrection from the dead is intended, but also for the wicked; for the grace of God greatly honours the good, but chastises the wicked sparingly.'

Again he says: 'God pours out the wages of reward beyond the measure of the labours (wrought), and in the abundance of His goodness He lessens and diminishes the penalty of those [ who are to be tormented, and in His mercy He shortens and reduces the length of the time. But even thus He does not punish the whole time according to (the length of) the time of folly, seeing that He requites them far less than they deserve, just as He does the good beyond the measure and period (of their deserts); for the reward is everlasting. It has not been revealed whether the goodness of God wishes to punish without ceasing the blameworthy 2 who have been found guilty of evil deeds (or not), as we have already said before.

But if punishment is to be weighed out according to sin, not even so would punishment be endless. For as regards that which is said in the Gospel, 'These shall go away into everlasting punishment, but the righteous into life eternal 4; 'this word 'eternal' (le'alam) is not definite: for if it be not so, how did Peter say to our Lord, 'Thou shalt never wash my feet<sup>5</sup>, and yet He washed him? And of Babylon He said, 'No man shall dwell therein for ever and ever 6,' and behold many generations dwell therein. In the 'Book of Memorials' he says: 'I hold what the most celebrated of the holy Fathers say, that He cuts off a little from much. The penalty of Gehenna is a man's mind; for the punishment

Reading سبله with the Vatican MS. instead of سبله.
 Reading المربة المربة

This sentence, from obe to be to lie in, seems to me to be untranslatable as it now stands.

<sup>4</sup> Matt. xxv. 46.

<sup>&</sup>lt;sup>5</sup> John xiii. 8.

<sup>6</sup> Isa. xiii, 20.

there is of two kinds, that of the body and that of the mind. That of the body is perhaps in proportion to the degree of sin, and He lessens and diminishes its duration; but that of the mind is for ever, and the judgment is for ever.' But in the New Testament le-'âlam is not without end. [near] To Him be glory and dominion and praise and exaltation and honour for ever and ever. Amen and Amen.

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قد عظمت مكث الازمنة التي استلذت أكثر من الازمنة المجاهدة المحدودة التي هاهنا عندنا في هذا الوجود. كذلك ايضا العذاب الذي يكون بدل الخطايا العظيمة الكثيرة جدا. تجدها يسيرة واحقر مما تظن عند عظم الرحمة حتي ايضا لا تكون أ القيامة محسوبه فقط. رحمة علي الاخيار وحودهم يوم الانبعاث من الموتي. الا وايضا من اجل الخطاء. لان رحمة الله تُكَّرم الابرار والأخيار. وكُذلك ايضا تشفق عليُّ الفجارُ عند عقابهم وقشرهم \* وايضا انا نقول عن عدل الله لانه اكثر يزيد الاجرة اكثر من اتّعاب غاية 5 للحد. وكذلك ميراث رحمته ينقص ويقصر العذاب عن اولينك المعذبون. وايضا يقصر طول لِلحدود عنهم. وهذا اوعده ببشارة رحمته ولا ايضًا هكذا اعذب الى طول الدهور. كما كان طول زمان السيات. بل انقص من ما استحقه. فذلك بجازيهم الأنتقام. وكمَّا ان عدله يوم ميزانه زايُد للحد دايُم بالجار نحو الصِديقين مع الصالحين والابرار والقديسين والتوابين \* وكذلك لم يكشف لاحدا م كم هي الرحم التي استعادت انها تعذب المذمومات ً الصائرة من الخطاة فقط بلا فتأور كمَّا سبقنا اخبرنًّا من المتقدم. لان ليسو هكذا فهو لازم انتقام ودينونه كمثل ما هو ثابت لازم نعيم الملكوت بغير زوال البته ، فإن كان ميزان العثرات ، يتزن. فليس العذاب يكون ، بلا انتها 10. لان قال الانجيل المقدس ينطلقون اولائك الي عذاب الابد. والصالحين الي حياة الابد. فهذا الاسم الذي هو الابد ليسو محدودا ّبلا انتها¹¹. واذ لم هو هكذّا فكيف قال بطرس للسيد الي الابد لم تغسل لي رجلي. ولساعته عاد غسل له رجليه. وقال في كتاب احد الانبيا اني الي ابد الأبدين لا تعود بابل تعمر وعادت عَمرت وفيها عالم لا يعد. وقيل ايضًا عن قديسين اناس مَجاهدين. كان الابد وجد لذاك يكون في عذاب الجحيم يسيرا من كثيرًا، فهذا تفسيرة لانة بمعنايين. اولها انه وثانيها عذابين 11. طبعي وعقلي. فاما كونه قال اعني قدر جملة لخطا وزمانة. فسخة وقصرة ف واما تفسير العقلّي هذا الذي يثبت 12 اليا الابد 13 فسمي من السيد حياة الابد وغنيمة الابد لان اسم الابد في الجديد، ليس لها انتهاه والمجد لله دايما وعلينا رحمته اليا°لابد اين13 \*

<sup>1</sup> MS. مكت. 5 MS. أغياة . 1 MS. مكت. 4 MS. أغياة . 1 MS. مكت. 5 MS. أغياة . 1 MS. مكت. 5 MS. ألمدمومات . 1 MS. المعروبات . 10 MS. و10 MS. و11 MS. عدبين . 11 MS. التهي . 12 MS. بتبت . 12 MS. و13 MS. Read الى الأبدين and الى الأبد

عجايُب بالغه في ومريم القبطيه كانت زانيه غاية الحد. فلما ندمت خرجت الى البريه عريانه ومكثت في تلك البريه تسعه واربعين سنه وصارت قديسه \* وكما ان في هذا العالم توبه بهذَّه الاتعاب المشروحة الي حد النهاية ° وَفيها توبه تخلص الي أَخْرِ نسمة. فُدلك ايضا في العالم الجديد عقاب الي اخر فلس يطلبه العدل مناً. ان كسلنا عن عمل توبه في وايضا كما لا يكون في هاهنا عقابا عادل اذ لم يخالطه مزاج من راحه. فذلك فم في العالم الجديد ليسو عقابا الا ويخالطه راحه. لان مار اسحاق العديس هذا كان اسقَف مدينة نينوي فساح عربانٍ في بربِه خاليه اربعين سنة يرعا الحشيش. وكشف له الله امورا سماءية عقلية. وكتب كثير عن التوبة. وقال في بعض قوله. لان الذين يعاقبون بعذاب الجحيم ويجلدون. هولا تلحق بهم عناية رحمه بالعذاب لانه قال تكون قياسة مدة المجالد التي تكون من الود هناك الي الذين كانوا يعرفون انهم اخطو هاهنا بمحبه. وهم تَخاجلون مرعوبين من ذلك العذاب المخيف مناك ، وايضا قال هذا القديس لان عذاب جزاي الخطاة هذا صار عوض مجازاة النقمة. فعند الانبعاث يوفيهم اياه. والأجساد التي داست وخالفت نواميس الله وشرايُعه. فهو عند الاخير مجدا كامل يعنحهم اذا تأبوا. عند نسمة (sic) عظيمة هي رحمة الخالق لان من بعد ما اخطينا وهلكنا من الحياة عاد خلقنا خلقه ثانيه \* وايضا قال هذا القديس لان في العالم للجديد رحمه تكون <sup>4</sup> ولا كثرة نقمه. وقال عالم اخر مفسر لان في عالم الجديد عن الذين اختاروا هاهنا حسنات مشكورة هولا ياخذون عوضها نعيم للخيرات. والارديا والاشرار الذين مالوا اذا عادوا يعاقبوا منها ورتبوا بدلها خوف بعقولهم ويندموا علي ما اذنبوا فيه. وبختّاروا حسنات كي يستحقوا بارادة صالحة يتمسكون بها. هولا يُوهلون شفاعة من رحمة الله. ليسو فقط قال انه حتي يدي الانسان اخر فلس. واذ لم هو مقتدر علي كلّ شي 5 إذا انتقم عقوبة الخطايا من المذنبون. فلم كان قال بانجيلة أن ذاك الواحد عذاًب كثير. والاخر عذاب يسير فلولا أن لهذا الامر منتها واخرة فلم كان ذكرة من قبل هذه الجمهتين \* فهذا قاله هذا المفسر علانية ظاهرة. وقال مفسر اخر لان الاجرة الصالحة مهياة لاعمال للخير عوض اتعابهم مستحفين ذلك من احكام العدل المانح وعذاب الارديا ليسو دائم. كيما لا يكون لهم ذلك بغير انتفاع. لانهم غير فانيين بالعذاب المهيا لهم كيما يكونوا معاقبون دهر يسير كما استحقوه على قدر عمل نفاقهم. وعلي قدر جملة شرور خطاياهم. واما تلك التي و ذكر لانهم يعذبون زمان يسير يحتملوا ذلك. كذلك نعيم غير فاني بلا انتها ثابت عندهم \* فان كان

<sup>&</sup>lt;sup>1</sup> MS. عايت . MS. النهايم . MS. عايت . MS. يكن . MS. النهايم . MS. الثم . MS. شيا . MS. شيا . MS.

اوليّك وحليتهم مثل رف حمام ام مثل النحل فرد حليه (sic) اي شكل. ليس تتغير صورة من صورة مثل ما نحن هاهنا. واحد اسود واخر اشقر، لان هذا العالم زرعنا فيه بالغيار. نقوم هناك بالمجد. لا اسودا ولا ابيضا ولا شيخا ولا طفل صغير. ولا حرا ولا عبدا. ولا عبراني ولا عراني. بل جميعهم بشكل واحد مثل الملائكة. ولا يكون هناك انثي ولا ذكر لان ليس يحتاجون الي نسل. ولا يكون احدا تصير واخر طويل ام واحد اعمي ام مقعد ام مفلوج، بل جميعهم قامة واحدة علي راي من هو ابن ثلثه وثلاثين سنه. كما أنه قام ربنا من بين الأموات بقوة لاهوته. وليس يكون عناك صنوف ومجامع والسن بل تجدهم لغة واحدة عقيله جنب الملائكة وجماعة وبعنه واحدة. وكذلك تجد في الجحيم الخطية علي جنب الشياطين بعذاب واحد معًا ورحمة الرب علينا امين به

## CHAPTER LXI,

## According to the Oxford MS.

لان بعض القديسين تخوفنا والم خارج من طاقتنا. وتجعل فينا هذا قطع رجا. وفيهم من قد جعله الي اهل قليلين المعرفة والاطفال بعقلهم. والذين هم متجاوزين عن الشريعة. هذا نافع لهولاي زابَّد جدا. واخرين من الابا قد جعلوا تعزيه وكثرة تقوي ومسند علي رحمة الاله. فهذا الذهن ونافع لاهل الورع ليحفظ سرًا داخل عقولهم. والي اهل المجاهدة الروحانية. هذا كأين بهولا لان قد كتب تذكرة هكذا. لان هذا العالم سمي عالم التوبة والاقرار بالحطايا. كما شرح ذلك يوحنا الصابغ تأيل لاوليك الهاتفين الي صبغته. وطلب منهم اعتراف وتوبة واقرار والمحايات واما العالم العتيد سمي عالم العقاب، فلما ان في هذا العالم يخلي الانسان بالاعتراف بخطاياة وحمل القانون بما يفرضه علية الكاهن توبة، اعني صوم وسجود مطانوات وقطع الطعمة. ومن شرب خمر وقطع زيت. صيام بالغ بخبر وما من عشية الي عشية. هذا يخلي لان اسقف واحدا جعلة بعض ملوك الكفر ذبع قدام الاوثان وعدها من كثرة ضعف البشرية من فزعة. وعند ذلك هرب الي البرية وتعرا وصار مع الوحوش زمان طويل فلما فعل هذة التوبة تحنن الله علية وصارو عنه

غير فاني وغير متغير لا يزوله شي 1 من الجمهتين. لا من نعيم الصالحين ولا من عذاب الطالحين. فتد اتض العدل لانه شي أ اخر مجدا ففيل وفيع عالي من كل منظر. شبهه ذاك الذي ينظرها هاهنا البته، كما ان النعيم الذي هاهنا كذلك العذاب الذي هناك افضل من شكل شبه عذاب هاهنا \* وايضا ينبغى انا نفسر ما هو حال ذلك الضيا نعيم الصديقين اعلمك لان ما هو ذلك النور جوهرة من شي " من هذه العناصر المنظورة بل ذاك يكون " من نور اللاهوت منا الله وبنا. ينبسط ويفيض على الصديقين. الذِّي لو كان الف عاصر (sic) شموس من هذه المنظورة لم يكن لها قياس البته. وكل واحد من القديسين والصالحين والابرار يضي منه علي قدر قياسه وصفوه وطهارته وقداسته لان يستضي 6 ذاك القديس كما يقول بولص الرسول على راي الكواكب تُجدها نجمه افضل من نجمه بمجدها \* كذلك ايضًا حياة الراقدين أذا نهضوا من البعث. انهم يقوموا بالمجد. بل جميعهم في ملك واحد متنعمون. الا تجدهم مميزون اعني الذي تنظره جنب الملك من الذي مو في اخر رتبه في العرس. وكذلك ايضًا بهذا القياس تجد الخطاء فِي الجحيم. ليسو مساوةٌ واحد من عقابهم. بل كل واحد على قدر زلاته يكون عذابه. وكما لم يُقتاس نور الشمس مع ضو القمر بقياس واحد كذلك لم يقتاس معا نعيم الصالحين مع الكاملين والتوابين. وكما ان ضو القمر اشد من الكواكب. لانة ثلثة رتب كاملين وصالحين وتوابين. لانك تجد بعض التوابين قد حصل في الدرجة العليا مع الكاملين لاجل حدة وشقاة وتوبته وايمانه واتضاعه. وكما ان نور الشمس البرناسوت وبنا وضِياء يجوز بجِميع الاعضا بلا تِمييز أ. كذلك يكون أن ضياه جايُز في جميع المذكورين. وهو يكون جمالهم وردا كسوتَهُم وهم في نُعيم واحد وتصنيف ملك واحده وكذالك عذاب الجحيم تحس فيها لخطاه بجميع اعضاها كيلا هو معد لاولينك الثلاثة رتب بنو<sup>12</sup> النور. ليسو به مصايّب اوجاع. لان ما يمنعنا الي دخول الملكوت <sup>13</sup> الروحاني غير الثياب <sup>14</sup> الوسخة بالزنا وسفك الدم والظلم. ومحبة الذهب والفضة. هذه الاعراض والوجاع اذا توسخنا فيها. ولم نطهرها بالاعتراف وتوبه 15 وحمل القانون وهِي التي قال في الانجيل الذي جاز الي العرس وثيابه 16 وسخه مدنسه. ثم جعل الملائكَة ربطوا يديه ورجليه ورماه خارج الى الظلمة القصوي <sup>17</sup>ه واما من اشكالُ

المحمد ا

<sup>.</sup> القسوي . MS <sup>17</sup> MS وتيابه .

# CHAPTER LX,

## According to the Oxford MS.

فينبغي انا نوضح عن عذاب الحطاء كيف يتعذبوا. وان قلنا انهم لم يتعذبوا فليسوا ثمُّ عقاب أم عذاب للخطاء. هذا لم يمكن. فاذا لم يعذبوا وبعاقبوا الخطاء على قدر خطاياهم ولا الصالحين ايضا ياخذوا نعيم لخيرات بدل اتعابهم ، فاما العذاب الذي يعذبوا فيه الخطاء بالجميم. قال قديسين اذكيا بروح القدس ليس هو شبهه 2 مثل هذا الذي هاهنا. قشر ضرب عمي وقطع اوصال. ام ذبح ام كسر اعضا. ذاك العداب شبهة الأكابة التي تضني النفس وتهلكها حدة الندامة وشدة الاسف على الامور القبيحة الوحشة وعلي لُهِبة نار الزنا وحب الرذايُل التي ارتبط بحجبتها في هذا العَالم ﴿ واما عن محسوس كونه فينا عند القيامة مثل رأي الشَّمس لانه لم يتُكدر شعاعها ولا القمر ايضا حسن بياضه ولا للجوهرة من سقل ضياها. بل عن تحقيقُ انا نُحسُ بقوة كامله بفكر ناطق علم روحانيا (sic) نعيمنا ٍ وعذاب عقابنا هناك بالجهتين. الأبرار نعيمهم ولخطاء جحيمهم ، فاذا كان من حكم العدل لان القديسين والابرار والصديقين يحسوا التذاذهم ونعيمهم. كذلك ايضًا تحسُ الخطاة في عذابهم وحدة عقابهم في القوة 6 القابلة اللذة التي 6 هي التمييز \* واخر من هذا عن تحقيقُ لم يفارقنا الذهن " والفطنة والنبه بل "نكون " صافيين فهمين من كثرة لطفنا وخفته وذكاوته. ولم تشبه خيرات ذلك العالم بقياس خيرات هذا العالم الموجود هاهنا. لأن لم عطيت لنا جميع خيرات هذا العالم وملكة ومالة الي الغاية ما يكون. لم نراها هناك في ذلك العالم الا شبة الرذالة و والنفاية المحقورة. وان طلبناها ثم نتنعم فيها فلم نجدها، لان جوهر عقلناً عظيم هو بغبطة لانة لم يموت ولا يفنا من جميع حسناته ونعيمها \* وكذلك ايضا لم يزول لم يفنا جوهرنا مناك من عقابه وعذابه. ولم كان جميع خيرات هذا العالم وشهواته وجميع عذابه وشدايدة وشقاة فما هو الاحقيرا اذا قسناه في ذلك العالم العتيد 10. لان جوهر انفسنا

الكدادهم MS. نليس مو The same form occurs several times subsequently. 2 MS. شبهو MS. الخدادهم MS. الكآبة MS. الكآبة MS. الذي . 6 MS. الذي . 8 MS. الذي . 9 MS. الذي المناس . 10 MS. الذي . 9 MS. الذي الدالة . 10 MS. الذي الدالة . 10 MS. الدالة . 10 MS. الدين الدالة . 10 MS. الدين الدالة . 10 MS. الدين الدين

المقالة اربعة واربعين يدل فيها لاي سبب كان نزول ربنا الي مصر

- خمسه واربعین بخبر فیها قصة قتل بوحنا اعنی قطع راسه \*
- سته واربعين يخبر فيها علي حرب ابليس وامتحانه لربنا لما استعمل الصوم \*
  - − سبعة واربعين يخبر فيها على الفصح المقدَّس ◊
  - ثمانية وأربعين بخبر فيها عن الأم السيّد يسوع المسيم \*
  - تسعه واربعين يدل فيها عن يوسف الرامي الذي كان حتام لبيلاطس \*
- الخمسون عنبر يسير يدل كيف سلم السيد والدته القديسة مرت مريم ليوحنا ابن زبدى عند الصلب في نرجع الي عند ابلت¹ من بين الموات \*
- [الحادية والخمسون] وايضا خبر اخركيف جاز ربنا الله الكلمة الي السماوات ولم
   يفتحها ٥
- ثانية وخمسين تخبر كيف كان حلول روح الله القادر المساوي العقل والنطق جوهر واحد \*
- ثلثة وخمسين يوضع فيها علي بشارة الرسل والبلد الذي يخص كل واحد منهم ايما هو \* ويوضع دفنهم باي حال انتقل من العالم بركاتهم علينا امين \* وايضا نكتب اسما الرسل واحد بعد واحد كلمن هو بدرجته موصوف كما ذكرهم متي الانجيلي الرسول مقدمهم \*
- اربعة وخمسين يدل فيها عن تُغيير الممالك من واحد كتاب كتاب اسمة اسمة (sic)
   مثاداوس اسقف رومية \*
  - خمسة وخمسين تدل علي ياجوج <sup>2</sup> وماجوج المسجونين بالجربيا \* \*
    - ستة وخمسين يدل فيها على مجى الاعور الدجّال ابن الهلاك «
- سبعة وخمسين ايضاح يسير باختصار علي خروج النفس من الجسد بسلام ربنا امين \*
  - ثمانية وخمسين خبر يسير يدل علي انبعاث القيامة جميع \*
  - تسعة وخمسين تخبر على ايما شكل منظر البشر يوم القيامة \*
- ستون بخبر فيها على نعم السالحين وعلى عذاب الخاطيين وايما هو شكل سياسته وايضا نكتب قصة يسيرة ان كان يلحق الخطاة رحمة بالجهيم ام لا من بعد انهم يعذبون وتمض فيهم العقاب. ويقبلوا تلك العقوبة وان كان يدركهم رحمة متي يكون \*

<sup>.</sup> بالجربا . MS : 🛶 د ما Syr. ماجوج . MS في البعث So the MS.; perhaps بالجربا

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المقالة التاسعة عشر يدل فيها على خروج ادم وحوا (sic) 

- عشرون يخبر فيها عن كور الخداد والقردحة 

- احد وعشرون يدل أ فيها صفة نوح والطوفان 

- الاثنين وعشرين يدل فيها عن ملكيزدق ابن مالك 

- الثالثة وعشرون يوضح فيها نسبة اولاد سام وروسا اجيالهم شبعة وعشرين 

- الرابعة والعشرون يوضح فيها اجيال اولاد حام 

- الخامسة والعشرون يدل فيها على قبايًل يافث 

- السادسة والعشرون ه
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- السابعة والعشرون نرجع ايضا الي قدام \*
- الثامنه 3 والعشرون يخبر فيها عن ابينا ابراهيم \*
- التاسعة والعشرون يوضم فيها اخبار ايوب الصديق ٠
- -- الثلاثين يدلّ فيها لما بارك اسحاق ليعقوب وترك عيسوا ٠
  - احد وثلثين \*
  - الاثنين وثلثين يدل فيها اخبار موسى وبني اسرائيل ♦
- الثالثة وثلثون يوضع فيها العصاة التي كانت مع موسي \*
  - اربعة وثلثون \*
- -- خمسة وثلثون فيها خبر قضاة بني اسرايبل وملوكهم باختصار يسيره ا
  - السادسة وثلثون يخبر فيها كيف كان انتقال الأنبيا من هذا العالم \*
    - سبعة وثلثين تدل علي نسبة سيدنا يسوع المسيح \*
- -- ثمانية وثلثين يدل فيها علي بشارة جبرآيل الملاك الي يواقيم وحنة بالقديسة الطاهرة مرت مريم امّ ربّنا والاهنا وسيّدنا يسوع المسيح \*
- تسعة وثلثين بشارة جبرايل الملاك الي العذرى الطاهرة مرت مريم القدّيسة ٠
  - الاربعین یدل فیها علی میلاد ربنا الشریف م
- احد واربعین یدل فیها عن ما سبق دلیله من واحد عالم اسمه زردوشات وقیل عنه ان اسمه بروخ \*
  - اثنين واربعين تدل عن ظهور النجم وعن الميلاد الشريف ♦
  - ثلاثة واربعين يخبر فيها علي مجي ملوك الفرس الي بيت لحم ٠

 <sup>&</sup>lt;sup>1</sup> MS. منور MS. ومعلى ما (sic).
 <sup>3</sup> MS. الثمانيَّة MS. الثمانيّة MS. ومنوعلى ما كوم المحالية MS. العطاهرة MS.

# THE HEADINGS OF THE CHAPTERS,

## EXTRACTED FROM THE OXFORD MS.

المقالة الثانية يدلّ علي فكر الله الازليّ علي خلقة كون الدنياه

الثالثة تفسير يبين فيه أكون السبع طبائع بهدو لطيف غير مدروك \*

الرابعة يدل فيها في خلقة الارض والما والهوا والنار والنار فيها والنار فيها والنار فيها والنار في المناطقة المنار في المناطقة والنار في المناطقة والناطقة والنار في المناطقة والنار في المناطق

لخامسه يدل فيها علي تكوين السما ٠

- السادسة يدل فيها عن مراتب الملائكة انها تسع تجمات اعنى درجات «

- السابعة يخبر فيها دليل الظلمة ·

- الثامنة يدل فيها النوراي الضوه

التاسعة يدل فيها خلقة والجلد والتاسعة الجلد والتاسعة التاسعة ال

العاشرة يدل فيها كيف كان خلقة الاشجار والنبات ونظام البحور والانهارة

الخادي عشر تخبر عن خلقة كون ضيا النجوم \*

الثانية عشر يخبر فيها كيف خلقت فيها الاسماك والدبابات والتنانين والطيور الذين في الما وبرا والماء

الثالثة عشر تدل على خلقة الوحوش 10 والبهايم \*

الرابعة عشر يصف بها كيف جبل الله تبارك وتعالي اسمه لابينا الله الله تبارك وتعالي المه لابينا الله التي تقدم ذكرها في الأوّل \*

- الخامسة عشر يدل فيها عن خلقة حوا «

-- السادسة عشر يخبر فيها عن خلقة كون الفردوس \*

- السابعة عشر لاجل خطية ادم وسببها \*

- الثامنة عشر يدل فيها عن خروج ادم وحوا من الجنه

<sup>1</sup> MS. غيلي . 2 MS. مذروك . 3 We should have expected the prep. غلي . 3 here and elsewhere in these headings. 4 MS. والهواي . 5 From عني . 5 From المنابع . 3 The reader will notice that the grammatical form of the numerals is often incorrect. 8 MS. والوحوش . 3 MS.

الثاني والاربعون. في صوم سيدنا وجهاده 1 مع الشيطان ٥

الثالث والاربعون. في فصع سيدنا ، الرابع والاربعون. في الام سيدنا ، الخامس والاربعون. في قيامة سيدنا ،

السادس والأربعون. في معود سيدنا \*
السابع والأربعون. في نزول روح القدس على السليعية قي العلية \*
الثامن والأربعون. في تلماذ السليعية وفي مواضع كل واحد واحد منهم وفي موتهم \*
التاسع والأربعون. اسامي السليعيين واحد بعد واحد \*
المناسع والأربعون. اسامي السليعيين واحد بعد واحد \*
الله وللمسون. في نكت مغار الذين تزوجوا من السليعيين \*
الثاني ولخمسون. اسامي الملوك الذين 10 ملكوا في العالم من الطوفان والي الان 11 \*
الثاني ولخمسون. في اخر الزمان 12 واختلاف الممالك من كتاب مثاديوس 13 اسقف رومية \*
الرابع ولخمسون. في ياجوج وماجوج المحبوسين في الشمال \*
الرابع ولخمسون. في المرت وانفصال النفس من للجسد 14 \*
السادس ولخمسون. في المرت وانفصال النفس من للجسد 14 \*
السادس ولخمسون. في النشور والقيامة 16 الكلية وانتها عالم الاسطقسات وابتدا 16 عالم الثامن ولخمسون. في كيفية القيامة وباي زي يقومون الناس يوم القيامة \*
التامن ولخمسون. في كيفية القيامة وباي زي يقومون الناس يوم القيامة \*
التامن ولخمسون. في نعيم الابرار وعذاب لخطاة كيف يكون هناك \*

الستون. في رحمة الله تعالي هل تدركهم الخطاة بعد اخذ القصاص منهم وبالمهم

وقصارتهم أم لا وان ادركتهم فمتي تدركهم ٠

<sup>1</sup> At fol. 108 b, علم علم المسلمين الم 3 At fol. 108 b, السلمين المسلمين الم 3 At fol. 110 α, السلمين الم 5 الفائل الم 110 α, السلم الم 121 α, السلم الم 12 α, السلم الم 14 fol. 121 α, السلم الم 12 At fol. 123 b, المائل الم 12 At fol. 123 b, المائل الم 13 At fol. 136 α, المنائل الم 14 At fol. 136 α, المنائل الم 15 At fol. 136 α, وبدو الم 15 At fol. 139 α, قيامة و 16 Ibid. الم 15 At fol. 139 α, وبدو الم 16 Ibid. الم 16

الثامن عشر. في اتصال ادم بحوا ً \* التاسع عشر. في ظهور منعة الحدادة ٥ العشرون. في نوح والطوفان \* \* الحادي والعشرون. في ملكزديق و ٠ الثاني والعشرون. في اولاد نوح من ثلث بنين اثني وسبعون قبيله ٥٠٠ الثالث والعشرون. في النسبة من عهد الطوفان الي الأن \* \* الرابع والعشرون. في القصر" ٥ الخامس والعشرون. في ابراهيم \* السادس والعشرون. في تجربة ايوب ٠ السابع والعشرون. في بركة اسحاق ليعقوب ٠ الثامن والعشرون. في يوسف \* التاسع والعشرون. في موسي وبني اسرايل في الثلثون. في عصاة موسى \* لحادي والثلثون. في ايشوع ابن نون وفي مدبري وملوك بني اسرايال م الثاني والثلثون. في موت الانبيا وكيف ماتوا ودفنوا 10 ٠ الثالث والثلثون. في تدبيرات الله للجارية في الحديثة وفي قبايًل المسيح " + الرابع والثلثون. في بشارة الملاك الي يوناخير12 بمريم \* الخامس والثلثون. في بشارة جبرايل لريم بحبل سيدنا م السادس والثلثون. في ولادة سيدنا بالجسد السابع والثلثون. في نبوة زارادوشت الذي هو باروخ الكاتب 13 \* الثامن والثلثون. في الكوكب الذي ظهر في المشرق في يوم ولادة سيدنا ٠ التاسع والثلثون. في مجي المجوس من فارس ٠ الأربعون. في نزول سيدنا الى مصر لخادي والأربُّعون. في يوحنا المعمداني " وفي عماد سيدنا \*

مل 1 At fol. 23 b, علم ور الله 1 الجتماع ادم مع حوا  $^{\circ}$  At fol. 26  $^{\circ}$  . في نسل نوحا  $^{\circ}$  At fol. 30  $^{\circ}$  . ملكيزداق  $^{\circ}$  At fol. 30  $^{\circ}$  . بوني الطوفان  $^{\circ}$  At fol. 32  $^{\circ}$  , merely النسبة التي من الطوفان والينا  $^{\circ}$  At fol. 36  $^{\circ}$  . النسبة التي من الطوفان والينا  $^{\circ}$  At fol. 36  $^{\circ}$  . الألسن  $^{\circ}$  At fol. 44  $^{\circ}$  . الألسن  $^{\circ}$  At fol. 66  $^{\circ}$  . الألسن المدبرين  $^{\circ}$  At fol. 70  $^{\circ}$  . ملكونا والينا باختصار  $^{\circ}$  At fol. 70  $^{\circ}$  . لين اسراييل باختصار  $^{\circ}$  At fol. 78  $^{\circ}$  . ليوناخير  $^{\circ}$  At fol. 78  $^{\circ}$  . يقائل المسيحية  $^{\circ}$  At fol. 93  $^{\circ}$  . المحمدان  $^{\circ}$   $^{\circ}$   $^{\circ}$  At fol. 93  $^{\circ}$  . المحمدان  $^{\circ}$   $^{\circ}$   $^{\circ}$   $^{\circ}$   $^{\circ}$  . المحمدان  $^{\circ}$   $^{\circ}$   $^{\circ}$   $^{\circ}$   $^{\circ}$  . المحمدان  $^{\circ}$   $^{\circ}$   $^{\circ}$   $^{\circ}$   $^{\circ}$   $^{\circ}$   $^{\circ}$  . المحمدان  $^{\circ}$   $^$ 

وفية تفاهة. فدعة لغيرك. وربما غيرك يستفيد منة وبصلح لد. والذي هو حلو ولحكي حنك خاطرك. تقوت المنة وشبع جوعك. وان كان تليل ولا يكفيك. الحث عن الأصل واطلب هناك تمامة وكمالة. وتتمم حاجتك. واعلم ايها الأخ ان في كل موضع فية المحبة لحقيقية. فليس هناك فزعة. وفي موضع الأنبساط ليس فية حذر. ولولا انتكالنا علي محبتك التي ما فيها دنس. ما كنا نهجم ولا نتخطا على الأشيا التي هي اعلى من قدر ضعف معرفتنا فقد قال بعض العلما أذا وجدت عسلا فكل بالمقدار. ليلا تشبع منة وتادية بالقيّ. يعني لا تبحث عن الأمور الالهية \*

ذكر الغصول التي في هذا الكتاب \*
رأس الأول. في ازلية ارادة الله تعاق في خلقة البرايا في القدم \*
الثاني. في خلقة السبعة جواهر بالصمت \*
الشالث. في " الأرض والما والهوا والنار \*
الرابع. في " السما \*
السادس. في " الملائك \*
السادس. في الظلمه \*
السابع. في النور الساق \*
الشامن. في " الزويع \*
التاسع. في خلقة الأشجار والنبات وخلقة الابحار \*
العاشر. في خلقة الأنوار \*
العاشر. في خلقة الانوار \*
الثاني عشر. في خلقة الحيوانات والدواب \*
الشائع عشر. في جلقة الحيوانات والدواب \*
الثالث عشر. في جبلة \* الدم \*
الرابع عشر. في تصوير ق حوا \*
الرابع عشر. في تصوير ق حوا \*

السادس عشر. في خطية ادم \*

السابع عشر. في خروج ادم وحوا من الفردوس \*

الينا. وهمتك في خدمتنا. التي المجبة الحاذقة والانضاع المسيحي كملتها. وقد كان في وقت وقت. يُحدث لنا مجمعا حقاني علي اشيا أشيا صنعهًا الله في تدابيرةً فيُّ هذا العَّالم الاسطقمات والذي 2 هو مزمّع انّ يصنعه في عالم النور. ومن آجل الالم الموساوي. الذي هي لدغة اللسان قد امتحنا. وما كنا تقدر ولا نستطيع لتعريفك الفضائيل المفيدة الذي كنت تسال ضعفنا كما يجب. وبهذه العلّة كنا نمتنع من المفاوضة المفيدة من الكتب المقدسة. فلما اراد الله وقسم لنا بفراق بعضنا بعض. وظهرت فينا علامة الشيخوخ، التي هي رسول الموت. ودخلنا في السنين وشخنا. راينا ان بلسان القلم وشفاه 4 المداد نعرفك باختصار جميع تدابير الله في العالمين. وقد جمعنا ولقطنا من فردوس الكتب الالهيه. ومن كلَّام الابا الملافنة 5 والعلما. اخبار وفصول على الكل. ووضعنا اساس بنياننا على ابتدا خلقة هذا العالم المحسوس. وجعلنا الانتها عالم الجديد. وسمينا هذا الكتاب كتاب النحلة. لانه ملقط من ازهار الناموسين. ومن انوار الكتب المقدسة. قد جمعنا ووضعنا فيه لفايُدتك وكما ان النحلة للقيرة باجنحة شفافة. تطير وتزقط على انواع الزهار المختلفة الالوان. وعلى الانوار المحتلفة الرائحة. وتلقط من جميعهم مواد يصلح ويليق لعمل صنعتها. فاولَ ما تَجَمَع مواد من الازهارَ وتحمل علي افخاذها وتَجيب للمُكنها. وتجعله اساسا لبنيانها في عمل الشمع. وحينيُّذِ تلقُّط بفمها من الطل السماءي. الذي على . أزهار نيسن. وتاتي وتنفخ في تلك البيوت وتصنع الشهد والعسل. لاستعمال الناس والقرتها ايضا. هكذا ونحن الضعفا فسلنا ومن جبال كتب العتيقة فسل 10 الكلام المجسم ووضعناه هاهنا كالاساس لبنيان الناموس الروحاني. وكما أن النحلة تحمل مادةً الشمع على افخاذها من اجل تفاهتها وعدم طعمها. ولمادة العسل تجيب بفمها لاجل حلاوة طعمها وعذوبتها. هكذا نحن وضعنا الناموس المجسم موضع الاساس والارض. والناموس الروحاني موضع المظلة والسما لبنيان برج الروحاني. وكما ان الوراز" والبستاني الشاطر يدور في البساتين 12 ويبحث على اجود الأنواع والفاكهة. وياخذ منهم اغصان وغروس ويغرس في ارضه. هكذا وايضا تُحن دخلنا في فردوس الكتب وفسخنا منهم فسوخ " وقضبان. وغرسنا في ارض كتابنا هذا لُفايُدتُك ولراحتك. وانت ايها الأخ حيث تتفرج بين هذه الغروس. الذي تبصر منهم انه لا يصلح له

<sup>1</sup> I have added this word. 2 MS. الذي . 3 A vulgar form for الثغال . See Dozy's Supplément. 4 MS. وشفاة . 5 Plural of معلماً . 6 For أو البيرا . 8 MS. البيرا . 8 MS. البيرا . 9 أسُل أو الموسلة . 10 أُسُل أو الموسلة , plural of أُسُل أو الموسلة . 10 البستاتين . 12 MS. البستاتين . 12 MS. البستاتين . 13 I.e. cuttings, from وقسية .

يغرسها في ارضة. وهكذا نحن دخلنا الي بساتين الكتب. وفسخنا النا منها تفبان خلف وسراغيف. وغرسناهم في ارض ورق كتابنا هذا تعزيد ومنفعه وفرجة عقليه لكل واتفاً علي نظرها و وانت ايّها لحبيب عند ما تجعل عقلك يتفرج بين هذه الغروس الوسط وراء المنظورة. وتظن انها ولاش حقيرة. اتركه لغيرك و والتي تجدها حلوة لذيذه كي تغذوا و فيها ذهنك وتشبع نفسك مجاعتها. وتروي عطشها اذكرنا و فان رايت انها قصيرة ولم هي كفوًا انها تقنع. فتامل جدا من اين هي نسبة اصلها المحبد للقانية. فليس عندك هناك خوف من مكروة والبلاة التي لك فيها ذلة والمحبد للقانية. فليس عندك هناك خوف من مكروة والبلاة التي لك فيها ذلة المحبد الفزع وسكن فيك الأمن و لولا نحن متوكلين و على محبتك الغير مالوفة. لم كنا جسرنا على تصويرها. ام نهجم على الأمور العالية على قدرنا وطفولية معوننا. لانة قبل لبعض الأذكيا اذا وجدت عسل ابناع المن موجودة و بل تق و اليلا اذا شبعت منه تتقيّه و التفييرة المسيح وعلينا رحمته امين و بلانيا وسيدنا يسوع المسيح وعلينا رحمته امين و

#### CHAPTER I,

#### According to the Munich MS.

على قوة سيدنا يسوع المسيح نبتدي ونكتب كتاب مقطوف الذي يدعي كتاب النعلة. تاليف صفي الله مار شليمون مطران الفراة وميشان. الذي هي البصرة. يا رب ساعدني برحمتك امين \*

## في الأول مبدا الكلام ٥

لم يمكن للابنا حتي يضعوا بضايع للابا. الا الابا للابنا الروحانيين، كما قال المغبوط فولوس. لكن ضرورة المحبة الزمتنا ان نوفيك. يا ايها الاخ لحبيب وعكارة شيخوخيتنا صفي الله مار نرسي 1 اسقف كونيشابور وبيت وزيق. نذكر الان اجتهادك

مَّعُدُوا and لديده . MS. الغيرك . MS. الغيرك . " MS. الغيرك . Read أن الغيرك . Read أن الغيرك . Read أن الغيرك . " MS. الغيرك . " MS. الغيرك . " MS. العدة . Read أن العدة . " MS. أن العدة . " أن العد

العالم هذا لخاضر ومهما موموم انه يفعله ايضا بالعالم للجديد. ولاجل تقل م لساني من اوجاع للجسد كما جرب موسي النبي تقل على السانة. فلم نقدر نخبرك من الامور النافعة شهوتك الروحانيَّة. ولاجل هذا السبب تعوقنا عن مامول سوالك من احاديت 3 الكتب الروحانية النافعة 4 فلما شا4 الله عند ما افترقت من عندي اشار الي مشور الكبرَّ. اذ هي رسول الموت. وشخت وقدمت في السن. في خاطري لان اجعل لي لسان من قلم قصب. وأجعل لي شفاه من حبر الدواه. واكتب اليك باختمار " يسع ابويتك الطاهرة من اجل تدبير " ربّنا في حكمة عدلة ورحمته بالجهتينِ. واني صرت اجني علي رأي النحلة. واجتهَد بجميع الزهور النوعية من بستان الكتب الروحانيَّة. ومن فضلة الابا المعلمين اخبار وقسامًا على هذا جميعة. واني جعلت قاعدة البنيان في مبتدا 10 تكوين خلقة هذا العالم لخاصر. تم 11 رجعنا ايضاً الى خلقة العالم الجديد ، وسمينا كتابنا هذا نحلة. لان راي النحلة تجعله 12 الباري حكمة. لانها تجني من الزهور حاجة مالوفها ، وكذلك جعلناً من زهور الكتب المقدُّسة العتيقة والحديثة. اجني منها منافع موضوعة هاهناه وكما ان النحلة ضعيفة ولها اجنحة لطيفة تجعل تطير وتنزل بحلولها علي الزهور المختلفة الالوان. وعلي زهورًا مختلفة الروائح. وتجعل تختار وتجني لها الة من للجميع مهما 13 تستعملُه بحكمة فعلها ذلك. لانها اول باول تجمع مهما تكون فيه السَّمع قاعدة القرص ٥ وبعد ذلك تجمع بفمها من النداء النازل من السما علي كافة الزهور بايام شهر نيسان. وتوعيه في اولايك الجباب. وتكملها شهده ملان عسل. ثم تصير غذا 15 لاستعمال البشر. أو لها طعام خاص. وكذلك نحن الاحقار قطعنا من جبل الكتب العتيقة التوراة والانبيا الواح محسوسة متل 16 موسي النبي. وجعلناها قاعدة البنيان سنة الناموسُ الرُوحاني ٥ وكما ان النحلة تحملِ الق<sup>17</sup> الشمّع على افخاذها ١٥ لاجل انه خاثر 1º كثيف تُقيل 20. واما العسل لاجل انه كريم لطيف خاصي تحمله بغمها لاجل كرام أنه حلاوته. وكذلك ايضًا نحن وضعنا ناموس جُسماني قاعدة كَثيفة ارضية. وناموس روحاني مكان لطيف قاعده روحانيَّه. وكمثل رب البستان الغارس الحادق 2 يدور على اهَل أَلبساتين يستدل <sup>22</sup> علي انواع خَاصة الغُواكه المِيّدة ويقطَع له منها عُمون

For احادیث الخبر) (الخبر) (محجد: MS. 5 4 MS. لشا. 6 MS. قلف. ، باختصر. MS . ثم For تم <sup>8</sup> MS. تذبير. 9 MS. فطلة. 10 MS. مبتذا. 13 MS. عده معلى 13 MS. 12 Read \*Le>? النذا .MS النذا . غدا .MS ا <sup>15</sup> اد آدر . <sup>16</sup> For مثل <sup>17</sup> MS. المُحرم . <sup>18</sup> MS. المثل <sup>18</sup> MS. خاتر . . ثقيل For <sup>20</sup>

<sup>&</sup>lt;sup>21</sup> Read الحاذق For كرم <sup>22</sup> MS. الحاذق.

# ه كتاب النحلة ه

### CHAPTER I,

#### According to the Oxford MS.

بسم الاب والابن والروح القدس الآلة الواحد لة المجد والشكر دايما امين المبرادة. وعنايتة. نبتدي ونكتب مقالات لازمة لمحتاج اليها الاذكيا. كي نصد بها كثيرين الفضول. وقد يسمًا هذا الكتاب الجمع من الكتب المعروفة بالبيعة المقدسة العتيقة ولحديثة. ويقال ايضا انه علي راي النحلة التي تجمع من الزهور الدنج علي جسم أفخاذها. لتعمر لها بيت وهو قاعدة بدو البناينة قال بولص لسان العطر ورسول الرب يسوع المسيع. لم يلزم الابن كي يدَّخر دخيرة لابية. بل يلزم الأب واضع الجوهرة لابنة وكان واضع لهذة الأمور المقدَّسة الاب القديس سليمان مطران الفراة. من كان سوالة بعض الاخوة من نظارية ألى البيعة المقدسة بني المعموديّة نرسي. صلاتهما وبركاتهما تشملنا اجمعين ولاولاد البيعة المقدسة بني المعموديّة الطاهرة امين امين ادين وامين ا

### اول مقالة تسمًّا مقدّمة الكتاب بسلام ربنا امين \*

من اجل الحبّ العامي الي جميع القدّيسين الخافظين وصايا ربّنا ايسوع المسيح الروحانيّين يضطرّنا كي نساوبهم الأجرة بما تلفظة حقارتنا. كذلك نجازيك تعبك ايّها الآخ الحبيب نرسى، مسند ضعف شيوختنا. عفيف الله السيّد الاب اسقف كوشبر. واننا ذكرنا همّة محبتك وحرصك علي خدمة ضعفنا. مضافة الي تواضع الرب يسوع المسيح. فانت ايضا كملته وأذا كنت يا ابي لاجل محبتك الروحانيّة جعلت تسالني في اوقات عند اجتماعنا الروحاني من اجل اخبارًا. وصرت تفحص عنه وتضرع الي الغاية. مقالة، مقالة، كيف خلق الباري تعالى ذكرة وتبارك اسمة عناصر

<sup>1</sup> MS. والحديثة. 2 Wax. A non-classical word, apparently akin to the Hebrew بذو. See Dozy's Supplement and Gesenius' Handwörterbuch, 9th ed., art. عبدة. 3 MS. بدو. 4 So MS. Read وَضْع المُعَالَيُّا المُنْيَانِ اللهُ وَهُمَّ اللهُ اللهُ وَمُوالِعُهُمُ اللهُ وَمُوالِعُهُمُ اللهُ وَمُوالِعُهُمُ اللهُ وَمُعَلَّمُ اللهُ وَمُعَلِيْهُمُ اللهُ وَمُعَلِيْهُمُ اللهُ وَمُعَلِيْهُمُ وَمُوالِعُهُمُ اللهُ وَمُعَلِيْهُمُ وَمُوالِعُهُمُ اللهُ وَمُعَلِيْهُمُ اللهُ وَمُعَلِّمُ اللهُ وَمُعَلِيْهُمُ اللهُ وَمُعَلِيْهُمُ اللهُ وَمُعَلِيْهُمُ اللهُ وَمُعَلِيْهُمُ اللهُ وَمُعَلِيْهُمُ وَمُعَلِيْهُمُ وَمُعِمِّمُ اللهُ وَمُعَلِيْهُمُ وَمُعَلِيْهُمُ وَمُعِمِّمُ وَمُعَلِيْهُمُ وَمُعَلِيْهُمُ وَمُعَلِّمُ وَمُعَلِّمُ اللهُ وَمُعَلِيْهُمُ وَمُعَلِّمُ اللهُ وَمُعَلِّمُ وَمُعَلِّمُ وَمُعَلِّمُ وَمُعَلِّمُ وَمُعَلِّمُ وَمُعِمِّمُ وَمُعَلِّمُ وَمُعِمِّمُ وَمُعِمِّمُ وَمُعِمِّمُ وَمُعُمُونُ وَاللّهُ وَمُعِلِّمُ وَمُعِلِّمُ وَمُعِلِّمُ وَمُعِلِمُ وَمُعِلِّمُ وَمُعِلِّمُ وَمُعِلِّمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِّمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعُلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَاللّهُ وَمُعِلّمُ وَمُعُلِمُ وَمُعِلِمُ وَمُعُلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ وَمُعِلِمُ واللّهُ وَمُعِلِمُ وَاللّهُ وَاللّهُ مِنْ مُعِلِمُ وَاللّهُ مُعِلّمُ وَاللّهُ مُعِلّمُ وَاللّهُ مِنْ مُعِلِمُ وَاللّهُ مُعِلّمُ وا

### EXTRACTS FROM THE ARABIC VERSIONS

OF THE

BOOK OF THE BEE.

اله عددسة مهمستن معملهم منمحنه مهمونه لحلم ملحم محم محمدم في

ata trade ezori, ai, onto, eden arn rhoëtn redin enticolan reid

stran atrana enticolan reid
rans, «

ومعموم والمرائم وهدموس فعم مخديم دحدوسدهمه תוםו מפיז תשב ער פונים תוםו מום תוםם תופר תור المعدامة، حد بلد حربة بحر بحد النمي شوه وزد المهم. نب مدید دریاه دلی ماده دم دیا مدر دیا مدر השלהו שלמשלו משורה הלן בין גל . היצר השמשה معبسهمام بسابح المعدم المعابد مماع ماءء محب حديقهم، محديم وحر مده فودهم محديد، لم يدو مدم مام אישים בייעה בשב איר השמצום הניוז הוצומם, שמלהר حمصح ومعدل مر دلیم ولانه، والمعدل مدامله حململ حصم دنعه ماعم مدعم الم عملم شمم المعسم. في رين دمحديام دمور لليم. ويمالم هلم المعسم واحام. ١٥٠ التب واحام. عدي هدي واحام له حمدسحه شهه مدور لم مرم محة علمة م لحني لحلم لى معيد منه له قرله ممعيد له . معد حدد محة ولعلم حلحم له يحدة ده مدر مهم حديم ده وزم مرتب هيكمه. מן בלכה הכלבההנהלה. הובי המבין הוא האכונים تبسه مح محقهم مدتعه دفغس لنه ملك مر مكر معم ביוא ולשוא שום וצושי בלף וכקול ווין שיש קבי אמשא כבון ובי לוביה הים הל ובביוא בבן לפחל בתוחצ السلمام واحده وغيد مخرز فه وم وداحيت لحلم ووريم العلم العلم المن المحمد المام المام

<sup>1</sup> MS. aarah. 2 MS. 6. lak. -?. Should we not read #? #?

حذيس حصح دنعم لعمة ساختم. لسنهم حفدلم شمه ester into enish of the help related באבה המבין באבים הבה מבים הבה באבים המבין שמה המבילבם مخذ بمرزم حممديم ورلمن بقه المقيم ماله محليقهم شعب لدسمه و معامده و معامده لتبيع له محمد المحمد المعامدة. Khahawa Kl jihar Kla Laml Kamb Kla Kurk השלבה לשם. אלא הנשמם מצלומין וכוא מלול אבהא مامدین مرسط . مصحیده مرسامه مطامع بنده برنده تصعیم بهمدةسمه. فه فر لده بسعه ملل اصل صفلم لغ. دمصحه وم وله حدمهمهم مولم عملم حجمه مات منام مانام معدل المعان المنام المان ا باعتراعه مهمهميع مراء منان بسانها عده محم مرم بعامة למסב הנוה הצובשה הבמשה הכנובא הוא בסום المرامع بانب عل المديده معاقبة المالية המישבוחלא. אובוא מהין גל החיא מלל לבא כלעחה שא הבר ליבטאא נסדר ביו ביו ביוף ביוא איי ביואא حالمص وديعي كيده لهم ين بماسي المؤتم ومنديه حسمة بم سفهمد من داعم وستع مسحه ممود بمخة مصلمة ملامة والمسافية محاجة لم لحصح داعم المالم

<sup>&</sup>lt;sup>1</sup> A محمور ; B ends with this word. المغرو ; A محمور 4 Vat. MS. بهار بهاری به المعروب به المعروب

<sup>&</sup>lt;sup>2</sup> MS. منهان. <sup>3</sup> So Vat. MS. <sup>5</sup> Vat. MS. <sup>6</sup> Vat. MS.

סתי, אנפעם אלי מנוא. תלעונא וכלמוא. כולוא דעה באלומן. מצא היליון אום עודא דובן עהבא מהין לחף אידות האול בש הבעובר ואשבום. בן שמושא הכן דעלאא. האוף איביו. "פהו בעד ביילדא מוא מיאי. במף همزيم ديميوم في بوسح فزد لعني. ملورتم شدفي تبعه عد بحدة قهم، هم دسة له عمدسه المحدية والمه بخلوم لصفي. زحم شر عصم لمحمله والمعاد والمعمل مر شر مد المد لے صوبنی سمل للموسر لصمحہ ملود سخنی حملت وحلمہ ficaba. mois simba ala chais « ocis, basisioco مخدنه محز. دراسه الم وراس ملم وراس معدة المر والمدال المعدد المراس المر حمر مولقه حفدلم دوهدم ولقله. ديم وم ملم تحدلسن سيسن لمل صقله مهللم دد « دحصم دوعه هديلهم وحديمن حملودهم ودة سيسن مرفي عديدهم. هناهم ودحم سله ودقيعهم ببحصيه ملم صمم حلقهم. مرسام قالسعة حيدة بدعامه مهمعه بالم عب ناعفهما סבלודים. דבו באונות לבא ואשנונותים, מצלחן לבחשבא وعصوفه ملسمه. لم ين وحدفور منذ شوء حدمه بسخه، حسماء مُون شرع حلملح، حنس منفعد كمله، سليمه. ١٤صد حصر دنعه لطنين حديه في المهمد ١٤مد بموم ورواح مرابات مرواح والمرابع المروني المروني والمرونين المرونين المرونين المرابع ا

<sup>1</sup> A omits محدد \alpha . ومع هو فحيل A <sup>2</sup> 8 B 00. 4 A omits Jeon <sup>5</sup> B والمدكني ا 6 The Vatican MS. (Assemânî, Bib. Or., and has oland. <sup>7</sup> B Vat. MS. المعمود الم t. iii, pt. i, p. 323) omits 2. . د محمم <sup>8</sup> B <sup>9</sup> Vat. MS. رەھىمى، <sup>10</sup> B محفحکہ. الحم لا حرحسه محملة وها B الم `<sup>13</sup> B passo. 12 A las. 14 Blog No. 

عحقه مله دوته حديده و اله دونه مله بوده. مله بودهه مله بوده مله حديده مله حديده مله حديده مله حديده مله حديده مله نقوده مله مديده موجه ما المعالم مله علم حديده علم و حديده مله حديده مله حديده معتدم مله حداده موتده معتدم المداده المدا

تعدیم و دید مناسب لی مان می سای و و مان و دیم لی دوست می مان می سای و دیم لی دوست می مان می سای و دیم ای دیم می دوست کرد به می در مان و در می و در می در مان و در

<sup>1</sup> A M. 2 A omits وسعنه. 3 B المهنده اواقد. 4 B وسعنوالاسع. 4 مراد الاسعاد، ومن المعاد، وم

مرمدا B omits المرمدا B omits المرمدا A omits المرمدا

اخلد محسم لندن عقيم. مدل سه حم مدتعه لعمل تحديد مدمد معدي للبه معديده دهن عهد مهد محدد لمبحد عمله معدد على مع معدد «مناه مه المبادلة مه المبادلة مه المبادلة المب حديد مدين مد سُلُم حديد مد حديد عدد مديد دسته حلمهم حلم فعصر مله وزيع مدم وفوند لحلم הבשם שובה לווא בחבלים החבלים בחולה הבול שבבא. אם בה בה כבה כבילא נמחו ממכבה. מבוא אם עלנה لعمة سلمه عد عموسه. محديم دلم حدفشع بمسترس rimon mima suis als clar mimail reserva ליבהלה לשב שלה ולולבו לשמם של לובה להבלבול הוהים הלא בל בלמה ב שנד יחבישי האיבוא הנחמדא האוצה למ الحن حفة حطمن متحب الله عوند. ميره منه لم سلم אנושבה השומדה הצי שה הנששה הלחשים הלחשים حداسن ستحب بخولعيد حسن ، سلم در وحدمولم وزيد حفي لمة عمص دير بهصوب لم معفعهم مملين. سنهم وم بهتم والم من والمحل لدمه مربح ومد بدهم بدهم بدهم بدهم بدهم والمربع والمربع المربع والمربع والم محتمده محتمده مهمدنه، به محتمد ، مند محت ومنه تحد عمر محلحه سوهم محديم وحل عمر محمور ومع معلد معلد معنونه معام عمام عدمه موام عدمه המשוב משושאלאה מבובאה אשבו הומשו אלמון אה حرقعه، دیله بر بقیه توسه «محلم دیله

<sup>1</sup> B C omit orlando. 2 A omits محمد 3 A وهلمت . 4 B للدا وص المعصور وهائل مهلمت والله بالمعروب وهائل والله المعصور وهائل المعروب وهائل المعروب وهائل المعروب والمعروب والمعروب

حسمده معية دنسيدهم. محلم ينة دلم نيعمم صمي לכן כבובלא. איף הלא יצוב בוצא כולפין בהלחה. המחיד حرولله. محزيدلم دعمونين ملم جزيعيم احسانه «دلله کردنزیمه دسسی ددهسر محدوسی مینور. מבון בח כמים מבוק "הבולצין והבה מם האש ودوهدهمي ده دو ده جزيد مد سالت دست معمومين ديد سلم حفدلنم بصيب بي بير بير وزمعمام. حديث الم دنية. دلم حمدهدم حدم واوعدهم. ملم بهلك مملسهم ملغطه حفدله. مله حلةحم عدبشاهم \* مراقه منه ماديم عدمية لعملة منه مولد موالد مو عدستم ملقمه منسمه وعلمه سده حدمت مدمة لم حدلحه وعدد عدم مقدمه منوده ندور دهرم مورقهم لم من دسته مل معقس وزم شه حسب دلمودهدوهم دلم respection , at the service of report of lessing حر . بدع محمله، مهمة مهمة مهمة محلحه معقبمه حمفناص لم حملت الماء على الماء معلى المحسن حميم لم حدفهم ملم حعملياديم. حدم حدم عديد محنفة محنل مر مل مشمر دلام مدامه، مجمع دامم دممر محدم اخدام وبخونة حر مل المحسب المادي ملموم عودم و السلام على سنجنبه من المراس المناسب الما الما الماحد. יריששיטין איז מיער משי עיר משיין יון ארבייוו בייל אנמיטי مل حر به به به الحديد المحاف وحداليد عليه على شه

<sup>1</sup> A lluno. 2 A pino colori. 3 A curio. 4 A omits from ها المارة ما المارة الما

مهندنی دهیده سویدی امدههه در اسلی که مختبی در اسلی که مختبی در اسلی که مختبی در اسلی که مختبی در استان می مناسع می مختبی در استان در است

سلمه . معنده مدین مرم برخنه مل معنده مرح یده میده در عنونی دلی سافیده دیده در مدده اور مدله در مدده ا 12 بولزم مديم. لم مماهم, معدليم. وهلم ليز للمما בהוב. המת לעהולה ובנוצלה יבביולה ועליה. האבונה रलं, द्रारंत्रात व्यव्य यद म्याटमारंत. दर तरत द्रि त्रार त्यांत. صحب عد سرر دام دزیع ددلمن مدحده، محددهم فعرد دو هدره حنوده مهم دهعه و مده و مركان و مدر عننه مفلله حد منه المحادث المناهم المناعد المراعد المر معصده مهرونهم كم حعنفساد. ملم حمففلا حم عمونه העוף הוש השבשה הש בנין. שבו דים בין החלים בין الموادعة عرفه لم المحدولة ومعدمة وحنوبه حدم لعلنه صه کنیوم مهنوم ده ده مخاصه کا که حمانیدلیومی حدداند لع ولازم دوسم فعم ولازم زوسم مولم لين "בבלשה שונבא יהפלון יונן אם בולבנן. איף האשבום منعم. وحله دوبع ساله منه محله عمد، بعتم حصف 11 حد حصف حسدت الحند الحند المناصد محفة والمحا مربعب مدل عد با عد با معدم مديرة فدر المحر له مديميد شر ورم وخورم كالقيم مهونيم 14 حد موزمير محزعهم الم لحصح دنعه وسلته. 10 الموهنديه مديمة 10 موتندهم.

<sup>1</sup> B C omit ميه د. 2 B C omit الله على الله على

خفة حلحه أمط دده. هم همده بد منحم هتله هاله هقله من مستفها من مستفها فرحدة له هعبسه لحلحه قور سأله هتله حفة حلحه لم حمة بحدة له هعبسه لحلحه قور سأله هتله هتله مله لحتمه همده مله لحتمه مله لحتمه همام حديثه محمله وسنم حديثه وسنم وحديثه ومحمله ومداله ومحمله ومحمله والمحمد والمحمدة و

منحب دلسن هریت مهمتک «ددتنعه دهنبسهه مهمته مهمته معنوبه المهم المهمته المهمته

<sup>&</sup>lt;sup>1</sup> A مهمه <sup>2</sup> A مهمار <sup>3</sup> C مهم مهم <sup>4</sup> B omits رمبته، <sup>5</sup> B C اهمه <sup>6</sup> A omits from اهمه با نام الهمه با نام الهم با نام الهمه با نام الهمه با نام الهمه با نام الهمه با نام الهم با نام الهمه با نام الهمه با نام الهمه با نام الهمه با نام الهم با نام الهمه با نام الهم با نام الهمه با نام الهم با نام الهمه با نام الهم با نام المام با نام بال

ەمعنەيىلىم ستى. مىلى بىمجەنى ئەدىم ھەلەن. سەمىمەن مهن و فعد حديد حوزيم مدونهم دو لمونه، محمومي حقالم The uche out wile mers wisened related حصماحته متحمه ودل بارد لعمل توسيمله وحلحه سولهما مديده رحد معدم حديث لفللمه وحدد المسامة توسله احلسه، ساب محمد مدر دحمد الم صمه، عده معمدس مر على دايم فيم دنوسيه في بخيلميم المعلمين المعلمي صحبك منعنى بوعدهم بديدي مدادية مدهستما ويعام لیعندی درستی کیلی وزسمی در صحیه کی بنده دنج مه دلات و بوزیم ۱۰ میده داده دولی درسی ورست فلل در دومه مدر ووو حديه مومه در دوم دوم مدر הבתרא להוא אעולא. בעה מונא יאעונישא מודעו. האפן مهر حنيب معنفر حنه للب، وعل سه مدسته ملك الخاصم من من من المعتقب مدافع، المله متدامه جاحق. وشد دهم حمرحة محملك علم حديم تصددهم. حبد مد معدد مدورهم مناسمه مخذ حدمد وعمام مرفع ليز صديم لم شمم ليز مدم سلم حقل محلف مرام علمه مام محمله ورفي בלעוז למנדם. האליא בב עולהאה ויסעוא. הבעדה עולה المن الله لمزحم الموسم حسقهم المحتم المستعمر معامله معامد معن مستنامه منعفهم مالمفهم للوقطم بمدسة بمقلم وليسمر مي لية مدم سلم حتمم

<sup>1</sup> A omits محمد و C محمد ه A omits محمد و C محمد ه A omits محمد و C محمد ه A omits محمد و المحمد و الم

حليمي لنه لمخدم. ممتليم حلمجوةيم. وحتيب يفليم. محدد مداتك مودن معود معربة تحد محردك معربة בשופעת בשוה חבבוד בפינושה בינוג שופת האבות. مط حجم حمنبط. مهله حر دستعم ١١عمة، دهسم. ملم تفييم دشه. مخترف لمن ميدله. صلم المليمة مجة هملفه. ° دسم مملم دهنافسة سم. بدنه لا المملم دوده. والمحدة والم وجود عدم والمحدد والمحدد المحدد وحدمه والماسك معموس ديسه بديم ويالك والمحتاء حل عصب دم. منه المحزه وحصوره. وشهر حت شنف ولحد مع ومعدم المسلم. مجل والم معدسم وبعدوم עף אילאר השנה הישבא הישורא האנים. האשי «حفةم هته احمتله مه دسهه. م«مدله دهعمه. حتصه رباعهم حام حبعدا باحد حدست عد حدمه سلمم حمد مستن محنه و المدام عدم المدام مرم المدام مرم المدام ما المدام ا وأحوله وحددته والمراجع وأدام المراقع مراجع المراقع المراجع الم ומבא. הדוע הבי ב שביא. בשודה יו הבים וכא. سله دم حج عودسه دملسوله عدده الهزم لهولهم حم when men not found which her nate entire دة وسيليم. قصمهم حصبه له لدغ محدث. محزله قلم estim oceesm. oaice lastin olenin est som مذب در الململه ملمن فر تمونهم. ددف عنصر حتم

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<sup>&</sup>lt;sup>1</sup> B اتمعا; C ستمد (sic). <sup>2</sup> C سما وسم. <sup>3</sup> C سما ۱۱٪.

<sup>4</sup> A C ماتك الم 4 A C omit of الكتاب. 6 A المامام، 1 B والمالاك.

<sup>&</sup>lt;sup>8</sup> B C ← ← o o . 9 A B omit o △ .

ممالم ملم المطلحة السائم المرابعة المر

در د دوسمی مسمله کوسهی معفرد حام معرفیهی معفون حلمی سدهی

علما محديه مزير من بمجتمع المساحة حدم فرمليان على ממה השוב ישמשה השבו הצבו הישו שית השובי الم مر مرود مرام الم الله من مرود المرام ال حم دلمن مدف بوسحه له جدد مضن مهنع تهميه بالمه المعامد بحمه مراع بالمان مرمح العنوب ددمة بوسح الما معافدت عب دعد للدعم معنزته لم مدعله مغمصم و ومتلان وم العقلم والتمم 4 محدیق می و مراهشم لیدار محصر حمر کممیر. حر هارته من الحدد. ملفتهم حر عدن المحدة فهد معدد معدد ملت مراهم المعناعة حديدة كملم دميل المنافي وسحم مدد مديمة. وسخبت لوزد عمد لمل حديد ازم دسدن علد دميم اسحسن سلم ورندو مرن حملة المه عديم المالحدون דעד וכן סדיבאר הכבער הפוניםאי כוכן במנד וכח כבא מיניאת האביו. בשל בן שבם אום לגחיא ממשא. היבבה ואס משבר באז המואב הוא באומשוז .מו ואואה מבו دحتهم. دعملع عدله له ماه ، مدلة متحله ساء. معد ميل لصع للعقوم ومديع حديد ، وأوسم حط ميدي. يمك عصفه معمد محالة مراحه ماما بصب مح محالا مربومه حفقه ۱۰ مالم محدد حر شه صلم دحولة حدة مح مدم.

<sup>1</sup> B محمد. 2 B محمد 3 In A a blank space is left, where the words المدلم المامكون علم المدلم المامكون المدلم المامكون المدلم المامكون المدلم المامكون المدلم المدلم

ولايم عمم الدلمه وبعدم معديم بالم حديم حلمقه. صدير دفين لمروزحين ستلمل وسعفد وحدير ودسرودين ملحية في المريقة المام المام حق المريقة المري ملكة بخمير عمرة. كلم «خقيه هنه معدية حفية النه محنطة الله. ولم المفيزد لنه. مدوم الم خدةين ومدر مغدس مدهدة ماحك عدم دامه حملمه دستروطه، دخه, عدله لمديم لمل حدِّد وحلحه מא. כבון לול און דכבלבא מוא לא נשב שהכפנא. היבה במים ישבא בל ביו ברים ובים יולי באים שמים בבים הבמעצה הפהן בנהלה כן פום מוכלה. אלא נוצא נפצה ول حدم ودهدة ومراف المراجعة عدم حروبعه والمحدد روتها الم المغتبر من ولانسي حدمه ليوسم. المسم مخنر العجب حلمجلي، شده المرابع والمرابع المرابع المرابع المربع ا المامكم حلتم دم حزبتم مستنع مخنع المفادسة حعتب هنه دم حماه ۱۱ دهدمه حلمت متراه ۱۱ کلسته، ماسه. موقعهم وتبليم لحن حن دنوسم حدم وحديد בעצה בשנן. האעדנא אולין בי דבת פעדימין בי הלחבד. מינה דין אין האלפביף ביבולה לובאלה לוישה בביבהא. בה אב מצא 16 בתובן בה גם נמערא. האעונא 17 אתום העל הבל موم مدته متح محفقم لعنهمهم. سده دم دمتم مدحمه לנחשב בליבישין. האשינא ביאה האיף הכבנלא אולישין.

<sup>1</sup> A omits Jaw. 2 C ogulo. .حقومة B 4 A omits esses. 7 A omits La. 8 A C 6! Cons. <sup>5</sup> B لبعدي. <sup>6</sup> B وهم; C المحمدة.

<sup>&</sup>lt;sup>9</sup> C لنسوة؟. <sup>10</sup> C تصمحه. <sup>11</sup> B مديك. <sup>12</sup> A omits ؟. <sup>13</sup> B وكتهك. <sup>14</sup> A B omit هـ، <sup>15</sup> C omits إمان المان المان

<sup>17</sup> B omits ε τως; C μς: .οτως. 18 B C ε τως.

داند حصر المونه منهمون حس دو همنون وسر وسر المعنور وسر وسر المنه المناب المنه المنهم وسر المنه و المنهم وسر المنهم والمنهم و

נה \* בל מהחלה השבות נפשא מן פלואה.

علامه و الماهم و الماهم و الماهم الم

<sup>1</sup> B C omit Jiaa. 2 B نس. 3 B C Jlina; B ومكمون; A Jlaai. 4 B ومتا. 5 C مالم بها المصان; C مبلمي. 6 B معم محمل المحار المعنى: 7 A B بهاء. 3 C عاد 3 مراني معنى: 10 B بهاء بهاء المحار المعنى: ومانيكم المانيكية ومن المحار المحار

حسبه حمنها مد زع مدل عملل مدل ستلم. معفع مملهم ا دلمامه دم مزحم. محمد حامد بعدم دم بخشه ومرانع. مهزیم دم شده دوستم عمیت مندیم می مدادم בן יבוצהאה. הצבוא אינו נוצאה מינין בהלצא כי مر از در اور عدل مدل دور محسم عزار المحسم عدر المحسم المحسور \* تفتيليميم مجلحم ولعلمي. حد سزم معتبليم لا تحمد ومدون مرم ملعقت ، و المناب والحنة م وحضالي ولدتهم و ومن olucer runi em ouzy. olamin rear la ocertule. مدنداه ، منصف م مرتب مدانداه دخمد مدور با محسمه عن الازمام ووراهيم. دور منام ور لم معمد ومعمد مخمد لمماعلم مناهد مصمدلم حل المنفع حد مخنة المراتب حديد من محاذب بح المنفخة المنافعة العمادة مه محلم معمر بده معدد المغافض وعم محبيل ولقمه معندت. عهم به معدم محمد مسم حمقه حسقه کے حسیم بصبم حل ، مامارة بلاغمام عدمه منهمم المن دوندم مرعدم مر منهم مدان المم حم عدلم وي ليغ هدم الدن لمولم. دو ملموه، دزيعه 12 مميد، صم محمدنه ليتمه. مطعم محديدهم فيكتنهم دم حمل حتى محمد دعم عدم علمن وتمم. 13 معلم سلقطه دستة منه. 14 معدم علمه ستده معدم

 <sup>1</sup> B C مارمکیاے لعائی وی.
 2 C المتحدی.
 3 A ویوی.
 4 C المهیده وی المتحدی.
 5 B المتحدی.
 7 C المعحدی A المعدی.
 8 B المتحدی.
 8 B المتحدی.
 8 B المتحدی.
 10 A B omit وی.
 11 A omits نی.
 12 A ویکیالایی.
 13 B | المتحدی ویکیالایی.
 14 B C omit المتحدی ویکیالایی.
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محنيدلم لف لمزحم. ملم وصعد أغمم موحدهف. محر دله تعد معن المركب عنه معنه. معلنا عدم علمان دومدهم «بتهویم. حیل بالمحم حمذبعیم ادامه صیف οιτίπος οείπος οείδπος, οιώδ εκρατια τηίση απ حر ستاه منزد المن منزد المام دسم عدد الم

em : L ezhelom 1 suficientia ci zeriz.

حر دله المحديد بصلم حنيقلم. دعده مد مدهلامه عدف مد بالمحام وز الموامد ودور المرام ودورور وحداد בבות שינא. מכתובא בבפונעומק. מכצתב מוא במ במוון تهمدل دخه. محمل بديم بهمايد دخه. محفونسم بهمادد دنه. حيل الهالمتمر بقد حنى منه دعمهالمل منه. סתשהא התל בל הבוצה. שלם תלבא היבעא המאק مل المالمة مع الماتهو دين حنى مضمر لمل الحالمهم دنعه المالية مديع المالم مادمه حنى مفعل المالمسم سنةمص لعجيد مخعلم حلمهما محمد محمد محافظ Kalan osas Kapala Illan Kuarl Kesa Kalla خمه دز عداه، منه مدادم وخدام مداده الماهم. حر ازحن ١٠١٥مين دوله ١١هيل حلح ددوقيم نشل بودله. حلا عليفاهم رحقت حديق مدعلم مفحلم بالموالل معدية المعافية اندی ددوقیم حر دروتی در شدی اندی محر حلدی ومعلم مادعهم لملهم بهر والمونه ومدر ودمع بالمعام مدام المرامة والمعامر مرامل المعامر مرامة المعامر مرامة المعامر مرامة المعامر الم

<sup>.</sup> به ها B C ، 1 A B plag. <sup>2</sup> B omits oo. 4 B C omit , oaks. 6 A المحدد م المحدد 8 B اوم. و C اعكم المحدد 5 A wasaminisi.

הופלעותונה, לא בניבון לוח. מאב ישבון הכנתודא נפציתונות, حبني لن ليهزي محر محددته ما محدد مدسته مدسته الله مله مروحه. مسلمين عين ملاهم ملقه. rucising by this Licins. only exmission. ده د حدهد. تهد «بعدند، البنفغ، فقيلت، الملهات. صاعد بالمناخ بالمارة والمارة والمناسبة والمناز والمناز والمارة جَوْنَع. يحدثُولُم. كِوْهِبدهُ عَلَيْ وَسَتَعِم. وَوَفَيم. مُلْتَيم. فيعيلف. وتنقيم. ١٠ هللة م د دسة المه وم وحلحم وحمولم مة حقاه .حقا بعد ونهدم بلغد حقيد منعد المره للدةم. منه حديد مدني دينه ملي دبعه ما بعمودلی دم لمدیده دهرسی مسلمه و بحلحی دم على المولمس ووالمؤرد لأوريم. والعمور سالملم والتحديم صلع الاستعيم المحرر الملااح حلف ماحم حر ماحيسف. مدنعم حست مسطفهان حربة مدحدته مدحد محدة مناه محدة بن مند مند من مديد من مديد مناه مندة لصف. حم ١٥ مريم محمولي مخصولي لدينتعم. مخلم ديمية دديد معدد مغلم وحده دسته مديد متدام عني عني ف مختب منتد محدث محدتك مهدن بعين محتزم تخدمهم. مستركم وتعلم حر علنهم. مدخور لمتحصمهم وربعل ولاته وديس معفلم وله دهمهم مورسم.

<sup>1</sup> A لسعت المخال. 2 A B وعيده . 3 C وعما . 4 B هيه . 5 A omits this word; C له وغي . 6 B لمكتاء . 7 A C : موبده : المؤتم : لمقام المغتمان المغتمان

دة « عل كفي مخيف وسديعيم درادسي.

בב בץ אבלא אלבשנהוסס. בסבבא אליסאא הבהיים יבב בין مهم باس معتم معتم المالم معتم المالم مستعم المسافية مع ديد مولا. ودريم ولمتحم مر ملسن والمقر ححة لماء . حضح حفقت معصة ، ماما ، ما مام حام . بدءتعه محاقمه عد . بدءند، فرنيمهٔ لاتعهم حجم وهوه العلق المستهني والمنافع والمنافع المنافع المن فلعلقام مهم حدم حنباه مخلم مناعة محم محمد مفتلعا لمرمد مام بعضم حسالة وحلبلمه. مملك استه معة معتاء موم محلعه المعافة معاقبه المعافة المعافة المعافة المعافقة ا محة بيام مالحسدةم صعبه المرتب منه المالم المهتردين. مذيع ١٥ممره من الصور والتعنيف والمتنسف محمل ١٤ وسجع من دهقه روسه برداد بهداده فاحه العلم مر رادم. دستعه محمله موقع ما معتم مراحة فلاماء Wich. of hearting entry py play orice حتة متمك بته بلسه لسلم عبوه والمفار مسلم المحمون متر المناسبة ممينه الملا سددي درسي والمجا حسنه من المتورد مناعم ١٥ محتم، ١٥ محتمن حسك حسنه حعيبه. محجه لم المؤحمة وسعم مجعسم المحمد اله الم معربية معربة المنابع معربة المنابع ال

Exemimo. oures irimo ocimo 10cibas les luch EZEROPY. OPET COUS ENTRY CHOS ALLINOS OFFICE معناء معامية المنافعة المنافعة المناسمة المناسمة المناسعة المناسع ملعديم ملمهاكم. مدهمه نبعيم عمددهمة قمستم. سد حفيم محر بهد مدر بلوزفه مديد عدد مخر مديد المختصير شوه لسف. مهسمه سننه حديمهمف. مهعفر אוֹבא העוֹבָהָ בק בבבהוֹנה. הנמפה שוֹנהא האבלעו ילא Kzik de kriin Lilano momoka khohida mihkl «بنائش منه به مناعكرم . مربعه مهد منه معناه « المناسبة « المناسبة المعدد دين مماحم وسدين المعادد والعم محم يعافير. مدلنه سحمه «مزمریس وسلم» دخینه معلم وجوزه במשוח אל בבן. הנשמח ביד לכא כאובאה המשוח אל בבידה הל neadon. of er specif, they acted traffen. off תבותם המשו המסמי המשמם . תוזשה העוד , שממית משו مناحم دستع دست مدنسي مناشده دينهم محتمى ەسختىم حجتىمى. مىلىنىغۇم 10 مىقىم مى عقلى، مىلەلىسى دستعه در حدلم مهمزة مع والمار معدل معدل معدل ما مشع مع بحث حمياماه حق حميمه بحية بحام حيه الم 12 عديم نيلوبلهم والمفلوسي لهذه المتحديد منصفي حتديم سنف دستيم المحر مر مالمسدوه مادم د

<sup>1</sup> B omits conhão.
2 A blank space is left in A for the words coorde o brind.
5 C μιμί.
6 B Jacob.
7 C aciuh.
8 B omits σμοίο.
9 B Laddo; A calhoo.
10 A μοίρι μιδια.
11 A Jacob C Jhao.
12 C μδα.

والتجووبي حجح ويعهمون محنى وستسفى ويعلموا אבוא כן במונא. הנמחום בבמלא איני בבא. הבה حعنوها محتنا دادنوهان حبا باناته وهوبوه حدد حديد معد دمين مدن دهم دوري احد، منقطة معلقه ودستعيم حكم عمقه امطالمة لمم دلم ومدة. معتب عملیاه ، مدعنم م معدم اممیره دعماه سُعِمهُ عَوْدَالِمهُ وحَدَيْثُ مِنْ اللَّهُ عَلَيْهُ وَمِنْ اللَّهِ عَلَيْمُ وَمُنْتُمُ وَمُنْتُمُ وَمُنْتُمُ ceran luien. ouech ¿Lein cierm oudog chein. ouzen حل له فرس ملاله المتفحم ومدونة حفظمت ومارية المرابع ال منتحم نقع المتلف مملله نعيهم على يحتم سد. منصحت اله. السح بعدة ملاحميل بادع. دلسة المسلم دروته ιωββί. ο επ κ. κλλιμη οκοβρεμη. Θο είνη ο οκοβιοίμη. حضر هذروهم هذروهم. مصنف لمؤون محموصهم معجرات معرم محمودية مرحمه والمحدد عن واحد. مهموده لعقدته ملهحقهم محريلدهم مه قللهم ود مخذب. دليل المراسم معزوم المترسلين. المسلم على المسلم ال على ماله دين دليسن ستل مه وزيدهم ومون «نعل بهد نعمان ، دهاء ده حسب دينم، والمال عب المال ال مناسم 11 سحنه مدفق على من محم مدين مدنوكم مدنوكم 14 سحنه مدنوكم עובא האכתוא בובהבוא 15 העלוב. מכלים ביוף וברבוא

العصقر وليل ومعدد وبغيراف لعنصه وحلتهفي ولمصوم תושא הבוכה לבביבה המן ביבה הבוכה ללותוא הבוכא לבנכי היוליב. מנממה אמנא וכא בעיים تىمىخەمەنى. دە دفىي مېشى ھىتى مھتىلى. محمدىمايىم دعمهة عدم درواي بلودي المديم ، والباته وهفيهم ملتله م احدق محدقه المحقوم سالعي معرب ستملم لصف حزديم. ١٥٥ مايما مايم بنعسم لصف المحقم حغموس ملحقت ملحقحديم حدم صمة عمم وحنس معد حمر بعتمن دقاله دمامه دندم. ملحمت مودعم لعن مليعتسن لحوته حدير معل تدييسن فنهير. محده عدمهمن المعمله عليهن فعذب ملحددهن لمتدائم ملحدقسم بخطير ملطنتهني لمل عقيدهم دمةيم منفذير. محملي بقحمه حطفينه النه ومسمى والتعمد محقحلن دمهمه حستام در قفار دمسمه عادنهم منيك ماء محديده مديني مراتمته مديده معارب حفادم حجب دهمان مرتفة مرتفة معقل متبعه معدهة *εε*ξ, επικιρόπ. εώ, κέπορα κδέμξη εξαθιίπ. κ*θ*Ε محقه رحب المقدم مختصه مبتد مبته مخقمه. الملقازه معفلاء مدرية لمعادر ماية مايم ماليء مام مملم وللدم حر وسحه. مملم وحزوس لمحقده مديلةها مينية حنايه سيسب مدين مرين مدينه

<sup>1</sup> A ومعهاد. 2 B C انتهای انتهادی. 3 A وبانه المتهای ; C المتهای وبانهای . 4 C المعتاد . 5 A blank space is left in A for the words ابا وساله ومد وسف. 6 C المعال ومباکد. 7 C omits فیک. 8 A omits from وبنها دو اینهای . 8 B اتامهال

حلل وزنيع لمن ملهم، نقد لمن وبدلم دحلقهم مريع مراع مراك مراح المام المحافرة المرامة دة مهديم. ولم مهدورة محملة دسة حر وأنم متحدم. rabeain cianda councha oczinada rla cour. סמצאסאפין בב עוודה מועהאל בד מונין בביה חבום בב עד הבל אונה האולה האולה אונה הולה בב הבל הבלא. סוםבלא בת ומבלאה. לבן כן וכבלשא הבינא המבלה. ארם הבלבאה האפי לבבנא בסלמש. ההכיא בע הכיא במחללא בבה. معد عد محلقه عمر المعانية مدير محتم عد مديمهم ستبت حلك من المواحدة بحصم دنية بانم ممة المحيوة من حمية حمية فعلمه و المحتمد والمحتمد وحديد وحلا سريم بخعلم لسفي الملسم للموملم ودودويم. والملتور ستسن حر دتر لحدولهم مداخور ودستعم دسنم ومديمهم وبزديم واحستعم ملحوم ويمله لصفي وبهام Loss of resear though the popular cases the دنتهافي بالمامي لحديه والمام المام المام المرابع المرا الدلاحد حديمهم مدهد زعم حر حدثهم عقدر حديم. المعاملة مع خلد لماقت مهالم لمتحلمه، ماء inces leasing the moan at trans. La rigary لملبته. منفِوسم لعبدم له تقدم مددهن دسدتند. مسر مرد دافعاء . مدنجمه حصته مرد داغها مرمنه احتصه مرح مقبله، محنونه مهد محلية مهم هدهة

<sup>1</sup> A C مجالحبا 2 A C omit المحمده. 3 C المحمد، 4 B C كلي 5 B C وجعد، 5 C مبعد، 7 B المعادية والمعادية والم

لحدوماه العديم هر هرزي بمزودها مالهم عتم، مهر بخده فروماه العديم هر هرزي بمزودها العلام والمساه المعدلات المعد

العبالح اقديم معبساك هلمة مع عمد عبد عبد المدين محصوف المارية المحصوف المارية المارية

cons Li sles serus radoo, suis con chias suis. con chias claps resons. Con chan cin basel con chia careis ridic. Oshi, ochies, almo eserus raten ober, chies, chies ratens raters. Releans raters. Resers. Calendo careis. Calendo raters receis. Calendo careis al chias raters oll cares. Ol cares. Ol cares. Ol cares. Ol

 $<sup>^1</sup>$  A  $^1$  A  $^2$  A  $^2$  A  $^2$  A  $^3$  B C o.  $^3$  B C o.  $^4$  A  $^3$  A  $^3$  C  $^3$  C  $^3$  A C

مندین میده، احسنی عتب «
هُوَلُ وعدهٔ دَد مندین حسنی عتب «
البدیند دخ عدهٔ حسنی عتب «
هند دخ البدیند حسنی عتب «
هنده دخ البدیند حسنی وعدد عتب «
داه دخ البدین معدد عتب «
داه دخ فین مندد عتب «
داه دخ فین مندد عتب «
داه دخ دخن مندم عدله «
دهد دخ دخن مندم عدله «
دهمن دخ دخن مندم عتب «
دهمن دخ دهمن مندد عتب «

المحل عتب وبوعه هم حلحه، هم مور حوده المهديم الموتم المقتم محتمل معلم مفتول عتبي مهم المهديم محدهم المحنور محدم المحنور محدوم المحنور محدوم المحنور محدوم المحنور محدوم المحنور المحتمد المحت

ب بند و، هنه ه فکل

دەنجىكىدە سىدىدىدى كىنى دەنجىكىتە

لغنده حصف عتب حجمه العدل عدد والم سب المسام المسلم المسلم

شدنيس حصب عيد

> بهنده حصفی عتب

هٔ و معدد عقدم خدم

مةحدة منحدة منعدة

همهٔ و حسون عتب د

جدية بالمنتنف حصور عتب »

مادهدونه دو حدم المالمحمون عنيره

خصحيتوم و محبينية معتب عيث «

والموهم مكلفه حصة عتبى

« ستد مقصعحمه صفبامريمه صفنهاغ

مامديمه مكوبكم عمامحه عتبره

منع بنعد معدم مميالمه ب

مەمىزىلىنەھ لەللەم مەللە عتى «

شادی ۱۶ و تعدی تحدی تعدی دو مهنوسید و

دیده «متحد مصمها المسامه معن زخیم. محلم عدن دونه دونه عدم عتم «

cir> « المعد » أله ، والله ها معدلك و والله « معدل » معدل » معدل » و وهرفه » والله »

ochi av eftersia eci estelena. ak eftersoa ziittea cais ash sis «

وللحماءه فللمطها عصمته عيب

والحكة في المنافع عين المنافع عين المنافع عين المنافع المنافع

وللحمة مهزلة اعدمهة عتم الم

فللحكمه مانعسدنامه ومدعيه

efternos rancesos. Aldes zin «

ب بنتع عند عنباغه هفبدلا

مراهم واسحيم معدد عتم. دعية ماددم مهلة واله. الم

لحنيه حصنى مدلله عتب 1 محدله سحمهة مدله مجد هني مصحمة بين محديد معدمهة بند محديد مهم مهلم لعديد في

« ستع ععقد همسد

منه منححه منهمانه »

بستد محتصعته حفنك

<sup>«</sup> حمنه برماية بريته « « حمنه «

<sup>1</sup> A φωλοιο. 2 B C omit σοσωμων ;. 3 A σοσωσί. 4 C σοσωλί. 5 A jakoλοι. 6 A jima νοπ. 7 B C σοσωσί. 8 A järom. 9 A σομλοι. 10 A νοπο φίπα φικου. 11 A Junao φίπο. 12 A φίπα Jimaλασια λίκο.
[II. 2.]

« مرباغام محملت، منتد

> Leasting ci lestreng. Hitherain zin

فللحكة من لم كهم. كنوحيم عتب «

وللحموم دغ اوبليدلونه الهام والمحدث عتب وعدم مدية مع مربع مربعه، «معتد معام علع معلم المالم حت و د المراحد مغیمه الله دادت م المحترب المسام. عدميم مقدم دوزه المازهم مسلك مديم ديم سمزم عجم مسمعتده عدم عقب من في في المحادث عدم عدم عند عدم عدم عند المحادث mly. isages o user o reservo as isages as مليعد « صلي هر عدلي وزودل « معمدي « عمدني « عدم، د مدر د مداره ، غلدر ، مام مر عدلم معددت و سحب و معود و المحتومين و كفعه יארים יי דים יי של בל אר ולם יי יים יים יים ארבו יי ארבו יי Ktor to type " Kroy" " Kroy" " Kroy" " Tryke \* במשב \* לשמב \* במבי \* שמבר \* הממבר \* הממוח \* نه همم خربوسه خ بعصد خ العد به بدلمه خمله خ حراعه ماسه ، باعد ، المنعده ، حراء ، حراء ، حراء عدر «احفائي» فيحدَل» جوميه « محمد » منعسم » منعر » « معند » همنه در عدل ۱۷ ه مهمده مینه » در معند » مراعد به باسه « خامنه » همانتهم » باسف « عمد، « سعرزه ، معدد « عفرزه » هفاعفده » مونعد » بندم «תיבו « משלת « הבשות » ביש הלשב ש הקשו « והלשו

1 A C 2022.

<sup>«</sup> حدول حسوسا A C الم 6 A omits this name.

<sup>&</sup>lt;sup>2</sup> BC loo.

<sup>5</sup> C ua}?. 4 B C رەھكە؛ اھىقم وىكەھە.

<sup>&</sup>lt;sup>7</sup> B C محمد 8 A محمد ها و الم A La.

دد « معدمه ویدامه و معامده معامده موسعه و مديم و المعد » معده و معامده معامد معامد معامده معامده معامده معامده معامده معامد معامد معامده معامده معامده معامده معام

\*ELEN EREN FNELLO CEEL «

rinz ci opidace asig onice sing onely «

rousit cio esig sing «

rinz ci ripedon esig sing «

rinz ci ripedon esig sing «

rifusish erein hlbg sing «

rifus ci notes sing «

<sup>1</sup> A . . . . : عمارا محمد من بالمحمد المحمد عمارا محمد عمارا محمد عمارا محمد عمارا محمد عمارا محمد عمارا المحمد المح

will at ital sport aright rimbers . י הגאסמין דלאוז בי ובסאר שעדם. ישות אפתבו ובציוש בנישטב הישום אים יש יבוחק אלפבו יבולה הבבהה אכוחה \* KLYDOMIT KHICH EIMOK LIKOLYN wit hopei teriby rimores : לבניאסען בנינאט גישטער די אלהדי \* KLEGORIA KAISE! IZAAK JIKE י הנשמחיות הלוזש יובם לה פעודם. ישים בין בצושט בישטע אימים יבישטע אימים יבים אימים יבים אימים יבים אימים יבים אימים אימים אימים אימים אימים אי אסבי בישמשוז האוזשי ושמאר שמידעה \* בישטשני בעונים ושהשע בין א ישור אפרבי בביניש בישטע יהישים יי לבניאסמין האונדין ובישער העהיושה אבבונים בלונים ובשטע הלישור אינישטער איניע א י תנשמחני בניקא הישמא תביבא \* KLEGORIA KATASI TERAK KLAK י המשמחז הלוזם יבולה הצמחה בים יצה בישה אלפבי בבנלא נוכיו, מביצחצ ملح محمودة وحدوم دهن هدورهد نشد علمه مهمدز تدرهم وحيه ودرده

<sup>&</sup>lt;sup>1</sup> A omits عنده المتناع عند المتناع عند

wejust hace temphs . \*..... izpár sazizm² Listi maci ...... assime Lilia shaci..... בי, אכה אלמבן יבליבריא יי « حقد مسعه عمام حدث الله عمن عمر المعالم المع List Less Shack ..... esur maaci ..... سنسعمح سلامحة . . . . . . . . . . . . . ملیم رخع الاعبار ، مرغا معالم epris sugari eafrass \* ביני אבא אלמבי לבוצייתולא umzėz zygari ..... Lichton shari erim . · wardwart arigo readon ai sa sar בים ביים שושל שיא ומיץ \* Kirs wa izelk zárizě אבויחם אלפבו "בה בנידה א שהיש אלסבי ביש בינים אלים שו ביש אלפבן יביש בייל שיש לים \* Kins as inabe raik

¹ B C omit المستدى ما المستدى كل المستدى كا المستدى كا

èen acim cafumeis.

xxxis ci jezz zadar 1 cxiz «

zmroad shaci cafraes .

ci carci madan ombaci cala »

پ جومه بحمود دولمنهون

anoes shaci cafiaes. mis sabal es efiricabs.

conbbaix suits eroche omos areson, eres

\* Landeri canance

man modet cofuses.

ישראשא בל אשקין אביני ארוץ אפרי בפליש*פיי אייני* 

« بخته حتخه وهوم مهمح بختجه «

rrusia ndaci cunitan. ocisica non utun cud caditing laniling .

čes, radon srbaci cuitbr .

كُمُم هر العادلة وحده, مان للمام مامودة العدادة المام « حدر بعد منافلات ممامودة حملتهوم «

entro shaer catameis esta esta sico anche

هند بخرع ملامحة حسينه معمده شه دلم دهنه به « معمدة حسينه » معمدة حسينه » معمدة حسينه »

4.

« جهنسه بعموسر سرباني، عينجوه

<sup>1</sup> A B a aa, 2 A boas, with anon? written above it. 3 A boas.

4 B base. 5 A B omit base. 6 B C bo? 7 B omits of ligono bot light and there is a boas. 8 A boas. 9 B boss?

تولنه مدهو و محنی برده ولمنه هی تحنیه الافاه محده الافه مهر الافه مهر المه الافه مهر المه المهر المهر

دے یہ حقرمامہ معدیت محدیث ممتعد یہ معابقہ م

reina es aueurs estibie. oediet es verts

ecabe eg anent trifibe. One min eg Lisam ribae Lejá telia. Oacim cafissés «

Aut excess, ed aneres extroce. oceia cofrace «

<sup>1</sup> B C المسكوم معنص . 2 C من المساء انها وه و معنوه . المسكوم من المساء انها و بنها رسان . المسكوم من المنساء و بنها رسان . المسكوم من المسكوم . 3 B omits المسكوم ومن المهم . 4 و معنوم . 5 B C المسكوم ; A B المبيد . 6 B سابوه ; A B المبيد . 6 B سابوه ; A B المبيد . 6 B سابوه ; A المبيد المبيد . 7 C سابوء . 8 B سابوه . 8 B سابوه . 9 A makes no mention of عمص .

مدهد مدیلین. مهر دلی اسمه بیندی دستن وقدهمهٔ هرتیمه، مهنیم علبته مرجه فنی حرب عدیم، لهمه محنمه ه مفتی حرب فنده، مفسی «

### ى جلى عةدة نام احقة م

retimo e etico e etico e electo e etico e electo e electo

HLY SEND TOTION, CET PONDERS ONES TALES APPRESSON AND TOTION TO THE PRINCE OF THE PRINCE OF THE PRINCE OF THE STATE OF THE

عديم الدام وا الحصور الماميلية. موام دمواله عدي المام المام

<sup>1</sup> C omits ه المعنى 2 A B من المكل من 3 A C omit ه. 4 C omits معمده. 5 A من معنفه ; B omits معمده. 6 B ابقی 7 A omits معنفی 8 B C omit المن 9 B معنوب و 10 A B omit منا.

<sup>11</sup> B C omit ooo. 12 A B omit 2. 13 C omits the next clause.

مەبرامى « دَنْجَنْه » مَعبار ، مَامَنى » دىمنام « كالمهر « كالمنام » دىمنام » كالدنونى » خامنام » كالمامنام » كالدنونى » كالدنونى » كالمامنام كالمامنام » كالمامنام كالمامنام » كالمامنام كالمامنام » كالمامنام كالمامنام كالمامنام كالمام كالمامنام

«مصلم سحعہ، عصوں عمر فہانات دیسانجہ ، بشانحہ ، علیہ کے معاندنات ، عمورسانی نشانجہ ،

٥٥هرم على ١٩٠٥م عد ولم ١٩٥١م له مندلبه منهداس دورلهم ٥ هدر درله من منهدانه ٥ هدرن من عدرن ٥ هم الماري ٥ هم الم ١٩ هم الماري من منه من من عدر ولم الماري منهم الماري منهم ١٩٥٥م منهم الماري منهم الماري منهم الماري منهم الماري

mly disait ryadles by seen, you of more by indicated this casion. It represents the cylophore rest by it, of edds, rety case, yet, of eds, rety case, yet, which by seeks show they also elicity and a seeks also elicity of the case of the edge of t

حمامته کنه دلهاجمه معدین دل سه سه حدیث

#### क उप किन का स्थापिक स्थापक के के

محمد دخ احد، به مدر محمد به مدد تهمه المدرسة به مدرسة بالمدر بالدر به مدر مدرسة بالمدرسة بالدر بالدر الدرسة بالدرسة المدرسة بالدرسة المدرسة بالدرسة المدرسة بالدرسة المدرسة بالدرسة المدرسة بالدرسة المدرسة بالدرسة ب

\*\*TECHTOR TREETS AND T

<sup>1</sup> B امتقد المن 2 A B omit المن 3 A معمل . 4 A معمل . 5 The number of the names of the Apostles actually given is eighty. 6 B C معمل . 6 A معناه . 10 A معناه . 11 A معمله . 12 B omits م. 13 All the MSS. read معمله . 14 C من . 15 A من حقاله . 15 A من حقاله .

REDELY DE LEVE DE LETTE COURTE COURT LOS COURTS LEVE CALIGN COURTS COURT

mises ... « cycles of severe experso saying

تمحم المرد للاهلة بعد، والمدر الاعمام المراجعة المراجعة

ممحيم ملحة دحاليه. مدن حدم معمدة ٠٠

منهم حد تحمله والعبوب عدمه وعمله المرافع المرا

enafision bles "cas sitos. sem ent sonbaci »

«محنیه محفیله مادیه محفیله مادیه مهم حدمه مدمنه مهم محنیم»

Lo. es estes ceupo shaft en "eterna .

12 در مرابع من مرابع الماريخ الماريخ

مند مهمدهن مد جدنور دهملن و المددلدي. عده مند استهم في المددان المندور المندو

صوحة معدمة حدة الله على على معدمة معدمة

ज्यंत्र कीव्यः ट्यंयु. ००कं व्यक्षे क्रावेव्यः

موهم عدمة الموسد مومهم الموسد الموسود

בסהב מלוכה האבדו 11 בנוסה בהוא. הכים מנה האמבד «

خبنگن محت معنونمان می بود بود بود بود به بریخ به در محتا محتاب می دری می دری می بود بود به ب

منيم كالمولد معدوه وموده معرفه حبنه وبنونه

و المامون المام عد حملحد حمليفه والحيد مملودة المحراث

"eiflow er engler leier." Abaft .

 $\dot{\psi}$  هاده دیماندی محنه  $\dot{\psi}$  هاده میمانده میماند  $\dot{\psi}$ 

4- الممت كنوس، حمود معمد مسوري بالمر سوس، «

" > Learsion es exples 1 conjalientes espon, eloca

or cappe of capper ciption rate, care product of alpho opionis of capper of the capper

حسمل دو حدلحد حده مهموره دروزم محمد ٠

<sup>1</sup> A has. 2 A has. 3 B sall; A C osall. 4 C omits has.
5 A manholo. 6 B C omit has. 7 A C omit has. 8 A C has.
10 A C has.
11 B makes no mention of this martyr. The place for his name is left blank in A.
12 The space for this name has been left blank in A.
13 A ohas.
14 B C omit has.
15 B manholos. 16 C molus. 17 B C omit has.
18 A hal. 19 C hallo.

בגלא יבאונונוס. סבים כנה מאלמבי. באלא האכים המפום המפנים המפנים המלצומר

محمدة شه تجدون عمله وخولفه مجسجى «محتملة م

وزندی و الماده دیمللی محمود، محمود محمود دهده م

His bler cails oper and support

همهملنه المرحد دعمة المعدد المعدد المعمد المعمدة المعددة المع

ai. ماهم المادة دولحليم. مماهيده دملعهداني ماهم حديم الماهمدة الماهمدة الماهم دويم

معرض المحد درنبن محمودت محمل ممامدة

\*Tirioupon bler exhirans. oem ento ombaei \*
ioeno er entler "ero Lex ento ió Les "aflom, \*
efien bler enterous. oem ento ombaei \*
mien i en bler enterous. oem ento ombaei \*

الزميمة مالحد ديمليم مدين هيله مملمدة ٠٤ يزميمة م

مهمست عمد لحيد شفيد. موهم حيد ممودة ٠

13 مزمر مسلم المرد دمسمه المرد دمس المرد المرد

<sup>1</sup> C مسيناء من 2 A omits from المار الماري ا

לד, ממא ובלום באמים, בלבה דין "אצ מם מומדש בים דאבלי. מאללשים באמים, י

عدين بأدم دو هالحد داهم هديمه مهوده

معهد دامله المراجعة المراجعة

بَفَدِهَهُ \* فَهُنِيمَ وُنِهِهُ وَهُمِ وَمُعَنِيمَ. هَفِدَلُ \* هَمِهُ مُحَنِفَةُ \* هُمَهُ مُحَنِفَةً \* هُمَهُ مُحَافِقًا \* هُمُ مُحَافًا \* هُمُ مُحَافِقًا \* هُمُ مُحَافِقًا \* هُمُ مُحَافًا \* هُمُ مُحَافِقًا \* هُمُ مُحَافًا \* مُحَافًا مُحَافًا \* مُحَافًا \* مُحَافًا \* مُحَافًا \* مُحَافًا \* مُحَافًا مُحَافًا مُحَافًا مُحَافًا مُحَافًا مُحَافًا مُحَافًا مُحَافًا م

secis anotus. et enter ceros sins shaft .

عجمة دغ مليفوم. هوم «مجمعموموم دممنعلم. مده مهم هوم هدم دغ همم عتبي. امومه المبيغموم ملائدم «

naferio "amin choista nhiga cenen. onhhaua

<sup>1</sup> B مناله. \$ C omits من , and A من عار . \$ B C سبار من لمصع سعا . \$ B C سبار من لمصع سعا . \$ B omits المعنى حقود المعنى حقود المعنى دولود المعنى دو

حنومة ملمع دلليم. ممدله فيتسف لحديثه. نعم الم المعالمة الم احسام متاسك ملم معامد محمة اعلى مركب مد زيد المسام حدة شوم حدوده شر المان rafilm maters. meeum liem realiso. osalm cie "unfix "r.lm. over loo fix r.zim. och wix بهزيم دو مدلم الم الما مدين مدل مهمور لموريد Langer Demoner ofalision retypes of manage restra reption reportion, it is and mos as reasons on معنه عمرة مراغه ملع مهماره منعمد عمرة occurrence, list had illam. "on man nachinis لمدلس بدحه قر ١٥٠ ١٥ مقر ما ١٥٠ ما ١٥٠ محده مفسيم مله عليه معافيد ١٤٠٤ مدله مه مه فه مه مه الله مه فعفه السوحة الم حمام مملم البداء المخمه مغدسه كامعا مهم عن حر متهم لعمالح ستمهر الملح مسحد عتب. الملم مست حد 10 هدامن حط دوحه. مادالم 16 عتب دحية تمعين معين معني مهتمر 16 عتب دتشة דו משמה בצול לללין הצל <sup>18</sup>הכלי עצה הכיב. <sup>19</sup>האלשעק בבא מהיג'ץ מיצור בש ביש בישטא באים איזיא לבא. معنعمير محميا امعماء 22 حميم بنهع مديد عدم 12 حغدلم »

em essel. 'kuem, sein ižin essetn et ism eossem ochic, iskam, cenën :

منس محددون م عدل ولانه الم ملاهم شبه. مالمه الله الم مانه م المرافعة من مالمه الله المرافعة المرافعة

utto de con recento de entressas sente.

condate es est ie ute enitios condicare ecrebo

reio exit.

<sup>1</sup> A B omit سهمست.
2 B الم عدى.
3 A هندي.
4 B C omit س؛.
5 C مع علي هنائ.
5 C مع علي هنائ.
6 C omits from سهمائ to المدني.
7 B omits المحمد يون المحمد يون

سهوری هدونده و هدوندی هر هدونده و مونوی مهروری هروندی است میموری هروندی هر مدوندی هر مدوندی هروندی هروندی مدوندی مدوندی مدوندی هروندی مدوندی هروندی در مدوندی در مدو

حمد مسوس بحني د حبالحد ۱۰ سوم لسود ۱۰ حده دعم درمان ۱۰ دم

<sup>1</sup> A Kannas. 2 B معاملاء، 3 C معابرهایی، 3 A toiles; C jóiles (sic).
4 B omits this name; C کمینیی، 4 M makes no mention of James the son of Alphaeus. 4 A B معمنییی، 5 A M makes no mention of James the son of Alphaeus. 5 A B معمنییی، 6 A B معمنییی، 6 B C omits المنیی، 10 B C omits from المنیی، 10 B C omits from المنیی، 10 B C omits from المنیی، 11 B C omits from المنیی، 12 B معمنیی، 13 A B omit from المنیی، 14 C omits from المنیی، 15 A B omit from المنیی، 16 B C omits from المنیی، 18 B C omits from المنیی، 19 B C omits from المنیی،

TARREN EL NOISTE NAGOR, TON. ER SELD EMPEN.

OLI ALER LETABN OLEEN ORGENN. ORTH ENGEN.

LETABN ERLEN ERTENN LATOR CHORUN ORTH. OXINGO

LETABN ERLEN ERTENN ORGEN CHORUN ERICAN

ERSIUN NLO. TONUELN NETO ECKULOE KELLAN

\*NAGOET CHAT'N ERTENN.

حمة، «مميلهم هر سيزه هديتهم منهمه، همه. هر عدل عدلم المربعدة، هدم مدفرة دولقهام مدان مديرة مدير

حز مولحم هر حدده المدهم شوم. هر عدل المسعد. هد محفاد حماهدم آمه مخم المسعد الم

مصمته ده محمد شه دمهفيد لهدر دهمه مد لحد. مح

<sup>1</sup> B C omit المبتعدة الحمد المبتدد الم

LOUIS CE ICE, NE TO TOWN BY CHE YEAR NAGON, TOWN.

RY TELY TICEBS. TOWN NEIT CHAIN LICENS CORFED OWER, LYCENS CONT.

OWER, LYCHOSO OCIN CH CERN. LE TY CERN DOWER, LYCHES OF THE TY LESS OF THE TY LESS OF THE TY LYCENS OF THE TY LESS OF THE TY LYCENS OF THE TY LESS OF TOWN.

FROM TOWN TO THE TY LESS OF THE TY CHAIN OF THE TY LESS OF CONTROL TO THE TY LESS OF CHES.

CHEST TY CAS TY LESS TY WINN SITUAL CHAIN TO THE TY LESS OF THE TY LESS TY LESS

<sup>1</sup> A omits Lo. 2 C mayaas. 3 B C المحمدة. 4 A angue/. ق C omits ومانك. ه کمونوه B همه ه. <sup>7</sup> B C omit حاذم. 8 A Legama. 9 A ctua. 10 B Haamals. 11 C ooi. from onax to mamals. 14 C paso. 12 C omits . <sup>13</sup> B C omit 15 C 0,**∠.**?. 16 A Jun. 20 A omits 19 A C Kazzol?. المحكم عدمار Mes Jon.

فِيلى ﴿ عمد، وم ومرامة ملك. العمداء سمعر مقمر ملفعه ﴿

عصمه فخر زعم دعلیت هر صل رحد میلامه، شوم. آمر عدل و بدم میلامه، شوم. آمر عدل و بدم میلامه، شوم. دخر عدل و بدم میلامه مدن دخر دخر مدن دخه و بدم مدخره مدن دخه و بدم مدخره مدن دخه و بدم مدخره مدن دخه و بدم مدن و بدم مدن و بدم مدن و بدم مدن و بدم دخر میلام دخر مدن و بدم دخر و بدر مدن و بدم و بدم

مندنخفت مدنه معبوه به الأورية المعربة المعربة

<sup>1</sup> B محمد; C المحمد. 2 B بسبه: 3 A رمحامه. 4 B C omit from sol to وحمده. 5 B رمحاب المحمد. 6 B C omit المبحد؛ الما وف. 7 A وهود ه A اباء مومده. 9 C المحمد؛ مالماء المبحد المبحد

ashaher Kosa amo moa? . ¿ámiamo afujera anaja حمدونة منجم مدعفه عنهم معدم منكعة مانك ملحعسه وعدومه و بخعلهم لمنة منقم ودو ممه مدف وية وحليم للالحية مصر. بإيم معيم حة احدر هم الحيلمة. حدمه دمع حن مر صل حتله. محد ملاسر حن الملحنة، مالمممنح حجيمة المحتمدة المحت محدم معمل حيف مله مصمه ملاء معمد معمد حسمت مفزد مهامه محمد الدفس ودفع منون معالم علا دودله ولوديهم وسره الملحنة الدهم وهر عوقهم الموديك مديء معمل مفسر لغه حديكه وحر يحدونهم. مغفغه لدهم هه دخر هدمه معمله هديشه هذر بجدر محة, تحكة, لف, حدمك. مفيعه حديث سحية عصرت بكفيدك لهلم. الملحنة، بم سيتم لم عمله حيث. ديمحزه اسدم دفروس لل محمد واحدم قدم وجعد والمدر وحدد مدمد مرمق، ممهد حقلها موق بسغه، حسعي، صم منعمر، מנא נבענא הבבהא. באנינא אביום ובן עבולאא ועולםם, الحني. ماسمته غلحم مريسه مستنه محروه وحد عمل مفس لاحمة في دعرسه حمده بمراية معرفانية ess esperta of this esperta continue in the south of the 10 لزميري وحديه والمراهدي معدد عبدر من ووط حقامه بع مرة ملاء معدفة مداعب بعد بعد مداعمك

<sup>1</sup> A مهسلم ک میمود میمود که المحتوان که ال

دعموهٔ الات ماسحنی رفت به به المحمد در الماس المحمد المناس السلم المحمد والم المحمد المناس المحمد المناس المحمد ا

Es elista riqua rappera ret alina eclida.

Es est esta socia region rei. es alterra estas eclida estas estas

<sup>1</sup> A C omit على ما البسار كه المتعال 2 A B omit حد. 3 A omits حد؛ 4 C بحداء; B C بحداء; B رحمه، عصم، and صحبصاء; C محمهماناء; C محمهماناء; B رحمه، 3 B رحمه، 4 B رحمه، 4 D mits المتعاد مانا A omits المتعاد ا

الملتخده، للمنه دنيله، مصح سده حليهني. مخني منف. مفهد منف عل حزهرولمه «ملولحدي وعقديم. مسوم وحد الحذور السفي عملوند حدسف مصلم اعجب شنف دم وهرده رس مهور معرضه المن مريد من المربع المر لصف ممنخور. وهدم لع حفد ومصفله مددف لعميم. משמה הנאבל בלבה, השומטוניה באבר הארנות השלב לבבה ממפה המשמה במים ממפה משמה ממפה משמה המים ממפה משמה משמה משמה מ لحليمة فهر ترفهم بقوه دفه وعميه لمحر حصنه بقحير حبحك مفحمد بعدم درنماء حدقه القدم والمرام معرفة عصفة באפא לאלביגא עבדיסה, ירודם העוב אוג בהסבל ישסרא. لعودل دست دهز عصر بهرام. معزديه ١٠ وهم. معلفه لخرانه. مر معر معر معرف العلبيس في المحمد على جوز المحمد ا בה בין בל באד האולים באדים בלים בלים בלים אינהא. कर्र हास्क व्य व्यंत्ये गानिकार वाक्षिक विकास क्रिके ירשבים איף האוליים 18 שטיף ישלה בילדאי ביל לוציבאיי ساتدء ماياء مراتاء ميت ما باعده محمد دنوه حديم حديد المتوجم ملسقدم ملحةم. مهم وحفولات معور حد لع تعلق ملم بخواسع الاستوم حدمسف. صديم دلمة ممام ملم مدم مدم مدم درم مدرك المرابعة ا حني لعحب دي ك معمص ممديه وسر حمنيسبر

<sup>3</sup> A orloso; 1 A B omit cooperation. <sup>2</sup> A omits رصاب هه. C / C (a) 4 C. <sup>в</sup> В оом о; с. 6 A C ومححمه على الم ە 10 B C ا<sup>10</sup>. <sup>7</sup> B omits ! مداري . « A C omit وسلماه سود. « A B ه اله عنده المنده اله عنده 12 A ≫o; C ha.lo. 18 A omits . 0,0 11 B محتما C محتما B المحتما الم 14 B C omit 4.2. 15 A omits Laoka. 16 C Looso. 17 A C omit p. وهدومو. 18 A C omit Loo. 19 C وممكلهم استة. 20 A له نماره للكتاره ; B ومكبلهم له نمه للكتار إتهك. 21 C مقيزا (sic).

المراجع المراجع به و بهرون المراجع ال مجد معرد . المعرد مرتصر المعرب المعر وعنده حد حماحه مامدتره ماجح حهتم مد حم معاده محبله. سه حدمه بسمع سلعد. مسه وحقله بسمعم حني ، دله مسدله، مله دلا دهسم شبه حني علا حصدم المباعد معدم معدم المباعدة المام المبارة المام المباعدة حام مه، حدددنه منحص مقحم الله المعدنة الما المعدنة الماركة الماركة الماركة الماركة الماركة الماركة الماركة الم مماید، هر دویم. ممنعم محنه دمجل هنی دلمه میدلمه. مهم فر محمدماله دعجله ملتدع ددياه دمدنهم. «تحسير معامعد» أوية معاليه معام ماية الماية الم 11 به تلسحه 12 بهزاء المحسم 13 مد لدوهن محدم لا مكال. פסי, בין מיד וובאול אובבין הממן. יואיף וים אובבין شعب، مهم دوم ملم مآدحم مقعم، مهم دوم العميد אוֹכבין ימֹכבין, הוֹהם, וכנים, אוֹכבין אוֹכבין ימֹכבין, האיף המה, כבלדא כיגב, להפנא אדכבין יגובין. האיף הוְּהִידּ مممع بيتم بحقد معتد حمتنا ممام كتفع كانعيا معهم المرم بهم المعالل وحددنه مناعب عمنام معافر بدعية بدعية ماماه مرابع بهتار مكانك وיבאד دغير مجر عقدم بة אדבען המוא יישב אנאים בישמי בישמי

<sup>1</sup> A writes لعك once only.
2 A lhaader (so); B la; C ك.
3 B omits o. 4 C معه. 5 C المعه ; A معماء. 6 B C omit المعمه غلم.
4 A omits from المعماعية و المعمد و المعمد

nobuly, Rish, chi horum abidy lhlorim albaham areas may rate, chain may rate, chain may rates are rate, chain may rates and rate. Chain may rates abuly. South rest sures are sures and rest are sures and rest areas and rest and rest areas areas rest are made at sures areas rest and rest and rest areas areas areas along allow rest and rest areas areas are made of the rest and rest areas areas are made of the rest and rest and rest areas are made of the rest and rest and rest and rest areas areas are made of the rest and rest and rest areas areas are made of the rest and rest areas areas are made of the rest and rest areas areas are made of the rest and rest areas and rest areas areas areas and rest areas areas areas and rest and rest areas areas areas and rest areas areas areas areas areas areas and rest areas areas

### حه « حل همامه دحني «دلعحب.

حر دلمن تمیر دنمی حر مدنی، مهمضوی درلحی

هر در المحمد المحمد المحمد القدی، مهجل محمد المحمد المحمد

## حس مع مسحوس دهني.

<sup>&</sup>lt;sup>1</sup> C omits الله من ا

<sup>&</sup>lt;sup>8</sup> A مناو. <sup>9</sup> A مناو. <sup>10</sup> B C omit مراو. <sup>11</sup> C محاو.

בל המפ בהלהלה הכלל "מוא האמן, מבוא. בלחלם אשו הנשמשוו הצוה שלש שיע הני השביצ היו حنمنه شمرة. محمد حدام عند حم بمونه منه مركب التخلف. مر عندمه سهم مصمحم شوه ملك. مح سه مستن بخصيل الشبه. حدقه سهة له وحديه مايكورم مَوْقَ حَلَمامِت ما عهم، به حنص مععله صبعمِعا موقة دليمه ملم بداخر زدين ممداد يوس مر دولم «برقه مراعد ما المامية و ما المام من المام الما ci, Lunus, ci 1050. onci 8 Lin. ruddy on cia. onci ليفس مه محرى. "محر شر عدلم بدنة لمله مجمعة. مسل دلمة هملمه وحني لهنام معتب العني. هما الورم وعتب وسنة حملحه سحعم مهجبه عتم مسوده بمحدوه حلم . مدعند عند ماه به المناه المعادد ٨٥٠ تا الماديم لعزويهم منابه تعلمه مادهم. مملفيعه ديمح حملات علمت علتها مهلم علين مملخنده هدش ، محمده عب حصدة مماهم من محمده حلمت منبطس معدد لتخلمت دء حزسب لدنهمة مي عدم 15 بأره . دعامه الما شعنعا ١٠ شمنده مراب من عدم 15 من من عدم الم

<sup>1</sup> A معصاره. 2 A محصه. 3 B C مِن. 4 A omits Joo. 5 A C مِهَ;
B omits معدى. 6 B منامكريم. 7 B سبعا نمك ربت و مى ويسمك.
8 B omits منك. 9 B مِن. 10 C اعم منحا المتساه .وبتم. 11 A C omit
مرائية B كسرا التساء . 12 B C مرائم. 13 C omits المناب. 14 المعنك. 15 B C ما .

unto on Let. 1001, 100 chin, once i los sable longo . Kudas Khasi alaza Kiiusa Kiiu kis dika Kudas من مريح في مناع موق مديم ديسم « مديد ماما مؤرده . معجزه لصفي. عدم حدم ده فديم الله سيلم حم لحل. أحيية في محزه لصف في المرتب بنهمون المحمد مدد بيره للاتك والمناه لمنفياه حض معتداه والتك والترام مبه حجم اللهم ازام العنفين الحلقة. عمله منف مصحه لم صديم حفاضين محد عبوله ماية عبد محله محله المنوزس، eruba. ini racci elea lot delia anci lais. Adura حصدف حجم وسغس لتخلصه واخر مدم الم محدف. "محافر له له کنی منه حدم ده فدیم دلی سبلی حر لعل مدد بياء تحلحه لعمرة لصفي وحدم معمل لمناع مربا حديد مناه الله المادي الله المادي الم रायर पर्व वारा वार विकार कार्यों विद्यालं कि विकिन الماعل بسف دازما عند مده دماج دازماء תומו ملعده . فنفاء خممه تنفاع بعبده . معمده حم تحمله. مغدة لرةاء عم دفهرسه لحعبسه. سله «المحملة ह्या दारक क्षेत्र किर्माण १००६ मात्र स्थापन किर्मा KIL dual Lair ist rights about respect the Line المنتفية بعانا الما المرافعة المامية المام المامية الم معرجة المن حديم نقديماني لم مديم بخيام الم

<sup>1</sup> A C omit فع المبدور. 2 A omits from المائية to المائية. 3 A C omit التعابي 4 B المائية. 4 C omits المائية في 1 م كالمائية في 1 كالمائية في

الماسل اوزام المؤس حجة منفي المتحاصر حديد ممحنهم نقد كند لكسعسم مسعسم اخر دهن عزيم محدة موزرهم مودل مرنى لوزدم. ووزدن غدة مرنى لعلمحدة دة دورد حيل دسي دصداعه معليمي عبد منه ليونم «صلب محجة محنف سةة طنع الحددسي محة مام ىدەخدىنى معمل عدىكى ددىر معنىل. امحل لصىدلى دىلىجنى. مسام والمالم وورد معدد المعدد المال المال المعدد المال المدلد حم عدماله وحتم معندل مهدل شوه المحر عدماله حر حتم وتعديد مدد مرفع بدمددين حر ممانعلم. تعدنه لم علحدم منعس لحلقه ولغولها. وحد «معزودة له حر وزهم متعدد محمقطم. عنه لحنتهن ميقد لهن وبتنه محمقطم. مام والشيف ماتم التحلي علي على مامده مامده عدم Lacarania. oca salak sala ouro caranal مجه عمله لغنف روته. مدهده محمونه ملحفظه. موده دعمة معرفه حدم لفزيده المنافرة مديده صلم حام برزم حمين معجم معجم بريام عد لله بدغاء المدوزه المراحم دور حدم المراجم المراج معدسه عنه و معوله المام مراقا عليه معوده المعدسة KIT KLAGS LIME STORE , NOW THE KAKLON KAK

<sup>1</sup> C وسكن 2 B هن المحال المحال 3 C رمن 4 C المحال 5 B C رمن 2 B هن المحال 6 B omits وصل 7 A C المحال 4 من المحال 6 B C مسال من 10 B C مصال مان 11 B C omit ومسك ركسي و 12 B ومستما رمن 13 B وسك 14 C نبه المراز 4 C نبه المراز 4 C نبه المراز 5 B C omit مسكن 13 B وسكن 14 C نبه المراز 5 B C omit مسكن 15 B C omit مسكن 16 B C omit مسكن 16 B C omit مسكن 16 B C omit مسكن 17 B C omit مسكن 18 B C omit مسكن 19 B C omit مسكن

د، رفيه ، منعدد منعميا معصمم منام معلق معنفه و منهد ملعد محلصه حدمعلا حديهما مليكنها مدر مالمنه دد بخصهدم ممخنم. دهم مالمده دراست د. شان المحلم به سلم به بالمكامم عن المخلف عملة لمعالمة المحافظة لهادد حتم. الما معفعها والمام المام المام المام المام المام حماء محامصام انمر فينغازه ماء على مع محلب ماء حفدله سعه و دحه دم محته ديومه حر سلامه مفسر حن احدر معلمه لحسم لشه زدم بخستك دهر محبيم تصدير سته. محزر منهريه ممحه ووصح محذو وحد «rus . rabals mess «reum classian curs البعدة ما مرحم. حتم المحمد المحمدة المحمدة المحمد אוא הדבח نمينه. حيل دلومدم حلنقدم حدحدة المهر محم معام العبار عاملك المراجع ما المراجع المعام المحمد الم مختم « معهم دم دم المركبيد علمه، فغفم، مله دمهده. عمد منفي ١٤ المخسر ممم لمحفظ والمحقد المعمد השנים אפנים. בעל בישא האלים ביים ביים אבים אבים אבים אים משוים משוים אים משוים משוים אים אים אום אים משוים אים אום א مهزديم حلمصر لبدنه سلك منامسه بالمستقص بريقه 16 مهنف حل مسعم دونه ۱۱ دمجل حسن مدر ۱۵ مصم بمالم بع حتوب ب حدمت معلمه مما معنع بنعضه المحمد المنعد مسورته ماني حسن لحنه الملام اوتر בבלשם המסום המשלב המשלב המשלב המשלבה

#### حد د حد سعم دحني.

در دله الله عتب مالله بوسر ودر حدوم معلده المعمدة حديث هذا في المام المعام وعدي الم معنىلەن ھخزىنىڭ ئىملىغىز ھخزىمىكى. مىسلىن شوم دوخلان eud blezin. ara resteram, leiz ciix sabba : حدمه دمامنع حممه سخد مالمه حنه سه عومد حسم، فندح دم دوره لحني مومه مفعده م عحم دم در بحد حمومة من سعد درمة من معدم معد مدمد باعد شه تتمزه لحني دنوهدست هزم «حل تمدة», محسسه, حل وده. لفربيفه حلمنه شبه. ١٥٥٥م شه داللم ماحد ישה ואלים בישא וביושה ישושה האולהש ביל שובי ביל שובי ביל שובים لم دهم سلبع سله. فود له فسلم. دلعه دهم الم מרגע זכבא אין העבהוא אין העבהואא. ערבא מרגע אין העבהואא מרגע مناهمة مموه مسلم عدية من مبعدة المناهدة المناهدة בונבא. שבבהב. אעונא אבוס. ועדשלבשו מסם מסם. مرعدء بدعوضه محكومه ومستساءه ساوغياء مهام ومر شر مسحم شوه عل مدنه محني معلمي المنقب المناهن في معدل المجادي ماه الحدد معدل المدار دمدردنی و مدنی 12 در درس مهمهمر وزمر. لیفردند حزاند شهم مداحد ملهم مهرية درسنه لعدماله המושה או נות האלבשהם, לביב "ו מבועושה מן

<sup>1</sup> C | 1000 |. 2 A on holo Jon Jako. 3 B roisele, and omits the words one 1 A on 2010. 6 A omits | 2010. 6 C omits | 2010. 7 A C omit o. 8 B roisele, | C in 100 A B add in 1000; C adds ooo. 11 A roisele. 12 A omits roisele. 13 A C holose.

اخولبه مخز. بدونده شه دنینه مه الاسته الملحنة الماسك المناهم المنته الماسك المنته الماسك المنته الماسك المنته الم على مرتب مرده. كالمر المن المناس معنى معنى معنى المغيم تركم والمحتومين مين سوله لسف محمدة والماليم. مله علمن معملاله. حلل وله علمن وحم شوه. حنه עין דארבדי שמסגא לא אלפדי המסא. ייסובעל דרביול ححدة، مهم مهم في بي المتعادي المالية لعجمية وعدى. ويم لم حديد من له لمه لم حدد حدمه، فده دم دم در جدد مدم لها. كم حدد مده والمحفد لحددهم وعصم مد من سوسل ولم حصور مر حقد، والم وعمل له ولانه ١٠ مدهم وحديد حن. لحدمهم وعدية وتعديد محزر كالمناحد مخز دعومعما به معدی ، ودر معیل هغی دوس ۱۱۰ کل در الحدد م نيم حوة حمصر ومسودي. مخفع لمسلمته وتكلمه وهدونه وسابم سَنِهُ ١٤ حسب، ٢٠٠٨ عبل، حلل دعل حديد معجة حن لبولوير هجغ. محخر قدمه بده بدهم حممهم محرفي ويصدلهم حتمهام حقيمة معطف سحنه، معتنى محصف حصل نحدى. حيل وحم المنبحنية خبابهم محم المحابية سدهم. محم المعنفانية 15 حصه مع ماهم المعنى محم المعنى معتفرنية حدند حام . مع بن حديه حده وعده ١٥ معينه محمد השלא האונים הלפוששים משתה אל תוישה אלה ەحتىر ھەدىھے 🗧

لحديدهم. هم ولاد حدني لحدثم وعصل لأدكم وحتم. راء دلمنه، ملحمد المجاد المجنه لحنه عددام علم الم بمخة. بمنده حبط بخعة بم المحتمد عبر المرتبع عمر الملحقة. مصه حسّه لعف چلىم، ندمة وحدد محزليدي. محر بخويد لي محلك ودردي شه صحبعه مديع كليهم به مدين لكنفة مندك مدلعمعله مهد مقوم ورعه ملعنفد لع حواته موامعار محاله عوبيد حواته مواته ماءم ملسه به فاعبد المهل منهم محنه محديه هماء بذا در بعد مراحة مورية مراجع المراجع المر فيعمد مرمة مداخ مكام مرمة عيليم بغلاء مرمة بمرة תאתוז האב תיובים תבים אבים אבי בותו لمهمه. مانده "همم ديلة لم صهم. حد حزابت حداسم عدة المستف من ورد المحتمد المعالم المنابعات ال نىحىم شەرە. الحر دتى ھەرىلەت ھەفىدلى شەرە دخەلم، مەھ «كام يه براد المراد عن المار حن المناع علمه 10 من عمر عدة المناعد 10 موسك للن مايد كم بخذهم شمم. ١٠ عد مع سلم دمن محلك شمم. مجلا المراع الله مؤكمه المراجعة من المراجعة شەرە ددد فغدىم سۆدلى دغىدلىمى لىكەنى دىسى. محغر

ممعر لدة يهم. وودر الاتحك. ممعم المتهم وفيلا القيحيم. منقد لسلبة علدهم، ممسع لحنبتم، منقد لدويدم معمدهم، ولعمقم بخملام والعدم، وبفوح مر سمعم لتبحير لسحعه تملقير أملازه لازعمة مفقس محر عديم لتبحير ماهةم بوتيم وفيحد لعندحه تحلقتي وماهن عدحه معدة دور مله مر نقى مالته ، ممخور بده منعم مر جده دسة دحم ملقم حديم منعم مهلتم بعدد تحف م سحعه لشمس. مفله عل هته قمعل محم محم محل مصعلی، مزینه لسم در معلی، مند دم عاستماه. many ricer with Leiton reprise alei richton. ملحديه ومبلغة مالحية وسحه دلمة مزدم مهتم. معمددد للحفصة حصمه وحمية والم معمدة تدلمه دلم محموس لعموة مع المناه مدير المرام المام المرام ا ومنوزود لحمله ولم نبيه حجمله ومعلفا لسلمه حصفة، منغملك 10 يحتملك وحلمين لمووور حجم عيد بحفصيا مجنه لعلممله مصديم هم علمهملم ليحفهم י שויז בחלש בעוצה וין שיי

# حرب عل ورسه دهني.

حة تم حرب احت تعرب العدد 1 عدة المات من الملحدة الله المات المات

<sup>1</sup> B من 2 B من 3 B لمنفه . 4 MSS. غلام . 5 A omits معه. 6 A C وجنها . 7 A writes ربعه twice. 8 B C omit لعمانه . 9 B مونمازه ; C omits مونها . 10 B المتعلا . 11 C لمن بات . 12 C وم وغا ربع بات المناه . 12 C وم وغا ربعا لمناه . 13 C بمانه . 13 C بمانه . 13 C بمانه . 14 C بمانه . 15 C بمانه . 15 C بمانه . 16 C بمانه . 16 C بمانه . 16 C بمانه . 17 C بمانه . 18 C بمانه .

جداله، امق، سقه محدواله الحدد بعزاد محدت تحلم عداله مداله ممالية حوزته محلا بدخه لحدف الدحم حدومه برا بم حدوم المعالم المعالم

هده و حل موهمه وهني. أو على والمهادي. وحل متلك وهجة.

حمة مقتم معتب محمد ما الله علا حتى للبحن ما المحمد المحمد المناهم علا حتى المهديم المناهم علا حتى المهديم المناهم علا حتى المناهم حقالات حميل المناهم المناهم

<sup>1</sup> C عن عنون 2 C عنوا 3 B معرف 4 A omits المن 5 A C المن المنفى ا

لعبوله. مه فلا حجه. غلم شومه لنه. ملم حذيل شؤمه لحقحم مه سلم. معمد حلم ليصعب مد معمم ism "المحديد مصحه دفيدك. مملك، "ميقوده لذه الملكلك. مصر بالملم يتمدل لمحنه. منعفيل دلمةعمة على يليدم. المماه المسفاه ملحني و حديم حديم المدانة المرابة المرابق المرابة المرابق المرا לאבע אנץ הנפּיַםיה. האיניים מידא שום ובש אוני אול האיניים איניים איניים באיניים באיניים איניים איני ribull. seadam, lizin. shoclam, lab missim hain. ser سابة المحض لغيض دحنطف ملنعص تمعدسه معبرهنية. محنط man racim. racile 8 cm 6 ram roug. oper lain al racele حلمهر. ١٥ ممم خلك ديه ١١ مولايم ممملم موذي دبغلهم. بمخذم يدن הישרים השונה ההומות השומה השונה אושה ביומים مماميل مفسر. ممرة مالحيدة، عمله علده معجمه، دحيم مدوزی. معرفه ۱۰ مسوره لیعفد. ۱۰ فانی دیم المانخدیم دعده 18 كىستىر بىرە كىفىدى سىر. كىماسەنى ھەرە كىماسى ھەلك הבצבוא. המנוגא הה פיז האבתהה לפהלהש · הבצא הת מיסשים באשרים שיע העיבו באים הלישים על שים מישים בישים בישים

<sup>1</sup> A omits la 3 yes. 2 B etwas. 3 A 55.0. 4 A B khaello.
5 A ansel; A B omit el. 6 B omits oxol; C oxol oxol ist. 7 B etwas.
8 A C omit oxo. 9 B kerps; oxol. 10 A Sillo. 11 In A written upside down, or fr. 12 B expol. 13 B oxol; base loos loxobax; C omits oxols. 14 B anse. 15 A omits from eight to expo. 16 C ass.
17 A B oxol. 18 C let all and omits oxol. 10 C axxls. 20 A xxols.

علمه، دورهه العفر مدنه، معلم ومعملات در عديم. دهده دن بندمد مر بردم مركب الم عجمه لم عجمه الماء المر علمن عجمه لسالهم الم وأوسم مفسل طلمة معلمه درية بهمكنم. «محمد ومدني ورية المرية מהא האוכבבבא. מהא הן הבתהם. מה מתיבבבא. فسلم ومرحد حدل شوم له لهزوره ولم لحر وزم هوم له ويغيد سلطه فللعفي عسفين الخدي التوسي فعانجات حديم عصيب ودهونه شوم بخونوريك، فسوء بعد بعد مونوره حديد بالمرس معديد من التونيد من المراد المر cidin rapionin iand and action, oscid certam, تصزفته وحديد توزيمص، محجة لف المحدد حد محدد منه، ٥٥٨ لور مرجم لنه وحل وله بنا لله عدد العلامة حلموهم. بهر دم حلي لمه مهزفت محض محديق لنه. حديم معيلمهر. ١٤٥٨ منه نهد منهد بخدديم. هدده ولنه كبع بدونهم دحد دامولك موسر بوكيم بهر مددونه حم المعنى ١١٠ مصمه لصم بمؤنه لحنجليه ١١٠ و لمصمر. حولا حلم ممحزة له. صدار صعم على دبنهم زعم وبنهم حداء فيصحه منه الأمير ، حمام، حمحه ، مسم ١٤ محده حسس دماله ودوروي مرك عبد ممانة الموالية المحاشمة न्येत हास्वकंच रंडल हाकेया. नां राहे का कांवहक. मुं

<sup>1</sup> C paa 2 C au. 3 B C kwa joō مده المعد معه بو المعم بو المع

محر المحدد ممدومه محمه لحددنه حد يهم للدم. محدده وبمرام وحصف حضيف لحبيت محصفها بهمه. حفيله محفقهم دوركم عساد معديده ومفعدكالمهم مجدور شوم حسورت ومسود ممخور وبموحم مزدل لنه حلمه بهامه. دو فحدد شهم لمن حدده دهم دهندوله لعودمد عدرلشيسف معندة شوء المورد والم مخد دراد ، و المنافع مدر فه ماء مكار الماء مكار الماء مكار الماء منافع الماء منافع الماء خِدْم وهنهس من جدور من المن دوت المندولام. شه در ددها: مهم نبعر شه حدد. شه بخددد لدن دنوسم معمدته محدمته. حد حجده حل " ش, محطوره لمه bleith Elewadero. releta ricia each moo ique معديك. مصر بخليط 10 لصف موحم بجدة بخديد محر صديم لمنده حددور وبفدلم العلمي عدية ودحيسه ممركم بعفد لمه بفسر لمهزور بسخه ويعدد مديه. مصه مناع، حامراً علم محاجر، بعامه ماء مؤمة حل بسف ملف مناه المال المال المناه المناهد ا لحنجليه تخليم ورديولهم. دو حجود ومر يعدد والمحسوم وهالم בן בביא. נוא האמלהם שביא. הוֹחְניא אי המולה העולה معلومه ده ده ده ده ده ۱۵ مارکلم مارکلم الاستان الاستا באבא הפבא ליסבבלא הבתבה מבלסעא הפסדא הנעול

<sup>1</sup> B محمد. 2 A omits محمد. 3 A محاد؛ and omits مني: C محمد. 4 C اته الله و الله الله و الله و

حج تحتال المجتمع مهدا تمين ماه سف دهن همدا تحدد محدد شده المحدد محدد المحدد المحدد

حد به ب حل مهما بخدهدی محل حقده دهنی. عتب، مدون المرام عتب به به به المرام محل حقد ستمام المرام عتب مرام به المرام عتب به به به المرام عتب مرام المرام المر

<sup>1</sup> A المتبعه. 2 C اتفال. 3 A B C منافالون on the margin of A, fol. 66 b, is the following note: منها حاله المنافعة المنا

وحر محد المرام. ممجده له وحر مرابه والقراس. فيند مريتهاع، دنهره بي موقع في منهام عجد عدم la elimi. onion lot alex ociam lelix. onai لحلمه. حلم سبب بمنص وللم منام بعامد وللم הלאה מא אנא מהפנים. מבגוד כי אים אכנוע. נשוא שׁי نسحهم ولعن موحد مر بقحم حد مونم حنيلك شوم المعنون معدن المعدن المناهم الدنا ددودهم سدی، وبده لهم سمالتی دندوه نقدید. هنه دم مرمت سبعد ما مسلم مستم محيم بحقمكة «تمنام مركم عدم، دودهم دحراب، ممدل لحعيده جبلته، وجدد بلحمه حص مدر وزالم، منفرد والمرام دشة سمه عدولهم. مم و نخير حديه لحل حر حتم يشله للمسلم. ممي الخطوم حديم حديه المام ومديد عذة الحديم مسودي. وموه حنى دحرن له ولم علتم حدهم وحبه صنوره حمله دعهم. حبه دم صحبه. لموهم ١٦٠٤م فيلا لمدهمه ملحةهمه. ١٥٥١٥ בשא בלל מנות עד בונצא. אמן וביה, צבאא ולא אנא. منه دخه دهديم دلنه محلم مدعمه محتومهما مملخدم ححقه, والمامه حمدته المبدع مأدم شوم حديمن إصلى. وأفية دلمة لحمية ممنة مقرر لم المعد نقيم ماللمحمة دنتي مفعدة لغلم سلمه ملحله محجة مندح במציישה זבם יישמב בים בים בים עושה בים עובר בים היים בים

 <sup>1</sup> B C معها, and omit ليهماه الهائية المحافية الهائية المحافية الهائية المحافية الهائية المحافية الهائية المحافية ال

סבוֹם לבשוים. מלכן מהם, בגבא האבי אנא לעי. ישפב הין مع عمله للله ملحمده دلله مجام لحماني مصوم لمحر حدمة لكحمام دهة أمره محد جنة فقوه حمرة المحمد وحراب وعدم حسن لهنم لعلته سد وعدم المنه حمىد ونسخباء بدؤس سخح برء صفعهوه موعهوه سننسده ملجد عدم لسف. لملمه وم لم غدمه. وفير منف مر المنةر سعنه. معد نجيمه للمزحم ومدييهم وعمدة موقبه وسعيد والمهامية ما معتمد والمعادية والمع شة مهم متعمد محمد وحله حني ممحم ممهد لحباب. شه وأم لنه ودوسهم. ١٥ بنادعه هلم ١١ و١١ مقدم حملت 12 أحم. وحل لحمان حلك أحم. وحد عجد حلم وحرام. مهناس بمهرورد. مرك وراية والمدرور مرايعة مرايعة مرايعة المرايعة الم هجمة ويعمم حدثه معدمة المسام المسام المام المام المام المام بخدم لم ورق محد محفرم محمد محب بخورم محلم لم معدسه. فور حلم ودلسف منعيش وحديثهم بعمم لدن. منطوع سد سد. محد جل حني. ١٥٥ مقدم ملم ١٤مقدم دهده سلمه. مديد سمل سني. نديم شمم وغيف بدوديمص. مهده همه الحدم الكداد به دمصحه حر صده حدمه سد حر من قلت دحلت مدومه، شوم لدن بدنه حنونه ١٥ شوم حمد حديث وحديث والمرابع عدم معربة عدم المربعة عدم المربعة المر

لللب دبلبد صمود. دخر ادر مدهوه, مدد جدم للل mare 4. oche mentos ami loto lo puos. riperemote حنده دممدحه لم ملم فيعيد حير. معدد مع لمه صامده، محب حدم درمدحدمم، عندم دلله مدد خود صنفده عل الله مبدي مبدئ منافراه من محتوب مهنبه معدة فالله لملتم ملصف وصده لسم معملصف لمشمحسة. مع منه لهتمام عتب مالمسل. به احدی دخید هم حکمی محسک مراكب "مولك ألمة ب مالقين مهماه مهمدة مالام علام علم المراكب المالي الم משאה הבה אחבב השנן בין ובישה שבוח אבהח, המוכח مدم مدمسة. معم سده علمه، معلم له دسيهم. Aneam Les excis. oct la masen, libur. aflam, لردنه محدوه, دند ومهلانه لحددسه ممخنر دحر לארז השתב משה הקה שאו הרבו עלסארה מה השתם 5 Libo oci ozagazioo. "oill or siir dhan تحمي مصدم نس زامس وورد محد النماس لل عملي אבסָהי. הבּוֹבה השבה לעול "אולנא הֹלָלא. האבסהוב בי ملك، حلا من مجز حفي لدلسكد. وحدلم سؤب orpres or eyy, gray 22 agarra

م و حل جنبهه محنى لحيني.

ده دم صومه حترمت المهانسة. موم دخ الماسه محدام معدام مالم عامر المالم مامر دخ المالم مامر دخ المالم

<sup>1</sup> A omits وب. 2 B مكهه، 3 A بحهار، A C هكا. 4 A B مهمه مصوداً ه A لحمد ه من 4 A B مساله عن تربي الله من 4 A B مكهمه ه و من الله عن ا

المحلال المحلف المحلف

لله د حد محمد مصفي و معتم مر وزه.

حة أدم كالهيلة بعفد حصل لسم " بيسوية، مكالسار حمدت حدديسم لحيد معم. لجده « المزحمة تخلم حتم مغم مهة دسم. وهده محدة ملحة مهم المعلامة مسلم معحستسفي. و إنفرد من المناطع و معمون معدمت من ، هیهنمه » ، همینهد دن ، همندن به بهنه مهنه دن دنسهنمه » مستنح محنانة أن مناه والمستحد من أن فرانه و مناكم مناكم مناكم دهٔ ۱۱ چههٔهٔ » ۲۰ زلستبعهٔ دهٔ سفلبهٔ، » ۲۰ عمه محنده و ده عبعنن و صلم منحم لجده حدينه و حدينه دن سوهم و سلم منحم لجنه لحفائله ٥ مخذم كمنة منعم. وموةحم المسلمه والمرب مركب مناحه لمونده لحني مر مرم صبحب شوه دحدة لاتم. ممدح فود لعده دنيد من حر سة لعسني حدمه وون مدن منهم المنام والمنام والم والمنام والمنام والمنام والمنام والمنام والمنام والمنام والمنام سمفودنا و مدم مر حدمه مده بخنده اسمفاعلم سماها خير ملنه حديثهم. ١٠معجد صزفته حلمه ممهلهارد. مفيع لتردر حقد ما مرحم المحتم المناه المناه المراهم المناه الم الله معسم، جنف الم محدمور وحديل لسع وسودم.

ا ك مستده و و مستده و الله مستده و الله و ا

دامیم امعمیم مهمانی هر هدیسی لمحادی حدیر حنبته منه بر حر لندمه للمنحدم حفد شمم حزرياهم. سويم ليغ فيعم ولقرليه لمودل وزه. ولم مَوْمَ لِينَ دلسة. ودللت هدلسة وهوم لمون عبر مرفق באביל שרישה מב מבאבו הואשם היושלים משאמלים בשמוא המא. ה, הלא אשמה, יהעה בן בסבבא. מבהדא المن حر دلسف دمقدم حناله درمساس حر الله احفام العصم حمين عداه محمد محمد بمهنه محدم الم صن حديده بيوسوس عد لصفي لالمقصر بعديم الم הסה. הדשם אבל, הבלשוא הסא. האשל אבל, הבלשבי شبه تعلم دير عدد العلقليد الحدوقة من منهد منهد ورويد aica laista habie. ocr. uean en "lot miora. "aria לביוד בא בא היום, ופצח היום ובא היו הרא הע לא מו מום מו أمدى ومعتد براي سال وحلتاء بمواتم لمن حدة معادرة مديمكم مومة بعاضمه محمد حام مومة حيه معمد حبة له شوم. محده, وعندم شوه محمر شوم. دوحه ححمية الشه وحديد وفعنه شهم مخعمل حرديم ومادر لحعنيمه ويعينا مله حفية تقوم حمدت حنومحه محسمه على حرد للهسل سله متوم محاد المد حلاله شبه. ممله المود محمد ولك مع نعم وللم معر مهد \* مراسالمولم ۲،۵۵۵

<sup>1</sup> A omits Jiomo lamao; B C omit Lacia Kali. 2 B eauda Lada.

B omits Jon; A C omit Jon. C omits July. B omits July.

<sup>6</sup> A و. ، من المراكب المراكب المراكب المراكب المراكب المراكب و المراكب المراكب

<sup>10</sup> A Jon. 11 A C Jeans on. 12 B sol who/.

له و حل دهدده دهم فقر دهديسه درهم هماده دهني.

אלעון ודאמים הבסבבא מם בעבש המבלגם המיך אלעון لحكة عمر دم دوجه صنفه ودهفهام للتم حر دغ مناع مناع ماله من من مرم ما . مسلم بنع بماته wendy was at kinds white the commenced with the man בדק מפא למום, הם באולימים חר במים ומו בל בלמים בי בצלמים حم \* وورد ده المعمد حسد مود وبلغ المنام المنام المام الم احديم معربه حجة حدب حمله. حدمضديم شوبه ويصرفونه מנחום. מהנא הן מדי, יואנים פממא ההמכא. כפמבתא דובל, אוליו. דובן סות וכנא שליאא אלינו, בסבבא. בל وكرية دلايم لنه بحب من المستور حب المناع بيام المناع بعد المناء بحد المناع بمناع المناع المنا ده فرحده لنفح حداده الم شوم دحسف حداده الملاحد. אידוא גובטאא בעניבינואא עווא בי מנע מני וכוא صريمه مماسة, لصف حمدهم. مملم ينز دو ممالة دولفوليم. صدم مملس، لصف ححديسم. لم حرم شوه دحداوة سيندس، تحديم هؤنه م حدة لمؤلم عتب مالمسلم فيلا لتلك الما الماددة. بيدله لية موبك ميمه ونعيك אנז נצבע ניבה ל בענה די הבסבבה שים. אב בסבבה موم حديم من دسيم «دلسهد. بنم لحيد دلم شوم ح سعن مرة مراس سام رورة بهمهد معقمع معنده باه להאלען, בעולא האיש מהא. בלל הבלמם בסבבא האלעו

M 2

دمني صدم محمد دحقينهم دروهنم. محدني حل حتد بيةة لهم. حيل وحولم شه والمهدل وحالهم حميدي متم. مخن لص بمعيهو. سدم "بصلم علمس, حنبل مها. حر من نغر شوه سله. من احد مربي من منه هده. مخذ له ازدمعلا در عندهم دلر نشه . مره موه موه موه בי. האוא בים. האבא, לי גולעוץ בין דבי המאלים. מם הואם בים نه المنبير ويحدد. والمعانية والمعانية والمعانية والمعانية والمعانية المعانية المعان منهنع متر از در در از د مدان عضا . الاستام المان الما تلطنور معانسة وحصلم بمحنوله لحف معضدف لفحده. Kell raching of lacer differ carbohan rino alex ندی. دلی حفید عصدتی دیدهن . مسعم دند زاده تهنا صد اللبه لدف. مدلية ديام العقدف. ممحم الدس دمدت النور بمنجنه لعني. بعددني عاصدي مسيكيم. دد لمحبس مهة حديد منفذه له معدد من ماذهاه منفونه مادك المحمد عص والم تمدود في وفي والم والما والمام م ەشە مىدە مىلىمۇنى شىم مىلىرى قىلىم مىلىم، مىلەم مىرە مىرە مىرە سه بين صلح وحد صدح جلكم لمؤسم ١٤٠٤ مامكنجين در ١٥٠ معرب منه حديده كيده، ودنه ليع صلي ١٤٠٥ مع حديد شهم. تحديه شبك ديدته له مدل هني ١٠ يعن عديسه. ١٥ مندم جهو مدم ٠٠

<sup>1</sup> B (304); B C oó. 2 B was hel lass. 3 B C omit oó. 4 B lunho; 5 A liosas. 6 A B omit e.g. 7 A B omit ling; A B omit ling; A B omit ling; A B omit ling; A B omit proop. 8 A C willo. 9 A B lucio liag. 10 A proop and library. 11 C omits oó. 12 B omits and 13 C l. 14 A C willow. 15 A los lo. 16 C omits of. 17 A C omit was. 18 A C omit o.

ددر مسته حلم مرب المرب المرب

## ل د سبوله وداندومه وحب.

سه وهر آنهٔ آنهٔ معظ سومه دونه سعونی. در نامد وا شوی حل محدیدی و بران معنی اله بران به اله و بران معنی و بران معنی و بران معنی و بران می و بران و برا

<sup>1</sup> B omits from حمل مده مداه ده المناه مهمو . 2 C المعمع . 3 B C omit المده . 4 B ollo. 5 A omits حب . 6 Pers. تردوشت ، 7 B محمد . 8 B المبعد . 9 A omits حب . 10 A omits المحمد . 11 A مسال (sic). 12 A B محمد و بالمده . 13 C المده . 14 B محمد مده . 15 C المداد . 16 C المداد . 18 محمد المداد . 18

مصعد نيكنه الملاحلات حمندله محر النبطيله المستمله تعل باودسام، قعمله حصه علا ستخنه، موحد زده مهم لمالهم حتلين ننغ حنه الممعد مسانة حد تميمة هيجتم عل حذهبة ممتخيل محتنة. معجة وحدة معدل خيل منهادة عد الممالين معل معدة. معددة لم وبنونهد عمم لم הסבלא האעה לבה בלל האעהסני עבלא. הבה אעלה כן حديثه. ممال ونبله لنه بنيله. معدد «مدال ونبله حديثه معدة علمر. به والمنعم و وم محدور والمعدم معوم بوريم. ملحه دم عذفه محد مرفع معد لحديثه معدسة مجلم سهنا بنامه محمله المعادية والمعادية المحكمة محلمه معمد دعمونه. 12 مهم شوه لهم تحمله ونلزم حلافهم حل حدة حياهم مسام معدلت مسم عرفه لماسم rdari ralus alusa. Limita elimin rulla rulla icha تراد. ممجة لمن حامده ما مديداء عبد حفيدة سن لدني سيوله ودله، ولهوم لدله حلحه، سلمله لفة ين محديم وزهم بملاءمه حديم حديدهم

<sup>1</sup> B João ababy. 2 B oblogato oblobhu. 3 A sama po.

4 In C an attempt has been made to erase the text from off po to like a abo.

5 B C omit oblo ama. 6 B siplo bisamb; C objalo oblo. 7 B C omit oblo. 8 A somewhat different account is given in the History of the Virgin (A, fol. 134 b): has ama. amal pick limb bisamble po po acceptable bisamble bisamble

عزوله الزحدةيك، وصدر نفحم شوه لتغييض، ممالزح معه حلمده وحزبه صلحه ممجز له. معد حزم وومد. لم لمدسل لحصد لحنيم منهم في شه بمهلد حن حر نوسه شه دمودهم. معصر محرة حش ملم محرة حديه « معجمه مشنع حديش وهنعر. معصم عل مهم عدليم. سب شه وردام «معموس دهه، ممجة معه المبني حذب المناع مناع حلمه وبلين مهد بي حابع ديم حاد مريد مرية به من المريد و المريد و المريد ال مريع مدمن وحدم مدمر بخعص مده لم مدم הבסיונים. השומם בשימים בישו בישי לא במונים במישים. مرفعه، شهر بندع، نوسه شوه دوهه، محنيه شهم كمعتده. محطنيات شوره حم كرفيم "بحزيدهك. محد «مصمة لحزيم وليوهو «هر هتم ودوستريم ولم بموسور» همة 1°1 د حقد المعد 1°1 بالمؤيث حيمة مناهم. حيدت وسين \* Kim12 Kizzawa mbiju

## له و حد حملته تحني تحدهن.

حم مدم عدم عدم المرات المادية المدنى عدم حدم المرات المر

<sup>1</sup> B C omit a). 2 B C helps on in in ?. 3 A B anoha?. 4 B C on wie.

<sup>5</sup> B C omit Lac. 6 B Lacaber. 7 B C lisasite. 8 C unasal.

<sup>18</sup> B omits ).... 14 C marians.

مهملير دنه ملموني عدم خديهمل المحلفان عدم ٨١٥٥ . مدنه ده دونه وحله المعنى محنى حدنم לבלאי שא א אמשם הביבאה נשמא ל איף בלאף. مهرال حلكم حم لمهرش "معجبة حديم حصف حية حلم ضائحيه ضلما خلاء .ضمنسة ععدام لهما خاآنم . فنف علحنه بملىعدد. فهوم وحو عدني ملىعدد علحنه وهنمر. أن حمله حدوهم مهله مفس حدوهم الملعدد لحن حدومة وحدير عهم حدوي الحديد ومهابط وورم حديم الهم ملع تأساء مولان مصعفيل لحيان مورد عمله على محلم بتسر بديم مصد لحذيج الدليل ممعلا حلاحيمه معنف الاست المربع المربع المحربة المربع العين المربع العين المربع والمعدد وحلك وهورك شويم علا وحدوده وحدودهم وفي ودونعم ودولبه والمهر والمرابع المن والمرابع المرابع ال سريم. منجيه شه وندلد من مدم بنحيدهم. لم صوم عم حةة لهم وحتهم معتمه حتبعهم. حصحله وبملهم المهادسة. محيد حداء . مصام حديث مينية وينه محتهد وعده Lein exhia. oln sobeobn reius. oln ell el حلهمه «محل چلغ خلينه. مهمنيعد معمد ستمصر ملىعم معرد وري مركم العودون مديم موم دسته. ونيل سعليده كوغيد حده بدسكم بع مده محكاءة الم فله محمد معلم المرازة والمدومة مدام للم مسقم معندم شوه ليعتسف حدم محندم شوه

<sup>1</sup> A B omit رمكر وصد بعنالمده؛ 2 C و؛ لمحه. 3 A C omit و؛ 4 A B للهم؛ 5 B لهانمهم، 6 B C لهم، 7 A C لممناز، 8 B لمحمد الله و؛ 4 A B للهم؛ 10 B للمحمد؛ 11 B نابع. 12 B لمهمعه: C لمحمد؛ 11 B نابع.

قبومة الممالية مؤسلام على كنا دسه. "معملت لحنيم ممال سهد لحينه هدف محلا مهده فيله مدن حتى ممال سهد لحينه المحال وتالم ويوفق ويوفق وهنيم والمحال حال وتالم وحد هي موالم ويوفق ويوفق وهنيم وهم وياله ماله ويوفق وي

له ، عل همودنه المحديد دوليه المحدد.

حنمج ستحدی تحدهنی مسحعی حکات حامد عنی محامه المحدی محدی محده المحدی میدی و مسحی محدی مترفتی المحدی المحدی

<sup>1</sup> B C hoh?. 2 B C ohi sand pisad ama obaso. 3 A lisso. 4 B C omit hoo; C llands lladys. 5 B C llim. 6 B himase. 7 A C eisad; C same. 8 In the History of the Virgin Mary (A, fol. 131 δ) Gabriel is said to have appeared to Mary has been paid liming in a character paid liming in a character paid liming in a character paid liming in a habol; comit lione working in a habol; comit lione liming in a habol; comits also hiopase. 12 C omits eliming.

لنه والمعاملة لعقدم والمعالم المان المعارض المعارض المعاملة المعا دسدام ودوند محفوم شوق لديم مدنى محنة منه حدمة المناه منه المناه المتام حساب مناب محيل العوري يون في والمن المراجعة المناس والمناس والمناس المناس ميله مدم ملهم ولايم العني وحدي مدين. مملسه و المحتال ملكمه والمحلم المحتال سهلته مختدم ماعتبره معتدم متخدمه דמשתיבן בדעלא למא יבצונה מאמותבם המודל העוד העות המונים فيد معيهم محديد منالمه معلمه مناه معلم مها توديه لمردلي منيق لدلسة مد وحديه مراخي مولي لجه دعميه سهلته بمهد بعفه حر سهلته معالم سِمانهُم ماسفِق على نع سميلانه مدهفي علمه، معند ند حمته لمه معد مصده معن المحتربة الما المحتربة الما المحتربة الما المحتربة الما المحتربة المحتر لللهم حذندهم حلية عرفه حرائله حنب. معدين مهما معتم معتما معتما معتمد مهما س بلدها محند الدستيم. حلل الم المم ماله الم אעדנאו האולעבם בבן הדא העדהאו האבי שמש לוב במואו خساء من المناهم والمناهم والمناهم والمناهم المناهم الم دد عمود مرك وله الم مديد عدد لعدون ده لحدون دن olkifiohin. Tiet La ie ein. Tieni eg eheei el

<sup>1</sup> B إنهاء أو تنه. 2 B كلى 3 A ليمور. 4 C omits مل 5 B ليمورو 6 C omits من B C معين 7 B C omit المال من 8 B C ليمون C omits من 9 A omits مما 10 A omits مما كد; C omits من 11 A omits المال من 11 A

مبد مدنجة مزيده منها برية مناه بدلهة عنهاء منتهاه Δε και τετες πειίτας. οκδίματι προ κα εκτι Δε حمة والمسفى. ولم عضم شوه السف الحفة حم مواحد كام دسة له عدد علا وليه قرم لمن ويتم حدد وسوفرا. منجم مندنة لحددنه منبع صعديه لدة هم صعندهم. مهلم مدر بملص دونخدی سنگلم، مملخه، نشلم وبمدلم. ەھجەلە كە دىنى كىلەلەھ. مىجد كىلىم بىللەلمىنى مندل «دنت دور مراح معدل» دفره مروت مالمه المالية ا مفذة منف عد دلمنه وهذير. ممجة لصف والمهدف معبادحية مدم مرسم مصد مصد لدفي عملهم عمام τερίεδη. είθη τόπος Δημή ολόταρίδη εελπός εϊ, حلحه. محلقة م حديث ولمن عددهم. مغدسه لمتسف لمالم مهوب مدنء لتحديدهم وحرابل وربي مرهمه مادي لحذير. وهر بمحك فيه ممفونية ماله ديم بنيم. حيل دمين حذب، حمفِيم تم عحض محني خزندكم محفِلهم. مسم حنه زهزد مدلم ودلمة علم يوس مجزه محتفين لسددم. لم تعدمين دهنه الم عد ماديم. مهدين مع دديم مموة ديم «ممناهمة لصنطه وتحذيم. مدوسه المهرة محدد لتحذيم. ومزدون لحنير لند دشدي وهم عيده علا نعن ودندن. معجة لف دندهم مسمع ديته. مدمة مةهم عنم ١٠٠٥منيها حم سلحه. محمدلهن الصعلم وحدثه مهم وروزه لحدثه. معلحمة لأد دشد. 120هم مده على أعنه مدادة ممحلة

<sup>1</sup> C omits اعتبره. 2 A C (معنوه: B محمد 3 B (معنده: المحتبره 4 B المائع: C المنعبر، 5 A omits المحرد 6 B C المعمد من. 7 A B omit وهاد 8 C المحمد 6 B C المحمد 6 B

بعر مماد لنبعل سعل مماد لسفع سفع مماد لعجفه. حدة مولد لجلهم. حميه مولد ليمهد مهد مولد ليمدر بمدر مماد لحلم حلم مملد للهر له مملد الخلفية. حلمه مملة لسلر. سلم مملة لمصدد مد منعملعة محلم عند عندم عندمه معلمه ம்யு முடி மன்ற என்ற காகம் அவர்க் மாற்ற மாற்ற لنعدة دينكيده. محية حلى منعدة لمندله حلم. لحلر 4 شه دهومه صلر. ٥٥ محمل هوه حمفد مهل مشم وم محمد ، ونفود علم مدمله محمد والم دنسم. סמינים נשבה בספר באונים משמונהן שמפה משמה האישם בסבר זי הותב שאי האסלה בינה להשם האלחם, בי בסבב منامر بن مار مدنه على المرابع مح يحفهمل بحيبه دز دويد معلمي المحموس الم صدى الأم للحدد. وبالبحرة بمولد لمؤم حتم. للحرف وللفاطح. 11 مخطى مملة ليحقفد محقد مملة ليمعد منفاهم مملة לקונסם. חקונסם אחלה לבינית. חבן מוצא בהליהב האבחם, המשב האבהה הכינים בה נצא אים במצוא ·

له مدنج حد مودنه وحدامه وحدوم

لمةمل صديل عدم احمددل حر لموديم دويد لمل حعيسه. us see state is lab esaic. onwith see up lab onle. TOUR NOLE LELLERS. ELERS NOLE LEUCZA. FUEZA NOLE Lacan rock laws was role limited. mozet note hige. " isia note lesia. Lara note Libba, what role was nut role lusars. usar مادي لحديم، حديم مادي المحقى، محقى مادي للفيد. Litale . Litales sola cusa cusais sola cue a note Ligitet. "igitet hote therape. herape الماليميع. مالتوسع مولد الكرة: حرة مولد الردةم ردةم ممولة لعدير. عديم عمولة لعليفة. عملة عمولة لعليكة. ملحزة مماد لحلي حمل مماد ليحفد حفد مماد لتمعد وممود دورد مداد للمرد رمل مدارد لنجلهم حلمه مولة لخمر ممر مولة لحليم حلم مولة لملتميد. ملسم مولة ليفيع. يفيع مولة لله. له مولة لحطيهم. Rebuts + role Lista. Paix role Lalert roles ليفهم. مفهم ممالة لعنة. حية ممالة لمالحفية. مالحفية ممالة لمفهم مفهم ممالة لمدر مدر ممالة لحلور حادر note thing, with note teldant alphant note traject. notect mole liam to mole libure in mun mole ليسوري بسمور بمالة لنمعو بمعو بمالة لعجير عجير مماع «لحلمه، حلمه مماع لحمد، حمد مماء ليد.

<sup>.</sup> Lass. ass B 8

His note treing. reing role trana. rana role لنحفذ بحفد ماله ليصوري بصوري بعد مرامله دىدىسلام وعدي عدد ودنيل ليه ليحدد ميد ومرجة ليسورد عراصه والمحترين الم العدام الماحم والمنالل المام والماللة المام والماللة المام والماللة المام والماللة الماللة دانم. ملك لعندله حمر عندلي. ممليله ليهمهم "مر عدد دىدىناكى المرائى دتىر. «حية مكامر معيلك. منصدي وحية المحن حنف وحنن حن له، حتم، مدهم وهم ححم مده محمله محملة دله حتب منعدة حر حمازه المسمس אסֹת. דושת ווֹ א איסים שאלם מישא בד דולא מיסיא. בים היסיא حديث حجدة شوم المازعين المن على ماركم. معد صنه منه والم حتب المحلل وعلم للبه شوم. والمنف न्यान रामिक दर्भाष्ट्रीय स्थित स्थित स्थाप स्थाप انحك. محلق لمحن حل تمحمه حدمة مح مرتحمه. مدحنية ححمه مطنبل ملايل الاحتمام حمد الغناء ١٥٤٠١٠٠٠ العنام مالد لسازف. سازف مالد لمازه مارم مالد لدسسد. حصيده ممالة ليستف. مسعدة السلام وسعف مليدة دة معن وروسي المعالمة بعدي المعالمة المعا remipho ex religion. ourse sole latere. oalere ممله لحدر حم زسد. حدر ممله لدندسه حم زحده ١١ حفري عفري مامل لمعر معر مامر لبور مركب 18 حم دَسَع ⊹

حانه هونه هر مانعه دهجهه امهر عدله دهموده. هدم مودر لحده، حدم در دمانعه دیده در

عمدني ده هدي هدم دعدم دعة مهم «

به حمو حسب

ملحی دلیمهم مدهدهم دولات دادهای در المعالم در المعالم در الماده مدید مدیده مدیده الماده مدیده م

موسام بهنوکاء بحمونی درسام دلیم به مورم کر میرون کا مردون کا مردو

## ل ب حل عةدله محتسله.

ا B C وهد. 2 A B omit from إنهاجوه وهدا المراحد من المراحد من المراحد وهدا المراحد

ستهدم دخون الله المحدود المحدود والمدود والمحدود والمدود وال

سعداد و عدم المعددة ا

بار به نعمهد ،حدند صلله حديد مدسد فلاء مابعه حديم خواب

<sup>1</sup> C omits Jiou. 2 C omits o. 3 In B, on the margin, is the gloss Law: 5. C publics. 6 B C omit o. 7 A omits Joa. 8 A et lawo.

والمرابع والمرابع والمرابع والمرابع والمرابع والمرابع المرابع والمرابع وال

دونه در منده وبه هر حدل دهندوهه. مسجة الاستولام حدده و المعادة المراجعة ال

¹ C omits paula عداده. ² A C omit وص. ³ B C omit المنهد، در الماه المنهد، ث الماه المنهد، ث الم

The service of the conict social riocit. Social constraints the constraints of the conict constraints and conict constraints of the conict conict conict constraints.

مهل حز هم بندی مونین کوهنی کوهنی دوندک دوندک دوندک المعملف محدی ما به موندک المعملف محدی ما به موندک المعملف محدی ما به موندی المعمل المیت محدی می موندی م

هدم حماند، حم عدلم بموند. ملاه دم مانع دن مسد. هدم مماند، حل عنده بصدام برشهدم، مدملاه

حتمے. مدخن الماحمن الملخبیہ هم بعوبال. محیا دعییہ ممامقد دیارے الماحمن المامندی ال

مهدا دن ده وه در مدنه دن و ده به در مدنه در مدن در مدنه در مدنه در مدن در مدنه در مدن د

<sup>1</sup> B omits بهمغه , and C omits ابتهما . 2 A omits مهناه بهماران ; C منهام همناه بهماران ; C منهام همناه تهماران بهماران بهمارا

عتب هدر هدای اعتمال اعتمالی المحالی المحالی علی المحالی المحا

المعددة مهله هنده دن سامنه دخهنه ومسهد. مهمههمده مور جومده وجده وهراجه وهون العبلان مورده ومدهده المراجع ا

مهند ده دِهٔ، هم عدله بهبشده هم دیلهه مهنه. محم هماند، دیمهٔ ۱۸ حل هف بعهٔ معنه معنه مهنای شه دلهای هم دیبله ده فیل المهم ۱۵ میله دیبله ده فیل

<sup>&</sup>lt;sup>1</sup> A C المتعالى . <sup>2</sup> A C محرو <sup>3</sup> C omits the next clause. <sup>4</sup> B<sub>6</sub>C المتعارد <sup>6</sup> A B المعارد <sup>6</sup> The total of the numbers here given is 451 years, 6 months, and 10 days. <sup>7</sup> A omits المحداد <sup>8</sup> A وحدود <sup>9</sup> A B المحدود <sup>10</sup> C كارود <sup>10</sup>

لدعف مهم حددونه لححم علم عتب لمفلد دو وفهم موم تنحن بيت المام بنعد حصل مناء. عنا موم المرابع الم حددذب لحديم حعدم مهدم عتب ولعمل محددت «عحده لحد لمحدمة عتم. نَعَفِّه هوم حددني لححك عم عتب مبدز بدزم الحزيم. ممجز دول دنفع المدحر حر صهر. مَفِدَ عِمْدُ مِهْدُ عَلَى مُعَدِيم الحَدِيم وَعَلَمُ وَعَلَمُ مِسِدُمُم، مناحم مناصعه مرية حربه مدنعا مددناه منافره عدد عتب، مممله شمم له لهلام دتم مهلهم دتم. محم الملمم حتر منبيد الملمم قلل مملك هوم حددنات لححم حسة عتب تحدير موم حددونه لحمه المحدم عتب مام تعدده لمعن المادك المادك المام المادك ا لعدى حصف عتب مملك دهدى وسحنى وحباله كالد עבדין. בל ממא הגבויא יולבהא אדכבין שנין. סהן בל موه عدم عديد محدد حمين المعدم محمد المحمد المحمد الم حددنا مرام عتب المرام عتب المكالم مددنا المحدد רבאש העשאב ה בביבון אים היסש היסש אודב 12 הבביות בים היסש אורשאש העשאה העודב 12 הבביות בים היסש אודב 12 הבביות ה مسحد العتب ب بمعد المحامد معلم الم عتب عليم بنحله مادحم عتب أبيدجم محله ١٥عدعمة عتب محمد محلم ۱۰ المانه متعبر محمد منع ماها، ملعمر المتعبر منعبر الماعد المتعبر المتعب تصفعول محلم حعام مسحد عتم. مفاحر محلم المحديم

 4.7.
 حدادی دیمدغد:

 4.0.
 حدادی دیمدیدها:

 4.
 حدادی دیمدخم:

 4.
 حدادی دیمدخم:

 4.
 حدادی دیمدهی:

 4.
 حدادی دیمدهی:

٠٥٠ حدی بخفن:

٠٥٠ حدی بخفن:

٠١. حدی بنفن:

٠١. حدی بنفن:

٠٠. حدی بخف :

٠٠. حدی بخف :

٠٠. حدی بخف :

٠٠. حدی بختن:

٠٠. حدی بختن:

٠٠. حدی بختن:

«محلل دلى هدى ل لحداد دلسن عبّد دهنى مددد دهنى مددد الله هدى المرابع المدد المناس الدى المددد المناس الدى المدد المناس الدى المدد المناس الدى المدد ا

<sup>1</sup> C paigg. 2 C páaig. 3 A hao. 4 A hao. 5 B σλωο. 6 C jimahuah. 7 C σαυ. 8 C αικόο. 8 A ταλα. 10 C φάοιβ. 11 A C ταλα.

القب المعدد المالية على المالية المال

له و دل معمدتون معل عتبه وهودونه موهدله وحد

- م. حلمه بهبنبسه:
  - د. هلک در:
- L. reles issista:
  - r. حلعہ مستنف:
  - ه. حلعه وبنوهه
    - ه. محلحه ولديع:
- ١. حلم ويدلفي:

- د. حلمه الكنة:
- 4. reles richi:
- ر. حلعه دبینهده: نم. حلعه دبینه:
  - 13.21 ELEN 12.11
  - مد. حلعه مكدًi:
  - स्यानीत स्वीय .स्
  - مه. محلم دخوالم:

حددته وحض دولل ونجعلم لصف مالمه دعمة به مهماه cras sance sance induition sind induition ىحەقكە 107تىك مەمورىدى. مىشد كىنى، دتىر لەر دىنىك. لاعلاء حوءعم لاعامعه لاعنلال حونعم عمة حفالا عمفه التنظالية والمن المام فوه الما حديم علم المحتام مه تعدم. ومسلح حدثه بع حملته محمد محمد محمد محمد ים . ישה אול באופירם אור לור אור רם . הצמשל השלר لىعمىدونى الملحسي معمسدسين ويحدم احديما مغمديس، ואספ לבינינולא ובבא מנא. בלל ויוגב אמיז וכלו «copo ratio» et siis oratio e cotas معشوب عقر مديمن معربة عالمه الحميد، هم المهند מנא האכהודא הכלפוא "נבה. מעו, לאובא הבובץ. עוישלם תמחע יסושע קודשו איג הישבע קוסן גדיקעני جسمة. محسل لمحر محمد مملخه. 4مكم مع مدم محتس. حلل وبنوسه بملهم. ولم ولمن وتد معذلك ويعرفه له فانب حاه بنته بنعده ححمن عسه ،حصاها، بهم سالهم ملے معبفیلغی عبمل عنہ معید محدم حلمص, حتر معند بنس به مدنده مدنده مدند مدند مدند مديد ومريع مريع المالم عرفي والمحدث محمد معمر المحدث عتىم د محمد عمام و مسلم و دير معادل هام مسلم المحتب القبر مدحية المتمام المعتد المقام محمدة چۆنچىم «مەمىكى تەتىر مەزىك كىمامەنى تەرە كاك كالقىم הראא יעבין הוכנה שיטיא יעבים ישלה אראם

<sup>1</sup> A omits o. 2 A C omit this word. 3 A عبر ال ال مبد كا ماك. 4 A C مهل عداره. 5 C omits المعالم عداراً وقت 6 B C ماكنا عداراً معالم عداراً المعالم عداراً ا

<sup>8</sup> A C اهمنا علم B C omit المعنال 8 .

معزيل علامكم ملقم معديم ملقم ويحسب معديم ملازم ملقم لمهزم. ممالمم ممازم ملعتم حفقلم. مفهد من حذب معنف بحدور مناهدم مناهد مناهد مناعد معناهد مناعد معناهد הללהז הנהרו הממצ לושם הבובש לושל המיומל המולץ مالم در درست المزافع المحر معالم درام حالم معالم معالم المرام ال המש נחבה ולאת כוכנה הם. המינין נחבה להלאו عندمه ولديم محدةوهم. وهم لهني «يخفهم وفوقديم. معلم مراكب مراجع مراعب المواجع المراجع المراع المراجع المراجع المراجع المراجع المراجع المراجع المراجع المراجع . הושתה הלה בציא העבואה הבביאה הבא האלות نوزس مناسل مدر معد لوزه المدر المحدا المرابع مدارية השהי הלא בעל מנה אנג. ימנאמכב מנה המה. הלק المرام له دنه بخزراري نعوسه، مدم هدم مرحه مردرلوسهر. مے سعفہ حرم عددہ ممی لم المزارد ملم سعفہ اصعب عل اصدف. مخ وحجود عل ملصه دامقهلد مردنه ودوم عمر مدلمام الحديدة من المعلل من الم مدلمة محديد المار لكحمة سحعحكم دينةم. منعصاه صعبة حماية محافقة المامية مند حمد . في نعبد معند معند المعدد ال ده دیمه محمد عتب «ملی مع در سلی مهجه لر مناعدمتا مرامه بمانية منه مناه المناهدين ممام ممجة له ليم حديم دله. ممانيد مماخع، حيل ممانة بغيد لعم من من المانع محمل المال ما المال مر

زحة وخ فِلله ويعدم لدوهفيد دخل عافة وزير ححم لحم המאס הבא לבוח. 2 מבעה לבוח לבה בכם הלבח בכם הבחם הבחם הבחם הבחם בכם ולבות בכם הבחם הבחם הבחם הבחם הבחם הבחם הב ciocum. nica lhimos + Lt is incum. andele حمامار حممين حدمه فيعدي مدم بليدهم مرمام لعنسه مه ممجة لموديم دويد. دويع ولم عسم مهل ممادله خدمهن معافيعدي له احمامك المنتبي محمده لعلم. فهوم سسيم المشنف وسيمه ديم عدمه حصوب مهزديم مرافتم بدقير ممجز مرامه لحميم ورحدم العدم. معلم حسيش لعلمهم مرتقير. مملم معدم ملحبهم بقعر. ممجة ماهم الحمع وبذنه لعفد حة بف. منعيم تمييه علمه منويجيمه مدم تمليدة دهدي مودم ملعن وتر بعيزيل ورشد لعه "مالعه سدهمه، وروحمه وروحمه والحبدولام، وخدوه حددونه لقير بعوالل ووود ماسم المتر معذله الخسوده لحدتسه مرجم حر مل عودمه ماه المعلم المعلم عل حديثه معده مدفي محاه مانم ممجة لصف الحميم وسطام ولا والحدة وزير حم حوسلم. مدل حدسم دزنین حج قدد معند. مهذ حر دمة لم ولم السوم متر بحن بحن المعمد المدمعم المواعم مرا درهم وعديهم من مر محمر لحتر له, قامعتم مودسم סבישא דעלא נישטא בין אויא פיוא אויא בע גע אוביי

<sup>1</sup> A omits this word. 2 B عبد المحمد المحمد المحمد 3 A has always عبد المحمد ال

ممنس ملحم معم حنه معر مرام لمهم منحم ممسؤم المعدروديم ورواه على بمؤسف مدم حذيم ممجة لمن حزبه. "ديم لدتر بعزيل ميدسه حميم لدموم حدمت منومه حتم معمن حصر دامه موزم حميم لمما لمنه متم وينهم المفرية حتم منه حتم لهما للمها Kray samio. oifus elumis sakis. Leun neadish ستع دیرنه دردنه در برهد رحه فرعد، مزدنه درسا حلیمنے مغیر حلیمنے سمقطی، محیطه حر سمقطی حدیم בילש במשל מושהם במושהם הצמש אמן מצושאהם ההגולם סגם לאלמא הסגמובה. האכן אלמא לכבה. בבג עהוא לכם ל הנעבא החלנהם, בל וב ישהלוף האכנהנוח, בתבה בבא. Klo Kuso Krus Kaus jans Kau maras sulso נובהם בחוא שווא דותב בחצא להפשא אינים ביוחי בוחיבה שם المعنى عبد المحدة حلوب عبد المساعة المود حدمي اموم مهره سعرية مريده مهلقي بع معتدا محمدية عد eir wirt Hair moir oend der moing. oeen alom, دند معزل بزس بقحير مملحة حميم لتوعم ومساور الملحة دةه، مغذم دير معذل درزيق حم دين حميد oustro\_ leherimo\_ ownels of reminis. of st vis. عليهني. ممحة لحميم ونذيع لحتر بعول. ويوعفه لهني rufish et per uerm. Toeler, rugent legt esti etern דמהאבון בו בלשה בנוצין פרסוב המבנוכות הבינוכות הלא המבנוכות אלא

<sup>1</sup> B omits όμο. 2 A σιας; C σίαν. 3 A C omit του. 4 A ολ. 5 B L τως; A μπορο. 6 B C μπορο. 7 B C τως; τολο. 8 A iλα μαμαρος; C μαμαρο χίλο.

במשו מבמוף! יתום במשם במשתלם הבמשל המואר שב במוחתו מבמה ואת מאבי השום במור זשמום. שב مناحه معمر دي روز مديقه مدين مال لمل حديم ورنسم لصف علصه ساعتصف حلل وبيع فم له مسلم علىمف حر סות מוני השם אחום בשמא בפנומא השם אול בשמוחבא Lob exxx. our Lesoba ex vie losis "1/2 usag. مدونوده وزع احسل هنام لينام. مملك همام هسف. השלא בנידו בייבר בישי בישי ברוץ בל בני ישור. ٥٨٠٠٥معة مملقي معددهم حديد. مهلة حر شنف وحدمه תמל ביצ מהוע המפץ אמון בי של בנו האבי האבי אלמא لحميم دوريم ديد معزل مر دل عزدمه عدله سد. achen wer instable of the contraction of the contra عدل، مضه وهذب المعنى المعنى محدده المعنى محدده عدله הפתד למה אומה המשבה לצבעו במשבה אום בתצבוובנו ים בא שום יובעלים בים א בבים בים היאם וביבעובוא. מעוץ tecto ecent lo, er coja ofen loin. onea cars lelmi, sefs lab ei, wil. anbeisa ei, la, المعتصدية ودهدوهم ووج تدني، ودو تماه دن معود لحددنه دير. حدية حني سامه دحميه ١٥٥٠مهزه معدة وش. ملية سوم لسف حتى لحدمه. وزليه حتر بعودل عل حد معدوه لهر ورم الحدم مهن من علم عمر فون تدعوه در دده. ورح بهن سون العادي، دردوه سر 10 وحديد

<sup>1</sup> A acis. 2 A omits Johl. 8 B evant H?. 4 B has; C Hass has him. 6 A C Hass. 6 C tash said. 7 A Hass; C others has has. 8 C acis. 9 A B add coints. 10 C coints. 11 B evan has. 12 C exass.

ماسم له مفيد موزدسون. ممجة لصف حمعه. دلسة اسة حدم لخب فيزهم ديميم. مسيح دم بهزي محقدي. יחסובה סבק הביא כמה המהא השלין העודבין בבין. בד لصديم ويةسمي ممجة حني الحميم فينم حدم. عدم عنه عدمة ماياه المحدة المسافي على عامرة معتصن ممحده لحديد. المحلا مد يحدثه وسلم طوحد لسلم دلسف. ممجز مالمم لحميم. محز لحتر معزل הנוסוניםם בן יעהו, מצבוא הסבוע בתעבוםם. האבי מבא «لحديم دامجة الم المامه، «مماؤنوم حديم هم 11 κανείω ταρία. οιθαρ αρία 11 οπίτρω οικίωος οτίμωος. مداه على المؤمد ومعقد معرفة المن مديد مرا المام خدزد معلم مادیم عودی مهداد منی. می در غدنه احمد بهوس المعالم والمعالم المرابع المعرب والمعرب عادة حدمد حدامه دووده. مهفهسا مزحم ١٥٥٠مله منه. ملعدم جميه شمة لمن حر دستم معدد لدحينه. ميعنلي وسلمه على سدورسف. مدعفي بهزم حر فيتحسف. مممودة لحمام ولسحيم لحدّم. ممجة حميم لملحزة. قاهد فيتحديث محدد بحديث دهدهم. ويسمن لتوخيري حلا ممافيته حدونه معالي حصف. دلم نحند ٨٠٤ خې ډليمهم، جې عندمه دمهني. ١٠٩١دمې مناهم حدمه لما لايم دير معند محمد مهموني האבים למושה בישוחם בישוח השלם לבוצח השלים. במשל האושה

<sup>1</sup> C omits بس. 2 B لعنبه. 3 A C pao. 4 B C ao.; 5 C المحد. 6 A المحد. 7 C omits this word; A مبلعه. 8 A omits لعمل. 9 C مسائلاه. 10 B C لبقمه. 11 C مالم نصور. 12 A رما لممله، 14 كان مالم المحد، 13 B محد. 14 A B بممله المالية. 15 C رماية وازد.

وحديان للعدف. محسن مددنه يدل علمتدف منفذهدف محتندة عد ومند لحد مع المحدد مع من حصوب عتب ملمسة. مستسف بعلم المتعامية محامل على مالك ماكن م مهلغ حر دلد دغ شودی معفددننی مدنندم بعمن ودهد معدد ما مردوم علي علي علامه والمروم والموام والموام والموام والموام والمروم والم والمروم والمروم والمروم والمروم والمروم والمروم والمروم والمروم مسلم ومديد ومساع المادي المادي والمادي المادي الما لعتلم الملفية حمد حلك سلستدمي مردة م كتفعم العوش لكناجم حمر معامدوني مداد دن شويم حديده وحديد سيخ. صلغ حر عفد دورف مولد ادخ مفودم. محمد الم لحمل بلد ممحزه دتر معزل لحومه. هم سر فالمس נאמרו במשל ואהר הב משא בא לשול ב ואמפע مرام محقق، حدفي لم لمغنف حر معطعف مرام عدده در حميد، معلمه لنع لمؤنه على حر حميد اديم. ويومه علىمنى عجلقيم وديتيم وخدور شوه لمحر معدومه من عمرة عمله المعمد وحد بطور حد معذله ואובא ווכבולוא. ובוכבם בסוכנא שובנה בואל בעובוא صديم مهزي حد بُشان مدل محدور حدة مدير مدليد حم שובחשה בת בשחם משבין בבין בן ביו ישול. 12 reas 1910 ., manufac , masser o reas dal abra محقه, مدم حدنه ممجة. لحشة بدع طبع الماهم خر بخم. لم صفع لدني المختم لدمي المعلمي ما محمد المامل مدمت نصمه محمد معدد مدين المامه.

<sup>&</sup>lt;sup>1</sup> C عدى. 
<sup>2</sup> A اينهدي. 
<sup>3</sup> B رصيه المحقد لمعكى A C وسيه. 
<sup>4</sup> A سن المحمد, with ابس ه or on the margin. 
<sup>5</sup> C omits لمعتد بـ 
<sup>6</sup> B C المحكر. 
<sup>7</sup> C وضع الهمكر. 
<sup>8</sup> B omits رعمد لمبعه بـ 
<sup>8</sup> B.

معة حدة نه مداد دة مهوديم. ليم المدسّلة على سرم يغم على من مبحر من مدينها منهندام منتدع من ماينه האפי ל בייא. י מאבים לעבר לם עבר ל יא מושפים لحبة بي. منطه حدمت معمنة عدم عدم عدم عدم. معتمدة في معلم على المعنى معتمد المعتمدة المعتمدة المعتمدة المعتمدة المعتمدة المعتمدة المعتمدة المعتمدة المعتمدة معال مدعنه محدية بق مدام فيعرع مدام كانه סובאה העליא באינים באומא בויים יויים בין ייי ליו ליו בייים ביים בייים בייים בייים בייים בייים בייים בי المالمة. مماذيعه دتر معزيل دنزليجمي مماذي ددمقها. ممل له مادمه حدید حل حدیم احد کارمده لحدم حتید معذل ممجة لحميم حدمه المحمر بذكروب صلب محدم لمحمل لم أنب محدم در. ددلمهم المدحة لم مفحة المصافيد ישבהסינו אמשא אום. האבברת וצא לבוכא ובצין מנוחם.. معقد بالهاس، بدهام بدنه .مدنعا و مدنع نعده حرابه والمحدول المنظمه العدم ها دسوس دسالم. وحد فحسم مانف بعدة على علم المعتبر وأنه الم المحتمد المانة المحتمد المعتمد المعتم منح المان فيل غين من المان ا العنوب وحدي هدي ومرياه من حمر وحدر ويوهون فيمر ححصوب مهري وفيلم دحصفته يتفعيه درسه والمهالل עשבו השלי הצם השי יהששי הדודה במה בדעבשעי איף היישיה עלשיישים הבן בין חבהבא לשובאי محجة بالمه الحميد بعدة الحدة بعوال. بمن حجم حميد المراهم تا بخلله و عضوه مادي عدد المراهم المر

<sup>1</sup> A omits المحمد على منهاه. 2 A منهاه المحمد على منهاه المحمد على منهاه المحمد على منهاه المحمد على المحمد عل

ممنح المستنى مالحنيم مدوعه لملهم ممجد لسف احديم. عدده حديم يرخز لدني. حدم حدميم مملاليل علىدني. معرفندسف وسلحه. وله عبد حدد هدم مد ماه محاضده دل مدمر. محر دوم لدوم محلل عدم. وزير مذب عليمن. مماه المرابع مع معم احدى محافظ معامر ، مماه المالي ميه ملايم. المساف مساف المراف المراف المراف المرافع ا لابه له ماسه د سالهم وسالم دم مهافعه حمد مدم مسلم بغده وحدة هدم بدي معني بغيره بدير لحميه. ممله تمحمن هزّم أم "هَمِم حمقين، بنم هَمِم لنه « المحمة عدم مقدم لدن مر معند ملك المادية المحمد المادية الما لمحفد مناحق حنيم لدة حر حدنهم عدمه بقحير مصدير سلمه دنیاه مراد ماده الحدم الحديث عدد الاعدلي مرد دل عدل عدل عدل مرد الاعداد رحزم الاسع. والمارم والعدم المازع والمازع والمازع المارم المارم المارك المارك المارك المارك المارك المارك المارك المارك الماركة المار Kosh dizai Lein. IKIMis hobomis usideiis. oele دة بهويم. مماله مرحمة لمنحم. ممله دو لحديم حديمه מארם . הואסיום הודאם השוב הצורו משרך שוים محدة مادة الله لم ساعة الحقم لممداس. حلا المعنفهره مدلية مرتب مسم وصنته عنها مملفيعه حتر مهاد معناده محمة محمة ما عامة محمد בבלא וכלא האבים. ולבנא בל הנושל הנוש אינוש הבינה בבבובו הבבין הוא אלי ושני עשי בובבים בובבים ביותו ويقيم وديم درهم كوسم ودامه والمحدث والمحدث المحدور المراق

له، وم حلمه وتر معزد لتدم موه، حلا وومه وملامم خرين عليمن ممجة لمن حويم. حلل وحدمن محيمان حسنه. هم دلال لدني حنيه دلهمدلني حسنه. ملم سد سندر حام . مزيع حاما . حصم حام . بنه حام . حصم مقحم طمحلم عدهم قروه هم سية مفي عمد معمم لحم ٨٥٥م شده وم الموجدة، معجدة حويم، حديم سديم تمنع صلمهني. علمحمم مملقم يحترب ممدله معلمهدله المامدل سن دهنا من من من من دفع لمام عند مامد مل محمد متور من بين محمد من مفعد ما متملم جعددم لصف. ممجة علمه عدم ددنه فيدلم. ممم شاك كرية المام الكر الكر المام المراسم، وبمعفق فعلف مر محمد و ممافيع سدة محيز محمد وحتر معذل که مرزوسه وموسع سد حر حل المتد ومهم فنعر "عين دهةين معراسه مسر مدح المتحديد والمعتديد والمعالم المعالم رجدت عليمان محسم عند دشمه محسفه محتب ممخففة ومدمك في مديد وبراهم مغسه مر ممر لدودم التحمية سافه معافيله عسور والمتابع على حديد. «كل كالمولي وعمره والمعدن والمعالم عط معالم المرابع عط معالم المعالم دلسة، مصر ملك ملهم، مه مد عدم حالد. محمد بخديم הסא כן בל בונא. השבע אלמא כלא יידובות האמום. העום אלמא בצביף הבנוא. מסמ בל לולבא המצבן וכנא.

<sup>1</sup> C | B | 0. 2 B C سند. Here begins A, fol. 50. 3 A C صفعا؛ 4 B C | المحاد الم

امسلم قدر معذل حبه والمناسبة والمناسبة المناسم المناسم المناسبة ال مهزنده ملصف حمدها معجد ملصه مزيد مستني حصف ىوزى، مەممىي سەز, مىخىسەن. ئەمجىزە لىحىمى، سە لەسمى رقع وحض حددنه. محصوص لحكالهم وحباب الم با مميا محمه محمومه محابة مرية مرية في منابة مرن در سب بجسه ومدحم، مجسم و دحموس وحموم دوهنده السر قوه له محندم قوه حدم تحمير הלבה אית בווא בש במוצא כם מצמא יו בבי מבואי מיוע משידף הבתא בל עד יבשנה בצבושה באלה של בא באבים סגם מישה האהי. לבוא השבעה דעבול יםגמאים במוד אשוחד הוד השוז יהוש השביו שובים אד איבונים" مدومعا مسام نجمه دستب محسر مد بيافله مم رحم مقت وقد معال عديم رحةم. مذيع من לבשבוא האמולה האבעל בבץ. האכים לים הים המשא ديم حدث ميموس حراسي. « وبلرت محم منون المعرب منه ولم المركب منه ولماء من المعرب المركب ال مبيع حديم مقع حر قدر معذل مسلم حذب حسم محل حدمه من اخب من المام مسلم المر معمد معم حلیسن مسمنوسه. ممن صفی در عدیم "بسم دمده examinio exa cresido ala oba anto area sur oler הצבה האעולה מעודה האלובים אב שנים במצבן וכנא. عناع عفد ما الم المحدم المدومة المحدد ما المحدد وألام الملحدين ورويع بعرف عن مريع المربع ال

<sup>&</sup>lt;sup>1</sup> C معكمه، <sup>2</sup> C بهاه، <sup>3</sup> C ابت كه با د كه با د كه با كه به المحدد ا

<sup>9</sup> C الحاد الله عنه الماد عنه عنه .

المه حجم حول بمهندله. مصوب حديم لمه حجم. סבאינגססה, לדולנין להינוא הבאבא. הבלנב ההיא כחנן כתכבה השס ושו בשלו השבו ולו ולבה הלבה. ושו הלכם הלשב המלהו للمتم عل يدت لمهزة عفودة عمد مصده و حديم لعلاما סצפה בצהפנוא האוכנה בנהוא. האוכה מלכה "כובוא. הפסד لدته استول ورعمن مر مدتم مرني محوله معرف الممرني. العدد عديدهم معرف له عموني عدد عدد عدد مرد و عدد مرد مرد عدد مرد مرد المرد عدد مرد المرد معه مدله. مهجز همعه لحتر لهر. وهزيه عفو لحفي وورمله Lein Lyunn, oldicen of ruly excession, nauch rial دينه مدم ملامم ملقم بدوم معلم حديد معلم المونم احتمام تلة المناهم. محمد المقالم المقالم المقالم المقالم المقالم المناهم المقالم المق ספס, כלמוא. מות אוכבין ימבין מלו בין וכנאא פגביאא. دو محمد محلفيد لمل مادم ونسيم عمل وحدي مدو ديية حر لموزم مححم المؤلم المنت مدون الموسع ديورم בסמרוא. אוניה, משבא האבסה, סלא אשבעה בני שניל לבעד כפוקומפה כן ונה ימנומהוא הנפוני החף בל אפההי. متبيله حديه. محضم شمم محقه, حصمة ما مديد مالم وغهاه معرف حمية حميل السفة حن المحمل السحمه، حدست. بمال لمزحم بمعلمه, لم محمله بدلالين لم مح حجم منظمد له. شه دم حجم مصحم الحديم.

<sup>1</sup> B omits مند ; C has معمل معند . 2 B في الله علي . 3 A لله الله علي . 3 B omits مند . 3 B omits only . 3 B omits o

وروزيم. امعينم دله عرصه دسة ملك ممحرزه. ودل حوم حد عجم ممجز لصفي. صنه وحم وورام معندم وملاتهم المحمد المام الم داغل الم المال المحمد معالم المالك المعالمة المالكة ال סבובה הבההל הבחנה כאהוליתאה הובבהם ל הבבנא. بغسن الم منجمعي وهددسه محمدهم دراد. معفد حعنه جمودتين دلمتله لمتن دحمحه مصلم منف. لم محدد لم ولحم مدحمه. لم مديد دحمقه. لما .كفامه ما يعمداه برعمدا نبغ .معدد معمه فل and ruciy the roup. Als "hip rubb iting no execy. No ection, one mon. oer us the earl ιωλ οίσκο ζόισκ δαλ ακιέδκ κίαλο κκίας ολακίο λω סטע הדטאיי קלא ייאיף סייבאי באך יבסאר ל בא יו ביול בוא וישטא בושי טאבי ומין אשוים אשנים יאים איך ירן منته دهمت العتمن والمدتني مداني مدار مراد المرادة المرادة لمهمه. 14 معرف حديمة على معرفة لحديد هديم بملمهم عهند. شه بهوم دم حرنم. ١٥٥٥ لهم حددسه مفيرده قد معزبا 11 علمه، وحساء معرجة علمه لحمية المربعة ما

<sup>1</sup> B معم، 2 B معم؛ 3 B الته. 4 A C omit سك. 5 B سكره المعمه ; C سكره المعمد. 5 C منال. 7 B omits ومساء وراء وراء منال الله ومساء وراء وراء وراء كالله والله وساء وراء وراء كالله وساء وراء كالله والله وال

معمله حر المحر مماؤه ليهودهم بمل شوم حن المتاهدها حتم معددم المقلم. دسجعهن منوسه المسلم عصوره المنة. ٥٥٨ عضز وهعمه دوزوسه ودومهم فن حدزه مهم تبع متحدوه ستعمر وشده ومحم حردم لممحل حميم. ممله تقوم دوودهم في جنه وحليف وولي معيلهم وسعم. متاسم عندني شوه محرد حيل دوسه «شوره شريده» لفاء بعد ممال لمحدث شفزيه هدون ملم معدس لحديدة مح حر حبعم مراع ددية من مرك دلاء معلمدية و المعامد براء معدع من بهد الاعتباء برهد الله عاملامي سد لحددة لمحر. وجه سملهم للفهم سحتلم وللم ندد سد عدية دهام. معدوه لهم عدمه لحمله. معد ساه دند will berein in o. ifus al egan oncio. Efe Ecul شمِه لم حصه ام. حد هذعم شموم لسحه. ولم وروفه لسح תמלא באואה מאכה בבא מנוא כן נפנא. מאכה אלואא حمصرے مرساء مرسع بعد مرسع فرفا مرد فرسخ مص محدوما المالكية حر سحيحهم وعصده وحدوده ودوزه دلله ينف قدهدف. ممجد علمه لحميه. ١٠هم لخوم للمناه مدن אנה האשונים אעום מנוכ. השבבן שבא לביא כן בני . αρίλ. οιαδεύς και το τόπος κατη επισευων لمهر. محدده سهر دفيد سفيد هذب. ١١٥مهفند حدمه eluprom, ozich raza eza lbub lab 11 zen Laja. معمده حنه عممتر محمد حميم لعم حلقه

<sup>&</sup>lt;sup>1</sup> C كِيَّةٍ. <sup>2</sup> C للنه أن <sup>3</sup> C نهاراً. <sup>4</sup> B لصوبه والمعارفة والمعارفة

<sup>[</sup>II. 2.]

عمد ماقم حدةم. مدد عله لحرنم صقحمه دمعد. منطسة شوه عديم مسحد نقع حديديم. معمد طسلم عمددیم ولاندیم مدهعسی مادد دیمیم مالملم عنتم. در בהא האביו אנמא לאכומת. הנממא וובף למלכא احمانك الحراب و ش عدله معلاحده صبعتسف. مدد «بجم حرم حرزم عل بؤنة, دسودف ملم سوده. ire eizis chimis liemero suis Lecropan osci ححب لحميم لحب معمل حر حراب فقد شه وروان حدونه لحربة مل والمراني ماجة حبت لع مارسلم. مساه همزمنه محفد لعف حزبه مهديه. مهجة حذبه لحميد، مؤيم سمؤني محسر ليحم. \*دردور در معوم کی در و بودهای محسب موسی لنحه ممام كي مدين مدي محدية قدر معند دلمهافت و مندع مهم و الا عند مند مناهاه و المناهد الم دهنها معمد معدم سبلنه مديم معمد معدد مناسب لتودلهمن مملاسيمه هرتب دلمن. ممجن حميم لقير معذل لحغدسه معدة سلم سدم بعدسه حميم مدر معندل مضايم قدر معندل دحدددنه المالمة مقحب مهمه ممايده معدنده من ديم من ديم من ديم مينده ماهم منهده علم معرفه مدم المالية والمحت منها المنافع المناب المناب المعالية المعالية المعالم المعالم المالية المناسبة المناسبة الم حتد ممه فبالمه مهم باله من حدث بدقعم متنم.

<sup>&</sup>lt;sup>1</sup> A بنجار عصور <sup>2</sup> A C معود <sup>3</sup> B لمعد <sup>4</sup> A C رونعاه <sup>5</sup> A المعد <sup>5</sup> A المعد <sup>6</sup> A المعد <sup>7</sup> A C مربعار <sup>8</sup> C omits from oppole to المعدد <sup>9</sup> C محدد <sup></sup>

הבסבדא הבה בבא יאלמא הנפלטל בסבדא המשוץ. אמני هزي عدمي حدويه حدوسه هدي يضد مل المحدثه لعدم مهردنه لعدم محمور مح دمون اعدةم حدسه. ىعدة معكده دغزيد المدهد وبلان عدده لمحدم بمارحهام بها باسم. والعهاسم, علمن حدد معزل دمدتور عمديم ونوهم ومده على معتدم وحدتهن בלהפשא הן ליבא משסא שוא וכא לבה אלא הבהומא. المسلم محويد حدفي ولم يعالل ددفي مدملم مسدله. ومحدوه حميد محصوف لعتر معول صلم علمي مفعد عني תוא ולא נפסף מן כלימים בומא לפוא. יסמוא بعدة عل صرة م لححسه حددة من مسلم لحجم عل معفقهم ملح بعده لحشدليم وبعد لطمتصف مدومهم علامه دلله. فبل هذب حمدته الحراب. هر حمدته رفعنه وناف مل دوزهده محدد السواح ، مغدة دوند لمه جميع معرف معجز لصفي عموم حر احتد عجر. ماله فلفسه لحزيم به بهجناهم. معدم عستندف ەجةىكىدە ححدى. منبلىء مىنى حرة لىد معذلا. لحدم در الصدادة مر السلطم الحدملم، وحدم حدّر معادل مر حبتماه محمدهم مدهم ملقه مرتبع بعد منبله منفي قامصد من حنب دوسم حستسف المحات، معمله حتر سعند هر زحموب لعبده

<sup>\*</sup> C با المحروب المحدد المحدد

שנה בין דיוף בדיוף בארשה בארשה בינים בנים בונים בליבים الم لمطمع. هنه عصر لحلم. مهنه دودند لدندتر. ممجد محدة حدمت الحدام والمناقة بين المعد محدد محبيد محبيد وزعني الحللم. محجة عالم المحاب معام المالي عددهم لفزعف. ولمسهم محمزف بديم مدهيم. بخلك من عم مهنفي ممهنفي و بنجلل مع وزمني منبدز لحتر معذل وسولسوس، محمد عفيه العس ووزعني، محصعه الموهدة في حمادع الحرام. ممهم لعجم حتر سائل حم حرام. الدعم حمله مناسم معبده معبده حدم مدمن مدامه دفية منه ماهم وحدية لم المام منهم منهم منهم منهم حب معنا مالم الحراب ممجد المحمد معدمة سديد حديد له مزيان منه منهد حوب و من من منه لمست. معمده حميد معمد الم وزعن معاهده لسولمة ومديم فصوم لمسم وحدوه فيتع صابع محموص ock uption recess lungians ruiss ordina Lon اعد معرمة بتدء مسلم نبعه محمد المؤ مله مندر معناء مرق مدهنمه عوسله هته لدهم رانسلهم بخبومهم rapirax elemis. Alebers explass rates icrashs. حزود و دل كيم سحيعيم، ١٠ كده در در در كم مل ملكم. دامه وعديه. معيديمه. تسؤه ويعدده. حصابه محمله

المام دوته معذل لمه مالمه دم مديمه عمددم دحرة مدرة معجد مالمه مينطوهف. محمد لدنيومقه، دلمه محصمه. ארוחם האושעם העבבה. יהום דאבהה, למים דבון במים المخزدة عديد عدادة علمة عديد من المخدر عد زخم شم בחדא בבא הואום מבחש, בחבוא הכהן. "אול שם محدد المامة منامل معادد المامة مناهم المامه מאשוו, לה ישרושה הכינה. לצם כן למולא הנהוה בלה אושל אושר הלפה הצמש זשהם . זשה הל הנושם הנושי المدهوزة محديم دوزم حمل مدام حصيم مصيم لم نفد. مساسه مل مح بعه السام ، معادس معدد المعدد معدد لم حميد معردة مع مدرد معرد لم المرابع לשולם. מבלל דוסבלא דלאת אול ביה מדיבא מה. האבין ישעעה המואר שמור הבולמס האבולמס הארשת בשום. مالهم وبحمة وبنور حميم محقص حلك ووسل وسوز حمد مخذم لنه منقم ددد خلل ملصم حم حمد مدهد ممالحد حم העלמה. האבי למ בינה. עונים בהבבה הבבי הכבין ין. הםל العندل عنديل مسلمل بهونه من حر حراته المنهم حل من من من من المنابع مدينه منابع علم منابع المنابع ا منعة لحرني ممجة حميم. خر مدم حة بمال لمل وزيف مموم لدحده معذل حر حراب مخذ لم ملمم مد مهمه حدید. ممجد حمید احدیک می دمحدور له کنه عدمه وحذبه. حديم كنجز رصوب ، بحدة والم كاستب كيد سنة

בלל האונים, על מביא העונאי. הקל מביא סום מואי معرجة لم علمه. حيد اله سمت دسته. معزيدم، الحل دسم لخنه، مسمزي ده دير سعند مدلمتهمني. محجد KARY THE REIL OF CELTS CONTROL HOLD FLUETS LEAD ملهني دير بهذك «دهددني مسنني شوه ده بمهممي شوه. محر دلمة وترسمه علمن حتر معند ملغ حر معمددنن oche ei abers. Pocha laica rechers. Posahom, لسهلنه حصف حلا متحم وحم والعلام محملقهم. ofrem entire motion in current creix chick دیمن علی مفرم میم حدد که دیمالد ادن معسی مسمده لسملنه حرحم ملسواله لنمهد يحنف وحنجر ميه سك سهلنه هوم حمده حد حدم لحمن حم احن محنح. حدهم دهجم ليهافي وحر موهد عمله حمدد دنه. شه المرافية عسمه، الحزير محر حصف كلده معونه هذا المراكب المراكب من المراكب المعامل المن من المراكب السعة لصفي مسعم لية عمصر وهني. مسموري ميد حسورهم. نقدم لمن لمن المرازي موه المام من المن من المرازية ملخعما معليمه بحديثها هعيه حمق مصماء . مهامعناه diy دريا معدم كنين المحروبية المحروبية المراجعة المراجعة المحروبية المراجعة المراج ملىدان الحلفغه ملصم حدند وحديد سحيم ملاتلم لحملته وحمويم. ممليلة عفعدونف وحروب محة شمه حميم دخ لمحديم عتبع بخلل حدمه بمامه عل لمهز معلفين

<sup>1</sup> A C omit همد. 2 A C omit همد. 3 B omits همد. 4 C مهالات و معالی و م

تمانه مهده محتم مداه ولمنه محم الحقام محم المعتمدة مرانه مهده المعتمد المعتمد

دے یہ تحقیم مقلامات محمید کے باتھ مکانی محتابت معالیات کے باتھ میں معالیات کے باتھ میں معالیات کی دوران کے باتھ کے با

nr. empin. haeti. empi. erip rabu e icina chair etina echair entino echair. entino echair. entino echair. entino echair. entino echair. entino echair. entino echair.

مدنهم هر هدهدی دمیلهدد و دولت در دولت

"Lose of ancient explaise. One aix of Liam risae Leia roie. Oacia cofiases ...

Aux excess ed areres extroce ocesa cofrage o

<sup>1</sup> B C المدارس مهنده. 2 C منه المساء انها وه و معاومه المدارس مهنده ابنه و بنه المدارس و نه المساء انها و بنه المدارس و نه المدارس و المدارس و المدارس و المدارس و B C المدارس و المدا

محداد مدیلیف. مهرس دلی ایسهم بیندی میسینی وزدهه می تهدای مدفونهه علبته میده در مدیر. لهمه محنومه مدانی حر المندهد حداد مدارد مدندی «

### ى خى خى ھۆدەنى اخەتى.

للنه «شه معنده» هذه المعدده معرفة وي المفهوده مهرفة وي المفهوده مهره مداه الحاده المفهوده مهره مداه الته المداه المديدة وي مداه المديدة وي المديدة وي المديدة وي المديدة وي المديدة المديدة المديدة والمديدة وال

Alin ry rojeco "ano lod ci. rusur nem chois ough. ne qui ougher or decoration of the man and come qui

¹ Comits ο μι: μ Ιοου. ² A B (αι) Ιλλί (κλοι. ° A Comit ο οί. ° B Ι τος. ° Β Ιτος. ° Β Ιτος.

<sup>&</sup>lt;sup>7</sup> A omits معدمه. 

<sup>8</sup> B C omit المحدمة (a) A B omit (a) المحدمة (b) B C omit (a) المحدمة (b) المحدمة (c) المحد

ددیل وزین دورک دورک دخ کادردر تدر، دوسه در مه تخب بينه لهفخمر حين. ونيه همه حر يحدنه مفهالم. محبِّده شبه حلمص. مهمامه، شبه سد حم جددةه، قلعه . يماد حس محاه معا معرمة بنه عدد المادة ده بإسفه مطله لحبانه ملحنه دساعه. مدلم مخمه سام للمؤم الحر حدة بم الناب شوه حمر سددم. وممحدة لحمام رحة المنام المرام المرام المنام المرام المرا هست وهم الموس معند السرير الحما المعالم والمرابع المرابع المر عرفي مماءة مدمته عيده مدنك محملة معلم مركب هُوَدِيْ وَيَعَالِيهِ مِنْ وَحَدُم لِيحِدِينِ وَيَهُو حَدِيثَ وَيَهُ مُهُمَافًا شَوَهُ هرم. مميله هَقِي وَلِه لَعْمِمِيل هُوينِيم عدد دَير. وبمراتم هَقٍ، لدِنه شر مجعقب شقر لكنه بمحموس، ممره تشمه تحمه تحمه منانه قره مرم دمع حدمت موم منه، عمد ممد معمد لعنقب مده تمزلتم لمله محمقم مجع لهم ومحر عكلا مرفيطي ممتحف له ورحفه حرفه عقادم حرمية تعملم معمر مد لتنه. مهجة لصر، ولحدم هم «منالمتنسي، إلَّم مندهم عدم الاعتبار في المام ا حمية العامة والمحامل على المامة المعامة المعامة المتعامة 14 لم ففزم حميده، حينه 15 مونه مريد لم حملاً Leubs. nac "Lunfis rizupbs. neba iz zzw. ner.

<sup>1</sup> C omits & B o polo. Comits of a co. B C bol. A conits of a co. B C bol. A conits of a co

ند مرة المحمد بفيدالعه. هي حدم بالموه محما مرمة عدد وزين حيسمي معم عليسن بمونه امعدد من دوم لسبح مريد مهند شمه مديمة مديد ولقيم. وو لم يفد شوم لمن لمديد. وه دشه اديم should reason is acted in give in the end of אובבן במשל אום החשות החשל בו אום בי אום בי הבחל בים לאום המשל ci zha "oblh zin nuhom, mon. er nolr "leria. محمدة م عديم عيم مملد لحميه. مدد مملد حميم عمد عزعن وحلع وزوحن لنامة وقد معزل ددهاي. محمد من عوية شمم حسمه، مملمة, فيليل منرحلونه. محربت غذم شوه لم عدميم ددنه وزحني امعدة האכש העם הים הבבו הבני הבנה הבלה בלהכב المناعد حديث محم وحديث محديث حديث حفونهم معجل للله دين ممحال محمد المحموم على المقدم ترقيع الله المنافع ال "[הום די בל בים בים בים בים בים הים הלדים. مملط عيدة وزل وزيق ولمصلم درونه ممتعر مجزه हार्वास्ट्रवाक स्पर्वतंत्र कार्त व्यात विद्याति विद्याति हाक्षद्याति. محمد ولمنيل وسابق الملك وعوبة شوك سومه وما عني المسابقة محديل دينينهم حر قد حديث مماهم, لمليم هدم. osalbon ofeiston Lin Lein. ocab aciciush acidon. مملؤ محمد وحدمت اللم وصورة لم حافسهم مملؤنم

<sup>1</sup> Copano. 2 Bomits Ano. 3 B Ano. 4 A propal loso 20%.

<sup>&</sup>lt;sup>5</sup> A B omit محدداً <sup>8</sup> B C omit this word, وهناها <sup>8</sup> B C omit this word,

<sup>&</sup>lt;sup>9</sup> B C omit the words in brackets. <sup>10</sup> A C oā.

معرحه صمعه المعملية عند مونف لم عبر عمس معرف تغييم من حدلهة احبقهم لهة لهم «اقدلم». لسنهم الملك لسفي. مسه, بعيم لكسقص, مغدة كمل ليعفد محمص, ملطن عندماس بهذا بهذا موه وحديد عديم مسحد يوغر. وربه وعدده دمنه دمنه و المراهم والمراهم والمراعم والمراهم والمرامم والمراهم والمراهم والمراهم والمراهم والمراهم والمراهم والمراهم תבותם תשלו המחשו . המשל לשלה זאהו نهجم ملعد بن بحر تس بمالهم محمحة مربعدة ملعه لعدوسم . سوه المسلم عوجديم المساح حيد ماد ماد الدعم حر حراب محمل معمد دحرام معمد المقدر لمل אבאהם, ייסהמבו בגן בו בונסמה מבוסמה מביהחם, באולם دلة مديرة مرابة المرابع المرا نغ مرة والم والمهور والمغرور التر معنا حدولسم المحيد ولمنه. دي دينه ادبه بهواد دوعه ددرار مدال שת האביותם ששם תובתלו האבצאיו משאב התנצים, المحديم هذر بحوز عردة والمعدمات دماز عمة محاشرة على حلالم cless 1/2.2 la eq flipha ozeks leohan. 11 oeskeis مسان عل بخفومه و المراجم المر המצבוחה באדיבחא. הלא ופהם וכן נוצא המות לן כבהנו ぐ べいの べどらっ

حل د حل جمع معل قدر معنال. حر حلن ومعد معدد معد معنال المام والمام والمام

<sup>1</sup> C 02 10 kalo. 2 B 00 02 10 kal. 3 B C exist. 1 C 02/19.

<sup>&</sup>lt;sup>5</sup> B omits Luna; C omits Luna ooo. <sup>6</sup> C oonaan. <sup>7</sup> C いののなっから。
<sup>8</sup> B omits Luna <sup>9</sup> A C omit o. <sup>10</sup> C opaan. <sup>11</sup> C lunal.

<sup>12</sup> A B omit orkward; C : 13 C omits him location. 14 B C omit of the contraction of the c

تس. محم ده حعنم مهله تس دهام محمد لمه محده، مرزخ معد حم مسقهر، دعهنم درزم لحدثسم، مدد حمه معسم مره هم لمحمد حمه محمن تس «

#### حد 🔅 حل مهد.

ص الممالية لحفف حديق, وحر لحد هدم الممالية الم معهد مصلحين مزنيع شمم ليمعد ملانة حر علمن صنقسر. حلك ددغ هندوله مدوره، شوم. محلك عوديه مددولهم. «مهمهم وحرب محدد لم حفاظيم وفرونهم، مسعده ده سقه وسلم سلخ مه مقر وسين مولين مستمامه و مراده حلحهن بخفه علمهر مرحبهم لحدتيم محديب محديم لحمن، مزخيم، لعفلبغة أد سعت، معفلهدة عملم دميمه enden ozerom, oczlo zinadón roudon reafier nazar مهلسية وحدية مهيت مةهم عيم. محد مناحم أد عقب oje سلمونخم دسة الله. مفعم لمن معمد سلحيشف. ويعفِي حلمه لحدَيه. ودمة لمتمر عنع دفع مصف صحبه. سام وزعن حلم ترحمانم سلخه لهزم دسد للب مراتاه معفقه معتا مسعد مراه . برامعه سازفهم «الحفِعة، لسلحةم، صدر وحضة سه حر ضدة المالكيمة، حده. محمده لوزعني. مونز مهو السانت ووزعني. معدلت وزعن عل حباب مغيد معه ١٠٥مف عدمنه معدد عيم دستدله، وبلغ لعدد عيم مدويه. وده سفية لسحم لدحمة محمدد غدة محمد حدة، لحرةم للحبخة محمة،

<sup>1</sup> A B بالمار 2 A عصمت مع بالمار 3 C مامعه المهدو. 4 C المعدد 5 C المعدد 6 A C المعدد 7 C omits this word. 8 B عمد المعدد 4 C مناه ما والمعدد 10 B معلد 11 A معدة 6, the a in red.

ידישות בישה הבין שבת בלבא בשנים בשם המעובה בתבשאה הוגי הוגי שבלאה הן השלה להפשא «باعدومه «دهديس». محلكة منهم بالمفاق الموصمة والمتعم وبفوده لتحمله ودنمع ممليه ووزمور مسله المالمة وعل وعداله مدار المالية والمام ماله دولة דביא. דובן "צבילה האדם. דובלא האלעו, בה עומא. ילהפשא הבנלא. הבאבא הלישה ואשובה בבנשא. كموهمه وحددسه ومعيم وبغي حلين مه محمم حفيد محفس لحددسه ممال المل لم مزحمه مسون المحمد مولد مدحمه، احتماله المتالم مادحمة عتبر منعد لمةلمسم دينهم دينك. للب ملزلك محمض حديث. ملغسك ملخلص محمض ححض منسحض لغسك لمد حراثيم حلك riul احفة فلم ° شمط. معدنة مصط حسومة. ملك تاليح بينة. حتينة. مممليلة له حم لب عله ديم. نوديل وحموفيع زخو אמאה. האל ההיא לבבוב במים וכוא לכנואים האוכב בען. معدمة وحمونه حعلمديه ماه حندله مسموره المه محمد من معدد فرند مدني ماده له المناه من ديل المراه من من من المراه من المراه من المراه المراع المراه المراع المراه المراع المراه المراه المراه المراه المراه المراه المراه المراه المراع المراه المراه المراه المراه المراه المراه المراه المراه المراه جددته، محر نسل لهنم قس ممعد نهمغدهم. مصديم ביבה אה. הכן ולבא לוים בען. 13 ביו מומו וין לבא. האביוי المعدة سلم، ورحم علمه المؤم المتدة والمام والملم حالحدت محفى سبه معدن مبه مدلة حمة عدم התושאם התש בששה הישום ששור אמן שמשה מפחם

<sup>1</sup> A Jos; C aro. 2 B Jalo. 3 A omits this word. 4 B محمد 5 C مرحم الله و الله الله و ا

منه دللغمه، مهد عفد ها نعده فمعه مسلماء منه حم علتهم بخيله. لمقهم بملهم "مِحل، صعّهم لم بفِحل. محصلم علم سلم منهد. ممعلم نجو مل مراسم دهقهه معتده الملهم وسحمه، وبمنهد و دوسهم سويم المرامد معمد معمد معمد معمد الحضيموم. مسلم عحمتمني بملبقه المتحسم، مجلعًة عمسم، مرفغة ندید محمد مهد مهد محدشف مر نوسته ماد مدونتیم معطمة عمر ممانحه علمن محده مرزه لحة ونعمه. مدزه حدید محد معده محدد مام عصده عدم حد مزعد مرزم عدم مستخم معدم لللق، ملم بمخة هلم. حلا ruso rexig euchon. ser inca, enlan cien. sinc la عدمه دتم مالله دتم. ماه معامد دنته وعميت حم دتامه المنفد ددلف مازمه المرابع عدمتم، مدحم، مزدمي، مهده . منة بقام محادمه ماحمة ماحمة ماحمة مركب مركب م مملح منام علمه وزيم وهمة عماد مهلك مهتم مسم وط دور بهرن سب معادم المعالم وخرب عالم معرب معارب معارب المعارب المعا

### es : 12 coïedon mana.

محمد دن عديم معدد غلم «كموه»، هوك ده ذنده كمهمه، هوك ده ذنده كمهمه، والدوتدهك كمهمه، والدوتدهك ملاء والمعدد من المعدد المعدد والمعدد وا

ا شه زد شوره حر دلسفي قدر حديسه، مهالم شوه عديش، محفدم جنه منه موسم ، محديقه مخدم ، محديقه مخدم مخمم على المحديث المحدد مراسم على المحدد الم منهم . معدد عقدم علم العدله المهرم . معدد عقد لمن المنات تجزيم سَوه حدّنه مهرة عن سَوّن على المحترب موسلم المعترب والمحترب والمحترب المحترب والمحترب و مەردە مىنى. مىلىنخى مەلۇپلە دىسەدى. مەلەپلىلى مىن داسەد، دمسمين محد يه حيدلا. عرفه مسدنه ممجد له به به مامح بعالم مرائع مريع معني معنون دخيم مديم ما المامدة حفد. عمرفالله من حلسفه، مسميد، محمد يه محافظه من حفد المحافظة عند ما معدد المحافظة المعافظة سنديم مسحة له. علمتم سمفيلية للمللم حيق. منفله عل مالخامه عند ملك معملقاء عند مهمونا الاستراكة عند مالم سامة فيهده محتده حوسفسد محت مهده موس ملخد مهية المسفلام، مملزنية حرقبات وحمله، وبعد حد للتم وحيله. مملولله سن 11 مند بمسهد، معمر سفد 11 موند مند مملولله مرا نعمه منول عل مانعم مصلاء ممجة. حنول يعمل مح دنعة بمحر. مدنه كمهدفهر. حدنه نقد محنه بعد. سمت عجم ورفع حذبي ودهل ملم لك سلب كمند مل المام عفيد محسيه، محسله عبد حام دعم، مع وهم الأراع ومعند ما معند المام ال «الحمرينة ده. منهد ١٠شم، عل مهدي محنه له سلمله. سو حدم لسعم حنبصها سله دلمحمدهم.

העבואה הכו באא שנין אולחסה, מהף אכומת בה אלעה לח אישות כן המלבוא. מלוום בימבא קביות ולם ולבום olelmis dir, endon ser earon slow lociona lieman LERCUM. LECENDE LECENDERIES LECUM. LE TAIRGE حنه حني. مه بخعلحدبهم معندتم. محمة حمهن معنم معدن محنوشر لمعلمة من حنه محل محلم دهوة حدم. محد صوم منعسم دة مادحيم عتم. سلم مليدة وزهممميم LERO Excipa Liner airby. occión lican cid chopul nices Lucana tei cia. ocub neina ci משאה מובבין העובא שניין. האללמים בל בוב מוף אוללמה دحدوده بخدوه ورج حوزف سلامي مدو موم المسسم علمن قيم المراده له ديته لمهنجه بعقد محصة. وديمه احديم مماخينين مازحل مرماه المحنور وحدلم وحديث بأذفال حمامة مراع معدم عمل معلم العلم المسعدم مماخنين ricus. Bozas role Licaril. of Lapil role Lieu. offu ماملة لنفخد وهومه مبفد ٠

### בם 🔅 בל נשיטנה גאיטב.

رحنه سه همه حمند محبور ومعده مند. مرحنه مرد مردنه مردنه مردنه مردنه مردنه مردنه المرده المرده المرده المرده الم عدم قدم المرده المرده المرده المرده المرده المرده المرده المرده المرده المرد المرده المرده المرد المردم المرد المردم الم

<sup>&</sup>lt;sup>5</sup> C معصده ومتعه المحد، و C مبكه with dabove عد. و C omits ومتعه.

<sup>8</sup> A omits the next two clauses; C amao. 9 A C ama. 10 B C amas, Lus.

#### em . L neimar.

<sup>1</sup> B ل بعد ابده من المنافع من المعال المعال

## ده « حد دس حجدات معمل لتسه.

د، مملله مزحه صقحمه وولك. ممفيعه قد بفد. عيم مسح مدوله المعزودية مقسمي صدية. معلمولوم حم سدنه معرده، ودهم بديم لم حريركم زحم دوعه حدمه در مود المحلم لمودم أمامه لم حر مقر مزحم مغذه لجحشه لِجَيم ملحديم. حدمه بملفخله هي مر مزعد. مصدب مهونعده لحديم عديم مهذب محلقكم معتبهم سدةمص وحداد شهر ملحمحه على حل محدد الم زعم سد. ratice but they saw our sunt shall injust Entermis carried extensis. our elimis. extensione حلله وملحم وحمنها مقوه حملهمي مهم عصلهمي . Klelina Kugis Kharra po jaminigo Kan Klasa مستحدمهم ويستخل مخضعهم وهويميسف لحل ممجة ملهم. كه سفه منفل لهم لتنه. قصد صدم وحديم لفر. وله بعدد دانعه دملح مددهم المالي معلم مدند دانعه دهلمالهم وعدم معدل مه العلم العسم العديم مهزم العديم.

<sup>1</sup> A JA المالك . 2 B المحكم اقتاره المالك المالك . 3 A omits هيرك ; C معالم المالك . 1 معال

سمولد لعلد. هدم معتقص مزحمه معلم معادد عنتر. معقدة محمد مفلم بتد بملاه ممحه معنهم وعقم حدقا مكافيم مد عدم، محتصم محافيم محلكم محدم لعصب مهةم. حدمه الصدب سد لعدم عمامه، همه. موسم مرحزة بعمامي التنا ومسلم مرحم موسم هموندر معند من معلمه مدي من عن محامد لعون د. محت المعاقب و المعام مهلك عنه معزي معزي معرف من محت المحتور ا مهلهم غيم مملة لسفة. معمه معتقص عصم مهلهم غيم. مستحدثه وهزن مرده دسته لعددته ملاليقه مسفة دة وعديم ملعد عبر ممله للهزيد هدم وعيقه وحمم مهزميم ماهديم عيس محتقدهم وسفة غيزيل شاعمهم حدلحه. معطس عمارهم ممرنه وتوسم مدخلته. محمده لعلمدته ملاليقم. مجيعه ملحة مسم لمسلم منحم. معمده عليهاني لهلم "الهلام المدل محلحه، محلمانه foer rigum odiu ci " secu sun mola laciona. שבא יהן הצוגה, יותאא מעמבי בנון. כן אהק שבול הבגבה ולהפוז הפים אובים. המאלי האובבים המול בנים. סבן להפוא ווסבובה לבבלבה האכימת. אלב הלבואן وسدم عدمه. درفة مر مدر وحددهم المحنوم والمعملقير. ملالمحمم ملالمحصة عير. مدعه مم مشر عةفه. ماعاء موبر عرائه مراعدمه ما مد مدرك محاسمة سمعدد مدونه مدعمة حلد مستمدم خروه مر

<sup>1</sup> B C وبيماك. 2 B C المتمار معنا المار المعنا المار المعنا المار المعنا المار المعنا المار المعنا المار المعنا المار ال

10012-N ONDEREDIN PARE ELL CEL CEL CEL PIÀRO DEL LOS ELL UK NIOS ELL DES CACA DE UKRACATA ZICO.

ZICI º 600 RELIM LANGO, ORLO RELIM LICLIM LILON.

RELIM RELIM RAGIAN. ORLO RELIM ÉDITAN.

RELIM RAGIAN. OLI NELIM ÉDITAN ONIGOLAN.

RELIM RELIM RELIM ÉDITAN. RICE RELIM ÉDITAN.

DAPEZILAN. ELL LICI. NIOLA PATERIAN. RICE RELIM

DAPEZILAN. ELL LICI. NIOLA PATERIAN. PARE ELL LO

ROFICIAN. ORLO, ÓFILIA. OLLIGIAN CARENA.

ROFICIAN. ORLO, SECAL ORGÍAL SICO. OLCOM SICON

ROGIAN. ORLO, SECAL ORGÍAL SICO. OLCOM SICON

ROGIAN.

et : 121 apel sich reg faers ales.

عدر دز همه عنت مماء لمنوعن هر دان بلمونه دفتان عنت. همده مدله مدم المدون عنت هماه بعث المدون عنت همده المدون عنت المماه مدع عنت مماه المورن عنت مماه مورد عنت مماه المورد عنت مماه المدر عنت معتم الماه مدم عنت معلم دخ همه ماه المورد عنت مهاهم ماه المورد عنت الماهم ماه المورد عنت الماه عنت المورد عنت الماه عنت المورد عنت الماهم ماه المورد عنت المورد الم

<sup>&</sup>quot;BChico. AB omit o'o. Ahamalo hasil and omits hamalo; Chasil. BChasil. BChasil. BChasil. BChasil. BChasil. BChamalo. Amossa. Amossa. Anomits hamalo. BChasil. BChicamlo. Amossa. Bomits llas; Chasil. Bc. Amossa. Bomits llas; Chasil. Bc. Amossa. Bomits llas; Chasil. Bc. Amossa. Bomits llas; Chasil. Bc.

· [بمخة. حضر وحدم المحدم لعمة محر عامده قد إملى الم قد سعر. حدم وسع مالم، معلم عودر. لدو هم علقمه معدورة مدمة ودوية والمراجعة والمراجعة والمراجعة المراجعة त्यं रूप्य काया १८०० व्याचन काया है कि काया प्रत्ये काया के تساد معمدداني. مظير حمدان عدم مسمله. وهسم سية ممحقة معدية معلقه مطلقه مطعف حدة المنحدة، وحم دوع عليام بحدة في المام معالم معالم معالم المام معالم المام معالم المام chi Laera. imah iz elepho cel. omo eun oaela حنه. مع حبه لسلم حديثه حم حاه فم لك لتبه منه تهر بق مهنده مهند تهر بق سيحم مخلم تهر بق ماسفف. مزح ، دهندنا لمزحم دول مزم. حول دون مهنادله لقدم مديغ بنغ المعدم حديث ماعانهم حمفيعم. محر ٢٠١٨ ف، ويعم ١٨٥٢، محدة ليبدوم ملنسخة مناهم. بي بير منحدل أمناهم. محدة لدنا بدِّله مخلفه ده دیده بدر مدهمی در دول مهم لیهه ا، محر حلمة خلفه بينفه حة خلفه تحيية لسمه معنى عده. مهند مخلد درور بقر بيلانه "هُدُهُم درور بقر نعد حديم. مجهند ممالة للفديع وحديه لفذيم. مأفللمديع وحديم لمديم. والمصيع وهيم مدوني وليعون والفران والمنافسيم المديسة دفعه علقلام مرجة بم فعدة تحديم مديع مملد لهدف حودنه، وحدم عفقه موتدسي، حصف حديث وحد كتد معذل حجزه. ١١٥هم محم محمد لعنل منتب

<sup>1</sup> C omits the words in brackets. 2 C وحقعه. 3 C باكسه؟. 4 B C المناحات الم

ols madens. oer la sla lecumis. eta la ertaka erocka in, oaita miisla. omeio elim luira. rinta elem relia mila nota relien elem relia ratio elem elem relia ratio elem uica iritale oraten. eti el doin ratio elem eleura eleura larena. oita en ratio inte la eleura eleura eleura eleura eleura eleura eleura eleura eleura heiram. oita ele en ratio elem eleura eleura eleura eleura en oita ele la luena ouera eleura en orita en oita eleura.

### حد ٠٠ حد ممديده دنهد.

EL, SLE, JERM TSLE JOSEL STEJ, JUK TELM PLETA, POLICIA, POLICIA, PAPELA, PAPEL

<sup>1</sup> B omits المحقدون C المحقداء (C معنده على 2 B C معنده المحتودة كالمحادة (C معنده معنده المحدودة كالمحدودة كالمحدو

مزيم وحد المدم مزيم. وحل عيم لمدفوم. وسلمحنه במפלח האבהם, סאבי לאשמה, הבפהע אבי האול יאשא لتعم يستومله ولتحديد والمومين بهندي مهدوني مهجة لحلب محجم، وهلمياء ملمحم مفاوع ووجم والمحمد الم والمفاح والمحم حجر. همه منطق مقد لمقدن ممجنه لم "[محمةم، השלבשהם] מָב בּוֹ, לבביף. מבלאבא ושלבא נשמא בבף. منعمادي هم ستملم محم وديملف ديمزيد. معل عنع حللم Lacidos axal acidos esea, audoció Lacidos asoci كسقهر، وهودر محر ومادر حل يدم ومؤلم ومولك מבלאבא פהתחשה, מתלבעהם בתש בהתא יהאחם מפתם בל המבלא האוגםב כה כים כים. מבה לשבמה לבבמלא לכק. אן לייום منع ش، حلموهم وبالمندم. محلخه لعدمهم مهمود كمونولونية. وسعدن كالمرب يكامون سول معلم عام num al jum relegra. neisem onela lu emiphon. הפסדה הנאב אהן. בהכא לבהלבא השוחה. האהבי לבה. است المعناء معدنه محدمه علم المعمد المعرب المعرب المعربة المعر مهام مربعه مام مصامل عنفه ما مهقس بع مدعنهمه המשו מישאה השלה . אל הנושה האבשים המשו حجب، مسجه عنع لمه سقس، ممحنه محسقس بحلصيم. محمده دني. ممجة العدم وهدم حلم دعمونهم مخوبلهم. مملي حلمه، بن مهتبي محلحدده بلود احدمدهم شر حدد ممار معاد معد عدم معد عده ممار معادم المعادم المعا سجعة «هلقم مهره لسامه، محمه هدمه ديمال عصف

<sup>&</sup>lt;sup>1</sup> B C Julo. <sup>2</sup> A محمود ; B محمود ، <sup>3</sup> B C omit the words in brackets. <sup>4</sup> A pao Jlle. <sup>5</sup> B C محمود ، <sup>6</sup> A B omit pus. <sup>7</sup> B C محمود and omit محمود ، <sup>8</sup> B C محمود ، <sup>8</sup>

الموده مفدل عمر محمس مو سه حماده ماهمه المسلم، المدال المالية شهره المحمد المنه المنه المالية المنه ا

### مه « حل جلفبره.

سدة به حلحدات له محبه، وله محبه مهده مداحه وحدة وحدة مهده وحدة وحدة المداه الله معبه له محبه حدث مله الله والله والله

<sup>1</sup> B C omit ماعة. 2 A غيمه ; B بغناء 3 A العمدا ماهنده لعمد بنده الله المحمد المحمد الله المحمد عمد عمد الله المحمد عمد المحمد المحمد عمد المحمد عمد المحمد عمد المحمد عمد المحمد عمد المحمد ال

حدوزت والمرابع المرابع والمعدر. مصوفيل لمحتفظه، محلم عدم محتب عدة محام معنال شازمه عديه عدد لحديث مهما فيغميه مهناسم داملك. معد دفع دمهر المراجة و المراجة و المراجة المراج حندللهم. ويوم حين وفياد موزديم مر سقلم وقلم. مفدر المراجع معادية معمورة الله والماد بخير المادي الماديم ال على بمقر بمزحم. ولي مود يوده لسقله ولدشيع ولهويم. ونصور الم كالمن معلم وحديد وجر شو موجم مرفيد معلم ححتنه، محفِد لحمع ملحه على حصبَه دستَهم مدعدَسهم. حمَّة تهغه المحمر. وحسله تهتعه منجمه هم جهونكم لمحبه نقعر. وحده لعزيهم لهندني حل عدى ولمحدث يقعر ومرملين وحديم حبة عباه . محصمة محم ١٥٥٥ و من محمد مده معمد مده نمد בורא סאשל, כן עבוח. חבעה כן ימכין בה נכ חהבא. فراجد دعداده حر زوموالا، مرفيلية حدالمواه وعوزهمه حره משבנוח. מעונח, בוח עם מלווא משלח. מאחדב לאעהח, שום ojed. Pormes zug oreg iran al enëdonis romles ei essolitud er hemis Lessolmis. Oriens Litura L محمومة وحصيمه. وحر سؤه حص وحد ممله حدة نفس وبدح حديم " ممكودة ده. مع مة مهني كتب ددية من المه لديم حة عسر. ممحة ومحدم المصمم لمسم، منه لعبم ملعالم. مقي مراجد دون عبر حرا باعد عد معام مراء مواء مراء سلح. حلل دسم حجم معلموزد دعه جمولم حر هتم

<sup>1</sup> B C المحود. 2 A omits this word. 3 A omits عمل 4 C محمده. 5 B C محبره المحدد المحدد

جدّنه حجنمي شوه ده احجامهد وجولني شوه به خير فِعده بملهم لنفيد ونهيفه وزحم ومحفظم فويعه حيمه، حمدونه. مماملانده بخدوخ المساف مازدهم المحلفة مر لحل منوحيم مستخيم ممنوحيم للله علم غلمه. حدمه بهمخله حتم لعل حر لموته وتحم بهمه حمله ودسمعمين مير مراحيه ويه المحتمل مندن محتمل مد حتى، در حديس لحدزدي محر دزديم للمحدي، مزعدل لمهدم ممسوم محمل فيعتمد محمل عد محسلهم محمولة الصدة منحمة زميدهم ممهوليه حراته فنغده توسم معده حتم عل مزحم دو لم سفوه حمم وسحعم موتعم موتدم ملز حر شدف مزدحيم و بقحير دهفير دلهف حر محل دفس لمحفظم. معة المعديد معدمه دغةم شديم لحسمة حسم مطعم دلمعة, تمنة. معنه نخيب لحسمة. بحر لمعة, تمنة, حديث לינוש בשונה. יחבש בעד נחם אלעונה וצי להוא. חבדבא ويدغيل مرحم شلك فيفغ السن مامه فينعده والم محكم ماكس ممططينية محفظم عل زع لمنهمة مصنوبه مصنوبه تصميم عنيل. «[معمنة عدم درم مرابط العدل دامد באים האים האים בלע נטע לובא המבטלא. האים לבסובא بيده مخالت معدد عابده مدند محامة معامده معدد ما معدد عابدة علىقى مام هوبى محللهم خدملل دستعه حمله

<sup>1</sup> B كومانيك ; C كومانيك ... 2 B C مورانيك ... 3 A B مومانيك ، و در الله ... 3 C الله ... 4 A omits المعتب ... 6 B الله ... 6 C omits وحصاء ... 6 C omits وحصاء ... 7 B مواد مورد ... 8 B omits the words in brackets. 8 B C الله ها الله ... 8 كالم الله ... 9 B C

وه بدن بدن بدن الم الفردية المتوقعة المتونعة المعربية المعربية المعربية المعربية المتواجعة المتواجعة المتواجعة المتواجعة المتحدم والمتحدم المتحدم الم

# en « et ion oet foein.

مملك له لالله دلته عيم وسع وزولا. وبدء مالهم لهزيه ولم ەنۇھىدەمۇھ دىنىد. مىلىمنى دىتىدى كەنبىدلە مەنبىدە نمسه المعادية المراجعة المعادية المعاد الما والمنتقرة والمعترب وستقلم والمونية لمحتفظم ححوليم المرم محية مهد منهاء بعدية ملكه معين بنوء محب كتنيد حل زفع محمل موزده ماز وهده وموزده وعدة الملحكم كالخير. وعلمية سحعيم كالخير. وأوحدة الملام كالخير. הלביצה בשים בים היאה ליאה שינה בים בישא האבינה مفعنة حر لحه محر لدن محتمحل العدلم عمدهم. فعده ملهم لنفد. وبحفل بهم ممسلطه محتقه، مقللهم، لمحيم يقعر. منيل عدم حر سنة لهم معة سلم وحنهم عدم عدم امكنير סב, לבאלא וחלא וחלא והלא והלא והלא והלא והלא והלא וחלא והלא וחלא مخديم لعمل هموسيس لم حنية له سلم. ولم بلايم مر بسم مؤدهم. ملك جزان بوء حفدلم شوه صدة لهم، مفير ملسم האסרבה ללפכוא נטע. כתרת הצלעה הוצבה כן סהת שבצא مه تعبي حدة بعصة و سلمته منف من مندمه مند منه و من

¹ A omits Jeo; C Jeo ? iso. ² A Jássac; C omits Jeo. ³ B C

persons observation outs et examples obtion air sols controls luriper outs of bescent obtion air, bescent obtion air, outs et examples luriper outs et examples luriper outs et examples et exa

### φ ελ τεπρυ ενοίχιος εφέταρφη.

<sup>&</sup>lt;sup>1</sup> C omits حتم. <sup>2</sup> C omits هک. <sup>3</sup> A C omit مکنی. <sup>4</sup> A جمع. <sup>5</sup> A جامع. <sup>6</sup> C omits the words in brackets. <sup>7</sup> A omits مني. <sup>8</sup> B C omit هندي. <sup>10</sup> B C omit مني.

لسندي محدد المعالم علم المعالم לבאין. דירם בשבר אמטיאיי שאיל ולפנים אוא דע גאמיי משר לישהי ששאי השרש בעלש בערש בשרים בשרים השרים בשרים بهذا مرميء مرسام لعبد مبحد مرسام مرام ، مرما مرام مناعد داهن مخلع وسقس، محر شه محدة عدام وحده وسود عل مزحم. له مود فدلغ مرحم لوحم وسته هم ستهمي حدهم ورفع به هم دي دي المالي معامرها مرم على مودل محمد المرابع المر عتم بماداد عدم عدية حددموه وبالمرد وبالمختب وه موم ouns. oundo any odolista ocicio ceachn. onta محدية ويد عدم. حجزه عل نع لمهنم وحدي. منسلام شوه ديد عدم وسرم سون عدونه ددية مهم والعلم سون محصر त्वाव कर्त वय्यर . त्रविद्यारं ह्या क्षेत्र . त्यार क्षेत्र क्षेत्र क्षेत्र مملكردله. مسلم مريع لمعدمهم مطلطم عتبر قممندني متعدد دحية من يعن يعن حماد مراح معدم المام المام المام عدم المام בשבוא למדא. מבד אישמח, המא בים כו באשי מעבבים متد محمده لمديد مسع عدله لمعدده مامم متد متدر عامم متد محدة. "ممنفع دغ حصافي ماهعمير عتب مملة لميدر. ممنفع ימס מגבול מוא בשבח הבוא. האנצין אביו המם שב عفيد حسه . مجملخة مدعمعه مركمه لك له محمه معقله אבבאא מערב בנין. מפנון כו האא אהוכבון בנין אמלה لجمالكمل مسه ميم معدمهم محمة عتبي محملاهيد ده Liklas Kuna sijl slok pie kom konto kko

<sup>1</sup> A C omit محمد 2 A omits محمد 3 B yaul? ميدوب؛ ; C yaul? المحرف 4 B C omit this word. 5 C ميداد. 6 A C يا اوم معال 7 B ميدوب. 8 B C محمد 6 C بكاداد. 7 B

## س د حل سدوحته دسدم لسهم.

لمة سه في درون المالمي عتب سجع مدم لسم مسلماس. مدلمني ملعي لمير حص عملي سلامه دسته دنهي محر داون الملك عتب جلني وملعي لصحيك الماحدة ملاه حسب حنهم. محة حجله لحعمسهم ورون عرب موم ممانزم وبدلا שלם המכול לבאין. העלם הבאין למכול. מה הי באין יצים לעלם שלי בן עלם המבול. מלדלימין אעמלם אנין. בארל حل كمايم بداميم دوسهم دوسهم مؤية مديم سديم. سامه مر ومسنه ممقة معنده . حنوب مرية مرية ومرده ومسنه مرية אניא מהובוא לאמאה. מבלל מהגינה מוה המבול בלל واحديم شوم. حر حودة مراته بتخبيم وحسور خاد حسودم ندید مدلح ، دون مدفوند معدم عودم ، محل بولد بدلا مدلام ، مدل مدلام مدان مدلوند شبه. هملک مدر مر دیده دوراسیه «حصری بند. العتلام وتحري فاحد حي فالله والمعالم المحمد 10 محرجه والمديم دلسة. مسامل بهنام مالصمام حر عديم סבילם לפהובות המכול מאלפבל. וומפוובות המאן אמאלת. ممرة عمر عل ماسم وسفع دمسه، ويزول مومه اومدام مفيلاه. ملم ١٥٠ محنزه وحدة وحدة معلمه ١٥٠ مملم ١٥٠ محزوه المقور معتد محربت معامية معامية معر سقه معالم معالمة

<sup>1</sup> A omits وبد و B C كَكُوبُ و B كَلِيْتُ وَبِيرِ وَبِيرِ وَهِي وَ وَبِيرِ وَهِي وَ وَهِي وَ وَهِي وَهِ وَهِي وَ وَهِي و

دورده مناح اللعمة. ممالة شمط: محمله مدة, وزورهم. العمة الم مدحر محدد المام مسلم منافريته ومعدم الحفيمية ومتعسمة ومراه والمحترون والمعتمدة والمتعلم قريغلم شوه لخعم شوه. مصده كم حطنهمدسيكم شور. حيلا وفيما مرية ماد مراعده . بناعم بمؤونه ومرية مرية مرية المرية المري ختلم، حملة عدم ، بق حمل حام . كعماه هفيما مهنته المجن منه وم المحمد معدم القلم والمارية المارية الماري معتدا معتدم معتدم معتدا معامة معافرة معادة. سركة محقاعة مطسعما سيعند معاق فمما مدم مناتم סובלניא כל במפיחסב. סבן ואפם אנחא לוכול אות כן وزورهم داع حديمة وعرب درالم المرات ومعسله ولسحم مددهنا مدسحنا فحقشه دحعشه حفعلم همه قدم الأحفاد معده المراشكانية موقة ساغده و مدائدة محصده منافعة bura. Limb seints ofurs ciro elimis. onto حسب مدعه مرمه مداءمقفه محته في بالمعالم معدة بسب בנפם נטע כן באמלבה. וי[מנס די בי מבמאה] מבי בש למים בים בים בים למים ida. Kiesa Lakala kisu katala kauli lakal kalk ونعصم لنه لستهما معنور لوحنه عندنم لنه ١١٠ ١٠٠ ١٠٠ ١٠٠ المطنوره مدم مر دورسم. ويد مدم غدم مدم مدم مدل مدل مراسم المحادث مددستهم مه سولنه فهوم حصه ممهند ح ته لدن. בגבא לבהבי האם בגבא בנבי או לומיפה שם יביב. כלים בנים ביבים دےم. یحبہ 15 عندمه دیمودهه ب

REYNLYM WEDD. ONE IN THE REAL THE ONLING ILL OF THE OLE HOLD WIDDN FLY NICHT OCK LADY WIDDN FLY NICHT OCK LADY SARGED I LOW, DOWN SARGED I LOW, DE WO OCK LADY SARGED I LOW, OWN LETTS HOW, OWN ALE THE OWN OWN HE HAS THE OCKNEY THE THE OWN OWN HE HAS THE OWN THE THE OWN OWN THE HAS THE OWN THE DAY OF THE OWN OWN THE WAS OCKNEY TO SEE THE OWN THE OWN

م « کل بخومله دیمدر مدسمی هم وزدرهی.

<sup>1</sup> A C omit إعدى: B C omit كماره. 2 B C كمدارا. 3 B C المحتد. 4 C omits this word. 5 B C omit this word. 6 A كمدارا. 7 A عبدالية. 4 C omit إلى المدارات المد

गिरंहेवग्रेकणं प्र वंश्या त्यावाता प्री रत्रीक האדמ נפל בן וסבא האבותה. מאלה יאבום המם מלוא عجد. دو وووس مالمه لموم ولم محادد من من ماده الماد השלבה במנשה בשנים במנשה במנשה במנשה במנשה במנשה האשונה reio]. rechi / sind o / who out safen lunn rein شمته هم دلمي سقامه ۴ اخكية ترلك. ماذة وحم مه الخِيرِين ماء من عمر المرافع ا المحموم مرام المرام عنه المحمد المحموم مب المها بديد لحديم موسيق مسال مديد بدر المهاء ويعونه प्राथम काम प्रमाण कार्य हैं में क्षित कार्य विकास कार्य किस्मान ماسهم. مجيزيل مدن مولمفي ممدني مستخبر المحالم. Lys exeropy extrem woo. of min woo siftingly enter. مملفِهُ مع عنتين مسره حغللمه من مسعده لم المفهم مذِهده 12 منسه معدد ممان معرفه معرفه معرفه منالع بدنياس. המה בזי הרוז מו השור לשור הבי לשור בשור השור הישור המור הישוח ملصه دودهه، محمد نعدله، معدد محدد مله الحدة عخيم معدد معدد معدد المعدد المعدد معدد المعدد الم حنهالمهم والحم حذنه حد يتحفهم معمودت وهخه لم. ممخله نحم مملك ووعدلم ولكم الممدة لديده، ممجة مودر. مدمله ونبقده حدد به مهني له ممخله ممجة لسمم

<sup>1</sup> B نحداً؟. 2 The words in brackets are omitted by A. 3 C المحلا. 4 A المحداث: 3 A منداث: 3 A منداث: 4 A منداث: 5 A منداث: 5 A منداث: 7 C omits the words in brackets. 8 B C المداثن 9 A C منداث: 10 A منداث: 11 B C omit brackets. 12 B C منداثات المداثن 14 A omits منداث المداثن 15 B منداث المداثن المداثن 16 B منداث المداثن الم

لعهم همدنه بهصمخن صحيحيه فضه جنه منجده مطا مام . مهتابة باشا بنه عمد علم ماء مهمة ماء مامه المام ا لعمه همحةنه «جمههنده دحركيمهمين. مله حلك تعمل المعرب مسافعة معدل من عبد مكنا معافله م عودسه وعلى شوه. محمله حمله وسلمه. حلا وليموص حلك عدة فوموديم حديمها منهم منهم والمام المام ال מהר אהובל אנם בידה הלהחלה הכשב ביצא. בל מהא לובילא معلمه مزعدمه محل والمعاد الملاء والم والما والمام المام الما معلم المرابع د بر مل و د براه به الله و مستدم محفوم منوه منت مسلم وعمد مناسم محتم معلم المرابع مناته ما المحتم المعلم المعتمرة المعتمر אונא הוא האולה בבין באח הפוריםא. האנא בן ب سهمنینبن سعیده سعید ,سمهد حدیم ۱۱ منید حل حدیب

# es at afabo esta.

<sup>1</sup> B C Nho. 2 B C omit this word. 3 A نسكها؟. 4 C الم المنطقة المنطقة

المحاني ويسائه الملطف المال المال حمالة المرافق المحالة زدند. مدهنه نصحته عنه المنال هاجه منحه ممتعم هر حنمد مهد . حديد شاعا ندة لدية عربه عربة حريقاء منامل کد، منجد منسده سعه هفستوه و کما هر کنهه العدي مدم لعل مع علمف لموته المله معلمه وعلمه وسمعموته مخبر. ممسةيم مجنه وحمل عحيم لمنحم هيم. للمسل مح למולה משמש ירשמחשל מיר יעים עדינע על אין מרש אויים ולשאר ישרשים ורשומים וירשומים אין ישרא ישרא אין אין אין אין لممادء حدة عحد المادع والمادع جيهم له لحدم لعحب، مح حذة عد مومدس جبيه لم لع مدععة مدند منفنهم معلفه بعمه معمد معامل תבות הולושם השבום השלם הנושה המולים הבות دونه معدن معدن مللته منسلس بهدده بعدم بمعنى تالم مح ملع دلع. دعمنهم مديم مله دمسه. محجده لحقيتها بالمراجعة المحوم المحتوية المعالمة المحالة بلغور هومةنه ملشّ مصلة محتورة عنورة المعتورة ال مفسه . حامة حيام . حناجه مفس ، مهتقابه ، حمية حدّه بهد مرقبه لم ماوفت في الماله مل مده بهد مرهد مراقبه حمحة وفووسه لحقام حلية عني وعمر وبالمتاء والمتابع لدة تح فيدسع منامس دين دام عصمال المسامة المسامنة حد. مدلمة منحله لقع يعقله درديقه مدتيك عددسي. حباسة . باخد منعد منهم . مدعدا باخد حقد، ام فعدم حل مترسم ملك در دلحه مددنده مددنده حلد . حلتاء مد مهميه مهمع لاءما حيه صبعه ما

#### ده : حل مغربه.

سج ماهم دهديسن بمندم دلمنم بدي اهل هم موسنده سعم. وزدله دمالم لحتد وماتم بدل مرمنده مديد وماتم بدل لايم، بديمه مربح مارة حديم المرم ومونده ممدد هده سمام المارد الماردم الما

<sup>&</sup>lt;sup>1</sup> A انهای <sup>2</sup> B C محمیصه <sup>3</sup> A الماری <sup>4</sup> A امهری <sup>5</sup> A رومهه الم <sup>6</sup> B C رونهای بهار <sup>7</sup> A omits منبذه <sup>6</sup> B C منبه بهار <sup>7</sup> A omits منبذه <sup>8</sup> B المنابع <sup>8</sup> B C منبغ المنابع <sup>8</sup> A رونهای المنابع <sup>8</sup> B C منبغ <sup>8</sup> B C منبغ <sup>9</sup> A omits با منبغ <sup>9</sup> B C منبغ <sup>9</sup> B C

ونفِد ده نغِدهُم وشعر. فِص معرد لنعر سع. عدد مدنوه. وبفد عرام معاعزه معادر معادر معادر معادر عفريم الدز دم مندسه. مهده دمجنه دددر حم مزحم بداه. وحدودهم ددين مردم حني. ومه مولم مرومهم بنوه بافعول האדמ. מכלו דעבלה "לאדמ לבו כן פודישא. מידין אצלה איף والمحلحة. معداده على علمهم ديومهم وموده وبصبح لحل سدي سته حديث عدي له له الله دعية ملفيسه ويتحم ٥٥١٤ ويعمد خديم المام المام المام المام المعتمر المام عديهما ستبها سجاد، مدر، سيهامته مهمن حضباء عب سام حصف. منصم لصف عقصه عبد حنه لحديقهر. مديه محله Leirans eara rietniom, outinom. aft are ديولسبهم والمغبمم دخر دوزد المهانك لك هسم كم شور برام بينولبوس ليلونه فومدتوس ودبولسوس المرامة سه بنیج چللید حول دیوه مدیر المحله الله الله سم. معت من من المناع والمناعدة المناعدة من المناعدة مناعدة المناعدة ال בנה עם בגבהלה גלה. וֹנְצֵע בבבהנת. חנהה וול בה גמה محدين لسم يوه حدله بحد لهي مله نبندم لحعافهم اله و من علم

#### . rau d≥ \* ra

ممجن مالهم، بعدد لمدم بخدانسهم، مماند، المدلم. علم ماله معلم منطح علم منطح المدد المداد المد

<sup>&</sup>lt;sup>1</sup> A omits مناه <sup>2</sup> C omits this word. <sup>3</sup> B C omit ها، <sup>4</sup> B C omit ها، <sup>5</sup> B C onic مناه <sup>6</sup> B C omit ها، <sup>7</sup> B C مانعت حدوده مناه <sup>8</sup> B C omit مناه مناه <sup>9</sup> B C omit مناه <sup></sup>

دقدیم موتسلام دیمه بر محدسی همود دقدیم محدی مختی احر قدیم مهادتین ستهای هستایی مد جه جر ماری میادی استهای احم ددینی سالی حر دلس حدیقه ایمنهام برخیم میلی دام ایم ایم ایم ایم خدیم ملائه میان ایمنی میلی دحم ارسی مشنی احر ماری ماری ایمنی می ماری ایمنی حر می احداد می می می می ایمنی دارد در داسی

### مد » که دومه دسته هم مدحمنه.

حنعته تم دخنودهه دغه المنه. محلل هدم ستم ستمهم حلسم مهدنه معدده مستنه مهدنه دعونه مهدنس علمه محدنهم و علمه المدر ده حنمده و علمه المدهم و علمه و عمده و معده و عمده و عمده و عمده و عمده و عمده و عدد المدرد و ا

## م عد المحمود المالي ال

ururphy. "mėd ipiy lipmių ururphy. oline ipmių lipių imiphy. orą hilmė yhdėdio [[miy. mio ra] sery oranių oranių oranių oranių. Otery yhdėdio cericy. Otery yhdėdio oranių. Otery yhdėdio cericy oranių yhdėdio oranių yhdėdio oranių yhdėdio oranių yhdėdio orinų oranių or

مه که خونهای دریت میتونی ۱۳۵۰ و میزسکی دریتیکی دریتیکی دریتیکی دریتیکی دریتیکی دریتیکی دریتیکی دریتیکی دریتیکی

<sup>1</sup> A omits the words in brackets. 2 C omits o. 3 B C مبتره لحضيا المحادث على المحادث المحدد ا

المعمدة عند المعمدة عند المعمدة عند المعمدة ا

المنشيطة المحتصين ويماحه مطهري مديمك، مدو ملانه متبعل معامله مدعنه « معامل مدين معافله المانه المانه معافله المانه المان مع مام «سام موسوح» لتخدم المتعام المام عصام معام معام المام المام المام المام المام المام المام المام المام الم مرجمة مرعمه مراما برعمه المرابع المرابعة المرابع مدل مهزم محمد محتل، المرابع المحمد محمد المرابع المحمد الم ليه. دو مخملم ملحدور دفيده مدهكة محاومه دلسة لايمه. متحزير وحر موم حدة قوموريم لم تممينية مع حومة لهما حمزة محد عدم . حزية حمام حقوم حد أحوه حملهما عب حنءمه عدن حلم حلم محمة مهمة منهم تفدلن بازع، مدمية حوقه مدودة، حلمه دم دحزم فلاعفء ساء سر دخساء ملحة عدم مع معدة المستعماء المستد ىهدغەر فېلىقەقكى ،چىخىلىر كى مىرتىمى دىدى سىلى مسحىحەم השובש ביו מוספה העוליה השבש הביוה הידסה הבשביו עיר הים יושאר אשמי אורבה אלייותה בית אל احسن وعادية حمادة ما المام وعدم المادة الماد دندسه. مح هنا برحا دندلا علا وندسه درونده «

# .« حل ماهمت الاست.

حمد بن ۱۰ به احده دنه مله للسنة بن المحدة ما ما به المحدة ما به المحدة ما به المحدة ما به المحدة محلم محلف محبة محلل بليه فيتال المحددة المح

## u \* 2 ceheinahm riazza.

دندی برم به به برا برورد کردی برون کردی درم برون برم برون کردی الله برا برون کردی برو

ل د انهی، دیونه دورت و در براید در بر

حمتبغهاء بديع برساير عفع بديهماي أوء بجعمت

ا B C مسمه م. 2 B C omit لماه کی . 3 A بجاری به بار . 4 B کی ابتدائی . 4 مسلم آ A رصوب می . 4 B C omit this word. 7 A omits معتبا می . 3 A omits معتبا می . 3 متبا المحال . 3

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### no LL usper.

سعندی بر مرسوس، حدید بونی برناس، مرب بر مرب شوم مرب برنام شوم در برنام در

### ۱ » که دهخنینه مینه ۲۰ مینیک.

دی دم مهمونی هنگ میتعه میسته میده میده میده میده میده دارد می میکند میک

ا B C وعديت به صد وباس. 2 A رصحت. 3 B writes ومه twice. 4 A المتدعوة ; C المائنده . 5 A بينائه . 6 C بينائه المتدعوة المائل الأ.

ور بالا معالمة على المنعدة المالم المراتب المنافعة المنا بمديم بقر حلم بشنف لحل مملمصيحه مسر للهسل حد لى مدرم فدهه حجده شنف ملن مدي ملى سر جهانم «ساف. محلك هديم ساعديم حلوبيه مهم حديم المدود المام يعالم على من من من المام المعدد المعد لاستسم مرتبه ومتابع مرتبه مرتبه مراكم سعبادور والمسرور والم والمراد والمراد المرات المراد المحزه. ولحل حر زميم من حتم. ولحل حيدة ومن عصد مستندم ومستم داء منسون ممسلمس وسلم معنزيم وحدا مهاد مق عدم عدم محدثاء، مدينكم مدانك محلعة سدنه لحوزهم والمراجعة ملع حاسام لحيته ولانه. مهن وحبور لحديد داء حديد مريد مريد مجزه. وحر عهزم دو دو مالهم لحلماء معدد حليه حديدة مقوه دليمة عند حديد دروق بندي حدلت English touch . Oct Defect touch mypo Loud on نوسع ملهم موعم لعل حم نوسع الملهم الم يتحم ملامة. حةفدى معةعى محملاتك. تصيف حذيب محزسب لعصلات المسمر من عوز علمه معدم المعافل من المعالم محر دلمة هماكم. مه دنديم محاسب لدونهم ومحسد ملهم وحد مع معامد معدم المعامد وحفيم والم סעבוֹסח, אולות. המצבוא הבבה ממצא למפשא המ

<sup>1</sup> B C معمداً؛ . 2 A الموتما من المراجعة . 3 B C omit براً . 4 A C نعار . 5 B C omit المراجعة . 5 B C omit المراجعة . 5 B C omit المراجعة . 3 A omits المراجعة . 3 A وصدا المراجعة المراجعة . 3 A وصدا المراجعة . 3 B C omit المراجعة المراجعة . 3 B C omit براجعة المراجعة . 3 B C omit براجعة المراجعة الم

די שובי בישות בשומש בשום בישות בינים שושים בינים אולים حلياء ويجازي مدينه مدينه مديمه ميريد مليع مرامه والما فلاعد محدله באנגסה, מבבינוסא בעים הרבעים הדבינוס ההכינובא ملدالحدم ديميل ديم سيوله. حر دُفي مددهم لويلي ميلة مر دستین د دریم بهمام می مردند به founds return this chies oceans, and at us תו מו של מו ברצוש ביצובי לש מן לעבא מוג מו מו של מוא מוא מוא ( achair aparts ef. chalifi exclos efichas محدم لمسحمه كمسلم. مطلبه مر صلم لمكتب لادتياء من المام مريد من المام دويداء، המן אהת הבתל לבשת האל השל השבע המהל המהל המהל ماساء مستع سد معلما ماماء معتسه وعلمه ستكر لم بعد مند « مرح منعمر ، فحدد مرين تح مهمات السمن حنجلم ومدل شنف وبعلم حدسن حددة فمموني. حيلا وتعمدم حر الملامم المرتب بعله. حر مل المرحم لمولفه بحد بخوبه و بدور المرام المعنى سوام حلمته. ودل لمدهم المله الم المنته ودل سر مر المرتب مه دخسه معلم معلم دستعم. دهم مه ۱۰ هستم مهر معتله مناعهم بعدين مناه بالمناس مناهم المسترية المراتبة المسترية ا ممنزنده مدينهم محتفد دين د مديد محمد محمد محتفظه

<sup>1</sup> A لعقاره المعتارة المعتارة

<sup>&</sup>lt;sup>2</sup> C المتدارك. « A omits مك عدد؛

<sup>&</sup>lt;sup>4</sup> B C omit the words in brackets.

<sup>&</sup>lt;sup>5</sup> A γοοικο. <sup>6</sup> C **γ**ω; Β **γ**ω, **λ**.

<sup>&</sup>lt;sup>7</sup> A لعد، <sup>8</sup> A C به وا

<sup>،∫</sup>سو سو کا

<sup>10</sup> B C (001120.

حلته محبحب ماهقها التلك دة فحم معتم ەكمەقكى مصلام دەھتى ھەمەنى ەتدر دەھتى. ماحىت حمة محاسم محاسب وحة ملاء مسلم معملها معملها معملها معملها مسلم دشد مطعنم. محلك ومن وسني ولحك معدم حفِدلي كلته. مهمّه خةخفه وزد هلهم محلمته. مسلم معمقت من والدورم مغمسم دون مرا سمامه، المحمد حليله لحدم دوزهنه والمالموله مورعمه. مسلمه بن بعد دولمن رقدة محدادم نيز للا لمرتب تحديه ملمسه ه في البيه على على عدته. حيته ور حل تمزر كليته والملموله الحزر واعصف معددس ودلسف مدليه وردسف مسلمهر بدور مسوم مرام بهمام مرام به مام المام مرام مرام مرام مرام المرام ا به تخبیع لاقعہ دلمسہ حدم حنوزہ دسوحہ ہلامہ. علم علم روتم ، تمحية ليد يد حيصف. عل يليم دعمت ب سبخه دهمید عبر ساعنهم دره به ساعفهم معدد، درمتها محاء حله معتمد معتمد معتمد معدد مناعب هديم المريدية المحمد المواجع المريدية المريدية المريدية المريدية المريدية المريدية المريدية المريدية الم معدعضاء بعد متدعا سلفء مدومه مسعه للماء سدةها معتاج، محتصعت مناطلت محده، الماميم محلت « ملاتعا حُدُنَّكُ، وهوره ويفود المهلك لقولله حمة حمود محدودهم ک مربارعه ما مده مده، مهمام مربارعه بدرتسما سعم بحنه المحاسم لحدة الما المام الم لهر مدندن لنسية. لعمع العسائم المددية المراجعة المراجعة

<sup>&</sup>lt;sup>1</sup> B C و المحادث <sup>2</sup> A Jhorno. <sup>3</sup> C و المحادث <sup>4</sup> B C المحادث <sup>5</sup> A omits محادث <sup>7</sup> B محادث <sup>8</sup> A مستعداً <sup>8</sup> A

#### E . L seem.

عدیم در مراهم، می المالدایم الحلم معلمقصه. محدومه مزدیم الحلم الحلم الحلم محدومه مدیری الحدیم الحد

ص عد حلمت.

المقعل المالمه ريتكم المعدم به الاقتلام المقعم.

ا محدهد فرور الماهم والمهم ويدالهم محدالهم والماهم محدالهم والماهم وا

د « علا الحمادة منهاه من من عدم من عمام.

به علد دندهم محانم محانم مهمان مرونم.

دة لمم. عدية بوه در ادحر دلمقم ملقم يعد حلفهم نخد داند، سد محدث عصد عدد عدد المام بدر علما لية لموديم دويد. حذيم لع حدة بخدونم سوية لم لدزدور. حدل المخاليم لمونه. حمد عدم دينة مك دنوسه دمد. مكر مدة عدونه المؤمدة مادم واحتر مدتر مدتر Kli. Kijaz ml dul Kalki adusida Klk. Kdavisakasa يصفحن ويمام الماسم معدم المعامدة والمعافرة مقع حيمة عمل المرابع حدانهم المرابع والمرابع المرابع الموامع حتيدها مك والمحمر ددنه ومحدد ديدنه مهد شه الموميم تعلم العلم المادة. حمادة. حمادة مدادة مام حمادة Kester Link rome of the rend remainder مناءهم لفر مهديم له مهدام جنهم دمدوس ممهوم حلمه وحموم والله عليه المراح والمراحة المراحة مرهور بقوم حماز عرامه "وحزنه، بهو لم لم نبر بقوم. وحد سمادة, معماده عنه و المنابع من المنابع من المنابع المن ملا مهد معل معل عموساه به معلد عد معد معد مدلم دد مجم بدهم لدسهم. دد من مجم احدام ملصمة ودونه لحلحه لبوءوم مهلمهارة ميهذبي دهاحدهم האלה אום האובל השינים אום בגיקאי איאה באלאי دة دلم «دد لديم المعتبع دة دلم هم مدم ديلية والم

<sup>1</sup> A و 2 C و ندهم. 2 C و الهذه و المناه و المناه

د « عدمه الحاقه المحاده دعامه هر باهوام وادم وادم المعتمد المحتمد الم

· Kisak is oaforisifika agraka 72 ° an

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על אי של המשבא המטא לוגים המסום גייליאי. גראידיא היים ליהוא איים ליהוא איים ליהוא איים ליהוא איים איים איים איי

ه « حل فر تی حدانیس عمته متباسه توجهده داه تحدار دهددانی دهددانی که تحدار ده تحدار دهددانی که دارد که دارد که ده فردس محدار حدانیس محدار حدانیس «

#### \* K \* Kzi

المورس معابد المايد بدني والمرابع الماسع ال

<sup>1</sup> B امقعه، 2 B كمت عمعه؛ 3 The words in brackets are omitted by C. 4 C adds the words in brackets. 5 C لمتنابع المنابعة والمنابعة المنابعة المنابعة والمنابعة والمناب

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  - حدد على محمه و بحدة معل بنه بعد معلى د
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<sup>1</sup> B المالحة. 2 C omits these two last words. 3 B مالمنغ. 4 A omits ربحه: 5 C مالمسحه. 6 A B omit المنبعة على بها وتباعد محمده على المنافذة المنبعة على المنافذة المنبعة على المنافذة المنبعة المنافذة المنبعة المنافذة المنبعة المنافذة المنبعة المنافذة المنافذة المنبعة الم

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      p>
      √
      - دیم و حل محلصروم ه
- حد » حل مقالدمه درمد. دهم مالمه حتم. عدمم ممةمم عدم »
  - \* Kalo Kiedt pro Kobar Lac. 12 \* 42
    - ده د حل دس جهداله د
      - em . L mexma .
    - י שייאים שיים אי משיים יי
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  - لد و حل حمام ورقبه وحديد الم حدياه ممامعدوه و
- של בל מהבינום אלומולא האמלביה יבעה אלו מבינולא. בל מהבינות אלו אלומולא א

<sup>&</sup>lt;sup>1</sup> B المعال <sup>2</sup> B المتحال <sup>3</sup> A B مقدم. <sup>4</sup> C omits this word. <sup>5</sup> A omits J. ...

وليجوهد على وحقائم الاخلى هى هعمسلام العداول الديام. احتالات ها المحمد المحمد المحمد المحمد المحمد المحمد المحمد على المحمد المحمد على المحمد المحمد

\* משת משלם של מו מצון משנים

حصاها ما موش مده دموه حمه و جمه که به حد المؤلف و به الم

د « حله و المحادة المعاملة الم

ה ארישה קד היצי

ه « حلامله » ه

ه د حد سعه ده ه

\* אזידע אינשטי קדי \* יו

س د خد نصحت ب

 $^{\circ}\mathcal{L}$   $\Leftrightarrow$   $^{\circ}\mathcal{L}$  civity  $^{\circ}$  oracidation oracidation  $^{\circ}$ 

« حمد دنهای دوریت مدینی مدورسوی مدورسی» در دنهای دورسیک دورسیک دورسیک دورسیک دورسیک دورسیک دورسیک دورسیک دورسیک

ت « حل دزرهم وسته هم موحدزم «

A TETOPO ENER .

<sup>&</sup>lt;sup>1</sup> C بنه م. مبر (sic); B عمد با الاجتماع المنافع الم

صمعه عد سر بناعه. حجله حم بلهة، دهده، المحمدمه وهنالهم وتخلم العنجهم ومعدم مهم بالممهم لحس مرهاعها ومساء معمد والمرافعة المعمدة معانوهم عل علقهن وحلك فغيسوه وحديدوهم. ٥ الحلفهم ووحم جموع حدمح والمرابع معنومهم. מבוא מענן שמבון לנדבומא בינדא. המבו שמאמאא سعا محمده الالمالية معمد المسام المحالم المحالمة محاء بامسيم. محمدت ويكتب مغزز بعث بالمقام. سنة حكتب محجمد حلا مدعم ، وغيم بخددتهم. معمل حسف بعدمة مديد منيد حبيماه، صديم معد سر حلي لعزة معكم ودلوجه المريد وفغس حسوب فيه وخوره بالمريد ים במשר פורף שור יאים שלים ארים בו ארים בירם 3 ביורם 3 ביורם ארים אור הואם ביורם حلفة لهم مدحه سرقهم صلع. مملع وحلقته وحصادت له برحمی مفتس. عده عدم و لدته مل و المسترب لحد خشد. مملع «م «شلع مخفله لسقر حدم». مهدة تعم 10 معتمر مفد عديه في مديم مولد احدة مهمي لم جلم لي. خود صوحل عل عمة بصل. محل هجر هم فعلم هسموه مده ومق بلعماء ١٤ حاماهم . حلمه مدا حبصه غنه تماهم ١٤ र्म काद्र प्र स्कूतिकार. प्र संद्रमंभ कांन पिन्तंत

المناهب المخانصيب لك شعص شأم لحمد عوام. حل حقلع محمدة بعد من مربح مدومة على مدهة محمد حلكم حمدخذم شفر حر حسم حمدنه مدخدم مدتعه حد دم حفرة بع فينبنهم دمته بعد معنية ممكر حبر المعددة المن المركبة المحمدة وفع وحل دعيم. ممنوني لې دولعې صدي. موهقه هم دمة وتنتنې تهديم دوميقالم. حل حددزيوله المراسم الدارة المن عليكم. مهم البيل وذبن مجديم حود معدم محالته ملكه محرفة الموامك האבימולא במכלבוא. בגיבא מכנמולא הבל שנא בל. בה محر غلممهم « لحسر عهز، ٤ حدفزنسهم معلم مصم. مخنِم لعمد معلح محامد غنجسن ومر لعادم سعم حادم درده المراه وقسم المتراه منافقه معدد المراه المراع المراه المراع المراه المراع المراه المراه المراه المراه المراه المراه المراه المراه المراع הבאכת באדים בא לבלנן השבנן כה לבתהואי. האבוא معده محسبة مرسية المستسف معده معلية مهارة المعدة المستسف المعدد المعدد المستسف المعدد حل سقدم حفقادر حلقدم محل مستم حفيلينر دوسم. بمومل بسعنه مختفله فصله بم محلولهم مسعب من من مند لمورم حنيه ملكة من مندم. ١٥٥٠م على مخيم مخيم لعمدنين معسم بمهممهم لدسينة. دية لموفي معزوله، وفيدر لملع دووهم حر لملك عجبت وحل وقير بيعر مجمعه منوسه حده حالم سلم. مكرة بخذيمه مدديم لسويس ودستيم المارة هين والمراهبة

# \* בער גיבטיקט

معدعن « حديقوس: هن جنزند ديسحم همدعن المحمود ديوده دمايي من دونون بخنين المعمد المعدد المعدد

# かべるよっぴ

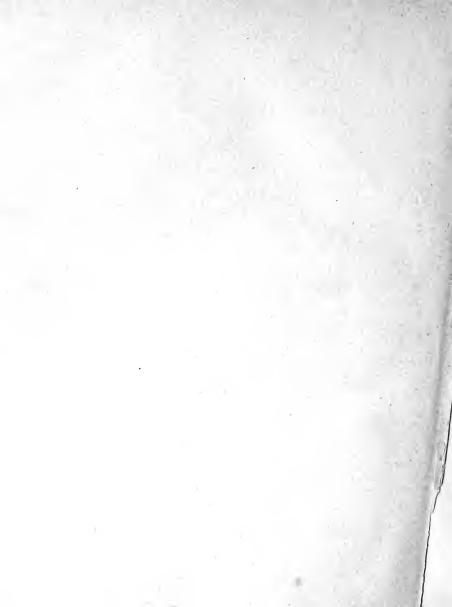
بخفع دناوسه.

لى لم لم له بندم دتى لحصم مىتدالى لىدى، كى بهده كالمدى المدى المد

<sup>&</sup>lt;sup>1</sup> A fol. 26 a; B fol. 8r, b r.

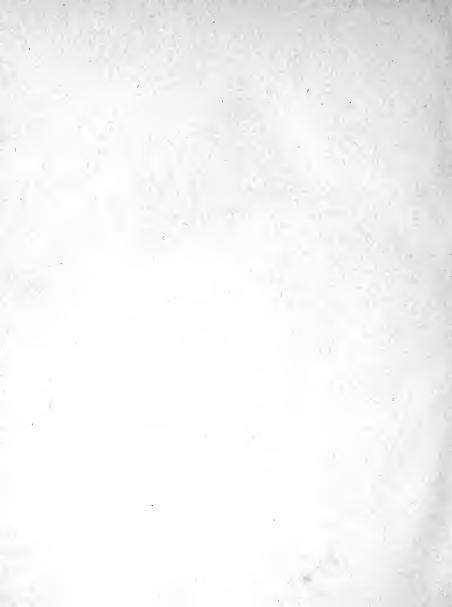
<sup>2</sup> B C omit الماء على الماء عل

Laurent order to the self of the self eled install assind edles es al: M. s. el عمام وتنا معمياك طادما : ١٠ ؛ ١٠ د مام الماك صرافي عيد الجديد المدودة عد صلا لانكون وكالمسحدة مطافح جَدْ بِحَدِيلَ إِن عِلْ صَمِلُ مِعْمِلًا مِعْمِلًا مِلْ فَالْفِي الْمِ العبين معافه على الماد معود علم إهرودها مكنوند علمد بدوركاء الساء عدد دالمد المحترف صحيم حسلال منمصرا فسلم الماء المع عد مصمد دردنا معمد درونها وحادد المصر معموده न रिलंद हैं क्रिल्यीय दिहें व्यंपीर दे देवती हिता है द्द्मसंहिष्य कार्य केरमंदीय क्रकेंद्र दर् रहिं । ० ० १ جَيْمَ مِنْ اللهِ وَهُمُ مِنْ اللهُ مِنْ اللهُ وَ اللهُ مُنْ اللهُ در من من عمد : الله عد المنعلا عد المهالا المن لا الم حمد المنا يغد طلفا العلم، الم ينها بخيا عيدبلا ه وودند و بدد دا ، ايند بده طوحد د مد . صد क्र म्य स्वायहर क्ष्या में हिंद दं ने नह है कि स्वार طهدا، جود حرم ويد مهار و مسا د مدود والارام عدد الموقارة ولادرد ولادورك ديدار حيد الموقارة عليها على المراجد ا حادث المام والمال المالية من المالية والمعادة والمحدد والمالية Klos upteh inch! rock cophichish rick المندولانهم ويمدعه حداد محمود المام هوالم چدند، ۱۱ مدمدمر د جدا مدمد د پددا، ماه سنه ٨٥٥١ وغلطا ذ علمبد وها فخابه د عبم . رةمك حهد درام الا معلانيلانيل و دولي چدمالاردند حددها جناد ۹۵ ارضه در طلعا کرم



سم الد لاده فديم الماسد اهلىقابصالغام الغطاه وسعند الد يضد فطفه فنظيفا عناباء والمناد المراجا म्प्राप्त के रिक्ट فعمة علما ليم للم همي طه خول خس اهداسان وصعه المزكل سعوره ملله فالملقدومها مهدمة خلام النهاد وممص الند بتحمية حالجمقدن علاصلاع حده عهره دارلدار، प्रवंभ वर्ग क्षिर प्रवंभ عضرة لألاه الماضعة ندى لالؤة: مىدند تعاصم مهدمة سلمه ممل للتحديث والمحدم عالما المع حالسميم مع न्द्रीयर के न्वार नर्द्यार रहेन ८ विकार का अधिक क्या १० الماحدة علاد معلادك وبملح فاللخذ اعذام

الاسدفا ودوادني المعموم न्वव रिक्रां किरवंदर्भ فونعطى فنعينا منه دارود القمامه وجنه دم دخدد معص و ودوهم بحد بعد حدد در المحدود وصحاح المعدد واحد احد محمد فحدث بهذيل معنه لاحلب سنص مالنا حدد فعل مهلا ددخدا طدمده لدهدا صمعادم صدصا كيم لحمصده معد المنك مينت ميهم خذم حرامذ ماسدلا لضده ديندك े किन्त्र हर्द्ध्य प्रवास्थित اعدودم المادة ومصرعدة طعن مطعده سلك المرى خخديد الماستدل الخذو و دختذ و علام ١ المان من مال دارم حداما ودخذبه ددجنا دبس تملم دخودند المختمد معر الدان مصعم فس حقادًا









نشن سر حانس، دحمر برابرمه دنر عامدت دحمر درسم به برسم دنر عامدت دهرم درسم برابره دمنر دهرم درسم برابره دمنر

حمد الاعتصادة المراجة والمراجة المراجة والمراجة والمراجة

CHCULATE AS MONOGRAPH

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