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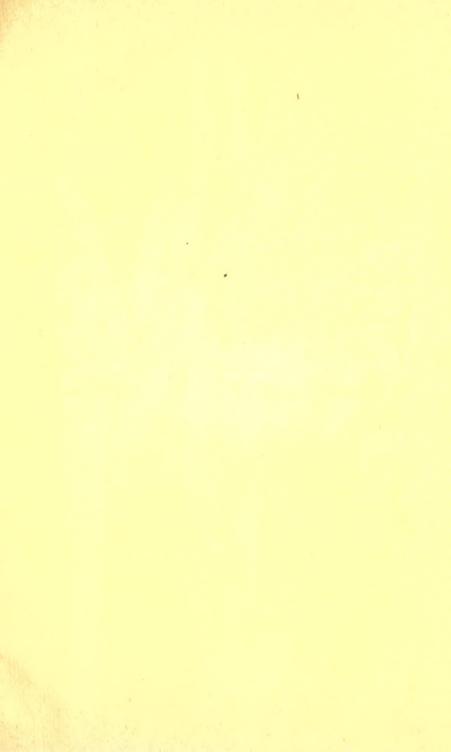
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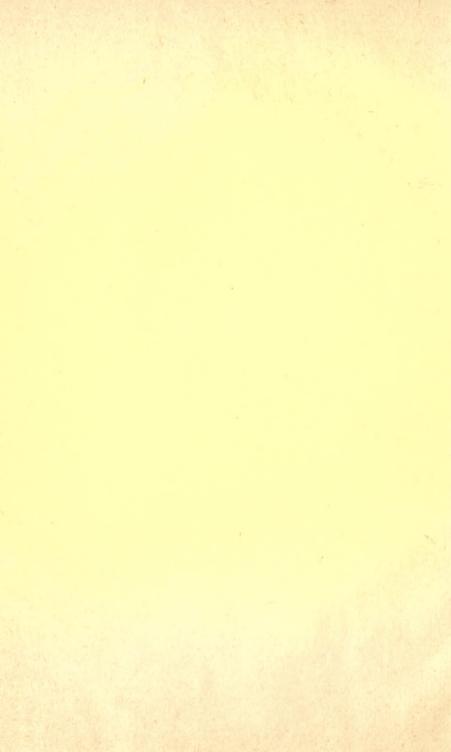
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TWO COMMENTARIES

ON THE

JACOBITE LITURGY

BY GEORGE BISHOP OF THE ARAB TRIBES AND MOSES BĀR KĒPHĀ: TOGETHER WITH THE SYRIAC ANAPHORA OF ST JAMES AND A DOCUMENT ENTITLED *THE BOOK OF LIFE*

TEXTS AND ENGLISH TRANSLATION

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

DOM R. H. CONNOLLY, M.A.

AND

H. W. CODRINGTON, B.A.

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PREFACE.

Before leaving England in the summer of 1911 to resume his post in the Ceylon Civil Service, Mr H. W. Codrington left in my keeping several manuscript books containing transcripts made by him of a number of Syriac liturgical documents, most of which are concerned with the rites of the Syrian Jacobites. Being unable himself to undertake an edition of any part of them, owing to enforced absence from England, and there being no time before his departure for us to arrange the preliminaries of a joint publication, Mr Codrington generously left his transcripts in my hands to make what use of them I pleased. In accepting this kind offer I made the request that, in the event of my publishing a selection of the documents, he would allow his name to appear on the title-page, as an acknowledgment of his really integral part in the work. To this Mr Codrington consented.

The extent to which I am endebted to Mr Codrington's transcripts in this volume will be stated more exactly in the Introduction. My own part in its production is, shortly, that of editor and translator. I alone am responsible for the accuracy of the edition of the Syriac texts, since I have had access to the original manuscripts of all the pieces except the last, and in the case of this I have procured the collation of a second manuscript. I am responsible also for the translations throughout, for all textual or other notes, and for the Introduction.

PREFACE.

The pieces selected for publication are all of Jacobite origin, and all hitherto unedited. They comprise a couple of commentaries on the Liturgy, one of perhaps the seventh century, the other of the ninth; the four earliest (legible) manuscript fragments of the Syriac Anaphora of St James contained in the British Museum; and a seventeenth-century compilation which purports to be a copy of a certain form of diptychs called "The Book of Life". A more precise account of these documents will be found below in the Introduction.

As liturgical texts, the fragments of the Syriac Anaphora of St James are of special importance as being some centuries earlier than the manuscript used by Mr Brightman in the first volume of his *Liturgies Eastern and Western*. But the pieces of most general interest are perhaps the Jacobite commentaries on the whole Liturgy, which give a more lively picture of the manner in which the Holy Eucharist was celebrated by the Syrian Jacobites in the Middle Ages than the manuscripts, with their brief rubrics and limited scope, can afford. In these commentaries we have, moreover, the ideas and sentiments connected with the celebration of the Christian Mysteries in the minds of living men more than a thousand years ago.

My sincere thanks are due to Dom Mauro Inguanez of Monte Cassino for making a collation for me of Mr Codrington's copy of the *Book of Life* with the manuscript in the Vatican Library.

R. H. CONNOLLY.

Downside Abbey Near Bath September 1913.

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INTRODUCTION.

This volume contains:

I. A short Exposition of the rites of Baptism, the Holy Eucharist, and the consecration of the Chrism, by "a certain bishop named George." This work is taken from the Brit. Mus. MS Add. 12154. The MS is written in a good estrangela, and is assigned by Dr Wright (*Catalogue* p. 985) to the eighth or ninth century. Dr Wright with some probability identifies the author with George bishop of the Arab tribes, "the pupil and friend of Athanasius II and Jacob" of Edessa, who flourished about 687—724.¹ This identification is adopted provisionally throughout the present volume.

In each of his expositions the author has been influenced not a little by the *De Ecclesiastica Hierarchia* of pseudo-Dionysius the Areopagite, and he has in his turn been used freely by Moses Bār Kēphā (see II below). Unfortunately he tells us little or nothing about the central portion of his anaphora, passing somewhat abruptly from the dismissal of the catechumens to the *Pater noster*. But at the end of his account of the liturgy he gives us what is, I believe, the earliest extant piece of information as to the reading of the *Book of Life* (see IV below).

The treatise of George of the Arabs was only partly copied by Mr Codrington. The text here printed is based on my

¹ Wright Syriac Literature p. 156.

INTRODUCTION.

own transcript; and I have corrected the proof-sheets on the MS itself.

In the translation I have placed in italics the few words which appear to be quoted from the text of the liturgy. Two rubricated sub-titles, to the comments on the Liturgy and those on the consecration of the Chrism, are represented by capitals.

II. An Exposition of the Jacobite Liturgy by Moses Bär Kēphä, taken from the Brit. Mus. MS Add. 21210. The MS is dated A. Gr. 1553, or A. D. 1242 (Wright *Catal.* p. 879).

Bar Köpha was born about \$13. "He was elected bishop of Beth Remman (Bārimmā), Bēth Kiyönāyā, and Mosul, about \$63, and took the name of Severus. He was also for ten years periodeutes or visitor of the diocese of Taghrīth. He died A. Gr. 1214 = 903 A. D."¹ Thus he was bishop for forty years, and his long life extended over nearly the whole of the ninth century. Though a comparatively late writer, he was master of a very easy and readable Syriac style.

As already stated, Bār Kēpha has copied freely from George of the Arabs, but doubtless from other writers as well; one of his sources appears to have been a document entitled *The Breaking of the Eucharist*². On the other hand, much of his own commentary has been incorporated in the later one of Dionysius Bar Ṣalībī (12th century)³, who often appropriates whole passages without acknowledgment. The liturgical text commented upon is, in the anaphoral part, the Syriac 'St James'.

With regard to the use of italics in the translation of this document, the following system has been adopted: the head-

¹ Wright, Syriac Literature p. 207-8.

² See the Journal of Theological Studies, vol. XIII pp. 580 foll.

³ Edited by M. J. Labourt in the Corpus Scriptorum Christianorum Orientalium (Scriptores syri, series secunda, tom. XCIII).

ings (rubricated in the MS, and overlined in the printed Syriac text) which contain the various points or formulae proposed for comment, are italicised; likewise all words occurring in the comments themselves which appear as formal quotations from the text of the liturgy. But when liturgical phrases occur in the already italicised headings, they are further distinguished by double inverted commas. These headings are marked off from the comments which follow them by the insertion of a dash. The paragraphs into which I have divided both the Syriac text and the translation do not, of course, appear in the MS.

The printed text is based on a copy made by Mr Codrington; but I have corrected the proofs by the MS itself. I have not thought it necessary to reproduce quite completely the vocal punctuation of this comparatively late MS; so much as is given is, in the main, that which appears in Mr Codrington's transcript.

III. Four fragments of the Syriac Anaphora of St James, found in three MSS of the British Museum. The following table shews (1) the MS in which each fragment is found, (2) the approximate date assigned to each in Wright's *Catalogue*, and (3) the page of the *Catalogue* on which each is described.

Fragm.	Л	IS	Saec.	Catal. p.
А	Add.	14523	VIII—IX	204
A^2	22	22	X	32
В	3 7	14518	IX—X	218
С	**	I4494	IX—X	217

A², though bound up in the same volume with A, is in a different hand, and appears to me to be of about the same age as B and C. It consists of a single leaf. A and C are not continuous, leaves having dropped out in several places. B and C have been subjected to a process of revision

INTRODUCTION.

(escaped by A and A^2), whereby in some places words have been wholly or partially erased from the text, and others substituted or placed in the margin. These alterations are recorded among the variant readings, with the necessary indication of their second-hand character.

Any one of these fragments is older, so far as I know, than any MS of the Syriac 'St James' yet published; and when they are all put together they give us (save for two not very extensive lacunae) a continuous text of the anaphora, from the title preceding the prayer before the Kiss of Peace to near the end of the so-called "Inclination" after the Lord's Prayer, — or covering p. 83 l. 20 to p. 101 l. 2 of Mr Brightman's *Eastern Liturgies*. The lacunae occur, (1) near the beginning of the Intercession, (2) towards the end of it.

The end of the anaphora, wanting in these fragments, is supplied from the Brit. Mus. MS Add. 17128, which is assigned by Wright (*Catal.* p. 226) to the tenth century. But as regards the two lacunae in the Intercession, I have not felt justified in filling them up in the same way from this MS, since the order of the prayers in the Intercession differs somewhat in different texts: thus in C (fol. 4 a, b)¹ there is no prayer for the kings at the place where such a prayer occurs both in Mr Brightman's text (p. 92, ll. 11— 20) and in Add. 17128; while the two prayers for those in bondage, etc., and for the weather, which in Brightman (p. 90, ll. 26—35) come immediately after the priest's prayer

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¹ At this point C evidently supplies the contents of a missing leaf of A also. This I gather from the fact that A and C are in substantial agreement just before and after the lacuna here in A, and that the words supplied by C are about the average number that go to a leaf of A. The missing leaf of A originally stood between the present fols. 6 and 7.

for himself¹, in Add. 17128 follow the prayer for the kings, at a later point in the Intercession. Any attempt to fill up the lacunae of our fragments here must involve the necessity of guessing at the order of the prayers. I have therefore thought it better to print the whole of the Intercession as it stands in Add. 17128 separately, after the rest of the anaphora.

In publishing these fragments no contention is here advanced that they represent a purer or earlier form of text than that found in some other MSS of later date. At first sight it seems reasonable to suppose that such is the case. But the question is complicated by the fact that in the seventh century Jacob of Edessa made a revision of the Syriac Anaphora of St James. For this he evidently used current texts of the corresponding Greek Anaphora; for in one of the several MSS in the British Museum which contain this revision it is definitely described as a "Greek correction". It is, of course, quite possible that some later MSS may preserve a text that is independent of this revision. This is a matter for subsequent enquiry. But the purpose for which these fragments are here edited is merely to supply a text of the Syriac 'St James' approximating to the date of the valuable commentary of Bar Kepha, such as may serve as a basis of comparison with that commentary; and I think that in several cases these comparatively early texts will be found better to illustrate Bar Kepha's remarks than others in current use.

Fitted on to the Anamnesis in A and B (the only pieces extant at this point) is a long prayer which does not occur in the Greek 'St James' or in the normal texts of the Syriac, but is found in an Anaphora bearing the name of John of Boşra (Renaudot *Litt. Orientt.* II p. 426-7). Apart

¹ A preserves the end of the prayer for the weather, apparently at the same point at which it occurs in Brightman.

INTRODUCTION.

from this one, all the prayers in our fragments may with confidence be referred to an original Greek text of the Anaphora of St James — due allowance made for modifications in both the Greek and Syriac texts since the time of translation. A comparison of the Syriac with those Greek texts which we now possess is enough to establish the general proposition, that the Syriac Anaphora of St James is a very close, even a pedantically literal, version of a corresponding Greek Anaphora¹. It is in the endeavour to make this apparent to the English reader that I have made my translation of the fragments as literal as possible, sometimes even at the expense of English idiom, and have here and there inserted from the Greek Anaphora one or more words of which the Syriac is plainly a translation.

The method adopted in editing the fragments is this: in the text, A is followed wherever it is extant, since it is both the oldest and the most extensive of the four pieces. Where A fails, its place is taken in the text by B, if extant, by C, if B is not extant. When A or B is in the text, the variants of BC, B, or C are recorded in the notes². A² covers a portion of the text not preserved in A, B, or C.

In the margin are placed references to the folios of each fragment, as they are numbered in the volume in which each is now bound up. When a letter occurs in the margin without brackets — A, B, etc. — it denotes that the fragment for which it stands supplies the text at this point. The bracketed letters (B) and (C) denote that these fragments

¹ A simple test is at hand in the quotations from the Old Testament. They regularly follow the LXX, even in the Intercession, which differs considerably from that of the present Greek 'St James'. The distribution of capitals (marking Scripture quotations) in Mr Brightman's translation suggests, on the other hand, that these quotations were assumed to have been made from the Peshitta.

² Certain merely constructional variants in the Syriac, which do not alter the sense, and which are difficult to represent in English, are ignored in the translation.

are extant but not followed in the text, and that their variants are to be sought in the notes. When words in the text are placed in square brackets, [], without remark, it is to be understood that they are illegible in the fragment which supplies the text, and have been inserted from another fragment¹. Naturally this remark does not apply to Greek words: these, as already stated, have occasionally been inserted in square brackets to indicate that the Syriac word or expression is obviously a translation; but sometimes also to explain and excuse an ugly English rendering: e.g. 'fair of mercies $[= \varepsilon \upsilon \sigma \pi \lambda \alpha \gamma \chi \nu \sigma \varsigma]$.' Italics are employed only where words are rubricated in the MSS. Words not represented in the Syriac, but necessary to help out the meaning in English, are placed in round brackets throughout. For the reader's convenience the various prayers, responses, etc., are printed in separate paragraphs.

Of the four fragments, A BC were copied by Mr Codrington. I have collated his copies with the MSS, and have added A², the supplementary passage from MS Add. 17128, and the whole of the Intercession as it stands in this last-named MS.

IV. A document purporting to be a copy of the *Book of* Life. This was the name used to denote a form of diptychs of the dead, once in use among the Syrian Jacobites, and recited by them after the Kiss of Peace. The *Book of Life* was employed at one period as an alternative to the regular diptychs (or 'canons') for the departed. It was still in use in the time of Bār Kēphā (saec. IX); it was obsolete in the 12^{th} century, when Bār Ṣalībī wrote².

¹ As this only occurs when A is in the text, and only in places where there is but *one* other authority (B or C) extant, no doubt can arise as to the source whence the bracketed words are supplied.

² For a discussion of the origin of the *Book of Life* the reader is referred to an article in the *Journal of Theological Studies* vol. XIII p. 580 foll.

INTRODUCTION.

A copy of this document is among the papers left with me by Mr Codrington. He informs me that his copy was taken from a MS in the library of Sharfeh in the Lebanon. On the outside of the brown-paper cover in which it is sewn is the following title: "The Book of Life, according to the custom of the church of the Mother of God which is in the city of Beroea [Aleppo]. The book was written by the command of Ignatius, Patriarch of Antioch of Syria, who is Simon, in the year of the Greeks 1959" (= A. D. 1648).

A copy of the same document, contained in Cod. Vat. XXXIX, is described in the Catalogue of S. E. and J. S. Assemani, vol. II p. 275. Appended to it in this MS is a letter of the patriarch Simon Ignatius in which he gives orders for the Book to be written out for the church of Aleppo; and the date given is again A. Gr. 1959.

In the Vatican MS and that from which Mr Codrington copied at Sharfeh the folios correspond exactly; so that these two MSS were probably made from the same original, or copied one from the other. The Vatican text has very kindly been collated for me with Mr Codrington's copy by Dom Mauro Inguanez of Monte Cassino.

The few variants that seemed worth recording are given in the notes, where C = Mr Codrington's copy, and R =the Roman MS.

TRANSLATIONS.

I. GEORGE OF THE ARAB TRIBES.

II. MOSES BĀR KEPHĀ.

III. THE SYRIAC ANAPHORA OF ST JAMES.

IV. THE BOOK OF LIFE.

I.

AN EXPOSITION OF THE MYSTERIES 161. 184a OF THE CHURCH MADE BY A CERTAIN BISHOP NAMED GEORGE,

Whereas doctors of the Church have made expositions of the mysteries at length and minutely and in elevated style, fol. 1846 especially the holy Dionysius, the disciple of Paul the apostle, one of the judges of the Areopagus, who was bishop of the 5 city of Athens: I also have made (one) in brief for the instruction of lovers of doctrine, especially of those who are feeble like ourselves, and are unable constantly to read the volumes of the holy fathers, either because they have them not at hand¹, or else because it is not every one that is able 10 to comprehend the lofty meaning of the fathers. Wherefore, that which has been done by the holy doctors, and said by Dionysius himself and others in detail, I have done briefly, in easy and simple language, according to the capacity of every one who requires to know the power of the holy mysteries. 15 The beginning, then, of the mysteries of the Christians is the true faith. And therefore the ecclesiastical canon com-

mands that he who draws near to Christianity should first learn the faith, after he has been for a stated time a hearer of the holy Scriptures at the hand of the deacons. Now the20 hearing of the Scriptures which comes through the deacons,

¹ Lit. they are not found by them.

TRANSLATIONS.

who are the cleansers ', cleanses them from old habits and forms them a new form and a new creature, as it were in the womb. But the faith is a way which leads to the accurate truth and to spiritual conversation, without which (way) no man is able to overtake the truth. For as a babe is formed 5 naturally in the womb of its mother, and then by birth comes to see the light of the sun; so here also, he who fol. 18Fa draws near to Christianity is formed by the deacons, and cleansed by the hearing of the holy Scriptures. But when he has taken hold of the way, which is faith, to come to 10 the one true God, then he is born by baptism at the hand of the priests; and he becomes a son of God by grace, and is accounted worthy of the vision of the divine light.

Our Father who art in heaven, which the baptized learn and repeat, makes known that they are now become sons of God, 15 and have gone forth from under the dominion of evil, and have been set free from being, as they were, sons of wrath.

He who draws near to baptism is stripped of his garments, and they loose his loins and take away his shoes, and he is turned to the West and renounces Satan. The stripping 20 off of his former garments makes known that he has stripped off all the old and reprobate, godless conversation, and also the old man. But that he is turned to the West and renounces Satan, signifies that he has renounced and rejected all the darkness of error of the dark demons, and of the devil 25 their chief.

The exorcism of the priest is a battle with Satan, and a supplication to the Judge that he who is being baptized may be set free from the captivity and subjection of the dominion of evil.

Afterwards he is turned to the East, to the quarter which

30

Cf. Dionys. Areop. De Eccl. Hier., P. Gr. III 508 A; and for the whole of this exposition of Baptism compare Dionys. op. cit. cap. II.

is the mother of the luminaries: and by this he signifies that he has turned to the divine light. And then he makes confession of Christ. The confession of Christ makes known that he has renounced and withdrawn from Satan, and has 5 drawn near to Him who is the true God, and to His heavenly good things.

Afterwards he is signed with oil three times in the form 601.1855 of a cross, the priest invoking over him the Holy Trinity. But first be it known to every one, that over all the mysteries 10 of the Christians is signed the honoured cross, which signifies the death of our Lord; and without the cross not one of the mysteries of the Christians is performed. And although the Father and the Holy Spirit were not present at the incarnation or the sufferings or the death, save by will only, 15 yet this we signify by the scal of the cross: that through the same cross — that is, through Him who was crucified upon it — we have acquired the knowledge of the Trinity, of the Father, and of the Son Himself, and of the Holy Spirit.

But that it is signed upon his face, upon the head which 20 is the honourable and superior member, shews this: that by the sight of it he shall be terrible to the demons always: even as it was done in Egypt, where the destroyer feared to come near to the doors whereon was the type of the cross.

The sponsor — the same is the qarrībhā¹ — is a teacher 25 of virtue, and one who presents to the things divine. He also signifies the modesty of him who is presented: that he has not dared of himself, without the intervention of others, to approach to that which is too high for him.

The writing of the name of him who is being baptized 30 signifies that he has been written in the book of life; but that of the sponsor, whose name (also) is written, shews a

¹ This word means *neighbour* or *relation*; but here it evidently has a technical sense: one who stands by at baptism (cf. Bār Kēphā fol. 170a).

goodly record of his care for him who is being presented. That his whole body is anointed, makes known that he is entering a contest against Satan. For he also who enters the fol.186*a* contest of a combat with men is anointed with oil, that the hands of him who contends with him may slip from him. 5 So here also: the oil is an invincible armour against the demons.

The font represents the tomb of Christ; and the water that is in it, the womb that brings forth children, spiritual and immortal and incorruptible, as by a resurrection of the dead.

The baptism of him who is baptized is a re-birth. That he 10 is dipped three times, is a mystery of the three days our Lord was in the tomb. The right hand of the priest is a sign of the secret re-formation of him who is baptized.

That the priest says *Such a one is baptized*, and not "I baptize", he makes known by his humility that this awful 15 act¹ is not his, but by grace the gift has been bestowed upon him to administer these mysteries.

The coming up out of the font is a sign of his going up to heaven — like the going up of our Redeemer out of the grave to heaven. 20

That he is sealed after he has been baptized, makes known that by the seal he receives a sweet and spiritual savour. The seal itself, moreover, is that which completes the divine gifts.

The white garments which they put on after baptism signify that they are become sons of the heavenly light; and 25 the softness of the garments is a sign of the easefulness ² of the spiritual birth.

fol. 1866 The stoles (*orarium*), that is to say crowns, which are upon the heads of the baptized, declare the freedom which they have received through Christ.

Again, the incense which (goes) before the baptized is a

30

¹ Lit. thing, or matter.

² Or repose: Syr. ra^cdūthā, a rare word.

sign of the pleasantness which knows no pain¹. The lights which (go) before them declare the lightsomeness of the divine knowledge which they have received through baptism in the name of the Father and the Son and the Holy Spirit.
Their entry in the service into the nave makes known their entry into the kingdom of heaven, and their return to Paradise, from whence they of the house of Adam went forth, and the joy of the angels on their account.

The entry of the males into the sanctuary signifies the 10 approach to the tree of life, from which in the beginning Adam was withheld by reason of the transgression of the commandment.

The reception of the holy mysteries signifies completion and perfection, and the entire union of will with the one God. The washing of the priest before the holy mysteries teaches the whole people that they should wash their mind from all [worldly²] cares; and again, that at the time of the mysteries they stand before God, the trier of heart and reins.

That the baptized do not wash their hands for seven 20 days³, they declare the indelibility of the hidden power which they have received.

OF THE LITURGY ⁴. The service of the Psalm before the mysteries, which is rendered with one chant $(q\bar{q}int\bar{q})^{-5}$, shews

4 Syr. Qurrābhā, lit. Offering.

¹ Lit. not causing pains.

² See Bar Kepha (fol. 154b) who appropriates this comment and supplies this word, here omitted.

³ Compare Tertullian, *de Corona*, cap. 3 'exque ea die lavacro quotidiano per totam hebdomadam abstinemus.'

⁵ I am not sure of the liturgical meaning of this term. It comes from the Hebrew *qināh*, and means ordinarily a mournful hymn, or elegy; but in connection with the Syriac offices it seems to denote non-scriptural, or New Testament phrases introduced into the Psalms by way of farcing, with their accompanying chant.

the one will of the whole congregation 1 of the Church, and (their) union with God.

Holy art Thou, God, which they cry three times, is a declaration of the conversion of the gentiles, and (of) the fulfilment which we now make of this mystery, the which 5 Isaiah foresaw.

fol. 1874 The hearing of the holy Scriptures and their meaning is the constant and spiritual food of the soul, (and is), as it were, instead of the bread and water with which the body is nourished. But that the Old Testament is read before the 10 New, signifies that that which the Old said the New has shewn to have been fulfilled.

The censer, which the deacon takes about the whole nave, signifies the care of God for all, and the condescension and sweet savour of Christ. The return again of the censer to 15 the sanctuary signifies the fixedness and unwaveringness of the divine care, which remains as it is, without diminution: even as a lamp, which is not diminished by the taking from it of many (lights).

The peace which the faithful give to one another puts 20 away and quenches former enmity and wrath, and brings about peace and quietness, and love of one with another, and reconciliation with God and with the holy angels.

Now the deacons represent the former Levites; and for this reason they perform all offices of the Church: that is, 25 the readings of the Scriptures, the proclamations (kārozūthā), and the standing by the doors of the nave; and they at all times cry out (commanding) silence to all; and they set all classes each man in his place and order, according to his condition. 30

But the priest enacts three (parts): first, a likeness of our

¹ The Syr. word mullaya, 'fulness', in this sense answers exactly to the Gk. TAYPWILZ.

Redeemer and Lifegiver, who offered Himself for us an oblation to God His Father, so that He was reconciled to us; secondly, he is the tongue which is in the head of the ecclesiastical 601. 1876 body; thirdly, he portrays spiritual images by a mystery ¹.

5 The altar signifies to us Emmanuel² Himself, who is the tree of life. The bread and wine which are upon it (signify) the body of God the Word, wherein was blood also; and they are the fruits of the tree of life.

That we mingle the lifegiving cup of wine and of water, 10 is a symbol of the lifegiving blood and water which flowed from the side of our Redeemer on the cross.

The veil³ which is over the mysteries signifies the secretness and invisibleness of the power that is hidden in the mysteries. That it is removed by the deacons, signifies the 15 coming down and manifestation of Christ to each one according as he is worthy.

The veils⁴, or curtains, of the sanctuary are a symbol of the screen which is between us and the hiddenness of that heavenly place.

That at the time of the celebration of the mysteries those go forth, and do not receive the oblation, who against their will are tempted by demons — for causes which we do not understand and which God alone knows — signifies this: first, that the holy mysteries may not be insulted by devils;
again, because nothing pertaining to the kingdom is given to a man so long as there is any wrath against him on the part of the king. But the fathers say that he who is tempted, it is by his own will that he is tempted; for whether it be by reason of sin that he is tempted, by his own will he fol. 188a
sinned, and was delivered over to the demons, according

¹ Possibly the plural should be read, by the mysteries. Cf. p. 35 below.

² Cf. Dionys. Areop. De Eccles. Hier. cap. IV; P. Gr. III 484 D.

³ Syr. shoshepa, a small head-veil.

⁴ Вяхоч, velum.

TRANSLATIONS.

to that: "I delivered them over to Satan that they might be taught not to blaspheme" 1; or whether it be for any other cause, through his own sloth and cowardice he is tempted. But if he be a child, he is sometimes tempted for the sins of his fathers; or because God foresees what is about to b happen to him, He brings in chastening beforehand for a warning, and contrives a healing before the disease: even as was done by (a divine) dispensation with Nebuchadnezzer the barbarian, king of Babylon, to whom He shewed the dream of a tree², and revealed to him the interpretation 10 thereof by Daniel, and counselled him to heal his stroke by almsgiving before it should come 3. But sometimes through evil men and sorcerers this manner of delivering over (to demons) is brought about. And it is plain that there are many who are tempted by devils for divers sins --- if indeed 15 it be true that the source of everything evil is from Satan --and we all commit many sins, yet our sins do not appear: but the Church judges (only) those things that are open and visible; and those that are secret and invisible she leaves to God who sees them, that He may judge them. 20

To those again who are in penance the oblation is not given, because they have sinned after the communion of the mysteries; for he who sins after the communion of the mysteries is like a slave who has offended against the king, fol. 1885 and has gone and given to the king's enemies the gift which 25 the received from the house of the king: and what he did was known to the sons of the king's house, who are the priests, and they told of him to the king, and he was forbidden to see the king.

The deacons, again, are a likeness of those angels that 30 were seen at the head and the feet of Jesus our Redeemer.

¹ I Tim. I 20. ² Lit. shewed by means of the dream of a tree.

³ Dan. chap. II.

The stoles (*orarium*) upon their left shoulders signify their subjection to the priests, like subordinates $(\tau z \xi i \delta \tau \eta \epsilon)$; for he who is in authority wears the stole upon both of his shoulders, or upon his head. The fans in their hands denote the 5 wings of their mind, which fly aloft without drooping. Their bowing down to the ground is a likeness of those guards who fell upon the ground for fear at the time of our Lord's resurrection.

The bending of the knee is a sign of our fall through the 10 transgression of Adam. Our rising up from the genuflexion is a sign of our resurrection through the resurrection of our Lord. But on Sunday, and again during the seven weeks of Pentecost, we do not bend the knee, because they are the days of Christ's resurrection, by which our resurrection came 15 about.

Our Father who art in heaven is a prayer of confidence¹, which shews us to be sons of God by grace; and there is in it a confession of the Creator, and love of things good, and rejection of things evil, and hope, and forgiveness of 20 sins, and a request for what is needful.

Holy things to the holy signifies that holy things are given to pure and holy men, and not to the defiled and the unclean.

One holy Father, one holy Son, one holy Spirit, shews the fol. 189*a* 25 equality of essence of the Holy Trinity of the Father and the Son and the Holy Spirit; and (it is) a confession of the divine and blessed nature (of Him) who has made the mortal nature of men worthy of the holiness of His name.

The dividing of the holy mysteries to the faithful signifies 80 the gathering together of the faithful themselves, and their union with one another and with Christ, even as the prophet said concerning Him: "I will divide Him among many; and

¹ Or free access (παρρητία).

to many He shall divide the inheritance"1: which is the bestowal of forgiveness of sins.

The reception of the mysteries brings about for us a union with God the Word, the Son of God. The right hand which is stretched out, the left bearing it to receive the 5 mysteries, is a sign of the honour of the gift that is given, which is a pledge of immortal life.

That the priest who offers the oblation receives first, and then gives to the others, makes known his goodly testimony concerning the mysteries. 10

The prayer after the reception of the mysteries is the thanksgiving and confession that every one renders after the receiving of the gift.

The Book of Life, which is read upon the altar before the consecration of the mysteries, shews forth a memorial of the 15 saints, and their fellowship with Christ, and that their names have been written in the book of life which is in heaven.

That the priests wash their hands before the altar, signifies 61. 189/ that they stand before Christ, the trier of heart and reins, and to Him commit all their faculties. It also teaches all the 20 people to wash their minds from all worldly cares and thoughts ².

CONCERNING THE CONSECRATION OF THE CHRISM³. The chrism, that is the oil of anointing, is consecrated once every year, on the Thursday of the Mystery, either imme- 25 diately after the morning office or at the third hour of the same day. And the bishop alone consecrates it; for a presbyter is not permitted to consecrate it. And he consecrates it thus:

The bishop assembles the whole church to the holy nave; $_{30}$ and the lesson of the holy Scriptures is (read) which is

1 Cf. Is. LIII 12. ² See above, p. 15. ³ Μύρον.

20

assigned for this matter; and after the lesson of the Scriptures, the deacon's proclamation 1 is made, and the hearers, who are unbaptized, go out, and those who are tempted by devils and those who are in penance; and straightway the 5 doors are closed as usual, and the subdeacons stand by them. Now that oil which is put into the chrism² is seasoned beforehand and spiced 3 by the perfumers' art, or with Egyptian balm⁴. But oil pressed from the olive alone is consecrated, as the law of the ecclesiastical canon commands; for the 10 canon does not allow any other kind of oil to be consecrated or to be employed in any of the ecclesiastical rites — neither in (the preparation of ?) the eucharistic bread ($q e s \overline{a} t h \overline{a}$) nor in any other (rite) — except only olive oil. For all other oils — I mean that of sesame, and that made from Egyptian radishes, 15 or that which physicians make from eggs for use in sicknesses, fol. 190a or any other oils whatsoever, such as that of sheep, or that of cows, or of nuts and of almonds, and the rest - are a symbol of false doctrines and of corrupt heresies, such as have the name only of Christ upon them, but are far from 20 His truth. But the oil of the olive is a symbol of the pure doctrine of the Church; and it alone is the true oil, both in name and in fact. And even as we are not allowed to mingle strange doctrines with the doctrine of the Church, so neither are we allowed to mingle any of these oils with any of the 25 mysteries of the Church; and he who does so is rejected of the doctrine of the truth.

The bishop takes that oil which he wishes to consecrate,

¹ Syr. kārozūthā, which may also mean litany; but here it evidently describes the formulae for the dismissal of catechumens. See fol. 191a, where it is said that in this service also, as in that of the Mysteries, the catechumens "go forth at the word of the deacon".

² Lit. that chrism. The text is altered by a second hand into that of the chrism.

³ Cf. Dionys. Areop. op. cit. cap. IV; P. Gr. III 477 C.

^{4 °}Οποβάλσαμον.

placed in a vessel of gold or of silver or of glass, and goes forth from the diaconicum with a procession, twelve deacons carrying twelve fans and covering the oil and the bishop at once. And censers and lights go before him (or it), and the whole brotherhood of the people singing hymns. And thus 5 he brings it in and sets it on the holy altar. And he consecrates it with the prayers appointed for it. But it is not covered with a veil, but by the fans only. And henceforth he uses it in all the services of the Church, in the consecration of the nave, and in the consecration of the altar; 10 and those who are being baptized are signed with it; and some of it the priest pours upon the waters of the font in the J. 1907 form of a cross three times, when he consecrates it, giving praise 1. And with it also the baptized are sealed after they have been baptized. And without it not one of the ministries 15 of the Church is completed.

That the bishop sets it upon the altar covered by the wings of the fans, shews that all the works of the Church, and all her rites, she performs with meekness and modesty and in secret, and not with vain glory and ostentation. 20

But this holy chrism, by the materials of its preparation, portrays and shews to us Emmanuel Himself. For Emmanuel also is compounded of divers elements², even as the chrism is compounded and spiced with divers materials; and it is the perfecter and completer, and the sweet savour of all the 25 services of the Church: even as the apostle Paul explains to us, saying: "We are a sweet savour in Christ unto God"³. And the chrism, if it be duly seasoned with those roots which are added to it, its odour does not grow faint, nor does it lack (the scent of) anything that is put into it. And 30 our Lord also has said: "Whose eateth my body and drinketh

¹ The verb *hallel* sometimes means to utter a doxology, and here it doubtless refers to the mention of the Trinity.

² Lit. materials. ³ 2 Cor. II 15.

my blood, he abideth in me, and I in him; and I will raise him up on the last day"¹.

But the twelve wings of the fans signify the wings of the seraphim, who stand by the appointed place ² of Jesus. The ⁵ altar also depicts Jesus to us: and as the altar is consecrated with the chrism, and it (the chrism), again, is always consecrated upon it; so Christ also, — He it is that consecrates as God, and He it is that has been consecrated for us as man, as He said: "I consecrate myself for them"³.

10 But that the priest pours some of it upon the waters of the font, making a cross, signifies this: that Jesus Christ, God over all, condescended even to the death of the cross and to the three-days burial.

That when the chrism is being consecrated all those classes 15 who are not fully initiated ⁴ go forth at the word of the deacon, makes known that the service of the chrism is one that fully initiates ⁵ and perfects like that of the Oblation, and that none are permitted to see these mysteries of the Christians, save only those who are fully initiated.

20 These things we have composed briefly, for the understanding of those who may fall in with them, such as will not encounter our words with hostile prejudice.

The end of this Exposition of the Mysteries of the Church.

4 Lit. complete.

⁵ Lit. completes.

fol. 191a

¹ John VI 56, 54.

² The Syriac word $wa^{c}d\bar{a}$ is nearly equivalent to "rendezvous".

³ John XVII 19. We might put *sanctify* for *consecrate* throughout this paragraph: Syriac cannot make the distinction.

^{a. 1463} THE EXPOSITION OF MOSES BÅR KEPHÅ THAT IS THE EXPLANATION OF THE MYSTERIES OF THE OBLATION.

Shewing by how many names this rite is called. - We say that it has six names. It is called "Assembly", "Communion", "Access", "Oblation", "Mysteries", "Perfection of Perfections". It is called "Assembly", because it assembles the scattered faculties that are in us into the unity of the one God¹; "Communion", because we communicate in the body of Christ, and become one body with Him, according to that: "Whoso eateth my body and drinketh my blood, he abideth in me, and I in him"²; and according to that which the apostle said: "We are the members of Christ"³.¹⁰ (It is called) "Access" ⁴, because by it they that were far off and they that were near, and they of heaven and they of earth, have been brought near to one another; as Paul has said: "In him we both have access" 3; that is, the People 15 and the peoples, heavenly and earthly beings. (It is called)

II.

¹ Cf. Dionys. Areop. De Eccles. Hier. cap. III; P. Gr. III 424 C.

² John VI 56.

³ Eph. V 30; I Cor. VI 15.

 $^{4 \} Qurr\bar{a}bh\bar{a}$: applied to the Eucharist this word really means "bringing near", "offering".

⁵ Eph. II 18.

"Oblation" (Qurbānā), because He was made an oblation to God the Father for our sins, as the apostle said: "He who offered himself for us"¹, etc. And in the law of Moses also they used to call "qurbānā" those sacrifices which were offered
for sins. (It is called) "Mysteries", because Christ delivered them secretly to the company of His disciples in the upper fol. 147a chamber. Secondly, because that after He had delivered them to the disciples, He revealed to them the mystery concerning His passion. (It is called) "Perfection of Perfec-10 tions", because without it not one of the divine mysteries is perfected; for he who is baptized is not perfected except he receive the mysteries; so also he who is blessed (to be) a deacon or a presbyter, with it he is perfected and com-

pleted². 15 Again, a mystical interpretation³ of the semantron⁴. — The semantron is struck for the following reasons. First: that when we hear its voice we may understand that by wood we transgressed the commandment and were driven away from Paradise, and by the wood of the cross came our 20 redemption from the sin of the transgression. And so, when we hear its voice, we sign ourselves with the cross [? saying,] Bless, my Lord: that is, Permit me, Lord, to praise Thee for Thy redemption; according to that: "Lord, open thou my lips". Secondly: as a trumpet assembles the forces of a king for 25 the extolling and praising of the king, so the semantron assembles us for the praising of our King, Christ. Thirdly: as the trumpet, or the herald, assembles the king's forces to battle and combat with the enemies, so the semantron assembles us to battle with Satan, the enemy of our human 30 race. Fourthly: as the trumpet, or the herald, assembles the

¹ Hebr. IX 14.

² Cf. Dionys. Areop. op. cit.; P. Gr. III 424 D.

³ Θεωρία.

⁴ Syr. nāgōshā, i. e. "knocker". 5 Ps. LI 15.

king's forces that he may give them gifts, so also the semantron assembles us to Christ, our King, who gives us these gifts: forgiveness of sins, the granting of our reasonable requests, and likewise spiritual gifts.

Concerning the reading of the Scriptures, what it signifies; 5 1.1176 and concerning "Holy art Thou, God". — It is right that we should make these enquiries concerning Holy art Thou, God. First: who taught us to say it. Secondly: why we say it. Thirdly: to which of the Persons of the Trinity it is addressed. Fourthly: what we signify by saying Holy art 10 Thou, God; holy art Thou, Almighty¹; holy art Thou, Immortal: who wast crucified for us, have mercy upon us.

As to (the question), who taught it us: some say that it is taken and introduced from Isaiah the prophet; for he saw a marvellous vision, and was vouchsafed a revelation 15 from God, and heard the seraphim sanctifying the Lord of glory and saying: "Holy, Holy, Holy, Lord of sabaoth"²; and from him certain holy men adapted it and appointed it in the Church. But others say that at the time of the crucifixion, after Christ had given up His spirit into the 20 hands of His Father, the holy scraphim came together round about the body of Christ, and sang this hymn as far as who wast crucified for us; and they left out this clause, and very rightly, since it was not for them that He was crucified, but for the whole race of men. At that time, they say, 25 Joseph the Councillor was present, he who begged the body of Christ from Pilate the judge and embalmed it; and they say that when he heard them saying Iloly art Thou, God; holy art Thon, Almighty; holy art Thon, Immortal, his own mind was enlightened, and he added (thereto) who wast cru- 30 cified for us, have mercy upon us. A councillor 3 is one who carries the king's ring and seals (his) letters. Others say that

1 Or Mighty One. 2 Is. VI 3. 3 Bouleuthc.

by Ignatius the Fiery¹, the disciple of Paul the apostle, it fol. 148.^d was fixed in the Church, both it and the present manner of singing the service in two choirs: for in former times one choir used to sing, like the Jews, with whom this is maintained to the present day: for they say that he was rapt in his mind even to heaven, and saw the choirs of angels, one singing praise and the other answering to it; and he heard this hymn there, and fixed it in the Church. But again it is said that by the shores of the sea there is a bird
10 that is ever singing this song of praise². But however this may be, it was by this holy man (Ignatius) that it was fixed in the Church.

The second (question): to which of the Persons of the Trinity it is addressed. — And we say, to the Son, who became

15 incarnate and was made man for us. For we do not say as the heretics say: now they say thus: "Holy art Thou, God the Father; holy art Thou, Almighty Son; holy art Thou, Immortal Holy Spirit". Now if it be so as these say, He who was crucified is found to be other than these three.

- 20 being a fourth. And so they confess a Quaternity and not, as the Christians do, a Trinity. But we say that it is addressed to the Son; and so to the self-same Son, who because of us and for us became man and was crucified, we say Holy art Thou, God; holy art Thou, Almighty; holy art
- 25 Thou, Immortal: who wast crucified for us, have mercy upon us.

The third question: why we say "Holy art Thou, God". — We say: that we may render thanks to the Word, who for us became incarnate and was crucified and died and redeemed fol. 1485 30 us: and for this reason we sanctify and praise Him.

¹ I. e. St Ignatius of Antioch.

² Isaac of Antioch (5th century) wrote an immensely long poem on a parrot which repeated the Trisagion in the marketplace at Antioch: ed. Bedjan p. 737-788.

The fourth question: what we signify by saying "Holy art Thou, God". — And we say that, understanding God the Word, who when He was rich became poor for us, and was made man without being changed from being God, but shewed the more that He is God by becoming man for us 5 without being changed: we render Him thanks, saying Holy art Thou, God.

What we signify by saying "Holy art Thou, Almighty". — And we say that, understanding God the Word, who for us was made flesh and received sufferings and stripes and buffets 10 and the cross, and by this weakness appeared mighty in two ways — by remaining impassible; and by binding Satan the accursed, and rescuing us from the dominion of the tyrant, as Paul says: "He stripped bare by the putting off of his flesh the principalities and powers of the air"¹ — we render Him 15 thanks, sanctifying and saying: Holy art Thou, Almighty. And again, He is almighty in that He was able to become incarnate without being changed, and to suffer and be crucified and die while He remained impassible and immortal.

What we signify by saying "Holy art Thou, Immortal". — 20 And we say that, thinking of the same God the Word, who was implicated with death through the medium of the flesh, and yet remained immortal — since He went down to Sheol and brought out the souls that were there held captive, and rose the third day, and thereby gave us a great pledge of 25 (our) resurrection and of immortality — we thank Him, saying: Holy art Thou, Immortal.

50. 149a What we signify by saying "Who wast crucified for us, have mercy on us". — And we say that, understanding that He bore all things for us, so as to give Himself even to the 30 death of the cross for us, we render Him thanks, saying:

1 Cf. Col. II 11, 15.

Who wast crucified for us, have mercy on us now also, even as at all times Thou hast had mercy upon us.

Concerning the reading of the Scriptures. — The Scriptures are read for these reasons. First: that they may give spiritual food to the soul and may nourish it, even as bread and water nourish the body¹. Secondly: they are a doctrine of life, and a sure tidings of the kingdom of heaven.

Concerning the summare and hullide². — The zummare and hullale before the holy Scriptures, like a horn or trumpet, 10 summon the people of the faithful to hear the divine words, (which are) as spiritual food to their souls.

Why the Old (Testament) is read before the New. — And we say, for this reason the Old Testament is read first: that it may be as a witness to testify to the New that it is true. 15 Again, the New is read afterwards, that the New may declare that what the Old said has been fulfilled and accomplished.

What signifies "Stand we well", which the deacon says [before] the Gospel. — And we say that this is its meaning:
20 Be silent, and hear. He urges the people to do three things: to stand well; to be silent and not to speak; to hear with understanding the things that are read, and not to allow their thoughts to wander.

fol. 149%

Concerning "Peace to you all", which the priest says before
25 the Gospel. — We say that by Peace to you all he signifies this: This that I read is the good tidings of the peace of Christ, who set the heavenly beings at peace with them of earth, and the People with the peoples: even as the angel said to the shepherds: "Lo, I bring you this day good tidings of great
30 joy"³, etc.; and according to that: "How beautiful on the mountains are the feet of them that bring good tidings of

¹ Cf. George of the Arabs fol. 187a.

² I.e. "hymns and praises": but with technical connotation here.

³ Luke II 10.

peace" ¹, etc.; for "gospel" (εὐαγγέλιον) is interpreted "good tidings".

On the proclamation 2 of the deacon after the Gospel. - It

2 Syr. kārözūthā. There is nothing whatever in Bar Kepha's comments to lead us to suppose that he is here speaking of a diaconal "litany" after the Gospel, such as is found in the Greek 'St James'. Such litanies are not met with in texts of the liturgy of the Syrian Jacobites. His words imply only an exhortation to the people, containing some sort of allusion to the Gospel just read, and to the "dispensation" of Christ with which it is concerned. It is true that (I) the words "to offer petition and supplication" may at first sight appear to refer to the people's responses to a litany; and similarly, (2) the words "all these things that the deacon says have regard ... to the people", may be thought to point to the deacon's part in a litany. But as to (1), the expression to "urge to make supplication" occurs again in connection with the "Proclamation of the step" (fol. 153a, below), which is clearly not a litany, being followed by no response, or even prayer, of the people; it comes again (fol. 154b) in the comment on the deacon's admonition "Let us bow our heads". The expression then is colourless, and implies only that the effect of these diaconal addresses is to urge the people to good dispositions and private prayer. As regards (2): I have translated "all these things", etc., that I may not appear to be reading my own interpretation into the text; but the Syriac may, and evidently does here, mean only "all such diaconal remarks". What Bar Kepha means to say is that all diaconal remarks throughout the service are addressed to the people. Bar Salibi, who appropriates this comment of Bar Kepha, makes this quite clear; he writes: "And it is right to know that all things that the deacon says during the liturgy have regard to the people, and convey commands to them" (Corpus Script. christ. orient ... scriptores syri, series 2, tom. XCIII p. 21; versio latina p. 47).

Further, in his commentary $B\bar{a}r$ $K\bar{e}ph\bar{a}$ pays particular attention to the people's responses. In 22 cases he quotes and comments on their answers to priest or deacon; and the saying by them of *Kyrie eleison* is duly noticed before the Invocation and at the end of the diptychs. If then he had been speaking of a litany here, he could hardly have failed to speak of the people's very important part in it.

There is yet another point to consider: Bar Kopha says that this proclamation urges the people "to offer petition to *God the Word*"; and we can feel sure that he means this to be taken quite literally, since he elsewhere carefully distinguishes between prayers addressed to the Father and those addressed to the Son. But what reason could he have for asserting that here *Kyrie eleison*, and the like, were addressed to the Son rather than to the Father?

I believe that the proclamation here referred to was a formula (probably variable) of the kind found in Renaudot vol. II p. 9, that it was merely a

⁴ Is, LH 7: Rom. N 15.

urges the people to offer petition and supplication to God the Word, who for us fulfilled the dispensation. And it is right to know that all these things that the deacon says have regard, for the most part, to the people.

5 Concerning those things that the deacon says: "Go, ye that have been dismissed"; and concerning these who go forth from the church at that time. -- It is right to know that at one time these five classes used to go forth from the church when the deacon said Go, ye that have been dismissed: cate-10 chumens, energymens, (another class of) energymens, lesser penitents and greater penitents. The catechumens were those who were not yet baptized, but were being instructed for a short time before they were to be baptized. The energumens were those who were possessed with 1 demons. The other 15 energumens were those who were possessed with passions of sin. And both these kinds of energumens were those who were possessed after they had been baptized and had partaken of the holy mysteries. The greater penitents were those who had begun their penance a considerable time before, and 20 were now coming to the end of it. The lesser penitents were those who had recently begun their penance. And both kinds of penitents, whether the greater or the lesser, fol. 150a were those who had sinned after they had been baptized

and had partaken of the holy mysteries. These five classes, 25 then, were left in church to hear the reading of the Scriptures, that they might be cleansed by the living words which they heard. But after the reading of the Scriptures the

¹ Lit. "exercised by".

substitute for a sermon on the Gospel, and that it corresponds to the turgama (i.e. "interpretation") after the Gospel mentioned by mediaeval Nestorian commentators. It is to be noticed that the passage in which Bar Salībī (12th cent.) uses the Greek word *litavela* in speaking of this karozutha, is inserted into this very comment of Bar Kepha. I hope to deal with Bar Salibi on some future occasion; and I need only say here that, so far as I can understand the case, he is not speaking of a "litany", in the ordinary sense, at all.

deacon used to cleanse them ¹ and send them out: with each word sending out one or two of these five classes. In saying Go, ye (masc.) that have been dismissed, and Go, ye (fem.) that have been dismissed: this he said in general to those five classes whom he was about to send out severally with 5 one word for each. By saying Let no one of the catechumens, he used to send out those who were not yet baptized. Again, by saying Let no one of the energumens, he used to send out those who were possessed with demons, and those who were possessed with disgraceful passions. Again, by 10 saying Let no one of those who are not able to make supplication with us, he used to send out both classes of penitents. But by that other thing which he said, Take knowledge of one another, he would strictly charge them that none of those five classes should remain among them; since 15 they were not worthy to tarry for the seeing and partaking of the secret and holy mysteries. But by saying Shut the doors, and Stand ye well: - Shut the doors, he used to command his fellow deacons: Give heed to the doors, lest any person of those five classes should enter: since they 20 used to stand by the doors. But by that, Stand ye well, he used to command the holy people, that they should stand well² at the divine mysteries.

Here it is necessary to say why those five classes were driven out and did not partake of the holy mysteries. And 25 we say: the catechumens, because they were not yet baptized; and it is not right for those who are not yet baptized to partake of the holy mysteries, since their sins have not 1. 150% yet been pardoned and sanctified by baptism; (and) it is

¹ This comes from George of the Arabs (fol. 184 δ), who calls the deacons "cleansers" because they cleanse the minds of the people by the reading of the Scriptures. The idea is borrowed from Dionys. Areop. *De Eccles. Hier.* (*P. Gr.* III 508 A).

² Lit. that there should be to them a fair standing.

not seemly that one defiled should come in contact with the mysteries. As for those who are possessed with devils: those who are (thus) tempted are either grown-up or children; and why they are tempted the God of all knows after His un-⁵ searchable judgments. However, what we can understand is this: grown-up persons are tempted by Satan for these three reasons: either for their sin, according to that: "I delivered them over to Satan that they might be taught not to blaspheme"¹; or because they are cowardly and slothful; 10 or because they become obedient to demons; or because they resist them they are tempted by them, as it befel the martyr Cyprian. But children are tempted, either for the sins of their parents, or (because) God foresees what is about to happen to them, and contrives for them a healing before 15 the disease: as He did with Nebuchadnezzer, to whom He shewed the dream of a tree, and interpreted it by Daniel, and counselled him to heal his stroke by almsgiving before it should come ².

Those, then, who were possessed they used to drive out, 20 and they did not allow them to partake of the mysteries, for three reasons: first, that the mysteries might not be insulted by devils; again, because the King, Christ, is wroth against them, and nothing of the mysteries of the King's house is given to them; again, because the Holy Spirit and 25 an unclean spirit cannot dwell together. Again, they used to drive out both (kinds of) penitents from the church, and the mysteries were not given to them, because they had sinned after they had partaken of the mysteries: like slaves who have offended against the king, and have gone and 30 given the gift which they received from him to the king's

3

¹ I Tim. I 20.

² Cf. George of the Arabs fol. 188a.

enemies; and when the king knew it he deprived them of any further gift ¹.

Concerning the going forth of the mysteries from the altar, and their going about the nave and their return to the altar. —

ol. 151*a* That the mysteries go forth from the altar, and go about 5 the nave in seemly order, and return to the altar, makes known that God the Word came down and was made man, and went about in the world and fulfilled the dispensation for us, and then ascended the cross, and afterwards ascended to His Father.

What the altar signifies. - Saint Dionysius says that the altar signifies Emmanuel², who is the tree of life. But others say that the altar represents the cross, upon which the Lord was sacrificed and offered as an oblation. The holy Mar Joannes³ says that the altar represents the tomb of Christ. 15 But we say that we know that the altar is called Christ, and is called the tree of life, and is called the cross, and other similar (names); but here the altar signifies the tomb of Christ, and is in place of His tomb, in which He was laid when He had been fastened to the cross. And hence 20 it is right that when we build an altar we should make it long from north to south, in the likeness of a tomb. Again, if the altar signifies Emmanuel, and the body and blood are Emmanuel Himself, there are found to be two Emmanucls here. And if the altar signifies the cross, as others 25 say, and we offer upon it the body and blood of Christ, it follows that we make a commemoration of His crucifixion and His being sacrificed; and (so) we become as it were crucifiers 4. But Paul says: "He was sacrificed once" 5. It remains

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¹ The whole of this discussion of the phenomenon of possession, etc., is closely imitated from George of the Arabs fol. 187b-188a.

² Cf. De Eccles. Hier. cap. IV; P. Gr. III 484 D.

³ I. e. St Chrysostom, whose name is regularly spelt in the Greek manner by Syriac writers: "John" being otherwise Yuhannān in Syriac.

⁴ Or like the crucifiers. ⁵ Cf. Heb. IX 28; and cp. I Pet. III 18.

then that the altar be instead of the tomb of Christ; and this is evident from that: "Thus be ye making a commemoration of my death"¹, etc.; now His death and His resurrection were in the tomb and from the tomb.

5 What the bread and wine which are upon the altar signify. — The bread is the body of the Word of God, and the wine His blood.

Why we mingle the cup of wine and of water, and not of wine only. — Because blood and water flowed from the side

10 of our Lord when He was pierced with a spear, and not blood only; for with that blood water also was mingled, as John the evangelist has said: "There flowed from Him blood and water"².

What rank the priest holds. — And we say that the
¹⁵ priest is in the place of Christ, who broke His body before Him that begat Him, and distributed to His disciples. So He also said: "This is my body, which for you", etc. Secondly: the priest is moreover the tongue which is in the head of the body of the faithful, which makes supplication
²⁰ to God for the whole Church. Thirdly: he is also a painter, who portrays spiritual things by the mysteries ³. Fourthly: again, he is a mediator between God and men.

Concerning the deacons. — The rank of deacons is the order of angels; for they perform the service of the cheru²⁵ bim, and of the seraphim which with their wings cover the altar: not that they may drive away flies, but that they may not suffer anything to approach it which is not permitted (to do so). For it is said ⁴: "The likeness of what is above

¹ Cf. Luke XXII 19; I Cor. XI 24-26. But cf. also the Syriac Liturgy of St James after the words of institution.

² John XIX 34.

³ Cf. George of the Arabs fol. 187 a, b.

⁴ Lit. *they say*. This looks like a memory quotation from the thirty-fourth Ode of Solomon: "the likeness of that which is below is that which is above". Bār Kēphā is not always accurate in his quotations.

are the things which are below". The deacons (also) fill the place of the former levites. The deacons are a likeness of those angels that were seen at the head and the feet of Jesus our Redeemer. And as the priestly Psalmist says: "He made his angels spirit, his ministers (*or* deacons) burning 5 fire" ¹; and: "The ministers that do his will" ². Wherefore they perform all offices of the Church. "Holy", which they cry three times, is a declaration of the conversion of the gentiles, and a fulfilment, which we (now) make, of this mystery which Isaiah foresaw ³: that is to say ⁴, the reading 10 fol. 152*a* of the Scriptures, the proclamations, and the standing by the doors of the nave; and they cry out at all times (com-

manding) silence to all; and they ery out at an ennes (commanding) silence to all; and they set all classes each man in his place and in his order, according to his condition. But the stoles (*orarium*) which are upon their left shoulders 15 declare their subjection, like subordinates who are in subjection; for he who is in authority wears the stole upon his head or upon both of his shoulders ⁵.

Concerning "Bless, my lord", which the deacon says to the priest. — Many untrained and ill-instructed priests, after the 20 deacon says Bless, my lord, themselves also say Bless, my lord. Now it is not right for the priest to say Bless, my lord, for these reasons. First: because Bless, my lord has been said by the deacon. Secondly: because the deacon, by saying Bless, my lord, really asks the priest to bless and pray. If 25 then the priest turns and says Bless, my lord, he shews that

¹ Ps. CIV 4. ² Ps. CIII 21.

³ This sentence is taken from George of the Arabs fol. 186*b*. But there it refers to the Trisagion, and has nothing to do with the deacons. Here it is clumsily inserted in the middle of another passage of George, in which he does speak of the deacons (fol. 187*a*).

⁴ To get sense out of this, it must be read immediately after the words offices of the Church, above (as in George 187a.)

⁵ Cf. George fol. 1886. The word for subordinates (ταξιώτης) is spelt incorrectly in the MS of Bār Kēphā.

he asks the deacon to bless. Wherefore it is not right that the priest should say *Bless, my lord*.

Concerning the incense. — The incense which goes forth from the altar, and goes about the whole nave, and then
⁵ returns to the altar, significs these things. First: the goodness of the Holy Trinity; for although it goes forth to all the saints by its care, yet it does not leave its own fixedness, and it is not changed or diminished '. Secondly: it signifies God the Word, who came down from heaven, and was made
10 a sweet savour and an incense of reconciliation, and offered Himself for us to God the Father, and made an atonement for all the world and turned it back to His Father, without being changed or losing His Godhead. Thirdly: again, in that the thurible of incense goes forth from the altar, which
15 represents Emmanuel, and goes about the whole nave among the faithful, it takes their assent and their good will towards [6]. 1524

Him, and returns and brings it in to Emmanuel, which is the altar.

Concerning "We believe in one God". — It is right to
20 know that from the holy apostles until (the time of) Constantine the believing king, after the thurible of incense nothing was said, but the priest used to begin the Offering (Qurrābhā). But after the same king had assembled the Synod of the three hundred and eighteen, and it had set
25 forth this orthodox faith which we both believe and confess, the Synod also commanded that the faithful should recite it first, before the Qurrābhā, and then the priest should begin the Qurrābhā. The faithful therefore recite it for these reasons. First: that they may let it be known that they believe and
30 confess aright. Secondly (to shew) that their faith and their confession are one. Thirdly: that by it minds and hearts and mouths may be hallowed. And it is right that he who offers

¹ Cf. George fol. 187a.

should begin it, since he is the tongue of the whole body of the Church

Again, it is right to know that the Synod set down "I believe", and not "We believe". And it set down "I believe", because it is not a prayer or a petition — for that we should $_5$ pray and make petition each for other and each with other, (this) we are commanded, and this is fitting — but it is a faith and a confession; and that we should believe or confess for or with each other we are not commanded, nor is it becoming; but let each one confess by himself and for him-10 self. Therefore it is right that each person ' should say "I believe", as the holy Synod set down, and not "We believe".

Again, it is right to know that this faith is divided into 50.153*a* five heads: the first, the theology; the second, the incarnation; the third, concerning baptism; the fourth, concerning 15 the general resurrection; the fifth, concerning the future judgment and recompense.

Concerning the proclamation² upon the step. — The deacon urges the people by this proclamation to stand well, and purge their minds again from distractions and worldly cares, 20 and to listen to those things which are said by the priest, and to make supplication to God that they (themselves) may be accepted and answered, and to answer the words which they are commanded to answer³.

Concerning the prayer of the Peace ; and concerning "Pardon, 25

³ These are obviously the people's answers to the priest, the Amens, etc.

¹ Syr. parsopa, i. e. πρόσωπον.

² Syr. kārōzūthā. Bār Ṣalībī (op. cit. vers. lat. p. 60) says this proclamation was not in use in the 12th century among the "westerns", but that the "easterns" always employed it. It may be well here to correct a slip in M. Labourt's translation: "Post fidem, Catholicam, seu generalem proclamationem diaconus super gradum praedicat", should be: "Post fidem catholicam, seu generalem, diaconus proclamationem super gradum praedicat". The word "catholicam" cannot in the Syriac construction go with "proclamationem"; and it is not the *name* of this proclamation.

MOSES BĀR KĒPHĀ.

my Lord, our debts by Thy grace"; and concerning "Glory to the Father and to the Son and to the Holy Spirit": whether it is right that these be said before the prayer which is before the Peace, or not. - We say that Pardon, my 5 Lord, our debts, and Thou art good, who art not angered, and the like, ought not to be said before that prayer which is before the Peace; because although they are good (in themselves), yet it is not their place and not their time. And first: the Gospel is good (in itself); yet it ought not 10 to be said in the place 1 of the Hullālā, and out of its time. So neither should these other two things, prayers namely, (be said here); for pardon and cleansing and forgiveness, and all such like, should come before the Offering (Qurrābhā), and not before the prayer of the Peace². Similarly, it is not 15 right that Glory to the Father and to the Son and to the Holy Spirit be said before the prayer of the Peace: not because it is not right that the Son and the Spirit should be glorified with the Father, from whom they have their essential glory, but that the priest may not be supposed to 20 address the three Persons in the Qurrābhā. And this appears fol. 1534 from the fact that the people also answer to the Father: Have mercy on us, God the Father, etc. Now the prayer Glory to the Father and to the Son and to the Holy Spirit does not belong to the Qurrabha, but has been introduced 25 by the presbyters. This appears from the fact that the service-books3 of the presbyters are written according to the pleasure of each one, and there is no agreement among

¹ The MS has ought not to be said not (sic) in the place, etc.

² Various prayers ending with *Gloria Patri*, etc., and directed to be said secretly by the officiating "presbyter" (see what Bär Kephä says below) earlier in the service, are to be found in the Brit. Mus. MS Add. 17128 (Saec. X—XI) fol. 1*a* (cf. Wright's *Catalogue* p. 226 col. 1). These were private prayers, to accompany certain ritual acts. It would seem that Bär Kephä alludes to prayers of a similar nature.

³ Syr. penqīthā, a volume, tome.

them: for whereas the lectionaries¹ of the Old and New (Testaments) do not vary in a single place, thou seest that the service-books of the presbyters contain frequent and considerable variations.

Concerning the prayer before the Peace. — It is right to 5 know that the Qurrābhā is divided into five sections². From hence begins the first section; and this first prayer is a supplication to God the Father that He would grant us that with cleanness of heart and with divine love we may give the peace one to another. 10

Concerning "Peace (be) with you all", which the priest says. — (By) Peace (be) with you all, which the priest says, he urges them to give the peace one to another in peacefulness and love, the clergy and the people alike: the clergy, according to that which our Lord said to His disciples: "By 15 this shall every man know that ye are my disciples, when ye shall love one another"³; but the people, (according to that): "Thou shalt love thy neighbour as thyself"⁴.

Concerning that which the people answer, "And with thy spirit". — They make answer to the priest as it were to 20 Christ, and say: And with Thy spirit, even that which Thou didst bestow upon us in baptism, may we have that peace and concord of Thine which Thou gavest us when Thou saidst: "My peace I give to you, my peace I leave to you"⁵. Again, they answer the priest: With thee also be peace; 25 as Saint Gregory Theologus said: "That peace which thou givest and receivest", etc.

Concerning the peace which we give to one another within the Qurrābhā. — By the peace which we give to one anool. 154a ther at this time we signify the following. First: since we 30 are making ready to communicate with God through His

1	Lit. books.	² Κεφάλαιον.	³ John XIII	35.
4	Math. XIX	19; Lev. XIX 18.	⁵ John XIV	27.

body, and this cannot be so long as we are divided in ourselves and in regard to each other; accordingly we give the peace, that we may shew that, as we embrace outwardly, so inwardly we have love and concord. Secondly: by being
made at peace with one another we are made at peace with God. Thirdly: the peace which we give one to another quenches and does away mutual enmity. Fourthly: by the peace which we give we signify that Christ has made an end of the enmity which was between [God] and men, and 10 between the People and the peoples, [and between the soul and]¹ the body, and has caused peace and love to reign among us. Fifthly: again, by the peace which we give at this time we fulfil the word of the Lord, who said: "If thou offer thine offering upon the altar", etc., "leave thine offering, 15 and go, be reconciled with thy brother"².

Concerning the Book of Life³ which is read upon the altar. — The Book of Life is read upon the altar for these reasons. First: because it proclaims before us those who have piously and holily arrived at a holy end. Secondly: that it may
20 shew that they are living and not dead. And this is evident from the fact that they are proclaimed with Jesus, according to that: "The souls of the righteous are in the hands of God"⁴. Thirdly: because in their life they cleaved to the holy things, it is right that after their death also they should
25 be proclaimed over the holy things. Fourthly: again, whereas they are read upon the altar, which represents Jesus, (this) makes known that they are with Jesus always, according to that: "Where I am, there shall my minister also be"⁵; and according to that: ["May they be one in us"]⁶. Fifthly: it fol. 1540

¹ See below, fol. 156*b*. ² Matth. V 23, 24.

³ Sephar hayye, which might also be rendered Book of the Living.

⁴ Wisd, III 1. ⁵ John XII 26.

⁶ John XVII 21. I venture to supply the quotation, here illegible, from Bar Ṣalībī (op. cit. p. 41), who copies this passage.

shews also by this that there is a holy remembrance of them. Sixthly: by proclaiming them it¹ urges us to imitate their holy conversation, and also their right faith, that we too may be worthy of their blessed end, and after our decease be proclaimed upon the altar, as they are proclaimed².

Concerning the washing of the high priest and the priests before ³ the mysteries. — We say that in the first place the washing of the priests before the altar at the time of the mysteries teaches all the people that they also should wash their hearts from all worldly cares. Secondly: whereas the 10 priest washes [the tips of his fingers]⁴, he makes known that he cleanses his conscience before the [Lord. Thirdly:] again, he makes known that to Christ, the trier of [heart and reins] and the prover of things hidden, he commits his thoughts and all the faculties of his mind. Fourthly: in that he washes the 15 tips of his fingers only, he shews that he is clean of all sin, and that there is in him only a certain small shortcoming and a shadow of imperfections⁵. Fifthly: the washing of the priests who were under the Law foreshadowed this washing.

Concerning that which the deacon says: "Before the Lord 20 let us bow our heads". — By this also he urges the people to bow their bodily and their spiritual⁶ heads before the Lord, and to make supplication to Him, and to receive from Ilim this blessing, which the priest asks of Him for them in this second prayer. For in the whole of the Qur- 25

¹ Or he (the reader): there' is some uncertainty as to the subject throughout this passage; but it appears to be the Book of Life itself.

² Much of the above will be seen to have been copied from Dionys. Areop. *De Eccl. Hier.* cap. III (*P. Gr.* III 437 B, C), on the diptychs.

³ I. e. in the presence of: cf. George of the Arabs fol. 186*b*; also the Areopagite *op. cit.* col. 437D-440B.

⁴ There is a slight tear here at the edge of the leaf, affecting the beginnings of two or three lines; but the text can be restored with practical certainty by the aid of the context and George of the Arabs fol. 186δ .

⁵ Lit. and imperfect phantasms.

⁶ Lit. sensible and reasonable: corresponding to alourtos and voyros.

rābhā there are three prayers that are said over the people in particular 1: this second one, and that before Holy things to the holy, and that which is said last and at the end of the whole Qurrābhā. And it is clear that they are (said) 5 over the people in particular from the fact that before each fol. 155a of the three the deacon says Before the Lord let us bow our heads. And these three prayers are called "of the imposition of the hand", and "over the people". It is right to know that wherever the deacon says Before the Lord let 10 us bow our heads, the high priest, or priest, prays a prayer over the people. Again, it is right to know that here, in the Qurrābhā, it is not right for the people to bend the knee, for two reasons: first, because the genuflexion is a sign of our fall, and the Qurrābhā is a shewing forth of our 15 resurrection; again, because the deacon commands thus: Before the Lord let us bow our heads, and not: "Before the Lord let us bend the knee". Wherefore it is right that the people should do so as the deacon commands, and bow their heads only. And the priest also says thus: To those who 20 have bowed their necks. And hence we do not reject genuflexion: for if we [say "Glory be", etc.,]² at all times we bend the knee before God; but in the Qurrābhā we say

that it is not right for any one to bend the knee, nor yet in like manner on Sunday.

25 Concerning the third prayer, which is that over the veil³. — fol. 1550 In this prayer the priest makes supplication to God the Father, that He will receive of him, and of the people ranged behind him, this sacrifice; confessing that it is not trusting on our own righteousness that we have come so far

¹ Proprie is the exact meaning.

² Lit. if we glorify; i.e. say the Gloria Patri. The word is only partly legible; but the restoration is, I think, certain. See p. 39 note 2. At the end of the prayers there referred to the presbyter is directed to say Gloria, and genuflect three times. ³ Syr. $p \delta r \bar{a} s \bar{a}$.

as to offer ' (it) to Thee, (for) we are all sinners: but *trusting* on Thy many mercies, that Thou wilt receive it of us.

Concerning "Let us stand well", and the rest, which the deacon says. — By this that the deacon says, Let us stand well, let us stand in fear, etc., he urges and admonishes the 5 people that their standing be in orderly fashion, and in fear and in modesty and in holiness: for two reasons. First: because the holy and divine mysteries are about to be revealed (and stripped) of the covering that is placed over them. Again: because in this hour the doors of heaven are opened, 10 and the heavenly hosts and "the spirits of the righteous made perfect"² come down to meet and honour the holy mysteries. Now it is evident that at this time the angels come down, from the fact that at this point the deacons take hold of the fans, which are a figure of the wings of 15 the holy scraphim.

Concerning the veil³ or anaphora. — [It is right] that we should enquire concerning these four things: what is the interpretation of the name "anaphora"; why it is spread over the mysteries; why it is removed; why they lift it 20 fol. 156a up and let it down three times. And we say⁴ that the anaphora is spread over the mysteries for these reasons. First: because it signifies the secretness and invisibleness of the Godhead which is hidden in the mysteries. Secondly: it is a symbol of the stone which was placed over the tomb of 25

1 Lit. come to this, that we should offer.

² Heb. XII 23.

³ Syr. *kellěthā*. This word here denotes the same thing as $p \check{e}r\bar{a}s\bar{a}$, p. 43 above; $sh\bar{o}shep\bar{a}$ is also commonly used: cf. p. 17 note 3.

⁴ We expect an explanation of the word *anaphora* here, but the MS does not contain one. Possibly its omission is accidental, and it is perhaps supplied in substance by Bar Ṣalībi, who gives the following explanation (followed immediately by Bār Kēphā's next comment): "Anaphoram superius interpretati sumus vestimentum, alii scalam interpretantur anaphoram, alii edictum; sicut enim edictum *ascendit* ad regem, ita anaphora ascendit ad regem caelestem" (op. cit., versio latina p. 65).

our Redeemer. Thirdly: it makes known that Emmanuel Himself was covered over and hidden in the sacrifices of the Law and in that figurative service. But it is removed from the mysteries, first: because the Godhead, which is 5 hidden in the mysteries and is not known to the uninitiated and unbelievers, is revealed so as to be known to the initiated and believers; secondly: it signifies the stone which was placed over the tomb of our Redeemer, which the angel rolled away and removed; thirdly: again, it declares that 10 Emmanuel, who was covered over in the sacrifices of the Law, revealed Himself to us by His dispensation. But they lift it up and let it down for this reason: when the apostle Peter supposed that the grace of baptism and forgiveness was given to the Jews alone, there appeared to him 15 the vision of a vessel coming down from heaven, wherein were four-footed beasts and reptiles and fowls and birds; and some of these were clean and some unclean. And God signified to him by this, that it was not only to the People fol. 1564 of the Jews, whom the Law used to cleanse, that this grace 20 of holy baptism was given, but to the peoples also, who aforetime were defiled. Wherefore the anaphora also they lift up and let down, that they may signify that this grace of the holy mysteries has been given for pardon to all those who have believed in Christ, whether they be of

25 the People or of the peoples.

Concerning that which the people answer and say: "Mercies and peace and sacrifice and confession". — The mercies of God which have been poured out upon us, they are this sacrifice which has been offered for our race, and it has been par-30 doned. But (they say) peace, because it (the sacrifice) made peace between heavenly and earthly beings, and between the People and the peoples, and between the soul and the body. Again, confession: for when Christ confessed (or gave thanks) and gave it to His disciples in the upper room, He

confessed to His Father on our behalf, as Paul has said: "The bread of blessing which we receive, and the cup of confession", ¹ etc.

Here ends the first section of the Qurrabha; and the priest commences the second section, saying thus: The love of 5 God the Father, the grace of the onlybegotten Son, the lighting down and communion of the living and holy Spirit be with you all. He commits them to the Holy Trinity, sealing them with three crosses, that their standing may be pure and blameless. By saying the love of God the Father, he shews 10 that in His love God gave His Son to death for us, as the fol. 157a apostle has said. By saying and the grace of the onlybegotten Son, he signifies that it was by His grace that the Son tasted death for all, and not as though they were worthy of this. Again, by saying and the lighting down and com-15

munion of the Holy Spirit, he declares that by the lighting down of the Holy Spirit the sacrifices are accomplished and accepted. And it is not right for the priest to pause after² the love of God, and give occasion to the people to say "Amen": for it is not a prayer, but (declares that) by reason 20 of His love God gave His Son for us, etc.

Concerning that which the priest says: "On high be the minds and thoughts and hearts of us all". — That is: now that the holy mysteries have been revealed, and the doors of heaven have been opened, and the holy hosts and the spirits of the 25 righteous have come down for the honouring of the mysteries, on high be our minds and thoughts, and not below in earthly things.

Concerning that which the people answer. — There are some who answer: "We have (them) unto [? the Lord] our 30 God"; and there are others who answer: "We are unto the Lord God". And these two answers have nothing at all

about them that is correct. The first is not correct, because the priest does not say to them thus: "We have (them) unto the Lord our God", or, "Let us have (them) unto the Lord God", that they should answer him: "We have (them) 5 unto the Lord". For if he were to say: "We have (them) unto the Lord", or, "Let us have", they would correctly answer him: "We have (them) unto the Lord our God" 1. The second again is not correct, because the priest does not say to them: "Let us be unto the Lord". For if he 10 were to say: "Let us be unto the Lord", they would correctly answer him: "We are unto the Lord our God". So then these two answers are not correct. The priest says thus: On high be the minds and thoughts and hearts of us all. It tol. 1576 is right (then) that they answer him thus: They are unto 15 the Lord our God, according as thou hast said. This then is the correct answer: They are unto the Lord our God 2.

But let us explain what is the meaning of that which some answer: "We have (them) unto the Lord our God". That is: "We have with"³ the Father, our God, His mercies 20 which are upon us. Secondly: again, "we have with" Him the incarnation of the Son, whereby He redeemed us. Thirdly: "we have with" Him the writing of the Holy Spirit, whereby we have been written in the adoption of sons through baptism, according to that: "Rejoice that your 25 names are written in heaven"⁴.

¹ Or the Lord God: the MS is ambiguous. Throughout this passage there is considerable uncertainty as to whether the original was the Lord our God, the Lord God, or the Lord.

² Or the Lord God: the MS is again ambiguous.

³ The Syriac word hitherto rendered "unto" corresponds nearly to the Greek $\pi_{p\delta c}$. But in the present phrase Bar Kepha understands the Syriac equivalent for $\xi_{\chi o \mu \epsilon \nu} \pi_{p\delta c} K_{\nu \rho \iota \nu}$ to mean "we have with (apud) the Lord". Syriac has no verb "to have", and says "there is to us": hence an ambiguity which probably led to the formula being changed to "they are unto", etc. The Fragments B and C, published in this volume, still have the formula which Bar Kepha rejects, viz. "we have (them) unto the Lord". ⁴ Luke X 20.

Concerning that which the priest says: "In fear let us confess¹ to the Lord". — And why does he command them to confess to the Lord in fear? We say, for three reasons. First: because the mysteries which were hidden have been revealed. Secondly: because the angels have come down and ⁵ stood round about the mysteries. Thirdly: on account of this great gift which He has given us.

And so the people answer him: "It is meet and right". — That is: It is meet and right that we should confess to Him in fear, as thou hast said. And because the priest sees that 10 he and all the people are become one body, he takes their (expression of) assent and bows down to offer for them this sacrifice; and he confesses to his Lord secretly, saying: Truly meet and right is it that Thee we should glorify², Thee we should bless, etc. This is the beginning of the 15 Offering³, and from here the priest begins to offer.

Concerning this, that the priest stands erect and lifts up his voice and says: "Whom the heavens of heaven praise", etc. — That is: Him to whom glory (or praise) belongs and is due, Him to whom all this creation, bodily and visible, 20 and all that bodiless and invisible creation sends up glory.

fol. 158a Concerning that which he says about the seraphim, that each one of them has six wings, and "with two they cover their face, and with two they hide their feet, and with two they fly", crying to Him (a hymn of) praise, which is "Holy, 25 Holy, Holy, Lord (of) Sabaoth". — By covering their faces they signify that God is eternal, and without beginning. By hiding their feet they shew that God is without end and

2 Or praise.

¹ Or give thanks: and so frequently where the word "confess" occurs; the Syriac verb has the same varieties of meaning as $\delta\mu\sigma\lambda\sigma\gamma\epsilon$ iv.

³ Syr. $Qurr\bar{a}bh\bar{a}$. The word must be used here in a different sense from that which it has been given hitherto. We were told above (fol. 153*b*) that the $Qurr\bar{a}bh\bar{a}$ began with the prayer before the kiss of peace.

without limit. By flying with two wings and praising, they signify that to Him who is without beginning and without end praise is due from all. By singing three times *Holy*, *Holy*, *Holy*, they signify that this God, who had no begin-5 ning and has no end, is three Persons. By saying *Lord*, they shew that these three Persons are one nature and one Lord. By saying *Almighty*, they signify that His exalted power brought the universe into being, and that He holds and preserves it by His care. By saying *Sabaoth*, they signify 10 that He is Lord of hosts: for so the Hebrews interpret *sabaoth*, that is, "hosts". And hence the seraphim sing thus: "Lord Almighty of hosts".

Again, another manner of interpretation. — Isaiah aforetime saw one of the Holy Trinity, to wit the Son, who was

15 to become man, sitting upon a high throne, and the seraphim standing about Him ', etc. And by covering their faces they signify that they do not comprehend His eternity. By hiding their feet, they shew they do not comprehend His becoming man. That they fly with two (wings): that is, fol. 1584

20 they praise and sanctify Him continually. But by the three times that they cry to Him, *Holy*, they declare that He is one of the three holy Persons. Again, by saying to Him, *Lord*, they make known that He is equal in essence to the Father and to the Spirit. By saying to Him, *Almighty*, they make
25 known that He became man without being changed from being God, and conquered Satan and Death, and redeemed

the human race. All these things He did by His divine power. Again, after another manner. — By covering their faces they make known that although the seraphim are thus greatly
saited, yet they do not dare to search out beyond that which is permitted to them; according to that which is said by the wise man: "Seek not things that are too high

¹ Is. VI 1, 2.

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4

for thee"¹. But by hiding their feet they signify that they neither explore the inexplorable depth of God's judgments; according to that which is written again: "That which is too deep for thee examine not"². But that they fly with the two middle wings, they make known that they hold 5 themselves within measure ³ in regard to those things which are given them by God, since they do not pass from under the law which God their Creator has appointed to them, as the devil did and despised the law.

But the people answer and say: "Holy, Holy, Holy, Lord 10 Almighty, of whose praises⁴ heaven and earth are full. Hosanna in the highest: Blessed is He that has come and is to come in the name of the Lord: Hosanna in the highest". --That is, -- according as I have said that the seraphim sanctify and praise Him³ - He is Lord Almighty for these 15 reasons. First: because He brought the universe into being. Secondly: because He holds and preserves it, that it may fol 159a not perish, by His care for it. Thirdly: because He became incarnate without being changed from being God. Fourthly: because He conquered sin and death and Satan, and redeemed 20 us from them. Fifthly: because, even though He became incarnate with the flesh of our weakness, yet He is almighty in His Godhead. Of whose praises heaven and earth are full: that is, whom all the heavenly beings praise, and all the earthly. Hosanna in the highest. Hosanna is in the 25 Hebrew tongue, and the Greeks and Syrians took it from the Hebrews. The Hebrews pronounce it Hosh'ana, but the Greeks pronounce it 'Ossannā, and the Syrians 'Osha'nā. And in the Hebrew tongue Hosanna is interpreted "redemption", but in the Greek tongue "glory": and with truth, for 30

50

Jesus is Redeemer, and He is Lord of glory. That He is

¹ Cf. Eccli. III 22. ² Ibid.

³ Or act with moderation: the phrase is somewhat curious.

⁴ Or glories. ⁵ See above, p. 49.

Redeemer the angel Gabriel bears witness, who said to Joseph: "He shall redeem His people from their sins" ': for He redeemed us from sin and from Satan and from death. That He is Lord of glory Paul bears witness, who said: 5 "For if they had known, they would not have crucified the Lord of glory" ². Now on the subject of "Hosanna" we have spoken more fully in the Exposition of the Gospel of Blessed Matthew, and in the discourse which we composed on The Hosannas ³. The people then answer and say thus: Glory to 10 the Son, who became incarnate for us and redeemed us.

Blessed (is He) that came and cometh in the name of the Lord. — That is: He came, in that His first coming, and redeemed us; He cometh again, in that second coming, for the judging and rewarding of all. In the name of the Lord: fol. 159b

15 in the name of the Lord His Father He came in that first coming, as He Himself said; so also in that second coming He will come in the name of His Father: not as being less, or foreign in nature, but as full and equal in essence to the Father; as He said: "I and my Father, we are one" ⁴, and,
20 "Everything that the Father hath is mine" ⁵, and, "He that hath seen me hath seen the Father" ⁶.

Concerning this, that the priest bows down and says: "Even as in truth Thou art holy", etc. — That is: he affirms that which the seraphim say sanctifying the Trinity. And the 25 priest answers again and says: Holy art Thou, Father; holy art Thou, Son; holy art Thou, Holy Spirit⁷. But that he addresses⁸ the Person of the Father, and speaks of the dispensation of the Son which was for us, (this is) after the

4 John X 30. • 5 Ibid. XVI 15. 6 Ibid. XIV 9.

¹ Matth. I 21. ² I Cor. II 8. ³ I.e. Palm Sunday.

⁷ This seems to be only an epitome of the actual formula.

⁸ I think we should correct the text here so as to read *Then he addresses*, with omission of two words bracketed in the next line. I failed to make this suggestion below the Syriac text.

manner of a narrative; and going forward in the same discourse, he stands erect and speaks of those things which took place secretly at the supper in the upper room: But when He was about to receive a voluntary death, etc., when He had taken bread upon His holy hands; and when He had 5 given thanks, He blessed, hallowed, brake. That is: by that, He took bread, He declared to us that He had taken flesh of the Virgin. But by that, He shewed it to the Father, He declared two things to us: first, (that) He speaks as it were to His own Cause; secondly, that He is not in opposition 10 to the Father, as the Jews were falsely asserting concerning Him. But by that, He gave thanks He declared two things to us: first, that He gave thanks to the Father as it were in our person for the dispensation of His Son, as Paul has said; secondly, that He assents to the will of the Father - 15 for thanksgiving ' is assent - as though He said: "I assent to Thy will, O Father, that I receive suffering and death for the human race". By that, again, *He blessed*, He declared these things: first, that He had removed the curse of the fol. 160a transgression from our race and blessed it: as Elisabeth 20 said to the Virgin: "Blessed art thou among women, and blessed is the fruit of thy womb"2; secondly, He shews that He is not less in nature than the Father who blesses, but He (also) is one that blesses. By that, He hallowed, He again declared two things: first, that He has sanctified us 25 from sin, according to that: "Behold the lamb of God, who taketh away the sin of the world"3; secondly, that He sanctified Himself for us, as He said: "For their sake I sanctify myself" 4. But by that, He brake, He taught us His

¹ Or confession. The Syriac verb rendered above "gave thanks" has, as already noticed, the same varieties of meaning as $\delta\mu\sigma\lambda\sigma\gamma\epsilon\bar{\imath}\nu$: it usually approaches to the meaning "confess" rather than "thank", for which latter Syriac has another, unambiguous, expression.

² Luke I 42.

³ John I 29.

⁴ Ibid. XVII 19.

passion and His cross, and His being slain, and His being pierced with a spear, and His death. And it is right further to know this also, that whereas the priest here takes the eucharistic bread ($p erist \bar{a}$) and breaks it a little, without ⁵ separating the halves one from the another, he declares and signifies that although Christ Himself was broken upon the cross and died, and His soul was separated from His body, yet His Godhead did not depart or withdraw either from His soul or from His body, but remained in a natural and hypostatic 10 union with His soul and His body. Wherefore at this point it behoves the priest to be careful, and when he breaks the perista to break it but a little, in the prescribed manner, and not separate the halves one from another; for by breaking it he signifies and makes known that His soul was separated 15 from His body; but by not separating the halves from one another he signifies and declares that the Godhead was not separated either from the soul or from the body.

And gave to His disciples and said: Take, eat of it. — That is, the disciples without hesitation ate of that body.
20 But it is right that we enquire whether the Lord Himself ate of it or not. And we say that He ate of His body and drank of His blood. And this is known from that which He fol. 1600 Himself said: "I will not drink of this offspring of the vine until I drink it with you new in the kingdom of God"¹.
25 And moreover Mar Joannes² has said that when He had tasted He gave to His disciples; and the patriarch Cyriacus also has said that He ate and drank of His body and His blood. And the holy Mar Ephraim has said: "He cateth His body, and causeth them to eat: and He drinketh His
30 blood, and giveth them to drink"³.

¹ Matth. XXVI 29, Mark XIV 25.

² I.e. St John Chrysostom: see note 3, p. 34.

³ This quotation falls into two seven-syllable verses. I have not identified it

For this is my body. — It is right that we enquire here whether that bread which Christ took and blessed and hallowed and called His body is itself the body which was (taken) from the Virgin, or another beside it; and whether that wine is itself the blood which was (taken) from the 5 Virgin, or other beside it. And we say that it is His body and His blood which was from the Virgin. But perhaps someone will answer and say: How is this possible to be? And we say, even to such a one, that that Right Hand which in the beginning took dust from the earth and changed 10 it and made it the body of Adam, the same has changed this bread and made it the body of the Word, which was from the Virgin; and the same has changed the wine and made it that blood which was from the Virgin, Again, the Holy Spirit which took the flesh of the lamb in Egypt and 15 changed it and made it to be for the redemption of the Hebrews in Egypt, the same has changed this bread and made it that body which was from the holy Virgin, and has changed the wine also and made it that blood which was from the holy Virgin. So understand to-day also touching 20 the bread and wine which the priest offers: the Holy Spirit who came down into the womb of the Virgin and made fol. 161a that flesh which was from her the body and blood of God the Word, He, the same, comes down upon the altar and makes the bread and wine which are set upon it that body 25 and blood of God the Word which He took from Mary, by the hands of the priest who does the priest's office and offers.

Again, it is right to know that from Egypt and until the upper chamber this mystery was performed with body and 30 blood typically, according to the legal and Mosaic ordinance; but from the upper chamber even unto the end of the world, with the body and blood of God the Word, our Master and Redeemer Jesus Christ, and truly and not typically. But again, understand also the great miracle which (was done) in that (*sc.* body and blood) of the upper chamber. He was reclining at table with the apostles, and He was alive; and He was eating His body and causing them to eat, and He was drinking His blood and giving them to drink ¹. A miracle is it in truth which passes all human wits, and they cannot comprehend it; but if they could comprehend it, it would not be a miracle.

But again it is right that we enquire here, whether we eat and 10 drink the body and blood of God the Word, or of the "Man who was from Mary", as the heretics say. And we say, the body and blood of God the Word. And to this the divine Paul bears witness saying: "Whoso eateth the body and drinketh the blood of the Lord", etc.; and again he said: 15 "Because he hath not discerned the body and blood of the Lord"²; for see, he called it the body and blood of the Lord, and not of a man. Wherefore it is the body and blood of

God the Word that we receive, and not of a man.

Which for you and for many is broken. — That is: Not 20 for you yourselves (only), O ye twelve disciples, is this body broken, but also for all the many who believe in me. And that, which is broken, He said (meaning) which is sacrificed for 1.1616 on the cross. And is given for the forgiveness of sins and for life everlasting. For two reasons He said that His holy 25 body is given to the faithful. First: that it may pardon

their sins. Secondly: that it may bestow upon them life everlasting in the kingdom of heaven; as He said in another

¹ Cf. the quotation from St Ephraim above. There is a passage very like this one in a metrical Homily of Jacob of Sarūgh (ed. Bedjan II p. 485): "They eat His body, and He is reclining with them at table; and they drink His blood, and hear the voice of His teaching. And they affirm that He is slain, while they see Him alive and speaking". But Jacob's metre is the twelve-syllable, and the idea that our Lord Himself partook of the Eucharist is absent.

² I Cor. XI 27, 29.

place: "Whoso eateth my body shall live for ever"¹. But in addition to these things we must know that when the priest says here *and for life everlasting*, it is not right that he should give occasion to the people to answer, "Amen"; for this is not a prayer, or a request, but this place is a 5 narrative; and it is on account of a prayer that the people ought to answer, "Amen"; but not on account of a narrative. And so the priest ought to carry it on and say it continuously, until he comes to that: *My resurrection ye confess until I come.* 10

Having mingled of wine and of water, and said to them: Take, drink of it, all of you; this is my blood of the new testament. - It is right that we enquire here, what a testament is, and when it is ratified and when not. And we say that a testament is a mandate; and if he that made it die, 15 it is ratified², and nothing in it is changed. But if he die not, it is not ratified, because he has authority to make any change in it that he chooses and pleases. And what does it make known? We say that it makes known two things: first, the death of him that made it; secondly, the inheri- 20 tance which he has bequeathed, or will bequeath, to those fol. 162a to whom he has wished. The new testament Christ ratified for us in His blood, as the apostle Paul has said: "Without the pouring out of blood there is no forgiveness"³; after the manner of that old testament, which was ratified by the 25 blood of buck goats and lambs and calves. But what did Christ bequeath to us by this testament, or mandate? And we say, these things. First: that He made us sons of His Father from baptism. Secondly: that He pardoned our debts and our sins by His body and His blood. Thirdly, again: 30 that He summoned us to the kingdom of heaven. Fourthly: the holy and unspeakable enjoyment that is in keeping for

¹ Cf. John VI 54, 58. ² Heb. IX 17. ³ Heb. IX 22.

us there. But why did our Lord say to His disciples, when He broke His body, *Take, eat of it*, and did not say "all of you"¹; but from the cup, — He said, *Take, drink of it*, *all of you*? And we say, that all the disciples used to take 5 food for the sustenance of the body; but wine not all of

them were drinking; for there were certain among them that were nazirites; and He said, *Take*, *drink*, even you nazirites.

Thus be ye doing for a commemoration of me. — That is: 10 as ye have seen that I do.

For whensoever ye shall eat this bread and drink this cup, my death ye commemorate and my resurrection ye confess. — That is: in addition to the fact that it pardons your sins, when ye perform this mystery ye do two things: first, ye is commemorate my death; secondly, ye confess my resurrection.

Until I come. — It is right to know that from Egypt and until the upper room this mystery was performed typically, with the body and blood of a lamb; but from the upper 20 room and until the end of the world, with the body of Christ can Lond is it conformed.

Christ our Lord is it performed.

fol. 1626

But the people answer and say. "Thy death, our Lord, we commemorate, and Thy resurrection we confess, and Thy coming we expect". — That is: according to Thy command 25 Thy death we commemorate, because that by it Thou didst cause our death to die; and Thy resurrection we confess, because it was made for us a pledge of our resurrection, and a firstfruits of new life; and again, Thy coming we expect, that we may drink with Thee the spiritual offspring of the 30 spiritual vine in the kingdom of Thy Father, even as Thou hast said. For the wine that we shall drink with Him there

¹ These words originally stood in both the British Museum fragments A and B (printed below); but in B they have been erased.

is the new and spiritual teaching concerning those things which here we know not.

The priest: "Remembering, Lord, Thy death", etc. — Here the priest recites a commemoration of the dispensation, adding thereto the supplication: May Thy mysteries intercede 5 with Thee, O Son, and with Thy Father, that Thou wouldst not deal with us after our sins, but spare and have mercy upon us in the day of that Thy second coming.

For these things yet more. — That is, for all the dispensation. Thy Church and Thine inheritance: that is, Thy 10 people, upon whom Thy name has been called — "Christians", from "Christos", that is "Messians" from "Messiah" and Thine inheritance, which Thy Father bequeathed to Thee, according to that: "Ask of me, and I will give thee the peoples for thine inheritance"¹; and according to that: "All 15 authority is given to me in heaven and in earth"². Again, Thine inheritance: that to which Thou didst promise that it should inherit the kingdom of heaven. Entreateth Thee: that is, that Thou wouldst not impute to her her sins, but spare her in the day of Thy coming. And through Thee: that is, 20 as an effect in relation to the cause. Again, and through Thee: as a mediator between us and the Father. And with Thee:

But the people answer and say: "Have mercy upon us, God the Father Almighty". That is: We entreat Thee, God the 25 Father, through Thy Son who became a mediator, that Thou wouldst pardon our sins, and that Thy mercies may be poured out upon us in the second coming of Thine onlybegotten Son.

The priest: "And we also, Lord, thanking 3 Thee and con- 30

¹ Ps. II 8. ² Matth. XXVIII 18.

³ The translation "receiving Thy grace" in Mr Brightman's *Eastern Litturgies* p. 88 l. 10 is incorrect, though literal: this Syriac expression always means "thank".

fessing to Thee for all things". — That is, he has said this: We thank Thee for all those things which Thou hast done towards us, from the beginning and even unto the incarnation of Thine onlybegotten Son: whether it be that Thou
hast created us, according to that, Thou madest us in Thine image; or that Thou hast adorned us with the bestowing of reason, according to that, Thou wast careful of us, etc. And because of all things: that is, because of all those things which Thou didst bestow upon us by the incarnation of Thy
Son: whether forgiveness of sins, or the adoption of sons, or the kingdom of heaven and the enjoyment that is therein: and the rest that are like to these.

But the people answer and say: "Thee we praise, Thee we bless, Thee we confess; and we beg of Thee, O Lord our

¹⁵ God". — That is: Thee we praise, for all that the priest says, first and last; and Thee we bless, in the likeness of the cherubim, because Thou hast blessed our race (so as to set it free) from the curse of the transgression of the commandment; and Thee we confess, that Thou art our God and our
²⁰ benefactor; and we beg of Thee that Thou wouldst answer our reasonable petitions.

The deacon says: "In silence and in fear be ye standing". — That is: he summons the people for the lighting down of the Holy Spirit, that their standing may be such that they ²⁵ have these two things: first, silence, because the gifts of the Holy Spirit are given in silence; secondly, fear, lest any outcry be made by them, and that happen to them which happened to the Israelites in Mount Sinai, who said to Moses: "Speak with us thou, and let not God speak with ⁸⁰ us, lest we die" ¹.

Concerning the calling of the Holy Spirit. — It is right fol. 1636 that we enquire here concerning the Holy Spirit, why He

¹ Ex. XX 19.

comes down upon the bread and wine which are set upon the altar. Lo, we know that the Son comes down upon the bread and wine and is united to them hypostatically ': but the Holy Spirit, why does He come down? We say, for this reason: as He came down into the womb of the holy 5 Virgin Mary — according as the angel said: "The Holy Spirit shall come"², etc. — and made the body which was from the Virgin the body of God the Word, so He comes down upon the bread and wine which are upon the altar, and makes them that body and blood of God the Word 10 which was from the Virgin. Again, we say thus: just as in the case of the holy Virgin Mary the Father willed that the Son should become incarnate, but the Son came down into the womb of the Virgin and became incarnate, and the Spirit also came down to the Virgin and caused the Son 15 to be incarnate of her: so here also in the case of the altar: the Father wills that the Son be united hypostatically to the bread and wine, and that they become His body and His blood; but the Son comes down that He may be hypostatically united to them; and the Spirit also comes 20 down that He may unite them to Him, even as He caused Him to be incarnate of the Virgin. And for this cause the priest bows down in fear and cries with groaning of heart secretly to God the Father, and asks of Him, as of the timeless Cause of the Son and the Spirit, and (Him) from 25 whom every good gift comes down³, that He will send upon him and upon all the believing people which stands behind him, and upon the mysteries which are set upon the altar, His Holy Spirit. And because there are many spirits, in distinction from them he describes Him as the "Holy 30

¹ Syr. $q \check{e} n \bar{o} m \bar{a} i t h$, an adverb formed from $q \check{e} n o m a$, which is the nearest Syriac equivalent for $\check{v} \pi \delta \sigma \tau a \sigma \iota g$.

² Luke I 35. ³ James I 17.

MOSES BĀR KEPHĀ.

Spirit", saying thus: (*Thy*) Holy Spirit. And since there are other holy spirits, who are the angels, in distinction from them he adds and says: the Lord, the Lifegiver. That is: this Spirit is Lord; and moreover He bestows life on all fol. 164*a*

- ⁵ the angels, and on all that live. *Equal in essence*: that is, He has also another (property) which distinguishes Him from all (other) holy [spirits]. And what is this? And we say, that He is equal in essence and in Godhead to the Father and to the Son, and is complete (*lit*. full) also as
- 10 they are. And after these he introduces other descriptions also: Who spake in the law, and such and such; by each of these expressions distinguishing Him from something else. The priest lifts up his voice: "Answer us, O Lord, and have mercy on us".
- 15 Then the people cry "Kyrie eleison". And why? Because they have perceived by faith that the Holy Spirit has come down and perfected and completed the mysteries, they cry to the Father with a cry of groaning, "Lord have mercy on us", for Kyrie eleison is interpreted "Lord have mercy 20 on us". He (the priest) utters aloud his voice that he may incite the people that they also say "Lord have mercy on us". But by saying Kyrie eleison three times they signify the instancy of the entreaty.

Now many uninstructed priests here strike their hands ²⁵ upon their foreheads, not knowing that this has here no sort of appropriateness — unless it be perhaps that they are sorry for what they have done! Now it is not right for the priest to strike his hand upon his forehead, because the gifts of the Spirit are given in silence and not with noises. ³⁰ Secondly, again: because God the Word came down silently and quietly upon Mary, and was incarnate of her, and not with noises and disturbances. And so here also does He come down and unite Himself hypostatically to the bread and wine that are on the altar. Thirdly, again: because "we

have not received the spirit of slavery unto fear"'; so that we ought not to make a tumult, as did the Israelites when fol. 161/ the gifts came down upon them. For they were in the condition of slaves, but "we have not received the spirit of slavery, but the Spirit of adoption of sons, whereby we cry 5 Abba, our Father"', as the apostle said. Wherefore we are sons; and it is not right that we should make a tumult. But if any one say: How did He light down upon Mount Sinai with noises and voices? we say: They were in the condition of slaves; therefore He came down there as upon 10 the stiff-necked and uncircumcised in heart: but here quietly, as upon sons, according to that which the apostle said.

That lighting down He may make this bread. — That is, the Holy Spirit whom I have entreated the Father to send. The people answer ".lmen". — That is: Be it as thou hast 15 said. It is right to know that Amen is used² in two ways: in place of "(so) be it", and in place of "truth". And here it is used in place of "(so) be it". But it is used as "truth" where our Lord said in the Gospel, "Amen, I say unto you": that is, "Truth I say unto you". 20

But that prayer which the priest standing erect says: "That they may be to all those who communicate": — at the end of it let him not say "to the ages"; but let him say unto the end of the age, by the grace and mercies and love for mankind of Thine onlybegotten Son: with whom to Thee 25 is fitting glory and honour, and the rest: for after the end of the world (or age) there is no wickedness, nor any heresies.

Here ends the second section (of the Qurrābhā), and the third section begins. — And it is right to know that in all gehāntās³ and peshāttās⁴ the priest follows the same rule, 30

¹ Rom. VIII 15. ² Lit. goes out: the Syriac verb has several idiomatic uses in which it cannot be translated literally.

³ I. e. prayers said bowing. ⁴ I. e. prayers said standing erect.

(viz.) that he ask, for those for whom he is asking, secretly and aloud '. And when he says a gĕhāntā, the deacon makes known to the people for whom it is that the priest whilst bowing down is asking secretly; and he urges them also to 5 entreat for those for whom the priest is entreating. And afterwards the priest stands erect (and) asks of God aloud; fol. 165*u* and he also makes known to the people for whom it was he was asking whilst bowing down.

Again, concerning the diptychs which the deacon proclaims. —

- 10 It is right to know that the diptychs which the deacon proclaims are six, three of the living and three of the dead. And whenever the Book of Life is not read upon the altar it is not right for him to omit anything from them, for two reasons. First, because of the mystery which is contained
- 15 in them, I mean three and three. Secondly: whereas the one which the deacons are accustomed to omit in the Qur-rābhā of Mar Jacob² is that of the kings; and whereas there are (still) believing kings, I mean of the Ethiopians and the Iberians, and others; and whereas it makes request for peace
 20 between kingdoms, and also for the peace of the four quar-

ters (of the world): it is right that it should be proclaimed.
It is right further to know this also, that whereas the people answer after the deacon who proclaims each several diptych³: "For all and because of all", or: "Amen: Lord
25 have mercy on us": these answers are corrupt; for the deacon does not speak in each several diptych on behalf of all orders of the Church, or on behalf of all classes of the world, so as to command the people to intercede for them,

¹ Sc. secretly in the gehantas, and aloud in the peshattas. What is here said refers directly to the Intercession prayers, said by the priest alternately bowing and standing erect.

² The Anaphora of St James.

³ The meaning intended doubtless is after the deacon has proclaimed each diptych; i.e. they answer after every diptych.

and (so that) they may answer and say appropriately: "For all and because of all"; nor yet does he in each several diptych speak of those faithful who are present and praying, that he should command the people to intercede for themselves, and answer and say fittingly: "Amen: Lord have 5 mercy on us". But in each several diptych he commands the people to intercede for those whom he mentions in the same diptych. Wherefore it is fitting and right that the people should answer and say Kyrie eleison, which is interpreted "Lord have mercy on us". And it is evident that 10 this is fitting and correct for them to answer, from the fact that those believers who are in western parts, which are fol. 165/ near to the Greeks, make answer thus unto this day 1. Thus then it is right for the faithful to answer after the diptychs which the deacon says: Kyrie eleison, which is "Lord have 15 mercy on me" (sic); that is: Lord have mercy on those whom the deacon has mentioned in this diptych; for so does the deacon command them to intercede with God for those whom he mentions and enumerates in each one of the diptychs. Wherefore appropriately they answer Kyrie eleison, 20 that is, "Lord have mercy on me" (sic). If however the Book of Life is read, in which he who reads reckons and recites all the diptychs, appropriately and fittingly the people answer For all and because of all.

> Concerning the gĕhāntās and pĕshāṭtās of the priest. — 25 There are six gēhāntās and six pēshāṭtās; while in each gēhāntā and peshāṭtā it is evident and clear for what classes the priest asks and entreats.

> And at the end of the prayer for the departed the priest says: "For there is no man that is clear of sins, except only 30 our Lord Jesus Christ". And so he says: "Through whom we

 $^{^1}$ This argument probably had more weight with $\mathrm{B}\bar{\mathrm{a}}\mathrm{r}$ $\mathrm{K}\bar{\mathrm{e}}\mathrm{pha}$ than the preceding one, the force of which it is difficult to see.

also have hoped to find mercies; for whose sake both to us and to them". — That is: through Christ Himself, to wit by His being sacrificed, and for His sake, we hope and expect to find mercies with the Father and forgiveness of sins, — 5 we and the departed whom we have commemorated: I mean, all the faithful.

But the people answer and say: Give rest, and remit and forgive and put away, O God, our offences, voluntary and involuntary, witting and unwitting. — That is: give rest, O 10 God, to the faithful departed in bosoms of Abraham¹, [and to us also] after our departure; and remit and forgive and put away their sins and offences and ours, whether voluntary or involuntary, and whether with knowledge we have fol. 166a committed (them) or without knowledge. And hence we 15 know that God punishes involuntary and unwitting sins: for

if He does not punish them, the Church would not entreat for them.

That in this also, as in all things. — That is: in addition to all Thy graces towards us, in this also, that Thou grantest
us a Christian and pious end. And because of all these things yet more we glorify and praise Thy name, O Father, and that of Thy Son our Lord Fesus Christ and of Thy Holy Spirit. The people answer and say thus: "As it was, and is, and continueth unto the generation of generations, and unto all gene-25 rations and to the ages of ages: Amen". — That is: it was indicates the time that is past and gone; it is indicates the present time; but unto the generation of generations of generations and generations, the future time. Again, to the ages of ages signifies both worlds (or ages). But Amen means "truth". And
this is the meaning of these (words): As Thy name, O Father, and that of Thy onlybegotten Son and of Thy Holy Spirit was glorified and praised in the time that is past, so

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¹ Lit. in Abrahamic bosoms.

is it also in the present time, and so also does it continue in the future time. And not only in these three times is Thy name glorified and praised, and that of Thy Son and of Thy Spirit, but also in both worlds, in this, and in that which is to come. And hence it is not right to leave out the 5 *and*, as some are accustomed to say: "As it was, is", etc.; for the priest says thus: Because of all Thy graces towards us, and also because of this, that Thou grantest us a Christian and pious end, we glorify and praise Thy name, O Father, and that of Thy Son and of Thy Holy Spirit ¹. And so the 10 fol. 1664 people answer: *As it was* glorified and praised in the time that is past, *and is* in this present time, so shall it also be in the time to come, etc. But some say that this is (to be) taken of the Son only; wherefore, say they, it is right that we should say thus: "As He was, is, and continueth to the 15

we should say thus: "As He was, is, and continueth to the 15 generation of generations", that is, for ever: — as He was God before He became incarnate, He is God after that He has become incarnate, and He continues God in the flesh, and unto the age of ages. But this interpretation which these persons give is not correct; and this is evident from the 20 fact that the priest says thus: *That also in this, as in all things, Thine all-honoured and blessed name may be glorified and praised, with that of our Lord Fesus Christ and Thy Holy Spirit.* Wherefore it is right that the people should answer according as the priest says. 25

The priest: "May the mercies of God, our Master and Redeemer Jesus Christ, be with you all". — This sacrifice which was sacrificed once upon the cross is itself the mercies; and it is about to be with you now also, even as He said: "He abideth in me, and I in him"².

Then the deacon folds back the veil of the door-curtain of

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¹ This is a paraphrase of the actual formula on the lines of the explanation given just before. The text is quoted literally a little further on.

² John VI 56.

the holy of holies. — That is: the veil of the door-curtain of the holy of holies is a symbol of the [screen]¹ which is between us and the hiddenness of the place of heaven; as it is said: "Where even the angels desire to look"².

- ⁵ Concerning the things that the priest does at this time. That is: he takes some of perīstā³ in his hands. And whereas he breaks it in two, he shews that God the Word truly suffered in the flesh and was sacrificed and broken on the cross. Whereas he takes some of the body and dips it in
- 10 the blood, and brings some of it (the blood) and signs over the body, he shews that this Slain One was besprinkled with His blood in the upper room when He said, "This is my blood", and on the cross when His side was pierced with a spear and there came forth from it blood and water, and fol.167a
- 15 He was besprinkled therewith. Again, whereas he brings some of the blood and signs the body, he makes a union of the soul with the body; and he shews that after the soul of the Word was separated from His body, His soul returned and was united to His body: howbeit His Godhead was in
- 20 no wise separated either from His body or from His soul, neither can it be separated. And that bread is the body of God the Word, but the wine is His soul; for the blood is a symbol of the soul, as it is written: "The soul of all flesh is the blood" ⁴. But again, whereas, after he has signed (with) some
- 25 of the blood over the body, he unites and fits together these two halves of the pĕrīstā one with another, he symbolizes and shews by this that Emmanuel is one, and is not divided into two natures after the union. Again, he shews that after He was sacrificed on the cross He made all to be at peace 30 by the blood of His cross ⁵, and united and joined together heavenly with earthly beings, and the People with the

¹ The word is illegible, but can be restored from George of the Arabs fol. 1876, whence this comment is borrowed. ² I Pet. I 12.

³ I. e. the eucharistic bread. ⁴ Lev. XVII 11, 14. ⁵ Col. I 20.

peoples, and the soul with the body. Again by fetching the perista about in a circle, he declares and signifies that He was sacrificed on the cross for the sin of the circle of the world¹. Why does he bring some of the blood to the body and sign, and not bring some of the body to the blood and ⁵ sign? And we say, because the blood is the soul; and it was the soul that came and was united to the body when He rose from the dead, and the body did not go and be united to the soul.

Why does he take a coal² from the body and cast it into 10 the cup? - And we say, that it may be known that this blood belongs to that body, and not to another. Again, he casts the coal into the blood, that it may be known that the blood is from the body, and not the body from the ol. 1676 blood: and this is according to the nature of things. Again, 15 he casts the coal into the blood, that he may declare that He whose body this is, and whose blood this is, sacrificed Himself on the cross for us. Again, he casts the coal into the blood, because although the body and the blood are put into two vessels, yet it is the one quickening body of God 20 the Word. Again, in breaking the body into many coals, after he has cast the coal of the body into the blood, in this also he does as our Lord did, who broke His body and divided it to His disciples in the upper chamber. Again, he breaks it into many coals, that it may suffice for all the 25 faithful who are present. And it behoves all intelligent and discerning priests that when they cause the faithful to partake of the body of our Lord, whether they be boys who

¹ It will be observed that this comment on the fraction and signing is very like the priest's prayer given in Mr Brightman's *Eastern Liturgies* p. 97. As neither $B\bar{a}r$ K $\bar{e}ph\bar{a}$ nor the earlier MSS mention any formula to be said during the fraction, it seems probable that the prayer in question was actually built up from the present comment.

² The 'coal' which touched Isaiah's lips is interpreted of the Eucharist: hence this technical use of word to signify a small particle of the eucharistic bread.

partake, or men, or girls, or women, they break not one of the coals into two or three, but give each coal entire to one (man) or to one (woman); that thus the cross may be given whole on each coal to each one of the receivers, and the 5 figure of the cross which is on the coal may not be defaced by breaking the coal: [as some] priests break it, who are uninstructed and ignorant of the mysteries of the Christians, and niggardly.

And this further it is right to know, that among the 10 former orthodox the priests used not to remove those coals which were in the cup — I mean those of the body which was cast into the blood in the cups — they used not to take out the coals; but in the cups themselves they used to take forth the coals to the faithful, and they would see 15 them, that by them they might recognise and understand that this that was in the cups belonged to that body which

- that this that was in the cups belonged to that body which they had already received, — with the two other meanings which we have already mentioned. And after the cups of fol. 168*a* the blood had returned to the holy of holies, those who
- 20 administered the cups would receive these coals. And so, for my part, I say that this custom was a good and mystical one; and although the orthodox of to-day have given it up, yet this practice and custom is observed among the Chalcedonians to this day. But the Nestorians do not even cast
- 25 the coals of the body into the blood which is in the cups, since they are cut off from the mysteries, and the meaning of the mysteries, of Christianity; for not only this do they not do, but there are many other things which they leave and do them not.
- 30 Again it is asked, why he signs the body [and the blood] with crosses. — And we say, that they may be sanctified. For everything that is sanctified in the Church, is sanctified and completed and perfected by the cross, whether the chrism, or the baptismal font, or the body and the blood,

or the laying on of hands, or altars, or churches, or houses of prayer, etc.; as the holy Mār Severus has said in the anthem ¹ of the cross concerning the cross, thus: "It is this that sanctifies the second birth of baptism, and completes and perfects that reasonable and unbloody sacrifice, and the 5 whole ministry of the priesthood, and of the holy service". It is necessary further to know this also, why everything that is sanctified in the Church is sanctified and completed by the cross. And we say that the cross depicts Christ, and He it is that sanctifies and is not sanctified in the Church, 10 And although there be other rites in the Church which portray Him, yet it was by the cross that the whole dispensation was consummated.

Again it is enquired, how many crosses are signed over the body and the blood, and how many times and (in how many) 15 places they are signed. — And we say that the crosses are 1. 16% eighteen: nine are signed over the body, and nine over the blood; and three times and in three places they are signed: first, where the priest says Having taken bread upon His

hands; secondly, where the priest says That lighting down 20 He may make this bread the body of Christ; thirdly, where he breaks and signs.

Again it is enquired, why the priest signs these crosses in three places and three times. — And we say, for the honour of the Holy Trinity. Again, three times and in three places 25 he signs them, that he may make known that this body and blood is that of one of the Trinity, who is the Word of God and the Son of the Father. Again we say, that he may symbolize the burial and the resurrection of the third day. Again, we say that three times and in three places 30 the priest signs crosses over the body and blood, that by the first time — where he says Having taken bread upon

1 Macnitha.

His hands — he may make known that the Father indeed wills, but the Son consents, and the Spirit sanctifies. By the second time — where he says *That lighting down He may make the bread* — He makes known that the Father wills,
the Son consents, and the Spirit completes. By the third time again — where he breaks and signs — he shews that the Father wills, the Son consents, and the Spirit perfects.

It is right also that we speak here of the crosses which the priest signs upon himself and over the clergy and over 10 the people. And we say, in the first place, that within the Qurrābhā it is not right for any one of the clergy or of the people to sign a cross upon his face at all; but the priest who offers, he signs crosses upon his face and over the mysteries and over the clergy and over the people: first, 15 where he says *The love of God the Father*, etc.; secondly,

- where he says *May the mercies of God be*; thirdly, where he says *May the grace of the Holy Trinity, increate and* fol. 169*a* equal in essence, be; fourthly again, after the reception of the mysteries, where he commits the people (to God) and
- 20 says Turn to us in mercies and in lovingkindness, and bless Thy people and keep Thine inheritance. And in each of these places which we have mentioned he signs one cross upon his face, and one over the clergy who are on his left, and another also over the clergy who are on his right, and three
 25 over the people who are behind him. If, however, there are no deacons or clergy either on his right or his left, it is not necessary that he sign crosses to his left or to his right, but upon himself and over the people only. And if there are no people behind him, not so much as one person, but he offers
 30 alone, it is not required that he sign crosses in any direction,

but upon his face only.

In addition to all these things it is right to know this also, that some say that the Katholike which the deacon proclaims after the diptychs did not exist in the time of

the apostles, but the holy fathers added it after them, in most seemly and priestly wise, that it should be proclaimed after the diptychs, so that the mind of the people may not wander in silence now that the priest is completing 1 the service of the mysteries. And indeed there are many Katho- 5 likes; and some of them are correct and suitable, and some of them are incorrect and unsuitable. And that Katholike which says Again and again, for this also, that without condemnation and without shame we may be accounted worthy of the reception of the all-pure mystery, and that other which 10 says Again and again, now that the divine sacrifice has been completed, in purity, etc., are correct and suitable, even at the end; but that little one needs to be corrected: and see thou correct it, and the rest of the others, wherein are some things incorrect and others unsuitable. Further, it is 15 right to know that that which the deacon says before he of 169% proclaims the Katholike, Again let us ask mercies of the

Lord, is superfluous.

And here ends the third section, and the fourth begins. -Now the content² of the whole of this fourth section is ad- 20 dressed to the Father; for after the priest breaks and signs he says this prayer: God, the Father of our Lord Jesus Christ. That is, in this prayer he makes a supplication to the Father that He would cleanse our souls and our bodies. that with purity we may pray that prayer which our Lord 25 taught His disciples. And with face unshamed: that is, unshamed by the sin of the transgression of the commandment ³, and unshamed by (any) sin of its own 4 which it has committed. We may presume to call Thee: that is: Even though while we are pure we pray this prayer, nevertheless it is 30 presumption that we should pray this prayer. Again, it is

¹ The correct sense may possibly be as soon as the priest completes, etc.

² Lit. the theme. ³ I.e. the sin of Adam.

⁴ Proprio peccato is the literal translation.

presumption that we, being of the dust and slaves, should call the heavenly God *our Father*.

It is right to know that God the Father became a father to us from (or by) baptism; for He said to the Son when 5 He was baptized: "This is my son" ¹. And by saying "This is my son", He did not make Him a son, as the heretics say, for He is His Son by nature, and essentially and eternally, since He begat Him beyond (all) time and beginning; but whereas He was hidden and concealed, when He became 10 incarnate and was baptized He revealed Him and shewed Him, that "this is my beloved son". Wherefore by saying "This is my son", He verily shewed that He is His Son by nature, who was hidden but was revealed in the flesh. And when He said "This is my son", through Him He called 15 His "sons" all the faithful who are baptized. And for this cause we also, as soon as we are baptized, cry "Our Father

who art in heaven".

But after the priest has finished this prayer the people cry out and say: "Our Father who art in heaven". — That

- 20 is: Our Father who art in heaven is a prayer of confidence, which shews us to be sons of God by grace. And there is in it a confession of the Maker, and love of things good, and also a complete deliverance from things evil, and hope and forgiveness of sins².
- Our Father who art in heaven. It is right for us to fol. 170a investigate several questions (*lit.* causes) here. First: in how many senses "father" is spoken. Secondly: and in what sense God is called our Father, and we His sons. Thirdly: why Christ taught us to call God our Father. Fourthly:
 30 why He said to us, Say "our Father", and not "my Father".

Fifthly: who are they to whom this name of "father" attaches,

¹ Matth. III 17.

² This comment is taken from George of the Arabs fol. 1886.

and whose Father God is, and who not. Sixthly: why, when He said *Our Father*, He added *who art in heaven*: is He not in the earth also and in the air and in the sea and in the universe, infinitely?

The first question: in how many ways "father" is spoken. - 5 And we say that "father" is spoken in two senses, the natural and the relative 1, and in like manner also "son". And a natural father is of two kinds, a remote father and a near father. And a remote father is like Adam who is father of Abraham; but a near father is like Abraham who is 10 father of Isaac. Similarly a natural son is of two kinds, and is said to be remote or near. But a relative father is (so) in many and various ways; for a teacher of the faith is also called a father, as the apostle said: "In Jesus Christ I begat you by the gospel"². Moreover the three hundred and eighteen 15 bishops are called our fathers. And "father" is spoken in respect of conversation and habits, whether good or evil, as Christ said to the Jews: "Ye are sons of Satan"'3: because there appeared in them the evil habits and conversation and workings of Satan. Again, he who receives any one from 20 baptism is called a father; for they say that the qarrībhā⁴ 61. 170% of So-and-So is his father. Again a man's teacher is called father, for we say that the master is father of the disciple. Again, "father" is said by way of honour; as when we see an old and venerable man and call him "father", thereby 25 shewing him honour. And in other ways also one may be called a relative father.

The second question: in which of these senses which have been mentioned is God said to be our Father. — And we say, in none of these; but God is said to be our Father by ³⁰ reason of baptism. For because we and Christ have been

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¹ Lit. accidental ² I Cor. IV 15. ³ Cf. John VIII 44.

⁴ I. e. sponsor; cf. George of the Arabs fol. 1850, and the note there.

born from the one womb of legitimate ' baptism, we have hereby become His brethren, and sons of His heavenly Father. For this is the rule (22222) touching those who are born from the same womb, that they are called brothers ⁵ one of another, and sons of him who begot them. Hence God is called our Father, because He begot us from baptism by His Holy Spirit. And to this John the evangelist bears witness saying: "To them he gave authority to become the sons of God, who were born not of blood, nor of the will 10 of the flesh, nor of the will of a man, but of God"². So also blessed Paul says: "Ye have not received the spirit of slavery unto fear"³; and again he said: "Ye are brethren of Christ and joint heirs with Christ"⁴; and David also said with Paul: "I will declare thy name to my brethren"⁵. 15 Wherefore we are brethren of Christ, and we are also sons of the heavenly Father. But Christ is son by nature of the Father: we are sons by grace; and Christ did not receive the Spirit as being in need of the Holy Spirit - for He is of the same nature, and equal to Him in essence, and is 20 also He that gives Him — but for our sakes He received Him, that through His own mediation He might give Him to us. But we as being in need have received the lighting fol. 171a down of the Holy Spirit, as we have shewn in The Higher

Contemplation ⁶.

25 The third question: why He taught us to call God our Father. — And we say, first: that He might put us in mind of the good things we have received: I mean, that we have been made His brethren and sons of His Father. Secondly:

¹ An adj. formed from $m\bar{a}ry\bar{a}$ 'lord', in imitation of Gk. $\varkappa \dot{\nu}\rho \iota \sigma \varsigma$; there is also a corresponding adv. for $\varkappa \nu \rho \iota \omega \varsigma$.

² John I 12, 13. ³ Rom. VIII 15. ⁴ Rom. VIII 17.

⁵ Ps. XXII 23; Heb. II 12.

⁶ Evidently the title of an ascetical work by Bar Kepha. The word for "contemplation" is the Gk. $\delta \epsilon \omega \rho i \alpha i$.

because the devil fights against those who draw near to prayer and wishes to hinder them - and this is evident from the fact that when Jesus the Son of Jozedek was standing up to pray, he drew near to hurt him 1 - and when he hears us calling God our Father, when we draw 5 near to pray, he loses courage and flies: - like a child that some one comes to fight with, and he has a strong father, and as soon as he calls "Father!" the other flies and goes away from before him. Thirdly: that He might incite us to love God and do His will and keep His commandments by 10 means of the name "Father" and that of "sons", and (by reason) of the kinship there is between them. Fourthly: that He might teach us to display in ourselves the likeness of God — in so far as it is possible for a man to resemble God as sons who display in themselves indications that their 15 Father who is in heaven is perfect.

The fourth question: for what reason He said to us, Cry "Our Father", and not "My Father". — And we say, because "our Father" is an expression that is universal, but "my Father" is an expression that is particular to every 20 individual. And by saying to us, Say ye "Our Father", in common, He taught us these things: first, that the body of the Church is one; secondly, that it behoves us also to pray in common; thirdly, that He might remove pride: since kings and they of low estate, rich and poor, those in 25 authority and those under authority, wise and foolish, are equal in this, that they have one Father and one race in the Spirit. Say and cry, "Our Father"²: — wherefore obfol. 1712 scurity of origin is not placed at a disadvantage, nor want of possessions, nor ignorance. Fourthly: that He might do 30 away from among us envy and hatred and enmity, and

¹ Zech. III I.

² The text may also be translated they have cried and said.

bind us together by mutual love, He said, Cry "Our Father", and not "My Father": that we may be united by love and not divided by hatred.

- The fifth question: who are they to whom the name of 5 Father attaches and whose Father God is, and who not. — And we say: those who have pure thoughts and speak becoming words and have virtuous conversation, whether fasting, or prayer, or modesty and holiness, or mercifulness and peaceableness, etc., — it is they whose Father God is truly called, 10 and it is they that are without question His sons; as the Lord Himself said: "Be ye perfect therefore, even as your Father who is in heaven is perfect"¹; and: "Be ye merciful, even as your Father who is in heaven is merciful"². But those who have foul thoughts and filthy speech and evil
- 15 manners, whether envy and hatred, or dishonesty and cheating, or lying and fornication, and the rest, they are not God's sons, nor is He their Father; but they are sons of Satan, as Christ said to the Jews³, and as God Himself said: "Sons have I reared and exalted; and they have rebelled 20 against me"⁴; and: "Strange sons, they shall be hindered
- and halt from their paths"⁵. "For what fellowship hath light with darkness?"⁶ says the apostle: neither have these any kinship or fellowship with God. Wherefore He is not called their Father, because they do not display in them-
- 25 selves His likeness, as do the virtuous, but the likeness of Satan. Those therefore who call God *Our Father* while they fol. 172a are evil, utterly lie; for God is not the Father of an evil person, even as light and life have no fellowship with darkness and death. It behoves those, therefore, who call God
 30 their Father, to be virtuous and good as far as possible.

The sixth question: for what reason, when He said "Our

¹ Matth. V 48.	² Luke VI 36.	³ John VIII 44.
4 Is. I 2.	⁸ Ps. XVIII 45 (Pesh.).	⁶ 2 Cor. VI 14.

Father", He added "Who art in heaven": is not God in everything infinitely? — And we say that He said who art in heaven, not that He might shew that God is confined there, but that He might draw away the mind of those who pray from the earth and earthly things, and lift it up 5 to the height, that it may mind the things that are in heaven and heavenly; as He said in another place: "Call not (any) father on earth, for one is your Father, who is in heaven". The purpose of His admonition, then, is this, that we should mind the things that are above; so also the 10 apostle said: "Seek the things that are above, mind the things that are above, and not the things that are on earth"².

Hallowed be thy name. - Is not His name holy before we pray Hallowed by thy name? And we say that His name is holy, and He is the Holy One and the giver of holiness. 15 But Hallowed be thy name is this: Hallowed be thy name in our minds. But perhaps some one will say: And what profit is there from this? We say, much: for when we consider that He is the Holy One, and that His name is holy, we concede that it is not possible for us to be His sons 20 except we be holy; as He said: "Be ye holy as I also am holy"3. Again, thus: Hallowed be thy name: that is, hallowed be thy name in our minds and tongues and lips and mouths; even as the scraphim sanctify and say "Holy, Holy, Holy", etc. Again, thus: Hallowed be thy name: that is, hallowed 25 be is "praised be"; and thus we pray to Him, that He fol. 1726 would make us worthy to cultivate virtuous and good manners, so that when men see us they may praise God on our account, according to that: "Let them see your good works and praise your Father who is in heaven"4; and that 30

¹ Matth. XXIII 9.

² Col. III 1, 2. The MS has heaven here for earth.

³ Lev. XI 45, etc. ⁴ Matth. V 16.

we may not cultivate evil and abominable manners, so that they see us and say, "Thus does their faith require"; as God said by the prophet: "Because of you my name is blasphemed among the gentiles"¹. Again, thus: *Hallowed be thy name*: that is, He taught the apostles to pray, *Hallowed be thy name* by believers and by unbelievers: by those, while they are brought into Thy name and into belief in Thee; by these, while they cleave to the reading of the Gospel². And in this the apostles were resembling 10 the Son and the Holy Spirit, who became paracletes, that is advocates, for men.

Thy kingdom come. - That is: may Thy kingdom come and rescue us from the devil, who wishes to rule over us through evil thoughts and reprobate manners. As soon as 15 he hears thee call, not angels that they come to thee, as Gabriel and Michael to Jesus son of Nun, but God Himself, and (hears thee) say, Thy kingdom come and rescue us from him, straightway he flees and trembles, he and every suffering and affliction. Again, thus: Thy kingdom come: that 20 is, that which is to be, and which is looked for that it may be revealed by the coming of Christ. But perhaps some one will say: What profit comes to us that we pray for that kingdom to come? And we say, much. First: that we live not neglectfully, but with diligence in virtuous conversation. 25 Secondly: those who are holy and virtuous look earnestly for it to come, that they may receive their rewards: --"Come, ye blessed of my Father"³, etc., and "enter into the joy of thy Lord"⁴. Thirdly: because this is proper to good sons, that they be not enamoured of earthly things, 30 but look for the things to come and eagerly desire them, as

³ Matth. XXV 34. ⁴ Ibid. vv. 21, 23.

¹ Is. LII 5; Rom. II 24.

 $^{^{2}\ \}mathrm{He}$ means the unbaptized, who stay in church for the reading of the Scriptures.

the apostle has said: "We in whom is the firstfruits of life, do groan and wait for the adoption of sons and the redemp-51. 173*a* tion of our bodies"¹. Again, thus: *Thy kingdom come:* that is, He calls "the kingdom" the help and succour of the Holy Spirit. Pray ye, He says, that God the Father may grant ⁵ you the help of the Holy Spirit; for temptations are about to come violently upon you and wars to rise up against you.

Thy will be done, as in heaven, also in earth. - That is: men have two abodes, the one on earth, the other in heaven. And in that which is on earth we dwell to-day, while we 10 are not (yet) set free from sin; but that which is in heaven is that in which the righteous shall dwell after the resurrection, being set free from all bias towards sin, and lifted up above all earthly passions. And what He says is this: Grant us that Thy will be in us to-day, whilst we are dwelling on 15 earth, [? not yet]² freed from all sin and earthly passions, even as Thy will shall be in us when we dwell in heaven, freed from sin and earthly passions. Again thus: Thy will be done, as in heaven, also in earth: that is, He calls "heaven" the angels who dwell in heaven, but "earth" He styles men, 20 who dwell on the earth. And what He says is this: Pray ye, As Thy will is in the angels who dwell in heaven, since they keep Thy commandments and execute Thy will -- "His ministers", it is said, "who do his will" 3 - so also be Thy will in men who dwell on earth⁴, Thou helping us to keep 25 Thy commandments and to do Thy will. Again, thus: Be pleased that we who dwell on earth should praise Thee,

¹ Rom. VIII 23.

² In a note to the Syriac text at this point I have suggested that the words *freed from all sin and earthly passions* were copied by error from the following clause. I now prefer to emend the text, as above, by simply inserting the negative particle: see a few lines before *while we are not (yet) set free from sin.* It is possible however that the text is right, in spite of the awkward repetition. ³ Ps. CIII 21.

⁴ Cf. St Cyril of Jerusalem Catech. XXIII 14.

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even as Thou art pleased that the angels who dwell in heaven should praise Thee. Again, thus: As Thy will is in the angels who confess one God, three holy Persons saying "Holy, Holy, Holy, Lord almighty (of) Sabaoth" —

- 5 so also in us men who dwell on earth be Thy will, while we like them confess. Again, thus: Thy will be done, as in heaven, so in earth: that is, He shews that he who fol. 1736 prays takes upon him a solicitude for the whole earth. And this appears from the fact that He did not say, Thy will
- 10 be (done) "in me", or "in us", but in earth: that is, As Thy will is in heaven, since there is (there) no contention nor falsehood nor sin, but peace and truth and righteousness, so be Thou pleased that it should be in earth also.
- Give us the bread of our need to-day. That is: by 15 teaching us to beg and ask for bread, He signified these things. First: that we are not to ask for possessions and luxuries and delights, but to have bread for the nourishment of the body. Secondly: that the prayer may be common to poor and rich alike: as regards the poor, that they may 20 supply their want; as regards the rich, that when they pray this prayer they may both get for themselves a heritage and give to the poor. Thirdly: that He might declare that gold and silver and pearls, and the like, do not nourish the body, but bread, yes. Fourthly: that He might teach us 25 not to ask for superfluities, but for those things only which are necessary. But some say that by "bread" He means all the necessities of the body: I mean, bread, and clothing, and the shelter of a house; (for) these things are the proper necessities of the body. But by saying our need to-day, He 30 taught us thus: that we should not be anxious about future things, but about those that are present only; for by the word "to-day" He indicated the present time; and this He says: Ask for those things that are useful and necessary for you at the present time; as He said in another place:

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"Be not anxious for the morrow"1. We ought not then to be anxious for the future time, because it may happen that we shall not live, and for other reasons. Give us the bread of our need to-day: that is, I require of you the purity of the heavenly hosts. And "bread of to-day" (means), I supply 5 you day by day, that you may not bear that burden which

fol. 174a even Jacob had. Of Saint Cyril2: Give us the bread of our need to-day: that is, the living bread which cometh down from heaven, which is the life of souls and bodies - according to that: "I am the living bread, who am come 10 down from heaven"3, etc. - not for one day only, but every day; for just as the body is nourished by common bread, so also is the soul by the living bread.

Forgive us our debts and our sins4, as we also have forgiven our debtors. - That is: this clause teaches us these 15 things: that He gives us cause for humility by putting us in mind of our sins; that we may ask forgiveness of God and be pardoned by repentance, and be saved from Gehenna and be accounted worthy of the kingdom of heaven; (and) that we may be just, for 5 with the weights and measures that 20 we weigh and mete out it shall be weighed and meted out to us. How? If we forgive those who have sinned against us, God will forgive us; but if we forgive not, neither will He forgive us. He taught us also that we should not be resentful. Again, (in exchange) for forgiveness He accumulates 6 25

¹ Matt. VI 34.

² I. e. St Cyril of Jerusalem again: cf. Catech. XXIII 15; but the depen-³ John VI 51. dence here is slight.

⁴ On this addition see Liturgical Homilies of Narsai (Cambridge, Texts and Studies) p. 25 note I. It is found in the early Syriac Acts of Judas Thomas (Wright, transl. p. 279), and its formal inclusion in the text of the Lord's Prayer here strengthens the suspicion that it is a liturgical survival 5 The text has and. from very early times.

⁶ See note to the text in. loc. The reading of the MS is a corruption either of asin "He heaps up", or of asgi "He has multiplied": as the context requires the present tense, I think asen was the original reading.

forgiveness: for a grain He puts a mountain, and for a drop He gives a sea. For it is a greater matter that He should forgive us than that we should forgive; for He as God forgives men, but we as men (forgive) men; and He forgives 5 slaves as a Master, but we slaves as slaves; and He as having no need forgives them that have need, but we as having need (forgive) them that have need. Forgive us our debts, as we also have forgiven our debtors: that is: they therefore who say that there is no repentance after baptism

10 are altogether wicked, since this prayer is spoken to the fol. 174b baptized, and not to strangers. As we also have forgiven our debtors: this for the most part is the cause of our undoing: if we forgive not one another, neither does Christ forgive us; according to the example of him whom He for15 gave, and he did not forgive his fellow-servant.

Bring us not into temptation. - Why did He command us to pray that we may not come into temptation, whereas many by temptations have triumphed and have been crowned, as Job, and Abraham, and Paul; for he said: "All joy 20 be it unto you, my brethren, when ye come into divers temptations"¹? And we say, He did not command us to pray this because He is unwilling that we should triumph by means of temptations — for He said: "He that shall endure unto the end, he shall live"² — but for these 25 reasons: as declaring to us the frailty of our nature; because it happens that when we enter into temptations we play the coward: so that by this He might spare those who lay afflictions upon us, that they be not condemned; (and) teaching us that we should not of our own accord venture 30 upon the contest of temptations. What then? If others draw us against our will and bring us into the contest of temp-

¹ James I 2: the saying appears to be attributed to St. Paul; the reason being that it is taken at second hand from St Cyril *Catech*. XXIII 17.

² Matth. X 22.

tations, what are we to do? And we say, we ought there to endure and hold out manfully and bravely and not play the coward, that we may triumph and receive the crown of victory and the rewards of (our) contests. But some say that here He calls Satan himself "temptation"; and there- ⁵ fore with reason He commanded us to pray that we may be delivered from him and not enter into his wickednesses. Again, thus: *Bring us not into temptation*: that is, do not suffer us to sin the sin which may not be blotted out by repentance, the which is a sore temptation: neither ought 10 fol. 175a we to go to the persecutors of our own accord; first, because of our own weakness, lest we fall when we see the tortures; and that we may not become a cause of chastisement to the persecutors.

But deliver us from the evil one. — That is, "evil one" 15 He here calls the devil. According to the variety of his evil workings, so do his names vary; for he is called Diabolus¹, and Beelzebub, and Archon of the world, and Evil One, and Slayer of men, and Father of lying, etc. He commanded us then to pray that we may be delivered from the evil one 20 for these reasons. First: because his plots against us are many. Secondly: because he hinders us from virtues. Thirdly: Paul also writes to the Romans: "The God of peace shall crush Satan under your feet"²; and to the Thessalonians he says: "I wished to come unto you, but Satan hindered me"³: 25 shewing that he is a hinderer of good things. After He has stirred up our mind and filled it with fear, He comes and imparts to us encouragement and comfort, and helps us to stand against the devil and all his temptation; for He says:

For Thine is the kingdom. — That is: if His is the king- 30 dom, then His soldiers fear nothing, for there is nothing

¹ The word is not the Greek διάβολος, but an attempted translation of it, lit. "Thrower". ² Rom. XVI 20. ³ I Thes. II 18.

that can stand against them. For even Satan himself is one of His subjects, notwithstanding that he is in rebellion, since he cannot venture upon anything unless he has permission from God, and is allowed to do it. And this is 5 evident from the case of Job, and from that of the swine; for he was not able to do anything in them until he had received permission.

And the power. — That is: since His is the power that can do all, be confident that you are able to do all of those 10 things that are possible to be done and profitable.

And the glory, unto the age of ages: Amen. — That is: as His kingdom is strong and His power great, so also does fol. 1756 His glory continue without end. Why did He teach us not to pray with long (prayers)? And we say, that prayer may 15 not grow tasteless by reason of a multitude of words and

long phrases. After He has taught us to pray, then, and has shewn that He rejects wrath and anger and loves peace above everything, He returns again that He may uproot anger from (our) minds by means of threats and torments, 20 and bring the hearer to obedience by the promise of things

pleasant. But again the priest prays this prayer and says:

Yea, Lord, bring us not into that temptation which we are not able to bear. — That is, he entreats the Father that He will receive this prayer which he recites. And the people 25 say Amen.

Then he says: "Peace (be) with you all". — That is: by this he says to them that they are to be free from disturbances, and at peace with themselves and with one another, that thus they may be accounted worthy of the reception 30 of the lifegiving mysteries.

The deacon commands the people and says: "Before the Lord let us bow our heads". — That is, he commands them: Bow your heads before God, because he (sc. the priest) prays this prayer for you and on your account, and offers it to Him. But bow your heads before the Lord, and entreat Him that He will grant you that which the priest prays.

The people cry: "Before Thee, O Lord God". — That is: Before Thee, O Lord our God, we bow our heads, as the deacon says unto us.

5

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The priest prays, saying: "To Thee have Thy servants bowed their heads". — That is: he entreats God for them in this prayer that He will send upon them mercies and blessings, that with the purity which is befitting they may receive the holy and lifegiving mysteries. 10

The people: "Amen". The priest says: "Peace (be) with you all". — That is: this peace which he gives to them here is like the peace which our Lord gave to His disciples after
when He came in to them to the upper room and said to them: "Peace be with you"¹.

The people: "With thy spirit".

The priest: "May the grace of the Trinity, holy, uncreated and eternal and equal in essence be with you all". — That is, he says this to them: These mysteries which have been consecrated and completed and perfected for you, and which 20 you are about to receive, they have been bestowed upon you by the grace of the Holy Trinity, since they are not without or apart from the Trinity, but are one of the Persons of the Trinity, that is the Son become incarnate.

The people: "With thy spirit".

The deacon says to the people: "In fear let us look". — That is: in fear let us look upon the mysteries, too high for the world, which the priest elevates and displays before your eyes.

The priest elevates and displays the mysteries, crying and saying: "Holy (things) to the holy". — That is, he says this: 30 These mysteries, which are holy and lifegiving, to the holy it is right that they be given.

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¹ John XX 19, 26.

But the people confess saying: "One holy Father, one holy Son, one holy Spirit". — That is: Thou, O priest, hast said that it is right that these holy (things) be given to the holy. We confess that we are not holy; and we say that there is 5 none holy save the one Father and His one Son and the one Spirit who is from Him.

"Glory to the Father and to the Son and to the Holy Spirit unto the age of ages: Amen". — That is: they send up glory to the holy and sanctifying Trinity, that they 10 may be sanctified by the glory which they send up to Him before the reception of the mysteries.

The priest hides and covers the mysteries with cloths; and asking that he himself may partake and that he may cause the others to partake, he discovers the mysteries, folding back

15 the cloths from them. - That is: the cloths with which he covers and hides the mysteries are for a symbol of that fol. 1764 stone which was placed over the tomb of our Lord, with which the door of the tomb was hidden and covered. And that he folds back the cloths from the mysteries and dis-20 covers them, this is a representation of our Lord's rising from the tomb, and His being manifested to His disciples and assuring them of His resurrection. Again, it signifies the hiddenness and invisibleness of the Power that is hidden in the holy mysteries. And again, that he hides the mysteries 25 is a figure of the time that is past: I mean, of that which was before the incarnation of God the Word, when He was covered over and hidden from men. That he discovers the mysteries, is a symbol of the time after the incarnation, when He was manifested and made known to men. Again, 30 in that the priest partakes of the holy mysteries first, before he causes the others to partake, he offers¹ a good testimony

¹ Lit. makes known. The comment is taken from George of the Arabs fol. 189a, where it stands thus: "But that the priest himself who offers first re-

concerning the mysteries; and he does as our Lord did, who first partook of His body in the upper room, and afterwards caused His disciples to partake. Again, it is right that the husbandman should himself first be nourished from the fruits 1 of his field, and then let others partake; and it be- 5 hoves the teacher first to fill himself with his teaching, and then to teach others. Again, that the priest divides the mysteries to the clergy first, and afterwards to the people, (in this) he does as our Lord did, who divided His body to His disciples in the upper room. This also it is right to know 10 in addition, that these mysteries of the body and blood which the priest here divides and gives to the clergy and to the people, he divides and gives them as it were after the resurrection of Christ, when they are impassible and incorruptible, and not as it were before His resurrection. 15

for 177a The right hand which is stretched out, while the left hand supports it, to receive the mysteries. — That is: it is a sign of the preciousness of the gift which is received, which is an earnest of life immortal.

The reception of the holy mysteries. — That is, (it is) the 20 receiving of the vision of Christ; and a union with the one God.

Here ends the fourth section, and the fifth section begins. And the deacon says: "After that we have received and partaken of these mysteries". — That is: he urges the people 25 to confess² to God for His unspeakable gift of the atoning and lifegiving mystery which He has given them.

Wherefore the people say; "We confess to Thee, O Lord our God". — That is: We confess to Thee for thine excellent gifts and graces, which Thou workest constantly toward 30 our misery, whereas we are unworthy.

ceives the sacrament, and then gives to others, makes known his good testimony concerning the mysteries".

¹ 2 Tim. II 6. ² Or give thanks.

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The priest prays, saying: "We confess to Thee, O Lord our God, and yet more we confess to Thee". — That is: in this prayer he confesses to God for the lifegiving mysteries which He has given us; and he also asks of Him that they 5 may be to us for pardon and cleansing, and not unto condemnation. And he asks of Him again that He would keep us in justice and in holiness, that in the world to come we may be worthy of the portion and lot and inheritance of all those who from (the beginning of) the world have been 10 pleasing to Him.

The deacon says: "Before the Lord let us bow our heads". — That is: he commands them to bow their heads before the Lord, because the priest prays this prayer also on their behalf, saying:

15 O God, great and marvellous, who didst bow the heavens and come down. - That is: the priest asks of the Son in this prayer that He would have mercy on them, and pour out upon them His blessings, and keep them from sins and harms. And this further it is right to know, that all the 20 prayers of the Qurrābhā are addressed to the Father. And this is evident from the fact that the priest who offers typically represents 1 Christ Himself - who became a "me- fol. 1776 diator of God and men"² — since he calls the body and blood his own, as though holding the person³ of Christ. 25 And hence he speaks to the Father in the calling of the Holy Spirit, saying: Have mercy upon us, God the Father Almighty; and send upon us and upon these offerings which are set forth Thy Holy Spirit, etc. And although, when the priest commemorates the dispensation in flesh of the 30 Lord, he turns the word towards the person of Christ Himself, and says: Remembering therefore, O Lord, Thy death

¹ Lit. holds a type of. ² I Tim. II 5. ³ Syr. parşöpā, i. e. πρόσωπον.

and Thy resurrection of the third day from the dead, etc.,

yet at the end of this commemoration, as of all the rest of the supplications, he turns his word towards the Father, saying to Christ: through whom and with whom to Thy Father, etc.; and the faithful also answer all together to the Father, saying: Have mercy upon us, God the Father Al- 5 mighty. Wherefore it is evident from these things that all the prayers of the Ourrabha are addressed to the Father, except this prayer, the last of all the prayers, which is addressed 1 to the Son, wherein the priest confesses² to the Son, because that through Him we have gained access to the Father, 10 and He is the way that leads us, and the door that brings us in to the Father, according to His own unimpeachable³ and all-holy words. If therefore there be found in the Qurrābhā any prayer whatsoever that is not addressed to the Father — whether it came about through the error of a 15 scribe, or of a priest uninstructed and untrained in the divine Scriptures - we ought to correct it and cause it to be addressed to the Father, like all the rest of the prayers throughout fol. 178a the Ourrabha, which are addressed to the Father; for the priest who offers holds the person of Christ, and in His place 20 he acts as a mediator and stands between God and men. But it is right that that prayer which is the last of all the prayers should be addressed to the Son, because He became to us a means by which we might draw near to the Father. Wherefore let us confess and give thanks to Him in this 25 prayer for that He is become to us the cause of this great benefit, and that when we were far off and rejected by His Father, in Him and through Him He called us and

brought us near to Himself: to whom be praises and blessings for ever and ever. Amen. 30

The end of the Exposition of the Holy Mysteries made by the pious (and) holy Mar Severus, who is Moses Bar Kepha.

¹ MS, by an error, are addressed. ² Or gives thanks. ³ Lit. unlying.

III.

THE ANAPHORA OF THE HOLY MAR JACOB C for the second BROTHER OF OUR LORD AND BISHOP OF JERUSALEM.

Prayer before the peace. God of all and Lord, us who 5 are unworthy make worthy of this redemption, O Lover of men, so that pure of all guile and of [all]¹ hypocrisy, we may salute one another with a holy kiss, being united by the bond of love and peace: through² Jesus Christ³, with whom to Thee is fitting glory and honour and dominion, 10 with Thy Spirit all-holy and good and lifegiving and equal to Thee in essence: both now.

People.

	*Amen.	incipit A
Priest.	Peace with ⁴ you all.	fol. 1a

People. And ⁵ with thy spirit. 15Deacon. Let us give the peace: [and the rest 6.

*Deacon⁷. Let us bow our heads to the Lord. (B) People. Before Thee, O Lord our God.

Priest. Thou who alone art a merciful Lord, to those who 20 have bowed their necks before Thy holy altar send Thy blessings, O Thou that dwellest in the heights and lookest

¹ Conjectural: the word is illegible. ² Marg. adds our God and Redeemer. ³ Added above the line through whom. ⁴ C to. ⁵ C omits and. ⁶ C to one another. ⁷ BC And after the peace the deacon says.

upon things lowly': by the grace and by the mercies and by the love for mankind $[= \varphi_{i\lambda,\alpha\nu}\delta_{\rho\omega}\pi ix]$ of Thy onlybegotten Son²: with whom to Thee is fitting all³ glory and honour and dominion, with Thy Spirit all-holy and good⁴ and lifegiving and equal to Thee in essence: both⁵ now 5 and at all times and unto the age of ages: Amen.

(C) fol 3a.

"People. Amen.

Priest⁶. The prayer ^{[before the anaphora⁷. O God, who} by reason of Thy unspeakable love for mankind didst send A fol 14 Thy Son to the world, that He might bring back⁸ the 10 sheep that was gone astray, turn not away Thy face from ^(B) us while we perform "this fearful⁹ and unbloody sacrifice; for not on our own righteousness do we trust, but on Thy mercies. We therefore beseech 10 and entreat Thy goodness, that this mystery, which was ordained 11 for us unto redemp- 15 tion, be not to Thy people for judgment, but for blotting out of sins and for forgiveness of our 12 trespasses and for thanksgiving to Thee: by the grace and mercies and love for mankind of Thy onlybegotten Son¹³: with whom to Thee is fitting 14 glory and honour and dominion, with Thy 20 Spirit all-holy and good 15 and lifegiving and equal to Thee in essence: both 16 now and at all times and unto the age

[A leaf is missing here from A.]

B (C) of ages: Amen.

People. Amen.

Deacon. Let us stand well: and the rest. People. Mercies, [¬]peace¹⁷.

B marg. adds and bless them.
C marg. adds through whom and.
B C omit all.
C marg. adds and adorable.
B omits both.
B omits both.
B omits both.
B B marg. adds through whom and.
B omits both.
B B marg. adds through whom and.
B B marg. adds and adorable.
B B marg. adds and the rest.

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Priest. The love of God the Father, and the grace of the onlybegotten Son, our Lord and ¹ God and Redeemer Jesus Christ, *and the communion of the living and holy ${}_{fol, 2a}^{B}$ Spirit be with you all.

People. And with thy spirit. *Priest.* On high be the minds² and hearts of us all. *People.* We have (them) unto the Lord. *Priest.* *Let us give thanks to the Lord. *People.* It is meet and right³.

10 The priest [begins to offer ⁴ bowing. Truly meet [and right⁵ and fitting and due is it that Thee we should glorify, Thee we should bless, Thee we should praise, Thee we should worship, to Thee we should give thanks, the Maker of all creation visible and invisible:

And he lifts up his voice: whom the heavens of heaven glorify and all the hosts of them, the sun and the moon and all the choir of the stars, the earth and the sea and all that is in them, Jerusalem the heavenly, the church of the firstborn who are written in heaven, angels, archangels,
29 princedoms, authorities, thrones, dominations, the powers which are above the world, the heavenly armies, the cheru-

bim ^{*}with many eyes, and the seraphim with six wings, ^B_{fol. 2b} who with two wings indeed cover ⁶ (their) faces, but with two (their) feet, and with two do fly one to another with lips ⁷ 25 unceasing and with theologies unsilenced a hymn of vic-

tory...⁵ of greatness of beauty $[= \mu \epsilon \gamma \pi \lambda c \pi \rho \epsilon \pi \pi \epsilon]$ with voice⁹

¹ C omits and. ² C adds and thoughts. ³ C adds Deacon. Peace with us. ⁴ C omits. ⁵ C and just: moreover in B and right is written over an erasure; so that and just was probably the original reading. In C the four adjectives are in the fem., in B in the mase. ⁶ B C marg. add their. ¹ C with mouths. ⁸ A word has been erased here in both B and C; from the remains visible in B it may possibly have been of praise (or glory); if so its erasure might be due to the fact that it is the same as the Syriac word just translated hymn. ⁹ In C with voice has, I think, been erased, and of glory written in its place; with voice being then (supplied) in the margin.

resplendent $[= \lambda z \mu \pi \epsilon \dot{z}]$ hymning and shouting and crying and saying:

People: Holy, Holy, Holy 1.

Priest bowing. As in truth Thou art holy, King of the worlds and giver of all holiness, holy also is Thy only- 5 Α begotten Son², "our Lord³⁺ and God⁴ Jesus Christ, "holy fol. 2a : racat also is Thy Holy Spirit³, who searcheth all, even the deep (\mathbf{C}) things⁶ of Thee, O God⁷; for holy art Thou, almighty, allavailing $= \pi z v \tau z \delta v z z z$, terrible, good, partaker of sufferings $[=\sigma \nu \mu \pi a b \dot{x}_{2}]$, and especially towards Thy creature $[=\pi \lambda \dot{z} \sigma \mu z]$, 10 who madest *man from the earth, Thaving bestowed * upon (B) fol. 3a him the delight of Paradise. But when he had transgressed Thy commandment and fallen, Thou didst not disregard, Thou didst not leave him, O Good (One), but didst chasten him as a father fair of mercies $[= \varepsilon \overleftarrow{\upsilon} \pi \lambda . \varkappa \gamma \chi \nu \upsilon \varsigma];$ [having 15 called 9 him through the law, Thou didst educate him 10 through the prophets, but finally Thou didst send Thine onlybegotten Son Himself to the world, that Thou mightest renew Thine image; who when He had come down and was become incarnate of Thy Holy Spirit and of the holy 20 Virgin¹¹ Mother of God¹² Mary, and had conversed with men, having ordered *everything for the redemption of A fol 9h our race:

And he lifts up his voice: and when He was about to receive a voluntary death for us sinners, Himself without 25

¹ C adds Lord: and the rest. ² The order in B is filius unigenitus tuus: C has et unigenitus filius tuus. B marg. adds and after Son.

³ The order is *dominus noster*: A re-commences with *noster*; C fails after noster. ⁴ B marg. adds and Redeemer. ⁵ The order is sanctus et Spiritus sanctus tuus; the words sanctus et Spiritus are from A marg., but in the original hand. ⁶ B depths. ⁷ B marg. adds the Father. ⁸ B and didst bestow. ⁹ B (by erasure of a word) Thou didst call.

¹⁰ B has a verb that is unknown to me; but probably it is a mistake for didst lead him (as in other texts). The verb in A is a denominative from $t\bar{a}r\,\bar{a} (= \pi z_1 \delta z \gamma \omega \gamma \delta \varsigma)$ and evidently translates $\epsilon \pi z_1 \delta z \gamma \omega \gamma \eta \sigma z \varsigma$ of Gk. 'St James'. ¹¹ Virgin erased in B. ¹² B marg. adds and ever-virgin and blessed. sin, in that night wherein He was delivered up for the life of the world and the redemption, having taken bread upon His holy and spotless and undefiled hands and shewed it to Thee, God¹ *the Father, He gave thanks, blessed, hallowed, ^(B)

⁵ brake¹, gave to His disciples and ² apostles, saying: Take, eat of it, all of you³: this is my body, which for you and for many is broken and given for forgiveness of sins and for life everlasting: Amen⁴.

Priest. In like manner the cup also, after they had supped, 10 He mingled of wine and of water, and having 5 blessed and hallowed He gave to ⁶ His disciples and ⁷ apostles, saying: Take, drink of it, all of you: *this is my [blood] of the new for an testament, which [for you] and for many [is shed⁸] and given for forgiveness [of sins] and for life everlasting: Amen.

15 People. Amen.

Priest. This do in remembrance of me; for whensoever ye shall eat this bread and drink this cup, * my death ye $\binom{(B)}{fol}$, 4a^ccommemorate⁹, ^cand my resurrection ye confess¹⁰, until I come.

20 *People*. Thy death, our Lord¹¹, we commemorate: and the rest.

⁷ And he lifts up his voice¹². Remembering therefore¹³ Thy death and Thy resurrection of the third day, and Thy ascension into heaven, and 14 session at the right hand of God 25 and the Father, and Thy second [glorious 15 coming, [when Thou comest to judge the living and the dead, when Thou art about to $[= \mu \epsilon \lambda \lambda \eta]$ reward ¹⁶ every one according to *[his $\int_{fol, 3h}^{h}$

¹ B adds and. ² B adds holy. ³ all of you is erased in B. See Bar Kepha's comment to this, fol. 162a. 4 B adds People, Amen. ⁵ B marg. adds given thanks. ⁶ B marg. adds the same. ⁷ B marg. adds holy. ⁸ So B; and the first letter is visible in A. ⁹ B proclaim. ¹⁰ In B these words are written over an erasure. 11 B my Lord. ¹² B The priest erect. ¹³ B marg. adds O Lord. 14 B adds Thy. ¹⁵ B originally as A; but written over an erasure terrible and glorious. ¹⁶ B (wherein) Thou (art about) to judge (the world in righteousness, when)

works]: we offer to Thee [this fearful] and unbloody sacrifice, that Thou wouldst not deal with us [according to] our sins¹, [nor] reward us according to [our] lawlessnesses, but according to [Thy mildness²] and unspeakable love for mankind do Thou blot out the sins of us Thy suppliants 3. 5 Yea⁴ Lord, Redeemer and giver of life, who didst suffer for us fin the flesh⁵ when as yet we were sinners, who

(B) fol. 46

knowest *the weakness of our nature, do not Thou disregard us as enemies, neither leave us as those that are without hope, but as a good guardian and a merciful father, regarding 10our poverty, hasten to redeem us. For the fear of judgment doth not so move our hearts, Lord, as this grieveth and A filleth us with trembling, "that we should fall (away) from [Thy] praise and be rejected of Thy love: [that we should be stripped] of Thy grace and should see [them that 15 come] from the East and from the West and recline [with Thee] together with the fathers, but we [ourselves]⁶ go forth without and hear that bitter word: Amen, amen⁷, I say unto you, I know you not. What is more grievious than this shame, that we should know God and be rejected of $\ddagger 20$ deficit (B) God, and in this world be named familiars, and in that

Thou art about to reward. The words in brackets are written over erasures. In A to reward is in the future, in B it is in the infinitive.

¹ B adds O Lord. ² So B; also partly visible in A. ³ In B a thin stroke has been drawn between the line that ends here and the next, doubtless to indicate that the prayer which follows is not found in current texts of 'St James'. A similar prayer appears at this point in the anaphora ascribed to John of Bosra (Renaudot ii pp. 426-427).

In place of what follows here, as far as the Epiclesis, the normal text of 'St James' has only the following [I quote from the Brit. Mus. MS Add. 17128 fol. 15a (saec. x-xi), but disregard certain later glosses]: For Thy people and Thine inheritance beseech Thee, and through Thee Thy Father, saving. People. Have mercy on us, God the Father Almighty. Priest. We also, thanking Thee ... [a word erased] worship and confess to Thee for all and because of all things. People. Thee we praise: and the rest. Priest: the 4 B omits Yea. ⁵ B omits. calling of the Holy Spirit, etc. 6 Conjectural: a word is illegible in both A and B.

B omits one amen.

SYRIAC ANAPHORA OF ST JAMES.

which is to come strangers: that here we should stand with the Church, and then be condemned with the devil? Therefore, that we suffer not these things, chasten us Thou, O Lord, nevertheless in mercies and not in wrath. Make straight 5 our goings before Thee: for [mortal man¹], how can he recognise his ways? Teach us to do Thy will: join *[us for the second se with those that love] Thy chastisements²; [for also [because of these things, and] by reason of these things Thy Church [now]³ penitent beseecheth Thee⁴, and through Thee and 10 with Thee Thy Father, saying:

97

People: Have mercy upon us, O God: and the rest. Priest. We also, thanking Thee and confessing by reason of all things and because of all things:

People: do glorify (or praise) Thee: and the rest.

15 Priest bowing: the calling of the Holy Spirit. Have mercy upon us, God the Father Almighty, and send upon us and upon these offerings which are set forth Thy Holy Spirit. The priest says. Lord have mercy upon us.

And he casts himself down and says. The Lord and Life-20 giver, equal in session $[=\sigma \upsilon \nu \delta \rho \rho \nu c \nu]$ to Thee, God the Father, and to the Son, and reigning together $[=\sigma \nu \mu \beta \alpha \sigma i \lambda \varepsilon \tilde{\nu} \sigma \nu]$, equal in essence and equal in eternity $[= \tau \delta \delta \mu o \delta \delta \sigma d \sigma \tau \epsilon \kappa z]$ συναΐδιον], who spake in the law [and in the prophets⁵] *and $\begin{bmatrix} A \\ for b \end{bmatrix}$ in Thy new testament, who descended in the form of a dove 25 upon our Lord Jesus Christ in the river Jordan, who descended

upon Thy holy apostles in the form of tongues of fire: And he stands up and lifts up his voice: that lighting down

He may make this bread indeed $[=\mu \epsilon \nu]$ the body of Christ,

¹ The Syr. word is partly legible. ² Cf. Renaudot II 427 adiunge nos cum iis qui te diligunt, ad institutionem a te recipiendam: but there is not room in A for more than has been supplied above. ³ Restored in accordance with Renaudot (loc. cit.) propterea enim et eiusmodi rerum causa, nunc penitens Ecclesia tua. 4 The text now returns to the normal form of 'St James'. ⁵ Conjectural: there is room for the words.

Amen1: the lifegiving body, the body redemptive of our souls and our bodies, the body of the same "Lord God our Master and 2 Redeemer Jesus Christ, for the pardoning of debts and for the forgiveness of sins and for life everlasting to those who receive: Amen. X. and the mixture that is in 5 this cup the blood of Christ, Amen: the blood expiatory of our souls and of our bodies, the blood of the same our Lord and our God and our Redeemer Jesus Christ ... 3 for the pardoning of debts and for the forgiveness of sins and for life everlasting to those who receive: Amen. X. that it may 10 be to all those "who receive and partake of it for sanctifi-A fol 55 cation of souls and bodies, for the bearing of fruits of good works, for the confirming of Thy holy Church which Thou didst found upon the rock of faith, and the gates of hell⁴ shall not overcome her, Thou delivering her from all heresy 15 and from the stumblingblocks of them that work lawlessnesses, even unto the end of the world: both now and at all times and to the age of ages: Amen.

People. Amen.

Priest bowing. We offer to Thee this same fearful and 20 unbloody sacrifice for Thy holy Church which is in all the world: especially for the mother of all orthodox churches. The rich gifts of Thy Holy Spirit give in her, O Lord;⁵

[A leaf is missing here from A]

SYRIAC ANAPHORA OF ST JAMES.

The deacon proclaims on behalf of those [or that] whom [or which] he commands us¹.

Priest erect. And deliver us, O Lord, from all tribulation and wrath and distress, and from all hurt and opposition of 5 evil men, and from every attack and violence of demons, and from every scourge which is brought upon us² by reason of our sins; and preserve us in the orthodox faith and in the keeping of Thy holy commandments, (even) us and all those who are accounted worthy to stand before 10 Thee, and (who) wait for the rich mercies that are from Thee; for Thou art merciful, and a God gracious³ and taking pleasure in mercy: and to Thee we send up glory, Father and Son and Holy Spirit: both now and at all times and to the age of ages: Amen.

15 The deacon proclaims.

Priest bowing. Again vouchsafe to remember those who stand and pray *with us, and those also who remain absent. A Remember, Lord, those also who Thave charged 4 us to remember them in prayers to Thee. Remember, Lord, those 26 also who have offered these offerings to Thy holy altar, and those for whom each one has offered, and those whom each one has in his mind $[= \varkappa \varkappa \tau \lambda \delta i \dot{\varkappa} \nu \delta i \dot{\kappa} \delta i \dot$ Tare now read out 5.

And he lifts up his voice. All these remember, Lord, those 25 whom we have mentioned, and those whom we have not mentioned: according to the abundance of Thy mildness *reward them (with) the exultation of Thy redemption 6, (0), 4a

¹ It is not clear what this abbreviated rubric means. The sense may be: "on behalf of those [for] whom he commands us [to pray]".

² Above the line is added in a later hand from Thee. ³ This word is in the margin, but in the original hand. ⁴ The MS has, by omission of a letter, he has charged. ⁵ The MS has now draw near, or are offered; but the reading methqarrebhin must, I think, be a scribe's slip for methgeren: cf. Gk. 'St James' (Brightman Eastern Liturgies p. 56 l. 19) xai των ἀρτίως σοι ἀνεγνωσμένων. ⁶ Ps. L [I,I] 14 την ἀγαλλίασιν τοῦ σωτηρίου σου. Pesh. has there "thy enjoyment and thy redemption".

receiving their sacrifices on the breadths of Thy heaven, and holding them worthy of thanksgiving and the succour that is from Thee. Strengthen them with Thy power and arm them with Thy might¹; for Thou art God our helper and our protector: and to Thee we send up praise, Father 5 and Son and Holy Spirit: now and at all times and to the age²

A leaf is missing here from A]3

С

People. Amen.

The deacon proclaims the third diptych.

Priest erect. For thou art the refuge of redemption and the succouring power and the victorious leader of them and of those that call upon Thee and hope in Thee, O Lord: and to Thee we send up glory, Father.

10

15

People. Amen.

The deacon of the apostle 4.

Priest bowing. And because Thou hast the authority of life and death, vouchsafe to remember those also who from (the beginning of) the world have been pleasing to Thee, holy³ fathers, patriarchs, prophets, apostles, and John the baptist 20 and forerunner, and the holy and glorious Stephen the first of deacons and the first of martyrs, and the holy and glorious Mother of God and ever-virgin Mary, and all the saints.

fol. 4b

And he lifts up his voice. We beg therefore of Thee, O Lord, good and plenteous in mercies, [®]Thou that holdest ⁶ 25 things impossible as possible, join us to that blessed assembly, number us with that Church, set us by Thy grace in the

4 Sic: no formula follows this rubric.
 5 I. e. τῶν ἀπ' αἰῶνός τοι εὐαρεστησάντων ... άγίων, κ. τ. λ. (Brightman p. 56 l. 20).
 6 Lit. possessest: evidently an attempt to render ὅ ἔχων in the sense above.

¹ Or bulwarks. ² Here ends A fol. 6b. C has the doxology thus: and to Thee is fitting glory and honour and dominion, with Thy onlybegotten Son and thy lifegiving Spirit: both now. ³ The contents were doubtless substantially what now follows in C (see Introduction p. 4, note 1).

SYRIAC ANAPHORA OP ST JAMES. IOI

rank of the firstborn who are written in heaven. For this reason we too commemorate them, that they also, when they stand before Thy lofty tribunal, may remember Four wretchedness and poverty', and may offer with us this fearful **5** and unbloody sacrifice: for the admonition indeed $(\mu \dot{z}\nu)$ of them that are living, but $(\delta \hat{\epsilon})$ also for the encouragement of us wretched and unworthy; and for the repose of all them that in the true faith have already fallen asleep²: by the grace and mercies and love for mankind of Thy onlybe-10 gotten Son, our Lord and our God and our Redeemer Jesus Christ: with whom to Thee is fitting glory and honour and dominion, with Thy Spirit all-holy and good and lifegiving

*and equal to Thee in essence: now and at all times and fol. 7a (C) to the age of ages: Amen.

15 People. Amen.

The deacon proclaims T the names of the bishops 3.

Priest bowing. Remember, Lord, those also who have already fallen asleep, the bishops who even until now have glorified (sic) the right word of faith: especially our holy 20 fathers, Ignatius, Julius⁴, and the rest⁵.

deficit And he lifts up his voice: + the luminaries and teachers of Thy holy Church, who have fought the good fight of faith, those who have carried Thy holy name before peoples and kings and the sons of Israel: by whose prayers and 25 supplications grant Thy peace to Thy Church: heresies that

(Č)

¹ Written partly over an erasure and partly at the side. ² Marg. adds our fathers and brethren. ³ C the fifth canon. 4 The words in italics are written in A over an erasure, and in a smaller hand than the rest. There is room for only two or three words in the original hand.

⁵ In C the whole of this priest's formula has been much confused by erasures and marginal glosses. I give in round brackets words written over erasures or in the margin: Remember, (merciful) Lord, (those who from Jacob, that first of) bishops (and apostle and martyr) even until (this present day) the word of orthodox faith (in Thy holy Church have preached: those who have rested, and those who have divided for us the word of truth).

are rife abolish: their doctrines and their confessions implant in our souls [of us all]¹; and grant us a standing without shame before Thy tribunal (which is) full of trembling. For $\int_{1}^{A} \int_{1}^{A} holy$ art Thou, and taking pleasure in the holy, and the perfecter of the saints: with whom we also send up glory 5 to Thee, Father and Son and Holy Spirit: now and at all times and to the age of ages: Amen.

People. Amen.

The deacon proclaims the diptych of the departed.

Priest bowing. Remember, Lord, the presbyters, deacons, 10 subdeacons, readers, interpreters, exorcists, monks, ascetics, perpetual virgins², lay folk: those who in the faith of Christ³ have already fallen asleep, and those for whom each one has offered, or has in his mind,

And he lifts up his voice. Lord, Lord, God of the spirits 15 of all flesh, remember them all, those whom we have mentioned and those whom we have not mentioned, who with the orthodox faith have gone forth from this world: rest their souls and their bodies and their spirits, Thou delivering them from the unending condemnation which is about to 20 deficit be, †4

 Λ^2 fol. 9a

A

*that also [in this as in³] all things Thy all-honoured and blessed name may be glorified and praised, with Jesus Christ and Thy Holy Spirit.

People. As it was, is.

25

Priest. Peace to you all. People. And to thy spirit.

¹ The words of us all have been erased, but perhaps by the original scribe. ³ Originally in the faith which is in Christ, but altered ² Masculine. by erasure of a single letter. ⁴ End of A fol. 7b. The lacuna between the end of A and the beginning of A² may be filled up from the Brit. Mus. MS Add. 17128, the Intercession of which is printed below; see pp. 110--111.

⁵ Supplied from MS Add. 17128 fol. 17b.

Priest. And may the mercies of God our Master and Redeemer Jesus Christ be with you all.

People. And with thy spirit. The priest breaks and signs.

The deacon says the Katholike. 5 Priest: the prayer Our Father who art in heaven. God

and the Father of our Lord Jesus Christ, Father of mercies and God of all consolation, who sittest upon the cherubim and art glorified by the seraphim, before whom stand a 10 thousand thousand archangels and ten thousand times ten thousand angels, the rational and heavenly armies, who hast vouchsafed to hallow and perfect the offerings and gifts and rendering of fruits $[= \varkappa z \rho \pi \dot{\omega} \mu z \tau z]$ which have been offered to Thee for a sweet savour, through the grace of Thy only-15 begotten Son and through the lighting down of Thy all-holy

Spirit : hallow then, O Lord, our souls and bodies and spirits, that with pure heart and enlightened soul and "open face $\frac{\Lambda^2}{101, 94}$ without shame [we may dare to call Thee¹,] God the heavenly Father almighty, and pray and say:

20 People. Our Father who art in heaven.

Priest. Oh² Lord God, bring us not into temptation which we are not able to bear, but make with the temptation also an outcome that we may be able to endure; and deliver us from the Evil One, through Christ Jesus our Lord: through 25 whom and with whom to Thee is fitting glory and honour

and dominion, with Thy Spirit all-holy and good and adorable and lifegiving and equal to Thee in essence: now. People. Amen.

Priest. Peace to you all.

People. And to thy spirit.

30

Deacon. Let us bow our heads to the Lord.

¹ Supplied from MS Add. 17128 fol. 17b.

² Over Oh is written Yea,

People. And before Thee, O Lord God.

Priest. To Thee have Thy servants bowed their heads, waiting for the rich mercies that are from Thee. Send, O Lord, and hallow our souls and our spirits, that we may become worthy to partake of the body and blood of Christ $_{5}$ our Redeemer: by the grace and mercies and love for mankind of the same Christ Jesus our Lord: with whom $^{+1}_{+}$

deficit A²

The rest from Brit. Mus. MS Add. 17128]²

fol. 18a

Thou art blessed and praised, with Thy Spirit all-holy and equal to Thee in essence: now. 10

People. Amen.

Priest. Peace to you all.

People. And with thy spirit.

Priest. The grace of the Trinity, holy and equal in essence, be with you all.

People. And with thy spirit.

Deacon. Proskomen.

Priest. Holy (things) to the holy.

People. One holy Father: and the rest.

Deacon. Bless, my lord.

Priest. May the name of the Lord be blessed and praised in heaven and in earth for ever: Amen.

Prayer when the mysteries go forth. Hold us worthy that we may eat Thy body and drink Thy blood and become heirs of Thy kingdom, O Son of God, who camest for our 25 redemption, for ever: Amen.

15

¹ Here ends A² fol. 9^{*b*}. At the bottom of the page-is a large letter $\overline{A}laf$, shewing that this is the last page of the first quire of the MS to which the fragment belonged. ² In this MS many alterations and additions have been written in the margins or between the lines. I give here only the original readings, so far as they are legible; though in the Syriac text I have thought it well to record the alterations also.

And after the reception the deacon proclaims. After that we have received: and the rest.

People. We confess to Thee.

Priest. We confess to Thee, O Lord God, and yet more
we confess, for Thy great and unspeakable love for mankind, who hast held us worthy to partake of Thy heavenly table. Condemn us not for the receiving of Thine undefiled mysteries, but keep us, O Good One, in holiness and righteousness, so that while...¹ partakers of Thy Spirit², we may
find a portion and a lot with all Thy saints, those who from (the beginning of) the world have been pleasing to Thee: by the grace and mercies and love for mankind of Thy onlybegotten Son: with whom to Thee is fitting glory and honour and dominion, with Thy Spirit all-holy, [and]³ good,

15 and lifegiving and equal to Thee in essence: now.

People. Amen.

Priest. Peace to you all.

People. And with thy spirit.

Deacon. Before the Lord let us bow our heads.

20 *People*. Before Thee, O Lord our God.

Priest. God great (and) marvellous, who didst bow the heavens and come down for the sake of the redemption of the race of men, turn to us in Thy mercies and in Thy favour, and bless Thy people and keep Thine inheritance,
25 so that for ever ...⁴ we may praise Thee⁵ art our true God *with* the Father *Thy* begetter and *Thy* Holy Spirit: now and at all times and to the age of ages: Amen. *The Qurrābhā of the pious and holy Mār Jacob the brother of our Lord is ended.*

¹ A couple of words erased. ² Added above the line *Holy*, we are worthy to become. It is probable that we are worthy to become are the words erased just before, so that the change is merely one of order, with the addition of *Holy* to Spirit. ³ and has been erased. ⁴ Erasure of a word.

⁸ Erasure, partly filled by insertion of for Thou.

⁶ The italicised words are written over erasures.

THE INTERCESSION.

From MS Add. 171281.

fol. 15b Priest bowing. We offer to Thee this self-same reasonable and unbloody sacrifice for Thy holy places, which Thou didst honour with manifestation of Thy Christ: first for Sion 5 the holy mother of all the churches, and for Thy holy Church which is in all the world. The rich gifts of Thy Holy Spirit grant² to her, O Lord. Remember also, Lord, Thy pious bishops who rightly divide for us the word of truth: especially the 3 fathers "our patriarchs N. and N. 4, and our pious 10 bishop N. An honourable old age grant to them; preserve them long-lived, while they tend Thy people in all piety⁵ and righteousness. Remember also, Lord, the honourable presbytery which is here and in every place, and the diaconate which is in Christ, and the rest of all the ministry, 15 and every grade of the Church. Remember also, Lord, my poverty, whom, though unworthy, Thou hast vouchsafed to call. The sins of my youth and mine ignorances remember not unto me, Lord, but according to the multitude of Thy mercies remember Thou me⁶; for if Thou mark iniquities, 20 fol. 16a Lord, Lord, who *is able to endure before Thee? And be-

¹ The text of the Anaphora in this MS has been considerably altered by later additions, but except for a few erasures the original text remains legible.
² grant is written over an erasure: A has give.
³ Added above the line holy.
⁴ Written over an erasure.
⁵ piety is written over an erasure.
⁶ Ps. XXIV [XXV] 7: the quotation is based on the LXX, but unto me and but are added from Pesh.

cause that from before Thee is propitiation¹, visit me and acquit me²; and where sin was multiplied let Thy grace the more abound.

Deacon: the first canon.

- 5 The priest lifts up his voice. Deliver us, Lord, from all tribulation and wrath and distress, from all hurt and opposition of men, and from every attack and violence of demons, and from every scourge sent from Thee, which because of our sins is brought upon us; and preserve us in the orthodox
- 10 faith and in the keeping of Thy holy commandments, even us and all those who have been accounted worthy to stand before Thee, and hope for the rich mercies that are from Thee; because Thou art a God taking pleasure in mercies: and to Thee we send up glory³, and to the⁴ onlybegotten
 15 Son and to the⁴ Spirit holy⁵: now.

People. Amen.

Priest bowing. Again vouchsafe to remember those who are standing with us and praying with us, our fathers and brethren, and those who remain absent⁶. Remember, Lord,
20 those also who have charged us to remember them in our prayers to Thee; and to each one grant those requests that are unto salvation. Remember, Lord, those also who have offered the offerings to Thy holy altar, and those for whom each one has offered, and those who have wished and were
25 not able to offer, and those whom each one has in his mind⁷. And he lifts up his voice.

¹ Ps. CXXIX [CXXX] 3, 4: after LXX. Pesh. has "sins" for *iniquities*, omits Lord once, has "stand" for endure, and "forgiveness" for propitiation.
² The words And because ... acquit me are added above the line, but seemingly in the original hand.
³ Added above the line and confession.
⁴ Above the line Thy.
⁵ Added above the line in all, good, and adorable and lifegiving and equal to Thee in essence. The doxologies in this MS appear to have been abbreviated in different ways: they are very irregular.

⁶ Added above the line from us.

⁷ Marg. adds and those who are here named.

Deacon: the second canon.

[*Priest.*] Remember them all, Lord, those whom we have mentioned, and those whom we have not mentioned, according to the multitude of Thy mildness: reward them (with) the exultation of Thy redemption¹, Thou receiving their 5 sacrifices upon the breadth of Thy heaven, and vouchsafing them the² visitation (or operation) and succour that is from Thee. Strengthen them with Thy power and arm them with Thy might; because Thou art merciful and taking pleasure in mercies: and to Thee is fitting glory and honour 10 and dominion³: now.

People. Amen.

Priest bowing. Remember, Lord, our religious [=εὐσεβήε] kings and queens: lay hold on arms and shield and stand up for their help⁴; and subdue unto them every warlike 15 enemy; that we may live a quiet and peaceable life in all religion and modesty. Remember, Lord, those also who are in bonds in prison...⁵ our⁶ brethren, the sick, the infirm, and those who are persecuted and afflicted by evil spirits.
fol. 16/ [®]Remember, Lord, the air and the rains and the dews, and 20 the fruits of the earth, and the crown of the year; for the eyes of all hope in Thee, and Thou givest their food in due season, opening Thine all-sufficing hand and filling every living thing with good will⁷.

The priest lifts up his voice. The deacon proclaims: for (sic).

[*Priest.*] Because Thou art the refuge of salvation and the succouring power and the victorious leader of us and of all

¹ Ps. L [LI] 14: after LXX. ² Added above the line good.

³ Marg. adds and to Thine only begotten Son and to Thy Spirit all-holy, good, and adorable and lifegiving and equal to Thee in essence.

⁴ Ps. XXXIV [XXXV] 2: as Pesh.; but Pesh. here is in exact agreement with LXX. Cf. Gk. 'St James' (Brightman p. 55 l. 15).
⁶ Added above the line *fathers and*.

⁷ Ps. CXLIV [CXLV] 15, 16: after LXX.

those who call upon Thee and hope in Thee, O Lord: and to Thee we send up glory¹ and to the² onlybegotten Son and to the² Spirit holy³: now.

People. Amen.

5 Deacon: the diptych of the fathers.

Priest bowing. Since, then, Thou hast the authority of life and death, O Lord, and Thou art a God of mercies and of love for mankind, vouchsafe to remember all those who from (the beginning of) the world have been pleasing to Thee, 10 holy fathers, patriarchs, prophets, apostles⁴, and holy John the forerunner and baptist, and holy Stephen the first of deacons and the first of martyrs, and the holy and glorious Mother of God and ever-virgin Mary⁵.

And he lifts up his voice. We beg of Thee, Lord, plen-15 teous in mercies, who holdest things impossible as possible, join us to that blessed assembly, number us with that Church ⁶, range us by Thy grace with the first-born who are written in heaven. For for this reason we too commemorate them, that they also, when they stand before Thy lofty tribunal, may 20 remember our wretchedness and our poverty, and may offer to Thee with us this reasonable and unbloody sacrifice: for the admonition indeed of the living, and for the encouragement of us wretched and unworthy, but for the repose of all those who in the true faith have already fallen asleep, our fathers 25 and brethren: by the grace and mercies and love for man-

kind of Thine onlybegotten Son⁷: with whom to Thee is fitting glory and honour and dominion, with Thy Spirit, holy⁸, good⁹, and lifegiving and equal to Thee in essence: now.

¹ Added above the line and confession. ² Above the line Thy.

³ Added above the line in all, good, and adorable and lifegiving and equal to Thee in essence.
⁴ Marg. adds preachers, evangelists, martyrs, confessors.
⁵ Added above the line and all thy saints.
⁶ Added above the line through whom and.

⁸ Added above the line *in all.* ⁹ Added above the line *and adorable*.

Deacon: the diptych of the fathers.

Priest bowing. Remember, Lord, the pious bishops who have already gone to their rest (*lit.* rested)¹ those fol. 17*a* ^{*}who from James the first of bishops and apostle and martyr until this present day have preached the word of orthodox ⁵ faith in Thy holy churches:

And he lifts up his voice. The luminaries and teachers of Thy holy knowledge, those who have fought the good fight of faith, those who have carried Thy name before peoples and kings and the sons of Israel: by whose prayers and² 10 supplications grant Thy peace to Thy churches, and their teaching and their confession confirm in our souls, and baneful heresies abolish, and grant us a standing without shame before Thy dread tribunal; for holy art Thou, Lord, and taking pleasure in the holy, and the perfecter of Thy saints: and ¹⁵ to Thee is fitting glory and honour and dominion: now.

People. Amen.

Priest bowing.

Deacon: the sixth canon.

[*Priest.*] Remember, Lord, the orthodox presbyters who ²⁰ have already gone to their rest, the deacons, subdeacons, psaltae, readers, interpreters, exorcists, monks, hearers, perpetual virgins (*masc.*), lay folk, who in the orthodox faith have already fallen asleep, and those for whom each one has offered and for whom each one has in his mind ³. 25

And he lifts up his voice. Lord, Lord, God of the spirits of all flesh, remember them all, these whom we have mentioned, and those whom we have not mentioned, who with the orthodox faith have departed from this life. Rest their souls and bodies and spirits, Thou delivering them from the 30 unending condemnation which is about to be, and vouch-

¹ Erasure of about half a line. ² Added above the line holy.

³ Marg. adds rightly: which is perhaps a comment and not a reading.

safing them the rest which is in the bosom of Abraham and of Isaac and of Jacob, where the light of Thy countenance visiteth, whence pains and tribulations and sighings are fled away, whilst Thou imputest not to them their transgressions:
⁵ for neither dost Thou enter into judgment with Thy servants; for in Thy sight none that liveth is justified ¹: ⁻for there is not [any]² blameless, neither that is pure from defilement, of those that have been among men, save only our ³ Lord and God and Redeemer Jesus Christ, Thine onlybegotten
¹⁰ Son, through whom we also hope to find mercies and forgiveness *of sins: for whose sake both to us and to them: ^{101, 176} People, Give rest, remit, forgive.

Priest bowing. Give rest, remit, forgive, O God, our transgressions, voluntary and involuntary, with knowledge and
15 without knowledge, in deed, in word, in thought, secret and open, foreknown, forgotten, which Thy holy name knoweth. And he lifts up his voice. Our end preserve christian and sinless, Thou gathering us beneath the feet of Thine elect, when Thou wilt and where Thou wilt and as Thou wilt:
20 only without the shame of our transgressions: so that⁴ in this as in all things Thy all-honoured and blessed name may be glorified and praised, with⁵ Jesus Christ and the⁶ Holy Spirit.

[*People*. As it was and is. *Etc.*]

¹ Ps. CXLII [CXLIII] 2: after LXX, although this quotation is not found in the Gk. 'St James'.

² So, apparently, originally; but altered to for there is no man.

³ In the text our has been removed from after Redeemer and placed after Lord,
⁴ At this point begins A² fol. 9a: see above p. 102.

⁵ Added above the line that of. ⁶ Above the line Thy.

IV.

THE BOOK OF LIFE

ACCORDING TO THE CUSTOM OF THE CHURCH OF THE MOTHER OF GOD WHICH IS IN THE CITY OF BEROEA.

The Book was written by the command of Mar Ignatius, Patriarch of Antioch of Syria, who is Simon, in the year of 5 the Greeks 1959¹.

fol. 16 By the power of the holy and adorable Trinity, equal in essence, Father and Son and Holy Spirit, one true God, we begin to write the copy of the book of the names of the former just fathers and priests, prophets and apostles and 10 martyrs and confessors, and holy fathers and true pastors and teachers of orthodoxy, and priests and heads of churches and heads of monasteries, and solitaries and ascetics, and presbyters and deacons, and monks and nuns, and the rest of the true believers, lay folk, men and women, great and 15 small, and all estates and conditions of the sons of the holy catholic apostolic Church, which is called the Book of Life, and is read on Sundays and feasts of our Lord at the time of the mysteries, on the right hand of the table of life, by one of the approved priests, in Jerusalem and in the great 20 sees and in the celebrated cities and famous convents; and

¹ This title is written on the outside of the brown-paper cover of Mr Codrington's copy (C); it probably stood on fol. Ia of the MS. It seems not to be contained in the Vatican MS (R).

is also read from time to time at the door of the altar for the good profit and laudable emulation of the true believers; and it is to be set on the table of life always, even as God spoke to Moses that he should write the names of the tribes
⁵ of Israel on tables of stone and set them in the tabernacle of testimony for a goodly memorial of piety. And let every believing man or woman whose name is written in this holy book believe without doubting that it is written in that book of life which is above, in the church of the firstborn which
¹⁰ is in heaven: if so be that he shall have been a fulfiller of God's commandment¹.

First, the commemoration of the dispensation of our Lord Jesus Christ in the flesh. We commemorate the memorial of our Lord and God and Redeemer Jesus Christ, and of 15 all His saving dispensation for us; and especially the annunciation of His conception, and His holy birth, and His legal circumcision, and His entry into the temple, when aged Simeon carried Him upon his arms and besought Him saying: Dismiss me, my Lord, from (this) temporal life, for lo, mine 29 cyes have seen Thy great mercy; and the flight to Egypt with Joseph and Mary His mother, with the many miracles fol. 2a He performed, breaking the images and shattering the graven images. And He returned after five years that² He had remained there, He and His mother and Joseph; and they 25 came to the country of Galilee; and He dwelt in Nazareth, that the word of the prophet might be fulfilled: He shall be called a Nazarene: and all His conversation in the world. And He was baptized by John after thirty years; and the Father bore witness to Him, and cried out from on high: 30 This is my beloved Son; and the Holy Spirit came down upon Him in the form of a dove and remained upon Him.

¹ This appears to be the general sense of the clause; but the Syriac construction is very anomalous. ² MS and (sic).

And here was revealed the Holy Trinity in the three adorable Persons, the Son who is baptized, and the Father who cries out, and the Spirit who broods. And John preached and said: This is the lamb of God who taketh away the sin of the world, and redeemeth it. And His going forth to 5 the wilderness, and His fast and His temptations by the Evil One; and His victory over the devil and his hosts, and His being ministered to by the holy angels. And the first sign of His working of miracles, the changing of water into good wine in Cana, a city of Galilee; the cleansing of lepers, the 10 confirming of paralytics, the opening of the eyes of the blind, the healing and curing of the sick and smitten from all manner of divers sicknesses. The chasing away of demons, the driving out of devils from men; the satisfying of the hungry in the wilderness with a little bread; the choosing 15 of disciples; the riding upon a colt; His entry into Jerusalem fol. 26 on the day of Hosannas 1, when the boys and babes cried out before Him: Hosanna in the highest, Hosanna to the Son of David: blessed is He that cometh in the name of the Lord; the withering of the fig tree straightway; His return to Bethany; 20 the raising of Lazarus after four days; His being anointed by Mary the sister of Lazarus and the rest of the holy women²; His saving passion, which He took upon Him voluntarily; all the humiliations: the mocking and being set at naught, the spitting, the buffeting, the smiting of (His) cheek, the 25 uproar of the priests, the accusation of the scribes and the people and the Pharisees; His entering into the upper room; the washing of the disciples' feet; the eating of the lamb; the fulfilling of types and figures; the consecrating of the chrism; the breaking of His body and His holy blood, and 30

¹ I. e., Palm Sunday.

² An allusion to the views of certain commentators, according to which our Lord was anointed by two or three different women.

the rest of the holy and divine mysteries which were accomplished on that day. His declaring to His disciples that, One of you shall betray me, and I shall be delivered into the hands of sinful men; and all ye shall be scattered and shall 5 leave me alone. And then He went forth to the Mount of Olives, and His disciples with Him, in that night; and He said to them: Sit ye here, that I may go pray to God. And He fell upon His face upon the ground, and prayed earnestly and said: My Father, if [it be possible] let this 10 cup pass from me; but if I must drink it, Thy will be done. And His sweat was as drops of blood running down upon the ground. And again He came to the disciples, and He found them sleeping. And He went a second time and fell upon the ground, and He prayed and said the same prayer. 15 And again He returned to the disciples and found them fol. 34 sleeping; and He said: Simon, sleepest thou? were ye thus not able to watch with me, not even one hour? Sleep now, and take your rest: lo, he that betrayeth me is at hand. And He went and prayed a third time, and said the self-20 same prayer; and He said: My soul is sorrowful, even unto death. And there appeared to Him an angel from heaven strengthening Him. And He came to the disciples and awakened them and said: Pray that ye enter not into temptation: the spirit indeed is eager, but the flesh is weak 1. 25 Then came Judas, and with him a multitude of the Jews bearing clubs and staves and swords, with lamps and torches in their hands. And the traitor gave them a sign: That is he, whom I shall kiss: lay hold on him you. And he said: Hail, Rabbi! and kissed Him. And Jesus said to him: 30 Friend, for that (for) which thou art come. And Jesus said to them: As against a robber are ye come forth against me

¹ In agreement with the Philoxenian version: the Peshitta has the spirit is ready, but the body is infirm (or sick).

to take me? How long was I with you in the temple, and ye did not lay hands on me? Then Simon drew a sword and smote the servant of the chief priest and cut off his right ear. And Jesus took it and put it in its place. And Jesus said to him: Return the sword to its sheath (1/xn)1. 5 fol. 36 Then they seized Jesus and bound Him and brought Him to Annas and Caiaphas the chief priests. And they insulted Him much the whole night; and they buffeted Him and spat in His face. And Simon denied Him, and swore and cursed: I know him not. And straightway the cock crew; 10 and Simon remembered the word of Jesus which He had spoken to him: Before the cock crow thou shalt deny me thrice: and he went out and wept bitterly. And when the sun rose they bound Jesus and brought Him to Pilate; and they began to accuse Him in many things, saying: He is 15 guilty of death; for he has broken the sabbath and the custom² and the law which Moses delivered; and he has said that he will destroy this temple and in three days raise it up: whereas it was forty and six years in building. And they set up against Him false witnesses, who were 20 saying: We heard him say, I am the king of the Jews. Then Pilate brought Jesus within and said : See how great things they witness against thee. But Jesus answered him not so much as one word. And he scourged Him with whips, and took Him and brought Him forth to them, and 25 said: I have judged him, and I have found in him no cause at all that is worthy of death. Whom therefore do ye wish that I loose unto you, Barabbas, or this Jesus that is called King of the Jews? But they made an uproar and cried out saying: Let him be crucified. And he asked for water and 30

¹ John XVIII, as in the Philoxenian version: *Pesh.* does not keep the Greek word. ² Or perhaps *festival*: the word is spelt defectively, and may be completed in two ways.

washed his hands, and said: I am innocent of the blood of this righteous man. But they cried out saying: His blood fol. 4a be upon us and upon our children. And they crucified Jesus; and they crucified with Him two robbers, one on His right ⁵ hand and one on His left. And they were coming and kneeling before Him and reviling Him, saying: Hail, King of the Jews. And they spat in His face and gave Him buffets, and struck His head with a reed. And they platted a crown of thorns and set it upon His head. And he that 10 was crucified on the left hand blasphemed against Him, saying: If thou be the Son of God, come down from the cross and save thyself, and us also. But he that was crucified on the right hand rebuked his companion, and said: Dost not thou fear God? for as for us, as we were worthy it has 15 been done unto us; but this (man), what has he done? And he said: Remember me, Lord, when thou comest in thy kingdom. And when our Lord was athirst (and) asked water, and said, I thirst; they set (before) Him myrrhed wine, and they put it in hyssop upon a reed, and held it out to Him. 20 But He did not receive it. And He cried out with a loud voice and said: Elohi, Elohi, lama sabaqtani¹. And when the Jews saw, they said: This man calleth Elias to deliver him. And He cried out with a loud voice and said: My Father, in thy hands I place my soul. And He bowed His 25 head and gave up His spirit; and immediately His breath went forth, and He died. And the attendants came and broke the legs of those that were crucified with Him; but fol, 4h when they came to Jesus they saw that He was already dead, and they did not break His legs, but one of the sol-30 diers struck Him in His side with a spear, and there flowed from Him blood and water. And he that saw gave witness,

¹ Transliterated from the Greek, as in the Philoxenian versian: *Pesh.* and *syr. vet.* translate the words into Syriac.

and true is his witness; and we believe and confess that his witness is true. Then came Joseph of Arimathaea and went in to Pilate and asked the body of Jesus; and he gave it him. And he took it down from the cross and washed it and embalmed it with myrrh and aloes, about a hundred pounds, 5 and wrapped it in a clean linen cloth, as the custom of the Jews is to bury, and placed it in a new tomb that was hewn by him in his garden in the rock, wherein no man had been laid. And Joseph and Nicodemus buried Him with honour, and rolled a great stone over the door of the tomb. And 10 the Jews came to Pilate and said to him: We have heard that that deceiver while he was yet alive said: I will rise fol. 5a up after three days; and we fear lest his disciples come and steal him from the tomb, and the last error be worse than the first. And he said to them: Ye have a guard; go, watch 15 the tomb as ye know. But they, when they had gone, sealed the tomb with the guard. And after three days, very early in the morning of the first day of the week, our Lord arose from the tomb, the stones and seals remaining. And a great light flashed over the executioners (quaestionarii), and they 20 were terrified at the miracle they had seen; and they went and made it known to the chief priests, and said: We saw Him go out from the tomb with a great voice and much glory. And the chief priests said to them: Take you money that is sufficient, and say, His disciples stole him by night 25 while we were asleep. And if the governor say aught to you, we will offer persuasions to him and cause you to be without blame. These things were done when the angels came down from heaven and rolled the stone from the door of the tomb, and sat upon it, one at His head and one at 30 His feet. And very early in the morning came the women and saw the angels. And they said to the women: Why seek ye Jesus of Nazareth who was crucified? He is risen, He is not here: behold the place where He was laid. And

when they came to depart, our Lord met them and said to them: Hail! And Mary thought that it was the gardener; and she said to Him: If thou hast taken Him away, tell me where thou hast laid Him. And He said to her: Mary. And 5 she said to Him: Rabbuli; and she ran to touch Him. And He said to her: Come not near to me: go, say to my brethren and to Peter that I am risen, as I said to you, that I go before you to Galilee; there ye shall see me. And fol, 56 she ran with haste and announced to the apostles, and she 10 said: Our Lord is risen from the grave. And Simon and John ran and came with haste; and the younger arrived at the grave before the elder, and he did not enter until Peter came and entered first. And he found the linen cloths lying and the handkerchief of His head folded up and set apart, 15 not with the cloths. And he believed and was assured of the resurrection of his Master. And after these things Jesus went to the mountain of Galilee, where Jesus had appointed them; and they believed in Him: but some of them doubted. And He said to them: Go, make disciples, and baptize all 20 peoples in the name of the Father and the Son and the Holy Spirit. And after eight days, when the doors and windows were shut for fear of the Jews, Jesus came in to the upper room and stood in their midst, and said to them: Peace be with you; it is I, fear not. Feel me, and see that 25 a spirit hath not flesh and bones as ye see that I have. And He called Thomas and said to him: Bring hither thy finger and feel, and see the place of the nails of my hands and of my feet; and bring thy hand and put it in my side, and see the place of the spear; and be not faithless but believing. 30 And he cried out and said: My Lord, and my God. And Jesus said to him: Now that thou hast seen me thou hast believed: blessed are they that have not seen me and have believed. And many times did our Lord appear to His dis- fol. 6a ciples, by the lake of Tiberias and the other places. And

after forty days He went to Bethany, to the mount which is called of Olives; and He lifted up His hands over His disciples and blessed them, and said to them: Abide in Jesusalem until I send you the Spirit, the Paraclete, who shall put you in mind of everything. And He was taken up 5 from them; and while they looked upon Him He went up to heaven; and a cloud received Him, and He was hidden from their eyes. And there appeared to them two angels in white garments, and they said to them: Ye men of Galilee, why stand ye looking up to heaven? this Jesus who was 10 taken up from you to heaven shall so come, even as ye have seen Him go up to heaven. And when the days of Pentecost were accomplished, there came down upon them the Spirit, the Paraclete, in the form of tongues of fire, and sat upon every one of them. And they began to speak with the 15 tongues of all peoples. And the Jews said: These have been drinking new wine and are drunken. And Simon answered and said to them: It is not yet the third hour; but this is that which was said by Joel the prophet: And other days shall come, and I will pour out my spirit upon all flesh, 20 and upon my servants and upon my handmaids: your sons and your daughters shall prophecy, and your young men shall see visions. And on that day about three thousand souls believed. And they cast lots; and it came up for fol. 6/ Matthias, and he was counted with the eleven apostles; and 25 the number of the twelve apostles was filled up. And from hence they made a beginning of fasting. And on the second day (of the week) they built a church. And on the third day they consecrated the chrism and the altar. And on the fourth day James the brother of our Lord offered the oblation 30 (qurbana): this is the first qurbana¹; and he said that he had heard and learned it from the mouth of our Lord; and

I 20

¹ Here in the sense of "liturgy".

he added not, neither took away one word from it. And on the fifth day Peter baptized Lazarus, and John the evangelist received him; and John the evangelist baptized the Mother of God, Mary, and Mary the sister of Lazarus received her; and again he baptized the sisters of Lazarus, and Mary the Mother of God received them. And on the Friday at the third hour Simon and John went up to the temple to pray; and they gave health to the paralytic, and he leaped and stood up and went in with them to the temple; and they 10 that saw the miracle that was done gave glory to God. And on that day also about five thousand souls believed. And on the sabbath day they were sent each one to the place allotted to him; and they began to preach and teach, and to baptize all peoples in the name of the Father and the 15 Son and the Holy Spirit unto life everlasting: Amen.

And after we have spoken of the saving dispensation of of our Lord in the flesh, we add and commemorate the names of the former fathers: first, our father Adam, the head of (all) races and families, and our mother Eve, and 20 Abel the righteous, and Seth the wellpleasing, and Enosh fol. 7a the just, and Kenan, Mahalalel, Jared, Enoch, who was translated and did not taste death, Methuselah, Lamech, Noah, who became a second Adam and caused the earth to be inhabited, and his three sons Shem and Ham and Japheth; 25 Melchizedek also the high priest, who depicted a type of the body and blood of Christ; Abraham, Isaac, Jacob, and the twelve patriarchs; Moses the head of the prophets, Joshua the son of Nun, Job the righteous, Samuel the prophet, David the king, Isaiah the prophet, Ezekiel the prophet, 30 Daniel the prophet, Jeremiah the prophet, Elijah the prophet, who was translated and did not taste death, Elisha his disciple, Nathan the prophet, Hosea the prophet, Joel the prophet, Amos the prophet, Obediah the prophet, Jonah the prophet, Micah the prophet, Nahum the prophet, Habakkuk

the prophet, Zephaniah the prophet, Haggai the prophet, Zechariah the prophet, Malachi the prophet.

Again we commemorate the names of the priests and levites of the Old Testament: Aaron the priest, Eleazar the priest, Hur the priest, Phinehas the priest, Jesus son of ⁵ Jozedek the high priest, Simon the priest, the prisoner, Eleazar the priest and teacher, Zachary the priest, John the Baptist, Ezra the priest.

The names of the kings, sons of Israel: David the king, Asa the king, Hoshea the king, Hezekiah the king, the 10 king of Nineveh, worthy of a good remembrance.

Again we add and commemorate the names of the twelve fol. 71 holy apostles: Peter the head of the apostles, Andrew the apostle, James and John apostles, Philip the apostle, Bartholomew the apostle, Thomas the apostle, Matthew the 15 apostle, James the apostle, Lebbaeus the apostle, Simon the Cananaean the apostle, Matthias the apostle.

Again we commemorate the names of the evangelists: Matthew, Mark, Luke, John.

Again we commemorate the names of the seventy and 20 two evangelizers¹: Paul, Addai, Aggai, Ananias, Lazarus, Malyā, Cephas, Barnabas, Sosthenes, Crispus, Joseph, Nicodemus, Nathaniel, Justus, Silas, Judas, Mark, Ammonius, Niger, Jason, Manaen, Rufus, Alexander, Simon, Lucius, Cleopas, Simon, Jose, James, Tyrannus, P.u.r.ţ.u.s², Z.b.r.i.u.n, 25 M.m.ţ.u.s, Andronicus, Junias, Titus, Patrobas, Asyncritus, Hermes, Q.u.r.i.u.s, Aristobulus, Demas, Timothy, Luke, Levi, Ephrem, Nicanor, Silvanus, John, Th.i.r.i.s, A.n.g.i.u.s, M.r.ţ.u.l.u.s, Lison, Zachary, the young man son of the

¹ Most of the names in this list are from the New Testament, but not all. Of those which I do not know how to vocalise I give the consonants only, putting a. for \overline{alaf} , u. for waw, i. for $y\overline{u}dh$. The reader is referred to the lists printed by Th. Schermann in *Propheten- und Apostellegenden* pp. 308—310 (*Texte u. Untersuchungen*). ² Possibly Quartus is meant.

widow, Simon, Olympas, Stephen, Stachys, Apelles, Theocritus¹, A.n.b.s.t.i.u.s², Simon, Stephen, Philip, Prochorus, Sh.i.q.i.m, Joseph the carpenter, Nicanor³, Timon, Parmenas, Nicolas.

- Again we add (and) commemorate the holy women in order: first our Lady Mart Mary Mother of God, her mother Anne, Elisabeth, Hannah the prophetess, Salome, Mary Magdalene, Priscilla, the other Mary, and another Mary fol. 8a mother of the sons of Zebedee, Phoebe, Priscilla, Tryphaena,
- 10 Tryphosa, Persis, Sarah, Rebekah, Rachel, Shamōnī the Maccabee, Julitta, S.r.a.s.h, Febronia, Miriam the prophetess. Again we add (and) commemorate the three pious and holy ecumenical synods: the first that of the 318 at Nicaea, and the second of the 150 at Constantinople, and the third
 15 of the 220 which was assembled at Ephesus; with the rest of the pious and holy synods.

Again we add in the commemoration the victorious kings: first, Abgar the first believing king, Constantine the victorious king, his mother the believing queen Helena, Jovian ⁴ 20 the believing and victorious king, Theodosius the Great the believing and victorious king, and his sons Honorius and Arcadius believing and victorius kings, Theodosius the younger the believing and victorious king, Theodora the believing and orthodox queen, Zeno the believing and orthodox king, and the rest of the believing and victorious orthodox kings.

And with these we commemorate in addition the names of our orthodox patriarchs who have risen up in the see of 30 Antioch of Syria: first, Peter the head of the apostolic edifice, Evodius, Ignatius, Heron, Cornelius, Eros, Theophilus,

¹ So apparently. ² C has "A.i.b.s.t.i.u.s". ³ Text "I.q.a.i.o.r".

⁴ Text Jovinian, as always in Syriac writers.

Maximinus, Serapion, Ascephoras (?), Asclepiades, Philetus, Zebinus, Babylas, Fabius, Demetrianus, Domnus, Timotheus, Meletius, Cyril, Tyrannus, Vitalis, Philogonius, Eustathius, Paulinus, Euzoius, Paulinus, Flavian, Evagrius, Porphyrius, John, Theodotus, Porphyrius, Julian, Peter who was perse-5 cuted, Stephen, Severus the Great, Sergius, Peter, Julian, Athanasius, John, Theodore, Severus, Julian, Elias, Athanasius, Joannes¹, George, Cyriacus, Dionysius, John, Ignatius, Theodosius, Dionysius, John, Basil, John, Joannes, Dionysius, Abraham, John, Athanasius, John Bār 'Abhdön, Theodosius², 10 another John Bār 'Abhdön, Athanasius³, John Bār Shūshān, Basil, Dionysius, John, Jonn, Ignatius, Philoxenus, Ignatius, Basil, Athanasius, John, Ignatius, Philoxenus, Ignatius, Basil, Athanasius, Ignatius.

Again we add and commemorate in order the names of 15 the holy fathers and orthodox teachers: first, Dionysius the Great, Linus⁴ of Rome, Anacletus⁵, Clement of Rome, Alexander of Alexandria, Eustathius of Antioch, Basil of fol. 9*a* Caesarea, Gregory of Nazianzum, Gregory of Nyssa, Gregory of Neo-Caesarea, Peter the martyr pope of Alexandria, 20 Athanasius pope of Alexandria, Paul of Smyrna, Avilius of Alexandria, Cyril pope of Alexandria, Theophilus of Alexandria, Dioscorus of the same, Theodosius of the same, Hippolytus of Rome, Meletius of Antioch, Nectarius of Constantinople, Paul, Joannes⁶ of Constantinople, Julius of Rome, 25 Alexander of Constantinople, Severus the Great of Antioch, Anthimus of Constantinople, Epiphanius of Cyprus, Methodius

of Olympus, Timothy of Ephesus, Titus of Crete, Amphilo-

<sup>Spelt in the Greek manner.
R repeats these last two names, evidently by error, since the lists of Michael the Great have only two Johns Bar
Abhdön. C has Athanasius for Theodosius.
C omits the last two names, the scribe having copied them by mistake just before (see the preceding note).
Syr. Nilus (sic).
C omits.
I. e Chrysostom, whose name is regularly spelt in the Greek manner.</sup>

chius of Iconium, Cyprian of Carthage, Theodotus¹ of Ancyra, Irenaeus of Lyons.

And with these we add to commemorate the names of the chief priests, metropolitans and bishops, orthodox teachers: 5 first, Mār Jacob of Nisibis, Philoxenus of Mabbōgh, Athanasius of Tellā dhĕ-Mauzĕlath, John of Tellā dhĕ-Mauzĕlath, Mār Bārṣaumā of Kĕphar Tautē, Mār Jacob Burdĕ^cānā², Mār Jacob of Sarūgh, Mār John of Shīghar, John of the convent of Qartĕmīn, Mār Jacob of Edessa, Moses Bār Kēphā, Mā-10 rūthā of Taghrīth, John the Maphriān, Rabbūlā of Edessa,

- Simon Dārōshā³ the Persian, John of Boşrā, Cyriacus of Amīdh, Mār Gabriel of the convent of Qartĕmīn, Mār Simon of Zaitē, Isaiah of Edessa, Ignatius of Jerusalem, Dionysius of Amīdh, Thomas of Germanicia, Mark of ^cAkkō and the 601. 96
- 15 Sea Coast, Mark of Jerusalem and the Sea Coast, Gregory of Damascus, Mār Abhhī of Nicaea, Mār Nicolaus-zĕkhā of Mārūth, Abraham of Habhūrā, Mārūthā of Maiperqīţ, Ignatius of Melitene, George of the Peoples, Christopher of Caesarea, Mār Isaac of Nineveh, Mār Theodotus of Amīdh,
 20 Joannes of Harrān and Habhūrā and Nisibis, Joseph of Amīdh, Gregory of Jerusalem and Damascus, Gregory Bār Hebraeus worthy of a good memorial, Timothy: with the rest of the orthodox metropolitans and bishops.

Again we add (and) commemorate the orthodox teachers
25 and solitaries and ascetics: first Mār Ephraim, Mār Isaac, Mār Balai, Simon Qassāyā, John Bār Aphthöniā, Mār Samuel, Mār Simon of Qartĕmīn, Mār Aḥā the ascetic, Mār Jacob the Egyptian recluse, Mār Julian Sābhā, Abraham Qīndĕmāyā, Mār Aaron Sārgā, Mār Bārṣaumā the chief of ascetics,
80 Mār Simon Stylites, Mār Matthew of A.l.p.p (?), Mār Hananyā

the Great of Za^cpĕrān, Mār Awgīn (Eugenius) and his com-

¹ MSS Theodore.2 I. e. James Baradaeus, from whom the "Jacobites"derive their name.3 I. e. "the Disputant", or "Expounder".

pany, Matthew and Zakkai, Mār Abraham, Mār Daniel of Gālāsh, Paul of Taghrīth the famous monk, Mār Dīmaț, Mār Shabbai, David Bār Paul, Abba Paul, Abba Antony, Abba Macarius the Egyptian, Abba Macarius of Alexandria,

fol. 104 Abba Arsenius, Abba Shnoudi, Abba Pachomius, Abba 5
Bīshuī, Abba John the less, Abba Moses the Black, Abba Palladius, Abba Maximus, Abba Domitius, Abba Agathon, Abba Zeno, Abba Theodore, Abba Isaiah, Abba Mark Th.r.m.qāyā¹, Abba Serapion, Mar Michael, Mār Abraham, Mār Samuel disciple of the holy Mār Bārṣaumā: with the 10 rest of all the solitaries, monks, ascetics, stylites, mountain-dwellers and desert-dwellers, eastern and western, whose names are written in the book of life of the kingdom: their prayers be upon us: Amen.

Again we add and commemorate the martyrs and con-15 fessors: first, the 40 martyrs of Sebaste, Mār George, Shamonī (*sic*)² and Gūryā and Habbībh, Mār Theodore, Mār de-Bēth Sāhdē³, Mār Sergius and Bacchus, Mār Abhī (*or* Abh), Mār Romanus, Mār Agrippa and Liberantius and the 12000 who witnessed with them in the mountain of Ahmūi, 20 Mār Cyriacus and the 11000 who witnessed with him, Mār Bārhadhbéshabbā and his eleven disciples, Mār Sābhā and the 12604 who witnessed with him, Mār Cosmas and Damian, Mār Behnām and Sara his sister and his 40 companions: with the rest of all the martyrs and confessors who have 25 ever been or shall be.

Again we add (and) commemorate with them all the ecclesiastical orders: first, the heads of churches, and the heads

¹ I. e., of a place called Th.r.m.qā. For a mountain of this name see *The Book of Protection* (ed. Gollancz) p. 31, last line. For Mark of this place see *ibid.* p. 50 l. 17. ² Shamona the companion of Guria is here, apparently, thought to be a woman with the same name that Syriac writers give to the mother of the seven Maccabees.

³ I. e., "Mār (N.) of the martyr chapel" (?).

of convents, and the heads of monasteries, and the chorepiscopi, periodeutae, visitors, presbyters, archdeacons, deacons, subdeacons, anagnostae, psaltae, singers, interpreters, exor- fol. 10% cists, monks, nuns: with the rest of the orthodox clergy

⁵ who [are departed (?)] from here and from every place and city and village and hamlet, of those that are of sound faith and orthodox, and especially those who are of our own right faith, the enviable Syrian Jacobites. May God pardon them all in common, and us by their prayers: Amen and 10 Amen.

Remember, Lord, those whom we have mentioned and those whom we have not mentioned, in Thy grace and in Thy many mercies: Amen and Amen. Remember, Lord, in Thy mercies those who have been careful and have toiled. 15 May the Lord pardon them.

CORRIGENDA.

In III (the Anaphora of St James) the MS C always ends the doxologies with the cue "both now" ($< \pm coc$), omitting what follows between this and the people's "Amen". This has not been indicated in the translation at p. 92 l. 5–6, and l. 22–24, p. 101 l. 14–15; and in the text at p. 32– 9–10, p. $\rightarrow 3$ 7–10, p. 23–4.

שע שיבא המנהישה. אהיאההבשה. הכן שיבא הכן בל אאי הכהניא. המהיש הבפיהנא האינשי, שהבעא אהיאההבשה. המהידיש הבביהנאיים שהיא שהיאההבשה. המאידיש שהי גראישא גראישי הן כבל האאשה אכין האכין. אאהבין כליבהאי הכישביי עיבה הלאיה נעשא לאה כישה כישביי לאילין העפה הלאיה נעשא לאה כיש.

אשאנגונוגא. אשאנאשוא אשא נגוג אשאנג לסן ו פבמענמש. אבא ביזה, אבא המעון ובהוא. אבא אשא אחברא אבא פורים. אבא הבשיראם אבא . איזמזמדא אבא . מאו אבא . מאלא אבא שמילאמי אבא אבנא אכא הנוסמט לוהסוא. אכא שוצות . ז מני, היבאול. היי, אכוחס הי, שהבאול אלהנוח ration and a signer as sign relino with הניצא העוגא האשלבויא להיא התרכייא תווויא התבדבוא. אולין הבאנבון שהמימהם כשפו עוא הכוא releases y and a share alaber, a tree i loomen of הת ההווא פוגעול אוכבין שההא השכשלוא. גיי, נאסו נוש שדבוני הגבול העבוב. דבי, לאחרהוהש. נדי, וכנוא שהוא. גדי, שי גיש הכבהש. גדי, אכי גדי, דישוא ושביואה שתובונרישה אלי אלי אלי אוביא וז שמים. ואשמהוה בלהוא האמת ה, תוו, מהונם.חש העולמו ארביא גאמשנט בתש. הי, כו מנכובא nur zaj pliennon: Ei, ach objesi hlen אשותם, וא מאוב מוחשרו אבשונה אראשתום הדאמנוא: מי, כחום השוא עלה. הק עבוהה, בק גובא הבומה שמהא המההנוא המהה המהין לבומי 10 Hore alabert apresent rewood for any reserve בהלנוא סהכנה כל היא בהלא. ההנת בהכדא. הות rith serinewasen ereraft alsing the אוא עומא אוא אוא אנא אנא אנא אנא אנא אנא 25. הלואה. אדהואה הפצבוא ההדיואה הגיאה הניאא 10

שנכבה דוהשא פושנא. נהענן כהקוא. מהונםו דאובוי. מי, גבואל הגממיה הסואמתי מי, שמכה הונאה. minta . plziara vaifriska ., miara Kiszk א גאומיני ואאטעא גאייגעייי עינסי עינט גיירט טיאאיי to a sign and is a set in the set of the set הדוכשמם. גדי, אבע, הנותוא. גדי, נותלאמש ובא retor . Networ rule of . Right release Livf. resion ravin. Ki, n. ou. a rusn. Ki, יידער גאוענים געיב מעבהיא מוקיביל. איצעיין 10 איניידילי איצעיין 10 נהשפ. האדנה: גויג הונהש האסוצות ההודבשהם. Lithering as rein: run provin fen: a for a super a site and a contraction of manasan sidaracaan dae aladu adresier الحلقته لمةسم بده ملستدريه محدة من ورجد محد مر ور אפינק הי, אישעם הי, כל, זהכה משיא נהעון כי אפאמנוא מי, צמצמאיך . מיי צוברם הסואמין. מיי אעא צוגיא הי, גבגב עבוצוא הייא. היי, גלנוא אבוחת מוזגנא. גבו, אחות וטועא גבו, כיקסתא ויגא ואכיואי. הי, גהכים ואשלמוח הי, 10 בא, ואלפפ. בי, עננא וכא ווצפוא . בי, אהלי השיראא גיושי ביף טובי ביי אבושל ביי גואיך . Lin eallow birden win facen. air, wat. Kor. Klas Kor. vallas is in ... 25 Da. Jan Kat. N. K. Da K. Jan Kat. Da. Jr

Kie or wallies Kisaifir wardafoor In Litation ELAIMO Litation ELDON. Litation innowin. efine worn enen inleantin. Moninana ener inleasing. collas racoir " netro vallia . Kiticalki ('vallar ryleanin, throe in a contrine the antimestry relai: Anorow ou relain me all for ring. « monthe antita antita . antita antita entras range inter and the collas 10. resarting range 1 . Litaver very in 10 varena (3 augusta varena (3 augusta) after oursel auchor frequence incore railton variano. anoran variano railasor. aso . ask ali vaskisk . Kiaski vajajakt הלגר עלהאניר לבראהביה במא הדיניב במוא זו משואה האפישמהפא מופיא אוייא איי אי מיציא גי, גבהב דנקיבין. יביןבשינהש") דעבים. . Aliana alla ina : Aliana alla varaking רכי, כייסבא ⁴) הנפי הממאז. כי, נכמכ כמיוצוא. כדי, גבמב השומך. כדי, נמעון הצולי: נמעון הבמכיא 00 הסולדעו. הבו, כבמב המומה. המצה כו באבה. ariston rolito . court acity . icoln wain.

¹⁾ So R under an erasure; C apparently, oallow.

²⁾ In R written over an erasure.

³⁾ In R written under an erasure. 4) In R over an erasure.

محيد

. ward suf . warson (2 warst for 1 warson «Lifa». anillas. fainuna. etal. erly Lynna. Nowfrathan . colinina. Nour . estinco. etcinco. no sicos. ejesicos. cours. Anoratan esteran alusa efina indire. afexino. white icn. with efin. course . ware . " arie . more . more . more . . more . . . wasias . Jion . winder . was dir . di 10. wa-warakh. wa-1-fk-1-2+ . -1-wa- . wa-wallar הטנומטנמט . נגמעורין . כשנולגמט . נגמעורין . אנמאנונש Inor . a ora wither . Tran . Dai 24 . a or manual ci גבות . האתומטנתט+). "נחענן אעונגא כי גבות. 15. Darakit . Liner . Darakit . Darakit KIENEL ICH. HANLMULA. LOULLY. LAULLY. . wallows . watking . my infra . want in NAXINORDO. Notrytron. 400 Klope Klope is בשניא את הארשא הארשא סגנאא מעופוא איישא, 20. Lang a lu . Kaj wa wawas du si a kusar . Kijuasha palika ninka ninka (5 valilanka

R sie; C, apparently, معلله ع. 2) R ممنابع.
 Written above the line in R. 4) C ممیت محمد R adds
 محمد عدي منه محمد عدي منه محمد عدي الله محمد عدي منه محمد عدي منه محمد عدي محمد علي محمد علي

נוצא מריצואא בשרוא מרמנה מיואא רגל מוא, מריבת ipale : rome un : read un in render del אוו בינה בגולא פינשמולא בינה אעיואא: הבית אעבואא את מה דכווא דוכדו: בחבת בונשפולא finein: finenon: eioco. oin rean incl. אדמו, הסבולא. נגלולא. שואשת. פובומנוא. הות נבואא. החב בלהאנו, באקנבינו, לאלא שהנוגה עשיאא nor obelity areary and support operation remain orbiged the war in availtineoro 10 Kair as waver dristing intera war aldia הסטונגט משינאה טסניצאה: אטבי ברשאנו בבאל במצונטאה لحلقم اديم مدهده محلة حلم محصدته خدمه : andifitron after icis : san aftere שלוג נהבינונהם בלבה בחובוה הוביה: ההההמשהם ובא הלבא התובנא מוניא: מבוגה, אנגואה או האום בנהם מלבא מתומנא הובא. אאהההמנהם 12 riasord : reacers areas relations עתהנגרולה האוייא דטבמא: וירדט ברדא בשיים abien zo. reator aler and area abien 20. המביא הבולה המיתוא הוביא אהולהההבשה. 20 and why alaber frages scor refines why . Kijaon Kasaliki Kiojass asan acesandiak anirar . rounde ras raiseds elinados. sasicas . waiar . wallian . ainr. want Kilor . (sic) 25. Kiguna . Rearenton . ainero . Nagrein . 80

fers. Hoe whale owhrein rems this with 10 101 arizh. efina izh reliun. muina elun. . 2000. ocourty stimm. cullerow shum. citaler, shum: Anorn shun: and shun cane shun: Le 1. sad . rule ridron . rule alun ason i rule Roal varis, des Rheilyians Riase usiston with the clabit adresity rain rear adju-Reactin eallas nr. ne. unin. leit chin: eres. cires. anaderna. aiaena coac. 10. Kion, Khir. vafoa, Inkit, vazian ביםהם את הנוהם. נולו. איאשה . תואך ונהצים. > assar . Keaulo . vanoal . asar . varas madjus . anis : reafias . esitas . reatas. response win. fifra. efforn. mariniza. 15. wardazel . ros. . walazalawir . wasias . sir Loan. Lo. neret unisi. alprina. cours. dira. rigina"). «ifalaa. lion_"). Iciin. Likon ci -(3 vasafor. reto - rever . rafers. rafora"). > maiston: > reafinat). xeen : afinat. eilliena. einenina. IIII : 1000. Vin. andra ?). 02 fires. exers. watsow. boc alaber abrefing

- 1) Read ∞a.~(?). 2) Read ac. (?).
- 3) Read wasafar(?). 4) R warfazir.
- 5) Read ias (?).

arizo of their chill in to aight the origin לבבווה: הלבלבה הלבכבה כבל בהבא: כות אכא הכיא היהעא מניצא לעניא ולכלע בלבין אמין: המ chi rally 21 arcicados erandos rais recevi בלהלנו הבתהנו שבמא האבמולא סגביא. סגבנה בי ידמש אדע ולאשינות השהמנן אבי אות משא 100 olment 1502 . with reity. wind a cont of 10 and soft all when when it is it willow adoille. Lap: con room ned exter order sizar. הכנהה, אלאא: זה העת הנפא: אב הלבוודם בההיא זו ich in the an refin or the ream in the אישעם ירשטבי: טעני גיע אבשעאי בשטא דנביא: ידער כי רט: ארטבי וניסאי דגעאיך וביאי הסיר ברדא : אדריא וביא מוסיאך וביא נהאך וביא: או היא וביא: אלוא וביא: האצאני גלא לצע באאא: אלוצב. אלובנדה נא נביא: ההצב. נביא: נהאל נביא בתמש נבוא: במכתיא נבוא. יטול נבוא: גרידא וביא: נתחק נביא: מבמחם נביא: קפניא נביא: על נביא: ובזנא ובוא: הלאבת ובוא. אמב האדבונות שההא זבמנא הלהיא הבתישא אמוה במנא: לבוו במנא. 10 עהו בתוא: פונעם בתוא: מגר כד נהוהם בתוא וכאו צורגה במנא אמניא. אנגוו במנא הדלבוא: ובו א בחוא: נחעון הבוהוא. בווא בחוא. גולמא KILA: Kala KOK: KLAN ROLL TONK KLAN KALAN 25 KIEN: USON KLEN: KLEN : LAN: LEAS : USON : KALN

לגמיא. מכנא אלא אבמא העונלטנומ, הטלם לצמיא. ner souls and refundate und elima in eight aread his risis. and at us ar an معنده محطلان دلعته ددامهم حقمه ممحدته مهدته הלנן באונגאא אצאנה. הוהנה. הפני צובגה האביי Long. LECT LOUT LY HERE, I'M HERE. אלא שנא שיי נאמדינא בייטאך וביאי טואקאי ההצוא אעדנא האצהו והעו בל בל בשו הבל בבוי. השל אמאליי באובה בוגבה הבואבה העדיינה עומנא נעום. הכמה ההבא היבני איי אלאא אלפין 10 נפין. האודינה פיא השלבה לנדאהי האודיני בב 60, 101 ur 201 zlius. on zoal and an roizoi zlius: or הובא שינה בקמצא. הבנהק איי כנה לבדאא הבנהק אללא מגצה ההוה המדבעא . הבנהד אובלא מ-וב מהובוא משמבי אינה וגבון. מנא אנאמת, מהובוא 1 סגוביא: האוכי וגרן בהכה וכי גוביה הלבה: הלא KIN CIN CH CLAN WIND OF AD AD AND efina rear llass orver surfrages actor: orver rogliafty yres liter plan aira. varpan aira uton rlai: adae naver lnusiton rlai: aaelt 02 nu, cied ile news: score zischn chrzizen: אדבים הישנה שלבה להיכלא לבקליה הישכה עהלביא lorin: arai aad: al erma loud and אים יאשואל השבא משת איבאטאיז אומשאל מנשא במה נהרא הנדע אנא ערבא אלבי, נפין: הכנהל 25

amis . as aistra . rar air soit wor Kills הין אולפוצה מההה. האוכי למה . ולה וללכדה האבוכדה לבל בולורון. כיום אבא הכוזא הוהעא בוניוא. הול כאו אמנוא נהמנין בג אוציא הכהא אעוגנין מהה מן דעוראה דייטייאי אך ידטי ודויאה טוע בביאראי ג הל , אשה הזה . במשוב השלב במכל זהה אנא אנא א prato . Tozor varo rejum coin utica . " to set in the state the for the for the set and to not year anten alar alar and יישא האינה, ההי על . האנאא אנגע האומא בעבו העו, 10 where is any the game of a constant כהתוכוא. הסבא האנדי. נדי, האלהי. האנדי לה נגהב הדא גיוזיקו שייבוץ ליטריש ואיויי גרא היאטו נון מחובנה. הוכואה של גיאולה אולעשו, בי לאלבידהה, 15 retor Efection orien Erocuton. acti niceri ישבי אוך דרוקו) דווא רילטוא נביקסיא נוגיקאי. האונב אינגומה, על אלביגומה, הכוי אנה האתי לשחן . ההה באהוצות עומא המצוו אנא לבה והמשא eighty was rover of a were proper a anor oct wind an ala litin . allo allo andes, 10 Re siumos. andusia long die Rhine clesen usin main long. Lein philin. and and אנאה העודין בצבוא . הנא גואב ואשאלת בנבה

1) CR didual (sic).

במנא שכה לבה בשפא השפתיו. האודיה האלוביההה, עובההה, כלוא בה עובן התובנון. הא אתי לבה איל גטוא גינע: מוא היא אבנייל וש: טובט גרא בואה בבדיני: שני שה, בד נעאם בואבה בי גוביה 2/ crer & diza racin: adea 240. ur & 3 Norom, our an illom, oarein zaran: noi נצא העוד. לבלאבא האמיה לנצא. מנא כבין אנאין mad in the set and the and the in the man mich: my rochy yers rout way. or the לבאול פצר במני בין האבי למני: מדיני: טבינע 10 :, midilar din ~ ~ . mid dissin an Muly disso אדבי ל, אנגא שהלנח,. האבי ליה. הינה: האהל La jeal ... aind to the sac con and i land maiser 1. 11. mer, 1min, alefina rach 1. news exerting for reard with for 1) for 12. to to be the source of the contraction of the solution of the Linn one in rad Lon ei, e, actor oinfa real will are are active with vara firs for In maile when when it is a sign of artin . on seu ledin er arten alaarin risen er os ein nona Lafi. In za chin. nona pri cauch m2) ricm. achi ml., ml eras (2m

From marg.
 Sic: this appears to be an alternative ending to the word preceding.

mun kfarfifa "2 " " Kju inver upp kjage בגבות כלהבילא הוגה גנות גבא הגיא. הל געוא אשמהד. הגיידא מי שמדחלמ העון במיבויון טבטדיון הגוניה ה, שההחלה. הנדין הולה נחשב דתן ותלה. or the orthow: orme erem eren: ownew for ? האעראש גלי סיישא טאדולש טרולש בגטוא טרוטיי duri yor : rites reper coles in rited with בודא לייטוריא לבסבו: המתיח כסבוא עידואא גומיו way to chype construct and it with any way and way 10 also wassaans swas riants massa . no dal Kija odra : Kizor Kija le Kaki Kake פולגמש האוכינה לישי נותדי שנכדו נשט בלבווא כו .הוא בדבול על המא אמי דבאי אללא גומי באת אנא. הדעלון דל בא נאמה לל ובירהה, העובהנות, בן מבוא. המהוא לבנהלא אעינינאא ביצא ובן סווביואא. 15. Kiso aimik ali Kiafoas as the and into אני דיד אנואס . מנה דין נד אולה עולדהמה, Lacin 25 anofarin. achi blan inatona ne rizal בתוםא מה העוד כדבא מת תוב תי מבוא: בד 20 Le Koina Lance : ancia Lamin ich 20 alira anus restante es andelara runa ante אסדרט לביד במנא האתבים: מווון דופת גן סבוא (ישו הבא מצטבעה מאבילה בשט אביו אובי לי

1) C , z. ï.

leads: Lity mert yen rulas rish les. Les . Kina Lach Kiehers . Lar Kind oK : Kok מנה דיין אונב המכה כד אמוין נאלובי: הגאל מבא האנא אינאמת, האתי: השער, אנא הי ותח המוא נו והנבא: מנה הנק פצה בה את יין המח בלנן הבל 5 בניק. הוספהה, ליצהבי הוספה בובה אדיין גושא עד בק יציוש: טורי ביי מבידש: טאוניי שטט טבובייי שטט סגוכהה,. המעשונין ההה לה בג אולינין: שלק מלבא REARES : oras la concer and la rades. המפתה במויא וצמי: הגולה בלולא בי בהבא: המכה 10 L izm. ami הכי, מכלא וסגף החא: כל הפי החא -> daw : Km_k , duk Kis ~ . i >Ka , mal צליבא: הצהוב אנהל לקי אצ לק: המה הכן יבנוא וסרה שטא: דאא שטא במרגש טאבו: לא גמך אריף די אלמא: ענן גיו איני הצחי מחין מחא לן: מנא גיו 15 מנא בבד: האתו: אתובונו תוי, תא דאתא אנת בתלבהלתי: הבד שמי הב ביש אמר הבא ואלמבלאש אנא: שהם לש עלא התרהון: משהם בומפא על alin anarta La: no in the care and an ומא האמי: אילוחיי אילוחיי לאיא איבואאייי חבו משוע ג ההניא אתנים. מנא לאליא פייא הנפיסוממי,: מפלא בפלא זרא האתבי: אכנ: באינדנגע שאת אנא נפינ. arie, izo arzla iou or oruer lead ezerton. a שולרהו בשות השב הושאה העציו האהה . אושה fol. 40 בדרה בד דין להול בהב אולה. עוה דתן בדה דעול לח: 25

האתי שלת זכו. הנושה האתי לה שבי. עבי, בלה, adas rifed 123 yor. sas and iska . dubr. בל דאאמע דמנוג בובא ובגא אינא שמנה בדבה assis also it situate al situation also זהלך מבמיא טבמא ולרבים נו אבטוא טבמסט לאנום med intra indesans in more san inlara : Kunn in ... san acois tham. mere lean, line. 100 majon, majon, lat ul and in in indiana int cius con elos lin asacom, oras la chia au הכפו כה גובגה התנות ולא נגג אנא לה: 10 raria applant asser isidica : while is wind האמי לחי דסדת דנסיא אינצוא אלא ובית אבבהי כו: הופת לבו כבא הגויאנשל: הכד דות צהצא אמומת, Lizze: maclom, lab eilfow: azien reafi in בש ביאא בד אודיין: דעוב מה לההאא דגוא לובאא: 15 Kili inda : KLAN pleki KOANDA (1 KILA land is in land ward ward lan: er mo Kimo, mals assore : where is here usik! האכות האכות העון שמכונות, האמו המנא אבא, runing all said also maker walter in minor בנדא השחתון בליאי: בגמב הין מלא עד פול להא פני Los autros cei Lin: aratos cea (sic) Labora הימבו הנאש אושא השבעה בח אונה בואה עדא עדא

1) Sic: read either KALS or KAKS. 2) C KLAAT.

הלובידה האבטלאה האמו אמצו, למפטה הפואלה. בגיבה הבאים הגיא הפל זה טוגבה מנידא העובא יש ישאבא אשמי נכשט ישאיא אשאבוני שיי האסוב לאלוביהא הואה: העה בובה בצלק לי. הבצאלק منه دمتيه بمديم سليه ودوم ومودم موده cluss, breas : somerey wear lifer nichs. הטלובידיטשי לבש בשי וואי ישיבי לשי : קבי שובא KLIK LA LALON. OLEL 21 NEBOR, 21 NICA הקל עצעאיא א האני אבי אך [הצבעא] נבבונ בשא had the recen runt _ L rich . adac. ruh אלגבידא האצבע אנה בד דוביבין. האול דולדאנן וביין sobo : La ver spin of a pro the ret are sold and the second secon מפאי להא אלובעדה האשבע אנה, כד דבובען. האבי 15 admar al in an acin an his neede Trypprive two were and a segar were word andreun . an an realer & are: and ghe rolls ובני, מלא בד לא לא לא אמי . האמי דביא מי לא LLER LECADA. ANDUL, LADOR ELNEN EL ערגא הרגעול מהא למ: האולא להול וללביהא. האביד 20 no mai : La pla bala de la ala : isna an עמענדאי בשוא דיי בעולא: מנדיי אולא נחמדא טבוכח בוצא הנההא: בד לבנוני מושא העהלדא המנפא בב מה אאת משל השיני כשינישט אאש שי

הנקוא נולסואי. הכלמה מהפבהה, הכלובאי. האולבובה כל יטמוי באו אראלי אויי: טאבא משוי לאשת, טאוצע ה ומכא דמנה כו, עבובא : הומשא מדיוא דועול בלהשת, dullar in resima :, male, and read in the 1 Kis : Kilo Kalda alar a ala ala ala ala ala הבתה האבא הסבא ההמעא התועפי הנהעון אבוו . Kols marter soin an and and after and interest הפים למי: התפסה הלמהכיא: הקהמה הנטהההה המן mot zozada : motalina Krielski, motasia : Kzis ום להות בדאה הגיצה יהאה מדבראה ומבהוחא ו Atresique : runte ain fair fen cofin aruth Relin: FOCA LICH INT RETENS: EDBU ZUN דמריא: מהלבוא האמנהלא דבדנהא הרבעייא ה בל ונא הבהדמנא הצעולבא: לדההא הגאהא: הפבא דהיהא הן בנוצא: שכבא הכפנא כתוכיא הן לעתא 15 השבואה גלאהוצות בנהבא האמצבוא: כה מצון צבוא נון מיושגא מגרמה, אמצנוא כולומרא אמצנוא לבוח ההחנה. כוישי הים האולא כצוכה הכיואי. בנצחה אלא ביזבאהי. הפהבוה לבוא בנוא .. נהעת לבוי כאי 00 אוכבא נהריא: הדינתהאה הכן הדינה עואה הלבוו: הגובא הוצא מהשלא: עומה בוחמוא. מה המבל באביוש באמר הביאא: הטים שמושאי טומשא טובוא: or ali con remen andi in soaro מהערא הדפועואי. העולה דובולאי: עלאא דו עואי זי

uin a, ur a, emin auin anoista ocenionen דבא הכתרגינואא שנון ותצומה הכבהתיא לביבא האצ באוצא התרבעא האסוא בובן ובן איט הלגחאונא Low of it's Krainer Karlow Kity Kity אמנואנא שנת על פאסו נגיא באדא אני ואדי י אלמא לבבאה הנבאמב שבמא הבני אנשיאנ בעדע אושי גידארא טושיע אושי בעדעווכדא אייא or KINDEN To . Kya . or Kilwar Ju מחיובועא נעיניקרי דעישט כשוא מהוא טייאי נהתכנה לא האפלצואנא ההאבאב כחה שפי עיוא 10 גלבל. כבגאה הכתבהה הכדוביה. כשי ומדליידא הפטענות גאלשא נשטא איריקטעי שטא גשטאי סיבריים המבי הגבונטאה והועצערבדייא וכבשו הקדשניו הן המבונה הכוב האלת מבומם, נגמב. מצועה מהבלה ercitopa eroarpy unley rector to anci eften: 12 agina : wy main to war we we want revers or for the act of it without התפוש ההא לה בה אתו: שהוני) תו, תי, עיא הוכוא. tol 2a unit con unit and unit of the series and th 20 געויד אבש מטלאא נקנבינאא גרויג אבי 20 ober yilkon oraa lilen. oern elt uk uk sing معهد، ٤) محدم. مم محمد مر محمد محمد (٤, م-٥٥ rein which which is the service of t

1) Read , אדינו, 2) Read , 2.

שפי עידה איצי בגדא דבדאה דבדא דבדא אבמא דכבינאא בדנאא איי אאפאכ באכא בפססדנא דעיי, אייצילינסט פליניבא דאולינסביא דשסייא דשה במה אלא דיטיא איירא יי)

ال ان حل سلی دوللدون مدیدی می میه می مدولی : میمده : حیمی می مدی محنی مدی مدی می مدی می می می می می منه حینی الحولود دولوی دمون مدیم دی محمولی مدینی می محمولی مدینی می معرفی محمولی مدینی می می مدینی مدینی می محمولی مدینی معینی محمولی مدینی مدینی محلولی مانی به معینی محمولی مدینی مدینی می می محلولی مانی مدینی محمولی مدینی مدینی می می محلولی مدا مدینی محمولی مدینی مدینی محلولی می محلولی مامی محلولی محلولی می محلولی می محلولی مدی ماری محلولی محلولی محلولی محلولی محلولی محلولی مدینی محمولی محلولی محلولی محلولی محلولی محلولی مانی مدینی محلولی محلولی محلولی محلولی محلولی محلولی مانی مدینی محلولی محلولی محلولی محلولی محلولی محلولی مانی محلولی مح

IV.

¹⁾ This title is written on the outside of the brown-paper cover of C, not at the head of the document itself; it probably stands on fol. 1a of the MS, though it is not mentioned in Dom Inguanez's collation of R.

אדשל, היבה אנל האיבה היבה אנל. האיבוה היבה אנדל. בלעהה שליד דין בשולא הגדבלא. איבנה הכתהא אייך דיא הכבלמיי, נגולבע הנלסלט גדה הנדיף הניסי כבר ההביבא בת") יציחי הציעה הניטא") סהניא.

1) Added above the line _____.

5

2) Added above the line .

גבל העדומא אזיענא גמבעא דין עבא שבא שנא אע אעע נפאא מבליא מימעאא גלאמס. כד דבבא אנא למס, דין עמבא גלא גמלדא גבאנד. מדגמא אנא למס לעעלא גבבמבת גאבימד מדינאי. דין אינא גביסה לאבא גמבי נמסיא גביצים דיליי. דין אינא גביסה באבא געלג גלא מאנעאא. כד לא עידב אנא לעמס גדלא דיליא געוניאי. כד לא עידב אנא לעס גדילא גלאס מאנעאי. כד לא עידב אנא לעס גדילא גלאס מאנעיי כד לא עידב אנא לעס גדילא גלאס מאנעיי כד אינא געיי איני גרילי לא בגלא. אבא דין באלא דין איני גרבנעניא שמי אוגא איני איני גא גיי גדיליא מיניאי איני איני איני גרבנענייא שייי אוא איי בלעסגיי גרבנעניי א די א געונא דין גראי געיי גרבנענייא גדי אינא געיי גראניי געיי איניא געייי גראניי געיי גארא אייי געייי געייי

20

Lelmo stores loly interest alous its storesty.

15

בולא אנות אוצא גבהם

במנה בו גמין הנע הוצה גבהם הלמה גהו שהישה הכבנוה הולה כבנוה. הכיבגלה הולה כייבשה. הכבנה הכבלה הכבעובלה. הכישין ההנלון הסולה הכבה גבולה הוגב גבה הלה סדילו הסולה ייי האלה סלה גהלה היין הלן ביסלינה עלי ההלה ייי עלמ. כי בכני הכיי אייל לן לעול דעוה העביה הלה

3) Added above the line

 ¹⁾ **x**→**x** is rewritten over an erasure, and **b**→**x** is added above the line.
 2) A word erased.

אס וע אפישטמבא מערעא משערא מעדרא לנמדא דירמרואי בעולא געירדיטאא אויידק דטרואא בעיא בבינאא דיראא סייעואא אבווטי

האלא סגעאאי העוצא געגאאי געע סגעאאי. למנה גאלבלעה ארגאי עבידי געענהאי לענה ג געבה לענה איליי סיגע עבידי העינהאי גענה גענה געבי גערי אייר אייר אייר אייר אייר אייר געניין געניין געניין אייר אייר אייר געער געניין גערי גער געניין אייר אייר געניין אייר אייר געניין גערי גער געניין אייר איין גערי גערי גערי גערי איירי אייר אייר גערי איין גערי גערי גערי איירי אייר אייר גערי גערי גערי גערי איירי גערי גערי אייר גערי גערי גערי איירי גערי גערי אייר גערי אייין געריי

ינבא אנגין.

contra the Long +

15

. אלעאה אומום אוצאצא

ممهددة حذب لمقديم متمهده علم المراحة ممهمدسه، لحقحينه، لمقدرسه، لفقاله، لمتهم، لحققوم، لحمحينه، لررقه، لتخميه، لحمقل حاليد، لحلقته المسحيمة من سل محمه مرحه يحده، ملصله الماليه، حامد معله عالم 20 ولا مع حمة حممه) منه لمه.

האלא מלמי. כדיא הליא אלימא גיומעלא גבל כמי.

Added above the line حمتیته.
 Added in marg. مدخينه.

התבתוא. הלבדירא מלאבאנהם וביא ותבוצינא הסותיא ומהוא. הלבדיראא התובעלא לנה אל הא הכלהללא כבלוכן תובן)

בדבד ניפליכט נאבשיאא

בחוד כד שחין אתרכן היד הלעשה אפישמהבא ארים יון אין און אין גער און אין און אין און אין און אין אין אין אין אין א

2) Added above the line
2) Added above the line
3) Added above the line
4) Added above the line
5) Added above the line
6) Here there is an erasure of about half a line.

isic) . ein rear ale (sic).

כלל דאנא אנאנים בעל גבשא דפוזמנא. מעלא 10 כשיבנא מכדבונא דובמלא דיל, מדבלמים אילי דמיין לה מכשכיי, כם כייא. מלים אמכעאיי) כשמיין מנעודא כיאי) מריאי) מדיין מאגא

בתיא אתנין.

(1 time)

15

גאממשאז הידלידט יאבשנאא

במנה כד גמנה כל שמנה הגול שביר הגוליוה הניה ההכהלה הנהל לך כל כל היו ההרשה ההעבה ההעבל הנגהלה הנלייי ובלרביה הגה[ה] לבלמה שים הכן כל גביה לי להכמלה שהנה. נדיני הכמלה. לנביה. לבלנעה"). הלבדניה נהעון ישלה סדכה 10

A word has been erased. 2) Added above the line a constraint.
 Added above the line constraint.

~ ".... \

הלהם בהומגאי. אתריבי היא הלשלי המיכה מהובא להדבעא הילא סדייאי הלשלי העובימה בלעה סיבה. הלשלי הכבה הלא אתריביה') להסיכה. הלשלי הבלעה כדלי בילט איל לחיי).

כבוכבוא מנהנא הלדי

לבלמהם האלדבי בידיה. למלא האלדבינן הלמנה הלה האלדבינן היי שהגאה הכבעובולה הילי. פיה אנה היהוה הפבוסוה הילי. כד כסבל הייל דכווה דילמה בל פאה הגביה דילי. הכבבה הייל למה שכוואה () 10 השהיבה הבניתי. בין הנה כעולי הכעבשוה דילי וין הנה . כילל הכיעובוה היליי הנה הייה בה גמבוה ההסוד ההחינה) מיבה

רעא אנגיא

במנה כד גמין. האדרבי ביזה העבניי, דעואה בלה זו דע הבנה אינהד ועה המכיה הם הכל גהדינה דעמה הגבד למה כל כלדכבה בסיכוה. הננה דעון עיה ניעה הגלעה נהעה בכלה בעואה הבעבהאה. האדרבי בינה הלבמנה דבהא

- 1) Added above the line Kluw.
- 2) Added in marg. Exar Lin.
- 3) Added above the line Khal.
- ملسبته دنم ولم ولم مالم محمد ولم معمه الملم (4) Added in marg. محمد معرفه ولم معمه لم معمه لم معمه معمه لم

שחר איז הזעבר אוסהבונג. אך גי לא ובסטאא הסר איז הזע ביז. ביז בים יבים יביא לבטרים טרברים. הסבר הבי נסלט אילססה עסטיא טרסונת חובנין). האיבא הטרוא עלילה לאיל אלילו ליבסלא הלט. בשרענוא סוטנא ס

במודה אלדה מלחה. בזה לי הבינה") הי בלח בעסה סוס גזה ההטלצנה. הה, בלה ההבננהאה הססבלנהא מההה הבנניינה. הה, בלח שהפיה הביסהה הידהה. הה, בל העתהאה הבינוא הני הי הבדה הכלל שלחיי ההל ללילה בלי, הולי [לי] במיבנתאה איניים בה שלייים. הכנלהומאה הפסתנה הולי שתיבותאה איניים בא שליים. הכנלהומאה הפסתנה הולים שתיבה לי ביא מליים. הכנים היי השליים הבריה הילי מהידה היאיים מרייה בסבעה הי השטנו, הלועונה ביהי מלימיה מרייה מרייה מבה.

5

בתא אתין.

בחנא בד לחין. אחב לבאדבים אשאא לחלין דבבק סובין. הכבק בלינין. אבמאאא האשא דילן. הלהנה דפינין). אאדבי ביא הלמנה דפלדה לן דנאדבי אנה בעלהאא דילן דל האיני. הלבל עד שב, שאלאא מאן 20

These words are added above the line, but apparently in the original hand.
 Added above the line حماره.
 Added above the line محماه.
 Added above the line محماه.

THE INTERCESSION

From Brit. Mus. MS Add. 17128.

I los eners er pour carely by the er the trenton مرجع مراجع مراجع ومحمد معلد ومحترم ورابع مدر عدم מליא היסוא כבע לדוטעא נבדותא ניראה. סנבאיריף ule zona nen areston relon Erton. aule erton E. Ly ariston mi reelin deil. Rometon 20. 100 הוֹהעא הלא סונצא צבן') לא מוא אלהבו מוא ماسفدیم محيفومه وی درایه شده وفعور ار مانسمال KJiih . chinad (2 haride . Kiizi Kh rely: rely acly). alwars serva aes rely ely. מנבהלא הנבולא גב למה . עוד, וכוא לי אנה . 10 er izy let rely celin "usubat) arreactor : Apres air olarizator anitor rais suitor. olaractory reason . vision in practices. olela of less repers. supres airs olaseropy ele 15, tralto rest nard reash refers refers referred. also with the the part of a with server and

(1... (² β.) κ. (1... γ.) (1... β.) κ. κ. (1... β.) κ. κ. (1... β.) (" vuoia... (" vial Kor (" 22 risz _ mlr vour סדידאי שדא טכרוכ טכרול בובי אמיי ב). , שבובא העשנא הסוגיא גיי, גבהב אערמש, ···· **i**233

1) Erasure of a word. 2) The word has been rewritten.

5

3) The final \checkmark is written over an erasure. 4) Initial \land and final \checkmark rewritten. 5) The colophon which follows occupies the last line of fol. 18*a*. In the lower margin the following is written, and indicated to be read here:

כין היא היא נכן, מעלי לכן, מאמיעא ועיא עמא לכן. מיעדעי עדמפרם של מכל מכל החינא ועיא געמא לש עממפמאא האמביסליא ואמפיכא של הרג הגרעא מנא סוגעאי עשא עמריעמי ואמפיכא ביניא מנאי במצייתם. קבא לביע הענהא וענה מפריא ביניא מנהליא לעיימים. כנו הלמא וענהא אמא מוכלמם, מונעא מעא.

A couple of words erased.
 Added above the line
 (the last two words are doubtless those erased just before).
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14

מבובה המשבעה הנאטיין) גב והעה הלא סגנא fol. 18a . KER KORKS WI KALO (2133 בתא אתנין. contrala Lalas. LES all inun ily. 5 proso (3 xprsso xporpropriate xporprise xour xrus . als as rivaria The way way into the תותצוא פושבתן. contra daram laram. 10 . KII AL ALL ALL ALL תצתצוא כובתו,. במנא נמהא שלה ותייא מבין המצבע בוניא ocrica Leley rey. 25 באר הנפשר, דאוא) אבהא לא הנאבהל 15 בלי הרדינא רייבה טרשטא ביואא ומרטאר כי אלמא האולא כלל פהומנן לבלכנו אבנון.

הכאו נשבהאה מבוו הצהצוה בי כאו זנשכו הצובה.

1) Added above the line Krikno Kars.

- 2) Added above the line with north of the line with the li
- 3) Added above the line Khinadana Khina Kla.
- 4) Marg. adds rolar rizin nin rizin name adds rates riter and a relation relation relation.

בתא אכת הכותיא.

במנא אם") כלא ארמא לא") אאבל לן לנסגמא הם דלא כרבין") לכסגבים. אלא בבד בת נסגמנא אב. כבסנא. אנרא דואכיא לכסגבים. הבא לק כק כידא בכבינוא יינהב כיליא דילק. דבאינידוח, הבכחי לא באא יוהבניא האנדא הסוטידנא בק יהנוא לא ס.ד.י כבל. היל בא המגויא הכבד ייא היה אלא באסמיא היא.

בתיא אתא בתיא ברבא לבלבה בתיא בלביא לבלבה בתיא הלהמשיא דעלי בתיא הסגרעי עליא דיבון ילכן בתיא לי אובנה ברגיא דעלי דיבותה. כד מסבין בתיא לי אובנה ברגיא דעלי דיבותה. כד מסבין ליע בא כתיד דרביי דבריא דעלי דיבותה לימושא דעל, אבניא דרביי (30) נחהא לבבותה לי) לביא הובי דער בלה דרביעי בהיא הביא הכביא דעלי לביא דער אובי ללה דעוניא בהיא דעלי דעלי לי

1) Over art is written pr. 2) This word is indistinct.

3) Bār Kēphā (fol. 175a) has حيد بعالي ; but there is not room for the second word here in the MS.

4) MS asadrad: a contraction at the end of the line.

5) Here ends A^2 fol. 9b. The letter *alaf*, written at the bottom of the page, shews that we have here the last leaf of the first quire of the MS from which this fragment is taken.

, המשאה ארשא ואבשי בשנא אלשא האכשה הכי ידיטר בגוואי אכא גגורא טארשא ניקש cown. no ride 22 crocn. or then ry oren. םדת הה הסוברין ") ארב ארבי הית בלאבא. היכה تحمي وتخلمونه واشمامه تخليلهم معتقيد (مم). شمه גלבהדבא לי הכהמכלא הגהובל באדא גאלבובה²) the restor conter . were equip of the rest of the Lucis reparts in in the same spectra rely area cel. and re, with LLEXAN ACLIN orouts rely seers reles reis access control of (" [w aceizaen " aceizaen " (aceizaen " aceizaen" " aceizaen " aceizaen" " aceizaen " aceizaen"" aceizaen " aceizaen " aceizaen"" אלמא אנגנא אבא אעון [כל] מנילא מנאמי.

- 1) Sic MS: the order is very unusual.
- 2) MS asidn (sic).
- 3) Supplied from B.M. MS Add. 17128 fol. 17b.

לבידאי שבן. למדמש דאביר, כלל. לבלפיםאחם הלאסד שביע לאסי ביבשאי הסואסד בישאי ושיאי שלא הלבהבא דלא במאאא הסוגע באבא דלאי שליא אואלאא שביע לי שלל דסדידא הסוגע השריאי בדריאי שדידאי דברכמים העני שהבעא לאי שמסינילי אבא הביאי הואי אבאי שיא הכבויכי הלכוע כובי אבא אבייי בבא: אבייי.

הצורצוא הכוו הפלובה הבווהא:

בחנה בד בחין: האדבי היה אשייה. להשריה. להספדיסיה עשיטה והפעורה ובטיניה ודייה. וו לבנטיה עשיטיר ברוצר. ובוריה הניט דבטיריה דרשייהי) סדרה שבביה טרחנים דיוריים בל ייד סיבה: הם כאי ביאה היא לה.

منوایه علمه خونه حزیه مراسه درمسله در حمن لولس مراود المورم دمانه مانور مراود المورم مردمه مانور مربع دمم مردمه مانور مربع دمر مردم المور در خوی مرده لیمو حر مدنده درای مراود مربع درمانه ا

יחסיים ברא אבובא הכ]בוחיץ נצאבע הנאסום צובא 10 A2 [ה] אני מואסום אבובא 10 A2

- 1) After this has been erased, apparently by the original scribe.
- 2) MS ~1.10.
- 3) Originally written Kursan: but the a has been erased.
- 4) End of A fol. 7b. There is a lacuna before A^2 begins.

KILWAN. ELEM LA ENA IDELA OTICET OTICET בב דהעה הלא סהו כבל הלבה הכבר 2212 82120 incipit "[ננו]א הצהא ל-א באהמנא: הצא הכבלוב, הלבלק fol. 7a (C) elou nous. רניא: אנדי 5 מצמעולה מכוו הגמהה והפטין anth as I may + ripici a tim of mero rotan xomig xorra x and x 22 . . x ou page a sar התינהאא שבונה. (יניראיש ויין לאבמיש בנידאי * Ksizza (2 (warlas . warfiter 10 האלוא מלמייי לנמידה הבראה הלא מניאה: deficit אשוא במישו : האמושישא (יארשל אומר ע מדאסאיאי הלך מוניא לבוים מות בהודא: ההלבא הבויא Aprine: 102 1000 0000 1000 1000

1) C KIJUN KIALD.

2) The words in round brackets are written in a smaller hand over an erasure in A. There is only room for two or three words in the original hand. In C the whole of this priest's formula has been much confused by erasures and marginal additions, thus: ג.א.א זבאלא (גדי מסר ארגיא) [marg. מוט [marg. + גוראין (גראי)] ארגיא גולא התערגאין להיינה גמבנאין (בבהלא הגלא געראי ארגיא אבואין). (מונג אין ארגיאין)

בובא אוציא צובצא הצונואיין)

במנה בו גמין כלל זין הגמללה העיה מהכמלה היא ליךי: הגמה לכלהבים מלמנה, הכן בלק גבים ליךי: מהנה: הכמלה: ועי הכמלה: וביה: שלעה: 3 מלגמען כברגנה מימלה מהכיה: מלמרגה מכגבעה הסלבנמס וג כגוכשה מוגה מוגע. מלמר כלגב. כינ מלבלמה, מהנה.

No formula follows this rubric in the MS. 2) This is rewritten,
 and partly at the side. 3) Marg. + حاب محتمد محتمد.
 4) Marg. alters to محتمد محتمد محتمد.

72

לכדבעה מדעה דילתי. מלמנה דעלפימה בלעד מדבה: מלמנה דבל עד באדיביאה היא להי: מלהילני, דמעה כאמדביין').

مناک علم : لصلم دلمه مله منه حزی .. لی لی تی منه دین ملی دلی بلی مله دند. ی ی می می منه در منه * دلم . دنه ی مه منه دین * ماه د. محمد منه دمی مه منه دین * مله . مخیم منه لمه لمه محمد لمده منه منه . نی مده . حلل مخیم مده دینه *) مخصل انه مده . می منه منه انه * منه منه . می مدی منه انه . مدی منه انه . مدی مدی . مد . مدی .

rursum incipit (C) fol. 4a

[Here a leaf is missing from A]

בדא אדען עדביא אדען בדריאם). דבו: הפלמבא הטלנאאי בחוא בה ביול דאום אואני ביום גמשא זו הפסוסואי מעולא דשטבוא הובסלא הלחים ההאנון הסוין לא הדשבוין בא דואי. הלא עסבעא הדשמון אבא.

Sic: but we should probably read 2) C הנה הפה.
 Sic: but we should probably read 2) C
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בהבישה. בהשבואה באביאה הומשה הלא מהנציה. שב כה מינא

[A leaf is missing here from A]

fol.

air this were and and the work of the puicoro creisop 1012. 5

תצתצוא: מכוו עלב הפטה ל (sic).

cour as early : news hy air an an an האמלשמאשה האמנישי הכי כלה בבינהאה השמהכליהאה הכוווצא כיצא. הכת בלה שאפא הבצהבוא הצאהא. הכן בל המהלא איניא ויבלך עלמיאין) האלוליאיא בליאי 10 abaiafina . and they be and a second ممعقديه قديم . لى ملطمه ملى معبومه لحجم בדמיני המשבין לדעובא באנידא דמניאי. בלל יעלם . הביעדרא איניאי אייראא מארמא (מונא ?) מילא בגמדלי עלא אסבעא השפען: אבא הביא היהעא פריצאי המשאו محطوم ملحلم حلحم محمم.

הצורצנא: הכוו:

בחנה בד גמין אחב לבאדבוח הגואה. להונה A جمنحدم مخولدم * حج مليمدم دوندم: سرمددة حذى. 20. מאמלו הפסד (sic) לי בניטובי אושי בגרושי ניצואי וידי [ممد] ») ممددة حدتي. ملمطم ممةحدم هلم فتحم

1) Above is added in a later hand win. 2) From marg.; but in the original hand. 3) Conjectural: there is room for the word. 13

nand apply alor: mery set of iter fluces ל, מנא: "פלוא ומצעא אמיין). פלוא מכבו עוא. בליא ביוסטא הנבצאא הגן ההבליני. בליא הלוח הכיוא Kan ich seisan use Kuun: luson rüsch olescars rufass: olius richt laler reace socie s הלולון הכבשא הוא המא המצועא אמיין. המא alto in alin 100 piero na 11 an 100 in neroa uraz erum?) luadin rünem alracat העלמאי: גלעואה גלבלת למלני הנשכני אדבוי איבנא 10: La Fring Lelmo mile, * Frider, arethader, la: 10 לבגיבהא הופצאא ההפגדא: נגבנא באדא הבבהא find in the star and and in the start as deyn new Lin eg al miano. neg ailin relun לא נדהמהא בדבא לצטובש דבובאי. המצא הכבוובי נו (3 ner star sand בתא אתני

1) These words are from the margin, but were written by the original scribe, with a mark in the text to indicate the place where they should have been copied.

2) Some letters erased, probably by the original scribe, who began to copy a wrong word.

3) Cod. אלגרג (sic).

men aily our more the error sile for the A Los [2] CULT ELY: MOS *[Ly Lierce &] FEOR). ONE [eft mle, act] se. Lis ale, [ars' er]") tois حدومه ورجم الحديد الم المحافظ الم المحافظ . Kissk is yask! 5 and the stan or sich. בחנא אב עוץ כד המבלעו, [לי]בהאי הההדיון בל el[my] att elmy: LES by Exemp or sich. emin er Loui: airon riven arian: ind the 10 אלמא אכא אעוג בל: האגו בלי, הבל מהובנא שלי routes : ioun ares rely : בחנא אתי היא זעת בנא: השודה נצוח: ההולי הה הינה הלצבו נינה: הה -[r] dawadan aza ana an aza an .r. ידעד בובטא [טבוביא] גין איט גילא הידא הידא היין איי אייי יישע ייציעא: הותה בהכהאה ההנה כל מיזה הלן יגהל הבואה صمندر بمنه: شه دسه حل غلسه درابه قديه: בהכבהלא הלבוא הנהוא: 20

1) Renaudot II p. 427 'adiunge nos cum iis qui te diligunt, ad institutionem a te accipiendam': but in A there is not room for more than the words supplied.

2) Restoration in accordance with Renaudot II 427 'propterea enim et eiusmodi rerum causa, nunc poenitens ecclesia tua'.

3) Conjectural: the word is illegible.

omoch rüch: no rurd aler, [cevi]) er erer ^(B) قرار المحمد ا The set estrees quere and it was an with : 1 rear alimo acis preve (3, 1/2 show · joen iten mennen kinkenn: er uni ned eracint +) radime leeia. La Lui wer rulton rrun and lipton ruly?) no ain and A record action ly recever action of the standard and "real and אבבמעדה [דיראה]: טומארה בי מטבאי: [טרצארת] בי ליבטקאי): טומוא [גאוליי] בי בגומא טבי בלבאי 10 [ol_oby] ex reads and and [uly]?) rug ieally לבי . הביה מלא מייי לאא שמביני י דאמיין) אמי אמי אנא לבה דלא ידר אוא לבה: בוא אירף נבאברצי (B) בי הדי בשקיטי דודר וארשא טומיטוא בי ארשאי: מכבובא מנא נצאבת ביאנאי מכמים גבאנג נמבדאי: 15 החובא בב בהלא נסהק. החודין בב אבלהואה נולעוב. דלא מביר מליי ועוי ידי לי אוא בייאיי ביע ביעבא ملي حسمه: الله عدهم شلعهم ورام: [هو]ملهم يرز

אריא הדהון לא עלב כל הדלל בלחין. בדהין לא בדהין האוצה. בהיא לא בדבעור, הגוצא. בחוא מדניאה.
אריא זיני דלא בוא מיז הילק 3) B מו. 2) B מו. 3) B מו. 3) B מו. 2) B מו. 3) Conjectural: cf. Renaudot II 427 l. 1.
B) B מו. 3) B מו. 3) Conjectural: cf. Renaudot II 427 l. 1.
B) B מו. 3) B מו

منالی ملم: ") در حمدر مدر ۵ در ۵) لحمل مامنحل ») المل محمد محمد ، "ملحصمل التحمين ، ملحمل ») الحر حديد ته تهارهه مهده ، ماحمه ، المقطر » الحر حديد تهارهه مهده ، محمد ، ماحمه ماحمه ») المقاطر مرابع حمد المله ، الحمي مهده ») : "حمد تها محمل الخد مرابع حمد المحمد مال المحمد محمد ») المحمل الخد المرابع محمد المحمد محمد المحمد محمد » [حداره الم المرابع محمد المحمد محمد المحمد محمد ») المعلم ماحمة المحمد المرابع محمد المحمد محمد المحمد محمد ») المعلم محمد المحمد المرابع من المحمد محمد المحمد محمد المحمد محمد المحمد محمد المرابع مال المحمد المحم المحمد المحمد

בדא גיד דער מנידאמאא דעו בדאביא לאי גער בד אביבא לאי. מכאיבדעי [מבר א פוווי בד אבינין. בדא זעב שני אנשא אבא אעיד כל. בחנא אב עני (erasure of a word).... (above the line ,ime)

במנה מדה בבדם לדסכידה דין: כל התכוח, איב איב איב געון באין איר איבור לעריה מנה געון: כל התכוח, איש געולים בדעה דין, געון באיניין איניין העלים בדעה דהולה הנהי בעה עמלי עד גין, איבמדיני טראיבה.

1) B \leftarrow in B. a) B \leftarrow in B. b) B marg. + \bigcirc in B. b) B marg. + \bigcirc in B. c) B + \bigcirc in B. c) ris zien . rela aris aler ares reg בענדא דיראי) כדיאי?).

rursu incip fol. 2

arity i wo red a craige () when a constants) in the stand orer tres in the suit of the server of the s fer: no recepte curr: orderrich lab pertor (B) הידאי: מיט ובבצוע גבי אוראי בי אוראי: בי אראי: ני אוראי Lo בהשמרא הפורנשא: כד הנה בבו בל בהסדונאי א) uter: The success of a super of the super of אדריקישי ארא אביז גמבא: נרצא סייקישי ביצ 10 נכמשאי. ולאו וליים, (1) בנד נביא: לעו ולא דיין למ לעעודיא ais : draid yler regist : (12 rals dire (11 yis דבד נעום האתכיםי בי יומיא מדידאי: טבי בקטרקאי) סגידאא יוציף ארשאגון) בייש: טאומשהא דע בוודאי ירוק: בד בלכדול דבד "להא בהומוא דגואי: fol. 2

הולבא מלוח: כד דין בוליד מהא דומבל מהולא קבוניא مالعدم شركته منه والم والم والله منه وم معالم ممه سلو شبه دراهه مومزمده : دو دمود اسحه را

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1) C (1) C (3) B marg. + Kaaiaa. 4) From A marg., but in the original hand. B marg. adds ... مدرع after 5) B مدمته 5) b. مدرعه مدم 6) B marg. + כאר.
7) B לאבולה.
8) B ערבוא דואר.
9) Erased in B.
10) B , הוארוש (sic), for , הואראד ה.
11) B כוב ערביא.
12) B marg. + כובאל. 13) B marg. + Konsafa ella bladaa.

בחנה הצידה לביב י) בד לחין גדיה של הגיה סודם הפיהה הבלעובה ז דרי ושבעי לי נבדים. לי נבלים. לים נישל הד. לים נינהה הרבה הבלה בינילה באעונותה הלה באעונותה.

مالک ملی لیم الحید بین علام محلم و لیم المالی الم

contr as 100 my row resis as in ruby when

1) C om. 2) C محمد المعام المالية عام المعام المعام المعامين (in B the word pain is written over an erased word, perhaps محمد.

3) C حظمت. 4) C خ. 5) BC marg. + مصلع.
6) C حقمت. 7) A word has been erased here in both B and
C: from the remains I can only suggest that it was حليمديرهم.
The last two letters are visible, and the word was a long one.

8) C (seemingly over an erasure) α . The erased word was perhaps α , which is supplied in the marg. 9) C + α is β .

דלאי: דלא לדביא נשמא לבבא דלאי!) יאוא שנא דאולדבי לן לבסוסנא. אלא לכליא דעלשא: מלגמבטא דסביעבא מנערא דעבמלא דכל אי בליבבמלא מכדעבא מכועבל אינגמלא דעעדיא דכלאי ביאיי): דכבש לא באאי) גמבעא מאיסידא מאמעדנא. בב זמעא דלאי סדע בכל: מילבאיי) מכבור עיא מגמא לאי באמשיא: משעא מכלובן מלכלק.

[A leaf is missing here from A]

בתא אתין. B (C הצהצוא נסמק צבוי הנציבא. 10 (6 Kale Kaui Kar היווייי גאטרשיני יערשע עשרי אושר אישרי cin. Rion on Lann () action rely and Runn. . ash transpirer win vois koustare B fol. 2 LEN OLE FOUNS) ELA. 15 בתוא לבל נתיםה שמנא⁹) מלבמאא הבלי. . Kis dal I dur Kas במנא *נהוא לגלוא. (C) fol. 3 . (10 Dia Kar Kar

 4) B
 2) BC
 Roman 2) BC
 3) B
 3) B

 4) C + La.
 5) B marg. + ベェン ∞0.
 6) C
 C
 5) C

 7) C
 Kankar.
 8) C
 7) C
 8) C
 10) C

 7) C
 Kankar.
 8) C
 10) C
 10) C

 7) C
 Kankar.
 8) C
 10) C
 10) C

(B) (B) fol. 1a

* כעוכעואין): לכוא דעין נובן.
ברא: סורעין בוא אלחב.

בתנא: הה הכלעה הסת, הידיא היערוא: לתנה האובנה בהימה 2) סדת הרכעיא היל ש סדעיא. אוד בהיבלעי 3). הה הכוביהה איז הכלי הכהביבלא שאוי): 3 כליבהלא הביערא הכובים איז בעלי הכהביא שאיי): 3 הילעי 3): הבהה לעי באא כל 3) אהבעא האיסיא האהעווא בה והעיעי?) סדיר כבל: היל באיץ) ההכבה שא האה לעי באהמיא: המאאיי) הכבלוכן הלכלת בלהי אהים.

רבא: אדרא (C) fol. 3a

במנהי") צלמאי הסגע הנפגיאי"): הלמא מס העלל אין העדל "העדמאי הגלע לה בלא ידוואי בהוא ביה הלע לבובה: הבוא לה ביה הלביה הלבא בנהי"): לה אמפע אין המואי הבואי בה פלעין עון הבעואי "מהה העולה") גון גוון הבהי בבה לביבין בו והסמא אין אפנוען: הלה סהלה הבהי הלעי. באפבענוין) מבול מבטעין לבמאה

1) BC محمد محمد المعالية المعامة (1) BC المعالية المعامة معامة م معامة م معامة معامة

3) B $\sqrt{1.3}$ $\sqrt{3}$ $\sqrt{3}$

III.

C fol. 2 אנצהוא הסגעא וכו, עבהב... אעהות, הכוב... menover wards.

platon rara stan ret arin: Ly lines, דלא צהיי: דצהיי לפוומנא מנא צבד. ועת אנצא. איבוא הבד הבון כן כל נבלא הכן [ב]י) כשוב 3 באפא: ניצות לעדדא כנהצמאא מדיצאא. בד המודיני באסדא העמבא מגעאי. בנד²) ידמר הגדוראי לימאי עליז השמו אב האשמהה האשות הלא מדנג כבל הלבא הכבבד ייא הצהא לא באהמאי. KIMO

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incipi אאמנין . fol. 1 entry. Item is cles . 4). (C) . whit rows (5 Dea : reter (6 Kaiza Kale Job : Kizaza).

1) Conjectural: the word is illegible in the MS. 2) Marg. + La Koaisa Kalk. 3) Above the line is added , marikan. 4) C aslal. 5) C 22. 6) С калы.

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Kanich Lab her wlay. afi and , Lator ruie to relace, yilator rola, 1) lat cir. דיל הזא בה בתוא לבוא. כלל דבאי בהם, החא לא asier lab rerr. and repear, roin recelty ly. obics الجدل لم لم محمد عمر الألم الدلم الم Lipp vor ar ar ar ar arigen arist If and war all we lo when a since the Kla Kiti Kl Kimai ik : han Koadin Khail dal mangin menter site ina rubiyan ninanin kati nen. rep zien relmy z'Laton rlat nen öla, 11 גבחנא מה הבאר הלך הבחנא הה הכליב: et 1784 דמבועא אעייי טכיטראש בבבילה טקאע בייף ארשא Khali, pina ron, yarak Kuruk relong , ilan Lad cir doga: cfl ragon ly shop redire Lad אבאי טביצירט ורטגא רשי טואבך לובטקט בשיגא וי 1-20. Kapsi Kalt Kars Kal אנהלנהן החנין דעובא העשונא גרין להא אבאי כח acrison, air aire ly ladon. Elm drieu, acare,

لحلح حلحم بمحم . علم ومعمم وتمام قد وحدو لسعدم مد حدة 20

אל העושיא געט בעראיא כי גידראי ואשייא סיי בייני 20

1) Read Kalos.

למה הוובנה העומה סדע נדוא. נכלל האב מהא

אבואא עלבימה בין לא לה בחוא כו אכיו.

. duna rizz pira na razan na rair m. inl emin a, cin ann yladn: rijua etimo, oiree etimo, coreton. oufi sus an על-מא מנבינא .. האב מהא אעיולא והם לברב. relow, y'Lador ranico Lado ner olay. acreen דטוטבש געדיותא אחדייני שט נשטא בליקיא גארשא סוכנווצא. כו לבליא סומא וירדע מצומע לשטר 10. Ner reinem rezinn nur. verto Ten nen will caidon rioun anun er nici. iurcelen nem res sur et . orri ele ore aniers mer rourers: ious rely areas or sizes one for an in בתנא להגבונהלא הבבטו הלוח התוזא. הבוא להי 15 Letton Lod eignen rela rozien nordi er adjust and air landy. slaithy in, roledored with read and arisicon. Ils luido with structures . say itsics relay design. لمل محم بخصوب لن لحالم ور مخذ لمل محيسم. 20 ארה .. (ידישאר גב אמשאל אשלה אין איידיא א כמינכוא בנידאיל להל אכא בנין כד אלדין. ועבלין אלמא אבא אעיד כל . לדרין אוליד בא שלנין: דבלמין

¹⁾ Sic MS. We should probably read Kaira.

לשים לאודיים הלכבא: איי דבי כאו יובאש דבדיויא בליך הישיב לשים. כד אייאישים לא עדביא. הלא באעבונא. הלה איי דבי סדב מובאש.

ידאוא הכוא הכולא כה לביוא לא שכלא להשכי דאואי שיאא שי הכוא העליא הכלא הכלי לאיניא האוליה המכמנה הנייא לה הימאאי.

נשבא הדאוא סהבאה. מ. הסברנהאא העראש המדיעאי טעניטאא געע ארמאי.

שובא גוע מפואים וכיביא. מדיגיא כספואים. עדיציא. דיק איליגי.

די כאי האי געוון האשאטאפון ביאוא שוון. ש. דייבל געראי גייסנט גארשא ער אבי השמראש גא דאיאוא גיאוא בישטיא מישטיא גיאני גשי גשי

۵۵۳ که مخن حکم خمید او مخنی ماهی. ۳. خمید او حل مقر محمیقل مهنقمل در تسلم. ۱۱ جمحبیمیل لمل دمیمال خرن مرد کم عفیل.

במנא זין הין היצא בד אלי לא היגון לא היא אלש. סיטייארט לעוד לאי שי שי בשוא גרשה לעושא לעוד בש אושא של אפי גאוא לאיינואי. גרשה לי יאיי היא עסר גרשיטא טנטרא ושטי לי טרט רשיראי. עד עסר ברש גוולי לי בראירטאי טרסי יעטאאי. ארייא גוגליא כרובא גרטיג רביטא טרשא טייעטאאי. גרשט שנט גבן בות גריט רש.

מצמצוא אמי סות מינא דעי נובן. ח. בסו

in the man our she have in the לדאוא בד טפל לבחפיא הנתחם. מ. בחפיא ה במהילטה המשמל ניא הוהא המכמא הביאה המשמה אילי fol 17 ron, enen indidante de la cim rei. rein > nois shill bir racin. noi, rael long לבהפיא בן יאוא הכילא למה : ההכיא אולימי המי הסת מי בק מבוא . האת גל להילבידהה, הגוי אנה L airdon. adac. expr. > purato als eduratos דעולא הבשא כמה בדאוא פדיגאי. להב הין הי התבשא ליאוא: להפשא המה וכנא הבבי. אולי אנא 10 הין ההם הכן סהם כולביוצוגואה הכלואה אלמה. הכינופי המא התבנס, ההא בן בנווצא. הי, גוי התעלא למה נדאוא. הסנא אנאמה גובנא גען כאו באבוצוהאא. radel, and ere levira .. in, ry doc. ron contra בצהמתם בדאוא בגיצא בגבאנה: בי בגם גוביטקה א . שוהיא משניטא אואיא גבוושי הואא משובא. אירה גבו ביד ידבי נסינגאיר שט אדקטקה cesim estutor. achie, sabe thilewan. hac ny ira lelus: roo arcesto codeci e, esis rualo. ac, usabe louris. . . alkeles ina la ma anco and on utits a aleropa: varie iste praires is אמב התפוצ בחנה לבלידיםה דאוא סהתאוא מערהא حلائد: مه اردد حذ خد الفل حدايله وزه נאלבבידההת... אב תהא אעיואא והם לברבה. הואוא aly refin oran reall earn with a owner or

בדא בת זמע א דעל אי בחנא אשמא לעב האא דאלנאנגאא מדעדאא לא כזי אא מהאמדעאא מדטרא באמשיא בת כלבם. ש. שדא אידי לשים. דשלע דאוא דאאאידים מאיליבער מאלך ביים בלעבמאא דאלעאבם: סבאידין אנאם דאשבים אום: כל גבמאא דאלעאבמאי סדיבאא איבונים לבם. כד לם לבי משלי בן אלעאנהאא אנם. אלא עב סנמבא בן אלעאנהאא אינאנשים.

השרשנא געון אלי לבדא בדעלא נעהו. m. בדעלא נעהו במה בדאוא דר ד. אלאא נעהו 10 דדיער למה במנא הדוע למה לבינובה.

במנא הלית ההיע במם בדאוא בד בא האלי סברבא בסדביאי הי הדא אהי דבאוא הלבי דאנלימס סדיבא הלאינונאי לבדבא ודם דנלימבה.

בדא הנה, לההא בד אלי עד אכא סדעא . עד ז כיא סדעאא עד יסעא סדעאי ש אנא אם בחוא אקיים דחנה סהיאא ער הסייא ודם דנהישכי עו להדעה דבה סייאא ער, האלינה דנהם סדעאי אלא אב עד אכאי סעד כיא דעותי סעד יסעא דעותי.

בהכנשא לאבא הלביא הליחנשא סדינשאי. לבלק בלדים 20 אדים, דם. המסני, בה לאלויאי האשא הדיבואא הדיסד בנואאי. איבוא דו הלידבה בבהבישא דהמסנין לביםי בין סבדק נסיבהאא דיאואי.

בחנא הבשא ההעצא לחה לדאוא כבהפיא. הבו

המלבוא הכמשהא נואימה, לשהמא למא בושא... אמר הי, היצא בחוא צלמאא ההא מאלי

אין הגיא לא איבל לן לושנמנא אח דלא הציין שילא להשגים: אנה: הפיש לאבא דואבל צלחאא אדא דאוא. האלי בהא אהין.

סב, אלי שלא של בלבה. מ. בד במדא אלי נשהם. דעויו, ען דלהעיא העשעיא נשהם. של נפשאמהם השל עבדא. דמבוא נשאהם לנשיבהאא דואוא לאעונא.

הצהצוא פשר לבהא האהלי סדת היא הציא ידירן ידירן. 10 ש. פשר לשהם האובנה ישובהם סדת אלמאי. האל דשרא צל-האא עלפיבה אפי הלאלבהם היצלאי. ההאיר לא להאש. אלא איבנה ישובהם סדההש, והיזיאי. האאביבה לש דייבן לבהם אה הא דהיצלא בחונאי.

בובא כבא סגוביי ובינא אלמאי מי. סגוביי ובינא זו אלמר היבניון העון איי גאובי לן העובעואי.

בחנה היצלה כד אילי לך איזבים בביא ולא העותי היצלה כד אילי ליא איבים בביא ולאי העותי באותים העביה וכבו למאין מופימים כמודה צוחלה. העתי באותים העביה מכהובולה. אבנה ובת ובנהלה הוותה: נשכם להיוה מהינה מהנהה.

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בדא אדין. בחוא אדין אדאא בד באבה. ה. הוא אדאא היהב לחה הובא: איין אדאא היחב ו. ווו די לאלדיהה, באי מודאא איאהח, בי בל להאחה. לבלואא האדי לחה אלגא בדבה.

تهليدم . ملحط فقمالمسمنم مخذ . انحدل الملقم للملاحم . مجمعد عليم . مع حنيم الحذم الم المقطم . حر دلا المحينين للانعال محلف مالم. منهم جميم لم لمدحم مدمنهم منفد لم معهم لحفح لمعدل مغلمانهم معد تعديم المغن .

5

עלך הגירה שה, ערב האאי. ש. אך הרדש שי ערבטאאי: ערבין לא הערין פינועטש, ער, ערבע עלך הריע ערבע היאין לא הערין פינועטש, ער ער ער ער ער ערבע היאיע לטערשטן. אים אין שאי ער שי ער ערבע הערטשאי, אים אין שאי אין אין אין אין אין שטיא כש ערגעליםנטאא הען ארשאי. טעלפאט רש הילבה. טרגילא שהיא ען שי, האיטר. טען ש, העוידאי. הנקבה. טרגילא שהיא ען שי, האיטר. טען ש, העוידאי. הנקרה האלפטט לש לא ארשאי. טען שי, הערילאי.

סעילאי. שי. בד דירך איראסשי היילא בר: אַמְאָכּלָט אַנאָס דַבּוּבּרַע בּיזבעין אַנאָס לבבד בּין זו אַרוּן דַבָּיָין דַנשטָין טַבּיאָדָ

1) MS ale, but in 2nd hand over a faded word.

مالم فی حج حبیم. ۵. حبیم مندم فام الم المخلفتی . لومه محسلومهم المحمقة من مانه مدیم محسلور مو بعضم، معلقه الم من مناهم محلومو ممنومات العالم، معلقه من معنا مربیم ممحمة الالالمه معنومه المال محل محل الن الموقی محسومه العلم المال المال المال المحنم الم حر مماندم . المنام الما مرا محل الم المحنم الم حر مماندم . المنام المال المواليم المواليم المحنم الم المال المال المال المال الم

1) The MS has 1.

لتمحمدی یہی !). ملد منتی کر منہ میں معلم المانی میں معلم معلم المعلم الحک میں اللہ میں معلم المعلم الم

אבהם ל-, עהבני היבוא האפעון אבם, לעיבנין. מי כיני מנה האכיי דליא איבהאא כאי בערהדיאא. 10 די ביבא אינלימה כבל כמי, די להאא מידא להל בבידא 10 reity. of a roy weity went then there לעובנין. המודא מי, בלולא דאייר דכטהגאא הברא لى بر لي غدمد لسندي . مولى غدم لي حديسي. when you we want we want the of a set of the لى المحلم لنصدمدين . من حوللحديم جمد لم درنج لي دليم 15 مما المعرفة الما المعرفة معرفة المعرفة الم האל באום. אירה אייר שאבושעי טרטרישה אילו איי دل نبدمه المصمه لدم بمتند: دع المحلم للمتمديم arithen . mainer , he aft the jan the בנסיגנא לסג לי גואלא מזאא. אבי גי גבי גנסיבי 20 Tran migh we inan . Mr aft aly. as ainre. Ly buscaba reng. aft rings inach, riling לנשיהנא הראו ביון. איבוא גועהש בחודא דך היום

1) MS , به (sic).

ההמנא: מכנא אלפ לק. דלא נאקב דמלנק דבוליד. אלא שלנן המוכן כלעמה. נמכוא גבי לוכנא המאמ בגרב בגרבה. המהא אלבי. הגאל ה אנגון העינען האבה בוכוא המאק. איר דאהי בנטרא suits. Els tongen roui. Ly tere ina Ly דואקפ דוכוא דבאנד. בלל דערבא דלא שאנו, מכלל יו לו בלא אעדעאא. חבל לעדא השמנטו, נ-הדיוא. ה. אוא לע אלב אירא עובה דביהאא דעילהאא אדינא. . באוא היא היא איש בישמיא איא איא גא איש לבה. 10. diam sans dal ska in kinas asto kla הסדידא מהולוגמי הכון לעבא השהובון נהבואי ה ה לעדא עיא היה דה שדיא נעל . דאילהה, עיא דופאא הוא היא היא היא אינא אינא ההא אינא הה inder orien. La un corn lune. Min elina. האכונא הפניא בי, לעבא שעיבא הטאיבי. הבנא 15 مدود مر لسحم بندم.

אבסם לן עברין מעלימין. אנבוא גאפעון אבם לעדבין. מ. מלון ילופ לן פא גיא מוא. גאסוי לן י ילבעבמאא. כיה, גלמה לן יערמין. גוייאל לק אמכסוא עק אלמא. מואיישא כאבמאא. מעאיור ען אמנא. 20 מניגאמא לעלישא כאבמאא. הנשמא באנא מכדאסלא מניגאמא לעלים העבילין. עראלים לי היילא מכבוא גאסלעון מעבילין. עראלים ל מעראליביל לן. גאיבן: אך יל מיבסון לאלון געלה כן: אב לן לן אמכ גלא נשמא. אבטון: אבאנא הם גבם לן.. אב היב מגיא מגיא מגיא מגע מגע מגע לב מגיא inther strad. acts are a cuits ricker באובא נשמא שבונאי בי המונו אבשמשטי עםי

m. cins ros reight and relin riter rail. מגילא שגאי: כל שיי גידא אבל גושטא אביאה כי אים בן. אלא באובא. הננה. אבבא האנאמת, קבונא ctuto cin, Elabor ala ala ala ala ala cina אלא איוא טעווא טוניסטאא. הנוא אלא אייא אייא איי . KLiKS 10

הכן לעובא השמותו, נהמוא. ה. כה, ל, האלב לא דובבא הויאר לעובא. האנא אהדב... עדאי דלא ניאל נבשא הפהדפבא הכהשתא. אלא לעתא הנתהא L LADION RESIN. RAPHAY: NELLY RAMAN , LADA אמנואא הכשבוא אבעהא הבאניא. הכשבוא בין: נו Richo Luzuton Relong. Redein Reg: R.C.R. Right aldra and arm adir: . whale with aci Judo asien II. waly aly: in adiay lefin. لسحم 100 مرم .. 17 مرم .. 19 مرم .. 19 مرم الم الم 100 مرم ال ىلىقى بىلى بىلى تىلى تىلى مىلى مىلى <u>ماتى مىلىم.</u> דין אליין. דבלערא לבוחין אלא דפוא אבל אילי Applic representation with the series with the הלה הפגיא אירינישייין) .. באי יציבי שטובול 1) MS another.

בנבס . הם דכא דמוצני, נהסבלבה . נשחא צבעים איבוא הבצעיא אב כאוצא . ה . אדי, בהעיא איבל לבנודאי עד ב, כאוצא . איניא די, כדבא ההא לבנודאי יעד ב, כאוצא . איניא די, כדעיא ההה ל הכאוצאי עד ב, כאוצא איניא די, כה ההה ל הכאויאי . הסה הי בדי גראי בי עלילא . הה הי, הבדביאי הכאי מודלא בדיי, כה דובסא . בד בעיין ב, הבדביאי הכאי מודלא דרחל עלילא הכבלק בי בד עניין בא איניין באיצא . איני החב ל דנה עלילא הב, עידא איניין באיצא . איני החב ל בנועי כן כד בדיע הבי איניין באיצא . איניין החב ל בנועי כן כד בדיני בי איניין בדיין . אבביא הוה הכל עד איז איניא .

אסב. זה, שבוא נשטא צבעט אבוא זבעביא אב. כאובא ש. גבא לא גלאבא ז גבעבי, בעביא ליא אובא זקי לבעניא ז גבעלי, באובא עריים מוא אלי גלט זאבעה גאשטש, צבעט כללאבא ז זבעין כעביא גאשטש, צבעין כלוא מעניא גבעין כעביא געריין אשטא, מעניא איני כבעיע עריינגעוש, גבגיין אינא בבעיע געריין כאובא נשטא צבעיע גד עריין אינא לי זילי פטפיע טיבר צבעיע אטר גע שביא איני כן גבעיין כאיבא געריין אוני געריין געריין איני כי גבעיע איבעיע איבעין געריין אינא בעיע געריין געריין געריין איניין איני געריין געריין געריין אינא געריין געריין געריין איניין איניין געריין איניין איניין איניין געריין געריין געריין איניין געריין געריין געריין געריין געריין געריין געריין געריין איניין געריין געיין געריין געריין געריין געריין געיין געריין געריין געריין געריין געריין געריין געריין געריין געריין געעיין געיין געריין געריין געריין גען געיין געיין געריין געיין גען געעיין געעיין געעין געיין געעיין געעיין געיין געיין געעין געעיין געיין געייין געייין געיייעיין געעיין געיין געעיין געייין געייין געייין געי

1) The words , etc., should probably be omitted, they appear to have been wrongly copied here from the following clause.

2) MS KILL , maduki (sic).

בהלנק דינק בד נהפין לבדינאא דאמאוצלים. הבתדא rein man ilin Lein aliann arith And the crite of the criters of the «Leshy. m. tonto cheshy. abis and . or al. d. K Kiei Lite Bar Bar Rake Rolin Kiel להישאבא הנאימה בידיט איתי גבואיר ההיבאיך Aproperties . when a when a series and alento . otisaic. L. aun. c.i zeton in no cito och inzer okader. Hoc men mener herder 10 כובאלייקע נבדואיי אךא דרי אבי ארז ארז. טברא مەلەنى سەت لى دىن كى دەلىمەن ش جادەلى، مەخدىر דישלייי מרגא בריי גרא מאירי המבנוארים אלא under andin ... rorden red: Lange of and arity veryen of the second the second הוקבלה בהדבונתה. אם לב בדיבהת, ואבי הגובא. ozol luroton rein ... roild ry: rorn m, ruth relin finn of, iln with children fly בשי לבואידואאי הבשהמנין לחנין. איז דאבי גלועאי יי 20 דעון דאנא כן ושנאא דעה באאנענין מבאבנון לשנבא fol. 173a בנא מל במיםנא הפע דינין. למכ הנין מבוא לאולא הדרט ער ער הראש שביצי אישוא فنه محلمه باله لح الغد لحم ملعه محم בבגונהאא גומעא סג. מכלל גבאנגן נשיבנא גבגנין 25

resires. rest ships alo alo alistica. chier rech. a. rin L'n nadon, reca arers כן סדע המין לעון הנוא אדעי אובאי האמיליטן האדרא שם יה גלג . גאמצינים גסטשיט . ,שטקרג גדינים ששוב דיוטטיד דובא שייא אייטיע יי דוטטיד דובא באיגדידי ד אלא בבי אלי אוז. הכנא ההלינא כן מוא. האלינון השלי בא לדי נבוטובוו נסצידא שטי טעניא שט אדמי: הוגמען גלא הינא גנגמהא בגמהו: אלא בג מיז מגיצאי אירא נשטע אביי נשטט מגיצא אירדא דאר אוא הדי אנאי י אטר די שנוא נאהדי אנאי 10. an eren in the series of the second הכבהלין. הננה השוצה הבהצון בה אלוין. סהו מהו סדע הדדבאי. להכ דין מבוא נלפדע עראי מ. מ. מ. דונו היא גוגולכע אינאימי . משכנא בין לעון למאמי נגאא לך הנפלטע המכידא העליא מלבא. אבנא הכה 15 in tol. 17 יווין לן כו אוצא. וצבעה לאלמא הלואל איני מי, דנייום בבדיבה לבא הוצבעה לאכהבה דבותא. הוא נפומע המכדא כעצא מנהידא. הנעום לא מנאובים השבוא אלבא שותנהאמהם. אישי האתי אלבהא כוג נביא. דידעי בלוקרט שט בקידיד בייף דבבאיייים אמב הין הבוא נהסהע עדקע. ה. אלב אנה לצונינא דויצנה דנואפדע עד בדר הבחייבוא טכרא בשייבואי. בהנה לא בג באוליליאי בצבעי הבהיבהאא דבעי.

1) MS KINS (sic).

. Khawa Khally ~ K. Kisalsa Kisalf ~ on Alara . Town supre warder on the size . Kiton Kin Lander (Kik , mader Lander מה זארז עשורה . האה למל האריא זארא מאי مرحمه دريه ادرم والدادم عفرو مفرو محرف محدته دمدته دامدلم مدلمس مع محتلسه مرمد Lis zabeaby rub liamin 22 uzaen. not zlun. hal rhashara rham , and hir ush chera ali Ifo . amask kipto kl aliso . Kalk המביא הלוח היואי, נימים . איי הנה ביואדא. אלא יו נון גטוביא השלראי שני שביך גביי לש קארשא אבשי er repens Eizz: cerlo cerles. En lis repons rimand and gran when we want auin zabeaton Lat uzazn akaton. K.r., nely rain lo Lalor ser : in los remon cubis. 1 وعد محم الجام .

באלא באנאטא העל אינה בואלא כו אעי אכם. אספר ה, הבועאי געאי גם כבל אינסה, אנהא גא בשוליבואיל. האיגי געאי גם כבל אינסה, אנהא גאי האלב עליי האינין ה, הבועיאי איני גם הוגיאי האלב עליי אומאי. אלאי איני גריעי גאען העינין הנאינאי היבא האיבועאי הוש העת געי בהסבאא אעילאאי. גא אפיים אבאי היא באיני ער הי ער גע אעילאאי. גא אפיים אבא באינאאי איני געה איני אכסבם הבועיאי נובל. אר צוועא הבוא איבי . למנא אישמשה, אב גין: במגבא גענא געג עג. כג כמה, גאבי לן גאבים אבם למנא ארשם. אשל אש לין.. ערא: געג למנא ארשם למנא ארשם.. געילים: וגם לן גניבלא אפענן למנאים. געילים: איבוא גובלך ליגם לא גניבלא אפענן למנאים. געילים: איבוא גובלך בע בסיר געני אבע בע באעיים. מעניבא בע ספלא. כמי, געג אבא איש למים מעג לוסא בימע. אבם גביבריא אבים מסיני לא בריר בימע. אבע געיליא געילי בעילי גאביר געניא געילי בי בינול עיש איין גאבירי אינוא מרא איין געילייי מעינא מין לן געים אבי מלא אבי. איין געיליי געילי מעניי. מי

. たちとして しょうしょう しょうしょう

מדעשה מבלגה ל-דמעהי: כד כנות גיד הנתמשת, מעהה לבת בהמסעיה: מנימהם למכ האלה בללך הבלת . דבוד ביברמלה דילת נאלימת, לי, ייני דיי היי סיייםה 1714 .00 הבלני לבה גרומנה דרמעה מדנשה . הנימינייי באהדיהם בלנילה .

אכם. האלון: עדא לן: גובחה לן לבאא הנשכון. ה, אכבי אירא ישטירין אמשטעי טשי ישטירין בניא L'ACOM. . Rhöhen Ren: aft richty rate 20 אילני דיראפידבין לא להאא היובא דובהע אנה . הידיבא 10 כן הי היצהבי כד הווגם. בד מאת מהא דני לא קוד. דיאביגהת, הבד גולב ו- המינון לאל תא אכה . בד מוכנון הוי לאי: האהביול הבום . אישי ללא האואא או riaic 200 . while was and proce and rain nen: ita no snil en arean... roil to: 1 דיאביא לא דיינייש לאלמאי מדובד אבונה יטייאי במם-דובמה, כוד עוצרה האכא ההכווא מראעוובמאא דבעלמת ו).. האדבב: היאלב לא העלא בא המצא . אמשא בל בנרא הליאה לבווצא הנאהמא כאלשא. אירא בגיא ניקייינייי בסוטבישט אטנדא גאבטשט ט הכצוביא בריו מה.

באלא ובובעלא הכלל אינהא באלא אכם אבי לא הפיני יון גאבש אביי איני גינון גאבש

1) Perhaps we should read .

אבא האלגעהא אישמשי .. האאהיהי שמב. אבאי אישי ההי איסיא. אכונא העוע גביא שבא מהיסיא. מסיע למ אבא: כה העסיע למ כמהאי. מאר כונא אעיינא הגרע אני ההאהיין) אבא גרענאי.

בלאה אינעאה וכאונה כן הלנון ונה ואאהכינים כאאמי אנמא אכא הגן. האמינון הנא כעד עק מלנין. אלא האאהרי אלמא אבא הלן: איף ההן בהיא. כלך לדיו נאקיוניי בי חינא בנטא נברטנייקא حت منه محتبيه . حوالمه م مود بنه درام. גדיין גאכמה, גדינא. הנה גיו מנהנא גאילי, גדי, 10 עדא בושא האולנין. אעא העדרא השלהמין. מכניא דמט גאטלג אנם . מהן מלאמי אלמא אכא אכא ואן: כלב האמון בן כן כב כבההשאי בוד המנה סדובאי of were vorit supply as sign . were הלבה א קבונא הבפוא. הלא כה קבונא הגביא. and a risat or rismo . arlight rait or rich son represented to a start trafter. apos אכיו דאנאנבה אייא הרצועא. הכוי ואמאח הרצועא. 20. השת אמר זהמר האקי. האמר אמר אמי אמי איים. 20 כדון אינה עון הכביעה האנהלין הבוא האבא שרעוא . כול הנה ובצועא כו בעוא האכא . עון הנה כניא דליבהלא. הכציעא לין: לה כד שנים של זהעא

1) Read (?). 2) MS ala.

אלמא אכממים מאינה לא . . געוניא כי איין אכם : אמשפ ה, גכביביא . גרבא: לא אייקים אכ באובא . מכאאו . מכיבא . מכמוא ברש לא השוליבואים.

בלאא מגמאא. גכבובא וניא באאבי אבא . האמינין האבא באדיר וניא בלאבי . ביניא הגדיאי המס ment acts. anch it, aus. rubon, diund. אכא ועניםאי מאכא פונבא. מאכא ולא ועניםא הנין סונבא אינהסחר, איני אבוחת האנגלסח, אבמחר 10 rine of a service of the service of איישטשייי טבואאנג ומיסא טסויבאיי אבא גיי לידדוא city of the veriles school ... a print is אבאי הקלבנא התנכנהלא אירא נאבי דואייאי renzoz eziny sin solzior carigur one gi wiro pyperse vyergen veragen: equit אבאאיניי דיראי אראי גער גייל אראי איש אישי איי האידא גאבי יאיא יאיא גאבי ביבא יאיל יאי ליטניא גאיקידט בגטשי ניתודאי בלך צבקייות שטט [כמה]]) ביגהמה, הההב-דהמה, היל בביני האמה המלודא.. 20 באאבי אחר אבאי אר אים גבאבר רש ראנג בי בלידה. אביין גבי הסינבה הפן אבהה, אנאה. fol. 1700 מלאובי לחב אבאי אצ וכח האנו. אולינו גובא

1) MS omits.

בפדנא הבדאי: נקיא לאלמא שמעא אכם... וגם לעקר גאלמא אכא: בק בערא מסא ל אכא. אבי געין להם כיא כר בבר גמנה כי, כר כמי גאבי גמנה כי, לה כיא כרגם איך גאבי, איאלים אשמח, גי כיח בעאים מאמטאים מכלמבאים. גלגם לבל בק וכוא השהיא. אלא בלל גבטא ממא הנגת לב ב אלבטי הברג לאים, היהנה בי, מנוגר ביא אממת גבטא מהא האל לאי כבטי. הכג אבי גמנה כי, באבי גמנה כי, ביי היהנה כי, גביה בעא אילהם, גאבי גמנה כי, בעי היה גביה ביא גלום לא אנה. מכלומנא אבין כין גבלם גבוא אנה אנה אביא אבי.

דאר באלי דירי דרגילות בחוזה צרמאה הדאי שבא שלא הדאי שביע בחוזה צרמאה הדאי שביע צרמאה האלי אבם דרגעניים. הי אבם דרגריים: ציארשא הי האירים כה להדירים די כליבמאה כויא יו דארשא. האירים כה להדירים דרג ביצאה השביא דרלבואה. הלהכי לשולה בליילה דרק ביצאה. השביא האבסוה דעלמה.

כאו הפלטראי אירוא גרא ורשא ודידוש גרבא באוליה הבא התיתוא בחוא לח לבחלעוא ההאוא. בות מאלהלימא שרבאלא אנלבחנת. המוחנת לי אנאנמנין אדניקאא העלעוצאא. העומנין לא אדניין 🔎 als جلسخي. مشر محمله المختري. مهمد ملمد oule in, 17.1 > unit > 17.1 - and the inter live to noto sob . Kisika Khida . Las Kat Kikita . Ksiza dukisi dulader Kanala Kanana Ken dington actuedon rutiony. and cuiton. NLN on, 10 rohin action . where is it of the action of the second of the second הבוז האנולא בחנין הלא אויים ... האעונעלא הלא מלעוד .. אחב הני אב מהא אעיואא והם הנדבי המי נון גאלי הערצוא הי סדע נבנו האטונישא י אטרי וערא בי בייא ובראי ישריאא שייי אוע altro dludin. orin caltro icirin. un mert repairs adres inter top ser ini. כל באי גיי המשא היצה בחנא אלי יל באא מידא. אל אר אכמה, העבי בוגע הצגעא. ה. כהוא הנא , Lobr cheze Lob rer: rurer with office, » ALLA FLADAN: yLADA O, FALL CI 0 للمالحديدهم، انج ليم . محفقهمه وليم خصيله. ص. ليم Energe entry eres every . or Europender הונעלה המביי. ונכיע הנהיה לי . מ. האב נמחה הכה הבוני הי האמשי הלה ההא ההאמלך הגל עליא היי עון צלבהלא מהאייי ולמבי בדיעבאלא מי. הבה אבולבין 25

rest mich . I glich right cours i lexon . הצל מנינתה. הצל צורא .. הסוראנא לי אוליונין. הכסהוכא לא והם לנג מן סווימה הלא מן בגא non rins rir vor very or rever an and התוהו אם וישת של אבא בל אבחת, מבל האוא. הצל מלודימה . הצל צובא .. נודא לין: אונא האליו usen ending .. resize war realty rea Kar : and dida .. Kalka , masui _ ana isika 10 . הוהיה האמשיאי . . בעובי בעובי בעו המידטאי נייעו men rigel lern min. mbe, ele, ciurn ventra vis vite vite representation and any work weith weith is is a firm of אבהחת, העוד על סלודיכה דען שעלות. הדב אעודנא בל מלידיתה הבין יבידשי . האילא (sic) בל בבא הבאדים. בו הא בין הלעה הצורצנא המלודיתה. לא הן והנוח. הלא הן מקלות: לא אנו במק אלובא בל מקלות was to a some or kin and a kin בלתהו: הא כל הלוא ברא כאות הלא עד אוגי אלא עדא כן ביואא. אלא על אפחת, כלותה.. העב הלנו בלחין: אב ההא אעבולא והם לבדר. הה, באלטלים הלבוו הצהצואי כאו הפלהבא. אוציי אליוי הבוכנא הגונואא ליא שטע יארא אכשואא סגיגא גרי באושה אטמפטט ובטע ליארא טרטרארים ציוניי

האליגנון האמנואבסי צלנובא אנאנשים. אצא 101 גען האמנואבסי צלנובא אנאנשים. אצא גען באיזה הראינא באיזה האנצא איזיאנא גען האלי במוא בד נשר ועדא בן איזיסת,. האילאן גען: אנא בא גאלי במוא. אנוא הבד לאין עבד גען היא מוא בעיא המוא . האילא עני אנא גען היאל.

אמב הין באבביא הכלובניא באילא המבאא מכאילא ادتلهم اغم دهديم المملدم بالتحم. ممخادم: حملا 10 roledeston areadon .. doc. re- child 1000 הואד גיער ואי ואשל ושוא אירוא גרטיר אינוא פניא הדבאי דעד בי אלנאנהאא אנאהשה. דאנ-אהשה, when ergin eris energy ... (poer er- size water Alarit lacoido alaizar a, alubra acon אמב הין אמינון: הבאילא ובואא מכאילא המבואא ובת KALLIN , LEN JE KIN ORKN: N.LIN RELENT סגמולא והגע אינא גאמו . גבו נשכ לעובא כל אנימסת. האבא גין אבא. כוא הנן גאלבא. ומעא עני מהדו. בוכנהא דני הוננואא. אנבא דאמיי. ארוא גיע איאל ולבצ קוונגאי: גאטצר גאבא אי 00 ADC. Alubuton: men ray niza. cuinn rhan ch ייבא. כיא היא מצלבא. יהעא הין גביי. יהם אהב.

1) MS K. 3K. 10 Kis.

Loton, fear vir wir where in any מבידא זוין גרמימא ופניא כותא ואים כבמא. כמי דלואיי בי גאוא טמטכלא גיאוא גביטליתטאאי כי לה מנא כלעהד לא בבדנת, אלא האעדנא שלבאא ican oly icre long.

אחב הין האלביא התלותוא בילייבא ואת לים לבגיאי). האלינון אבנא הנאלהגגם. כלל הכוכהס repire creque estimates and are very רא ידער איד געונט י טא ברגעוניקאי טא ווידא הובא: הא בניהלהנאש: הא בדבעא: 10 i mich o nitro kaja so kon o nich o nich מאון אין מאמניא כדענואא דיליידא בילואט אויא איזטא דעשעי געשעי אייאטאי אייאיא אייאייא איייאיי retroeres. ouriely ofice sean an afily off 15... KIN 6210 . KAAMAA 1 COLONA . OF COLULA OF 130. KNA האלביא אחר דובי אצ הדא אעבואא. דהלובנא כ- ריבא ברקידד טבדיניבוא ברבינע נב אסידה?) כבהלא. האולינו, הקליובא לים לביצונא ואיי. המה אנאסח, המביד הלא האביד בבדאא. האבן לבשא אעדנא אנא כבגאא גובה זענין. אלא כה כקליבא 20 . Apaline ele arcicetor.

you agin were stren agin and בליא טניגא טריבא וכידיאא טנטבריאא גראוזוביי

1) Supply Konsta (?). 2) MS . z. zodosa.

dea lelmo , anicer mobies. sita lelmo, במנא במהנא הבנהצאי ובו הבה לבהלבו להמנגנא celia rais : > file retans sully rangen Lesiton un Laide, no laila. NIN airlined upper and the provider and a pressing and a pressin הכמוזא היצהוואיים וקישי אישיא ליבא בייצא איציטואא Lelur ur an wonen. oln chiel inren en len דאנה בל גבהולה כבקנה דגבהולה. [הניי]) דבקנין בה בהנא לא דריא מלא הפט, בדאוא הבדטלננא 10 ousochers .. one oit nutitor ita leter .. roin riborocas arein: In ialy mos coun limiter עות ההאה גבבשא . אמי דיא גבע וא מה גבבשא מהא בגובא הבבשאי. לא השפנון מהה למני ללבהואאי. אלא כמים כבישא הצפע מחם למנין לעבר הדואא זו לדמינדנאי. העוני ההם לחין: איבוא דוצלהדבה בנחין אב נשהבלם . המנא האת כבשאי המה בליא המהכה 168a sala report. 20 anely rutin die represent אבונן. הבן כלו המפבין מהה בשא ההבא לביל סהסע apita: inter and Lover Linker Lechine Star 02 דעיבענין מסט ל-מט לבטא.. אוא ען מבול אעי אנא. דמנא ביגא שניא מם מואונא. מאצן אבתמת, אולסהמבשה ההמכן.. בלמידהנוא הין בהמא לנהמן נליד

1) MS omits; the word might be KISK.

בקובוא בען בן באי עבסואא מבדא וא כבשאי. מאבינין איבוא דואלידב דשוא דבא דבא געס בליא ארלמשי, מנה דאעיניאיי אסבי דיין גדא עבסואא בדבאי איבוא דאלטיד דדבא בי ביין גדא עבסואא בדבאי איבוא דאלטיד בדבא בי בייא אלטשי, מוס דין בדא בסואא בדבאי איע בייא דמסביניאייי אסבי דין בדא עבסואא בדבאי איבוא דיידי דייניאיייי אסבי אולמש, בייזי משוא אילמש, דבי די הבי דיי ביסידא מוביי משוא אילמש, דבי בי ביי ביסידא מוביי מסוא אילמש, דבי בי ביי ביסידא אידי מיבי ביי ביסידא אידי אידי מיבי ביי ביסידא אידי אידי מידי בייא גביי ביא ביי ביי גבי באי גביי היא בייא בריגי ביי דיי ביי בידי דיי ביי ביי למב די ביי ארי ביי אידי מבואה מייאיי ביי ביי גבי ביי ביי בידי דיי ביי אידי מביי איני אידי איניאיי מנדנה, שוֹך הצהעוש היוש ושב אובא הסבסע סהרגנה, מי היוש השב אובש הסרצשי להפשא הנאמת, [האעפיאא]י) הכוא לי לינוסאת האם שאליא העביא. אני האבידה. אנש האב הלאבא ילי הנהסה.

5

et ale roci cans ano eris. a. ial a وزبع الم حسبة ممر ، محضر فخم وغب لف المترم: حشمه risisting is approximation and i and in a proper crares. . cm, li rigt a elis ofici la cras: ocides and of it al exist and the soits of its 1 crew relet non celiton er ner inin re. 167a Land et statich rein clacity. area erin row sain shelet and ... doc. r. con, routed K, IKN DIZA La LELIN: WAIN ILENN LA ELIN ier. orinn ray chi rhheirh wan ralh an esta: meeto cera motivito lesta er menda In an rheizh. In an erin oln an ezm. aneln chejin. aluch is no nutano. elin ral the rest in the regulation of the rest rest for easy represent the set of the set of the set of הכלבטי הכא הי.. כהי הי אחבי הכן כאי היצת כן ECH IL elin: cine ocnon Lale die elin דבו שואא דע מעוצאי באוו טבמיטא בשואי גרבוטאיך

¹⁾ Supplied from George of the Arabs fol. 187δ , whence this comment is taken. MS omits the word here.

השבעא הדהושא צדא הולא הדביא הדוחעירי אלא האב באדישה בלבא. כמנא הכמה הצואה. הכ מובא לא וגם גוביןי למי, האם. אבתי גמבגבי אנגני oft remen meen nie . raft elme, friender rlad .: ane. aft min raie, nut l, ralan cienter ou on an exercit, oralan, lich אבא. הגבו א הגוהמע מגעאיי הכג לה עובא האי יבבא האירעטעי באברא טערקטע ביביא גרביא ניידי 101 101 10 הנשבה בוכוא הנא המאק: מנוא האב בובנא 10 הבאנה נמסאי. הגובאי. אוציא הנא אולואי הבל כוא כלעהד גבולא שדאי הכדעה לב שבוא ודת דנאיבי אנבוא ואירשטשי שטא אירשטשי טבלאי גיוויייי שי לבלק: הנבוא האנ למשר, אל שא הן סדמ הנאל שוי: 15 Kartur api indéni. verpi acain nemin ملطح دلحدم. مصد ومعمه الحفيم صلم. له غارة. הנירא שואי בי שי גנשוא שנוא אבוא אבוא האב כמהא אבורא הכבלמנה נצלבע מנאפלט צורא הלא הוסי כבל טעבובאי זע ועי גער אייואי. סוֹמעא דילך סדינאא מכד לב איש דאנלי בתוא: 02 והם הובוא בהא.

במנא נמסס דעקסמר, האלמא זכא הבוהסא הלן נבחר. מביעא בת בלבם . מי. מי, מהא הביעלא האלהבעול עהא וכן כוסיבאי: דעקא אילימי. הבדבה בליגא הלמסא אב מבא. איני המים אקד. המים כו בליגא האנא כמי. 25 אוע האוצא שבהם אברי אומא שביאה הכיבעוא הגלא כתכננוא הכידבולא הגלא כידבלא. מי. אנייע אום אל מא ילבער משיע כבבר אבישרא. מי, כאי לפסון. האופא השבהם האברי עלמא השביאה. מא הולמים הגון אין תכניינאא הא לא תכניינאאי. הא היומים הגון אין תכניינאא הא לא כידבלא. הא מיבא יהבען האכב אלמא עלמא לא תכנייא הגלא ביה הארה לא המלכ למה י לא כיד היא מהלא ביה עלפותם.

אבוא גאפ כמגא אבוצא גבבלמין. מ. בד בלמין 11 ליבהאא גלט גל האל : האפ כמגא גדיבן אנא לין אהל בזאט גלעוא הישיא. הדיל בלמין מלין עליאנא: האבעון, הדמשטון לאבא גילט אבא. הנכין די עהב האואא. הגימא גלט סנואא.

בולא זין בוא האילי מבוא איבוא זאילמי, מהאי: זו האילהמי, העבאלי גדידין. הלבמה זהא הלבועי בועין. איעין. מי. מי, לין זאילהמיי, הלבוא זיביד האול להדבאי. מי, דין זאילהמיי, ליבוא זילאע להדבאי. מי, זיין זגידין הדיאי ליובנא זילאע להביאי. גרבעין: בדידיין הדיאיי ליבנא זילאעי איראי. גרבעין: ביליא אילימים בועלא מוני אינואי גרילהמי, אינואי איביא גרבעין הדיגיא היבואי מעריאי. מינואי גראינאסמי, איביא זיביא זיביאי מעריאי. מינואי גראינאסמי, איביא געיין אינואי איביאי מייניא גראינאסמי, איבינאי העוואי איביאי מייניאי גראינאסמי, איבואי געיין איניאי איבאסמי, 20

לעדא הגווא דעות. בן ה, דהנה בחידנא REMPLOY LETT LOILEN WOLL WOLL WELL נובוא הובוא לישמיא ושנוא הנייל ודם לבשייבוא גובוש chi reface with an anillion . whom, בוגא ועבלג. ה. בוא ועב גל הנה האלבהה and sois in Kism. Kafan Kim Kirne anton remo tylas ale min radia nize celus us a suefaces act for sy uneops in anillon. m. cin ing el. . xlx x _ ci 10 ribi an ma rida ari is ri is ribi alu Kretisch, rarendo preside in sin ser ale et oaft et.

«IL Louidon verifion venin. a. in The mön azh ezftor. et eel utr / metor aezftor. 15 og sein raft mile, fein ich oktige on Kims

הש אולו הותא זאלי הבנוגא אלי בחוא זונא כין בנוידא דרבא גלא אלא אך גיו אידוום Kunn clupt. act / not.

דבאינהסה, אפתנה שבווה דעובא לבשבתה הכלואסה 20 re L, olmo, m. erinm, relm rezurs rock בה בגביעהאש. הבל-ן-אש בשביני הבשביני גואבת דעובא לבא אבא הצהכתוא דע לישא . עון האלא האלבחון. אלו אנא וין כלחם בחולנא. בולא היק בוא האולי . 25

אמב כלל היפלהבא הלבוו הצת. ה. והם להגבי: ההנבלהבה הלכוו בגם. גואה הנטנחם. אילואה העיה ability rainy. out say, roci uis is adoin בל מדבעאי לא והם הנבקי מנחם מדוק. הלל אילאלין. עדא בין: בלל ואוא מה דאעוד במה . אילאא adildon nois new rate her and the ros reisen מביוי לה הדובוא בסטובא זהו, ישטר: אישטטי המלבא. התלך האנה מלבא מחומוא הבהצוא אמי אנא מראובודיא מראעידנאי מכלך העוף שווא וכווא ELEDAN NE IIN ADE ENECETION RETO STEVEN in rederi .. ex oley regina lore .. ne orn אעולא. הח, הבוא בתא כאו הדתצוא הלבו בועה us of refact. ale et ooft et. to to the inscher. Ruelton nuterous viles Linton. Reft 1-La ule close feir rerby . No ule close feire . Kailan, min and and kinder and and the

در المحمد معتجدته مطلبة سة حر ، ومهمده، مددته ومومه لحده وروس سلوس . معله معله منهجون معنه معتجدته محلل دل مهوله حلل محصيته شدن ومندم محبل دل مهوله حر دمهنته شدن ومندم محبل دل مهوله حر ومحلقه، مد ومنه ومحبول محب مدم م المحمل مند حر ومحبول محب مدم ومحبلهه المحمد من ومحبوب محب مدم ومحبلهه المحمد من ومحب ومحب مدم محبلهم المحمد من ومحب ومحم ومحم وم محبلهم المحمد من ومحب ومحم ومحم وم محبا مدم ومحمد محمد محمد محب مدم ومحبلهم المحمد من ومحم ومحم ومحم وم محب مدم وم אתנא הכד האל ולבר וותרא אואי שי וטאי

בדא אדין. ש. נשטא איך בא האדיול.. והם לבדר: האדין באדין ונא נים. בהסבא נשטא. מבהסבא גווא.. שובא דין בהסבא נשטא נים.. גווא הין נים.. אבא האדיו די באמנלעם. אדין אדא לבם.. ש. גווא אדיו אנא לבם.

يلمظم درم شر دهلطاني دهدم مماذة مردرم درمهم لدلمه مرارم!) دهدملمطور . شده . درمالحض لم ريمجة لحلحرم . ملم ريماحة حدهم ليده[لحرم] دخلهم . ٥١ حليدمظم مدة بيجم المدملما درسدم ما منادم. درلم . درحض لم ومم يمدسم مم[مانم] ميندم. حرك درما يمالحص دخلجم . ليل نميدم مدام متمهم.

מובא יות ספלאם אוניאי מעגיא ספלאם יו אנאלא יות געי לער בעמילא מבילאא ייד אירא לש לבמי לער איין ארי געיא יארא לש לבמינאי ימניא מבילאא ייד יער אייר לבמיא ייד ער איין געראי ייד ער איין גער איין ייד ער איין גער איין גער איין בסיאיא. מעייל לשים איין גער איין איין גער איין גער איין גער איין איין גער איין געראיין געריין איין גער מאי געראיין געריין געריין איין גער איין געריין געריין געריין

1) A stroke is drawn through this word as if to cancel it.

ביצאי סלה אירוא גילדבין) בקבאי אירוא יאצ קום נאקים ביא ועב צוון.. כמי, הין הלילא ובנון: notice asiellises : « isree 21 decestion rolesedon .. שלואא לין שורא גל בעורא לא גיניא וחדו אינישט حل حدة [حديثيمهم] ملى نترحم ولدة لن لمترى مترحمة בל ההה השבוי למה .. כהו לא והם הנהנאא בחונא אינש אך ביוף אווששיי באך נאטטברא גוטאא באוא adiment of a ciera .. equipert end por aft 10 in sund and and show when a cira and can's ain . ala ciacza azyazza .. meiza ane micza und הבאשייני סוטבאיר לאובא טרמביא גדך בגבמאיי rigity your aft it wait ion war is any in the very it it of a very series of inger and 15 amober rizer refer in ain risar and 161. 1640 מחם . עון דיין לה דמעה הבבדמלה נשבון . הלה דמעה דשיוכה בויא. הי וכשי () פוינן אבא אבה . איתי ואוכו علبسه . محدكم دتنه بدر. مله انه العمر مكري . م . Kla Kin Ny, 22 fini out eroch näln. nicity rous cfeer ricer ruling and 200 دسه المحر مرب ورد معتد مدلم مالم مروز واحمه . mien היי ניינהאינים. אישי הבל בנגא . אישי הי דאוקי . Kulz

בשנאיל נבח אנשא אבאי הגא הבא הנה אירה ויציא אלא גלא וכנא גבוא ההמנא. הגתוח בל ההחבואא ferton winton. oreari alam, al alm aren concern המאק באות. העל ואוא המימנו על מהכעא. והעא ELLA DECEN. OCHL EFOUN OLINGY New: LEDIZIN . rainy aig la linus and ar sin ar

יהמשאשה האציא שייש אייע אייע אייע אייגעאא אמינינאא אייניניאא איינינאא איי דאולימה בואבא. לבהוצוא דולמין בהשפר בד אבי הוא הח מינא הח לבבו עוא הנה חנא וחעא מינא 10 pela and and alkan also allan selaro pela 10 rimer no circi.

mis an anown . m. with an ruith in, eizn In a clore (ious)) airth. with she man miss. Kakl Khom lkan Kawaka Kari, m Lijinka 15 jasa . Lowger 2 you want was (2, man . x isla הלוא: הנולה נהפוה העדונה.

הה הכול בנודהמא ההה הולבן הולבן. כה כבלעהא כן הלנו לבשנים הכן (is) כהת אנונא בוע. לה.

cours are alm. my aim sincely. mercy 20 גליה שלב יאושונים . המלומנאי מלך האילא 20 an mereropy rund ion a serry of rei virthe Kinn: caiton unit ton ain lat has reit ing the soillion fi chera: cis inclus.

1) MS omits. 2) MS , maderar (sic).

סמכמים בד איש למים שלא שדמין .. עדא דין אלאי דין דעהבנא דומעא סד בעלא דעלימבין .. אע אלא דין: דעלאא. איבוא דלא נמיא דעמים ומכאי מלגד למים מי, דגדעל לאשידליא כלמיא דשיעו. מאדים למל דמצא. דילול עד, אוש. מלא נילול עד, אלמאי דלא נדמש.

אות גובא הוסערא מדניצא. מ. ודם דובא מדניא מדיבא כלל ומשא סגוצאי. הכלובוא נעום של לעובא העובוא Road at arean. an air is an suit at lucen חעביא. הבילעניד למים בנהבאתה. אלא דהעא בדידא. 10 aft ain with . main aft men alton neer Lis rund Leson redaldon ariston wing . new where KINCH. FIOUN OFT. INTON DIEN. DIETO LESIN ray cholor. esin raldon mlon. mein with el Luch out in 121 KICUN. Dier Long elim 1 הגבה גבולא אלשא הם נגבי בקטראאי. קטבי נייי Horse Kolado dali in Kind and an מינה: אבא מין: אבא גנאצע כיא .. כיא הין נעול Leion repolton white in por in the soc we sound Lot cholds rixerom, Leis ain .. mais onics 20 לשלא הראה היה היה אבא הואיינג ביא מוטבאים lluch alierth acora elim arcon. cin run: ing repairs two averyon . ison poor ing . since אנה לח. אנדא זיצורה בי כלהל לא .. הבלאההא elita cheel cour cruba: afin clen und

בל. ה. באבצעון לא אלמא אבא בוג כו ההיאה בעבוא האעשא עלהין. ההוצוליפרה בון דעבואי בובאולולא אעונולא האנעוגיא בואי.

בחנה ההפענן בדיה בד בהבלנון ליבהאת הבהדיון למ כבלחין היה. מדה הבד דבסבלנון ליבהאת כבלחין ז הולין דסבדא להלב בן גהוהה: הכדבה לבלבינינהאה דבין ענודה. הם הי דבינה . היי הי דבלברי בדדא הה הה הייכלאל בגהבוה דבלנלהאה. היי

בעא זין בנא מאלי לא משבענין. לא מבובנין. כא להדיון הכביון בוא מדיא אלת . מ. לא משבענין 15 בל אפֿי בלמין דאמי במנא . סדמילא האעדילאי. הלא מבובנין בדמהלא דבוהכא. מלל דבובל לבים מן להללא דבבו בהסדניא.. הכא להדיון. דאול מה אלת הבוהלא .. הכבי לבול ').. הכביון בנא דלהנא

הבורצוא אילי כגוא הכהעולא מהשם, סנרנין. מ. היהן לברא זיג באלונהלא היהעה מהנגא. הנמהא אמב באבינין: הנבה הנגאה בבי ולגה ומענה בערהי) המענאה בבלבמלה ההבתי הבבה התבילי. עביה גו הגאמין בכח אכן הנאמהן: נמלבה עדאה מומענה. ההנאן הלה והכנון למנן מובה.

בחנה בד האבחדת, הזה להחאת הגיבה. שובה ש אנה בחנה בהחדוה דה בדינ האה. כד הם לש אבצבאה דנביסטות ההותי הה כזה מלחבתי. דלה אברד בה, היתי שלשין. הלה דאיגם מאועת בלת, כנ ההה דה ההאליאתי אי דאומים.

בל אבּר מלגין נאניאנאי מי [בל]²) אבי כלמי ¹⁰ עדבונמלא .

בדאת היבדער הי בברא הה האתםי, שריא בנשעייי בישליוא הי בברא הה האתםי, שריא בעודי בישליוא הי בישלים אחבים הידאר הבוניאיי הידעי הי האקיות ארבאי הי היאריי בני האתי לי הבערא הבאיבאיי הי הישלים לה הידעא הבאר העריאיי

KLK. m. et no kurac Lin ufinin. nLn duas elin crach in resolutor.

מבאידינישי שי אייי בייא גבינאן לי טראבא דעאאי עטב 20 באיזיאי אייי בייא גבינאן לי טראבאי

יארא גאא באסטא מכבנא לאכא. ה. איי גאא באסטא מכבנא לאכא. fol. 163a בדא דין בנא מאלי זעת בלין אלמא אבא אענד

1) Read べわらくす (?). 2) MS omits.

הלא מאמצונא הנאיי לא אמאיי. מאל מנא היא איי אאייי מיי לאינמיגיסה, כה איי ופגיה איה אבסלה מנה הלא אמי בלבם. המק בשא אמי האיה האיה מנה בובם.. האלייני, הבליחם אלדינידא מאבות הה שנה איאה אם הנאיי נעריא. אייי לה בלחם יאליא האיה אילה אם אולם עניא.

הכנא המנאה בבדין להכדוא דער ה איש בא האי האי האי

בל אבא, גו האאבוה לעובא מנא. האגאה יו בשא מנא. לבהא, בבמהי אנאם. הכסובא, בהיק אנאם. מ. בע מ, הבנישא עלמיבה: מנא ואוא אכיא, הביבנו אנאם למי אואם. הדאר ואהם. ערא הבבמה אנאם במולה. האעילא הבהי אנאם בסובא,

בדרא דאלא איא. ש. ודם לקדבי דר שליט הבדרא לבלאא יכביא הדר האריא מדליט שא שנה זאוא להפטנאטל. בן בלואה דין הבדרא נון לבהלרה דבלבא. כוד פלוש דרבונהא כי בדולה.

בדא דני, בוא האדיד. ההאר היד הראבאדנין. 20 הכסודאר הדנין. הלבאאניאר האביעון. 20. אייר בהס-דויר ההאר הבאדינין. הלך דכה אהיילא לההאל... הכסודאר ההדנין. הלך דהי, מהיא לי דמכהנא דסודא דעוא נעדא הלדא. הלבאאיאר

בו היור הן עוהיא ההן היא האהי לחה מכה אילה בוה כלבה . הנא אנלהה, וכא דיל הנא הנאליםי עבדואא . מ. והם הנין הנבסב מוצא .. העוא אנאנה 10 האולים ... האבאי בשלווא .. הראבא, לא .. האבינו דריאליםי בטסגא איקישי יא יבי טובאו אים גיליוי andir als aspule an and. sure is and: La oradiin. oft silet sizule in eloso sica הועש.. המה בהובאי האמינון המהובא ליולנ-ן.. זו עדא כל: כהאש המה הבהה .. האדאני היי: ידאהאא . Kater 20 . Kater 20 . Kater . דרא אטבר דובאי: ליץ אטבטואייי אכווא געי געיי איייייייייי 20 KLZZIO KIRKIO KJERIK NILIK ALEJA reprise .. En soin 1, ering cours when אמבעה בהסגא: האוליתו החלת .. עגא לק: הבבה ל בנוא האכומה, בן בעבההנאא.. האדאנין הנים, עהבין העלהין ביד ביד הוצח הדכח.. דמילא אהבי: דוכן ל, לבלבהשמה הכצמאייי גאובר גייל: בשמבא מניגא 25

eren . oriinad of preserved . . doc ... when so preserves in the server is the serve mon il estoin icon riliun ou mon. onil ممه مر وران مجمع ممه الممه . منامه ممه مر הכתה. הכיצבא ההא לבחה . להנכהולא ה, כיצוא الخدام العل مال المعنية ملم مردا عم الم الم לדובי, לא: לה אדיכהואא אייי אחב דיי ודת דולתב. mich. relin oran ralan nem nelus ozdaly: אה הבונבא מה הכין כליבר. אישי האליי מיאליםה.. ום הזמבין הפניא הוכא הכלאא אל מאי הממה למהא יו eslas stass ister . it ist a sim side licen הכוא הגובא. האהב אבו ולא ביג בלוח הוכש הכינא. הא גבו עות ההכה הכיא קינה, הבה הכונדא. כיות פניא ההכא הכולא אלמא נשבען. olo reium. 15

אס העלבים מעלב שיצאא האסיצא יש יש יש יש יש עלביבה העלבה אה אינה אינה אינא פעיא אלא מעלב בלמה שיצאא ההמיגניון בי האינ 1611 .00 ההאסיא ההלהבע בומיבא אלי מאא.

מדאיתה לבמכסנא העלמא מלעינא הלבלק. מ. דעל 20 אדאם שלאא געי אדי הדאיתה בעיה מהנצא לדמידיא. עדא די הדי הדאימא עלמימהם.. האדאים היי: הייבן למם עינא דוכלת בדלבמאא זה, הצדיא אישי האדי בהמכאא אעיאאא. הדי, האבל פיר, ואעא לבלת.. בת זהלת, היי והם לדי היי הבה אדי במנא מהבא 25

הקינה, בניה . הה אנלהה, בניא הה וב בלהלא: yo raity an afi can. . aucir an: an riban. .. mis ito an Kin it it ito af i Kalada האלונו, דמה אנלהמה, בניה הדכה הה דבי כלהלאא.. אלא כבו המפר אות מאמיי. איבוא היא מידא roman. andre Lad min. recein on rigits ersity rein an nich. vinlege orerge ofie mine in juleton Low luch orenton of in relation re- cholation . and juleton lucit חברגלות וכא היה וה וה כלהלאא .. הלחב והעא סגנגא 10 הזקות נבשוא האבוא בבקונין: הזעופה הבבהה lesion receive engine in suledon lluch our aceston esin no regeholdin ariston. asuleton Treas you or ereign wer wo we ered סגידעאייי שרוא טאר יטבי אסקירך בלך קייבא וויציא nutin radie coun inut ant rut light הכולה הבלה לאא . העבדה לבשוא הה העולה פעודה ההכיח iol. 161a relion 25 mo es mo into el creun. nies lluch alucin rout slam : esin aren relion אל אל אה הא הגע ביז אניא הבחנא מה 20 הכבית הכביב .. אחב הנין והם לבהבי. הכן כקינין vou ragiza was vito vito verifica aus האשמשו האמשלצש עיר . איר שבובנהאא והאש ocorreps. on the original reverse in the

25 Las india colas colas colos de se

دحض, دغما حصنه ماده له له معنی این مالا: د. له حفز للاد بالا به حر ستدی مدی حذور ه خباد دمه حدیث مد ملی مامی با امدی محبل می فزاد دمه حر فزم مالی محبل امدی محبل می فراد دوم حرف می مالی محبل مالی مامی دومه محر فراه می مالی خور در الم مامی دومه محر فراه می مالی محبل ام احمد می دومه مالی مالی محبل مالی محب مادا می محبومی مالی مالی محب محبا مخمان مادا می ماد دوم دون مالی مالی محب مادا معین حرف مالی مالی محب محبان محب در مالی محبوب ماد مح

מתחב לשחם לאלשנהמה, מאמי שבה אבחלה שוח הינה. אילשנהא מי גלא בחבבא אבלה שי היה ביא אלא זהם גובתב. גתה שינה אקבל שנת אה ביא א. מאלינו גאבל שי ביוה מינה מילא שי משא לגא מאלינו גאבל שי ביוח הילא אילא שי חנא גאלא י בגשא גאילהמה, בשבה מיגא בבלבהלא גאלאי. מאב שי אימוש אבי גבג לבת יהב נחם לאישיי. האב מהיאסמש לחב באליניבא 10 אמי גאבל מאיל, שי ביוח הנשח. מסגעה שי אבי גאבל מאיל, שי ביוח הנשח. מסגעה שי אבי גאבל מאיל, שי ביוח היש היה הי אבי גאבל מאיל, שי ביוח היש היה היה היאלא גד היה האב האיל ביוח היה היה היאלא

מנא גיז אנאססה, פיזא דער . ח . ודם דני דולסב. הובא . דעורא הה דיימות הציעה הכובה המדבה 25 בתלילים האילי שלבי השום, בעצבי לא יאונאית אי הכבלילא .

בד דנה באניד שטא דואבל לבאאא אבידוא טעובאי. er rac frees of server ere airess. our sor בי א הדצ. בא ה מ. בא, גל הנשב לעובא: א, הנשבי ל באיד ה באמלא אמדב לייי באי גייטיט ראבאי dide zorz ly .. u.r. it, i nev rlad zhon relo מאיר אישר איש איש איש איש איש איש איש הכה גלון מחם בלחמי נההיא .. כמי הין האחרי: אילילין הלק. עלבי הדבונהאא הבוח אנת האובי בהלהמ. האדאנים הנים: השוב לשבעות האבא. כלל הכהונהאא Aprenque vix size exist vir parte Act . rith act Add Add Aret ale Man Alter . con דנין לחב דביאי: שלנו אחרי מידא בי דארביא 15 fol 160a העבו בהסגנא בי ענים הבוכח איץ האבול אלואבר נהף באטראאי עבוצאא אינה, בואאי טעבוא mo enin recioce... nuiton rug: cuinn rin eger בבווא מן אבא מה ומבוע. אלא מבובא אלהמת... בה, הין ההדבי לדמין למב באדביי עדא לין: ההדבן 20 Tor any where we we way sign walker and was سلبله وحاحب .. ولايه ومن وه المع معامر فعد العام المعام المعام المعام المعام المعام المعام المعام الم איא נשט איל יידר אפיבה איא מסגז איא נפיניי حضر ور وجبه: ملع لم سعم ماعده مجلله موفق relacutor. actatom. ane men ruitor ina lene. 25

Epiterouty .. or x- dom, eroan: com. Leinel and incide the war is a relation for a ufinino : eia Ly Lis a ufiton. oa, afin. מכן המאאי. דאבאמשה, דבן הוא האגבמעאאי. ששה eptro exci. Exto Tri esta woo: To faing Equer 1961 200 - 1 Tien wer Ever were Energy : with your corres and introduced מא, הכתאמיא הה הבהון בל אהשבוא .. במא and in and the set . Equation for the set Endéroi aley reia ly. 10

ראר. ביב מומי . הואז משובש האולה הארו עיום econter to arcerto vera por vier que con . Las Kista Lein alesian ref.

ימש האיר המונה הכובה הכובה הכובה אבהה, אולא כמי, 159 וה שעט עדישע יישע נשט אילי שדדא טאד איישי עיר מל . דאה , שמשרה השבש האישה אה האשאה בבבאוליאש השמתם המצח הלא איש הלוא באהא באחשוא לאבא. אקט דמה אכדי. דאוא האכי עד עון. הבלכדת האל לאבא הלג מם. מלק הל עוא עוא לאבא.

20 הבודה המנא האולי . אישי הכבודא מהגא 20 reder azier. m. ezi Lm, reizza wien there are a sin you with which are you with aret cir. aret isun areth .. m, my sint Lad eignem inch. andi 21 arciuadon icin in, ruley. erry rousedy. ver in an entry : 25

למהם. להא שלנו הנהיבן למהם כבן אל שאי. כה לא לבדין כן אעוא נוכהשא השק למהם אלמא כדהנתהם. אכנא הכבה אבלהיצא השע כן") נוכהשא.

בעשה הין בנה ההיבה מהע מהע מהע שהיה שָּואנה. העליך עליה ההיבה איבעארי אימענה בעליים ה בייר היה ההילה מכולים העושה המענה העיד בעיים ההילה מכולים העיד בעיים היה היה היה שיואליה העלים אין. מדה עלי בעל ההיל, מנה כל למיה. האילילים הין. עדה עלי הקול ההילי בה הלה נהיה בל למיח ואין. הבלהסה, האילאי ההאלי בה גלה ההכה כבלילים הין. הבלהסה, הלילה: ההאלי בה גלה העליאה מובמאה ההיליסה, הלימה . ההיכבי הובה לעליאה מובמאה

הלשקניא הפים לן הנחהן.. העודעי: האפן אלכשי

הדלוין אידיא האוצא אאבעאש. הני הבלמם זו אידיוא למ האבעיין. הכלמה אוציוא.

אסגעוא בגדמא אסגעוא גלעוא") עדייא אסגעוא בגדיא אסגעוא מיא מסייעא. סעריא לי סיין למי מסעראנא. גיע סיין לה אסששאנוא. שסייעא גין יאסגעוא. סכלעוא לין ער אסששאנוא. ער עריא גין אסגעוא. ער גערא איבסעלא. סבעייא געגע אינאסת, פיסשא. האנאסת, גיל

1) Sic. We expect rather Δ .

2) So originally, but later changed to Kirls, or Kirls,

אנאסחר. חבוא גני האישטא בביא גמי, דביאסא. ה. עילמאא. לדיא חבוא וליא מיצא. היא ענלאנא דעילמאא.

לחב בהזה בונה העינה היד הבע עוד האבנה נביה לעד בי אלנאנהאה מדינאה החבעה לביה. הה דבאנד מחה דנאכביני כד באכ בא האביה לביה. הה חסופת סובי עדוסה, הדיבה. כד בה, ה דריים הסופת סובי דלה בדיבה לבאמביהאה. בה הבי דבים, דלעמום: ביה, ההבלה באכיינינהאה זון בה בהי הבים, דין דבאהים ליעין. הה

לש המינהים. כאיל א זה וכואה זמצי לש סוגי: מבדום זעו מע אילאה מנהמה סוגיה המצח המניי. כמי אסר גהוליה לש מבואה י ההגיה הגיהה כהמשה המססה, להכה מלומשה. כמי, זה ההלין לם שילאנהי: המססה, להכה מלומשה. כמי זה ההליט לע שה הינהיה. הלשה מובה לשלוה מלגה שבי הינה. סלה בלחה כיולה הלמהה שבי הינה.

אסב כונא אע זנא כמי, כא, דד דד אבימים: דרגבון דאבן כלמי מוא דבלון מדבא. אלא לא דדדי דרבים לבי כן מי, דבסים למים. אני מי, 00 דרדידיא לעבוראי דידר, כני לא ארבאי. כמי, דרן דדילא עוא דרינוסיי, דאבאא כבסכסא לא דדילא עוא דדינוסיי, דאבאא כבסכסא לא דריים הדידים בניע לא ארבאי כבסי דיא דיק אסב סדידיבים כניע לא ארבאי. כמי, דרן דראיין ליבא בעיי לא ארבאי . כמי, דרן דראיין הגד להדיוד ושל גד אנה בעיציין אביי אלי note the ester . artice . . art man, בהונה המהובא . הכי הובא כביא בחנא הנהוב.

Lin, r. toting contr obly alm and i a דרדבעון אל אוליא האינא הי לאה דונסא ochturen preveny. Two setto wern citin Lassenton achierenton. achin cierton in lon Laskings of schinery for East grand the

10. 158a حلين, به مخة حول موقع بقله القدم مدل لعل مد 10 מנחה . באדיו בן מעפין אפנחה . באדין דין הבטין i lima. active that étun es ain la terautor. ה, האנהיה פרע פרע פרע היא הבאחה. בה, ה המוצין אפומה בצהוצין: הבלהביא אולהה, אלמא orly roi, i con, in racon i plimo, cina rely il reden, reden, redin and ... con, reging LEN einer DEREMAN ERDELL FLOREN ENdo ELN .. La rala supporter preventer al ar حضر ورم والألم اخلالهم الخفرم عدد عدد عدد عدد 20 Kolib : Ronin Klan it Kla Kolik Kila: 101 Kaza בוגובא אנאמתו.. כחו הנין האמונין בונאי. בנוחין החלות לילאה מוהכהי: עד בווא העד בדיא אנאנחה ... בה, ה. האלות עולאוא הצההבון: העולה הבלא ... monalita el ifiza snut origit la cefiloda.. בה, הין האליון אלאטולי בהרבין הכייא העוואאא 25

בלא, גאלי בחנא כגעלא נהגא לגיא העללגנא ז הםג לאחם גכגעלאא נהגם לגיא. האביני, עלל אילילי. ערגא באי גאלעלים גאוא געלים אחם.. גלדלם גם: בל אב עסתבולא חגא וכלא דאוא. גליל לחב: כל אב עסתבולא חגא וכלא גמב לן.

הכדרדי בשה וש שבא גאבא מודם. ש. געאא אייישיין שיייא בשא מודם שיייש איייא שיייש איייא שיייש איייא אייא איייא אייא איייא איייא איייא איייא איייא איייא איייא איייא אייא איייא איייא איייא איייא איייא אייא איייא איייא אייא איייא איייא אייא איי

1) The MS gives alternative endings:

לבהאאז. אישי גאובי שלעאז. כיה, גין גאולי. הלעבהאא איז געוגיא כיא. גיבהג גבלעבהאאם עלב בליב געוגיא כיא. גיבהג גבלעבהאאם עלב בליג לב געוגאז היה הוא היה היה היה היה היה היה היה געובא היה היה היה היה היה היה היה גיבא געובא גדוניין. לא גיו וית געפטם בחוד להי געבר גאלה אולי אבאא לבגא געאבי אבעי געל גלב עלה אולי אילי איל איל ערבה היה אלהא לביה עלב היבא היינאניין.

בלמי, האיליו במואי. לבל נמסם מסנא סלהבא זו סילבםלא הבל מנה היי: העביל האול לאים האוא סהיגאי. סלדבא הגעריא אלפילעים. מנעלם עילםלא סיגיגא סומעלא הוהיסא איי הלאיסיא היאואי. לכל נמסם מסנא סילהביא הילי. מלם ללעל כאדכנולאי.

حلف, الحفيد حجم من هدس المتنام الحقيد، المخيد: المن الم المن لم لما ملم .. ممن من منا م الحفيد: المن لما حالي من الممالي المالي ومانم. لم حمد ملم عن المابي. شم خر ملحنه لم المالي. حلل الم فحر محذ لمو حصاب من لم لما حذم مامو. من دسم [ل]!) لما حنم مال من من لم الما حني لم من لم لما حزم. ماه حن مدد الم الما حني محن محن لم الما حنيم. ماه حن مدد الما من الما الما حني ماهم الم الما حنيم الما من الما حنيم لما حني ماه الم الم الما حنيم الما من

1) The MS omits. 2) The MS has a double ending, \checkmark .

הלידה הציעלה. העומין החלון היאנשין מה, הביאה. העומין לה הבילה. כה עדברב מהה לה הארשה כיה הערשין לה הבילה. כה עדברב מהה לה ארשה כיה וערשיה הלר כלעהר ליבהאה הערבה מהה ל-מה וערשיה. האלימיר ליבהאה מהה הערבה מהידה לימי הלה את ליה הערשי ליבהאה מהה הער היא היאנשיין להיציאה. העלל מהה הע ליה להינואמים מהה להיציאה. העלל מהה הע ליה להינואמין היאוא היבואה היבוה הניהרבה הערבה הערביה היאוא מהידה. לבלמה היאות המיער הערבים האנשיילי

حلفر، دخدی حجم میرد تسجی معلجی مددسمی ۱۱ مممد می دیدی دیاری میرد دیر. میرد میروس میروس میروس میروس دیروس دیروس دیروس در در میرو در در میروس مدروس در میروس میروس در میروس در میروس در میروس میروس در میرو در میرو در میروس در میروس در میروس در میرو در میروس میروس میرو میروس میروس میرو میروس میرو میروس میروس میرو میروس میرو میرو میروس میرو میرو میرو میرو میرو میرو

עבבא גאלמא אכא. לעבמאא גיעעגנא כיזא. 20 עאר עבבא גאלמא גיסעגיא לעבאא עק כלבה. על למה גיסעגיא לאואיי הסגייא אמהא יעל למה כאילא צעבא. איבוא גנימהא סגיילאי. בג גניא הגלא באיניגא. איבוא גנימהא סהכמה גניא הגלא כסע . בג כמי, כי גאכי עהכא גאלמא אכא. כייהה גכעהכמ יקב אלמא לביח עליבי, 38

I clos mach mumerin [120]) is rieac. I מלנו אוכב.. ומנא מאנצים (2 בים) אמא ואונאפווא.. and the in a peion of inin. or flain application is a source to be the first of the נותא וכולא .. האמינת, גאנגאפהוא מי מלביטא בל יאוא iol 156a aft only .. up of the respect of Lindon ... KIKI .. and Kaus reas , Khan in an a Kaus rojedy reg: doe duardy redin renes in raites mont al action refrage .. roll to that : ton 10. King and acon crew Land. 10 ochresty w. fluty .. appliers in antersty. עדא ביי בלך גאלמטמא אינא גבטיא ביאוא. מלא באנגבא לא באווא מואא בחובא. לבאווא olemiers effliss entres in thinked in REEDY FENEN 127 OFTIM LETON OFTEN WIREN OUR 12 Kerza vire a stren .. Egita poe: ereran דבתרשארך אים געוצי שטא בגבוא ועסמיאי ליא מה לה ל-, כיד האביוצוגאמה . השמיון לה דין אב Kurbert Lin eft men . er mert Koci mon 20 Abasif in som of sants within and frage of דבולדא הבהבסוא: אול ניין, ליש נייזא דולאנא דוניול ד שביא . האול כח עיבולא ("אוֹכבול וֹגאיי האינבא

3) MS Kohaliss (sic).

¹⁾ The word is illegible in the MS. 2) The end of the word is torn away, and the above restoration is entirely conjectural.

מבוא אתבי לבול ואיננה קסינחם. הבהלה له الم الم حماديم بخصالد مام ية (حدا سدر) حماعد. בהובא שנתנון סדע אלמא . ארא בסטובא אולינון הלא והם הנשים אוג כהובא אירוא הארא כתובובאי. ill 101 101 Land plude to Exchent 12 101. 155 Kor Kalizen Rheze ener Lab rim ren הובבל מוש המן במא המאנה כאות הבעאא שהא. er corn rla er nobéli, et mand _ nor las

ش, دنبة د ليه . بدر دار قبلته بدر. تمليه د. تماه دادر בל דעריאי שלגאא האפבליטשי נכון. 10

כל נסמק צבו ואתו הצרצוא מצובא. כמוא גוון האלין הצורגנא נסחק צבון. נסחק בהעולא nich. Rueto Ruet Lern orimi. readensy on sai kan i khar verter a por portan כלך קנועיייי היא בייי באך גדעיני גאוא סנידא אי .. _ and K. .. buenton raiton sinton mith my the region with a debuce , bit הצוביא. הנוגלנ-ן עול הלא צורינא. הוהטע או הוא אבאז .. אבוס אואזז אוסאלם אזבטל מושעלאאז דין דבהה בדוא נעלין בלאבא. בן ה, דבהה בדוא 20 לבנון הצוב צואן היהטנאא . האטנחין להפשא הנצא rorien arian.

1) The visible remains of the word look like , and the above is the only restoration that seems to me probable.

מעצבאט מוסבא באסם דאוביאטיי [צ]אוברי באי גיז דורי [2]באט באעמד מיציר. באישא דדבא מי באי עריעעי מציעי בעיש בעיע בעיע בעיע ובטוא מסט צעלא דבעינא שני דבובטאאי. יניא שטט צעלא דבעינא שני דבובטאי.

על הי, גאמי העתעוא סגת היא ועין וובן האפ. cours que avefo avef fras viero intero abil 212 nade 121 n and ain nuberen La הנהב מוש במד ואא הגא לשח במוא בחבא contry plantry tothe will realm asich. tothe 10 אישייי ועישיי ועלאמי אר אדא גערא אישייי .. Kajao mlaz Kalazo Kh.i. uKa Ki. akh. az נו וסן מגיבא גבל בבא גנונאים אישישיי: בי שי גב בע מי אלאימין: סדע הדיא דיניו ודבן אהד הבוהאוא. החלות 15 איל אינהאאי. באפויר גמים איבדאי טבאסיר דבר בהא.. וום להוב. וכל אינא ואמי השמצוא סוק גיא דיצין ודבן: הלאא דבל בכא כיולא דעבמוא no even .. yoe in the fere : with capica : LA 150 LEW 1. 100 LA COICA CALL HID. U.S. to iaoa . alassi mater the icaias Ifa . adaias איזעישיא איקטטע וישובאי יישובא איישא בלך גבובצוא מכוא בסג סגע היא הגען ווכן: מנה סגע היא נשיע בהובאי שבולט אירא וביםו שט מדובדואי ודם דובדד בדאי דודבן דידה בלעתד. האב בתוא 25

עודא בל ההכעא: [הל]ל מליין.. עדא היי ההכיו and which in the source of the provide the provide the second of the sec סדיבאיי ביקי אירוא גוויטא גוויא אוט טרי איני נציאא . הנדירא גל שי צע יצטר ארא שי שי דנפצעשטי צוגיסא באיצטשי אודי גארשאיי צעייי איייי aft remimo weren mon Lanres. ina me. באו [כה]אמה . נאבוות בל מהגאי. האוכב היי: אחב כה, הכואבוות גל ההכעה האנואחה, בהחבוא ידאב: ההדבא הכבלובן בע נדאב אילימה. איץ הי דאנא דאוא איניי אנגי נשטא אב הצורצני. טאירא 10 המ הוא מהנא איר לדשי יי נציף: קטבי ביני שי الخددا المامي: دسابه مسول م دربدا crocicos dicina one conscionos di unos האפענו, נדאהא לה לבחובמה להכתנא. הנאביו בל 15 בדבעא בן כאי באי באנגן אי גאנצן הנה באביות.

על שילאא הסגע דאוא הוע במנא מבמנא מאלינון הסגמאיל שילאא הבמנא סגע מהכנאי. כערנא מח הדאוא. מלבא לבלת עלמא היא מינה עושיה לבהאמה מי בלחין [מדינ]אא בלכנוניאא].. האדאנין יי הין כמי המשיל במנא [דע צבלחי (?)] להרע האאיואמ מרבא סגע מ[דא האללא]!) אמר להרע הלמשינא מה [כ] עד [לבא מכהל לאה?) מכמא בשישא. לעל

¹⁾ The MS is here torn a little at the end of several lines.

²⁾ Cf. George of the Arabs fol. 189b, from whom this is copied.

حل شر وردوند اس حدی محم زمین ورای مرب مرب ورامه حدیث حدین اس احصایی میخود. محم زمینی ورای شه ویغوده ای حدوری دیهمی ای مو علجی معدی ورای شه ورموره ای حو محمد ورای علجی وراه ریشور مربی احمد ای محمد مربی احمد وراه مودر احصایی می وی محمد احمد علجی می وی وراه مودری احصایی می وی محمد می می می وراه مودری احمدی می وی محمد می می وراه مودری احمدی می وی محمد می می وراه مودری احمدی می می می وراه

בל שותא הימכיון כבהוכא לעההא כשותא הימכיון 10! געדיא בשט לדיי שורי ביטי הי בילד 10. 19 איי בילי באו 10 הכלובנון הוצלמאפ של אלמא כנה פלוח. מלא היא romon men ce not ly eligaton lat cery. alant עדוא ומרגלה נהכנון צובא אינוא ווניהא. דאינוא דאנא לן לבו בהפבא. מצוא הד, לצה אנאן לא עהבא העולא . . הלדולנת הנתי: במי, המיצול[נוג]ון בק 15 עניגדאי דע אן שא בידי קיוויי צעור אסבי דובא הימכיון לעדהאי ההבתי הה בל-]ל לבלה הבהלא הבת עבדהא .. האדכב גבו כצובא [הנ]חכנו, ביההצוון הכבלה ה[איר שושא ביוים [ארשא] ובווידאי מכנוא בגא הילבגנא [מכנוא נביא לביליא כלוח 20 בעובאי שובא שווא המטבא [כוו]אב .. העובא: האהב כבלמא הנתכנון כמה בהנא. מבתלנו, מלאמ המיא האקיו. הא מנובון אל מהוכוא של מרובאא הגובאי. . ממשה אב הביטה לום מובות אל אמשר

25 uei u.i.n radain 22 areun. adain aei 32

א, הגובאי. גם דלג הגא והם הנגויכע כיא היהעאי בע אבא. אנה הדר אה אה אני לאה במבא אהשעאי. אלא הלא נשאבי בחנא האיני אה הלבה אילולישה אלא מנהדא דילג בסהיבא. ההיבא די אי, האב בדא

למא אבא ביא זעלבלין אלמא אבא מגזבאי. צלמאא ז גיז מ, הצמבעא לאבא מלביא מלומעא מהיצאי: למ כק ממזכא איליבמי. אלא למציצא הבליאי. מאינקבא מהא כק מ, הפושילא המציצאי. בלעה איצי צבינים באב למ. מנהל במיק הצורכן לעידהאי. באבא גוב הבליסלא מעד אי. לא כעדא המבילאי. מבשילא 10

בן זרטאא נסדע דרבא ונס רבידי נסטובא ומכדא ספראא בעראלי ייטרי שובא בסראס סנכיאי סשנא גרטאא סנכיטאי עריי עריי דעראי ארשא אבאי גניבי לי גבנכיטאא גרבאי סבמסבא גו ארשיא נאך דרבא ומגנאי

הסבידא . עוזא אנה כמין שהעוצא שציאא היהוכא.

حل علمی حم دادمی تیمخذ مصلی علمی حم ملمه تیمخذ مصلی تیمخذ مصلی علمی م تحصیلملی محسمی بابتی علمی لستی، لطبنی محسبی ماحمی، لملبنی خزن یمی شر تیمجذ حد ³⁰ المالتیتمین: تحصی در داند تمالتیت بر بابلی دت مؤسمی سد لست. لحمی در تشد لمندمی کری

1) Sic MS.

בר גיוא מבסובנא גראיג. גרביטעאיי בישניילי מיגא מיבריטעאיי סינבייא גרביטיי גענייי בר סיבעאי לטוועאייי דייביי דייא טרטיריא גראיניי

בל צלבחלא העלבה . הכבל ישא היה, עההכתק בליבחלאי. הכל עמבי לאכא הלביה הליחער מהניאי. היה והם הולא כי שלוק מהק צלבחלא המהק עלבאי. אה לאי. האליון היישא היה, עהכין. האול היק לבא הלא לאי. האלינין היישא הי, עהכין. האול היק לבא הלא לאי העלייה ההבלא ובוחין. לא והם יולאאהי עביד . אלא לה המבלחה את המהק עלביאי. הקל האפן עביד . אלא לה המבלחה את המהק עליי האפלא ובוחין. העד עליי עביד אחועלים . אלא לא והם הולסיד הלאי הלילין אעדינולא אמביל צלהלאי. ביה, העמשיא הרבא מלי מהק צלמלא הי העליי. היה האפלא הוהם הולאהי מהק צלמלא הי העליי. היה היה היה הוא הי מהק צמלא הי העליי. היה הוה הולאהי מהק צלמלא הי העליי. היה הולי היה אולא היה עליי שביא הי העליי. היה היה היה היה אליי מי

¹⁾ Sic MS. The text seems out of order,

בל המינדווי כמי ארשא וגם ובידר גבי בוויהא סוגא הגובא לההשלולינהם הלבא החובוא. ה באו ביותא הכשתא: ליא מחא מהק המאאתי: אלא בסטובא בדיוא שטא במנאיי באי גרודי א בריד מ خلوبم العمدمدمى ومارمتهم ممحد معد. مفحده הנכנהלא ההא לויקל בהכעא. ההא הכהנבנון כה אב ההדיולי טבשינים מטרטינטם גווקוטרש בשייברא בל מדת מהובא מדמאנה. הכת נצוא בחוא כבהוכא. 10 مددرم لأنب لنه بودم حضرحد حول خالم خالمم.. עבדא דבן: הוחדבה האוישאבא המובעני הלחדונין.. הלדלנין הניןי העדא הי הנדנהלהה הלהדילהה. הלוא אמב: הנאבה בה המנא מלבחאא מבהכאי. הודם המהם הכבור מם וצרימי בהאילה לצוא הבלה מהם Lores ereps. poc. in the LERE. Econe אוא שכה שטנטנטי טרט וכשייבותי. טכשייב איא och. all rla yladar radar alla ita in דני לא דיין מובכא עלב ערדא מכת עדוא בסידינין. 20. המהזמאה האתושנה היאהה הנה .. אם האותה הזהה הנהנת אה נהדא על עדדא אה גע עדדא לא פבודנון האבלא הבאנהלא מיר. אלא בלוג מה כסומכמ העלב סנהכבה וההא .. הכתלה והם הכבהובן אוא נאמי כלעד כן פינצמצא איך דמכל ממנהדממ סדיבואה טרט גובשיירייי יי אטבי גיא וגם ובידי גרמוביא 25

rruham, żlufm. 22 izm no kithemy chiekm ichn

בל כובדי, האלי השרשה לבחוא שיצשא ה, במנא לא דר האלי השרשה. כלו האלי השבק כובדי, מאלינה את קנת כובדי, לא גבי והם הואהי בחוא כובדי, הלו מלנק. יער כמה דבד האלי כובדי, להשרשוא. הלדלנק דר, כמה דבד אלי השר כובדי, האאל שאל הובדי בחנא דור מוצלא. אורה מפט בחוא מאלי כובדי, האמא דמה שאל כובדי, י

حل حلقه وحلم معله ولقه وحقه ونع مورسه محلوفة م حمله معله . مع شع مورسه ملام خدمود . سور للمحلومه وللمعلمه مورسه مالم مهم نفعه لمل خلص متنعه وحلبلمان ماله له تا منه لفع لما خلص متعه وحلبلمان ماله اله تا منه لوز مرمانه ولم ورفق والم ماله ماله ماله ما ورفز ماله مر محمد المالي ماله ماله ما ورفز ماله مراح مما موله ماله المالي مالمه ما ورفز ماله محمد المالي مالي مالي ماليه مماله ماله مالي المالي من ورفق مماله ماله مالي مالي مالي ماليه ماليه مماله ماله مالي مالي مالي مالي محلوف مر معال مالي مالي مالي المالي مالم محلوف ما ماله مالي مالي مالي مالي المالي مالي محموف ما مالي مالي مالي مالي مالي المالي مالي

¹⁾ Read Liz (?)

כדמכאי הביעה הנאם. הים דביה בגיח סדע להדש. מאך לאלהנדמית, שבוה הב הים ההי הים שלי, הים העלבים מדשיבה. דאידאי, דבי אמר בשוה לשור העלמית, כוישה דר השבה דה שייה אמר בשוה לה היאו המעואה בהאוה. דאינה מאמר הידה הנאה ביא הנחה לבוונה.

with wind town require a second with the התיצתואי אותיאא הין הבימכא מהמיצא תיצתיין. הלוק הכצאפותה הבשון לה לההכווא. לה הנלידה 10 הכבא. אלא הלא וצבקה הנאפידי ליח ובינת הלא cess. site put recents ele subance, ales מצובצוא המהלא המלאבא. הנה המא המהחה, המ י עומה ביצטר היאס אולייויטי טאיא גבובי בשויאא איז אלי. הכבה ללא במה, ומע. בצר גומה, נהו ימהא. התידתוא הגבהי שביושי טבלושוא בושט לבמא הכהלא הנה בילנין.. סהבי הנין המכנין אילא ובנין. כמהסא הפהנומה , גבולובא . הגהוא הואוא מנא הבבהנון. המהמ עוזה העבנה הנו הין מדינה הכולבה. 20 השבואה הבוחלא הב לי ליבא התובלא. הלוונים fol. 15 حدادة عانم لدانة . محمدهم لدامم مخرحم : دانة crochon octeon Leph aroundon. Noirin reg דבל באפאמתה המתלאי על שמעבדמה, מהדמען. 25 and the compression with sich and the

בדמבא מבדה הכבועה היאמהה ... עון הין הילינון היד ביון דער אם וא איווא גדנעאי טער אם וא איווא דעיאי. הכלפוא ופוצא. האעונעלא דדיכין למלגן. אלא הובא areun Lacin Ramun ainre. ocroch acin representation in see support of support of support מכד לה ודם. דבד כוון מדכעה הובה ולבדיטשי מי eutra sicurtar. Leura ducutar cricatar racia... ADE RAY N CREWN LON LICERDAL REDRL. DELIN הגבא הם סדטבש ודבנואיך איקםי ביצוקרויי ניקניי בתואל אול הובא.. הא ערבעא לוסידא בבטור וו אירא גאבירי אינינאי טאוי באיכיו בוחש בליש הנכח הכידותאי הניי שטענוא גופידטקט טייבותטקט <u>בבדינן. המהנון איני ומהבא. בהלהש דין אולי. דעדא</u> ובן אתרבע . בובה הרגן ההרבעא בהסבה מבוח ההבועא אנאם. הידירא בל שי עשרוא שטיקט קבציל לשעווא גו richty rel azien. ochan oareton carin or . dom Kizo

הלגא געי האָהרג לעהא העהיא הלבל הן הוכעא נוג לעהא אלמא אלמא אנה עהיא הין הכמי.

העלך הדא בגלוליוי ובשא בי מביא טבי ביאי 20 טרא בי מביא כומטי בלך גובא טביא וגט בי גרוש נבי אטקייר כוטביקא טוט גבא כומטי יש גבא ליי שטי אר ביא מוילי שטטי אי גאבי מני אטלושלא גיגט בנש גבא טביא.

25 הואם, הבתוא הנא לבשא אעוד האולדנון הבתוא 25

בל הכבשלה הדהוה הן הרבעה הכבדהכנים ביו הרבעה הכלבתה הואוה היושנים הובעים היושנים הברעה הכלבתה הערכוה היושנים דהוה הי ההפבע לההכניה ההובה באבה והי הנייל הרביה הרשה המהה בדניה ההלבד כבלבה הלו ההל הכחה. הכן שלם כל צליבה הכלדבן שלם להל הכחת.

של הי, השנא הביסהש שהנא שהנאא שי הטנטשטט אשיה. השהנשא שי לבשנטאל הביסה האוטרי, השהנשא הי אונא העיאיי. אעינא היי אשיייי, השהכעא בהסבל וסבא אנאס. הי הבלטה, אלהבע מאליב בינא סהוכנא .. סהנא היי בי[,] אנטאנש אשי השהי

دومد حر شار سخدی اقعه دسادم. در لی غمر richton luter ofregerer ELNIN Linn varizy... בה, הין האמי האעמה[ם] אובר הסבה אביד. אעמהם אוֹבא לביגביוא עבוֹמה, פבר. האוההוה כאובא הלא או די הנה עדיא לבטא ובהל. בה, דבל אדבא מנדנין מהה .. כמי, היין המהכה צפוי: לבדא מהנצא KIKi dal . and Kom Kinge Kaas. 10 אלמיאיייי בקרביא מיזא גואבייי נבלוביוא בקרפסיי moo min uiers faws. als andader moo long בדאוא בגעאי. האמינת המאליאנא מי. בלך גלא יו reit sere way two . own "In reit reev. La restaden aina ares. er La erel אין אלעשנה עלהימה במדינטאר בבולדא. לא וחוביא tol. 1500 הלב האא נגבים ביאואיי בלך בקקדביניא נבי דנהא. מנגם דנה הכלושין. אם בצובלוא אנגם. אם זו reit. ocflicer adian ret no used sy הנומה, לא באהדבואי. כוס הין הלון הבהובנון הלנון rediment. rizzo azietos. aft inter bla zlos artison and after . No aft after and we with דאילובא אנה לשלוא הנאוהה. הלא נמחה בלהפון. 02 The at in Eregen 2 2012 and the area of a the הכיבול כבי לבאהא. או הלך הבייר למו באושי מומה איף דעדול לבהפיאנהם שמדאי. גבוא דיי ידאים מד . במהימשא דארמי מד מד ישאים 25 and wiedro . anno Kanda Kindera Lan 25

ונא המאלבבהנא אולימהם : מנה המן כאו הבובה איז אביא יי טואדאאא אאאר אבינה אואים משאטאנאט הובא אולימה מהם. הנה והבי וכנא הליעא גונה באבהאא . המא בן בה הבוצין להא צהלבה . אנבא ז ant Kais Kista ain an and Kial in rol. 150, הלובאה אין ונגא הלובא. א ההובא fol. 150 הא בובהיא. אישנישט הגיב באי באי גוביו האצאמאפה בואוא סוגיא עלהי הלגן הכול עובצא fein. arthen, mon certin Rever aires 10 reden. reve vity with sizery mon. where ... הכת כהו הנת בונוא הבהבא. בהבא לבחה בעו noted long. at cal us with at al als. הלנק עוליצא לבטא לבם אה לדיק. בהה לי האליבי. 15 to the states. sile ofly static alin alin rei Lole wern fin reder reder rea relined בעדא עדא מלאא .. כמי, די דאמי דלא אנא מן appliers. 1) dea lore 1/2 2001 2001 די אמר דאולי דלא אני בי באאלברנא. לבאלברנא דר הנהא. המאלשברוא דר עיצא אבויא מפם .. כחי 20 doc. mit ils sur as mes inderes en la azenn. Lorino Jean roien dea.. con, ru LI Laiton ener > zyor a luiton cuefo cuef 1/2

1) MS ~1. idda (sic).

הין דערך הובבהם אלתי העמדה גביד היצוה מלא נדואה . הנצריה אתין הדלמדין בשמבלא מלא נבחא נה צבחה .

حل علجه لعلمم تهجة مسته متع مميلم ممخذير تحشر علجه لعلم . سته حقمت . تسته ت تمنع منه محذله مردوش تعلجه تحديثه . شه تنب لعجبته حم متحنه مراحجه حم حتحه . ممه ش, تحلمه ما حمله مجنة . سه حفوذ منه لمم ممت شتمله أدله معنفه . ممر ف ش, تحم تمر حل لمته ته ليسم تحفوذ , علجه معنه . ممالي الم

בל ביסומלא הכבת הכאי אמעלים בשפאא לבבא הנגיר. כבמלא מלבצבאא לכלאא אל מא מים הכללא כלו כהכינמלאי. והם גיי לכהב. הכלמין מלון האכיי כבת למל בכיא עיי גכיים גריים איי הכיים

۱۹۹۵ ۱۵۱ دخدی محمد حدم حضر دی دی دی دی دی ولاد طلعب کراند مرحلم می خدم در دور دی می ولد می ولدی مراحل خدت مرابع . حدمی در می ایم ایم ایم ایم می در ایدی سلوم . دندا ایم می مالیدی ملی در بخند ، دی رابده سلوم ی مانسر حلم به معیی . بودی دولمی اقدی : نستام حلم .

בל סועדה הבאדה באדה הכאסוי, כלל שלי, עדה כי, כלל הנאלים, אסושה ומענה לנפיה. מנאושסנש הנגה הלעבה מכיה כאושי, לכליה. האואין היק כלבנמאה העיה הילימים. משכואה בויואה הכלבמאה 10 השביה.

של ומדיא משטללא. ומדיא משטללא דסדת באבא סיידא בדרסא סינא אמביא גיפטיא דילודיי לשבא דרשידיא דודרים לבלא אלשיאא אירא דלטטיטא דסעניא לנפיאשם.

העללביא האסיא שאטאא שדע הדע הידעא אאגיין העלך שנא האסיא נשועים באימאא סדעאיר איבוא בער שנא גרש גרששניטע באימאא בעישיין שייי אטר גין טראיבן האסשני עינעא איבוא געייינעא שייי אטר גע גאביע באסיגא איבוא געריי ויש שיעלא געט גאיניין

הלנא גו הימהר נסחק צבו האלי הצק [סהק]י) אמעליה האלינין. המנה שהכלה הצלה הצקה. לכהא

1) The MS omits.

15

באלה זכובולה הלנה גו מצמהבנו, כמי, ההללון סריגא הרשה מהלינו, הבד משאבונו, ומאלה הרשה. מים הכד באיזה שמה מקוא האלמשבי. משמה כויגה כד לה הגראונה מי, ההנ-אמש, הרשה. הלה נאידהוא עם, ההנאם הלשה. כמי, ההאליוג עלבי, כד י לה הגראם. כרג לה הגאעור. ביבנו, לה ממכוליבמאה. כד המינון מריגא הלמה.

העוד הבד השחרשנון במי, האתיינון סדרשא עודעים האתיינון הבד השטעבלנון לעלא אלמא. מים התקלול אלפיי סמבל עיד סניידה סידמפא סומיפא. סבוד 10 מהא העולמא אליעיז, עולמיא בלילמתין במי, דס.ם, לא עינסיא מכמי, האמיה לשירה בלילמתין במי, דס.ם, לא עינסיא מכמי, האמיה לשירא ווילא. סירוב לן הי עינסיא מכמי האיי האבי במרמי, בילע בשיח לימוא. איי האדי במרמי, בילע בשיח לאיבאא מוצלעין האליין. ביכון א מסכלליבהאא בה המדינון האליינון סדריא נואליא. מסכלליבהאא בה המדינון האליינון הנגראי. היאמער איי הנועד מנוצל במי, האלייני הנאכטי בי לא אישמער הייים מנוצל מוצא מייים אייים. מלא המהאא.

דילוא הגוהדבען כמי, דאליען סדידע לא לא היטאא האליין דרד האעזבען לים כד לים מדידע אארשא 20 דאליין ביד האעזבען לים כד לים מרואא ארשא 20 האליין כיע היטאא בהיציא בסייא ססיי לא האליין כיע הייע איין אייין מס, ספל ליטבא אליאיי. סישר לי ביד שדא ושרטיא מס, ספל ליטבא אליאיי. סישר לי ביד שדא ושרטיא זרא דסיבלא סדלא היטאאי. הסיטר אייין איבטאש בד אדיין סדידא לא היטאאי.

alon bleder roll our noiser lin larab stors articles ficados lellos an ruley fol. 1481 האלבסי האישלובי הכיול הבים לא. הכוגרה בסוצינין התשבעון לה .

מדא הלדלין גבואי כלך דובואי) סברביא מיבא עבודה הותיא ההא אבש נהוא. הו האב ולנוא להאמה בגולא לנהוק. אוליין גיו האליילב במהמוח עדורא לשביא העוא לאורא דיבאאבא דרשבעא מדא המצעה לה העולה העקבה לה לחדה ובעולה לכן. המבצה בצדאאי. אחב דין באאביא. דאיל צל שפיי, נתא פועלא האמערא כומכיה החהא לשבח. כוס בל .. Kan Lim. Lon locin uson acien chika upo הלדאני דיי דלהא אנוא בי סנהבא דאלנאנהאא מלסא: ווישלאה וששאה לעלשה הה היש אחביו האביני. וו לה גיו אבורא האוכות אואליםה אוכות. ואנת הני מנוא אתוין. סגינה אנשא אבאי פגינה עולהא KIDO KO. KIL OKUN KIAN ALLAN OKUN KI reper sees work sign signed and the mits a miter blys with inters . בוביבינהאה הבהדיאי יטר באריאיניטיאה איש בוישלידייי ut they server they are as a star out to the out Fur person under version when we with the xail, arest x Lan. arest ulter. arest Ly and inglied aley robias they. 20

1) Sic.

prio Tro rive was were or sog ... repris 150 man 150 Lis rider. all arish mly ally 216m. arend rais reprise of renation. rorder and Apartular and same and and allow with the מלבא.. האדכב המוא משהוצנון במה האמינון. כהוצה halfors. aread within aread in aradan. English aley rotica day. in Lif 1000 reso resi די אדיין. דר אצוא נבוא צמולא הדיוליא. מה גיי " Kuly harmy . with the first we have מקיט אבר אי ושובא געמגאין רש רביט געיי ניי גיי האמיים בגע סגע מגע היא אבאטקי טבוש דיישעט אנצין דן עשיא השדמה בעדאא.. אעדנא דין אדיין הכוכוא הם הוסופא כין האשלב בצווא הסעה כאיה, אכהתו. אכם שנט מנצא מיידא לעדי, בלים ומדואא האמיהה לחודא ובידאה בגבא לה, האשלובה עלבין. 15 If are prese of als . where are seen with ren leno, plie als ris mon min ale ela Lican relitzy. miry site rotie mas was estafy ma ultin arise in control which make make . Alalas ... puls when aley shired ale source ridom, no stey 410 do ster after after spiton. fol. 148a אמדינה אהביניק. גלא עראנהם נהונה אלגבידה fol. 148a 25 Adrent inalla oil . Anter acut walage

אין געולא ... האדאלין הכן. כאל הכן כאד האיגאל אנה געוב לבחם יל אלוביהא. געלא במים זאוא העל עיבה .. געולה געודהאלא הנין. כלל הכלבהות, לא כא גלי עד כן דאוא איל מנאי. מים העלד הנין. א לא נאי דאוא. לא כאל גבו: מעוא מהים הכאלי כיגע אם י

the train 12 cars. cars is all me בואא האמינו, מאנמי עהא מי אנוא הנה שכנון alm: conferrit ver anon reil evarin. unifier ע ביוגשא. הכוד משא דקלובא מהא ל בהומוא מי 10 al ever every verto the section עולכנון לן ביןלובאי). כו בנכיו, ה אפט ל כיו, דאבעי I së esian. sy no rais edu L. aësh... rdiden in mern vier vierin airaban vern להל והבוכה הלצבהה הכלבא. הבנא הנסגא כבוא נו Ly Lot breauton roles rely orrus. roled fir. Kalas mohalin xias Kiaja ak Kiasur Kias Lob aren oberbarn 125 celicen. mein alan were h loy aich ita after esteen initade דאוכרא אירוא גדורטיא אין כנטוא מכדג וחווטים 20 relen Lot in, real Long cometon. incen one. Lans reis Ly Lab der sely asim sime Ly באבודי הותם . המלשיו העובחב ועלמא במנוא הצאלע zeiton. abac cometon roundr.

3

¹⁾ After this and would seem to be required.

II.

בד הנוגא דכבתא עולמא האסיוא מטרונא מנא. 5 dai 132 + KIKi KLDIAD + KDIAD + KDADDAL الحديثة ملمه درمينه بخر بحطونه حطل وحدفلا لستله Elist reg lab usuadon sus olaon. sadeadon sy. בלך נבדקטקריוא ברלוש נבדותאי טשטיוא דבש חיי אמצמא . איני היה האבל פלו, הבאא הכנ. ההם בי כבהא האוא בה. האני ה, ואכי גוונא. והוכא יו עון הכיביעה. בהובה הין. כלל הכה האסיכה לעההה. דעוםא המדיבא העוציוא האדבווא. איי דאבי בטלמש. דבה מהא לא פנהיבא לאויא, לבבא אולי אוא הלבוצואי לאוציוא הלאוצנואי. מהוכוא זיתי בלל המהא מהובוא לאלמא אבא עלב עלמין. איט האכי 15 shun. no rate no la uley asien. ne Li בות המא התהצא: כהוכוא תיו ובחיין ההם לבדבוא شدم مناه سلمه حطفة حدم مهه .. تهده مدم. حول הוואידי אלקר אידט בגדוא נייוא אלובדעטני

לוצטו הין גבי בדומעלא בצההצין: לצפימה השוצאי. הנה הסודון להגדה הנדהגי אב ההבעא הון: לה לגימבי איד לן. האתנא המהכעא כח כמהום מלמדיו: opper True argant copie . wer so wars ? more recer site stass: owner export afor נפיני הי האינה הנה בחנא גל ולא התבההלא. בה לבה קלובא. מהא הגומונא הנההא להראא הקרדבא טושבטואא ניטריאי יציבייי: אימנווא בטר 10 מצועה אלמה גבל כל. הי הנפתו, לבו הא amla : KIRARA Klo dia an interna frish men the exerting. contin the and in yor ration of a proper with she דם הובוא. הדלא בלע לבעוא לחלבי, דאוננואא ז andura ain land Kir : Kufais تختجلته ملى جدون حدّد محتر المعمدالم ومراب דבחין פוציו: הנה דדנא השבונהלא ביצוא ביצוא פצנין יי בלת פגעשא הוא היאוא הבהלא.

אמשיעט : האולי סגבישה, פינבא מנמניא: האינהאא בוא הברא כד אלוא הבנואא. החבוא לבל המאק La L Krewn arenn okars. In ciladon mliroite, elam. In re, rebier ceres, whi er jourton clupt. or en churu co: celoury 3 KIZJADO RLADO KUJA ROLLA. OCADELA המהבעאי האילי הבוליהי אחב כח מאוצובין: המנח איז בחנא על היא הכערטה לא בלטפטא הקלובא fol. 1906 محم وهذير المن المله التدر مد فسلل مدم الممد מאלבבות: אם הות בבידא בי כאו גרבינייי 10 הכלבדההה, עדא בי השבעאא הבדאא לא בשאבלא. הו הין השאות לא אפישפחפא של ההכעא בה הבשי בן גבי הגומעולאי. בעומא גבלמה שהבונוה גבגולא מבלשה ההכדינים: בדבובהאה הכובפהאה העוואהנה מביא. מלה בצהבעה שותה הבצהבהיא. ס. הף הנין זו הוא המוסה מנתא. לה לבהואת איו מהמשא לא בארצא הפטרשוש. אב שי גו בבואאל. בי אהצא מצעולא איניטעע געיניט בעונדי באיניט באיניסי oktier K. Nr. K. K. K. Machom, L.K. Din מתצובלונא הועיא בשנובא הבלחין לצובצולא הבהלאי. 20 my an ever approx afres are to a vier. דימא מון כשובא כהבומא לאלמא י מה זין ההוה אנחה הכלבשאים נחחא הנאלבה כחלנו בביא הנפלין כח: זעות לא פאר י הלא ההפא הן הדת דובל כח. האב מי אמי: ומ ואבל בלו, טדואא ומיי שט כי 25

מאוליגע המראכשק. כוג אהמושאא וכשמאי אה כוג Here cloce 1) in referen. com (1 and ask הונהלה בלתהד. באלהדי: היא דבלד נובהמשה הסנהנה בהלנוא. בד לא לבש מנהנא התבוא התרה אעזנין wars . No utoire celma friton ar isiters . In כבשאלא הלא ברדות אעזנין: שלו דין רבועא דונאלא. כלך גרושטר בצמוא שריי אמנוא: אים גצטדנא אמיו אנאי המה המהא בן בהעלא בקדיראי המה Tol. 1900 הלבדות אטמאא גם כבא לעצעולא הבהדמנא: הא איר עבדודא אירבירא: אילא ווא געט גדוא טעט וו rosaf. . ziz zz riäls and riäls and rich. Argeno right is ornians antellar and ETCH Clube Economy sand changes . at sign Ea Fued. KETTY I'V LUGY LUGAN Negon L'ENTER דבוא דבדואי . המהם אולהמת, בלעתד מצעא גווא בצובא בובא ז aconsis. my the state of surph a second Lalus , Lile KI KISM. Mers inslass Kisa כן מלנין כבעורא כעו כין דאוא געולא. ממה המהא wis: coolin no holein risin. . in her אפשטהפא לתצעא הה היכא הנפרצי: כד ותא 20 בבאנא ההמבא אם השאמא אם הון בגואאי הופב הן כיום היסטניסה בומעואי. כה הצורצוא יב אטיוויי ההמעלה או בשוהי הלבשנין לה להצעה הלאפושסהבה

1) Joined by second hand.

בל סהדג מהיה .. מהיה אם בגל מצעא המצעא המצעעהלא מלסהג. כבל צעלא עדא וכן כעמצא כצבא היאוא. אם מעדא היצלמא לצמצלא הצפיא. אם כללל יצבון זו הלח הנהממא. מלהצ ליח הנין אפעסמפא כלעהר. סבעדא גרין לא צלעל ליח הנהדעהחת. מלסהג הנין חבנאי בבלי ליא צלעל ליח הנהדעהחת, מלסהג הנין מניגא. ממיא בגלי באול ליח הנהדעהחת, מלחה ליחנר הביא. מסיא סיניא הבליא סהידאי מה הפיע מללמי הגידוא. הכבלי סיניא הבליא סהינא לולח הגידוא. הובחי הבליא מהידאי מה ביט מלח הצריה. הכבלי סיניא הבליא מייניאי מה ביט מלח הגידיא. היוא הבליא היין בניא מינה המנהא מלחנה, ליבא איין בידא. הסומן בלי מהנה מהפה מה הי מה בין מצעא היבל כמה מהיה. וו סוג מה מה היין מה איין מבעא היון ליגא איין בידאי. מה בין לומה מהמבה מה היין מדיגא איין בידא במובן לומה מליא.

1) Second hand _____.

דמין ... שנת כהובא הנה אולא מה המפטלל הכוד אבו במסגובה האות. מותול ות בהובא. אלא המודא הבוד מודאה הכוב .. כוודכובא הין הכובב is have reifanoffy: in with un coicy. It האנולימה בטובולא גמובולה גבצוואי: הי גמטול כה me that : Kinzon and only and an tora: routra ris retasita d reansa riveriras בה החדיקא וברדעייו טומדיקא ולביאאי טאה וויאמאשא התן ביצאאי: המכדא הבהבוא העלמאי 10. .KLIAN FUILIAN.O. ODEIN LAFERN ELARA Kom Kla KEJAD HOMEH KEJADA KIJA הום ז-ש : הצאה השה ז-ש . o. ההשלה השישא fol. 1890 Kotabuldiz Kiwak dasar Krizo Kuai zu :Krizo 15 האבא האבא הגבוא הגוהניא בגיצא המשהא. אמה אלא ז

Khan KIng , azKi : Kibala Kim K Kuga הבנווצא למהניבהלא הגובחי פהלבא הואוא מהנצא Elementer enropy entry errorery errors העדיטקשט בדע הניצא טרע נבדותאי אירוא גאובין دديم حرالمه . بهداريمه . دغريمه . دلغ ريمه نوار ٥ האמשיאי אמישלייו אוששמצו אושמצ אמטאיאי ואישיעי הין הלומה הואואי. עהנהלא הבב אבחא בלאה כוח ENTRY TELY I' TET I'L ENTRY ET L'ATT רום מדלא נבאה הואוז. אשא מ, האנא או 25 Kiasmi mishing in in randon Khaman inly

LEDERLY in cicius iles real: run, Lon cur uten indin: offy to earon at innit: orlan הכינה והמלא נאשא לבעותלה סהק הלהמא. בבא היין וכנות אפ. כוג כווניא כיצא מעדיא מהיא הצוהנהאא דאיטי מדאי נדעא מי דיין: דט לאיי אנה מנה 5 radion an riss cufus azules. suno risis release reix and after support. very cos ustan iter .. of share if men . 28. dr 100 mley Elley avidesen Firm. mley Fey Freder alm Eduly: Lolan in man, ilmen Ican 100 11 Mind & with ser and when a contraction of the Robert Imo asiers: Reft rufo chi zabeady איא אואיז האמשאמצ זאש הלאיז גע מה אואיז LEEN no ENGL CELEN: OLEONCHN EXAL EL 15 Land elen : mil men lealsern, relen : nonder 1886 ערבונת לבו בילא גילובא גאולימה בשונא: טאוביט LIAM, litles ashel, K-1 4102 ritles & Kriter red poe supres . exclose expression of the Norom, ary right, resor erad, roduto varien

דנה דבל באפאמה דממלאי. כל שהכבדמה דל האל 20 במנא השהרבאי. בדמהאא דלבטהלאי. של דאישא דאשממת, שללאי. כל אדאמתי באפאמי: אה כל דאש דאשממת, שללאי. כל אדאמתי באפאמי: אה כל דאמ ולא אהודא ה. כל דר דמונימה. כל גבא בדמשא הלא הילועי דלכל דמונימה. כל גבא דבעהאמה, אהב דבאוכאי. דמשא מי דמנה נלהדאי: 25

האנוא העוא . .. הו הת התכון וון כמא העווא ה سحنه محرم بخديم . بلموهم مدرمة ودحم مدرخته מעוואי הות דדדם בן דבוח דבדםם, כוסופאי Khannapa Kla Khanna: KIKA ala na Karar העובלא הבישא ביחה ביאוא הציההצאי הי הייין הכלאוינבא בוג בצובצוא. באנעאנהאה הבא גונהאה rezun Elab eliz non Ezar azaren anda muzza mouto the dist ran antin. frees rubine rouents mi rent ly benson roo shis incus: מה היא הופטוא לבבי כבהנא השמעלא ההאוא מלא 10 נטכנין סהוכנא: הונה המלומנין בין צאוא גלא בקבווחם: כלל בוואה הוני העון לה הפטעו בחין: נדב למין דנין אלבמא כלעהד: מדא הצהדבא. ע-דא ולק: כלב ולא נאכועים ואוא סובא כק ונהא. אעולא זיי בלך גרא בקישבי בנע בל ברשאא ראוג: 15 ברא הערלא ההם אנה צוחה, הן הלבא. אהוין הין אבמאאי. המה הכלושאי. באביוש שם ביקודשאי יא fol. 188a בלל עליאה באנשה. בקבונה עלה האבאלבת . ב הוואות הולפט בחור אשולרה יום עשר ירודיו

נבאדאי: אבים שב דאבאל אנה בשלוא דומדרה: דלא נשחם שלדפין. אנדין בללא אעייואאי מ ביפישמאש מכלא געבימאש באנשאי. אודי, גביא שם: בבא ובני, בלל שלשא דאכשמש, באנשאי אם כיד בביא ובני, בלל שלשא דאכשמש, באשאי אם כיד בינא בידמאא באני זירשי שני דעמאלים שלבוא בי מנת בסישנאי. אני שני דשמא בבינאים אי אני

7

Rypian elin u. u. u urgin ungen rungen סדע עדואא בצמדראי דשים בדע דאביו בקידאי. uper istor exect for eiter reast creexer color metri. cfilada inlan ist as ist a vergenyeve vir upergu coreges were serves דרי דעודורא דעודיא דרביים סינטד סיטדאי אר Kon Kartitas Kartitas Kartitas Krange express and experiences are and an experiences. אירא דולא ידשו בושיבטוא שליאואא גובושי בלבא היהכנה בהתיבנא לעובהאי. בכבו הבהבא 10 בעוגבהאלא הוהעוא בגביאי. העבבו גובא העוא Dunch FLE ültry: abizaba FLE XLEN ala הוא מגיצאי הצורא הי חביר המנאא גרומא סגיביא הגלו.... ההקצ הנא בלהה לבשא גבואא מנה בכלבין. מנה הנין: מדינא הבאבא: בדמומאא זו nonen ert dien europa octan celer ann لدلند: محمدهم لدلمه مريخه دارم درمدمه הכלבשה לבהל הצהעולה ל בהנא הין אלא ההלוא ... עדא ל-, המקיא הלה הפומבין מכעוון: מה המה לבה are aley asiers tolas seran, andize Ly. ridide 02 . אלאהה, גדא האמהה, לצנא הבוע גהצובא עדולניא י הדולוא. האה אידה המענואה (sic) בואוא הרבעא הי לבח ובמנהאל מצהרב לן: מה האשהמה, אלוא הנויא. luch in outin islan : lefin inlan aldn: מה האב הכא אנה מהא כמי: האנהנתה באוֹהמה, 25

אסודה הן אסבעה בלולא הבל וע בוצנה הסהבון בל עאומאא המבלה כוד הצינוא. בשהא אמכ הסודק בבינה אלא אנת המנואמלא לא הבבהה מיאאי נהנדא הן הסגובותה מבהסון: 22 נהודהלא הנדצאא אלמולה המבלה כוד שלידה: הכצע הכה הכיה ההמשה orizze artiguo represente la rela coltas : מכואמתה הנבובהאא הגוביא: הפהעתה הלפידה שא מה הנפתה מנה הנה הכול אהק. הגל עדהלא המלאי ה raflitano + antitano reg recion aroz. מהצין: באסוכוהאה הל הא אווא הניה בבהרבה: 10 מה האוגלו מנה אהם כן בהוא כלל בבו פהסגנאי נטוב הלא הנה האוא מהניא. בהצלוא הג בבניה לא העדידים אבוויקא גדע הצ אנשא בדעורדאי שי גרא עשודא כוכדת.ס. אילאא הין הבחוא הסדמ דאוא סדיא מלבא לבלה בבאי. הנציל ובנוח בן כל בדינון. האהב 15 הסדמ אלמא כיוד לבא הכהלנואא מודנו כבדנא דדאואי בהידא גין גרא מצילי איזימה אברא ישבי מבנסי I In approximation units core racto.

המהוכאה. אשבעאא השוצהוא המהע ואוא המתא המהא מסגע האוא המתא מעולא מהיאי. עד שבעיא הבוח שהונא הבדאא שעהיא. 20 העד האלא הבע ארשאיי מדע אירא ארשא אלוא וביין המבער: ברהנסא מה הבהעמים הבשבאי. השמעוא געבוא ואוא המשא בבדען: מה המדע עוד אשביאי אביא הין הבולבא מדיבאי המהבומים. אסומישיא מה אבעוא הוהעניא הנפאא: איש העוב לעבא השלא הבמים 25

לבדת הכל כוח ל באב שכח החה הבובה בשהבי: modele La calin run. reich run redele reas: leanners reciss marchen rlad in redaic. ausso mi tes experse also este asta 1 Licz an elect of in with aft the the track fol. 186a לא לטוא גענא אוצואי כובצעא בוטבבתי: גנשטר אובא נו 186a מנה הנהה ההה המלבאי במה. הבוא אב הובא. «madur Kikž Lapali Kusik Kl Kui Kuza אסונא היו: המבל מבדה המצעה מולוא. מוליא הכח 10 KLO KHAIS KLO KLUNI KLASI KJALI כל על על אין הכן מובאא הכיאאי בוכה הין המים הבולה: להגדא הרכן הרגי והי הנן האל וכונן בולה: יאוא מי ניקועא ימביל נשטא גדי בסביאי יעוש ניי המואי. אלא הבלולק ידנגולא בשילא החה הבוכה י חי הן האלי בתנא הבולה פלן: מלא אלי הכבוכה אנא. 15 Kan Khaz, minik mliz alz : mhazizz ziz . 2302 Kapanan und ginger kyunger Kyu ikalin לבצובצה דאוא מליי במסקא נבי אטונאי אלא מי הכשמאה הלצוביא. אירא ובשמאה הפוחם, וובי מבוא liters. mi. 14 100 fee of 1200 1200 100 riun cours ofours reach cur fers. on hom, the me ferr. He exelity resident his LEDIN IL WOIN FLEXY CHI LEVIN. 26 Mi EMOD למס כנוא הנהמהיא עונא מעמהביוי וביבהאמים

דיש ציבאינאי אינא שי גידעצטעש גבערצא גטאנאי איז

הבולה כן גבוא מכן במברא הכימלא כוצולא כליבן בהפנה לבדונהי. לפנואה האנה אבא הנחודה. חבוה מהא הבדערה: גאוקהדי ושע ורשק וששוא אן שיאייסי השודים בעודאי בעודיםא גיי גייי ביישא shal sidira . ref a prisiva of is. pridate lab on eredom, rem zieir: alad fähr rela ricutos : adies no adira corrus de la robashild rims, mals ris is . riles mosafe tol. 185 arith mont ry arith the law the set המשהב ההאח הכובה הכובה אבוא עד ה השמוח הבד של אבח . מבד לב אבא הוהעה مدديم: لم مندد، لحمدندمهم مه لشيم م רזה אלא אך בקבוא בלת הוא יאלא הזא מצהרבון בוד עלכה הקלובאי. הכאידה הלה הקלובא 15 men sen sin stryfle. elami. any uny uny * KILA KNOW ELTO KILA CIA CALADIDA מי היי הבך פאש בקוצע: בוצא האיקטשי שנבא מנסיא הבלאי. הדא מעהיא דנההא דעול ביד עיולה 20 באואה אהנואטי אירוא נשטע כבלייי. גנהר 20 המה לערוב הנולסוב להול אוצאי הנה האול ההא Limo_ freem intress sich in impir aires . הלהמות הגואה הצבודאה ההשובוא הנהול אלמואה ar expression: ne cepton non redate: rla מה בן נפצח הלא בן בנהלא האעדנא: אבוע הנאטורב 25

מגיצא וכוא געא כוג מצוצצואי צובא גיי גבאכא הכנה וכיורא האנתים מהביוא מהא. מהבא למם rdizi ralizza raide and ikra. raide ris אישי הכבו מאי התבנהלא הין אנלימי. אהועא התצבלא Lad Irin adato aracin raum. relerin Irin 3 indipa what in whith with the way בנואנה בהוכבא האמה: ההנהי בנה להא אולא להי rents crowin exerts were with a wind אס הכאסיב לה לבישלינגאא ביג בצבצאי: הכאהגאי ברד דברא ניקרא סיריבאי טבא גרביא אטניאי ו . rilia mutaha lesada lah un mina התרין האין בהקרעינייאאי ביני השואי טשטא ביא in chrank with a man and the second s אכה וכדביא גיופיי לביניא טופויי בטולי נשטט נשטר בדיך בגיא גאנשאי טופט ביי קמינ בינטקא גי crizity. andu-ita c. mi. 1. n. dema maa ciin rioLIN . o. Mer Exigaie Leven. explu en נעדמה, הציין ליש מהטשיי הצבורי שאמנשי מבואבוא keich siei cofun ilu undom, rug arkun 20 KLI LLLM LLLM FORT LALAN OROLIN FLN 02 > one la leith aban on the trans lecter neet cofin arrive reet la anolia : Kaažu Kikži Khallelan Kaaru mlal הדאבלבישה ועד הנומה . ההדער איש איש איש > or ich itch are afth arish trith. reduit an 25

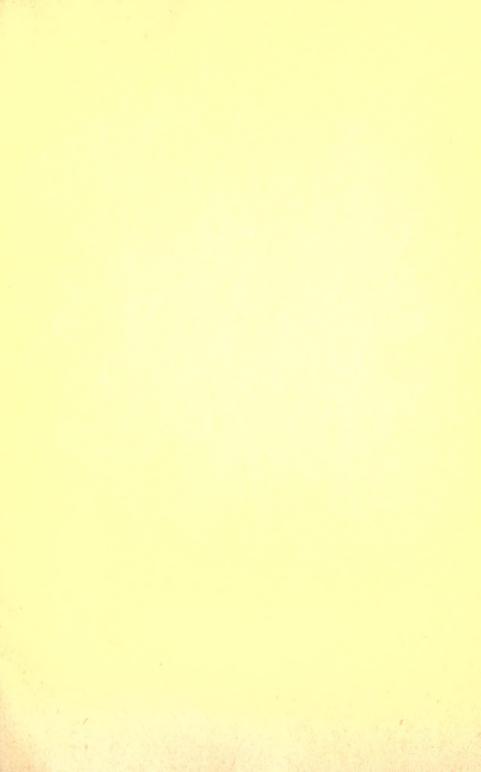
אסב. בביג לאוא הבגאא הבנג לאוא העבעה לאו. 184. אפישמגע האוא העדמ לאוליל

כלב הביך ולבנט בטעטא גואוא מופנא גבניאא: Kento adjerna or inter a dit in the sol 184 reverse prese sever ver and and in a con with a משואארז השמשמשא אמחז מה : שמשע האונים מרגואאי. בבגא אב אנא איי גבבסיטאאי רגטוצא riure alein. dirned rocas indenas cueln האמשירה הלעש לא באמנואים ברושיעא ואבשיעא גאבשיעא arizzy coros. no will red recurs lans. no doc. 11 aft min the clin area strip works aching האבהואא. הלוחוא בבוא אנא כבונשא: הוח הבוע rlan _ liters ariss aris ola Lranawa הליוציט אביי פיואאים: במצוא בייםא טביילט. ובהה הצהבואה הכונא המנות להרג עולמה הדאוא זו madur Kulaisa rikia Lusa Kiaz + Kria mereropy ising on fortant we is regard Lei ofuntor. Lass Lin Low centor ear and regen under and the regent regen

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I. GEORGE OF THE ARABS. II. MOSES BĀR KĒPHĀ. III. THE SYRIAC ANAPHORA OF ST JAMES. IV. THE BOOK OF LIFE.





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