

ZEITSCHRIFT
FÜR
ASSYRIOLOGIE
UND VERWANDTE GEBIETE

IN VERBINDUNG MIT

J. OPPERT IN PARIS, EB. SCHRADER IN BERLIN, UND ANDEREN

HERAUSGEGEHEN VON

CARL BEZOLD
IN HEIDELBERG.

DREIZEHNTER BAND.



WEIMAR
EMIL FELBER
1898.

Orient - Institut

inventarisiert unter:

Jahr 1956 Nr. 2365

Akademische Buchdruckerei von F. Straub in München.

I N H A L T.

	Seite
A. Merx, Die in der Peschito fehlenden Briefe des Neuen Testaments in arabischer der Philoxeniana entstammender Uebersetzung . . .	1
C. Brockelmann, Beiträge zur Geschichte der arabischen Sprachwissenschaft	29
W. Spiegelberg, Zu den semitischen Eigennamen in ägyptischer Umschrift aus der Zeit des „neuen Reiches“ (um 1500—1000) . . .	47
M. Streck, Das Gebiet der heutigen Landschaften Armenien, Kurdistan und Westpersien nach den babylonisch-assyrischen Keilinschriften	57
Th. Nöldeke, Bemerkungen zu alKisât's Schrift über die Sprachfehler des Volkes	111
E. Littmann, Das Verbum der Tigresprache	133
J. Mordtmann, Zu den Palmyrenischen Inschriften des Dr. A. Musil	179
R. Gottheil, A Christian Bahira legend	189
J. Oppert, Das assyrische Landrecht	243
M. Hartmann, Die gam'yjet ta'lym kull wiläd maşr (Gesellschaft für den Unterricht der ägyptischen Jugend)	277
M. Jastrow jr., Adraḥasis and Parnapîstim	288

SPRECHS A A L:

A. Baumstark, Aristoteles <i>περὶ ἐρμηνείας</i> p. 23 b 16 ff. syrisch . . .	116
W. Spiegelberg, Eine <i>Ḳṣp</i> (קשף) stele	120
S. Fraenkel, Miscellen	122
C. Brockelmann, Zur Aussprache des arabischen Ġim	126
H. Zimmern, Zu den Weihinschriften der Kassiten-Könige	302
S. Fraenkel, Bemerkungen zu AlKisâi's Tractat über die Sprachfehler	304

	Seite
W. Belck und C. F. Lehmann, Aus Briefen derselben an C. Bezold	307
H. V. Hilprecht, Sanherib Constantinopel	322
E. Müller, Das Ende Assyriens	325
C. Brockelmann, Ein assyrisches Lehnwort im Armenischen	327
M. Lidzbarski, Zu <i>Ršp saramana</i>	328

RECENSIONEN:

H. V. Hilprecht, The Babylonian Expedition of the University of Pennsylvania. Vol. IX. Besprochen von P. Jensen	329
A. Billerbeck, Das Sandschak Suleimania. Besprochen von Ferd. Justi	336
 Bibliographie	 127, 341

Die Verantwortung für die einzelnen Artikel tragen allein die Verfasser.

A Christian Bahira legend.

By *Richard Gottheil.*

The texts which I here publish are a curious evidence of how historical tradition may be perverted for polemical purposes. The story of the Christian Monk B^ohīrā¹) and his meeting with Mohammed is made the basis for a series of apocalyptic visions and of prophecies designed to show that there was nothing at all original in the teachings of the prophet,²) that he was an arch-fraud, and that he was instigated to practice this fraud by his mentor, who wished — in this manner — to bring the ignorant Arabs to the knowledge of one God. It is a form of polemics not unusual in the Middle Age literature. The apocryphal life of Jesus (*Tōl^odhōth Fēshūa*) served a somewhat similar purpose to the Jews. The Arabic traditions in regard to B^ohīrā have been carefully gathered, especially by NÖLDEKE

1) SPRENGER (*Das Leben Mohammeds* II, 381) says the name is "Nabatæan" (he means "Aramaean"), and then proceeds to connect it with the Arabic *Bahīrah* "a she-camel exempted from being ridden" (LANE), which he then supposes to be equivalent to "an ascetic"! But NÖLDEKE has shown (ZDMG XII, 704) that it is nothing more than the Aramaic part. pass. *Behīrā* i. e. "elect". Mas'ūdī punctuates *Buḥairā* i. e. the Arabic diminutive form. The correct explanation of the name (ὁ ἐκλεκτός) is given in the notes to the *Fihrist*, II, 12; cfr. also NICOLL, *Catalogi Cod. Manusc. Bibl. Bodl.* II, 507, col. I.

2) Buchārī, *e. g.*, speaks of a Christian who said: "Mohammed knows nothing more than that which I have written for him". Cited by SPRENGER, *loc. cit.*

and SPRENGER.¹⁾ It would be outside my purpose to enter into a discussion of them in this place.

The whole story is evidently made up of three different parts; which, in the Syriac, hang together somewhat loosely; but, in the Arabic, have been woven into a more consistent whole. The first — and oldest — part is a simple account of the meeting of Ishō'yabh, the assumed author, with B^hīrā. In it B^hīrā relates to Ishō'yabh the reason of his settling in Arabia, his vision on Mount Sinai, his visit to the Emperor Maurice and King Chosroes. B^hīrā continues to be persecuted because of his views in regard to the worship of one cross;²⁾ is driven out of Bēth Ārmāyē, and settles for good amongst the Ishmaelites, to whom he proclaims a reign of ten weeks. After seven days B^hīrā dies.³⁾

1) SPRENGER, *ibid.* II, 367. 380; ZDMG VIII, 557; IX, 799; XII, 238. 699. Mas'ūdī's *Meadows of Gold*, tr. SPRENGER, 149.

2) It is evident from the persistence with which he returns to this idea that it contained a question which profoundly agitated the Church of his time and his country.

3) The legend, as we have it here, substantially agrees with the Arabic authorities. It would be an interesting study to follow its path through the Byzantine chronographers and the popular *chansons* into modern literature. I cite, merely as an instance, George Phrantzes (ed. B. G. NIEBUHR, Bonn 1838) p. 295: ἦν δέ τις ψευδαββῶς ὀνόματι Σέργιος, διὰ κακοπιστίαν ἐκ τῆς Κωνσταντινουπόλεως ἐξόριστος, καὶ φίλος ὢν τῷ Μωάμεθ· ὂν ὁ Μωάμεθ ἐπαρεκάλει τῇ αὐτοῦ κυρία τῇ καὶ γυναίκα ταῦτα λέγειν καὶ βεβαιῶναι, καὶ παραινεῖν ἵνα μὴ λοπῆται ἀλλ' ἵνα χαίρη. ἡ δὲ γυνὴ ἐπίστευε τῷ ψευδαββῶ πλεον ἢ τῷ ἀνδρὶ. διὰ τοῦτο λέγουσι καὶ οἱ πάντες ὅτι ὁ Μωάμεθ ὤρισε τοὺς μοναχοὺς πάντας ἀτελεῖς εἶναι καὶ ἀφορολογήτους διὰ τὴν τοῦ ψευδαββῶ Σεργίου φιλίαν, καὶ οὕτως παρήγγειλεν. Theophanes (ed. DE BOOR 1883) p. 334: αὕτη δὲ ἔχουσα μοναχόν τινα διὰ κακοπιστίαν ἐξόριστον ἐκεῖτος οὐκοῦντα, φίλον αὐτῆς, ἀνήγγειλεν αὐτῷ πάντα καὶ τὸ ὄνομα τοῦ ἀγγέλου. . . . αὕτη δὲ πρώτη δεξαμένη τὸν λόγον τοῦ ψευδοαββῶ ἐπίστευσεν αὐτῷ κ. τ. λ. Some of the Mss have, after ψευδαββῶ: ὀνόματι Σέργιος. The *Roman de Mahomet* (13th century) speaks of Bahira

“En cel tans, en cele partie,
Estoit uns hom de sainte vie,

The second part contains an account of how B^chīrā first met Mahommed (which is in substantial agreement with the Mohammedan authorities); and a set of questions and answers which passed between the two — which set, in one Syriac Ms, has even a separate heading.

The third part contains a series of apocalyptic prophecies in regard to the future of the Mohammedan world down to the second appearance of the Messiah.

In the third part — which in most of its ideas, is a simple repetition of the vision in the first part — the mystical element seems to come more to the front. But the prominence given to the Mahdi-idea, even in the vision, seems to point to certain Shīitic influences. For the Shīites, with their Persian tendency to mysticism, had a liking for apocalypses and for predictions, of just the same kind as we find in our texts here.¹⁾ Is it going too far to at least

Demourans en-j-hermitage
En' une' montaigne sauvage,
Vil proioit Nostre Signour
Pour tout le poule, chacun jour."

Cfr. the edition of REINAUD and MICHEL (Paris 1831), p. 6. — *Le Miroir Hystorial*, Book IV, Chap. LI: "Si comme Serge avoit grieforment peche en son monstier, et il fust excommunic & boute hore pour ce peche il vint en la region darabe et de inde iusque a Mecques, & la descendit ou il avoit deux peuples lung q'avoit les ydoles & lautre qui estoit iuif, & trouua la Mahōmet qui adorait les ydoles sident faire aucune chose q̄ pleust aux moynes q̄ lavoient vuie hors et quil desserinst a estre reconcilie, car ilz estoient hereses nescoriens. Et disoit q̄ Marie navoit pas enfante dieu, mais hōme tant seulement si ladmonesta a tout son pouvoir et a toute son estude quil delaissast les ydoles & devenist chretien vescorien, & il le fist et fut Mahomet son disciple & pour ce se nomma il vescorien, et luy ainsi fut fait q̄ il apprint de ce moyne aucunee chose du vieil e du nouveau testament, et ces choses il mist par fable & par mensonge en son alcoran . . ."

1) I am thinking here of the books on *Malāḥim* (sing. *Mālḥamah*) "certains ouvrages dans lesquels on a rassemblé des prédictions touchant les révolutions des empires et autres graves événements" Ibn Khaldūn, *Histoire des Berbers*, tr. DE SLANE II, 516. They dealt especially with the Kur'ān and the hidden meaning of many of its passages. Cfr. also *Prolegomenes*,

suppose that the Bahira apocalypse was written by some one among the many Syriac-speaking communities in or near Persia. The Turks are mentioned in the third part. The Seljuks founded their first real kingdom under Toghrul Beg (died 1063). They had already captured the greater part of the Fatimide Empire. They, however, are not mentioned by name in the vision. On account of the disasters which overtook the Mohammedan Empire, by reason of the supremacy of the Turkish soldiers as early as the time of al-Mu'tasim (833—842) — we might be lead to see them represented in the vision by the lamb in wolf's clothing. In the third part (Ms A; Syriac) their colour is red; and the shield and flag of the present Turkish Empire is of that colour. I do not know how far back the use of this colour can be followed. But why should they be called the "sons of Sufyān" or "sons of Sarpīn"? The *Terminus ad quem* in the vision is undoubtedly the "Kingdom" or "King" of the Romans. I have thought here of the Crusaders. If I am right, the redaction of the first part, the apocalyptic vision, might well fall at the end of the eleventh, or the beginning of the twelfth centuries. The second part — the real Bahira legend — may be a good deal older; while the third part need not have been composed at a very much later date. I see that the author (authors?) of the Catalogue of the Arabic Mss in the Bibliothèque Nationale say also "Légende composée vers le XII^e siècle".¹⁾

Who, then, are represented by the white animal, the black animal, and the bull? The number 24 occurs several times, with a certain amount of persistence;²⁾ only once,

tr. DE SLANE, II, 191. 205 seq.; DE SACY, *Chrestomathie arabe* II, 298; AMARI, *Storia dei Musulmani di Sicilia*, II, 54. See, further, the authorities mentioned in DOZY, *Supplement*, II, 522; and WELLHAUSEN, *Skizzen*, IV, 127.

1) Vol. I, p. 70.

2) As also in the Daniel Apocalypse; see below.

in the third part of Syriac B, is the number 25. But, it is made up in various ways. In the first part of the Syriac Mss, it is distinctly said that both the white and the black animals have 12 horns; and this is repeated several times. The Banu Hāshem are, in this connection, the Abbaside rulers of Bagdad. This would include the time from Abu Abbās (750) to al-Musta'in (862—866). The bull represents, as is said, Mahdi bar Fātimah. One, at once, thinks of the Fatimide dynasty of Egypt. The vision speaks of eight kings; and there were just eight kings (from Ubeidallah, 909, to al-Mustansir, 1094) in this dynasty. This, however, leaves a gap between the last Abbaside and the first Fatimide mentioned in the vision!

The Arabic vision counts differently: the white lion has 12 horns, the black wolf 3, and the bull 5. This makes 20; and if to this we add the panther, goat, lion, and man, we have the number 24. But in the third part, the Arabic mentions 7 kings of the Banu Hāshem: $12 + 7 + 5 = 24$. I can only guess at the solution of the "5" puzzle. The Ikhshide dynasty (founded by Mohammed al Ikhshid) was made up of five kings (935—969). So also was the dynasty of the Rassid Imāms of the Zaidite sect of Shiites (founded by Sa'da in Yemen at the time of the Chaliph Ma'mūn). This last seems somewhat outside of the range of view of our authors; though the Banu Yoḳṭān (in the form of a goat) seem to represent the people of Southern Arabia. The latest addition to Ms B speaks of 36 kings. I do not know in what manner the tale is made.

In regard to the first twelve, I think we can see in them the first twelve of the Umayyid Caliphs — the four so-called "orthodox" caliphs being omitted as not being of the family of Mohammed. The twelfth would be Yazid III — 744 A.D. — a "reign of terror" it was called in Abbaside surroundings.¹⁾ Towards the end, the statement

1) *The Apology of al-Kindi*, tr. W. MUIR, pp. 26. 75.

is made that in the year 1055 (the Arabic has 1050) of the Seleucid Era, the Arabs would rise and slay their king. It is expressly said that with this year the reign of the Ishmaelites will come to an end. Our author is, perhaps, thinking of Walid II, who was murdered by conspirators in his palace. Ibrahim reigned only for three months, when he was deposed by Marwān II. This latter was, however, not acknowledged by the Abbasides; and might, therefore, well be omitted in the count.

The preceding suggestions are, in a measure, born out by the mention of the different colours in conjunction with the different kingdoms.¹⁾ The first animal in the vision is called the white beast (in the Arabic "the white lion"); and in the second part mention is made of the "white kingdom of the sons of Ishmael". White, we know, was the colour chosen by the Umayyids. The second animal is a black one (in the Arabic "a black she-wolf"). In the second part, the "black kingdom of the sons of Hāshem" is mentioned. Black was the colour of the Abbasides. The third animal — the bull — has no colour. The panther, which, in the Arabic, takes the place of the lamb clothed in the skin of a wolf, is said to be clothed in blood; in the second part this is paraphrased by "the red kingdom of the sons of Sufyān". Red was the colour of the Chārijite rebels; also, according to WEIL, of the rebel al-Sufyānī who rose up at the time of Ma'mūn.²⁾ I am unable to say whether either of these two is intended here. In the Syriac text of the first part the Mahdi ibn Aīshah is followed by a man "clothed in yellow",

1) On the whole subject of the different colours as typical of certain dynasties see WEIL, *Geschichte der Chalifen*, II, 216; MÜLLER, *Islam* I, 454 and especially the material collected by GOLDZIEHER, *Muhammedanische Studien* I, 149/50. As the writer was probably an ecclesiastic, he had also in mind the four colours, red black white and bay, mentioned in Zachariah VI, 2 seq.

2) Al-Athīr, VI, 172; Tabari, III, 3, p. 83.

who is said to be the last of the kings of Hagar. Were it not for this addition, one would be tempted to think of the Franks, for whom this denomination has become standard in Arabic history: 1) the king of the Romans then representing the Crusaders. 2) But that seems out of the question here, especially as in the Arabic the colour is green, not yellow. Now, we know that, at first, yellow was the distinctive colour of the Alides, but that this was soon changed to green. In the Arabic version of the last part, the "yellow ones" do really come from the west and are followed by the Mahdi ibn Aïshah, and then by the green one who destroys the Roman power. But, as we do not know for certain the country in which our "Bahira Apocalypse" was written, the points of the compass mentioned carry us no further.

Nor can I say for certain who the "goat" is meant to represent. He stands for the "children of Yoḳtān" — a name taken from the Bible, and either in this form or more arabicized as Ḳaḥṭān, believed to be the mythical progenitor of the 'Arabes Indigeni', the Arabs living on both sides of the Persian Gulf. 3) In one or two places, a synonym for them is Ḳaṭarāyē or Ḳaṭrānāyē, the inhabitants of Ḳaṭar, between al-Baḥrein and Omān. 4) That would, at least, point in a similar direction. But all these

1) See the authorities cited in Dozy, *Supplément*, s. v. *اصفر*.

2) They are so called in the Apocalypse of Daniel. It is curious to see that they are here said to be clad in "red garments", which the late JAMES DARMESTETER thinks is derived from the red cross on which was the sign of the Crusaders. FRÉDÉRIC MACLER, *Les Apocalypses Apocryphes de Daniel*, Paris 1895, pp. 25/6. For red as suggestive of Christian powers see MILLS, *Pahlavi Texts*, I, p. LI; ROSIN, *Reime und Gedichte des Abraham ibn Ezra*, p. 159.

3) See, e. g., *Hamaae Ispahensis Annali*, ed. GOTTWALD, 122; Al-Aṭḥir, I, 57; *Yāḳūt*, III, 635. Theophanos, I, 333 has *Ἰερζάβ*.

4) Cfr. Al-Bekri, 741. According to B.O. III, 133 the district had its own bishop. See also BUDGE, *Thomas of Margā*, II, 153.

historical notices seem tinged with Mahdi ideas.¹⁾ The two divisions into twelve kings — though originating in the Bible²⁾ — may possibly stand in connection with the series of twelve Imāms of the Imāmī sect. In the Syriac text we have the mention of the “kingdom of Hāshem son of Mohammed” — which, in this form, seems to point to Abu Hāshem, son of Mohammed el-Ḥanafīyyah, son of Ali.³⁾ The number twelve was considered to be of such importance that one sect was named *al-Iḥnāshariyyah* (the twelvers).⁴⁾ In both the Syriac and the Arabic we find the expression “from the first Mohammed to the second Mohammed”, which may be taken to refer to the first Imām, Mohammed ibn al-Ḥanafīyyah and the last, Mohammed ibn Ḥasan; just as the ten weeks (= 70 years) is the period during which the Mahdi was supposed to remain in hiding.⁵⁾

The form of the vision and of the apocalypse is, of course, based upon Zachariah, Daniel, and Revelations; and FRÉD. MACLER has pointed out how persistent this form

1) On the Mahdi see the work of DARMESTETER cited in the notes: and especially for the various traditions Ibn Khaldūn, *Histoire des Berbers*, tr. DE SLANE, II, 496; *Prolegomènes*, III, 40, 128; AMARI, *Storia dei Mussulmani di Sicilia*, II, 117 seq.; GOLDZIEHER in *Revue des Etudes juives*, XXX, 5. GRIMME, *Mohammed*, II, 169.

2) Genesis XVII, 20; XXV, 13. Cfr. BROCKELMANN's ed. of ibn Jauzī, *BA*, III, 46, 10. DE FAYE, *Les Apocalypses juives*, Paris 1892, p. 87.

3) The *بنو هاشم*, or *Hāshimītes*, were a subdivision of the *Keisāmyyah*; Ibn Khaldūn, *Histoire des Berbers*, II, 500.

4) Shahrastānī, tr. HAARBRÜCKER, I, 165, 169. Ibn Khaldūn, II, 501. WÜSTENFELD, *Geschichte der Fatimiden-Caliphen*, 1881, 14. The list of the twelve is given in Shahrastānī p. 192, and in STANLEY LANE-POOLE, *Mohammedan Dynasties*, 72. Or, we may think of the following tradition of Mohammed, “Le monde ne s'en ira pas jusqu'à ce qu'un homme de ma famille règne sur les Arabes: son nom sera le même que le mien”; Ibn Khaldūn, *Prolegomènes*, tr. DE SLANE, II, 162.

5) DARMESTETER, *The Mahdi*, p. 31. Another reckoning of 70 = 700 years is given by Sa'id ibn Hassan; see GOLDZIEHER, *REJ*, XXX, 11.

of symbolising events has been, even down to our own times.¹⁾ Of the Apocalypses to which this Bahira one bears a certain resemblance, I would mention the Ezra Apocalypse "von dem Ende der Zeiten der Ishmaeliten",²⁾ and the Apocalypse of Daniel, to which attention was first called by S. MUNK.³⁾

In the oldest Arabic accounts of Mohammed's interview with his teacher, the latter is not mentioned by name. He is simply called *Rāhib*⁴⁾ (= monk, anchorite). At a later time he is called *Nestor*, which may mean nothing more than that the monk was a Nestorian,⁵⁾ and *Bahīrā*.⁶⁾ Al-Mas'ūdī is the first one to identify him with *Sergius*; — or, rather, the Christians who lived at his time (332 A.H.).⁷⁾

1) Cfr. his *Thèse*, already cited pp. 16/17.

2) First published by BAETHGEN, ZAW, VI, 199 seq. An English translation by J. HALL — but from a different Ms — was published in the *Presbyterian Quarterly* 1886. See the note in the *Independent* (N. Y.) Jan. 13th 1887. A second edition, from a third Ms, was edited, with a French translation, by J. B. CHABOT in the *Revue sémitique*, 1887, 60 seq.

3) The Persian text was then edited and translated by ZOTENBERG in MERTX's *Archiv für wissenschaftliche Erforschung des Alten Testaments*, 1869, 385 seq. The whole subject has been fully treated in MACLER, *loc. cit.*, part of whose *Thèse* appeared in the *Revue d'histoire des Religions*, XXXIII, 62 seq. It is interesting to note that here also we have distinct mention of twenty-four kings of the Ishmaelites. Here also Isaiah, X, 5 is applied to the Ishmaelites.

4) On this word cfr. GOLDZIEHER, *Muhammedanische Studien*, II, 395.

5) According to Al-Kindi's account Sergius instructed Mohammed in the faith of Nestorius. See MUIR's ed. of the text, 2nd ed. p. 70. This same statement is found in the Byzantine historians.

6) Wākidi (SPRENGER, *Leben Mohammeds*, II, 380). Suleimān Taimi (died A.D. 763) in his biography of the Prophet, mentions the name Bahīrā. SPRENGER, *ibid.* 386.

7) Or, even earlier; if, as MUIR supposes, al-Kindi lived at the time of al-Ma'mūn. He mentions Sergius, and his whole account is very similar to one contained in the following pages. Curiously enough, he seems to think (p. 105 of the translation) that Bahīrā and Sergius are different persons. So does HAMMER-PURGSTALL, *Literaturgeschichte der Araber*, I, 395, who speaks of "Christian monks Sergius, Bahira, Nestor and Ebū 'Aámir"; cfr. also SPRENGER, *Mohammed*, II, 79.

It is the name given to him by later Greek and Latin writers, as George Phrantzes (p. 294) and Procopius, *De Bello Persico* (II, 24). It is hard to tell to what Sergius reference is made.¹⁾ The name was not an unusual one. Thomas of Marga has a chapter on a Rabbān Sargis of Beth Garmai,²⁾ the author of the "Destroyer of the Mighty", who had a Ishō'yabh for disciple. It is not unlikely that he is the one mentioned in our Apocalypse, though I can not find in his life the other data here referred to. I have identified Ishō'yabh with Ishō'yabh of G°dhālā,³⁾ because of his connection with the restoration of the Holy Cross which had been carried off by the Persians in 614. I admit, however, the possibility of his being identified with Ishō'yabh I, of Arzōn (581—595),⁴⁾ born in Bēth Arbāyē; it is expressly stated that he was on good terms both with Chosrau Parwēz II and with the Emperor Maurice. He was also on terms of intimacy with king Nu'man of al-Ḥīra. But the data are all so general — and purpo-

1) Among the companions of the Prophet, mention is made of one 'Abd Allah ibn Sargis, whose father, SPRENGER thinks (*ibid.* II, 385) is our Sergius. A Christian Sargis is mentioned by Ibn Hishām (ed. WÜSTENFELD, 985); and Mas'ūdī (SPRENGER, II, 149) says he was of the 'Abd al-Ḳais tribe. Theophanos speaks of him as *Σεργίος πατριάρχης*, I, 335, 5.

2) Ed. BUDGE, I, 109. It is to be noted that his place of living is not Boṣra, as in the Mohammedan legends, or Mecca — but al-Medinah (Yathrib). In our Arabic text, he is said to be a native of Antiochia; in the Syriac (A) of Tersthōn(!) in Palestine. In B, in the end note, he is made to be a native of Bēth Garmai — which fits in well with my identification. The city of his birth is there given as Shushan.

3) Thomas of Marga, ed. BUDGE, *Index*. He is called "of Bēth Arbāyē", *ibid.* I, LXXIV. WRIGHT, *Syriac Literature*, 169. In *B.O.* II, 416 we have an Ishō'yabh who came with a delegation from Najrān to make a treaty with Mohammed; HOFFMANN, *Auszüge*, 179. — In the Arabic text before us, the name is given as Murhib (Murhab?); which I do not remember ever to have seen as a proper name. It is undoubtedly a derivative of مُرْهَب.

4) Thomas of Marga, I, LXXIV; II, 40. 90; WRIGHT, *Syriac Literature*, 129.

sely so vague — as to make all these identifications very uncertain.

For the Syriac text I have made use of three Mss. Ms SACHAU 87¹⁾ is a modern copy; but it is the only one which is complete. That part of it which contains the Bahira legend is written in a Jacobite hand — probably of the last century. The text seems, in places, to have been amplified, and needs, here and there, some rectifications. But it is undoubtedly a copy of a good original. Some of the proper names are curiously misspelled: the influence of Arabic is evident; *e. g.* in the name ܡܫܚܝܢ; in the superscription even ܡܫܚܝܢ;²⁾ but this is evidently the work of a later hand. In this heading, also, the word ܫܪܥܝܢ, *Saracen*, occurs. This may be due to western influences. It might afford us some clue as to the dating, at least of part of the story; but the derivation of the word is even yet not clear.³⁾ I have designated this Ms by A.

Ms SACHAU 10 is older than the preceding by at least 100 to 150 years.⁴⁾ It is written in a good small Nestorian hand. Unfortunately it is defective at the beginning. The Ms itself is defective also at the end — but not the Ba-

1) See SACHAU, *Kurzes Verzeichniss*, p. 9.

2) The form almost reminds one of *Mahumet*, the way the name is spelt in the old *Chanson de Roland*. See ed. of LÉON GAUTIER, Paris 1880, p. 564.

3) But the term is quite old; AMARI, *Storia dei Musulmani di Sicilia*, I, 75: "presso Plinio il vecchio, Tolomeo e Stephano Byzantino denota alcune tribù e piccole popolazione; Ammiano Marcellino e Procopio l'usano in significato più vasto; e gli scrittori occidentali dopo l'islamismo gli danno la estensione che io ho accennato. Indi si vede come successivamente si allargasse quella denominazione tra il primo e 'l quarto e poi di nuovo tra il sesto e il settimo secolo dell' era volgare."

4) The Ms may even be as old as the XIVth or XVth century. It is hard to make exact distinctions in Nestorian Mss; the script has a peculiar uniformity.

hira legend. For, to this have been added further notices directed against Mohammedanism. I have used the signature B for this Ms.

Ms C is the property of the Rev. Mr. A. YOHANNAN, lecturer in Oriental Languages at Columbia University. It is a mere fragment containing twelve leaves, in a modern Nestorian hand of the last century. It evidently goes back to the same original as does B, to which I have given its variant readings.

The Jacobite and Nestorian Mss cover the same ground; but their readings vary to such a degree, that I have found it inexpedient simply to take one as a basis and give the readings of the other on the margin. The mass of variants would have been simply bewildering. I have preferred to regard them as two recensions of a common original; and I have, therefore, printed both in full. This method certainly facilitates the use of the texts.

Of the Arabic text there are seven Mss in European libraries:

- I. Ms Paris (Bibliothèque Nationale) Arabe 215 = Suppl. 107; a clearly written Ms dated A.D. 1590. The Bahira legend is found on ff. 154—176. Designated as A.
- II. Ms Paris Arabe 70 = Ancient fonds 170, ff. 50—126, a Ms of the fifteenth century. The first three pages are wanting. I have only collated it for about one quarter of the text. Designated by P.
- III. Ms Paris Arabe 71 = Ancient fonds 171. This is a copy (made in the 17th century) either of the preceding or of its original. But it is an excellent copy and very readable. I have, therefore, collated it throughout, in preference to P, which has suffered somewhat in course of time. Designated by X.
- IV. Ms Paris Arabe 258 = Ancient fonds 156, ff. 48—64; of the commencement of the fifteenth century. The

Ms is written in a slovenly manner; the script is bad, and in numerous places the paper is completely torn through. I have made a complete copy of it. Designated by E.

- V. Ms Gotha A. 2875, ff. 47 b—67 b;¹⁾ an excellently written Ms of the thirteenth century. Prof. PERTSCH was kind enough to send the Ms to Berlin in 1889 for my use. Designated by D.
- VI. Ms Bodleian 199, a rather carefully written copy on paper.
- VII. Ms Vatican 176, written in the year 1594. I know of this Ms only through the reference to it in STEIN-SCHNEIDER, *Polemische und apologetische Literatur*, p. 160. The citation from this Ms in SIKE'S *Evangelium Infantiae*, p. 84 I have not found in the other Mss.²⁾

Of these Mss APX represent the same recension. From purely practical considerations I have construed the text on their basis. E, which is the oldest of the Mss, ought to have been used as the basis. It contains the shortest text; written before the various expansions were made. But it stands alone; and being in a miserable condition, I have not had the courage to use it for this purpose. I have occasionally cited it in the notes to the Arabic text. D contains the latest expansion. The text is a very good one, and its readings have been very useful. I have, therefore, given a complete account of its variant readings in the notes.

1) PERTSCH, *Die Arabischen Handschriften der Herzoglichen Bibliothek zu Gotha*, IV, 548.

2) It appears to be extant, however, in the Bodleian copy, according to NICOLL'S *Catal.*, p. 58.

Syriac texts.

Ms SACHAU 87, fol. 48 a
 חמישה ימים בלד. דלעתה לכת וזע ייניבש ודלדנא יינומא:
 סנינא סעבדנא. סנינא חס שדלא ילכט. בסירסא. וזענן סעבדא
 ושילמ. סנאנלא ללכדוס קלנימליב: אצל
 בדסתב. סנ סנלא וזע שניבש אבדנב חב: אלא ייענחוסב
 ינומא: חל סעננסא ובלס: חל בלא אכלא ובלס בלדנא ספ ושילמ:
 חל סלכנלא וקט אבדנב. סרא חדנא סרא: חרפא ללכט:
 אקטוב חס ופ ללכניבש: סרנבלא ובלדנחנא סמלא וזענלע
 סוס סרא בל סרא. סנבנבא חל בל סנבא וקט סנפ: חל סלכנלא
 וסנא ללכניבש חר סבנימליב לטבא סנ וינומא: חל סענאל סענל
 סלכנלא וסנא חס ללכנימליב חר ייניבש: חל סלכנלא וזענן
 שניבש ללכנא ובלדנא חל קט אבדנב: וסנ אנטא אדנפ
 חל אבסנלא ובלסנא סוס סלכנא: וסנ אנטנב בלנא וסנא
 סנא ילכט סלדנפ חל חל: אלא סלנא וזענן סנא (fol. 48 b) וספ
 ילכט סנא סלכנלא סרנא ללכנא: חס: חל סנא ובלדנא סלכנא וזענן
 סניבש חל ספ ילכט ארנב סל חל ילכט סניבש סנא סנא
 זכ אנט סנא. ובלא אדנא חל וסנא ילכט וסנא א סנא
 א סנא: א סנא: א סנא חל סלכנא וסנא: אלא א סנא
 בלכנא: ובלא חל סנא ילכט חל ילכטא ללכנא סנא וזענן סנא
 בלכנא סנא. סניבש ילכטא: סנא חל ובלדנא בל אבסנלא
 סניבש ילכטא בלא סלכנא. בלכנא חס וזענן שניבש בלכנא: אלא
 ללכנא ובלדנא: חל סנא וסנא סנא סנא סנא סנא סנא
 סלכנא: סנא חס חל סנא סנא סנא סנא סנא סנא סנא
 א סניבש: וסנא ילכטא סנא סנא סנא: וסנא סנא סנא
 ללכנא סנא וסנא: וסנא סנא סנא סנא סנא סנא סנא

SACHAU 87 מסתם תלמי סוסים כה עפוי. ואינו זה מלאה
 א' חמד מנחם מלחא ויבניא זכורו סהינו מועדסו ואינו
 חס. תלמי ימי עזרסו מלחמו. כה אר וסחי איה מנהל איה
 חסמו ער סהנו איה מלחמו אר ופסול. סוס ימי לא ימי
 חס לא ימי לא עפוי וסמ. אלא אינו לא וימלס ועניא לסו.
 סוס מלחמו סר ימי וחס סתלמא וימי ליה איה וימי מלחמו
 עניא לסו. איער חסמו ימי וימי מלחמו סתלמא חסמו סתלמא.
 סוס ימי איה לא ימי וימי מלחמו מלחמו וימי מלחמו.
 מועדסו מלחמו וסנינו. ואינו חס וימי מלחמו מלחמו ער
 חס איערסו. אר סס מלחמו לא ימי חס לא איה ימי סס
 מלחמו מלחמו ואינו חס. איער חס חס מלחמו וימי מלחמו.
 וסחי אינו חס. וסחי

SACHAU 10, fol. 3 b תלמי סוסים סוסים. (fol. 4 a) כה עפוי.
 זכור אינו חס מלאה א' חמד מנחם מלחמו וסמא. מנחמו
 סהינו מועדסו ואינו חס. תלמי מלחמו מלחמו. כה אר וימי
 איה מנהל איה חסמו איה מלחמו אר ואינו חס מלאה ימי ימי
 לא ימי חס לא ימי לא עפוי וסמ. אלא אינו חס וימלס ועני
 לסו. סוס מלחמו סר ימי וחס סתלמא וימי ליה איה וימי מלחמו
 עניא לסו. איער חסמו ימי וימי מלחמו סתלמא חסמו סתלמא.
 לא ימי וימי מלחמו חס מלחמו מלחמו. זכורו מלחמו וסנינו
 מועדסו. ואינו חס איער מלחמו מלחמו ימי חסמו וסמ
 וימי חס חס. אר ימי לא ימי חס. אלא אינו חס וסמ
 (fol. 4 b) אלא מלחמו ימי חס ואיער חס חס מלחמו מלחמו
 וסמא. אלא אינו חס. וסמא חס חס ימי ימי מלחמו

SACHAU 87 ע'יב ד'א. א'תו ל'ה ש'ת'מ'ס ל'ל'ס'ה א'ת'ר'ר. א'תו ל'ה
 מ'ס'ט'ר'י ע'ל'ת'מ'א ח'ל'ס'ר' מ'ג מ'ר'ב'ר ל'ח'ר' ש'ר'ב'ר ע'ס'ן. א'תו ל'ה
 ש'ת'מ'ס ח'ל'ס'ר' ל'ח'ר'ז' ע'ל'ס'ר' ל'ח'מ'ט'מ'א מ'ל'ס'ר'ז' מ'ל'ח'ט'ק'ט'א: ע'ל'ס'ר'
 ל'ח'א'ר'. ע'ס'ר ב'ר'א ל'ס'ה ל'ח'ס'ה ט'ו' ל'ח'מ'ז'א מ'ט'ל'ח'ז'א ל'ח'ט'ק'ט'מ'
 ב'ט' ח'ג ל'ח'מ'א מ'ע'ל'ת'מ'א מ'ה'ר'ז' ל'ח'מ'ס'ר' ל'ח'ט'א מ'ב'ר'א מ'א'ל'ס'ה א'ל'מ'
 מ'ג ל'ח'מ'ז'א מ'ע'ל'ז'א מ'ט'ל'ח'ז'א. ב'ט' ל'ס'ה ל'ח'ט'א ע'ז'ר'ז'. א'תו ל'ה מ'ס'ט'ר'י
 א'ל' ל'ח'ר' מ'ג ט'ל'ח'ר ש'ר'ב' ד'א. ע'ל'ל' ט'ב ט'מ'ל'ח'ב'ר'. א'תו ש'ת'מ'ס
 א'ל מ'ט'ל'ח'מ'א א'ל'מ'. א'תו ל'ה מ'ס'ט'ר'י מ'ל'א ט'ב מ'ט'ל'ח'מ'ב'ר'ז'. א'תו
 ז'ל'ר. ש'ת'מ'ס א'ל'מ'ס' מ'ט'ל'ח'ב'ר'ז': א'תו ל'ה מ'ס'ט'ר'י מ'ל'א ט'ב
 מ'ט'ל'ח'מ'ב'ר'ז': א'תו ל'ה ש'ת'מ'ס ע'מ'ט'א א'ל'מ'ס'ט מ'ל'ח'ט'ז' מ'ל'ס'ה
 ט'ל'מ א'ח'מ'א ח'ל'ת'א: ט'ל'א מ'ה'ר'ב' ל'ה ל'ח'מ'ט'א: מ'ט'ל'ח'מ'ס'ט
 מ'ל'ח'ט'א מ'ל'ס'ה מ'ט'ל'ח'מ'ס'ט.

SACHAU 10, fol. 9a ז'ט'ג א'ל'א. ש'ת'מ'ס א'תו. ל'ל'ס'ה ט'ב'א. מ'ס'ט'ר'י
 א'תו ע'ל'ת'מ'א ח'ל'ת'ה ש'ר'ב'ר ע'ס'ן מ'ג מ'ר'ב'ר. מ'ט'ב ש'ת'מ'ס א'תו
 ע'ל'ס'ר' ל'ח'מ'ס'ר'ז' 1. מ'ט'ל'ח'ס'ר' ל'ח'א'ר' 2. מ'ט'ל'ח'ס'ר' ל'ח'ח'ט'ק'ט'א 3. מ'ט'ל'ח'ס'ר' ל'ח'א'ר'ז' 4.
 מ'ט'ל'ח'ס'ר' ל'ח'ח'י'ק'א. ע'ס'ר ב'ר'א ל'ס'ה ל'ח'מ'ז'א ט'ו' ל'ח'מ'ט'א ח'ג ל'ח'מ'א
 מ'ע'ל'ת'מ'א מ'ה'ר'ז' ל'ח'מ'ס'ר' ל'ח'ט'א מ'א'ל'ב'ה ל'ח'מ'ט'ק'ט'א מ'ג 4. מ'ט'ל'ח'ב'ר'ז' מ'ע'ל'ז'א
 ל'א'ר'ח'ט'א 5. מ'ה'ר'ז' מ'ט'ל'ח'מ'ב'ר'ז' 6. ב'ט' ל'ס'ה. (fol. 9 b) מ'ס'ט'ר'י א'תו ז'ל'ר
 ל'א'ל'א מ'ג 7. ט'ל'ח'ר ש'ר'ב' ד'א. ע'ל'ל' ט'ב ט'מ'ל'ח'ב'ר'. א'ח'ר מ'ט'ב ש'ת'מ'ס
 א'תו: מ'ט'ל'ח'מ'א א'ל'א. מ'ט'ל'ח'ס'ר' ל'ס'ה ש'ר'ב' א'ל'א. מ'ס'ט'ר'י א'תו: מ'ל'א
 א'ל'מ'ס'ט ע'ז'ר'ז' מ'ט'ל'ח'ב'ר'ז'. ש'ת'מ'ס א'תו. מ'ט'ל'ח'מ'ב'ר'ז' מ'ל'ס'ה ל'ח'מ'ט'א. ע'מ'ט'א
 א'תו מ'ט'ל'ח'מ'ס'ט א'ל'מ'ס'ט ע'מ'ט'א. ש'ת'מ'ס א'תו מ'ט'ל'ח'מ'ב'ר'ז' א'ל'מ'ס'ט מ'ל'ח'ט'א
 מ'ל'ס'ה מ'ט'ל'ח'מ'ס'ט.

1 C ח'ל'ת'ה 2 C ל'ח'א'ר' 3 C adds something, which has been partly crossed out; but the whole is illegible 4 C + ל'ח'ח'ט'ק'ט'א, evidently a mistake 5 C ל'א'ר'ח'ט'א 6 C מ'ט'ל'ח'מ'ב'ר'ז' 7 C מ'ג

SACHAU 87 מדן מן אדעלן וכן שבעלמא: זלדלן מענת
 כלבו. אען חס שנישפ און אלף מן סעלן וכן שפון וכן
 ובאש וכן (fol. 59 b) בשלב וכן ילדעלמא וכן זשבלן וכן
 אשבלעלן וכן זלבעלן וכן עטקללן שילמא. דוהוב ובלא בשמלן
 אצטללן שער לאער ולאער ולאער שמו חג אפן. דלסו חו
 בשער ער מן סמטו לעלמ. אען חס מעשער אפן ולא
 כלעלמ לאסן אען חס עק אעלע עממלן. רחב ולא אצטו
 חמ: שער עאבעלמא. זלדלן כללמא. שסו מעלמא בשממ
 אר וכן לאסן דסו לעלמא אען חס עממלן בשממ חג בשמ
 אעלמא דלסו שער חמ מעלמא. זכועלמא שער מן מעלמא מעלמא
 בשממא זכועלמא חס מעלמא וכן מעלמא שער חמא עמ

SACHAU 10, fol. 12 b מדן מן אדעלן. מעשער¹ אען. חר² אען
 חב מעלמ³ זכועלמ חס אדעלמא מעלמא. וכן זמלן זכועלמ
 זעלמ. מלן אען⁴ חס: שנישפ אען און אלף מן סעלן
 וכן⁵ מעלמא. וכן אשבלעלן וכן שפון בשממ⁶ וכן חג שלמ
 וכן חג מעלמא. וכן ילמלן שסו מעלמא מעלמא מעלמא שפון.
 וכן⁷ מעלמא מעלמא וכן זכועלמא מעלמא מעלמא. דוהוב⁸
 מעלמא אצטללן אען לאער ולאער בשממ (fol. 13 a) בשמ חג
 אפן. דוהוב שסו מעלמא לעלמ. מעשער אען: אפן ולא כלעלמ
 לאסן מעלמא: שנישפ אען: חס מעלמא לאסן בשמ אעלע
 עאבעלמא רחב זלדלן כללמא. מעלמא מעלמא בשממ.⁹ מעלמ
 מעלמ¹⁰ דלסו זכועלמ מעלמא. זכועלמא מעלמא מעלמא מעלמ
 מעלמא מעלמא¹¹ חס¹² מעלמא חס מעלמא שער חמא מעלמא

עגל C 6 א וכן C 5 אען C 4 (C 3 א) C 2 א ! מעלמא C 1
 אצטללן מעלמא and then C 8 א ! שפון C 7 מעלמא זכועלמ
 חס C 12 זכועלמ C 11 מעלמא שער חס C + 10 מעלמא C 9 בשממ

SACHAU 87 ¹בַּחֲלֹמֵהּ וּבְמִצְוֵיהָ לְעֵלְמָהּ לְקַטְלָהּ. אִמְרוּ לָהּ עֲדָסְכִי.
 הִיא אִמְרוּ לָהּ שֶׁהִיא בְּיָמֵיהָ עֲדָסְכִי וְכֵן אָמְרוּ לָהּ.
 אִמְרוּ לָהּ שֶׁהִיא אִתָּה לָּאֵלֵינוּ אִתָּה לָּאֵלֵינוּ אִתָּה לָּאֵלֵינוּ.
 וְכֵן אָמְרוּ לָהּ שֶׁהִיא אִתָּה לָּאֵלֵינוּ אִתָּה לָּאֵלֵינוּ.

SACHAU 10, fol. 13 a ¹בַּחֲלֹמֵהּ וּבְמִצְוֵיהָ לְעֵלְמָהּ לְקַטְלָהּ. אִמְרוּ לָהּ עֲדָסְכִי.
 הִיא אִמְרוּ לָהּ שֶׁהִיא בְּיָמֵיהָ עֲדָסְכִי וְכֵן אָמְרוּ לָהּ.
 אִמְרוּ לָהּ שֶׁהִיא אִתָּה לָּאֵלֵינוּ אִתָּה לָּאֵלֵינוּ אִתָּה לָּאֵלֵינוּ.
 וְכֵן אָמְרוּ לָהּ שֶׁהִיא אִתָּה לָּאֵלֵינוּ אִתָּה לָּאֵלֵינוּ.

1 C אִמְרוּ לָהּ עֲדָסְכִי 2 C אִתָּה לָּאֵלֵינוּ 3 C לְעֵלְמָהּ לְקַטְלָהּ 4 C עֲדָסְכִי

SACHAU 87 ח' א'חא. אעפא יסער עממאסא, ויסוהו לא תיבא
 לטוהו סיסלא לטמז מ' אעפא סעפא ס'סא ד'ת'א? ו'נפ'ן.
 א'חא? ו'ס'ב' ל'ס'ד ב'ל'ב'ב א'ח'א א'ז'ל'ב עממא ס'פ'. ס'פ'ד
 אעפא ח' ל'פ'ן א'ר ס'פ'א? ו'עממא א'ר ס'לא? ו'ע'א. א'ה ע'פ'ב
 ס'ס' ח'ח'ס ח'ח'א ח'ר'ב'אס'ס'ן ס'ח'מ'א ס'ח'ב'אס'ס'ן ב'ח'פ'ב ס'ס'
 ו'ח'מ'א? ו'ס'ס' א'ח'א. ח'ד אעפא ח' ס'פ'ב? ו'ס'ס' ס'ח'מ'א ס'לא
 ח'ד א'ס'ס'ס'ן. ס'ס'פ'ב ל'א'פ'ר'מ ח'ד אעפא ח' ס'פ'ד א'ס'ס'ן
 ס'ח'ב'ב ס'ח'ב'ב ח'ס'ר'א? ס'ס'פ'ב ס'ס'ס' ס'ס'ס' ס'ס'ס' ס'ח'ב'ב? ו'ס'פ'
 ח'ס ע'ח'מ'אס'ן ס'ח'ב'ב ס'ז'א? ו'ע'מ'אס'ן. ס'ס'פ'ב ו'ב'ח'ב'ב אעפא ח'ח'מ'ב

SACHAU 10, fol. 16a ח'ח'מ'א ל'א'ע'ח'מ'ב' 1 ס'ח'מ'א ל'ר'ב'ס'ן 2 ח'ח'מ'א
 ל'א'פ'ר' ח' ח'ד ס'ס'ס'א ס'ח'מ'א ח' א'ח'א. א'ח'ח'א ל'א'פ'ר'א? ח'ב'ב א'ח'א
 א'ח'א? ח'ב'ב ח'ח'ב'ב א'ח'ח'א ל'א'פ'ר'א? 4 א'ר 5 ח'ר'ב'אס'ן? לא ו'ב'ב
 ח'ח'א? ו'ע'מ'אס'ן? ו'ח'מ'א ח'ח'ב'. ח'ח'מ'א ח'ח'ב'ב ח'ח'מ'א ח'ח'מ'א
 ו'ע'מ'אס'ן? ו'ח'ד ח'פ'פ'ר' 6 א'ז'ל'ב אעפא ל'ס'ס'ב'. ס'ס'פ'ד א'ח'א ח'
 א'ח'א. אעפא יסער ס'ס'ס'ן לא ח'ס'א ל'ס'ס'ן. ח'ח'מ'א יס'ב'ב ח'ב'
 אעפא. ס'ס'פ'ד ל'א'ר א'ר ח'פ'א. ס'ס'פ'ד ח'ח'א ל'א'פ'ר'ב אעפא.
 א'ח'א? ו'ס'א? א'ז'ל'ב? א'ז'ל'ב א'ח'ב'ב אעפא. ח'ח'ד אעפא ח'
 ח'פ'א ל'ב'ב ח'ס' ח'ח'א ח'ס'ן. ס'ס'פ'ב ח'ד אעפא ח'ח'מ'א ח'ח'מ'א
 ס'פ'ד א'ס'ס'ן ס'ח'ב'ב ס'ח'ב'ב ח'ס'ר'א? ס'ס'פ'ב ס'ס'ס' ס'ס'ס' ס'ח'ב'ב?
 ס'ס'ס'ן ס'ח'ב'ב? ו'ס'פ' ח'ס ע'ח'מ'אס'ן ס'ח'ב'ב ס'ז'א? ו'ע'מ'אס'ן
 ס'ס'פ'ב ח'ח'מ'א

1 ח'ח'מ'אס'ן C 2 ל'ר'ב'ס'ן C 3 א'ח'ח'א C 4 ל'א'פ'ר'א C
 5 א'ר C 6 ח'פ'פ'ר C

SACHAU 87 امر وخصوه تليف لقتد بنموجب (اباسم) ريعيسا وختا :
 داخله دخرمنا لانا وخصمكنا مصلد صير من انا واسباسم مضموم وخصمكنا
 اهددو اسلما لمعلمه لخمنا بخرمنا حسرا سمعلمنا وعلكنا مكرمنا
 وهورا. واسباسم سلمنا مصلدنا ولا سم اسلمنا. مصلدنا يلمدنا مصلدنا
 وعتي. وابتد وخص (fol. 63 a) لانا صير وانا مخلصنا مصلدنا مصلدنا
 صلتد اسلما مضموم كنه مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا. ص م م م
 وخصمكنا اهددو. وخصمكنا لخمنا حسرا سم. ختلا مصلدنا مصلدنا.
 واسباسم مصلدنا صلا ولا سم اسلمنا انا مصلدنا مصلدنا. مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا

SACHAU 10, fol. 17 b مصلدنا لا يفسح يمعوم بخرمنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا
 مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا مصلدنا

1 C مصلدنا 2 C مصلدنا 3 C مصلدنا 4 C مصلدنا
 5 C مصلدنا 6 C مصلدنا 7 C مصلدنا

