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A Christian Bahira legend.

By *Richard Gottheil*.¹⁾

Translation of the Syriac texts.

A. Translation of Ms SACHAU 87, foll. 48 a ff.

(202)¹⁾ Relying upon the might of God, our Lord Jesus Christ our hope, I now write the Story of our master Sargis, who is called Sarḳāyā, B^hīrā and Suryāyā (they also call him the hater of the cross, the anchorite, who dwells on Mt. Sinai),²⁾ and how he instructed Mohammed. Amen!

My Beloved! This Rabban Sargis related to me, Iṣo'yabh the monk, the story of his sickness, of his journeys to the holy Mountain of Sinai, of the kingdom of the Ishmaelites, one thing after another, until the end;³⁾ especially of the belief of the sons of Hagar, of the conversation⁴⁾ which Sargis had with Mohammed the prophet

1) See Vol. XIII, p. 189 ff. — The figures in parentheses refer to the pages of the Syriac text in Vol. XIII.

2) In the *Apology of Al-Kindī* it is said that "he was also called by the companions 'Gabriel', and at other times, 'the faithful Spirit'". See the translation by MUIR (1887), p. 72. The passage bracketed in the text seems to be a later addition.

3) The text adds here "for these appeared to Sargis in the likeness of twelve beasts, different one from the other", which seems also to be an interpolation.

4) Observe the use of ܟܠܡܝܢܐ here in the sense of "conversation".

of the Saracens, of the questions and the answers given by Sargis to Mohammed, of the going of Rabban Sargis to the wilderness of Yathrib among the Ishmaelites; how¹⁾ he was driven away by the bishops who lived at that time — but [not,]²⁾ as they say, because he hated the cross, was he driven from the Church, but because he said that only one cross should be erected in a church, and that it was proper to bow down only to one, because the Messiah had been crucified upon one cross and not upon many. He also said that it was not proper to bow down to a cross of stone, or silver, or gold, or copper, or of any material other than wood; that this material be not like the idols which idolatrous nations have fashioned, they who bow down to idols. After he had been driven out by the bishops and elders because of this which he had said, Rabban Behira went away and came to the wilderness of Yathrib, to the Ishmaelites. He lived with them in peace and quiet; and was held by them in love and confidence through the instrumentality of Mar Sabhrisō³⁾ the monk, — he who had worked many great miracles, and for whom No'man, ruler of the Arabs, had sent because of a sickness, with which he, No'man, (203) was sick.⁴⁾ For he was troubled by an evil spirit of the Devas, just as was Saul at the time of the prophet David. Now this No'man dwelt in the primitive city of the Ishmaelites, 'Arabī,⁵⁾ which belonged to them in the days of Kesrōn,

1) Text has ⲁⲛⲉⲛⲁⲛⲁ. I have not met with a similar reduplication.

2) Read ⲁⲛⲉⲛⲁⲛⲁ. Theophanes (ed. DE BOOR, I. 334, one Ms.) *ὀνόματι Σέργιον κακόδοξον* (cfr. 329); 334, 14 he is called *ψευδαββᾶ*.

3) On Sabhrisō, a native of Pērōz-Ābādth in Bēth Garmāi, see Bar 'Ebhṛāyā, *Chron. Eccles.* II, 107; GUIDI, ZDMG XL, 559; WRIGHT, *Syriac Literature* 133.

4) On the baptizing of No'man by Sabhrisō, see Bar Ebhṛāyā, *Chron. Eccles.* II, 106; ASSEMANI, *Bibl. Orientalis* II, 415; III, 108; WRIGHT, *Syriac Literature* 130.

5) No'man was king of Ḥīra. I do not know how our author comes to name it 'Arabī. There was a Christian church province of ⲁⲛⲉⲛⲁⲛⲁ. Is

king of the Persians, and [at the time] when the true flocks of the innocent sheep of the Messiah were under the guidance of Mār Sabhrīšō', Katholikos of the East, and of Mār Išō'zakkai, the anchorite. No'man became relieved of the evil spirit of the Devas which was troubling and torturing him grievously. And because there were few monks at that time and they were found only¹⁾ in certain places and certain lands, No'man and all his Arabian city received the right of baptism at the hands²⁾ of Mār Sabhrīšō', Katholikos of the East. For, before the time of No'man they had been accustomed to worship Uzzi³⁾ — which is Aphrodite Zuhra — whom they mention even now when they swear, saying "No, by all-Uzzi".⁴⁾ But I said to them, who is this by whom ye swear? He is the strong god,⁵⁾ they answered, still keeping to their old tradition.

Now, after this,⁶⁾ I, Išō'yabh the monk, went around

this meant? Cfr. NÖLDEKE, *Ghassānische Fürsten aus dem Hause Gafna's*, Berlin 1887, p. 12. A few lines further on, the name is given as ܐܘܙܝܐ.

1) I have read ܘܠܝܢ instead of ܘܠܝܢ. The Ms reads "were not found in every place" — which may be correct.

2) Reading ܘܠܝܢ, in place of ܘܠܝܢ.

3) The text has ܘܠܝܢܝܢ. I have read ܘܠܝܢܝܢ. The words ܘܠܝܢܝܢ ܘܠܝܢܝܢ⁽¹⁾ are undoubtedly a gloss. Cfr. BO III, 109. PAYNE-SMITH 3244, 2144. On the god Uzza, see CAUSSIN DE PERCIVAL, *Histoire des Arabes* I, 269, 312, and the material collected by WELHAUSEN, *Skizzen* III, 30 sq. DOUGHTY, *Arabia Deserta* II, 211. This deity seems to have been worshipped especially in Hira; NÖLDEKE, *Geschichte der Perser* 171. Al-Mundhir offers up a man to Al-Uzza; NÖLDEKE, *Ghassānische Fürsten* p. 18.

4) I have translated in this way, thinking of the Arabic لا والعزى; but the text has ܘܠܝܢܝܢܝܢ, where the ܘܠܝܢ may be the Syriac "verily".

Is the expression ܘܠܝܢܝܢܝܢ equivalent to ܘܠܝܢܝܢܝܢ? *Yāqūt* III, 664.

5) According to the meaning of the Syriac ܘܠܝܢܝܢܝܢ?

6) Read ܘܠܝܢܝܢܝܢܝܢ.

among the mountains, barren places¹⁾ and caverns, in which anchorites lived. I went to the holy Mt. Sinai, to Egypt, to the wilderness of Scete. I also went to the outer wilderness and came to Thebaïs. From there I went to the wilderness of Yathrib,²⁾ and to the wilderness [inhabited by] the Ishmaelites, sons of Hagar the Egyptian. The Ishmaelites were uncivilized and simple like the wild asses of the wilderness. They had neither order nor law, running wild like untamed horses. They worshipped the image of a mouse,³⁾ which is a shēda. There I found this Rabban Sargis among them. He was from the Holy Land, from a city of the name TDŠN. In rank he was a priest; learned and well-versed in the reading of the Scriptures. He was called by [the children of] Hagar⁴⁾ Behira and prophet, because he was accustomed to prophesy to them in regard to their kingdom, and in regard to the twenty-four kings who ruled over their posterity. ⁵⁾This Rabban Sargis was advanced in age. Thus (204) I, Išō'yabh the anchorite, called the monk, went to Rabban Sargis, to his cell. I greeted him and was blessed by him.

Now when Rabban Sargis saw me, he sighed and wept bitterly, saying: "I have been in this wilderness for forty years; and but for thee [who art come] this day, I have not seen a single Christian. Now I know that the end of my life has arrived." I, 'Išō'yabh, commenced to speak

1) Cfr. B.A. and B.B. in PAYNE-SMITH, col. 2148.

2) On this, the real name of Al-Medinah, see ZDMG XXIV, 263; WELLHAUSEN, *Skizzen* IV, 1, note; HALÉVY, *Mélanges de critique et d'histoire* p. 90.

3) Read ܩܘܨܩܘܨܐ. Cfr. 1 Sam. 6, 5. PIETSCHMANN, *Geschichte der Phoenikier* 228. NICOLL in a note to his Catalogue of the Arabic Mss in the Bodleian speaks of their being charged with worshipping an idol الأكبر! see II, 58. In the first addition to Syriac Ms B this mouse is identified with Iblis.

4) Read ܩܘܨܩܘܨܐ.

5) Here the Arabic text commences.

and asked him, when he had come to that wilderness, and for what reason. He answered me as follows:— Whilst I was in the monastery of the anchorites, where I had lived for a long time, the idea occurred to me to go to Jerusalem, to pray and to seek a blessing in the holy places there. I arose and went from that monastery, and carried out my idea. I went and was blessed by the holy sepulchre, by Golgatha, and the other holy places. After this I went to Mount Sinai and to the place where Moses the prophet had received the heavenly vision. In that place there is a monastery,¹⁾ and many monks and brothers were there who tended it. I remained with them for many days. I heard some of the brethren who dwelt there say that every one who dwells or sleeps on top of that mountain Sinai is thought worthy of some revelation from heaven; *i. e.*, he who is come from the East is sent to the West, and he who is come from the West is sent to the East.

Now when [the monks] had finished chanting the Psalms of David, and the evening prayer, they came down from the upper church²⁾ to the monastery which was below. Watchmen went around the upper church in order to guard it, so that no one should go and remain there on the top of the mountain; for they would not permit anyone to go up and sleep there. Now when I had greeted them and had eaten bread with them, I Sargis rose secretly and went to the top of the Mountain Sinai, prayed there and received a blessing from the place. A glorious vision was revealed to me by God. I saw an indescribable light (205) ³⁾ which lit up the whole earth, seven times the light of the sun. I drew near to one of the angels, saluted him, and bowed down to him. He said to me:— “take courage Sargis and do not fear”. I looked

1) The monastery of Saint Catherine?

2) Syriac: ܩܨܒܐ.

3) Ms SACHAU 10 commences here.

and saw the four winds in the heavens struggling with each other. I saw a white animal¹⁾ come upon the South wind. It went to the East, the West, the North and the South and rested in the West. On the head of the beast were twelve horns. I said to the angel, what is this, O Lord? He answered me saying, this represents the kingdom of the Ishmaelites. Then I saw a black beast²⁾ [coming] upon the North wind. It came and went to the East and the West, the North and the South³⁾ and rested in the land of Babylon. Upon its head were seven horns of iron, one of gold, two of silver and copper.⁴⁾ I said to the angel, what is this, O Lord? He answered, this represents the victory of the children of Hashem, son of Mohammed.⁵⁾ I saw also a bull coming with much quiet and humility,⁶⁾ on the South (206) wind.⁷⁾ On its head were five horns of gold, two of silver and one of iron. It went to the four corners of the earth, and came and dwelt in Assyria. I said to the angel, what is this bull? He answered, this represents the kingdom of Mehdi, son of Faṭmeh.⁸⁾ Just as the bull is

1) Cfr. the "white garments" in the Daniel Apocalypse: *Revue d'histoire des Religions* XXXIII, p. 62 seq. (ZOTENBERG in MERX's *Archiv*, I, 413).

2) Black was the colour of the Abbasides. See GOLDZIEHER, *Revue des Études juives* XXX, 3, note.

3) Both Mss add "and the west" — which is manifestly wrong here.

4) *i. e.* 12 horns.

5) As the text stands "Hashem son of Mohammed", we are unable to think simply of the Banū Hashem, the direct descendants of the prophet, so named from his great grandfather. As we are getting down to the time of the Mahdis, we may possibly have here a reference to the followers of Abū Ḥašīm ibn Muḥammad ibn al-Ḥanaṣīyya: Ibn Khaldūn, *Prolegomènes* (tr. DR SLANE) I, 34, 406; *Schahrastani* (tr. HAARBRÜCKER) p. 169; KREMER, *Kulturgeschichte des Islams* p. 376; DARMESTETER, *The Mahdi* (American Ed. 1885) p. 34. These received the name "Kaiṣaniyyah"; Ibn Khaldūn 500.

6) Read ~~بصوت~~ with SACHAU 87.

7) Read ~~بصوت~~ with SACHAU 87.

8) *i. e.* the Mahdi ibn Faṭimah. His followers held to the Imām-ship of the direct descendants of 'Alī. Scharastani 169 seq.; v. KREMER, 376;

quiet, gentle and peaceful, so shall his rule be more quiet and peaceful than that of all other Arab kingdoms.

I saw a lamb clothed in the skin¹⁾ of a wolf. It came upon the West wind. I said to the angel, what is this, O Master? He answered, this represents the kingdom of the sons of Sarpīn,²⁾ who will destroy³⁾ all the kingdom of the sons of Ishmael⁴⁾ with the edge of the sword, and will drive them unto the mountain of Yathrib. I saw also a he-goat coming from the North. I said to the angel, what is this, O Master? He answered, this is the seed of Yoktan, who are the Kaṭrānāyē.⁵⁾ I saw also a lion coming from the South, destroying everything, eating everything, and treading down everything with great force. Nothing could resist him. (207) I said to the angel, what is this, O Master? He answered, his name is Mightiest of the Mighty, Mahdi son of Aīshah,⁶⁾ in whose days there will be anguish, the like of which has not been seen [even] in the days of Nebuchadnezzar and in the days of Belṭhsaṣar his son. I saw also a man clothed in yellow garments,⁷⁾ coming from the East. I said to the angel, what is this, O Master? He answered, this is the last kingdom of the sons

DARNESTETER, 41. These were called, the "Zeidiyyah". Ibn Khaldūn, *Histoire des Berbers*, tr. DE SLANE, II, 499.

1) Ms "garments".

2) The readings vary here; B has *Ṣāfān*, A *Sarpīn*. The Arabic Mss have *Ṣufyān*. If this last reading is the correct one, we have mention here of Sufyānī, the Mahdi of the Umayyids; GOLDZIHNER, *Muhammedanische Studien* I, 149; WEIL, *Geschichte der Chalifen* II, 217. Further on, the Syriac text has *Sufīnī* (A).

3) Read in B *مخمس* with A. The reading *مخمس* might be translated "who will drive out".

4) In B read *مخمس*, as in A.

5) A reads *مخمس*; evidently a mistake for *مخمس*. See ZA XIII, p. 195.

6) This whole passage is omitted in B, by a mistake.

7) On the "yellow" colour, see above.

of Hagar and Ishmael, in which will occur their end and their disappearing.

I saw also a chariot, decked out with all manner of beautiful things. I said to the angel, what is this, O Master? He answered, this is the kingdom of the Romans who will rule¹⁾ at the end of all the kingdoms of the world. Then I saw a great serpent²⁾ creeping and swallowing everything before it without pity. I said to the angel, what is this, O Master? He answered, this is the son of destruction, the false Messiah, who will come at the end of the world. I saw also Satan falling as a flash of lightening from heaven,³⁾ filled with envy and hatred towards the whole race of man. I saw also a man coming upon the East wind, clothed in beauty and majesty and honor. I said to the angel, who is this, O Master? He answered me, this is Elijah⁴⁾ the prophet who is to come at the end of the world;⁵⁾ and he is (208) the messenger before the Messiah.

I saw also three angels clad in white and clothed in a flame. I said to the angel, who are these, O Master? He answered me, These are Gabriel, Michael and Sara-faël.⁶⁾ One of the angels drew near⁷⁾ to me saying, follow me! Then I followed him in great joy and in fear. I went with him to heaven in spirit — not in the body. I saw the heaven of heavens which gave forth a great unspeakable light, and the rows of the angels⁸⁾ which were arranged in nine degrees, and the Spirit of God descending

1) Reading  in B.


2) The "great red dragon" *Revelations* XII, 3?

3) Luke X, 18.

4) I Kings XVII, 1.

5) A adds, by mistake, "and he it is who will come at the end of the world".

6) A has, as the third angel, "Sarafaël", B "Azariel".

7) In B, read .

8) On the rows of angels, see BUDGE, *Book of the Bee* p. 9.

and coming down; the ancient of days triumphant (he who is the Messiah, God, Saviour of the world, Son of God), the world dissolved and passing away,¹⁾ the heavens rolled up like a scroll and passing away — everything passing away and coming to naught; the earth dissolved and become desolate and waste. Everything was as if it did (209) not exist. I saw the judge sitting and awarding all men according to their deeds. I saw the just entering Paradise. I saw Adam and Eve, Enoch and Abraham, Isaac, Jacob, Moses, Elias, Aaron the priest, the multitude of prophets, the company of apostles, the twelve seats of the apostles, the host of martyrs and confessors; David singing and saying Hallelujah; the tree of life and the tree of good and evil, the stream flowing in the midst of Paradise, and becoming four²⁾ rivers, Tigris, Euphrates, Pishon and Giḥon, which give life to all creation. The Seraph then said to me, look and examine carefully the deep which is Gehenna. I saw an unquenchable fire, an everlasting worm, eternal punishment, and numberless human beings sighing and gnashing their teeth, howling, lamenting and groaning. No one listened to them, and no one³⁾ to give them rest from the punishment which does not end. At once I heaved a sigh and said, what profiteth it a man, if he gain the whole world, but loose his soul.⁴⁾ (210) These things I saw in the spirit, not in the body.

The angel said to me, Go to Maurice, king of the Romans; break thy rod before him and say to him: thus shall thy kingdom be broken; not, as thou thinkest, wilt thou leave it to thy sons after thee. I went and did as he had commanded me. But he (Maurice) was not angry with me,

1) *Revelations* XVI, 20; VII, 12—17, and the descriptions in the *Qur'ān*.

2) In B read 𐤀𐤃𐤁𐤁.

3) Passive participle of 𐤀𐤃𐤁𐤁 "who was appointed"?

4) A free version of Mark VIII, 36.

nor did he answer me in an evil way; but said, the will of God be done.¹⁾ Now when one of the captains of the army, who was called Phoka²⁾ the wicked, heard that I had been sent by God, he raised a rebellion against him (Maurice) and killed him, and [the threat] was fulfilled upon him in very deed. I then went to the land of the Persians, to Chosrau, king of the Persians. I broke before him half of my staff — saying to him, Thus³⁾ shall thy kingdom be broken by the sons of Ishmael. Neither was Chosrau angered at me, nor wrathful. Chosrau asked me saying, how didst thou go to Maurice, king of the Romans, and what didst thou say unto him? and in what manner (211) and in what form didst thou receive this vision? I answered, saying to him, I saw⁴⁾ wild asses coming up against thee, and they took the crown from off thy head, threw it to the ground, and trod it under foot.⁵⁾ Now Chosrau, when he heard this, dit not answer me an evil word, but said, God in peace, withersoever thou wishest. Then I left the land of the Persians, and came to Bēth Rhūmāyē,⁶⁾ proclaiming that it was proper that men should worship one cross and not many, because the Messiah was crucified

1) Evagrius has something to say of a divine sign which came to Maurice. See *Theodoriti et Evagrii Historia Ecclesiastica*, ed. READING, Cantab. 1720, Book V, Chap. XXI.

2) On the rebellion of Phocas (Nov. 602) see GIBBON IV, 74 (of the standard American ed.); NÖLDEKE, *Aufsätze zur Persischen Geschichte* 125. Does this whole episode contain a reminiscence of St. Sergius? NÖLDEKE, *ibid.*, GIBBON IV, 64. The martyr Sergius is connected with Chosroes: GIBBON IV, 441.

3) In B, reading ܩܘܨܩܐ for ܩܘܨܩܐ .

4) Reading in B $\text{ܩܘܨܩܐ} \text{ܩܘܨܩܐ} \text{ܩܘܨܩܐ}$; the text following is out of order.

5) Reading ܩܘܨܩܐ .

6) Bēth Rhūmāyē means *Asia Minor*; see PAYNE-SMITH 496. BUDGE, *Book of the Governors* I, CLXXIX, II, 123. B has Bēth Ārāmāyē; and in A, Sergius is in Sen'ar (Shin'ar). The reading of B is to be preferred. Bēth Rhūmāyē = τὸν τῶν Ῥωμαίων στρατόν, Theophanos I, 305, 23.

upon one cross; also that one cross [only] should be erected in the church. When the bishops and leaders of the church in Bēth Rhūmāyē heard of me, they persecuted¹⁾ me and laid a snare for me, so as to kill me. Hearing²⁾ of this, I left Sen'ar and came to this wilderness of the sons of Ishmael, where no one has done me injury.

All this Rabban Sargis B^hīrā related to Iṣō'yabh — the coming of Sargis to the sons of Ishmael, to the wilderness of Yathrib: When I came here to the sons³⁾ of Ishmael, they were uncouth and simple, living an evil life, and nourishing themselves meagerly and poorly⁴⁾ fed. They worshipped idols and stones, and the stars of heaven, even everyone worshipping the one whom he loved most. They comported themselves like unto wild beasts, possessing neither understanding nor knowledge. When I saw that they were in such a condition, and stiff-necked, I foretold to them all that would happen to them,⁵⁾ saying, You will surely rule over the whole earth for ten weeks of years. When they heard this from me, they all arose in a body; built me a cell in their midst, and dug for me a well of water. I have dwelt with them until this day in peace and quiet — [free] from persecution.

Now I, Iṣō'yabh, stayed⁶⁾ with B^hīrā (212) seven days. From him I learned all that had taken place. Sargis B^hīrā took sick and died. He had instructed the sons of Ishmael and had been a chief among them, because he had prophesied to them that which flattered them, had written⁷⁾ and

1) Reading in B ⲉⲛⲉⲛⲉ.

2) Reading ⲙⲉⲛⲉⲛⲉ.

3) Reading ⲛⲉⲛⲉ.

4) Reading ⲛⲉⲛⲉⲛⲉ.

5) ⲛⲉⲛⲉⲛⲉ? “[The circumstances] in which they would be thrown”?

6) Reading in B ⲙⲉⲛⲉ.

7) Reading ⲙⲉⲛⲉ.

had given them the book which they call *Ḳurān*. When this Rabban Sargis was dead, they embalmed him in myrrh and aloës and many [other] spices; placed his body in a vault¹⁾ and buried him. By means of his bones a great wonder was performed. A man had killed his brother, and the murderer had said, the servant of the man who was killed murdered him. He took refuge at the bones of Sargis. Through the assistance of God and the intervention of Sargis, it became known who had killed him. After a little while the right hand of the murderer withered, whilst he himself confessed publicly [his deed].

After the death of Sargis, another man rose up by the name of Kaleb,²⁾ the scribe. He was of the seed of Abraham, (213) born in adultery among the Jews who lived there. He was a scribe. This scribe, Kaleb, became their teacher³⁾ after Sargis, and became a false prophet. He taught lies, proclaimed falsehoods, and corrupted that which Sargis had written and taught, saying to them, that which he said in reference to the Messiah, son of Mary, 'behold I go and I shall send to you the Paraclete'⁴⁾ — this one is Moham-

1) Or, "sarcophagus" ܟܘܒܐ.

2) In A, the name is written ܟܠܒ *i. e.* Kaleb (ZDMG XXXIV, 738); in B ܟܠܒ Kā'af. In the Arabic texts, the name is properly written Ka'b. So in *The Apology of Al-Kindi*, ed. MUIR, p. 89. The same charge is made against Paul by Mohammedan apologetes. See Elias of Ṭirhān, ed. BÄRTHGEN, p. 5 note; and was frequently made against the Jews. See ZAW XV, 141. STEINSCHNEIDER, *Polemische und apologetische Literatur* 320. On Ka'b, see Ibn Kutaibah (ed. WÜSTENFELD) 219. ZDMG XXXII, 345. Ibn Khaldūn, *Prolegomenes*, tr. DE SLANE, I, 24. GOLDZIEHER, *Beiträge zur Literaturgeschichte der Shia* 10. The Shiites claim also that Ḥajjaj ibn Yusuf caused many verses of the *Ḳur'ān* to be omitted; especially such as contained the names of the house of Abbas. Al-Kindi p. 77. GOLDZIEHER, *loc. laud.* 14. Ibn Khaldūn, *Histoire des Berbers*, tr. DE SLANE, II, 499.

3) A adds ܟܘܒܐ; evidently a mistake for ܟܘܒܐ.

4) In Arabic ܒܐܪܩܠܝܬܐ, see Ibn Jauzī, ed. BROCKELMANN in DELITZSCH and HAUPT, *Beiträge zur Assyriologie* III, 50, 16. *Cfr.* John 13, 14; 15; 27 etc. STEINSCHNEIDER, *Polemische und apologetische Literatur* 325.

med. There shall be unto you a sign: when Mohammed will have died and will have gone to heaven, as did Jesus, son of Mary, he will rise up after three days. Now when Mohammed had died, his fellow-tribes men gathered together, embalmed him and buried him. They placed him with great honor in a house,¹⁾ and closed the door upon him, in order to see what would happen to him. No one was able to go into the house because of the odour which came from the corpse of Mohammed. It was not necessary for anyone to see what was the matter. But when Kaleb the scribe died, he was buried like an ass, because his prophecy had not come true, and he had been found to be a lyer and a falsifier. They (*i. e.* the people), because of their ignorance, discarded the words of Rabban Sargis B^hirā, (214) which were the truth, and received and accepted this tradition²⁾ which Kaleb the scribe had given them: even to this day they say that the Paraclete is Mohammed.

After the death of Sargis B^hirā I, Iṣō'yabh went to the disciple of Sargis who was called Ḥakīm, and I questioned him regarding Sargis and his doings. I learned everything from him in a lucid manner. This Ḥakīm told me saying: In my youth I was covered with leprosy, and was sorely tried by Satan. My parents sent me away and drove me from them. Whilst I was wandering about in this wilderness, this Sargis found me. He said to me, why wanderest thou, my son, in this wilderness, waste and desert? I answered and said to Rabban Sargis, because of the putrid and horrible³⁾ leprosy which is upon my body, my parents have driven me from them. Rabban Sargis then said to me, do thou but believe in the Messiah, the son of God, and he will heal thee. At once, as Sargis had

1) A "hut"?

2) Reading in B ܡܫܘܚܢܐ.

3) ܡܫܘܚܢܐ, really "hard, trying".

said to me, I believed in the Messiah God, and I was healed of the horrible leprosy; and the evil spirit which was troubling me left me. (215) Then I, Ḥakīm, at once took Sargis and brought him to my parents. When they saw that I was healed, great wonder and astonishment seized them in regard to the magnitude of the wonder that had happened to me. When the inhabitants of that wilderness heard [of it], they brought him a man who had been very cruelly tormented by a devil, and he healed him. [They brought] also another man who had a cancer in his mouth. When they had brought him near, Sargis healed him. A barren woman also came. By means of his prayers, she became¹⁾ the mother of many children. Many wonders did this man do, which are not written down in this book.

Because there was no water in that wilderness, the Arabs and their flocks came continually to him and rested themselves near to Sargis at that well. They were accustomed to come to him and to ask him and to put all manner of questions to him. Whatever Rabban Sargis told them, they did: because he taught them gradually this faith which they profess. This, then, is the prophecy of Rabban Sargis B^eḥirā in regard to Mohammed, which he prophecied to them saying: God will raise up for you a great man. (216) He called him Mohammed. One day when they came to the well, they and their flocks, Rabban Sargis was standing outside the cell. He saw them at a distance — also Mohammed the youth who was coming with them. As soon as Sargis saw the youth Mohammed, he understood that the youth would become a great man; because he saw a vision above his head, the likeness of a cloud.²⁾ He knew that in him would be fulfilled his own prophecy. They reached the well and came in to him, as was their

1) Reading **Loon**.

2) On the halo above Mohammed's head, see *Fihrist* II, 12, and GOLDZIEHER, *Abhandlungen zur arabischen Philologie*, 1896, p. 191.

custom. But Mohammed sat and watched for them to come out after having been with Sargis, so that he might go in to him. Then Sargis said to the Saracens, a great man has come with you; let him enter! They answered, we have with us a boy, an orphan; he is silent and uncouth. Sargis said, bid him enter, that I may see him.

When Mohammed had come in to him, and he had explained to them the vision which had been [seen] above his head, — for they had not noticed the vision — Sargis arose and blessed Mohammed saying, (217) The Lord¹⁾ God will increase thee and thy seed after thee. Thou wilt increase and become very numerous²⁾ upon the earth; twelve kings will go forth from thy loins. Their resting-place will be in the land of Sen'ar. Their kingdom will increase throughout the whole world. They will subjugate many cities; powerful kings will quake before them. They will prosper, together with their descendants. There will then be quiet and peace in the world. There will be no kingdom standing before them, which they will not cause to tremble. They will make many people tributary.

The youth Mohammed at once opened his mouth and said to Sargis, tell me, whence didst thou receive this vision? Sargis: From Mount Sinai, from the place where Moses received his divine visions. Mohammed: Who gave thee a revelation in reference to me? Sargis: God, blessed be his name, He gave me a revelation in reference to thee, and explained it to me. Now when Mohammed heard these words from Sargis B^ehīrā, that he had prophecied in regard to him and his descendants after him, he said, what was the content? Sargis, in reference to thee; for thou art destined to become a king and leader of thy people. Twenty-four kings shall come from thee. Thou wilt turn

1) Reading in B ܠܗܝܘܘܬܐ?

2) ܠܗܝܘܘܬܐ for ܠܗܝܘܘܬܐ. See GOTTHEIL, *Elias of Ṣobha* p. 40. BARTH, *Etymologische Studien* p. 50.

thy people away from the worship of images (218) to the worship of the one true God. M.: What God dost thou worship? S.: I worship the living God who has made the heavens, light and darkness, seas and rivers, fowl of the heaven and beast of the earth. I worship this true God; I profess and believe in His son Jesus the Messiah, and in the holy Spirit. Him the angels in heaven and man on earth worship, praising him and crying out, 'holy, holy, holy is the Lord Almighty, he whose praises fill heaven and earth'. M.: Where is the dwelling-place of the God, of whom thou speakest these things? S.: In heaven is his dwelling-place. M.: Whence dost thou know of him? S.: From the law and the prophets. M.: Who are the prophets? S.: Righteous men and holy. They fear God and keep his commandments. He gave them visions by means of the Holy Spirit and made known to them hidden things.) S.: The Spirit of God is sent from Him and comes to everyone who fears Him, and does His will. M.: Which one of these (219) dost thou worship? S.: I worship God. M.: Whom did mankind worship in former times? S.: Some [worshipped] fire, some the sun, moon and stars; some a stone. When God saw all this error rampant in the world, he had pity upon mankind, and sent them prophets and seers who turned them from the error of the demons to the worship of the one true God. M.: Which one of these dost thou worship; and what is thy faith? S.: I am a Christian. M.: What is Christianity? S.: It is the faith in the Messiah. M.: What is the faith in the Messiah? S.: The Messiah is the Word of God and His Spirit. The Ishmaelites themselves acknowledge that the Messiah is the Word of God and His Spirit. (220) M.: Is the Messiah God, or prophet, or man? S.: The Messiah is the Word. The

1) There is evidently a question of Mohammed omitted here in both Mss. According to the Arabic, it would be "can anyone have this Spirit?".

Word of God the Father was sent by God, descended and dwelt in the womb¹⁾ of the holy virgin Mary. She was with child, and bore [a son] without copulation, as Isaiah had foretold,²⁾ 'Behold a maiden will conceive and bear a son, and his name shall be called Immanu-Ēl,' which is translated "God with us." M.: How could a maiden conceive without copulation? S.: The Word of God descended from heaven, and took on a body from the maiden. From her the Messiah was born in human shape, though in person he was really a God. M.: Where is the Messiah now? S.: After he had risen from the grave, the Messiah ascended to heaven. M.: (221) How long³⁾ did he remain in the grave? S.: Three days. M.: How did he die? S.: The Jews crucified him upon the cross in Jerusalem, and he died. After that he had arisen from the grave, he showed himself to his disciples, and was revealed to them. After forty days he went to heaven, and took his seat at the right hand of his Father, above the leaders and rulers. He is the cause of [eternal] life for all men. M.: Why dost thou worship a man whom the Jews crucified? S.: I worship the man by means of whom he did wondrous things, and [executed] many signs upon earth; whom he took with him to heaven, and through whom he will accomplish the resurrection for the just and the wicked; because he is the God who is to be worshipped, who can not be seen by the eye. M.: Ask of me whatsoever thou wishest, and I will do for thee as (222) thou sayest. S.: I ask [thy consideration] for the Christians, the followers of the Messiah. There are amongst them monks,⁴⁾ heads [of

1) In B, reading ܘܕܘܠܘܩܘܢܐ.

2) Reading ܘܕܘܠܘܩܘܢܐ.

3) B ܘܕܘܠܘܩܘܢܐ = ܘܕܘܠܘܩܘܢܐ.

4) On Mohammed and the Christian monks *etc.*, see the Medinah "Constitution" §§ 4. 72. 143 in WELLHAUSEN, *Skizzen* IV; *cfr.* for the passage here especially BO II, 416.

monasteries], priests and deacons. They are meek and just, neither haughty nor proud. They are in the fear of God and keep His commandments. They have no desire for [this] world. There is in them neither guile nor haughtiness nor overbearing. Some of them have neither wives nor sons nor daughters, nor riches, nor possessions: but all their hope rests in God. For this reason they have separated themselves, have gone out of the world, that they may pray for kings and lords, for the just and for the wicked. They go to monasteries and cloisters in order to dwell alone and in quiet. (223) If thou dost this to them, God will preserve thee and thy sons after thee; thy kingdom will increase in all the earth; and every kingdom that will oppose them(!) will be vanquished by them. Ye will terrify it, according to the word of our Lord Jesus Christ. No one will terrify them and the kingdom of(?) the invincible¹⁾ cross upon which the Messiah our deliverer was crucified.

Then Mohammed opened his mouth and said to Sargis: How will my people believe in me, seeing that I can read no book, and am entirely unlearned?²⁾ Rabban Sargis answered: I shall teach thee everything that thou desirest. M.: I fear that they who know me will kill [me] and thee, and do [us] harm. We shall then be [looked upon as] lyers.³⁾ (224) S.: I shall teach thee everything that thou wishest at night; do thou teach them during the day. M.: If they say to me, 'whence hast thou received this vision?', what shall I answer them? S.: Say to them, 'The Angel Gabriel came to me and spake to me. He

1) The text of this whole passage has suffered somewhat. My translation is a tentative one.

2) On this charge, so frequently made against Mohammed, see Actes of the Congress of Orientalists at Florence II, 357; G. WEIL, *Mahomet savait-il lire et écrire*; HIRSCHFELD, *Beiträge zur Erklärung des Koran*, p. 3; WELHAUSEN, *Skizzen* III, 211.

3) The text, here, does not seem to be in order.

taught me everything.' M.: If they ask me, 'what is there in that world?', what shall I answer them? S.: Say to them, 'Paradise and all manner of good trees are there'. M.: If they say to me, 'what shall we eat and drink there?', what shall I answer them? S.: Say to them, 'Ye shall eat and drink in Paradise, and it shall be well with you. There are in Paradise four rivers, one of wine, (225) one of milk, one of honey, and one of cool water. These are: the Tigris of wine, the Euphrates of water, the Pishon of milk, the Giḥon of honey.'¹⁾ M.: If they say to me, 'how shall the needs of the body²⁾ be satisfied', what shall I answer them? S.: Say to them, '[the excrement] will be expelled as is sweat from the body'. M.: If I say to them, 'Ye will eat in Paradise and it will be well with you', they will answer, 'we can not exist without copulation'. S.: Say to them, 'in the garden are maidens, large-eyed and plump and beautiful of countenance. Seven are given to each man.' M.: If I say, 'Fast ye', they will answer me, 'we can not fast a whole night and a whole day'; what shall I say to them? S.: Say, 'Eat and drink all the night until you can distinguish³⁾ a white (226) thread from a black and a red one⁴⁾ — for the space of thirty days only'.⁵⁾ S.: Warn them against wine, and of flesh from that which has died and that which has been strangled; from violence, drunkenness, intemperance, oppression and hateful talk. Judge the cause of the orphans and widows, honor thy father and thy mother that thy days may increase upon the earth; that it be well with thee before the Lord, and thy sins be for-

1) Qur'ān, Surahs 47 and 61.

2) In B, read $\text{لِأَسْفَلِ السَّمَاءِ}$. The sentence is misplaced here.

3) In B, read $\text{بِأَسْفَلِ السَّمَاءِ}$.

4) Qur'ān 2, 183 (cfr. Mishnah, Berakhōth I, 2 etc.); GEIGER, *Was hat Mohammed* etc. p. 90; HIRSCHFELD, *Beiträge* p. 77.

5) A question seems here to have fallen out.

given. M.: How ought one to pray to God? S.: Pray seven times a day¹⁾ — do not say to them, 'five times during the day, and twice at night' — all your life; as David the prophet prayed when he said, 'Seven times a day have I praised thee because of thy righteous judgments'.²⁾ Let Friday be distinguished by you above all the [other] days of the week. On it summon an assembly, and [offer] the customary prayers; for on it (227) ye received divine laws and statutes. M.: If they say, '[bring us] some testimony which will verify your promises to us', what shall I say? S.: I shall write a book for thee and shall teach thee. On a [certain] Friday I shall put it upon the horn of a cow. Do thou go and assemble the people in one place. Seat thyself among them and say, 'this day the Lord will send³⁾ you from heaven a great book, laws and statutes, by which you shall be guided all your life'. When thou seest the cow coming, arise from thy seat, go towards it and take the book from its horn in the sight of all thy people. Then say to them, 'This book (228) has come down from heaven, from God. The earth was not worthy enough to receive it; therefore this cow received it on its horn. From that day the book was called *Surat albakrah*'.⁴⁾

Mohammed was a meek and simple youth, loving the teachings of Sargis. From him he learned the book they call *Ḳurān*. This then was the prophecy of Rabban Sargis, who prophesied in regard to them and related all the things which will come to pass. In the days of the sons of Ishmael there will be great distress, war, hunger, pesti-

1) According to the *Ḳur'ān*, only five prayers are necessary: GRIMME, *Aluhammad II*, 124. For the present custom *cfr.* LANE, *Manners and Customs*, Index.

2) Reading [] . Is this really a quotation?

3) Reading [] , in B also.

4) The title of *Surah 2*.

lence in every place and in every land. Cities will be overturned upon their inhabitants. The word which David spake will come to pass, 'Their graves are their dwelling-places for ever, (229) and their resting-place unto all generations'.¹⁾ Those who remain will be only one out of ten, because God despiseth his people, and does [not] allow his inheritance to live, *i. e.* the land of promise.

In the year 1055 of Alexander, son of Philip, the Arabs will rise and kill²⁾ their king.³⁾ After this, there will be a great disturbance for one week.⁴⁾ In that year⁵⁾ — the sixth thousand — was fulfilled the word of the prophet, 'twelve mighty men will he beget, and behold! twelve mighty men will come forth from his loins'.⁶⁾ But Sargis added twelve others, making twenty-four. The kingdom of the Arabs was divided into four, the white kingdom of the sons of Ishmael, the black kingdom of the sons of Hāshem son of Mohammed; the red kingdom of the sons of Sūfīnī, the yellow kingdom of the yellow king⁷⁾ who will come at the end of the kingdom of the sons of Ishmael — which is the kingdom of the sons of Mohammed — and will take away the kingdom of the sons of Ishmael: so that it be given to a little man, Hāshem. This one will come from a strange land on the North wind⁸⁾ with power and might, in the likeness of a

1) *ḡ* 49, 12.

2) Reading يقتلهم. Did the writer fall out of his role here?

3) Walid II, died April 16. 744.

4) Reading سبعة مضاعف. The text of A would mean "seven-fold".

5) This would be 744/5. See Introduction.

6) Genesis?

7) The "yellow" colour was the colour of the Franks; but see Introduction. These is a Shi'ite tradition that, "Jésus descendra auprès du Minaret blanc. Il viendra revêtu de deux *mehrouda*, c'est-à-dire de deux robes jaunes, teintes avec du safran de l'argile rouge," Ibn Khaldūn, *Prolegomènes*, tr. DE SLANE, II, 198. In the Daniel Apocalypse, Red is the sign of the king of Rām — evidently, the Crusaders. See Introduction.

8) Reading من الشمال.

black cloud coming upon the earth — *i. e.* [over] the sons of Hāshem. Eight kings will go forth from his loins. Woe unto the people [who live] in the time when the sons of Hāshem rule, (230) who are called¹⁾ of darkness. They are a rod of discipline²⁾ sent over the whole earth — by whom it seemed proper to God to discipline the whole world. For god called Assyria a rod. This is the discipline of the sons of Hāshem over the whole earth. They are called haughty, proud, supercilious in their person and in their tyranny. They let their hair³⁾ grow long like that of women. Everything they see they desire, and are satisfied with nothing. The killing of everything comes easy to them. As water do they pour out the blood of men. In their days will come famine and pestilence in every country; distress, trials, vexations and rebellions in every place, war and the shedding of blood. Men will sell their sons in those days for the tribute which will be imposed upon them and which will increase without mercy.⁴⁾ They will make slaves of free men and free women, and will neither have pity upon the old men, nor will they have compassion upon the young men. At that time men will become food for wild beasts and fowl and birds. Their yoke will become strong over the world seven times more than that of their brethren. In their eyes Christians are as naught. They will uproot cities, will call them by their [own] names; will increase and dwell (231) in the land of Sen'ar. Their rule and power will be in the city of Babylon⁵⁾ and in the land of the Chaldaeans.⁶⁾ They

1) Ms has ⲛⲓⲛⲏⲓ, which I do not understand. B has ⲛⲓⲛⲏⲓ.

2) Isaiah X, 5.

3) Reading ⲛⲓⲛⲏⲓ; B has ⲛⲓⲛⲏⲓ.

4) On the ⲛⲓⲛⲏⲓ, see GOLDZIEHER, *Revue des Études Juives* XXX, 6. The Jews, also, pretended that there existed a rescript of Mohammed freeing them from the "head-tax"; STEINSCHNEIDER, *Polemische Literatur* 398.

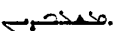
5) In B, read ⲛⲓⲛⲏⲓ.

6) Reading ⲛⲓⲛⲏⲓ? ⲛⲓⲛⲏⲓ, as in B.

will take captive and will bring to the city of Babylon all the kings of the earth -- them, their wives, and their children, bound in bonds and chains. All the cities of the earth and their possessions will become tributary to Babylon. Kings,¹⁾ in their crowns, shall worship Babylon. All the peoples of the earth shall be collected within her, and shall become tributary²⁾ to her yoke — both men and beasts — by doing work and [raising] buildings. Signs and wonders will become apparent in her. Everyone will reveal in his work some wisdom and knowledge. In the end, the city of Sen'ar will be destroyed over its inhabitants. Then will be fulfilled upon them that which was said, 'Woe to thee, City of the Amārāyē, to whom the king has come, but thou art fled'.³⁾


All these things will happen in the days of the sons of Mohammed. Signs will be seen in the heavens, great things (232) on earth. The sun will grow dark in their days,⁴⁾ and the moon will not give forth its light. Dust⁵⁾ will come down from heaven, and also the stars, because of the strong winds which will blow. The land of Babylon will shake and move twice in one day. The sons of Ishmael will increase as sand upon the sea shore. If they were able, they would compel all people to follow their religion and their faith, and would wish all to be called "Sons of Ishmael", and not sons of their parents. Then the sons of Ishmael and the sons of Abraham will be divided, will kill and plunder each other and plunder . . .

1) This and the following page have been badly transmitted in the Mss. In several places the translation is merely tentative.

2) Reading .

3) Quotation?

4) Matthew XXIV, 7; Mark XIII, 24; Revelations VIII, 12. *Cfr.* similar descriptions in the Daniel Apocalypse; MACLER, *Les Apocalypses Apocryphes de Daniel* 87.

5) Reading .

.....,¹⁾ because their end is at hand and the last of their days. Then will Hāshem bear seven kings: (233) two will be called(?),²⁾ one will be called with two names; the names of two are mentioned in the Law; one has a name of three letters, and one of seven letters. When these will have ruled and will be dead, know that the kingdom of the sons of Hāshem is at an end. Then the sons of Ishmael will awake, as if from a sleep. They will fight among themselves. Everyone will say of himself, 'I am the king'. God will permit them to do this; for he will incite³⁾ them against each other, so that their end and their destruction will be brought about by themselves. Because the earth will be hard pressed by them and filled with their wickedness, the kingdom of the sons of Hāshem will be taken away from them; and God will give over the sons of Hāshem into the hands of the sons of Faṭma,⁴⁾ the one for whom all kingdoms of the sons of Ishmael hope. He will requite to the sons of Hāshem according to their deeds; because they did not walk in accordance with the law which Mohammed taught them, but took their own faith and [their own] teaching. For the faiths of the sons of Faṭma and of the sons of Hāshem do not agree. This son of Faṭma, whose name is Mahdi, will uproot the strong place which Hāshem built in the land of Babylon, and will raze the wall of Babylon, destroy its fortress and kill its inhabitants. Then will be fulfilled that which is

1) "and be one against the other" — if this is the rendering of ⲉⲛⲟⲩⲟⲩ ⲉⲛⲟⲩⲟ . In this sense, I read the following ⲉⲛⲟⲩⲟ , and not ⲉⲛⲟⲩⲟ .

2) We must evidently supply here "by one name", as in B. I have not been able to make out the references in the text.

3) Reading ⲉⲛⲟⲩⲟ ; B has ⲉⲛⲟⲩⲟ .

4) There is evidently something wrong with the text here. "Sons of Faṭma" would mean the Fatimide Caliphs. But, in the following the singular is used; and B has simply "Mahdi bar Faṭma". Or, does the writer refer to al-Mahdi, the first Fatimide Caliph of Egypt? Cfr. the following.

written, 'Woe to thee, City of Sen'ar, woe to thee, City of Babylon of the Chaldaeans'.¹⁾

(234) In the days of Mahdi, son of Faṭma, there will be continued rest and perfect peace, the like of which has not been in the world; for this Mahdi has been sent by God. He will keep and observe the commands and laws of their prophet Mohammed, changing nothing of that which is written in the book *Ḳurān*. For they will rule from the first Mohammed until the last Mohammed, in whom the kingdom of the twenty-four²⁾ kings, sons of Mohammed, will take its end. The names of the sons of Faṭma:— 'Abhdā (servant), Ṭābhā (good), Shāma' (the one who listens), Pālah (worshipper)³⁾ — those who are called the sons of Sūfīnī, and are clad in red, as is the colour of blood. All their anger and their rage will vent itself upon the sons of Ishmael; because their kingdoms do not agree with one another, just as that of the sons of Faṭma does not agree with that of the sons of Hāshem. They will pursue the sons of Ishmael, and will drive them to the wilderness of Yathrib, having no mercy upon them, nor showing them grace, neither upon the old men, nor upon the young men. They will kill them as locusts; they will rip open their pregnant women and will have no mercy upon them — in order to punish them with evil punishments,⁴⁾ (235) as they did to the sons of Yoḳṭan who are the goats. They will go to the land of promise. They will be broken by the lion,⁵⁾ — Mahdi who was sent⁶⁾ by God as a messenger to turn the world from idolatry to the

1) Quotation? Text has سِنَار for بَابِل.

2) B has "twenty-five" — evidently a mistake for "twenty-four". Who is the last Mohammed mentioned here?

3) The translation of these words is the merest guess.

4) Isaiah III, 9.

5) Reading الأسد.

6) In B, reading رَسُولٌ مِّنْ عِنْدِ اللَّهِ.

way of God,¹⁾ and have not observed the commandments which were commanded by the Messiah who said, 'Swear not by the heavens, for it is the throne of God'.²⁾ But behold! they swear falsely by the Messiah. He said, 'love thy enemies';³⁾ and, behold! they hate one another; and they swear by the Messiah, although this is not required of them. They deny the Messiah, although they are not driven hard. They pray to and worship created things more than their Creator. For this reason does God hand them over to all manner of tribulation. For this they will be killed, the monks will be stoned, and priests put to death like sheep. Believers will be subjected, mercilessly and without pity, to all manner of cruelties. [This will happen] because the hatred among them of one another has increased: They take bribes [and are] liars, magicians, lovers of bribes, lovers of their stomach, lovers of false worship, high-headed, proud, irascible, oppressors, robbers, defrauders, fornicators, adulterers, misers, intemperate, drunkards, quarrelsome — in whom are found all manner of evil habits. For this reason he handeth them over to the chastening of the evil sons of Ishmael — who are a bad people, a chastening sent to the whole world, because of their evil deeds. When all this will have happened, know that the end has come.

Then there will come from the East a man, a merciful king clothed in yellow garments. In his days there will be quiet and peace in the whole world. Churches and monasteries will be renewed and rebuilt. The truth will be proclaimed. He is the last king, (237) who will come at the end of the kingdom of the sons of Ishmael, who will collect the sons of Hagar and bring them to the wilderness of Yathrib, will punish them and will take vengeance for the former sins of their ancestors. And the Christians who

1) Romans I, 23, 25.

2) Matthew V, 34.

3) Matthew V, 44.

will have become renegade and have called themselves Ishmaelites,¹⁾ he will torture greatly and make them suffer. He will put upon them a heavy yoke when he comes, saying: why have you denied the faith of your fathers and called yourselves Ishmaelites?, when ye were not such, and have cut off your foreskins that ye may appear as true believers? All these things ye have done, in order to be freed from the head-tax. You have left your own faith, and the excellent laws of your fathers, and have taken refuge among the sons of Hagar. Fie on thee, stupid camel-driver!²⁾ all men accuse thee. The people of the earth are persecuted by thee, and no one escapes from thy rule who has not been subservient to thee and has labored for thee. Everyone will take refuge with thee, and there will come to pass with thee that which is written 'Woe upon those who deny the Messiah!'

After these things the king of the Romans³⁾ will come from the West, he and a great multitude with him, and will rule over the whole earth for a week and a half. In those days there will be quiet and peace, the like of which has not been. Great peace will be in their kingdom, because it is the last peace of which our Lord spoke in the Gospels. In that very time the four winds of the heaven will be moved. Kings will rise up one against the other. The Turks, who are like wolves, will come. (238) Then will come the Libyans who are like dogs. They will mount up the river Euphrates. Then they will make war upon each other. After which their end will come and their destruction at their own hands. After these things, the treasures of the north will be opened; Gog and Magog⁴⁾

1) Reading  וישמעאלים יקראו.

2) PAYNE-SMITH 736; alluding to Mohammed's occupation before he took up preaching.

3) Does this refer to the Crusaders?

4) On Gog and Magog in Apocalyptic literature, see DR FAYE, *Les Apocalypses Juives*, Paris 1892, p. 59.

will come forth — those who are called “dog-men”.¹⁾ They will do and will execute upon the earth all manner of horrible things, eating up the reptiles of the earth, having no pity upon old men or compassion upon sucklings. After this will come the son of destruction in the likeness of a noxious snake. He will creep upon the earth, will swallow and destroy without compassion. Then he will send against him the angel of anger, will collect him and his people into one place, will burn and kill them in the twinkling of an eye, so that they burn and cook²⁾ as though they were nothing. On that day the earth will be loosened from its hinges; the deeds of everyone will be requited, and the deniers counted³⁾ together with the defamers.

Suddenly Elijah the prophet will appear, (239) and will kill the snake with the breath of his mouth. The king of the High Places will send forth God and will commit the kingdom to him. Then will come to pass the word of king David the prophet who prophesied when he sang, saying, ‘Cush will stretch forth the hand to God’.⁴⁾ A kingly crown will be raised up and a royal cross to heaven. Of a sudden will arise and appear King Messiah, and will cause resurrection to reign.⁵⁾ The first horn will sound; but all men will [still] sleep the sleep of death. The second horn will sound, and all those that sleep in the dust will awake and stand up and will be startled as if from the sleep of death. The angels will come down from the heights. The third horn will sound. They will gather the

1) Cfr. Dionysius of Telmahrē, ed. TULLBERG, 55, 3 — who cites Methodius. BUDGE, *History of Alexander* pp. 150, 152. Notice the compound word. The Arabic texts have “like a dog”.

2) Reading  or .

3) From $\sqrt{1150??}$

4) ψ LXVIII, 31.

5) Revelations?

wheat, in order to separate the chaff from the wheat. The wheat they will gather into the storehouses of the Father and the mansions of on-high. The chaff they will bind and will throw into the fire which is never extinguished. The King Messiah will appear with his angels. In short, the coming of the Son of Man will be full of terror and tribulation: everything that can be seen will be scattered and will be twisted from its foundations. The earth will be shaken on its pillars.

We ask of the Messiah, our God, we pray for his blessing; we ask for his mercy, that he give [us], and that we obtain in his presence liberty and assurance, (240) and that he find us all worthy — [we], the sons of the holy Church, those who accept baptism, who drink his expiatory blood, who worship his saving cross — to stand at¹⁾ his right hand, that with that voice of sweet utterance, he may say to thee, 'Courage! enter [and stand] near the head of the Father; inherit the kingdom of heaven which I have prepared for you from the foundation of the world' — which shall be through the prayers of the Virgin, full of beauties, Daughter of God, the blessed Mary; together with all those holy men who have loved our Lord and have kept his commands. May the prayers of Mār Bar Šaumā²⁾ and Mār Asia be with us! Amen!

B. Translation of Ms SACHAU 10, foll. 1 a ff.

(205) which lit up all creation. Its brightness was greater than that of the sun. I was very much afraid, and a great dread fell upon me. Then one of the angels drew near unto me saying: 'take heart and fear not!'. I saw the four winds of

1) Reading .

2) Undoubtedly the Bar Šaumā who has given his name to several convents. He was Bishop of Nisibis in 535, and an ardent propagator of Nestorianism. See the passages in PAYNE-SMITH 2380; Bar 'Ebrāyā, *Chron. Ecl.* 503; WRIGHT, *Catalogue of Syriac Manuscripts* III, 1123.

heaven struggling with each other; and behold! a white beast came on the South wind. It went to the East, to the South, to the North and to the West, and rested in the West. On its head were twelve horns. I said to the angel, what is this, O Lord? He answered me, this represents the kingdom of the Ishmaelites. Then I saw a black beast [coming] on the North wind. It went to the East, the West, the North, and the South, and rested in the land of Babylon. Upon its head were seven horns. I said to the angel, what is this, O Lord? He answered, the kingdom of the sons of Hāshem, son of Mohammed. I saw also a bull coming with much quiet and gentleness on the South (206) wind. On its head were five horns. It went to the four corners of the globe and sat down in Assyria. I said to the angel, what is this bull? He answered, this represents the kingdom of Mahdi, son of Faṭma. Just as the bull is quiet, gentle and peaceful, so shall his rule be more gentle and peaceful than that of all the other kingdoms. All the tribes of the Ishmaelites will attack him. In his day the rule of the Arabs will come to an end.

I saw a panther, clothed in garments of blood, [coming] on the West wind. I said to the angel, what is this, O Master? He answered, this represents the kingdom of the children of Şafan, who will destroy all the kingdoms and tribes of the sons of Ishmael with the edge of the sword, and will drive them to the mountain of Eṭhrab. I saw also a he-goat coming. I said to the angel, what is this, O Lord? He answered, this is the seed of Yoḳtan, who are the Ẓatrāyē.¹⁾ I saw also a lion coming with great force and might; treading upon and destroying everything; eating everything. Nothing could resist him. (207) I said to the angel, what is this, O Lord? He answered, this is the last kingdom of the sons of Hagar, in which will occur their end and their disappearing from off the

1) See above, p. 209, note 5.

earth. I saw also a chariot, decked out with all manner of beautiful things. I said to the angel, what is this, O Lord? He said to me, this is the kingdom of the Romans who will rule at the end of all the kingdoms of the world. Then I saw a great dragon, creeping as it came, and swallowing without pity. I said to the angel, what is this dragon, O Lord? He answered, it is the son of destruction, who will come at the end of the world. I also saw Satan falling from heaven as a flash of lightning, filled with envy, strife and hatred towards all [sons of] Adam. I saw also a man coming upon the East wind, clothed in majesty, beauty and honor. I said to the angel, who is this, O Lord? He answered me, this is Elijah the prophet, one of the inhabitants [of Gilead], who is to come at the end of the world. He is (208) the messenger before the Messiah. I saw also the crown of a king and a sacred cross arise and go up to heaven. I saw also three angels clad in fire and clothed in a flame. I said to the angel, who are these? The angel answered and said to me, Gabriel, Michael and Azariel.

One of these drew near a little to me saying, 'Follow me!' Then I followed him in fear and trembling. I went after him to heaven. I saw there a great indescribable light, and nine rows of angels and spiritual bodies in nine grades; the spirit of God descending from heaven and the ancient of days born on the clouds (he is the Messiah, the saviour of the world); the world dissolved and passing away; everything passing away and coming to naught; the earth dissolved and passing away. The earth had become desolate and waste; and everything was as if it (209) did not exist. I saw Adam, the father of us all; all the just and righteous fathers, Noah and his sons, Melchizedek, Abraham, Isaac and Jacob, Job and Enoch, Elias, Moses and Aaron; multitudes of prophets, the company of the Apostles, the twelve seats of the Apostles, David the king singing Hallelujah; the tree of good and evil; the great

spring welling forth in the midst of Paradise, and spreading out into four¹⁾ rivers — Gihon, Pishon, Tigris and Euphrates, which give life to the whole world. The angel then said to me, look below to the deep and examine it carefully; for it is Gehenna. I saw an unquenchable fire, an everlasting worm, eternal punishment, numberless human beings, sighing, clashing their teeth, weeping, walking without cess and groaning. I heaved a sigh and wept and said, 'what profiteth it a man if he gain the whole world, but loose his soul.' (210) These things I saw with my spirit, not with my body. Again, the angel said to me, go to Maurice, king of the Greeks, and break thy rod before him, and say to him, 'thus shall thy kingdom be broken; not, as thou thinkest, will I give [it] to thy sons as an inheritance'. I went and did as the angel had said to me. But he (Maurice) was not angry with me and did not answer me in an evil way; but he said, "The will of God be done". Now when one of his captains — who was called Phocas the wicked — heard that I had been sent by God, he raised a rebellion against him, and [incited to] murder; and [the threat] was fulfilled upon him in very deed. I then went to the land of the Persians(?), and came to Chosrau the king. I broke half of my rod before him, saying, "So²⁾ shall thy kingdom be broken by the wild ass of the wilderness, *i. e.* the sons of Hagar". He, neither, was angered at me, nor did he answer me in an evil way; but asked me, how I had gone to Maurice, king of the Greeks, what I had said to him, and what had been answered me from off Mount Sinai, (211) and how I had received the vision from God. He said, "What didst thou see there?" I answered, "[I saw] that a wild ass of the wilderness came³⁾ and took the crown from off

1) See above, p. 211, note 2.

2) See above, p. 212, note 3.

3) See above, p. 212, note 4.

his head” He did not answer me in an evil way; but said, “Go in peace!” I left the land of the Persians and came to Bēth Armāyē, proclaiming to them (the people) that they should worship one cross and not many. When the bishops, priests, and leaders of Bēth Armāyē heard of me, they drove¹⁾ me from place to place. Then I left Sen‘ar and came to the wilderness of the sons of Ishmael. I went to them and proclaimed to them the kingdom of ten weeks. They built me a cell and dug me this well.

When I, Mār [Išō‘yabh], had stayed²⁾ with them (212) seven days, Mār Sargis took sick and died. I interred him: his bones were laid at rest in his cell. Then they took his body and placed it in a house. Now, because he had prophesied to them that which flattered them, had written and given them the book which they call *Ḳurān*, they embalmed and buried him in great honor. Near to his bones God did a great wonder. A man had killed his brother, and the murderer had said, “The servant of the man has murdered my brother”. By means of the bones of Mār Sargis, the [real] murderer became known; for, at that very moment, his hand quickly withered.

When Sargis was dead, one of the Jews rose up, known by the name of Ka‘f the scribe. (213) He became for them a teacher and a prophet. He corrupted the teaching of Sargis, saying to them: the one of whom the Messiah said, ‘Behold! he will come to you after the Paraclete’, he is Maḥmad. (214) Behold! they hold to and follow this tradition³⁾ until today, — [believing] that Maḥmad is the Paraclete. I learned the following from his disciple Ḥakim the white(?) who said to me, In my youth my whole body was covered with leprosy. I was, also, tried hard

1) See above, p. 213, note 1.

2) See above, p. 213, note 6.

3) See above, p. 215, note 2.

by Satan. My parents drove me from them to in the wilderness. This Mār Sargis, whom they call B^chīrā and "Chosen of God" found me, and asked me, saying, 'why wanderest thou in this wilderness all alone?' I answered him, 'My parents have driven me from them, because I am afflicted with this sickness of leprosy and of putrid boils'. He answered, 'Do thou but believe in the Messiah, the Son of God, and thou wilt be healed'. I said, 'If I will be healed, I shall believe'. Then he placed his hand upon my head and healed me. Thus he spake with his mouth, blessing my body and placing his hand upon my head: 'In the name of the Father and the Holy Spirit, and in the name of our Lord, Jesus Christ the Messiah.' [Then] the evil Spirit left me. (215) At once I returned to my parents. When they saw that he had healed my body, wonder and astonishment seized them. When all the inhabitants of that wilderness heard [of it], they brought him a man who had been very cruelly tormented by a devil. He made the sign of the cross over him and completely healed him. They also brought him a boy, deaf and dumb. He healed him on the spot, and opened his mouth and ears, so that he spoke and heard distinctly. Another boy also was healed, who was covered with leprosy. Many wonders did our Lord do through this holy Mār Sargis.


Now because there was no water in the wilderness in which they lived, they continually came to him, they and their flocks, and rested themselves at his well of water. It was the Messiah our Lord also who caused it to well forth in that place. They were accustomed to come to him at all hours of the day, and to put all manner of questions to him. Whatever he bade them do, they did for him; because he taught them gradually that which they profess, and prophecied to them, saying, 'God will raise up from among you a great man. (216) Kings of the earth will come forth from his loins, and he will increase much upon

the earth'. He called him Maḥmad. One day when they (the Arabs) came to the well, B^oḥīrā was standing outside of his cell. He looked and saw at a distance that they were coming, and that Maḥmad was with them. As soon as he saw him, he understood that something great would happen with the youth; because he saw a vision [appear] above him. When they reached the well, they came in to him to the cell, as was their custom. The youth Maḥmad sat outside near the well — saying to himself 'When my brethren will have come out, I also shall go in'. But Mār Sargis B^oḥīrā said to them, you have with you a man who will become great. They answered, we have with us a youth, uncouth and silent. Our Lord, Mār Sargis said, call him, that I may see him. When he had come in, Sargis sat down and related to them the vision which [he had seen] above [the boy's] head; but they had not noticed the vision. Then he blessed him saying, (217) the Lord¹⁾ will increase thee and thy children after thee; thou wilt increase and become very numerous upon the earth; twelve kings will go forth from thy loins. Their dwelling-place will be in the land of Babylon.²⁾ Thy kingdom will increase over all the earth; lands and many cities will become subjugated to thee; powerful kings will quake. There will [then] be quiet in the whole earth. There will be no kingdom coming in contact with them which they will not cause to tremble.

Questions of Maḥmad and answers of Mār Sargis.

Now when Maḥmad heard from Sargis that he had prophecied about his family, about himself and his tribe, he asked him in regard to his tribe. Then Maḥmad asked Sargis, whence didst thou receive the vision from God? Sargis: From Mount Sinai, where Moses received the

1) See above, p. 217, note 1.

2) Reading .

vision from God. M.: And what was the content? S.: Thou wilt become great, a king, a prophet, a leader, a head for thy people: four kings will come out from thy loins. Thou wilt turn them towards God; away from the worship of demons (218) to the knowledge and worship of the one true God. M.: What God dost thou worship? S.: The God who has made heaven and earth, light and darkness, seas and rivers, fowl of heaven, animals, wild beasts and all things that are upon the earth; all mankind, together with the angels¹⁾ of light, and spirits who worship and praise him²⁾ and cry out: Holy! Holy! Holy! is the Lord God almighty; heaven and earth are filled with his praise. At once he said: Where is the dwelling-place of the God, of whom thou speakest these things? S.: In heaven. M.: How dost thou know him? S.: From his creatures and from the prophets of old. M.: Who are the prophets of old? S.: Righteous men who feared God and kept his commandments. To them the Holy Spirit was revealed by God. [C: M.: Who is the Holy Spirit?] S.: The Spirit of God sent from him to everyone who fears him and does his will. M.: Whom dost (219) thou worship? S.: The living God. M.: Whom did mankind worship in former times? S.: Some [worshipped] light [C: fire], some stones, some the stars, some demons, some graven images. When God saw this idolatry in the world, [he had pity] upon mankind, and sent them the prophets, who turned the people from the idolatry of the demons to a knowledge of the truth, and the worship of one God. M.: Which one of these dost thou worship? What is thy faith? S.: I am a Christian. I worship one God. M.: What is Christianity? S.: The faith which the Messiah taught us. M.: Who is the Messiah? S.: The Messiah is the Word of God and His Spirit. (220) M.: Is he prophet, or man, or

1) ܡܘܨܝܘܢܝܘܬܐ , i. e. ܡܘܨܝܘܢܝܘܬܐ .

2) Reading ܡܘܨܝܘܢܝܘܬܐ .

God? S.: Man, in whom God dwelt: The Word of God sent from heaven at the hand of Gabriel, head of the angels, to Mary the virgin, who is descended from Abraham and is of the seed of David; [and] who became with child without copulation, as the prophets had foretold. M.: How? A maiden [and] without copulation? S.: The Spirit of God descended from heaven, and took on a human¹⁾ body from the virgin, who bore a son without copulation. God thus became man. M.: Where is the Messiah now? S.: When he had risen from the grave, he ascended to heaven. M.: (221) How²⁾ long was he in the grave? S.: Three days. M.: What was the cause of his death? S.: Of his own free will he submitted to punishment, and not through durance. A denier denounced him to the Jews, who crucified him in Jerusalem. He died and was buried. After three days he arose (C) from the grave and showed himself to his disciples. He certified to them his resurrection, and remained upon the earth for forty days. After this, he went up to heaven, and sat at the right hand of God in the holy of holies, above the leaders and the rulers. As happened with him, so will happen with (C) all mankind. M.: Why dost thou worship a man who was crucified by the Jews? S.: I worship the man by means of whom he did wondrous things, and executed signs upon the earth; whom he took with him to heaven and through whom he will accomplish the resurrection for the just and the wicked; because he is the God who is to be worshipped, who can not be seen by the eyes. M.: Ask of me whatsoever thou wishest, and I shall do it for thee, as thou (222) sayest. S.: I ask [thy consideration] for the Christians, imitators of the Messiah. There are some of them who have embraced this my way of life. They are called monks, being either priests or deacons. They

1) See above, p. 219, note 1.

2) See above, p. 219, note 3.

have left parents and brothers and daughters, cities and everything of this world, have gone out into wilderness and desert, and have built monasteries and cells. They are meek, neither haughty nor proud. They are in the fear of God and keep his commandments. They wish neither for this world, nor for man (C: woman), nor children: but their whole hope is in God. For this reason they have separated themselves, have gone out of the world. They pray and ask [assistance] from God for kings and lords; for the just and for the wicked. [They wish] to inhabit¹⁾ a place of quiet and rest. In proportion to the kindness thou (223) wilt show them, God will lengthen thy life and that of thy children who come [after thee]. He will cause them to be numerous. Thy kingdom will increase as long as the world lasts. Any kingdom which attempts to oppose them will not move them. No one shall move them, except it be the kingdom of the Romans which has taken refuge in the cross — a mighty weapon which can not be overcome, upon which the Messiah, the Saviour of the world, was crucified.

Then said Maḥmad to Mār Sargis, [C: thou shalt have all that thou sayest; but how will they believe in me, seeing that I am unlettered, O Father?] He answered, I shall teach thee everything. M.: Those who know me will kill thee, and (C) make me ashamed. I shall then be unto them (224) a lyer. S.: I shall teach thee everything at night: do thou teach [it them] during the day. [M.:] If they say to me, 'Whence hast thou received this vision or teaching?', what shall I say to them? S.: Say to them, 'Gabriel came to me at night; he (C) taught me all that was to happen'. M.: S.: Say to them, 'There is there a paradise, and a tree, and all manner of good things'. M.: If they say to me, 'What shall we eat and drink there?', what shall I answer them? S.: Say to

1) Read 𐌸𐌹𐌸𐌹𐌸𐌹.

them, 'Ye shall eat and drink in Paradise and it will be well with you. There are there four rivers: one of honey, (225) one of milk, one of wine, and one of water.' M.: Since you eat and drink in Paradise, is there [also] a satisfying of the wants of the body?'¹⁾ S.: [The excrement] will be expelled as is sweat from the body. M.: If they say to me, 'We can not exist there without copulation', what shall I answer them? S.: Say also to them, 'There are there beautiful maidens, large-eyed and handsome in appearance, gentle of look and very fat. Seven are given to one man.' M.: If I say, 'fast ye! and pray!', they will answer, 'We can not fast for a whole day'. What, then, shall I answer? S.: Order them to fast only for thirty days; but eat and drink all the night, until²⁾ you can distinguish a white (226) thread from a black one. M.: If they say to me, 'What is it permissible for us to eat and drink, seeing that we care not to drink water?', what shall I answer? S.: Say, 'Abstain from wine and fornication; intemperance; the flesh of swine; from all manner of strangled or dead animals; from murder, perjury, partiality [in judgement], adultery, drunkenness, theft, robbery and oppression. Judge orphans and widows; honor father and mother, that thy days may increase upon the earth, and that thy sins be forgiven. M.: How ought one to pray to God — every day? S.: Build a house for God; pray five times during the day and two at night, during your whole life; sound the clapper. Let Friday be distinguished by you and honored more than all other days. On it summon a great assembly, and [offer] the usual prayers; because [on it] (227) ye did receive the Law. M.: If they say, 'Bring us some testimony [to prove] that your promises to us will come true', what shall I say to them? S.: I shall write a book and teach thee that which is in it. On a [certain] Friday

1) See above, p. 221, note 2.

2) See above, p. 221, note 3.

I shall put it upon the horn of a cow. Do thou go and assemble the people in one place. Seat thyself near to them and say, 'Know ye, that this day the Lord will send¹⁾ you from heaven a great book, laws and statutes, by which you shall be guided all your life'. When thou seest the cow coming, arise from thy seat, go towards it, and take the book from its horn in the sight of every one. Then say to them, 'Behold! a book (228) has come down from God. The earth was not worthy to receive it — [therefore] this cow received it upon its horn.' Its name is called 'Surat albekrā' — even until this day.

Now Maḥmad, because he was a meek and simple boy, loved²⁾ the teaching of Sargis from day to day; and he (Sargis) wrote for them, with the aid of Maḥmad, this book which they call *Ḳurān*. They studied it all the days of their life until B^hirā died, he who prophecied to them and said, 'All these things will happen to them in the days of the sons of Ishmael; (C) great distress, war, famine and pestilence will come upon the land — a quaking in heaven and much blood-shed in every place; cities will fall upon their inhabitants; the word of David will be accomplished, who said, 'their graves are their dwelling-places for ever, (229) and their resting-place unto all generations'. For God despiseth his people, and does not allow his inheritance to live, *i. e.* the sons of the land of Promise.

In the year 1055 of Alexander, son of Philip, king of the Romans, the Arabs slew their king. After him there was a great disturbance in the world for one week. In that year was fulfilled the word of God to the sons of Ishmael — that he(?) would beget twelve great men, and that twelve kings should go forth from his loins.

1) See above, p. 222, note 3.

2) Read *ḡ*.

To end is the kingdom of the great men of the sons of Ishmael. Then [comes] the kingdom of the sons of Mahmad. Then will come to an end(?) the kingdom of the children (C) of Ishmael, and it shall be given to the young son Hāshem whom thou lovest. He will come from a strange land on the North wind in the likeness of a black cloud which covers the whole earth. These are the sons of Hāshem: eight kings will come forth from his loins. Woe unto the people in the time when the sons of Hāshem rule, (230) about whom it is said that they are of large stature, a black tribe sent [over the world]; by means of whom God castigates (C) the world; "the rod of the Assyrian anger", says Isaiah. Like the Assyrian will be the coming of the sons of Hāshem over all the earth. He calls them haughty, proud, supercilious — their hair grows long like that of women; they are satisfied with nothing. As water do they pour out the blood of men. Through them will come famine and pestilence in every place; war and the shedding of blood. Men will sell their children, in order to pay the head-tax. They will make slaves of free men and women; will have pity neither upon old men nor upon sucklings. Men will become food for the birds and the wild beasts of the earth. Their yoke will wax strong over the world, seven times more than that of their brethren. In their eyes mankind is as naught. They uproot cities of former kings, they build and increase (231) and grow numerous in the land of Sen'ar. All their glory and might is in the city of Babylon¹⁾ and the land of the Chaldaeans. The kings of the earth will be taken captive, and will come to Babylon, bound in chains, and their honored ones in bonds of iron. All the cities of [these] kings will be tributary to Babylon. All kings and peoples will come. The land of Babylon will be filled with men by the four winds of heaven, as locusts are piled up by the whirl-

1) See above, p. 224, note 5.

wind. The land will moan because of its [many] inhabitants. In that time, the wisdom of the wise will be despised; the knowledge of the unlearned praised. Mercy will disappear from among men; parents having no compassion upon their children, and children showing no pity for their parents; brother not keeping faith with brother. A man will not disclose the secrets of his enemies to his own son Slaves will be all-powerful, and will ride in chariots. Free men will be derided, and will walk on the ground. Old men will be despised, young men exalted;¹⁾ (232) rich men, made poor, will change their positions. Slaves will sit upon thrones, masters upon the ground. Trees will be stripped of fruit, and the earth of [its] products. Springs will dry up,²⁾ and will not flow as was their wont; because of the evil doings of those men.

All these things will happen in the days of the sons of Hāshem. There will be signs in heaven, great things upon earth. The sun will grow dark, and the moon not give forth her light. Dust will come down from heaven. The stars will fall away as leaves; and, like grass, will be renewed in the heavens. The land of Babylon will shake and be moved twice each day. The sons of Ishmael [will] increase as the stars of heaven, and as sand upon the sea-shore. And if it were possible,³⁾ Then, the sons of Ishmael and the sons of Abraham will be divided, will kill and plunder each other, and destroy each other(?); because their end is at hand and the completion of their days. Hāshem will bear eight (233) sons: two with one name; two [mentioned] in the Law with three letters; another with seven; another with five. When all this will have come to pass, know that the kingdom of

1) Read ܥܘܨܩܝܢ?

2) Reading, with C, ܥܘܦܝܢܝܢ.

3) Evidently something is omitted.

the sons of Hāshem is at an end. Then they will wake up as from a sleep; and will stand — one opposite the other. Everyone will say of himself, "I am the king". They are sent by God, who will incite one against the other, so that their end will be brought about by their own selves.

Because the earth will be destroyed and filled by them, God will give over the kingdom of the sons of Hāshem into the hands of Mahdi son of Faṭma. All kingdoms and tribes of the sons of Ishmael will hope for him. He will requite them their deeds. He will uproot for them the city of Babylon; will destroy their strong places, and raze their walls. Then will be fulfilled in regard to it [the words], "Woe to thee, Sen'ar; woe to thee, O City of the Chaldaeans! thou who wast raised up to the heavens, shalt be lowered to Sh^eōl". Babylon will become a waste place and Everyone that passes will and will say, "Where (234) is the glory of the mother of cities, subduer of kings?". In the days of Mahdi son of Faṭma there will be peace upon earth, the like of which was never seen in the world. He will observe all the commands and laws of Mohammed his father, all the days of his life and of that of his sons after him; who from¹⁾ the last Mohammed, in whom their rule will come to an end: *i. e.* five and twenty kings, sons of Mohammed. Then will come forth from the East men clothed in bloody garments. All their wisdom, their anger and their rage shall [vent itself] upon the sons of Ishmael. They will send [them] and drive them to the mountain of Ethrab. They will not have mercy upon the children of Ishmael, or show them grace; but will kill them at the edge of the sword; men and women, young people and children. (235) They will not have pity upon

1) Evidently something is omitted: — "who are from the first to the last Mohammed", as in A and C.

pregnant women. They will dash their children upon the stones, because they are sent for the completion of time. Then [will come (C)] the sons of Yoḳṭan, who are the goats, and will go up to the land of Promise. These are the Ḳaṭrāyē; also the dreaded sons of the lion.' Then [will come (C)] a lion which eats up everything and tramples upon everything, saying, I am Mahdi, who am sent [by God]²⁾ as a messenger to turn the world to one faith and to the acknowledgement of the truth. There will be a great persecution, the like of which has never occurred. All his wrath and his anger will be upon the sons of Israel, and especially upon the people whom the Messiah has chosen for his name. He will pull down churches and monasteries and synagogues. He will raze the altar. There will be much blood in the world; and man will die of hunger and be killed with the edge of the sword. Many of the sons of the Church will be killed; but more of them will wander from the truth, and will follow after him to worship Shēḏīm, and to offer sacrifices to them.

One in every ten will turn [from the truth]. Then will men commence to say to the mountains, "fall upon us", and to the hills, "cover us". He who holds out to the end will live;³⁾ because of the wickedness (236) of men which will increase, he having perverted⁴⁾ the way of God and not observed the commandments which were ordained by our Lord Jesus Christ who said, "Do not swear by the heavens, for they are the seat of God"⁵⁾ deny God and foreswear his Messiah, although they are not hard driven. They pray to and worship created things, more than their Creator to whom

1) See above, p. 227, note 5.

2) See above, p. 227, note 6.

3) Does 𐌺 stand for 𐌺𐌺𐌺?

4) Read 𐌺𐌺?

5) [Thus the Ms. — *Ed.*]

are due praises and blessings for ever and ever, Amen. For this reason God has handed them over to all manner of tribulations, because of their evil deeds. They cheat in their own persons,¹⁾ take tribes, love their belly and delight in the false worship of this world more than the love of God. Therefore he gave them over to the chastening of the sons of Ishmael who are merciless and are sent over the whole world.

[When this shall happen], the end of days is at hand. Then will come from the East a king clothed in yellow, through whom will come quiet and much peace in the world. Churches will be rebuilt, monasteries renewed. He is the last. (237) Him the world awaits, that he come at the end of the kingdom of the children of Ishmael. Then the Romans will come and will rule over the whole earth for a week and a half. In their days will be great peace. It is the last peace of which our Lord spoke. Then the four winds of the heaven will move. Kingdoms will rise up, one against the other. Then will come the Turks, who are the likeness of the wolf. (238) The gates of the north will be opened: Gog and Magog will come forth, who are the likeness of dogs. They will do in the world all that is evil; eat up the reptiles of the earth; eat the human beings; kill the and give them to their maidser-vants to cook in order to eat them. They will not have pity either upon the old or upon sucklings. Then will come forth a noxious snake which is the son of destruction. He will creep upon the earth, and will swallow everything without pity. Then God will send the angel of anger; will collect them into one place; will destroy them in one hour, so that they burn and melt like wax before the fire. Then will appear Elijah, the man of fire, (239) and will kill the snake with the breath of his mouth. A cross will be raised up and will support the heavens.

1) Read ٥٥٥٥٥ ?

A king will give his soul to God. Then will death reign over everything. The first horn will sound; but all men will [still] sleep the sleep of death. The horn will sound a second time; and all those that sleep in the dust will awake, and will stand up, as if [awakening] from sleep. The third horn will sound. The angels will come down from heaven, will search out the chaff from the wheat. The wheat will be gathered into the stores of the house of God, the mansions of the sky. The chaff will be thrown into the fire which is never extinguished. On the day of the appearance of our Lord, and the end of his coming, all shall be filled with terror. The earth will be shaken upon its pillars. And in all the places where there is dust from the bodies of men, [this dust] will come to life. The command will cause everyone to hasten out of the dust. We ask and beg of our Lord Jesus Christ that at that hour (240) he, in his goodness, may find us worthy [to enjoy] the [spiritual] health with those whom he has selected to sing his praises; that he cease not — here in this life, and there in the life to come — to give us that grace which endeth not for ever and ever. Amen! Amen!

To end is the story of Mār Sargis, called B^hirā, written by Mār Yabh the anchorite. Now I, Mār Yabh, composed it after Mār Sargis had died, having learned everything from his own mouth. When I had left, after his death, and had come to Bēth Armāyē and had with diligence made a search concerning him, I found that in nationality he was from Bēth Garmai, from the city called Shushan. In rank he had been a Kashshish (Bishop), and was very learned in the Scriptures. Wherever he happened to pass the night — in a church, a monastery, or in a house — he was accustomed to get up at night secretly and to break all the crosses, leaving one only standing. This was not because he hated the cross; for he did honor to the cross more than did all other men; but be-

cause he said, that one cross ought to be worshipped and not many [crosses]; that we should honor one [cross], because the Messiah was crucified upon one and not upon many. For this reason he was driven from the churches, and fled to the sons of Ishmael.

We write also the faith handed to the sons of Ishmael by Ka'b the scribe — his memory be cursed, Amen! He distorted and corrupted everything which Sargis had said. Originally (241) the sons of Ishmael were savage idolaters. Like unbridled horses they worshipped the image of a mouse, who was Iblis.

Names of these Shēdīm: Behram, God of the Persians; İhad, God of the Persians; 'Udi of the Hittites. These are his children: Warmizd and Uchl^ebhar(?) of the Ishmaelites; Bael of the Babylonians; Artemis, God of the Ephesians. These are the children of Armen.¹⁾

In addition, story of the death of Mohammed. If one ask men in regard to his grave, they do not know; because they hold to the tradition handed down to them by Kālef, the Jewish scribe, saying: He told them that Mohammed was the Paraclete, who came [as] the Messiah. After him there arose no other prophet. He is the seal of the prophets. Because²⁾ Mohammed was held in great esteem, Sargis B^ehīrā prophecied in regard to him. [So did?] afterwards Kālef.³⁾ When Mohammed died, he

1) On the names of these gods the following may be said. ܫܘܕܝܢ = بهرام. For ܘܕܝ read ܘܕܝܫܘܢ Anāhēdh (or ܘܕܝܫܘܢ simply); and for ܘܫܗܕ read ܘܫܗܕ(?) = العزى (see citation in P.-S. col. 2829); for ܘܒܝܠ read ܘܒܝܠܘܨܝܡ. ܘܐܪܡܝܢ = Ahriman.

2) Reading ܘܫܗܕܘܢ.

3) Or, rather, "after him [came] Kalef".

was held in great esteem by all his people.¹⁾ They embalmed him in myrrh and aloës and placed him in a coffin. They brought him into a large house and closed the door of the house saying, "for three days he was going up to heaven, to the Messiah who sent him". After three days they all gathered together, and opened the door of the house, in order to see what had happened to the prophet of God. But they were unable to enter, because of the stench [coming from] his corpse. It is not necessary to disclose anything concerning his grave, because they do not know²⁾ To this day they hold to the belief that Mohammed is the Paraclete. O Messiah! forgive all the confusion and error and ineptness which fill the writings of that scribe. In the grave of Mohammed³⁾ was buried his non-prophecy.

In addition, account of the *Ḳurān* which Sargis gave them, in which they were to study. After the death of Sargis, Kaleb the scribe arose, and changed that which Sargis B^ehīrā had written. He gave them another teaching, in which he introduced confusion and changes, chance and lots; laughable things, histories, circumcision, ablution, eye for eye, tooth for tooth, killing for killing; if another man does not take her, he can not take her again. He gave them this name [*Ḳurān*]; and a body of *Shēdim* who dwell [here] below upon the earth — whom they call *Jinns*.⁴⁾ All that they profess is of the teaching of Kaleb. Sargis gave them the New [Testament], (242) Kaleb the Old. Sargis taught them [to use] the clapper; Kaleb the proclaimer,⁵⁾ *i. e.* the raising of the voice. Sargis explained

1) Reading ܩܘܪܐܢܐ.

2) The word ܩܘܪܐܢܐ, which is added, is evidently a corruption. Of what?

3) I suggest the reading ܩܘܪܐܢܐ ܩܘܪܐܢܐ.

4) The second ܩܘܪܐܢܐ is a dittography.

5) *i. e.*, the Muezzin.

and gave them [knowledge of] twenty-four¹⁾ kings; Kaleb, thirty-six saying: I see three kingdoms [coming] from the great sea (Mediterraneum?) which Maḥmad has mentioned, clothed in green garments:²⁾ on one of them twelve horsemen.³⁾ Firstly, that of the sons of Maḥmad; thirdly, of the sons of Faṭma, and in regard to all which they did, until a man arose whose name was Ḥajjaj son of Yusuf, who was 'Amīr over the whole land of Bēth Armāyē, and who built there a large city whose name is⁴⁾

Arabic text.

(Ms Paris Arabe 215.)

بِسْمِ الْاَبِ وَالابْنِ وَالرُّوْحِ الْقُدْسِ الْاِلٰهِ الْوَاحِدِ * نَبْتَدِيْ بِعَوْنِ
 الْاِلٰهَةِ تَعَالٰى وَحَسَنَ تَوْفِيْقِهِ ⁶ بِنَسِيْحِ خَبْرٍ * بِحَيْرَةِ الرَّاهِبِ ⁷ مَعَ الرَّجْلِ
 الْاِعْرَابِيِّ ⁸ حَكَاهُ عَنِ نَفْسِهِ لِمَرْهَبٍ * الرَّاهِبِ بِسَلَامٍ ⁹ مِنَ الرَّبِّ
 اَمِيْنِ.

تَالِ ¹⁰ اَنَا مَرْهَبُ الْخَطَايِ بَيْنَمَا ¹¹ اَنَا اَدُوْرٌ * فِي الْبَرِيَّةِ ¹² زَمَانًا

1) ~~سكك~~ is marked in the Ms as a mistake.

2) The Ms has the singular, as if the clause referred to Mohammed; which is unintelligible. Read ~~سكك~~ ~~سكك~~ ~~سكك~~.

3) The following is undoubtedly corrupt. I have tried to translate as the text reads.

4) On Ḥajjaj ibn Yusuf see Ibn Dureid, ed. WÜSTENFELD, 186. The city meant is *Wasit*, on the river Tigris, between Baṣra and Kūfa.

5* D وَنَكْتَبُ قِصَّةَ 6* D بِسْمِ الْاِلٰهَةِ الْاَلْحٰى الْاَلْحٰى 7 D }
 وَخَبْرَةٌ مَعَ مَرْهَبٍ 8* D وَرَوِيَاةٌ بِطُوْرٍ سَيْنَا وَمَا جَرِيْ لَهُ + and
 زَمَانًا 12* D اَقْتَمَتْ 11* D مَرْهَبُ الرَّاهِبِ + 10 D بِسَلَامًا 9 D
 كَثِيْرًا وَفِيْمَا اَنَا ذَاتِ يَوْمٍ مِنَ الْاَيَّامِ اَمْشٰى فِي الْبَرِيَّةِ وَاِنْ تَدُ تَرَايَا

طويلا اذ قد نظرت عن بعيد¹ ديرا عظيما قصدته فلما اتيت اليه فوجدت فيه راهبا شيخا يسمى بحيرة فلما رايت سلم على وفرح بي جدا وقال سبحان الله الذى اوزانى وجهك فى هذا اليوم المبارك فان لى اليوم اربعون سنة لم يكن رايت وجه نصرانى غيرك* والآن قد علمت وتحققت انه قد فنيت حياتى

لى ديرا من بعيد واذى قصدته وسرت نحوه الى ان وصلت اليه وانى فرغت بالباب برشق فخرج الى راهبا ففتح لى الباب وادا به بحيرا الراهب ولما رايتته سلمت عليه فقربنى اليه بسرورا وشرح وانه قال لى هلم وادخل فلما دخلت قال لى من اين جيت فايته الذى جابك وجمع بينى وبينك لان لى اليوم فى هذا الموضع اربعين سنة ما رايت نصرانيا الا انت والان فقد علمت ان حياتى قد فنيت وقرب وقت وفاتى وقلت له انا عند ذلك عرفنى يا ابن لاي حاجة اتيت الى هذا الموضع الشعث فقال لى دنوبى جلبت على هذا جميعه لانى رجلا من اهل انطاكية مضيت الى طور سينا لاصلى فيه واقمت بذلك الجبل اياما وصعدت فوق راس الجبل وصليت هناك وانى سمعت الاخوة الرهبان يقولون فلا بذلك من ياتى الى هذا الموضع المقدس ان يظهر له روبا من الله تعالى بعد ان تكون نبيته صادقة وسوفة (?) شديدا واجتهاده رشيدا فلما قاموا الرهبان الى الصلات خرجت انا فى بعض الليالى من الدير ولم يعلم بى احدا من الرهبان فلما صرت على الجبل نظرة (!) لو فتى نورا عظيما مع ملايكة كتيرة ثم ابصرت

وتكثير به كل العالمين اعلمك 2* X commences here: بعد Ms 1)

وقربت وفاتي والله سبحانه انا بك الى هاهنا لتعلم كل خبري
لتخبر به المومنين وبما جرى* لي بهذا المكان اعلمك يا اخي
اذني رجل خاطى من اهل انطاكية فمضيت في بعض الايام
الى جبل طور سينا لاتبرك¹ باتار القديسين واخذ بركة صلوات²
الرهبان المقيمين هناك. ³ فلما وصلت اليهم صليت في تلك
المواضع المقدسة فقال لي بعض الشيوخ (fol. 154 a) الراهبان*
يا اخي⁴ قلت له لبيك ايها الراحل الصالح* سوف يظهر الله
لك شراً عظيماً⁵ حين تخرج من هذا المكان فقلت له تكون
ارادة الله تعالى تم انى قضيت ما على من الريانة وخرجت
من ذلك المكان* فلما صرت برا⁶ الجبل نظرت نورا عظيماً
⁴ لم يرى بمثله* وملايكة كثير⁷ وابصرت صليبا عظيماً⁸
يضى على الارض كلها⁹ مثل¹⁰ الشمس سبعة اضعاف وملاكا
عظيماً¹¹ ففزعت لذلك فزعا* شديداً فقال لي الملاك لا تخاف
وابصرت اربعة¹² زروس ارواح تحرك* بعضها لبعض¹³ وابصرت
¹⁴ اسدا ابيض قد¹⁵ اقبل من جوا¹⁶ البرية. فاكل¹⁷ الشرق والغرب
والبرية والشام¹⁸ وشرب ما البحر واخذر الى الغرب* وفي راسه

فلما صليت في تلك X* 3 صلوات X 2 لاستبارك X 1
5* X) 4* X الاماكن المقدسية قال لي بعض الاخوة الراهبان
10 X) 9 X وضوء + 8 D مقدسين X 7 برّ X 6 وتعانيه عيانا
من الملايكة قايماً فعند ذلك فزعت D* 11 ضوء + D ; كمثله
14 P بعض X 13 ارواح يحرك X ; ارواح تحاول D* 12 فزعا
mences here 15 X وقد 16 PX داخل 17 D + وشرب 18* X والبخر
تم انه بعد ذلك اخذر نحو الغرب

اثنى عشر قرناً¹ فقال لى الملاك² هذا ملك بنى اسماعيل.³
 تم⁴ ابصرت دابة سودة⁵ فاكلت⁶ * الشرق⁷ والغرب⁸ ولها
 ثلاثة قرون. فقال لى الملاك هذا ملك بنى هاشم ابن محمد
 وابصرت توراً قد اقبل من البرية⁹ وله خمسة قرون فاكلت¹⁰ * اربع¹¹
 اطراف الدنيا واخذ¹² الى الموصل فقلت للملاك ما هذا فقالت¹³
 لى¹⁴ هذا ملك المهدي ابن علي وفاطمة* وكما ان التور متضع
 (fol. 154 b) هادى.¹⁵ كذلك¹⁶ يكون ملكه متضعاً هادياً وكما
 ان الاسد يكسر ما¹⁷ وافاه كذلك يكون صاحب الاسد لا يقف
 بين يديه احداً يقاتله¹⁸ ولهذا المهدي تترجأ¹⁹ قبائل بنى
 اسماعيل وبه²⁰ يتم ملك العرب. وابصرت ايضاً نمر²¹ قد اقبل
 من الغرب²² يجرى²³ لابساً لباس من²⁴ الدم فقلت للملاك ما²⁵
 هذا فقال لى²⁶ ملك بنى شفيان الذى يبئد بنى اسماعيل
 بالسيف. وابصرت ايضاً تيس من²⁷ المعزى قد اقبل من الغرب

1 D } 3 D فقلت للملاك من هو هذا + قرن 1
 وابصرت ايضاً يعدة دابة قد 4 * D هاشم اسماعيل XP; اسماعيل
 7 D اكلت 6 P سودا 5 P اقبلت من ناحية الشام فاكلت
 والبرية والشام والبحر ثم انها نزلت في باب وفي + 8 D الشرقى
 وفي راسه قرون وانه اكل 10 * D جهراً + 9 DPX راسها ثلاثة قرون
 11 X } 15 X فقال 14 * X) 13 DP واخذ 12 DP اربعة 11 DPX
 يقابله 18 X كلما 17 D هكدا PX; (?) فهكده 16 D هادياً
 المغرب PX 22 نمرًا PX 21 وفيه 20 DPX يترجى X; يترجأ 19 P
 هدا + DPX } 26 PX) من 25 D 24 PX } بيجرى Ms; ? 23
 27 DPX)

وبلغ الى بيت المقدس فقلت للملاك من¹ هدا فقال لي هدا ملك القطرانيين² الذين³ هم بنى يقطان.⁴ وابصرت ايضا اسدا يوزير. قد اقبل من البرية بقوة عظيمة فاكل الكلد⁵ ووطى الكلد ولم يقف بين يديه شى فقلت للملاك ما⁶ هدا فقال لي⁷ هدا⁷ هو الذى⁷ يسمى المهدي ابن عايشة في ذلك الزمان وفي ايامه تكون شدة⁸ عظيمة لم يكن مثلها في العالم وايضا ابصرت⁹ رجلا لابس لباس اخضر فقلت للملاك ما¹⁰ هدا فقال لي هدا ملك بنى اسماعيل الاخير الذى يكون¹¹ فيه فناهم.* وايضا ابصرت مركبة مزينة بكل حسن فقلت للملاك ما هدا¹² فقال لي هدا ملك الروم الذى (fol. 156 a) يملك على الارض كلها الى¹³ اخر المملكات. وايضا ابصرت تنينا عظيما فتح¹⁴ فاه وبلغ¹⁵ الجميع بلا شفقة ولا رحمة ولا حنو.¹⁶ فقلت للملاك من هدا¹⁷ فقال لي هدا هو¹⁸ المسيح الكذاب الذى يقال له المسيح¹⁹ الدجال²⁰ الذى ياتى في آخر الزمان ويهلك كلما وافاه وايضا ابصرت الشيطان²¹ خزاه الله تعالى* وقد²² تعالى²³ نحو السماء²⁴ واتى²⁵ مثل البرق وامتلا²⁶ حسدا وغيظا.²⁷ وايضا ابصرت رجلا قد اقبل من المشرق ولباس²⁸

D 5 يقضان PX 4 الذى PX 3 القطرانيين D 2 ما P 1
 X; انظرت P 9 شديدة + DPX 8 X > 7 من D 6 الجميع
 في DPX 13 هدا P 12 في فناوه هم (!) D * 11 من D 10 نظرت
 خنوا P; حفية D 16 فابنلع X; وابتلع DP 15 ففتح PX 14
 وسياتى X 19 D > 18 P > 17 X has lost an whole leaf here
 D > 20 وانا P 25 السموات D 24 تعالا D 23 قد P 22 DP * 21
 بلباس P; بلباسا D 28 وغضب P 27 امثلا P 26

ابيض حسن¹ فقلت للملاك ما هذا فقال لي هذا² ايلياس³
 النبي⁴ الذى ياتى في تمام الايام⁵ بين يدي المسيح الحقانى
 وابصرت ايضا ثلاثة⁶ ملايكة⁷ لابسين⁸ نورا متمنطقين
 بالذهب*. فقلت للملاك من هؤلاء⁹ فقال لي هؤلاء جبرائيل
 وميكائيل وواحد¹⁰ من السرافيم.¹¹ ثم غابوا عني¹³ الملاكين
 وبقي الواحد الذى من السرافيم فقال لي ايها الانسان الفزع
 يهدى¹⁴ روعك فهديت واطمنيت وسكنت* فقال لي † اتبعني
¹⁵ ولا تخاف فتبعته*¹⁶ وطلع بي معه الى* السماء¹⁷ كالنايم بالروح
 لا بالجسد*¹⁸ ونظرت الى السماء¹⁹ سموات الرب † ونورا* عظيما
 لا يتكلم²⁰ به وسمعت نغمات²¹ الملايكة تسبح الى عتيق الايام*
 تسبيحا عظيما جدا لا يحاط به⁴ ولا يدرك ولا يحصى اصوات

1 D هاب...? 2 P + هو 3 D ايليا 4 P } 5 D
 سوحين D* 8 مقدسين + P 7 ثلاث DP 6 الجزء + P; الوقت
 لابسين متمنطقين P; بنور متمنطقين بلهب نارا اتسعد(?)
 11 D واخر P 10 هولاي الثلاثة D 9 لمناطق كالنار تلهب
 للوقت غاب عني الملاكين ويقالو P* 12 السرافيم P; الصرافيم
 احد من السرافيم فلما تطلعت اليه قال لي لا تدعربا هذا
 14 † D) 13 D لما ابصرت لكن هذا روعى وطيب قلبي
 الرعوب هده روعك وفزعك وانى هديت واطمانييت ثم انه قال لي
 وانه صعد بي الى D* 16 هكذا لما هدى روعى اخذني P* 15
 ونظرت D* 18 وانا كمتل الناييم وليس بالجسد بل بالروح D* 17
 وسما(?) وسما والسموات الرب D † 19 وابصرت ايضا نورا P; نورا
 الملايكة وعتيق الايام D* 21 ينطق P 20 والسما السما P
 عظيمة وعتيق الايام يسبحون P; جالسو تسبح له

(fol. 156 b) التجيد¹ للثالوث الموحد الواحد* الاب والابن
والروح القدس² قائلين قدوس قدوس قدوس الرب الضاباوت.*
وايضا ابصرت الدنيا تريد ان³ تخل وتبطل⁴ والسما تنطوى⁵
مثل⁶ القرطاس واخذت الارض وصارت خاوية وابصرت للمقدسين
داهبين⁷ الى الفردوس والخطاة⁸ داهبين الى العذاب المويد.*
¹⁰ وادخلني بالروح لا بالجسد* وابصرت تلاميذ ربنا¹¹ يسوع
المسيح في¹² درجة عظيمه عالية لا اقدر اصفها ولا ينطق
لساني ببلوغ نعمتها.* وابصرت يوحنا المعمدان¹³ عظيم
الشان اعلا¹⁴ من¹⁵ جميع الانبياء* وابصرت ايضا¹⁶ الشهدا
دونهم مجتمعين كلهم على درجاتهم¹⁷ ودانوا النبي يسبح
بتهليلة¹⁸ ¹⁹ وكل الانبياء* يقررون بما كانوا يتلون في الدنيا
بفرح وسرور وتهليل عظيم. وابصرت شجرة المعصية التي²⁰ هي
شجرة²¹ الموت. وابصرت شجرة التوبة التي هي شجرة الحياة
وابصرت ايضا وادي عظيم² كبير جدا عظيم* الغمق²² فيه
نار²³ لا تطفأ ودون²⁴ لا نيام وعذاب²⁵ لا يهدى وناس²⁶ اكثر

الذى للثالوث الواحد P; للثالوث الوحيد الموحد D * 1
7 D 7 !! كطى P 6 ايضا نطوا P 5) P 4) DP 3) D * 2
الجيم P; العذاب D * 9 و P + 8 داخلين P; متوجهين
الدرجة العالية الذى لا يقدر لسان P * 12 سيدنا P 11) P * 10
ابن زكريا P + 13 يشرى ينطق بها ولا يصل الى بلوغ نعمتها
16 A جميعهم P * 15 اعلا اكبر P; اعظم D 14 عظيم الشأن)
page is here missing in P 17 D 18 اختلافات در' 19* D بتهليلة
نارا D 23 بالعمق D 22 يولد منها D 21 الذى D 20 وكلهم
24 D) (نعم) وفيه اناسا 26 وعذابا D 25 ودونا D 24

من رمل البحر يصيحون¹ واسنانهم تصر مثل الرعد العظيم
وترتعد² مثل³ الريح العاصف من شدة العذاب فتهترت⁴
وبكيت وقلت ما يفيد⁵ الانسان لو ربح⁶ العالم كله⁷ وخسر
(fol. 157 a) نفسه. هذا كله⁸ ابصرته بالروح لا بالجسم.⁹
عند ذلك قال لي الملاك الموكل بي¹⁰ اذهب الى موريقا
ملك الروم* واكسر عصاك قدامه وقول له¹² هكذا ينكسر ملكك
من بني اسماعيل وادهب الى كسرى¹³ ملك الفرس واكسر¹⁴ نصف
عصاك بين يديه* وقول له¹² هكذا ينكسر ملكك¹⁵ من وحوش*
البرية.¹⁶ فذهبت الى موريقا ملك الروم وصنعت¹⁷ قدامه كما¹⁸
امرني الملاك فلم¹⁹ يغضب علي²⁰ وقال* لي تكون²¹ مشية²² الله
في خلقه²³ وذهبت الى كسرى ملك الفرس²⁴ وصنعت قدامه²⁵
كما امرني الملاك. فاجاب وقال لي من اين قلت²⁶ هذا واين
رايت هذه²⁷ الرويا فقلت له في طور سينا موضع²⁸ اخذ موسى
الثوراة²⁹ [من]³⁰ الله. فقال لي اي شئ³¹ ابصرت هناك فقلت

وانى D 4 شبه D 3 وترعد D 2 (?) ويصيحون + D 1
7 D ? ربح V; بالربح D 6 لو انه ائتنا (افتاد) ? D 5 تتهدت (!)
8 D باسرة 9 D جميعه 10 X sets in again here 11* D
عصاك النصف منها قدامه X* 14 كرسى (!) X 13 > D 12 الملك
17 D); وهكذا اقممت لساعنى + X 16 قدام وحش D* 15
يصعب عليه ذلك بل انه D* 19 ما X 18 P (fol. 56) sets in again
خليقته PX 23 ارادة D 22 يكون PX 21 عليه PX 20 قال
28 D هذا PX 27 لك + D 26 > PX 25 الروم; القدس D 24
شيا D 31 DPX 30 الثوريه P 29 في الموضع الذي PX; موضعا

له ابصرت حمار الوحش قد طلع واخذ¹ عنز² وتوطاه³ برجليه
 وخبرته باخباري⁴ فلما سمع⁵ هذا انتهد⁶ وقال* اذهب بسلام
 واني خرجت من عنده ودخلت⁷ بلاد الايقار وصرت⁸ انادي
 فيهم ان⁹ لا يمسحوا لصلبان كثيرة ولكن لصليب¹⁰ واحد¹¹
¹² ولا يرسموا في¹³ كنايسهم صلبان كثيرة ولكن صليب¹⁴ واحد¹¹*
 في كل كنيسة ويكون سجودكم¹⁵ له وقلوبكم¹⁶ الى صليب ربنا
 يسوع المسيح المخلص الذي به تخلص¹⁷ العالم* (fol. 157 b)
 كما ابصرت انا في طور سينا صليباً¹⁸ واحداً قائماً في الدنيا
 كلها فلما سمعوا اساقفة الناحية ذلك منى¹⁸ طردوني [من]¹⁹
 بلادهم. فوقعت في هذه البرية نحو بنى اسماعيل²⁰ فانست
 اليهم²¹ وانسوا الى²² وحادثوني وحادثهم فاريت الى* هذا الدير
 وعمرت²⁴ والصقت به بئر ما²⁵ عذبة طابة وصارت العرب تجي
 وتستقي منه†* ويجلسون عندي في كل الاوقات ويانسون²⁶ بي

برجليه X; بـرجل واخبرته D 3 عنزة X; عنز P 2 واتخذ X 1
 هذا D* 5 جميع ما رأيته + D; بجميع اخباري PX 4 وخبره
 الى + DPX 7 تنهد PX 6 الكلام تنهد ثم قال
 واحداً D 11 بصليب A; لصليباً DPX 10 بان D 9 واخذت
 ثابتة D* 16 سجودهم D 15 صليباً D 14 على D 13 PX* 12
 > D 18 خلص PX 17 في حبة صليب سيدنا مخلص العالم
 بي D 22 بهم D 21 From here a page missing in X 20 DPX 19
 وحادثوني وحادثهم واويت P; وحادثوني وحادثتهم فانيت الى D* 23
 وحفرت فيه هذا البئر حصل فيه ماء كثيراً عدبا D* 24 الى
 عذب P + 25 وانتفع به الاعراب وصاروا يجوا اليه ويستقوا منه
 واستانسوا D 26 طيب وصارا العرب يجو يستقوا منه

وانست¹ بهم² ويقضون حوائجى واقضى حوائجهم وكل شى
 كنت امرهم به واشير به عليهم يمتثلونه³ ولا يخالفون⁴ ذلك⁵
⁶فاخذت اقول لهم* انكم ستملكون ملكا عظيما قويا سبع⁷
 سوابيع وتنزلون هذه البرية كلها وتسمعونها قبله ويكون⁸
 لكم دولة عظيمة متسعة⁹ جدا واخذت¹⁰ اخبرهم بخبر ابوم
 اسماعيل ووعدهم الله لابراهيم فيه باظهار الملك والسلطان
 وكثرة النسل وبخبر امه هاجر وكيف لقيها¹¹ الملاك¹² في الطريق*
 ثلاثة¹³ مرات¹⁴ وقال لها* لا تحزنى سيكون من ولدك شعب¹⁵
 عظيم يشتد به ظهرك ويكون له¹⁶ ملك كبير* تم خبرتهم¹⁷
 بما قرآته من قول⁵ الشعيا النبى ان يقول ان عدد ملك¹⁸
 بنى قيدير¹⁹ عدد سنة الاخر²⁰ وتذهب كرامتهم بعد ذلك
 وبما قرآته من قول بلعام ان يقول تملك²¹ بنى اسماعيل سبع
 سوابيع كبار* (fol. 158 a) منيعة. وخبرته بما قرآته من قول
 دانيل النبى ان يقول سيأتى شعب اسماعيل ويقف²² في موضع
 القدس وخبرته²³ بما²⁴ قرآته من قول متاديوس ان يقول عن

1 D واستانست 2 P اليهم 3 D فيهم 4 D يخالفونه
 5 D > 6* D واننى ابتديت بذلك بقولى لهم 7 P سبعة
 8 P وتكون 9 DP منيعة 10 D + ان 11 D لقهاها 12* D >
 13 P ملكا كبيرا 14* D مرار وقوله لها 15 D شعبا 16* D يكون عدد كثير لا يحصى عددهم 17 P اخبرتهم
 وبعد ذلك تذهب كرامتهم واخبرتهم ايضا بما قرآته من
 20 D قول بلعام ان يقول سيملك بنو اسماعيل سبعة س' ك'
 قد + P 24 واخبرتهم 23 P ويفق 22 P سيملك 21 D الاخير
 25 X sets in again here

ملك بنى اسماعيل وانتشارهم في الارض¹ وتمكينهم² منها³
وانهم⁴ لا يقف بين ايديهم احد⁵ ويكون لهم دولة قوية⁶
شديدة الناس⁷ وسيقيم الله رجل منهم كبير الحال وعدة
ملوك يخرجون من عصبه⁸ ويكترون⁹ على الارض حدا¹⁰
ويسمى¹¹ اسمه¹² محمد ويحمد* ويكون ذكره في اقطار الارض. وفي
بعض الايام كنت واقف¹³ على البير استقى الماء¹⁴ يعذ حديثي¹⁵
معهم¹⁶ بثلاثة¹⁷ سوابيع¹⁸ من الايام حتى¹⁹ ابصرتهم²⁰ مقبلين
الى* ومعهم حدث شاب²¹ فصيح شهيم شليط²² ²³مترالس
عائلا ادبيا فهما يامر* الجمالين²⁴ وينهاهم²⁵ وكذلك²⁶ التجار
²⁷يقبلون منه*. فقلت في سرى²⁸ واستخرت²⁹ ربي³⁰ وحرزت

X 5 وانه X 4 فيها D 3 وتمكنهم D 2 كلها + D 1
وملون + 9 عسبا P 8 الباس DX 7 عظيمة D 6 احدا
D 12* ويكون PX; ويسما D 11 جدا X; (D 10 للارض)
حرمًا سين وتفسيره X; سرجاس (?) الذي تفسيره احمد ومحمد
D 16 خدمتي PX 15 ماء D 14 قائم PX 13 احمد ومحمد
D 19 واذا اقبل الى جماعة منهم PX* 18 بثلت X; ثلاثة D 17
D 23* سليط PX 22 حسن + D 21 واداهم + D 20 حين
مريسو(?) ورايته صافلا(?) ادبيا فهما ذو ذهن حاطر وله فهما
متزين ورايته عائلا ادبيا فهما ذكيا يامر PX; كبيرا يصيرا بامر
D 26 ودهنهم(?) P 25 اهل قبيلته PX; المبالين(?) D 24
والاعراب + D; منه > P; يقبلون اليه ويسمعون منه X* 27 ورايت
D 30* واستخرت P; واستخره DX 29 نفسى D 28 يسترشدونه
وجال فيه فكري وحققت فيه ضنى ان ذلك الرواية له وانى حبرت
عليه وتقدمت الى بين يديه وتميرته(?) حيدا فوجدته موافق لها
ثم حرزت فكري X; حرزت فكري P; ورايته وقلت في نفسى

عليه* وقلت ينبغي يكون¹ هذا الرجل² يثروس³ على⁴ بنى اسمعيل⁵ ويكون ملكا عليهم ويكون⁶ للدولة⁷ لانه شاب⁸ نسبته⁹ الرياسة فان له¹⁰ حرصا وصولة*.

فقلت يا فتى ما اسمك فقال¹¹ محمد. فقلت له انت¹² صاحب الملك والسلطان ولك تكون الدولة واسمك¹³ هو المدكور واليك¹⁴ ¹⁵ تكون القبائل والشعوب* ويكون اسمك يدكر في¹⁶ اقطار الارض* وخبرك ينتشر¹⁷ (fol. 158 b) في جميع¹⁸ الدنيا ويرى كل من يدكر اسمك وعظمه¹⁹ يكون²⁰ قد قرب قربانا لله نقيا زكيا. ثم اشرت عليه بالانصراف²¹ مع اصحابه والرجوع الى²² بعد ذلك* وحده حتى اعرفه²³ واقفه على كلمها²⁴ يريد²⁵ يد ان²⁶ ²⁷ يعمله. فاتصرت²⁸ الغلام مع²⁹* الاعراب الذين كانوا معه وهم حزاناء³⁰ وقد امتلوا عليه حسدا.³¹ ³² تم رجع* الى بعد

هو بالحقيقة + D 2 ان يكون ينبغي X; ان يكون P; ان D 1
 3 D DP 7 وتكون PX 6 اسمعيل D 5 جميع + X 4 يترايس D 3
 X; وله حزالة وصولة* P 10 يشبه DPX 9 شابا X 8 الدولة له
 ابشر فانته D 12 اسمى + D; لى + PX 11 وله حزاله صولة
 تخرج الشعوب D* 15 واليه PX; ومنك D 14 لان اسمك D 13
 20 D DPX 19 ويعظمه PX 18 تنتشر P 17 الاقطار PX* 16
 وقلت له امضى مع D; بالانصراف P 21 انه يقرب PX; انه
 بعد مصيهم وحدك D; فبيما بعد وحده PX* 23 اصحابك بالرجوع
 DPX) 26 تريد D 25 (X; ما P 24 اعرفك واقفك D 23
 وانصرف X 28 فعله وانصرف الغلام لوقته وانصرفت معه D* 27
 32* D وغيطا + D 31 القلوب + D 30 وانصرف معه PX 29
 واما هو فرجع PX; ثم انه رجع

ثلاثة¹ ايام وهو تلقا² معلق³ القلب بما⁴ خبرته به فجلس
عندى وحدته وحدثنى⁵ وسالنى واستقصا منى واختبر واعتبر.⁶
فقال لى جعلت فداك⁷ انى قد سمعت من شيوخنا⁸ حديثنا⁹
لا ادرى¹⁰ هو حق* ام لا. فقلت له¹¹ اى حديث* سمعت.¹²
فقال لى ان قبائل العرب¹³ ملكوا الشام وقد¹⁴ استعبدوا الخلق
وصاروا فى قبضتهم ستين سنة حتى قام عليهم¹⁵ رجل من
بنى اسراييل يقال له جدعون القاضى¹⁶ فحاربهم وهزمهم¹⁷
وانتصر عليهم¹⁸ ولم يفلت منهم¹⁹ الا بعضهم ورجع* الى هدا
الموضع فاستانس²⁰ اليه تسعة ائجان من العرب وسكنوا بالشام
ولم يرجعوا الى هده الغايه واخاف²¹ ان يكون هده المرة ايضا
تصير مثل تلك الاولى²²* فانصرف انا واحسابى محسرين فاجبت
وقلت له لا لعمري ما تنصرف محسرا بل تغلب وتنتصر وتملك
سبع²³ سوابيع مسبعة²⁴ وتزيل (fol. 159 a) اهل بيتك وجميع²⁵

1 DX 2 D + 3 D 4 معلق 5 PX 6 ثلاثة 7 P
بما (ما P) كلمته به ففرح (فقال) PX +; انه (قال) D + 6
وحدثنى ثم سالنى وقال لى اريد اسالك عن كلاما اخر سمعته من PX* 7
هو حقا X; هل هو بحق D* 10 ليس D 9 الشيوخ D 8 شيوخ
(PX 14 كانوا قد + D 13 سمعت D 12 ما هو الذى PX* 11
ولا نجا منهم الا القليل اليسير D* 17 وهربهم X 16 القاضى X 15
من D* 20 واستانس DPX 19 منه PX 18 والتزير (?) الحقيقير ورجعوا
PX 21 ايضا (P); يكون (PX); هده النوبة الاخرى تصير تلك تكون
لان ليس هده الدولة الاول + D; منيعة PX 23 سبعة PX 22 الاوله
له لان هده برويا وخطاب رايات ظهرت لى من اجلك امرنى
الهالك الذى موكل بى من قبل الله عز وجل بانى امضى

قومك عن ¹سجودهم للاصنام* الى السجود لله ²تعالى وحده*.
فقال لي فانث ³لاى رب ⁴تعبد. فقلت له لله الازلى خالق
 السموات ⁵والارض وما بينهما. فقال لي ومن هو هذا حتى
 نعرفه ⁶ونعرف به* فقلت له الله الازلى الحى الذى لا يموت
 التالوت الواحد القدوس الاب والابن والروح القدس الاله

واعرف بك ملك الروم وملك الفرس بانك تغلبهم وقد عرفهم
 بهذه الامور جميعها وانت قريبا سريع وباركت عليه وقلت
 له الرب يعظم اسمك فى الارض كلها ويكثر رزحك ويحل فى بيتك
 من بعدك ويكون كلامك يعلموا الكل ويدك تحوزهم واعلم يا
 ابنى انك ستملك ملك عظيمًا وندكر ذكرا كبيرا وتنفخ بين
 يديك المدن والبلدان والقرى ويخرج من زرعك اثنى عشر ملكا
 ويعظم ملكهم فى الدنيا كلها ويملكون مملكات كثيرة ويكعبون
 بلدانا عظيمة ومدنا منبعة ويكون لهم سلطانا عظيما وليس
 مملكة تقدر ان تقف بين ايديهم ويعظمون اسمك فى الدنيا
 كلها كما يعظم اسم الاله ويكون مشتركا ناسحة (?) ادا ذكر
 ذكرت معه فقال لي من اين علمت هذا الذى قد قلت له
 فتبينت له وعرفته انه من روبا رايتها لك بطور سينا وخبرته
 بجميع ما رايته بيان مبين فقال لي فمن اتا بك الى هذا
 الموضوع فقلت له سيدى يسوع المسيح الذى يغنى لي لحبرك (?)
 واعرفك انك تكون ملكا على الارض جميعها واربعة وعشرون
 ملك يملكون من بعدك وكثيرا منهم يقتلون وترد اهل منك
 وكل PX 24

D* 2 السجود للاصنام وتنقلهم PX; السجود للاصنام D* 1

(D* 6 السماء P 5 ربا D 4 انت PX 3 الواحد)

¹ الواحد الصابوت* الخالق الناطق بكلمته للكل الحى الحىي بروحه [التالوت² فى اقايمي³ واحد³ فى جوهره. فقال لى هذا⁴ ذقليد عظيم*⁵ حكييم ما تضبطه⁶ عقول قومى⁷ ولا تفهمه اريد ان تقصر لى على مختصر الامانة*⁸ وفضل الامانة* فقالت له القصد المعبود كلمة الله الخالقه⁹ الازليية الواحد* فى الجوهر مع الاب وروح القدس الحجد!¹⁰ الذى نزل من السماء¹¹ وتجسد من روح القدس ومن مريم العدرى وعمل الايات وصعد الى السموات¹² وياتى ايضا¹³ ليدين الحيا والاموات الذى ليس له ملكه انقضا¹⁴ ولا زوال* فقال لى ان بشرت¹⁵ انا بهده الكلمة والروح يتم لى. فقالت له¹⁶ وكيف لا يتم* وقد بشر بهذا من كان قبلك من الانبياء الذين¹⁷ لا يشك فيهم¹⁸ ولا يرتاب¹⁹ فى قولهم* فتم امرهم²⁰ وكبر شانهم وشكر فعلهم وحق قولهم (fol. 159 b) بتمام²¹ فعل المسيح* فى الارض وانت تصحح²² حىي

1* DX الواحد الصابوت P واحد الصباروت 2 PX 3 X

الواحد 4* D acc. 5 P) from here until فعلهم in line 12

ولا تفهموه واريده منك ان تختصر على فى شرح 7* D يضبطه X 6

ولا تفهمه ولكن اريد ان تقتصر على مقتصر الامانة X; الايمان

المسيح المتجسد* 9 ومضة (?) الدبانة X; وفضل اليمانة (?) 8* D

من حيث + D 11 الحجد DX 10 الاله الحمو (?) بالمعود المتفق

بجسده + D 13 اعلى السموات 12 D لا يفارق السما

وكيف لا يتم لك X; فكيف انتم (!) لك 16* D بشرت DX 15

قولهم X 20 X; لقولهم 19* D فى قولهم X 18 الذى X 17

وصحح P 22 ما فعله سيدنا المسيح PX 21*

المسيح واياته¹ وقيامته² وطلوعه الى السماء³ فيكون⁴ قولك⁵
 مصدقا⁶ عند الأمم والشعوب ما خلا اليهود الملاحين فانهم
 يكذبون قايلين⁷ انه⁸ لم يات⁹ بعد لان¹⁰ الذي اتى¹¹ ببدع
 فصلبناه* وقتلناه وابدناه وهم في هدا كاذبون ومن مكرهم انهم
 اعتدوا¹² لكل¹³ الامم وما¹⁴ اتفق اثنين¹⁵ منهم على رجل الا
 دبرا¹⁶ في قتله. ¹⁷ فعند ذلك* كثر غضبه على اليهود وساعدني
 على بغضهم ومقتهم ولعنهم. ثم قال لي ان تم لي¹⁸ هذا الامر
 يا راهب مبارك فتمنا¹⁹ على²⁰ كلما²⁰ شديته²¹ فاني²² ابلغك
²³ شانك وماملوك في الدنيا.* فقلت له²⁴ اريد منك شيء²⁵
²⁶ من غرض الدنيا ولا ما قل ولا ما جل ولا مناي* الا العناية
 بامر النصراري في ايام مملكتك²⁷ وملك قومك²⁸ لانها اعضا ضعفا*
 وقد امرنا²⁹ بالتواضع والصبر الشديد³⁰ وفيهم زهبان³¹ مساكين
 فقرا³² وقد³³ زهدوا في هذه الدنيا وبغضوها ما³⁴ فيها من

السموات D 3 من بين الاموات + D 2 وفعلة الايات D 1
 حققا بما قد سبق بديا عبانا + D 6 لك + D 5 ليكون PX 4
 D 11* لا + X 10 ياتي D 9 ان المسيح PX 8 قايلون P 7 بيانا
 على PX 13 اعتدروا D 12 بعد فص' X ; بدع فص' P ; نحن صلبناه
 PX 17* ذكروا D 16 اثنان PX ; اثنين (?) D 15 ما D 14 كل
 PX 20 فاتمنا PX 19) D 18 فعند ما قلت له هكذا
 اباه فقل لي ما شيت D 23* فاذني X 22 شيته X ; تشتيه D 21
 مملكك PX 27) D 26* شيئا D 25 لم D 24 فاني فاعله و??? ما
 D 29 لان النصراري قوما ضعفا اعفا PX ; فانها ضعفا اعفاء D 28*
 فقرا حناجين D 32 كثير + D 31 الشدايد PX 30 امرهم ربهم
 وما DPX 34 قد PX 33 فقرا PX

خيراتها¹ ونعيمها² وتخلوا عنها وهربوا الى السخارى والبرارى
وانفردوا لنفوسهم³ وطلب⁴ خالقهم⁵ فتحمل عنهم*⁶ الا⁷ ان
والمودية* والعنت⁸ والتعدا من احكامك⁹ على جماعتهم وتامر
ان لا يوخذ منهم خراج ولا جزية لانهم قد بغضوا¹⁰ الدنيا
(fo1. 160 a) ولم يلتفتوا على¹¹ نساء ولا على¹² اولاد ولا على¹²
مال ولم يلتمسوا¹³ شيئا منها* البتة. وايضا اريد منك ان
تامر ان لا يلحق احدا¹⁵ من النصارى ظلم¹⁶ ولا جور فانك
ان خملت عنهم هذا¹⁷ رجوت ان¹⁸ يمد الله في¹⁹ ملكك*
ويديم سلطتك.

نعيمها² D حيواتها(!) PX; الحيرات ورفضوا جميع¹ D
ومن الفضل تحمل (تحمل X) PX*⁵ في طلب⁴ PX لانفسهم³ X
+ D⁹ والعبت PX⁸ والبرزايا P⁷ الا⁷ انفسهم⁶ D* عنهم
يلتفتوا الى PX¹³ الى PX¹² الى X¹¹ ابغضوا X¹⁰ الجميع
جميعه + D¹⁷ ولا ضم + D¹⁶ احد D¹⁵ اشياء من ذلك D*¹⁴
عمرك وينبث + D¹⁹ الله يزيد في ايام مملكتك PX*¹⁸

[To be continued.]