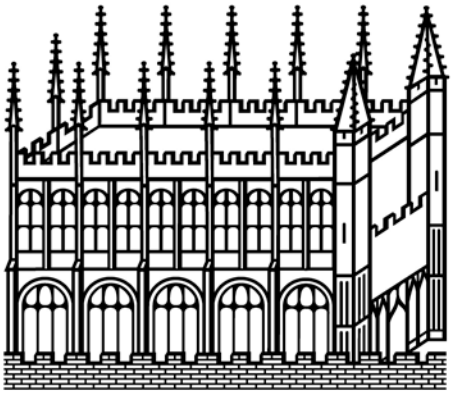

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SYRIAC APOCRYPHA.

W. WRIGHT.

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To the Rev. Professor
R. O. Smith
with the kind regards of
W. W.

CONTRIBUTIONS

TO THE

APOCRYPHAL LITERATURE

OF THE

NEW TESTAMENT,

COLLECTED AND EDITED FROM SYRIAC MANUSCRIPTS IN THE BRITISH MUSEUM,

WITH

AN ENGLISH TRANSLATION AND NOTES,

BY

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WILLIAMS AND NORGATE,

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20, SOUTH FREDERICK STREET, EDINBURGH.

1865.

ASHMOLEAN MUSEUM
MARGOLIOUTH
BEQUEST
1940
OXFORD

TO

CONSTANTIN TISCHENDORF,

THE EDITOR OF THE

EVANGELIA APOCRYPHA

AND OF THE

ACTA APOSTOLORUM APOCRYPHA,

THIS WORK IS DEDICATED

BY HIS SINCERE FRIEND

W. WRIGHT.

PREFACE.

THIS little volume is intended as a humble companion to the *Evangelia Apocrypha* of my learned friend Professor Dr. Tischendorf of Leipzig. What he has done in so masterly a manner for the Greek and Latin texts of the Apocryphal Gospels, I have attempted to do—I fear very imperfectly—for the Syriac texts, so far as they are accessible to me. As my manuscripts are, generally speaking, more ancient than those used by Tischendorf, my great aim has been to reproduce the text in each case as accurately as possible, and to give a close rendering into English, so that the Orientalist may be able to judge of my understanding of the document, and the Classical Scholar to compare it easily with the Greek original or the old Latin translation. Where the manuscripts are torn or otherwise illegible, I have inserted within brackets what I suppose to be the missing words or letters. All other emendations and corrections I have invariably placed at the foot of the page. I have also added a few notes, pointing out some of the more important differences between the several versions, and explaining, or at least noticing, certain difficulties; but to these notes I do not attach much value, my wish being rather to edit and translate than to annotate. If my labours are favourably received, I shall be encouraged to bring out another

volume, which I have now in preparation, containing the *Apocryphal Acts of the Apostles*, such as St. John, St. Thomas, Paul and Thekla, etc.

The documents contained in this book are the following:—

I. The *Protevangelium Jacobi*, taken from the Nitrian manuscript Add. 14,484, fol. 10 rect.—fol. 12 vers. (as at present numbered). This manuscript seems, as nearly as I can judge, to belong to the latter half of the sixth century. It is a large quarto, written in two columns, in a fine, regular Estrangĕlā. The diacritical points were in many cases inserted by the scribe, but others have been added at a much later period by some industrious reader, and I found it impossible to make any distinction between them in print. The greater part of this apocryph has been lost, the text commencing with the words that correspond to the clause *αὐτὴ ἡ ἡμέρα κυρίου ποιήσει ὡς βούλεται* in cap. xvii. of the Greek text.

II. *The Gospel of Thomas the Israelite*, taken from the same manuscript as the preceding, fol. 12 vers.—fol. 16 vers. (as at present numbered).

III. *The Letters of Herod and Pilate*, taken from Add. 14,609, fol. 120 rect.—fol. 122 rect. This is a small quarto, written in two columns, in a good, regular Estrangĕlā of the sixth or seventh century. It has been partially described by my friend Dr. Land of Amsterdam in his *Anecdota Syriaca*, tom. I., prolegom., p. 19. These letters, of which Dr. Tischendorf possesses the *Greek* originals, are clearly a forgery

of comparatively late date, I should say not earlier than the end of the fourth century. The quotation from Josephus, p. בד (transl., p. 17) is evidently made, not directly, but through the *Ecclesiastical History* (lib. II. cap. 10) of Eusebius, who died about A.D. 340. I need hardly point out, that, in the latter part of the letter of Pilate, the author forgets his assumed rôle altogether. Whom he means by Justin and Theodore I do not pretend to know. The passages quoted are not improbably mere inventions of his own; and he may have used the name of Justin because *Justin Martyr* cites the *Acta Pilati* in his *First Apology*, cap. 48 (edit. 1742, p. 72). As to Josephus, the passage regarding king Agrippa has no connection whatever with the rest of the letter.

IV. Under this head I have combined fragments of two recensions of the well-known *Transitus*, *Assumptio*, or *Κοίμησις beatæ Virginis*. This work is, as Ewald has already shown, most probably a production of the latter half of the fourth century. Older it certainly cannot be, partly on account of the dignity and importance which it attaches to the monastic life, and partly because of the works cited or made use of in writing it. These are, firstly, the *Testament of Adam*, which can hardly belong to an earlier period than the fourth century; and, secondly —if my conjecture (p. 60) regarding the name of ⲥⲁⲛⲓⲁⲥ or ⲥⲁⲛⲁⲥ, *Σηϊανός*, *Sejanus*, be correct— the *Chronicle of Eusebius*.

An edition of the original *Greek* text we may

shortly expect from Dr. Tischendorf, who has discovered it in two manuscripts. Meanwhile the reader should examine the old *Latin* redaction of the work, printed in La Bigne's *Maxima Bibliotheca vett. Patrum*, tom. II. pars 2, p. 212 foll.; and the *Arabic* version, published by Enger, under the title of اخبار يوحنّا السليح ، في نقلة امّ المسيح, *id est Joannis Apostoli de Transitu beatæ Mariæ Virginis liber* (Elberfeld, 1854).

Of *Syriac* editions or redactions I have now brought to light no less than three.

The first of these is a fragment, occupying p. لا—حا of this volume. It is taken from Add. 14,484, fol. 7 vers.—fol. 9 rect. (as at present numbered). These leaves are palimpsest, but the more ancient writing is almost wholly illegible. Our text is written in a good, current hand, apparently of the tenth century. It was left unfinished by the scribe, who stopped short in the middle of fol. 9 rect. This seems to me to be the simplest form of the Syriac text, and will probably be found to approach most nearly to the Greek.

The second Syriac recension is that which I have published, with an English translation, in the *Journal of Sacred Literature* for January and April 1865. It is taken from Add. 14,484, fol. 16 rect.—fol. 45 rect., collated with Add. 14,732, which latter is a manuscript of the thirteenth century. In this recension the work has been considerably enlarged, in particular by the addition of a lengthy introduction, narrating the pretended discovery of the book, and

connecting its history with the church of St. John at Ephesus and the monastery on Mount Sinai. Ewald has written a review of my edition in the *Gött. gel. Anzeigen* for 1865 (Stück 26, p. 1018 foll.), and it is worth while to quote his opinion of the value and interest of the book. "Man kann sicher behaupten erst dieses Buch sei der feste Grund für alle die unselige Marienverehrung und hundert abergläubische Dinge geworden welche seit dem fünften Jahrhunderte immer widerstandloser in die Kirchen eindringen und so viel zur Entartung und Lähmung alles besseren Christenthumes mitgewirkt haben. Das kleine Buch ist daher für die Geschichte aller Jahrhunderte des Mittelalters von der grössten Wichtigkeit, und noch heute sollte man vieles hier zu Lernende weit bestimmter beachten als gewöhnlich geschieht. Der ganze Mariencultus der Päpstlichen Kirche beruhet auf diesem Buche: man würde ganz vergeblich eine andre Grundlage für ihn suchen, trotzdem dass es durch das *Decretum Gelasii* noch einmal in früheren Zeiten aus der Reihe der Kanonischen Bücher ausgeschlossen wurde. Die drei jährlichen Marienfeste bei welchen die Griechische Kirche bis heute stehen geblieben ist und über deren Zahl nur die Päpstliche im langen Laufe der Jahrhunderte inmer weiter hinausging, sind zuerst in diesem Buche gefordert und sogar ihren Jahrestagen nach bestimmt. Der Wahn von der unbefleckten Empfängniss Maria's welcher in unsern Tagen zum Dogma erhoben ist, findet nach S. 35, 18—21 nur

in diesem Buche seinen Grund und seinen sichern Ausgang. Der ähnliche völlig ungeschichtliche Wahn von einer ursprünglichen Verehrung und Heiligung des Christusgrabes in Jerusalem spricht sich zum ersten Male im Anfange des zweiten der sechs kleinen Bücher dieser Schrift d. i. im Anfange der Erzählung von den letzten Lebenstagen der Maria aus: und hier sogleich só dass man wohl begreift welchen tiefen Eindruck eine solche Erzählung auf die damalige Welt machen musste, wäre auch das bekannte Beispiel der Mutter Constantin's nicht schon vorausgegangen gewesen."

The third Syriac recension of the *Assumptio beatæ Virginis* exists, like the first, only as a fragment, occupying p. ٧١ — ٢٤ of this book. I have taken it from Add. 12,174, fol. 449 rect.—fol. 452 rect., a vellum manuscript in large folio, containing chiefly lives of Saints and Fathers of the Church, written in the year of the Greeks 1508, A.D. 1197. In this form, as well as in the Arabic version edited by Enger, the book has been still farther enlarged, and carefully elaborated it all its details. Let the reader compare, for instance, the disputation between the believers and the unbelievers, as given here (p. 24 foll.), with the corresponding passage in the second recension (*Journ. of Sacred Lit.* for April 1865, p. 144 foll.)

V. The *Obsequies of the Holy Virgin*, taken from Add. 14,484, fol. 1 rect.—fol. 5 vers. (as at present numbered), with the exception of the last fragment, p. ٧٥ — ٣٥, which still stands in the volume of

fragments numbered Add. 14,669, fol. 39. To judge from the handwriting, I should say that this is the oldest of my manuscripts, belonging probably to the latter half of the fifth century. The leaf bound up in Add. 14,669 is so much stained and soiled, that the writing on the verso can only be read with the greatest difficulty. I have however, I believe, made it all out satisfactorily. The title which I have given to this apocryph is taken from the heading in Add. 14,484, fol. 4 vers. and fol. 5 vers., ܡܢ ܚܢܢ ,ܡܫܝܚܐ ܕܡܪܢ. It is, therefore, another work of the same class as No. IV., but presenting many important divergences. Perhaps the most curious feature in it is the marked manner in which the teaching of St. Paul is contrasted with, and preferred to, that of the other Apostles (p. 44 foll.).

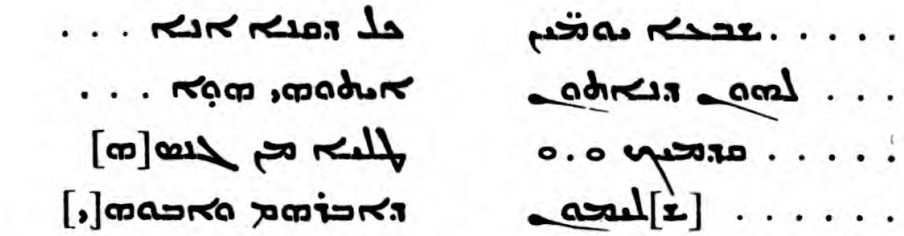
I have found among our manuscripts the following fragments, which also belong to this work, and which it may be as well not to withhold from the reader.

a. Part of the lower half of a leaf, at present bound up in the volume of fragments Add. 17,216, fol. 17. This seems to be the leaf immediately preceding the first of my text (Add. 14,484, fol. 1). On the one side we read as follows :—

Col. *b.*	Col. *a.*
✣ ✣ ✣ ✣	✣ ✣ ✣ ✣
. . . . . ܟܙ	ܕܡ[ܫܬ] . . . . .
. . . . . ܟܚ	ܕ[ܡ]ܢ ܐܦܣܛ.

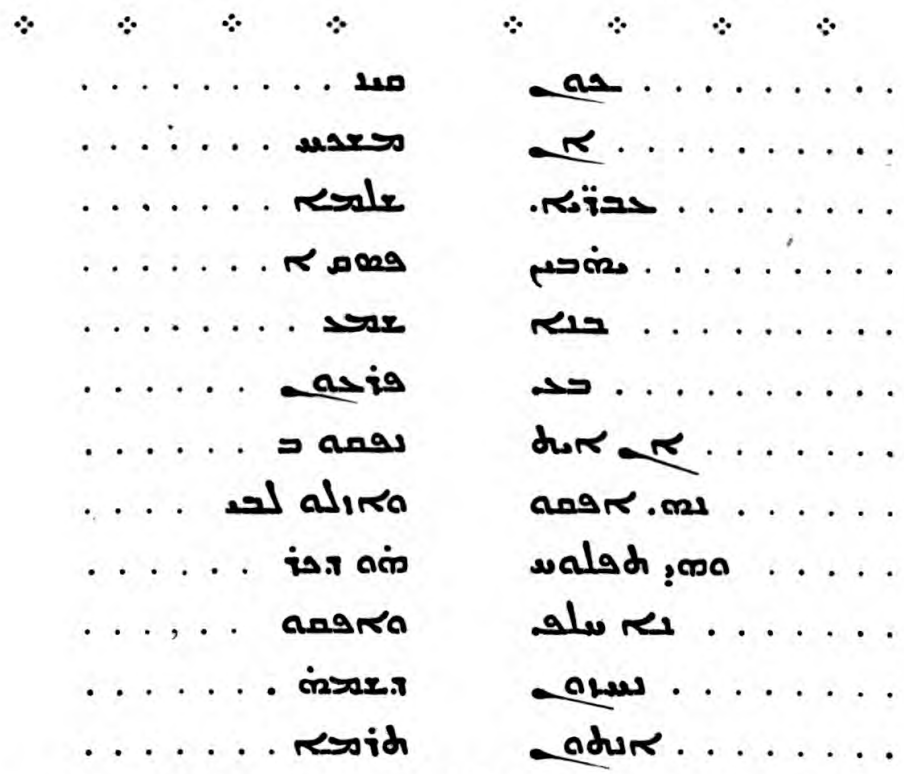
And on the other side :—

Col. *b.* Col. *a.*



b. A very small fragment, at present bound up as Add. 14,484, fol. 6. It appears to be part of the leaf that immediately followed fol. 5.

Verso, col. *a*. Recto, col. *b*.



c. Four leaves, at present bound up in the volume of *palimpsest* fragments Add. 14,665, fol. 21—24. The modern text of these leaves, which are all a good deal stained and torn, is of no value whatever. The ancient text can still be deciphered in part on the

outer or hard side of the parchment. On the inner or soft side it might perhaps be read with the aid of chemical agents, which I am not at liberty to employ.

Fol. 22 rect. The appearance of our Lord by the bed of His mother; her last words and death. Her soul is entrusted to the charge of the angel Michael. St. Peter commences a conversation with our Lord.

ܟܬܒ ܥܡܗ ܫܡ . ܒܝܬ ܚܢܢ ܥܠ ܟܘܪܣܝ ܕܥܠ ܡܛܪܬܐ
ܠܡܚܢܢ . ٥٥ .
ܠܗ ܡܢ ܟ[ܕ] . ܫܡܥܘܢ ܚܢܢ ܐܡܪ ܫܡܥ ܫܘܫܦ
ܚܢ, ܟܝܣ ܐܬܐ . . . . . .
ܕ . . . . . .
ܟܫܡܫ[ܐ] . ܫܠܚ ܠܝ ܫܘܡ ܫܡ ܚܢܢ ܫܡܥ ܡܠ
ܫ[ܟ] ܡܐ ܠܚܢ ܥܡܗ ܫ ܚܢ . ܥܠ
ܫܚܢ . ܫܟܫܐ, ܫܡܥ ܫ ܫܡܐ
ܠ ܟܫܡ ܡܢ ܟܐ ܟܢ ܟ
. . . . . ܫܒ .

Fol. 21 rect. The funeral procession. The Jews who wish to disturb it are blinded. One of them tries to overset the bier, and loses his arms, which remain adhering to it. ܟ ܟܐ ܫ, ܐ ܫܟ ܕ
. ܟ ܡ ܫ ܟ ܡ ܟ
ܥ ܟ ܫ . ܟ ܐ ܟ ,ܡ ܟ
ܟ ܟ ܐ ܟ ܡ ܟ ܥ
. . . . . ܫ[ܐ] ܟ .
. . . . . .
ܐ . ܟ ܟ[ܫ] ܟ ܟ ܟ ܕ

ܕܫܡ[ܥ]ܘܢ ܐܡܪ ܠܗ ܟܦܐ ܕܫܡ ܗܘ ܒܫܡ ܝܫܘܥ ܡܫܝܚܐ ܢܗܘܪ ܠܟ
ܘܗܠܟ ܥܡ ܪܓܠܘܗܝ ܘܩܡ ܗܠܟ ܥܡ ܪܓܠܘܗܝ ܘܩܡ ܗܠܟ ܘܩܦ ܥܠ
ܪܓܠܘܗܝ ܘܩܡ ܗܠܟ ܘܩܦ ܥܠ ܪܓܠܘܗܝ ܘܩܡ ܗܠܟ ܘܩܦ ܥܠ ܪܓܠܘܗܝ
ܘܩܡ ܗܠܟ ܘܩܦ ܥܠ ܪܓܠܘܗܝ ܘܩܡ ܗܠܟ ܘܩܦ ܥܠ ܪܓܠܘܗܝ ܘܩܡ
ܗܠܟ ܘܩܦ ܥܠ ܪܓܠܘܗܝ ܘܩܡ ܗܠܟ ܘܩܦ ܥܠ ܪܓܠܘܗܝ ܘܩܡ ܗܠܟ
ܘܩܦ ܥܠ ܪܓܠܘܗܝ ܘܩܡ ܗܠܟ ܘܩܦ ܥܠ ܪܓܠܘܗܝ ܘܩܡ ܗܠܟ ܘܩܦ
ܥܠ ܪܓܠܘܗܝ ܘܩܡ ܗܠܟ ܘܩܦ ܥܠ

On fol. 23 rect. I cannot decipher enough to be able to state its contents with any degree of certainty.

W. WRIGHT.

London, September 1865.

THE PROTEVANGELIUM JACOBI,

OR, THE HISTORY OF

THE BIRTH OF OUR LORD AND OF THE VIRGIN MARY.

"but the day of the Lord will do as it pleases." And he saddled his ass, and made her sit (upon it), and his son led (it). And when they had reached the third mile, Joseph saw that Mary was sad; and Joseph said: "Perhaps that which is in her, is going to come forth." And again he saw her laughing, and said to her: "Mary! What is this, that, lo, at one time I see thy face rejoicing, and at another time sad?" She says to Joseph: "Two nations I see with my eyes; the one nation weeping and mourning, and the other rejoicing and exulting." And when they had got half-way, she says to Joseph: "Take me down from the ass, because this which is in me is hastening to come forth." (XVIII.) And he found a cave, and made her go in thither, and made his sons stand by her side, and went out to look for a midwife in Bethlehem. "But I Joseph was walking about, and I saw every thing astonied; and suddenly every thing was loosened and ran on in its order. (XIX.) Then I saw a woman who was descending from the mountain, and she says to me: 'Whither art thou going, man?' And I said to her: 'A Hebrew midwife am I seeking.' And she said to me: 'Art thou of Israel?' and I said to her: 'Yes.' And she said to me: 'Who is this, who is in labour in this

cave?' And I said to her: 'It is my betrothed.' And she said to me: 'Is not this your wife?' And I said to her: 'It is Mary, she who was brought up in the Temple; and she has come to be my wife, and has not become my wife, but is pregnant by the Holy Spirit.'" And the midwife said: "Is this true?" Joseph says to her: "Come and thou shalt see." And she went along with him, and stood in the cave. But a cloud of light was overshadowing the cave, until the child appeared, and came and took the breast from Mary his mother. And the midwife cried out and said: "It is a great day for me, that I have seen this new sight." And when she had gone forth from the cave, Salome met her, and she says: "Peace be unto thee! I have a new sight to relate before thee. A virgin has brought forth—a thing of which this nature (of ours) is not capable." Salome says: "As the Lord liveth, I will not believe, unless I see that she is a virgin." (xx.) And the midwife went into the cave and says: "Mary, show thyself, for the trial that is (coming) upon thee is not small; but show thyself, whether thou art a virgin." And she (*Salome*) drew near and saw that she was a virgin; and she cried aloud and says: "Woe unto my wickedness and my want of faith! for I have tempted the living God, and lo, my hand is burning and dropping from me." And Salome knelt before the Lord and says: "Do Thou God remember me, because I am the seed of Abraham and of Isaac and of Jacob; and do not disgrace me (*a*) before the children of men. Thou Lord knowest that in Thy name I practised healing, and from Thee I took the reward." An angel answered and says: "Salome! the Lord hath heard

(*a*) *Literally*, make a show *or* spectacle of me.

thy prayer. Go, approach thy hand unto the boy, and there shall be to thee healing." And Mary (*b*) was filled with joy, and drew nigh unto the boy and worshipped him, and says: "I draw nigh, because there was sin to me in my heart, to worship the boy." And she said: "A king is born unto Israel." And she was healed and went forth from the cave justified. And a voice was heard, saying to Salome: "Do not reveal these miracles until the boy enters Jerusalem." (XXI.) And lo, Joseph prepared to go forth into Judæa. And there was a great tumult in Jerusalem (*c*) of Judæa; for Magi came and say: "Where is the king who is born in Judæa? For his star have we seen in the East, and we are come to worship him." And when Herod heard (this), he was troubled, and sent apparitors after the Magi, and called the chief priests, and asked them and said to them: "Where is it written that the king shall be born? and what has been heard by you concerning him?" They say to him: "In Bethlehem of Judæa." And he asked the Magi and said to them: "What sign have ye seen concerning this king who is born?" The Magi say: "We have seen a star which is very surpassing in its size, which shines among these other stars; and the stars are obscured by its light, so that they are not seen at all; and we know that a king is born to Israel, and we are come to worship him." And Herod said to them: "Go, search for the boy, and when ye have found him, come tell me, that I too may go and worship him." And when the Magi went forth, lo, the star which they saw in the East kept going before them, until they came and stood over the boy. And when they saw the boy along with Mary his mother, they

(*b*) Read *Salome.*

(*c*) Read *Bethlehem.* Rather the Syr. is here right, & the Gr. wrong.

fell down (and) worshipped him, and offered to him offerings, gold and myrrh and frankincense. And it was revealed unto them by an angel, that they should not go to Judæa; and they went by another road to their country. (XXII.) But when Herod knew that the Magi had mocked him, he was angry; and he sent murderers, and ordered them to murder the infants, from the child of two years old and downwards, according to the time which he had inquired from the Magi. When Mary heard that the infants were being slain, she was afraid; and she took Jesus, and wrapped him in swaddling-clothes, and laid him in a manger of oxen. Elisabeth too, when she heard that John was sought for, took him and went up to the mountain, and was looking where she might hide him; and there was no place (of concealment). Then Elisabeth groaned, and says to the mountain: "Mountain of God, receive the mother with her son." And suddenly the mountain opened, and received her. And the mountain lightened them (with) a great light; because the angel of the Lord was with them, and was guarding them. (XXIII.) But Herod was seeking John; and he sent apparitors to Zacharias to the temple, and said to him: "Where hast thou hidden thy son?" Zacharias answered and said to them: "I am a minister of God, and am constantly in the temple of the Lord; and I do not know where my son is." And the apparitors went and told him. And Herod said: "The son of this (man) is going to reign over Israel." And he sent the apparitors, and they said to him: "Tell truly, where thy son is. Dost thou not know that thy blood is under my hand?" And the apparitors went and told him. And Zacharias said: "The Lord is witness that thou sheddest my blood; but my spirit the Lord will

receive, because thou art shedding innocent blood without crime." And at the time towards dawn Zacharias was slain; and the children of Israel did not know how he was slain; (XXIV.) but at the time of salutation they went according to custom, and the benediction of Zacharias did not meet them; but the priests were standing and awaiting Zacharias, that they might greet him in prayer and glorify God. And when he tarried, they were all afraid; and one of them dared and entered the temple, and saw beside the altar of the Lord the blood that was shed and hardened like a stone. And there was a voice which said: "Zacharias is slain, and his blood shall not be washed away until the avenger shall come." And they went out and made known that Zacharias was slain. And when the tribes of the people heard, they mourned and wept three days. And after many days the priests deliberated, whom the priests should put in the place of Zacharias; and the lot fell(*d*) upon Simeon. Ths is he to whom it was revealed by the Holy Spirit, that he should not taste death until he saw the Lord the Messiah in the body. (XXV.) I, therefore, Jacob, wrote this book, when there was a commotion in Jerusalem, when Herod died a bitter death; (and) I withdrew to a desert place, until the commotion subsided from Jerusalem. But I glorify God, Who has given me wisdom to write this book.

(Here) ends the Nativity of our Lord and the Birth of my Lady Mary.

(*d*) *Literally*, went up.

THE GOSPEL

OF

THOMAS THE ISRAELITE,

OR, THE HISTORY OF THE CHILDHOOD OF OUR LORD.

(II.) Now the boy Jesus the Messiah, when he was five years old, was playing at the ford of a stream of waters, and was receiving and confining the waters, and directing them in channels and making them enter into pools, and making them be pure and bright. And he took from the moisture soft clay, and formed twelve birds. For it was the Sabbath, and many boys were with him. But a man of the Jews saw him with the boys, when he made these, and told Joseph his father, and irritated him against Jesus, and said to him: "On the Sabbath he has moulded clay and made birds, a thing that is not lawful on the Sabbath." And Joseph went and rebuked him, and said to him: "Why makest thou these on the Sabbath?" Then Jesus clapped his hands, and made the birds fly away before the things which he said (*a*). And he said: "Go, fly, and be mindful of me, ye who are alive." And these birds went away twittering. But when the Pharisee saw (this), he was much astonished, and went (and) told his friends. (III.) But the son of Hannān the scribe, he too was with Jesus. And he took a branch from a willow, and destroyed and broke down the pool, and let the waters, which Jesus had collected, run out, and dried up their pools. And when Jesus saw what he did, he

(*a*) The Syriac text has "they said."

said to him: "Without root shall thy shoot be; and thy fruit shall dry up, like a branch of the wood, which is broken by the wind, and is no more." And the boy withered suddenly. (IV.) And again Jesus had gone with his father, and a boy, running, struck him with his shoulder. Jesus says to him: "Thou shalt not go thy way." And of a sudden he fell down and died. And all who saw him, cried out and say: "Whence was this boy born, that all his words become facts?" (*b*) And the family of him who was dead, drew near unto Joseph, and say to him: "Thou hast this boy; thou canst not dwell with us in this village, unless you teach him (*c*) to bless." (V.) And he drew near to the boy, and was teaching him and saying: "Why doest thou these (things)? and why speakest thou these (things)? And these (people) reckon (*d*) (them), and hate thee." Jesus says: "If the words of my Father were not wise, he would not know (how) to instruct children." And again he said: "If these were children of the bedchamber, they would not receive curses. These shall not see torment." And immediately those were blinded who were accusing him. But Joseph became angry, and seized hold of his ear, and pulled it. Then Jesus answered and said to him: "It is enough for thee, that thou shouldst be commanding me and finding me (obedient); for thou hast acted foolishly." (VI.—VIII.) But a teacher, whose name was Zacchæus, heard him speaking with his father, and says: "O wicked boy!" And he said to Joseph his father: "Till when wilt thou not choose to hand over this boy, that he may learn to be fond of children of his years,

(*b*) *Literally*, a fact. (*c*) *Literally*, but do you teach him.
(*d*) Or rather "suffer."

and may honour old age?" Joseph answered and said: "And who is able to teach a boy like this? Does he think that he is equal to a small cross?" Joseph (*e*) answered and said to the teacher: "These words which thou hast spoken, and these names, I am strange to them; for I am apart from you, though I dwell among you (*f*). Honour in the flesh I have not. Thou art by the law, and in the law thou abidest. For when thou wast born, I was. But thou thinkest that thou art my father. Thou shalt learn from me a doctrine, which another man knows not and is not able to learn. And (as for) the cross of which thou hast spoken, he shall bear it, whose it is. For when I am greatly exalted, I shall lay aside whatever mixture I have of your race. For thou dost not know whence thou art; for I alone know truly when ye were born, and how long time ye have to remain here." But when they heard, they were astonished, and cried out and say: "O wonderful sight and hearing! Words like these we have never heard man speak, neither the priests, nor the scribes, nor the Pharisees. Whence was this (one) born, who is five years old, and speaks such words? Man hath never seen the like of this." Jesus answered and said to them: "Ye wonder at what I have said to you, that I know when ye were; and yet I have something more to say to you." But they, when they heard, were silent, and were not able to speak. And Zacchæus the teacher said to Joseph: "I will teach him whatever is proper for him to learn." And he made him go into the school. And he, going in, was silent. But Zacchæus the scribe began to tell him (the letters) from

(*e*) Read *Jesus*.

(*f*) *Literally*, for I am outside of you, and I dwell within you.

Alaph, and was repeating to him many times the whole alphabet. And he says to him that he should answer and say after him; but he was silent. Then the scribe became angry, and struck him with his hand upon his head. And Jesus said: "A smith's anvil, being beaten, can learn, and it has no feeling; but I am able to say those things, which are spoken by you, with knowledge and understanding." The scribe answered and said: "This (child) is something great. He is either God, or an angel, or—what I should say I know not." Then the boy Jesus laughed and said: "Let those in whom there is no fruit, produce fruit; and let the blinded see the fruit of life of the Judge." (IX.) And again, once on a time, on the Sabbath-day, Jesus was playing on the roof, and one of the boys fell off and died. And when the others saw these (things), they ran away, and Jesus remained alone. And the family of him who was dead, laid hold of him, and say to him: "Thou hast thrown the boy down." And Jesus said: "I did not throw him down." But they were using violence to him. Then he came down beside the dead, and said to him: "Zeno," (for thus was his name,) "did I throw thee down?" But he sprang up immediately and said to him: "No, my Lord." And all of them were astonished, and the family of that boy were praising God for these wonders. (XI.) And again, once on a time, after Jesus was seven years of age, his mother sent him to draw (*g*) water. And in the press of a great crowd, his pitcher struck (against something), and was broken. And Jesus spread out the cloak with which he was covered, and collected and brought (home) that water. But his mother Mary was astonished at all that she was seeing. (XII.) And again,

(*g*) *Literally*, to fill.

once on a time, Jesus was playing, and he sowed one measure (*h*) of wheat, and reaped a hundred cōrs (*i*) and gave them to the people of the village. (XIII.) And Jesus was eight years old; and Joseph was a carpenter, and made nothing else but ploughs and yokes. And a man had ordered of him a bed of six cubits (in length). And there was not the (proper) measure in one plank of one side, but it was shorter than the other (*j*). And the boy Jesus took the measure of the wood, and laid hold, and stretched it, and made it equal to the other. And he said to Joseph his father: "Do all that thou wishest." (XIV.) And Joseph, when he saw that he was clever, wished to teach him letters; and he brought him into the house of a scribe; and the scribe said to him: "Say Alaph," and Jesus said (it). And the scribe next wanted him to say Beth; and Jesus said to him: "Tell me first what Alaph is, and then I will tell thee concerning Beth." And the scribe took and beat him; and immediately he fell down and died; and Jesus went to his family. And Joseph called Mary his mother, and spoke to her, and ordered her not to permit him to go out of the house, that those might not die who struck him. (XV.) But a scribe said to Joseph: "Hand him over to me, and I will teach him." And Jesus entered into the scribe's house, and took a roll, and was reading, not those (things) that were written, but great miracles. (XVI.) And again, Joseph had sent his son Jacob to gather sticks, and Jesus was going with him. And whilst they were gathering sticks, a viper bit Jacob in his hand. And when Jesus came near him, he did to him nothing more but stretched out his hand to

(*h*) Heb. סְאָה. (*i*) Heb. כּוֹר.

(*j*) *Literally*, its fellow.

him and blew upon the bite, and it was healed. (XVIII.) And when Jesus was twelve years old, they went to Jerusalem, as it was the custom for Joseph and Mary to go to their festival. And when they had held (*k*) the Passover, they returned to their house. And when they had turned to come (home), Jesus remained in Jerusalem; and neither Joseph nor Mary his mother knew (it), but they thought that he was with their companions (*l*). And when they came to the halting-place of that day, they were seeking among their kinsfolk and among those whom he knew. And when they did not find Jesus, they returned to Jerusalem, and were seeking him. And after three days, they found him sitting among the teachers, and hearing from them, and answering their questions; and all who were hearing were astonished, because he was bringing these teachers to silence, for he was expounding to them the parables of the prophets and the mysteries and hard sayings which are in the law. And his mother says to him: "My son, why hast thou done to us these (things)? for we were distressed and anxious, and seeking for thee." Jesus answered and said: "Why did ye seek me? Do ye not know that it is fitting for me to be in my Father's house?" The scribes and Pharisees answered and say to Mary: "Art thou the mother of this boy? The Lord hath blessed thee; for the like of this glory and wisdom in children we have neither seen nor heard that any one has spoken." And he rose (and) went with his mother, and was subject to them. But his mother was preserving all these words. And Jesus was excelling and advancing in wisdom and in grace before God and before men. Amen.

(Here) ends the Childhood of our Lord Jesus.

(*k*) *Literally*, made. (*l*) *Literally*, the people of their company.

THE

LETTERS OF HEROD AND PILATE.

THE LETTER OF HEROD TO PILATE THE HĒGEMŌN.

Herod to Pontius Pilate the Hegemōn of Jerusalem, health!

I am in great anxiety. I write unto thee these (things), that, when thou hast heard them, thou mayest grieve for me. For as my daughter, who was dear to me, Herodia, was playing on a deep (pond) of water which was frozen over, the ice broke under her, and her whole body went down, and her head was cut off, and remained on the surface of the ice. And lo, her mother is holding her head on her knees in her lap, and my whole house is in great sorrow. For I, when I heard of the man Jesus, wished to come unto thee, and to see him alone, and hear his word, if it was like to that of the sons of men. And it is certain that, because of the many evil things which I did unto John the Baptist, and because I mocked at the Messiah, lo, I am receiving a just recompense; for I have shed much blood of other people's children upon the ground. On this account, the judgments of God are just; for every man receives according to his thought. But thou, because thou hast been deemed worthy to see the God-man, on this account it is fitting for thee to pray for me. And my son Azbonius is in the agony of the hour of death. And I too am in affliction and great trial. For I have got the dropsy (*a*), and am in great distress (*b*); because I persecuted the opener of the

(*a*) *Literally*, have collected water.
(*b*) *Literally*, deficiency (of water), drought.

baptism of water, who was John. Because of these things, my brother, the judgments of God are just. And my wife too, through all the grief for her daughter, her left eye has become blind; because we wished to make blind the eye of righteousness. There is no peace to the doers of iniquities, saith the Lord. For from now great affliction is coming upon the priests and upon the writers of the law, because they delivered unto thee the Just One. For this is the consummation of the world, that they consented that the Gentiles should become heirs. For the children of light shall be cast out; for they have not observed the things which were preached concerning the Lord and his Son. Because of this, gird up thy loins and receive righteousness, being mindful, thou with thy wife, by night and by day, of Jesus; and of you Gentiles shall be the kingdom, for we the (chosen) people have mocked at the Righteous One. But if there be a place for our petition, O Pilate, because we were in power at one time, bury my household with care; for it is right that we should be buried by thee rather than by the priests, whom, after a short time, as the Scripture says, at the coming of Jesus the Messiah, vengeance shall overtake. Mayest thou be well, along with Procla thy wife! I send thee the earrings of my daughter and my own signet-ring, that they may be in thy possession a memorial of me after death; for the worms have already begun to issue forth from my body, and lo, I am receiving judgment in this world, and dreading the judgment that is to come. For in both we stand before the works of the living God; but this judgment, the one in this world, is temporary, whilst that which is to come is an everlasting judgment.

(Here) ends the letter to Pilate the Hēgemōn.

Pilate to Herod the Tetrarch, health!

Know and see, that in that day when thou deliveredst unto me Jesus, I had compassion on myself, and testified by the washing of my hands (that I was free) from (the blood of) him who rose from the grave after three days; but I did on him thy pleasure, as thou wishedst that I should join with thee in crucifying him. But now I learned from the executioners, and from the soldiers who were watching his tomb, that he rose from the grave; and above all I made quite sure of what was told me, that he was seen in the body in Galilee, with the same form, the same voice, the same doctrines, and the same disciples, having changed nothing, but preaching boldly his resurrection and the everlasting kingdom. And lo, heaven and earth were rejoicing; and lo, my wife Procla was believing (in him) through those visions which appeared to her, when thou didst send (me word) to deliver up Jesus to the people of Israel, because of their ill will (against him). And now when Procla my wife (*a*) heard that Jesus was risen, and had been seen in Galilee, she took with her Longinus the centurion and the twelve soldiers who watched the tomb, and went forth, as it were to a great sight, to welcome the person of the Messiah. And she saw him along with his disciples. And whilst they were standing in astonishment looking upon him, he looked upon them and said to them: "What is it? Do ye believe on me? Know, Procla, that in the testament which God gave to the fathers, it is said, that every body

(*a*) The Syriac text has "his wife."

which had perished, should live by means of my death, which ye have seen. And now ye see that I am alive, whom ye crucified; and many things did I bear, until I was laid in the tomb. And now, listen to me, and believe in God my Father who is with me. For I have burst (*b*) the bands of death, and have broken open the gates of Sheōl, and (it is) my coming which is to be (hereafter)." And when my wife Procla and the soldiers (*c*) heard these things, they came (and) told me, weeping, because they too had been against him, when they were plotting the evil things which they had done unto him ; so that I too upon my bed am in distress, and put on a garment of sorrow, and take to me fifty soldiers along with my wife, and go unto Galilee. And as I was going on the road, I was testifying these things, that Herod did these things with me, who planned along with me and constrained me to arm my hands against Him, and to judge the Judge of all, and to scourge the Just One, the Lord of the just. And when we drew nigh unto him, O Herod, a great voice was heard from heaven, and terrible thunder, and the earth trembled and gave forth a sweet smell, the like of which was never seen even in the temple of Jerusalem. But when I stood on the way, our Lord saw me, as he was standing and talking with the disciples. But I prayed in my heart, for I knew that this was he whom ye delivered unto me, that this was the Lord of created things, and the Creator of all. But we, when we saw him, all of us fell upon our faces before his feet. And I was saying with a loud voice : " I have sinned, Lord, in that I sat and judged Thee, that avengest all in truth. And lo, I know that Thou art God, the Son of God, and thy Manhood have I seen, but not thy

(*b*) *Literally*, opened. (*c*) *Literally*, the Romans.

Godhead. But Herod with the children of Israel compelled me to do evil unto thee. Have pity, therefore, upon me, God of Israel." And my wife in great tribulation said; "God of heaven and earth, God of Israel, reward me not according to the deeds of Pontius Pilate, nor according to the will of the children of Israel, nor according to the thoughts of the sons of the priests; but remember my husband in Thy glory." And our Lord drew nigh and raised up me and my wife and the soldiers; and I looked upon him and saw that there were on him the scars of his cross. And he said: "That which all the just fathers hoped to receive, and did not see, (thou hast seen); in thy time the Lord of time, the Son of man, the Son of the Exalted One, who is from all time, has risen from the grave, and is glorified on high by all that he has created and established, for ever and ever."

Justinus, one of the writers who were in the days of Augustus and Tiberius and Gaius (Caligula), wrote in his third discourse: "Mary the Galilæan, she who bore the Messiah, who was crucified in Jerusalem, had not belonged to a man; and Joseph did not forsake her; but Joseph remained in purity without a wife, he and his five sons by a former wife; and Mary remained without a husband."

Theodorus wrote to Pilate the Hēgemōn: "Who was the man, concerning whom there was a complaint before thee, that he was crucified by the people of Palestine? If many demanded this justly, why didst thou not agree to their just demand? (*d*) And if they demanded this unjustly, why didst thou transgress the law and order something that was far from justice?" Pilate sent him (answer): "Because he was doing signs, I did not wish to crucify

(*d*) *Literally*, their justice.

him; and because his accusers said, 'he calls himself a king,' I crucified him."

Josephus says: "When king Agrippa put on a robe that was woven with silver, and beheld the spectacles in the theatre of Cæsareia, when the people saw that his robes flashed (like lightning), they said to him: 'Till now we were afraid of thee as of a man; henceforth thou art exalted above the nature of mortals.' And he saw an angel standing over him, and he smote him as it were to death."

(Here) ends the letter of Pilate to Herod.

THE

HISTORY OF THE VIRGIN MARY,

THE HOLY MOTHER OF GOD.

To our beloved and believing brethren throughout the whole world, who are zealous after excellence, and seek the work of life, and cleave unto the love of God at all times, and are prisoners of his mercy; peace and grace be with you from God our Father, and from our Lord Jesus the Messiah, and His Holy Spirit. Amen, Amen. We make known to the children of the mystery of faith, that the Word of Life, which was with the Father, truly came into the world, and was born of a woman by a great miracle; and went about the streets as a child, to the confirmation of His incarnation; and received the education of growth, after the manner of all the sons of men; and trod the path of baptism, and of fasting, and of working of miracles, for all His true disciples; and tasted willingly of suffering, and death, and burial, without any phantasy or error; and rose with glory from the grave, without having seen corruption in Sheōl; and took upon Himself the humiliations of our race, that He might exalt us unto His Father; and ascended with victory to heaven, with great glory and a vast host of angels. And of all these things we are witnesses, and we know that our testimony is true; because we have seen with our eyes, and felt with our hands. And to every one who believes these things, there is life for ever in His Person, because He is life and

truth and light. And we were thus commanded by Him, before He was raised up to heaven: "Go, teach, and baptize all nations, in the name of the Father and the Son and the Holy Spirit." Also He sent to us the gift of the Holy Spirit, as He promised when He was going up. And from that time we were scattered through all countries, to preach the Gospel of His kingdom. But Mary His mother, after all these things, was continuing in great sorrow, and was constant in prayer every hour at the tomb and Golgotha. And she was much hated by the people of the crucifiers, and many a time too they were going to kill her. And they set watchers for themselves beside the grave, and said with much eagerness: "If she goes out thither to pray, let her be stoned by you with stones, because she is a mocker at Israel." She was the daughter of Joachim, who was the seed of Nathan the son of David, of the tribe of Judah; and her mother was called Hannah; and her own name was Mary. And on a Friday she took a thurible and incense, and went forth in sorrow to the tomb. And when she had prayed for a long while, she thus spoke: "My Lord (*Rabbūlī*, רַבּוֹנִי) the Messiah, whom I have in Heaven, send (and) take me from this world; for lo, the Jews want to stone me." And the moment that her prayer had gone up to heaven, the angel of the Lord came down to her, and thus he spoke to her: "Hail to thee, mother of God! for thy prayer is heard in heaven before thy Son, Jesus the Messiah; and within a few days of this time thou shalt leave this world, as thou hast asked." And when he had said these things to her, he departed from her; and a great wonder seized the watchmen who were standing and looking on, so that they said, "We can do nothing to

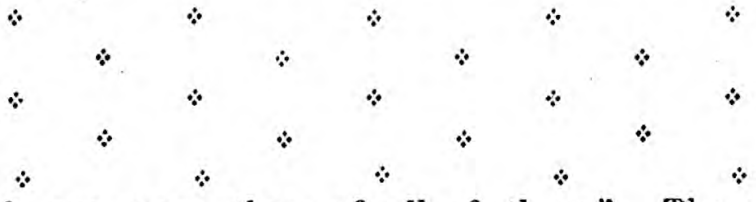
her." But when she had returned to her house, they went into Jerusalem and said to the priests: "Mary came to-day (and) prayed beside the tomb; and we saw clearly the angel of the Lord, who was speaking with her; and for this reason we were not able even to speak to her; and now do whatever is good in your eyes." And when the Jews heard this, they spoke to the Hēgemōn of that place, whose name was Sabinus, whom Tiberius the emperor of the Romans had placed there, and said: "We beg of thee, my Lord Hēgemōn, send (and) order Mary not to go out to pray by the grave and Golgotha. It is enough for her that all Jerusalem is agitated by the child whom she bore, that there should not be strife and mischief among us and in our city because of her." The Hēgemōn says: "Do ye go and order her what ye please." And they, when they had gone to her, say to her: "Mary, remember the sins which have been committed by thee before God, and do not lead people astray and say, that he who was born of thee is the Son of God; because heaven and earth testify that he is the son of Joseph the carpenter. But enter into the synagogue, and hearken to the law of Moses. And we will lay upon thee a Torah, and absolve thee of thy sins. And we will blow a trumpet in thy ears, and thou shalt be cured of thy obstinate will. But if thou dost not agree to these things, go forth from Jerusalem, and do not go again to the tomb and to Golgotha; because the Hēgemōn has commanded thus." Mary says to them: "It was not right that ye should come to me with these words, because I will not hear your words, and will not receive your order. But this I do of my own will, for I have no desire to dwell longer in your city." And the Jews returned to their houses, because the evening arrived.

Then she called the women of her neighbourhood, and says to them: "The Jews say to me that they will not permit me to dwell in Jerusalem, and therefore I am going forth to Bethlehem to my own house. But, if there be (any) among you who wishes to go with me, let her come." For three virgins were dwelling with her constantly, who were the daughters of chief men and rulers of Jerusalem. One of whom was the daughter of Nicodemus, the friend of the Messiah, and her name was Callĕthā; by whose name is described the Church, the betrothed of the Son of God. And another was the daughter of Gamaliel, the chief of the synagogue and the teacher of the Law, and her name was Neshrā; and by the likeness of the eagle is typified the King the Messiah, who bears upon His wings the Holy Church. And the other was the daughter of a (man of) comitian (rank), of the family of Archelaus, and her name was Ṭābĕthā, for Ṭābĕthā (the good) is an epithet of the Holy Spirit, by which life is given to men and all good gifts. These were the names of the virgins who were dwelling with Mary the mother of our Lord, Callĕthā, and Neshrā, and Ṭābĕthā. And the three of them answered and said to her: "Thou knowest, my Lady, that on thy account we have left our fathers and brothers and all that we have, and with thee we wish to live, and we will not leave thee till we die." Then she stretched out her hand to heaven, and blessed them, and said to them: "My prayer will be received before my Master, whom I have in heaven; because of all the families of Israel you alone have done me pleasure." And they arose quickly, and went forth to Bethlehem. And there she prayed, and thus she said: "My Master the Messiah! hearken to the voice of Thy mother, and come

to me, Thou and the Apostles, Thy disciples, that I may see ye before I die. And by this I shall know that Thou hearest me whenever I pray unto Thee." When she had finished her prayer, John was in Ephesus; and the Holy Spirit informed him, as he was going in to pray in the church of Ephesus, and said to him: "The time is near for the mother of thy Lord to depart from this world, and she desires much to see thee; but make haste and go to her to Bethlehem. And lo, I will send thither all the Apostles thy fellows." Then John prayed and said: "Our Lord Jesus the Messiah, Son of the blessed God, give my feet strength that I may go to Thy mother to Bethlehem, and see her before she dies." And when his prayer was not yet finished, the Holy Spirit placed him on a cloud of light, and he arrived speedily at Bethlehem. And when he entered into the chamber in which Mary was, he found her lying on the bed. And he drew near and kissed her on her knees, and said: "Hail to thee, mother of God; and hail to the Messiah, who was born of thee, who has deemed me worthy to behold thee. Be not grieved; because thou art departing from this world with great glory." And when she heard these (words), she was filled with great joy; and she answered and said to John: "My son, the Jews have sworn oaths, that, when I am dead, they will burn me with fire." John says to her: "Our Lord Jesus the Messiah, thy Son, standeth for thee." And the tears of both of them flowed over from weeping; and the three virgins too were standing apart and weeping. John says to her: "If thou, who art the mother of God, art so grieved because thou art leaving this world, what shall sinners do, and those who have not kept the commandments of God?" Then the Holy Spirit

informed us in all the regions in which we were, and says to us: "The time is near for the mother of your Lord to leave this world; but rise, go to her to Bethlehem." To Simon (Peter) It made this known in Rome; and to Paul at Tiberias; and to Thomas in India; and to Matthew at Bērȳtus (Beirūt); and to Bartholomew in Armenia; and to Thaddæus at Laodicea; and to James in the cave of Zion. But Andrew, the brother of Simon, and James, the brother of John, and Philip, and Simon the Cananite, and Matthew, who became an apostle in the place of Judas Iscariot, these five were dead. And the Holy Spirit awoke them, and said to them: "Rise, but do not think that the resurrection is come; but on this account do ye rise, that ye may go to Bethlehem to the mother of your Lord, who is departing from the world, and asks to see you." And as we were standing (perplexed) by many thoughts, how we might go to Bethlehem, each of us from where he was, our Lord sent us swift steeds and clouds of light. And we were carried away by the Holy Spirit, and came to Bethlehem. And Mary, when she knew that we were come to her, rose up joyfully to meet us from the bed on which she was lying, and says to us: "Blessed be the Lord, who has fulfilled my desire, and sent you to me, that I may see you and rejoice before I die. Now I know that my Master will come, and I shall see Him, and then I shall die. But I wish you to tell me, who told you that I am dying, and how ye came, that ye are arrived so quickly." We all say to John: "Do thou speak first, because thou camest first." John says: "I was standing by the altar of the Lord, which is in the church of Ephesus, when the Holy Spirit announced unto me, 'The time is near for the mother of thy Lord to leave this world, but

make haste, (and) go to her to Bethlehem.' And immediately"



"which are more than of all of them." The unbelievers say: "Whence do ye show to us that the son of Mary is the Messiah?" The lovers of the Messiah say: "We are showing it." The Judge says: "Not with (high) words nor with disturbance are ye to speak one against another, but gently (and) from your books, for I too am desirous to know how your wisdom is." The lovers of the Messiah say: "Adam, when dying, commanded his son Seth in his testament, and said to him: 'My son Seth, lo! offerings are placed in the cave of treasures, gold and myrrh and frankincense; and the Messiah is about to come and to be taken by wicked men and to die; and through his death (there shall be) resurrection to all the sons of men; and he shall rise in three days, and shall take my body up with him to heaven. And lo! the Magi shall come from Persia, and take this testament and these offerings, and go to Bethlehem of Judah, and worship the Messiah who is born of the virgin.' And so it was. And the Magi came and brought these offerings and testament with them. And from the testament of Adam all mankind have learned to make testaments; and from the Messiah, who was born of Mary, all mankind, who were in darkness, have received light. From Adam to Seth letters were written, and fathers gave (them) to sons, and sons gave (them) to sons' sons, down to Abraham, all mankind going on and saying, 'the Messiah shall come and shall be born

in Bethlehem.' We then are not ashamed of what we say." The unbelievers say: "Is the son of Mary better than Abraham, who called on God, and He opened the heavens and spoke with him as men speak one with another?" The lovers of the Messiah say: "Ye see that ye know nothing! For we, who are lovers of the Messiah, know that the Messiah, the son of Mary, created Abraham, ere yet He was formed in His mother's womb." The unbelievers say: "Is the Messiah, of whom ye are proud, better than Isaac, who became an offering, and the savour of his offering went up, and heaven and earth were gladdened by it?" The lovers of the Messiah say: "Isaac's not being slain on the altar (depended) entirely on (this), that it was about to be that the Messiah, who is (born) of Mary, should come and die for all, and save the world from error. For if Isaac had died, one offering would have been offered; but when the Messiah died, the offerings of all creatures were offered to God in Him." The unbelievers say: "Is the Messiah better than Jacob, the like of whose vision men have never seen? Who went up (and) slept on Mount Gilead, and God opened the heavens and spoke with him, and stretched a ladder from heaven to earth, so that, if he had wished, he might have gone up by it; and the angels came down to greet him." The lovers of the Messiah say: "Both Jacob, and the ladder, and the angels whom he saw, are types of the coming of the Messiah and of the mystery of His death." The unbelievers say to the lovers of the Messiah: "The ascent of Elias to heaven puts you to shame, for every thing that he says is obeyed in heaven, and every thing that he wishes is done on earth." The lovers of the Messiah say: "Elias went up in a whirlwind

to this heaven in which are fixed the sun and moon, and no man worshipped him in his ascent except Elisha his disciple. But the Messiah, when He went up, went up not merely to one heaven, but He went up above all the heavens; and lo! He sits at the right hand of His Father, and all creatures that are above and below, bow their heads and worship Him and glorify Him for ever; for no man ever went up to heaven except Him who came down from it, who is the Messiah, the Son of God, who was born of Mary." The unbelievers say: "Let Moses the prophet come, and his miracles, with which he chastised Pharaoh and delivered Israel; and when Pharaoh wished to hinder Israel, when he came to the sea, Moses lifted up a dry staff and restrained the waves of the sea in heaps." The lovers of the Messiah say: "Jesus too, who was born of Mary, rebuked evil spirits, and they were scattered before Him; and to Peter, when the sea was swallowing him up, He stretched out His hand and lifted him up; and if He had not had power over the sea and the land, whence would all these have obeyed Him?" The unbelievers say: "We are not able to dispute with you, because ye are imbued with (*a*) the doctrine of the Son of Mary, and if ye were to dispute with Satan, ye would overcome him." The lovers of the Messiah say: "Ye have not said a single word in which there is conviction (*b*), nor do ye carry off the victory." The unbelievers say: "Neither David the son of Jesse, nor Elisha the son of Shaphat, who brought to life the dead after he had lain down by him in the grave, nor Enoch, who was removed and did not taste of death—there is none who is

(*a*) *Literally*, have tasted of. (*b*) *Literally*, rest.

so excellent as Jesus the son of Mary." The lovers of the Messiah say: "Neither in heaven nor on earth is is there (any) who is more excellent than Jesus, who was born of Mary, and His exalted Father, who sent Him for our deliverance, and His Holy Spirit; and thus we confess and cry out, and our children and our dead from the graves testify along with us at this time, that the Messiah, who is (born) of Mary, was about to come, and Him all creatures were expecting, in whom light arose for us, and as soon as He was born of Mary, He annihilated the power of Satan; and the like of the miracles and mighty deeds and healings and cures which He wrought, no tongue can speak, nor mouth explain, nor can those above nor those below say what the Messiah, the Son of God, did in the world."

Then the judge commanded, and six men of the unbelievers were severely scourged. And after they were scourged, the lovers of the Messiah said: "Do ye then wish to escape with impunity? (*c*) We will show you what we shall do. We will reveal all the frauds which have been (done) in Jerusalem, before this just Hēgemōn, whom our Lord hath sent to demand at our hands the ignominy of Jesus, whom we crucified." The judge says to the lovers of the Messiah: "Say whatever ye wish, and be not afraid." They say: "Where is the cross concealed, on which He has crucified? and where are the nails which were fixed in His hands? and the sponge, in which we offered Him vinegar? and the spear with which He was pierced? and the crown of thorns, which we placed on His head? and the robes of infamy, with which we clothed Him, where are they concealed?" The Hēge-

(*c*) *Literally*, to prevail.

mōn says to the unbelievers: "Speak, and disclose what they say to you." They say: "They too, my Lord, know where they are." But the judge when he saw (this), stood up on his tribunal, and made those swear who confessed our Lord, and said: "By the Messiah, who was born of Mary, and in whom ye believe, and in whom I too believe, say what ye know concerning the Messiah." Then the lovers of the Messiah cried out and said with one voice: "O wise judge! Woe to us from the judgments of the Messiah, when He comes to judge the world! Woe to us from Thy hands, Thou Son of Mary, whom we have slain! Woe to us, how we have injured Thee! And not Thee only have we injured, but also the Father, who sent Thee to the world." The Hēgemōn says: "Disclose to me, where the cross is, on which He was crucified, and the crown of thorns, and the spear with which He was pierced, and the robes which He had on." They say: "My Lord, these robes which He wore, we cast lots upon them, and they came to one; and we took them, and folded them up, and placed them beside His cross, and dug a deep hole in the ground, about thirty cubits. And we wrote upon the cross of Jesus, and placed it a little way off from the crosses of the thieves; and we placed a small stone between them, and heaped upon them earth and stones; and they were well concealed. And opposite the head of the cross of Jesus, we made an aperture hollowed out through the midst of the earth, so that a man's hand might reach the head of our Lord's cross; and when an affliction comes upon any one of us, he that is sick stretches out the tip of his finger, and if it reaches it (*viz.* the cross), he is cured. May God prolong thy days, illustrious Hēgemōn! Lo, there are ten thousand

five hundred and two souls, whom we know, and whose names are written down, men, women and children, whom the cross of the Son of Mary has healed and saved from death, who are of the populace of Jerusalem. And when we see a man who is sick, we go thither with him, and he stretches out his hand through that opening and is healed. And if any one has a sick person in his house, and takes some of that dust, and goes and casts it upon him, he is healed. And whosoever was healed, we used to take a fee from him. And it was enjoined unto us, that whosoever should reveal this secret, should be cast out from among us with his whole family; and that he who revealed it should be slain. And we said among ourselves, 'If a man be questioned, let him say, we have in that place a pot of the manna, and of the water of trial, and the staff of Aaron, and these things give help to every one who goes thither.' O illustrious judge! fetch Jonadab and scourge him, because he has in his house one nail of those which we fastened in the Messiah, concealed for himself; and he has saved from death by it more than 550 souls, and has become very rich, so that he does not know what he owns. For which of the prophets and of the fathers did wonders, and healed, and brought to life, and delivered from death, like the cross of the Messiah, or like a single nail that we fastened in His hands? How much more then shall that Jesus, who was crucified upon it, give aid to every one who believes in Him? Come, let us raise up His cross from the dust in which it is hidden; and from the ends to the ends of the earth let peoples and tongues come and worship the cross of the Son of God, who gives life to all living things that believe on Him." The judge says; "Great is the thing that was con-

cealed among you; and because ye were angry with one another, ye have revealed it. If the king hears it, he will take off all your heads. Come, show me where these nails are hidden, and where ye have made that aperture over the head of our Lord's cross." And they went and showed him. He says to them: "What shall I do for you now?" They say to him: "Command, my Lord, and let these crosses be taken up; and let the cross of our Lord be placed in the temple of Jerusalem, and be worshipped by all mankind." The Hēgemōn says: "I am not ordered by the king to do this, but I will put you to shame before all men; for I will not go near the cross of the Messiah; for He who was crucified upon it, will bring it forth from the earth in which it is hidden." And he gave orders, and brought large stones; and they heaped (them) upon the place in which these crosses were hidden, as it were ten times the height of a man, so that no help might come forth from that aperture to the children of Israel. And those who believed said to the Hēgemōn: "Give orders, my Lord, and let thirty of the chief men of the city of Jerusalem come, and scourge them, because of the ignominy of our Lord, and because they have spoken ill of the blessed (virgin) before thee." And the judge was silent, and made no answer; and the day declined; and the judge passed the night in the Prætorium in anger. And the cock crew, and the Hēgemōn went forth, he and his two young men and his son along with him; and his son had the disease of the gravel (and a disease) of the bowels. And he went and knocked at the door of my lady Mary, and her waiting-maid came out; and he said to her: "Go in and tell thy mistress, the Hēgemōn of this city wishes to worship thee." And she gave orders,

and he came in and worshipped before her and kissed her feet, and cried out and said: "Hail to thee, virgin Mother of God! and hail to the Child, who was born of thee! Hail to the heavens, which bear the holy throne of thy Son, on which His Godhead is exalted. Mouth and tongue are too feeble to recount thy praises, O holy Virgin! The earth on which thou walkest, becomes heaven. The heaven that beholds thee, gives a blessing to the creatures that believe in thee. The healthy who behold thy chastity, receive gladness. The sick who come unto thee, receive help. I worship thee, Mary, the mistress of the world. Stretch out thy hand and bless me, me and also this only (child) whom God hath given (me); and pray for the souls whom I have at Rome, that I may go in peace, and see (them), and rejoice with them; and that I may carry presents and offerings, and come and worship thee, the mother of God." Now Mary was standing and praying, the censer of incense being placed before her; and when she heard the words of the judge, she finished her prayer, and turned to him, and stretched out her hand and blessed him, him and his son, and said to him, "Sit down." Now the apostles of our Lord were there in the house, and were thinking that it was day. And when they came out and looked at the sky, they saw that at that moment the cock had crowed. And the judge ran and fell at the feet of the apostles, and said to them: "Peace be with you, ye chosen (ones), who were chosen before the foundations of the world! and (hail) to your Master, who chose you to be His heralds!" The apostles say: "We have heard what thou hast done to the crucifiers, and we have prayed much for thee." The Hēgemōn says: "Enough for them is the scorn they are become before God and before men." The

apostles say: "And what have they done that is not to their disgrace? But now we tell thee, that lo! it is sixteen years that we have gone forth proclaiming the gospel and the preaching of our Lord Jesus the Messiah in all regions. And when each one of us was proclaiming His preaching in the place to which he was sent, the time arrived for this blessed (one) to depart from this world. And without our perceiving it, or any one telling us, the Holy Spirit revealed to each of us, 'The time is near for the mother of thy Lord to depart from this world; go to her unto Bethlehem.' And when each of us heard (this), he was in much perplexity, because we were preaching at the ends of the earth. And each of us said to himself: 'Whence shall I get a swift steed? that I may go without delay, before she dies whilst I am going?' And when this thought arose in our hearts, the Holy Spirit made (it) known to each of us, and a cloud of light was placed in a chariot, and in the midst of the chariot was set a throne, covered with glory. And when the Holy Spirit drew near, It said to him: 'Behold the steeds that your Lord hath sent you from heaven. Rise, sit upon them, and go to His mother unto Bethlehem.' And accordingly Peter ascended with haste into the chariot, and stood in the air between heaven and earth, looking at the apostles who were coming to him. And as he was standing, the apostles came from the four quarters of the world unto him; and those who were dead, were raised, and came along with those who were alive, to worship the holy (one). Thus we came from those places in chariots guided by reins, and on clouds of glory we entered Bethlehem with troops of angels, and worshipped the blessed (one); because God, who was born of her, commanded us, who chose us before

the foundations of the world, that we might be preachers concerning His living words and concerning the wonders which He showed. And He sent and fetched us according to His will, that with our testimony He might crown His mother, and we might see and assert that this is the woman who gave birth to God. And we came to Bethlehem, and they stirred up the people of Jerusalem against us. And the Holy Spirit said to us: 'Do not go anywhere, lest the Jews should think that ye are afraid of them.' And It brought us to Jerusalem, and no man saw us, and we entered in here, because we carried the holy (one) on her bed, and the Holy Spirit carried us; and glorious robes of flame were spread over us. And after we were here, our Lord willed to disclose the glory which He was preparing for His mother; and the angels of the Lord were seen going in and coming out to salute the blessed one. And there was a great tumult, that the Jews might be put to shame, and the Son of God and His mother be glorified."

These things the Apostles spoke to the judge, when he went and worshipped them. And again the judge besought the blessed one and said: "I beg of thee, my lady, that I may learn of thee, how God, who came into the world, dwelt in thy virginity." The blessed one says to him: "Hear and receive my words, and give glory to God, who sent His only (Son) from the heaven of His glory, and He dwelt in me. I do not know whence He entered into the palace of my members, but, as I was sitting in my house and making coverings for the door of the temple of the Lord, on the first day of the week, at the ninth hour, an angel opened (heaven) and descended unto me. And a light shone through the

whole house in which I was sitting, and he said to me: 'Hail to thee, thou blessed among women! My Lord is with thee, and will rise from thee (like the sun).' And a sweet odour was diffused through the whole house; and the foundations of the house too sent forth waves of odours through the whole quarter. And after the salutation with which he announced (this) to me, he departed from me. And I arose, and set forth incense, and fell on my face, and glorified the name of the grace of my Lord, that I had seen a wonder like this; for, from the time that I was born into the world, and came forth from my mother's womb, no man knew me, and I saw not the way of women. And He was born of me like a man, and was reared up like the children of Adam, and like an infant in the streets and like a child He ran about, and showed miracles and wrought wonders, and walked in the world like God, and every thing that He said to me, He began and He finished. And I saw that men were not able to do the miracles which He did. And the envious Jews took Him, and crucified Him, and slew Him; and He was placed in the grave, and raised Himself up, and rose and appeared to His disciples, working the wonders and miracles of His glorious Father; and He ascended to heaven to His Father; and if the Jews do not believe in Him, I and Joseph the carpenter and His disciples believe in Him, that He is the Messiah the Son of the living God; and I assert and believe that He who was born of me shall come and demand His blood of His crucifiers. And He used to say to me that, Hwhen e removed from the world, He would come to me with troops of angels; and as He has assembled His disciples from the four quarters, I accordingly am expecting Him to

come, that I may see Him, and to place His hand on my eyes, and to take me out of the wicked world, and hide my body and carry my spirit away in safety whithersoever He pleases."

These things spoke the blessed Mary to the Hēgemōn and before the Apostles, and he believed much in Mary, and drew near and cast down his son before her and said to her: "I beg of thee, mother of God, heal this only son of mine, who is tortured by cruel diseases." And the holy one stretched out her hand, and made the sign of the cross on the boy, and spoke thus: "In the name of my Master, whom I have in heaven, let him be healed." And straightway the boy was cured by the prayer of Mary. And the judge went away from beside the holy Mary, and wrote down all the miracles and wonders which the mother of God had done. For the mouth of man is not able to recount the wonders and cures which the blessed one did in the world.

And the Hēgemōn was dismissed, and went from the city to Rome, and went in unto the Emperor and the nobles, and related to them all the miracles and wonders which Mary did in Jerusalem and Bethlehem. And the disciples of Peter and Paul went to Rome and wrote down whatever they heard from the judge, who had gone up to Rome from Jerusalem. And they also wrote letters and sent them to all who were in the West, to Mount Sinai, and Egypt, and to Thebais, and Pontus, and Asia; and they wrote in their letters that great was the glory with which she departed from this world. And they also wrote to their teachers Peter and Paul, (saying:) "When ye have buried the holy one, let the book of her glorious deeds come with you to Rome, for lo! the ends and quar-

ters (of the world) are full of her glories, and people believe much in her, because, since the judge came from beside her, he has narrated here concerning her, and whoever confesses her, she helps him greatly and every one who calls on her.

The wonders which the blessed one wrought. She appeared on the sea, when it was troubled and raised itself to destroy all that was on it; and the sailors called on the name of the blessed one and said: "My Lady Mary, mother of God, have mercy on us;" and she rose like the sun and delivered ninety-two ships and the souls that were in them, and none of them perished. And she appeared by day on a mountain, where robbers had fallen on the brethren to slay them; and they cried out, "Mother of God, help us;" and the holy one came and smote the eyes of the robbers, and they were blinded; and these escaped and were not injured. And she appeared to a widow woman, whose son had fallen into a well of water; and she screamed out and said, "Mother of God, have mercy on me;" and the holy one came and snatched him out of the well, and gave him to his mother, and he was not hurt. And again she appeared in Rome to a man who had been sick sixteen years, and no one cured him; and he took a censer and cast into it incense, and said, "My Lady Mary, mother of God, help me;" and at that moment she appeared to him, and he was healed, and stood up, and went to the church before the whole people. And again she appeared to two women, who were going along the road, and a black snake came out upon them to devour them; and they screamed out, "Mother of God, save us!" and at that moment it split open from its head downwards, and they were not in-

jured. And again she appeared to a merchant, who had borrowed a thousand drachms to go and trade with them; and as he was sitting, eating bread, he arose and his purse (dropped) from him (and) was lost; and he cried out, "Mother of God, help me;" and at that moment he found himself standing over his purse; and he departed rejoicing.

And whilst she was doing these things in Rome, the Apostles were beside her in Jerusalem. And when the morning of Friday dawned, the Holy Spirit revealed unto the Apostles: "Take up the holy one and go forth from Jerusalem by the road that leads out to the head of the valley beside the Mount of Olives. And lo, there are three caves, one within another; and in the innermost there is a raised seat (*or* bench) on the right hand. There go and place the holy one, until it be told you (what to do). And they arose in the morning, and took up the blessed one; and the Jews were looking on and saying: "The disciples of the seducer are carrying Mary and going away." And the blessed one was looking upon them. And the Jews made signs one to another and said: "Lo, Mary thinks that she has conquered (us), and goes forth from Jerusalem." And there was there a man whose name was Yūphanyā (Jephunneh), both tall and handsome of figure. And the elders of Israel said to him: "Come near, Yūphanyā; blow upon Mary, and she will fall down with her bed (litter); for she thinks that she has conquered and goes forth from Jerusalem." And Yūphanyā ran up with violence and cast his arms upon the litter of the blessed one that it might break, and hung on by it that it might fall, and the Jews might come and burn it. And when Yūphanyā cast his arms

(on it), an angel of fire smote him with a sword of fire, and cut off both his arms from his armpits. And he was crying out and saying: "Ye Apostles of the Messiah, have pity upon me." The Apostles say: "Why callest thou on *us*? Call on my Lady Mary, whose litter thou didst wish to break." Yūphanyā says: "Mother of God, have mercy on me." The holy one says: "Give him his arms." And Peter drew near, and took up the arms of Yūphanyā; and when he had spat on one of them, he said: "In the name of Mary, cleave to thy place." And he fastened them, and he was healed. And Peter took a staff which he was holding, and gave it to Yūphanyā, and said: "Do thou too go (and) show a great miracle with this staff to the Jews; perhaps they may be ashamed; and tell of the holy one, what she hath done for thee." And Yūphanyā went and fell down before the blessed one, and said to her: "Pray for me, that I may go forth (and) preach among the Jewish tribes, and chide them for their disbelief in thee and in thy holy Son." And he began to bless the holy one in the Hebrew tongue, citing texts from the Law and from the Prophets, until the Apostles were astonished.

And Yūphanyā went away and arrived at the gate of the city, and struck the dry staff on the threshold of the gate of the city; and straightway it put out leaves and produced twigs. And the Jews saw the staff that it budded, and were ashamed. And Yūphanyā cried out and said: "Blessed is the Messiah, who was born of Mary." The Jews say: "What hath befallen thee, Yūphanyā?" But he said: "This hath befallen me, that I am become a disciple of the Son of God and of Mary His mother; for my arms were severed from me, and I

begged them of her, and she gave them to me; and when Peter had spat upon them he said: 'In the name of Mary, cleave to your place;' and he made them cleave unto me, and I was healed; and he gave me this staff, which has budded. And now I believe that she gave birth to the Son of God." The Jews say to him: "Verily thou art mad, Yūphanyā." But he said: "Ay, I am mad! Come (and) see what the dry staff can do." They say to him: "What can it do?" He says: "Thus Peter commanded me: 'Every sick man on whom thou layest this staff, shall be healed.'" And Yūphanyā went in and laid it on a blind man, and he saw the light; and every sick man on whom he laid the staff, was healed. And he commanded every sick man who was cured to cry out: "Blessed be Mary, and blessed be her Holy Son." And Yūphanyā was healing all the sick and afflicted that were in Jerusalem.

And when the Apostles had gone to the caves that were at the head of the valley, they entered and found in the innermost one a seat (*or* bench) of clay, and placed the couch of the Blessed One (on it) . . . . . .

and assemblies of spiritual beings, whose troops were without numbers, and their ranks without end, who were coming and praising, band by band; and every tongue in its own language was crying glory; and they were hovering over the blessed Mary. And the chariots were coming last, one of Moses, and one of Enoch, and one of Elias; and then the blessed chariot of our Lord was coming after them. And heaven and earth were praising

on that day ; and the dead, who were buried, gave glory from their graves. And a pleasant and sweet odour went forth from the highest heavens of His glory to all parts of creation. And they carried the blessed one to Paradise with this glory, and her holy body was placed there. And when she was carried up and reached the gate of Paradise, the sword that surrounds Paradise was taken away, and the holy one went in with glory that is unspeakable into Paradise, the celestials and terrestrials being intermingled. And they placed her in boundless light amid the delicious trees of the Paradise of Eden; and they exalted her with glory on which the eye of flesh is not able to gaze. And our Life-giver stretched out His hand and blessed Mary ; and He was raised up from beside her to His glorious Father, and His promise is life to all those who believe in Him.

Then the twelve Apostles returned to the Mount of Olives in the same clouds of light, and went and kneeled down and prayed, thinking and saying: "Great is the glory which our eyes have beheld at the departure of the blessed one." And again they prayed and said: "Lord, give unto us that we may command the people and nations concerning the commemoration of Thy mother, that they may make unto her commemorations and offerings from year to year; because we know that every one who makes unto her an offering and takes refuge with her before Thee, when he cries unto Thee, Thou wilt answer him ; for there is no other God but Thee, who art worshipped and glorified along with Thy Father and Thy Holy Spirit for ever and ever. Amen. Happy are they who make a commemoration of the mother who bore Thee; and happy are we, who have been deemed worthy to be

blessed by her, and have seen glorious things. Therefore, Lord, as Thy Holy Spirit promised us and said, do Thou give us power on the last day, when Thou comest, that we may sit on twelve thrones and judge the twelve tribes of Israel, who have not believed in Thee, nor in the mother who bore Thee. And let us confess the glorious Trinity, Father and Son and Holy Spirit, for ever and ever, Amen." And may Thy mercy, Lord, and Thy grace, and Thy goodness, and the forgiveness and pardon of Thy compassion, come and be poured out on the (writer,) feeble and sinful and stained with crimes; and through the prayers of Thy mother, pardon his faults and sins; and forgive all the shortcomings of every one who participates (in his work); now, and at all times, and for ever and ever, Amen.

(Here) ends the history of the Departure of the Mother of God, the blessed mother. May her prayers be with us.

THE OBSEQUIES OF

THE HOLY VIRGIN.

"AND he gave a sign to his father that he might know God. And the son answered and said to his father: 'I beg of thee, my father, if I have found grace in thine eyes, bring a little of our earnings, (*a*) and give it to this one who is afflicting my soul, that perchance he may leave me and I may not die.' Then his father brought the half of his property, and placed it before his beloved son, and answered and said with a loud voice: 'I beg of him who is afflicting the soul of my son, take these goods, and grant me the life of my son.' And after these things the boy was greatly afflicted; and again he answered and said to his father: 'My father, he who is afflicting my soul does not cease from me; perhaps what thou hast brought to him is altogether too little for him; and because he has seen that it is too little for him, he afflicts me exceedingly.' And his father arose, and brought all that he possessed, and along with it he borrowed other (property) and brought it, and placed it before his beloved son, and said with a loud voice: 'I beg of him who is afflicting the

(*a*) *Literally*, toil.

soul of my son, take all that I have, and leave me only my son.' But the boy was greatly afflicted; and when he was near death, he turned to his father and said to him: 'My father, thou seest that neither gold nor silver nor any thing else can be given for life, save a heart that is sincere towards God. Rise therefore, my father, and take these goods, and build with them places for strangers, that they may enter in and dwell and rest in them; and give also of them to the poor and orphans, and we shall find peace for our souls.' These things the son said to his father, and his life ended; and his father did all that his son had said to him. And when eight days were past, and they did not come to king Solomon, according to the covenant they had made before him, that after seven days they would go to him—and the eighth (day) passed, and the ninth, and they did not go to king Solomon—the king sent after them, saying: 'Why are ye not come, that I might settle (matters) between you, as I said unto you?' And the father of the boy answered and said: 'My lord, lo it is eight days since my son departed out of the world. Had I known he was dying, I would have given all I had to my son not to distress him; but all that he said to me, I have done.' And when Solomon heard this from the man, he said: 'The evil spirits know what is going to happen. Because of this, men say, 'It is not they who mock at us,' because they do not know the things which are said by them.' "

Then the Apostles gave their assent to what Paul said; for they were wishing him to speak again with them, that he might not press them, and they might (not) reveal to him the glorious secrets which our Lord taught. And again all the Apostles answer and say to Paul:

"Brother Paul, speak to us with words, because we hearken unto thee kindly; for our Lord hath sent thee to us to gladden us during these three days." And Paul answered and said to Peter; "Since ye have not chosen to reveal to me the great things of Jesus, yet ye will inform me, if ye go forth, what ye will preach and teach; (for) I too, would know how to teach with your doctrine." Peter says to him: "Brother Paul, this word that thou hast spoken is good. Since then thou wishest to know and hear what we are going to teach and preach to men, hear, and I will tell thee. I, if I go forth to preach, will say, that no one who does not fast all his days, shall see God." Paul said to Peter: "Father Peter, what is this word that thou hast spoken? For they will not hear thy word, but will arise and slay thee; because they are wicked, and are not acquainted with God nor with fasting." And again, Paul turned to John, and said to him: "Do thou too tell us thy doctrine, father John, that I too may so teach and preach." John says to him: "I, if I go forth to teach and preach, will say, that no one who is not a virgin all his days, is able to see God." And Paul answered and said to John: "Father John, what are these words to men who do not know God? For men who worship stones and stocks, if they hear these things from you, will throw us into and shut us up in prison." And again, Paul turned to Andrew, and said to him: "Father Andrew, do thou too tell us what is thy thought, that I too may teach and preach (it); lest perchance Peter may think that he is great and a bishop, and John also be proud of his being a virgin, and because of these things they may speak great (words)." Andrew says to Paul: "I, if I go forth to preach, will say, that no one who does not leave father

and mother, and brother and sister, and children and houses, and all that he hath, and go out after our Lord, is able to see God." Paul says to Andrew: "Father Andrew, the words of Peter and John are light compared with thine, for thou severest every one from the earth in one moment. Who will hear your words at this time, and lay a heavy burden on himself?" And Peter and Andrew answered and say to Paul: "Paul, friend of our soul, tell us how thou desirest that we should go forth and preach? Paul says to them: "If ye will hearken unto me, do these things, and let us devise such things as they are able to do, because they are of recent origin and know not the truth; and let us say to them these things: 'Let every man take his wife, that they may not commit adultery; and let a woman take her husband, that she may not commit adultery.' And let us appoint for them one or two days in the week, and let us not be very hard upon them, lest they become remiss and turn away. But, if they fast to-day and become a little weary, they will persevere to the time and say: 'To morrow we will not fast.' And if they come to the time for eating, and find a poor man and give to him, they will say: 'For what do we fast, if we do not give to the poor,' and they will know God in their hearts. And let us also say to them: 'Let him who is feeble, fast till the sixth hour; and let him who is able, till the ninth; and him who is able, till evening.' And when we have given them to drink as it were with milk, and have turned them towards us, then we will speak to them great and glorious things, words that will be useful to them."

Then all the Apostles murmured, and would not agree to the words of Paul. And as all the Apostles were

sitting before the entrance of the tomb of Mary, and disputing about the words of Paul, lo, our Lord Jesus the Messiah came from heaven with the angel Michael, and sat among the Apostles, as they were disputing about the word of Paul. And Jesus answered and said: "Hail to thee, Peter the bishop, and hail to thee, John the virgin, ye who are my heirs! And hail to thee Paul, thou adviser of good things! Verily I say unto thee, Peter, that thy counsels were at all times detrimental, thine and Andrew's and John's. But I say unto you that ye should receive those of Paul; for I see that the whole world shall be caught in the net of Paul, and it shall prevent (*or* anticipate) them. And then, after these things, your maxims (*or* opinions) shall become known in the latter times." And our Lord turned to Paul and said to him: "Brother Paul, be not grieved that the Apostles, thy fellows, have not revealed to thee the glorious secrets; for to them have been revealed the things that are on earth, but to thee I will teach the things that are in heaven."

And after these things our Lord made a sign to Michael, and Michael began to speak with the voice of a mighty angel. And angels descended on three clouds; and the number of angels on each cloud was a thousand angels, uttering praises before Jesus. And our Lord said to Michael: "Let them bring the body of Mary into the clouds." And when the body of Mary had been brought into the clouds, our Lord said to the Apostles that they should draw near to the clouds. And when they came to the clouds, they were singing with the voice of angels. And our Lord told the clouds to go to the gate of Paradise. And when they had entered Paradise, the body of Mary went to the tree of life; and they brought her soul and

made it enter into her body. And straightway our Lord dismissed the angels to their places.

And after these things the Apostles say to our Lord: "Lord, Thou didst say to us, when Thou wast with us, when we besought Thee that we might see the grave of Mary, that it would be well for us; and Thou didst say to us, 'If ye wish to see this, abide till the day of the departure of Mary, and I will lead you and ye shall see dreadful things.

The dreadful place of torment which the Disciples begged of our Lord that they might see.

And when these things were said by the blessed Apostles, our Lord made a sign with his eyes, and a cloud snatched away the Apostles and Mary and Michael, and our Lord along with them, and carried them to where the sun sets, and left them there. And our Lord spake with the angels of the pit, and the earth sprang upwards, and the pit was revealed in the midst of the earth. And our Lord gave place to the Apostles, that they might look, as they were wishing. And when they drew near and looked into the pit, those who were in the pit saw Michael; and there was a great weeping and groaning; and they answered and say to Michael: "Michael, chief of the angels, Michael our strength, Michael our general, hast thou prevailed to-day in thy contest on our behalf? For thou hast forgotten us during all this lapse of time. Why dost thou not beg on our behalf from our Lord, that he would grant us a little respite from torment." And as soon as Mary and the Apostles saw (this), they fell on the ground because of the distress of those who were in the pit. And our Lord raised them up and said to them: "O ye

Apostles, rise and learn; for I told you beforehand that ye would not be able to endure the sight of these things. If I had conveyed you to that outer place where there is not a breath of mankind, and where there are many torments which differ from one anoth er, what would have become of you ?" Then Michael spoke to those who were in the pit, and said to them : " My sons, the Lord liveth, the Lord liveth ; He liveth who is about to come to judge the dead and the quick ; He liveth who hath power over all creatures ; for there are twelve hours in the day and twelve in the night, and these are nnmbered with praise, and offering goeth up to God ; and the angels fall down and worship His grace, and intercede for all creation, and for all mankind. And the angel who is set over the waters, drew near and besought God, saying : 'Let the fountains of waters increase because of the race of men; for they are Thy image and Thy likeness, O Lord. On this account I beseech Thee to hear me, for I am Thy minister. Let thy mercy be upon the waters, and let them increase over the whole earth.' "

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" 'and I will place them in a secret place under the hand of thy power, that they may not find them. And when I have done this, they will not be able to flee and leave them; for we have heard that Joseph, when he was dying, made the children of his people swear that, when they were going up, his bones should go up along with them ; and when I have done this, they will not be able to flee, unless they take them along with them, and they will remain under thy power in Egypt.' And after these things,

Pharaoh, king of Egypt, arose, and ordered that a pit should be (made) in the midst of the river. And he took the bones of Joseph, and placed them in a . . . box, and smeared it with bitumen . . . , and inscribed the name of Joseph in a roll, (writing) 'These are the bones of Joseph.' And he put the roll in the box, and commanded that it should be placed in the centre of the pit in the middle of the river. And when Pharaoh went in, he laid hard work upon the children of Israel, and said to them that they should go forth. And the children of Israel answered and say to Moses: 'Let us go forth first to the bones of our brother Joseph, because he made our fathers swear that his bones should go up along with the children of Israel.' But Moses went, and did not find them; for the children of Israel did not know that Pharaoh had taken them away from them. And when they did not find them, they rent their garments and wept bitterly; and they groaned and cried unto God, and Moses along with them: 'Lord God of our fathers, why hast Thou forsaken Thy people? For Thou didst turn unto us; and after Thou didst turn, Thou hast turned away Thy mercy from us, and we are become like a desert land, which has not seen water.' And after a long time, the river was laid bare. And when it was laid bare and had passed away, the children of Israel cried unto the Lord and say: 'The sin and folly of Thy people, O Lord, Thou hast remembered; on this account Thou hast concealed the bones of our brother Joseph, that we might remain in this bondage for ever. And now turn unto us, O Lord, and deliver Thy people from the slavery of Pharaoh.' And when these things were said by Moses and by the whole people, I came and spoke, I Michael the angel, and said to Moses: 'Moses, Moses, God hath heard

your groan. Rise and go to the river, and smite the waters with thy staff, and the hidden treasure shall be laid bare before thee.' What thinkest thou, Mary? As soon as Moses smote the river, did not the box in which Joseph was placed, appear and come to the dry land? And Moses opened it, and found the roll in which was written, 'These are the bones of Joseph'; and he took them and conveyed them to their land unto their fathers. And after a long time . . . . .

them according to their wish. And He sent by the hand of the Apostles to them (to ask,) were these things not so? And He said: "These are the shepherds of the house of Israel, who are praying for the sheep, that they may be sanctified and made glorious before the sons of men; and themselves they are not able to sanctify, because they exalt themselves like the strong. Did I not give them many signs?" And the Apostles said: "Lord, lo, they beseech and pray and repent, and kneel upon their knees. Why dost Thou not hear them?" Our Lord says unto them: "I too was willing to hear them, but there is deception in them, (as) ye too know." And when Jesus wished to show the Apostles for what reason He did not hear them, He took them up to a mountain, and let them become hungry. And when the Apostles had gone, they asked of Him and say to Him: "Lord, we are hungry; what have we then to eat in this desert?" And Jesus said to them, to go to the trees which were before them. And He said to them: "Go to those trees which are over-against us, whose branches are many and fair and beauti-

ful at a distance, and from them ye shall get food." And when the Apostles went, they did not find fruit on the trees. And they returned to Jesus and say: "Good Teacher, Thou didst send us to those trees which are over-against us, and we went and found on them no fruit, but only branches, which were fair and beautiful, but there was no fruit on them." And Jesus said to them: "Ye have not seen them, because the trees grow straight upwards. Go therefore at once, because the trees are bending themselves, and ye shall find on them fruit, and get yourselves food." And when they went, they found the trees bending down, but they did not find fruit upon them. And they returned again to Jesus in great distress, and say to Him: "What is this, Teacher, that we are mocked? For at first Thou didst say to us, 'Ye shall find trees which are straight, and there is fruit on them;' and we found none. Why are we mocked? But it is fitting that Thou shouldest teach us, what this is that has happened; for we think that what Thou didst wish to teach us is false; for by a visible power the trees were laid hold of and bent down. If this be a temptation, make known to us what it is." And Jesus said to them: "Go and sit under them, and ye shall see what it is that abides on them, but ye shall not be able to bend them again.' And when the Apostles went and sat under the trees, straightway the trees threw down stinking worms. And the Apostles came again to Jesus and say to him: "Teacher, dost Thou wish to lead us astray, or to turn us away from this . . . ?"

NOTES.

THE PROTEVANGELIUM JACOBI.

THE Greek text to which reference is made in the following notes, is that of Tischendorf, *Evangelia Apocrypha*, Leipzig, 1853, pag. 31 foll.

CHAP. XVII. ܡܫܟܚ ܠܐ, reading *τὸν ὄνον αὐτοῦ*, with Tischendorf's MS. A.; otherwise the translator would have used ܡܫܟܚ (אתון, اتان) instead of ܡܫܟܚ (חמור, حمار).—The clause *καὶ ἠκολούθει Ἰωσήφ* is wanting in the Syriac.—ܘܐܙܠ ܠܡܫܚ. All the Greek MSS. have *χειμάζει αὐτήν*. Our Syrian either translated very loosely, or he had before him some such reading as *ἐθέλει προελθεῖν*. — The whole of the last sentence, *καὶ κατήγαγεν αὐτὴν κ. τ. λ.*, is wanting in the Syriac.

CHAP. XVIII. The text of this chapter is much shorter in the Syriac than in the Greek, the entire latter portion, from *Ἐγὼ δὲ Ἰωσὴφ περιεπάτουν* onwards, being compressed into a single sentence, which may have run thus: *Ἐγὼ δὲ Ἰωσὴφ περιεπάτουν, καὶ εἶδον τὰ πάντα ἔκθαμβα· καὶ πάντα ὑπὸ θῆξιν ἐλύετο καὶ τῷ δρόμῳ αὐτῶν διελαύνετο.*

CHAP. XIX. About the middle of this chapter the Syriac text is again much shorter than the Greek. The translator seems to have read: *καὶ ἦν νεφέλη φωτεινὴ ἐπισκιάζουσα τὸ σπήλαιον, ἕως οὗ ἐφάνη τὸ βρέφος. κ. τ. λ.*.—ܠܐ ܟܠ ܡܬܚܙܐ ܘܡܬܟܠ ܠܡܫܟ ܠܡܫ, i.e. *ὃ οὐ χωρεῖ ἡ φύσις αὕτη*, as in Tischendorf's MS. B. —ܐܢܐ ܡܪܝ ܐܠܗܐ ܕܐܡ ܠܐ, *Ζῇ κύριος ὁ θεός, ἐὰν μὴ ἴδω, οὐ μὴ πιστεύσω ὅτι παρθένος ἐστι.*

CHAP. XX. ܐܬܚܙ ܠܐ, "show thyself," is a very loose rendering of *σχημάτισον σεαυτήν*. Probably the translator had a different reading in his MS., the more so as the same words occur again in the following clause, ܐܬܚܙ ܠܐ ܘܐܢܐ

ܗܘ ܕܡܫܝܚܐ, which has no equivalent in any of Tischendorf's MSS.—ܥܠܝܟ ܗܘ, *ἐπίκειταί σοι.*—ܘܐܬܝܬ, perhaps *καὶ προσελθοῦσα εἶδεν ὅτι παρθένος ἐστι.*—ܗܘ ܐܠܗܝ, *ὁ θεός μου*, omitting *τῶν πατέρων.*—The Syriac presents no trace of the clause *ἀλλὰ ἀπόδος με τοῖς πένησιν* (or *τοῖς γονεῦσί μου* ;) nor is there anything in the Greek MSS. to correspond to the words ܕܐܬ ܠܗ ܗܘ ܕܡܫܝܚܐ ܠܥܠܡ, a little farther on.

CHAP. XXI. ܘܐܡܪ ܠܬܪܥܝܗ ܕܐܝܬ. Apparently *καὶ καλέσας τοὺς ἀρχιερεῖς, ἀνέκρινεν αὐτοὺς λέγων, Ποῦ γέγραπται περὶ τοῦ βασιλέως ὅτι γεννᾶται.*—The clauses *οὕτως γαρ γέγραπται· καὶ ἀπέλυσεν αὐτούς* are wanting in the Syriac.—ܘܐܬܝ ܟܘܟܒܐ ܗܘ. The Greek MSS. all have the singular, referring, as we should naturally expect, to *the star.*—ܘܗܐ ܫܡܥܘܢ ܘܒܪܗ, *καὶ ἰδόντες τὸ παιδίον μετὰ τῆς μητρὸς αὐτοῦ Μαριάμ, πεσόντες προσεκύνησαν αὐτῷ, καὶ προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ σμύρναν καὶ λιβανον.*

CHAP. XXII. ܟܬܒ ܒܗ ܐܬܦܪܫ ܡܢ ܟܘܟܒܐ, *κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν μάγων*, exactly as in Tischendorf's MS. N.—ܘܠܐ ܐܝܬ ܐܬܪ, *καὶ οὐκ ἦν τόπος*, omitting *ἀποκρυφῆς* with Tischendorf's MS. D.—ܘܗܘ ܛܘܪܐ ܗܘ, *καὶ τὸ ὄρος ἐκεῖνο διέφαινε αὐτοῖς φῶς μέγα.*

CHAP. XXIII. ܘܐܡܪ, apparently reading, with Tischendorf's MS. C. *εἰς τὸ θυσιαστήριον κυρίου*, or *εἰς τὸν ναὸν κυρίου.* —ܠ ܐܝܬ ܠܝ ܐܡܪ ܠܡ ܐܝܟ. Read ܠ ܐܡܪ ܠܗ *λέγων.*—ܠܐ ܝܕܥ ܐܢܐ ܠܐ *οὐκ οἶδας,* لَا تَعْلَمُ.—The Syriac has the clause *καὶ ἀπῆλθον οἱ ὑπηρέται καὶ ἀπήγγειλαν αὐτῷ*, which is omitted in some of the Greek MSS.—ܕܡ ܙܟܝ ܐܡܪ, *μάρτυς ὁ θεὸς ὅτι ἐκχέεις μου τὸ αἷμα.*—ܘܐܡܪ and ܕܐܬܝ ܠܝ seem to be a double rendering of the word *ἀθῶον*, and there is nothing to correspond to the words *εἰς τὰ πρόθυρα τοῦ ναοῦ κυρίου.*

CHAP. XXIV. In the Syriac the words *κατὰ τὸ ἔθος* are placed after *ἀπῆλθον, οἱ ἱερεῖς* being omitted.—ܘܐܙܠ ܠܐܬܪ

ܐܬܩܕܫ, εἰσῆλθεν εἰς τὸ ἁγίασμα. ܕܡܐ ܕܡܫܬܐ ܘܐܬܐ ܕܐܒܢܐ ܗܘ, τὸ αἷμα κείμενον καὶ πεπηγός ὡσεὶ λίθος.—The whole of the following passage, from καὶ ἀκούσας τὸν λόγον ἐφοβήθη to λίθον γεγενημένον, is omitted in the Syriac.—The words καὶ τρεῖς νύκτας are wanting, as in Tischendorf's MSS. B, F^a, F^b; but the reading ܝܘܡܐ ܣܓܝܐ, "*many* days," does not occur in any of the Greek MSS.

CHAP. XXV. ܡܪܝܪܐ ܡܘܬܐ, πικρῷ θανάτῳ, as in Tischendorf's MSS. G. and H.—The words τὴν δωρεὰν καὶ are wanting in the Syriac, as well as the whole of the last sentence, from ἔσται δὲ ἡ χάρις onwards.

THE GOSPEL OF THOMAS THE ISRAELITE.

THE Greek text to which reference is made is again that of Tischendorf, *Evang. Apocryph.* p. 134 foll., especially his *Evang. Thomæ Græce A.*—The first chapter of the Greek is altogether wanting in the Syriac.

CHAP. II. Compare the *Pseudo-Matthæi Evang.*, ch. xxvi and xxvii, and the *Evang. Thomæ Latinum*, ch. iv.—The words ܕܫܠܚ ܠܗ ܓܒܐ ܚܕ most nearly correspond to the *quibus singulis fecit araciunculas* (*aratiunculas*) of the Pseudo-Matth. —The Syriac omits the clause καὶ λόγῳ μόνῳ ἐπέταξεν αὐτά.—ܡܢ ܕܐܝܠܐ ܕ ܡܠܐ, as in the MSS. Par. and Vind., in which ἐκ τῆς χείλεως or ὕλεως seems to be a blunder for ἐκ τῆς ἰλύος or εἰλύος.—The Greek has nothing equivalent to the words ܒܡܠܬܗ ܕܡܫܝܚܐ.—The words ܘܐܡܪ ܠܗ ܕܐܒܐ ܗܘ seem, as stated at p. ٢٥, note *c*, to express the ἅμα τῷ λόγῳ of Tischendorf's text B. (cap. iii., last line but one). The Pseudo-Matth., ch. xxvii., has *ad vocem imperii sui.*—ܡܢ ܦܘܡܗ ܕܡܪܗ. Here again the Syriac follows the MS. Par., ὑπάγετε πετάσθητε καὶ μέμνησθέ μου ζῶντες. Similarly in Tischendorf's text B. ὑπάγετε πετάσθητε καὶ μιμνήσκεσθέ μου ζῶντα.—In the last sentence the Syriac has "a Pharisee," whereas the Greek A. mentions "the Jews," and B. "Joseph."

CHAP. III. Compare the *Pseudo-Matth.*, ch. xxvi. and xxviii., and the *Evang. Thomæ Lat.*, ch. iv.—ܥܡ ܝܫܘܥ, "with Jesus." The Greek has "with Joseph."—The Syriac text omits all the abusive epithets of the Greek and Latin.

CHAP. IV. Compare the *Pseudo-Matth.*, ch. xxix., and the *Evang. Thomæ Lat.*, ch. v.—ܥܡ ܐܒܘܗܝ, "with his father." The two Greek texts have διὰ τῆς κώμης and μέσον τῆς πόλεως; the Latin combines both readings, *cum Joseph per villam.*—ܠܗ ܕܥܡ ܝܘܣܦ ܒܫܘܩܐ, as in the MS. Par. σὺ τοῦτο τὸ παιδίον ἔχων.—Instead of δίδασκε, the Syriac has the verb in the plural, and stops short at εὐλογεῖν.

CHAP. V. Compare the *Pseudo-Matth.*, ch. xxix., and the *Evang. Thomæ Lat.*, ch. v.— ܡܫܬܥܡ is doubtless (as suggested at p. ܟܒ, note *d*) a mistake for ܡܫܬܥܐ. The Greek A. has καὶ πάσχουσιν οὗτοι, and the Pseudo-Matth. *multi dolentes.*—The words subsequently put in the mouth of Jesus differ considerably from those in any of the Greek and Latin recensions; and the Syriac omits the passage καὶ οἱ ἰδόντες ἐφοβήθησαν . . . . . ἐποίησεν ὁ Ἰησους.—ܐ̇ ܠܗ ܕܚܙܘ. The Syriac text is by no means clear, but the translator seems either to have omitted μὴ before εὑρίσκειν, or to have confounded it with με. The clause οὐκ οἶδας κ. τ. λ. is also wanting.

CHAP. VI—VIII. Compare the *Pseudo-Matth.*, ch. xxx. and xxxi., and the *Evang. Thomæ Lat.*, ch. vi.—ܕܐܡܪ ܠܗ ܐܝܟ. The Greek and Latin texts represent Zacchæus as filled with surprise, instead of anger, at the sayings of Jesus.—ܐ̇ ܕܬܚܙܐ, as in the Pseudo-Matth., *tu non vis filium tuum tradere ut doceatur scientia humana et timore?* etc.—ܐ̇ ܕܡܢ ܕܢܫܬܡܥ. Pseudo-Matth., *et si quis est qui possit hunc infantem tenere et docere?*—ܐ̇ ܕܡܢ ܕܢܗܘܐ ܠܗ ܠܡܠܦ. The nearest approach to this in the other texts is in the *Evang. Thomæ Lat.*, where we read: *numquid creditis, parvus erit*

parvulus iste?—.ܐܠܦ ܒܬ ܐܢܫ ܠܐ ܡܫܟܚ ܐܢܬ ܕܐܡ

the *Evang. Thomæ Lat.*, ch. xi. The Syriac text is again shorter and simpler than any of the others.

CHAP. XIV. Compare the *Pseudo-Matth.*, ch. xxxviii., and the *Evang. Thomæ Lat.*, ch. xii. The difference between these and the Syriac text is great, but less than between the latter and the Greek. According to the Greek, the teacher only falls down in a swoon (ἐλιποθύμησε).

CHAP. XV. Compare the *Pseudo-Matth.*, ch. xxxix, and the *Evang. Thomæ Lat.*, ch. xiii. The text of these as, well as of the Greek, is far longer than the Syriac, to which the following are the corresponding passages. *Μετὰ δὲ χρόνον τινὰ ἕτερος πάλιν καθηγητής, γνήσιος φίλος ὢν τοῦ Ἰωσήφ, εἶπεν αὐτῷ, Ἄγαγέ μοι το παιδίον εἰς τὸ παιδευτήριον· ἴσως ἂν δυνηθῶ ἐγὼ μετὰ κολακείας διδάξαι αὐτὸ τὰ γράμματα. . . . . Καὶ εἰσελθὼν θρασὺς εἰς τὸ διδασκαλεῖον εὗρε βιβλίον κείμενον ἐν τῷ ἀναλογίῳ, καὶ λαβὼν αὐτὸ οὐκ ἀνεγίνωσκε τὰ γράμματα τὰ ἐν αὐτῷ, ἀλλὰ ἀνοίξας τὸ στόμα αὐτοῦ ἐλάλει πνεύματι ἁγίῳ, καὶ ἐδίδασκε τὸν νόμον τοὺς περιεστῶτας.*

CHAP. XVI. Compare the *Pseudo-Matth.*, ch. xli., and the *Evang. Thomæ Lat.*, ch. xiv. The latter agrees very closely with the Syriac, though, like the Greek and the *Pseudo-Matth.*, it adds to the narrative the death of the snake: *et vipera mortua est, καὶ το θηρίον ἐρράγη.*

CHAPS. XVII. and XVIII. of the Greek text are wanting in the Syriac.

CHAP. XIX. Compare the *Evang. Thomæ Lat.*, ch. xv., the second paragraph; and also the *Pseudo-Matth.* ch. xl^{e}., according to the text of Tischendorf's MS. B. The Greek text agrees closely with the Syriac.

THE LETTER OF HEROD TO PILATE.

PAGE ⅄, line 18. ܐܙܒܘܢܝܣ, *Azbonius.* Perhaps *Zenobius* was the name intended by the writer. We have no notice of any such son of Herod Antipas, nor does this name appear at all in the genealogical lists of the family of Herod.

Page حي, line 17. ܦܪܘܩܠܐ, *Πρόκλα, Procla* or *Claudia Procula.* See Tischendorf, *Evang. Apocrypha,* p. 274, in the *Evang. Nicodemi, pars I. B., ch. IV. Τότε ἦλθε μηνυτὴς ἀπὸ τῆς Πρόκλης τῆς γυναικὸς Πιλάτου πρὸς αὐτόν.*—In this same line I have printed ܡܢܬܥ, because the word is distinctly so written in the MS. The dictionaries give the form ܡܢܥ; e. g. Add. MS. 7203. (شنوف) اقرطة شتوف ܡܢܬܥ شنف ܡܢܬܥ.

THE LETTER OF PILATE TO HEROD.

Page حے, line 2. ܗܝܪܘܕ is a not uncommon form in MSS., instead of the more accurate ܗܝܪܘܕܝܣ (Matth. xiv. 1; Luke iii. 19, ix. 7).—Line 18. ܠܓܝܢܘܣ. The author follows that tradition which gives the name of *Longinus* to the centurion who presided over the execution, not to the soldier who pierced our Lord's side with the spear. See Fabricius, *Codex Apocryphus Novi Test.*, 2nd ed., t. iii, p. 472.—Last line. Instead of ܕ̈ܚ, the more correct orthography would be ܕ̈ܚ.

Page حہ, line 1. This appears to be a quotation from the *Testament of Adam,* from which I have given an extract in a subsequent note.

Page حہ, line 15 foll. I must confess my ignorance as to the Justin and Theodore whom the writer cites as contemporaries of Pilate. The passage of Josephus may be found in the *Antiquities,* xix. 8, 2; but our author seems to have taken it from Eusebius, *Hist. Eccles.*, ii. 10.

THE HISTORY OF THE VIRGIN MARY.

Page ١, line 14. ܕ̈ ܒܠܝ ܡܚܫܒܢܐ ܡܕܡ, "without any phantasy." The writer alludes to the doctrines of the older *Docêtæ*, not to those of Julian of Halicarnassus (ܝܘܠܝܢܘܣ ܐܠܣܩܪܢܝ), the contemporary and opponent of Severus of Antioch.

Page حس, line 18. ܪܒܘܠ. On the use of this word in our book, I think it as well to quote the remarks of Ewald in the *Gött. gel. Anz.* 1865, *Stück* 26, p. 1027. "Dass die gerade in diesem Syrischen Buche so oft vorkommende Anrede ܪܒܘܠ *Rabûl* an Christus, wie der Herausgeber andeutet, nur im Lautwechsel von רַבּוֹנִי sich unterscheidet ist zwar gewiss: allein man muss doch dabei vorzüglich beachten dass nach dem beständigen Sprachgebrauche dieses Buches nur Maria ihren Sohn so anredet und sonst so nennt, wenn sie aber zu Anderen über ihn redet dann einfach ܡܪܢ *euer Herr* (oder *Meister*) sagt. Dieser Unterschied der sich durch die ganze Sprache des Buches hindurchzieht muss seinen Grund haben: und wir thun dabei wohl zu bemerken dass auch in demselben Buche des N. Ts, z. B. bei Markus oder bei Johannes, die Anrede *ραββονί* oder vielmehr wie die bessere Lesart nicht nur Joh. 20, 16 sondern auch Marc. 10, 51 lautet *ραββουνί* mit der gewöhnlichen *ραββί* só wechselt dass jene die bei weitem seltenere ist und doch nicht etwa eine Steigerung des Begriffes enthalten kann. Denn eine solche Steigerung wäre an sich hier untreffend, und dazu übersetzt Johannes in seinem Evangelium beide Anreden gleichmässig mit *διδάσκαλε*. Darum ist es durchaus wahrscheinlich dass die längere Aussprache nichts als das Klein- oder vielmehr das Zärtlichkeitswort wiedergiebt welches im Aramäischen überhaupt weit näher liegt als im Griechischen. Dann erklärt sich auch warum nach unserm Buche bloss Maria ihren Christus so anredet; und ebenso leuchtet nun ein warum das Wort im Evangelium des Johannes nur einmal und zwar im Munde eines Weibes erscheint."

Page ܟܕ, line 8. ܣܒܝܢܐ. In the text published by me in the *Journal of Sacred Literature* for January and April 1865, the name is written ܣܒܝܢ and pointed in the younger of the two MSS. ܣܸܒܝܲܢ, *Sebiane* or *Seviane*. Probably the writer had read in Eusebius (*Chronicorum Canonum libri duo*, ed. Mai and Zohrab, p. 371) of *Sejanus*, the favourite of Tiberius,

and either imagined him to have been governor of Palestine, or thought that his name would do as well any other: *Σηϊανὸς ἔπαρχος Τιβερίου Καίσαρος περὶ τελείας ἀπωλείας τοῦ ἔθνους τῶν Ἰουδαίων πολλὰ συνεβούλευσεν τῷ Καίσαρι, ὡς Φίλων ἱστορεῖ ἐν τῷ β'.*

Page ⟨illegible⟩, line 20. ⟨illegible⟩. In the other text he is called ⟨illegible⟩, "Tobia the comitian" (*κομητιανός*).

Page ⟨illegible⟩, line 15—21. The list of apostles in the other text (*Journal of Sacred Literature* for January 1865, p. ⟨illegible⟩, and for April 1865, p. 137) differs both as to their number, their names, and the places where they were. Here we have thirteen: there only twelve; viz. John, Simon Peter, Paul, Thomas, Matthew, James, Bartholomew, Andrew, Philip, Luke, Simon the Cananite, and Mark. Matthew, instead of being at Berytus, is placed ⟨illegible⟩, for which Ewald would read ⟨illegible⟩=*ἐν πλοίῳ*, ⟨illegible⟩ (*Gött. gel. Anz.* 1865, *Stück* 26, p. 1025); Bartholomew is in the Thebaid, ⟨illegible⟩, instead of in Armenia; and James is stated to have been in Jerusalem, sitting in the church of Zion, ⟨illegible⟩. It is not impossible that ⟨illegible⟩ may be merely a corruption of ⟨illegible⟩.

Page ⟨illegible⟩, line 17. The corresponding passage in the other text may be found in the *Journal of Sacred Literature* for January 1865, at p. ⟨illegible⟩, or for April 1865, at p. 144.—Line 19. I have translated ⟨illegible⟩ by "with (high) words"; but the fact is that ⟨illegible⟩ is nothing but a corruption of ⟨illegible⟩ "with clamour," as we read in the other text.

Page ⟨illegible⟩, line 3. In the *Testament of Adam*, ⟨illegible⟩, Add. 14,624 (ninth century), fol. 8 vers. and foll., we read as follows (fol. 9 vers. ⟨illegible⟩

ܠ ܟܬܝܒܬܗ ܟܬܒ ܐ ܐ ܟܬܒ ܠܟ ܟܬܒ
ܟܬܒ ܟܟ ܐ ܟܬܒ ܟܬܒ ܠܟ ܟܬܒ ܟ
ܟܬܒ ܐ ܟܬܒ ܟܬܒ ܐ ܟܬܒ ܟ ܟ
ܟܬܒ ܐ ܟܬܒ ܟܬܒ ܐ ܟܬܒ ܟ ܟ
ܟ ܟܬ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ ܟ
ܟ ܟ

ܗܘ ܕܐܡܪ ܠܝ . . . . . ܕܥܒܕ ܟܬܒܐ ܩܕܝܫܐ ,ܡܐ ܕܐܡܪ ܠܝ
ܟܬܒܐ ܩܕܝܫܐ . ܒܪ ,ܝܘ ܒܪ ܝܘܚܢ ∴ .ܟܬܒܐ ܩܕܝܫܐ ܟܠ
(fol. 10, *a.*) ܡܠܐ ܕܐܡܪ ܠܝ ܒܪ ܐܢܫ ܠܐ ܩܒܠ ܡܢ ܐܢܫ ܐܚܪܢ
,ܐܡ . ܡܠܐ ܕܐܡܪ ܠܝ ܒܐܦ ܡܠܐ ܐܠܐ ܩܒܠ ܐܢܐ ܡܢ ܐܢܫ ܐܚܪܢ
ܡܢ ܟܬܒܐ ܩܕܝܫܐ ܐܝܟ . ܐܠܐ ܫܠܝܛ ܒܟܠ ܡܐ ܕܐܡܪ ܠܝ ܐܢܫ
ܐ̈ܡܪ ∴ ܟܬܒ ܐܠܗܐ ܒܗ . ܐܠܗܐ ܡܫܠ ܠܡܫܐ ܕܥܒܕ ܟܬܒ
. ܟܠ ܐܢܫ ܒܪ ܝܘ ܒܪ ܝܘܚܢ ∴ ܫܠܡ ܐܠܗܐ ܐܢ ܒܪ ܐܢܫ
ܠܡܐ ,ܐܠܗܐ ܐܢ ܒܪ ܐܢܫ ,ܡܐ ܕܐܡܪ ,ܐܠܗܐ ܐܢ ܒܪ ܐܢܫ ,ܡܐ
. ܟܠ ܐܢܫ ܒܪ ܐܢܫ ܐ̈ܡܪ ,ܐܠܗܐ ܐܢ ܒܪ ܐܢܫ ,ܡܐ ܕܐܡܪ ,ܐܠܗܐ
. ܟܠ ܐܢܫ ܒܪ ܐܢܫ ,ܐ̈ܡܪ ,ܐܠܗܐ ܐܢ ܒܪ ܐܢܫ ,ܡܐ ܕܐܡܪ ,ܐܠܗܐ
ܟܠ ܐܢܫ ܒܪ ܐܢܫ ,ܐ̈ܡܪ ,ܐܠܗܐ ܐܢ ܒܪ ܐܢܫ ,ܡܐ ܕܐܡܪ ,ܐܠܗܐ
ܟܠ ܐܢܫ ܒܪ ܐܢܫ ,ܐ̈ܡܪ ,ܐܠܗܐ ∴ ܐܢ ܒܪ ܐܢܫ ,ܡܐ ܕܐܡܪ ,ܐܠܗܐ
ܐܠܗܐ ,ܐ̈ܡܪ ,ܐܠܗܐ ∴ ܐܢ ܒܪ ܐܢܫ ,ܡܐ ܕܐܡܪ ,ܐܠܗܐ
ܐ̈ܡܪ ,ܐܠܗܐ ∴ ܐܢ ܒܪ ܐܢܫ ,ܡܐ ܕܐܡܪ ,ܐܠܗܐ

Page ٤, line 9. ܫܬܐ ܓܒ̈ܪܐ, "six men." The other text has "four," and the Arabic translation "forty."

Page ٥, line 9. ܟܠ ܡܠܐ ,ܐܝ. I am strongly inclined to think that the correct reading is ܐܝ ܟܠ ܡܠܐ, (as in the MS. A. of the other text, p. ٤, last line,) "everything that He said to me turned out true and was fulfilled."

Page ٦, line 16. ܘܠܐܣܝܐ, "and to Asia," *i.e.* the Roman province, of which Ephesus was the chief city.

Page ٦, line 12. For the corresponding passage in the other text, see the *Journal of Sacred Literature* for January 1865, p. ٤, and for April, p. 150.

ERRATA.

Page ٢٠, line 22. For ܚܠ read ܚܠ.

„ ٢٥, line 7. For ܠܠ read ܠܚ.

„ ٢٦, line 3. Here the MS. has ܠܪܝܫܝܐ.

„ ٢٨, line 13. Read ܒܫܡܗ̇ ܕܝܫܘܥ.

„ ١, line 7. Read ܒܫܡܗ̇ ܕܝܫܘܥ.

„ ٣, line 5. Insert the letter 'v' after ܒܫܡ.

„ ٤٥, line 5. Read ܐܬܪܐ.

„ 9, line 5. Read "can teach."

„ 23, line 10. For "Matthew" substitute "Matthias."

حكم لم يجز. وعلى هذا لو باع. فتجوز
وتصح الهبة. وقد قيل إنها
وتسلم كما هو، وعلى هذا لو باع
وتسلم. فتجوز الهبة. وقيل لا
وإن كان الثمن. فتجوز الهبة
وتسلم. وقيل إن كان الثمن
وتسلم. وقيل إن كان الثمن
لم يجز. وقيل إن كان الثمن

حائض بعد ما رأت الطهر ثم رأت الطهر ثم
رأت الدم بعد ذلك بيوم أو يومين فهذه
الحائض التي لا يطأها زوجها حتى تغتسل
أو تتيمم إذا لم تجد الماء. ثم تصلي ما
شاءت من الصلوات. وإن مر بها وقت
صلاة وهي تغتسل أو تتيمم أجزأها ذلك
وصلاتها تامة. وعليها أن تغتسل لكل
صلاة. فإن لم تجد الماء أو لم تقدر على
استعماله تيممت لكل صلاة. وإن رأت
الدم بعد غسلها أو تيممها فلا تصل
حتى تغتسل أو تتيمم

مناسبت سے کہا گیا ہے۔ میر نے اس کو بھی اپنا رکھا
ہے جو کوئی بھی ان سے ملنے آیا، وہ ان کا ہو گیا۔ ان
کی محبت اور خلوص نے ان کے گرد ایک ہالہ سا بنا
رکھا تھا۔ ان کی شخصیت کا یہ پہلو ان کے ہر معاصر
نے نمایاں کیا ہے۔ ان کی شخصیت کا یہ پہلو ان کی
شاعری میں بھی نمایاں ہے۔ ان کی شاعری میں
جگہ جگہ ایسے اشعار ملتے ہیں جن سے ان کی
شخصیت کا یہ پہلو سامنے آتا ہے۔ ان کے ہاں
محبت، خلوص، ایثار اور وفا کے جذبات ملتے ہیں۔
ان کی شاعری میں ایک ایسی کیفیت ہے جو
پڑھنے والے کو اپنی گرفت میں لے لیتی ہے۔ ان
کے ہاں الفاظ کی نشست و برخاست بھی ایسی ہے
کہ [بات] دل میں اتر جاتی ہے۔ ان کا ایک شعر ہے:

"[ہر]ے بھرے ہیں میرے بھی ساقی سے ملا[ئی] ہے
. . . . . ہے . . . . . ہمارے [ہم]سے

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ان کے ہاں محبت کا جذبہ ایسا ہے جو ہر ایک کو
اپنا بنا لیتا ہے۔ ان کی شاعری میں ایک ایسی
کیفیت ہے جو پڑھنے والے کو اپنی گرفت میں لے
لیتی ہے۔ ان کی شاعری میں ایک ایسی کیفیت ہے
جو پڑھنے والے کو اپنی گرفت میں لے لیتی ہے۔

کو شائع کرنا چاہتے تھے، مگر ان کی زندگی نے وفا نہ کی۔ ان کے
انتقال کے بعد ان کے صاحبزادے سید [۱]حمد نے اس کام کو
پورا کیا۔ یہ کتاب ۱۸۵۴ء میں [مکمل] ہوئی۔ اس کے
[۲]خاتمہ میں [مؤلف] نے اپنے [حالات] لکھے ہیں۔ ان
سے معلوم ہوتا ہے کہ [۳]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴]والد [۵]۔۔۔۔۔ میں [فوت] ہوئے۔ ان کے
[۶]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۷]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۸]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۹]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۱۰]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۱۱]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۱۲]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۱۳]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۱۴]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۱۵]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۱۶]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۱۷]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۱۸]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۱۹]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۲۰]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۲۱]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
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[۲۳]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۲۴]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۲۵]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۲۶]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۲۷]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۲۸]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۲۹]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۳۰]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۳۱]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۳۲]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۳۳]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۳۴]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۳۵]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۳۶]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۳۷]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۳۸]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۳۹]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴۰]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴۱]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴۲]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴۳]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴۴]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴۵]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴۶]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴۷]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴۸]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۴۹]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے
[۵۰]۔۔۔۔۔ میں [پیدا] ہوئے۔ ان کے

فسدت لان الحدث [ه]ناقض لها كالحدث [ه]ناقض
لها. ولان الصلوة [ا]مر كامل والحدث [ا]مر
لا يلا[ا]م كمالها. ثم الحدث [ا]نواع كثيرة
[ه]نذكر منها [ه]ثنين. احدهما [ا]ن يخرج
[ه]نجس من [ه]حد السبيلين. ثم [ه]ن
[ه]نجس [ا]نواع كثيرة

(fol. 4) ضيف ,ضيف ,ضيف ,

اصلی دلیل ہوتا ۰۰ ۰۰۰ سے زیادہ کا
ہوتا ہے۔ ظاہر، مطلق، مفہوم، عام
سے مراد ایسا لفظ ہے جو اپنے معنی
پر دلالت کرے۔ ظاہر، مطلق کا مترادف
ہوتا ہے۔ مفہوم، عام کی ضد ہے۔
[مراد] سے مراد کے علم کے بغیر
ہوتا ہے۔ مطلق کا مترادف ہے۔
کی علت ہے۔ مفہوم، عام کی علت ہے۔
کی علت ہے۔ مفہوم، خاص کی علت ہے۔
ہوتا ہے۔ مطلق کا مترادف ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔
ہوتا ہے۔ مفہوم، عام کی علت ہے۔

[ـ]هل مدينة بلخ ومن يلتجئ اليها من الغرباء
الذين يقدمون عليها من الاطراف والنواحي
وتجار الاقطار وغيرهم ممن يقصد بلخ
لاجل التجارة وغيرها فان هذه المدينة
كانت في ايام الدولة السامانية وقبلها
وبعدها دار العلم ومعدن الفضلاء
ومجمع العلماء ومنبع الحكماء
ومنها ظهر ابو زيد البلخي وابو
[ز]يد البلخي وابو [ع]لي بن مسكويه
[ا]لرازي وابو [ن]صر الفارابي
[ا]لحكيم وابو [ع]لي بن سينا
[ا]لرئيس وابو [ر]يحان البيروني
[ا]لخوارزمي وابو [ب]كر محمد
[ز]كريا الرازي وابو [ح]امد
محمد الغزالي وابو [ن]صر
[ا]لعتبي وابو [ا]لقاسم
[ا]لكعبي وابو [ا]لقاسم
[ا]لبلخي وابو [ب]كر
[ا]لخوارزمي وابو [ب]كر
[ا]لطبري وابو [ع]لي
[ا]لفارسي وابو [ا]لقاسم
[ا]لزجاجي وابو [ب]كر
[ا]لاخفش

فهرست مندرجات عنوان صفحہ نمبر
پیش لفظ، عنوان، مصنف ۳
مقدمہ، عنوان، مصنف ۵
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کتابیات ۱۰۰
اشاریہ ۱۰۵

ואיתא בתלמוד ירושלמי. שמשכיר מחבירו בית כדי
שיעשה לתוכו אמבט בתוך ביתו. אם אפשר
לו בלא זה שיעשה בחוץ. מותר. ואם לאו. אסור.
ואם היה בית אחד מלא. ונתן לו רשות. שיעשה
בתוכו אמבט. ואחר כך נתן לו בית אחר. ומצאו
שהוא מלא מים. ואין יכול לעשות בו אמבט.
ואמרו לו שיעשה בבית שנתן לו תחלה. אין
שומעין לו. שהרי אמר לו בפירוש בבית זה.
ואם אמר לו בבית אחר. ולא פירש. שומעין לו.
שהרי אין לו אלא בית זה. ואם אמר לו בבית
זה או בבית אחר. אין שומעין לו. שהרי אמר
לו בבית זה. ואין לו אלא בית זה. ואם אמר
לו בבית זה או בבית אחר. שומעין לו. שהרי
אמר לו בבית זה. ואין לו אלא בית זה. ואם
אמר לו בבית זה או בבית אחר. שומעין לו.
שהרי אמר לו בבית זה. ואין לו אלא בית זה.
ואם

كتاب طبقات الامم تاليف ابي سعيد عبد الرحمن بن عبد الله بن عبد الحكم[a]
بسم الله الرحمن الرحيم. قال الشيخ الامام العالم العلامة الحافظ
ابو القاسم عبد الرحمن بن عبد الله بن عبد الحكم رضي الله عنه
وارضاه. الحمد لله الذي خلق الانسان من نطفة امشاج ثم
صوره فاحسن صوره وجعل له سمعا وبصرا وفؤادا وجعل له
عقلا يميز به بين الحق والباطل وبين الخير والشر وبين
النافع والضار وبين الحسن والقبيح وبين الصواب والخطاء
وبين الصدق والكذب وبين الحلال والحرام وبين الهدى
والضلال وبين الرشد والغي وبين الايمان والكفر وبين
الطاعة والمعصية وبين الجنة والنار وبين الثواب والعقاب
وبين الوعد والوعيد وبين الرغبة والرهبة وبين الرجاء
والخوف وبين الشكر والكفران وبين الصبر والجزع وبين
الرضا والسخط وبين الزهد والرغبة وبين القناعة والحرص
وبين التواضع والكبر وبين الحلم والسفه وبين الوقار
والخفة وبين الحياء والوقاحة وبين العفة والشره وبين
الكرم والبخل وبين الشجاعة والجبن وبين الصبر والجزع
وبين الرضا والسخط وبين الزهد والرغبة وبين القناعة
والحرص وبين التواضع والكبر وبين الحلم والسفه وبين
الوقار والخفة وبين الحياء والوقاحة وبين العفة والشره
وبين الكرم والبخل وبين الشجاعة والجبن وبين الصبر
والجزع وبين الرضا والسخط وبين الزهد والرغبة وبين
القناعة والحرص وبين التواضع والكبر وبين الحلم والسفه
وبين الوقار والخفة وبين الحياء والوقاحة وبين العفة
والشره وبين الكرم والبخل وبين الشجاعة والجبن وبين
الصبر والجزع وبين الرضا والسخط وبين الزهد والرغبة
وبين القناعة والحرص وبين التواضع والكبر وبين الحلم
والسفه وبين الوقار والخفة وبين الحياء والوقاحة وبين
العفة والشره وبين الكرم والبخل وبين الشجاعة والجبن

[a] Add. 14,484, fol. 1, rect.

THE OBSEQUIES

OF THE

THE HOLY VIRGIN.

كتاب سلسلة كتابي تهتم بنشر القصص والروايات والمسرحيات
والشعر. كما تهتم بنشر الدراسات والبحوث في الأدب والفن
والتاريخ والعلوم الإنسانية. وهي تفتح صفحاتها لكل الأقلام
الجادة في كل مكان.

سلسلة كتابي: شهرية تصدر عن الهيئة المصرية العامة
للكتاب. تأسست عام ١٩٧٢. رئيس مجلس الإدارة: د. جابر عصفور.
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سلسلة كتابي، الهيئة المصرية العامة للكتاب، ٢٤ شارع
قصر العيني، القاهرة.

* تحت الطبع: د. جابر عصفور

مؤلف. نخستین اثری که از او بدست ما رسیده است، رسالهٔ
کوچکی است در علم کلام که در سال ۵۰۱ ه‍.ق. در بلخ
تألیف کرده است. در مقدمهٔ این رساله مؤلف خود را
«ابوالمعالی محمد بن منصور بن احمد بن منصور الحسینی
المروزی» معرفی کرده است. از این عبارت برمی‌آید که
پدر او منصور نام داشته و از اهالی مرو بوده است.
نسبت حسینی او را به سادات حسینی مروزی می‌رساند.
از زندگی او پیش از تألیف این رساله اطلاع چندانی در
دست نیست. ظاهراً در همین دوران در بلخ اقامت
داشته و با بزرگان علم و ادب آن شهر ارتباط علمی
برقرار کرده است. ◇ مهم‌ترین اثر او کتاب
«روضة الناظرین و نزهة المناظرین» است که آن را
به درخواست یکی از بزرگان بلخ نوشته است. این
کتاب در علم کلام و مناظره تألیف شده و مؤلف در
مقدمهٔ آن می‌گوید که آن را از میان کتاب‌های
متعدد دیگر خود برگزیده و تلخیص کرده است.
روضة الناظرین در سال ۵۰۱ ه‍.ق. به پایان رسیده
است. مؤلف در این کتاب روش مناظره را به
شاگردان خود آموزش می‌دهد و مباحث مختلف
کلامی را با زبانی ساده و روان شرح می‌کند.

سكب ماء على يده. فغسل يديه. وجفف بالمنديل. ثم ان
يوحنا. جعل يده على رأس هابيل. وصلى قائلا. يا رب
اغفر لهذا الشماس. واجعل له [ن]صيبا مع الذين
يخدمون امامك. ويقفون بين يديك. ويسبحونك
مع سائر الملائكة. ثم قال يوحنا. [قوموا] ايها
الشمامسة [وقفوا] امام الهيكل. وكونوا مستعدين
لخدمة الكهنة. كما امرتكم. ثم قال يوحنا. ليقف
هابيل عن يمين الكاهن. وليقف شيث عن يساره.
وليقف انوش عن يمين هابيل. وليقف قينان عن
يسار شيث. وليقف مهللئيل عن يمين انوش. وليقف
يارد عن يسار قينان. وليقف اخنوخ عن يمين
مهللئيل. وليقف متوشالخ عن يسار يارد. وليقف
لامك عن يمين اخنوخ. وليقف نوح عن يسار
متوشالخ. وليقف سام عن يمين لامك. وليقف حام
عن يسار نوح. ويافث عن يمين سام. وليقف ارفكشاد
عن يسار حام. وليقف قينان عن يمين ارفكشاد.
وليقف شالخ عن يسار قينان. وليقف عابر عن يمين
شالخ. وليقف فالغ عن يسار عابر. وليقف رعو عن
يمين فالغ. وليقف سروج عن يسار رعو. وليقف
ناحور عن يمين سروج. وليقف تارح عن يسار ناحور.
وليقف ابرام عن يمين تارح. وليقف ناحور عن يسار
ابرام. وليقف لوط عن يمين ناحور. وليقف اسحاق
عن يسار لوط. وليقف يعقوب عن يمين اسحاق.
وليقف يوسف عن يسار يعقوب. وليقف يهوذا عن
يمين يوسف. وليقف لاوي عن يسار يهوذا. وليقف
قهات عن يمين لاوي. وليقف عمرام عن يسار قهات.
وليقف هرون عن يمين عمرام. وليقف موسى عن
يسار هرون. وليقف يشوع عن يمين موسى. وليقف
فينحاس عن يسار يشوع. وليقف عالي عن يمين
فينحاس. وليقف صموئيل عن يسار عالي. وليقف
داود عن يمين صموئيل. وليقف سليمان عن يسار
داود. وليقف اشعيا عن يمين سليمان. وليقف
حزقيال عن يسار اشعيا. وليقف دانيال عن يمين
حزقيال. وليقف عزريا عن يسار دانيال. وليقف
ميخائيل عن يمين عزريا. وليقف غبريال عن يسار
ميخائيل. وليقف اوريل عن يمين غبريال. وليقف
سمكيال عن يسار اوريل. وليقف سرافيل عن يمين
سمكيال. وليقف كروبيل عن يسار سرافيل. وليقف
ميكائيل عن يمين كروبيل. وليقف جبرائيل عن
يسار ميكائيل. وليقف يوحنا عن يمين جبرائيل.
وليقف يعقوب عن يسار يوحنا. وليقف بطرس عن
يمين يعقوب. وليقف بولس عن يسار بطرس. وليقف
اندراوس عن يمين بولس. وليقف فيلبس عن يسار
اندراوس. وليقف برثلماوس عن يمين فيلبس.
وليقف توما عن يسار برثلماوس. وليقف متى عن
يمين توما. وليقف يعقوب عن يسار متى. وليقف
تداوس عن يمين يعقوب. وليقف سمعان عن يسار
تداوس. وليقف يهوذا عن يمين سمعان. وليقف
متياس عن يسار يهوذا. وليقف مرقس عن يمين
متياس. وليقف لوقا عن يسار مرقس. وليقف
يوحنا عن يمين لوقا. وليقف تيطس عن يسار يوحنا.
وليقف برنابا عن يمين تيطس. وليقف اكليمندس
عن يسار برنابا. وليقف اغناطيوس عن يمين
اكليمندس. وليقف بوليكربوس عن يسار اغناطيوس.
وليقف يوستينوس عن يمين بوليكربوس. وليقف
ايريناوس عن يسار يوستينوس. وليقف كبريانوس
عن يمين ايريناوس. وليقف اثناسيوس عن يسار
كبريانوس. وليقف باسيليوس عن يمين اثناسيوس.
وليقف غريغوريوس عن يسار باسيليوس. وليقف
يوحنا عن يمين غريغوريوس. وليقف يعقوب عن
يسار يوحنا. وليقف افرام عن يمين يعقوب. وليقف
اسحاق عن يسار افرام. وليقف يوسف عن يمين
اسحاق. وليقف يعقوب عن يسار يوسف. وليقف
يوحنا عن يمين يعقوب. وليقف يعقوب عن يسار
يوحنا. وليقف يوحنا عن يمين يعقوب. وليقف
يعقوب عن يسار يوحنا. وليقف يوحنا عن يمين
يعقوب. وليقف يعقوب عن يسار يوحنا

ܒܗ ܡܫܬܥܐ ܡܝܬ. ܠܐ [f]ܢܒܝ ܢܫܡܥ ܒܝܠܝ. ܡܫܬܥ
ܗܘ ܡܫܬܥܐ ܡܝܬ. ܠܐ ܢܒܝ ܢܫܡܥ ܒܝܠܝ. ܡܫܬܥ
ܕܡ ܡܫܬܥܐ ܡܝܬ. ܠܐ ܢܒܝ ܢܫܡܥ ܒܝܠܝ. ܡܫܬܥ
ܒܗ

سلسلہ میں داخل ہوئے۔ بیعت کرنے والے کو مرید کہتے ہیں۔ مرید کا لغوی معنی ہے ارادہ کرنے والا۔ اصطلاح میں مرید اس شخص کو کہتے ہیں جو اپنے پیر کی ہر بات کو اپنے لئے حکم سمجھے۔ اپنے پیر کی ہر خواہش کو پورا کرنے کی کوشش کرے۔ اپنے پیر کی ہر خوشی میں خوش اور ہر غم میں غمگین ہو۔ اپنے پیر کی ہر ادا کو اپنے لئے پسند کرے۔

ܡܢ ܒܝܬ ܐܒܐ ܘܐ ܡܫܡܠ ܠܥܠܡܐ ܕܐܬܐ ܡܢ ܫܡܝܐ ܡܢ ..ܩܕܡ
ܒܫܘܠܛܢܐ ܕܝܠܗ ܡܫܬܘܬܦ ܥܠܝ ܒܟܠ ܡܕܡ ܡܢ ܥܠܡܐ ܕܐܬܐ
ܒܫܘܠܛܢܐ ܕܝܠܗ ܘܐ ܡܫܬܘܬܦ ∴ [d]ܒܫܘܠܛܢܐ ܕܐ. ܫܘܠܛܢܗ ܡܢ ܐܢ ܠܐ
ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ܕܐ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ
ܕܐ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ
ܕܐ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ
ܕܐ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ
ܕܐ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ
ܕܐ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ
ܕܐ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ
ܕܐ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ

[z] Read ܒܥܠ ܫܘܠܛܢܐ.

[a] Better ܕܒܥܠ ܫܘܠܛܢܐ.

[b] Better ܕܐ ܒܥܠ ܫܘܠܛܢܐ.

[c] Better ܕܐ ܒܥܠ ܫܘܠܛܢܐ ∴ ܒܥܠ ܫܘܠܛܢܐ.

[d] Better ܒܥܠ ܫܘܠܛܢܐ.

بدایوں کے مشاہیر: مخدوم شیخ عبدالقدوس بدایونی۔ آپ ۹۴۴ھ میں بدایوں آئے اور یہیں سکونت اختیار کی۔ آپ کے فرزند شیخ عبدالحق محدث دہلوی نے آپ کا حال اخبار الاخیار میں لکھا ہے۔ آپ کے مزار پر ایک مسجد اور مدرسہ بھی ہے۔ مخدوم شیخ عبدالقدوس بدایونی

صلوة فرض ہے۔ اور اگر کسی نے جان بوجھ کر ایک رکعت بھی
صلوة فرض کی نہ پڑھی تو وہ کافر ہو جاتا ہے۔ اور اگر کسی نے
نہ کی ہو۔ اور جانتا ہو کہ صلوة فرض ہے: تو اس کو
کہا جائے گا۔ اور قید کیا جائے گا۔ یہاں تک کہ صلوة پڑھنے
شروع کر دے۔ اور توبہ کرے۔ اور اگر توبہ نہ کرے تو
قتل کر دیا جائے۔ اور اگر قید کرنے سے پہلے توبہ کر لے
تو قید نہ کیا جائے۔ صلوة ترک کرنے والا
جب تک صلوة کو حلال جانتا ہے۔ اور اس کا
انکار نہ کرے۔ اور اس کو فرض جانتا ہے۔ اور
قضا کرنے والے کو کہا جائے گا۔ کہ تو نے
صلوة کو ضائع کیا۔ اور اس کا انکار نہ کیا۔
صلوة کی قضا کر۔ اور اس کو ادا کرنے والے
کہا جائے گا۔ کہ تو نے صلوة کو ادا کیا۔
اور اس کا انکار نہ کیا۔ اور اس کو فرض
جانتا ہے۔ اور اس کو ادا کرنے والے کہا جائے گا۔
کہ تو نے صلوة کو ادا کیا۔ اور اس کا انکار نہ کیا۔
اور اس کو فرض جانتا ہے۔ اور اس کو ادا کرنے والے
کہا جائے گا۔

سلسلہ نقشبندیہ کا بانی خواجہ بہاء الحق نقشبند ہے۔ آپ کا نام محمد، لقب بہاء الحق اور والد کا نام سید محمد تھا۔ آپ کی ولادت ۷۱۸ھ میں قصر عارفاں بخارا کے قریب ہوئی۔ آپ کے والد بزرگوار بڑے متقی اور پرہیزگار تھے۔ آپ کی والدہ بھی بڑی عبادت گزار تھیں۔ آپ کے والد نے آپ کو بچپن ہی سے اپنے ساتھ رکھا۔ آپ کی تعلیم و تربیت کی طرف خاص توجہ دی۔ آپ نے ابتدائی تعلیم اپنے والد سے حاصل کی۔ پھر بخارا کے مدرسوں میں تعلیم پائی۔ آپ کو بچپن ہی سے علم کا شوق تھا۔ آپ نے بہت سے علماء سے علم حاصل کیا۔ آپ کو حدیث، فقہ، تفسیر، تصوف اور دیگر علوم میں کمال حاصل ہوا۔ آپ کو سلسلہ نقشبندیہ کے بانی ہونے کا شرف حاصل ہے۔ آپ کے مرشد کا نام سید امیر کلال تھا۔ آپ نے ان سے طریقت کی تعلیم حاصل کی۔ آپ کے مرشد نے آپ کو خلافت عطا فرمائی۔ آپ نے اپنے مرشد کی خدمت میں رہ کر بہت کچھ سیکھا۔ آپ کے مرشد نے آپ کو بہت سی نصیحتیں فرمائیں۔ آپ نے ان نصیحتوں پر عمل کیا۔ آپ کے مرشد نے آپ کو بہت سی دعائیں دیں۔ آپ کے مرشد نے آپ کو بہت سی کرامتیں عطا فرمائیں۔ آپ نے ان کرامتوں کو ظاہر نہیں کیا۔ آپ نے ان کرامتوں کو اپنے مرشد کی طرف منسوب کیا۔ آپ نے فرمایا کہ یہ کرامتیں میرے مرشد کی ہیں۔ میرا ان میں کوئی کمال نہیں۔ آپ نے فرمایا کہ میرا کمال یہ ہے کہ میں نے اپنے مرشد کی خدمت کی۔ آپ نے فرمایا کہ جو شخص اپنے مرشد کی خدمت کرتا ہے اللہ تعالیٰ اس کو بہت سی نعمتیں عطا فرماتا ہے۔ آپ نے فرمایا کہ مرشد کی خدمت سے بڑھ کر کوئی عبادت نہیں۔ آپ نے فرمایا کہ مرشد کی خدمت سے بڑھ کر کوئی نیکی نہیں۔ آپ نے فرمایا کہ مرشد کی خدمت سے بڑھ کر کوئی ثواب نہیں۔ آپ نے فرمایا کہ مرشد کی خدمت سے بڑھ کر کوئی عبادت نہیں۔ آپ نے فرمایا کہ مرشد کی خدمت سے بڑھ کر کوئی نیکی نہیں۔ آپ نے فرمایا کہ مرشد کی خدمت سے بڑھ کر کوئی ثواب نہیں۔

ہوتا ہے۔ نیز جو کچھ ہمیں معلوم ہوا ہے اس کی بنا پر ہم کہہ سکتے ہیں کہ
ہر ملک کی آب و ہوا کا اثر وہاں کے باشندوں کے رنگ پر پڑتا ہے۔ اسی
طرح ان کے اخلاق اور عادات پر بھی اثر پڑتا ہے۔ چنانچہ ہم دیکھتے ہیں
کہ جو لوگ گرم ملکوں میں رہتے ہیں ان کا رنگ سیاہ ہوتا ہے۔ ان کے
اخلاق میں طیش اور غصہ کا مادہ زیادہ ہوتا ہے۔ ان کی عقل ہلکی ہوتی
ہے۔ ان کی حکومت کا میلان غلامی کی طرف ہوتا ہے۔ اس کے برعکس
جو لوگ سرد ملکوں میں رہتے ہیں ان کا رنگ سفید ہوتا ہے۔ ان کے
اخلاق میں تیزی اور غصہ کا مادہ کم ہوتا ہے۔ ان کی عقل پختہ ہوتی ہے۔
ان کی حکومت کا میلان آزادی کی طرف ہوتا ہے۔ اس کی مثال ایسی ہے
جیسے ہوا کا اثر پھل پر پڑتا ہے۔ ہوا کی وجہ سے پھل کا رنگ اور ذائقہ
بدلتا رہتا ہے۔ اسی طرح ہوا کا اثر انسان پر بھی پڑتا ہے۔ ہوا کی وجہ
سے انسان کے رنگ اور اخلاق میں تبدیلی ہوتی رہتی ہے۔ ہوا کا اثر
انسان پر اس لیے پڑتا ہے کہ انسان کی غذا ہوا سے پیدا ہوتی ہے۔
انسان کی غذا کا دارومدار ہوا پر ہے۔ ہوا کی تبدیلی سے غذا میں
تبدیلی ہوتی ہے۔ غذا کی تبدیلی سے انسان کے مزاج میں تبدیلی ہوتی
ہے۔ مزاج کی تبدیلی سے اخلاق میں تبدیلی ہوتی ہے۔ اخلاق کی
تبدیلی سے حکومت میں تبدیلی ہوتی ہے۔ حکومت میں تبدیلی سے
تہذیب میں تبدیلی ہوتی ہے۔ تہذیب میں تبدیلی سے علوم میں تبدیلی
ہوتی ہے۔ علوم میں تبدیلی سے زبان میں تبدیلی ہوتی ہے۔ زبان میں
تبدیلی سے ادب میں تبدیلی ہوتی ہے۔ ادب میں تبدیلی سے فن میں
تبدیلی ہوتی ہے۔ فن میں تبدیلی سے سائنس میں تبدیلی ہوتی ہے۔
سائنس میں تبدیلی سے ٹیکنالوجی میں تبدیلی ہوتی ہے۔ ٹیکنالوجی میں
تبدیلی سے معیشت میں تبدیلی ہوتی ہے۔ معیشت میں تبدیلی سے
سماج میں تبدیلی ہوتی ہے۔ سماج میں تبدیلی سے ثقافت میں تبدیلی
ہوتی ہے۔ ثقافت میں تبدیلی سے تاریخ میں تبدیلی ہوتی ہے۔

ܡ ܟܬܒ ܐܝܟ ܕܐܡܪ ܐܢ ܐܝܬ ܠܗ ܒܪ ܐܢܫ ܐܝ ܠܐ

معلمه. ملم مدلمّ حمهمه، بحر زمهد مر مبحمر
مر بحهمه. بحلمحمر ميلحمد مهمهمر حبحر
مر مرم زمهد مر. مزمحلمر بحمر ÷ مهمّ مملم
مهمهمه حمّ مرم زحد مرم. مرم زحمر مدلم
حبمر مر مهحمزمر بحر معلم. مهمّ حمهمه مرم
مر مر مهم مم: حلم حلّمحمزمر بحر مم. مر مرم
مرّمحمر مهمّ مرم مرم مرم مرم مرم مرم
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وكان ابنه وهب هو كما تعلم: ومحمد حكى عنهم
ان ابا يوسف هو كما قلت. فكيف يصح ما قال
ابو يوسف. ثم ساوى بينهما فيما لم يجز. ٭ وقال
لم يسمه ابتداء: لان العقد عند ابي حنيفة ومحمد
صحيح. وعندهما وجب. وعند ابي يوسف وجب، ثم
سقط. وعند زفر لم يجب. ٭ وقال الشافعي: لا
يجوز لان الثمن لا يتعين بالتعيين عنده. ٭ ولهم
ان الثمن في الذمة ولا يتعين بالتعيين كما في
الدين. ولان الثمن لو تعين لتعين بالتعيين
كالمبيع

وكان من أهل الفضل والعلم والأدب. وكان له مجلس يجتمع فيه أهل العلم والأدب. وكان له مجلس يجتمع فيه أهل العلم والأدب. وكان له مجلس يجتمع فيه أهل الع

كما ترى في صورتها فيما يلي مأخوذة عن
الأصل الذي بخط يد المؤلف نفسه. وهو
مكتوب بالحبر الأحمر على ورق أصفر
رقيق. وقد كان مطويًا طيّة واحدة فقط
بحيث يكون طوله ٢٤ سم وعرضه ١٢ سم
تقريبًا. وقد كتب على ظهره بالحبر الأسود
ما يأتي: «هذا ما وجدته في خزانة
الأستاذ الأكبر بعد وفاته. وهو بخط يده
وبتوقيعه. وقد كتبه في أيام شبابه
الأولى. وهو يحتوي على أسرار عظيمة
لا يعلمها إلا القليل من الناس. وقد
أمرني أن أحفظه عندي ولا أطلع عليه
أحدًا إلا من أراه أهلًا لذلك. وقد
فعلت ما أمرني به. وأنا الآن أضعه
بين يدي من يقرأ هذه الكلمات. فليكن
أمينًا عليها كما كنت أنا أمينًا عليها.
وليعلم أن ما فيها ليس للعبث ولا
للهزل. بل هو للعمل والتجربة. فمن
عمل بما فيها نال ما نال. ومن
استخف بها ندم حيث لا ينفعه الندم.
وقد سميته كتاب الذهب. وإنما سميته
بذلك لأن الذهب هو أكمل المعادن
وأبقاها على النار. وكذلك العلم
الصحيح هو أكمل العلوم وأبقاها على
الزمان. وقد قسمته إلى ثلاثة أقسام:
القسم الأول في الأساس. والقسم
الثاني في العمل. والقسم الثالث في
التمام. وكل قسم منها ينقسم إلى
فصول. وكل فصل إلى أبواب. وكل باب
إلى مسائل. وكل مسألة إلى فروع.
وكل فرع إلى أصول. وكل أصل إلى
قواعد. وكل قاعدة إلى أحكام. وكل
حكم إلى علل. وكل علة إلى أسباب.
وكل سبب إلى نتائج. وكل نتيجة إلى
ثمرات. وكل ثمرة إلى بذور. وكل بذرة
إلى أرض. وكل أرض إلى سماء. وكل
سماء إلى عرش. وكل عرش إلى ملك.
وكل ملك إلى الله. وكل الله إلى لا
شيء. وكل لا شيء إلى كل شيء.
وهكذا دواليك. ولا يعلم هذا إلا من
ذاقه. ولا يذوقه إلا من طلبه بصدق
وإخلاص. ومن طلبه بغير ذلك لم يجد
إلا التعب والعناء. وقد رأيت أن أبدأ
بالقسم الأول. وهو القسم الذي يسميه
العامة الكيمياء. وهو اسم عربي
قديم. وأصله من كلمة كيم. ومعناها
الستر. وسميت بذلك لأنها تستر
الحقائق عن أعين الجاهلين. وتكشفها
لعيون العارفين. وهذا هو السر الأول
الذي ينبغي أن يعلمه كل من يريد أن
يدخل هذا الباب. وهو أن العلم لا
يعطى لكل أحد. بل لكل من استعد له
بالعقل والصبر والتقوى. وقد قال
بعض الحكماء: من طلب العلم بغير
عقل كان كمن حمل السيف بغير يد.
ومن طلبه بغير صبر كان كمن زرع
بغير ماء. ومن طلبه بغير تقوى كان
كمن بنى على الرمل. فاحذر أن تكون
منهم. وقد رأيت أن أبدأ بالقسم الأول.
وهو القسم الذي يسميه العامة الكيمياء.

الحق کا بیان ہے جس کے بعد کوئی بات نہیں۔ حق کا بیان ہے جس کے بعد کوئی بات نہیں: الحق کا بیان ہے جس کے بعد کوئی بات نہیں۔ ح

سيدنا عيسى عليه السلام. عليه السلام لما دخل على الملك قال له الملك: ما الذي جاء بك يا عيسى. فقال له عيسى عليه السلام: جئت لأعلمك أن الله تعالى قد أرسلني إليك لأدعوك إلى عبادته وحده لا شريك له. فقال له الملك: ومن هو الله الذي تدعوني إلى عبادته. فقال له عيسى عليه السلام: هو الذي خلقني وخلقك وخلق السموات والأرض وما بينهما. فقال له الملك: أين هو حتى أعبده. فقال له عيسى عليه السلام: هو في السماء. فقال له الملك: أفهو[r] قادر على أن يخلق إلهاً مثله. فقال له عيسى عليه السلام: نعم. فقال له الملك: فإن كان الأمر كما تقول فأرني إلهاً مثله. فقال له عيسى عليه السلام: إن الله تعالى لا يُرى بالعين. فقال له الملك: فكيف أعبده. فقال له عيسى عليه السلام: إن الله تعالى يُعبد بالإيمان

ܟܕ ܕܐܡ ܡܢ ܒܝܬ ܐܒܐ ܕܐܝܬ ܠܗ ܡܫܟܢܬܐ ܒܫ
ܫܡܐ ܡܝܬ ܀ ܘܐܦ ܒܫܡܝ ܡܫܟܢ ܐܢܐ. ܐܡܪ
ܠܟ ܡܪܝ ܡܐ ܕܐܢ ܐܬ ܠܐ ܬܕܥ ܐܢܐ ܕܐܢ ܐܬ
ܒܝܬ ܐܒܐ ܕܐܝܬ ܠܗ ܡܫܟܢܬܐ ܒܫ ܫܡܝ ܕܐܢ
ܐܬ ܠܐ ܬܕܥ ܐܢܐ ܕܐܢ ܐܬ ܐܡ ܡܢ ܒܝܬ ܐܒܐ
ܐܬ ܠܐ ܬܕܥ ܐܢܐ. ܐܡܪ ܠܗ ܡܪܝ ܡܐ ܕܐܢ
ܡܫܟܢ ܒܝܬ ܐܒܐ ܕܐܝܬ ܠܗ ܡܫܟܢܬܐ ܒܫ
ܫܡܝ ܕܐܢ ܐܬ ܐܡ ܡܢ ܒܝܬ ܐܒܐ ܕܐܝܬ ܠܗ
ܡܫܟܢܬܐ ܒܫ ܫܡܝ ܕܐܢ ܐܬ ܐܡ ܡܢ ܒܝܬ ܐܒܐ
ܕܐܝܬ ܠܗ ܡܫܟܢܬܐ ܒܫ ܫܡܝ ܕܐܢ ܐܬ ܐܡ ܡܢ
ܒܝܬ ܐܒܐ ܕܐܝܬ ܠܗ ܡܫܟܢܬܐ ܒܫ ܫܡܝ ܕܐܢ
ܐܬ ܐܡ ܡ

بود. حاجتمند شدیم. خواست که خبر دهیم حاجت
ما را بدو: پس ما بدو نامهٔ پادشاه دادیم
که ما را بدو فرستاده بود. چون بخواند
بنیکوئی یاد کرد و گفت: ما را بدو حاجت
نیست. ولیکن ما را بدو حاجت است
که ما را بدو رساند. ما را بدو حاجت
است که ما را بدو رساند. ما را بدو حاجت
است که ما را بدو رساند. ما را بدو حاجت
است

ما عليه: ڪلام طبي لح على حِدته: وقيل
ڪيف لا. يحتاج لمباحث كثيرة. الحيوان ڪسبعي
لح. كالّا الحيوان اذا ڪان فيه ما ڪان
فيه. طبائعه ڪيف ڪونه فيحتاج ملم بذه. ڪم
ڪونه لمعاش. اي؛ معاش نفيس لمن
ڪتاب الحيوان. ڪيف لم يخلو. ڪيف ڪان
ڪلّيات طبّي ملم عد. ڪيف لم ڪمّيته ڪثيرة
ڪيف ڪيف. وجد ڪسبعي جيد. ڪيف لم
يخلو. ڪيف ڪان ڪيف ڪيف ڪان ڪلام طبّي
(fol. 9) ڪونه لم ڪثيرة ڪيف. ڪلام، مخالفة
لح. ڪيف ڪيف لم ڪيف ڪيف ڪيف ڪيف
ڪيف ڪيف. ڪيف ڪيف ڪيف.

حيث كد، وهو يحيى الطوباوي سمعان، وهو
ساكن في مدينة كفر طاب. يحيى معه
الله. ثم يحيى [k]قال: «هذا
سمعان الطوباوي». وحينما سمع
يحيى هذا، لم يعرف كيف يتبع سمعان
في طريق سيره. وتحير يحيى في نفسه كيف
يجوز له أن يسأل سمعان عن هذا
الأمر. ثم فكر يحيى في نفسه قائلًا:
«لعل سمعان لا يعرف أن يقرأ الكتب
المقدسة. وكيف لا يعرف أن يقرأ
الكتب المقدسة، وهو ساكن في
مدينة كفر طاب؟». وبينما يحيى
يفكر في نفسه هكذا، إذ سمع سمعان
يقول: «لعل يحيى يظن أني لا أعرف
أن أقرأ الكتب المقدسة، وهو ساكن
في مدينة كفر طاب». فلما سمع يحيى
هذا الكلام، تعجب جدًا. وقال
يحيى: «لعل سمعان يعرف أن يقرأ
الكتب المقدسة». فقال له سمعان:
«نعم، أعرف أن أقرأ الكتب المقدسة».
فقال له يحيى: «فاقرأ لي الآن
الكتب المقدسة». فقال له سمعان:
«نعم، أقرأ لك الآن الكتب المقدسة».
فأخذ سمعان الكتب المقدسة وقرأ
[l]الكتب مرتين. فقال يحيى: «أنت
تقرأ الكتب المقدسة، ولكن لا تعرف
معناها». فقال له سمعان: «نعم،
أعرف معناها». فقال له يحيى:
«فاشرح لي الآن معناها». فقال له
سمعان: «نعم، أشرح لك الآن معناها».
فأخذ سمعان يشرح له معناها.

[k] Better ܐܡܪ.

[l] The MS. has ܟܬܒܐ twice.

ܟܝ ܕܥܒܕ ܐܢܐ ܕܟܠ ܡܠܐ ܒܝ ܐܦ ܕܐܡܪ ܠܝ ܐܢ ܐܢܐ ܐܫܬܘ ܠܟ

[illegible] ٢٠ لكي يعلموا الذين يأتون بعده كيف يصنعون.
وهكذا فعل هو أيضاً. فإنه لما كان يعلم أن الموت
قريب منه، أقام تلاميذه وأوصاهم بما يعملون
بعده. وأمرهم أن يقيموا له كرسياً من حجارة
في الموضع الذي كان يصلي فيه كل يوم. ٥ وأن
يجعلوا له تابوتاً من حجارة ويضعوه فيه.
وأوصاهم أن لا يدفنوه في الكنيسة، بل في
الموضع الذي يدفن فيه الغرباء. وأن يجعلوا
على قبره قنديلاً يوقد كل يوم. وأن يكتبوا
على لوح من رصاص اسمه وتاريخ موته.
وأوصاهم أن لا يدفنوا معه شيئاً من الذهب
والفضة والثياب الفاخرة التي كان يلبسها
في حياته. وأن يكفنوه بثوب من كتان
خشن. وأن يجعلوا تحت رأسه حجراً
وطوبة. وأن يجعلوا على وجهه منديلاً
صغيراً. وأن يجعلوا على رجليه قلنسوة
من صوف. وأن يجعلوا على يديه قفازين
من صوف. وأن يجعلوا على جسده جبة
من صوف. وأن يجعلوا على جبة جلد
خروف. وأن يجعلوا على جلد الخروف
جلد تيس. وأن يجعلوا على جلد التيس
جلد ثور. وأن يجعلوا على جلد الثور
جلد أسد. وأن يجعلوا على جلد الأسد
جلد نمر. وأن يجعلوا على جلد النمر
جلد فهد. وأن يجعلوا على جلد الفهد
جلد ذئب. وأن يجعلوا على جلد الذئب
جلد ثعلب. وأن يجعلوا على جلد الثعلب
جلد أرنب. وأن يجعلوا على جلد الأرنب
جلد قط. وأن يجعلوا على جلد القط
جلد فأر. وأن يجعلوا على جلد الفأر
جلد حية. وأن يجعلوا على جلد الحية
جلد دودة. وأن يجعلوا على جلد الدودة
جلد عنكبوت. وأن يجعلوا على جلد العنكبوت
جلد ذبابة. وأن يجعلوا على جلد الذبابة
جلد بعوضة. وأن يجعلوا على جلد البعوضة
جلد نملة. وأن يجعلوا على جلد النملة
جلد جرادة. وأن يجعلوا على جلد الجرادة
جلد فراشة. وأن يجعلوا على جلد الفراشة
جلد يرقة. وأن يجعلوا على جلد اليرقة
جلد شرنقة. وأن يجعلوا على جلد الشرنقة
جلد عذراء. وأن يجعلوا على جلد العذراء
جلد ثيب. وأن يجعلوا على جلد الثيب
جلد أرملة. وأن يجعلوا على جلد الأرملة
جلد يتيمة. وأن يجعلوا على جلد اليتيمة
جلد غريبة. وأن يجعلوا على جلد الغريبة
جلد مسافرة. وأن يجعلوا على جلد المسافرة
جلد مقيمة. وأن يجعلوا على جلد المقيمة
جلد ساكنة. وأن يجعلوا على جلد الساكنة
جلد متحركة. وأن يجعلوا على جلد المتحرك

ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ ܕܐܡܪ ܠܗ ܐܝܟ

[a] ... ...

... ...

THE HISTORY

OF THE LAST DAYS AND DEATH

OF THE

VIRGIN MARY,

THE HOLY MOTHER OF GOD;

WHICH IS ALSO CALLED

The *Transitus, Assumptio,* or Κοίμησις *Beatæ Virginis.*

صلاة الجماعة واجبة على الرجال العقلاء البالغين الأحرار الأصحاء القادرين بلا عذر شرعي. وهي أفضل من صلاة الفذ بسبع وعشرين درجة. وتجب على المسجد الذي تقام فيه الجمعة، وتصح في غيره. ويجوز أن يصلي الرجل في بيته أو في مكان عمله أو في أي مكان طاهر. ولا يجوز أن يتخلف عنها إلا لعذر كالمرض الشديد أو المطر الشديد أو الخوف على النفس أو المال. ومن صلى في بيته بلا عذر فقد ترك الواجب وأثم. ويجوز أن يصلي الرجل مع جماعة أخرى إذا صلى مع الجماعة الأولى. ويستحب أن يصلي الرجل في المسجد الذي يسمع فيه النداء. ويجوز أن يصلي في أي مسجد شاء. ويجوز أن يصلي في المسجد الذي فيه إمام راتب أو في غيره. ويجوز أن يصلي في المسجد الذي فيه جماعة أو في غيره. ويجوز أن يصلي في المسجد الذي فيه جماعة أو في غيره. ويجوز أن يصلي في المسجد الذي فيه جماعة أو في غيره.

[ومن] [ومن] [ومن] [

كوفي كما. ويتصرف بي. ونهضت لسلم بحضة
وجاء مسرعا بي. ان. وهو يتبع بكر. ويدو يتحدث
وجاءت مسرعة بي. مسرعة بما وهو مسرعة
مسرعة. ويقوم مرتجفة يتحدث. فيرفع مرتجفة
يا) بي لا نسلم يحدث ويتحدث. ويتحدث بما
حديث فيرفع. ونهضت لستقل فيرفع ليس لسلم
يتحدث ويتحدث. ويسمع ونهضت، هو لما مرتجفة. ليست
يد يتحدث وهو. ونهضت، فيرفع لسلم فيرفع
يتحدث ويتحدث. ويسمع ليس ويتحدث ليس. ليس
لسلم يحدث يد. وبي سلحق ويسمع وهو يحدث. ليس
(10) ليس يحدث لسلم. بي وبي فيرفع ونهضت وبي
ونحدث يحدث. ونزلت، ويسمع ونهضت لسلم
[فيرفع] يحدث يد يحدث [ونحدث] ويحدث لا يحدث. ونهض
يحدث لسلم ونهضت فيرفع وبي ليس [ويد]. ونحدث ليس
يحدث لسلم ونهضت فيرفع وبي ليس [ويد]. ونحدث ليس
(9) ونحدث يحدث. ويحدث، يحدث ليس. ونزلت ويد ونهض
ونحدث يد. ي ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث. ي ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع
ونحدث يحدث ليس ويد وهو فيرفع لسلم. فيرفع

⁘ وزوم هدا وحلمه ومحمد ⁘

وحلمه : وزوم هدا وحلمه ⁘ . ⁘ حلم هدمحلم وزوم ⁘ .
هدم . هدمحم ل هدحلمه هدمه وحمه . وحا حد ، هدمحلم
هدمه وزوم هدمه هدمحمه هدم حد هدم وزوم هدمه
هدمه وزوم هدم حد . هدحلم حد وزوم هدمه هدمحمه
هد : هدمه وحلم هدمه هد حم حمه هدم وحم هد

الحمد لله الذي خلق الإنسان من علق. علمه البيان، وميّزه
بالعقل والفهم. فجاد، فأنشد. وعلّمه، وبيّنه
الحمد لله الذي بعث فينا محمداً خاتم النبيين. فأنار
الدجى بنجوم الهدى. وأوضح سبل الرشاد. فأبان
الحق من الباطل. وأزاح عن العقول الشكوك، وأزال
الشبه بالبراهين الواضحة. وأيّده بالمعجزات الباهرة
والآيات الظاهرة. فأعجز الفصحاء عن الإتيان بمثل ما أتى به
من القرآن. وأعيا البلغاء أن يعارضوا بالإفك ما جاء
به من الفرقان. وأخرس الألسن عن الطعن في كتابه
الذي لا يأتيه الباطل من بين يديه ولا من خلفه.
تنزيل من حكيم حميد. وأشهد أن لا إله إلا الله
وحده لا شريك له. شهادة تنجي قائلها يوم الفزع الأكبر
وتعصمه من الخزي والعذاب الأليم. وأشهد أن محمداً
عبده ورسوله. أرسله بالحق بشيراً ونذيراً. وداعياً إلى
الله بإذنه وسراجاً منيراً. فبلّغ الرسالة. وأدّى الأمانة.
ونصح الأمة. وجاهد في الله حق جهاده. حتى أتاه اليقين.
فصلى الله عليه وعلى آله وأصحابه الذين
بذلوا مهجهم في نصرة دينه. وشيّدوا بالحق أركانه.
وأعلوا بالعدل بنيانه. وعلى التابعين لهم بإحسان
ما تعاقب الليل والنهار. وتوالت الأعوام والأشهر.

وبعد:

⁂ [a] حكاية طالع خلد وعاقبة حاسده ⁂

وعاقبة حاسده طالع خلد حكاية : عنوان
⁂. طالع خلد وعاقبة حاسده حكاية

كان . يقال كما كان حاجة ، خلد كان حكيم
كان ، ما فيه ، خلد . حاجة كما حكيم فيه خلد
5 عنده كان فيه كان حكيم له . خلد ما عنوان
وعاقبة خلد طالع . خلد حاسده وعاقبة
/ 7 . خلد كما له الله عبد . خلد عظيم . خلد كما
خلد عند له فيه كان . كان حاجة ، كما كما ، عظيم
. خلد عليه حاجة له فيه ما كثير عند كان
10 . كما كان خلد عنوان كبير . عبد خاتم هو له
عنه يقال كان : عظيم حكيم عنوان ، عظيم
فيه عظيم كان حاجة الله . خلد عند . كان
الله كان . كثير عظيم كما ، كان حاجة ما خلد
15 خلد عليه خلد الله . كان له خلد عظيم
. الله عظيم كما عند الله الله . كان ، عظيم
خلد الله . عند في ما كان هو كان خلد ما خلد
. في ما عليه كان . له طالع كان هو هو الله
خلد ، كما الله كان . كما كثير كان كان
20 ، كان . كثير في كما . كان كان عظيم كان
كان عظيم الله كما . كان كان عظيم
عنوان عليه . عند على الله . كان ، عظيم : كان

[a] Add. 14,609, fol. 120 rect.

THE LETTERS

OF

HEROD AND PILATE.

ما لحق اکثر. ما نجد کہ (fol. 16) بابہ کتب
بعد (XIX.) ❊ ❊ مخلصانہ نگاہداری، جب سفید مونہ
علیحدگی دوم طاہر نیچ مرجعیت ہے حدیث دوم
داخل صحیح مقبول صحیح ہونے دوم شرط ہیں
دوم. دوسرے بعد نہ ہو. دوسرے بعد نہ ہو. 5
ہے. علیحدگی حدیث، جو نگاہداری ہو بعد
نہ ہونے کا. علیحدگی حدیث کے صحیح ہونے کا صحیح
ہیں. دونوں قسم راویوں کا ہیں بعد ہو. ہو صحیح
ہے. ہیں ہونے کے شرط ہو ہو ہو دوم
علیحدگی حدیث صحیح ہونے کا ہو. 10
نہ، صحیح ہونے کا شرط ہیں. ہو دوم ہیں
ہے. ہیں داخل حدیث صحیح ہونے کا شرط ہیں
دوم صحیح ہونے کا. دوم ہیں ہے کہ دوم ہیں
ہونے ہیں ہے ہیں دوم صحیح. ہونے ہیں
صحیح ہیں ہونے. ہونے ہیں ہونے ہیں ہونے 15
ہیں ہونے ہیں ہیں ہو ہونے ہونے. ہے
ہونے ہیں ہے. ہونے ہونے ہے. ہیں ہیں
ہونے ہیں ہونے ہیں ہونے ہیں ہونے ہیں
ہونے ہیں ہونے ہیں ہونے ہیں ہونے ہیں
ہونے ہیں ہونے ہیں ہونے ہیں ہونے ہیں 20
ہونے ہونے ہیں ہونے ہیں ہونے ہیں ہونے
ہونے ہونے ہیں ہونے ہیں ہونے ہیں ہونے
ہونے ہیں ہونے ہیں ہونے ہیں ہونے ہیں
ہونے ہیں ہونے ہیں ہونے ہیں ہونے ہیں
ہونے ہیں ہونے ہیں ہونے ہیں ہونے ہیں 25
. ❊ . ہونے ہونے ہیں ہونے ہونے

حتى أخذ بأذن صديقه فجعل يصيح به، فيقول: ما
شأنك؟ فيقول: ما أدري إلا أن أذني تؤلمني منذ
الليلة. فيقول: إنك كنت تستمع الغناء منذ الليلة.
(XII.) فلان. فيقول: لبيك وسعديك. فيقول: ما
تشتهي؟ فيقول: أشتهي أن تأمر لي بجارية تغنيني
وجماعة من إخواني يشربون معي. فيأمر له بذلك.
(XIII.) ثم يقول: يا فلان، أما تستحي من ربك
تستمع الغناء منذ الليلة؟ فيقول: يا رب، إنك
أمرتني بذلك. فيقول: إنما أمرتك أن تسأل حاجتك
فقط. فيقول: يا رب، فإني أسألك أن تأمر لي
بجارية تغنيني وجماعة من إخواني يشربون معي.
فيأمر له بذلك. ثم يقول: يا فلان، أما تستحي من
ربك

سلحدة . فالحكم ان كان قبل ان يقرّ عليه حكم
ان قد . وهذا فيما بينه وبين الله تعالى . واما
فيما بينه وبين العباد . فان كان قد اقرّ عليه
بالقتل او بالزنا بامرأة بعينها ، فان ذلك
لا يسقط عنه . وهذا قول ابي حنيفة رحمه الله .
وقال ابو يوسف ومحمد رحمهما الله : يسقط
عنه ذلك . وهذا قول ابي حنيفة (XI.) ايضا
قبل ان يقول هذا . وهو القياس . لان
الحدود انما تسقط بالتوبة قبل ان يقدر عليه
الامام ، لان الله تعالى انما شرعها زواجر
وعقوبات ، وهو يعلم ان العبد لا يتوب
الا قبل ان يقدر عليه الامام ، فاذا تاب
قبل ان يقدر عليه الامام فقد حصل المقصود
بالعقوبة ، فسقطت عنه . فاما اذا تاب بعد
ما قدر عليه الامام فان ذلك لا يسقط عنه
الحد . لان الحدود قد وجبت عليه بالاقرار
فلا تسقط عنه بالتوبة بعد ذلك . وهذا
قول ابي حنيفة (IX.) ايضا . وبه نأخذ
وعليه العمل عندنا . وقال ابو يوسف
ومحمد رحمهما الله : ان تاب قبل ان
يقدر عليه الامام سقط عنه الحد . وهذا
قول ابي حنيفة (XII.) ايضا . وهو
القياس . لان الحدود انما شرعت زواجر
وعقوبات ، وهو يعلم ان العبد لا يتوب
الا قبل ان يقدر عليه الامام ، فاذا تاب
قبل ان يقدر عليه الامام فقد حصل المقصود
بالعقوبة ، فسقطت عنه . فاما اذا تاب بعد
ما قدر عليه الامام فان ذلك لا يسقط عنه
الحد . لان الحدود قد وجبت عليه بالاقرار
فلا تسقط عنه بالتوبة بعد ذلك . وهذا
قول ابي حنيفة (IX.) ايضا . وبه نأخذ
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يقدر عليه الامام سقط عنه الحد . وهذا
قول ابي حنيفة (XII.) ايضا . وهو
القياس . لان الحدود انما شرعت زواجر
وعقوبات ، وهو يعلم ان العبد لا يتوب
الا قبل ان يقدر عليه الامام ، فاذا تاب
قبل ان يقدر عليه الامام فقد حصل المقصود
بالعقوبة ، فسقطت عنه . فاما اذا تاب بعد
ما قدر عليه الامام فان ذلك لا يسقط عنه
الحد . لان الحدود قد وجبت عليه بالاقرار
فلا تسقط عنه بالتوبة بعد ذلك . وهذا
قول ابي حنيفة (IX.) ايضا . وبه نأخذ
وعليه العمل عندنا . وقال ابو يوسف
ومحمد رحمهما الله : ان تاب قبل ان

وهبت لها ابنة مهدلم. وهي حملت لقين وولدت شالح. وشالح
ولد عابر. وعابر ولد ثلاثة بنين. اسم الواحد فالج لانه في
ايامه قسمت الارض. واسم اخيه يقطان. ويقطان ولد
الموداد وشالف وحضرموت ويارح. وهدورام واوزال
وديقلة. وعوبال وابيمايل وشبا. وافير وحويلة ويوباب.
جميع هؤلاء بنو يقطان. وكانت مساكنهم من ميشا
حتى تمر في جبل المشرق. هؤلاء بنو سام حسب
لغاتهم وقبائلهم وشعوبهم. هؤلاء بنو نوح حسب
قبائلهم وشعوبهم. ومن هؤلاء تشعبت الشعوب
في الارض بعد الطوفان. وكان الارض كلها لسان
واحد ولغة واحدة. وكان عند ارتحالهم من المشرق
ان وجدوا بقعة في ارض شنعار وسكنوا فيها. وقال
بعضهم لبعض هلموا نصنع لبنا ونطبخه بالنار.
فكان لهم اللبن بدل الحجارة والقار بدل الطين.
وقالوا هلموا نبني لنا مدينة وبرجا رأسه في السماء
ونصنع لنا اسما قبل ان نتبدد على وجه الارض
كلها. فنزل الرب لينظر المدينة والبرج اللذين
بناهما بنو آدم. وقال الرب هوذا الشعب واحد
ولغتهم واحدة وهذا ابتداء عملهم. والآن لا يمتنع
عليهم كل ما يهمون بعمله. هلم ننزل ونبلبل
هناك لغتهم حتى لا يسمع بعضهم لغة بعض.
فبدد الرب من هناك على وجه الارض كلها
فكفوا عن بناء المدينة. لذلك سميت بابل لان
الرب هناك بلبل لغة الارض كلها. ومن هناك
بدد الرب على وجه الارض كلها. هذه مواليد
سام. سام ابن مئة سنة وولد ارفكشاد بعد
الطوفان بسنتين. وعاش سام بعد ولادته
ارفكشاد خمس مئة سنة وولد بنين وبنات.
وارفكشاد عاش خمساً وثلاثين سنة وولد شالح.
وعاش ارفكشاد بعد ولادته شالح ثلاث مئة
وثلاث سنين وولد بنين وبنات. وشالح عاش
ثلاثين سنة وولد عابر. وعاش شالح بعد ولادته
عابر ثلاث مئة وثلاث سنين وولد بنين وبنات.
وعابر عاش اربعاً وثلاثين سنة وولد فالج.
وعاش عابر بعد ولادته فالج اربع مئة وثلاثين
سنة وولد بنين وبنات. وفالج عاش ثلاثين سنة
وولد رعو. وعاش فالج بعد ولادته رعو مئتين
وتسع سنين وولد بنين وبنات. ورعو عاش
اثنتين وثلاثين سنة وولد سروج. وعاش رعو
بعد ولادته سروج مئتين وسبع سنين وولد بنين
وبنات. وسروج عاش ثلاثين سنة وولد ناحور.
وعاش سروج بعد ولادته ناحور مئتين سنين
وولد بنين وبنات. وناحور عاش تسعاً وعشرين
سنة وولد تارح. وعاش ناحور بعد ولادته تارح
مئة وتسع عشرة سنة وولد بنين وبنات. وتارح
عاش سبعين سنة وولد ابرام وناحور وهاران.
وهذه مواليد تارح. تارح ولد ابرام وناحور
وهاران. وهاران ولد لوطاً. وهاران مات قبل
تارح ابيه في ارض مولده في اور الكلدانيين.
واتخذ ابرام وناحور لهما نساء. اسم امرأة ابرام
سارة واسم امرأة ناحور ملكة بنت هاران
ابي ملكة وابي يسكة. وكانت سارة عاقراً
ليس لها ولد. واخذ تارح ابرام ابنه ولوطاً
ابن ابنه هاران وسارة كنته امرأة ابرام ابنه
وخرجوا معاً من اور الكلدانيين ليذهبوا الى
ارض كنعان. وجاءوا الى حاران وسكنوا هناك.
وكانت ايام تارح مئتين وخمس سنين ومات
تارح في حاران. وقال الرب لابرام اذهب من
ارضك ومن عشيرتك ومن بيت ابيك الى الارض
التي اريك فاجعلك امة عظيمة وابارك عليك
واعظم اسمك وتكون بركة. وابارك مباركيك
ولاعنك ألعنه وتتبارك فيك جميع قبائل
الارض. فمضى ابرام كما قال له الرب وذهب
لوط معه. وابرام كان ابن خمس وسبعين سنة
لما خرج من حاران. واخذ ابرام سارة امرأته
ولوطاً ابن اخيه وكل مقتنياتهما التي اقتنوها
والنفوس التي ملكوها في حاران وخرجوا
ليذهبوا الى ارض كنعان. ولما جاءوا الى ارض
كنعان اجتاز ابرام في الارض الى مكان شكيم
الى بلوطة مورة. والكنعانيون كانوا حينئذ في
الارض. وظهر الرب لابرام وقال له لنسلك
اعطي هذه الارض. فبنى هناك مذبحاً للرب
الذي ظهر له. ومن هناك ارتحل الى الجبل
شرقي بيت ايل ونصب خيمته وبيت ايل
غربيها وعاي شرقيها. وبنى هناك ايضاً مذبحاً
للرب ودعا باسم الرب. وارتحل ابرام ذاهباً
في المنازل نحو الجنوب. وكان جوع في الارض
فانحدر ابرام الى مصر ليتغرب هناك لان
الجوع كان شديداً في الارض. ولما قارب
ان يدخل مصر قال لسارة امرأته قد علمت
انك امرأة حسنة المنظر. فمتى رآك المصريون
قالوا هذه امرأته فيقتلونني ويستبقونك.
فقولي انك اختي ليحسن بي من اجلك
وتحيا نفسي بسببك. ولما دخل ابرام مصر
رأى المصريون المرأة انها حسنة جداً. ورآها
رؤساء فرعون ومدحوها عنده فاخذت المرأة
الى بيت فرعون. وصنع لابرام خيراً بسببها
فصار له غنم وبقر وحمير وعبيد وجوار
واتن وجمال. فضرب الرب فرعون وبيته
ضربات عظيمة بسبب سارة امرأة ابرام.
فدعا فرعون ابرام وقال له ما هذا الذي
صنعت بي. لماذا لم تخبرني انها امرأتك.
لماذا قلت هي اختي حتى اتخذتها لي زوجة.
والآن هوذا امرأتك خذها واذهب. وامر
فرعون رجالاً من قبله فشيعوه هو وامرأته
وكل ما كان له. وصعد ابرام من مصر هو
وامرأته وكل ما كان له ولوط معه الى
الجنوب. وابرام كان غنياً جداً بالمواشي
والفضة والذهب. وارتحل في منازله من
الجنوب الى بيت ايل الى المكان الذي كان
خيمته فيه في الابتداء بين بيت ايل وعاي
الى المكان الذي كان فيه مذبح الرب في
الابتداء. ودعا هناك ابرام باسم الرب.
وكان للوط الذاهب مع ابرام غنم وبقر
وخيام. ولم تحتمل الارض ان يسكنا معاً
لان مقتنياتهما كانت كثيرة ولم يقدرا ان
يسكنا معاً. وحدث مخاصمة بين رعاة مواشي
ابرام ورعاة مواشي لوط. والكنعانيون
والفرزيون كانوا حينئذ ساكنين في الارض.
فقال ابرام للوط لا تكن مخاصمة بيني وبينك
ولا بين رعاتي ورعاتك لانا نحن اخوان.
اليست الارض كلها امامك. اعتزل عني.
ان ذهبت شمالاً فانا يميناً وان ذهبت يميناً
فانا شمالاً. فرفع لوط عينيه ورأى كل
بقعة الاردن انها كلها سقية قبل ان يخرب
الرب سدوم وعمورة كجنة الرب كارض
مصر حتى مجيئك الى صوغر. فاختار لوط
لنفسه كل بقعة الاردن وارتحل لوط شرقاً
وافترقا الواحد عن اخيه. فسكن ابرام في
ارض كنعان ولوط سكن في مدن البقعة
ونصب خيامه الى سدوم. واهل سدوم كانوا
اشراراً وخطاة جداً امام الرب. والرب قال
لابرام بعد افتراق لوط عنه ارفع عينيك
وانظر من المكان الذي انت فيه شمالاً
وجنوباً وشرقاً وغرباً. فان الارض كلها
التي ترى لك اعطيها ولنسلك الى الابد.
واجعل نسلك كتراب الارض حتى ان من
يستطيع ان يعد تراب الارض فنسلك ايضاً
يعد. قم امش في الارض طولها وعرضها
لانك لك اعطيها. فرحل ابرام ونصب خيامه
عند بلوطة ممرا التي في حبرون وبنى هناك
مذبحاً للرب. وحدث في ايام امرافل ملك
شنعار واريوك ملك اليسار وكدرلعومر ملك
عيلام وتدعال ملك امم انهم صنعوا حرباً
مع بارع ملك سدوم ومع برشع ملك عمورة
وشنآب ملك ادمة وشمئبر ملك صبوييم
وملك بالع التي هي صوغر. هؤلاء كلهم
اجتمعوا في وادي السديم التي هي بحر
الملح. اثنتي عشرة سنة كانوا عبيداً لكدرلعومر
وفي السنة الثالثة عشرة عصوا. وفي السنة
الرابعة عشرة جاء كدرلعومر والملوك الذين
معه وضربوا الرفائيين في عشتروت قرنايم
والزوزيين في هام والايميين في شاوة قريتايم
والحوريين في جبلهم سعير الى بطحاء فاران
التي عند البرية. ثم رجعوا وجاءوا الى عين
مشفاط التي هي قادش وضربوا كل بلاد
العماليقيين وايضاً الاموريين الساكنين في
حصصون تامار. وخرج ملك سدوم وملك
عمورة وملك ادمة وملك صبوييم وملك بالع
التي هي صوغر وتصافوا معهم للحرب في
وادي السديم مع كدرلعومر ملك عيلام
وتدعال ملك امم وامرافل ملك شنعار
واريوك ملك اليسار. اربعة ملوك مع الخمسة.
ووادي السديم كان مملوءاً آباراً للقار.
وانهزم ملك سدوم وملك عمورة وسقطوا
هناك. والباقون هربوا الى الجبل. واخذوا
كل مقتنيات سدوم وعمورة وكل طعامهما
ومضوا. واخذوا لوطاً ابن اخي ابرام
ومقتنياته ومضوا وهو ساكن في سدوم.
وجاء واحد من الناجين واخبر ابرام العبراني
وهو ساكن عند بلوطة ممرا الاموري اخي
اشكول واخي عانر وهم اصحاب عهد ابرام.
فلما سمع ابرام ان اخاه سبي جرد غلمانه
المتمرنين المولودين في بيته ثلاث مئة وثمانية
عشر وتبعهم الى دان. وانقسم عليهم ليلاً
هو وعبيده وضربهم وتبعهم الى حوبة التي
عن يسار دمشق. واسترد كل المقتنيات
واسترد ايضاً لوطاً اخاه ومقتنياته والنساء
والشعب. وخرج ملك سدوم للقائه بعد
رجوعه من ضرب كدرلعومر والملوك الذين
معه في وادي شاوة الذي هو وادي الملك.
وملكي صادق ملك شالم اخرج خبزاً وخمراً
وهو كاهن لله العلي. وبارك ابرام وقال
مبارك ابرام من الله العلي مالك السماء
والارض. ومبارك الله العلي الذي اسلم
اعداءك في يدك. وله اعطاه ابرام العشر من
كل شيء. وقال ملك سدوم لابرام اعطني
النفوس والمقتنيات خذها لك. فقال ابرام
لملك سدوم رفعت يدي الى الرب الله العلي
مالك السماء والارض ان لا آخذ خيطاً ولا
شراك نعل ولا شيئاً مما لك لئلا تقول انا
اغنيت ابرام. ما خلا ما اكله الغلمان وحصة
الرجال الذين ذهبوا معي عانر واشكول
وممرا هم يأخذون حصتهم. وبعد هذه
الامور كان كلام الرب لابرام في الرؤيا
قائلاً لا تخف يا ابرام. انا ترس لك وثوابك
كثير جداً. فقال ابرام يا سيد الرب ماذا
تعطيني وانا ماض عديم البنين وابن وكيل
بيتي هو اليعازر الدمشقي. وقال ابرام هوذا
لم تعطني نسلاً وهوذا ابن بيتي يرثني.
فاذا كلام الرب له قائلاً لا يرثك هذا بل
الذي يخرج من احشائك هو يرثك. واخرجه
الى خارج وقال انظر الى السماء وعد الكواكب
ان استطعت ان تعدها. وقال له هكذا يكون
نسلك. فآمن بالرب فحسبها له براً. وقال له
انا الرب الذي اخرجك من اور الكلدانيين
لاعطيك هذه الارض لترثها. فقال يا سيد
الرب بماذا اعلم اني ارثها. فقال له خذ لي
عجلة ثلاثية وعنزة ثلاثية وكبشاً ثلاثياً
ويمامة وحمامة صغيرة. فاخذ له هذه كلها
وشقها من الوسط وجعل شق كل واحد
مقابل اخيه. واما الطير فلم يشقه. فنزلت
الجوارح على الجثث وابرام يذودها. ولما
غربت الشمس وقع سبات على ابرام وهوذا
رعب عظيم مظلم واقع عليه. فقال لابرام
اعلم يقيناً ان نسلك يكون غريباً في ارض
ليست لهم ويستعبدونهم ويذلونهم اربع مئة
سنة. والامة التي يستعبدونها انا ادينها
وبعد ذلك يخرجون بمقتنيات كثيرة. واما
انت فتمضي الى آبائك بسلام وتدفن بشيبة
صالحة. وفي الجيل الرابع يرجعون الى هنا
لان ذنوب الاموريين لم تكمل بعد. ولما
غربت الشمس وصار ظلام دامس اذا تنور
دخان ومشعل نار يجوز بين تلك القطع.
في ذلك اليوم قطع الرب مع ابرام عهداً
قائلاً لنسلك اعطي هذه الارض من نهر
مصر الكبير نهر الفرات. القينيين والقنزيين
والقدمونيين والحثيين والفرزيين والرفائيين
والاموريين والكنعانيين والجرجاشيين
واليبوسيين. وسارة امرأة ابرام لم تلد له
بنين. وكانت لها جارية مصرية اسمها هاجر.
فقالت سارة لابرام هوذا الرب قد امسكني
عن الولادة. ادخل على جاريتي لعلي ابنى
منها. فسمع ابرام لقول سارة. وبعد عشر
سنين من اقامة ابرام في ارض كنعان اخذت
سارة امرأة ابرام هاجر المصرية جاريتها
وزوجتها لابرام رجلها له زوجة. فدخل على
هاجر فحبلت. ولما رأت انها حبلت صارت
سيدتها قليلة في عينيها. فقالت سارة لابرام
ظلمي عليك. انا دفعت جاريتي في حضنك
ولما رأت انها حبلت صرت قليلة في عينيها.
الرب يقضي بيني وبينك. فقال ابرام لسارة
هوذا جاريتك في يدك افعلي بها ما يحسن
في عينيك. فاذلتها سارة فهربت من وجهها.
فوجدها ملاك الرب عند عين الماء في
البرية عند العين في طريق شور. وقال يا
هاجر جارية سارة من اين اتيت والى اين
تذهبين. فقالت من وجه سيدتي سارة انا
هاربة. فقال لها ملاك الرب ارجعي الى
سيدتك واخضعي تحت يديها. وقال لها
ملاك الرب تكثيراً اكثر نسلك فلا يعد من
الكثرة. وقال لها ملاك الرب هوذا انت حبلى
وستلدين ابناً وتدعين اسمه اسماعيل لان
الرب قد سمع مذلتك. وهو يكون انساناً
وحشياً يده على الجميع ويد الجميع عليه
وامام جميع اخوته يسكن. فدعت اسم الرب
المتكلم معها انت ايل رئي لانها قالت
افهذا ايضاً رأيت ههنا بعد رؤيتي. لذلك
دعت البئر بئر لحي رئي. وهوذا هي بين
قادش وبارد. فولدت هاجر لابرام ابناً
ودعا ابرام اسم ابنه الذي ولدته هاجر
اسماعيل. وابرام كان ابن ست وثمانين سنة
لما ولدت هاجر اسماعيل لابرام. ولما كان
ابرام ابن تسع وتسعين سنة ظهر الرب
لابرام وقال له انا الله القدير. سر امامي
وكن كاملاً. فاجعل عهدي بيني وبينك
واكثرك كثيراً جداً. فخر ابرام على وجهه
وتكلم الله معه قائلاً انا هوذا عهدي معك
وتكون ابا لجمهور من الامم. ولا يدعى
اسمك بعد ابرام بل يكون اسمك ابراهيم
لاني قد جعلتك ابا لجمهور من الامم.
واثمرك كثيراً جداً واجعلك امماً وملوك
منك يخرجون. واقيم عهدي بيني وبينك
وبين نسلك من بعدك في اجيالهم عهداً
مؤبداً لاكون الها لك ولنسلك من بعدك.
واعطي لك ولنسلك من بعدك ارض غربتك
كل ارض كنعان ملكاً مؤبداً واكون الههم.
وقال الله لابراهيم واما انت فتحفظ عهدي
انت ونسلك من بعدك في اجيالهم. هذا
عهدي الذي تحفظونه بيني وبينكم وبين
نسلك من بعدك. يختن منكم كل ذكر.
فتختنون في لحم غرلتكم فيكون علامة
عهد بيني وبينكم. ابن ثمانية ايام يختن
منكم كل ذكر في اجيالكم. وليد البيت
ومبتاع الفضة من كل ابن غريب ليس من
نسلك يختن يختن وليد بيتك ومبتاع فضتك
فيكون عهدي في لحمكم عهداً مؤبداً. واما
الاقلف الذكر الذي لا يختن في لحم غرلته
فتقطع تلك النفس من شعبها قد نكث
عهدي. وقال الله لابراهيم سارة امرأتك لا
تدعى اسمها سارة بل اسمها سارة. وابارك
عليها واعطيك منها ابناً ايضاً فابارك عليه
فيكون امماً وملوك شعوب منه يكونون.
فخر ابراهيم على وجهه وضحك وقال في
قلبه هل يولد لابن مئة سنة وهل تلد سارة
ابنة تسعين سنة. وقال ابراهيم لله ليت
اسماعيل يحيا امامك. فقال الله بل سارة
امرأتك تلد لك ابناً وتدعو اسمه اسحاق
واقيم عهدي معه عهداً مؤبداً لنسله من
بعده. واما اسماعيل فقد سمعت لك. هوذا
قد باركته واثمره واكثره كثيراً جداً. اثني
عشر رئيساً يلد واجعله امة كبيرة. واما
عهدي فاقيمه مع اسحاق الذي تلده لك
سارة في هذا الميعاد في السنة الآتية.
وكمل كلامه معه وصعد الله عن ابراهيم.
واخذ ابراهيم اسماعيل ابنه وكل مواليد
بيته وكل مبتاعي فضته كل ذكر من رجال
بيت ابراهيم وختن لحم غرلتهم في ذلك
اليوم كما كلمه الله. وابراهيم كان ابن تسع
وتسعين سنة لما اختن في لحم غرلته.
واسماعيل ابنه كان ابن ثلاث عشرة سنة
لما اختن في لحم غرلته. في ذلك اليوم
اختن ابراهيم واسماعيل ابنه وكل رجال
بيته وليد البيت ومبتاع الفضة من ابن
غريب اختنوا معه. وظهر له الرب عند بلوطة
ممرا وهو جالس في باب الخيمة عند حر
النهار. فرفع عينيه ونظر وهوذا ثلاثة رجال
واقفون لديه. فلما رآهم ركض لاستقبالهم
من باب الخيمة وسجد الى الارض. وقال يا
سيد ان كنت قد وجدت نعمة في عينيك
فلا تتجاز عبدك. ليؤخذ قليل ماء واغسلوا
ارجلكم واتكئوا تحت الشجرة. وآخذ كسرة
خبز فتسندوا قلوبكم ثم تجتازون لانكم
لهذا قد مررتم على عبدكم. فقالوا هكذا
تفعل كما تكلمت. فاسرع ابراهيم الى الخيمة
الى سارة وقال اسرعي بثلاثة اكيال دقيق
سميذ واعجني وافعلي خبزاً. وركض ابراهيم
الى البقر واخذ عجلاً رخصاً وجيداً واعطى
الغلام فاسرع ليعمله. واخذ زبداً ولبناً
والعجل الذي عمله ووضع امامهم وهو واقف
لديهم تحت الشجرة فاكلوا. وقالوا له اين
سارة امرأتك. فقال ها هي في الخيمة.
فقال اني حتماً ارجع اليك نحو زمان الحياة
وهوذا يكون لسارة امرأتك ابن. وسارة
كانت سامعة في باب الخيمة التي وراءه.
وابراهيم وسارة كانا شيخين متقدمين في
الايام وقد انقطع لسارة عادة النساء. فضحكت
سارة في باطنها قائلة بعد ما بليت يكون لي
تنعم وسيدي شيخ. فقال الرب لابراهيم
لماذا ضحكت سارة قائلة احقاً ألد وانا قد
شخت. هل يستحيل على الرب شيء. في
الميعاد ارجع اليك نحو زمان الحياة وتكون
لسارة ابن. فانكرت سارة قائلة لم اضحك
لانها خافت. فقال بل ضحكت. وقام الرجال
من هناك ونظروا نحو سدوم وابراهيم كان
ماشياً معهم ليشيعهم. فقال الرب هل اخفي
عن ابراهيم ما انا فاعله وابراهيم يكون امة
كبيرة وقوية ويتبارك به جميع امم الارض.
لانني قد عرفته لكي يوصي بنيه وبيته من
بعده ان يحفظوا طريق الرب ليعملوا بر
وحق لكي يأتي الرب لابراهيم بما تكلم به
عليه. وقال الرب ان صراخ سدوم وعمورة
قد كثر وخطيتهم قد عظمت جداً. انزل
واتراءى هل عملوا بالكلية حسب صراخها
الذي اتى الي. وان لم يكن فاعلم. فانصرف
الرجال من هناك وذهبوا نحو سدوم وابراهيم
كان واقفاً بعد امام الرب. وتقدم ابراهيم
وقال اتهلك البار مع الاثيم. لعل خمسين
بارا في المدينة. اتهلك المكان ولا تصفح
عنه من اجل الخمسين بارا الذين فيه.
حاشا لك ان تفعل مثل هذا الامر لتميت
البار مع الاثيم فيكون البار كالاثيم. حاشا
لك. ديان كل الارض لا يصنع عدلاً. فقال
الرب ان وجدت في سدوم خمسين بارا في
المدينة فاصفح عن المكان كلهم من اجلهم.
فاجاب ابراهيم وقال هوذا قد شرعت اكلم
المولى وانا تراب ورماد. لعله ينقص
الخمسون بار خمسة فتهلك المدينة كلها
بالخمسة. فقال لا اهلكها ان وجدت هناك
خمسة واربعين. فعاد ايضاً وكلمه وقال
لعله يوجد هناك اربعون. فقال لا افعل من
اجل الاربعين. فقال لا يسخط المولى وانا
اتكلم لعله يوجد هناك ثلاثون. فقال لا
افعل ان وجدت هناك ثلاثين. فقال هوذا
قد شرعت اكلم المولى لعله يوجد هناك
عشرون. فقال لا اهلك من اجل العشرين.
فقال لا يسخط المولى وانا اتكلم هذه المرة
فقط لعله يوجد هناك عشرة. فقال لا اهلك
من اجل العشرة. ومضى الرب حين فرغ من
الكلام مع ابراهيم ورجع ابراهيم الى مكانه.
وجاء الملاكان الى سدوم عند المساء ولوط
جالس في باب سدوم. فلما رآهما لوط قام
للقائهما وسجد بوجهه الى الارض. وقال
هوذا يا سيدي مالا عبدكما الى بيت عبدكما
وبيتا واغسلا ارجلكما ثم تبكران وتمضيان
في طريقكما. فقالا لا بل في الشارع نبيت.
فالح عليهما جداً فمالا اليه ودخلا بيته
فصنع لهما ضيافة وخبز فطيراً فاكلا. وقبل
ان يرقدا احاط رجال المدينة رجال سدوم
بالبيت من الصبي الى الشيخ كل الشعب من
اقاصي المدينة. ودعوا لوطاً وقالوا له اين
الرجلان اللذان دخلا اليك الليلة. اخرجهما
الينا لنعرفهما. فخرج اليهم لوط الى الباب
واغلق الباب وراءه وقال لا تفعلوا يا اخوتي
شراً هذا. هوذا لي ابنتان لم تعرفا رجلاً
اخرجهما اليكم فافعلوا بهما كما يحسن في
اعينكم. وانما لا تفعلوا بهذين الرجلين
شيئاً لانهما لهذا قد دخلا تحت ظل سقفي.
فقالوا تنح الى هناك. ثم قالوا هذا جاء
ليتغرب وهو يتحكم تحكماً. فالآن نفعل بك
شراً اكثر منهما. وضغطوا على الرجل لوط
جداً وتقدموا ليكسروا الباب. فمد الرجلان
يديهما وادخلا لوطاً اليهما الى البيت واغلقا
الباب. والرجلان الذين على باب البيت
ضربا بالعمى من الصغير الى الكبير فعجزوا
عن ايجاد الباب. وقال الرجلان للوط من
لك ههنا ايضاً صهر وبنوك وبناتك وكل
من لك في المدينة اخرجهم من المكان.
لانا مهلكان هذا المكان لان صراخهم قد
عظم امام الرب فارسلنا الرب لنهلكه.
فخرج لوط وكلم اصهاره الذين اخذوا بناته
وقال قوموا اخرجوا من هذا المكان لان
الرب مهلك المدينة. فكان كمازح في عيني
اصهاره. ولما طلع الفجر الح الملاكان على
لوط قائلين قم خذ امرأتك وابنتيك
الموجودتين لئلا تهلك في اثم المدينة.
وتمهل. فامسك الرجلان بيده وبيد امرأته
وبيدي ابنتيه لشفقة الرب عليه واخرجاه
واوقفاه خارج المدينة. وكان لما اخرجاهم
الى خارج ان قال اهرب لاجل نفسك لا
تنظر الى وراءك ولا تقف في كل الدائرة
بل في الجبل اهرب لئلا تهلك. فقال لوط
لهما لا يا سيدي. هوذا عبدك قد وجد نعمة
في عينيك وعظمت رأفتك التي صنعت الي
باستبقاء نفسي. واما انا فلا اقدر ان اهرب
الى الجبل لئلا يدركني الشر فاموت. هوذا
هذه المدينة قريبة للهرب اليها وهي صغيرة.
اهرب الى هناك. اليست هي صغيرة
فتحيا نفسي. فقال له هوذا قد رفعت وجهك
ايضاً في هذا الامر حتى لا اقلب المدينة
التي تكلمت عنها. اسرع اهرب الى هناك
لاني لا اقدر ان افعل امراً حتى تدخل الى
هناك. لذلك دعي اسم المدينة صوغر.
وشروق الشمس كان على الارض ولوط قد
دخل صوغر. فامطر الرب على سدوم وعمورة
كبريتاً وناراً من عند الرب من السماء.
وقلب تلك المدن وكل الدائرة وجميع سكان
المدن ونبات الارض. وامرأته نظرت من
وراءه فصارت عمود ملح. وبكر ابراهيم في
الصباح الى المكان الذي وقف فيه امام الرب
ومد بصره نحو سدوم وعمورة ونحو كل
ارض الدائرة ونظر وهوذا صعود دخان
الارض كدخان الاتون. وكان لما اهلك الله
مدن الدائرة ان الله ذكر ابراهيم وارسل
لوطاً من وسط الانقلاب لما قلب المدن التي
سكن فيها لوط. وصعد لوط من صوغر وسكن
في الجبل وابنتاه معه لانه خاف ان يسكن
في صوغر فسكن في المغارة هو وابنتاه.
فقالت البكر للصغيرة ابونا قد شاخ ولا
يوجد رجل في الارض ليدخل الينا كعادة
كل الارض. هلم نسقي ابانا خمراً ونضطجع
معه فنحيي من ابينا نسلاً. فسقتا اباهما
خمراً في تلك الليلة ودخلت البكر واضطجعت
مع ابيها ولم يعلم باضطجاعها ولا بقيامها.
وكان في الغد ان البكر قالت للصغيرة هوذا
قد اضطجعت البارحة مع ابي نسقيه خمراً
الليلة ايضاً فادخلي واضطجعي معه فنحيي
من ابينا نسلاً. فسقتا اباهما خمراً في تلك
الليلة ايضاً وقامت الصغيرة واضطجعت
معه ولم يعلم باضطجاعها ولا بقيامها.
فحبلت ابنتا لوط من ابيهما. وولدت البكر
ابناً ودعت اسمه موآب. هو ابو الموآبيين
الى اليوم. والصغيرة ايضاً ولدت ابناً ودعت
اسمه بن عمي. هو ابو بني عمون الى اليوم.
وارتحل ابراهيم من هناك الى ارض الجنوب
وسكن بين قادش وشور ونزل في جرار.
وقال ابراهيم عن سارة امرأته هي اختي.
فارسل ابيمالك ملك جرار واخذ سارة.
وجاء الله الى ابيمالك في حلم الليل وقال
له هوذا انت ميت من اجل المرأة التي اخذتها
فانها متزوجة ببعل. وابيمالك لم يكن قد
اقترب اليها فقال يا سيد اتقتل امة بارة.
اما قال هي اختي لي وهي ايضاً قالت هو
اخي. بسلامة قلبي ونقاوة يدي فعلت هذا.
فقال له الله في الحلم وانا ايضاً علمت
بسلامة قلبك فعلت هذا وامسكتك ايضاً عن
ان تخطئ الي. لذلك لم ادعك تلمسها.
والآن رد امرأة الرجل فانه نبي فيصلي
لاجلك فتحيا. وان لم ترد فاعلم انك موتاً
تموت انت وكل ما لك. فبكر ابيمالك في
الصباح ودعا كل عبيده وتكلم في مسامعهم
بكل هذه الامور فخاف الرجال جداً. ودعا
ابيمالك ابراهيم وقال له ماذا صنعت بنا
وبماذا اخطأت اليك حتى جلبت علي وعلى
مملكتي خطية عظيمة. افعالاً لا تفعل عملت
معي. فقال ابراهيم لابيمالك لاني قلت
حتماً ليس خوف الله في هذا المكان فيقتلونني
من اجل امرأتي. وبالحقيقة ايضاً هي اختي
ابنة ابي غير ابنة امي فصارت لي امرأة.
وحدث لما اتاهني الله من بيت ابي اني قلت
لها هذا معروفك الذي تصنعين الي في كل
مكان نأتي اليه قولي عني هو اخي. فاخذ
ابيمالك غنماً وبقراً وعبيداً وجواري واعطى
ابراهيم ورد اليه سارة امرأته. وقال ابيمالك
هوذا ارضي قدامك. في الموضع الذي يحسن
في عينيك اسكن. وقال لسارة هوذا قد
اعطيت اخاك الف قطعة فضة هوذا هي لك
غطاء عين من جهة كل من معك وعند كل
احد وقد انصفت. فصلى ابراهيم الى الله
فشفى الله ابيمالك وامرأته وجواريه فولدن.
لان الرب كان قد اغلق كل رحم لبيت
ابيمالك بسبب سارة امرأة ابراهيم. والرب
افتقد سارة كما قال وصنع الرب لسارة كما
تكلم. فحبلت سارة وولدت لابراهيم ابناً في
شيخوخته في الوقت الذي تكلم الله عنه.
ودعا ابراهيم اسم ابنه المولود له الذي ولدته
له سارة اسحاق. وختن ابراهيم اسحاق ابنه
وهو ابن ثمانية ايام كما اوصاه الله. وابراهيم
كان ابن مئة سنة لما ولد له اسحاق ابنه.
وقالت سارة قد صنع الله لي ضحكاً. كل من
يسمع يضحك لي. وقالت من يبشر ابراهيم
ان سارة ترضع بنين. فانني ولدت ابناً في
شيخوخته. وكبر الولد وفطم. وصنع ابراهيم
ضيافة عظيمة في يوم فطام اسحاق. ورأت
سارة ابن هاجر المصرية الذي ولدته لابراهيم
يمزح. فقالت لابراهيم اطرد هذه الجارية
وابنها لان ابن هذه الجارية لا يرث مع ابني
اسحاق. فقبح الكلام جداً في عيني ابراهيم
من اجل ابنه. فقال الله لابراهيم لا يقبح في
عينيك من اجل الغلام ومن اجل جاريتك.
كل ما تقول لك سارة اسمع لقولها لانه
باسحاق يدعى لك نسل. وابن الجارية
ايضاً اجعله امة لانه نسلك هو. فبكر
ابراهيم في الصباح واخذ خبزاً وقربة ماء
واعطى هاجر واضعاً اياها على كتفها والولد
وصرفها. فمضت وتاهت في برية بئر سبع.
ولما فرغ الماء من القربة طرحت الولد تحت
احد الشجر ومضت واجلست تجاهه من بعد
رمية سهم لانها قالت لا اعاين موت الولد.
فجلست تجاهه ورفعت صوتها وبكت. فسمع
الله صوت الغلام ونادى ملاك الله هاجر من
السماء وقال لها ما لك يا هاجر لا تخافي
لان الله قد سمع صوت الغلام حيث هو.
قومي احملي الغلام وشدي يدك به لانني
سأجعله امة كبيرة. وفتح الله عينيها فابصرت
بئر ماء فمضت وملأت القربة وسقت الغلام.
وكان الله مع الغلام فكبر وسكن في البرية
وصار رامي قوس. وسكن في برية فاران
واخذت له امه زوجة من ارض مصر. وفي
ذلك الوقت قال ابيمالك واحزاث صاحبه
ورئيس جيشه لابراهيم قائلين الله معك في
كل ما انت صانع. فالآن احلف لي بالله ان
لا تغدر بي ولا بنسلي ولا بنسبي بل كالمعروف
الذي صنعت معك تصنع معي ومع الارض
التي تغربت فيها. فقال ابراهيم انا احلف.
وعاتب ابراهيم ابيمالك من اجل بئر الماء
التي غصبها عبيد ابيمالك. فقال ابيمالك لا
اعلم من فعل هذا الامر ولم تخبرني انت
ولم اسمع انا الا اليوم. فاخذ ابراهيم غنماً
وبقراً واعطى ابيمالك فقطعا كلاهما عهداً.
واقام ابراهيم سبع نعجات من الغنم وحدها.
فقال ابيمالك لابراهيم ما هذه السبع نعجات
التي اقمت وحدها. فقال انك تأخذ سبع
نعجات من يدي لتكون لي شهادة بانني
حفرت هذه البئر. من اجل ذلك دعا ذلك
المكان بئر سبع لانهما هناك حلفا كلاهما.
وقطعا عهداً في بئر سبع. ثم قام ابيمالك
واحزاث صاحبه ورئيس جيشه وعادوا الى
ارض الفلسطينيين. وغرس ابراهيم اثلاً في
بئر سبع ودعا هناك باسم الرب الاله
السرمدي. وتغرب ابراهيم في ارض الفلسطينيين
ايام كثيرة. وبعد هذه الامور امتحن الله
ابراهيم فقال له يا ابراهيم فقال هانذا.
فقال خذ ابنك وحيدك الذي تحبه اسحاق
واذهب الى ارض المريا واصعده هناك محرقة
على احد الجبال الذي اقول لك. فبكر
ابراهيم في الصباح وشد على حماره واخذ
معه اثنين من غلمانه وابنه اسحاق وشق
حطباً للمحرقة وقام ومضى الى الموضع الذي
قال له الله. وفي اليوم الثالث رفع ابراهيم
عينيه ونظر الموضع من بعيد. فقال ابراهيم
لغلمانه اجلسوا انتم ههنا مع الحمار وانا
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ܡܫܡܫܢܐ ܕܒܝܬ ܥܒܕ[a] ⁘

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THE GOSPEL

OF

THOMAS THE ISRAELITE,

OR

OF THE INFANCY OF OUR LORD.

كتاب جامع المختصرات على مذهب الامام الاعظم ابي حنيفة النعمان رضي الله عنه

باب الوضوء

(XXIV.) الوضوء غسل الوجه واليدين الى المرفقين ومسح الرأس والرجلين الى الكعبين. والوضوء ان يسمي الله تعالى في اوله. والاستنجاء بالماء سنة. والاستنجاء بالحجارة ان يمسح ثلاثة مسحات. والاستنجاء بالماء افضل. والاستنجاء بالحجارة يجزيه. ويكره الاستنجاء بالروث والعظم. ويكره الاستنجاء باليمين. ويكره الاستنجاء بما له قيمة. ويكره الاستنجاء بما فيه حرمة. ويكره الاستنجاء بما لا يطهر المحل. ويكره الاستنجاء بما لا ينقي. ويكره الاستنجاء بما يتأذى به. ويكره الاستنجاء بما يتأذى به الناس. ويكره الاستنجاء بما يتأذى به الجن. ويكره الاستنجاء بما يتأذى به الملائكة. ويكره الاستنجاء بما يتأذى به الانس. ويكره الاستنجاء بما يتأذى به الدواب. ويكره الاستنجاء بما يتأذى به الطير. ويكره الاستنجاء بما يتأذى به الهوام. ويكره الاستنجاء بما يتأذى به السباع. ويكره الاستنجاء بما يتأذى به الحشرات. ويكره الاستنجاء بما يتأذى به الزواحف. ويكره الاستنجاء بما يتأذى به الدواب. ويكره الاستنجاء بما يتأذى به الطير. ويكره الاستنجاء بما يتأذى به الهوام. ويكره الاستنجاء بما يتأذى به السباع. ويكره الاستنجاء بما يتأذى به الحشرات. ويكره الاستنجاء بما يتأذى به الزواحف.

(XXV.) والوضوء مرة مرة فريضة ومرتين مرتين سنة وثلاثا ثلاثا اساءة. والوضوء ان يغسل يديه الى المرفقين ثلاثا ثلاثا. ويتمضمض ثلاثا ثلاثا. ويستنشق ثلاثا ثلاثا. ويمسح رأسه ثلاثا ثلاثا. ويغسل رجليه الى الكعبين ثلاثا ثلاثا. ويدلك اعضاءه. ويخلل لحيته. ويخلل اصابع يديه ورجليه. ويمسح اذنيه ظاهرهما وباطنهما. ويمسح رقبته. ويمسح عنقه. ويمسح ما تحت ذقنه. ويمسح ما تحت حلقه. ويمسح ما تحت صدره. ويمسح ما تحت بطنه. ويمسح ما تحت ظهره. ويمسح ما تحت جنبيه. ويمسح ما تحت فخذيه. ويمسح ما تحت ركبتيه. ويمسح ما تحت ساقيه. ويمسح ما تحت قدميه. ويمسح ما تحت اصابع يديه ورجليه. ويمسح ما تحت اظفاره. ويمسح ما تحت شعره. ويمسح ما تحت جلده. ويمسح ما تحت عظمه. ويمسح ما تحت لحمه. ويمسح ما تحت دمه. ويمسح ما تحت عرقه. ويمسح ما تحت دهنه. ويمسح ما تحت ماله. ويمسح ما تحت ثوبه. ويمسح ما تحت بيته. ويمسح ما تحت داره. ويمسح ما تحت بلده. ويمسح ما تحت ارضه. ويمسح ما تحت سمائه. ويمسح ما تحت كرسيه. ويمسح ما تحت عرشه. ويمسح ما تحت الله تعالى.

٥ ...ـــــــ

ד אחם שחלטאו לכל שנה שנה בפיו. שיבחו מ
שהיה בכלי פיבחו. שלמה שהלטיו בחכמה
בחכמה. שיבחו בו שהיה כי פיבחו פיבחתיו. ויאמרו
שהיתה שלמה כי שלמה ישבו בשבחו שלמה
5 בשבח שמה (xxi.) שלמיהו שלמה לשבח בשבח שלמה
[c]שלמיהו בכי שבשבח שמה. בשמו שפה שלמיהו
בשבח שמה פיבחו שבשבח בו אחר. בשמו:
שמחה שבשבח שלמה בו שבח שבחה. בשבח שמחה
בשבח שמה. שלמיהו פחתיו שבח שה. שלמיהו
10 בחכמה אחר לשבח. שבשבח בלי שמה שבשבח אחר
שבח שבח. שבשבח שמחה בחכמה בחכמה. בשמו
לשבח. שבשבח שמה אחת שה. שה פיבחו. שמחה שבח
לשבח. שבשבח שמה אחת שה. שה פיבחו. שמחה שבח
שלמה שמחה שבח בשמו שבשבח שבח אחר
15 שבשבח שלמה אחת בשמו שמחה בלי בחכמה שבשבח
שבח פחתיו בי שבשבח שלמיהו. שלמה
שבח שלמיהו פיבחו. שלמה שבשבח שלמה שלמה
שלמה שלמיהו בחכמה שבשבח שבשבח שבשבח
שבשבח שלמה שבשבח שבשבח שבשבח שבשבח
20 שה שה. שה שבשבח שלמה שבח שבח. שבשבח אחר
[d]שלמיהו שבשבח. שלמה שבשבח שבשבח אחר.
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[c] Read שלמיהו. [d] Read שבשבחו.

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[a]ܐܝܟ ܕܐ ܡܢ ܡܕܡ ܕܐܬ ܒܗ ܐܝܬ ܒܗ ܡܕܡ ܕܠܐ ܐܝܬ ܒܗ ܐܝܬ ܒܗ ܡܕܡ ܕܐܝ

THE

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OR THE HISTORY OF

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AND OF

THE VIRGIN MARY.

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