THE BOOK
OF THE HIMYARITES

FRAGMENTS OF A HITHERTO UNKNOWN
SYRIAC WORK

EDITED, WITH INTRODUCTION AND TRANSLATION,

BY

AXEL MOBERG

WITH EIGHT FACSIMILES

LUND, C. W. K. GLEERUP
LONDON, HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
PARIS, ÉDOUARD CHAMPION
LEIPZIG, O. HARRASSOWITZ
1924

SKRIFTER UTGIVNA AV
KUNGL. HUMANISTISKA VETENSKAPSSAMFUNDET
I LUND
ACTA REG. SOCIETATIS HUMANIORUM LITTERARUM LUNDENSIS
VII.

AXEL MOBERG
THE BOOK OF THE HIMYARITES

THE BOOK OF THE HIMYARITES

FRAGMENTS OF A HITHERTO UNKNOWN SYRIAC WORK

EDITED, WITH INTRODUCTION AND TRANSLATION,

BY

AXEL MOBERG

WITH EIGHT FACSIMILES

LUND, C. W. K. GLEERUP

LONDON, HUMPHREY MILFORD — PARIS, ÉDOUARD CHAMPION

OXFORD UNIVERSITY PRESS — LEIPZIG, O. HARRASSOWITZ

1924

PREFACE

In the Årsberättelse 1920—1921 of Kungl. Humanistiska Vetenskapssamfundet i Lund, published in September 1921, I accounted for the discovery of the fragments of the Book of the Himyarites (see also below, p. xi). It is much against my wish that the publication of the text of those fragments has been delayed till now. My excuse is solely other work, that could not be postponed, the edition of the Greater Grammar of Bar Hebraeus, published 1922, and my university duties, which prevented me, over and over again, for weeks and months, from dealing with the fragments.

In offering now, at last, the present volume to the public it has been my main object to give an absolutely trustworthy edition of the text of the remains of the Book of the Himyarites. Before reading this text, however, it is necessary to take notice of the short introductory remark on pp. cxlix f.

The translation is intended to bring this text, in a practically speaking exact form, within the reach also of him who is not acquainted with the Syriac language. In this translation, therefore, the portions restored by way of conjecture, or the reading of which is doubtful, are enclosed between brackets. The lacunae in the text not conjecturally filled up are also indicated in the translation. It should be observed, however, that the notes "lines (or "one line") missing", inserted in the translation, refer to those lines of the MS. only of which no letter at all remains. Smaller lacunae, or even lacunae extending over the space of a line or more but not embracing an actual line of the MS., are marked only by . . . . . The actual space of the gap in such a case is to be found by consulting the Syriac text and the notes on it. As to the forms of the names of persons in the translation see the remarks on p. lxxx.

The Facsimiles are intended not only to convey an idea of the condition of the fragments but also to act as substitutes for the originals on some specially interesting points in the text. Unfortunately the size

of the volume did not allow them to be given in the full size of the originals. Only the facsimiles on Plate VIII are full-sized. The size of the other facsimiles can be estimated by comparing those on that plate and consulting the statements on pp. xiii f.

The Introduction contains first the description of the fragments together with other particulars necessary for the textual criticism. Further, I have collected there the materials, and indicated the principal points of view considered of importance for the critical appreciation of the narrative itself in its literary relations and historical value.

It was thus my endeavour to lay a sure basis for further investigation, and to facilitate the study of this new source to the history of Arabia and the struggle of religions and nations there. But I did not think myself entitled to delay the publication of that source by myself discussing, at first hand, all the questions involved. Many a problem is only touched in passing and the previous discussion of these questions is not recapitulated but, as a rule, taken as being known to the reader.

I am greatly obliged to Mr. H. Caudwell, English lector in the university of Lund, for correcting the English of my manuscript.

I wish to thank here my friend and colleague, Professor Martin P. Nilsson, for the interest he has taken, as Secretary of Kungl. Humanistiska Vetenskapssamfundet i Lund, in the preparation of this volume.

My heartiest thanks are due to the owners of the fragments edited, Mr. and Mrs. E. G. Wirén, of Stocksund, for the true scientific interest with which they readily granted permission to publish their precious manuscript, and for the confidence and courteous patience they have shown in placing it at my disposal and entrusting it to my care for several years.

Lund, *September*, 1924. AXEL MOBERG.

CONTENTS

	PAGE
PREFACE	v
INTRODUCTION	
THE MANUSCRIPT	
A manuscript and its boards	xi
The remnants of an old codex	xiii
Table of fragments	xxiii
THE BOOK OF THE HIMYARITES AND ITS RELATION TO OTHER NARRATIVES ON THE ABYSSINIAN-HIMYARITIC STRUGGLES	xxiv
The ecclesiastical tradition	xxv
The profane tradition	xli
The Muhammadan tradition	xliii
REMARKS ON THE NARRATIVE OF THE BOOK OF THE HIMYARITES	xlvii
THE SOURCES OF THE BOOK OF THE HIMYARITES AND ITS AUTHOR	lxiii
THE HISTORICAL VALUE OF THE BOOK OF THE HIMYARITES	lxvii
APPENDIX. NAMES OF PERSONS AND PLACES	
Prefatory remarks on the Personal Names	lxxviii
List of Names of Persons and Places	lxxxiv
TRANSLATION	xcix
NOTES ON THE SYRIAC TEXT	cxlvii
ADDITIONS AND CORRECTIONS	clxxi
FACSIMILES, Plates I—VIII	
SYRIAC TEXT	1–61

INTRODUCTION

THE MANUSCRIPT

A MANUSCRIPT AND ITS BOARDS

In the spring of 1920 I received for examination a Syriac manuscript belonging to two Swedish bibliophiles, Mr. and Mrs. E. G. Wirén of Stocksund. The owners had themselves observed that the cloth-covered boards of the volume, which were ripped open, also contained a number of fragments in Syriac writing, and they were interested to know something about them as well as about the main manuscript.

Prying into the boards I happened to read on one of the many fragments there hidden the lines that are to be found in the present volume p. 54^{a}, 15–25. As I was fairly certain, at the first glance, that those lines had not been met with, up to that date, in all Syriac literature, I proposed to the owners to let a competent person open the boards and take out the fragments of old MSS. of which the boards were composed. My proposal was accepted and in December 1920 I received for further examination a bundle of fragments, greater and smaller, that had been found in the boards together with some pieces of embroidered linen, possibly of Egyptian make of the thirteenth century. Amongst those fragments, the greatest part turned out to be the remnants of a work, the title of which was once "The Book of the Himyarites". It is the text of these fragments that is now edited for the first time in this volume.[1])

Before going on to describe in some detail the fragments and the MS. of that work I think fit to make some remarks as to the MS. in the boards of which the fragments were found. As stated already in my note just cited, it contains a collection of liturgies for the celebration of the Eucharist in the Jacobite Church. The volume has lost many leaves, especially at the beginning and at the end. There are remains of 29 quires of 10 leaves each, of which however only 7 quires still retain all their original leaves; two further quires are made complete

[1]) Cf. Kungl. Humanistiska Vetenskapssamfundet i Lund. *Årsberättelse 1920–1921,* pp. 30–40.

by means of additional leaves written by a second hand; all the rest are more or less defective. Several leaves are loose from the binding.

The first leaves existing contain the latter part of a liturgy of the Eucharist, which ends (fol. 18ᵇ)[1]) with a special note (ܫܠܡ ܠܛܟܣܐ ܕܩܘܪܒܐ ܘܣܦܪ) bearing the date 1781 of the Seleucidian era, *i. e.* A. D. 1469—70. On the next leaf but one (20ᵇ) begins an introduction to the solemn bringing in of the holy elements (ܦܪܘܡܝܘܢ ܕܡܥܠܠܬܐ). The leaf 25ᵃ brings an Index of liturgies of the Eucharist, which is in conformity with the contents of all the rest of the volume. It runs:

Index of Liturgies.

1. of James, the brother of the Lord, 2. of Simeon Kepha, 3. of the twelve Apostles, 4. ܕܡܥܡܕܢܝܬܐ i. e. of Julius, 6. of Mar Thomas Ḥarqlāyā, 7. of Ignatius the "Igneous", 8. of Mar Philoxenos of Mabbogh, 9. of the same Mar Philoxenos, 10. of Mar Xystos (Sixtus), 11. of Matthew the Shepherd, 12. of Mar Dionysios, 13. of St. John the Evangelist, 14. of Mar Eusťathios, 15. of Mar Kyrillos, 16. of Mar James the Doctor, 17. of Mar Philoxenos of Bagdad.

In the midst of this last liturgy the MS. ends abruptly, many leaves of the quire being missing. A colophon therefore is not to be found nor otherwise any statement as to the date or the provenience of the MS. apart from the year given above.

This kind of liturgical MSS. is well known amongst scholars and has many representatives in the libraries of Europe.[2]) It is not necessary therefore, I think, to dwell longer on this subject.

As to the leaves and fragments of which the boards were composed they belonged to three if not four different MSS. But by far the greatest part of them came from the MS. that contained once the Book of the Himyarites. The rest, about a dozen greater pieces and some small fragments from two (or three) different MSS., one of which is in two or three different handwritings, are in a very bad condition. The text in the few fragments from one of those MSS. is still tolerably legible; it contains some trifling lines out of medical or chemical recipes. The fragments of the second of those MSS. only by exception present a single line that is legible from end to end, notwithstanding the lines

[1]) The numbering of the leaves is a preliminary one. Originally this leaf belonged to the fourth quire of the MS.

[2]) See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn 1922), Register s. v. *Anaphora.*

being only 9—9.5 centimetres in length and the comparatively large handwriting allowing only four or five words in each line. The size of the page of this MS. was 18 centimetres by 14; to be fitted in the boards the pages had to be pasted together to pieces of the size 21 centimetres by 16.5, which was the size of the boards. The bookbinder has done his work very well and, as the leaves now are full of holes, decayed and brittle, it has been difficult, often impossible, to separate them from each other. This task has been brought about, therefore, only so far as to insure no fragment of the Book of the Himyarites being hidden in these pieces of paper pasted together. The contents of these fragments seem to be prayers.

From the same volume certainly is another piece in a quite different, though also West-Syrian handwriting, immediately taking up a line of what seems to be the first hand. Two more fragments are in a writing closely resembling this latter one though perhaps larger and stronger. They are written, however, in Karshūnī.

All these fragments thus are of no special interest as to their contents. And I have not been able to discover in them any hint as to the date when they were put in the boards. I think, however, one can take the date given above, the year A. D. 1469—70, as the approximate date of the liturgical MS. itself and probably at the same time it was bound in the boards which have up till now hidden in their interior the fragments in question.

THE REMNANTS OF AN OLD CODEX

By far the greatest part of the fragments in the boards and the best preserved of them, belong to the Book of the Himyarites and to another work, a theological compilation, originally contained in the same volume. These fragments are fifty-eight in number, forty-nine of which are from the Book of the Himyarites, six from the other work, while three small pieces (Fragm. XLV, L, LI) are not yet identified though they, probably, are from the Book of the Himyarites too. One of the fragments (Fragm. XXX) contains, besides a portion of the text of the colophon of that book, also the first part of the theological treatise.

The fragments of the Book of the Himyarites vary considerably in size and condition. Originally the page of the MS. was of the size 26 centimetres by 16 (or 16,5) or thereabout. The number of lines on the page varied from 25 to 31. To be fitted into the board this page

had to be cut down to the size of 21 centimetres instead of 26, cf. above, p. xiii. Of this size are the fragments I, II, IX—XVIII, XXVI—XXX (cf. Plates I and IV) and, originally, one more, which, however, now is torn in half lengthways giving in consequence the two Fragm. XXIII and XXIV. Fragm. XXV looks like these two, but is much damaged, and has, not to mention other defects, lost about one third of its length. The fragments VII—VIII, XIX—XXII represent respectively the upper and lower portions of leaves which have been cut right in half (cf. Plates III, V, and VI). The fragments III—VI offer specimens of a third type. Two coherent leaves have been trimmed down to one piece of the normal size (21 centimetres by 16) by cutting off the exterior parts all round the required shape (cf. Plate II). Fortunately some of the strips which had been cut off by this procedure likewise have been put in the boards, and are now the fragments XXXI—XLII, XLIV, LII, and, probably, XLV (cf. Plate VII). The fragments XLIII, XLVI—XLIX, finally, are small pieces broken off from some of the greater fragments and so, probably, are also the fragments L and LI, though I have not succeeded in replacing them (cf. Plate VII).

The fragments of the theological treatise are, besides Fragm. XXX, mentioned above, five leaves of the kind of the Fragm. I, II, and XXVI—XXX just described; the sixth one is a little fragment broken off from a greater leaf.

These works, the Book of the Himyarites and the theological treatise, have both formed parts of the same volume. The Fragm. XXX bears as just stated, in the first column of the leaf, what certainly is the end of the final note of the first work together with an introductory note to the second. The leaves belonging to this work are of the same size and of the same paper and the ink and the handwriting are the same. The only difference is that, though the pages of the Book of the Himyarites are written in two columns, some of the pages of the theological treatise—in all seven pages out of eleven and a half—are not divided in the same way.

All these fragments of the Book of the Himyarites are of course not in the same condition[1]). Fragm. IX—XVIII are comparatively well preserved. They are clipped both at top and bottom: at the top without damaging the text, while at the bottom in some cases one line is missing,

---

1) For details in every case see the corresponding page of the text and the notes on that page.

in other cases the text is intact, or at least can be reconstructed from the remnants of script still left. In other respects these fragments are in the best condition: the paper is not injured either by damp or by worms and the writing stands out clearly and distinctly. Small holes obviously made by the bookbinder for fixing the boards in the binding are quite harmless. The other fragments of the same size, viz. I, II, and XXIII—XXX, are in a much inferior state, torn and worm-eaten, with, in most cases, a considerable portion of one corner worn off. In very bad condition are the Fragm. XIX—XXII, while Fragm. VII and VIII are nearly as well preserved as Fragm. IX—XVIII. Of each of these two fragments, however, one border has been worn out, the result of which is that three or four lines are missing in the midst of the leaf of which they represent respectively the upper and the lower portions. On the other hand they give good specimens, as also the Fragm. XXXI—XXXIII, XXXVI, XXXIX do, of the original upper and lower margins of the pages otherwise cut away. In tolerably good condition also are Fragm. III—VI in themselves, though they have had their place in a corner of the board which has been much worn. But the manner in which they were adapted for the purpose of the bookbinder has led to a lamentable consequence for the conservation of the text of the leaves of which they form parts. As already stated, the upper and lower portions of these leaves are to be found in the strips Fragm. XXXI—XXXIII and others. But also the exterior parts of the leaves have been cut away with the result that the exterior columns of these leaves are missing nearly totally or, at the best, to the half of their breadth, as is to be seen pp. 7—22 of the Syriac text (cf. Plate II). In addition, Fragm. V has in its upper part a half-round gap, over portions of three lines, which, however, can be filled up by Fragm. XLVIII.

In some cases, not very many, a border or a corner of a fragment has got stained by damp and in consequence the script has become difficult to read if not illegible. Otherwise it is clear and distinct, and has very likely been better preserved in the boards than it could have been under ordinary circumstances.

The script is a regular old Jacobite hand. Had it not been for the date given by the MS. itself, viz. A. D. 932 (see infra p. xxi), I should have felt disposed to make it even a hundred years older. It shows a close resemblance to the Edessene Syriac script of the *Codex Climaci Rescriptus*, which has been ascribed by Rev. G. Margoliouth and

Mr. A. G. Ellis to the beginning of the ninth century.[1]) If anything, I should have been inclined to think it even slightly older than that script.

The MS. is most carefully written. The punctuation is of the same character as in the MS. just referred to. Especially the interpunctation is consistently carried through; the diacritical points are used in the ordinary, not very clear way. It is somewhat striking that the upper and the lower point so often are placed respectively over and under the same letter thus producing, as it would seem, a sign ∸ like the East-Syrian Pethāḥā. In fact, such an interpretation of the sign seems reasonable enough in cases such as ܣܡܐ ܓܒܐ (p. 8a), ܦܓܥܗ (Perf. with suffix, p. 27b), and the personal names ܚܝܐ (Ḥayya, p. 30b), ܕܒ (Ḍabb, p. 24b), and others. That, however, it would not be the true one is shown by the fact that the same sign occurs very often also in words that have no Pethāḥā, e.g., not only in such cases as ܐܦܝ (p. 3a, 61), ܐܚܐ (p. 7b), but also in ܒܪܐ (ܒܪܐ, p. 27b), ܡܠܐ (ܡܠܐ, p. 27b), ܕܐܬܐ (ܕܐܬܐ̈, p. 6b).

Real vowel-signs do not occur in the MS. except, in three cases, a West-Syrian Pethāḥā, viz. in the place-names ܟܲܠܗܘܢ (p. 7b), ܩܲܠܗܘܢ, p. 8b), and ܚܲܣܝܢ (p. 8a). This, in my eyes, looks just like an early instance of a new method of indicating the correct pronunciation of not commonly known words. These vowel-signs are all of the first hand-writing, no second hand being met with throughout the MS. But, of course, they may have been taken over from an older MS. and this is probably the case.

The headings are in red but the name of the tyrant Jewish king, Masrūq, is in black even in the rubrics. In red are also, in the Index of Chapters, pp. 3—6, the Syriac characters, giving the number of each chapter, as well as the first word (*i. e.* ܗܘܠ) of each rubric.

On the top of some leaves the word ܟܬܒܐ (on the verso), or the word ܕܚܡܝܪܝܐ (on the recto), is written with red ink in Estrangelo characters, thus giving, as a running title, the title of the work ܟܬܒܐ ܕܚܡܝܪܝܐ. The sign ⁘ is placed (with rare exceptions) at the beginning of the first line of every column (on Fragm. XXXI[3], p. 13a, even at the beginning of the second line, obviously by a mistake). The name of the Virgin Mary, of a saint, or a bishop is marked with a little cross (+ or ⁘) above the line, sometimes even below it, but the name Masrūq

[1]) See *Horae Semiticae,* No. VIII, Codex Climaci Rescriptus ...... ed. by Agnes Smith Lewis (Cambridge 1909), p. XI.

(with very few exceptions) is written upside down. The remnants of the running title occur on Fragm. II^{v}, XXXIV^{2}, XXXIV^{3}, VII^{v}, IX^{r}, XVIII^{v}, XXI^{r}, cf. Syriac text pp. 6, 10, 11, 24, 25, 44, 47. As the text runs without interruption from p. 23 to p. 44, no leaf missing, there originally were, as there still are, from p. 25, which bears the word ܕܚܡܝܪܝܐ, to p. 44, with the word ܟܬܒܐ, (inclusive) just twenty pages, *i. e.*, ten leaves, or the whole of an ordinary quire, a quinion. Now it was a custom amongst Syrian scribes to write the running title, if they cared for one, on the first and last pages of the quire. If this has been the case here Fragm. IX—XVIII form a complete quinion of our MS., Fragm. VII and VIII (pp. 23f.) being the last leaf of the preceding one. I have detected no quire-marks; see, however, note on p. 47.

There is, however, a circumstance that makes it a question whether in the MS. of the Book of the Himyarites the running title was written in that way. For Fragm. XXXIV, which represents the top of a pair of conjugate leaves, bears again on two pages the two words of this running title. But, as can be seen from pp. 10 and 11 of the edition, these pages give a continuous text; thus they are not, as one might think from the fact that the running tittle is to be found on them, the outer pages of the exterior pair of leaves of the quire, but the inner pages of the interior pair of leaves of it. Hence, in this case, the running title was written in the middle of the quire. We cannot know for certain whether it was so placed instead of on the outer pages of the quire, or whether it was written in both places.

In consequence, when Fragm. II (see p. 6) bears the first word of the title, ܟܬܒܐ, it may be because it was the fifth leaf of a quire or possibly the tenth one. Fragm. I, thus, was either the fourth leaf or the ninth. If the last was the case I scarcely think it possible that the Book was the first work contained in the MS. For eight leaves certainly are too large a space for the introductory note that ends on Fragm. I.

And, in fact, the probability is that the running title even in this work was placed, ordinarily, on the first and last pages of the quire, and was only accidentally written in the middle of the quire of which Fragm. XXXIV is a portion. For it is more probable that the ten leaves Fragm. IX—XVIII, of which the first and the last ones bear each its portion of the running title, once formed a complete quire, than that they should have formed the last half of one quire and the first half of the following. Much the same is the case with Fragm. XXI—XXX,

of which the first one has the second portion of the title, and which, with the addition of two leaves of the theological treatise, may have formed, also, a complete quire. On the presumption, thus, that leaves bearing the portions of the running title are, as a rule, the first and last leaves respectively of a quire of ten leaves and only in one case the fifth and sixth ones, the following table of quires has been drawn up to show the original places in the MS. of the fragments still extant, as well as, to some degree at least, the extent of the lacunae and the contents of the different quires. In this table the sign (*a*) after the designation of a fragment denotes that the page of which this fragments forms part bears the first, the sign (*b*) that it bears the last word of the running title.

TABLE OF QUIRES

Quire	Leaf in the quire	Fragments or lacunae	Pages of the edition	Contents
A	1–8	missing		
	9	Fragm. I	3–4	Preface (*continued*), Index
	10	Fragm. II (*a*)	5–6	Index (*continued*)
Quire (or quires) missing				Chapter I–VII
B	1	Fragm. III, XXXI, XXXII	7–8	Chap. VII (*end*), VIII [1]
	2–4	missing		Chap. VIII (*continued*)
	5	Fragm. IV, XXXIII, XXXIV (*a*)	9–10	Chap. VIII (*end*), IX
	6	Fragm. IV, XXXIII, XXXIV (*b*)	11–12	Chap. IX (*continued*)
	7–9	missing		Chap. IX (*end*), X, XI, XII, XIII
	10	Fragm. III, XXXI, XXXII	13–14	Chap. XIII (*continued*)

[1]) It must be stated that no trace of the running title is to be seen on the fragment XXXI though it contains the upper margin of the leaves here supposed to have been the first and last ones of the quire. By supposing them, however, to be the second and ninth leaves too little space is left for Chapters X–XII.

Quire	Leaf in the quire	Fragments or lacunae	Pages of the edition	Contents
C	1	missing		Chap. XIII (*continued*)
	2	Fragm. V, XXXV, XXXVIII, XLVIII	15–16	Chap. XIII (*end*), XIV
	3	Fragm. VI, XXXVI, XXXVII, XLIV, LII	17–18	Chap. XIV (*end*)
	4–7	missing		Chap. XV, XVI
	8	Fragm. VI, XXXVI, XL	19–20	Chap. XVI (*continued*)
	9	Fragm. V, XXXIX, XLI	21–22	Chap. XVI (*end*), XVII
	10	missing		Chap. XVII (*continued*)
D	1–9	missing		Chap. XVII (?), XVIII, XIX
	10	Fragm. VII, VIII (*a*)	23–24	Chap. XIX (*continued*)
E	1	Fragm. IX (*b*)	25–26	Chap. XIX (*end*), XX
	2	Fragm. X	27–28	Chap. XX (*continued*)
	3	Fragm. XI	29–30	Chap. XX (*end*), XXI
	4	Fragm. XII	31–32	Chap. XXI (*continued*)
	5	Fragm. XIII	33–34	Chap. XXI (*continued*)
	6	Fragm. XIV	35–36	Chap. XXI (*end*), XXII
	7	Fragm. XV	37–38	Chap. XXII (*continued*)
	8	Fragm. XVI	39–40	Chap. XXII (*continued*)
	9	Fragm. XVII	41–42	Chap. XXII (*continued*)
	10	Fragm. XVIII (*a*)	43–44	Chap. XXII (*end*), XXIII
Quires missing				Chap. XXIII (*continued*)–XLII
F	1–8	missing		
	9	Fragm. XIX, XX, XLIX	45–46	Chap. XLII (*continued*)
	10	missing		Chap. XLII (*end*), XLIII

Quire	Leaf in the quire	Fragments or lacunae	Pages of the edition	Contents
G	1	Fragm. XXI, XXII, XLII, XLIII (*b*)	47–48	Chap. XLIII (*continued*)
	2	Fragm. XXIII, XXIV, XLVI	49–50	Chap. XLIII (*end*), XLIV
	3	Fragm. XXV	51–52	Chap. XLIV (*continued*), XLV, XLVI (?)
	4	Fragm. XXVI, XLVII	53–54	Chap. XLVI (*end*), XLVII, XLVIII
	5	Fragm. XXVII	55–56	Chap. XLVIII (*end*) XLIX
	6	Fragm. XXVIII	57–58	Chap. XLIX (*continued*)
	7	Fragm. XXIX	59–60	Chap. XLIX (*end*)
	8	Fragm. XXX	61	Colophon (and beginning of the Book of Thimotheos)
	9	Fragments of the Book of Thimotheos		
	10			
H	1			
	2			
	3			

One must estimate, thus, I think, the extent of the Book of the Himyarites at, at least, ten quires of 20 pages each and it most probably was considerably more voluminous.

As I have already suggested, this work was perhaps not the first one written in that volume, of which it formed part, and it was certainly not the last. This accounts for the fact, otherwise not to be expected, that two of the first leaves as well as the last ones of the work still remain, just the leaves, in fact, which ordinarily are the first to be lost in a MS. Nor do the fragments, on the whole, seem to indicate a bad state of that MS. from which the bookbinder once took the material for the boards he had to make. As to the paper, Fragm. IX—XVIII are still in excellent condition and most of the others owe their bad state to the knife of the bookbinder, and to the damage caused to the boards by wear and worms.

Much the same is the condition of the leaves which contain the remnants of the theological treatise that followed, in the old codex, the Book of the Himyarites. In the first column of Fragm. XXX ends the final note of that book (see p. 61). Immediately after, in the lower part of the same column, in closer writing, and included in a frame of black ink, the following note is written:

ܒܥܠܬ ܕܝܢ ܘܡܢܥ ܘܐܒܕܩ ܘܐܬܒܥܛ: ܐܝܟ ܣܓܝܐܘ ܡܣܡܣܢܐ: ܠܛܝܡܬܐܘܣ ܢܗܝܪܐ
ܡܠܝܢ ܡܢ ܟܠ ܒܟܝܢ ܐܠܗܐ: ܘܐܝܟ ܕܐܬܒܝܢ ܒܟܬܒܐ ܘܩܒܝܡ ܡܫܡܠܝܐ ܗܘܐ ܦܘܪܫܢܐ.
ܕܒܬܠܬܐ ܗܘܐ. ܘܡܢ ܦܬܓܡܘܬܐ ܕܐܒܘܗܐ ܡܦܩܢܐ ܠܐܦܝܢ ܗܘ̄. ܐܝܟ ܕܟܢܘܫܬܐ ܕܝܠܗ.
ܘܡܠܟܐ ܕܪܫܐ ܕ⟨ܢܦܩ⟩ ܒܟ⟩ܬܒܐ ܗܢܐ: ܡܠܝܟܘ ܕܝܢ ܗܘܐ ܗܘܐ ܛܝܡܬܐܘܣ ܢܗܝܪܐ:

ܒܩܪ̈ܝܬܝܢ ܡܒܪܟܬܐ ܒܥܕܬܐ ܕܡܪܝ ܬܐܘ̇ܡܐ ܩܕܝܫܐ. ܐܫܬܠܡ ܟܬܒܗ
ܒܝܘܡ ܓ̅. ܝ̅ ܒܢܝܣܢ. ܫܢܬ ܐܪܓ̅ܡ̅ ܕܝܘ̈ܢܝܐ: ܐܠܐ ܟܠ ܡܢ ܕܩܪܐ ܒܗ. ܢܨܠܐ
ܥܠܘܗܝ ܘܥܠ ⟨....⟩ܗ ܕܐܣܛܦܢܘܣ. ܘܟܠܢܫ ܐܝܟ ... ܠܗ .... ܗ̈ ... ܐ.
ܘܦܣܩܐ ܕܡܪܝܐ .... ⟨ܫܘ⟩ܠܛܢܐ ܠܐܢܫܐ ܕܢܥܛܐ ܒܟܘܠܗ ܗܢܐ ܥܘ⟨ܗ⟩ܕܢ
ܫܘܠܛܢܐ ܕܝܗܒ ܐܠܗܐ ܠܟܗ̈ܢܘܗܝ

"Stephanos, a sinner above all of women born, has made and collected diligently and carefully, according to his poor power, and gathered and composed, to the best of his ability, this spiritual composition in this book, from the teachings of the holy orthodox Fathers, to the profit of himself and of everyone who will read this book. But this sinner Stephanos wrote it in the blessed fortress Qaryathen,[1]) in the church of the holy Mar Thomas. His book was finished on Tuesday Nisan 10th, A. G. 1243 (*i. e.*, April 10th, A. D. 932). But let everyone who reads in it pray for him and for the ...... of Stephanos. And let everyone as .... and let the sentence of the Lord .... according to the power which God has given His priests, ... power to a man to erase at all this mention (viz. of the name of the scribe).

The column ends with this. The top of the next column is mutilated, the outer corner being torn away. Still there are legible, as remains of a rubric (in red), the words ... ܐܝܣܢܐ and .... ܣ ܕܦܝܠܝܩܣ. This, and some other rubrics in the text, show that Stephanos did not freely collect the following extracts but wrote a copy of the compilation known from MS. Add. 12,156 of the British Museum as the Book of Timotheos against the Council of Chalcedon.[2]) The extracts preserved in our fragments follow each other, judging from the rubrics still existing, in the same order as in that MS. viz. Ignatius, (Irenaeus, see next page) Felix, Peter of Alexandria, Gregory Thaumaturgos, Simplicius. Of the rubric following immediately after the anathemas of Simplicius nothing remains but the word ܕܠܕܝܘܢܘܣܝܘܣ. If this means Dionysios of Alexandria the extracts from Cyprian have been left out here. This is the last rubric of which a trace is preserved in the fragments. The text runs without interruption, and is, on the verso of this fragment as well

[1]) On a visit there Professor E. Sachau saw the poor remains of a Syriac library. Syriac was still used in the mass, but no one understood it. See Sachau, *Reise in Syrien und Mesopotamien* (Leipzig 1883), p. 31.

[2]) See *Catalogue of the Syriac MSS. in the British Museum* by W. Wright, p. 640 and A. Baumstark, op. cit., p. 162.

as on the rest of the fragments (in all, three leaves), not even divided in columns (cf. above, p. xiv). The contents are polemical, against "the blasphemies of the Council of Chalcedon", and against Nestorios, whose name once is written upside down as is the name of Masrūq in the Book of the Himyarites.

As to these extracts it should be added only that the quotations from Ignatius are more extensive than in the MS. Add. 12,156[1]), judging from the edition by Cureton, *Corpus Ignatianum* (p. 210f). The first passage here given is nothing less than the Letter to the Smyrneans, hitherto not found in Syriac, Chap. I—VI (beginning). The text, following the shorter Greek recension (*Corpus Ignatianum* pp. 103—107), ends with the lines edited in Syriac ibid. p. 210, 15—19. Without interruption follow the words ܐܢܐ ܡܠܘ (ibid. l. 23) to ܡܠܐ ܐܢܐ (p. 211, 1) and the passage ܐܦ to ܠܟ (ibid. ll. 4—11). Here the column ends; the text of the following column, that I have not identified yet, may be the extracts from Irenaeus, and the first line (or lines) of the column, now missing, might have contained the rubric (see above). The extracts from Gregory Thaumaturgos are those published by P. Lagarde in *Analecta Syriaca* (p. 65, 14—21 and 66, 19—23).

As already stated the handwriting is the same in these fragments as in those of the Book of the Himyarites. The writer Stephanos has passed on immediately from the one work to the other and the date given is, thus, the approximate date of the MS. as a whole. The writer has stated his name not only in this note, as well as in the colophon to the preceding work, but also in his preface on Fragm. I (Syriac text p. 3). But in neither place, unfortunately, has the name of the author of the Book of the Himyarites been preserved.

*

The examination of the fragments of the Book of the Himyarites now accounted for has led to the reconstruction, more or less complete, of portions of the text of fifty-nine pages (edition pp. 3—61) from different parts of the MS.[2]) There are two leaves giving the end of the preface followed by a nearly complete Index of the forty-nine chapters of the work. Further on there are remains of the

[1]) This MS. seems to be imperfect at the beginning.

[2]) I stated, in my preliminary note, cited above, that the remains are from sixty-three pages of the work. Later, however, I succeded in combining two different fragments, each of which contains remnants of four pages. The figure 63 thus is to be reduced to 59.

chapters VII, VIII, IX, XIII, XIV, XVI, XVII, XIX, XX, XXI, XXII, XXIII, XLII, XLIII, XLIV, XLV, XLVI, XLVII, XLVIII and XLIX, as well as of the colophon. As can be seen from the edition, the remains of some of these chapters consist of few lines only, *e. g.* Chapters VII, XXIII, XLV, XLVI. In other cases the text, though of a certain length, is very fragmentary, *e. g.*, Chapters IX, XIII, XIV, XVI, XLII, while, in other cases again, the text is nearly intact; thus the pages 23—44 offer a continuous text with only few and insignificant lacunae.

These, then, are the remnants of the Book of the Himyarites brought to light by an unexpected discovery. They give, thanks, above all, to the Index of chapters, a clear idea of the plan and composition of that work; they offer many characteristic specimens from various parts of the account, and make us, by extensive passages, well acquainted with its language and literary style. Still they are but *disjecta membra* of a priceless work on the early traditions on Jews and Christians in South Arabia. Many of the leaves recovered by a lucky chance are of comparatively little value from a historical point of view and many a leaf is lost for which I would gladly have given all the leaves of Chapter XLIX and those of the Book of Thimotheos too.

TABLE OF FRAGMENTS

Fragm. I.	p. 3 f.	Fragm. XXI.	p. 47 f.	Fragm. XLI.	p. 21 f.
Fragm. II.	p. 5 f.	Fragm. XXII.	p. 47 f.	Fragm. XLII.	p. 47 f.
Fragm. III.	p. 7 f., 13 f.	Fragm. XXIII.	p. 49 f.	Fragm. XLIII.	p. 47 f.
Fragm. IV.	p. 9 f., 11 f.	Fragm. XXIV.	p. 49 f.	Fragm. XLIV.	p. 17 f.
Fragm. V.	p. 15 f., 21 f.	Fragm. XXV.	p. 51 f	Fragm. XLV.	?
Fragm. VI.	p. 17 f., 19 f.	Fragm. XXVI.	p. 53 f.	Fragm. XLVI.	p. 49 f.
Fragm. VII.	p. 23 f.	Fragm. XXVII.	p. 55 f.	Fragm. XLVII.	p. 53 f.
Fragm. VIII.	p. 23 f.	Fragm. XXVIII.	p. 57 f.	Fragm. XLVIII.	p. 15 f.
Fragm. IX.	p. 25 f.	Fragm. XXIX.	p. 59 f.	Fragm. XLIX.	p. 45 f.
Fragm. X.	p. 27 f.	Fragm. XXX.	p. 61.	Fragm. L.	?
Fragm. XI.	p. 29 f.	Fragm. XXXI.	p. 7 f., 13 f.	Fragm. LI.	?
Fragm. XII.	p. 31 f.	Fragm. XXXII.	p. 7 f., 13 f.	Fragm LII.	p. 17 f.
Fragm. XIII.	p. 33 f.	Fragm. XXXIII.	p. 9 f., 11 f.	Fragm. LIII.	
Fragm. XIV.	p. 35 f.	Fragm. XXXIV.	p. 9 f., 11 f.	Fragm. LIV.	Book
Fragm. XV.	p. 37 f.	Fragm. XXXV.	p. 51 f.	Fragm LV.	of Thi-
Fragm. XVI.	p. 39 f.	Fragm. XXXVI.	p. 17 f., 19 f.	Fragm. LVI.	mo-
Fragm. XVII.	p. 41 f.	Fragm. XXXVII.	p. 17 f.	Fragm. LVII.	theos
Fragm. XVIII.	p. 43 f.	Fragm. XXXVIII.	p. 15 f.	Fragm. LVIII.	
Fragm. XIX.	p. 45 f.	Fragm. XXXIX.	p. 21 f.		
Fragm. XX.	p. 45 f.	Fragm. XL.	p. 19 f.		

THE BOOK OF THE HIMYARITES AND ITS RELATION TO OTHER NARRATIVES ON THE ABYSSINIAN-HIMYARITIC STRUGGLES

It is well known that there once was widely spread through the Orient a tradition of an invasion by the Abyssinians of the South of Arabia in the first part of the 6th century, and of certain incidents in connection with that enterprise. As to the form which this tradition has acquired in old literatures there are considerable differences according as to whether one consults a Muhammadan or a Christian, a profane or an ecclesiastical work.[1]) The events can be related as merely political ones and brought into connection with the outstanding political fact of those days, the rivalry between Byzantium and Persia, or they can be pictured as a religious struggle, a struggle between Christianity, just penetrating into South Arabia, and Judaism, since old times existing in the country side by side with the indigenous paganism. The ecclesiastical works, on the other hand, dwell, exclusively or especially, on a persecution of the Christians and on the deeds of the martyrs who were made its victims, while the Muhammedan relation, in want of original features of more real value, pads out its narrative with fantastical matters so appreciated by the Arabs. Besides such differences of treatment or representation of the story there are, between these relations, so many divergences concerning the details in nearly every respect, not least as regards the very names of the characters, that it has remained an open question, not only whether any trustworthy information at all can be derived from these sources, but also as to the relations in which they stand to one another. In this tangle of incongruous or contradictory representations, of which it is, however, not necessary here to give a minute account, the Book of the Himy-

---

[1]) Christian sources are:

I. Ecclesiastical:

1. *The martyrology of Ḥārith* (Martyrium Si Arethae, in this work called *Acta*).
   a) Greek text published first by J. Fr. Boissonade in *Anecdota Graeca*, vol. v (Paris 1833), pp. 1–62, and later, with Latin translation, by E. Carpentier in *Acta Sanctorum*, October, vol. x (Paris and Rome 1869), pp. 721–759.
   b) Aethiopic (Geez) text published by F. M. E. Pereira in *Historia dos Martyres de Nagran* (Lisbon 1899), pp. 79–122, with Portuguese translation pp. 123–165; cf. German translation by W. Fell in *ZDMG*, vol. 35 (1881), pp. 48–74. This text is said to be derived from an Arabic version.
   c) Armenian text (cf. *Acta Sanctorum*, op. cit., p. 719 and *Bibliotheca Hagiographica orientalis* edd. Socii Bollandiani, Bruxelles 1910, p. 26), translated from the Greek (see Nöldeke in *GGA* 1882, 1, p. 207), is not published.

arites now enters as fresh evidence bringing with it, as is often the case with new documents, the solution of some old problems and the introduction of some new ones.

Before going on to study its value as a historical account it will be appropriate first to examine its relation to the other narratives just referred to.

A glance at the Index of chapters of the Book of the Himyarites suffices to show that this work, nothwithstanding its historical character, is closely akin to the narratives that I have named above as ecclesiastical, viz.: the *Letter of Simeon of Bēth Arshām* and the *Acta S*[i] *Arethae*. These two works are, as is well known, the principal documents for the traditions which occupy us here. As to their

---

d) Arabic text (cf. L. Cheikho, *Le christianisme et la littérature chrétienne en Arabie avant l' islam I*, Beyrouth 1912, p. ٦١ and see, on a Karshūnī MS. at Jerusalem, A. Baumstark in *Oriens Christianus* N. S. vol. iii, p. 323 f.) is not published.

e) Of a Latin version of the 9th century a fragment is preserved and published in *Acta Sanctorum* op. cit. pp. 761 f.

2. *The Letter of Simeon of Bēth Arshām.*

a) Syriac text published by I. Guidi in *Atti della R. Accademia dei Lincei, Memorie della classe di scienze morali, storiche e filologiche,* Vol. vii (Roma 1881), pp. 501–515.

b) Of this Letter several more or less altered and shortened Syriac recensions are known, partly embodied in the historical works of John of Asia, (Pseudo-) Zacharias of Mitylene, and Michael Syrus. As for editions see *Bibliotheca Hagiographica*, pp. 24 f.

3. *The Hymn of John Psaltes.*

Preserved only in a Syriac translation published first by R. Schröter in *ZDMG.*, vol. 31 (1877), pp. 400–405 and later by E. W. Brooks in *Patrologia Orientalis*, vol. vii, pp. 613 ff.

4. Of secondary importance only are the notices preserved in the *Synaxaria* of the different Oriental churches. The item of a Maronite Synaxarium (in Arabic) is published by Guidi, op. cit., pp. 496 f., those of the Aethiopic first by Sapeto and again by Pereira, op. cit. pp. 169–173 and pp. 179 f. Shorter notes of similar origin are found elsewhere, cf., for instance, *Acta Sanctorum*, op. cit., pp. 714 f.

II. Profane:

1. Procopius, *De bello persico* I, cap. 19–20 (*Opera omnia* recogn. J. Haury, vol. i, Leipzig 1905, pp. 100–104, 106–110).

2. Cosmas Indicopleustes, *The Christian Topography* ed. E. O. Winstedt (Cambridge 1909), p. 72 (short notice).

Other historical works, Byzantine or Syriac, treating the Abyssinian-Himyaritic struggles are devoid of value as independent historical sources.

Muhammadan sources are the traditions embodied in:

1. Ibn Hishām, *Das Leben Muhammed's* herausg. v. F. Wüstenfeld (Göttingen 1858), pp. ٢٠-٢٦.

2. Ṭabari, *Annales* ed. M. J. De Goeje, Series I, pp. ٩١٧-٩٣٠ and other works.

I am, however, aware of no other Arabic work that can claim the value of an independent source as to the traditions here in question.

relation to each other it seems to be the preferred opinion that the Acta are based, essentially, on the Letter. This is the view held by Nöldeke and Guidi,[1]) who consider the Letter as the authentic work of the Bishop Simeon, just named, and written in the year after the bloody deeds in Najrān, that is in the year 524 of our era. But it is the view held also by Halévy,[2]) who thinks the Letter a forgery without historical value and without any right to the name of Simeon.

Now I was able, in my preliminary notice on the discovery of the fragments of the Book of the Himyarites,[3]) to state that the Acta are in still closer connection with this Book of the Himyarites than with the Letter. This verdict has in view, first and essentially, the whole of the plan and the principal lines of the narrative but also many minor details. There prevails, in fact, such an intimate and characteristic agreement between the two works that one need not enter into a very profound study of them to ascertain the justice of the remark (l. c.), that: "The Acta are little more than an extract from some chapters of the Book of the Himyarites."

The following hasty review of the contents of the Acta as compared with corresponding portions of the Book of the Himyarites will confirm this in spite of the fragmentary condition in which this latter work is known to us.

The author of the Acta[4]) begins (§ 1) by fixing the date of the incidents which he is going to relate, and states, at the same time, the names of the kings of the Abyssinians and of the Himyarites at that date, namely Elesbaas and Dunaas, respectively. These kings are shortly characterized. A geographical (and ethnographical) orientation follows stating that the Himyarites were either heathens or Jews. Unfortunately it is impossible to know whether the Book of the Himyarites ever offered exactly the same information in these respects[5]) as nothing remains of its six first chapters. Still it is obvious, from the Index, that Chapters I—III were devoted to, at all events, an identical object.

---

1) See Nöldeke in *GGA* 1899, p. 826f. and Guidi, op. laud., pp. 476, 499.

2) Cf. *Revue des études juives*, vol. 18 (1889), pp. 21, 38ff.

3) Cf. Kungl. Humanistiska Vetenskapssamfundet i Lund, *Årsberättelse 1920—21* (Lund 1921), p. 38.

4) I quote this work according to the edition of the Bollandistes, *Acta Sanctorum*, Octobris, T. X (Paris and Rome 1869), pp. 721—759, speaking of the sections of that edition, marked 1—39, as §§ 1—39.

5) I do not speak here of the names of the kings as they will be subjects for consideration later.

This paragraph ends by stating that perpetual wars raged between the king of the Abyssinians and the king of the Himyarites, who was his Tributary, on account of the polytheism of the Himyarites. Elesbaas arrives with an army and defeats the impious king of the Himyarites. It is possible that Chapters IV, V and perhaps VI of the Book of the Himyarites contained materially corresponding statements but no details can be derived from the headings of the chapters preserved in the Index, which are the only remains of these portions of the book.

The following paragraph of the Acta (§ 2) tells of the town Najrān, its population, its Christianity, the flight of the Jewish king to the mountains, the return of the king Elesbaas to Abyssinia leaving in Arabia troops under their Abyssinian commander, and how the Jewish king fell upon those troops and massacred them, excited a persecution of the Christians in the country, and finally marched against Najrān. As to the Book of the Himyarites it appears from the Index that Chapters V—IX related similar incidents and fragments of Chapters VII—IX furnish us with specimens of their narrative as to the massacre of the Abyssinians (in Ẓafār), the beginning of the persecution of the Christians and the coming of the Jewish king to Najrān. But neither from the headings nor from the fragments can we tell whether the geographical details, as, for instance, the description of Najrān, have had their equivalents there.

The next paragraphs (§§ 3—5) describe the vain efforts of the Jewish king first to bring the men of Najrān to abandon Christianity, then to conquer the town, and the treachery by which he finally made himself master of it. The last lines of § 5 relate how the bones of the Bishop Paul, who had been dead for two years, were exhumed and burnt and the ashes scattered in the wind. As to the events recorded, Chapter IX of the Book of the Himyarites is equivalent to these paragraphs. The utterances of the characters are of course not identical in the two versions; such elements of the narrative are usually treated comparatively freely by copyists, editors and compilers. Certain particulars, such as the interpretation of the name Najrān and the statement that the rebellion took place in the winter (in § 3), the Jewish king's claim that the people of Najrān should pay their taxes to him and the account of the Himyaritic monetary system (in § 4), are not to be found in the fragments of the Book of the Himyarites; nor is the episode of the bones of the Bishop Paul recorded in the fragments of this chapter. But a very mutilated passage in a later fragment, from Chapter XVII (see p. 22[a], 14f.),

shows that it was known also to the author of the Book. But in another point—though a rather insignificant one—it seems as if there were a real contradiction between the two works. When the town of Najrān had opened its gates to the Jewish king he entered the town (§ 5, p. 724 D). This probably seemed quite natural to the author of the Acta seeing that the king had been so anxious to force an entry. But it looks as if this were not the case in the narrative of the Book of the Himyarites. The text is rather fragmentary but everything in the narrative points to the fact that the king himself never entered but stayed outside in his camp (p. 35ª, 22. 43ª, 24 ff.). The Najrānites came to him there (p. 11ª, 12), and his own men were sent into the town to collect his victims and bring them out to him.[1]) It is obvious that this is the original version—of which, moreover, an echo remains even in the Acta a few lines after the passage just alluded to: "καὶ τῇ ἑξῆς ἀνοίξαντες, ἐξῆλθον ἅπαντες οἱ ἀρχηγοὶ αὐτῶν ... πρὸς τὸν βασιλέα". The old latin translation of the Acta, made by the Bishop Athanasius of Naples in the 9th century, seeks to reconcile the two versions by the words: "Mox autem ingressus teterrimus Homeritarum draco: cui omnes pariter magnates ... ante ingressum urbis obviam venientes ..."[2]) The Letter of Simeon (p. 502, 24) agrees with the Book.

Paragraphs 6—9 relate—though in a rather confused manner—how an immense pyre was prepared on which the priests and other members of the clergy of the town, in all 427 persons, were burnt whilst the notables, with the holy Arethas at their head, were imprisoned and invited to deny their faith. As they refused to do so they were martyred. Their women and children were brought to them to persuade them to recant. But as, on the contrary, they exhorted them to persevere in their refusal the women also were led away to be killed by the sword. After a dispute between ten "κανονικαί" on the one side and the rest of the women on the other as to which party was entitled to the benefit and honour of going first to death the execution was carried out. The king expressed his astonishment at the spread of the false doctrine of the Crucified over all the world.

It is easy to see, from many inconsistencies in the narrative,[3]) that this account is a compilation. In the Book of the Himyarites Chapter XIII, and probably Chapter XVIII, told of similar events; possibly Chapter

---

[1]) See p. 21 a, 8. 13. 21 b, 20. 22 b, 10. 26 a, 8. 21. 28 b, 1. 4. 39 a, 20. 44 b, 8 ff.

[2]) *Acta Sanctorum Octobris*, T. X, p. 762 B.

[3]) Cf. also below p. xxx ff.

XXIII contained some analogies to what is related in § 9 about the death of the women. Perhaps also, if the full text of the Book of the Himyarites were placed before us, we could discover particulars from these paragraphs of the Acta also in other chapters of the Book. Still there are unmistakably certain differences between the narratives of the two works in the sections in question. The Acta tells of a pyre on which certain martyrs were burnt; in the Book of the Himyarites they perished in the flames of the churches or, in one case, of a house. Still there is in the narrative of the Book of the Himyarites at least a partial equivalent in two definite cases in which the executioners threw fuel on the burning ruins to feed the fire. Other differences certainly are due to the character of the narrative of the Acta as a compilation. The Letter (p. 503f.), here too, tells of the events in the same explicit manner as the Book.

On the other hand the mutual connection of the two narratives appears not only in the principal traits but also in details. As already pointed out, it can not be expected that speeches and dialogues should be reproduced in the same words in different versions. The narrator, in most cases, felt justified in making the actors speak just as he himself thought fit in the situation. It is the more worth noticing, then, that the remark of the Jewish king (Acta § 6, p. 728E), namely that the Romans now realized that the Crucified was a man, is met with also in the Book of the Himyarites (p. 13^a, 24f.). Unfortunately the text is interrupted here so it is doubtful whether the following words in the Acta, alluding to the Nestorians, once occurred in the Book of the Himyarites too. Also the utterance of the Jewish king in which he expressed his astonishment at the Christians (Acta § 9, p. 730D) has its parallel in the Book (p. 21^b, 8–12). The remark (§ 7, p. 729A) that many Christians had escaped and hidden themselves in the mountains does not occur in the corresponding part of the Book of the Himyarites. But something similar is said a little later on in that work (p. 44^b, 18f.), and alluded to in p. 54^a, 9f. Even as to phrases and expressions there are some points of agreement between the two works (cf. notes on the text of pp. 10^a, 19^a, 25^b, 26^a, 27^a, 33a).

The paragraphs 10—14 deal with the martyrdom of a rich widow and her two daughters. This story is nothing but an abridged and confused reproduction of Chapter XXII of the Book of the Himyarites. As this is one of the chapters whose text is preserved intact in our fragments, it is easy here to study the relation between the two

versions. The clear and natural plan of the narrative of the Book of the Himyarites is, in the Acta, thrown into confusion not so much by the abridgement but by a careless transposition of an episode. Paragraphs 11 and 12 reproduce an address that the martyr delivered to the women of Najrān, on her way to the king to be questioned. But the questioning begins in § 10 and is continued in § 13 and the first lines of § 13 show that the king has seen and heard nothing of all that, according to §§ 11 and 12, has just taken place before him. Certain details are remodelled and exaggerated, obviously to make them, to the mind of the redactor, more striking. In the narrative of the Book the widow appears before the king without a veil, for which the king blames her with the remark that she had let only a few men see her face before. This in the Acta leads to the statement that "the sun never before had seen her face" and that therefore the king's men, when bringing her out to be questioned, took care to protect her against its rays by an umbrella, or[1]) by bringing her in a sedan. Later on, while questioning her, the king orders her to be unveiled. The two daughters of the widow are in fact, in the Book of the Himyarites, one daughter and one granddaughter. Even in this work, however, they are twice, for the sake of simplicity, called her daughters, (see p. 30^{b}, 5 and p. 39^{a}, 21.) In the Book of the Himyarites one of them spits at the king saying: "This spittle in thy face etc."—in the Acta she of course really spits in the king's face.

The martyrdom of this woman is dated in the Acta as "the third day" (p. 731 B). One asks: after which event was it the third day? The expression may easily be combined with the words "the following day" at the beginning of the 6th paragraph. This expression means the day after Najrān had surrendered and the king entered the town. It seems then that the third day is meant to be the third day after the surrender of the town. This however is not the dating of the Book of the Himyarites. There the martyrdom of this widow, the holy Ruhm, took place many days after that incident. Still, there too, a period of three days is mentioned in so far as it is said (p. 38^{a}, 5) that a daughter of this same Ruhm had been killed "three days before". That day, a Monday, was the day of the martyrdom of the freeborn women in general (see Chap. XX); Ruhm, because of her high social position,

---

1) Sic!, the redactor not being able to make up his mind which of the alternatives to choose.

had been separated from the others and was now treated alone with the two girls on Wednesday, "the third day" after the martyrdom of the other freeborn women. The same dating is met with also in the Letter of Simeon (p. 504, 12 f.). Hence comes, I think, the τῇ ἡμέρᾳ τῇ τρίτῃ of the Acta.

Paragraphs 15—20 of the Acta describe the martyrdom of the holy Arethas and the freeborn men of Najrān; this again is dated as "the following day"—obviously the day after the martyrdom of the widow Ruhm, accounted for in the preceding paragraphs. To take it literally their death is reported already in § 8 as having happened on the day before the martyrdom of the widow. Here, again, the Acta have disarranged the narrative.[1]) In the Book of the Himyarites the death of the freeborn men in general and that of Hārith and 'Arbai(?) are told of in Chapters XVIII and XIX respectively, and the latter dated Sunday, i. e. the day before that on which the freeborn women were killed. Unfortunately, of Chapter XVIII nothing remains in the fragments of the Book of the Himyarites. Of Chapter XIX are preserved the last lines of the main martyrology and the date (p. 23ᵃ), and, besides this, the description of the interment of the bodies and the list of the names of the martyrs. These last two portions of the chapter, though of special interest in themselves, have no equivalents in the Acta and therefore are of no importance here. The final lines of the main martyrology contain nothing but the last words of the martyr (Hārith or 'Arbai [?]) and the statement that he was decapitated.

We do not know therefore if the much discussed place-name Ὀβεδιανός (Wadi), given by the Acta (§ 20, p. 736F) to the place where the martyrs were put to death, has occurred also in the Book of the Himyarites. Still there is obviously some inconsistency between the two relations as to the localities. In the Acta the men were martyred in this place Ὀβεδιανός (l. l.) and it seems to follow from a passage at the beginning of § 9 (p. 729F) that the women had been killed on the same spot. They were all interred there, as far as they were interred at all. In the Book of the Himyarites the women were massacred on the spot where their men had been killed, a place inside the wall of the town of Najrān. But their bodies afterwards were dragged out of the town and buried in a grave, or in graves, in a "ḥandaq" (p. 30ᵃ, 14)

[1]) The same is the case with the narrative of §§ 6, 8—9; the chief points of incoherence are so obvious that I do not think it necessary to dwell in detail on them.

or φόσσατον (p. 44[a], 10) outside the wall, which, I think, in the idea of the author, was nothing but the moat before the wall. Where the bodies of the men were interred is not said in the fragments but most likely, judging by certain indications, it was not in the same place as the women. Obviously the differences between the two relations as to the details here treated depend upon the carelessness of the redactor of the Acta.

Paragraphs 21 and 22 tell the story of a woman, who, with her little son, was amongst the spectators at the execution of Hārith, and was seized as a victim. The boy at first ran to the king to seek release for his mother from the executioners, but seeing his mistake he rejected all the lures of the king, who even proposed to adopt him, bit the king in the leg to get free and threw himself into the pit filled with fire where his mother was cast. There are no remains of this story in the fragments of the Book of the Himyarites, and it is not easy to find out, in the Index, a chapter that reasonably could have told it. Perhaps one might suggest Chapter XXVI, if the fragmentary heading means that the woman there mentioned was present at the death of Hārith. It is all the more unfortunate that we are not able to state if this episode was told also in the Book of the Himyarites—and how it was told, if it was — as it is the only instance, in the Christian traditions of the persecution in Najrān, of a pit filled with fire, that could be brought into relation with the famous الاخدود of Sura LXXXV, 4 in the Koran. In the letter of Simeon the woman is beheaded but the boy is spared. And, later, Joh. of Ephesus[1]) states that he himself has frequently met with him in Constantinople.

Before leaving this episode it is to be noted, however, that the list of martyrs, in Chapter XIX (p. 25[a], 19 ff.), speaks of a certain Aswar (?), son of Nu'mān, whom the king would make his adoptive son but who declined and was killed. And in another connection, Chapter XVI (p. 21[a], 18 ff.), the Book tells of a young man, Abraham, who threw himself in the flames. But I do not think that these martyrs and their deeds have much to do with the story of the woman and her little son, a boy of four or five years of age, as told in the Acta.

Paragraph 23 of the Acta states that all Christian children were gathered and distributed as slaves amongst the notables of the king. Further it tells of a prodigy, a mighty glow of a fire, that was seen

[1]) See J. S. Assemani, *Bibliotheca orientalis*, vol. I, p. 380.

on the sky when the Jewish king was to leave Najrān. Nothing corresponding to this is to be found in the fragments of the Book of the Himyarites. For the light spoken of in p. 20[b], 1 ff. is, though also of a supernatural origin, not to be compared with this.

Paragraph 24 is a hymn in honour of Najrān obviously placed here as the closing of the story of the Martyrs in conformity with an established usage in such cases. And, really, it is known that the Armenian version of the Acta ends with what is here told in § 23. This closing hymn certainly has much contributed to the popularity of the idea that the following portions of the Acta originally did not belong to this work. In fact these following portions, more political and profane, seem rather out of place after that hymn.

But of such a hymn there are not the slightest traces in the Book of the Himyarites. Moreover, it would obviously contrast with the idea and plan of that work. So much the more are the following chapters, telling of the vengeance wrought on the Jews by the Abyssinians, appropriate in the Book of the Himyarites. They form together with the first seven chapters of the book the broad frame in which the stories of the martyrs have had their place as episodes, if ever so significant episodes, of the whole. This fact, now, accounts also for the corresponding portions of the Acta. They are there, just as they are in the Book of the Himyarites, and because they are in the Book of the Himyarites. Still the case is not altogether the same. The Book of the Himyarites is a historical work with the stories of the martyrs as its central and essential portion. The Acta are acts of Martyrs with a historical introduction and a historical epilogue of a marked edificatory character. By this modification of the aim of the work the politico-historical epilogue, which, moreover, is of a considerable length, gives the impression of something heterogeneous, that originally did not belong to this work. And this impression is much intensified by the hymn to Najrān in § 24. In fact, the impression made by these two sorts of epilogue is so strange that I think the later and secondary one, *i. e.* the hymn, cannot have been added but to a shortened recension of the Acta, such as is known from the Armenian version just referred to. Once introduced at the end of such an abridged form the hymn has more easily found its way also into the fuller recension.

I shall now proceed to compare these last paragraphs of the Acta with the corresponding portions of the Book of the Himyarites.

Unfortunately not very much remains of these portions of the Book and what remains is often in a very fragmentary condition.

Paragraphs 25 and 26 of the Acta take us to the camp of the Lakhmid Prince Mundhar at Ramla, in the Syrian desert, where we meet with an embassy from the Emperor in Byzantium, Justinus, witness a controversy between the members of this embassy, who are Monophysites, on one side, and a Nestorian, Silas, who also is present there, on the other side, and hear of the famous letter that the Jewish King of the Himyarites has just sent to Mundhar. The only equivalent to this in the fragments of the Book of the Himyarites is the indication in the Index that Chapter XXV has communicated the contents of a letter from Masrūq to Mundhar. Nothing remains of that chapter.

The next paragraphs (§§ 27, 28) deal with the measures taken by the Emperor Justinus and the bishop in Alexandria, Timotheus, to induce the King of Abyssinia to hasten to the succour of the Christians in the land of the Himyarites. In spite of the defective state in which we know the Book of the Himyarites it is fairly sure that that Book has told nothing of any such measures. Already from the headings of the chapters in the Index it is clear enough that the Christian Himyarites themselves have informed the Abyssinians of the insurrection of Masrūq. And there is every probability, to judge from many indications, that the Emperor, and perhaps even the Bishop of Alexandria, were never mentioned in the Book of the Himyarites.

In § 29 the Acta describe how ships were brought together and other measures taken for the war, how the King Elesbaas went to the church before departing to the war, quoting (§ 30) the prayer that he said there,[1]) and (§ 31) how he visited a Greek holy man, Zonenos. It is very improbable that the Book of the Himyarites ever contained anything of that kind.

It is true that what the headings of the chapters mention as their contents is not to be taken too rigorously. For instance, Chapter VII should, according to its rubric, deal with the departure of the Abyssinians from the land of the Himyarites. Yet the last lines, the only ones remaining, of this chapter (p. 7ᵃ) tell how the Jewish rebel by false promises prevails upon the Abyssinian garrison in Ẓafār to surrender the town.

[1]) It is this prayer, in the Ethiopian version of the Acta, but enlarged by additions of the same kind, that is given in a Berlin *Geez* Ms. (Peterm. II Nachtr. 41, ff. 1—7) as a separate work under the heading "Prayer of King Kāleb."

Thus this chapter has dealt not only with the departure of the Abyssinians but also with the growing insurrection, and goes on to tell how Masrūq had collected troops and grown strong enough to take the chance of an attack upon the chief stronghold of the Abyssinians.

But even if there have been somewhere, for instance in Chapter XL or XLI, some notices as to the preparations for the war, they have certainly been rather short, and many particulars in the relation of the Acta are entirely incompatible with the spirit of the Book of the Himyarites. I refer, for instance, to such particulars as those given in the story of the iron chains with which the Jewish king blocked up the sea at Bab el Mandeb. Fantastical constructions of that kind are unknown to the Book of the Himyarites. Thus, probably, the Book of the Himyarites has told of the whole of the Abyssinian expedition in a somewhat different manner. It may be that the two adresses in Chapters XLI and XLII, that of the Abyssinian king and that of his general, are to be looked at as indications that the Abyssinians landed at two different places on the coast, just as is stated in Acta (§ 34). But this of course is uncertain. It cannot even be said with certainty to which chapter the description of the battle preserved in the fragments XIX and XX (p. 45f.) properly belongs. I think it probable that it is a portion of Chapter XLII, but it may very possibly form part of Chapter XLI, or perhaps of Chapter XXXVIII. It is obvious, however, that the death of the Jewish King has been related in another way in the Book of the Himyarites than in the Acta. According to the Acta he was made a prisoner and afterwards cut down by the Abyssinian King. According to the Book of the Himyarites he was slain in the battle by an Abyssinian warrior, and fell (?) into the sea. Certainly, in the Book of the Himyarites, it came to pass without a voice from heaven and other such miracles out of the stock-in-trade of the martyriologies which the Acta cannot dispense with.

Paragraph 38 of the Acta describes how order was restored in the country and the churches rebuilt. The same is told of in the Book of the Himyarites, Chap. XLIV, XLVI—XLVIII, in different places, as e. g. pp. 49, 53, 56. Even here there is no trace of an application, on the part of the Abyssinians, to the Emperor Justinus or to the Bishop of Alexandria. But the Bishop Euprepios of Abyssinia is spoken of as the highest ecclesiastical authority and Abyssinian priests are appointed to the new churches. Nothing is said about a son of Ḥārith as appointed governor in Najrān; the name of the Himyarite made

king of the land was certainly not Abraham[1]) (or Abraha), and he was not already, before his appointment, as the Acta think, χριστιανικώτατος, but had first to be baptized. Nor were, as in the Acta, Abyssinian troops left behind with the new king and "the holy bishop." Troops were left, of course, to look after the Abyssinian interests, and Abyssinian notables were left with them, but no bishop.

Finally the Acta, in § 39, relate how the victorious King Elesbaas, having returned to Abyssinia, abdicated the throne and became a monk so holy that no layman ventured to address him in all his life. It is scarcely necessary to point out that the Book of the Himyarites knows nothing of such a legendary abdication.

*

The preceding review of the contents of the Acta as compared with that of the Book of the Himyarites places beyond doubt that there is, notwithstanding all differences, a close connection between the two works. Even just the last portions, where the narratives differ in nearly every detail as well as in the political orientation, show perhaps better than anything this connection. The course of the events is throughout the same in them both and these two works, moreover, are the only ones known that relate them at all. What differs is the general view of the writers and the scope of their works. The Acta are a martyrology and their author knows what ingredients are needed for a work of that kind. He adopts from his source what he thinks fit for his scope and rejects what he has no use for; the tyrant and the martyrs he makes speak so as to agree with his idea as to how the actors in a martyrology ought to speak, in this and similar details caring very little for exact reproduction of what he has found in his source. His aim is to glorify his hero and to impress his readers, and he uses the means he thinks fit for that aim. For this purpose he exaggerates the data given in his source and adds new ones; he exercises his imagination to find out new and unheard of cruelties; miracles manifest the interest that heaven takes in the struggle of the martyrs, and, finally, by a supernatural intervention, the tyrant is struck by judgment. The part in the events ascribed to the Emperor seems to indicate that the author was a Greek, or, at least, influenced by Greek views.

---

1) See below, p. lxii sq.

Also the author of the Book of the Himyarites was full of zeal for the church and for the faith, and wrote his work in honour of the martyrs. But it was not his plan to write a martyrology on a model already fixed long before, a new variant of a well-known and widely spread type. He would in no wise fail to derive from the events he related the moral that could serve to edify his co-religionists and to strengthen them against trials to come. Chapter XLIX, with its monotonous and insipid exposition, that incessantly follows a model hackneyed in Syriac literature and used already in Chap. XLIII, confirms this sufficiently. It is, however, obvious that, despite all this, his principal aim was to give a full historical record of what had happened, not, in the first place, an edifying tract caring little for the historical particulars, nor a novel "*in majorem dei gloriam*". The more I have studied the work the more it has given me the impression that the author was anxious to relate what he had heard and found trustworthy, and believed himself to have really taken place. But in stating this I have said nothing, yet, as to the objective historical value of the work. It will be examined later on.

It is to be added only that, as pointed out already, the Book of the Himyarites has told nothing, judging from the fragments, about an influence exercised by the Emperor Justinus and Byzantium upon the events that it relates. If, then, the difference in aim and tendency accounts for most of the differences between the two works in plan and in details, the general agreement between them in both respects appears the more prominent and points unmistakably to an original connection. I have already pointed out how this connection is to be considered. It does not suffice to state a common source for both works; it is obvious, in my view, that the Book of the Himyarites is the main source and that the Acta are composed out of extracts from that work, more or less altered and adapted for the purpose. It is scarcely necessary to state that the relation cannot possibly be the inverse one, that is to say, the Acta cannot be the original work and the Book of the Himyarites an amplified and enlarged edition. The internal evidence is quite conclusive in this respect. The narrative of the Book of the Himyarites bears in no single point the characteristics of an amplification but the Acta show in many cases—some of which have been pointed out above—the unmistakeable features of a secondary and rigorously shortened compendium.

It remains to consider the relation that the Book of the Himyarites

and the Letter of Simeon of Bēth Arshām hold to each other. The close agreement as to the contents between this Letter and the Acta is generally admitted; it is this agreement that has made many scholars think the Letter to be the principal source of the first, martyrological, part of the Acta. Thus it is a matter of course, after what has just been explained, that the contents of the Letter are to be found, in so far as they concern the incidents in Yaman, also in the Book of the Himyarites, and indeed the two works agree closely as to these facts. It is not necessary, therefore to dwell longer on this agreement nor is there any special interest in the cases where the Acta differ from both the Letter and the Book. As a rule the explanation of such cases will be found in the freedom wherewith the author, or rather the compiler, of the Acta deals with his source or sources, remodelling them and adding to them what he thinks fit to add. By far more interesting are cases where a disagreement between the two works, the Book and the Letter, can be viewed as evidence of their being independent the one of the other. Such cases are, however, rare and not very conclusive. The following are worthy of notice:

1. In the Letter (p. 502, 20) the Jewish king declares that he has made the church in Ẓafār a synagogue; in the Book it is burnt down.
2. The speech that the rich widow, in the Letter named ܪܘܡܐ and ܪܘܗܡ,[1]) adresses to the women of Najrān agrees in the version given in the Letter fairly well with that related in the Acta, but not with the version in the Book. A manifest coincidence between the two first-mentioned versions against the Book is the passage speaking of the wedding-day as the day of rejoicing for a woman (see Letter, p. 504 f., Acta, § 11, p. 732 D).
3. Another coincidence between the Letter and the Acta against the Book is the notice (Letter, p. 506, 12–13, Acta, § 11, p. 732 D) that the king ordered the widows' hair to be dishevelled. In the Book this detail is not found and the woman herself lets down her hair immediately before the execution.
4. In the Letter (p. 506 at the bottom), as in Acta § 14 (p. 733 B), the king having ordered this woman and her daughters to be executed expressed his regret, considering the extraordinary beauty of these women, at being forced to this step. In the Book of the Himyarites

[1]) Cf. Guidi op. cit., p. 493, note 3.

this detail is lacking and the beauty of the widow, even if mentioned, is not made nearly so much of as in the other works.

5. The little girl, according to the Letter, as in the Acta (cf. above p. xxx), spits in the face of the king, and not only, as in the Book, towards the king.

Of the story of Ḥārith (Arethas) hardly anything remains in the fragments and it is therefore impossible to know if it was told there in the same manner as in the Letter. As to the name of the place where he was executed, the Wadi, see above (p. xxxi). In the Letter (p. 509, l. 19) Ḥārith says before the king that Najrān certainly had been in the position to endure a siege, "for there was no want of anything at all." But when the men of Najrān, in the Book of the Himyarites (p. 10b), discuss the answer to be given to Masrūq, when he had summoned them to surrender, it is taken for granted that the town, if it should come to a siege, would succumb for want of food. It is obvious however that these two statements, even if seemingly contradictory, by no means necessarily imply that the two works told the events in a contradictory way, the general situation being quite different in the two cases.

As already stated above (p. xxxii) it is uncertain if the Book of the Himyarites has ever told the story of the woman whose little son first applied to the tyrant king for help, and afterwards bit him in the leg to get free, and threw himself into the fire where his mother had just been cast. Still it is worth observing in this connection that the Letter, which tells the story, says nothing of the pit filled with fire (cf. above l. l.).

These few particulars, materially insignificant as they are, certainly do not suffice to establish the Letter's literary independence of the Book. They are more interesting in another respect as showing, by the agreement of the Acta with the Letter against the Book, that the Letter also is to be reckoned amongst the sources of the Acta along with the Book. As to the literary relation between the Letter and the Book, the difference in plan and composition affords evidence that I consider more conclusive.

The composition of the Letter must, from a literary point of view, be characterized as a rather miserable one. It was the plan of the writer first to reproduce a letter from the Jewish king in the land of the Himyarites to Mundhar in Ḥīrtha dᵉ Naʿmān, that related the incidents that had just taken place in Najrān, and then to amplify this relation

by adding the information he himself had gathered. This plan would make the same incidents to be related in two different places of the author's composition. But unfortunately the author has not carried out even this plan with the consistency required. He has not resisted the temptation, even in the alleged writing from the Jewish king, to insert part of the information that he had gathered himself from other sources. In this way he has succeeded in presenting, as a letter from the king, a writing that no one could easily accept as authentic. It does the author credit perhaps, when he states, in the course of the writing he pretends to reproduce, that such or such a detail, that has just been told of, in reality was not found in that writing, but is added by himself. But it contributes very little to the clearness and the plan of his composition, which was already poorly enough equipped in that respect.

This peculiar plan, or rather this want of plan, makes it impossible to think that the Letter was dependent on the Book of the Himyarites. No one, however poor a writer he was, could succeed in composing such a confused account while using the clear and explicit Book of the Himyarites as his basis. Indeed this strange and seemingly careless composition finds a natural explanation only if we assume, with Nöldeke and Guidi, that the Letter really is what it pretends to be, a hasty account, composed under the fresh influence of agitating news, with the practical aim of stimulating public opinion to set out for the relief of the oppressed Christians in Yaman.

On the other hand it would be unreasonable to suppose the Book of the Himyarites to be dependent on the Letter. The Book disposes of much more detailed and, in all respects, much fuller matter than the Letter does. Thus it would explain nothing, to suggest that the author of the Book had gathered his knowledge of the very incidents told of in the Letter from the Letter and all the remaining similar matter from another, and unknown, source.

This being the case the agreement between the Letter and the Book of the Himyarites finds its explanation only if we suppose them to have used as chief source the same oral account. From this oral account, then, the author of the Letter has chosen out some few significant particulars and incorporated them in the message that he hastened to send out to draw the attention of Christendom to the persecution that was going on in South Arabia. Again the author of the Book of the Himyarites has gathered all the information within reach in this way, and afterwards amplified it by further inquiry in order

to put his narrative of the persecution and of the deeds of the martyrs in its proper historical connections, and to work it out in a literary way. The author of the Letter knows nothing of what happened after the death of the martyrs, the author of the Book is well informed also as to the Abyssinian expedition that brought punishment on the persecutors about two years later. The aim of the author of the Letter is, by an immediate protest, to call for help on behalf of his oppressed co-religionists, while the author of the Book writes after the settlement of the troubles, for the information and edification of his readers.

THE PROFANE TRADITION

The relation between the Letter of Simeon and the Book of the Himyarites is characterized by the preceding exposition. As to the Acta it is evident, I think, that their principal source was the Book of the Himyarites, although the Letter of Simeon also has exercised a certain influence, perhaps a determinative one, upon their representation of the main martyrdoms. Still these two do not constitute the only sources of the Acta. Neither of them has ascribed to the Emperor Justinus, as do the Acta, any influence upon the events. And whence come to the Acta (§ 29) the particulars that point to an intimate acquaintance with ports and navigation on the Red Sea? And how is it that the Acta call the two adversaries Elesbaas and Dunaas, while the Book of the Himyarites knows them under the names Kāleb and Masrūq, and the Letter mentions them without names?

To these questions no full and definite answer can be given. The very source from which the Acta have derived those particulars is not known and probably exists no more. Still there can be but little doubt as to the direction in which it should be sought for. The Byzantine historiographers, Procopios, Cosmas Indicopleustes, Malalas, and later compilers, know, too, of religious troubles in South Arabia and of war or wars between the Abyssinians and the Himyarites in the 6th century. In their relations we now, in fact, see the Emperor of Byzantium intervening in the troubles of those remote tracts, and we are informed, on very plausible grounds, why he did so. Cosmas, himself, once stayed in Adulis, and saw there the preparations for an Abyssinian expedition to the land of the Himyarites. Procopios is well informed as to the Red Sea and the navigation there, and Nonosos,

once sent by the Emperor as his legate to the King of Abyssinia, likewise furnishes information about these parts of the world for which we should search in vain in Abyssinian or Syrian authors. According to Cosmas the name of the Abyssinian king is Ἐλλατζβάας simplified by Malalas to Ἐλέσβοας and obviously the same as the Ἐλεσβάς or Ἐλεσβαάν of the Acta. Possibly the same name is meant by the form Ἑλλησθεαῖος of Procopios.

These somewhat vague indications are the only answer that can be given to the questions just raised. For, while, for instance, the works mentioned can account for the name of the Abyssinian king in the Acta, they cannot do so for the name of his adversary, the Himyarite Δουναάς. Neither Cosmas nor Procopios mentions him at all. In Malalas we meet, though in another connexion, a Himyaritic king Δίμνος, whom John of Asia calls Dimiun (ܕܡܝܘܢ) and Theophanes Δαμιανός, but it would be a very risky thing to identify this name with the name Δουναάς of the Acta. It would be the more so, as the Abyssinian king mentioned in connexion with this Dimnos is not Elesbaas but another, nameless in Malalas, Aidug in John of Asia, Adad in Theophanes.

It is obvious then that we can point out no definite Greek work as the source from which the compiler of the Acta has derived those particulars of his work which he has not gathered from the Book of the Himyarites nor from the Letter of Simeon. Still there is little doubt that such a source has influenced his work. It has been based chiefly upon the Book of the Himyarites; the Letter has been of use specially in selecting and shortening the properly martyrological portions; while a Greek tradition, parallel, partially at least, with the Syriac tradition has furnished him with certain supplementary information, and made him change the names of the two kings, Kālеb and Masrūq, for names more current amongst the Greeks.

Nowadays we know that Kāleb was really the name of the Abyssinian king Ella-Aṣbeḥa (Elesbaas).[1]) And as to the name Masrūq it was long ago known as a name for the persecutor by its occurrence in the introductory note to the well-known hymn of John Psaltes, that is to be dated about A. D. 600.[2]) As long as it stood in that note

[1]) Kāleb therefore is his name also in the Geez translation of the Acta; see further W. Fell in *ZDMG* vol. 35 (1881), p. 19, and F. M. E. Pereira, *Historia dos martyres de Nagran* (Lisboa 1899), p. XLV sqq.

[2]) See *Patrologia Orientalis* vol. VI, p. 5, vol. XIV, p. 299 and Baumstark in *Oriens christianus*, N. S. I, p. 334.

alone, one was certainly compelled to doubt its authenticity, or simply assume it to be a mistake. It received afterwards a noteworthy confirmation from a highly interesting notice in the Histoire Nestorienne published by Msgr. Addai Scher.[1]) By the discovery of the Book of the Himyarites, finally, it has attained a real importance. Of course the hymn with its introductory note is too short to justify a decisive conclusion as to its dependence on, or independence of, the Book of the Himyarites. The probability is, however, judging from the names Hārith and Masrūq,[2]) that it depends on the Book. Certainly, at all events, it is not dependent on the Acta.

THE MUHAMMADAN TRADITION

The distinction made above between the ecclesiastical and the profane traditions of the Abyssinian-Himyaritic struggles will, under a close examination, turn out to be a distinction, broadly speaking, between (originally) Syriac and (originally) Greek tradition. Along with these ranks the Arabic (Muhammadan) tradition as, so it seems at the first glance, something of its own. It remains to consider the relation the Book of the Himyarites bears to this tradition. Under a critical examination the peculiar character of the Muhammedan tradition will show itself to consist especially in the vivid, often, it is true, rather fantastic description, and in the confidence with which it reports without hesitation on all particulars and—of course—tells you the names of most of the characters and often also of their fathers and grandfathers and other relations. All these details and embellishments, which in themselves, of course, deserve no credit, stripped off, the oldest Arabic tradition on the persecution in Yaman and the first Abyssinian occupation of that land, as told by Ibn Ishaq and preserved by Ibn Hishām and Ṭabarī,[3]) consists chiefly of the following facts, to which parallels can be found in the contents of the Book of the Himyarites.

Christianity was introduced in Najrān by a stranger, Faimiun, or by Abdallah b. ath-Thāmir, who had received it from a stranger. The last king of the Himyarites was Dhū-Nuwās, who had, together with his people, adopted Judaism. He is said to have assumed the name

[1]) *Patrologia Orientalis*, vol. V, p. 330 sq., cf. below, p. xlix.

[2]) See below, p lx, and cf. also p. lxii note [1]).

[3]) See above, p. xxv.

Joseph. This king, whose capital was San'ā, went with his army against Najrān and called upon its inhabitants to adopt Judaism. As they refused "he digged for them the trench" (الأخدود, see above, p. xxxii), burned them, slew them with the sword and mutilated them, and killed in all nearly 20,000 of them. Amongst these was also, according to one version, Abdallah b. ath-Thāmir; according to another he had been put to death previously. A man, Daus Dhū-Tha'labān by name (according to others bearing the name Ḥayyān or Jabbār b. Faiḍ), escaped, betook himself to the Emperor in Byzantium and implored his help against Dhū-Nuwās. The distance not allowing the Emperor to intervene directly, the man was sent with the recommendation of the Emperor to the King of Abyssinia who dispatched an army under Ariaṭ—the famous Abraha Ashram too went with the army—against the Himyarites, who were beaten. Thereupon Dhū-Nuwās threw himself on horseback into the sea. Ariaṭ laid waste everything in the land in which he remained as governor. What thereafter happened is without interest here.

Another version, given by the famous Ibn al-Kalbī [1]), presents certain, though not very important, variants. Dhū-Nuwās marched, it is true, against Najrān out of zeal for Judaism. But the cause was an outrage by the Christians there upon a Jew, whose name was Daus b. Tha'labān. A man, not mentioned by name, fled from Najrān directly to the King of Abyssinia and implored his help. The King was willing to come to the assistance of the Christians but could do nothing till the Emperor had sent the number of ships required for the transport of the troops. By an artifice Dhū-Nuwās succeded in cutting down the victorious Abyssinians, whose leader is not named, but a fresh army was sent out under two leaders, one of whom was the famous Abraha Ashram. The Himyarites were beaten, Dhū-Nuwās threw himself into the sea, and Abraha remained as king in San'ā. Ariaṭ makes his first appearance on a subsequent occasion.

These Arabic narratives have enjoyed a certain credit amongst the scholars. I, for my part, must confess not to be able to see in them anything that suggests an independent Muhammadan tradition of historical value. The Jewish King, the Christians in Najrān, the Emperor and the King of Abyssinia, the ships, the war, or the wars, against the Himyarites, the defeat of the Jewish King and his death, the devastation and conquest of Yaman—all these points are owed, in my opinion, to a

[1]) Ṭabari loc. laud., inserted in the former relation, viz. pp. ٩٢٥, 19–٩٢٦,11. ٩٢٩,15–٩٣٠,14.

relation already well known—that of the Acta. One single point suggests the narrative of the Book of the Himyarites, viz. the death of the Jewish King in the sea.[1]) In the Muhammadan tradition his death in the sea is the more striking as the battle is not spoken of as taking place on the sea, or on the sea-shore. In one version, that of Ibn al-Kalbī, the battle is fought by Ṣan'ā and from there(!) the king takes the long way to the coast in order to throw himself into the waves. In the Acta he is killed by the Abyssinian King after having been captured. A variant of the death in the sea is met with also in the final note of the Letter of Simeon in the edition of Guidi (p. 515). Nothing in all this seems to me original and independent, apart from the names given to the characters, and the anachronism which makes San'ā the capital of the Himyarites instead of Ẓafār, which was the capital according to the Acta, in accordance with the Book.

Professor Guidi (loc. laud., p. 476 sq.) has well observed that the Muhammadan historians gathered, as a rule, their knowledge of Christianity and Byzantium in pre-Muhammadan times from Syriac sources, or, through Syrians, from Greek authors. Much the same, no doubt, holds true in the case of the early Christianity in South Arabia. The tradition of the Syriac and Greek churches has furnished the Muhammadan story-tellers with the principal features of their narrative; confusion with other legends and free-working imagination have done the rest. In fact even in the traditions just accounted for there are features that possibly are to be explained as marks of such legends. It is remarkable that the name Ḥayyān should be met with in one of those traditions. According to one tradition, current in the old Syriac church, Ḥayyān was the name of a tradesman from Najrān, who first introduced Christianity in the land of the Himyarites (see below, p. xlix sq.). If it is not by mere chance, therefore, that this name occurs here the reason for its doing so may possibly be that very circumstance. It is of no importance in this case that in the Islamic tradition the name is not given to the actual man who introduced Christianity in Najrān. In the life of legends it is a common feature that the names of the different actors are interchanged; an instance at hand presents the name Daus, in itself a good South-Arabian name, that occurs in the one tradition as the name of a Christian who fled to the Emperor for help,

[1]) Another is perhaps the name Kāleb, preserved as the name of an Abyssinian general in the commentary on the Himyaritic Qasidah, cf. C. Conti Rossini, *RSO* vol. ix, p. 429.

in the other as the name of a Jew whose sons were slain by the Christians, the very incident which provoked the persecutions.

In the tradition of Ibn al-Kalbī, according to which the King of Abyssinia sends to the Emperor for ships, it is told that the Najrānite who went to the King for help brought with him a book, containing the Gospels, that had been damaged by fire. It is, of course, to be understood that the damage was caused by the Jewish persecutors, the book thus serving as an obvious evidence of the persecution.[1]) The King in his turn, sent the book to the Emperor. I doubt whether this particular is of Muhammadan, not to say South-Arabian, origin; it seems to me much more probable that it is derived from some ecclesiastical legend. Another instance is a legend of the death of Abdallah b. ath-Thāmir. According to this legend the king of Najrān wished to kill Abdallah, but, as Abdallah, himself, had foretold, he was not able to do so, either by precipitating him from a high mountain, or by throwing him into a lake. But when the king himself had pronounced the confession of Abdallah he easily killed him with a stick he had in his hand. It is true he died himself also in the same moment. This story shows, in my opinion, too close an affinity with stories known from the later martyrological literature not to be in fact derived from such a source.[2])

The later Muhammadan historians gathered new information even from sources unknown to us. But there is nothing that makes it probable that they ever had at their disposal an indigenous and authentic tradition. More interesting and more important would be the famous verses in the Koran (Sura LXXXV, 4 sq.) on the people of the pit, if these verses really allude to the events in Najrān. In this case they would constitute a very remarkable proof that a legend out of the Martyrology of the Najrānians was known in Arabia already at the beginning of the 7th century. It is, however, by no means beyond doubt that this is their bearing. It has been observed already (cf. above, p. xxxii) that a pit filled with fire is no very prominent feature in the narrative of the Acta, and perhaps had no place at all in the Book of the Himyarites. Further-

1) *Kitāb al-aghānī* (vol. 16, p. ٧١, cf. vol. 20, p. ٨), speaking of Dhū-Nuwās, expressly states وحرق الانجيل.

2) Another instance, though not strictly belonging here, is the story of the little child of seven months, that suddenly, by a miracle, could speak and exhorted its mother to throw herself in the fire—a story known only in the Muhammadan tradition of the incidents in Najrān and from this tradition taken over in the Geez translation of the Acta There can not be much doubt as to its Christian character.

more the Arabic word الخدود scarcely is, from an etymological point of view, the exact word that one would have expected for a pit or hollow. It implies a long trench, a furrow, and I freely confess that I should like to find out how to use it in this sense even in the passage in question.[1]) This, however, is of no great importance here, as all Muhammadan interpreters agree in the traditional acceptation of the word. More important is it to observe that even the Muhammadan interpreters do not agree, at least not unanimously, in referring this passage to the story of the martyrs in Najrān. This, no doubt, is the interpretation preferred by the majority. But at least two others have been set forth. Ṭabarī, in his great commentary on the Koran,[2]) reproduces a tradition according to which these verses allude to an incident amongst the Parsees (المجوس) and, on the following page, another, according to which they bear on "Daniel and his men" or, rather, those who cast the men into the furnace. O. Loth, who has discussed this question at length in an excellent paper,[3]) sees in other traditions given by Ṭabarī the influence of the Martyrology of Saint George. Be that as it may, considering those varying interpretations one can hardly cite the Koran LXXX, 4 sq. as proving that the story of the martyrs of Najrān was known to Muhammad. Loth thinks that the Muhammadans had learnt of the persecution in Najrān only from the Najrānites who were exiled to Irāq in the days of Omar. As observed already, I think more probable that they had all their knowledge in this case from the Greek or Syriac tradition. If there has been preserved any indigenous South-Arabian relation at all of the persecution in Najrān it has been preserved in the Book of the Himyarites, not in the Muhammadan tradition.

REMARKS ON THE NARRATIVE OF THE BOOK OF THE HIMYARITES

The Book of the Himyarites is by far the broadest and most detailed account of the incidents here in question that is known to us. The preceding examination shows that it is also the oldest one next to the Letter of Simeon, of which, though dealing with the same events in a nearly identical way, it still is, from a literary point of view, quite independent. At this result one arrives chiefly by seeing that the other representations, for the main part of their narrative, depend on

[1]) For another interpretation cf. E. Glaser, *Zwei Inschriften*, p. 43, note 5.

[2]) Ṭabarī, *Tafsīr al-qor'ān* (edition Bulaq 1329) vol. 30, p. ٨٤.

[3]) See *ZDMG* vol. 35 (1881), p. 610–622.

the Book of the Himyarites. It remains to dwell shortly on the narrative of the Book of the Himyarites itself, especially in such particulars as have not been embodied in the later literature, the stress being laid, for obvious reasons, on not strictly martyrological matters.

It has already been observed (see above, p. xxxivf.) that it is not always possible from the headings of chapters in the Index to form any idea of the real contents of the chapters, much less even to guess what interesting information may possibly have found an incidental place there. A short remark made in passing in a martyrology might easily be more important to us than all the rest of the narrative. But apart from such chances, the Index in itself shows that an abundance of information about South-Arabian affairs has been lost with the missing portions of the Book of the Himyarites.

As to the contents of the first chapter we are in doubt owing to the fragmentary state of its heading in the Index. The heading of the next chapter makes it not very probable that the first one treated of the heathen Himyarites and their religion. It is possible that it was devoted to the Jews and their beliefs.

The following two chapters (Chap. II and III) have dealt respectively with Judaism and Christianity, which was just beginning, at that time, to penetrate into the land of the Himyarites. Needless to say, it would have been of great interest to learn the idea the author had formed on these subjects. We have got no reliable information on any of them; even of the traditions as to them that were current in old times we know very little. For the matter of Judaism, to dwell first on that question, the fragments preserved do not give even a hint as to its first appearance in the land.[1]) In the narrative of the Book of the Himyarites the Jews are the ruling part of the people. Jews and heathens seem to go side by side against the Christians, but the king and other acting persons are Jews, and the martyrs are urged, not only to deny Christ, but to become Jews. It is not expressly stated, it is true, in the heading of Chapter IV, that the persecution there mentioned was

1) The Geez version of the Acta gives some particulars in this respect that not are to be found in the Greek text; see Pereira, Historia dos Martyres de Nagran, p. 80. It is, however, impossible to say if they are the author's free constructions or borrowed from the Book of the Himyarites. Yet the description, in this version (loc. laud.), of the negligence of the Jews in matters of religion is in full harmony with the expression "badness of their faith" of the fragmentary heading of Chapter I (Syriac text, p. 3b, 3), which may bear on the Jews. For other old traditions as to the introduction of Judaism see Ibn Hishām, pp. ١٧ f., Ṭabari I, pp. ٩٠١ ff.

also conducted by Jews. But when the Martyr Ḥabṣa (p. 32b) before the Jewish king boasts of her father Ḥayyān having set on fire, in his day, the synagogue(s) of the Jews, it is a sufficient proof of earlier conflicts between the two religions. The Christians of course had an opportunity of outraging in connection with the first Abyssinian expedition told of in Chapter V. But, previously too, such an opportunity may have offered itself, for instance before the persecution just mentioned. Were we informed as to the age in which Bishop Thomas, mentioned in the heading of Chapter IV, lived, we should be able perhaps to fix approximatively the date also of certain other events (see further below, p. l sq.).

It is the same martyr Ḥabṣa who, by the way, helps us to guess what the Book of the Himyarites may have told its readers about the first preaching of Christianity in the land of the Himyarites. In the passage cited above, she states that a certain Ḥayyān, not her father this time, but her grandfather, was the person "by whom God first sowed Christianity in our land."[1]) In itself this notice does not say very much. But a lucky chance aids us to bring it into relief, to a certain extent. In the Nestorian Chronicle from Saard,[2]) that has been edited by Addai Scher[3]) and was compiled, probably, shortly after the year 1036 of our era,[4]) is to be found (part I, p. 218 sq.) the following passage:

"*Notice on the christening of the people of Najrān.*

In the land of Najrān of Yaman there was, in the days of Jazdegerd, a tradesman, well-known in his country, whose name was Ḥayyān.[5]) He went to Constantinople on business and returned to his country. Then he planned to go to Persia and passed through al-Ḥīra. There he frequented the society of the Christians and learned their religion. So he was baptized there and remained in that place some time. Then he returned to his country and exhorted the people to adopt his faith, and made his family Christians, as well as a number of the people in

1) The author himself has stated this (p. 31 a, 11 sq.) referring to what was said already in the introductory chapters of the Book, now missing.

2) Such was, some years ago at least, the official way of spelling the name, for instance in postmarks. I prefer this to the different efforts made to represent the pronunciation, such as Söörd, Séert and others.

3) See *Patrologia Orientalis* vol. IV, V and VII.

4) Cf. Seybold in *ZDMG* vol. 66 (1912), p. 743.

5) The text has Ḥannān, which, as Prof. Sachau has remarked already, may as well be read Ḥayyān; cf. E. Sachau, *Zur Ausbreitung des Christentums in Asien* (Abh. d. Preuß. Ak. d. Wissenschaften, 1919, Phil.-Hist. Kl., No. 1), p. 68, note 2.

this part of the country. And certain persons attached themselves to him and aided him to convert to Christianity the people in the Land of the Himyarites and the adjacent tracts of Abyssinia. In later times there reigned over this country a Jewish king, whose name was Masrūq. His mother was a Jewess, of the inhabitants of Nisibis, who had been made a captive. Then one of the kings of Yaman had bought her and she had given birth to Masrūq and instructed him in Judaism. He reigned after his father and killed a number of the Christians. Bar Sāhdē has told his history in his Chronicle."

It is obvious that this narrative corresponds very well with the version in the Book of the Himyarites, so far as we know it. And especially the name of the Jewish king Masrūq makes it probable that the whole narrative is simply borrowed from that book.[1]) It is known that the Chronicle from Saard to a very large extent is compiled of extracts of old Syriac historical works, that exist no longer.[2]) The same narrative is found also, though much abridged, in the Chronicle of Mari, and as a short notice in the Chronicle of Amr.[3])

The date of this Ḥayyān the elder is indicated by the notice that he went to Constantinople in the days of Jazdegerd I, who reigned 399—420. There is no difficulty, from a chronological point of view, in thinking that a grand-daughter of his died as a martyr some hundred years later. As to the troubles during which the other Ḥayyān, the younger one, burnt the synagogues, their date is not at all indicated in the fragments preserved. Certainly it was somewhere else in the book. The same undoubtedly was the case concerning the first Abyssinian expedition to Yaman. Now, such a date, approximately of course, could be derived from the heading of Chapter IV, did we know the date of Bishop Thomas. Unfortunately we do not even know where he is supposed to have been bishop. If he was bishop in Najrān and preceded the Bishop Paul, of whom the Book of the Himyarites and the Letter of Simeon (as well as the Acta) tell us, then the Abyssinian expedition, caused by the report on persecutions in Yaman which he gave to the king of Abyssinia, cannot easily be the expedition which scholars used to assign to the year 519. For, at the time

1) Cf. above, p. xlii sq., on the hymn of John Psaltes.

2) Cf. E. Sachau, op. cit., p. 13.

3) See *Maris, Amri and Slibae de Patriarchis Nestorianum commentaria* ed. H. Gismondi, I, p. 33, II, p. 28: cf. G. Westphal, *Untersuchungen über die Quellen und die Glaubwürdigkeit des Patriarchenchroniken des Māri . . ., 'Amr... und Ṣaliba . . .* (Kirchhain 1901), p. 153f.

of the persecutions related in the Book of the Himyarites, Bishop Paul had been dead for two years.[1]) Thus he died in the year 521. But if this was the case and, on the other hand, his predecessor, Bishop Thomas, was alive even shortly before 519, one can hardly imagine how Bishop Paul, after only a few years episcopate, had become such an important man that the king, after the surrender of Najrān, first of all had to ascertain that he really was dead.

There are, however, two ways, at least, out of this difficulty. Either Thomas was not bishop of Najrān but of another place, or the persecution and the Abyssinian expedition alluded to must be attributed to a considerably earlier period. As this question cannot be settled definitely with the material at my disposal, for the moment, I will merely mention the martyrology of the holy Azqir as a testimony, probably, to a persecution in the times of the king, Sharāḥbi'il Yakkuf, who was in power in the year 467.[2]) It is to be observed, however, that the author, in speaking, in the beginning of Chapter XLIX, of his sources, mentions as his informants as to the first expedition of the Abyssinians "blessed men who were with them" (see p. 56^b, 15 sq.). This, no doubt, indicates that the first expedition in the relation of the Book of the Himyarites is regarded as being of a comparatively recent date. Still it is noteworthy that these informants, on the other hand, are not the same as those cited with reference to the second expedition. But this, of course, does not necessarily mean that there was a long interval between the two expeditions.

To return, for a moment, to the question how and at what time Christianity was brought to South Arabia, there exists a tradition that attributes this event to a considerably earlier date. The Greek Philostorgios has preserved this often re-narrated story of the holy Theophilos, from Socotra, who was sent by the Emperor Konstantios to the court of the Himyarites, and there succeeded in converting the king.[3])

1) This is according to the Acta § 5 (p. 724) only. The term (two years) is not preserved in the fragments and is wanting in the Letter (see p. 503).

2) Cf. H. Winckler, *Altorientalische Forschungen* vol. I, pp. 329—336 and C. Conti Rossini, *Un documento sul cristianesimo nello Iemen ai tempi del re Šarāḥbīl Yakkuf* (in *Rendiconti della reale Acad. dei Lincei, classe di scienze morali, storiche e filologiche*, Serie Quinta, Vol. XIX, pp. 703—750).

3) Cf. C. Conti Rossini op. cit., pp. 707 sq. To a much earlier epoch has to be attributed the first introduction of Christianity if, as proposed by Ad. Harnack, *Mission und Ausbreitung des Christentums* (3 rd edition, vol. II, p. 156) South-Arabia really is the country meant by "India" in the notice of Eusebius, *Hist. eccles.* V: x, 3, on the voyage of Pantaenos about the year 180. This identification, however, is, as pointed out by Professor Harnack himself (op. cit., p. 152), doubtful.

What ever may be the historical value of this legend in itself, it is certain that neither history nor legends have preserved any traces of such a conversion. The Muhammadan legend of the introduction of Christianity, just alluded to (see above, p. xliii), has preserved no features of obvious historical value. The foreign name Faimiun given to the stranger who converted Abdallah b. ath-Thāmir (cf. loc. laud.) seems to indicate that the legend, in this particular, depends on a story of Greek origin. Other legends, as that of the dispute of the Bishop Gregentius of Ẓafār with the Jews, refer not to the introduction of Christianity but to a later time. The same is the case also with a notice in the Chronicon of Saard already cited, according to which a number of Monophysites, expelled by Justinus, fled, first to al-Ḥīra and from there to Najrān, where they propagated their doctrine.[1]) It is the same also in the case of the Azqir-legend in spite of the, as it seems, considerably earlier date of this legend: Christianity is spoken of as if it had already got a footing in the country (cf. C. Conti Rossi, op. cit., p. 717).

If the information as to the introduction of Christianity in South Arabia is scanty and of problematic value it is still more so regarding the extent to which Christianity spread. Assemani in his *Bibliotheca Orientalis* III:II, p. DCII combines without much criticism several different legendary reports and states on such a basis that "there were in the kingdom of the Himyarites four bishoprics viz. in Ẓafār (archbishopric), in Aden, in a place at the mouth of the Persian Gulf (Assemani thought this place was Ormuz) and finally in Najrān." In fact, if the Book of Himyarites can be relied on in this respect, its information, reflected to a certain extent in the Acta, is the earliest and hitherto the only genuine information that has reached us on that subject. The headings of Chapters VIII, XXX, XXXI and XXXII show that before the persecution of Masrūq there were churches not only in Najrān but also, at least, in Ẓafār and "Ḥaḍramaut", and, besides this, there were Christians (and probably therefore churches) in Mārib and (Ha)jarēn. During the persecution probably all these churches were destroyed. But the Abyssinians came and "many churches" (p. 56ᵃ, 7) were again built in the land. The view of the Book of the Himyarites as to this restoration is obviously that Christi-

[1]) *Histoire Nestorienne (Chroniqe de Séert)* publiée et traduite p. Addaï Scher, II:1, p. 51 sq. (*Patrologia Orientalis*, vol. VII, p. 143 sq.)

anity emerged from the crisis stronger and probably, therefore, with a greater number of churches than before.

As to the localities just mentioned it is not clear what is the meaning of Ḥaḍramaut. One would expect here the name of a town, not that of a district of such an extent as the valley of Ḥaḍramaut. It is possible, of course, that a place in this valley was once designed by that name, though I could not establish which place it may have been.[1]) The principal place of Ḥaḍramaut in old times is said, on the authority of Plinius, in this case not very strong, to have been the town Sabota, which is to be identified with the ΧΦΠ⋛ of the inscription Os. 29,6 and Shabwa of our days.[2]) This place would suit here inasmuch as it is not too far from Yaman, being situated only some two hundred kilometres east of Mārib. Ruins of a Himyaritic town are to be seen there (see Bury loc. laud. and *Handbook* loc. laud.) Several ways lead from Shabwa to Najrān and to Mārib.[3]) To judge from an often cited passage from al-Hamdānī (op. cit. p. ٨٧, 23 ff.: "Shabwa between Baiḥān and Ḥaḍramaut") one must think that it did not belong to Ḥaḍramaut; but Nashwān[4]) states expressly that it was "a town of the Himyarites in Ḥaḍramaut." Nothing in our text, however, indicates that this town is meant by the name Ḥaḍramaut. It is just as possible that this name is used there only by a mistake of the Syriac author, who, perhaps, had heard of a town in Ḥaḍramaut and had then forgotten the name of the town.

Hajarēn, proposed by me for the fragmentary ..*jryn* of the MS., is known as the name of a place in Wadi Doān[5]) in the vicinity of which the German traveller L. Hirsch (op. cit., pp. 168 and 171 f.) saw the ruins of an ancient town. To al-Hamdānī and other Muhammadan authors it is known by the name الحجران; nowadays it is called Ḥajarēn (cf. Hirsch op. cit., p. 162). Now it is of course a very delicate

---

[1]) As to Ḥaḍramaut as a place-name see v. Maltzan, *Adolph von Wrede's Reise in Hadhramaut* etc., p. 116.

[2]) Cf. E. Glaser, *Skizze der Geschichte und Geographie Arabiens* II, pp. 20, 88, 93 f. and M. Hartmann, *Die Arabische Frage*, pp. 171, 419. As to the site of this place compare C. Landberg, *Arabica* V (Leiden 1898), pp. 245 ff., L. Hirsch, *Reisen in Süd-Arabien, Mehra-Land and Hadramut*, p. 205, L. W. C. van der Berg, *Hadhramout*, p. 12 and map, G. Wyman Bury, *The Land of Uz* (London 1911), pp. 218, 247 and map, *A Handbook of Arabia* (Admiralty War Staff 1916) Vol. I, p. 511.

[3]) Cf. Glaser op. cit., p. 94 and al-Hamdānī, *Jazīrat al-ʿarab* (passim).

[4]) *Angaben etc. herausgegeben von* 'Aẓimuddin Aḥmad, "E. J. W. Gibb Memorial" XXIV, p. ٥٣, 10 f.

[5]) See L. W. C. van den Berg, *Le Ḥadhramout*, pp. 13, 24 and map.

question, how it could be allowable to suppose a form Hajarēn, looking like a vulgar Arabic dual, to have existed in a MS. of the year 932, or rather in a work of the 6th century. It is a matter of course, it is true, that my reading of the name is nothing but a guess given for the simple reason that I can propose no better. Still the objection just based on the vulgar Arabic form of the name is not too serious. For I do not think that this name originally was a North-Arabic dual as in the Muhammadan literature. The word itself *(hajar)* is, as already al-Hamdānī well knew, a South-Arabic word meaning *town*. And this language possessed a termination *ēn* or *īn* commonly used to form place-names.[1] This termination is often taken by the Arabs as that of a dual, and so, I think, the learned Muhammadan authors formed a regular nominative of the dual, viz. al-Hajarāni, not only with termination of the North-Arabic dual but also with the article of that language[2] applied to the South-Arabic word. Thus it is an old vernacular form Hajarēn (Hajarīn) that I am disposed to seek in the place-name of which the letters . . *jryn* (text p. 5) are the remains. As to the place itself it may be left an open question whether the ancient town in Wadi Doān is concerned, or possibly another place bearing the same name.

Christianity maintained itself in these parts, at least in Najrān, till the days of the caliphate of Omar. He is said[3] in the year 13 after the Hijra to have ordered the Christians in Najrān who still refused to embrace Islam to be deported to Irāq. The place called Najrān of al-Kūfah is thought to derive its origin from this event.[4] If we hear of bishops of the Najranites in later time,[5] between 846 and 935, it is perhaps these "Najranites" that are meant.[6] As to Judaism, it is well known, especially since the journey of Halévy,

1) Cf. e. g., G. Kampfmeyer, *ZDMG* vol. *54* (1900). p. 647f. and C. Brockelmann, *Grundriss der vergleichenden Grammatik der semitischen Sprachen I*, p. 393.

2) Im consequence al-Hamdāni (loc laud.) wishes to make us think that the place really consisted of *two* towns.

3) See Ṭabarī, *Annales* I, p. ٢١٦٢.

4) See for instance *Jâcûts Geographisches Wörterbuch* ed. Fr. Wüstenfeld, IV, p. ٧٥٧. Another Najrān, in Haurān, is mentioned by Yāqūt on the next page, and still exists.

5) *Chronique de Michel de Syrien* ed. J.-B. Chabot, vol. IV (Paris 1910), p. 756–759, cf. *Revue de l'Orient Chrétien* vol. 4 (1899), p. 499 (No. 53), p. 502 (No. 30), p. 505 (No. 17) and p. 506 (No. 13).

6) See, however, on a bishop of Yaman and Ṣan'ā about A. D. 835, *The Book of Governors*, ed. Budge, I, p. 238 and, on Christians in Najrān A. D. 897, C. Arendonk, *De opkomst van het Zaiditische Imamat* (Leiden 1919), p. 128, 309; cf. C. Conti Rossini, *RSO* vol. IX, p. 429.

that it is still alive in the country. A deportation of the Jews in Najrān to al-Kūfa of which Ṭabarī tells us[1]) on the authority of al-Wāqidī therefore seems to have been of only temporary effect, if it was brought about at all. Probably the Jews in Yaman were too numerous to allow such a proceeding.

As to the Jewish King himself, Masrūq, the notice in the Nestorian Chronicle from Saard, cited above pp. xlix sq., informs us that his mother was a Jewish slave and his father a king of Yaman. He succeeded his father on the throne, but he followed his mother in her religion, which obviously was not his father's. We do not learn from the fragments preserved if this was the version also of the Book of the Himyarites. Still his descent from a slave would well account for the remark of the martyr Ruhm (p. 37[b], 11 sq.) that not one of Masrūq's nobles, nor even the King himself, was worthy to take her to wife. It is striking, however, that the fragment, speaking (p. 43[b]) of his predecessors on the throne and mentioning one of them by name, does not make a single allusion to the fact that they were also his ancestors. In the situation pictured in this passage such a reminder would have been quite appropriate, and one therefore feels tempted to think that Masrūq, according to the Book of the Himyarites, was not a near relation to his predecessors, even if he was a member of the same royal family.[2]) I think it, however, more probable, as observed above, that the narrative of the Nestorian Chronicle is simply borrowed from the Book.

As already pointed out (cf. above, p. xlviii) the Jews are the ruling fraction of the persecutors and, probably, of the people; in Najrān, of course, the Christians are in power. The heathens stand back in a strange manner, but it is not clear if this was permanently so, owing, perhaps, to numerical or social inferiority, or only for the short period of the reign of Masrūq, owing to his being a Jew. The political situation, however, allows, in my opinion, of but one explanation: the Christians held with the Abyssinians, but the Jews and the heathens, who certainly formed the bulk of the people, represented the national aspirations and worked for political independence. Amongst these, let us say, nationalists the Jews had probably the advantage of relations abroad, with their co-religionists (Tiberias is mentioned p. 7[a]), and perhaps also with the Persians. This and the fact of the King being a Jew gave

[1]) Ṭabarī, *Annales I,* p. ٢٥٩٥.

[2]) Cf. Martin Hartmann, *Die Arabische Frage,* p. 507.

them the momentary preponderance which in the Book of the Himyarites with its ecclesiastical character is so strongly emphasized.

The many martyrologies constitute the central part of the Book of the Himyarites. Of them only some few particulars may be pointed out.

A certain number of the martyrs are burnt and it would be of special interest, in respect of the famous verses in the Koran, Sura LXXXV, 4 sq., to be able to state that, in some cases at least, the fire was made in a trench or pit. But so far I can see this was not the case. The Book has nothing of that artificial or phantastical element so often met with in later martyrologies. The tyrant and his executioners, to be sure, do their utmost to invent deliberate and deterrent punishments. But when they are to be carried out it is done in a quite natural and practical way without affectation and unnecessary apparatus. Martyrs, thus, are burnt in the church in Ẓafār, where they had repaired, together with the building itself (pp. 7^b, 19^a). The same method was practised also in Najrān. But there the fire was fed with fresh fuel before the martyr ẒRWYB(a) was cast into the flames (p. 18^b, 3 f.) and the same thing was repeated the next day again in the cases of Tahnah and Aumah (Chapter XV). That this was the case is not said in the heading of the chapter (nothing more is preserved of it), but it appears from the little retrospective note that ends (p. 19^a, 11–26) the preceding part of the narrative specially devoted to martyrdoms by fire. There we are given to understand that all these martyrs were burnt in the churches of Ẓafār and Najrān respectively, and only the Martyr Ḥadyah alone in her own house. Of a trench or a pit filled with fire, therefore, there probably was no use in this work. That it occurs in the Acta has already been stated above (p. xxxii). But it is hardly favourable to the credibility of this story that such a troublesome arrangement as this pit of fire should be used only once, for one women and her son. As to the use of punishments by fire in Yaman cf. C. Conti Rossini, op. cit. p. 744, foot-note (2).

The other martyrs are beheaded, or else killed by the sword or by arrows, flogged to death, or bound to wild camels and dragged out by them into the desert.

A noticeable fact is the moderation the work observes as to miracles and omens. It is of course possible that the missing portions told of more incidents of that kind but at all events what remains indicates a moderation that inspires confidence. Chapter IV seems, to judge from

the heading, to have told of some omen. Besides this, only Chapter XVI dwells on miraculous matter as a conclusion to the narrative of martyrdoms by fire just spoken of. This portion of the chapter seems to have had its own rubric of which a few words (among these the names Gabriel (?) and Eliyah) still remain (see p. 19b, 13–15). A portion of it is preserved on p. 20b. The miracles are described as a gleam of light, the rumble of a sounding board calling for service, the voices of a service, an odour, surpassing the finest perfumes, issuing from the spot where the martyrs had died, a well of water and oil springing up from the same place—"miracles" most of which could present themselves at any time and anywhere to excited minds in troubled times.

Even the very utterances of the martyrs to the tyrant show a certain moderation as compared with what is often met with in the traditional martyrologies. In response to the command of the tyrant that they should deny Christ, spit on the cross, dip a finger in a bowl containing blood[1]) and become Jews, the martyrs reply, as a rule, by shortly but clearly confessing Christ, blessing the cross and offering thanks to God for the glory of martyrdom awaiting them. In some cases, it is true, they manifest the tendency to revile and provoke the tyrant that is so well known in most martyrologies. But even then one misses with satisfaction the equally common tedious and insipid theological discussions. The author has succeeded in holding them back till the speeches in Chapters XLI, XLVI, XLVIII, and till his own concluding discourse in Chapter XLIX.

The martyrdoms in Najrān are, so far as the fragments show, minutely dated. Certainly the work has stated the dates of other important events also, such as the years of the Abyssinian expeditions. On p. 56a we learn that on the second expedition of the Abyssinians the King and the bulk of the army stayed in the country for seven months.

The dates preserved are the following:[2])

1. The week-days Tuesday and Wednesday, (certainly of the same week as the next date viz. the 20th and 21st of the latter Teshrī): martydoms, related in Chapters XIII—XVI (see p. 19a, 21 sq)

[1]) On this ceremony and the use of blood in oaths and covenants see W. Robertson Smith, *Kinship & Marriage in early Arabia* (London 1903), pp. 56–61 and J. Wellhausen, *Reste arabischen Heidentums* (2. edition), p. 128. In the same way is an episode in the Letter (and the Acta) to be understood. At the execution of Ḥārith (Letter, p. 512 5 f., Acta, § 20 sq.) the Christians rushed forward, took of the blood of the Martyr, and smeared it on their own bodies. In so doing they declared their readiness to stand or fall with him

[2]) Parts of the single dates not expressly given in the text are put in brackets.

2. Friday (23rd of the latter Teshrī): martyrdoms of the free-born men, related Chapter XVIII (see p. 26[a], 10).

3. Sunday, 25th of the latter Teshrī: martyrdoms of Ḥārith and ʿArbai (?), related Chapter XIX (see p. 23[a], 20 sq.).

4. Monday (26th of the latter Teshrī): Abdallah b. Afʿū is permitted to bury the bodies of the martyrs of the preceding days (p. 23[a], 23).

5. The same day: Dhū-Yazan is ordered to collect and bring out before Masrūq the wives of the martyrs of the preceding Friday (see p. 25[b], 26).

6. The same day, 26th of the latter Teshrī: the women just mentioned are put to death on their way out, related Chapter XX (p. 30[a], 21 sq.).

7. Tuesday (27th) of the latter Teshrī: martyrdom of Ḥabṣa, related Chapter XXI (p. 31[a], 28—31[b], 1. 36[b], 7 sq.).

8. Wednesday (28th) of the latter Teshrī: martyrdom of Ruhm, of her daughter Aumah and her grand-daughter Ruhm, related Chapter XXII (p. 43[b], 7 sq.).

In these two last cases the week-day and the month are stated, but not the actual dates. In most of the cases the week-day alone is given, to which I have added in brackets the proper date in consequence to the two cases (3 and 6) of full dating. There is, however, as often is the case both in Syriac and Arabic writings of the Middle Age, some inconsistency in these dates. For in the year 523 A. D., which, no doubt, is the year of these incidents, November 25th (see above no. 3) fell not on a Sunday but on a Saturday.

As to this discrepancy, stated already in my preliminary note on the Book of the Himyarites, Professor F. C. Burkitt kindly wrote to me: "The *week-day* is likely to be right, if the work is that of an eyewitness; it is likely to be wrong, if it is only arrived at by calculation." This remark, I think, hits the nail on the head. In the present case the decision is easy. For it is of course not by a mere chance that Saturday, the Jewish sabbath, is left free. It is the date that is wrong and must be increased by one in all the cases given above. The nearest years in which November 25th really fell on a Sunday would be 518 and 529. In the Abyssinian Calendar the day of the Martyrs of Najrān is Hedar 26th, Hedar being the month that, generally speaking, corresponds to

November, and the 26th being, as just shown, the rectified date of the martyrdom of Ḥārith.[1])

In speaking of the martyrdoms it should be observed that the martyr Ruhm, of course the "Rome" or "Duma" of the Letter of Simeon and the "widow" of the Acta, is not, in the Book of the Himyarites, the wife of Ḥārith as is stated in the recensions of the Letter offered by the works of John of Asia and Zacharias of Mitylene, and in the Abyssinian tradition, the Acta as well as the Synaxarium under Hedar 26th.[2]) This is nothing but a secondary combination which, however, was taken as an original trait by J. Halévy[3]) and, in connection with other similar mistakes, led him to his hypercritical attitude towards the Letter of Simeon. According to a notice on p. 36b, 24 Ruhm was a relation of Ḥārith, not his wife. Her husband, however, was amongst the martyrs killed during the last few days before her own death, and his name, therefore, is certainly amongst the names of the martyrs given on pp. 24 sqq. though not specially indicated as the name of her husband. As he was in a very prominent position it is not impossible that he was actually that 'Arbai (?) who suffered together with Ḥārith on Sunday. A son of hers is mentioned (p. 25a, 10 sq.) as one of the martyrs. Of the two younger women the one was her daughter, the other her granddaughter, whose mother, 'Amma, however, had been killed already along with the bulk of the free-born women. As stated above (p. xxx) these two younger women are, for the sake of brevity, called her daughters (p. 30b and p. 39a), and this expression has misled the author of the Acta to think that they both really were so. The notice (p. 36b, 22 sq.) that Ruhm was of the family (or tribe?) Jaw, (cf. below, p. lxxiii) is of interest, as also in general the social position of this woman and her relation to former kings, to one of whom she lent money.

The martyr Ḥārith in the Letter of Simeon is called Ḥārith b. Ka'b, a name that is adopted, though disfigured, also in the Acta. Since

[1]) Hedar 26th exactly corresponds to November 22nd of the Julian Calendar, cf. J. Ludolf, *Ad suam historiam aethiopicam commentarius*, p. 399; the Abyssinian Synaxaria mention the martyrs of Najrān under Hedar 26th. In the Roman calendar the day of "Arethas et socii" is Oct. 24th and so it is in the calendar of the Syriac Maronites, but in the Jacobite Menologies, edited by Nau *(Patrologia Orientalis*, vol. X), Dec. 31th, in the Armenian Synaxarium, edited by G. Bayan *(Patrologia Orientalis*, vol. XV), Sahmi 11th (i. e. Oct. 20th), and in the old Calendar of Jerusalem as preserved in two Georgian Manuscripts (Heinr. Goussen, *Über georg. Drucke und Handschriften* etc., München-Gladbach 1923, p 34) Oct. 4th.

[2]) See Fell in *ZDMG* vol. *35* (1881), p. 58 and E. Pereira, op. cit., p. 90 and p. 171.

[3]) See *Revue des études Juives*, vol. *18* (1889), p 164 sq.

Caussin de Perceval [1]) observed that this was the name of a South-Arabian tribe settled in Wadi Najrān, it has been an object for much suspicion on the part of scholars in its use as the personal name of the martyr. Most scholars have on this ground rejected the name in that application as a mistake, and many have been ready, following also in this in the footsteps of Caussin de Perceval, to accept the name proposed by the Muhammadan tradition, Abdallah b. ath-Thāmir, as the true name of that person. As observed already this Abdallah b. ath-Thāmir in the Muhammadan legend is said to have been the person who, practically speaking, introduced Christianity into Najrān. But tradition is not unanimous as to the question whether he was put to death in connection with the persecution of Christians let loose on Najrān by the Jewish king. According to others he had died long before that time.

Now we know that, according to the Book of the Himyarites, Ḥārith was *not* the person who introduced Christianity into Najrān, but on the other hand he *certainly* was one of the martyrs there and the chief of them (cf. p. 36^{b},25). Thus there is not very much to support the identity of this Ḥārith with the Abdallah of the Muhammadan legend. And the chief reason for identifying them exists no longer. For in the Book of the Himyarites he is only called Ḥārith, the Kunya-name being unknown in its narrative. By chance the very passage seems to be preserved where Ḥārith is introduced into the story, viz. p. 8^{a}, 17. Even in that place he is called Ḥārith without any additional name. [2]) And it cannot, of course, be urged that the name Ḥārith itself was unknown in Wadi Najrān. It can then be left an open question whether the name of his father really was Ka'b, as in the letter of Simeon, or whether this information is a mistake on account of the tribal name Ḥārith b. Ka'b.

It is a pity that nothing is left of the narratives of the persecutions in other places, Ḥaḍramaut, Mārib and (Ha) jarēn. Probably, however, they would not, if preserved, have added very much to our knowledge in geographical, ethnographical or archaeological respects. Even what is told about Najrān in this respect is next to nothing. We understand that the author thinks Najrān to be a great fortified town. The ditch outside the wall, where the bodies of the shot-down women were cast, is most naturally taken as a moat. It is not without interest to observe that it is designed by words borrowed from the languages

[1]) Caussin de Perceval, *Essai sur l'histoire des Arabes* I, p. 129.

[2]) It is the same also in the hymn of John Psaltes, cf. above, p. xliii.

of the two great military powers of the epoch, the first time (p. 30ᵃ, 14) by the Persian *kandaq*[1]), the other time by the Greek φόσσατον. Fortifications, it is well known, are not seldom spoken of in the South-Arabian inscriptions, and even Aelius Gallus, on his famous expedition to Yaman, had to arrange a regular siege of "Marsyaba", a siege, moreover, that he was soon forced to give up again.

Buildings and dwellings are nowhere described; we only learn (p. 43ᵃ, 25) that Masrūq, during his stay outside Najrān, lived in a dārthā dᵉ qaiṣē, not considering for the moment whether this means a wooden house, or possibly a camp protected by a stockade (cf. p. 35ᵃ, 22, where, at all events, the camp is spoken of). In the Acta (§ 21) Dunaas, in consequence of this, is said to live in a tent outside the town (cf. above, p. xxviii).

According to the Book of the Himyarites Yaman was in comparatively lively communication with the Greek-Persian world.[2]) The way passed by Ḥīrtha dᵉ Naʿmān. Also in the Book Masrūq writes to Mundhar[3]) in Ḥīrtha. In Ḥīrtha the ambassador of the King, Afʿū, was baptized, (p. 23ᵇ, 8–14). In Najrān stayed two presbyters from Ḥīrtha (p. 14ᵇ, 19 f.), and also amongst the men of Masrūq is a man, "Christian in name", *i. e.*, probably, a Nestorian, from Ḥīrtha. With this one may compare the significance of Ḥīrtha not only in the Letter of Simeon and the Acta but also in the passage, cited above, (p. xlix), from the Chronicle from Saʿard (vol. I, p. 218 sq.), where Ḥayyān, going from Najrān to Persia, passes by Ḥīrtha, as also, finally, in the record in the same work (vol. II, p. 52), where the Jacobites expelled from Ḥīrtha fled to Najrān. The Muhammadan historiography shows the same thing, as can easily be seen from the excellent work of G. Rothstein, just cited.

The interior of Yaman obviously was not, at this time, such an inaccessible and inhospitable country as it has become since. Amongst the martyrs we meet with, besides Himyarites and Abyssinians, not only the two presbyters from Ḥīrtha just mentioned, but also two

---

1) Cf. J. Horovitz in *Der Islam*, vol. *12* (1922), p. 179, note 2.

2) Cf. Hartmann, *Arabische Frage*, p. 496.

3) Mundhar in the heading of Chapter XXV is called bar Zaqiqa. The name of his mother was according to Ṭabari (*Annales* I, p. ٩٠٠) Māriya, though she was called also Māʾ as-samāʾ. According to Th. Nöldeke (*Geschichte der Perser und Araber*, p. 169, note 4) her name was, on the contrary, Šaqīqa cf. G. Rothstein, *Die Dynastie der Laḫmiden in al-Ḥira*, Berlin 1899, (p. 75 sqq.), by which name she is known to the Byzantine historians and, consequently, also in the Acta (Σακικὰς, § 25). Zaqifa of my preliminary note p. 34, is a mistake. As to its real form in the Book, Zaqiqa (instead of Shaqiqa) cf. ὁ Ζεκικῆς in Theophanes (see Nöldeke and Rothstein ll. ll.).

Greeks, the presbyter Sergios and the deacon Ḥananya and a Persian presbyter Abraham (p. 14ᵇ, 20 sqq.).

The Himyarites are characterized (p. 55ᵇ, 6 sq.) as a barbarian people[1]) of whom one could expect but little. It is not without humour that it is an Abyssinian whom the Book makes deliver this both severe and indulgent verdict. That the Himyarites could not make themselves understood by the Abyssinians appears from the notice on p. 49ᵇ, 18. 20.

The Abyssinians are deliverers sent by God. Of the decisive battle and the death of Masrūq one can form no very clear idea from the fragmentary narrative on pp. 45 sq. The remains are in a condition to make a reconstruction rather arbitrary. About the continued work of "liberation", on the other hand, we learn enough to understand that in many respects it was like other operations of that kind. One easily realises that it was a hard thing for the country to recover from what it had now to suffer. The Abyssinians "began to roam through all the towns in the provinces of the Himyarites, wasting and plundering to their hearts' content" (p. 49ᵃ, 23 sqq.). After a sojourn of seven months during which they "performed all they wished by the power of their Lord, who was with them, and took there all that their eyes desired, by the grace that followed them" (p. 56ᵃ), they at last returned to their own land taking with them not only fifty persons of the royal family, but also many other heathen Himyarites who thus had to go into an exile, probably in truth not very different from slavery.

Unfortunately an ill chance has obliterated, in the midst of an otherwise legible text, the name of the Himyarite, of the Royal family, whom Kāleb made his tributary king in the country. As to the reading cf. below, the note on the Syriac text of p. 54ᵃ, 23. It is, however, certain that in the Book of the Himyarites this name was not Abraha. More probably it is to be brought into connexion with the name that occurs in the final note to the Letter of Simeon as edited by I. Guidi. There (p. 515) that man is called ܐܣܡܝܦܐ. There is, in the Preussische Staatsbibliothek, a manuscript (Ms. orient. oct. 1257) that is a carefully written copy of a manuscript in Diarbekr, of the contents of which an account is given by Mgr. Addai Scher.[2]) This MS. contains also the letter of

[1]) A similar statement is made in the introductory note to the hymn of John Psaltes.

[2]) *Journal Asiatique* Série 10, Tome 10 (1907), p. 398—401. I am indepted to Professor Heinrich Goussen of Bonn for the information as to the existence of the Berlin copy. To the authorities of the Staatsbibliothek I am much obliged for having placed at my disposal here in Lund, with the well-known generosity of the German libraries, this as well as other costly manuscripts.

Simeon in the same recension as that edited by I. Guidi. To judge from the introductory note, reproduced in *Journal Asiatique* (p. 400, note 1), it is here derived from the church history of Bar Sāhdē. But, except that note, nothing suggests this origin[1]). The text is in full accordance with the text of Guidi, the variants in no case being of fundamental consequence. Not seldom the text follows that of Guidi's MS. P. In this Berlin MS., now, the name of the Himyarite in question is ܐܠܦܝܪܐ. Here the name ends, not counting the ܐ (of the Syriac termination?) on the same letter ܪ as in the Book of the Himyarites. Unfortunately the obvious resemblance seems to be limited to this. At all events the name in the Book certainly has not had the ܠ that the name in the Letter of Simeon has in both texts. It is however not quite impossible that the letter after ܐ in the Book really was ܦ, corresponding, not counting the ܠ, to the ܦ in the Letter. If, on the contrary, it was a ܣ it should be noted here that the name ܐܣܘܪ does in fact occur elsewhere in the Book (p. 25, three times) as the name of a martyr. To me it looks as if the letter preceding the ܪ in the Book must have been a ܘ.

Be that as it may, whether the name in the Book and the corresponding name in the Letter are variants of a common original form or not, it is obvious, as just stated, that the name in the Book was not Abraha, as in the Greek tradition, viz. in the Acta, in the narrative of Procopios—there, it is true, in a different character—in Michael Syrus[2]) and, though in somewhat varying connection, in the Muhammadan tradition that depends on the Greek one. For this reason the Book of the Himyarites and the Letter of Simeon must be classed by themselves.

As to this person and his subsequent fate we learn nothing in the Book. The account has reached its aim in showing how the divine vengeance befell the persecutors and a new state of things was established through Kāleb, the liberator sent by God.

THE SOURCES OF THE BOOK OF THE HIMYARITES AND ITS AUTHOR

The inquiry as to the relation that the Book of the Himyarites holds to the works of the Greek and Muhammadan traditions has shown that

[1]) Thus there are no other extracts from the work of Bar Sāhdē, as one might be made think from the way in which the work is mentioned by Baumstark, *Geschichte der Syrischen Literatur* (Bonn 1922), p. 135.

[2]) See *Chronique . . . editée* p. J.-B. Chabot, Book IX, Chap. XVII (vol. IV, p. 274).

it is a source of some of them, but that itself is not dependent upon any of them. Nor does its author refer to any other written work as his source. And even in the portions now missing from the work he can scarcely have done so except, perhaps, in the first three chapters. The Book of the Himyarites pretends to have been written shortly after the events described and on the basis mainly of oral records of eye-witnesses.

The author states in the last chapter (p. 56^b), that his object has been to tell of events that have taken place in the land of the Himyarites "many generations ago and even until the coronation of those victorious ones who have now suffered martyrdom there." He has learned of this from believing Himyarites who were eye-witnesses of the events they have told him of. About the first expedition of the Abyssinians he has heard from "blessed men (ܛܘܒܢ̈ܐ) who were with them." The history of the second expedition of the Abyssinians is related by "still other men who went with them to make war" against the Jews.

It appears from passages such as p. 23^a, 25 sq. and 35^b, 14 sq. that the author somewhere in the first portion of his work has given a detailed account as to his informants. To this passage, unfortunately lost, he refers therefore, when (p. 23^a, 23—23^b, 14) he introduces one of these informants, the believing Abdallah b. Afʿū, recording his attitude towards the incidents, mentioning his father who, a heathen, was one of the magnates around Masrūq, and telling how Abdallah made use of his position to obtain leave to bury the martyrs. To this same passage he refers also when he (p. 35^b, 14 f.) makes us acquainted with another of his informants, the believing Afʿū, brother-in-law of the Martyr Ḥabṣa, who had informed him how he had secretly gone out into the desert for the bodies of this Martyr and the Martyr Ḥayya and buried them. Abdallah "and those with him" he refers to also p. 24^a, 26 sqq. as the ones who had written to him, from memory, the names of martyrs recorded on p. 24^b—25^b. In other cases[1]) he refers to his informants without mentioning them by name. Once, in establishing the relation of a miracle (p. 20^b, 5 sq.), he makes them confirm by oath the veracity of their statement.

It is not necessary specially to point to expressions such as (p. 56^b, 9) "these victorious ones who have *now* suffered martyrdom" to prove that the author himself pretends to have written his work shortly after

[1]) See pp. 20a, 15 (fragmentary), 20b, 5 sq. 22, 25b, 23 sq. 30 a, 27 sq., 30b, 27 sq.

the principal incidents pictured in it. But it merits attention that the narrative of the believing Afʿū as to the burial of the martyrs Ḥabṣa and Ḥayya (p. 36[a], 27 sq.) reveals by itself that it was in fact made up even before the second expedition of the Abyssinians. For Afʿū there declares that he had *not yet* dared to save any of the bones of the martyrs for fear of the Jews, because it was to risk one's life to be found to have such relics in one's possession. The author himself immediately before has thought necessary by the remark "for the Jews were still ruling in the land" to point out that this was no longer the case at the moment when he wrote his work.

As to the person of the author we learn next to nothing in the fragments. In the final note of the work he was hardly even mentioned if, as I think is the case, the fragments XXIX and XXX (pp. 60 and 61) are in unbroken sequence. The last lines of Fragm. XXIX (p. 60), it is true, are fragmentary, but it is, notwithstanding, obvious that they have had for subject the retributive justice of God. And the lacuna at the top of the following page (Fragm. XXX, p. 61) hardly offers the necessary space for the author to be mentioned there. More likely he was named in the preface immediately before our Fragm. I. The only notice of him still preserved is the passage (p. 23[b], 8 sq.) where it is stated that, after the persecution, he baptized with great ceremony the Himyarite Afʿū, father of Abdallah, in the church of the true believers (probably the Monophysites as opposed to the Nestorians) in Ḥīrtha, "when we (*i. e.* the author) still were there."

One cannot abstain from comparing this with the situation pictured in the Letter of Simeon of Bēth Arshām. The embassy with which Simeon came to the camp of Mundhar there heard, from the Jewish side, the first news of the persecution in Najrān. Returning to Ḥīrtha they obtained more detailed information. There, for some time, had been staying a legation consisting of Christian Himyarites, sent there already by the Christian king of the Himyarites, whose death now had given Masrūq the opportunity of usurping the power. At the rumour of their king being dead they had sent a person back to their land to gather information. This person, at this moment, had returned to Ḥīrtha where, in consequence, now a certain number of Himyarites were informed of what had happened in their land. Simeon only stayed a short time in Ḥīrtha. Some one in the company may have stayed longer. No doubt refugees from Yaman little by little arrived in the place. They had found their way there before, and so they did

later (cf. above, p. lxi). Thereby arose just the situation in which the author of the Book of the Himyarites could gather the information necessary for his work, up to Chapter XXXV inclusively. It is not necessary to think that he stayed at Ḥīrtha long enough to learn also of the second expedition of the Abyssinians. But certainly the conversion and baptism of Af'ū could be most easily explained by assuming Af'ū also in his turn to have come there as a fugitive before the Abyssinian avengers. Be this as it may, the notice (p. 23ᵇ) just cited says expressly that the work was not put on paper in Ḥīrtha. Moreover it is obvious, from the Index as well as from the fragments preserved, that the material was not nearly so rich for this part of the work as for the earlier part. The facts are scarce and the edifying meditations take more place.

About the author we learn, by all this, nothing new. He, of course, was not necessarily a member of the embassy of Justin mentioned above. But perhaps there is a hint as to his name and social position to be derived from another quarter. For in the Acta (§ 2) we are informed that "the land of the Himyarites was as thickly settled and populous as Ruṣāfa." This Ruṣāfa the learned editor and commentator of the text in the *Acta Sanctorum*, Pater Carpentier, identified (p. 726, note z) with the Syriac town near Rakka, that the Greeks called Sergiopolis. Concluding from this mention of Ruṣāfa, I. Guidi (op. cit., p. 471, note 3) suggested that the author of the Acta was a monk or priest of that town, and very likely the Bishop Sergios (or Georgios) of Ruṣāfa[1]), mentioned in the Letter of Simeon (p. 507) as a member of the embassy from the emperor to the King Mundhar, to which also Simeon belonged. Now, referring to our inquiry as to the relation that the Acta hold to the Book of the Himyarites as one of their two Syriac sources, the other being the Letter of Simeon, and taking for granted that the mentioning of Ruṣāfa must be ascribed to the Syriac, not the Greek, sources it is

[1]) In the text of Guidi his name is Sergios, but in Guidi's Ms. P it is Georgios, and so also in the Berlin copy of the old Ms. of Diarbekr mentioned above. The variant probably is a mere graphical one. Otherwise no bishop of Ruṣāfa of this epoch is known to me (later on there was both a Sergios and a Georgios). Still it may be observed that, in an old, now ruined, basilica at Ruṣāfa, once rebuilt and restored by a Bishop Simeon in the year 1092 or 1093, there occur columns from an older building with capitals of about the epoch of Justinianus. On a number of these capitals the following inscription is to be read: ΕΠΙ ΣΕΡΓΙΟΥ ΕΠΙΣΚΟΠΟΥ ΤΟΥ ΣΥΝΓΕΝΟΥΣ ΜΑΡΩΝΙΟΥ ΤΟΥ ΚΩΡΕΠΙΣΚΟΠΟΥ (see S. Guyer, *Ruṣāfah* in Sarre-Herzfeld, *Archäologische Reise im Euphrat- und Tigris-Gebiet*, vol II, Berlin 1920, p. 15). From this it must thus be concluded that once in the 6th or following century there was in Ruṣāfa a Bishop Sergios.

likely enough that this particular in the Acta should be derived from the Book of the Himyarites. Taking up thus the suggestion of Professor Guidi in a modified form I think it possible, if not very probable, that the author of the Book of the Himyarites was just this Sergios (or Georgios) of Ruṣāfa. Professor Nöldeke, in his review of the edition of the Letter by Professor Guidi, rejects this suggestion of Guidi as to the author of the Acta saying: „Wer mit Simeon in Hîra zugegen war, der hätte doch wohl mehr getan, als dessen Erzählung nur etwas auszuschmücken."[1]) After the preceding account of the Book of the Himyarites, of its contents and of its relation to the tradition, the words of Professor Nöldeke strike one as nearly prophetic. The author of the Book of the Himyarites has certainly "mehr getan".

In fact even Professor Guidi has hinted at a modification of his view. For as he (op. cit., p. 500) illustrates his idea as to the tradition on the incidents in Yaman by drawing up a sort of *tree*, he there not only puts the Acta in their due place, but places on a stage above, as another and preceding degree, parallel with the Letter of Simeon, the Bishop Sergios (Georgios) of Ruṣāfa. If in this place we put, instead of Sergios (or Georgios), the Book of the Himyarites we have, in my opinion, given to this work just its due place in the tradition, with the slight modification only that the hymn of John Psaltes also probably depends, directly or indirectly, on the Book of the Himyarites.[2])

Possibly, thus, the Book of the Himyarites was written by Sergios (or Georgios) of Ruṣāfa. But this cannot be proved by conclusive evidence. It would be, besides, of no great importance for the estimation and understanding of the work. For we know nothing of this person except this, that he was with Simeon of Bēth Arshām in Ḥīrtha. We do not know for certain, as already observed, even what his name was.

THE HISTORICAL VALUE OF THE BOOK OF THE HIMYARITES

The preceding inquiry has dealt with what the author of the Book of the Himyarites wishes us to know and think as to the incidents in Yaman and as to the sources of his own work. The internal value of this work, its authenticity and its trustworthiness, have not been as yet discussed. These points however decide whether the Book of the Him-

[1]) See *Göttingische Gelehrte Anzeigen* 1882: 1, p. 206.

[2]) As to its age see above, p. xlii. It formerly was thought to have been composed shortly after the persecution.

yarites has any value other than a literary one, as being a link in the traditions on the events that it describes, that is to say, if it has any historical value. We have seen that the Book of the Himyarites and the Letter of Simeon, though from a strictly literary point of view independent, are closely akin as to their contents and the situation from which they proceed. The one is but the earlier pamphlet, hastily written immediately on the arrival of the first information, with the purpose of raising the hue and cry against the persecutors; the other is the later, elaborate, historical record, quietly compiled on the basis of fuller knowledge after the affair had been settled. The question as to the authenticity of the one, therefore, includes the question also as to the authenticity of the other. If the Letter of Simeon is genuine, then there is but little doubt that the Book of the Himyarites also is what it claims to be.

This, however, does not in the least imply that the authenticity of the Book of the Himyarites depends on the authenticity of the Letter. On the contrary, the discovery of this work has furnished a fresh and, in my opinion, decisive argument for the authenticity of the Letter of Simeon. As to the Book, it shows in itself, in its style, in its inner coherence, in nearly every detail in its narrative, the marks of its own authenticity.[1])

I do not doubt, thus, that the Book of the Himyarites is a narrative composed shortly after the second Abyssinian expedition, *i. e.*, shortly after A. D. 525, based mainly on oral records delivered, partly even before that expedition, by persons—whom the author considered trustworthy—who came from Yaman and proclaimed themselves to have been eyewitnesses of the events they recounted. With this information for a basis the author's aim has been to compose a truthful historical record in honour of the martyrs, for the strengthening of his readers in the confession of Christianity, and with the theme that, by a mere chance, is alluded to in the very first as well as the last words preserved of his work, "God rewards everyone according to his works."

To a large extent the historical reliability of the work thus depends on the reliability of the informants. In this respect one can judge only from interior indications, the possibility or probability of the relations given, and from their consistency with what is otherwise known about the same events. From both points of view the Book of the

[1]) Cf. my notice, cited above, *The Book of the Himyarites*, p. 36 sq.

Himyarites holds its own. But it is necessary, of course, not to expect too much. The work is of an obviously literary character. It must not be thought that its many speeches, dialogues, adresses and such things are meant to exactly reproduce the speeches in reality delivered on the occasions indicated. And even the account of the actual facts must be taken *cum grano salis*. One must not forget that what the Book gives is a record from agitated times and of agitating incidents. One person has seen one thing, another another. The impressions of one person have been confronted and confused with those of another long before they reached the writer. And together with him the informants themselves held a definite position, and not an unprejudiced one, as to what had happened. They all agreed with one another in the same view as to the incidents, their causes, their bearing and how to employ them. One must not expect more in the way of an objective and impartial account than of, say, a first report in a newspaper now-a-days about riots in the Ruhrdistrict, or of a modern government communiqué in war-time.

As to the consistency of the account of the Book with what is otherwise known of the same incidents it must be admitted, it is true, that the difficulties possibly would be greater if we had, on one side, the complete Book, and, on the other, fuller and more detailed information from other quarters. Whether one considers the Letter of Simeon as genuine, with Nöldeke, Guidi, Dillman, and others, or as unauthentic with J. H. Mordtmann [1]), if one is only disposed to admit, at least, two different Abyssinian military expeditions to Yaman, one earlier [2]) and one in the year 525, one meets with no difficulty in this question in the fragments of the Book of the Himyarites. For the account of the first expedition is, unfortunately, lost and the only remaining particular belonging to it, the name HYWN' in the heading of Chapter V, is too uncertain to make any difficulty. If one does not, as does Halévy [3]), categorically deny the possibility of a Himyaritic king (or insurgent, or champion of liberty) confessing the Jewish religion, one must not think the position of the Jews, as pictured in the Book, to be unhistorical. But for a theory like that proposed by Halévy, who interprets

1) Cf. his article, *Die himyarisch-äthiopischen Kriege noch einmal* in *ZDMG*, vol. 35 (1881), p. 693–710.

2) Though later than that of the Abyssinian King Afilas suggested by C. Conti Rossini in *Journal Asiatique*, Série 11, Tome 18 (1921), p. 30 sq.

3) Cf. *Revue des études juives*, vol. *18* (1889), p. 173 sqq., 178, *Revue sémitique*, vol. *4* (1896), p. 64, vol. *8* (1900), p. 90.

the Jews of the tradition as "judaizing Christians" *i. e.* Arians, the account of the Book certainly makes insuperable difficulties. The mentioning of "the Christians in name" among the Jews (p. 7ª, 7 sq.), the "Jewish priests from Tiberias," and all the other unmistakeably Jewish features allow but one interpretation.

Those "Christians in name" on the Jewish side are in fact noteworthy. They seem to bear witness to an alliance of Christians and Jews that scarcely can be explained but by assuming as motive to the persecution of the Christians not religious fanaticism but policy, the rivalry between Persia and Byzantium, as represented by Masrūq and Abyssinia respectively.

There is in the Book of the Himyarites a person of special interest in this connection, viz. Dhū-Yazan, the right-hand man and willing servant of Masrūq. We do not know if the Book of the Himyarites has described his fortunes under and after the Abyssinian expedition of punishment. But we know from a brilliant narrative by Ṭabarī[1]) how Saif b. Dhū-Yazan finally became an instrument for the definite crushing of the Abyssinian supremacy in South Arabia. He came from his land to al-Ḥīra and was introduced by the king of al-Ḥīra to the Persian court. There he brought it about that an army was sent under a Persian general to South Arabia by the help of which the Abyssinians were now definitely cast out. As to this Saif b. Dhū-Yazan, his name and his family, I refer to Nöldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden* (Leyden 1879), p. 220, note 4, cf. also Martin Hartmann, *Die Arabische Frage* (Leipzig 1909), p. 508. It suffices, here, to call attention to this interesting fact, that the Book of the Himyarites, written already several years before the time of this Saif b. Dhū-Yazan, knows a member of the same family Dhū-Yazan,[2]) who was also a leading person on the nationalist Himyaritic side. It is the same policy in both cases. And perhaps even the real purpose of Masrūq when he sent his embassy to al-Ḥīra was not very different from that of Saif b. Dhū-Yazan a generation later on. Perhaps the real object of this embassy was by this way to obtain the assistance of the Persians against the reprisals which inevitably threatened from the Abyssinians. That it was not, as Simeon of Bēth Arshām wishes to make us believe, merely to provoke persecutions of Christians, is, I think, tolerably evident.

---

[1]) *Annales* I, p. ٩٤٦—٩٥٨.

[2]) Cf., for instance, Eduard Glaser, *Zwei Inschriften über den Dammbruch von Mârib*, p. 75, 92.

Particularly difficult are the problems that meet him who tries to combine the information given by the Byzantine historiographers with the ecclesiastical tradition. The difficulties are of many kinds. A special obstacle in this question is, however, the rather fantastic variety in the names of the acting persons. Owing to this variety nearly every combination is possible and nearly every combination highly problematical. Certainly there is a way out of many an embarrassment if one can prove a difficult name to be nothing but a variant, a misreading or a miswriting, of another name. But this method, unfortunately, has its inconvenience also. For by using Greek, Syriac, Arabic and Ethiopian letters, one can arrive at almost any result except one that can be relied upon.

To illustrate the variety of names, and of the ways of deriving one from another, I merely mention here the name of the Jewish king who in the Book of the Himyarites is called Masrūq. In the Acta his name is Dunaas and Dunaan, and this name then has been identified with such names, occurring in other sources, as Dimnos, Damnos, Dimion, Dimianos, Damianos, Dhū-Nuwās.[1]) Further Aksonodon is said to be, by the intermediate stage Ξενοδών (after the confusion of an original Α in the midst of the word with Δ) a mistake for this same Dunaas, which elsewhere has given rise to the form Phineas, a deformation that has been explained in, at least, two different ways. It is by no means astonishing if such combinations admitted by some scholars are rejected by others, or if, in return, other combinations are proposed, such as, for instance, for Aksonodon, either Axum or ἔξω Ἰνδῶν. Against such a method one must not make too serious objections in a single case; but its application requires the greatest caution. By indulging in it one does nothing but confuse the issue.[2])

It is obvious, however, that from a tradition that labours with such great uncertainty no earnest objections can be made against the historical value of the Book of the Himyarites in this special respect. Some of the names offered by this work undoubtedly appear as better forms for names given elsewhere in the tradition. This is the case with Ḥārith as shown above (p. lx), with Ruhm of which the later tradition has made Rome, Dauma and Demābā, and with the name of the father of this woman, Azma', in the Letter of Simeon called Azmani. In this

---

1) See above, p. xlii.

2) J. Halévy, in his articles mentioned above, went far in this respect.

class I reckon also the name Kāleb for the Abyssinian king (cf. above, p. xlii). The Book of the Himyarites makes clear now that this name belongs to the very oldest form of the tradition.

More problematic is perhaps the name of the Jewish king, Masrūq. As observed already, and well known, this name occurs, for this person, only in the introductory note to the hymn of Joh. Psaltes, and in the notice in the Chronicle from Saard referred to above. Now it obviously cannot be the object of *a priori* deductions whether the true name of this king was Masrūq or Dhū-Nuwās, which latter is his name in the Muhammadan tradition and has been thought to be the original form of the name Dunaas (Dunaan) in the Acta. Also the name Masrūq occurs as a name of persons in the historical works of the Arabs treating of just this epoch. Nor can it be shown in a more definite way, that his real name was a combination of both, *i. e.* Masrūq (b. ?) Dhū-Nuwās, though it would make little difficulty to see in the name Dhū-Nuwās a family-name of a type well known from names such as Dhū-Yazan, Dhū-Jadan, Dhū-Qifān and many others.[1]) This name then had to be preceded by a more personal name such as Saif (above, p. lxx) or, in this case, possibly, Masrūq. The name Dhū-Nuwās strikes one, specially in the interpretation of M. Hartmann[2]) as Sabaean Dhū-Nuʿās, as being too genuine to be rejected. On the other hand Masrūq is not only possibly the complement to this name sought for[3]), but is, moreover, now, after the recovery of the Book of the Himyarites, really supported by the oldest tradition. By no means, obviously, can a controversy of this kind between the Book of the Himyarites and the other sources be used as an argument against the historical value of the Book.[4]) This value cannot be questioned only on account of its information being in contradiction to that of other narratives.

In return, what one must expect to find in the Book of the Himyarites, if it really has such an origin as it wishes to make us believe

[1]) Cf. G. Kampfmeyer, *Südarabisches* in *ZDMG*, vol. *54* (1900), p. 624 note 2, and the inscriptions.

[2]) See *Arabische Frage*, p. 292 and, before, H. Winkler, *Altorientalische Forschungen*, p. 329, cf. C. Conti Rossini in *Journal Asiatique*, Sér. 11, T. 18 (1921), p. 32 and, for an instance, *CIS* IV, No. 68:1.

[3]) As well known, the Muhammadan tradition gives him the name Zur'a.

[4]) In this connection it should be observed, perhaps, that R. Schröter *(ZDMG*, vol. 31, 1877, p. 361 note 1) interpreted the name Masrūq as a rendering of the (North-) Arabian Dhū-Nuwās viz. "the man with the locks." The same interpretation (of Dhū-Nuwās) gives also Nashwān (see *Angaben*, p. ١٠٦, 18) and Kitāb al-aghānī, vol. 20, p. ٨; another of Masrūq Glaser, *Zwei Inschriften über den Dammbruch von Mârib*, p. 97.

itself, is some evidence, at least, of an acquaintance with South-Arabian conditions that exceeds what an otherwise well-informed Syrian of that epoch can be thought likely to have possessed.

As to the general historical detail we have no means of deciding if it is based on information that could not be procured but from South Arabia. Concerning, further, the main martyrologies, they of course necessarily have a more universal and international character. The conflict itself is always between Christendom and another religion, or the State. And the methods of martyring human beings, also, little by little have grown international. A certain local colour perhaps is given to the martyrdom of Ḥabṣa and the two Ḥayya's by the camels employed to track two of these martyrs out in the desert. This detail, however, seems too insignificant and too easily invented after well-known models (*e.g.*, the horses of the martyrdom of Hippolyte and of others) to prove anything as to the origin of the narrative. Certainly, however, the Book bears, in its martyrological matter, a somewhat peculiar character, but this depends more on the persecutors being Jews than on the scene being Yaman.[1])

More importance, in this respect, must be attributed to the places and persons, or names of places and persons, met with in the Book. Even an acquaintance with Ẓafār, Najrān, Mārib, Ḥaḍramaut and (perhaps) Hajarēn was, judging from the Syriac Literature hitherto known, by no means a *commune bonum* in the Syriac world in the first half of 6th century. Moreover, at that epoch, to find out, in a Syriac monastery, that the name Dhū-Yazan would be a most appropriate name for a leader of a national and, therefore, anti-Abyssinian (*i. e.*, anti-Christian) party of the Himyarites, was far beyond what could be expected of a Syriac writer. Probably no such writer could think it at all important what name he gave the fictitious hero of a story he invented. Still more striking is the name Jaw for the family or tribe of which the Martyr Ruhm was a member (cf. above, p. lix). Such a particular could be of no interest to the readers of a Syriac legend of Martyrs; in the mouth of the Himyaritic informants of our author it was another indication as to the rank and social position of that martyr. To us this name was not known hitherto, as the name of a family or

---

[1]) It is worth noticing, however, that the ceremony of dipping the finger in a bowl filled with blood (see above, p. lvii), has nothing specially to do with Judaism, but is in connection with customs testified to, in later times at least (cf. Doughty, *Travels*, vol. II, p. 41), as current in Yaman.

a tribe, except from the inscriptions[1].) As a name of a district (Yamāma) it is well known to the Muhammadan authors.

Highly interesting also is the mentioning of a Himyaritic king of the predecessors of Masrūq with the name Maʿdikarib.[2]) He had borrowed money from Ruhm, who later on seems to have remitted the debt. This name also is known from the inscriptions as the name of persons of royal family, kings or others. E. Glaser, H. Winckler and M. Hartmann have supposed, on the perhaps not quite secure basis of a restoration of the inscription Seetzen IV, that a certain Maʿdikarib Janʿam, son of Sharāḥbi-il Yakkuf, was king of Saba, Raidān etc. about A.D. 500, that is precisely at the time postulated also for the Maʿdikarib of our text.[3]) The Muhammadan historiographers know nothing about him nor, on the whole, anything certain about these early pre-Muhammadan times. The name Maʿdikarib, however, reached them in various combinations.

There is no further evidence needed, I think, to prove that the Book of the Himyarites does, in fact, show a knowledge of South-Arabian affairs that cannot be explained but as the result of direct information. Certainly such points as just mentioned cannot possibly be products of the imagination of a pious teller of legends. The names of the other characters, moreover, give no opportunity of connecting them with facts otherwise witnessed by history or inscriptions. A peculiarity, however, of the Book of the Himyarites is the lists of martyrs, men and women, inserted in Chapters XIX and XX. No assertion can be made, of course, as to their actual correctness. Still they are interesting as lists of names of the 6th century. If they can, besides, maintain their claim of being lists of Himyaritic names of that epoch, they are to be considered all the more important. In criticizing them one must bear in mind, of course, just as in the case of the main narrative, that an authentic representation is not necessarily a correct one

---

1) As to the original appellative meaning of the word cf. E. Glaser, *Altjemenische Nachrichten* (München 1908), p. 105—107, M. Hartmann, *Die arabische Frage*, p. 365, N. Rhodokanakis, *Studien zur Lexikographie u. Grammatik d. Altsüdarabischen* II, p. 8 sqq.

2) The name is written Maʿdikarim with *m* instead of *b* (cf. below, p. xcii). In the same way (Βαδιχαριμος) it is rendered by Theophanes (cited in Rothstein, *Die Dynastie d. Lahmiden in al-Ḥīra*, p. 88. Moreover *m*, not *b*, is in fact the third radical of the root (cf. Lidzbarski, *Ephemeris für Semitische Epigraphik* I, p. 225).

3) See E. Glaser, *Zwei Inschriften über den Dammbruch von Mârib*, p. 26 f., 86 ff., H. Winckler, *Altorientalische Forschungen* I, p. 329, M. Hartmann, op. cit., p. 481 f. and cf. also C. Conti Rossini, op. cit. in *Rendiconti della Acad. dei Lincei*, Ser. 5, vol. XIX (1910), p. 718 f.

in every detail. Many mistakes arise in writing it down and others are added in the course of time. Moreover the Syriac script, specially in rendering foreign names, is a very inadequate one, capable of manifold interpretation. And this inconvenience is not reduced by the fact that the script of the South-Arabian inscriptions, which have to offer us the samples for comparison, is not less ambiguous (see below pp. lxxx ff.).

Notwithstanding these difficulties it is beyond doubt that a certain number of the names in the lists are in fact good Himyaritic ones known from the inscriptions. Others are known from the Muhammadan historiographers as belonging specially to the ancient traditions of South Arabia. Others seem to have been current since old times all over Arabia. Finally there remain some names which have resisted till now my efforts to interpret them. Further examination will show if they can be explained in the form offered by the text or if one must fall back upon the expedient of conjecture, in this case, more than usually hazardous.[1])

Be that as it may, even these names, in my opinion, are new evidence of the authenticity of the Book. For scarcely would an author of legends in this epoch have taken it into his head to invent names for his heroes. And, if he had, for what purpose would he have taken the trouble to draw up long lists of names without real importance to the rest of his narrative. And, if he did, he would never have imagined that the best way to mystify his readers would be the inexpressibly simple method of repeating two or three or more times the same name in his list. And, if he had invented this easy method of producing endless lists, what an artful idea suddenly to stop and declare, in the heading of chapter XXIV, that he would now pass on to martyrs "the names of whom we have not been able to learn"!

If, on the other hand, the Book could be shown to contain names or facts inconsistent with its pretended age and origin, it would have to be accepted as evidence in the contrary direction. In a most interesting and elucidating review[2]) of my preliminary note on the Book of the Himyarites, Professor C. Conti Rossini has pointed out the names Umayyah and Abdallah as such names, belonging only to the North-Arabian territory.

Now, it is true, it would not be unduly remarkable, if, amongst the Syrians, Greeks, Persians, and Abyssinians in Yaman there had

---

1) Cf. below, pp. lxxxi ff.

2) See *Rivista degli Studi orientali*, vol. IX, p. 426–30.

appeared also two Arabs from the Centre or North of the Peninsula. But the persons here considered are obviously meant, by the author and his narrative, to be genuine Himyarites. Our knowledge, however, of the names of the Himyarites is scarcely perfect enough to allow of categorically denying the occurrence of the name Umayyah amongst them.[1]) As to the name Abdallah the problem seems more complicated. For the Himyarites used, as the inscriptions certify, the names Abd⸗il (Safaïtic עבדאל) and Abd⸗lāt, and it is not very probable that they used, in addition, also the Arabic name Abdallah. Neither is there, in my eyes, any way of interpreting the Syriac ܥܒܕܐܠܗ as Abd⸗il or Abd⸗lāt. There occurs, it is true, in the Safaïtic and Lihyanic[2]) inscriptions, in names like והבלה, סעדלה, a form of the word for God (לה) that, composed with עבד, would give exactly our name ܥܒܕܐܠܗ. Unfortunately this לה probably is nothing but the same North⸗Arabic Allāh and therefore of no help in vindicating a South⸗Arabic origin to the name in question. So there remains nothing but, as the last resource, to think that North⸗Arabic names had gained ground among the Himyarites at this epoch together with the North⸗Arabic dialect (cf. Nöldeke in *GGA* 1899, p. 828), or else that the Syriac author has changed the real name of his informant, "the believing Abdallah", from its heathen form Abd⸗il or Abd⸗lāt into a name more familiar in the parts where he lived. This and similar changes were often repeated later on in Muhammadan times.[3])

Whatever may be the true explanation, certainly the evidence of the name Abdallah must be supported by many other and more far⸗reaching objections before it can seriously menace the authenticity and the historical value of the Book of the Himyarites.

As to the chief historical features of the narrative they do not differ very much from those given in the Acta. It is a pity, however, that the remains of the Book of the Himyarites do not allow us to establish, in a definite way, the date of the first Abyssinian expedition to Yaman related in Chapters V—VII.

As to the persecution it is often thought that the description given by the Acta is highly exaggerated. As regards the number of the

---

1) In F. Wüstenfeld, *Genealogische Tabellen der Arabischen Stämme und Familien,* the name occurs frequently also almong the South⸗Arabian tribes.

2) See Dussaud et Macler, *Mission*, p. 624, D. H. Müller, *Epigraphische Denkmäler,* p. 59 f.

3) See for instances J. Wellhausen, *Reste Arabischen Heidentums,* 2. edition, p. 32 and below, p. lxxxii.

victims it is impossible to state now whether the figure given by the Acta (more than 4000) is in conformity with the figures once given in the Book. It is of no very great importance, however, whether, in reality, the victims were 500 or 5000. In a much more important respect the Book of the Himyarites teaches us that the ecclesiastical tradition did anything but exaggerate. For it shows us that the persecution was by no means restricted to Najrān, as that tradition makes us think, but that, on the contrary, it extended widely over Yaman and Ḥaḍramaut.

This, again, is of importance as indicating a correspondingly wide spread of Christianity in these parts at that epoch. During the following Abyssinian rule Christianity, of course, could but increase all over the land. This is of interest for the conception it gives us of the state of thought and religion in South Arabia in the century before Muhammad. Obviously Christianity, as well as Judaism, was at that time in force there, the old paganism meanwhile, probably, losing more and more ground. If such was the case it is not impossible that it is to the South of Arabia we have to look out for the suggestions and influences which stirred up the Arabian prophet to his preaching. For, although the route toward civilisation, from Najrān and from Yaman as a whole, went through al-Ḥīra, there certainly was another way that passed by Mecca and Medina.[1])

The close relations which, according to the Book of the Himyarites, prevailed between the Christians of Yaman and the Abyssinians are of interest too. They make us understand better how it was that Muhammad sought a refuge for his followers in Abyssinia. In this policy Muhammad did nothing but follow a well-trodden path.

In these and many other respects, the Book of the Himyarites throws light upon the South of Arabia of the 6th century. In this I see the main importance of its discovery.

---

[1]) Too late to be used in the preceding inquiry I received two works bearing, partly, on the problems here discussed, viz. D. S. Margoliouth, *The Relations between Arabs and Israelites prior to the Rise of Islam* (London 1924) and Tor Andrae, *Der Ursprung des Islams und das Christentum* (*Kyrkohistorisk Årsskrift*, vol. 23, Uppsala 1924, pp. 149—206). The views of Dr. Andrae are, as a whole, more in conformity with my own than those of Professor Margoliouth (op. cit., pp. 57—83) are.

APPENDIX

NAMES OF PERSONS AND PLACES

a) Prefatory remarks on the Personal Names.

The actors in the narrative of the Book of the Himyarites are not very many and their names alone could not produce a very long list. The great majority of the names registered below are from the two lists of martyrs given on pp. 24^b—25^b and p. 30^b, and containing names of men and names of women respectively.

These names of persons are of special interest and present special difficulties. There are amongst them no names characteristic of the Christian Syrians except a few biblical names ascribed to foreign clerics staying in Najrān. A great many of the names may by identified as Arabic e. g. ʿAmr, Umayyah, Jarīr, Muʿāwiya and others, but not a few of them are known as specially used in South Arabia, such as Jadan, Dhū-Yazan, Haufaʿamm, Mauhaba, Maʿdikarib, Marthad, whilst others are, as far as I am aware, hitherto unknown. The occurrence of genuine South-Arabian names in the text, as well as the claim of the Book of the Himyarites itself to be based on direct and authentical information from the land of the Himyarites, makes it likely that even these unknown names are to be interpreted as being of South-Arabian origin.

Thus, in the following list, wherever the text does not expressly give a name as belonging to a foreigner (non-Himyarite), I have done my best to find in the Sabaean inscriptions a name with which that name may be compared, if not as to its actual form, at least as to its root. Such names are noted in the following list in Sabaean characters.[1]) If I failed there I fell back upon the Lihyanic and Safaïtic, etc. inscriptions, giving, in the list, the result in Hebrew characters. Lastly I have given equivalents from Arabic literature using the Indices to

[1]) It should be observed that it seems of no interest, in this case, to distinguish between inscriptions in different South-Arabian dialects, nor have I limited the comparison to strictly personal names. A name known as the name of a tribe or place may easily appear elsewhere as, or in, the name of a person.

Ibn Hishām, Ṭabarī, Kitāb al-aghānī, Ḥamāsa and other works,[1] but specially those of al-Hamdānī, Nashwān and Ibn Duraid which treat of the South-Arabian traditions.[2]

Unfortunately there are many stumbling-blocks in the way. First there is the question of the Syriac representation of those foreign names.

---

[1]) For names of women see also E. Gratzl, *Die altarabischen Frauennamen* (Leipzig 1906).

[2]) I use the following abbreviations:

Aghānī Indices	for *Tables alphabétiques du Kitâb al-Aġânî rédigées* p I. Guidi (Leide 1900).
Dussaud et Macler	for B. Dussaud et F. Macler, *Rapport sur une mission scientifique dans les régions désertiques de la Syrie moyenne* (Paris 1902). If reference to a page is not given the word may be found by help of the Glossary (pp. 608—639).
Glaser, *Dammbruch*	for Eduard Glaser, *Zwei Inschriften über den Dammbruch von Mârib (Mitteilungen der Vorderasiatischen Gesellschaft,* 1897, 6).
Glaser, *Nachrichten*	for Eduard Glaser, *Altjemenische Nachrichten* (München 1908).
Glaser, *Studien*	for Eduard Glaser, *Altjemenische Studien. Nach dem Tode des Verfassers herausgegeben von* Otto Weber (I, Leipzig 1923).
Hamdānī	for *Al-Hamdânî's Geographie der Arabischen Halbinsel herausgegeben von* D. H. Müller (Leiden 1884).
Hartmann, *Arab. Frage*	for M. Hartmann, *Der Islamische Orient,* Band II, *Die Arabische Frage* (Leipzig 1909).
Hommel, *Chrestomathie*	for F. Hommel, *Süd-Arabische Chrestomathie* (München 1893).
Hommel, *Aufsätze*	for F. Hommel, *Aufsätze und Abhandlungen arabistisch-semitologischen Inhalts* (München 1892).
Ibn Duraid	for *Ibn-Doreid's genealogisch-etymologisches Handbuch herausg. von* F. Wüstenfeld (Göttingen 1854).
Jaussen et Savignac	for Jaussen et Savignac, *Mission archéologique en Arabie* (Paris 1909, 1914).
Lidzbarski, *Ephemeris*	for M. Lidzbarski, *Ephemeris für Semitische Epigraphik* I—III (Giessen 1902—1915).
Littmann, *Entzifferung*	for E. Littmann, *Zur Entzifferung der Ṣafâ-Inschriften* (Leipzig 1901).
Littmann, *Inscriptions*	for E. Littmann, *Semitic Inscriptions (Part IV of the Publications of an American archaelogical expedition to Syria 1899—1900,* New-Yo.k 1905).
Mordtmann, *Beiträge*	for D. H. Mordtmann, *Beiträge zur Minäischen Epigraphik (Semitistische Studien 12,* Weimar 1896).
Mordtmann und Müller	for J. H. Mordtmann und D. H. Müller, *Sabäische Denkmäler aus Arabien (Denkschriften der Akademie der Wissenschaften* Bd. 33, Wien 1883).
Müller, *Epigr. Denkm.*	for D. H. Müller, *Epigraphische Denkmäler aus Arabien (Denkschriften der Akademie der Wissenschaften* Bd. 37, Wien 1889).
Nashwān, *Angaben*	for *Die auf Südarabien bezüglichen Angaben Našwân's im Šams al-'ulûm* herausg. von 'Aẓimuddin Aḥmad ("E. J. W. Gibb Memorial," vol. xxiv).
Rhodokanakis, *Studien*	for N. Rhodokanakis, *Studien zur Lexikographie und Grammatik des Altsüdarabischen (Sitzungsberichte der Akademie der Wissenschaften,* Wien 1915, 1917).
Weber, *Studien*	for O. Weber, *Studien zur Südarabischen Altertumskunde I—III (Mitteilungen der Vorderasiatischen Gesellschaft* 1901, 1907).

Abbreviations such as *CIS, RSO, WZKM, ZDMG* need no explanation.

The Syriac alphabet not being specially suited for the phonology of the South-Arabian language, some letters are necessarily used in an ambiguous way; thus ܕ is not only *d* but also *dh* (*e. g.* ܕܘܡܝ, ܕܝܒ), ܬ is *t* and *th* (*e. g.* ܚܪܬ, ܬܥܠܒܐ), ܥ is ʿ and *gh* (*e. g.* ܥܢܡ), ܚ is *ḥ* and *kh* (*e. g.* ܚܠܕܐ), ܨ is *ṣ* and *ḍ* (*e. g.* ܨܗ), ܛ is *ṭ* (*e. g.* ܦܛܝܡܐ) and *ẓ* (*e. g.* ܛܦܪ). As to the vowels Syriac is, it is true, a little better than Sabaean itself, as, at least, the vowel *u*, *ū* is generally expressed by a ܘ and the vowel *i*, *ī* may be written ܝ. An *a* is expressed only at the end of the word. In two instances our MS. sets an ܐ for ā within the word, viz. in ܘܐܠ and ܥܐܡܪ. If this should be an imitation of the Arabic mode of writing, as I really think it must be,[1]) then it can certainly be accounted for in our MS., dated the year 932 A. D., but it cannot belong to the original work of the 6th century as the ortho graphy of Arabic literature did not exist at that time.

Notwithstanding this ability of the Syriac language to express vowels, the ambiguity of most names remains just as puzzling in Syriac transcriptions as in the South-Arabian originals. It is impossible to say if ܥܡܪ means ʿAmr or ʿĀmir or ʿAmmār, and I do not think that the various ways of punctuating this word met with in the fragments afford any reliable help in fixing its pronunciation. Similarly ܓܒܪܗ can be read Jabrah, Jabarah, Jabirah, Jābirah (Jābrah), Jabbārah or Jibrah and so on. It is of course the same with the names in the Sabaean inscriptions. This fact is well illustrated by the name 𐩹𐩱𐩨 cited below, p. lxxxvii. As remarked there, it corresponds, with regard to its form, just as well to ܕܐܘܒ in the Syriac script as to ܕܝܒ. This is to be borne in mind when reading my transcription of the names in the following list, as well as in the translation of the text. Strictly speaking it is not absolutely certain that ܟܠܒ is Kāleb and ܚܪܬ Ḥārith, much less that I am in the right in all the interpretations of names otherwise proposed. They are not to be taken too rigorously. In many cases they are likely to be correct, in others they are chosen according to a certain probability only to avoid too many transcriptions like Z'WNS, which often, it is true, are more safe and perhaps more correct but always more unpractical than the others.

Special attention is due to some endings. The feminine termination (Sabaean 𐩩, Ar. ة) is written either, as its Syriac equivalent, ܬ (*e. g.*

[1]) Other instances are ܥܒܕܐܠܠܗ, with two Lamadhs, ܥܡܪ and ܡܚܡܕܐ without ܘ after the first letter (cf. below, p. lxxxii).

ܦܘܩܝܬܐ) or ܘ (or ܘ̇) as in ܝܟܪܒܘ, ܝܣܡܥܘ. As to the latter writing cf. Nöldeke in *ZA*, vol. xii, p. 179f., *Gött. Gel. Anz.* 1899, p. 827, and Dussaud et Macler, *Mission*, p. 532f. Another termination is ܝ. It occurs in words as ܗܢܝ (masc.), ܪܘܦܝ (masc.), ܣܡܥܝ (masc.), ܡܥܕܝ (masc.), ܟܡܝ (fem.), ܟܪܒܝ (masc.), ܟܪܘܝ (masc.), ܙܡܝ (fem.), ܐܡܡܟܝ (fem.), ܐܣܡܝ (masc.). But this ܝ certainly does not mean the same termination in all these cases. In ܗܢܝ it represents the vowel *i*, in ܙܡܝ and ܙܘܡܝ probably, in the mind of the writer, the Greek *η*, in ܐܡܡܟܝ the suffix 1. p. sing. (-*ī*). In the other cases it might be the termination -*ai* of a feminine word, or the termination -*ai* common in hypocoristics, or, finally, it may mean the ending -*ī* (يّ) of the "nomina relativa." The ending *l* is not only the termination of a feminine; in other cases it stands for the Arabic ending ـَاء, e. g. ܟܠܐ (cf. كلاء), ܐܣܡܐ, ܡܠܟܘܬܐ, or possibly for Arabic ىّ. In addition to the inadaequacy of the Syriac writing here referred to, other difficulties arise from the uncertainty as to the correctness of the present text. This text in other respects inspires a high degree of confidence. Still one must realize not only how easily a mistake can arise in Syriac script out of the many similar letters, especially in copying such long lists, where the meaning fails to hold the attention of the scribe, but, also, that no words are more liable in themselves to be disfigured than foreign proper names. If, then, many names remain not only ambiguous as to their forms but unexplained as to their very roots, we may seek the explanation of that fact not only in our insufficient knowledge of the old South-Arabian dialects, but also, sometimes, in an incorrect rendering of the names themselves.

There are different cases to be considered here. First a rather trifling but obvious one. Amongst the names there is one, ܐܒܘ ܟܪܒ, compounded with the Arabic ܐܒܘ (Abū), and several compounded in the same way with the Arabic ܐܡܡܘ (Ummu; cf. List of names). But instead of names with Arabic ابن we meet in our text only two names compounded with Syriac ܒܪ: ܒܪ ܪܘܡ and ܒܪ ܢܗܪܝܬܐ. There cannot be any doubt here that the Syriac author (or scribe) has changed Arabic *Ibn* into Syriac *Bar*. It is, besides, not without interest to meet here with the case-endings *ū* and *u*, respectively, in the words ܐܒܘ and ܐܡܡܘ. The last word is once written without that vowel: ܐܡܡܟܪܒ, another time without the first ܘ: ܐܡܡܟܪܒ.

There are cases of a certain inconsistency as to the use of ܘ for

the vowel *u* or in the diphtong *au*. Thus finding, in addition to the cases just spoken of, the names ܒܣܪ (Busr), ܡܢܕܪ (Mundhar), ܡܥܘܝܐ, (Mu'āwiya), ܢܥܡܢ (Nu'mān?) without ܘ and ܝܗܟܡ beside ܝܘܗܟܡ one feels tempted to compare also such instances as ܝܗܠܗ and ܝܘܗܠܗ, ܟܪܐ and ܟܘܪܐ, perhaps also ܐܡܐ and ܐܘܡܝܐ. By extending this, one might perhaps even take such names as ܓܕܝܕܐ, ܟܠܝܠ, ܫܠܝܡ, and others as diminutives and pronounce them Judaida, Kulail, Shulaim, and so on.

Some names of women afford another instance. It is somewhat puzzling to come across such forms, amongst the names of women, as ܐܡܠܟ, ܐܢܣܐ, ܢܟܒ, ܐܠܗܝ, ܟܥܒ. There is, however, an easy solution of this difficulty if we suppose that ܐܘܡܗ has dropped out by mistake before these names, and therefore read ܐܘܡܗ ܐܡܠܟ, ܐܘܡܗ ܟܥܒ, and so on. In an analogous way one could, if necessary, remodel names by adding before them such words as ܒܪ or ܕܘ, though I see no reason for doing so except, possibly, in one case. The name I have in mind is ܐܘܡ, which occurs three times (p. 30[b]) as a name for women. It is common in the South-Arabian inscriptions as the name of a god in such compounds as Sa'd-Aum, Wahb-Aum, and others. Now a god's name is not seldom applied to a man, but in this case, as already stated, ܐܘܡ stands for a woman, and therefore it would, in my opinion, be not improbable that a form of a word as ܐܡܬܐ (ΧϟΉ) *maid* should be restored before it. Perhaps the missing word has been intentionally suppressed, the name of the saint martyrs in this case being too obviously a heathen name. A much easier way is, however, to connect this ܐܘܡ with the following name and read not ܐܘܡ. ܘܟܥܒ, as has the MS. (p. 30, 17), but ܐܘܡܗ ܟܥܒ, as has just been proposed for another reason. In this case one must, of course, also read ܐܘܡܗ ܟܠܒܬܐ (p. 30[b], 24) and ܐܘܡܗ ܫܠܝܡܬܐ (l. 26).

The next step is to go further in conjectural corrections of the actual forms of the names. Thus it requires only a very slight change of the name ܙܝܒ, which I cannot think correct, but which is clearly so written in the MS., to make it the well-known name ܙܝܕ, that occurs several times in the same list. It would be quite as easy to change the name ܐܣܝܪ, unknown elsewhere, into ܐܣܝܕ, a well-known Arabic name. Even less is required to make the two now different names ܙܪܥܗ and ܪܙܥܗ into two instances of one name.

A somewhat different case is presented by the name ܗܒ (p. 24ᵃ). It is preceded, as are most of the names in the lists, by the conjunction ܘ. Now we are not entitled, perhaps, to say that there could not have been such a name in use in Yaman at the epoch in question. But on the other hand it requires no great amount of imagination to guess that the ܘ just spoken of in reality is a haplography, and that we should read not ܘܗܒ but ܘܘܗܒ "and Wahb" and so produce a name that counts among the most common of all names in South Arabia. The conjunction (ܘ) is omitted in a few other cases in this list (see pp. 24ᵇ, 6. 30ᵇ, 20. 23).

No doubt it will in many cases prove quite reasonable and even necessary to undertake such corrections as those here proposed, and even some others involving greater alterations. For the present, however, in editing for the first time the remains of the Book of the Himyarites, I think it better not to meddle with the names given in the text but to reproduce them just as they are, inviting the special students of Sabaean, and other interested, to examine them and decide how to interpret or correct them.

Of a special class are the names ܫܠܝܡ, ܫܠܝܡܐ, ܫܠܝܡܗ, ܫܠܡܬܐ, and perhaps also ܫܡ and ܐܘܫܡܐ. As to the four first mentioned it can scarcely be doubted that they are to be connected with سليم, سليمة, سلمة (from the root represented also in the list by the names ܣܠܡܐ and ܣܠܡܘܢܐ), and سلسلة. The original (Semitic) s-sound of the roots of these names is known to be š (sh) which in Arabic as well as in Sabaean and Ethiopic has become *s*. Still there seems, at least in Sabaean, to have been some difference between this *s* (from Semitic š) and the original (Semitic) *s* still retained in the language. This is proved by the attempt made in some inscriptions to distinguish this latter (original) *s* by a special letter 𐩯 from the other (corresponding to Semitic š).[1] The fact, however, that there are in the inscriptions but few instances of the use of that new letter, the two s-sounds, notwithstanding their different origin, being written, as a rule, by the same letter (𐩪), seems to indicate that the difference in their pronunciation was only a dialectical one and restricted within narrow limits. Now I can suggest no other explanation of the sh in the names here spoken of than that the dialect in which these names were brought to the ears of the writer

[1]) See Brockelmann, *Grundriss der vergl. Gramm. d. Semitischen Sprachen* I, p. 130.

retained some pecularity in the pronunciation of *s* that made him take it for a <u>sh</u>. Cf. Safaïtic שלם, Dussaud et Macler, *Mission*, p. 497 (No. 68). Be this as it may, if the names ܫܠܡܘܢ etc. are in fact but variants for ܣܠܡܐ etc., the same might be the case with ܫܥܪ (for ܣܥܪ),[1] and perhaps also with ܐܘܣܐ for 𐩱𐩥𐩪𐩬 (Lidzbarski, *Ephemeris* II, pp. 383, 390). In the case of ܫܥܪ one may compare the name שערת in a Thamudene graffito in Jaussen et Savignac, *Mission* II, p. 624 (No. 643). In the Nabataean inscriptions the name is well known to be written שעד; cf. Brockelmann 1. 1. and the inscriptions in Jaussen et Savignac and Littmann.

b) List of Names of Persons and Places.[2])

ܐܒܥܒܘܬ 'B'BWT (or ܐܒܥ ܒܘܬ *Abbā* BWT?), 7[b], l. 1, cf. l. 7; seems to be the name or title of the commander of the Abyssinians in Ẓafār. An אבות(?) in Gl. 1548|1549 l. 2 see Glaser, *Nachrichten*, pp. 77 and 81.

ܐܒܘ ܥܦܪ *Abū* *'Afr*, 24[b]; see under ܥܦܪ.

ܐܒܝܫ 'BY<u>SH</u> (Abya<u>sh</u>?), 24[b] (twice).

ܐܒܪܗܡ *Abraham* a) Persian deacon, 14[b], 25[a](?); b) "Young man" martyred, 21[a], 25[a](?).

ܐܒܪܩ *Abraq*, 25[a]; cf. 𐩱𐩨𐩧𐩤 (*CIS* IV 282 and note on l. 1) and Safaïtic אברקן (E. Littmann, *Inscriptions*, pp. 127, 155, No. 92, and Dussaud et Macler, p. 600f.; Palmyrene אברוק is uncertain, Littmann, op. cit., pp. 66f.).

ܐܕ *Add*, 24[b]; see Littmann, op. cit., p. 104 (No. 107), and *Entzifferung*, p. 49 (V. 197[b]).

ܐܕܟܝ 'DKY', 25[a].

ܐܕܥܐ 'D'a, fem., 5[b].

ܐܘܡ *Aum* (Umm, Awwām?) fem., 30[b] (three times); cf. the name of the god 𐩱𐩥𐩣, common in composite personal names, and the name אם in the Safaïtic inscriptions, Dussaud et Macler; but see above, p. lxxxii.

[1]) The name ܫܥܪ, however, by a slight alteration could be changed in ܫܥܕ, a name that is better known from Sabaean inscriptions.

[2]) This list does not include names of biblical persons. Reference has been made to every column where a name occurs and if it occurs more than once in the column this is indicated. In the case of names which occur very frequently, e. g. Masrūq, only some of the first and last instances are given. Names of women are indicated by "fem.".

ܐܘܡܒܣܪ *Umm(u) Busr,* fem. 30b, l. 24; cf. ܐܘܡܗ ܒܣܪ, *ibidem,* l. 13, both incorrect for ܐܘܡܗ ܒܣܪ; see ܒܣܪ.

ܐܘܡܗ *Aumah*(?), (Ummah, Awwāmah?), fem., (4b), 5a, 21a, 30b (three times), 36b, 37b, 38a, 44a (twice); cf. above, ܐܘܡ.

ܐܘܡܗ ܒܝܐ *Ummu Bayya*(?), fem., 30b.

‹ܐܘܡܗ› ܓܒܠܐ *[Ummu] Jabala,* fem., 30b; see ܓܒܠܐ.

‹ܐܘܡܗ› ܥܡܪ *[Ummu] ʿAmr,* fem., 30b; see ܥܡܪ.

‹ܐܘܡܗ› ܫܠܫܠܐ *[Ummu] Shalshala,* fem., 30b; see ܫܠܫܠܐ.

ܐܘܡܝܐ *Umayya,* fem., 30b; cf. Ar. اميّة (fem.).

ܐܘܡܝܗ *Umayyah,* 6a (twice); cf. Ar. اميّة (mask.) and عبد اميّة, and Thamudene אמית, Jaussen et Savignac II, p. 568 (No. 324); but see C. Conti Rossini, in *RSO,* vol. IX, p. 427, and see above, pp. lxxv f.

ܐܘܣ *Aus,* 25a; 𐩱𐩥𐩪𐩿 of the inscriptions, and Safaïtic אס, cf. Dussaud et Macler, and Littman, *Entzifferung,* p. 60.

ܐܘܦܪܦܣ *Euprepios,* 6a (twice), 55a, 55b; Abyssinian bishop.

ܐܘܫܢܐ *Ushana(?),* fem., 30b; cf. (perhaps?) 𐩱𐩥𐩦𐩬 and see above, pp. lxxxiii f.

ܐܙܡܡ *Azmam,* 25a.

ܐܙܡܥ *Azmaʿ,* 4b, 25a, 26b, . . . 43b; cf. الازمع in names of Yamanite tribes, Ibn Doraid, p. ٣٠٤, Nashwān, *Angaben,* s. vv. مرّان ,الرعاء ,شهاب.

ܐܙܦܪ *Azfar,* 25a; cf. below ܙܦܪ and (perhaps?) 𐩿𐩧𐩰𐩹𐩠 of the inscriptions, one of "the eight families."

ܐܙܪܩ *Azraq,* 25a, 25b; cf. Ar. الازرق.

ܐܚܡܡ *Aḥmam,* 25a; cf. ܢܚܡܡܐ.

ܐܝܙܕ 'YZD (Ayzad?), 24b; cf. (perhaps?) 𐩵𐩱𐩩𐩱 (e. g. *CIS* IV, 1 and passim).

ܐܝܠܐ 'Yla, fem., 30b; Ar. أيّلة is the *mountain-goat,* but I do not know it as a woman's name; or miswriting for ܘܐܠܐ, Ar. واثلة?

ܐܠܗܢ *Alhān,* fem. 30b; cf. 𐩬𐩠𐩡𐩱 (name of a tribe, of a place, and of men) and see Dussaud et Macler, p. 501, note on No. 96, Ar. الهان.

ܐܠܝܐ *Eliya,* a) a presbyter from Hīrtha dhe Naʿmān, 14b, and b) the same, or the prophet of the Old Test., 19b.

ܐܠܝܫܒܥ *Elishbaʿ* (Elisabeth), fem., deaconess, 4b, 22a (twice).

ܐܡܐ *Ama,* fem., 30b (three times); 𐩩𐩣𐩱 of the inscriptions, cf.

Safaïtic אמת Dussaud et Macler, Littmann, *Entzifferung*, p. 48 f. and Ar. امة as a woman's name (or cf. ܐܘܡܗ?, see p. lxxxii).

ܐܡܗ ܒܣܪ *Ummu Busr*, fem., 30ᵇ; see above ܐܘܡܒܣܪ.

ܐܣܕ *Asad*, 24ᵇ; 𐩱𐩪𐩵(𐩣) of the inscriptions.

ܐܣܗܒ *Ashab(?)*, 25ᵃ.

ܐܣܘܪ *Aswar(?)*, a) martyrs 25ᵃ (twice), 25ᵇ, and (possibly) b) the tributary king appointed by the Abyssinians, 54ᵃ, l. 23 (text very doubtful, see note on p. 54ᵃ, 23); cf. סור Littmann, *Entzifferung*, p. 40. But the name might be a mistake (in Syriac script) for ܐܣܘܕ, cf. Safaïtic אסור, Dussaud et Macler, Ar. اسود.

ܐܣܡܐ *Asmā'* (or Usāma?), fem., 30ᵇ (three times); cf. 𐩱𐩪𐩣𐩩 (masc.) Lidzbarski, *Ephemeris* I, p. 222 (أسامة) and Ar. اسماء (masc. and fem.).

ܐܣܦܪ *Asfar*, 25ᵃ; or cf. Ar. اسفار (?).

ܐܦܥܘ *Af'ū*, a) heathen magnate of the party of Masrūq, 23ᵃ, 23ᵇ (twice), 24ᵃ; b) a Christian, 35ᵇ (twice), 36ᵃ (four times); cf. Ar. افعى, used as a title or name of renowned judges in Najrān (افعى نجران, Ibn Duraid, p. ٢١٨, 2, Ṭabarī I, p. ١١٠٩, f., and others) and again Liḥyanic אפעה (Müller, *Epigr. Denkm.* No. 1, 1, pp. 58 seq., Jaussen et Savignac II, p. 441, Liḥyanic No. 77).

ܐܩܛܡ *Aqṭam(?)*, fem., 30ᵇ (twice).

ܐܪܩܣ *Arqas(?)*, fem., 30ᵇ.

ܒܕܐ *Baddā*, 24ᵇ, 25ᵃ; cf. Ar. بدّاء (South-Arabian, e. g. al-Hamdānī, pp. ٨٥, ٨٨).

ܒܠܐ see ܐܡܗ ܒܠܐ.

ܒܣܪ (ܒ̇ܣܪ) *Busr*, 24ᵇ, 25ᵃ (twice), 25ᵇ; see ܐܘܡܒܣܪ and Ar. بسر, if the point over ܒ (in two cases) does not mean *Bāsir*.

ܒܪ ܣܘܪܝܠܐ see ܣܘܪܝܠܐ.

ܒܪ ܪܘ see ܪܘ.

ܓܒܠܐ *Jabala* [fem.?, see p. lxxxii and ܐܘܡܗ ܓܒܠܐ], 30ᵇ; cf. 𐩴𐩨𐩡𐩩 in Gl. 618, 91 f. (*CIS* IV 541) and Ar. جبلة (masc.).

ܓܒܪ *Jabr* (Jābir?, or Jabbār?), 24ᵇ (twice), 25ᵇ; cf. גבר (Dussaud et Macler) and Ar. جبر, جابر, جبّار.

ܓܒܪܗ *Jabrah(?)* fem., 30[b]; cf. the preceding name; reading not quite certain, see note on the text.

ܓܕܝܕܐ *Jadīda* (Judaida?), fem., 30[b] (twice); cf. Ar. جدّ and جدّان.

ܓܕܢ *Jadan*, 25[a]; 𐩹𐩵𐩮𐩴, well-known name, mostly with 𐩠 or 𐩱𐩬𐩪, of one of "the eight families" or of a tribe, but also as a personal name, cf. *CIS* IV 1, 3, 241, 1, 314, 3, 348, 3 seq. and notes; or Ar. جدّان.

ܓܘ *Jaw*, family or tribe, 36[b]; 𐩴𐩥 not only a geographical name, see C. Landberg, *Arabica* IV (Leyden 1897), pp. 43–46, but also name of a family or tribe, see Hartmann, *Arab. Frage*, p. 365, and (considered as an appellative) Glaser, *Nachrichten*, pp. 104–107, N. Rhodokanakis in *SBWAW*, vol. 177, 2, p. 41 and vol. 185, 3, pp. 8–10, Weber, *Studien* I, p. 54, and cf. *WZKM*, vol. *31* (1924), p. 37, note 3. It should be noted, however, that a name עו GHW occurs in the Safaïtic inscriptions, see Littmann, *Entzifferung*, p. 29.

ܓܘܫܢܗ *Jaushanah*, fem., 30[b]; cf. Ar. جَوْشَن (masc.), Nashwān *Angaben*, p. ٢١, also *Aghani Indices*.

ܓܢܡ *Ghanam* (Ghānim, Ghanām), 24[b], 25[a]; 𐩣𐩣𐩵𐩺 (fem.) *CIS* IV 450, 1 seq. and note, cf. the tribe 𐩣𐩣𐩵𐩺 𐩱𐩬𐩪 *ibid.* 340, 2 and note, Safaïtic גנם Dussaud et Macler, Ar. غنم, غانم, and غنام, see also Wellhausen, *Reste arab. Heidentums*, p. 66.

ܓܪܝܪ *Jarīr*, 25[a] (twice), 25[b]; cf. Ar. جرير.

ܕܘܐܒ *Dhu(w)āb(?)*, 25[b]; cf. Arab. دواب and ذواب. As to the name 𐩪𐩱𐩠 see above, p. lxxx, and under ܕܝܒ in this list; cf. Dussaud et Macler, p. 486.

ܕܗܠ *Dhuhl*, 24[b] (three times), 25[a] (twice), 25[b]; cf. Safaïtic דהל Littmann, *Entzifferung*, p. 12, and Ar. ذهل.

ܕܘܝܕ *Duwaid(?)*, 25[a], 25[b]; probably diminutive of 𐩮𐩮 (but according to Ibn Duraid, p. ٣٢١, دويد is diminutive of دود); cf. بنو دويد, a South-Arabian tribe, see al-Hamdānī, p. ١١٦, 16. *David* is less probable. There is also an Ar. ذويد.

ܕܝܙܢ *Dhū-Yazan*, 25[b]–28[b], 29[b], 30[a], 44[b]; the well-known name

𐩹𐩱𐩹𐩺𐩠 of one of "the eight families", in Arabic literature written ذو يزن.

ܕܝܒ *Dhīb*, 24[b]; 𐩹𐩺𐩨 in the inscriptions (e. g. Hal. 233, 3, Hal. 630—631), cf. Mordtmann in *ZDMG*, vol. *52*, p. 394 f. and specially p. 400; very common in Safaïtic inscriptions, see Dussaud et Macler, p. 486. Cf. next name.

ܕܝܒܐ *Dhība*, fem., 5[b]; obviously fem. of the preceding name, cf. Safaïtic דׄאבת (a man's name), Dussaud et Macler, p. 582, Ar. الذئبة. Amongst poems on the war between the Himyarites and the Abyssinians communicated by Ṭabarī (Annales I, p. ٩٢٩) is one ascribed to a certain ابن الذئبة.

ܕܝܥ DY' (or D'?), 25[b]; ܕܝܥ, though clearly so written in the MS., easily might be a mistake for ܕܝܒ in another MS., cf. above, p. lxxxii.

ܕܪܗ *Durrah(?)*, fem., 30[b]; cf. Ar. دُرّة or ذَرّ, but also ܙܪܗ of this list.

ܗܒ HB, 25[a]; cf. ܗܒܝܒ and Liḥyanic הבה, D. H. Müller, *Epigr. Denkmäler* 68, 1, and Safaïtic הבת Littmann, *Entzifferung*, p. 38. Or the preceding particle ܘ might be a haplography for ܘܘ, cf. above, p. lxxxiii.

ܗܒܝܪܐ *Habīra*, 25[a]; cf. Ar. هبيرة.

ܗܓܪܢ *Hajarēn*; so possibly to read p. 5[b], l. 11 where the letters ܓܪܢ are the remains of a place-name. See above, p. liii.

ܗܘܠܗ HWLH, fem., 30[b]; cf. below, ܗܠܗ.

ܗܘܡܡܐ *Humāma*, fem., 30[b]; cf. Safaïtic הממ Dussaud et Macler, p. 547, and Ar. هُمام (هَمّام and هُمَيم).

ܗܘܦܥܡ *Haufa'amm*, 24[b]; 𐩠𐩥𐩰𐩲𐩣 in the inscriptions, see Glaser, *Studien*, pp. 23 f., cf. ܗܦܥܡ.

ܗܠܗ HLH, fem., 30[b]; cf. ܗܘܠܗ.

ܗܢܛ *Hinṭ* (HNẒ?), fem., 5[b], 30[b] (four times), 49[b]; one is tempted to compare Ar. هند, but I cannot explain the ܛ for ܕ.

ܗܢܝ *Hāni*, 25[a], 25[b]; 𐩠𐩬𐩱𐩺, a name well-known in the inscriptions and the literature, e. g. *CIS* IV 6, 2 (cf. note, p. 17) and 594 *bis*, cf. Dussaud et Macler, p. 573.

ܗܦܥܡ *Haufa'amm*, 25[a]; see ܗܘܦܥܡ.

ܘܐܠ *Wā'il*, 25[a], 25[b]; 𐩥𐩱𐩺𐩡, cf. *CIS* IV, ii, p. 126 (note on Gl.

1081, l. 9–10), common in the Safaïtic inscriptions, see Dussaud et Macler. As to the spelling (with ʾ) cf. above, p. lxxx.

ܘܪܚܐ *Waddah*, fem., 30[b]; ΧᎻΦ in the inscription Langer 13, *ZDMG*, vol. *37*, p. 391.

ܘܗܒ see under ܗܒ.

ܙܐܘܢܣ Z'WNS, 6[a], Abyssinian general; in *RSO*, vol. IX, p. 429, Conti Rossini points at the strange fact that this doubtful name contains almost exactly the letters of the name Dhu-Nuwās, missing in the Book of the Himyarites but of so great an importance in the ecclesiastical tradition. I, for my part, would prefer, in an analogous way, to bring the name into connection with the name of the monk Ζώνενος of Acta § 31.

ܙܦܪܝ ZFRY (Zufrā?), 25[b]; cf. ܙܦܪ and Ar. زُفَر.

ܙܩܝܩܐ *Zaqīqa*, fem., 5[a]; see above, p. lxi.

ܚܒܒ ḤBB, fem., 30[b]; cf. ΠΠΨ (Ḥabib or Ḥabāb?), name of a place and a tribe, see Hartmann, *Arab. Frage*, p. 313 f., *CIS* IV, ii, p. 60, note on Gl. 891,17, and חבב, name of persons in Safaïtic (Dussaud et Macler) and in Lihyanic (Jaussen et Savignac II, p. 401, 523), Ar. حباب and the next three names.

ܚܒܝܒ *Ḥabīb*, 25[a]; cf. Ar. حبيب.

ܚܒܝܒܐ *Ḥabība*, fem., 30[b] and

ܚܒܝܒܗ *Ḥabībah*, fem., 30[b]; the feminine form of ܚܒܝܒ in two spellings, cf. Safaïtic חבבת Dussaud et Macler, p. 593, and Ar. حبيبة.

ܚܒܨܐ *Ḥabṣa(?)*, fem., 4[b], 31[a]–36[b]; the form here given is arbitrary, the root ambiguous, ܚ representing Ψ as well as Ч and ܨ Ꭶ as well as Ḫ, not to consider the many sound-changes possible.

ܚܕܝܗ *Ḥadyah (?)*, fem., 4[b], 19[a], 21[a] (twice); form and root ambiguous.

ܚܒܐ *Ḥubba(?)*, fem., 30[b] and

ܚܒܗ *Ḥubbah(?)*, fem., 30[b]; variants of the same name, cf. Safaïtic חבת Dussaud et Macler, p. 598, and Ar. حُبَّة.

ܚܙܝܩܐ *Ḥuzaiqa(?*, or miswriting for Ar. خُزَيْمَة?*)* 24[b]; as to the form cf. Mordtmann and Müller, *Sabäische Denkmäler*, p. 54.

ܚܘܠܕܝ *Ḥuldai*, 25^b; cf. Safaïtic חלדי Dussaud et Macler, p. 605, and Nabataean חלדו Jaussen et Savignac II, p. 200.

ܚܘܡܡܐ *Ḥumāma*, 24^b, 25^a; cf. 𐩢𐩣𐩣, Gl. 1081, 8 and note in *CIS* IV, ii, p. 126, Ar. حُمَم and حُمامة, see also Wellhausen, *Reste ar. Heidentums*, p. 65, and above, the name ܐܚܘܡ.

ܚܛܢ *Ḥiṭṭān(?)*, 25^b; cf. Safaïtic חטט Dussaud et Macler, p. 580, and Ar. حِطّان.

ܚܝܐ *Ḥayya*, fem., 4^b (twice), 5^b, 30^b—32^b, 34^a, 35^a—36^b; cf. 𐩢𐩺𐩥𐩣 (masc.) and Safaïtic חי (masc.) Dussaud et Macler, and Ar. حيّة.

ܚܝܘܢܐ ḤYWN', 3^b, Abyssinian king or general; the name is probably disfigured, Ar. حيوان being out of question in this case.

ܚܝܢ *Ḥayyān*, 31^a (twice), 32^b (three times); the name 𐩢𐩺𐩬 occurs Hal. 88 and Gl. 265, 3(?), cf. *CIS* IV, i, p. 297, and is also Safaïtic and Arabic.

ܚܝܪܡ ḤYRM, 25^b; unknown name, cf., on one side, names as Milk-rām, Il-rām, on the other side names as Ḥayy-'atht and Ḥayy-il, and compare the name חירב Jaussen et Savignac II, p. 320 (Minaean No. 64).

ܚܝܪܬܐ ܕܢܥܡܢ 5^a, 7^a, 14^b and

ܚܝܪܬܗ ܕܢܥܡܢ 23^b *Ḥirtha dh^e Na'mān*; town, cf. G. Rothstein, *Die Dynastie d. Laḫmîden in al-Ḥîra*, p. 12—17.

ܚܠܝܠܐ *Khalila(?)*, fem., 30^b; cf. the well-known name 𐩭𐩡𐩺𐩡 (e. g. Gl. 618,16) of one of "the eight families" and Safaïtic חלל Dussaud et Macler, or Ar. خُلَيْلة.

ܚܡܕܗ *Ḥamdah* (Ḥammāda?), fem., 30^b (twice); cf. 𐩢𐩣𐩵𐩣 (fem.) in Gl. 136 (*CIS* IV 179 and note) and Ar. حمّاد; see below, the name ܡܚܡܕܐ.

ܚܢܗ *Ḥannah*, 25^b; cf. Ar. حنّة and Safaïtic חן Dussaud et Macler, חנן־אל Littmann, *Entzifferung*, p. 57.

ܚܢܢܝܐ *Ḥananya*, 14^b; a Greek deacon.

ܚܣܢܐ *Ḥasana(?)*, fem., 30^b (twice); cf. Ar. حسنة (and?) חשן in a Thamudene graffito Jaussen et Savignac I, p. 287 (No. 138).

ܚܙܪܡܘܬ *Ḥaḍramaut*, 5^b (twice), name of a "town", cf. above, p. liii.

ܚܪܬ *Ḥārith*, a) the head of the Christians in Najrān, 4[b], 5[a], 8[a], 36[b], 49[a](?); b) eight other martyrs, 24[b]—25[b]; 𐩢𐩧𐩻 of the inscriptions.

ܚܪܬܐ *Ḥāritha*, 25[b]; cf. Ar. حارثة.

ܛܒܗ ṬBH (Ṭaibah?), fem., 30[b]; probably a miswriting for ܛܝܒܗ q. v.

ܛܘܪܒܢ ẒWRBN (or ṬWRBN), 24[b]; Hommel (*Chrestomathie*, p. 132, *Aufsätze*, p. 203) cites 𐩼𐩧𐩨𐩬 as name of a tower; cf. below, the name ܛܪܘܝܒܐ, and the root 𐩼𐩧𐩨 Hal. 359, see *CIS* IV, ii, p. 232 (note on l. 2), and C. Conti Rossini in *RSO*, vol. IX, p. 601 f., and Ar. name الظرب.

ܛܝܒܗ *Ṭaibah*, fem. 30[b]; cf. the appellative 𐩷𐩺𐩨 Mordtmann und Müller, *Sab. Denkm.*, p. 84, *CIS* IV 308, l. 4 and note (p. 326 f.), N. Rhodokanakis, *Studien*, I, p. 4, Glaser, *Studien* I, pp. 38 (Gl. 1083, 4 f.), 62 (Gl. 1076[a], 4), 73, and Ar. طَيْبَة and طَيِّبَة; see above ܛܒܗ.

ܛܒܪܝܐܘܣ *Tiberias*, 7[a]; town in Palestine.

ܛܦܪ *Ẓafār*, [4[a]] 7[a] (bis), 7[b], 8[b], 19[a]; 𐩼𐩰𐩧 of the inscriptions, capital of the Himyaritic kings.

ܛܪܘܝܒܐ ẒRWYba? (or ṬRWYba?, Ẓarwība?), fem., 4[a], 16[a], 17[a]—18[b], 21[a]; cf. above, under the name ܛܘܪܒܢ.

ܝܗܘܒܗ YHWbah, fem., 30[b].

ܝܗܝܗ YHyah, fem., 30[b].

ܝܘܢܢ *Jonan*, 14[b]; Abyssinian deacon.

ܝܘܣܦ see ܕܘ ܢܘܐܣ.

ܝܙܝܕ *Yazīd*, 25[a] (twice); common in the inscriptions, cf. *CIS* IV, ii, p. 287 (note on Gl. 618, 10–11).

ܟܒܫܐ *Kabsha*, fem., 30[b]; as to 𐩫𐩨𐩦𐩩 see *CIS*, loc. laud., cf. Ar. كبشة.

ܟܗܦ *Kahf* (or Kāhif or Kahaf), 25[b]; cf. כהף as a personal name in a Thamudene graffito in Jaussen et Savignac II, p. 636 (No. 736).

ܟܘܪܝܒ *Kuraib*, 24[b]; cf. ܟܪܒ and numerous Himyarites with the name كُرَيْب in Ṭabarī and other authors.

ܟܘܫ *Abyssinia*, 6[a], 6[b].

ܟܝܛܘܠܐ KYTWL', 25[a]; cf. 𐩫𐩩𐩥𐩡 (n. pr.) Lidzbarski, *Ephemeris* II, p. 103 (after Derenbourg).

ܟܠܒ *Kāleb*, 6[a] . . . 50[a]—51[a], 52[a]; cf. above, p. xlii.

ܟܠܝܠ *Kalil*(?, Kulail?), 25ª, 25ᵇ; cf. 𐩲𐩨𐩵𐩫𐩡𐩡𐩣 *CIS* IV, i, pp. 16f., Ar. عبد كلال, common in the tradition on South Arabia.

ܟܦ KF, 24ᵇ; possibly miswriting for ܟܘܟ q. v.

ܟܪܒ *Karib*, 25ᵇ; 𐩫𐩧𐩨, Ar. كرب, Nashwān, *Angaben*, p. ٩٠, and cf. above, ܟܘܙܢܒ.

ܠܝܠ LYL, 25ᵇ; perhaps a short form, or a clerical error, for the next name, or for ܟܠܝܠ.

ܠܝܠܘܒ LYLWB, 24ᵇ; cf. preceding name.

ܡܘܗܒܐ *Mauhaba* 7ª; cf. 𐩣𐩥𐩢𐩨𐩣 Gl. 1606, 25, Glaser, *Nachrichten*, p. 167; here a person from Ḥirtha.

ܡܘܝܐ *Māwiya*, fem., 30ᵇ (twice); Ar. ماوية. In the inscription of Ḥiṣn Ghurāb occurs Mawiyat as a place-name.

ܡܘܫܐ *Moses*, 14ᵇ, 15ª, (19ᵇ?); priest from Ḥirtha dhᵉ Naʿmān.

ܡܙܢ *Māzin*, 25ª; 𐩣𐩸𐩬𐩣 Gl. 618, 23, cf. *CIS* IV, ii, p. 288, מזן Dussaud et Macler, p. 563, Littmann, *Inscriptions*, p. 124, and Ar. مازن.

ܡܚܘܝܢ MḤWYN, 25ª.

ܡܚ[ܡ]ܐ MḤ . . a, fem. 5ª; cf. note on p. 5ª, 16.

ܡܚܡܕܐ *Maḥmida*(?, Moḥammada?), fem., 30ᵇ; cf. 𐩣𐩢𐩣𐩣𐩵𐩣 and 𐩣𐩢𐩣𐩵 *CIS* IV 353,1. 420,1 and notes; see ܡܚܡܕ above.

ܡܝܗ *Mayyah*, fem., 30ᵇ; cf. Ar. ميّة.

ܡܟܪ . . . MKR . . ., 25ᵇ; see next name.

ܡܟܪܕܝ MKRDY, 25ª.

ܡܠܝܟ *Malik* (Mulaik?), 24ᵇ, 25ᵇ; cf. Ar. مُلَيْك and next name.

ܡܠܟ *Malik*, 25ª (three times); cf. 𐩣𐩡𐩫𐩣 *CIS* IV 3, 2 and 434, 16 and notes; see above, p. lxxx.

ܡܢܕܪ *Mundhar*, 5ª; see *Zeitschrift f. Semitistik*, vol. I, p. 197, vol. II, p. 96.

ܡܣܪܘܩ *Masrūq*, 4ª (three times) . . . 46ª; cf. Ar. مسروق and above, pp. xlii f., lxxii, note 4.

ܡܥܕܝܟܪܒ *Maʿdikarim*, 43ᵇ; 𐩣𐩲𐩵𐩫𐩧𐩨 of the inscriptions, cf. above, p. lxxiv.

ܡܥܘܝܐ (ܡܥܘܝܗ) *Muʿāwiya*, 24ᵇ (twice), 25ª (three times), 25ᵇ (twice); Ar. معاوية.

ܡܥܢܐ *Maʿna*, fem., 30ᵇ; cf. Ar. معن and معان (masc.) and Nabataean מענא Jaussen et Savignac I, p. 226 (No. 96).

ܡܐܪܒ *Marib*, (Marʾib?) town, 5ᵇ; in the inscriptions 𐩣𐩧𐩱𐩨; on the

spelling cf. J. H. Mordtmann in *ZDMG*, vol. *30*, p. 323: "ein bis jetzt noch nicht aufgefundenes מראב".

ܡܪܝܐ *Māriya*, fem., 30[b]; cf. 𐩣𐩧𐩱𐩩 Hal. 190, Minaean מריאת Müller, *Epigr. Denkm.* XIII, 4, and מראת Jaussen et Savignac II, p. 290, No. 26, Ar. مارية.

ܡܪܬܕ *Marthad*, 25[b]; the most common name 𐩣𐩧𐩻𐩵.

ܢܓܪܢ *Najrān*, town, 4[a] and *passim*.

ܢܘܦ *Nauf*, 25[a]; 𐩬𐩥𐩰 of the inscriptions, cf. Ar. نوف.

ܢܡܠܗ *Namlah*, fem., 30[b]; cf. Ar. نملة and نميلة (masc.).

ܢܡܪܗ *Namirah* (?, or Nammārah?), 25[a]; cf. 𐩬𐩣𐩧𐩬 *CIS* IV, i, pp. 169, 225, and *ZDMG*, vol. *54*, p. 645 f., Lihyanic נמרה Jaussen et Savignac II, p. 500 (No. 261), as well as Ar. نمر, نمرة and نمّارة; see also ܢܥܡܪܗ below.

ܢܥܡܢ *Nu'mān*, 24[b] (twice), 25[a] (seven times), 25[b]; cf. the place-name 𐩬𐩲𐩣𐩬 (see *CIS* IV, i, p. 57, note on Gl. 302, 4, and Glaser, *Studien* I, p. 30), also with 𐩭 or 𐩱𐩬𐩭 as a name of a family or a tribe; as a man's name it is common in the Safaïtic inscriptions, see Dussaud et Macler; cf. *ZDMG*, vol. *54*, p. 247, and above, p. lxxxii; see as to the Arabic form *Zeitschrift f. Semitistik*, vol. I, p. 197, vol. II, p. 96.

ܢܥܡܪܗ N'Mrah 25[a]; cf. ܢܡܪܗ.

ܣܐܪ *Sār* (?, or Sā'ir?), 24b; cf. (?) 𐩪𐩲𐩧𐩬 (a family or tribe) and see *CIS* IV, i, p. 289 (note on Drake 4, 1), or Safaïtic סר Littmann, *Inscriptions*, p. 128; cf. Ar. سارة.

ܣܛܦܢܘܣ *Stephanos* (Son of Mattai), 3[a], 61[a]; the scribe of the MS.

ܣܠܘܡܐ SLWma, fem., 30[b]; cf. the following names.

ܣܠܡܐ a) *Salima*, 24[b]; cf. 𐩪𐩡𐩣𐩩, Safaïtic סלמת and Dussaud et Macler, p. 599, and Ar. سلمة (or سلامة), and see under ܫܠܡܐ.

b) *Salmā*, fem., 30[b]; cf. 𐩪𐩡𐩣𐩺 (fem.), Jaussen et Savignac II, p. 286, (Minaean No. 24) and note; Ar. سلمى.

ܣܡܘܪܗ *Samurah*, 24[b]; cf. Ar. سمرة, as to the form see Ibn Duraid, p. ٥٠, 11 seq.

ܣܥܕ *Sa'd*, 24[b]; 𐩪𐩲𐩵 of the inscriptions; cf. below, under ܫܥܕ, and see above, p. lxxxiii.

ܣܪܓܝܣ *Sergios*, 14[b] (Greek presbyter), 24[b] (the same?).

ܣܪܗܒ SRHB, 25[a]; fem., 30[b]; cf. (?) ܗܒ.

ܥܐܡܪ *'Āmir,* 25ª; cf. عامر, common in South Arabia (see Nashwān, *Angaben*); as to the Arabic spelling see above, p. lxxx.

ܥܒܕ *'Abd,* 24ᵇ, 25ª, 25ᵇ; Sab. 𐩲𐩨𐩵 (as a personal name).

ܥܒܕܐܠܗ, ܥܒܕܐܠܠܗ, ܥܒܕܠܗ *'Abdallāh,* a) informant of the author, 23ª–24ᵇ (eight times); b) ten martyrs, 24ᵇ–25ª; as to this name see above, p. lxxvf.

ܥܒܕ ܝܘܦܪ *'Abd* YWFR, 24ᵇ; with ܝܘܦܪ one feels tempted to compare Sab. 𐩺𐩠𐩰𐩧𐩲 (Juhafri'), name of a person and of a tribe (cf. Hartmann, *Arab. Frage,* p. 273); after ܥܒܕ, however, one must exspect the name of a god. Cf. also Ar. يعفر and يعفور and see under ܥܘܦ.

ܥܘܕܐ *'Auda* (?, 'Ūda?, 'Udda?), fem. 30ᵇ; form and root ambiguous. Cf. 𐩲𐩥𐩹 in the inscription Euting 55, 1 (Jaussen et Savignac II, p. 286), or Safaïtic, Minaean and Thamudene עד (Dussaud et Macler, p. 487, No. 14, and Jaussen et Savignac II, p. 677), or Safaïtic עֹד (Dussaud et Macler) and Ar. عود or عوذ. There is in the inscription Gl. 618, 37 a name 𐩲𐩥𐩵𐩱 (cf. *CIS* IV, ii, p. 288, and Glaser, *Dammbruch,* p. 94), but the final 𐩱 prevents its being compared here; see, however, Lidzbarski, *Ephemeris* I, p. 218.

ܥܘܙܦܐ 'WZfa ('Uzāfa?), fem., 30ᵇ.

ܥܘܦ *'Auf,* 24ᵇ, 25ª, 25ᵇ; cf. Ar. عوف.

ܥܘܨܐ *'Auṣa* (Auḍa), fem., 30ᵇ; cf. ܥܕܐ and(?) Safaïtic עֻצי (Dussaud et Macler, p. 577), and Ar. عوض as a name of a god, Robertson Smith, *Kinship & Marriage,* pp. 59ff., J. Wellhausen, *Reste ar. Heidentums,* p. 66; a modern آل عَوَض see C. Landberg, *Arabica* V (Leyden 1898), p. 41.

ܥܠܐ *'Alā (?),* 25ª; cf. next name.

ܥܠܐܘ *'Alā'u (?),* 25ᵇ; see preceding name and cf. Ar. العلاء (in al-Hamdānī, p. ١٥٣, 3, a man from Ḥaḍramaut).

ܥܡܐ *'Amma(?),* fem., a) martyr, daughter of Ruhm, 30ᵇ, 38ª, 44ª; b) another Christian woman, 5ᵇ, 49ᵇ; cf. the name of the Qatabanian god 𐩲𐩣, frequently used in composite personal names (see, for instance, Dietlef Nielsen, *Der dreieinige Gott,* pp. 132, 147), Safaïtic עם (Dussaud et Macler), and see next name.

ܥܡܝ *'Ammai(?)*, fem., 4[b], (22[a]); cf. preceding name and Lidzbarski, *Ephemeris* III, pp. 208 (l. 4) and 211.

ܥܡܪ *'Amr* (?, or 'Āmir or 'Ammār), a) 5[b], 24[b] (three times), 25[a] (five times), 25[b], 49[b] (cf. 𐪒𐪃𐪒𐪅 Lidzbarski, *Ephemeris* I, p. 222, and see above, p. lxxx), [b) fem.?, see p. lxxxii and ܐܡܘܗ ܥܡܪ] 30[b].

ܥܦܪ *'Afr*, 24[b]; the root meets in the name 𐩱𐩰𐩲𐩯 (Gl. 554, 1, cf. *CIS* IV, ii, p. 269) and عفير (of the family Dhū-Yazan in Ibn Duraid, p. ٣١٠, 19 ff.); cf. also Ar. عَفْر, عفار, and see above, under ܥܒܕ ܥܡܪ.

ܥܨܐ 'Ṣa ('Uṣṣa?), fem., 30[b] (twice); perhaps variant for ܥܡܪܐ q. v.

ܥܨܪܝ 'ṢRY ('ḌRY?), 25[b].

ܥܩܕ (or ܥܩܪ) 'QD (or 'QR), 25[a]; see note on the passage.

ܥܪܒܝ *'Arbai* ('Arabī?), 4[b], 24[b]; cf. 𐪒𐪈𐪃𐪅 (*CIS* IV, 572, l. 1 and note), Liḥyanic ערבה Jaussen et Savignac II, p. 512 (No. 302), and Ar. عرابة.

ܥܪܗܒ 'RḤB, 25[b].

ܦܘܠܐ *Paulos*, 22[a]; bishop.

ܦܛܝܡܐ *Fāṭima*, fem., 30[b]; cf. Liḥyanic פטם (masc.) Müller, *Epigr. Denkm.*, p. 86 (No. 69) and p. 82 (No. 52 =), Jaussen et Savignac II, p. 419 (No. 70).

ܦܥܡܢ *Fa'mān(?)*, 24[b]; cf. (?) 𐩬𐩣𐩲𐩰𐩱𐩮 Hal. 489 and others, see J. H. Mordtmann, *Beiträge*, p. 50, and Hartmann, *Arab. Frage*, p. 250, Minaean הפאמן Jaussen et Savignac II, p. 286 (No. 24) and *passim* (also without ה), and (?) Safaïtic פחמן Littmann, *Semitic Inscriptions*, p. 128, and Ar. فعمة.

ܨܒ *Ḍabb*, 5[b], 24[b] (twice), 25[b], 49[b]; cf. Safaïtic צֿב Dussaud et Macler, Littmann, *Inscriptions*, pp. 108, 127 f., and Ar. ضبّ; see next name.

ܨܒܗ *Ḍabbah*, fem., 30[b]; Ar. ضبّة, see preceding name.

ܩܝܣ *Qais*, 25[a], 25[b].

ܩܥܒܢ *Qa'bān*, 24[b]; cf. קעבן in a Thamudene graffito Jaussen et Savignac I, p. 285 (No. 114).

ܩܪܝܬܝܢ *Qaryatēn*, the village where the MS. was written, see above, p. xxi.

ܪܒܝܥܐ *Rabī'a*, 25[a].

ܪܕܗ RDH, fem., 30^b; see above, under ܪܘܗ.

ܪܗܘܡ fem., 5^a, 25^a, the first time (in a rubric) for the younger, the second time for the elder martyr of Chapter XXII, in both cases a miswriting for ܪܘܗܡ q. v.

ܪܗܘܡܝ fem., 4^b, 36^b, the elder martyr of Chapter XXII; miswriting (in two rubrics) for next name.

ܪܘܗܡ *Ruhm*, fem., a) ܚܒܝܐ ܐܡܗ, the elder martyr of Chapter XXII (cf. ܪܗܘܡ and ܪܗܘܡܝ), (26^a) 26^b, 30^b, 36^b, 37^a, 38^a, 38^b, 39^a, 39^b, 41^a, 41^b, 42^a, 43^b, 44^a (several times in most of the columns);
b) ܚܒܝܐ ܚܡܬܐ, the younger martyr of Chapter XXII (cf. ܪܗܘܡ and ܪܘܗܡܝ), 38^a, 41^b, 44^a (twice);
c) two other martyrs, 30^b.
Cf. Ar. رُهْم as the name of a woman; as to its etymology see Ibn Duraid, p. ١٣٤, 18. Its diminutive is رُهَيْمَة, cf. Loth in *ZDMG*, vol. *35*, p. 620, and Nöldeke in *Gött. Gel. Anz.* 1882: 1, p. 212.

ܪܘܗܝ fem., 36^b; miswriting (in a rubric) for ܪܘܗܡ q. v.

ܫܠܝܡ *Shalim* (Shulaim?), 24^b; cf. 𐩦𐩡𐩺𐩣 Hal. 581 (cf. Mordtmann und Müller, *Sab. Denkm.*, p. 54, Müller, *Epigr. Denkm.* LXXI), Ar. سُلَيم Mordtmann, *Beiträge*, p. 62, and see above, pp. lxxxii ff.

ܫܠܝܡܐ *Shalima* (Shulaima?), 25^a; cf. preceding name.

ܫܠܝܡܗ *Shalimah*, 25^b (twice); cf. ܫܠܝܡܐ and see above, p. lxxxiii.

ܫܠܫܠܐ *Shilshila* [fem.?, see p. lxxxii and ܫܠܫܠܐ ܐܡܗ], 30^b; cf. Ar. سلسلة and سلسل (fem., *Aghānī Indices*) and see above, pp. lxxxii ff.

ܫܥܕ *Sha'd*, 25^b; cf. ܣܥܕ and see above, pp. lxxxiii.

ܬܗܢܗ THNah or THHNah (Tahnah?), fem., 4^b (twice), 21^a.

ܬܘܡܠܟܝ *Thummalikī(?)*, fem., 5^b, 30^b (two times, cf. ܬܘܡܠܟܝ); I see in this name a compound formed of *Thūn*, the well-known name of a deity, and *malikī*, meaning "Thūn is my king." Thūn is very common in compounds such as 𐩱𐩣𐩻𐩻𐩬 "Amath-thūn" (for Amat-thūn) and similar names; see, for instance, Weber, *Studien* III, p. 19, note 1; a specimen of this type (though not recognized by the editors) is obviously also חיתון Jaussen et Savignac II, p. 319 (No. 60). In our case the Nūn of the name is assimilated to the following Mīm, and Thūn-malikī thus has become Thummalikī.

ܬܝܡ *Taim*, 25[a]; 𐪉𐪚𐪃, as name of a god very common in com- pounds, occurs as a man's name (𐪉𐪚𐪃𐪃) e. g. in Gl. 105 (*CIS* IV, 126, p. 191), very commonly in Safaïtic in- scriptions (תם, Dussaud et Macler), and in Arabic (تيم); see next name.

ܬܝܡܝ *Taimai(?)*, 25[b]; cf. preceding name and Palmyrene תימי, Littmann, *Inscriptions*, pp. 58 f., θαιμῆ, J.-B. Chabot, *Index . . des Inscriptions . . . publiées par Waddington*, Paris 1897.

ܬܡܝܡ *Tamīm*, 24[b], 25[b]; cf. Ar. تميم.

ܬܡܠܘܣ fem., 30[b] (twice); miswriting for ܬܘܡܠܣ q. v.

ܬܡܢܝܐ TMNya, fem., 30[b]; there is a place-name 𐪉𐪃𐪌, see *CIS* IV, 375 and note (p. 27).

ܬܥܠܒܐ *Tha'laba*, 24[b], 25[b]; the well-known name ثَعْلَبة.

TRANSLATION

(Preface) . . . .
. . . . . . rewards everyone according to his works; He who in the ocean of His grace may grant peace to His church in every land, and draw near in His mercy those of her members who are far away, and gather in His pity her dispersed (children), and turn again in His grace her shepherds, and gather within her in His bounty her spiritual sheep, and have pity on all who have become and are believers, and also, in the bottomless ocean of His mercy, on the humble one who has composed this book recording the inspiring martyrdom of those victorious servants of God. And may He forgive him who has written it and him who has read it and is reading it, those as well as their departed, and grant to them, and to their spiritual brethren and their brethren in the flesh, in that hour of judgement, remission by the Lord and forgiveness of sins and inheritance of the new life *in secula seculorum*, by the prayers of those victorious ones, and of all who have been, or are, well pleasing to His Divinity in Heaven and on earth, for ever and ever, Amen and Amen. And on Stephanos, alas, for him! be mercy, [Amen] Amen and Amen. May the Lord forgive his departed ones, Amen, and all departed, Amen. p. 3a

[Index of accounts] p. 3b

[I. Account] telling briefly [of the Jews and of] the badness of their faith . . . .

[II. Account] telling of the . . . . . . Himyarites, who they are and whence they first re[ceived] Judaism.

III. Account telling how Chris[tianity] began to be sown in the land of the [Himyarites].

IV. Account telling how Bishop Thomas went to the Abyssinians and informed them that the Himyarites were persecuting the Christians.

V. Account telling of the first coming of ḤYWN' and the Abyssinians.

VI. Account telling of the amazing sign which the Lord showed the Himyarites in the ranks of the Abyssinians.

VII. Account telling of the first departure of the Abyssinians from the land of the Himyarites.

p. 4a VIII. Account telling of the beginning of the persecution by [Masrūq, the crucifier, and of the burning of the church in the town of Ẓafār, and of the massacre] of the Abyssinians in it.

IX. Account telling [of the co]ming of Masrūq[, the crucifier,] to the town of Najrān [and of the attack] against it.

X. [Accoun]t telling of [the siege] of the town of Najrān.

[XI.] The martyrdom of the believing . . . h, who was the first to suffer in Najrān at this time, when he was coming on the road.

[XII.] Account telling how the pure brethren of the holy order went out [to] Masrūq.

XIII. [Accou]nt telling of the [bu]rning of the church and of the brethren of the holy order of the town of Najrān, and of the others who were burnt there.

p. 4b XIV. The martyrdom of coronation by fire of the pure and blessed ZRWYba.

XV. Account of the martyrdom of coronation by fire [of the freeborn Tahnah and of Aumah,] her handmaid.

XVI. The martyrdom of the freeborn Ḥadyah, daughter of the martyr Tahnah, who also suffered martyrdom by fire in her house.

XVII. The martyrdom of Elishba', the deaconess, and of 'Ammai, sister of the holy order.

XVIII. The martyrdom of coronation in the Lord of the freeborn men of Najrān.

XIX. The martyrdom of the freeborn Ḥārith and 'Arbai, who were crowned in the Lord.

XX. Account of the confession first, and further of the martyrdom of coronation in the Lord of the freeborn women of the town of Najrān, and of their young children together with [them.]

XXI. Account telling of the confession first, and further of the martyrdom in the Lord of the freeborn Ḥabṣa and Ḥayya, and another Ḥayya.

XXII. Account of the martyrdom in the Lord of the freeborn

Ruhm, daughter of Azma', and of Aumah, her daughter, p. 5a
and of Ruhm, her granddaughter.

XXIII. Other martyrdom of many freeborn women from the town of Najrān.

XXIV. The martyrdom of believing men from the town of Najrān, who won the crown by being killed for the sake of Christ, their Lord, but the names of whom we have not been able to learn.

XXV. Account telling of the contents of the letter that Masrūq wrote to Mundhar bar Zaqīqa, the king of Ḥīrtha dhe Na'mān, against the Christians.

XX[VI.] The martyrdom of the blessed MḤ(S?)a, the handmaid of God, who was also from the town of Najrān. And she . . . . . amongst the people on the occasion when the . . . . of the freeborn man and Martyr Ḥārith took place.

XXVII. Account telling [of the depar]ture of Masrūq, when [he went forth from] the town [of Najrān.]

XXVIII. [Account telling of the coro]nation of . . . .

(probably three lines missing)

[XXIX.] The martyrdom of His holy martyrs who suffered in the p 5b
town of Ḥaḍramaut.

XXX. Account telling of the burning of the holy church, and of the martydom of those who suffered in the town of Ḥaḍramaut.

XXXI. The martyrdom of the holy martyrs who suffered in the town of Mārib of the land of the Himyarites.

XXXII. The martyrdom of the holy martyrs who suffered in the town of [Ha]jarēn.

XXXIII. The martyrdom of 'D'a, sister of the holy order, and Thummalikī, the lay woman, who suffered in the town of Najrān after the departure of Masrūq.

XXXIV. The martyrdom of Dhība and of Ḥayya, who suffered in the town of Najrān.

XXXV. Narrative telling of Hinṭ and 'Amma from Najrān, who were seized to suffer martyrdom.

XXXVI. Account telling of Ḍabb and of 'Amr, the Najrānites, who were also apprehended to suffer martyrdom, and were kept in custody till the Abyssinians came and liberated them also.

[XXXVII. Account of] . . . .

(probably two lines missing)

p. 6a [XXXVIII.] . . . how God speedily revenged the blood of His servants, which had been shed by the Jewish crucifiers, through the arrival of the Abyssinians in the land of the Himyarites.

XXXIX. Account telling how the freeborn Umayyah came to Abyssinia out of zeal for God, and informed the holy Bishop Euprepios and Kāleb, the believing King of Abyssinia, of all that Masrūq, the crucifier, had done to the Christians.

XL. The petition that was brought by the believing Himyarite Umayyah to the holy Bishop Euprepios and to Kāleb, the King of the Abyssinians, as from the church in the land of Himyar.

XLI. Account telling of the arrival of the King Kāleb with his army in the land of the Himyarites to make war.

XLII. The address that the commander-in-chief Z'WNS made to his army, when he arrived by sea in the land of the Himyarites.

XLIII. The exhortation to gratitude unto God that the Christ-loving King Kāleb addressed to his army in the land of the Himyarites, after the victory.

p. 6b XLIV. Account telling of the confessors who were released from Najrān, and of the sign of the cross that the Himyarites showed on their hands.

XLV. The petition that was brought to the believing King Kāleb by people from among the Christians who had de[nied] but repented, and turned and came to do penance.

XLVI. The address of rebuke that the believing Kāleb made to those Christians after they had denied, but repented and turned.

XLVII. Account telling that the King of Abyssinia by his own power appointed a king in the land of the Himyarites.

XLVIII. The second address that the believing King Kāleb made to those who turned [after] having denied.

XLIX. Conclusion of this book after the return of the believing Kaleb, King of the Abyssinians, from the land of the Himyarites . . . .

(great lacuna embracing one or more quires)

(Chapter VII) . . . .
And when he saw that he could not prevail over them in battle, p. 7a
he sent to them Jewish priests, who were from Tiberias, with a man from [the town] . . . . another, whose name was . . . . ., [son of] Mauhaba, who was from Hīrtha dh^c Na'mān, and these were Christians in name. And this tyrant Masrūq sent with them a letter with terrible oaths, swearing by Adonai, and by the Ark, and by the Thora: "No harm shall befall you if ye will come out to me willingly and [surren]der the town of Ẓafār, but I will send you back to your country to your king in peace."

VIII. Account telling of the first persecution by Masrūq, the crucifier, and of the burning of the church in the town of Ẓafār, and the massacre of all who were in it.

When the Abyssinians received from him a letter of this nature through those who were sent, and moreover the words of his messengers supported his oaths, they, in the simplicity of their souls, did rely upon his oaths and went out to him, 'B'BWT, their leader . . . . . . p. 7b
with three hundred [fighting men,] who were with him. And Masrūq received them [without reserve] and showed [them] . . . .

(one line missing)

[their leader 'B' . . .] . . . . saying that everyone of [the Jews] should slay the Abyssinians [in that night], and in the morning [their bodies should be fo]und in one place. [And] those [servants] of unrighteousness did as [he had commanded them], and at the dawn the bodies of the servants [of God were fo]und [there] cast upon each other. [And then he sent] men to the t[own] of Ẓafār [and they set on fire] the church [in] which the Abyssinians [were], and two hundred [and eighty men], who were left by the Abyssinians, [were burnt] in the church. [And he also sent] messengers with the priests, and with them [letters] to the provinces [of the Himyarites,] by which he gave command that [all] Christians [should be killed] unless they [would deny Christ] and be [Jews] . . . .

(one line missing)

[that everyone who was f]ound concealing a Christian, his house should p. 8a
be [set on fire] and all his property [destroyed]. And immediately was drawn out [the sword in the whole people] of the Himyarites . . .

(two lines missing)

[shedd]er of blood [had killed] by the sword and [had burnt] that

church. Then he grew enraged [and became li]ke a wild beast [in his fury and] used all his cunning . . . . that was in him to try to [exterminate the Chri]stians, who were in the [whole] land [of the Himyar]ites. And first [he wrote a letter] and sent to a man of [the freeborn who] lived in the town of Najrān, Ḥārith [by name,] and he was [a Christian], saying to him as follows: "[When thou recei]vest [this] our letter [be careful to levy] speedily [all] the Christian [fighting]men [of] the town of Najrān, [not leaving a] single one of them, and send [them] to me, [for w]ar is nigh to breaking out against us . . . . now have risen up . . . . unclean . . . ."

p. 8b Masrūq, his master, he made every effort and assembled all the Christian fighting men who were in the town of Najrān, and spoke with them just as [the wicked Masrūq had instructed him] by his order. And those believers went on the road in the innocence of their hearts, since, on account of the great distance of their town, they had not yet heard of what that king of unrighteousness had done, letters announcing the wickedness having not yet reached their town, and they being not aware of the treachery that was planned against them by the wicked Masrūq. But when in their journey they were not far from the place where the shedder of blood Masrūq stayed, and when they heard from persons and received information of the treachery of that foe of righteousness against them, and that he had sent for them to destroy them, and learned also what he had done with those Abyssinians who were in the town of Ẓafār and in the church there, namely that he had slain and destroyed them, they immediately turned away from that place . . . .

(three leaves missing)

p. 9a to the town of Najrān, those crucifiers . . . . . . asked him: . . . . .

(one line missing)

And they said to him: "Art thou a Christian?" He answered them: "If I am worthy I am Christian." These unclean ones said to him: "If thou art a Christian stretch thy hand up." And he immediately stretched up his right hand, and a man swiftly drew his sword, smote him, and cut it off. Again he said to him: "If thou art a Christian stretch up the other." And immediately with joy he stretched up the left one also, and then that crucifier smote and cut off that as well. Again they asked him and said to him: "Art thou still a Christian?" And he said to them: "In life and in death I am a Christian, and

praise be to God, our Lord Jesus Christ, who has deemed me worthy of this." When they heard this, those foes of righteousness became angry and smote his feet also from behind and cut them both off from . . . . p. 9b

(two lines missing)

IX. Account tel[ling of the coming] of Masrūq to the town of Najrān.

Now when the foes [of God] who besieged the [town] saw that [many di]ed every day in warfare and that they were [not] able to sei[ze it], then [they wrote] to their wicked king: "[If] thou [comest not] we are not able to [fight] with Najrān because as [often as we attack] it we are defeated. For [they will be intimidated] by thee and not at all [set themselves against] thee." [When] the unclean [Masrū]q received this letter [he became agitated] and much disturbed and [anxious] in his mind, and in [great] rage ordered that [all the chiefs] of [his] army should come together, and that not a single one of all [the chiefs should dare not to come] to him . . . .
of the great town . . . . hundred and anything . . . . p. 10a

(three lines missing)

how . . . . . . that they have been . . . . that they should destroy that court . . . . and he asked the chiefs of his army . . . . . of them that he might conquer Najrān. And in this way, in the an[xiety] of his bitterness, he also ventured to [fight] with them but he [was sha]mefully conquered more than his [generals] before him. So he coiled as [a serpent] in meditating [how to conquer] the believing town. [And also] this Masrūq [the shedder of innocent blood] planned by himself and took . . . . . of his mind how by treacherous stratagems, as he was accustomed, [to creep in] amidst the Najrānites and overcome them. And he wrote [a letter to the N]ajrā[nites] and sent it by [a messenger] . . . . swearing by the great p. 10b
Merciful God (Raḥmānā) and by the Law of Moses: "If ye are going out to me from the town . . . .

(one line missing)

with you a lawsuit regarding that because of which ye have rebelled against me. And if ye have been found guilty according to the sentence of judges who rightly administer justice between us, then I will fine you. But if ye will not obey me and come out to me and submit

to me as your king, then I will not remove from this town until I have broken down its wall and scattered it to all the winds, and buried its citizens in it, making it a ruin over them." When now the believing Najrānites had received this letter they thought to themselves and said to each other: "What is now to be done, brethren, for this is for us a great and serious distress on every side. For if we now obey this unclean one and go out to him, perhaps he will destroy us. And if we do not go out to him, the town will perish for want of
p. 11a food. But even this wicked man cannot seize it by force, as long as the people . . . .

(one line missing)

our lives to the Lord. But we will let this unclean one see that we have obeyed his oath and have gone out. And if he, as he has sworn, will go to law with us, then, if we are condemned to pay him gold, it is better for us that we lose our property than that our town should be destroyed". Since this opinion prevailed amongst the Najrānites, there went out from them to that shedder of innocent blood, Masrūq, about one hundred and fifty notables. And he received them without reserve, showing the first day no perfidy. But he spoke with them in the same way as he had written to them, saying: "Why have ye rebelled against me? Ye must know, that I am your king and that ye are not able to perform that which ye had in view. But because I have given you my oath I will not break it and truth . . . . . against you in my heart. We will appoint to us . . . .

(two columns missing)

p. 12b and he began to speak with them with much boasting, and imperiously....

(one line missing)

ye r[ebelled] against me. And when I bade you that ye should come to me, why did ye turn away from the road and dishonour me and not come to me, and what did ye rely upon, when ye [ventured] to close your town to my command and to the chiefs of my army, that I sent to you? Did ye not know that ye are my servants and that no one can save you from my hands? And now, although ye have deserved death, I will not slay you, unless I shall again find that ye have dealt treacherously with me. But immediately each of you shall send and bring to me all his silver and gold, while the rest of your property shall remain yours. But take heed that ye do not try to deceive me by subtracting from your silver and gold and not bringing it to me, else are ye dead men." And these freeborn men said to

him: "We had given thee our silver and gold even without this shame, if the first day [thou hadst asked for it] . . . .

(three leaves missing)

(Chapter XIII) . . . .

were shameless enough to carry out his order. And again he ordered p. 13 a and they brought before him speedily all . . . .

(one line missing)

they brought to him a cross and threw it on the ground before him. And this incarnate Satan, Masrūq, answered and said to the blessed ones: "May it be enough for you that ye have cried out that ye would rebel against me, but have failed. And consider at least now your reputation and listen to my words and deny Jesus Christ, the son of Mary, because he was of mankind and a mortal as all men; and spit upon this cross and be Jews with us, and ye shall live. But if ye will not obey my words, by Adonai, God, I will let you suffer torment by fire and your lives shall be consumed by it, because ye worship a mortal man, who, being of mankind, yet said about himself, that he was the son of God, the Merciful (Raḥmānā). And in this very time his false doctrine has been manifest, and all lands understand that he was a man and not God. And especially the land of the Romans, who first erred concerning him, they now better than any . . . .

(two columns missing)

who will make him endure evil for the sake of our Lord Jesus Christ, p. 14 b our God, He who became man for us [by His manifestation in the flesh] and in His grace . . . .

(one line missing)

and rose as God, and, by His passion and death, saved us from the second death that is reserved for you, that ye may die for ever by it, together with Satan, your father. So, then, now thou hast seen our belief, do all that thou wishest, and do not delay us from our way to our Lord."

But because this foe of truth, Masrūq, had learned secretly, that subjects of foreign countries were amongst the blessed ones, he sat and inquired about each of them, and asked what was his name, and who he was, and whence was the origin of his family. So he learned of the presbyters Moses and Eliya, that they were from Hīrtha dhᵉ Naʿmān, of the presbyter Sergios and the deacon Ḥananya, that they

were Romans, of the presbyter Abraham, that he was a Persian, and of the deacon Jonan, that he was an Abyssinian. And he said to the servants of God: "Verily it is not enough for you, that ye are going astray . . . .

(one leaf missing)

p. 15a and by Him thou hast sworn to us and said: "If ye will not deny Christ and say that he is not God but a man, by fire . . . .

(one line missing)

and I will not deny but confess Him, that He is God, Son of God indeed. But if thou fearest my family, that they will exact vengeance for me, if I am put to death, do not think of it, separating me from my brethren. For if thou doest that, thy treachery will be manifest to all people". But when this shedder of innocent blood, Masrūq, heard that from the presbyter Moses, he waxed exceeding wroth and gave command, and immediately they brought him before him, and he said to him; "Now, O deceiver, thou hast imagined, that I hesitated in putting thee to death. And because I would have mercy upon thee to let thee live, thou hast imagined that I, as in consideration to thy family, would not slay thee together with thy fellows. On this account thou hast been arrogant and contemned us. But thou shalt learn that I not will be false on thy behalf, and straightway thy life shall flee from thy body in the vehement flame, as also the lives of thy bold fellows, and if a death more dreadful than . . . .[1])

XIV. [The martyrd]om [of coronation in the Lord by bur]ning [in fire of the pure blessed ZR]WYba.

. . . .

p. 16b of truth; such was her manner of life. As now this excellent ẒRWYba entirely . . . . Masrūq said . . . . . about that holy church that burnt, and about the holy bones of the martyrs of God, those whom these unclean men had brought up from different places and out before the murderer Masrūq, and that over them were burnt and crowned even all the brethren of the holy order, together with the women who, of their own accord, had followed them, her mind became filled with zeal for the Lord, and she grew exceeding sad. So she was no longer able to hold out in her seclusion, but at once she went out and came to the church, weeping and crying out in her prayer: "O Lord, God

[1] Of the next two colums (15b and 16a) only the heading of chapter XIV can be reconstructed.

of my fathers, separate me not from Thy servants, which have suffered martyrdom on behalf of Thy holy name, but let even me, a sinner, join them in martyrdom for Thy sake." And when she arrived at the holy church she fell on her face to the earth outside the fire and p. 17a
prayed amid tears and said: "I bow myself in reverence before you, my lords and fathers, I bow myself in reverence before you, elected of God, and I beg you to make petition for me, that I may not be separated from you, but that I may speedily come and reach you by martyrdom for the sake of our Lord, and come, even I, miserable one, with you to Him." Some of the Jews, who saw her, ran hastily in their hatred and informed the impious Masrūq about her. And when this murderer heard it he commanded, and they speedily brought her before him. When she now stood before him he said to her: "Who art thou that, weeping as if insane, thou runnest in the town to stir up tumult? And what is that language I hear that thou art proffering on account of those who willingly have been burnt because of their insolence, as they also deserved?" The blessed ẒRWYba answered and said: "In the pain of my heart in order that I should go . . . . .

(one line missing)

I to them." But Masrūq, the crucifier, [said to her]: "Thus thou p. 17b
weepest . . . .

(one line missing)

Because [this deceiver was] a man [and not God], and be alive and do not [die as a lunatic"]. But the blessed one [said to him: "God forbid], and this will not be, [either with me or with anyone] of the Christians, [that we should deny our Lord] and our God and our Creator, [Jesus Christ], or that we should spit upon [His worshipped Cross], by which He has saved us [from all error] and delivered us from [eternal] death. But I abjure [thee, Jew, crucifier], and all who agree [with thee and deny] Him". Then this serpent, [Masrūq], said to her: " . . . . , thou insolent, who . . . . of thy own accord . . . . . ." The blessed one sai[d: "I praise my Lord] and my God, Jes[us Christ, and as to] thy demand [that I should deny Him], . . . what . . . .

(one line missing)

and thou shalt burn . . . . O, miserable". [The blessed ẒR]WYba p. 18a
said: "So now . . . . not this . . . . voice . . . .

(two lines missing)

the blessed . . . . . a more bitter death than . . . . . must not . . . . that

thou wast seeking . . . . . because its pain . . . . . is bitter, not . . . . . that I not should make thy will . . . . [in the f]ire, that thou lovest, thy life will be consumed [speedily] away from [this world,] thou insolent, evil one". [And he ordered her speed]ily to be brought and [thrown, like the] others on the bur[ning church], and there they should burn her [above the bones] of those who were burnt [there. And immediately they hu]rried with [the blessed one to the] burning fire . . . . . . her mouth for . . . . . . her, but praised
p. 18b and said: ". . . . . . me, my Lord, ... on Thee. Praise be to Thee, my Lord, who hast not separated me from my lords, my fathers, who have suffered for Thy name." When she arrived at the holy church, the servants of unrighteousness speedily threw on wood and made a flame above the fire that was above the bones of the blessed ones. But the blessed one kneeled down and worshipped, and stood up and sealed herself with the sign of the Cross and said: "Our Lord, turn not away from Thy servants who confess Thee, but humiliate Thy crucifiers and grant peace to Thy church and confirm this town in the true faith. And receive my spirit by Thy mercy as a sacrifice acceptable before Thee." When this excellent woman had spoken so far, swiftly the servants of unrighteousness seized her by her hands and her feet and hurled and threw her into the flame of the fire and so this glorious ẒRWYba was crowned by a good confession of Christ, God. But when [this blessed ẒRWYba] had given up her life the servants of unrighteousness [went away] from there.

(four leaves missing)

(Chapter XVI) . . . .

p. 19a [abjure you] and your king and all who agree with you, ye, Jews, who crucify your Lord". But when those impious ones heard this, they were thrown into a violent rage and brought wood and increased that fire, and immediately they threw the blessed Ḥadyah into the flame. And so her soul departed from her body and the glorious Ḥadyah was crowned by a good confession before her Lord. Besides this blessed Ḥadyah, then, who suffered martyrdom by fire in her house, and besides those Abyssinians, who burned in the church that was in the town of Ẓafār, all those about whom we have subsequently written above were burnt in the burning of the holy church in the town of Najrān. And these also were burnt within two days, namely on the Tuesday and on the Wednesday, on the date that we

have written above, above the holy bones of the martyrs of God
whom they assembled and brought into the church and . . . .

(two columns missing)

they found nothing. But again when they looked from afar they saw p. 20b
that light as they had done before. And again they have told us
attesting the statement by their oaths, that at every time of service,
by night or by day, when those holy ones were accustomed to per-
form their service when they were in the life of the body, at that
time they heard the rumble of the sounding-board as before and it
was perceived also in all the town. And after the rumble of the
sounding-board had been heard they heard also the voice of the
service loudly ringing and then another voice crying out and saying:
"Let us kneel down and pray" and again afterwards another voice
saying: "Let us stand up in the power of God." And again they
told us this also, that on the spot within the church where these
glorious martyrs were crowned their odour spread abroad, surpassing
the finest perfumes. And from that blessing of water and oil which p. 21a
sprang up, the believers took . . . . that issued on the place of
coronation of the holy martyrs of God. But when those servants of
sin, after having burnt the blessed Ḥadyah, went out from the town,
they learned from Jews, their fellows, about two sisters of the holy
order who were hidden in the town for fear of the Jews. And when
they went out to the wicked Masrūq, they told him of all that they
had done and seen, how the blessed ẒRWYba with great joy took
upon herself that she should be burnt in fire, and of the youth
Abraham, brother of the holy order, with what fortitude crying "I
am a Christian and for the sake of Christ I will die," he threw him-
self willingly on the flames, and again of the three blessed ones,
Tahnah and Aumah and Ḥadyah, how they with a wilfulnes not
concealed from anyone, crying "Christians we are and abjure . . . . . p. 21b

(one line missing)

the crucifiers. . . . . And then she gave up [her soul]. But when the blood-
shedder [Masrūq] lea[rned] this [from the servants] of unrighteousness,
he wondered [greatly and said] to the Jews and heathens who were
ar[ound him: "I wonder] at a people like this [seeing] how they take
upon [themselves tortures] with joy because of [this] error. But I will
[bring it about if] possible that no [one may remain] but they all [must
deny Christ]. When [now those] servants of perdition saw that . . . .
of Masrūq all that . . . . . that he had said about . . . . . . they rose

early in the morning and [went] to the town and sec[luding] the bles[sed women] . . . . them . . . . and . . . .

p. 22a XVII. [The martyrdom of Elish]ba', the deaconess, [and of 'Ammai, the sister of the holy or]der.

. . . .

(two lines missing)

and by means of torments . . . . for years . . . . [mar-tyr]dom for the sake of Christ . . . . . gloriously. And another . . . . . who performed the duties of deaconess . . . whose name was Elishba' . . . these blessed women . . . . who dwelled together . . . . . . they had in the house . . . . they were. The [holy] bones of the bishop Paulos [he who wa]s . . . . . . and by the purity of [the Holy] Ghost [and by a con]duct of the highest virtue . . . . always the first ones . . . . this crucifier Masrūq . . . . . were the holy bones of [those servants] of God who were . . . . . and some of . . . . . were . . . . . . them (the women) . . . .

p. 22b And they shut them up in the house and gagged them and con-strained them by great oaths not to make themselves known . . . . . .

(one line missing)

against the people of the Christians. But when these wicked men had sought them eagerly and (finally) got hold of them, they seized these lambs of Christ like rapacious wolves and brought them out before the son of perdition Masrūq. And when they stood before him, he began to speak to them in the bitterness of his soul: "Lo, ye have heard, and mayhap ye have also seen, all that has befallen those who have not denied Christ and confessed with us that he was a mortal man like every one, that, lo, their lives were consumed and passed away by fire, as they merited. So I am convinced that ye, knowing in this way what has been, have no need that I say many words to you but will now confess, as we do, that Christ was not God . . . .

(Great lacuna, probably ten leaves missing)

(Chapter XIX) . . . .

p. 23a that thou hast deemed me worthy to-day to suffer martyrdom for Thy sake. Grant peace, o Lord, to Thy church in every land and seal its children with Thy victorious Cross. And bring low the horn of Judaism, that crucified Thee, and reward Masrūq, the crucifier, for all that he has done to Thy temples and Thy servants. And pardon me all that I have sinned against Thee and receive in peace my spirit as well as theirs."

When he had said this he sealed himself and bending down and worshipping towards the east he said: "Peace be with you, my beloved brethren, and blessed be our Lord, who will crown you . . . .

(four lines missing)

[the murderer] struck him with his sword and cut off his head. And in this way he was crowned by a good confession for the sake of Christ and joined with his brethren in the spirit and in the flesh on this day, Sunday, the 25th of Teshrin II.

But on the next day, that was Monday, the believing ʿAbdallāh, son of Afʿū, one of those of whom we have written above that they p. 23b told us of the confession of these glorious ones—he was present at all the deeds, at all that took place in Najrān and with every one of its people who suffered martyrdom, because that Afʿū, his father, was one of the leading notables and because that he was at that time a heathen—but afterwards, by the help of our Lord, who deemed him worthy, we baptized him into the church of the true believers that is in Ḥirtha dhᵉ Naʿmān with great pomp, when we still were there,—this honourable old man and leading notable, who had been also an ambassador between the kings . . . . . . Afʿū . . . .

(three lines missing)

that impious Masrūq a man from his—this young man then, ʿAbdallāh, being a believer, said to some of the notables among his relations that they should ask Masrūq to give order that the bodies of these freeborn men that had been slain should be collected and buried. But those notables dared not say anything on this subject because they feared Masrūq. Then this young man ʿAbdallāh in the fervour of zeal of his p. 24a faith encouraged himself and approached the crucifier Masrūq and asked him that he might go and collect and bury them. And immediately our Lord gave His command in the soul of the wicked one and, without doing any harm to him, or even being angry with the young ʿAbdallāh, he said to him: "For the sake of Afʿū, thy Father, go, make a grave and bury them." So ʿAbdallāh went out from him with great joy after having received this command. But when he was gone a little distance from him, this Masrūq again called him and said to him: "Because . . . .

(two lines missing)

go and bury them." And this young man ʿAbdallāh prepared forty men from his family and from his friends and took them with him by night and they went and he digged graves and collected all the bodies of the

servants of God, the glorious martyrs, and buried them. And this 'Abdallāh placed on each of their burial places a sign in order that it might be recognized afterwards. And when this 'Abdallāh and those
p. 24b who were with him told us about the blessed ones, they also wrote for us the few names which they did remember of the glorious, namely as follows:

Names of the glorious freeborn men who suffered martyrdom at Najrān.

Ḥārith, Ḥumāma and 'Amr, Tamīm and Add and Jabr and Ḥārith, his brother, Tha'laba, their nephew and Ghanam and 'Abdallāh and Ḍabb, he who was for a time a judge and a persecutor but afterwards became a true Christian and was deemed worthy even to the stage of martyrdom for the sake of our Lord, and 'Amr and Jabr and Bar Ḍabb and ẒWRBN and 'Abdallāh and Malik and S . . . .

(four lines missing)

and Abū 'Afr and Bar Ḥuzaiqa and Nu'mān and Sa'd and Ḥārith and 'Auf and Sergios and Mu'āwiya and 'YZD and Baddā and 'BYSh and Busr and 'Abd YWFR and 'BYSh and Mu'āwiya and Qa'bān and Dhuhl, his son, and Dhīb and Haufā'amm and Shalim and Dhuhl, his son, and 'Abdallāh and Salima and Asad, the son of his sister, and LYLWB and Fa'mān and 'Amr and Dhuhl, his brother, and 'Arbai and Sār and 'Abdallāh and Samurah and Kuraib and 'Abd and Nu'mān and KF
p. 25a and KYTWL', his brother, and Asfar and 'Auf and Ḥumāma, his brother, and 'Abdallāh and Habīra, his son, and Malik and 'Abd and Jadan and N'Mrah and Azmam and HB and Ashab and Māzin, his brother, and Nu'mān and Yazīd and Nu'mān and Jarīr and 'Abdallāh and 'Abdallāh and Malik and Nu'mān and 'Amr, brethren, and Ḥārith and Taim and 'Amr, brethren, and Nauf and Ghanam and Azfar, his sons, and Nu'man, son of Ruhm, daughter of Azma', and Azraq and Abraq and Shalima and Qais, his brother, and Ḥarith and Nu'mān, brethren, and 'Amr and Ḥabīb and 'Āmir, his brother, and Duwaid and Kalīl and Ḥārith and 'QD and Ḥārith, brethren, and Nu'mān and 'Abdallāh and his little baby-brother, whom he carried on his shoulder and who was killed, and Nu'mān and Aswar, his son, he to whom the king said: "Deny and I will make thee my son," but he would not and was killed in a good confession, and Aswar and 'Amr and Busr, his son, and 'Abdallāh and Aḥmam and 'DKY' and MḤWYN and Abraham and Hāni and MKRDY and Mu'āwiya and Dhuhl and Busr,

his son, and 'Abdallāh and Mu'āwiya, his son, and Wā'il and Mu'āwiya and Dhuhl and Baddā and 'Amr, his brother, and Haufa'amm and Namirah and Aus and Malik and Rabī'a and 'Alā . . . r and SRHB and Jarīr and Yazīd and Kalīl and 'Amr and 'Alā'u and Kāhf and ZFRY p. 25 b
and Nu'mān and 'Auf and Ḥārith and Hāni and ḤYRM and Aswar and Azraq and Taimai and Qais and Ḥuldai and 'L . . ā and 'Abd and Duwaid and Jarīr and M . . . and LYL and Tamīm and Shalimah and Mu'āwiyah and . . . YN and Busr and 'ṢRY and Dhuwāb and Mu'āwiyah and Wā'il and Tha'laba and Karib and MKR[DY] and Marthad and Ḍabb and DY' and Dhuhl and Sha'd and 'RḤB and Malik and Jabr and Shalimah and Ḥāritha and Ḥannah and Ḥiṭṭān.

These are the names that they could remember of those freeborn men who were crowned, about whom those who buried them told us.

And again, when this murderous dragon Masrūq saw that he had shed his gall and destroyed, as was his wish, the nobles of Najrān and had done all that he had desired, he even so was still raging and increased on every occasion his impiety against the servants of God, the Christians there, without pity. For, when these freeborn men were killed, of whose names we have noted above a few, in as much as the believing men who have told us this record did remember them, he, on this same day, Monday, called in one of his generals, whose name was Dhū-Yazan, who had been . . . . this, with his brethren, Masrūq had sent p. 26 a
before, at first, against Najrān to go and make war against it and conquer it before that impious Masrūq went against it himself. To this Dhū-Yazan then the crucifier Masrūq sent and said to him: "Go and enter Najrān and bring together the wives of those rebels who were killed on Friday and bid them deny Jesus, son of Mary, whom the Christians call Christ. And those who deny shall be Jews with us and be alive, but those who do not deny shall die as bitterly as their husbands.

XX. Account that tells of the confession first and further of the martyrdom of coronation in the Lord of the freeborn women of the town of Najrān and of their young children with them.

When this wicked Dhū-Yazan had entered the town of Najrān, he gave orders to them who were with him and they brought together to him the believing freeborn women of Najrān whom they found, one hundred and seventy seven in number. And they brought with them

also many children whom they carried. And there was amongst them
p. 26b also [Ruhm], daughter of Azma', an important woman, more wealthy than all the women there. Now when Dhū-Yazan saw Ruhm, he sent the vicious Masrūq word concerning her saying: "Lo, I have brought together all the freeborn Christian women of Najrān I have found, and with them is also Ruhm, daughter of Azma'. So let me know what is thy will as to them and I will do it." But this crucifier sent to him: "Dismiss immediately Ruhm, daughter of Azma', that she may go to her house until I reflect quietly what to do with her. But, as to the other women, ask them as their husbands were asked. And those who deny Jesus Christ must be Jews and live, but for those who do not deny must be devised the same fate as for their husbands. But separate those who do not deny from those who deny and give me notice of them." When this wicked Dhū-Yazan received this command, he immediately dismissed Ruhm . . . .

(one line missing)

p. 27a The other women he commanded to be imprisoned in the house of one of the notables, who had suffered martyrdom. And this wicked Dhū-Yazan went to them and stood and spoke with them and said to them: "Now, indeed, what have your husbands benefited, who insisted in this rebellious opinion and did not obey the king and do his will and live? And, lo, because they did not obey, they have died by the sword, not in war, but as evildoers. Do not, therefore, even ye also imitate their folly, lest ye perish suddenly, ye also, as they have perished, but care as wise women for your lives and choose life for yourselves and reject that death which your husbands did choose for themselves in their madness. So deny then Jesus, son of Mary, whom ye say is Christ. For he is a mortal man as everyone, and will not benefit you in anything, just as he did not benefit your husbands. And spit on his cross and become Jews with us and live and do not die, so may ye go in peace to your houses and there will not fail amongst the freeborn men who will be husbands to you . . . .

(one or more lines missing)

p. 27b immediately and they said to him everyone: "God forbid that we should deny our Lord and our God, Jesus Christ. For He is God and the Maker of all things, and He has saved us from eternal death. And God forbid that we should spit on His Cross or that we should treat it with contempt, for by it He has prepared for us redemption from all error. But we abjure thy king and thyself and all who agree with you, ye

Jews, crucifiers of your Lord. And we pray that, as our husbands died, we may be deemed worthy to die, we also, for the sake of Christ, God."

When this crucifier Dhū-Yazan saw that they all contended against him and cried thus, he found a defence such as this not sufficient, but as a rapacious hawk, afflicted with hunger, sits at the opening of the nest of harmless pigeons to try to destroy those which are coming out, so he sat at the door outside the house, threw a cross before him, and gave command that those freeborn women should go out one by one in order and approach him. His order was carried out. And when each one of them . . . .

(one or more lines missing)

again indefatigably he required them to deny. But these believing women p. 28a
not only did not deny, but, by the help of Christ, God, who was with them, each one of them despised him, bravely giving him answer for the sake of truth, and confessed, that Christ is God, and abjured him and his king and all who agreed with them. When this unclean Dhū-Yazan saw that he could not at all, not even in a single one of them, find the weakness of denial, and not only that, but also that they abjured his king and himself and all who agreed with them, he immediately sent word to the impious Masrūq, his king, and said: "Among the women that we have brought together, I have not found even a single one that denies Christ, but they insist shamelessly, even more than their husbands, in their rebellious opinion, saying that Christ is God, Creator, Son of the Merciful (Raḥmānā), and they abjure thee and all who agree with thee. But all that thou shalt determine concerning them, let me know, that I may carry it out."

And this crucifier Masrūq sent to him: "As they, though they are women, persist in such a rebellious opinion as their husbands did, they
too must come here before me to die a cruel death even as their p. 28b
husbands."

Immediately this wicked Dhū-Yazan ordered that they should go out, as his impious king had bidden, and he let men keep guard around them lest one of them should be left behind the others. When they, after their going out, had arrived at the place where the freeborn men had been brought together and while they spoke about their deeds there, suddenly there arrived and reached them mounted men sent from Masrūq, by whom he sent commandment to Dhū-Yazan: "As not a single one of them has weakened to deny and save her life, so kill them

on the spot by a painful death more cruel than that of their husbands, that the rest of the inhabitants of Najrān also may see it and be frightened. When this murderer Dhū-Yazan received this command, he placed around them a troop of men of the Jewish crucifiers, that not one of them should escape, and bade that even the gates of the town should be shut before them, because this place was nigh to the gates
p. 29a of the town. Thereafter he commanded those Jews who were with him that they should first pierce them with arrows. And immediately they began, these shameless men, to shoot at them and their children as a man shoots and the arrow strikes and [splits] without pity. When now the arrows were flying continuously in a dense shower from every side and were piercing them, just as a cloud that pours down hail over a vineyard, these handmaids of Christ lifted up their hands towards heaven saying: "Christ, God, come to our help. O, our Lord, Jesus Christ, behold our oppression in this moment and turn not away from us, but grant in us the power to accomplish this our way by martyrdom for Thy sake, that we also may go and reach our brethren who died for Thy sake. And forgive us our sins and accept the sacrifice of our lives as acceptable before Thee." But those women who had with them little children, set them down on the earth and covered them with their garments and stood themselves, spreading out their hands to heaven, till suddenly [one] of them was overpowered by the violence of the
p. 29b heavy pains of the numerous wounds of arrows and fell to the ground as a tree, the roots of which are cut off with axes at the foot, falls to, the ground.

As now the bitterness of this impious Dhū-Yazan was not satisfied, even when he saw that there was not one of these handmaids of Christ who stood on her feet but they were all thrown to the ground, wounded by the arrows without pity, and though he further saw the blood of them, and of their little children too, flowing before them, and heard the sound of their wailing and of their childrens', which was heard at a great distance, he afterwards commanded those shameless ones who were with him, saying: "Lest some of them may be alive, if they are not slain with swords, and may escape, go ye immediately out and make away with them and with their evil children by swords, that they may not live, neither the ones nor the others." Then these murderers who were with him immediately, as it was commanded them, began to slay them with swords without mercy like reapers who cut down the ears without sparing. When they had now killed these women by the pains of a

cruel death and saw that not a single one of them nor a single child p. 30a
remained alive, they rejoiced and exulted like reapers when they finish their field.

Now this wicked Dhū-Yazan gave command to open the gates of the town, and the men that were with him brought together boys and men, all they found, and caused them to come before Dhū-Yazan. And this crucifier commanded that they should drag all these bodies and take them out of the town lest they should stink. So they dragged them according to his command and took them out and threw them into a moat outside the wall of the town. And again this wicked one gave command that they should make a grave and bury all these bodies under the earth.

So then these handmaids of God were crowned by a good confession through these pitiless sufferings which they endured for the sake of Christ, their Lord, because of their great love to Him, on this same day, Monday, the twenty sixth of Teshrin II. And they lay to rest in peace from the anxiety of this world of woes, these glorious women. And those men who told us of their wondrous martyrdom mentioned
also to us a few of their names out of many. And also [they wrote p. 30b
these for us, as many] as they remembered.

Names of the holy women who suffered martyrdom in the town of Najrān.

Humāma and Ruhm and Arqas and Thummal(i)ki and Ruhm and her three daughters and Ama and Jabrah and Aumah and her daughter, and Ruhm and Ushana, her sister, and their mother, and Ḥayya and Aumah and her four sisters, and Ḥubba and 'Uzāfa and Aqṭam and Waddah and her daughter, and SRHB and Aqṭam and Salmā and 'Yla and her three daughters, and SLWma and 'Auṣa and Ma'na and TMNya and Ṭaibah and Ḥamdah and 'Auda and Ummu Busr and Ṭaibah and YHWbah and Ḥabībah and 'Auṣa and Durrah and 'Amma and HBB and Hinṭ and Ḥubbah and Thummal(i)ki and Ama and Māriya and Asmā' and Ummu 'Amr and Asmā' and Māwīya and Jadīda and Māwīya and Ḥasana and Ḥinṭ and Ḥasana and Khalīla and Alhān and Ummu Bayya and Asmā' and Kabsha, HLH and Jaushanah and HWLH and Ḥayya and Ḥinṭ and 'Auṣa and Durrah and Namlah and Maḥmida and Mayyah and Ḥamdah and Ḍabbah, YHyah and Ummu Busr and Ummu Jabala and Umayya and Aumah and Ḥabība and Jadīda and Ama and Fāṭima and Ummu Shalshala and Hinṭ.

These few from the names of the victorious women knew those who wrote for us their story.

p. 31a XXI. Account that tells first of the confession and further afterwards also of the martyrdom in the Lord of the freeborn women Ḥabṣa and Ḥayya and another Ḥayya.

There was in Najrān amongst the other believing freeborn women, those who were not yet seized by the Jews that they should deny, one freeborn woman also, the name of whom was Ḥabṣa, of the family of Ḥayyān, son of Ḥayyān, the teacher, him by the care of whom it is written above in the beginning of this book that Christianity was sown in the town of Najrān and in the land of the Himyarites. When then this excellent woman heard about all the harm that was done to the freeborn women by the Jewish crucifiers on account of their belief in Christ, our Hope, she grieved exceedingly that she was not amongst them, and so she wept and said: "Our Lord, Jesus Christ, regard not my sins and exclude me not from the rank of martyrdom for Thy sake, but deem me worthy, O my Lord, me also, to be added to the number of those who have loved Thee and have been put to death for the sake of Thy worshipped name." And on the day that followed that on
p. 31b which the [other] freeborn women [of Najrān] had been crowned, which was Monday, this believing Ḥabṣa rose and took that little cross of brass she had, sewed it on to her headcloth over its edge, went out into the street and cried, saying openly: "I am a Christian and I worship Christ." Then there went out to her two other women, freeborn, friends of hers, the names of whom were as follows: the one Ḥayya, and she was an old woman, and the name of the other was Ḥayya too, and she was a girl. And many of the Najrānites also, men and women, came together around them. And this Ḥabṣa looked and beheld among them a man, her neighbour, who was a Jew. So she called him and said to him: "O thou, Jew and crucifier, I abjure you and all who agree with you, since you deny Christ, saying that He is not God, and abjured be thy king, that crucifier of his Lord. Go and tell him: "Lo, Ḥabṣa, daughter of Ḥayyān, is crying out in the street that she is a Christian and abjures thee and all that agree with thee". That Jew said to her: "They will not allow me to approach him". But Ḥabṣa answered: "Go
p. 32a and say to him what I have said to thee, and if thou wilt not go, thou mayst know that I will say before him that I have bidden thee to tell him but thou hast not done so." This Jew said to her: "I fear to go

to him." Ḥabṣa said to him: "Go then and tell it to one of his magnates, that he may tell him". When Ḥabṣa said this, that Jew went and informed one of the magnates of the impious Masrūq and that magnate informed the crucifier Masrūq concerning Ḥabṣa and concerning them who were with her and concerning what they had said, namely that they confessed that they worshipped Christ, and before everyone abjured all Jews with a loud voice. When now this shedder of innocent blood Masrūq heard that from this magnate, he was violently disturbed and enraged against these freeborn women, and commanded that they should speedily catch them and bring them before him. And it was quickly done as he had ordered.

When they now stood before him he began to speak to them as was his arrogant custom saying: "Which of you is Ḥabṣa?" And the freeborn Ḥabṣa answered him: "I am Ḥabṣa." This impious Masrūq said to her: "And what are the names of these?" Ḥabṣa said to him: p. 32b
"the names of these two are Ḥayya and Ḥayya." The impious Masrūq said to her: "Whose daughter art thou?" Ḥabṣa said to him: "I am the daughter of Ḥayyān of the family of Ḥayyān, the teacher, him by whom our Lord sowed Christianity in our land. But Ḥayyān, my father, once burned your synagogues." The crucifier Masrūq said to her: "So then thou holdest the same opinion as thy father. And I think from thy words that thou too art ready to burn our synagogue just as thy father burned it." Ḥabṣa said to him: "Nay, I will not set it on fire in my own person because I am ready speedily to go and join my brethren in Christ by this way of martyrdom. But we trust in the justice of Jesus Christ, our Lord and our God, that he will speedily remove and destroy thy power from among mankind, and break down thy pride and thy life, and extirpate your synagogues from our land, and built in it holy churches, and Christianity will increase or rule in it p. 33a
by the grace of our Lord, and by the prayers of our fathers and brethren, who died for the sake of Christ, our Lord. And thou and the sons of thy people shall be a prodigy and a byword for ages to come, because of all that thou as a man without God and without mercy hast done to the holy churches and to the worshippers of Christ, God." But the accursed serpent Masrūq breathed out the rage of his heart, as it were, just as a serpent that seeks to suck the blood of a pigeon, and was troubled and oppressed because of all that he heard from Ḥabṣa, and planned how to find out a way of death that would suffice to torment this believing woman that had said to him such words as these. And

he gave orders and they threw before him a cross, and brought and placed near him a bowl in which was blood, just as he had done to those who had suffered martyrdom before her. Then he said to her: "Lo, now thou hast spoken abundantly all that thou desiredst in thine effrontery and thou hast let me hear things that not even the men before thee have said to me. And I highly wonder how thou treatest me
p. 33b with contempt, as thou thinkest, and sayest this in thy boldness. But since thou art a woman I must first ask thee to turn back from thine error, but afterwards, if thou hearest me not, I will let thee perish bitterly as thou hast deserved. But deny Christ immediately, and spit on this cross, and take with thy finger from this blood, and say as we that Christ was a mortal as everyone else, and be thou a Jew as we are and thou shalt live and I will give thee to a freeborn man and forgive thee all that thou hast spoken."

Ḥabṣa said to him: "Thy mouth, that has blasphemed thy Maker, shall speedily be shut up from this temporal life, and there will be left after thee no offspring to revile its Creator, O, thou crucifier, who hast hung on the cross thy Lord, thou who hast undertaken to destroy, as thou thinkest, all the race of the Christians that is in our land. But thou shalt know that not only will I not say that Christ was a man, but I worship Him and praise Him because of all the benefits He has shown
p. 34a me. And I believe that He is God, Maker of all creatures, and I take refuge in His Cross. Now as thou knowest that I do not shrink from a single one of thy tortures, do thou invent all the sufferings thou wishest and bring them upon me."

The crucifier Masrūq said to her: "Now I understand that what I did desire, that thou shouldst be exempted from a painful death, has not succeeded, and so thy blood be upon thy head. Therefore I shall speedily so deal with thee that thou wilt regret in thy mind that thou hast not listened to my words." And this Masrūq said to the freeborn women that were with her: "And ye, what think ye about yourselves; will ye listen to my words, will ye deny Christ or do ye hold by the insanity of this woman and wish to come to a bitter end with her?" Ḥayya and Ḥayya said to him: "All that has been said to thee by our sister Ḥabṣa is said to thee on behalf of us all. And even if our mouth has not pronounced it our mind agrees with it. God forbid then that we should separate from each other. No, we are ready to endure for the sake of the truth that is in us all sufferings. Bring therefore quickly upon us all the tortures thou wilt, for we

confess that Christ is God. But thee and all who agree with thee we abjure."

When the impious Masrūq heard this from Ḥayya and Ḥayya he became more and more agitated and gave command in his wickedness p. 34b
that they should speedily bind their shin-bones to their thighs and tie them as camels and beat them with rods and strike them with their fists. The blessed ones prayed and said: "Our Lord, we praise Thee, who hast deemed us worthy the martyrdom for the sake of Thy name. Grant peace, O Lord, to Thy church and preserve its children from denial of Thee. And receive us in peace and forgive us all our sins against Thee."

When now his command was executed there was a loud sound of their bones which were made to creak and of their joints which were broken loose the one from the other. They also removed the cross that was on the head of Ḥabṣa and threw it away. And this evil doer said: "Because thou hast thought that this cross would help thee in that place where thou hadst sewn it, I will now order thee and thy fellows to be tormented, and thou shalt understand that it has not only not availed thee, but has become the cause of ruin for thee and also for those that have gone mad together with thee." So he gave command and they were struck in the face without mercy. While this was done the handmaids of God were in great suffering, so that they were not even able to speak. Moreover this murderer Masrūq gave command that they should be flogged on their backs like men, without pity. And it was done as he ordered and these crucifiers that executed the sentence p. 35a
on them said to them jestingly: "Will ye now obey all that the king says to you or are ye pleased with this death?" But because these believing ones were not able to speak, they made signs with their hands meaning: "Yes, we wish to die." Then, in this immense suffering, the blessed Ḥayya, the elder, yielded up her spirit to the Lord and was crowned by a good confession for His sake. And when those crucifiers saw that she was dead, they cried aloud and laughed in their madness and said: "Excellently has Christ availed this woman that worshipped him, for he has not saved her from this suffering but, lo, she has died like an animal. And they removed the body of the blessed Ḥayya and brought it out and threw it outside the encampment. But in the night some of the Christians, those who were there in fear, not confessing themselves to be Christians, went and digged a grave and buried the good and blessed Ḥayya. But the handmaids of God, Ḥabṣa and the

p. 35b other Ḥayya, were thrown into great suffering, not being able to speak
because of the blows with which they were struck without mercy, and
because of their torments. And this crucifier Masrūq commanded that
they should bring wild camels and bind each of them to one (of the
camels) and so send them forth into the desert. His command was
quickly carried out and so these handmaids of God, being dragged
away by those wild camels, yielded up their spirits to their Lord
and were crowned by this glorious confession that they confessed for
his sake.

But Af'ū, one of the freeborn men of whom we have written above
that they wrote to us this witness, the same who was also the brother-in-
law of the blessed Ḥabṣa, the husband of her sister, whom we have
also seen and spoken with—he has told us that Af'ū and two other men
with him went out on the tracks of those camels on the way where the
blessed ones had been dragged. And when he had gone about twelve
miles, they found the body of the excellent blessed Ḥayya, for the
bonds that were fastned on the camel had broken and she was left there
p. 36a though the camel went on. And this Af'ū cut off and took in faith as
a blessing the hair of the blessed Ḥayya and they digged a grave and
buried her body on the spot. Then they went on and took the track
of the other camel and continued and went by it about fifteen miles and
found also the body of the woman fulfilled with victories, the handmaid
of God, Ḥabṣa, and the camel lying down. When Af'ū saw her, he
noislessly ran on and with his sword cut off those ropes and the camel
rose and went away, but the pure body of the handmaid of God
remained. So he and those with him took the blessed Ḥabṣa and buried
her besides the blessed Ḥayya. And Af'ū cut off and took in faith as
a blessing the hair of the victorious Ḥabṣa also, and Af'ū and those
with him buried together the two victorious ones and erected a sign on
their graves, and returned for fear of the Jews because they were still
ruling in the land.

This Af'ū gave to us a blessing from the hair of them both, but
when we asked him to give to us also from their bones he said to
us: "We have not yet for fear of the Jews brought thereof to
p. 36b our town and we did not even take anything from their bones
because the Jews immediately put to death everyone of the believers
who was found wearing anything from the bones of the victorious
martyrs."

So came to rest by the heroic martyrdom for the sake of their

Lord those victorious women on Tuesday of the month of Teshrin II. And they were a noble example for those who came after them.

XXII. Account telling of the martyrdom of coronation in the Lord of the freeborn Ruhm, daughter of Azma', and Aumah, her daughter, and Ruhm, her granddaughter.

After the murderer Masrūq had had the handmaids of God, Ḥabṣa, Ḥayya, and Ḥayya, tormented to death by strucks and blows and draggings, he was still eager for blood and sent men of his to Ruhm, the daughter of Azma', the rich woman from Najrān, of whom we have written above and who belonged to the family that was named Jaw, and she was akin to the blessed Ḥārith, the venerable old man and head of those who were crowned, he of whom it has been written before in this book that he, shortly before, had suffered martyrdom for the sake of Christ. And he commanded those men that they should say to her: "Deny Christ p. 37a
and be a Jew, and save thy life, and remain in thy former honour, and I will give thee to a great and noble man amongst my notables." When now these men came and said to her as they were ordered, Ruhm said to them: "Now since ye have said to me all that ye would, listen to me, that I also may speak. As to your saying to me that I should deny Christ, God forbid! that shall never be, nor will I for my part deny Him nor any other of them who love Him and worship Him with an upright heart. For He is God, Son of God, Creator of the worlds. And as to your saying to me that I should become a Jew, abjured be your king, the crucifier of his Lord, and ye and all Jews, your fellows, the crucifiers, and all who agree with you or fear you and deny Christ as ye do. And as to your saying to me that I may live after having denied Christ, my God, God forbid that I should desire to live longer in this world and abstain from the company of the Martyrs of God, whom ye have murdered, and who, behold, in the fervour of their love for their Lord have gone straight to the kingdom of heaven. And as to your saying to me that I may remain in my former honour—that would be for me a dishonour . . . .

(one line missing)

For the true honour that brings no dishonour with it, is for me that I, p. 37b
having confessed Christ with heart and mouth that He is God and Creator of all, may die for the sake of His holy name. And as to your saying to me that your wicked king will give me to a great man of his notables, God forbid, after this, that I should cleave unto a mortal

man and forsake Christ, the heavenly bridegroom, to whom are in holiness betrothed all the souls of His worshippers. And ye know, yourselves too, that there is no man amongst his notables who is worthy in his greatness to take me for his wife, not even this impious one, your king, is worthy to be my husband. But because that Christ, my Lord, has mercy upon me and has invited me to a new life, behold, I will go with you and speak before him all that it behoves me. And he may bring upon me all the torments he wishes, and I will with great joy take upon myself to endure them for the sake of the name of our Lord, Jesus Christ, my Lord and my God."

When the handmaid of God, Ruhm, had spoken thus far, she sealed herself with the sign of the victorious Cross and she sealed also her
p. 38a daughter, whose name was Aumah, and her granddaughter, who was a girl of about nine years. But the mother of this little girl, whose name was ʿAmma, daughter of the freeborn Ruhm, had been killed three days before together with the freeborn women who had suffered for the sake of Christ, God. After that this Ruhm, her grandmother, took care of the girl and she did not separate from her. And this excellent Ruhm sealed with the sign of the victorious Cross her house and all that was there and said: "Our Lord Jesus Christ, God of all, save us and the dwellers in this house and all who fear Thy name in every place from denying Thee. And deem also me, a sinner, and these Thy handmaids worthy to tread according to Thy will this way of martyrdom, of which Thou hast deemed us worthy in Thy mercy. May we quickly reach Thy beloved ones, who have been killed for Thy name."

Then this handmaid of God Ruhm took with her Aumah, her daughter, and Ruhm, her granddaughter. And when they went out into the street there also gathered to them, because of the weeping of her handmaids and servants who followed them, many women of Najrān
p. 38b who wept, they also, and related crying the many charitable deeds that this freeborn Ruhm had done for them. And this excellent woman stood in the street and said to the women of Najrān: "Weep not for us, whom, behold, our Lord has deemed worthy to die for His name, as those who have gone before us have died for His sake and have found mercy before Him. But weep for all who have denied or deny Christ, God, and for all who do not confess that He is God in truth and the Son of God. And if ye say now that I have done good to you and to others, I know that even if God has given me greatness in this world and lavished on me much gold and silver and valuables and servants

and handmaids and great honour, on me as well as on my husband, all the good I have done of that which I have done, I have done not in my own strength, but in His. But praise ye God, and pray for us, and stand by your truth, all ye who worship Christ, and do ye continue to worship Him and depart not from Him by denying Him, and pray for us that we may go and reach our brethren, who, behold, are gone before us to the new life . . . . . . a little . . . . . as in a temporary p. 39a
habitation deserted by its dwellers, and all good to those who love Him. For to us no property shall belong after this but only Christ, our Hope, and He who raises us from the dead. But in peace shall rest the people of the Lord, all those who worship Him and continue till the end in His truth."

When she had said this, the handmaid of God, Ruhm, seized by the hand her daughter and her granddaughter and they went out. And the women of Najrān wept after them and wailed until the cry reached even the murderer Masrūq, at the place where he was. So he immediately sent men to know what the tumult was. When he heard, he became furious against those who led the freeborn Ruhm and those with her. And when they came out, those who led her and her daughters, and stood before him, he would even have put them to death because they had allowed Ruhm to speak in the street and to cause such a tumult. But certain men stood up and prevailed upon him to desist from killing them.

When now the shedder of innocent blood, the wicked Masrūq, saw p. 39b
the handmaids of God, Ruhm and her daughters, who with defiance in their uncovered faces with joy stood before him, he was extremely amazed and said to Ruhm: "Verily thou art altogether mad who hitherto hast let thyself be seen only by few men and, when thou hast been summoned to appear before me, now, behold, thou standest without shame as a harlot. Or perchance thou desirest to show us that with thy great riches thou art also very beautiful. Now, care rightly for thy life as a wise woman and return to thy magnificence as it was before, and keep not that foolish belief as thy husband did and those others before thee. For then thou shalt perish, both thou and thy daughters, even as they did. But deny Christ and say that he was a mortal man, as everyone else, and spit on this cross and turn back to thy house in honour and in peace."

But the handmaid of God, Ruhm, said to him: "As to thy insulting of me as though I were mad because I stand before thee frankly with

open face, and as to thy saying to me that in order to show thee my greatness and beauty . . . .

(one line missing)

p. 40a and also as to thy saying that I have let only few men see me—all this thou sayest but in the perfidy and iniquity that fills thy heart. Hear now then from me, who am a woman, concerning what thou hast said to me: Thou knowest that all those who love wine drink and become drunken. But when they are drunken they do not know their former state, and because of this they seem to those who are not drunken as though they were mad. So I am not mad at all, but I am drunken with the love of our Lord Jesus Christ, my Lord and my God. And because of that I care not henceforth for my former state. For it is not so, as thou in thy lasciviousness thinkest, that I desire to show to thee or anyone else my beauty, for henceforth I hate and despise by the aid of Christ, my God, all passions of lusts, and I have no other desire but this, that I may swiftly reach by death my brethren, and go and see Christ, my Lord, He who in this world has given me abundantly, besides the comely beauty of my face, for which thou, as thou thinkest, hast insulted me, also great riches and high honour. And I believe in Him that He will also in the new world deem me worthy of unspeak-
p. 40b able wealth . . . . nor am I ashamed to be seen of everyone how I am in the life of the flesh, for I with the eyes of my spirit give heed only to Christ, my Lord. As to what thou hast said to me, that I should deny Christ, my Lord, and live and not perish as those before me, I pray that my end may be like theirs, and my lot with them. And I abjure thee, O Jew, crucifier of thy Lord, and all Jews, thy fellows, and all who agree with thee and obey your words, or fear and deny Him as ye do. And I believe that because of all that thou hast inflicted upon His servants, suddenly killing them, He will take thy life away from this world by the sword of thy enemies and destroy thy seed, so that nothing will survive of thy cursed stock, and will humiliate and lay low and depose your Judaism. But now, do thou torment us, as thou likest."

The shedder of innocent blood, Masrūq, said to her: "I thought not of thee, that thou wouldest speak this before me, for I hoped that thou wouldest save the state of the freedom of thy magnificence. But, behold, thou hast not saved it but hast spoken as one deserving death; and if a man had spoken such words before me, I had had no more
p. 41a patience with him, but because thou art a woman, and because of the

many great benefits done by thee to many, I exhort thee not to perish from thy magnificence, but to deny Christ and live and turn back to thine honour."

The handmaid of God, Ruhm, said to him: "O thou fool, devoid of every sense of honour, who dost not understand what thou speakest, it behoves thee to know that, instead of what thou sayest, that I should deny and live, if I, which may God forbid, should deny, then should I die the eternal death. But if I deny not, then shall I live that life over which death has no power. But thou, because thy soul is lost in error and thou thyself art deprived of God, thou dost not understand this. But I, who understand this, have said to thee and, behold, even now say to thee: abjured be thou and all who agree with thee."

When this handmaid of God, Ruhm, said this, her daughter and granddaughter cried out: "Abjured be thou, O Jew, crucifier, and all who agree with thee." But this murderer looked at them and was in a ferment and saw that he was put to shame by girls such as these. And as he was seeking . . . . something, the girl Ruhm, her granddaughter, went up to him, and filled her mouth with spittle and p. 41b
spat at him, and said to him: "This spittle in thy face, O unclean Jew, because thou hast dared to say to my lady that she should deny Christ. She is more honourable than thou and her family than thine, O thou insolent tyrant, rebelling against God and man."

When this holy girl said this, the wicked Masrūq, who was without mercy, in order to intimidate the Christians who worshipped Christ, bade that they should threw the excellent Ruhm on her back and slaughter the girl, her granddaughter, and pour of her blood into the throat of her grandmother. When this was done, as he had commanded, and they had raised up the believing Ruhm on her feet, the murderer asked the handmaid of God, Ruhm: "How indeed was the taste of the blood of this insolent one?" The excellent one answered him: "As a sacrifice accepted before God." And Aumah, the daughter of the blessed one, said to him: "Crucifier, murderer of thy Lord, thou shalt be destitute of the mercy of God, just as thou by this thine own choice hast deprived thyself of the mercy of mankind." When the destroying Masrūq heard the words of this woman too, . . . he commanded and said: "Do ye p. 42a
also to this insolent woman as to her fellow." And quickly some of the servants of unrighteousness again threw the blessed Ruhm on her back and others killed her daughter and poured of her blood into the throat of the handmaid of God, Ruhm. And as she stood on her feet this

murderer, Masrūq, said again to her: "Has even this second sacrifice pleased thee, as thou saidst?" The excellent Ruhm answered him: "Verily, it has pleased God as it has pleased me. And even if thou hast alienated thyself from the order of mankind and in thy wickedness surpassed them all, Christians, Jews and Heathens, and hast become like no one but the wild beasts that drink the blood of men —as they, so even thou slayest men, the vengeance for which will be preserved for thee in a terrible judgment—yet Christ, my Lord, has done towards me an unspeakable favour, in so far as these innocent pigeons have gone before me, so that thou like Satan, thy father, canst not lure them into apostasy by the bait of thine brood . . . .

(one line missing)

p. 42b my Lord, Christ, who has sent them before me as a sacrifice accepted by Him, and I am going after them, I shall stand before Him in blessedness and confidence." And the believing Ruhm praised God and said: "I praise Thee, my Lord and my God, who hast sustained me with all good things in this world and hast relieved me and made my heart glad, and who, even now, at the end of my life, hast approved and received the pure offerings of my innocent daughters. Have mercy upon me, O my Lord, and forgive me all that I have sinned against Thee in all the days of my life, and impute it not to me as sin that I have lived these few days after my husband. And see to the oppression of Thy servants, and have mercy upon all Thy worshippers in every place and save them from denying Thee, and sustain Thy true religion in this town until the end. And deem me worthy, together with Thy servants who died for Thee, and add me to them, me, a sinner."

And, when she had said this, she sealed herself with the sign of the cross between the eyes and loosened from her head her hair, which
p. 43a was plaited, and held it and said to the devouring bear, Masrūq: "O thou crucifier of thy Lord and slaughterer of the Christians, who confess Christ, behold, I have abjured thee and all who agree with thee, give command then to kill me, that I may speedily reach my beloved ones."

But the impious Masrūq, because of the others who had received benefits from her and who had interceded for her with him, had sought to delay her case, in the hope that she would yield to him. But when he saw her firmness before death and that she ceased not to despise and abjure him, he gave order and said to the servants of unrighteousness that were before him: "Take also this woman, who hates and despises the pleasures of this world and its honour and magnificence because

of the folly that has seized her, and go and cut off her head." So these unclean slaughterers took her away from him. And when they had quickly brought her out a short distance from that enclosure of wooden palings where he was, the blessed one knelt and bowed herself towards the east, and sealed herself and said: "Our Lord . . . .

(one or more lines missing)

and immediately that murderer drew nigh and raised her and she p. 43b stretched forward her head with great joy, and the excecutioner smote her with his sword and cut it off."

So this handmaid of God, Ruhm, was heroically crowned by a good confession for the sake of Christ, God, on Wednesday in that same month, Teshri II.

When now the unclean Masrūq learned that the head of this victorious woman had been cut off, he commanded also the bodies of her daughters to be thrown upon her for a humiliation, and it was quickly done as he had commanded.

But some of the notables before him came forth and said to him: "This great woman Ruhm, daughter of Azma', has done many good deeds to many, to the kings before thee as well as to the nobles and to the poor people inasmuch as she once, when Ma'dikarim, king before thee, was in straits and asked to borrow from her 12.000 dinars, lent to him this sum. And some time afterwards when she heard that he was in want, she offered him as a gift of honour . . . .

(one or more lines missing)

and many who received her benefits. We therefore recommend thee to p. 44a order her to be buried."

Then this impious Masrūq ordered her to be buried, and some of the Christians quickly brought linen clothes and enshrouded and buried the handmaids of God opposite that place where the freeborn women before them had been buried, above the moat where they had been interred.

Such was the end of the life of these victorious women, Ruhm, daughter of Azma', and Aumah, her daughter, and Ruhm, daughter of 'Amma, her other daughter. And they were crowned by a good confession for the sake of Christ, God.

XXIII. Another martyrdom of many freeborn women of the town of Najrān.

Even so, after the coronation of the victorious handmaids of God, Ruhm and Aumah and Ruhm, this foe of truth, Masrūq, seeing that

he was bitterly mocked by many women of Najrān, was moved and
provoked in his mind. And he coiled as a drago-basilisk to devour
the rest of the innocent pigeons . . . . [and he made up] in
p. 44b his mind, of his own will, not to let henceforth a woman that con-
fessed Christ remain in Najrān, but to kill her. And he ordered again
the wicked Dhū-Yazan, the captain of his army, him who had brought
together and put to death the freeborn women the first time also, and
said to him: "Go and enter even now the town of Najrān and collect
and bring hither before me all the women that worship Christ so that not
a single one of them hereafter shall remain but all must die." And this
Jew and crucifier Dhū-Yazan took some of the men who were with him
and entered Najrān, and diligently and carefully sought to gather the
women together. For many of the men and women who confessed
Christ had concealed themselves in different places. And Dhū-Yazan
gathered all the women he found to the number of one hundred and
twenty two, many of whom carried young children, and he brought
them out before the foe of righteousness, Masrūq. And this enemy of
truth in the rage of his mind and in the boast . . . .
. . . .

(great lacuna, several quires missing)

(Chapter XLII) . . . .
p. 45a of sight and it was in many [places and] above all places on the
seas[hore] with the troops . . . . . was against them . . . . . he per-
ceived . . . . . and he [said] . . . . .: "I see . . . . . to us their king
. . . . . . our enemies . . . . . . changing . . . . . . the clothes . . . . .

(seven lines missing)

salvation . . . . . . against those who were fighting [against] His
[Cr]oss, through the death of [their king], the crucifier. And it
happened, when they were . . . . and descended and, behold, those
Abyssinians massacred of the [Himyarites] innumerably many, then [was]
brought low that rank that was before the crucifier Masrūq, ... falling
p. 45b in the water, till the Abyssinians reached them destroying [that line]
in which was the shedder of innocent blood, Masrūq. And then a
believing and powerful man . . . . . he the one eye of whom as . . .
those whom he destroyed . . . . . . the Abyssinians . . . . . . of the
Himyarites . . . . to see where their king was . . . . he looked
[and because] of . . . .

(seven lines missing)

that was around him, some of the Himyarites turned to escape. And from this, this brave Abyssinian who had killed him understood the more that he was their impious king. And he swiftly drew his sword and caught the body and dragged [it] quickly into the water to [the shore] of the sea in the shallowness of the water; and immediately he p. 46a
smote him and cut off the . . . head of the crucifier Masrūq, who, as it were, just as [Goliath] boasted [in contempt] of the ranks of Israel, in the same way boasted [over] the Abyssinians, the servants of the Lord, [despising His Cross], and from (by) . . . . succ[eeded in the war] against the Abyssinians. And [they praised] God who gave [them victory] through the death of the wicked . . . . they were . . . . them . . . .

(five lines missing)

[and many] of the Himyarites ran, after they had left the sea[shore], to mount their horses and escape, but they were not allowed by the Abyssinians because these Abyssinians pursued them and destroyed them, just as reapers, as it were, the [full] ears of the field. And the Lord wrought a great and extremely severe slaughter by the hand of the Abyssinians among this people [of the Himyarites] . . . . . he who p. 46b
not . . . . . and thereafter . . . not . . . . . those Himyarites . . . . . . they stood . . . . . [servants] of God, the Abyssinians, ... who were [found] . . . . . . in that . . . . . out of the s[ea] . . . . . in the midst of it . . . . . . out of [the sea] . . . . to mount . . . .

(six lines missing)

they were . . . . erring until . . . . . were survivors of them . . . . . those who had not fled, that . . not . . . . [their capture], because they captured many of them . . . all . . . . . The service of the . . . . ceased not from . . . . because the servants of God, the Abyssinians, were . . . . . before them . . . .

(at least one leaf missing)

(Chapter XLIII) . . . .

to us predominance and victory over our enemies whilst . . . may be p. 46a
. . . . . Ye remember what I said to you: '[No man is] our king, and I am not, save only by [n]ame.' And I know that ye have adopted in your mind [all that ye have heard] from me in our land and that ye believe and rely [upon our words] that they are and have been the truth. And, behold, to-day ye see by His grace that the Lord has carried out by deeds all that I [had said] to you, and even more, and

easily, behold, the Lord has given us as an inheritance [the land of our enemies] . . . .

(two lines missing)

a [hen] and our fear . . . is as an animal that has been torn and cast before lions. For all that the Lord will, He doth in heaven and on earth and on the seas and in all depths. And as He would He took away Enoch, because he pleased Him. And as He chose He destroyed the generations of Noah in His righteousness, but He saved him alone
p. 47b and his family . . . that he should be another Adam . . . . [that there should be] a substitute for the world, that from [him] should be re-established afterwards the generations [of the world. And] as He would He [s]owed [through Abraham] His knowledge in the [land of] erring [peoples]. And as He pleased He . . . the offering of His only-begotten [holy] Son . . . by Isaac towards the altar that [his father had built]. And as He chose . . . He, by Jacob, set up a likeness of the coming down of His Son to . . . . His witness . . . .

(four lines missing)

with a staff [in his hand; and He sent down to them] manna from heaven and let the quails come up from the sea; and from a little block of dry rock He even made to flow water for [thousands] innumerable; and as He destroyed the nations before Joshua, son of Nun, and caused him to take possession of their land; and as He set the sword of a man
p. 48a [against his fellow] in the days of Gideon; and as He killed [Sise]ra, he who was [the servant] of Satan, by the hand of 'Anael [who was a symbol] of the Church; [and as He humiliated] the boast [of the servant] of Satan and put him to death by the hand of . . . ḥima in the shape of his [wife]; and as He cast [the fear] for Elijah, the prophet, upon [four]hundred priests whom he [destroyed though] their [k]ing stood up for their aid; and as he destroyed [in the camp of the Assyrian] one hundred and eighty-five [thousand] by the prayer of Hezekiah; and as he destroyed a million . . . .

(four lines missing)

the fellows of Ḥananjah on whose not even the smell of it (viz. of the fire) [had passed]; and as He performed signs from time to time for everyone of the holy fathers, and gave them by His grace the name of victory, which has been applied to them, though He alone was victorious, just as He even now has made me victorious for us, by fighting for us against our enemies, and [has driven them back] before
p. 48b us, and appointed for us by [His] pity this [victory] as if, lo, we were

victorious. These then [may be before] our eyes and we are not beaten and [killed]. And now, behold, [our Lord] has shown you all my words in deeds, and He went before [us], and was at our head, and has fought our battles against our [enemies], His crucifiers. And His victory over them He has given to us by His grace. Thus it is the victory of our Lord and not of ourselves, of His Cross and not of our spears ..... of His [Cross] by which we seal ......

(three lines missing)

in these and keep ye His observances ... by means of His commandments and He .... praising Him because of all that He has done for us, and now also. And let no one of you think within himself that ... has been from us, the victory which He has given us. For He has created us and not [we ourselves] and just as He has created us, so He has given us the victory also. Thus the victory is His and not ours and while it was in truth His, behold, He gave it [to us] in His p. 49 a grace. But we may by our praises and thanksgiving to Him show ourselves to be His people and sheep of [His] flock. We may believe in God and praise Him for all that He has done for us, that we may succeed in all that we do and prosper wheresoever we go, and He may be our help and not abandon us. [For] the Lord [is faithful] in His words and righteous in all His [works]. But let us, my brethren, be firm in our Lord [in] our hearts, in our words and in our works.

XLIV. Account of the confessors who were released from Najrān, [and of] the sign of the cross that the Himyarites showed on their hands.

But after that the believing King Kāleb had spoken, and exhorted his troops with words like these, they remained in that place a certain number of days and afterwards they [began] to roam in the other towns, [namely] the capital, and all the other towns in the provinces of the Himyarites, [wasting] and plundering [in them] as they liked, [and they went] also to the town of Najrān ....

(one line missing)

after that the wicked Masrūq had left that place ... whom the notables p. 49 b Harith and 'W . . LN had laid hold of, two men [the name] of one of whom was Ḍabb and [the name] of the other 'Amr, and two [women] the name of one of whom was H[inṭ] and of the other 'Amma. And [they allowed them] to go where they [liked] and they destroyed [these] Jews for whom the land of the [Himyarites] had [trembled] and

shaken, and was cast down to fall [because] they smote it utterly with heavy [blows].

But when [some of] the Himyaritic Christians saw that [all men] of [the Himya]rites were destroyed who were found, and were not [able] to say to the Abyssinians in their language: "We are Christians," those Christians found out [an artifice], and tattoed [on their hands] the sign of the Cross, and [this artifice] they .... each other. [And these signs] they showed [to the Abyssinians] who had gone out destroying, [and
p. 50a when] the Abyssinians [saw these signs on their hands] they did them no harm.

When this artifice which these Himyarites [had prepared] against the Abyssinians by this sign, [came to the knowledge] of the Christ-loving King Kāleb, this king [was confounded] and stupified and greatly [astonished] that in such a w[ay] they took refuge in [the victorious Cross], and he said [within] himself that perhaps these were not even ... but had [denied] Him, still they had [escaped] from the massacre of the Jews and were delivered. But even if it [should be] that they were of those who had [denied], because of this that the memory of the Cross was in their souls, those [who] had done so should be purified and live. And therefore he ordered and [set forth] a command to all his troops [that wheresoever] anyone of [them] saw the sign of the [victorious] Cross [on the hand of] a man, he should not [be slain]. When now this [command] was heard and spread through [all the land of the Himyarites] ...... [But when the Jews saw] that
p. 50b [some] of the Christians, who had made this sign of the Cross on their hands thereby had escaped from the slaughter by the Abyssinians, they also yielded, and did even as they, [tatooing] the symbol of the Cross [on] their [hands], and escaping from death. When now [this] too came to the knowledge of the God-loving King Kāleb, he wondered at their wickedness and said: "Although these not are worthy of pity because they have crucified their Lord and murdered His servants, nevertheless, lest they should think that the victorious Cross is not a strong place of refuge and a deliverer from [all] evils to all [who] seek shelter by it, those who show on their [hands] the [victorious sign] of the Cross of our Saviour [and] Him who makes us victorious [may live] either because [they are] believing [or] because . . . .

(one or more lines missing)

p. 51b by the artifice by means of ... took refuge [in] the victorious [Cross] which through .... were of ...... was further ...

But some of those Christians who had denied made in writing a petition of repentance therefore, wishing to present it to the Christ-loving King Kāleb, that he might receive them as Christians and excuse and forgive them. And they asked some of the Abyssinians to intercede for them, [that they should] be allowed to come and present [to him] their petition. [When now these] men asked him this, he gave command [that they should be admitted] to him . . . .

(several lines missing)

the believing King [Kāleb] to them: "What do ye want [from me] . . ." p. 52 a
Then they presented to him the petition.

XLV. [Petition] that was presented to the believing King [Kāleb] from some of the [Christians] who had denied but repented [and came] to do penance, the sense of which was:

"Our mouth is shut before God and before man and there is no excuse for us in anything at all, [except] in that we are ashamed before heaven [and] before the dwellers of the earth and also before thy palace. For we have committed wrong and done wickedness and provoked (God's) anger, and all . . . have not room for [our] sin. Therefore we cannot [open] our mouths to say anything to [excuse] ourselves, for we willingly have killed our souls and the [words] of [denial have harmed] them . . . .

(at least one column missing)

(Chapter XLVI) . . . .

ye have provoked Him to anger [by your denial of Him], but, behold, p. 53 a
because ye now [confess] Him ye are acceptable to Him. Ye have been betrayers of your Lord together with Judas, but, behold, the sword of your repentance [is drawn] against the . . . . of your God, as in the case of the head of the company of the apostles, who had denied and repented. Ye loved the life that fills the present age and died from God, but, behold, the voice of your hope has raised you and brought you to life. Ye have held more to man than to God and have been subjects of the curse of the prophet, but now, behold, the curse is taken from you, since ye have confessed your Lord before men. And He [will] also acknowledge you [before] His father, if ye remain in the true faith till the end. Ye have denied Christ as Peter did, but, behold, ye have repented like him and have regretted your sin, even weeping bitterly, and now take heart and fear not, for the door of mercy is open

for those who repent. Be strong and be not troubled and hear [the voice of your Lord] who says to you by His disciples: "Take heart and fear
p. 53b not and persevere on the side of the truth . . . .

(one or more lines missing)

we . . . is right . . . that . . . but . . . when the God[-loving] King [Kāleb had received] this (petition) from those who had denied [but repented] and had spoken also [with them] this speech that is written (here) [he allowed] them to go where they desired, and bade them bring together the rest of all them who had denied, till he went round among the towns of the land and performed what he had in his heart, and in order further that he might see and judge if they stayed firm in their repentance, and then give command to the priests who were with him, that they should absolve them and forgive them the apostasy against God. And those who repented went and were firm in their repentance, and did all that they had been ordered to do, and brought together
p. 54a their fellows and came before him . . . that was . . . .

(one line missing?)

the [Himyarites] . . . from . . . and of [them who had been found] in those places [having hidden themselves] and not denied. And the [souls] of the prophets [rejoiced] in the erecting of these churches, and the spirits of the apostles exulted at their true faith and the bones of the holy martyrs were brought into them in triumph.

XLVII. Account that tells how this believing Kāleb, King of Abyssinia, by his authority appointed a king in the land of the Himyarites.

And this Christ-loving King Kāleb took a [man], one of the notables of the Himyarites, who was also of the royal family there, whose name was '. . [WR]. And because he had seen in him good-will towards faith and that he had greatly desired for a long time to be baptized and to
p. 54b be a Christian, he commanded the [priests who were with him] and they baptized him, and he acted as sponsor at his baptism and made him his spiritual son, and appointed him as king over all the land of the Himyarites. And [Kāle]b gave order on behalf of those who had apostatized, and they were brought before him, all who repented of their denial. And he spoke to them at length threatening, frightening and warning and encouraging them. And afterwards he ordered the priests who were with him to give them absolution and intercede before

God on their behalf that He might forgive them. [And] these God-[loving] priests arranged a service [for their sake] and prayed to God on their behalf and absolved and forgave them.

XLVIII. The second speech that the believing King Kāleb spoke to them who repented after having denied.

And afterwards at the same time this zealous King Kāleb said to them before [the priests] who had absolved them: "When I was about p. 55a
to leave our land to come [to this land to make war, I asked our holy father, our blessed Bishop] Euprepios, if it was right that some of you who had denied and would repent should be accepted or not. And he, our excellent father, said to me: 'Even if this sin is great that they have committed, still it is right that they should be accepted, for 'the Lord is nigh unto those that call upon Him in truth' (Ps. 145, 18), and because it is said to the prophet (Ez. 33, 11): 'As I live, saith the Lord, Lord of lords, I have no pleasure in the death of the dead sinner, but that he turn from his way and live before me', and further because our Lord has said: 'I am not come to call the righteous, but sinners' (Matth. 9, 13), and because of that other word that He said: 'Joy shall be in heaven to the angels over one sinner that repenteth, more than over ninety and nine just persons, which have not erred' (Luke 15, 7). And He has shown us the truth of these words in the case of Peter, [who] repented [after] having denied and was accepted. And further I said to him: 'And how imperatively . . . And he, our father . . . . . .
everyone of . . . are commands . . . of . . . . daring . . . . p. 55b

(one line missing)

between the peoples in peace [a space of] many years, ordering . . . in repentance, those who in this way . . . and then, thereafter, worthy of the Holy sacraments. But because [these] Himyarites are barbarians and a people for whom such conditions would be too hard, they shall wait one year only and then be esteemed worthy of the Holy sacraments.' These things said now the holy Euprepios, our bishop, on behalf of [those of] you who will repent. But do also [ye] take care and guard and beware of yourselves that, in any thing that it is possible for anyone of you to avoid, there may be nothing neglected in anything that belongs to the true faith to make us ashamed before God or before man or in one's own eyes. [And observe] also that command that [I give you], that ye may not approach to the [Holy sacrament] until one full year is gone from this day, in order that even so your

p. 56a repentance may be accepted . . . .

(one line missing)

[imposed on them] these [conditions]. But after [the king and the army] that was with him had stayed in the land of the Himyarites about seven months, and after he had performed there all that he would, and built many churches in that land, and appointed in them priests from those who were with him, and appointed also a king, and made the land pay tribute, and left notables of the Abyssinians to guard the king against enemies, and also the churches that he had built, he brought with him many captives from the erring Himyarites and fifty princes of the royal family. And so went in peace to his land this Christ-loving Kāleb and all his army with him, having performed in the land of the Himyarites all that he wished by the power of [their Lord], who was with them, and [they took there all] that [their] eyes desired by the grace that followed them.

p. 56b XLIX. Concluding discourse of this book after the departure of the believing Kāleb, [King of the Abyssinians, from the land of the Himyarites].

. . . . us to compose this varying work of many tales on different matters, telling of events that have taken place in the land of the Himyarites many generations ago, and even until the coronation of these victorious ones who have now suffered martyrdom there. (This we have told) according to what we, to the best of our ability, have learnt about the things that happened amongst the Himyarites from believing Himyaritic men, who were present as eye-witnesses of the events of which they have told us; and about the first coming of the Abyssinians to the land of the Himyarites, from blessed men who were with them; and further about the second coming of the Abyssinians, by still other blessed men who went with them to make war against the crucifiers by [the help of] God, those who with [their own eyes had seen] the events that they have told us of . . . . from

p. 57a these . . . . . . who is righteous . . . . . . who was hired . . . . their sighing was as the sighing of prisoners, He quickly and speedily and without delay took vengeance for the blood of His servants that had been shed, that [cried] unto Him even as Abel's [who was wrongfully slain], so too, as He delayed not the vengeance for him, but speedily in His justice rebuked Cain, so also He in His justice brought a hasty and sudden punishment upon

the murderous Himyarites for the blood of those victorious martyrs by the coming of the believing and Christ-loving King Kāleb. [So too] He delayed not on behalf of Enoch, [who pleased Him], but who was derided by the sons of his people, but took him away from them. So too He delayed not on behalf of Noah, the perfect, who was reviled by the sons of his generation, but speedily sent the plague of the waters of the flood and destroyed them. So too He delayed not on behalf of Abraham, His friend, when Sara was taken from him, [till] He revealed Himself before Abimelech and delivered her from [his hands. So too He delayed not on behalf of Sara, His handmaid, but p. 57b
speedily avenged her and cast out] from before her Hagar, their maid. So too He delayed not on behalf of Isaac, His beloved, when he was despised by Ishmael, [his] servant, but speedily drove away the latter, not only from the house of Abraham but even from the land of peace. So too He delayed not on behalf of Jacob, the [perfect], whom Esau envied, but gave him precedence by the right of the first-born, and enriched him with blessings and supported him with possessions. So too He delayed not on behalf of Joseph, the beauteous, when he was wrongfully sold by his brethren, but speedily made him their prince and lord and patron and sustainer. So too He delayed not on behalf of Job, His victorious servant, when he was struck by [the trial] from Satan, the accuser, as to his goods and his sons and his body; but speedily restored to him the health of his body and also sons and daughters and the double of all his goods. So too He delayed not on behalf of Moses, His elect, when he was hidden . . . .

(two lines missing)

. . . . and led him (?) . . . So too He delayed not on behalf of Aaron, p. 58a
His holy one, when he was despised in the eyes of the company of Korah, Dathan, and Abiram, but speedily avenged him by [the fire that] consumed the house of Korah, and by the earth that swallowed up the house of Dathan and Abiram. So too He delayed not on behalf of Joshua, the son of Nun, His general, against whom many nations . . . but speedily avenged him by the victory of his sword that he gave him [over them], and by the doubling of [the day] when he made the sun and the moon to stand still in their spheres while he took vengeance on his enemies. So too He delayed not on behalf of Gideon, the deliverer, when the Midianites thought to blot out Israel, [but] speedily avenged him in that they (Israel) dispersed [them] and Gideon remained untroubled. So too He delayed not on behalf of Samson, His Nazirite,

when he was mocked by the Philistines, but speedily, for the soul of His servant, killed by his death three thousand who were in the [house]. So too He delayed not on behalf of Nephtah (Jephthah) [when] . . . .
p. 58b [against] him, but speedily avenged him by the victory over them that He gave him and he destroyed them. So too He delayed not on behalf of [Barak, His servant], when many Midianites had . . . . . . him and wished to kill him, but speedily avenged him by the death of Nabin and Sisera and their army. So too He delayed not on behalf of Hannah, who feared Him, when she was reviled by Peninnah, her rival, because of her barrenness, but speedily avenged her and gave her a son, who became judge over all Israel. So too He delayed not on behalf of Samuel, the righteous, whom Hophni and Phineas envied, but speedily killed them in the war. So too He delayed [not] on behalf of David, His prophet, when Saul wished to kill him, but speedily brought upon him an evil spirit which consumed him, and killed him by the sword of his enemies. [So too] He delayed not on behalf of Elijah, His mighty prophet, when there were twice sent [against him] fifty men . . ., but
p. 59a speedily . . . .

(one or two lines missing)

. . . ., but speedily . . . . both of them by the sword of their enemies. So too He delayed not on behalf of Elisha, His prophet, the keeper of secrets, when the Edomites had gone out after him to seize him, but speedily avenged him and struck them with blindness till Elisha [led] them [wheresoever] he wished. So too He delayed not on behalf of Micah, His prophet, when they smote him on his cheek and shut him up in the prison, until Ahab should return, but speedily avenged him, for he (Ahab) fell as he went from him by the sword of his [enemies]. So too He delayed not on behalf of [Hezekiah], His [servant], when he was reviled by the Assyrians, but speedily avenged him, for He reduced them to [silence] in the space of a moment. [So too He] delayed not on behalf of [Mordecai], His servant, when [Haman] envied [him
p. 59b and wished] to hang him . . . was . . . Haman(?) . . . on that day on which he had thought that [Mordecai] would be hanged. So too He delayed not on behalf of His handmaid Esther, when she had been reviled by Vashti, but speedily avenged her in that Vashti was compelled to leave the rank of queen and Esther succeeded in her stead. So too He delayed not on behalf of Sus[anna], the fair, when two old men dared to [violate her] and, because she consented not to them, [turned] and falsely accused her, but speedily killed [them] by the judgement

of Daniel, the friend, who, by the will of God, gave command, and they were stoned with stones and died as calumniators who had falsely accused an innocent. So too He delayed not on behalf of Daniel, the pleasant, when the Chaldeans falsely accused him, but speedily avenged him in that their bones were broken by the lions in the den into which they had cast him. So too He delayed not on behalf of the young men of the house of Hananjah, when the Chaldeans accused them and cast them . . . . p. 60a

(one line missing)

[but speedily avenged them in that He made] a refreshing dew to [fall] upon them [that saved] them, and they cast their accusers into the fire, and they and their children were burned. So too He delayed not on behalf of the king Asa, when he was zealous for the Lord [and] drove out fornication from his people, and the king [Zerah] came to destroy him, but the Lord [speedily] saved him, and Zerah and his army were destroyed by the will of [God].

But what need is there that I should enumerate every one of the fathers who have invoked the Lord and He has answered them, and delivered them from their distresses, for, behold, even in our times there are many who have invoked Him and He has answered them, and delivered them from their distresses. And He has sung by the mouth of His prophet David (Ps. 50, 15) and said: "[Call] upon me in the day of [trouble: I will deliver] thee, and thou shalt glorify me", [and this] (Ps. 145, 18): "The Lord is nigh unto them that call upon Him in truth" and (Ps. 34, 18) "unto them that are of a broken heart" . . . . . . p. 60b

(one line missing)

and He answered him not . . . . . upon him and [he was ashamed.]

[And since] all [this] is known to us, my beloved, let us hold fast our confession and endure the distresses which come upon us for the sake of God, distresses which are as for a trial and proving of our faith. Let us receive the temptations which unceasingly befall us, and let us cry to God and urge Him with sighing that He may make an end of our temptation as His Godhead knows is of advantage for us.

So then He made vengeance for the holy churches that were burnt, and for the [servants] of God who were killed. And since, even if we have written the accounts of the coming [of] the believing [King] Kāleb, we have yet not been able fully to describe all the stupendous deeds that he performed in the land of the Himyarites, we and [ye] must nevertheless derive from this the belief that, behold, God is a . . . .

p. 61 a avenger and rewards .... those who exult ..... [servants?] .....

(one or two lines missing)

[that was added to his blood] ....

to the holy Mar Thomas. But Stephanos, the alien and the sinner, has written it. Every one who reads in it or copies it may pray for the sinner and the poor wretch who by the gift of God composed this work, and for the scribe who has written it, and for his deceased ones, and for all believers deceased, that they may find mercy before God in the two worlds and be worthy of forgiveness of their sins and of a blessed life in the new world, by the prayers of all the holy church in heaven and on earth. Amen and Amen.

Pray for Stephanos, son of Mattai, the sinner, who has written this.

NOTES ON THE SYRIAC TEXT

NOTES ON THE SYRIAC TEXT

The text reproduces the Syriac text of the fragments as exactly as possibly. Every page contains line by line the remains of a page of the old MS. and every leaf corresponds to what is left of a leaf of the MS. Only some few letters and points which the scribe himself has blotted out are not reproduced, nor are single letters, or waving lines, written in the MS. at the ends of lines only to fill them up. Scribal errors are not corrected in the text but in the notes on the text. The rubrics and the running title are printed in red as they are written in the MS. But red points which in the MS. often alternate with the black ones in the compounded signs of the interpunctation are not considered. As the alphabet of the scribe is Jacobite, the Jacobite characters are used in the print, notwithstanding that the scribe in his alphabet has retained, and constantly uses, a certain number of the old Estrangelo letters, as may be seen from the facsimiles. Doubtful letters are enclosed between square brackets [ ], but broken letters which are nevertheless certain are not marked. If a number of letter are enclosed between the same square brackets this does not necessarily mean that there are visible traces of them all in the MS.

Conjectural restorations of the text are enclosed between ⟨ ⟩. As to the sign ⁘ cf. above, p. xvi. I have used an asterisk under the last line of a column to indicate that it can be seen from the fragment itself (and not only the context) that this line was the last line of that column in the MS. Where this sign is missing only the context shows whether the column is complete or not. The same method is followed in an analogous way at the top of those columns in which the beginning of the first line, with the sign ⁘, is lost. In cases where a running title is preserved above the first line there was of course no need for this asterisk.

A whole line of angular dots indicates a line of which only illegible traces are preserved in the MS., or the existence of which is established by the corresponding line of the other column of the page being still preserved.

Thus it is not meant by this to state for certain that precisely one line of the text is missing in this place; as a rule I have tried to state as exactly as possible in the following notes on the text as well as in the translation the extent of the greater lacunae.

Shorter lacunae are indicated by a number of the same angular dots. The last letter preserved before this lacuna and the first one after it are placed as exactly as possible under and over the letters of the preceding and the following line under and over which, respectively, they are written in the MS. In this way it is possible to calculate approximatively the amount of a short lacuna in the text. One must bear in mind, however, that the Syriac letters are subject to much variation as to the space they occupy; sometimes they are prolonged a great deal to fill up a line, sometimes the script is very close or the last letters of a line are written above the preceding letters of the word to which they belong. The number of letters in the lines therefore is variable. So is also, to a certain degree, the number of the lines in a column. The lines of the two columns on the same page of the MS., therefore, do not correspond to each other as regularly as they do in the print. There, in consequence, two columns of one page do not always end so uniformly as in the MS.; see for instance pp. 21, 31 and others.

As to the conjectural restorations of the text they must, of course, be judged in relation to the circumstances. Their aim is often in the first place only to show the connection of the sentences. They cannot always claim to give the exact wording of the passage lost, though, on the other hand, the often strictly limited space to be filled in restricts the number of possible alternatives; see note on p. 17. It goes without saying that I have ventured upon a conjecture only in those cases where the context seems to indicate in a fairly unambiguous manner what must have been the contents of the lost passage. Even so, in many cases, I was not able to find the appropriate expression, and was obliged to leave it to be supplied by others.

P. 3. Fragm. I[r]; for the condition of the fragment see Plate I. One (cf. note on p. 4) or, at most, two lines are missing at the top; the outer part of the upper half of the leaf is lost, the first intact line of the outer column of this page as well as of the following being l. 12.

col. a: l. 1. Nothing remains of this line; the last word is restored only to show how I interpret the following line.

l. 2. Cf. p. 60, 23f. and Ps. 62, 12, Prov. 24, 12.

l. 8. ܠܐܡܗ for ܐܡܗ (from ܡܗ).

l. 27. Of the first word only ܐ remains; possibly it is to be read ܐܒ instead of ܐܡܗ.

l. 28. Faint traces of ܘ, ܒ and ܐ are the only remains of the first word, cf. p. 61, 8.

l. 29. The two words are added under the last main line of the column.

col. b: ll. 1 ff. Nothing remains of l. 1. The letters ܡܘܪ (of l. 2) are clear; there never was a ܕ before them as required on the analogy of other rubrics. On this rubric see p. xlviii.

l. 5. If ܢܩܪܐ (l. 2) is right the missing word on this line probably was ܢܬܩܠ; or one may read ܡܬܝܒܐ l. 2 and ܢܩܪܐ on this line.

ll. 15—19. The letters ܒ (l. 16) and ܐ (l. 18) indicate of course that the rubrics under ܐ and ܘ, respectively, are to be transposed. The "sign" appeared in the Abyssinian army after its landing in the land of the Himyarites.

P. 4. Fragm. I[v], cf. note on p. 3; if I have restored l. 1 correctly only one line is missing at the top of this fragment on every page (not counting the great part of the outer columns torn away).

col. a: ll. 1 ff. On the rubric restored cf. p. 7[a], 17 ff. Of line 2 only remains a long horizontal stroke, the bottom of an Estrangelo Lāmadh (of ܟܠ) lengthened to fill up the line.

l. 11. Before ܐ, which is not quite certain, there remains the foot of a ܠ or of two or three connected letters the last of which was ܠ, or possibly ܬ.

col. b: l. 1. Is supplied from p. 21[a], 23 ff.

l. 4. Traces of the last two letters (ܪܐ) are visible between the lines above the remains of ܐ.

l. 26. The remains of the name ܐܪܝܬ are to be seen under the last line.

P. 5. Fragm. II resembles in many ways Fragm. I (see note on p. 3), but is in a somewhat better condition. In the boards it was put together with Fragm. I but the other way up, and has, thus, a great piece torn off from the inner part of the lower half corresponding to the piece lost from the outer part of the upper half of that fragment.

col. a: l. 16. the ܡ is very doubtful, only the bottom of the letter remaining.

l. 23. For ܩ the scribe first wrote a ܐ which he afterwards corrected into ܩ. I do not think it necessary to note such corrections in the future.

l. 26f. Only the top of ܐ remains. Of ll. 27ff. nothing at all is left.

col. b: l. 11. On both sides of a worm-hole traces are visible like the left curve of a ܩ and the right one of a ܘ.

l. 15. ܡܣܪܘܩ is here written upright as also pp. 21[b], 18. 26[b], 5.

l. 26f. Of the three first words nothing remains but the tops of ܐ and ܠ, a faint trace, possibly, of ܫ, and the plural points; of the two last words a little more is visible. Nothing remains of ll. 27ff.

P. 6. At the top of the fragment are visible the feet of the letters of the word ܟܬܒܐ, the first part of the running title; cf. above, p. xviff.

col. a: l. 27. The bottom of the line is cut off.

col. b: l. 7. Faint traces only are left of the letters ܕܘ, nothing of the rest.

l. 20ff. With these lines cf. p. 56[a], 26ff.

l. 25. Before ܐ are three black and, between them, two red dots indicating a new section of the text, the Index being finished. As this line stands a little higher than l. 27 of col. a, it is probable that there once was one line more (at least) in this column.

P. 7. As to Fragm. III see Plate II and p. xiv; Fragm. XXXI is the top of the leaves (pp. 7—8, 13—14) and Fragm. XXXII their bottom. Between Fragm. XXXI and Fragm. III there is lost a strip of paper bearing one line, of which the tops of the letters ܡ, ܬ, and ܐ (col. a, l. 4) and one ܡ more (or ܒ, see below) are the only remains; cf. l. 4 of col. b, and further pp. 8, 5. 13, 4. 14, 4. Fragm. III and Fragm. XXXII fit together like two pieces in a puzzle. Unfortunately great portions of the outer columns are cut off (see above, p. xiv), and are lost. Thus, of this page the outer half of col. b is missing.

col. a: l. 4. For the traces of the word ܡܕܝܢܬܐ see above. Before those traces there is, at the beginning of the line, the top of a ܡ, if it was the first letter of the line, or of a ܒ, if it was the second one.

l. 26. Most of this line is on Fragm. III, but the bottoms of the letters ܕ ܪܘܬܐ on Fragm. XXXII.

l. 27. Most of this line is on Fragm. XXXII, but the tops of the letters ܡܩܘܡ on Fragm. III.

col. b: l. 1. The ܒ that I suggest after ܪ might as well be the first stroke of a ܦ or an ܟ. The name(?) ܐܓܠܡܘܐ is quite clear and beyond any doubt.

l. 2. For ܒܫܒܝ ܡܕܝܢܐ, proposed by me, one might as well read a numeral, *e.g.* ܐܠܦܝܢ, cf. Letter of Simeon, ed. Guidi, p. 509, l. 6.

l. 3. ܦܣܝܠܬܐ, cf. p. 11^{a}, 15.

l. 4. Of ܠ only a faint trace is discernible.

l. 5. Nothing remains of this line, cf. above, note on p. 7.

ll. 6f. The readings are uncertain, the top of the fragment being darkened here and the script faded. On l. 7 a worm-hole has made the reading still more doubtful. I am not able to read the traces before ܠ (l. 7) as ܟܘ, cf. l. 1; they seem more like ܟܝ. Also ܐܬܐ is doubtful but the first word, ܢܥܡܢ, is, I think, fairly certain; cf. Plate II, which shows the traces of the letters here nearly as well as does the fragment itself. I wonder whether the following relation is not in connection with the story told in Ṭabarī, Ser. I, p. ٩٣٠, 2ff., especially ll. 9–11.

l. 18. ܘܠܡܣܢ is supplied from the Letter of Simeon, op. cit., p. 502, 19.

ll. 19f. Cf. p. 19^{a}, 15f.

l. 22. ܕܡܫܝܚ, cf. p. 6^{a}, 16; if we restore ܕܡܫܝܚܐ, not to mention ܡܠܟܘܢ ܕܡܫܝܚܐ, the line will be long.

l. 26. ܐܢ is restored from the tops of two letters visible at the bottom of Fragm. III. No other traces are left neither of this line nor of l. 27.

P. 8. As to the fragments cf. above, note on p. 7; the outer part of the first column is lost.

col. a: l. 1. By the letters ܐܢܫ ܕܟܠ supplied at the beginning the line becomes longer than most and so it actually is in the MS; perhaps even the word ܕܟܠ, supplied p. 7^{b}, 27, should be placed at the beginning of this line to make it still longer.

ll. 3f. Cf. *Acta Martyrum*, ed. Bedjan, vol. II, p. 248, and *Julianos der Abtrünnige*, ed. G. Hoffmann, p. 98, 15f.

ll. 5f. Nothing remains of l. 5; of l. 6 faint traces of one or two letters are to be seen at the top of Fragm. III.

l. 10. The trace of ܡ may be read as ܠ (ܠܗܠ).

l. 12. A slight trace before ܒ suggests a ܘ or ܩ. I was not able to find the word required.

l. 13. Of ܣ next to nothing is visible.

l. 26. Of ܐ and ܡ only the tops are left.

l. 27. ܐ is all that remains of the line and is written in the space between the colums. Fragm. XXXII has preserved no trace of this column, just as it has nothing of the last column of p. 7.

col. b: l. 4. Only the tops of the letters put in brackets remain; but the reading seems certain.

l. 5. There are no traces of this line on either fragment.

l. 6. Of the letters in brackets only obliterated traces remain.

ll. 11f. A somewhat strange way to express what must be the meaning.

l. 27. The top of ܩܘܘ on Fragm. III; the rest of the line on Fragm. XXXII.

P. 9. Fragm. IV in essentials resembles Fragm. III, cf. note on p. 7 and Introduction, p. xiv. Fragm. XXXIV is the top of the leaves (pp. 9—10, 11—12, see Pl. VII), Fragm. XXXIII their bottom. Here also (cf. note on p. 7 on Fragm. XXXI and Fragm. III) there is a gap between the greater fragment (Fragm. IV) and its upper complement (Fragm. XXXIV). There are in two cases, p. 10^b, l. 5 (above the ܠ of ܪܠܠ) and p. 12^b, l. 3 (under ܘ of ܦܘܘܪܐܠ), traces of letters (in the first case of a ܝ, in the second case of an ܠ, or of an ܡ) which do not correspond to what still exists of p. 10^b, l. 4 and p. 12^b, l. 4, respectively, and consequently belong to lines now missing. Probably only one line is lost in every column except in the second column of p. 9 and in the first column of p. 10. Fragm. XXXIII fits exactly with Fragm. IV.

Between p. 8 and p. 9 there is, as the contents show, a gap. As the end of p. 8 is intact, as well as the beginning of p. 9, the lacuna embraces at least one leaf. As, however, the corresponding lacuna between p. 12 and p. 13 represents three entire chapters (Chapters X—XII), besides the end of Chapter IX and the beginning of

Chap. XIII, there is every probability that the gap is greater, embracing two or, at most, three leaves; cf. above, p. xviii.

col. a: ll. 1f. In the middle of these lines the paper is rubbed and the script nearly (l. 1), or totally (l. 2), obliterated.

l. 3. The tops of two letters ܐ (or ܐ) and ܡ (or ܠ) are visible at bottom of Fragm. XXXIV.

l. 4. Only the bottoms of the letters are to be seen at the top of Fragm. IV. Of ܐܝܠ nothing remains.

l. 25. Most of the letters are on Fragm. IV, few and scanty traces of the bottoms of them on Fragm. XXXIII.

col. b: The outer part of this column is cut away, see above, p. XV.

ll. 1f. The paper is rubbed and very few traces of the script are left. In l. 1 there possibly was one letter (or two?) before ܕ, but I can not think it allowable to restore ܡܘܪܕܟܝܘܣ or ܡܘܪܕܟܘܣ. Graphically it would not be impossible to read ܕܪܝܡ ܟܘܪܘܦܘܣ. In l. 2, besides the top of ܐ, are faint traces of the tops of two or three small letters.

ll. 3f. Nothing at all remains; delete ⟨ܗܘܐ . ܠܐ .⟩.

l. 14f. Cf. Letter of Jacob of Sarūgh to the Himyarites (*ZDMG* vol. *31*, p. 370, 9f.): ܕܠܐ ܐܦܠܐ ܕܫܡܥܢ ܗܘ ܢܦܠ. ܘܥܠ ܐܝܟܐ ܕܡܠܟܘܬܐ ܗܘ ܡܕܝܢܬܐ.

l. 25. The top of ܠ on Fragm. IV, the rest on Fragm. XXXIII.

P. 10. As to the fragments cf. above, note on p. 9; the outer part of the first column is lost. On the running title see above, pp. xvif.

col. a: l. 1. A hole in the paper and the faded script make the two last letters doubtful. Perhaps there are traces of a letter before ܪ.

l. 2. Before ܡܚܐ the traces of one or two letters are visible but it is doubtful how to read them; ܡܚܝܡ is not certain; it may be ܘܡܚܝܡ.

ll. 3—5. Only two lines are missing here; the third line of dots is a mistake.

l. 10. The traces interpreted as ܦ can hardly be read otherwise. The line is long, the last letters (ܡܠ) being written above the line.

l. 11. is long; the last letters (ܬܐ) are written in the space between the columns.

l. 12. Very little remains of ܘ, but it is certain.

l. 27. On Fragm. XXXIII; the traces visible before ܢܚܡܝܗܘܢ strictly should be read as ܒܝ or ܕܝ but I am not able to see what this would mean.

col. b: l. 1. The epithet for God ܪܚܡܢܐ; also p. 13[a], 22, used both times by the Jewish King, and p. 28[a], 22. It is well-known from the inscriptions but it is noticeable that it is used also for the First person of the Trinity in the inscription of Abraha, Gl. 618 (*CIS* IV, 541). With this passage cf. Acta, p. 723B: καὶ ἄρχεται ὀμνύειν τὸν Θεὸν τοῦ οὐρανοῦ καὶ τοῦ νόμου, καὶ τὰς ἁγίας δυνάμεις".

l. 3. Only the tops of certain letters (ܠ, ܬ, ܣ, ܐ) are visible; the last five letters (ܗܘܢ ܐܠ) seem to be certain. I should like to read ܠܫܡܝܗܘܢ ܐܠ and then continue (l. 4): ⟨ܡܢܝܢ ܐܬ ܐܠܐ⟩ ⟨ܐܡܝܢ ܐܬ⟩ܝ . . . . but there certainly never was a ܠ here, and there is not the slightest trace of the plural points. As to the ܝ of l. 4 see note on p. 9.

l. 4. The trace of the ܝ, just mentioned, is all that remains of this line.

l. 25. The bottoms of the letters of the word ܡܫܝܚܐ are on Fragm. XXXIII and so is l. 26.

P. 11. As to the fragments see note on p. 9; col. b is nearly totally lost. On the running title see above, pp. xvif.

col. a: l. 2. Holes in the paper and fading of the script make the words in brackets doubtful.

l. 24. The bottoms of the letters are cut off; in the last half of the line only the tops remain. Of the ܘ that I propose before ܡܥܡܘܕܝܬܐ not a trace is visible though of the following letters the upper third, at least, remains. Even ܡܥ are not certain, ܡ is beyond doubt. At the end of the line the top of an ܐ or a ܬ is visible.

l. 25. is on Fragm. XXXIII; of ܡܥ (ܡܥܡܘܕܝܐ?) only the bottom remains; instead of ܡ one may read ܣ, and instead of ܡ perhaps ܠ.

P. 12. As to the fragments see note on p. 9; col. a is almost totally lost.

col. b: l. 3. On the scanty remainder of l. 3 see note on p. 9.

l. 4. Only the bottoms of the letters visible, and of the two first letters not even that.

l. 26. is on Fragm. XXXIII.

P. 13. As to the fragments see on p. 7; col. b is almost totally lost. As to the gap in the text cf. note on p. 9.

col. a: l. 3. Only the tops of the letters remain; there are also some traces of an ܐ and a ܬ after ܠܘܛ.

l. 4. Nothing remains.

l. 5. Only faint traces of the bottoms of the letters are visible at the top of Fragm. III; of the last word remain only the ܕ and the main angle of the ܠ.

l. 25 f. At the beginning of these lines stand the usual marks of quotation; cf. above, p. xxix.

l. 28. is on Fragm. XXXII.

P. 14. As to the fragments see on p. 7; col. a is almost totally lost.

col. b: l. 4. Nothing remains of this line.

l. 25. On Fragm. III very few traces remain of the first three words; the rest is preserved on Fragm. XXXII.

P. 15. Fragm. V resembles in many ways Fragm. III and Fragm. IV, cf. above, p. xiv, Fragm. XXXVIII is the top of the first leaf (pp. 15—16, see Pl. VII) and Fragm. XXXV its bottom. Fragm. XLVIII is a semicircular piece of paper broken off from the top of Fragm. V, cf. above, p. xv and Pl. VII. As to the gap in the text cf. above, p. xviii.

col. a: l. 4. Nothing remains.

l. 26. The tops of the tallest letters are visible on Fragm. V, the rest is preserved on Fragm. XXXV. Of the last two words, however, only faint traces of the bottoms remain, and are scarcely decisive.

P. 16. As to the fragments see above, note on p. 15.

col. a: ll. 15—17. The rubric is restored after p. 4, 20 ff., the letters ܘܡܚܐ (l. 17) as well as the contents of the following columns showing that this is the rubric required here; delete ܐܘܒ. Line 16 is short.

col. b: l. 4. Only a ܦ written upside down shows that here once stood the name of the tyrant; of the following word only the tops of the letters remain and the reading is doubtful.

l. 5. Traces of the three first words are on Fragm. XLVIII, the three last letters on Fragm. V.

l. 27. Most of this line is on Fragm. V, only some traces of ܥܡ ܬܘܪܐ being on Fragm. XXXV.

P. 17. Fragm. VI resembles in many ways Fragm. V, cf. above, note on p. 15; Fragm. XXXVI is the top of its leaves (pp. 17—18 and 19—20), fitting it exactly as to the inner columns; Fragm. XXXVII has preserved the bottom of the first leaf (pp. 17—18); Fragm. LII bears traces of the last two letters of col. b, l. 1 (and the first letter of p. 18[a], 1), and Fragm. XLIV, finally, is part of the outer margin of the leaf, containing 1—5 letters of the ends of ll. 6—17 of this page and a corresponding portion, that is to say the first letters, of the beginnings of ll. 7—19 of p. 18[a]. This is not the only case of a strip cut off an outer margin being preserved amongst the fragments. Another instance is Fragm. XLII, see note on p. 47, and another, certainly, though not identified and replaced yet, Fragm. XLV, cf. above, p. xiv. Unfortunately this Fragm. XLIV does not contain all that is cut away of the lines indicated. As can be seen on pp. 17f., the outer columns of the text are cut away to at least half of their breadth, but the fragment has preserved only the edge of it with the last, or the first letters, respectively, of these columns. Thus I was not able to identify and replace this fragment till I had already restored conjecturally the text on p. 17. Not till the very evening before sending my manuscript to the printer did I observe that the letters on this fragment were the same as those I had placed conjecturally at the end of ll. 7—16 of p. 17[b]. The only differences were l. 11, where I had restored ܙܠܟܠܗ ܡܪܝܡܐ, but the fragment shows :ܬܐ, and l. 14, where my conjecture was ܙܠܟ ܡܕܝܢܗ, but the fragment has ܚܠ. For MS. ܡܣܟܢܐ (l. 6) and the preceding ‹ܠܐܠܨܝܒ ܐܝܪܐ› I had proposed nothing but ܐܬܥܨܒ. In the first line of the column, where Fragm. LII, which is a little piece of the same kind, has ܡܠ, I had suggested ܟܠܗ. In places, where the text is not already restored, (pp. 17[b], 17, 18[a], 7–13) a fragment of this kind is of very little help. This accounts

for the fact that I have not yet been able to identify Fragm. XLV. Between Fragm. VI and Fragm. XXXVII there is a gap, see below, note on p. 18[b], 23.

col. a: l. 4. The tops of the letters are on Fragm. XXXVI, the rest on Fragm. VI.

l. 6. ܘܐܬܪܥܘܢ, thus in MS. for ܘܐܬܪܥܡܘܢ.

l. 24. The tops of most of the letters can be seen at the bottom of Fragm. VI; the rest of these letters are not on Fragm. XXXVII, cf. just above, note on p. 17.

l. 25. Very faint traces of the letters of this line are visible on Fragm. XXXVII. There may bee one or more lines missing between l. 24 and l. 25, see note on p. 18[b], 23.

l. 26 is not a regular line.

col. b: l. 1. See note on p. 18[a], 1.

ll. 6—16. Cf. above, note on p. 17.

l. 24. There are no traces of this line, cf. note on col. a, l. 25.

ll. 25f. are on Fragm. XXXVII; l. 26 is not a regular line.

P. 18. As to the fragments cf. note on p. 17.

col. a: l. 1. Fragment LII contains on this page nothing but ܠ⁛. This, however, is enough to identify the fragment.

ll. 4f. Nothing remains.

l. 6. is on Fragm. VI.

l. 24. is the last line on Fragm. VI. Between this line and the following there necessarily was at least one line corresponding to l. 24 of col. b; cf. note on that line.

l. 25. is on Fragm. XXXVII; reading doubtful; only ܡܝ is certain.

col. b: l. 4. The tops of the letters are on Fragm. XXXVI, the bottoms on Fragm. VI.

l. 18. ܘܐܡܚܪܐ is misprint for ܘܐܡܚܪ̈ܐ.

l. 23. corresponds to l. 24 of col. a. As, on the other hand, l. 25 corresponds to l. 25 of that column, the gap to be supposed between Fragm. VI and Fragm. XXXVII embraced the space necessary to fill out the context between l. 23 and l. 25 of col. b. If I am right in my reconstruction (l. 24) only one line is required for this purpose. In this case one line is missing between l. 24 and l. 25 of col. a, corresponding to l. 25 of col. a and l. 24 of col. b on p. 17. This suits the normal size of the leaf.

P. 19. As to Fragm. VI and Fragm. XXXVI see note on p. 17;

Fragm. XL is from the bottom of the leaf (pp. 19—20). As to the gap in the text between p. 18 and p. 19 see above, p. xix.

col. a: l. 1f. With the common expression ܟܦܪܝܢ ܒܡܫܝܚܟܘܢ ܘܕܝܢ ܘܒܕܚܠܬܐ ܕܝܠܟܘܢ ܠܟܘܢ (e. g. pp. 27^{a}, 10. 28^{a}, 10. 15f. 23) cf. Acta § 7 (p. 728^{F}): "Σὲ δὲ ἀρνούμεθα καὶ τὴν πολιτείαν σου".

l. 3. is on Fragm. XXXVI, and traces of some of its letters on Fragm. VI.

l. 17. MS. ܐܡ̈ܠܟܐ with the points of the plural.

l. 25. is on Fragm. VI.

l. 26. is on Fragm. XL. Only the context shows that there is no gap between the fragments. The last letters are too faded to be legible (ܘܐܬܡܠܝܘ ܒܗ?)

col. b: ll. 13—15. Notwithstanding the red ink there is no new chapter beginning here. It is possible that a sort of Appendix to Chapter XVI begins here telling of miracles in connection with the martyrdoms; cf. such rubrics p. 24^{b}, 4. 25^{b}, 10, 30^{b}, 2 and see above, p. lvii. As to the names ܐܠܝܐ and ܡܘܣܝܐ (l. 16) cf. above, p. 14^{b}, 18, and below, List of names; [ܠ] (or ܠ) after ܣܚܝܪܐ (l. 13) is very uncertain, as next to nothing remains of the letter.

P. 20. As to the Fragments see note on p. 19.

col. b: ll. 1—3 are on Fragm. XXXVI.

ll. 4—24. are on Fragm. VI.

ll. 25f. are on Fragm. XL, l. 26 is not a regular line.

P. 21. As to Fragm. V see note on p. 15; Fragm. XXXIX is from the top of the leaf, Fragm. XLI from its bottom, see Pl. VII.

col. a: l. 3. The last portion of the line is cut off at the bottom of Fragm. XXXIX.

ll. 4—25. are on Fragm. V; at the bottom of this fragment the tops of ܣ and ܐ at the beginning of l. 26 are visible.

l. 26. is on Fragm. XL as well as a trace of the ܕ of l. 25.

col. b: l. 1. MS. ܘܒܥܪܝܢ for ܘܒܥܪܝ.

l. 3. No traces of this line are preserved on either fragment.

ll. 4—23. are on Fragm. V.

ll. 8—12. Cf. above, p. xxix.

l. 24. After ܘ a trace remains of the following letter, probably an ܢ or a ܗ.

P. 22. As to the fragments see note on p. 21.

col. a: ll. 1f. Cf. p. 4b, ll. 6ff.

ll. 14f. Cf. above, p. xxviif.

l. 26. is on Fragm. XLI.

col. b. l. 25. is on Fragm. XLI.

P. 23. Fragm. VII contains the upper half of the page (leaf), Fragm. VIII the lower one; the dotted lines correspond (as usual) to lines of which there still remain some traces, the number of other lines missing is arrived at by calculation from the ordinary size of a leaf; see Plate III.

col. a: l. 13–15. Of ܢ nothing remains, the corner of the fragment being torn away or cut round. The same is the case with ܡܘܠ.

P. 24. As to the fragments see note on p. 23 and cf. Plate III.

col. a: l. 4. ܐܢܬܝ instead of ܐܢ̈ܬ, and so ll. 9 and 23.

l. 15. The last word certainly was ܡܬܠܐ again.

PP. 25–44. As to the fragments (Fragm. IX–XVIII) see pp. xivf., xvii and Plate IV.

P. 25. Of the running title nothing but faint strokes of the bottoms of the letters remain.

l. 15. The ܪ of ܚܡܪ is very doubtful; probably there is no point.

col. a: l. 31. Only the tops of the letters are visible; the first name probably was ܚܡܪ. As this line corresponds to l. 28 of col. b there possibly was one more line in this column.

col. b: l. 15. ܚܘܝܐ ܩܛܘܠܐ, cf. Acta § 4 (p. 723 B): "τὸν ἀνθρωποκτόνον ὄφιν ... μιμεῖται."

l. 29. There is not quite so wide a space between this line and the preceding as is ordinarily the case. Most probably, thus, this line was the last one in this column.

P. 26, col. a: 1. Over ܐܣܘ is visible what seems to be the lowest part of two points (the points of the plural). One would prefer to see there a stroke indicating the abbreviation ܐܣ̄ܘ for ܐܣܘܢ; perhaps we should read ܐܣ̈ܘ as an abbreviation for ܐܣ̈ܘܢ, but nothing remains of that stroke, the top of the page being cut off.

l. 15. With expressions as ܒܝܫ ܒܝܫ ܢܡܘܬܘܢ, ܡܘܬܐ ܡܪܝܪܐ (*e.g.* 28b, 18), ܡܘܬܐ ܒܝܫܐ (p. 15a, 26), cf. Acta § 8 (p. 729B): "χαλεπῷ θανάτῳ ἀποθανεῖσθε", § 10 (p. 731B): "ὅτι κακῷ θανάτῳ τελευτήσεις".

l. 29. After ܗܘܐ only the tops of ܒ, ܐ and ܦ are visible.

col. b: l. 28. Of this line only the tops of three letters remain; the first word cannot have been ܒܪܐ ܐܪܡܝܐ.

P. 27, col. a: l. 19. MS. ܕܐܡܪܝܢ ܐܠܗܐ for ܕܐܡܝܪ ܐܠܗܐ; with the passage cf. Acta § 8 (p. 729 B): "τοῦ λεγομένου Χριστοῦ."

l. 27. Of the letters of the two first words only the tops are visible; of the following line (or lines) not the slightest trace remains.

col. b: l. 2. ܚܣ ܠܢ ܕܢܟܦܘܪ ܘܢܡܪ, cf. Acta § 8 (p. 729 B): "Μὴ γένοιτο οὖν ἡμῖν ἀρνήσασθαι . . ."

l. 28. Very faint traces of this line are visible; the context shows that no line is missing here.

P. 28, col. b: l. 11. MS. ܘܡܫܟܠܠ for ܘܡܫ̈ܟܠܠ.

l. 29. The line is cut; only the upper portions of the letters are visible.

P. 29, col. a: ll. 5 f. The meaning is not clear; if there is no lacuna, one must at least read ܘܡܪܘܢ instead of ܘܐܬܐܠܐ.

ll. 24 f. Instead of ܣܡܥܢ and ܘܣܡܥܢ read ܣ̈ܡܥܢ and ܘܣ̈ܡܥܢ.

l. 29. Only the upper parts of some letters of this line visible; no line missing after it.

P. 30, col. a: l. 29. Cf. p. 24 a, 26 f. and p. 25 b, 23.

col. b: l. 2. MS. ܕܐܣܝܪܘܗ, instead of ܕܐܣ̈ܝܪܝܢ; as to the names in the following list cf. Appendix.

l. 5. In ܒܢܕܘܪܐ there is no point over ܕ in the MS.

l. 29. Read ܠܡܫܬܟܠܘܢ.

l. 30. Only the absolute tops of some letters are visible, but the reading is certain.

P. 31, col. a: l. 30. The reading is, from a graphical point of view, very doubtful. The remains of this line consist only in three pairs of plural points and the very tops of letters corresponding to the *alaphs* and *taws* of the restoration proposed in the text. Still, if the reading is right, there is room for two or three letters before ܐܣܛܪܛܝܐ, the top of its first ܐ being visible just beneath the left angle of the ܬ of ܕܚܬܪ in the preceding line.

col. b: l. 10. ܗܘܝܘ (instead of ܗܘܝ) is the reading of the MS.

P. 33, col. b: l. 1. ܕܣܒܪܐ, thus MS. instead of ܕܣܒܪܝܢ.

l. 9: ܚܘܝܐ ܢܟܠܐ, cf. ܬܢܝܢܐ ܥܘܡܩܢܝܐ (p. 44 a, 27) and Acta § 5 (p. 724 D): "ὁ δόλιος ὄφις," § 10 (p. 731 B): "ὁ βύθιος δράκων."

ll. 20f., cf. above, p. lvii.

l. 24. MS. ܐܨܝܕܐ for ܐܨܝܕܐ̈.

P. 34, col. a: l. 1. The line is long, ܠܗܘܢ being written above it.

l. 23. ܡܬܢܚܡܝܢ for ܡܬܢܚܡܝܢ and other instances as *e. g.* below, l. 26 and l. 28, cf. Nöldeke, *Syriac Grammar*, § 64 (p. 45, footnote 1).

col. b: l. 3. ܢܪܟܫܘܢ, cf. Arabic ركس "tie (a camel) with the ركاس." The verb is new for the Syriac dictionary, cf., perhaps, ܪܟܫܐ.

l. 22. ܘܐܬܪܦܣ; as to the verb رفس "*to fist*" (see also above, l. 4 and below, p. 35[b], 3), cf. Brockelmann, *Lexicon Syriacum*. The substantive ܡܪܦܣܬܐ "*blow*" (p. 35[b], 2 and 36[b], 15) is certainly of this root and not of the root ܦܪܣ (*Thes. Syr.*, col. 2063).

P. 35, col. b: l. 12. MS. ܕܐܣܩܘܪܘ for ܕܐܣܩܘܪܝ.

P. 36, col. a: ll. 20—27 ff., cf. above, p. lxv.

col. b: l. 11. As to the name ܪܘܦܘܣ, cf. List of Names.

P. 38, col. a: l. 28. Of this line the only remains are four pairs of plural points and the tops of some letters of the three first words and perhaps also of the ܘ of the last one. Of ܡܨܝܕܬܐ nothing remains but the points of the plural and I doubt whether this restoration is right. Cf., however, next column, l. 5, p. 39[a], l. 11, and the Letter of Simeon, ed. Guidi, p. 504, l. 18. It seems to me more probable, now, that the word lost here had no letter so tall as a ܠ or an ܐ. If this was the case it necessarily was a verb.

col. b: l. 29. The tops of some other letters are to be seen before and after ܡܠܟܐ, but I am not able to restore the text.

P. 39, col. a: l. 28. The lower part of the line is cut off; after ܘ nothing remains but the tops of two ܐ and a faint trace that may belong to ܪ.

col. b: l. 1. There is a little line above ܘ, but I do not understand what it means.

l. 7. MS. ܗܘܝܬ for ܗܘܝܬܝ.

l. 27. There may have been room for one line more in this column.

P. 40, col. a: l. 28. Several tops of ܠ (ܡ, ܢ), ܐ, ܠ belonging to this line are to be seen at the bottom of the fragment.

col. b: l. 9. MS. ܦܥܪܐ for ܦܥܪܐ.

ll. 23f. MS. ܗܘܝܬ for ܗܘܝܬܝ.

P. 41, col. a: l. 1. MS. ܐܠܟܣܪܡ for ܐܠܟܣܝܣ.

l. 28. The line was very short; the word ܡܩܪܡ begins in the middle of it and is widened so as to fill it up. Only the top of a ܠ or ܣ remains of the preceding words.

col. b: l. 27f. Only the tops of ܗܪܬܐ ܐܦܪ remain at the end of the line. Of the following line nothing is left.

P. 42, col. a: l. 20. ܕܠܟܝ, a scribe's slip for ܕܠܟܘܢ.

col. b: l. 15. With the translation of this line cf. Letter of Simeon, p. 506, 4 f.

l. 22. A verb is missing, or ܕ of ܕܠܚܡ is a miswriting.

P. 43, col. a. Of the missing line (or lines) at bottom of the column nothing remains.

col. b: l. 28. Very faint traces of one or two letters are visible.

P. 44, col. a: l. 29. Only the tops of some letters remain; the first letter of the line perhaps was ܦ, the last ones (ܘܣܡ) seem certain.

P. 45. As to Fragm. XIX[r] and XX[r] see pp. xiv and xx, and cf. Plate V; as to Fragm. XLIX[r] see Plate VII and below, on col. b, ll. 13ff.

col. a: l. 5. Before ܬ there are traces of what may have been a ܗ or a ܣ and the top of an ܐ.

l. 12. The tops of two or three letters are visible at the bottom of the fragment.

l. 13. Before the point there are traces of a letter like ܐ (or ܫ).

l. 14. Before ܥܠ a trace of a letter that may have been ܬ.

l. 20. ܗܘܬ is too short to fill up the gap at the beginning of the line.

l. 22. Perhaps we should restore something like ܗܘܘ ܡܫܬܩܠܐ ܚܣܝܢ.

col. b: l. 2. The last two words still remain, but the script is faded.

l. 8. After ܠ, and connected with it, is a trace that may belong to a ܘ (or ܒ, or, possibly, ܣ); the following traces of letters are illegible.

l. 9. ܗ seems certain; the following letters are doubtful.

l. 12. The tops of some letters are visible but doubtful.

l. 13ff. ܡܚܣܘܘ is on Fragm. XLIX and so are ܗܘ ܡܪܐ of l. 14, ܬܘܒ of l. 15, and ܐ ܗܘ of l. 16.

P. 46. As to the fragments see above, note on p. 45, and Plates VI and VII.

col. a: l. 1. The line is long, ܗܘܡ being written above it. At the

beginning of the first four lines of the page the script is faded and sometimes illegible.

l. 2. The first word is faded and illegible; one would expect ܠܦܬܐ, or something like that, but the faint traces of the last two letters suggest ܗܢ or ܗܒ, one of the preceding letters possibly was ܐ or ܠ.

col. b: l. 3. The last letter was perhaps not ܦ but ܡ.

l. 14. The traces of letters between ܘ and ܝ are doubtful (ܘܡܠܗܘܢ?)

l. 21. ܡ, perhaps ܡܥܪܒܬܐ (?).

P. 47. Fragm. XXI contains the upper half of the page (leaf), Fragm. XXII the lower one, cf. above, p. xv; Fragm. XLII is from the inner part of the inner column of the upper half, and Fragm. XLIII the corresponding portion of the lower half. These two pieces, though torn and worm-eaten, fit in well with the greater fragments, from which they are torn off unintentionally, not cut off as Fragm. XLIV, XLV, see p. xiv. A little below the beginning of the last line of this column is a sign like ÷ and under that some faded traces, probably of letters. I cannot make out if this was a marginal note or, possibly, a quire-mark; on the assumption made above (p. xviii) this leaf is the first one of a quire. The first alternative, however, seems to me by far more probable.

col. a. Fragm. XLII contains the first letter (or traces of it) of each of ll. 2—12, Fragm. XLIII the beginning (1—3 letters) of each of ll. 17—25.

l. 15. Nothing remains of this line.

l. 16. The last letter (ܝ) is very faded.

l. 17. The first letter (a small one) is lost; of the next a trace remains that possibly belongs to a ܫ, and finally there is a faded trace of what probably was a ܝ. Between these two there is room for a letter like ܐ or ܠ or something similar.

col. b: l. 16. The upper edge of the fragment is stained and darkned and the script, therefore, not clear.

l. 24. The letters of the word ܒܚܒܪܗ are faded and next to illegible; the word is, however, beyond doubt, cf. Judges 7,22.

P. 48. As to the fragments cf. note on p. 47.

col. a: ll. 5 ff. I cannot find out what occasion is referred to (Nabal and Abigail?, I Sam. 25). There is no room for a name before ⟨ܕܒܪܗܘ⟩ (l. 5); for ܠܟܒܗ⟩ (l. 6) read ܠܟ⟨ܝ⟩ܒܗ. In l. 7 ⟨ܕܐܬܠ⟩ is a mere guess; one may read ܕܐܡ, or something quite different; of the last ܠ only a faint trace remains.

ll. 8 ff. Cf. I Kings 18, 19. 40.

ll. 11 f. With the text restored cf. II Kings 19, 35.

l. 14. Cf. II Chr. 14, 9.

ll. 16 f. Cf. Dan. 3, 27.

l. 21. MS. ܕܬܬܡܣܟܢ for ܕܐܬܬܡܣܟܢ.

P. 49. Fragm. XXIII is the inner portion and Fragm. XXIV the outer portion of a leaf torn in half lengthways, cf. above, p. xiv f. Fragm. XXIII, being broader than Fragm. XXIV, contains not only the inner columns of the two pages of the leaf but also the inner letters, first or last respectively, of the outer columns. The leaf is, however, in bad condition, worm-eaten and torn, especially on the inner edges of the two fragments; of the upper margin of the leaf a portion still remains; at the bottom a strip is cut off, but probably only one line is lost there.

col. a: l. 16. ܚܬܬܐ is a scribe's error for ܘܪܬܬܐ, cf. p. 6[b], 3.

l. 24. A great worm-hole has destroyed the word before ܡܪܝܐ at the beginning of the line.

l. 28. The missing line or lines certainly stated that the Abyssinians found in custody in Najrān four Christians who were seized for execution, and the names of whom are given in the following column.

col. b: l. 3. As the context is not clear it is uncertain what the missing word was; perhaps ܐܠܝܟ.

l. 4. For ܝܠ we perhaps should read ܦ; a personal name is meant.

l. 5–8. The story of these persons was told in Chapters XXXV and XXXVI; see pp. 5[b], 18 ff.

P. 50. For the fragments see above, note on p. 49.

P. 51. For Fragm. XXV see above, p. xv; a great piece is torn off from the upper part, another, though a smaller one, from the lower part.

l. 20. The letter before ܘ was a ܡ or a ܠ; perhaps we may read ܘܐܬܡܟܟܗ.

P. 52. For the fragment see note on p. 51.

l. 16. Two small worm-holes have destroyed partly the two or three small letters before ܠ.

l. 19. After ܘ there are traces of a ܣ, or ܫ, or something similar, and the top of an ܐ (or perhaps both traces belong to a ܛ).

P. 53. Fragm. XXVI is a leaf that has lost a great portion of the upper outer corner, and is injured by great and small worm-holes (see p. xv). A little piece torn off at the bottom, Fragm. XLVII, has preserved of this page the first three or four letters of col. a, ll. 26f.

col. a: l. 6. After ܐ there are traces of the foot of a letter like ܝ and at the end of the line faint traces of another letter, perhaps ܦ.

P. 54. As to the fragments see note on p. 53 and below, note on col. b, ll. 26f.

col. a: l. 9. Cf. above, p. xxix.

l. 22. In the MS. ܡܫܠܡܢܘܬܐ seems to have the plural sign, but I think the scribe has blotted out one of the points.

l. 23. It would be of no little interest could one establish to a certainty what was the name of the king here mentioned. In the different traditions discussed above, pp. xxiv—lxvii, we meet with a person playing the same, or a similar, rôle and bearing such different names as Ἀβράμιος or Ἀβραάμ (Acta), Ἐσιμιφαῖος (Procopius), Ἀγγάνης (Malala), ابرها or ارياط (Arabic tradition), ܠܫܡܝܦܥ or ܠܫܡܝܦܐ (Letter of Simeon). By the name here used the Book of the Himyarite, probably, would class itself with one of those traditions. Unfortunately a worm-hole and a break in the paper have succeeded in spoiling the second and third letters of the name, see Plate VIII. Moreover, the rest of the letters of the name as well as those of the preceding word (ܗܘܐ) are nearly illegible, the ink being almost totally faded. The first word (ܗܘܐ) is made certain by my first note from this place in the MS., taken when the fragments were still hidden in the boards, cf. above, p. xi. There the word ܗܘܐ is written without hesitation whilst the following name is written . . . . ܐ. Now even this ܐ is very pale. Of the following letter the uppermost right portion is preserved before the break. What letter this was cannot be concluded

with certainty from that faint trace. I sometimes thought I could read it is a ܒ and, of course, interpreted the name as ܐܒܪܗܐ. But this trace certainly does not belong to a ܒ of normal shape. More likely it should be considered as the remainder of a ܦ, or, possibly, a ܣ. The traces of the following letters are too faint to allow an interpretation of any value. The photograph *a* reproduced on Plate VIII shows what I think to be immediately visible on the fragment. But, for some time, I thought myself able to discern a little more by closely examining the fragment, turning it round in every way and allowing the light to fall on it from different sides, different angles and even, feebly, through the paper. The photograph *b* on Plate VIII gives a fairly correct idea of what is visible in this way.[1]) It should be noted, specially, that what seem, there, to be the upper and lower portions, respectively, of an ܐ at the end of the word are not the shades of characters (or of other strokes of ink) on the opposite page of the fragment. Still I was not quite convinced that they were traces of a letter once written here.

In this situation Dr. The Svedberg, Professor in the University of Uppsala, much assisted me by undertaking to see what could be gained by photographing the fragment through a special filtre, the colour of which was arrived at in a scientific way. By this method Dr. Svedberg is known, otherwise, to have obtained wonderful results in making old and faded writing legible. The photograph *c* on Plate VIII shows, approximately, the result. It is, I think, no longer doubtful that the last letter was ܪ and the preceding one most probably ܘ. Before this letter is the little worm-hole and break already spoken of. If I am right in reading thus, the name should be ܐܣܘܪ (cf. List of Names) or ܐܦ . . ܪ. As to its relation to the name in the final note of the Letter of Simeon, see above, p. lxiii. What the original form of this name was, and if it is to be combined with the name Abraha also, are questions that, in my opinion, it is useless, under the

1) This photograph was taken by Malmö Grafiska Anstalt with an ordinary red filter and a feeble subsidiary light falling from behind through the paper of the fragment.

the present conditions, to puzzle one's brains over. They will be solved when, one day, a hitherto overlooked MS. brings new evidence to bear on them.

col. b: l. 26f. The last word on l. 26 and the last two letters of l. 27 are on Fragm. XLVII. Of the first half of line 27 only the tops are visible.

P. 55. Fragm. XXVII resembles in many ways Fragm. XXVI (see note on p. 53), but the portion lost is in this case the inner bottom corner.

col. a: l. 1. Cf. p. 6ª, 19, or read, perhaps, (cf. p. 56ᵇ, 22f.) ܠܡܪܚܐ ܕܠܡܘܡܐ ܕܠܡܘܬܐ ܡܠܟܐ.

col. b: l. 2. The readings are doubtful.

P. 56. As to Fragm. XXVII see above.

col. a: l. 1. Nothing remains of this line; if, however, the restoration of ll. 1f. of col. b is accepted, there must have been one line here, corresponding to l. 1 of that column.

l. 2. Of the two words enclosed between brackets only the bottoms remain.

col. b: l. 1. Nothing remains; cf. p. 6ᵇ, 23f.

l. 2. At the end of the line some traces of letters (ܠ, ܕ, ܝ?) are visible.

P. 57. The fragment is of same type as Fragm. XXVI (see note on p. 53) but is in a somewhat better condition as the upper outer corner is nearly intact, only two or three words of the first line missing.

With the following discourse (pp. 57—60) compare the Homily XXI of Aphraates (§§ 8—22, Patrol. Syr. I, coll. 952—988).

col. a: ll. 4f. Cf. Gen. 4, 10; the traces of ܚܠܠܐ are very ambiguous.

l. 15. Of the first three letters of ܡܫܝܚܐ only faint traces remain; but cf. Gen. 5, 22 and above, p. 47ª, 22f.

P. 58. For the fragment see note on p. 57.

col. a: ll. 1—8. Cf. Num. ch. 16.

ll. 8—15. Cf. Jos. 10, 11ff.

l. 10. Before ܘ there is a faint trace of what possibly was a ܡ.

ll. 16—21. Cf. Judges ch. 7.

ll. 21—25. Cf. Judges ch. 16.

l. 27. Of ܕ nothing remains, of the following three letters only the tops. As this line corresponds to l. 27 of col. b at least one line is missing here. Cf. Judges ch. 11f.

col. b: ll. 3–8. Cf. Judges ch. 4f.; ܡܕܝܢܝܐ (l. 4) is mistake for Canaanites; the same mistake in Aphraates, op. cit., col. 949.

ll. 8–14. Cf. 1 Sam. ch. 1f.

ll. 14–18. Cf. 1 Sam. ch. 4.

l. 16. MS. ܕܦܫܬܝ for ܕܦܠܫܬܝ.

ll. 24ff. Cf. 2 Kings 1, 9ff.

l. 28. Only the tops of the tall letters remain.

P. 59. Fragm. XXIX resembles Fragm. XXVII, but it is in this case the inner bottom corner that is lost. Portions of the first lines at the top of the inner columns are missing also.

col. a: ll. 5–11. Cf. 2 Kings 6, 14–20; ܐܕܘܡܝܐ (l. 7) is a mistake for ܐܪܡܝܐ; the same mistake in Aphraates l. l., and the Peshitta 1 Kings 20, 1.

ll. 11–17. Cf. 1 Kings 22, 24ff.

ll. 18–22. Cf. 2 Kings 19, 35.

ll. 23ff. Cf. Esther ch. 3–7.

col. b: l. 1. There are left some traces of the bottoms of the letters of the first half also of this line but I have not succeeded in reading them.

ll. 3–8. Cf. The Book of Esther, which tells, however, of nothing that exactly corresponds to this representation.

ll. 9–17. Cf. The Book of Susanna.

ll. 17–23. Cf. Dan. ch. 6.

ll. 23ff. Cf. Dan. ch. 3.

P. 60. For the fragment see note on p. 59.

col. a: ll. 6–12. Cf. 2 Chron. ch. 14.

col. b: l. 26. Contained only one or two words placed under the last ordinary line (l. 25).

P. 61. Fragm. XXX is of the same type as Fragm. XXIX (see note on p. 59); for its contents see above, p. xxf. At the top at least one line seems to be lost.

col. a: l. 1. The bottoms of most of the letters remain, but I have not succeeded in reading them all, the edge of the leaf being darkened and the remains in some cases being very scanty.

l. 2. Before ܡܕܝܢܐ is a hole and above this the upper half of an ܐ. As there is no room for more letters at the beginning of the line I think this stroke must be interpreted as ܠ though it is upright as an ܐ.

l. 15. Immediately after this line begins the note reproduced above, p. xx.

ADDITIONS AND CORRECTIONS

p. 5[a], l. 25. <ܐܬܡܫܚܬ ܕܡܣܪܩܐ ܠܟ ܠܡܬܩܠܣܘ> read <ܗܘܐ ܡܣܪܩܘܬܐ ܕܠܡܬܩܠܣܘ>.

l. 27. <ܗܘܐ . ܦܠ>; the place of these words is on the last line, probably l. 29.

p. 9[b], l. 4 delete <ܗܘܐ . ܠܝ .>.

p. 16[a], l. 15. delete ܗܘܐ.

p. 18[b], l. 9. For ܘܐܬܦܪܝ read ܘܐܬܦܪܢ.

pp. xxi f. Further investigation has shown that the "theological treatise" is not a copy of the Book of Timotheos but consists of extracts only from that book. Amongst these are extracts also from Dionysios of Alexandria, from Julius of Rome and from a special pamphlet of Timotheos that begins, in the MS. of the British Museum, on fol. 11[r], the beginning of which, however, is not indicated in the Catalogue.

p. xxx, l. 20. For 'twice' read 'in four places'.

l. 21. After '39[a], 21' add '39[b], 2. 42[b], 11'.

p. xlvi, l. 20. Cf. the end of the Azqir-legend (see above, p. li), or the legend of Pethion, G. Hoffmann, *Auszüge aus Syrischen Akten Persischer Märtyrer*, pp. 61–68.

p. xlvii, l. 5. Cf. T. Andrae, *Der Ursprung des Islams und das Christentum* (see above, p. lxxvii), p. 159f.

p. li, Note 3. Cf. also the short notice in Theodoros Lector, *Patrologia Graeca*, vol. 86:1, col. 212.

p. liv, Note 6. See also Balādhurī, *Futūḥ al-buldān*, ed. De Goeje, pp. 66 ff., and H. Lammens, *Le Califat de Yazîd Ier*, Chapter XXII.

p. lix, l. 24. After '39[a]' add '39[b], 42[b]'.

p. lx, l. 34. On the fortifications of Najrān see Waqidī, *Muhammed in Medina*, hrsg. von J. Wellhausen, p. 343.

p. lxxx, l. 15. For 'language' read 'script'.

pp. lxxxiii f. I think it more probable, now, that the names هلكم etc. should be considered as being, in fact, the North-Arabian

names سليم etc. as used in Yaman (cf. above, p. lxxvi, ll. 17 ff.) in their pre-literary forms (cf. Brockelmann, *Grundriß der vergleichenden Grammatik der Semitischen Sprachen* I, p. 130). If this view is correct the word ܕܘܣ (p. 34^{b}, 3; cf. the note on the passage) may be an Arabic loan-word.

p. ciii, l. 18. For 'Account telling of' read 'The martyrdom of'.

Miswritings as 'Thimotheos' for 'Timotheos', or an incorrect use of 'even' for 'also' in some places in the Introduction, are not considered here.

ܡܢ
ܟܬܒܐ ܕܡܫܡܫܢ̈ܐ

Fragm. I^r.

. . . . ⟨ܘܒܟܠ⟩
ܐܝܟ ܦܪܝܫ ܐܝܟ ܒܟܬܒܘܗܝ.. ܕܗܘܐ
[ܒ]ܫܢܬ ܕܡܠܟܘܬܗ ܢܦܩ ܒܬܪܗ
[ܕܒ]ܬܪ ܐܬܐ. ܘܢܡܪܘܕ ܩܫܝܫܘܗܝ
ܕܢܫܡܥܘܢ: ܘܢܦܠܘܢ ܡܢ ܕܒܪܢܘܬܗ
ܒܫܝܢܗ. ܘܢܥܒܕ ܙ[ܒ]ܢܬܗ
ܒܡܠܟܘܬܗ. ܘܢܦܢܝܟ [ܒ]ܟ[ܫܝܢ]ܘܬܗ
ܠܥܒܪܗ ܙܘܥܐ ܒܝܘܡܗ. ܘܐܝܟܢ
ܠ[ܒ]ܠ ܕܗܘܐ ܘܗܘܐ ܡܗܝܡܢܐ.
ܘܒܬܗܘܡܐ ܕܫܢܬ ܕܡܪܫܝܢܘܬܗ.
ܘܐܦ ܠܒܝܪܬܐ ܕܗܘ ܕܡܟܠܠ
ܡܡܠܟܢܘܬܐ ܗܝ ܕܠܡܠܟܘܬܐ
ܕܫܘܕܥܘܬܗܘܢ ܦܘܪܣܐ ܕܒܥܒܪܐ
ܢܟܝܠ ܕܐܠܗܐ ܗܘܢܝ܀ ܘܒܥܝܢ
ܕܡܠܟܘܬ ܘܒܥܝܢ ܕܦܪܐ ܘܦ⟨ܪ⟩ܐ.
ܢܒܗܐ ܠܗܘܢ ܘܒܚܝܝܗܘܢ.
ܘܢܦܩܢ ܒܗ⟨ܘܢ⟩ ܘܐܬܝܚܘܢ ܙܘܥܐ
ܘܦܓܪܐ. ܒܗܘܢ ܥܒܕܐ ܕܦܫܝܩܬܐ
[ܚܘ]ܫܒܐ [ܕܡܪܝܐ ܘ]ܫܘܒܚܐ
[ܕܚ]ܝܘ̈ܬܐ. ܘܡܪܕܘܬܐ ܒܒܝܫܐ ܒܢܝܢܐ
ܕܠܒܠܡ ܒܒܥܝܢ. ܒܪܟܘܬܗܘܢ
ܕܢܦܫܐ ܗܘܢܝ. ܘܕܥܠ ܕܢܫܪܐ. ܐܘ
ܕܦܫܪܝܢ ܠܐܟܘܬܗ. ܒܥܡܕܐ
ܘܬܐܪܐ. ܡܢ ܒܟܠܡ ܘܒܝܘܡܐ
ܠ⟨ܥܠ⟩ܡ ⟨ܐ⟩ܡܝܢ. ܘܐܡܝܢ܀ ܘܒܟܠ
ܡܫܝܚܐ ܘܒܪܗ ܪܚܝܡܐ ܢܗܘܐ
ܐ⟨ܡܝܢ⟩. ܐܡܝܢ ܘܐܡܝܢ ܫܠܡ
[ܘܒܟܬܝܒܬ]ܡܪܢ ܝܫܘܥ. ܐܡܝܢ ܘܒܟܠ
ܚܬܝܡܐ ܐܡܝܢ ܫܠܡ
*

⟨ܡܘܕܥܢܘܬܐ ܕܡܐܡܪ̈ܐ. ܐ. ܡܐܡܪܐ⟩
ܕܡܘ⟨ܕܥܢܘܬܐ ܥܠ ܩܪܝܬܐ ܘܥܠ⟩
ܫܡܗܐ ܕܡܫܒܚܢܘܬܗܘܢ . . . .
ܐܝܟ ܕܟܕ [ܣܦܪ̈ܐ]⟨. ܒ. ܗܘ. ܡܐܡܪܐ⟩
ܕܡܘܕܥ ܥܠ ܫܡܥ⟨ܘܢ⟩ . . . .
ܦܫܝܛܐܝܬ. ܘܕܡ⟨ܢ⟩ܐܢܫ[ܐ]⟨ܕܝܠܗ ܗܘܘ⟩
ܡܬܠܬ [ܣܘ]ܕܪܐ [ܓ.] ⟨ܗܘ⟩
ܠܡܐܡܪܐ ܕܡܘܕܥ [ܥ]⟨ܠ⟩
ܕܐܝܟܢ ܐܬܩܛܠ ܩܪܝ⟨ܬܐ⟩
ܕܢܓܪܢ ܗܘܬ ܟܕ ܐܬܐ ܕ⟨ܡܫܝܚܐ⟩
..ܕ. ܗܘ. ܡܐܡܪܐ ܕܡ[ܘܕ]ܥܐ
ܐܡܬܝ ܐܝܟ ܗܘܐ ܠܐܬܪܐ ܐܦܝܣܩܘܦܐ
ܠܗܘܢ [ܩܘܫ]ܬܐ. ܘܥܠ ܐܝܟ ܥܠ
ܣܗܕ̈ܐ ܕܪܘܡܝ ܒܗ⟨ܘܢ⟩ ܡܫܝܚ⟨ܐ⟩
..ܗ܀ ܗܘ. ܡܐܡܪܐ ܕܡܘܕܥܐ
ܥܠ ܐܢܐ ܕܐܬܬܪ̈ܐ ܕܢܦܩ ܡ⟨ܢ⟩ܐ
ܠܣܗܕ̈ܐ ܒܥܒܪ̈ܐ ܕܡܘ⟨ܩܕܐ⟩
..ܘ. ܗܘ. ܡܐܡܪܐ ܕܡܘܕܥܐ
ܥܠ ܡܬܠܬܗܘܢ ܡܬܢܝܬܐ
ܕܚܘܐ ܘܕܡܩܘܠܐ. ܙ. ܗܘ
ܡܐܡܪܐ ܕܡܘܕܥܐ ܥܠ
ܡܬܟܠܗܘܢ ܡܬܢܝܬܐ ܕܡܩܘܠܐ
ܡܢ ܐܬܐ ܕܢܓܪܢ ܚ. ܗܘ
ܡܐܡܪܐ ܕܡܘܕܥܐ ܥܠ
ܣܘܪܐ ܕܐܪܘܦܐ ܕܡܢ
*

Fragm. I[v].

⟨ܡܣܪܘܩ ܝܗܘܕܝܐ ܘܥܠ ܢܓܪܢ⟩
⟨ܕܟܝܠܐ ܕܟܠܗܘܢ ܡܗܝܡܢܐ ܘܥܠ⟩
⟨ܣܓܝܐ ܠܘ⟩[ܢ] ܕ[ܡܫܒܚܐ] ܕܟܪܝܘ . ܝ
⟨ܗܘܐ ܠ⟩[ܫܡܥܐ] ܕ[ܫ]ܡܥܘܢ
⟨ܟܠ ܡܢ⟩ ܠܗܘܢ ܡܣܪܘܩ
⟨ܕܟܠ⟩ܢ ܕܟܝܢܐ ܡܗܝܡܢܐ.
⟨ܘܡܪܕ⟩ܢ ܕܟܠܗ[ܘܢ] . ܒ . ܬܘܒ
⟨ܠܫܡ⟩[ܥܐ] ܕܫܘܕܥܐ ܟܠ
⟨ܐܢܫܝ⟩ܢ ܕܝܢ ܡܗܝܡܢܐ.
[. ܝ . ܬܘܒ] . ܣܗܕܘܬܐ ܕܡܪܘܡܝܐ
. . . [ܗ] . ܕܗܘܐ ܡܢܩܠܬܐ ܐܫܬܘܕ
ܗܘܐ ܟܝܢܐ ܟܠ[ܒ]ܐ ܗܘ ܡܢ
ܐܬܐ ܗܘܐ ܟܠܘܣܝܐ [. ܝܒ] . ܬܘܒ
ܠܡܫܝܚܐ ܕܦܪܘܩܢ ܟܠܢ
ܡܫܡܫܐ ܕܢܩܫܐ ܟܬܒ ܡܢܗܠ
⟨ܕܟܠܬ⟩ ܡܣܪܘܩ . ܝܙ . ܬܘܒ
⟨ܠܫܡ⟩ܥܐ ܕܡܫܝܚܐ ܟܠܢ
⟨ܘ⟩ܡܗܝܡܢܐ ܕܟܝܠܐ ܘܕܟܬܒ ܡܢܗܠ
ܕܡܪܢ ܕܝܢ ܡܗܝܡܢܐ . ܘܕܫܪܒܐ
⟨ܐܝܟܢ⟩[ܕ]ܢܗܘܐ ܬܘܒ . ܝܚ . ܬܘܒ
ܣܗܕܘܬܐ ܕܡܘܠܟܢܐ ܕܡܢ ܢܓܪܢ
ܕܢܘܪܐ ܕܢܫܡܥܐ ܠܡܗܝܡܢܐ
ܠܦܘܠܚܢܐ . ܝܛ . ܬܘܒ ܠܡܫܝܚܐ
ܕܡܘܕܝܐ ܟܠ ܣܗܕܘܬܐ
ܕܡܘܠܟܢܝܢ . ܕܡܢ ܢܓܪܢ ܕܢܘܪܐ.

*

⟨ܕܟܪܬܐ ܚܙܘܐ ܠܗܘܢܘ ܘܕܐܘܡܢܘ⟩
ܐܡܠܟܘ . ܟ . ܬܘܒ ܣܗܕܘܬܐ
ܕܟܪܬܐ ܚܙܘܐ . ܢܓܪܢ ܟܪܬܗ
ܕܣܗܕܘܬܐ ܠܗܘܢܘ . ܐܢܫܐ ܕܐ[ܣܗܕܘܬܐ]
ܡܢ ܢܘܪܐ . ܐܦ ܗܘܢ ܒܝܬ ܟܠܬܗ.
. ܟܐ : ܬܘܒ ܣܗܕܘܬܐ ܕܐܠܡܫܝܚܝܐ
[ܡܫܡܫܢ]ܝܬܐ . ܘܕܟܡܢ ܟܬܒ
ܡܫܡܠ . ܟܒ. ܬܘܒ ܣܗܕܘܬܐ
ܕܡܗܝܡܢܐ ܕܟܡܢ ܕܟܬܒ ܚܙܘܐ
ܕܢܓܪܢ . ܟܓ: ܬܘܒ ܣܗܕܘܬܐ
ܕܟܬܒ ܚܙܘܐ . ܢܓܪܢ . ܘܟܬܒܗ.
ܕܐܬܟܠܝܘ ܒܟܡܢ . ܟܕ: ܬܘܒ
ܠܡܫܝܚܐ ܕܦܪܘܩܢ ܟܠܢ
ܡ[ܘ]ܕܝܢܘܬܗܘܢ ܠܟܘܡܪܐ . ܘܬܘܒ
ܕܟܠ ܣܗܕܘܬܐ ܕܡܗܝܡܢܐ
ܕܟܡܢ ܕܢܩܫ [ܟܬܒܐ] ܚܙܘܐ
ܕܢܓܪܢ ܡܗܝܡܢܐ . ܘܕܡܘܕܝܢܘܬܗܘܢ
ܫܪܒܐ ܟܡ⟨ܗܘܢ .⟩ ܟܗ: ܬܘܒ
ܠܡܫܝܚܐ ܕܦܪܘܩܢ [ܟܠܢ]
ܡܘܕܝܢܘܬܗܘܢ ܠܟܘܡܪܐ.
ܘܬܘܒ ܟܠ ܣܗܕܘܬܗܘܢ
ܕܟܡܢ ܕܟܬܒܐ ܚܙܘܐ . ܢܟܪ[ܐ]
ܘܢܟܠ . ܘܐܣܝܪܬܐ ܢܟܠ . ܟܘ̅ . ܬܘܒ
ܠܡܫܝܚܐ ܕܫܗܕ[ܘ]ܬܐ ܕܟܡ[ܢ]ܝ.
ܕܟܬܒܐ ܚܙܘܐ . ܦܘܡܢ ܟܬܒ
ܐ[ܡܝ]⟨ܢ⟩

*

Fragm. IIʳ.

܀ ܘܕ[ܐܝܟ]ܢ ܒܬܪܗ̇ ܘܕܐܝܟܢ
ܒܬܪ ܒܬܪܗ̇. ܟܝ. ܩܦܠ ..
ܣܗܕܘܬܐ ܐܚܪܬܐ ܕܢܫ̈ܐ ܡܗܝܡ̈ܢܬܐ.
ܒܢ̈ܬ ܚܐܪ̈ܐ ܕܡܢ ܢܓܪܢ ܡܕܝܢܬܐ.
.ܟܚ. ܩܦܠ ܣܗܕܘܬܐ ܕܐܢܫܐ
ܡܗܝܡ̈ܢܐ ܕܡܢ ܕܢܓܪܢ ܡܕܝܢܬܐ.
⟨ܕܐܬ⟩ܓܡܪܘ ܒܣܝܦܐ. ܕܫܠܡ ܡܫܝܚܐ.
[ܡܟܪ]ܘܗܝ. ܗܢܘܢ ܕܠܐ ܐܫܬܡܥ
ܕܠܟܘܢ ܫܡܥܘܢܗܘܢ. ܠܗ. ܩܦܠ
ܠܣܗܕܘܬܐ ܕܡܫܘܕܥܐ ܟܠ
ܚܝܠܐ ܕܐܠܗܐ ܕܡܠܟ ܗܘܐ
ܗܘ ܩܘܣܛܢܛܝܢܘܣ ܠܥܠܡܐ ܒܪ
ܢܗܡܐ. ܩܕܡܐ ܕܚܙܬܐ ܕܚܙܐ
ܒܥܠܡܐ ܩܪܝܣܛܝܢܐ. [ܠܘ.]
.ܩܦܠ. ܣܗܕܘܬܐ ܕܛܘܒܢܝܬܐ
ܡܚ[ܣ]ܝܐ ܐܡܗ̇ ܕܒܪܬܗ̇. ܐܝܟ
ܕܐܦ ܗܝ ܐܬܚܙܝܬ ܗܘܬ ܡܕܝܢܬܐ
⟨ܕ⟩ܢܓܪܢ ܡܕܝܢܬܐ. ܘܗܝ ܗܕܐ
. . . . ܒܗ̇ ܒܫܢܬܐ. ܒܪܡ
. . . . ܕܬܐ ܐܬܚܙܝܬ ܗܘܬ ܕܒܪ
⟨ܚܐܪ̈ܐ ܘ⟩ܣܗܕܐ [ܕܝ]ܬܪܐ. ܡܚ .
⟨ܩܦܠ⟩ ܠܣܗܕܘܬܐ ܕܡܫܘܕܥܐ
⟨ܟܠ ܡܐ⟩ܕܟܠܗ ܩܘܣܛܢܛܝܢܘܣ. ܡܒ
⟨ܐܝܟ ܗܘܐ ܡܢ ܢܓܪܢ⟩ ܡܕܝܢܬܐ. ܡܢ .
⟨ܠܣܗܕܘܬܐ ܕܡܫܘܕܥܐ ܟܠ ܕ⟩ܐܬܠܘ
. . . . ܐ.
. . . . ⟨ܡܛ.⟩ ܩܦܠ

܀ ܣܗܕܘܬܐ ܕܣܗ̈ܕܘܗܝ ܩܕ⟨ܝܫܐ⟩
ܗܢܘܢ ܕܐܣܗܕܘ ܒܢܓܪܢ
ܡܕܝܢܬܐ. ܟܛ. ܩܦܠ ܠܣܗܕܘܬܐ
ܕܡܫܘܕܥܐ ܟܠ ܣܗܕܘܗܝ ܕܒܬܪ
ܡܕܝܢܬܐ. ܘܟܠ ܣܗܕܘܬܐ ܕܐܢܫܐ
ܕܐܣܗܕܘ ܒܢܓܪܢ ܡܕܝܢܬܐ
.ܠ. ܩܦܠ. ܣܗܕܘܬܐ ܕܣܗ̈ܕܐ
ܩܕܝܫܐ ܕܐܣܗܕܘ ܒܡܪܬܐ
ܡܕܝܢܬܐ ܕܐܬܪܐ ܕܚܡܝܪܝ̈ܐ. ܠܐ
.ܩܦܠ. ܣܗܕܘܬܐ ܕܣܗ̈ܕܐ
ܩܕܝܫܐ ܕܐܣܗܕܘ [ܒܗ] ܒܢܓܪܢ
ܡܕܝܢܬܐ. ܠܒ. ܩܦܠ [ܣܗܕܘ]ܬܐ
ܕܐܝܟܢܐ ܒܬܪ ܡܢܝܢܐ. ܘܬܠܬܡܐܐ
ܒܒܣܡܬܐ. ܕܐܣܗܕܘ ܒܢܓܪܢ
ܡܕܝܢܬܐ. ܒܟܠ ܡܠܟܘܬܗ ܕܡܣ⟨ܪܘܩ⟩
.ܠܓ. ܩܦܠ. ܣܗܕܘܬܐ ܕܕܘܢܐ
ܘܕܚܝܠܐ ܕܐܣܗܕܘ ܒܢܓܪܢ ܡܕܝܢܬܐ.
.ܠܕ. ܩܦܠ. ܐܫܘܬܐ ܕܦܘܩܕܐ
ܟܠ ܗܘܝܘ ܘܒܥܠܐ. ܘܗܟ⟨ܢ⟩
ܕܡܢ ܢܓܪܢ. ܕܐܬܬܢܝܚ ܗܘܝ
ܕܢܦܫܗܘܢ. ܠܗ. ܩܦܠ ܠܣܗܕܘܬܐ
ܕܡܫܘܕܥܐ ܟܠ ܪ̈ܒ ܘܟܠ
ܒܥܒܪ. ܢܓܪܢܝܐ ܕܐܬܟܢܫܘ
ܗܘܘ. ܐܦ ܗܢܘܢ ܕܐܣܗܕܘ
ܘܐܬܒܛܪܘ ܒܣܘܟܠܐ. ܒܪܡ
[ܕܐܬܘ ܒܩܝܡܐ ܕܪܘܚ ܐܦ ܒܣܘܦܗܘܢ.]
⟨ܠܘ. ܩܦܠ ܠܣܗܕܘܬܐ ܕܡܫܘܕܥܐ⟩

Fragm. IIᵛ.

ܬܘܒ

[ܒܗܠܝܢ] ܕܝܢ ܕܐܡܪܢ ܡܚܠܠܬܐ ܚܒܝܒ
ܐܠܗܐ ܠܥܒܕܐ ܕܝܘܡܐ ܕܚܪܒܘܗܝ
ܘܐܬܬ[ܩ]ܦ ܡܢ ܩܕܝܫܐ ܙܟܘܬܐ ܚܕ
ܡܛܠܬܗܘܢ ܕܩܘܫܬܐ ܕܠܐܒܐ ܕܝܢ
ܕܫܡܥܝܢܐ. ܟܠܗ. ܐܘܒ ܠܥܒܕܬܐ
ܕܡܘܕܐ ܒܗܠܝܢ ܕܝܢ ܕܐܡܪܢ ܗܘܐ ܒܪ
ܚܐܪܐ ܐܘܡܢܐ ܒܐܝܕܐ ܐܠܗܝܐ ܠܟܘܫ
ܘܐܘܪܚ ܗܘܐ ܒܫܡܐ ܐܦܪܝܩܝ
[ܐܦܣܩܘ]ܦܐ ܘܠܦܠܓ ܦܠܓܐ
ܡܘܡܝܢܐ ܕܒܘܫ. ܒܗܠܝܢ ܕܠܐ ܕܡܒܪ
ܗܘܐ ܥܘܬܪܗ ܙܟܘܬܐ ܒܟܪܣܛܝܢܐ
. ܡܢ. ܐܘܒ. ܒܫܡܐ ܕܐܬܡܪܬ
ܡܢ ܐܦܝܣܩܘ ܫܡܥܘܢ ܡܘܡܝܢܐ.
ܒܫܡܐ ܐܦܣܩܦܐ ܐܦܪܝ[ܩ]
ܘܠܦܠܓ ܦܠܓܐ ܕܩܫܐ. ܐܝܟ ܕܡܢ
ܦܪܘܩ ܒܝܬܐ ܕܒܬܪܘܬܐ ܕܫܡܝܢ.
ܡܬ. ܐܘܒ ܠܥܒܕܬܐ ܕܦܘܕܐ
ܒܗܠܝܢ ܡܬܠܬܗ ܕܦܠܓܐ ܦܠܓ
ܒܗܝ ܚܝܠܘܬܗ ܒܡܪܐ ܠܠܐܬܪ
ܕܫܡܥܝܢܐ. ܡܒ. ܐܘܒ ܡܡܠܠܐ
ܕܡܠܠ ܪܐܘܡ ܪܒ ܚܝܠܐ. ܒܚܝܠܘܬܗ
ܡܢ ܦܝܫܐ ܒܡܬܐ. ܠܘܩܒܠ ܐܬܪܐ
ܕܚ[ܡܝܪܝܐ.] ܡܢ. ܐܘܒ ܡܠܦܢܘܬܐ
[ܕܚܠܦ] ܡܫܒܚܬܐ ܕܒܝܬ ܐܠܗܐ
ܕܡܠܠ ܪܚܡ ܠܡܫܝܚܐ ܦܠܓܐ
ܦܠܓ ܒܟܠ ܚܝܠܘܬܗ. ܒܬܪܟܢ
ܕܫܡܥܝܢܐ. ܡܢ ܒܬܪ ܙܒܢܐ

∴. ܡܒ. ܐܘܒ ܠܥܒܕܬ[ܐ ܒ]ܗܠܝܢ
ܩܘܕܫܐ. ܕܐܬܦܪܣܘ ܡܢ ܠܒܢܢ.
ܘܕܐܬܐ ܕܙܒܢܐ ܕܡܫܝܚܐ ܗܘܘ
ܫܡܥܝܢܐ ܒܗܠܝܢ ܐܝܟܢܘܢ. ܡܓ.
. ܐܘܒ ܒܫܡܐ ܕܐܬܡܪܬ
ܒܡܘܡܝܢܐ ܦܠܓ ܦܠܓܐ. ܡܢ
ܐܠܝܢ ܡܢ ܟܪܣܛܝܢܐ ܕܒ⟨ܦܪܘ ܗܘܘ⟩
ܘܐܬܬܢܝܘ. ܘܦܝܣܘ ܘܐܬܘ ܠܒܝܬܗ⟨ܘܢ⟩
. ܡܕ. ܐܘܒ. ܡܡܠܠܐ ܕܡܪܝܢ[ܐ]ܬܐ.
ܕܡܠܠ ܡܘܡܝܢܐ ܦܠܓ. ܒܪܘܚܗ
ܟܪܣܛܝܢܐ. ܡܢ ܒܬܪ ܕܦܓܪܘ
ܗܘܘ ܘܐܬܬܢܝܘ ܘܐܬܘ. ܡܗ.
. ܐܘܒ. ܠܥܒܕܬܐ ܕܡܘܕܐ
ܒܗܠܝܢ [ܕܝܢ] ܕܗܘ ܦܠܓܐ ܕܩܘܫ
ܐܦܠܓ ܗܘܐ ܒܥܘܒܕܐ ܕܝܠܗ
ܦܠܓܐ ܒܬܪ ܕܫܡܥܝܢܐ [. ܡܘ.]
. ܐܘܒ ܡܡܠܠܐ ܕܐܬܪܐ ܕܡܠܠ.
ܗܘܐ ܗܘ ܡܘܡܝܢܐ ܦܠܓܐ ܦܠܓ
ܒܗܝ ܕܝܢ ܕܐܬܒ ܗܘܘ ܡ⟨ܢ ܒܬܪ⟩
ܕܦܓܪܘ. ܡܙ. ܐܘܒ. ܡ⟨ܡܠܠܐ⟩
ܕܚܘܬܡܐ ܕܦܝܣܬܐ ⟨ܗܕܐ. ܕܡܢ⟩
ܒܬܪ ܡܬܠܬܗ ܕܡܘ⟨ܡܝܢܐ⟩
ܦܠܓ ܡܠܟܐ ܕܒ⟨ܩܫܐ ܡܢ⟩
ܐܬܪ ܕܫܡ⟨ܥܝܢܐ⟩.
...ܐ . . . .

܀ܘܡܢ ܚܕܐ ܕܡܕܝܢܬܐ ܠܐ ܦܪܩ ܚܝܠܗܘܢ
ܗܝܕ ܟܠܗܘܢ ܡܢܘܬܐ ܣܓܝܐܐ ܕܡܢ
ܠܡܚܪܢܘܬܗ܂ ܟܕ ܓܒܪܐ ܚܕ ܕܡܢ
. . . [ܡ]⟨ܕܝܢ⟩[ܬܐ] . . . .
ܐܢܫܐ ܕܢܫܡܫ [ܗܘܐ܂] . . . . ⟨ܒܪ⟩
ܡܘܥܕܐ܂ ܕܐܬܬܘܝܘ ܗܘܐ ܡܢ
ܚܙܝܐ ܕܢܚܘܢ܂ ܗܢܘܢ ܕܒܫܡܐ
ܕܡܫܝܚܝܐ ܡܬܟܢܝܢ ܗܘܘ܂
ܘܫܪܝ ܗܘ ܡܣܪܘܩ ܠܡܘܬܐ ܠܐܚܝܢܬܗܘܢ܂
ܟܠܐ ܕܐܝܟ ܒܗ ܡܫܡܥܬܐ ܕܚܝܘܬܐ܂
ܡܢ ܢܦܫܐ ܒܗ ܠܐܪܥܐ܂ ܘܠܐܪܥܐ܂
ܘܠܐܪܥܬܐ܂ ܕܠܐ ܟܕ ܗܘܐ ܟܠܗܘܢ
ܒܝܬܐ܂ ܐܦ ܢܥܦܩ ܐܬܬܗ ܠܟܠܗ
ܒܪܚܡܬܗ܂ ܘ⟨ܦܩܕ⟩ܢܢ ܐܬܬܗ
ܒܢ ܠܛܒܪ܂ ܡܕܝܢܬܐ܂ ܐܠܐ ܠܐܬܪܗܘܢ
ܦܩܕ ܐܠܐ ܠܟܠܗܘܢ ܟܠܗ ܦܠܚܝܗܘܢ
ܒܦܠܚܘܬܐ܂ ܠܡܕܝܢܬܐ ܕܦܘܪܩܢܐ܂

Chap. VIII

ܟܠ ܐܪܥܐ ܡܕܝܢܬܐ܂ ܕܡܢ
ܡܣܪܘܩ ܙܒܢܐ܂ ܘܟܠ ܡܫܝܚܐ
ܕܒܝܬܐ ܕܠܛܒܪ ܡܕܝܢܬܐ܂ ܘܚܙܝܐ
ܕܟܠ ܕܒܗ܂ ܗܢܘܢ ܕܝܢ ܡܩܒܠܐ
ܡܢ ܦܓܪܗ ܟܠܗ ܕܐܝܟ ܗܘܐ
ܡܢܗ܂ ܒܢ ܐܠܗܐ ܕܐܬܩ[ܪ]ܘ:
ܡܢ ܐܦ ܩܕܝܫܘܗܝ ܕܐܠܗܐ ܢܘܪܝܗܘܢ܂
ܡܫܠܡܝܢ ܗܘܘ ܠܡܫܡܠܝܘ܂
ܐܬܬ[ܡ]ܠܟ ܒܚܙܢܘܬܐ ܕܢܫܡܗܘܢ
ܟܠ ܡܫܡܠܝܘ ܘܡ[ܫ]ܡܫ

*

Fragm. III', XXXI', XXXII'.

܀ܒܡܠܬܗ܂ ܐܟܠ ܒܬܐ ܕ[ܝ]⟨ܢܗܘܢ⟩ . . .
ܟܕ ܓܒܪܐ ܠܟܠܡܬܐ ⟨ܒܟܬܒܐ ܡܪܝܐ⟩
ܕܒܫܡܗ܂ ܘܦܠܓ ܐܢܘ⟨ܢ ܦܫܛܐܝܬ⟩
ܡܣܪܘܩ܂ ܘܢܘܢ ܒ⟨ܗܘܢ⟩ . . . . .
. . . .
[ܘܕܒܫ]ܡ[ܪ] . . . .
[ܢܫܝܗܘܢ ܐܝܟ..ܬ] . . . .
ܡܢ ܐܦܪ܂ ܕܒܟܠܗ ܡ[ܢ] ⟨ܩܕܝܫܐ⟩
ܢܦܠܘ ܒܡܩܒܠܐ ⟨ܒܟܠܐ ܗܢܐ⟩
ܘܡܢ ܙܒܢܐ ܢܩܠ⟨ܡܢ ܡܫܝܚܝܘܬܗܘܢ⟩
ܒܪܘܚܐ ܚܕܐ܂ ܗܢܘܢ ⟨ܕܝܢ ܡܩܒܠܐ⟩
ܕܟܠܐ: ܒܟܬܒܐ ܐܝܟ ⟨ܕܦܓܪ܂ ܗܘܐ⟩
ܘܡܢ ܠܓܒܪܐ܂ ܐܬܩ⟨ܢ ܗܘܘ ܠܡܢ⟩
ܩܕܝܫܗܘܢ ܕܒܟܬܒܘ⟨ܗܝ ܕܐܠܗܐ⟩
ܡܢ ܩܕܝܡ ܟܠ ܢܦܫ⟨ܐ܂ ܘܐܬܘܒ ܗܝܕ ܗܘܐ⟩
ܓܒܪܐ ܒܗ ܟܠܗܘܢ ܡ⟨ܕܝܢܬܐ ܘܐܬܩܪܘ⟩
ܒܒܝܬܐ ܗܘ ܕܗܘܐ ⟨ܗܘܘ ܒܗ⟩
ܡܩܝܡܐ܂ ܘܒܟܠܗܝܢ ⟨ܘܐܡܪܝܢ ܓܒܪܐ⟩
ܕܡܢܗ ܗܘܘ ܡܢ ܒܗ⟨ܝܐ ܐܬܩܪܘ⟩
ܐܝܟ ܒܝܬܗ ܕܒ⟨ܬܐ܂ ܘܡܢ ܠܗܘܢ⟩
ܐܝܬܝܗ ܟܕ ܒܗܘܢ⟨ܐ ܘܡܫܡܠܝܬܐ⟩
ܠܐܝܬܝܗܘܢ܂ ܠܐܬܪ⟨ܐ ܕܢܚܡܢ⟩
ܡܢ ܦܓܪ ܒܢܝ܂ ܕܢ⟨ܠܡܦܠܚܘܢ ܟܠ⟩
ܡܬܟܢܝܢ: ܐܘ ܢ⟨ܒܥܘܢ ܒܡܫܝܚܐ⟩
ܘܢܗܘܘܢ ⟨ܩܕܝܫܐ⟩ . . . .
[ܠܐ] . . . .
. . . . ⟨ܕܟܠ⟩

*

Fragm. III[2], XXXI[2], XXXII[2].

⟨ܐܝܟ ܕܢܫܬ⟩ܟܚ ܕܦܣܩܬܐ ܒܟܪ̈ܣܛܝܢܐ
⟨ܢܬܩܛܠ⟩ [ܒ]ܝܬܗ. ܘܟܠ ܕܐܝܬ ܠܗ
⟨ܢܬܚܪܒ.⟩ ܘܡܚܝܪܐ ܐܬܬܩܬܠ
⟨ܚܪܒܐ ܒܟܠ ܒܒܬܐ ܒ⟩[ܒ]ܝܬܗ ܕܚܡܝܪܝܐ.
. . . .
. . . .
. . . . . . ⟨ܐܦ⟩ܢ ܕܡܐ: ܒܝܢ ܩܫܝܐ
⟨ܐܡܝܪ ܗܘܐ⟩[ܐ]. ܘܒܚܝܪܬܐ ܗܘ
⟨ܐܝܟ ܗܘܐ⟩[ܐ]... ܗܘܝܢ ܐܬܚܝܫܝܢ
⟨ܘܦܢܝ ܒܝ⟩[ܡ]ܘܬܐ ܚܘܬܐ ܓܒܪܐ
⟨ܒܚܝܠܗ ܘܡ⟩ܠܦܪܘܣ ܗܘܐ ܒܪܬܟܠܗ
. . . . ܝ ܗܘ ܕܒܗ. ܕܐܝܟܢܐ
⟨ܢܣܪܘܢ ܒܢܝ⟩ܟܪ̈ܣܛܝܢܐ ܕܐܝܬ ܠܐܦܟܐ
⟨ܒܠܗ ܕܣܥܪ⟩ܢܐ ... ܘܒܗܘܢ
⟨ܒܠܒ ܐܝܬܐ⟩ ܘܫܕܪ ܠܘܬ ܡܢ
⟨ܒܬܪ ܚܕܐ ܕ⟩[ܗ]ܘ[ܐ] ܒܢܓܪܢ ܡܕܝܢܬܐ.
⟨ܕܫܡܥܗ ܗܘܐ⟩ ܢܓܫܐ. ܘܐܬܠܗܘܢ
⟨ܗܘܐ ܟܪ̈ܣܛܝܢ⟩ܐ. ܡܢ ܐܡܪ ܠܗ ܗܘܐ.
⟨ܚܕ ܡܢ ܡܡܠ⟩ܠ ܐܝܟ ܡܠܬܗ
⟨ܗܠܝܢ ܕܐܚܝܢ⟩ ܫܠܝܚܐ ܡܫܠܡܢ
⟨ܘܡܢܝܢ ܠܟܠܗܘܢ⟩ ܟܪ̈ܣܛܝܢܐ ܩܕ̈ܝܫܐ
⟨ܡܪܬܐ ܐܝܟ ܕܒ⟩ܢܓܪܢ ܡܕܝܢܬܐ. ܒܝܢ
⟨ܠܐ ܬܫܒܘܩ ܘܐ⟩ܦܠܐ ܚܕ. ܘܫܕܪ ܠܗ
⟨ܐܢܘܢ ܒܝܕ⟩ܪܬܐ ܐܝܟ ܠܗ ܕܢܐܬܐ.
. . . . ܗܘܐ ܐܬܬܠܒܪܘ
. . . . ܠ ܡܥܡܪܐ.
. . . . ܐ

÷ܦܘܪܦܘܪܘܣ ܡܪܘ. ܒܚܡܝܪܝܘܬܐ ܒܝܬ
ܘܡܢܝܢ ܠܟܠܗܘܢ ܒܢ̈ܝܐ ܟܪ̈ܣܛܝܢܐ
ܩܕ̈ܝܫܐ ܡܪܬܐ. ܕܐܝܬ ܗܘܐ ܒܢܓܪܢ
ܡܕܝܢܬܐ [ܘܟܠܗ ܠܗܘܢ ܐܡܝܢ]
⟨ܕܫܕܪ ܗܘܐ ܠܗ ܦܘܠܐ ܦܘܪܦܘܪܘܣ⟩
[ܡ]ܢ [ܠܘ]ܬܗ ... ܗܠܝܢ ܕܝܢ ܡܗܝܡܢܐ.
ܐܬܟܢܫܘ ܗܘܘ ܠܐܘܪܚܐ ܠܡܣܗܕܘܬܐ
ܕܠܟܠܗܘܢ. ܟܕ ܠܐ ܒܚܝܠܗ ܣܡܟܝܢ
ܗܘܘ ܡܛܠ ܦܘܪܩܢܐ ܕܡܕܝܢܬܗܘܢ.
ܐܝܟ ܕܫܒܩ ܗܘܐ ܦܠܓܐ ܗܘ ܕܒܥܠܐ.
ܠܐ ܟܕ ܒܚܝܠܗ ܦܠܓ ܗܢܘܢ ܠܡܬܒܥܠܗ
ܕܦܘܫܐ ܠܡܕܝܢܬܗܘܢ. ܘܟܕ ܠܐ
ܩ̈ܫܝܫܐ ܠܐܦܪܘܫܐ ܕܟܠܗܘܢ ܡܢܗ
ܕܦܘܠܐ ܦܘܪܦܘܪܘܣ ܡܠܟܐ ܗܘܬ
.. ܡܢ ܕܐܬܠܗ ܗܘܘ ܕܝܢ ܘܦܠܓܗ
ܒܝܕܐ ܠܡܕܝܢܬܐ. ܠܐܢܫܐ ܕܐܬܠܗܘܢ
ܗܘܐ ܐܦܢ ܕܡܐ ܦܘܪܦܘܪܘܣ. ܘܫܕܪܗ
ܗܘܘ ܡܢ ܐܢܫܝܢ ܘܐܬܦܪܩܘ ܒܟܠ
ܢܟܠܐ ܕܐܝܬ ܗܘܐ ܠܗ ܠܒܥܠܕܒܒܐ
ܕܐܬܢܗܪܐ ܒܟܠܗܘܢ. ܘܕܡܠܟ
ܕܢܣܪܘܢ ܗܘܐ ܐܢܘܢ ܫܕܪ ܗܘܐ
ܕܢܬܠܐ ܐܢܘܢ. ܘܡܛܠܗ ܗܘܘ ܠܗܘܢ
ܘܐܦ ܐܝܟܢ ܕܒܥܝܢ ܗܘܐ ܒܡܩܛܠܐ.
ܗܢܘܢ ܕܐܝܬ ܗܘܘ ܒܓܠܓܪ ܡܕܝܢܬܐ.
ܘܒܚܝܪܬܐ ܕܐܬܦܢܝ. ܕܒܝܬ ܗܘܐ
ܘܐܘܒܕ ܐܢܘܢ. ܘܡܚܝܪܐ ܒܓܠܓܗ
ܗܘܘ ܠܗܘܢ ܡܢ ܕܘܟܬܐ ܗܘ

*

܀ ܠܡܕܝܢܬܐ [ܕܢ]ܓܪ[ܢ] ܗܢܘܢ
ܢܟܘܬܐ . . . . . [ܫ]ܬܠܟܘܗܝ.

. . . .

[ܘܐܡܪܘ ܠ]ܗ ܗܢܘܢ [ܗܘܓܝܢ] ⟨ܐܢܬ⟩
ܟܪܣܛܝܢܐ ܐܢܚܢ. ܘܗܘ ܐܡܪ
ܠܗܘܢ. ܠܝ ܦܘܐ ܐܢܐ ܟܪܣܛܝܢܐ
ܐܢܬܘܢ. ܘܐܡܪܘ ܠܗ ܗܢܘܢ ܛܠܝ̈ܐ:
ܐܢܘ ܕܟܪܣܛܝܢܐ ܐܢܚܢ. ܡܛܠ
ܐܝܟ ܟܠܢ. ܗܘ ܕܝܢ ܡܫܝܚܐ ܡܛܠ
ܐܝܬܘܗܝ ܕܡܫܝܚܐ. ܘܡܟܠܠܬܐ ܒܓܪܐ
ܒܡܠܟ ܫܡܝܐ ܘܡܝܬܐ ܘܦܩܡܗ.
ܘܐܘܒ ܐܡܪܘ ܠܗ. ܐܢܘ ܕܐܠܗܐ
ܟܪܣܛܝܢܐ. ܡܛܠ ܗܘ ܐܝܬܝܗ
ܘܡܫܝܚܐ ܒܪܘܚܐ ܦܩܘܕ ܘܐܦ
ܒܫܡܫܗ ܠܟܠ ܘܗܘܐ ܢܟܘܬܐ
ܗܘ ܘܐܦ ܠܗ ܡܫܝܚܐ ܘܦܩܘܕ.
ܘܐܘܒ ܫܐܠܘܗܝ ܘܐܡܪܘ ܠܗ.
ܘܒܗܢܐ ܟܪܣܛܝܢܐ ܐܢܚܢ.
ܘܗܘ ܐܡܪ ܠܗܘܢ. ܕܒܢܝ̈ܢ ܘܡܫܘܚܐ
ܟܪܣܛܝܢܐ ܐܢܬ. ܘܡܫܘܚܐ
ܠܡܪܝ ܢܦܫܝ ܡܫܝܚܐ ܐܠܗܐ:
ܕܐܫܬܒܚ ܠܗܘܢ. ܘܡܢ ܫܡܝܐ
ܗܘܐ ܠܡܐܬܐ ܐܬܢܨܚܘ ܗܢܘܢ
ܒܚܠܝܫܐ ܕܐܝܬܝܐ. ܘܡܢܗ ܐܦ
ܟܠ ܦܠܚܘܗܝ ܡܢ ܒܥܠܕܒܒܘ.
ܦܫܩܘ ܐܢܘܢ ܠܬܠܡܝܕܘܗܝ ܡܢ

*

Fragm. IV', XXXIII', XXXIV',

[܀ ܙ . . . . ܒܘ] . . . .
. ܐ . . . .

. . . .

Chap. IX.

⟨ܒܬܪ . ܦ.⟩ . . . .
ܠܫܡܥܬܐ ⟨ܕܫܡ⟩ܥ⟨ܬ ܒܟܠ ܡܬܠܬܗ⟩
ܘܐܬܦܪܣܬ ܠܡܠܟܐ ܡܕ⟨ܝܢܬܐ⟩
ܒܟܠܗܘܢ ܕܝܢ ⟨ܕܐܬܪܐ⟩
ܕܥܝܪ̈ܝܢ ܗܘܘ ܠܗ ܠ⟨ܡܕܝܢܬܐ⟩
ܡܢ ܕܚܙܘ ܕܟܠܗܘܢ ܡܢ⟨ܗܘܢ ܡܫܝܚܝܐ⟩
ܡܢ ܡܕܝܢ̈ܬܐ. ܘܕܒܟܠ⟨ܗܘܢ ܠܐ⟩
ܡܢܝܢ ܚܝܠܐ. ܗܦܟܘ ⟨ܠܡܠܟܐ⟩
ܠܡܠܟܘܬܗ ܢܦܫܐ ܕܐ⟨ܝܟ ܠܐ ܐܢܐ⟩
ܐܢܬ. ܚܝ. ܠܐ ܡܪܝܡ ܒ⟨ܚܝܠܐ⟩
ܠܟܪܣܛܝܢ̈ܐ. ܡܛܠ ܕܟܠ ܐ⟨ܡܠܟ ܕܦܘܪܩܢܝܢ⟩
ܒܡܪܝܐ. ܚܝ ܡܬܕܡܝܢ⟨. ܕܢܫܬܡ⟩
ܓܒܪ ܡܢܘ. ܘܠܓܡܪ ܠܐ ⟨ܢܬܪܘܡ⟩
ܠܗ. ܗܘ ܕܝܢ ܛܥܝܐ ܗ⟨ܘܐ ܘܡܬܥܫܢ ܡܢ⟩
ܐܓܪܬܐ ܗܘܬ ܡܠܟܐ ܗ⟨ܘ ܐܘ ܐܬܬܐ ܕܝ⟩
ܘܐܬܕܟܪ ܗܘܐ ܦܓܪܗ. ܘ⟨ܐܬܬܣܝܡ⟩
ܕܪܫܡܗ ܘܒܫܡܬܐ ⟨ܙܟܘܬܐ⟩
ܦܩܕ ܗܘܐ ܕܢܬܟܢܫܘܢ ⟨ܟܠ ܪ̈ܫܐ⟩
ܕܚܝ̈ܠܘܬܐ ܕܐܝܬ ܗܘܐ ܒ⟨ܗ⟩ . . . .
ܕܢܓܡܪ ܘܐܦܠܐ ܚܕ ⟨ܢܫܬܒܩ⟩
ܗܘܐ ܡܢ [ܟܠ] ⟨ܪ̈ܫܐ ܕܠܐ ܢܐܙܠ⟩
ܠܘܬܗ . . . .

*

Fragm. IV[2], XXXIII[2], XXXIV[2].

ܒܥܘܬܐ

. . . . . . ܗܘ ܕܡܫܝܚܘܬܐ ܪ[ܒܬܐ].
. . . . . . ܡܠܐ. ܘܒ[ܡܫܝܚ]
. . . .
. . . .
. . . .
. . . . ܩ . . . . ܐܡܝܢ
. . . . . . ܢ. ܕܐܬܚܙܝܘܗܝ ܗܘܘ
. . . . . ܘܗܘ ܕܕܪܐ ܗܘ ܢܨܝܚ
. . . . . . ܫܠܡ ܕܝܢ ܒܫܢܬ
⟨ܢܣܒܘ⟩. . ܦ ܡܢܗܘܢ. ܕܟܕ ܠܡܬܘܡܐ
. . . . [ܕ]ܒܓܘܫܡܐ ܒܫܡܝܐ. ܘܗܘܒܐ
⟨ܒܛܘܪ⟩[ܦ]ܐ ܕܡܬܚܙܝܢܘܬܗ ܐܦܪܝܢ
⟨ܘܐܡܪܬ⟩ ܒܡܢܗܘܢ ܘܐܦ ܗܘ ܘܝܗܒ
⟨ܗܘܐ ܒܒܗ⟩ܬܬܐ ܪܒܬܐ: ܫܠܡ ܡܢ
⟨ܪܒ ܫܒ⟩[ܗ] ܕܡܢ ܡܫܝܚܘܗܝ.
⟨ܘܬܘܒ⟩ ܡܬܒܘܣܡ ܗܘܐ ܐܝܟ
⟨ܫܪܒܐ⟩ [ܒ]ܝ ܡܬܢܫܒ ܗܘܐ
⟨ܕܒܒܫܡ⟩ܗ ܕܡܫܝܚܘܬܐ ܡܗܝܡܢܘܬܐ
⟨ܘܐܦ ܐܬ⟩[ܪ]ܚܝ ܒܢܦܫܗ ܗܘ
⟨ܐܦܝ ܕܡܠ ܝܒ⟩ܠ ܗܘܦܘܣܐ. ܘܦܝܠܐܦ
. . . . . ܒ ܠܪܒܬܗ. ܕܒܪܢܒܬܐ
⟨ܕܕܝܢ⟩[ܒ]ܘܬܐ ܐܝܟ ܕܡܒܝ.
⟨ܢܪܫܘ⟩[ܦ] ܒܘܬܗܘܢ ܕܝܢܪܢܐ.
⟨ܐܝܟ ܕܢܬ⟩[ܡ]ܪܐ ܢ[ܐ]ܒܗܘܢ. ܘܒܬܒ
⟨ܐܝܢܪܐ ܒ⟩[ܝܪ]⟨ܢܐ⟩ [ܘ]ܦܝܪ ܒܝܢ
⟨ܐܠܝܢܐ⟩ . . . .
. . . . ܡܫܝܚܘܢ.

*

܀ܒܝ ܡܠܐ ܒܠܒܘܗܝ ܪܒܐ ܕܢܦܐ.
ܘܒܢܡܘܣܐ ܕܡܘܫܐ. ܕܐܦ ܠܗܒܝܡ
⟨ܠܒܘܬ ܡܢ⟩ [ܡ]⟨ܫܝܚܐ⟩ . . . [ܟܢ ܠܐ]
. . . .
ܒܥܡܡܐ ܕܝܢܐ. ܕܒܠܐ ܦܠܐ
ܡܢܕܪܢ ܒܠܒ. ܘܐܦ ܐܬܢܚܬܘܢ
ܐܝܟ ܕܦܫܦܝܢ ܕܢܬܠ ܐܠܗܐ ܕܐܦܪܝܡ ܘܐܦ
ܕܢܬܡ ܒܬܢܐ ܡܢܫܢܐ ܐܝܠ ܒܥܡܝ.
ܘܐܝܟ ܠܐ ܠܦܬܘܒܘܢ ܠܗ:
ܘܐܒܝܡ ܒܬܪ ܘܠܡܬܒܥܝܢ
ܠܗ ܐܝܟ ܕܒܦܬܟܡܘܢ: ܡܢ ܡܫܝܚܬܐ
ܗܘܐ. ܠܐ ܡܦܠ ܐܝܠ. ܒܝܡܐ
ܕܡܘܪܐ ܒܦܪ ܐܝܠ. ܘܒܒܠܐ ܪܘܚ
ܪܪܐ ܐܝܠ. ܘܒܟܦܘܪܝܗ ܒܝܫܘܪ
ܡܟܪ ܐܝܠ. ܒܝ ܒܟܝ ܐܝܠ ܒܪܐ
ܒܟܠܐ ܡܢܗܘܢ ܠܟܠܠ. . ܝܣܪܝܠ ܕܝܢ
ܡܗܘܢܝܢܐ. ܒܝ ܐܝܣܪܐܝܠ ܗܘܝܢ ܡܟܝܘ
ܗܘܘ. ܡܬܢܣܟܝܢ ܗܘܘ ܒܢܦܫܗܘܢ
ܘܒܬܪ ܢܒܝܐ ܐܦܪܝܢ ܗܘܘ. ܕܡܢܐ
ܒܡ ܦܠܐ ܒܝ ܕܢܒܝܐ ܐܢܝܢ..
ܕܐܘܒܕܢܐ ܗܘ ܒܝ ܪܒܐ ܘܢܫܡܝܐ
ܡܢ ܒܝܢܘܢ. ܕܐܝܢܘ ܕܢܬܚܡܝܢ
ܗܡܐ ܠܒܛܠܐ ܗܘܐ: ܘܢܫܘܢ
ܒܬܪܗ ܡܒܪ ܢܪܒ ܒܝ. ܘܐܦ ܠܐ
ܢܦܩܝܢ ܒܬܪܗ. ܡܫܝܚܬܐ
ܗܢܘܢ ܠܗܘ ܡܢ ܣܗܕܘܬܐ

*

Fragm. IV[2], XXXIII[2], XXXIV[2].

ܕܢܓܪ̈ܢܝܐ

܀ ܕܦܫܓܪ̈ܬܐ. ܘܐܦ ܗܘ ܦܫܝܓܐ ܗܘܐ	. . . .
ܠܐ ܡ[ܪ]ܐ ܢܣܒ]ܗ. ܒܝܘܡܐ ܕܥ̈ܢܝ[ܢܐ]	. . . .
. . . .	. . . .
ܢܫ̈ܝܢ ܒܢ̈ܝ ܢܨܘܢܗ ܕܝܢ ܒܗܘ	. . . .
ܠܡܠܐ ܕܒܟܘܫܒܬܗ ܐܬܚܒܪܢ	ـ . . . .
ܘܢܦܩܝ. ܘܐܢܝܢ ܐܝܟ ܕܒܥܠ:	ܐܬ . . . .
ܕܡܢܐ ܐܡܪ ܒܥܡܝ. ܐܢ ܡܬܢܨܚܝ.	ܐܬܠ . . . .
ܕܢܬܠ ܒܗ ܕܘܟܐ. ܦܩܘܣ ܠܝ	ܠܗܘܢ . . . .
ܕܡܢܝܢ ܢܘܟܪ: ܘܡܬܝܢܬܐ. ܠܐ	ܕܝܢ . . . .
ܐܫܬܘܩ. ܘܒܝ ܐܬܟܬܒܬ ܕܐܝܟ	ܦܫ . . . .
ܗܕܐ ܐܫܬܪܪ ܒܢܝ̈ܬܗܘܢ ܕܢܨܪ̈ܝܐ.	ܐܝܟ . . . .
ܢܥܒܘ ܡܢܗܘܢ ܒܗܘ ܗܘ ܐܬܪ	ܘܦ . . . .
ܕܡܠܐ ܪܘܚܐ ܩܘܕܫܐ: ܒܓܢܐ ܐܝܟ	ܬܪܬ . . . .
ܡܠܐ ܘܣܩܘܒܠܝ ܐܝܩܪܐ. ܗܘ ܕܝܢ	ܗ . . . .
ܦܓܠܐܝܗ ܦܣܝܩܬܐ. ܡܢ ܦܪܙܘܠܐ	ܗ . . . .
ܕܢܚܬ ܠܐ ܢܘܚ ܒܗܘܢ ܒܫܘܠܡܐ	ܩ̈ܝ . . . .
ܡܝܬܐ. ܐܠܐ ܩܒܠܘ ܒܡܬܘܡ	ܬܪܬ[ܝ] . . . .
ܗܕܝܢ ܗܟܢ ܕܦܩܕ ܗܘܐ ܒܗܘܢ.	ܘܗ . . . .
ܡܢ ܐܡܪ ܒܗܘܢ. ܕܟܠ ܡܢܐ ܡܬܕܪܟܝܢ	ܡܢ . . . .
ܒܟܠ. ܦܠܐ ܗܘܐ ܒܗܘܢ ܕܢܬܒܥܘܢ.	ܒܠ . . . .
ܕܦܠܚܝܢ ܐܢܐ. ܘܕܠܐ ܡܢܝܢ ܐܢܬܘܢ	ܡܝ . . . .
ܚܝܠܐ ܕܗܕܐ ܕܒܪܚܡܬܗ ܠܡܚܕܐ.	ܘܦ . . . .
ܐܠܐ ܡܛܠ ܕܢܚܬܗ ܒܗܘܢ: ܠܐ ܦܩܚܝܢ	[ܕܝܢ] . . . .
[ܐܝܬ] ܒܚܕܘܬܐ. [ܘܡܘܡܬܐ ܠ] . . .	. . . .
ܒܗܘܢ ܒܠܟܝ. ܢܫܐ ܠܝ [ܡܢ]. . .	

*

Fragm. IV', XXXIII', XXXIV'.

. . . . ܀ܘܦܩܕ ܗܘܐ ܕܢܩܛܠܘܢ ܠܟܠܗܘܢ.
. . . . ܒܡܥܡܘܕܝܬܐ ܡܫܝܚܝܬܐ ܩܕܝܫܬ[ܐ]
. . . .
. . . . ⟨ܡܪܝ⟩[ܕܐܬܘ]ܢ [ܗܟܢ]. ܘܒܝ [ܩܕܡ]..
. . . . [ܕ]ܝ ܕܐܬܬܘܗܝ ܒܗܘܠ. ܡܢ ܐܘܪܚܐ ܠܡܕܝܢܬܐ
. . . . ܒܗܘܢ [ܒܚܫ]ܬܗ ܘܒܫܬܐܘܕܝܘܬܗ. ܘܠܐ ܐܬܒܛܠܘ
. . . . ܒܗܝܢ ܒܗ[ܝܢ]. ܘܟܠ ܫܢܝܐ ܐܬܬܒܥܘ
. . . . ܘܗܘܝ ⟨ܘܐܡܪܝܢ⟩ܠܗ ܘܐܚܝܗ ܡܚܝܠܘܬܗ
. . . . ܘ[ܒܪ] ܦܘܡܗܘܢ. ܘܐܚܪܢ ܬܒܠܐ ܕܢܣܒ
. . . . ܝ ܕܥܒܪܐ ܒܚܘܠܡܗ. ܠܐ ܢܗܡܢܘܢ
. . . . ܘܐܚܝܗ. ܕܢܟܦܪܘܢ ܐܠܗܘܬܗ: ܘܒܟܠܗ ܕܡܪܝܐ
. . . . ܗ ܦܪܩ ܒܗܘܢ ܡܢ ܐܝܕܝ. ܘܗܝܕܝܢ
. . . . ܡܢ. ܐܡܪܝܢ ܕܐܦ ܥܠܝܗ ܗܘܝܘ ܒܡܘܬܐ
. . . . ܡܪܝ. ܠܐ ܦܠܛܝܢ ܐܢܐ ܒܗܘܢ. ܐܠܐ ܠܝ ܬܘܒ
. . . . ܡܢܗ ܐܡܝܢ ܒܐܪܥܐ ܕܝܠܗܘܢ ܟܝ.
. . . . ܡܠ ܐܠܐ ܡܢܝܢ ܡܠܝܢ ܚܕ ܡܢܗܘܢ.
. . . . ܠܟܠ ܢܦܩ ܘܢܦܠܬ ܠܗ ܩܠܦܬܗ ܘܕܡܘܬܗ
. . . . ܗ ܡܠܟܘ. ܘܫܪܒܐ ܕܡܫܝܚܝܐ ܗܘܐ
. . . . ܙ̈ܒܢܘ ܕܠܗܘܢ. ܐܠܐ ܚܕܘ ܠܐ ܐܬܒܠܠܘܢ ܟܝ.
. . . . ܙܒܢܝܐ. ܘܐܬܓܙܪܘ ܡܢ ܩܠܦܬܗܘܢ ܘܡܢ
. . . . ܗ ܕܗܘܘ. ܘܠܐ ܐܬܚܙܝܘ ܒܗ
. . . . ܡ̈ܢܘܬܗ ܘܐܠܐ ܦܠܓܝ ܐܟܠܗ.. ܕܒܝܗ ܕܝ
. . . . ܟܕ ܚܙܘ ܐܚܪܢ ܒܗ. ܗܘܐ
. . . . ܒܝܐ ܕܩܠܦܐ ܘܕܡܘܬܐ. ܘܕܠܐ ܙܒܢܐ
ܗܘܐ. ܐܠܐ ܡܢ ܩܘܡܐ ܡܕܡܐ
⟨ܕܒܟܘܠ ܡܕ⟩ܝ. ܢܦܩܝܢ ܗܘܘ ܒܗ..

*

Fragm. III[2], XXXI[2], XXXII[2].

⁘ܚܪܝܨܝܢ ܗܘܘ ܕܢܦܠܚܘܢ ܦܘܩܕܢܗ: . . . .
⁘ܐܬܘ ܦܩܕ ܘܦܪܩܗ ܠܟܠܗ . . . .
ܘ[ܠܡܠܟܐ ܠܟܠ] . . . .
. . . .
. . . . [ܐܫܠܡܘ ܠܗ ܕܢܣܒ] . . . .
ܘܣܓܕܘܗܝ ܥܠ ܐܪܥܐ ܡܩܕܡܘܗܝ. ܐ . . . .
ܘܟܕ ܗܘ ܫܠܛܐ ܡܢ ܥܡܡܐ ܗܘܝܘܗ ܐ . . . .
ܘܐܡܪ ܠܗܘܢ ܠܫܘܒܚܐ. ܠܡܣܒ ܕܐ . . . .
ܠܗܘܢ ܗܢܘܢ ܕܡܟܝܠܘܢ ܕܠܡܦܪܕܘܢ ܦܠ . . . .
ܒܟܝ ܘܠܐ ܐܬܡܣܟܢ. ܘܐܬܦܢܝܘ ܐܦ . . . .
ܒܐܬܦܪܥܘܢ ܐܝܟ ܗܕܐ. ܘܐܬܬܥܝܩܘ ܡܕ . . . .
ܒܩܛܠܐ. ܘܩܥܘܪܘ ܒܫܘܩܐ ܡܫܟܚܐ ..ܦ . . . .
ܒܪܗ ܕܡܪܝܡ. ܡܛܠ ܕܒܪܢܫܐ ܗܘܐ. ܒܘ. . . . .
ܘܡܝܬܐ ܗܘܐ ܐܝܟ ܟܠܢܫ. ܘܩܪܘܒܘ ܘܐ[ܘ] . . . .
ܕܡܠܟܐ ܗܘܐ. ܘܗܘܘ ܒܟܝܢ ܘܩ[ܒ] . . . .
ܣܓܝܐ. ܘܫܪܝ ܐܢܫܝܢ. ܘܐܝܟ ܠܐ ܦܫ . . . .
ܠܡܩܕܡ ܒܩܛܠܐ: ܐܝܟ ܕܐܠܗܐ ܐܢܫܝܢ . . . .
ܕܢܘܟܪܝ ܐܦܢܝܘܗܝ. ܘܒܪܐ ܗܢ ܕ . . . .
ܠܐܬܚܙܝܘ ܣܗܕܘܗܝ ⁘ ܡܛܠ ܕܦܩܝܕܝܢ ܦܩܕ . . . .
ܐܢܫܝܢ ܠܡܣܒܪ ܦܪܘܬܐ. ܕܡܢ ܐܠܗܐ ܕܗ . . . .
ܒܪܢܫܐ. ܐܡܪ ܗܘܐ ܥܠ ܢܦܫܗ ܣܝܢ . . . .
ܕܒܪܗ ܗܘ ܠܡ ܕܐܠܗܐ ܐܢܫܝܐ. ܒܢܘ . . . .
ܘܗܘܐ ܗܘ ܐܬܦܪܣ ܒܡܫܒܚܘ ܒܒܟܝ . . . .
ܫܒܝܐ. ܘܡܢܟܘ ܥܠ ܐܬܪܝ ܕܒܪܢܫܐ ܕܦ. . . . .
‹‹‹ܗܘܐ ܘܟܘ ܐܠܗܐ: ܘܡܫܪܝܐ ܐܬܪܐ . . . .
‹‹‹ܕܪܘܡܐ. ܕܗܢܘܢ ܡܩܛܠܝܢ ܠܟܘ ܗ . . . .
ܟܕ. ܗܢܘܢ ܗܘܐ ܢܡܪ ܡܢ ܟܠܢܫ ܕܟܠ . . . .

*

Fragm. III', XXXI', XXXII'

. . . . ܕܢܫܬܒܚܘܢ ܒܥܡܐ ܣܛܦ ܡܢܝ
. . . . ܢܣܒܢ ܡܫܝܚܐ ܐܠܗܢ. ܗܘ ܕܗܘܐ
. . . . ⟨ܒܝܕ⟩[ܚ]ܕ ܒܓܒܪܐ ܡܬܠܟܠ ܘܒ[ܬܝܒ]ܘܬܗ
. . . .
. . . . ܘܒܗ ܐܝܟ ܐܠܗܐ ܘܒܫܡܗ ܘܒܡܫܘܬܗ
. . . . ܐܢܫ ܡܢ ܡܫܘܬܐ ܠܐܝܕܐ. ܗܘ ܕܢܛܪ
. . . . ܒܗܘܢ. ܕܒܗ ܒܢܝ ܫܠܝܐ ܐܒܘܗܝ
. . . . ܠܡܘܬܐ ܒܒܢܝܢ. ܗܐ ܡܢܝܢ ܠܐܒܗܬܗ
. . . . ܐ ܒܝܬܗ· ܟܢܫ ܟܠ ܕܪܫܐ ܐܝܟ.
. . . . ܝ: ܘܠܐ ܠܡܫܝܚܢ ܡܢ ܐܒܘܗܝ ܕܟܠܗ
. . . . ܠܝ. ܡܢܝ ... ܗܘ ܕܝ ܒܟܠܕܒܒܗ ܕܫܪܪ
. . . . ܗ: ܗܘܬ ܒܪܢܫܐ. ܡܬܠܝ ܕܢܦܩ ܗܘܐ ܒܫܠܡܐ.
. . . . ܐܬ. ܕܡܢ ܐܠܟܣܢܕܪܝܐ ܐܝܬ ܒܗܘܢ
. . . . ܕܚܝ ܒܬܫܒܚܬܐ. ܢܛܪ ܗܘܐ ܘܡܬܚܫܒ
. . . . ܘܒ ܗܘܐ ܒܟܠܝܢ ܚܕ ܡܢܗܘܢ. ܘܡܬܚܙܐ
. . . . ܘܚ ܗܘܐ ܕܢܦܩ ܒܫܡܗ. ܘܡܢ ܐܝܟ.
. . . . ܟܠ ܘܡܢ ܐܢܫ ܐܝܟܢܐ ܠܟܢܘܫܬܐ ܕܟܪܝܣܛܝܢܘ.
. . . . ܠܘܝ. ܘܒܟܠ ܗܘܐ ܡܬܠ ܡܘܡܬܐ ܘܐܠܗܐ
. . . . ܒ ܡܗܝܡܢܐ. ܕܐܝܬܝܗܘܢ ܡܢ ܣܘܪܝܐ
. . . . ܕܡܢ. ܕܒܗܡܝ. ܘܡܬܠ ܚܪܝܫܘܬ ܡܗܝܡܢܐ.
. . . . ܝ ܘܣܓܝܐܐ ܡܗܝܡܢܐ. ܕܐܝܬܝܗܘܢ
. . . . ܝܐ ܕܘܡܝܐ. ܘܡܬܠ ܐܒܪܗܡ ܡܗܝܡܢܐ
. . . . ܠ... ܕܐܝܬܘ ܦܘܪܫܢܐ. ܘܡܬܠ ܣܘܦ
. . . . [ܕܢ]ܟ ܡܫܡܫܢܐ ܕܐܝܬܝܗܘܢ ܡܘܢܐ...
. . . . ܘܐܡܪ ܗܘܐ ܠܗܘܢ ܠܟܠܗܘܢ ܕܐܠܗܐ.
. . . . ܡܢ ܠܐ ܒܝ ܦܩܕ ܗܘܐ ܠܗܘܢ ܕܢܬܒܘܢ

*   *

܀ܘܒܗ ܒܥܕܢܐ ܠܗ ܘܐܡܪܬ ܕܐܦ ܠܐ
ܠܦܓܪܗ ܒܡܫܝܚܐ. ܘܐܬܡܪܝܗ ܕܒܗ
ܠܐܠܗܐ ܗܘ. ܐܠܐ ܒܪܢܫܐ. ܒܗܘܐ
. . . .
ܘܠܐ [ܦܓܪ ܐܢܐ]. ܐܠܐ ܡܘܕܐ ܐܢܐ ܒܗ
ܕܐܠܗܐ ܗܘ ܒܪ ܐܠܗܐ ܒܣܪܐ.
ܐܝܟ ܡܢ ܫܪܒܬܐ ܡܢܗ ܐܬܐ:
ܡܛܠ ܒܫܪܪܬܐ ܕܡܠܟ. ܕܐܦ ܩܛܠܐ ܐܢܐ.
ܒܗܘ ܕܠܐ ܬܐܢܐ. ܘܬܦܪܫܝܢ ܡܢ
ܐܢܫ. ܘܐܠܐ ܗܝ ܐܬܝܕܥܬ ܕܒܟܠܗܝܢ
ܒܡܒܥܐ... ܗܘ ܕܝܢ ܐܚܕ ܕܒܠ
ܪܫܐ ܡܘܬܒܐ. ܒܪ ܗܠܝܢ ܫܒܩܘ
ܗܘܐ ܡܢܗ ܕܡܘܬܐ ܡܫܝܚܐ.
ܐܬܚܫܒܬ ܗܘܐ ܠܗ. ܘܦܩܕ
ܘܡܚܝܕ [ܡܪܟܘܗܝ] ܠܟܬܒܗ. ܘܐܡܪ
ܠܗ. ܗܘܐ ܠܓܒܐ: ܡܫܒܪܬܐ ܠܟ:
ܕܡܘܬܟ ܡܢ ܝܫܘܥ ܠܟ. ܘܡܛܠ
ܕܐܢܐ ܙܒܢܬ ܕܐܝܟ ܟܠܟ ܘܐܢܫܐ.
ܡܫܒܪܐ ܒܟ ܕܐܡܪܬ ܕܢܫܒܩ ܠܟ
ܫܪܒܬܟ. ܠܐ ܐܫܟܚܬܟ ܒܗܘ
ܢܟܪܝܟ. ܘܒܗܘ ܕܐܫܬܒܩܬ
ܘܙܒܢܬܐ. ܬܗܘܐ ܕܝܢ ܢܝܚܐ. ܕܠܐ
ܗܘܐ ܐܢܐ ܕܢܐܠܐ ܡܛܠܬܟ. ܐܠܐ ܡܚܝܕ
ܒܡܠܟܘܬܐ ܒܐܝܕܬܐ. ܦܪܝܫ
ܝܬܝܪ ܡܢ ܦܘܪܥܢܝ. ܐܝܟ ܕܝܬܝܪ
ܡܪܝܐ. ܕܠܗ ܡܘܬܐ ܕ[ܒܫܐ ܡܢ]

*

Fragm. V[r], XXXV[r], XXXVIII[r], XLVIII[r].

܀ ܗܘܐ . . . .
ܒܗ . . . .
ܡ . . . .
. . . .
ܬ . . . .
ܠܐ . . . .
ܡܢ . . . .
ܡܛ . . . .
ܗܘܐ . . . .
ܘܐܦ . . . .
ܒܡܫܚ . . . .
ܕܫ . . . .
ܡܫ . . . .
ܗܘܐ . . . .
ܡ . . . .
ܕܠ . . . .
ܐܝܟ . . . .
ܢܟ . . . .
ܗ . . . .
ܕܡ . . . .
ܐܝܟ . . . .
ܕܢ . . . .
ܕܒ . . . .
ܫ . . . .

Fragm. V², XXXV², XXXVIII^v, XLVIII^v.

. . . . [ܐܝܬܘ̄] ܗܘܐ
. . . . ܠܗ.
. . . . ܝ
. . . .
. . . .
. . . . ܠ
. . . . ܗ[ܕ]ܐ
. . . . ܘܗܡܐ
. . . . ܬܐ.
. . . . ܘܫܝܢ
. . . . ܫܛܘܐ
. . . . ܗ.
. . . . ܬܐ
. . . . ܒܐ
Chap. XIV. . . . . ⟨ܠܗܘ ܣܘܪܡܣ⟩ ܐܠܐ
. . ⟨ܕܡܬܟܠܐ ܕܟܗܢܐ ܕܡܢ ܢܫ⟩ܝܐ
⟨ܕܢܗܘ ܕܢܦܩܬܐ ܠܡܥܒܕܬܐ ܠܓ⟩ܘܒܠ.
. . . . ܠ
. . . . ܠܟ
. . . . ܡܠ.
. . . . ܐܠ
. . . . ܠܐ
. . . . ܬܐ
. . . . ܐܠ
. . . . ܘܠܐ
. . . . ܢ.

÷ܕܡܘܡܬܐ. ܗܟܝܠ ܐܝܬܘ̄ ܗܘܐ
ܕܥܒܪܐ ܕܣܢܝܢܗ. ܗܘ ܗܟܝܠ ܗܕܐ
ܡܬܠܘܬܐ ܠܢܘܡܓܐ. ܡܢ ܠܘܬ ܡܣܒܪ
. . . . [ܣܘܪܡܣ ܩܒܠ] . . . .
. . . [ܡܛܠ ܕ]ܝܬܐ ܗܘ[ܝ] ⟨ܡܢ⟩[ܫ]ܬܐ
ܕܣܒܪܐ ܗܘܬ. ܘܡܛܠ ܦܪܨܘܦܗܘܢ
ܡܝܩܪܐ ܕܩܕܝܫܘܗܝ ܕܐܠܗܐ:
ܗܢܘܢ ܕܡܢ ܕ⟨ܗ̈⟩ܒܠܬܐ ܡܫܬܟܚܬܐ
ܐܣܦܩ ܗܘܘ ܗܢܘܢ ܠܩܛܠܐ: ܘܐܦܩܘ
ܗܘܘ ܐܢܘܢ ܡܢ ܩܕܡܘܗܝ ܕܦܛܘܠܐ
ܣܘܪܡܣ. ܘܕܝܢܐ ܢܗܘܐ ܠܟܠܠ
ܡܢܗܘܢ. ܘܐܬܟܠܠܘ ܘܐܦ ܟܠܗ ܡܢܝܢܐ
ܕܟܗܢܐ. ܟܡ ܢܫܐ ܐܝܟ ܕܡܢ
ܙܒܢܝܗܘܢ ܢܩܫܘ ܩܘܫ ܠܗܘܢ.
ܐܬܟܢܫܬ ܗܘܬ ܢܫܘܢ ܛܝܒܐ ܕܡܪܝܐ.
ܘܓܒܪܬ ܗܘܬ ܠܗܘ ܦܫܝܣ. ܘܠܐ ܬܘܒ
ܐܬܟܢܫܬ ܕܐܢܫܚܬܡ ܒܒܝܬ
ܢܒܘܟܕܢܨܪ. ܐܠܐ ܡܢܝܐ ܢܫܒܬ
ܘܐܙܠܐ ܗܘܬ ܠܒܝܬܐ ܡܢ ܟܡܝܐ
ܘܠܟܢܐ ܒܪܟܬܗ ܘܐܦܪܝ. ܡܢܝܐ
ܐܠܗܐ ܕܐܒܗ̈ܝܢ ܠܐ ܐܬܦܪܥܝܢ ܡܢ
ܒܚܘܒܝ: ܕܐܫܬܘܕܝ ܡܛܠ ܫܡܗ
ܡܝܬܐ. ܐܠܐ ܢܚܬ ܘܐܦ ܠܗ ܒܢܬܗܬܐ
ܒܫܡܗܘܢ ܒܫܘܪܝܬܐ ܕܡܠܟܘܬܝ.
ܘܡܢ ܡܛܠ ܗܘܬ ܠܗ ܒܒܝܬܐ
ܡܝܬܬܐ. ܢܩܒܬ ܒܟܠ ܐܦܝܗ
[ܒܠܐ ܐܪܒܥܐ ܒܢ]ܐ ܡܢ ܢܗܪܐ.

*

*

÷ܘܟܒܫܠ ܗܘܐ ܠܘܬ ܒܟܡܝܪܐ ܘܐܡܪܝܢ.
ܫܦܝܪ ܐܢܐ ܠܟܘܢ ܡܪܝ ܘܐܚܝ.
ܫܦܝܪ ܐܢܐ ܠܟܘܢ ܒܢܝ̈ܟܘܢ ܕܐܠܗܐ.
[ܘܡܛ]ܠ ܐܢܐ ܡܢܟܘܢ ܐܦܣܘ ܢܠܟܝ.
ܕܠܐ ܐܬܒܢܐ ܡܢܟܘܢ. ܐܠܐ ܕܡܛܠܬܟ
ܐܬܐ ܘܐܕܪܟܘܢ ܒܣܘܕܪܐ ܕܡܛܠ
ܡܪܝ. ܘܐܙܠ ܘܐܦ ܐܢܐ ܕܘܟܬܐ
ܒܒܘܟܪܟܘܢ ܠܘܬܗ .. ܐܢܫܝܢ ܕܝܢ
ܡܢ ܢܫ̈ܕܐ ܕܢܚܘܬܘܢ ܗܘܘ. ܦܪܘܛܘ
ܗܘܘ ܡܠܬܟ ܒܫܘܬܗܘܢ
ܘܐܘܕܥܘ ܗܘܘ ܡܛܠܬܗ ܠܒܢܫܐ
ܕܬܘܡܐ. ܗܘ ܕܝܢ ܦܛܘܠܐ ܡܢ ܒܛܢܗ.
ܦܩܕ ܘܡܠܬܟ ܐܬܦܛܪܘ ܗܘܘ
ܠܘܬܗ. ܘܡܢ ܡܩܕܡܘܗܝ ܡܢܐ
ܗܘܐ ܐܡܪ ܠܗ. ܐܝܟ ܡܢܐ ܐܠܗܝ.
ܕܡܢ ܐܝܟ ܢܦܫܬܐ ܒܥܠܐ ܐܠܗܝ:
ܦܪܘܫ ܗܘܝܬ ܒܡܕܝܢܬܐ ܐܝܟ
ܕܐܟܪܝ ܩܣܪܐ. ܘܡܢܐ ܐܢܬܝ
ܩܠܐ ܕܥܒܕܬ ܕܐܡܪܬܝ.
ܡܛܠ ܚܘܒܐ ܕܒܢ̈ܝܟܘܢ ܢܦܫܗ.
ܡܛܠ ܡܪܚܘܬܗܘܢ. ܐܡܪܐ ܕܐܦ
ܫܘܡ ܗܘܐ ... ܬܘܒܝܢܝ ܕܝܢ
ܬܪܘܨܐ ܒܝܬ ܘܐܡܪܬ. ܕܐܢܐ ܡܢ
[ܢܫܝ ܕܢܩܫܘ ܡܛܠ ܕܐܠܐ]
. . . .
ܐܢܐ ܠܟܘܢ...

Fragm. VI[1], XXXVI[1], XXXVII[r], XLIV[r], LII[r].
ܗܘܫܥ ܙܠܘܒ〈ܬܐ ܕܝܢ ܐܡܪ〉 [ܡܛܠ]
ܗܘܝܘ ܒܟܘ . . . .
ܐܝܟ . . . .
. . . .
ܡܛܠ ܕܒܪܢ〈ܫܐ ܗܘ ܘܠܐ ܐܠܗܐ ܬܟܝܠ〉
ܗܘܐ ܘܢܕ[ܢ]. ܘܠܐ 〈ܬܬܒܥܝ ܐܝܟ〉 ܥܢܝܬܐ
...ܬܘܒܝܢܝ ܕܝܢ 〈ܐܡܪܬ ܠܗ. ܢ〉ܫܐ.
ܘܠܐ ܬܗܘܐ ܗܕܐ: 〈ܠܐ ܠܝ ܘܐܦܠܐ ܠܐܢ〉[ܫ]
ܡܢ ܡܪ̈ܝܫܝܬܐ 〈ܕܢܫܬܘܩ ܒ〉[ܡܪ]ܢ.
ܘܐܠܗܝ ܘܒܪܘܢ 〈ܢܫܘܥ ܡܫܝܚܐ〉[ܐ:]
ܐܘ ܕܢܪܘܦ ܒ〈ܠܒܗ ܡܢܡ〉ܪܐ:
ܕܒܗ ܦܪܝܩ [ܡܢ] 〈ܒܠ ܬܒ〉ܘܐܬܐ
ܘܐܢܝܚ ܡܢ ܡܘ〈ܬܐ〉 ܗܘ ܕܒܒܠ〈ܡ〉
ܐܠܐ ܒܦܪܐ ܐܢܐ ܒ〈ܝ ܚܘܕܐ ܙܒܘ〉ܢܐ
ܘܒܒܠ ܕܦܠ[ܡ]〈ܝܢ ܠܝ ܘܒܥ〉ܪܝܢ
ܒܗ. ܚܘܝܐ ܕ〈ܐܢ ܗܘܐ ܗܫܥ〉ܐ
ܐܡܪ ܠܗ. ܐܬ. . . . .
ܦܪܝܫܬܐ. ܕܡ . . . .
ܕܒܝܫܘܬܝ . . . .
ܬܘܒܝܢܝ ܐܡ〈ܪܬ ܕܡܘܕܝܐ ܐܢܐ ܠܡܪܝ〉
ܘܐܠܗܝ ܝܫܘ〈ܥ ܡܫܝܚܐ ܘܡܛܠ ܗܘ〉
ܕܐܬܬܠܝ 〈ܕܐܦܫܘܦ ܒܗ〉 . . . . . .
ܗܝ ܕܐ[ܦ] . . . .
. . . .
ܘܐܬܦ〈ܢ〉 . . . .
ܐܘ ܕܦ[ܬܐ]

*

Fragm. VI[r], XXXVI[r], XXXVII[v], XLIV[v], LII[v].

܀ ܛ⟨ܘܒܢܝܬܐ ܛܪ⟩ܘܡܚܠ ܐܡܪܝܢ. ܡܛܠ
. . . . ܠܐ ܗܘܐ...
. . . . ܐ [ܒ]ܥܠܐ
. . . .
. . . .
. . . . ܛܘܒܢܝܬܐ
ܐ[ܡ] . . . . ܡܘܬܐ ܕܡܪܢ
ܡܢ . . . . . . [ܗ]ܘܐ. ܠܐ ܗ̇ܠܐ ܗܘܐ
ܠܗ . . . . ܕܚܒܠܐ ܗܘܬ
ܐܡ̣ܪ . . . . ⟨ܡ⟩[ܛ]ܠ ܕܫܘܠܛܢܗ
ܕ . . . . . . [ܡ]ܪܢ ܗܘ̣ܐ. ܠܐ
ܐܦ . . . . . . ܕܠܐ ܐܚܪܝܢ ܕܝܢܝܢ.
ܕ . . . . ⟨ܒܗ⟩ܘܢ ܗܘ̇ ܕܢܦܫܬ[ܗ]
ܒܗ̇ ⟨ܡܫܠܡܢܘܬܐ⟩ ܡܣܬܦܩ ܚܝܠܢ
ܡܢ ⟨ܟܠܡܕܡ ܐ̈ܦ⟩ ܡܪܝܚܬܐ ܒܝܫܬܐ.
...⟨ܘܫܡܫ ܕܡܠܟ⟩ܘܬܗ ܢܗܝܪܘܬܗ.
ܘܒ⟨ܝܕܥܬܗ ܐܝܟ ܕ⟩ܐܝܬܝܗ̇ ܟܠ
ܡ[ܫ]⟨ܪܬܐ ܕܚܝܐ⟩ ܘܐܦ ܢܘܗܪܘܬܗ
ܕ⟨ܟܠ ܡܢ ܒܢܝ̈ܢܫܐ⟩ ܕܐܚܝܢ ܕܚܝܝܢ
⟨ܠܗ. ܘܡܚܝܐ ܡܪ⟩[ܗ]ܘܢ ܗܘܘ ܒܗ
⟨ܒܛܘܒܢܝܬܐ ܒ⟩[ܫ]ܪܪܐ ܕܢܘܗܪܐ:
. . . . ܦܘܡܗ ܡܢ
. . . . ܗ. ܐܠܐ ܡܫܡܫܢܐ
ܗܘܬ ܘܐܡܪܬ . . . . . ܒܗ ܡܪܢ.
. . . . [ܟܠܗܘܢ].

*

܀ ܫܘܒܚܐ ܠܗ ܡܪܢ ܕܠܐ ܦܣܩܬܐ
ܡܢ ܡܪܢ ܘܐܠܗܢ. ܕܐܫܬܘܕܝ ܡܛܠ
ܫܡܥܢ. ܘܡܢ ܡܛܠ ܗܘܬ ܠܗ
ܠܥܕܬܐ ܡܗܝܡܢܬܐ. ܚܕܘ ܡܟ[ܝܠ]
ܡܫܡܫܢܐ ܕܥܘܠܐ. ܡܢܗܠ ܘܥܕܡܐ
ܡܠܟܘܬܐ ܠܥܠܡ ܡܢ ܢܘܪܐ ܕܥܠܡ
ܡܢ ܒܢ̈ܝܢܫܐ ܕܛܘܒܢܐ: ܛܘܒܢܝܬܐ
ܕܝܢ ܥܕܬܐ ܗܘܬ ܘܡܝܬܪܬ ܘܡܫܒܚܬ
ܘܡܫܒܚܬ ܢܦܫܗ ܒܪܘܚܐ ܘܐܡܪܬ.
ܡܪܝ ܠܐ ܬܥܘܠ ܡܢ ܥܒ̈ܕܝܟ
ܕܦܘܕܝܬ ܒܗ. ܐܠܐ ܦܬܚ ܠܦܘܡܗܘܢ.
ܘܫܒܝ ܒܝܬܝ ܘܩܒܠ ܒܡܕܝܢܬܐ
ܗܕܐ ܕܡܗܝܡܢܘܬܐ ܕܫܪܪܐ:
ܘܦܓܥܬ ܢܦܫܝ ܒܫܒܝܠܝ ܠܡܕܝܢܬܐ
ܡܫܡܠܝܬܐ ܡܗܝܡܢ. ܘܡܢ ܕܝܡܟ
ܠܗܕܐ ܐܡܪܢܢ ܗܘܬ ܗܝ ܡܫܬܪܪܐ.
ܡܚܝܐ ܡܫܡܫܢܐ ܕܥܘܠܐ ܠܥܡܗܘܢ
ܗܘܘ ܒܐܝ̈ܕܝܗܘܢ ܘܒܪ̈ܓܠܝܗܘܢ:
ܘܐܬܚܙܝ ܫܪܝܪܐܝܬ ܒܢܝܢܐ ܫܡܝܢܝܐ
ܕܢܘܗܪܐ. ܘܗܘܝܐ ܐܬܟܪܟܬ ܗܝ
ܒܢܝܢܐ ܛܒܝܥܬܐ ܕܒܝܬ ܕܘܕܐ
ܛܒܥܬܐ ܕܡܠܟ ܡܫܝܚܐ ܐܠܗܐ...
ܡܢ ܟܠܗ ܕܝܢ ܕܐܬܒܢܝܬ ܦܘܪܩܢܗ
⟨ܛܘܒܢܝܬܐ ܗܕܐ ܛܒܥܬܐ ܐܪܥܐ⟩
[ܡܢ ܠܥܠܡ ܡܫܡܫ]ܢܐ ܕܥܘܠܐ.

*

Fragm. VI[3], XXXVI[3], XL[2].

܀ܘܒܡܠܟܘܬܗ ܘܒܡܠܐ ܕܥܠܡܝܢ	܀ܕܗܢܐ . . . .
ܒܥܘܗ. ܡܩܕܫܐ ܙܒܢܝܢ ܡܕܝܢܬܗ.	ܡܛܠ . . . .
..ܕܝܠܗ ܕܝܢ ܬܫܥܝܬܐ ܡܢ ܗܠܝܢ	ܐ . . . .
ܫܪܝܪܐ. ܐܬܢܨܚܬ ܘܐܬܟܠܠܬ.	ܗܘܘ ܒ . . . .
ܘܐܬܬܘ ܠܘܬ ܡܫܝܚܐ ܘܐܬܩܫܬܘ	ܫܘܐܠܘ . . . .
ܥܠ ܕܢܟܣܬ ܗܝ. ܘܡܫܝܚܐ	ܗܘܐ . . . .
ܡܬܐܡܪ ܠܬܫܒܘܚܬܐ ܚܕܬܐ	ܦܪܝܫܬ . . . .
ܕܗܝ ܒܡܠܟܘܬܐ. ܘܗܘܐ ܢܨܚܢܐ	ܗܢܘܢ . . . .
ܡܢ ܦܓܪܗ ܩܕܝܫܬܐ. ܘܐܬܡܟܟܬ	ܕܗܘܝܐ . . . .
ܢܨܝܚܬܐ ܚܕܬܐ ܒܣܗܕܘܬܐ	ܕܐܬܪܘܗ . . . .
ܬܒܥܬܐ ܕܠܥܠܡ ܡܪܢ.. ܫܘܒܚܐ	ܕܗܘܝܢ . . . .
ܡܢܗ ܗܟܢܐ ܕܬܫܒܘܚܬܐ ܗܕܐ	ܡܬܟܠܠ[ܘ] . . . .
ܚܕܬܐ ܕܐܬܡܠܠܬ ܥܠ ܣܗܕܐ	ܒܟܪܝ[ܟܐ] . . . .
ܕܢܗܘܐ ܥܡܗ ܕܐܬܐ. ܘܫܘܒܚܐ ܡܢ	ܘܐܬܠ ܐ . . . .
ܒܩܛܠܐ ܗܢܘܢ ܕܣܒܪܘ ܗܘܘ	ܐܬܚܘܝ . . . .
ܒܚܝܠܐ. ܗܘ ܕܒܫܘܒܚ ܡܫܝܚܐ:	ܘܡܘܫܐ . . . .
ܡܠܟܘܬ ܐܚܝܢ ܕܡܢ ܒܬܪܟܢ ܐܬܠܒܫ	ܚܘܫܒܐ . . . .
ܡܢ ܟܠܗ ܕܣܒܪܘ ܒܣܒܪܬܗ	ܘܐܚܕ . . . .
ܕܚܝܠܐ ܡܫܝܚܐ. ܗܘ ܕܒܠܚܘܕܘܗܝ	ܘܐܚܘ . . . .
ܡܫܝܚܐ. ܕܣܒܪܘ ܐܦ ܕܝܠܗ ܒܚܝܠܗ	ܗܠܝܢ . . . .
ܠܐܝܢ ܢܨܚܝܢ: ܗܢܘ ܕܝܢ ܒܡܠܟܘܬܐ	ܫܘܒܚ [ܡ] . . . .
ܒܥܠܡܐ ܘܠܥܠܡ. ܒܥܕܢܐ ܗܢܐ	ܐܬܐ . . . .
ܕܐܦܠܐ ܡܢ ܟܠܗ. ܠܟܠܗ ܡܢ	ܠܗ . . . .
ܒܢܝܢܗܘܢ ܡܫܝܚܐ ܕܗܢܘܢ	. . . .
ܕܐܠܗܐ. ܗܢܘܢ ܕܒܢܝܢ ܘܐܬܬܟܠܘ	
ܒܚܝܠܗ ܕܚܝܠܐ: ܘܐܬ[ܐ]	

*

Fragm. VI', XXXVI', XL'.

. . . . ܘܡܕܝܢܬܐ. ܀ ܠܐ ܡܬܡܚܣܝܢ ܗܘܘ ܡܕܡ.
. . . . ،ܡܕܡܐ. ܘܡܛܠ ܗܕܐ ܕܡܢ ܦܘܠܚܢܐ ܢܚܢܝܢ
. . . . ܒܬܪ ܗܘܘ. ܢܚܬܝܢ ܗܘܘ ܠܗܘ ܠܟܢܘܫܬܐ
. . . . ܬܐ. ܗܘ ܐܝܟ ܚܒܪܝܗܘܢ ܡܗܝܡܢܐ...
. . . . ܡܠܐ... ܘܠܘܬ ܡܫܬܠܡܝܢ ܗܘܘ ܠܗ
. . . . ܠܡܘܬܝܢ ܒܡܘܬܒܬܗܘܢ. ܕܒܡܠܐ ܒܝܬ
. . . . ܢܨܝܚܬܐ. ܕܗܝܡܢܘܬܐ ܕܟܠܗ ܘܕܐܝܡܡܐ.
. . . . ܒܠܐ ܐܝܟ ܕܦܠܚܝܢ ܗܘܘ ܗܢܘܢ ܡܗܝܡܢܐ
. . . . ܦܓܪܐ. ܡܬܩܛܠܝܢ: ܡܢ ܒܢܝܢܫܐ ܕܦܓܪܐ
. . . . ܩܕܝܫܝܗܘܢ ܐܠܗܗܘܢ ܗܘܘ. ܫܦܝܪܝܢ ܗܘܘ
. . . . ܢܝ ܠܗܘܢ ܡܠܐ ܕܢܦܘܩ ܐܝܟ ܒܢܝܐ
. . . . [ܒ]ܫܘܬܐ ܡܗܝܡܢܐ. ܡܢ ܡܫܬܠܛܢ ܗܘܐ ܐܦ
. . . . ܗܢܘܢ ܒܢܝ ܒܡܕܝܢܬܐ ܡܫܝܚܝܬܐ. ܘܡܢ ܒܬܪ
. . . . ܗܕܝܪܘܬܗܘܢ ܕܡܫܬܠܛܢ ܗܘܐ ܡܠܐ ܕܢܦܘܩ.
. . . . ܘ ܠܗܝ: ܡܫܬܠܛܢ ܗܘܐ ܠܗܘܢ ܘܐܦ ܡܠܐ
. . . . ܘܐܦܢܝܢ ܕܗܝܡܢܘܬܐ. ܡܢ ܩܕܡ ܒܬܪܐܝܬ.
. . . . ܒܬܪ ܘܠܘܬ ܡܠܐ ܐܚܪܢܐ ܡܢ ܦܬܐ ܘܐܦܢܝ
. . . . ܘܡܩܒܠܝܢܗܘܢ ܢܫܝܢ ܒܗܢܐ ܘܢܪܐ. ܘܠܘܬ
. . . . ܗܘ. ܢܚܬܝܢ ܡܢ ܒܬܪܟܝܢ. ܡܠܐ ܐܚܪܢܐ ܕܐܦܢܝ.
. . . . [ܬ]ܐ. ܢܣܩܘܢ ܒܚܝܠܐ ܕܐܠܗܐ....
. . . . ܪ ܗܘܐ ܡܫܬܠܡܝܢ ܗܘܘ ܠܗ ܕܝܢ ܠܘܬ.
. . . . ܗܘܐ ܘܐܦ ܗܕܐ ܡܢ ܐܡܪܝܢ. ܕܒܝܘܡܬܐ
. . . . ܐ ܠܗܘܢ ܠܗܘܢ ܕܐܬܦܠܚܘ ܒܗ. ܗܢܘܢ
. . . . ܬܐ ܡܗܘܪܐ ܢܨܝܚܐ ܒܫܡܗ ܒ⟨ܝ⟩ܬܐ.
⟨ܦ⟩ܢ[ܝ]ܢ ܗܘܐ ܦܠܚܘܗܝ ܠܡܫܝܚܐ ܡܢ
ܡܠܐ ܗܕܝܡܝܢ.

*

Fragm. V^a, XXXIX^r, XLI^r.

܀ܘܡܕܝܢ ܟܠܗ ܕܒܗܘܢܬܐ ܗܘ
ܕܩܕܝܫܐ ܘܡܗܝܡܢܐ ܕܢܓܪܢ. ܫܡܥܘ
ܗܘܘ [ܡ̈ܗܝܡܢܐ] . . . .
ܗܕܐ ܕܕܪ̈ܐ. ܒܝܘܡ̈ܬܐ ܘܡܠܟ̈ܝܗܘܢ
ܕܡܬܦܪ̈ܘܗܝ ܡܢܝܢ ܕܐܠܗܐ܀
ܡܫ̈ܡܫܢܐ ܕܝܢ ܗܢܘܢ ܕܣܗܕܬܐ:
ܡܢ ܒܬܪ ܕܐܬܩܪܝܘ ܗܘܘ
ܠܣܗܕܘܬܐ ܚܕܝܢ. ܟܕ ܢܦܩܝܢ ܗܘܘ
ܡܢ ܡܕܝܢܬܐ. ܐܫܬܡܥܘ ܗܘܘ
ܡܢ ܐܢܫܝ ܚܕ̈ܝܐ ܚܒܪ̈ܝܗܘܢ. ܡܛܠ
ܒܢ̈ܝܗ ܡܫܚܐ ܠܐܒܪ̈ܐ. ܕܩܕܝܫܝܢ
ܗܦܟ ܒܗ ܒܡܕܝܢܬܐ ܡܢ ܕܣܗܕܘ
ܕܣܗܕܘ. ܘܡܢ ܢܦܫܗ ܗܘܐ ܠܗܘܢ
ܢܝܚܐ ܬܘܕܝܬܗܘܢ. ܐܬܬܢܝܚܘ ܟܠ
ܟܠ ܕܫܡܥܘ. ܘܕܚܠܘ ܕܐܝܟܢܐ ܠܗܝܡܢܘܬܐ
ܬܪܝܨܬܐ. ܚܕܝܘܬܐ ܣܓܝܐܬܐ
ܡܛܠ ܚܕܝܢ ܕܐܬܝܗ ܗܘܬ
ܠܗܘܢ. ܘܒܟܢܫܐ ܐܟܪܙܘܗ
ܒܪ ܡܢܝܐ. ܒܐܦܝ ܟܢܫܘܬܐ
ܡܢ ܦܠܝ: ܕܡܪܗܛܢ ܐܢܘ܀
ܘܡܛܠ ܡܗܝܡܢܐ ܦܠܐ ܐܢܐ. ܓܒܐ
ܒܪܟܬܗ ܢܗܘܐ ܠܡܗܝܡܢܘܬܐ
..ܘܟܠ ܠܡܗܝܡ̈ܢܬܐ ܬܘܒ ܬܫܒܚܬܐ.
ܬܘܕܝܐ ܘܐܘܡܕܐ ܘܣܓܕܬܐ.
ܕܐܝܟܢܐ ܒܣܘܥܪܢܐ ܕܠܐ ܡܫܠܡܢܐ
ܕܡܢ ܐܠܗܐ ܗܘ ܦܩܝ ܕܡܪܗܛܢܝܬܐ

*

܀[ܚܢܢ] ܘܡܓܙܝܢ [ܒ] . . . .
ܢܩܝ . . . .
. . . .
ܒܗܘܢ ܒܡܩܘܦܐ . . . .
ܘܗܢܘܢ ܐܫܟܚܬ ⟨ܬܘܣܦܬ. ܗܘܐ⟩
ܕܝܢ ܐܦܝ ܕܡܠܐ ܪܚܡܐ ⟨ܡܘܣܪܡܡܐ⟩
ܡܢ ܗܘܝܢ ܗܘܢܝ ܐܝܟ⟨ܗ ܡܢ ܒܟܝܢ⟩
ܕܒܘܠܐ ܐܬܕܒܪ ܗܘ⟨ܐ ܫܟܝܚ ܘܐܕܒܪ⟩
ܒܩܕܝܫܐ ܘܣܩܝܦܐ ܕܚܝ⟨ܕܘܗܝ ܕܐܡܝܢ⟩
ܒܗ ܒܟܠ ܐܝܟ ܗܘܐ ܕ⟨ܢܙܐ ܐܢܐ⟩
ܕܐܫܬܐ ܡܗܝܡܢ ܒܒܪ⟨ܗܘܢ ܩܕܝܫܐ⟩
ܒܢܝܬܐ ܡܛܠ ܠܒܪ⟨ܬܐ ܗܕܐ.⟩
ܐܢܐ ܕܝܢ ܗܘܝܬ ܙܒܢܐ ⟨ܐܢܐ ܕܐܫܟܚ ܠܝ⟩
ܡܪܝܐ ܗܘܬ. ܕܐܫܬܐ ⟨ܚܝ ܢܫܠܡܘܢ⟩
ܗܘܐ. ܐܠܐ ܡܚܝܒܢ ܒ⟨ܡܗܝܡܢܐ ܦܩܝܢ⟩
ܗܘܘ.. ܡܫܡܫܢܐ ⟨ܕܝܢ ܗܢܘܢ⟩ . . . .
ܕܐܝܟܢܐ: ܡܢ ܒܬܪ ܕ[ܠ] . . . .
ܕܡܫܪܘ ܥܠ ܕ . . . .
ܐܢܫܝ ܕܐܡܪ ܡܛܠ . . . .
ܡܢܘ ܡܢ ܙܒܢܐ ܘ⟨ܐܬܒܗ ܗܘܘ ܒܗ⟩
ܒܡܕܝܢܬܐ. ܘܡܢ ܦܘ⟨ܩܕܢ ܗܘܘ⟩
ܐܝܟ ܠܡܗܝ⟨ܡܢܐ⟩ . . . .
ܐܝܟ . . . .
ܘ . . . .

*

Fragm. V', XXXIX^{v}, XLI^{v}. Chap. XVII.

*

⟨ܗܝܡܢܘܬܐ ܕܐܠܗܐ⟩ܒܝ ܡܫܡܫܢܘܬܐ
⟨ܘܕܟܢܫ ܒܪܐ ܗ⟩ܡ[ܐ] ...
. . . .
. . . .
. . . . ܘܕܟܝܢ ܩܕܝܫܐ
. . . . [ܡܢ ܩܕܡ ܩܕܝܫ]ܬܐ.
. . . ⟨ܗܝܡܢ⟩ܘܬܐ ܕܣܒܠ ܡܫܝܚܐ
. . . . [ܢܨ]ܚܢܗ ... ܘܐܣܝܪܘܬܐ
. . . . [ܡ]ܢ ܕܡܫܡܫܢܐ ܗܘܐ
. . . . . ⟨ܕܫܡܥ ܗܘܐ⟩ ܠܫܠܝܚܐ...
. . . . [ܒ]ܬܘܒܝܢܘܬܐ ܗܠܝܢ
. . . . ܕܐܟܪܐ ܒܡܫ̈ܝܢ
. . . . ܗܘܐ ܠܗܘܢ ܒܒܥܬܐ
. . . . ܗܘܝ. ܡܬܕܡܪܝܢ
⟨ܕܟܕ ܡܝܬܐ ܕ⟩ܦܘܠܐ ܐܦܣܩܘܦܐ.
⟨ܗܘ ܕ . . . ܗܘܐ⟩. ܘܒܒܥܘܬܐ ܕܪܘܚ
⟨ܩܘܕܫܐ ܘܒܝܕ⟩ܒܪܐ ܕܡܠܟܘܬܐ.
. . . . ܡܢܗ ܠܐܡܝܢܘܬܐ.
. . . . . ܗܘ ܙܒܢܐ ܣܘܬܪܗܘܢ.
. . . [ܗ]ܘܘ ܡܬܕܡܪܝܢ ܩܕܝܫܐ
⟨ܕܒܬܪܐ ܗܠܝܢ⟩ ܕܐܠܗܐ. ܕܐܝܟ ܗܘܐ
. . . . ܗܘ⟨ܘ⟩ ܐ[ܦ]ܩܝܢ ܡܢ
. . . . [ܪ] . . . . ܐܢܝܢ
. . . . ܠܗܝܢ
. . . . [ܗ]
. . . . ܘܢ.

*

܀ܘܣܒܠܘ ܐܢܝܢ ܒܒܥܬܐ ܘܡܒܥܘ
ܒܐܦܝ̈ܗܘܢ. ܘܒܩܘܡܬܐ ܡܩܝܡܬܐ
ܐܡܪܘ ܗܘܘ ܐܢܝܢ ܕܠܐ ܢܘܕܝܢ ܠܡܫܝܚܐ
. . . .
ܡܛܠ ܒܥܠ ܕܡܬܢܛܪܢܐ. ܡܢ ܕܝܢ
ܗܝܕܝܢ ܒܩܠܐ ܒܦܓܥܘ ܗܘܘ ܐܢܝܢ
ܦܪܝܫ: ܘܡܠܟܘ ܒܠܒܗܘܢ.
ܣܝܦܘ ܗܘܘ ܐܢܝܢ ܠܫܘܩ̈ܐܗ
ܕܡܫܝܚܐ. ܒܡܕܝܢܬܐ ܕܐܝܟ ܢܬܟܠܠ
ܘܐܦܝܢ ܐܢܝܢ ܡܕܒܪܝܢ ܕܒܪܘ
ܕܐܟܝܠ ܣܘܬܪܗܘܢ. ܘܡܢ ܩܕܡ
ܡܕܒܪܝܢ: ܫܪܝܘ ܕܒܡܫܪܝܘܬܐ
ܕܢܫܡܘ ܢܐܡܪ ܠܗܘܢ. ܗܐ
ܦܓܥܢܢ ܘܡܢܢ ܘܐܦ ܒܢܝܢ̈ܝܢ.
ܘܠܐ ܕܢܣܒ ܠܐܠܗܢ ܕܠܐ ܡܒܙܪ
ܒܡܫܝܚܐ: ܘܐܘܕܝܘ ܒܗܢ ܕܒܪ
ܐܠܗܐ ܗܘ ܦܪܘܩܐ ܐܝܟ ܡܠܟܘܬ
ܕܗܘܐ ܒܥܘܪܐ ܐܠܗܘܬܗ ܘܐܦܩܘ
ܢܣܝܒܘܗܝ. ܐܡܗܠ ܕܐܦ ܛܘܒ
ܗܘܘ. ܘܫܒܩܘ ܐܠܐ ܠܟ. ܕܡܢ
ܒܬܪ ܕܗܠܝܢ ܗܘܐ ܚܙܝܢ
ܐܠܗܢ ܒܩܘܪܝ ܕܐܠܗܘܗܝ. ܠܐ
ܥܠܐ ܠܗܘܢ ܕܐܫܬܠܡܢ ܕܦܫ̈ܝܛܐ
ܐܡܪ ܠܗܘܢ. ܘܗܐ ܢܗܝܢ ܡܢܝ ܐܠܗܢ
[ܐܡܘ]ܬܐ. ܕܡܫܝܚܐ ܒܗ ܐܠܗܐ ܗܘ.

*

*

ܕܐܫܬܠܡܬ ܢܘܡܢܐ ܒܣܗܕܘܬܐ
ܘܡܫܠܛܬ. ܡܪܢ ܢܦܫ ܒܓܘܗ
ܕܟܠܗ ܐܬܪܐ. ܘܫܠܡ ܬܟܫܝܬܗ
ܒܪܚܡܝ ܪܒܐ. ܘܦܓܪܗ ܡܢܬܗ
ܕܣܘܕܢܘܬܐ ܕܒܟܠܗ. ܘܦܪܘܩܢ
ܘܬܫܒܘܚܬܐ ܪܘܚܐ ܗܠܝܢ ܕܒܟܝ
ܒܗܝܡܢܘܬܝ ܘܒܟܒܝܫܘܬܝ. ܘܢܫܐ
ܠܟܝ ܗܠܝܢ ܕܢܗܘܐ ܠܝ. ܘܦܟܠܐ
ܦܘܝܣ ܐܣܟܡܐ ܕܦܠܓܐ܀
ܘܡܢ ܗܟܢ ܐܡܪ. ܠܗܘܢ ܢܫܡܥ
ܢܩܒܘ ܘܡܢ ܚܘܝܢ ܘܩܫܝܢ ܠܡܗܝܡܢܐ
ܐܡܪ. ܦܠܓܐ ܠܥܡܡܐ ܐܢܫ
⟨ܢ⟩ܟܢܫܐ. ܒܪܝܟ ܡܪܢ ܡܣܒܠܢܘܬܗ܆
. . . .

(three lines missing)

⟨ܡܛ⟩[ܠ]. ܡܣܝܒܘ ܒܥܡܠܐ
ܘܥܠܝܗ ܒܪܝܫܗ. ܘܗܘܝܐ ܐܬܡܠܐ.
ܒܣܗܕܘܬܐ ܛܒܬܐ ܕܝܠܟ
ܡܫܝܚܐ. ܘܐܬܢܨܚ ܥܡ ܐܢ̈ܫܐ
ܒܢܘܚ ܘܒܥܒܕܐ. ܒܗܘܡܠ ܗܘܐ
ܕܝܢ ܒܥܠܡܐ. ܒܗܘܡ ܒܥܡܪܝ
ܘܫܡܥܐ ܒܗ ܒܠܥܕܝ ܐܚܪܝ
..ܒܗܘܡܐ ܕܝܢ ܕܒܬܪܗ ܕܐܠܗܐ
ܠܗܝ ܒܥܡܠܐ܀ ܒܒܝܬܠܚܡܗ
ܡܗܝܡܢܐ ܒܪ ܐܦܘܗ. ܚܕ ܡܢ
ܐܢܫ ܕܐܬܚܙܝ ܡܢ ܟܠܗ.

*

Fragm. VII[r], VIII[r].

÷ܕܐܫܬܠܡܘ ܠܗ ܟܠܗ ܣܗܕܘܬܗܘܢ
ܕܢܨܚܐ ܗܠܝܢ. ܡܪܢ ܗܘܐ ܒܥܘܠܐ
ܣܘܟܪܢܝ. ܒܟܠܗܘܢ ܐܠܝܢ ܕܐܫܬܥܝܘ
ܒܝܘܡܝ. ܘܒܟܠܝܗ ܕܐܦܝܢ ܡܢܗ.
ܡܛܠ ܕܐܦܘ ܐܚܘܗܝ. ܒܥܕܢܐ ܗܘܐ ܡܢ
ܩܢܘܐ ܚܝܠܐ. ܘܒܠܒ ܕܣܥܪ ܐܠܗܘܗܝ
ܗܘܐ. ܗܢܝܢ. ܡܢ ܒܬܪ ܕܝܢ ܒܥܘܕܪܢܗ
ܕܡܪܢ ܕܐܫܬܘܗ. ܚܠܝ ܐܒܗܕܝܢܘܗܝ.
ܒܟܝܐ ܗܘ ܕܩܕܝܫܬܐ ܡܪܝܐ. ܕܐܝܟ
ܒܗ ܒܚܪܝܢܘܗ ܕܢܒܥܝ ܒܥܘܠ ܦܐܠ.
ܟܕ ܐܝܟܢ ܗܘܝܢ ܒܕܘܟܐ ܗܝ. ܒܗ
ܒܥܘܠ ܫܟܐ ܢܫܪܐ ܗܘܐ ܘܦܢܝܐ ܐܝܟܢܐ.
ܕܐܠܗ̄ܐ ܗܘܐ ܘܐܦ ܐܝܟܢܐ ܕܢܝܬ ܩܕܡܝܐ
. . . . [ܐܦܟܘ]

(three lines missing)

ܗܘ ܦܢܝܐ ܬܫܒܘܚܬܐ [ܠ]ܐܝܫ ܡܢ ܕܝܠܗ.
..ܗܘ ܗܘܝܠ ܛܒܝܐ ܗܘܐ ܒܒܝܬܠܚܡ.
ܡܛܠ ܕܡܗܝܡܢܐ ܐܠܗ̄ܐ ܗܘܐ. ܐܡܪ ܗܘܐ
ܠܐܢܫ ܡܢ ܩܢܘܐ ܕܡܪܟܒܬܗ ܕܢܣܝܘܢ
ܗܘܐ ܬܫܒܘܚܬܐ. ܕܢܫܬܘܕ ܘܠܬܢܝܢܐ
ܗܘܝܢ ܩܠܝܕܘܗܝ ܕܒܬܪ ܚܙܐ ܗܢܘܢ
ܕܐܦܛܝܘ. ܘܕܠܡܒܪ ܗܘܝܢ. ܘܗܝܢܘܢ
ܩܢܘܐ. ܡܛܠ ܕܕܚܝܘ ܗܘܘ. ܡܢܗ
ܬܫܒܘܚܬܐ. ܠܐ ܐܦܪܝܫܘ ܗܘܘ ܘܠܐܦܪܫܘ
ܒܗ ܡܕܡ: ܡܛܠ ܗܕܐ. ܗܢܝܢ ܗܘ
ܛܒܐ ܒܒܝܬܠܚܡ ܒܢܬ[ܚ]ܐ ܕܛܝܒܐ

*

Fragm. VII^v, VIII^v.

ܒܠܬܟܐ

܀ܕܡܫܝܚܘܬܗ ܐܬܟܬܒ ܗܘܐ ܘܦܩܕ
ܘܐܦܩܗ ܗܘܪܡܝܣܕܣ ܕܢܦܩܘܢ ܐܦܣܝ
ܕܢܐܙܠ ܗܘܐ ܘܢܒܥܐ ܘܢܫܟܚܗ ܗܘܐ
ܐܢܘܢ܀ ܘܡܫܝܚܐ ܦܩܕ ܗܘܐ ܡܪܢ
ܒܢܦܫܗ ܕܠܗ ܕܢܬܐܠܐ. ܘܡܢ ܠܐ
ܐܬܝܕܥ ܠܗ ܒܡܕܡ ܐܘ ܐܬܚܙܝ
ܠܗ ܒܚܕܝܬܗ ܛܒܝܐ. ܐܡܪ ܠܗ.
ܡܛܠ ܐܦܢ ܐܢܫ. ܠܐ ܫܦܝܪ
ܘܡܠܟ ܐܢܘܢ. ܘܢܦܩ ܗܘܐ ܒܚܕܝܬܗ
ܒܡܝܬܘܬܐ ܕܡܠܬܐ ܡܢ ܠܘܬܗ. ܡܢ
ܡܕܝܢܐ ܗܘܐ ܡܢܗ ܦܘܩܕܢܐ ܕܐܢܫ
ܗܘܐ.. ܡܢ ܕܐܬܒܪ ܗܘܐ ܕܝܢ ܡܢ
ܠܘܬܗ ܡܠܟܐ ܛܘܪܐ. ܬܘܒ ܦܩܕܘܗܝ
ܗܘܐ ܗܘ ܗܘܪܡܝܣܕܣ ܘܐܡܪ ܠܗ.
ܡܛܠ . . . .

(two lines missing)

[ܠܐ] ܘܡܠܟ ܐܢܘܢ.. ܘܗܘ ܛܒܝܐ
ܒܚܕܝܬܗ: ܛܢܢ ܗܘܐ ܠܗ ܒܟܪܐ
ܐܬܒܥܝ. ܡܢ ܒܢܝ ܡܪܒܝܬܗ ܘܡܢ
ܬܫܡܫܬܗ. ܘܒܟܠܗܝܢ ܕܒܪ ܗܘܐ ܐܢܘܢ
ܘܐܬܒܗ. ܘܢܦܩ ܢܦܫܐ. ܘܡܢܝܢ ܗܘܐ
ܡܠܘܢ ܩܛܝܠܘܢ ܕܚܒܝܒܘܗܝ
ܕܐܠܗܐ. ܡܫܟܪܐ ܢܨܝܚܐ. ܘܡܢܗܘ
ܐܢܘܢ. ܘܟܡܐ ܗܘܐ ܗܘ ܒܚܕܝܬܗ
ܒܝܘܡܐ ܚܕ ܡܢ ܕܩܛܠܐ. ܕܡܢܝܚܘܢ
ܐܬܐ ܢܦܠܬܐ. ܕܬܘܒ ܡܢܝܚܐ ܡܢ
ܡܠܘܢ.. ܐܦܠܚ ܗܘܐ ܠܗ ܕܝܢ ܗܘ
ܒܚܕܝܬܗ ܘܐܢܫ ܕܒܝܬܗ. ܡܢ

*

܀ܐܫܬܟܚܘ ܠܗ ܒܟܬܒܗܘܢ ܕܛܘܒܢܐ.
ܘܐܦ ܫܡܗܐ ܐܢܫܝ ܕܐܬܒܗܘܢ ܡܢ
ܐܬܪܐ ܡܠܟܐ. ܕܡܢܗܘܢ ܕܢܨܚܘ
ܕܐܬܒܗܘܢ ܗܠܝܢ ܫܡܗܐ ܕܒܢܝ
ܚܐܪܐ ܢܨܚܘ ܕܐܬܦܪܘ ܒܚܝܘܗܝ.
ܚܢܢܐ. ܚܘܡܝܐ. ܘܒܘܪܟ. ܐܒܡܝ.
ܘܐܕ. ܘܥܒܪ. ܘܚܢܢܐ. ܐܚܘܗܝ. ܐܒܠܒܠ.
ܒܪ ܐܚܘܗܝ. ܘܥܒܝܕ. ܘܒܪܢܠܠܗ.
ܘܙܒ ܗܘ ܕܐܠܗܐ ܗܘܐ ܒܠܒܗ ܕܢܦܠ
ܘܐܪܕܘܦܐ. ܘܡܢ ܒܠܘܡ ܗܘܐ ܡܢܝܚܘܬܐ
ܡܢܝܚܐ. ܘܐܦܠܚܘܗܝ ܘܐܦ ܒܝܬܠ
ܕܡܢܝܚܘܬܐ ܕܢܦܠ ܡܢܝ. ܘܒܡܢܝ
ܥܒܪ. ܘܒܪܝܒ. ܘܛܒܪܝ. ܘܒܡܢܝ ܠܗ
ܘܡܠܟ[ܝ] ܘܫܒ . . . .
. . . .

(two lines missing)

. . . .
ܘܐܒܘ ܒܫܪ. ܘܒܪ ܚܘܪܢܐ. ܘܢܒܡܝ.
ܘܫܒܝ. ܘܚܢܢܐ. ܘܒܘܦ. ܘܫܪܒܝܫ.
ܘܡܒܘܚܐ. ܘܐܚܝܕ. ܘܒܝܐ. ܘܐܒܝܫ.
ܘܒܫܪ. ܘܒܒܝ ܚܘܦܪ. ܘܐܒܝܫ.
ܘܡܒܘܚܐ. ܘܡܒܒܝ. ܘܕܘܗܘܠ ܒܪܗ.
ܘܕܚܒ. ܘܗܘܦܒܡ. ܘܡܒܚܡ.
ܘܕܘܗܘܠ ܒܪܗ. ܘܒܒܝܠܗ. ܘܫܠܡܐ.
ܘܐܫܝ ܒܪ ܚܠܗ. ܘܒܠܚܘܒ. ܘܦܒܡܝ.
ܘܒܡܪ. ܘܕܘܗܘܠ ܐܚܘ. ܘܒܪܘܒ.
ܘܫܐܪ. ܘܒܒܝܠܗ. ܘܫܡܒܪܗ.
ܘܦܘܪܚ. ܘܒܒܝ. ܘܢܒܡܝ. ܘܦܦ.

*

ܕܣܗ̈ܕܐ ܗܠܝܢ

ܘܡܠܟܘܬ ܐܚܬܗ̇ . ܘܐܣܬܝܪ . ܘܝܘܣܦ .
ܘܚܘܣܡܬ ܐܚܬܗ̇ . ܘܥܒܕܐܠܗܐ .
ܘܗܘܒܐ ܒܪܗ . ܘܙܒܕܝ . ܘܥܒܕܝ .
ܘܥܢܝ . ܘܢܥܡܬܪܘ . ܘܐܪܩܡ . ܘܗܘܒ .
ܘܐܗܪܘܢ . ܘܡܢܝ . ܐܚܬܗ̇ . ܘܢܥܡܝ .
ܘܚܝܐ . ܘܢܥܡܝ . ܘܥܙܝܙ . ܘܥܒܕܝܠܗ .
ܘܥܒܕܠܗ . ܘܙܒܝܕ . ܘܢܥܡܝ .
ܘܥܒܪ ܐܢܬܐ . ܘܚܪܬܐ . ܘܐܠܝܡ .
ܘܥܡܪ ܐܢܬܐ . ܘܢܘܦ . ܘܥܕܡ .
ܘܐܪܦܕ ܒܢܘܗܝ . ܘܢܥܡܝ ܒܪ
ܫܗܘܡ . ܒܪܬ ܐܪܡܠܐ . ܘܐܪܘܦ .
ܘܐܒܪܦ . ܘܫܒܝܡܬ . ܘܡܢܣ .
ܐܚܬܗ̇ . ܘܚܪܬ . ܘܢܥܡܝ ܐܢܬܐ . ܘܓܡܪ .
ܘܚܒܝܒ . ܘܒܐܡܪ ܐܚܘܗܝ .
ܘܙܘܝ . ܘܥܒܕܠܗ . ܘܚܪܬ . ܘܟܥܒ .
ܘܚܪܬ ܐܢܬܐ . ܘܢܥܡܝ . ܘܥܒܕܠܗ .
ܘܒ[ܪ]ܗ ܛܠܝܐ ܥܒܕܐ ܕܛܒܝܗ
ܒܠܐ ܡܠܦܗ ܘܐܬܩܛܠ . ܘܢܥܡܝ .
ܘܐܫܦܪ ܒܪܗ . ܗ̇ܘ ܕܐܡܪ ܠܗ
ܡܠܟܐ . ܕܡܫܦܪ ܘܐܢܐ ܢܟܦ ܐܢܐ ܠܟܝ
ܒܪܐ ܕܝܠܟܝ ܘܠܐ ܬܕܚܠ . ܐܠܐ ܐܬܩܛܠ .
ܒܫܘܒܚܐ ܛܒܐ . ܘܐܫܦܪ .
ܘܥܡܪ . ܘܒܫܪ ܒܪܗ . ܘܥܒܕܝܠܗ .
ܘܐܣܡܡ . ܘܐܕܝܠ . ܘܡܣܘܡܝ .
ܘܐܒܪܗܡ . ܘܗܘܢ . ܘܡܟܝܪܒ .
ܘܡܚܘܫ . ܘܙܘܗܠܗ . ܘܒܫܪ ܒܪܗ .
ܘܥܒܕܠܗ . ܘܦܚܘܫ . ܒܪܗ .
ܘܐܡܠܟ . ܘܡܚܘܫ . ܘܙܘܗܠܗ . ܘܟܪܐ .
ܘܥܡܪ ܐܚܬܗ̇ . ܘܗܘܦܝܡ . ܘܢܡܪܗ .
ܘܐܘܣ . ܘܡܥܒܝ . ܘܐܦܫܠ . ܘܟܠܐ .
. . . [ܐ ܘܡܫܪܘܬ ܘܥܙܝܙ ܘܚܝܐ]

*

Fragm. IXr.

. ܘܡܠܝܟ . ܘܟܥܒ . ܘܚܒܠܐ . ܘܡܗܘܦ .
ܘܐܦܪܝܡ . ܘܢܥܡܝ . ܘܟܥܒ . ܘܚܪܬ . ܘܗܘ[ܢ]
ܘܚܪܡ . ܘܐܣܦܪ . ܘܐܪܘܦ . ܘܬܡܝܢ .
ܘܡܢܣ . ܘܚܘܒܝܒ . ܘܐܠ..ܬ . ܘܟܥܒ .
ܘܙܘܝ . ܘܥܙܝܙ . ܘ[ܡ...] . ܘܟܠܝܠ .
ܘܬܡܝܡ . ܘܫܠܡܬܐ . ܘܡܟܘܢܗ . ‹ܘ› ..ܝܡ .
ܘܟܫܪ . ܘܟܪܝܒ . ܘܙܘܐܒ . ܘܡܟܘ[ܢܗ] .
ܘܐܘܠܝܠ . ܘܬܒܠܒܠ . ܘܡܪܒ . ܘܡܟܫܪ ‹ܕܝ .›
ܘܡܪܬܕ . ܘܙܒ . ܘܕܢܝ . ܘܕܘܗܠܝ . ܘܫܟܝ .
ܘܒܪܝܒ . ܘܡܠܟܝ . ܘܥܒܪ . ܘܫܠܡܬܐ .
ܘܚܪܬܐ . ܘܚܢܝܢܐ . ܘܚܛܝܐ . ܗܠܝܢ ܫܩܝܪܐ
ܕܐܠܝܢ ܕܐܬܥܣܩܘ ܠܡܬܒܪܘ ܡܢ ܐܠܝܢ
ܒܢܝ ܚܐܪ̈ܐ ܕܐܬܡܟܟܘ . ܕܦܢܘܢ ܐܢܫܐ
ܕܡܒܪܘ ܐܢܘܢ ܠܫܠܝܚܐ ܠܟܝ ܒܟܝܢܗܘܢ .
ܘܠܘ ܡܢ ܟܠܐ ܕܒܢܝ ܗܘܐ ܠܝܠܐ ܦܛܘܠܐ
ܘܐܬܬܝܗܘܗ̇ . ܕܐܡܪ ܗܘܐ ܡܪܝܐ ܘܢܦܠ
ܐܝܟ ܕܟܠܐ ܒܡܪܝܡܐ ܕܫܝܢܝ . ܘܟܒܝ
ܡܠܠ ܕܒܠܐ . ܘܐܦ ܗܘܝܐ ܠܘܬ ܡܠܟܘܬܐ
ܡܫܠܢܝ ܗܘܐ . ܘܡܬܦܢܝܐ ܗܘܐ ܦܘܫܒܗ .
ܒܡܫܒܚܝ ܒܠܐ ܒܒܝ̈ܬܐ ܕܐܠܗܐ ܡܪܢܫܛܝܐ
ܕܠܡܐ . ܕܠܐ ܬܬܚܒܠ . ܡܢ ܒܠܐ ܥܢܝܢ
ܕܐܬܦܛܒܗ ܗܘܘ ܒܢܝ ܚܐܪ̈ܐ ܦܘܢܝ ܕܡܢ
ܫܩܝܪܘܗܝ ܡܛܠ ܐܡܠܟ ܡܢ ܒܒܠܐ .
ܐܝܟ ܕܐܬܒܪܘ ܐܢܫܝܢ ܡܪܘܚܩܐ . ܐܝܟܢ
ܕܡܫܠܡܢܘܬܐ ܗܕܐ ܐܫܠܡܘ ܒܟ...
ܠܘܬ ܒܪܗ ܒܢܘܡܐ ܕܬܪ̈ܝܢ ܒܫܒܐ .
ܦܪܐ ܗܘܐ ܒܥܝܢ ܡܢ ܩܕܡ ܝܘܒܠܗ
ܕܫܒܘ ܗܘܐ ܕܝܘܡܝ . ܕܐܝܠܗ̄ܘ ܗܘܐ
. . . . ܒܗܘܕܐ ܒܡ

Fragm. IXᵛ.

܀ܐܝܟܐ. ܚܙܝܢ ܗܘܐ ܗܘ ܣܗܕܘܬܗ
ܘܫܪܝ ܡܢ ܩܘܪܒܐ ܥܠ ܢܓܪܢ.
ܘܢܐܬܘܢ ܘܢܚܪܒܘܢ ܠܡܕܝܢܬܐ
ܘܠܥܡܡܐ ܕܒܗ̇. ܡܛܠ ܕܐܬܐ ܗܘܐ
ܠܠܒܗ ܗܘ ܢܨܚܐ ܣܗܕܘܬܗ
..ܠܗ ܗܘܝܐ ܠܚܘܣܝܐ ܗܘܐ ܫܪܝܘ
ܗܘ ܪܘܚܐ ܣܗܕܘܬܗ. ܘܐܡܪ ܠܗ.
ܙܠ ܟܘܠܐ ܠܢܓܪܢ. ܘܫܕܪ ܠܥܒܕܘܗܝ
ܕܗܢܘܢ ܡܪܘܕܐ ܕܐܬܦܠܓܘ
ܒܡܪܘܡܬܐ. ܘܐܬܚܙܝ ܐܢܫܝ ܕܢܫܝܗ̇
ܒܥܘܠܐ. ܒܪܗ ܕܡܪܝܡ. ܗܘ
ܕܦܪܩ ܠܗ ܡܢ ܫܘܠܛܢܐ ܡܘܬܐ.
ܘܐܝܠܝܢ ܕܡܢܝܢ ܢܗܘܘܢ ܠܥܠܡ
ܣܗܕܐ ܘܟܢܝܫܝܢ. ܘܐܝܠܝܢ ܕܠܐ ܡܢܝܢ
ܢܗܘܘܢ ܟܠܗ ܟܠܗ ܐܝܟ ܟܘܟܒܝܢ

Chap. XX.

ܠܫܡܥܬܐ ܕܫܘܪܝܐ ܥܠ
ܡܘܕܥܢܘܬܗܘܢ ܠܥܡܗܘܢ. ܘܐܬܐ
ܘܥܠ ܫܘܪܐܬܐ ܕܟܠܗܘܢ
ܕܡܕܝܢܬܐ. ܕܬܥܠ ܒܢܝ ܣܗܕܐ ܕܢܓܪܢ
ܡܢܝܢܬܐ: ܘܡܕܒܪܢܘܬܐ ܗܕܐ
ܠܥܡܗܘܢ. ܘܥܡ ܟܠ ܗܘܐ ܗܘ
ܟܘܠ ܕܗܘܐ ܠܗ ܠܢܓܪܢ ܡܕܝܢܬܐ:
ܦܩܕ ܗܘܐ ܠܐܝܠܝܢ ܕܥܡܗ. ܘܟܢܫܘ
ܗܘܘ ܘܐܝܬܝܘ ܟܠ ܐܝܠܝܢ ܕܐܫܬܟܚܘ.
ܡܢ ܒܢܝ ܩܪܝܬܐ ܡܘܬܒܝܬܐ ܕܢܓܪܢ.
ܐܝܟ ܡܐܐ ܘܫܒܥܝܢ ܘܫܒܥܐ.
ܘܐܝܬܝܘ ܗܘܘ ܠܥܡܗܘܢ ܐܘ ܩܫܝܫܐ
ܢܕ[ܩܕ]ܐ ܫܒܥܐ ܕܡܬܩܪܝܢ ܗܘܘ.
ܘܐܝܬ ܗ[ܘ]ܐ ܒ]〈ܢܝܗܘܢ〉 [ܐܦ] 〈ܗܘܗܘܢ〉

܀ܒܪܬ ܐܢܫܐ. ܐܝܬܝܬ ܗܟܢܐ
ܕܠܒܪ ܗܘܬ ܠܒܪ ܡܢ
ܡܠܘܢ ܢܦܠ ܕܐܡܝ. ܘܥܡ ܢܦܠܗ
ܗܘܐ ܗܘ ܕܥܠ ܠܗ ܠܒܝܬܗܘܢ.
ܫܓܝ ܗܘܐ ܠܗ ܠܥܡܗܘܢ
ܟܠܗ ܐܦ ܡܫܬܠܛܐ ܘܐܡܪ.
ܕܗܐ ܒܝܕܗ ܢܦܠ ܥܠ ܕܐܝܫܘܥ.
ܡܢ ܒܢܝ ܚܐܪܐ ܡܬܡܗܝܢܬܐ
ܕܢܓܪܢ. ܘܐܝܬ ܠܥܡܗܘܢ ܘܐܦ
ܐܘܗܘܢ ܒܪܬ ܐܢܫܐ. ܐܠܐ ܥܠ ܕܙܒܢ
ܐܝܬ ܫܠܘܢ ܠܢ ܡܫܬܠܛܝܢ
ܘܟܠܢ ܐܠܐ. ܗܘ ܕܝܢ ܪܘܡܐ ܫܓܝ
ܠܗ. ܕܠܒܝܬܗܘܢ ܒܪܬ ܐܢܫܐ
ܫܪܝܗ ܡܢܝܐ ܕܐܬܙܠ ܠܒܠܬܗ.
ܟܕ ܡܬܢܝܚܐ ܐܢܐ ܡܫܬܠܛܢܐ.
ܕܡܢܐ ܦܐ ܠܡܫܒܪ ܠܟܠܬܗ
ܒܫܡܫܘܬܐ.. ܠܫܪܝܐ ܕܝܢ
ܕܢܦܠ. ܠܟܠ ܐܢܫ ܐܝܟ ܕܐܬܬܨܝܕ
ܟܟܒܝܗܘܢ. ܘܐܝܠܝܢ ܕܡܢܝܢ ܒܥܘܠܐ
ܡܫܝܚܐ ܢܗܘܘܢ ܣܗܕܐ ܘܐܦܝܢ.
ܘܐܝܠܝܢ ܕܠܐ ܡܢܝܢ ܢܬ[ܝܠܘܢ]
ܠܟܠܗܘܢ ܐܝܟ ܕܠܟܠ ܟܟܒܝܗܘܢ.
ܦܪܘܫ ܕܝܢ ܐܝܠܝܢ ܕܠܐ ܡܢܝܢ ܡܢ
ܐܝܠܝܢ ܕܡܢܝܢ ܘܐܘܕܥܢܢ
ܡܫܬܠܛܝܢ.. ܘܗܘܐ ܕܥܡ
ܟܘܠܐ. ܟܕ ܦܩܕܐ ܗܘܐ ܡܓܠ
ܗܘܐ. ܡܫܝܚܐ ܓܒܪܐ ܗܘܐ ܠܒܪܘܗܝ
. . . .

Fragm. X[r].

❖ ܫܪܒܐ ܕܢܩܐ ܩܝܡ ܗܘܐ ܘܐܬܒܚܢ
ܒܝܬܐ ܕܢܝܚ ܡܢ ܬܘܪܒܠܐ ܕܐܬܒܗܪܘ.
ܘܟܠ ܗܘܐ ܒܟܠܗܘܢ ܗܘ ܕܢܚܝ
ܚܘܠܐ. ܘܩܡ ܗܘܐ ܘܡܒܠܠ
ܒܡܠܘܗܝ ܘܐܡܪ ܒܗܘܢ: ܗܟܐ
ܡܢܐ ܦܫ ܠܐܢܫܝܢ ܫܒܒܝܢ: ܗܠܝܢ
ܕܡܢܗ ܒܪܚܡܐ ܗܘܐ ܦܪܘܩܐ.
ܘܠܐ ܐܫܬܡܥܘ ܠܫܒܒܐ ܘܒܢܝܗ
ܒܗ ܕܚܝܠܐ ܘܒܝܫܐ. ܕܗܐ ܡܛܠ
ܕܠܐ ܐܬܬܣܝܡܘ ܡܢܗ ܒܫܡܝܐ.
ܕܠܐ ܒܡܪܒܐ ܐܝܟ ܒܢܝܐ. ܠܐ ܡܕܝܢ
ܘܐܦ ܐܢܫܝܢ ܠܥܒܕܝܢ ܒܦܩܘܕܝܬܗܘܢ
ܕܗܠܝܢ. ܕܕܒܪܐ ܘܐܦ ܐܢܫܝܢ ܐܝܟ
ܕܐܒܕܘ ܗܠܝܢ ܠܐܚܪܢ ܡܫܠܡܢܘܬܐ.
ܐܠܐ ܗܟܢܐ ܐܝܟ ܬܫܡܫܬܐ ܦܪܝܫܐ
ܚܬܝܬܐ. ܘܢܒܪܝܢ ܒܗܝܢ ܚܝܠܐ. ܘܐܦܩܝܢ
ܒܡܘܬܐ ܗܘ ܕܢܒܝ ܒܗܘܢ ܒܪܢܫܐ.
ܒܫܠܝܛܘܬܗܘܢ ܘܡܫܘܬܦ ܒܫܘܒܚܐ
ܒܪ ܡܪܝܐ ܗܘ ܕܐܡܪܝܢ ܐܢܫܝܢ
ܕܡܫܝܚܐ ܗܘ. ܡܛܠ ܕܒܪܢܫܐ ܗܘ
ܡܘܬܐ ܐܝܟ ܡܟܝܟ. ܘܩܒܠ ܠܐ
ܡܟܝܠ ܒܗܝܢ. ܐܝܟܐ ܕܐܦܠܐ ܠܗܘܢ
ܒܚܕܚܕܝܢ ܐܝܕܝܐ. ܘܪܘܡܝܢ
ܒܪܚܡܘܗܝ. ܘܗܘܩܝܢ ܒܗܝܢ ܡܘܕܥܬܐ
ܘܬܒܝܢ ܘܠܐ ܠܡܗܡܝܢ. ܘܙܟܝܢ ܒܚܝܠܐ
ܠܒܥܠܕܒܒܐ. ܘܕܗܘܘ ܠܗܝܢ ܒܟܠܐ
[ܡܢ ܒܬܪ] ܚܠܦܐ ܠܐ ܣܦܩܝܢ ܠܗܝܢ..

❖ ܡܣܒܪܐ ܘܐܡܪܝܢ ܒܗ ܡܠܘܗܝ.
ܕܢܦܫ ܒܗ ܕܢܩܘܦ ܒܡܪܢ
ܘܐܠܗܝܢ ܢܩܘܫ ܡܫܝܚܐ. ܡܛܠ
ܕܐܠܗܐ ܗܘ ܘܡܟܬܒܐ ܕܟܠ. ܘܗܘ
ܦܪܩ ܡܢ ܡܘܬܐ ܗܘ ܕܒܥܠܡ.
ܘܡܚܝܢܐ ܢܦܫ ܒܗ ܕܢܚܘܐ.
ܐܘ ܕܢܦܩܘܢܗܘܢ. ܡܛܠ ܕܒܗ
ܟܠܝ ܒܗ ܦܘܪܩܢܐ ܡܢ ܟܠ ܛܥܝܘܬܐ.
ܐܠܐ ܦܝܣܝܢ ܒܫܠܡܝܢ ܘܒܪ.
ܘܒܟܠ ܕܫܠܡܝܢ ܒܗܘܢ. ܡܩܪܒܐ
ܙܟܝܢ ܡܢܗܘܢ. ܘܡܙܕܒܢܝܢ ܕܐܝܟ
ܕܡܢܗ ܒܚܟܡܬܐ ܢܚܬܘܢ ܕܢܩܘܡ
ܘܐܦ ܚܝܝ ܚܠܦ ܡܫܝܚܐ ܐܠܗܐ...
ܗܘ ܕܝܢ ܕܢܚܝ ܙܟܘܬܐ. ܡܢ ܒܪܐ
ܗܘܐ ܕܡܚܘܐ ܐܢܫܝܢ ܒܚܘܒܗܘܢ
ܘܡܛܝ ܗܢܝܢ ܗܟܢ. ܠܐ ܫܒܩ
ܗܘܐ ܠܗ ܡܣܩܢ ܒܪܘܚܐ ܕܐܝܟ
ܗܢܐ: ܐܠܐ ܒܡܕܘܬܐ ܕܝܢ ܢܚܠܐ
ܕܡܠܐ ܕܡܦܝܢ ܢܦܩ ܒܟܠ ܦܘܡܐ ܕܦܢܐ
ܕܒܫܠܐ ܠܡܫܒܚܘܬܐ. ܕܢܦܫܝ ܢܦܠܐ
ܠܐܢܫܝܢ ܕܢܩܦܝܢ. ܡܛܠ ܗܘܐ ܘܐܦ
ܗܘ ܒܟܠ ܠܐܬܪܐ ܕܕܪܐ ܡܢ ܠܒܪ.
ܘܡܝܐ ܕܚܝܐ ܡܪܝܡܐ. ܘܩܡ
ܗܘܐ ܕܚܝܐ ܚܝܐ ܢܩܦܝ ܒܫܡܝܐ.
ܗܠܝܢ ܒܬܪ ܚܕܐ. ܘܢܬܡܪܚ
ܡܢܡܘܢ. ܘܗܘܐ ܐܝܟ ܕܩܡ..
ܘܡܢ ܟܠ ܚܕܐ ܘܚܕܐ ܡܢܗܘܢ
. . . .

Fragm. Xv.

܀ܠܘܬ ܕܠܐ ܡܬܚܫܘܬܐ ܠܐܟܘ ܗܘܐ
ܠܗܘܢ ܕܠܥܡܡܐ. ܗܠܝܢ ܕܝܢ ܡܗܝܡܢܘܬܐ.
ܠܐ ܗܘܐ ܒܠܚܘܕ ܠܐ ܥܡܡܐ ܗܘܘ.
ܐܠܐ ܐܦ ܒܥܘܕܪܢܗ ܕܡܫܝܚܐ ܐܠܗܐ
ܕܒܗܘܢ. ܡܟܝܠ ܚܕܐ ܡܢܗܘܢ
ܒܦܩܪܐ ܗܘܬ ܠܗ. ܡܢ ܣܠܡܬܐ
ܡܦܝܣܐ ܗܘܬ ܦܬܓܡܐ ܣܓܝ
ܫܦܝܪܐ. ܘܡܘܕܝܐ ܗܘܬ ܕܡܫܝܚܐ
ܐܠܗܐ ܗܘ. ܘܦܩܪܐ ܗܘܬ ܒܗ
ܘܒܦܠܚܘܗ. ܘܒܟܠ ܕܦܠܚܝܢ ܠܗܘܢ
..ܡܢ ܕܝܢ ܗܘ ܕܐܡܪ ܠܡܠܐ ܒܪܐ.
ܕܠܒܝܫ ܦܓܪܐ ܘܡܫܘܕܪܐ ܠܐ
ܐܡܚܣ. ܘܐܦܠܐ ܒܚܕܐ ܡܢܗܘܢ.
ܘܠܐ ܗܘܬ ܒܠܚܘܕ. ܐܠܐ ܐܦ ܕܥܡܐ
ܒܦܠܚܘܗ ܘܒܗ. ܘܒܟܠ ܕܦܠܚܝܢ
ܠܗܘܢ. ܫܡܥܬ ܗܘܐ ܡܢܝܐ ܒܬܫܡܫܬܐ
ܡܘܪܝܣܘܣ ܦܠܚܗ ܘܐܡܪ. ܒܚܝܠܐ
ܕܡܢܗܝܢ ܘܐܦܠܐ ܚܕܐ ܐܫܬܟܚܬ
ܕܦܩܪܐ ܒܡܫܝܚܐ. ܐܠܐ ܐܦ ܗܟܢ
ܡܢ ܒܢܝܢܗܘܢ ܡܢܗܘܢ ܚܡܫܬܐ
ܒܪܒܥܐ ܦܪܘܩܐ. ܘܐܡܪܝܢ ܕܡܫܝܚܐ
ܐܠܗܐ ܗܘ ܒܟܘܪܐ ܒܪܗ ܕܐܢܫܘܬܐ.
ܘܥܡܐ ܒܗ ܘܒܟܠ ܕܦܠܚܝܢ ܠܗ.
ܐܠܐ ܡܠܟܐ ܕܡܠܟܐ ܐܢܬ ܡܫܬܠܛܢ
ܥܠܘܗܝ ܒܝ. ܕܐܦ ܐܢܐ ܐܡܪܬ..
ܗܘ ܕܝܢ ܡܣܪܘܩ ܡܠܟܐ ܥܠܝܗ
ܗܘܐ ܠܗ. ܘܡܟܝܠ ܕܡܢ ܕܡܩܠ
ܐܠܗܘܢ ܒܪܒܥܐ ܦܪܘܩܐ ܕܐܝܟ
ܗܠ ܩܕܡ: ܐܝܟ ܒܟܬܒܗܘܢ.

܀ܢܩܦܝܢ ܗܘܘ ܡܢܗܘܢ ܕܐܦ
ܗܢܝܢ ܒܪܗ ܒܪܗ ܠܥܡܠܐ ܐܝܟ
ܒܢܝܗܘܢ.. ܘܡܫܝܚܐ ܦܩܕ ܗܘܐ
ܗܘ ܒܥܠܐ ܕܐܡܪ. ܕܒܗܘܢ ܢܦܫܝ
ܗܠܝܢ ܐܝܟ ܕܦܩܕ ܦܠܚܘܗ ܦܘܠܚܢܐ.
ܘܐܢܝܕ ܒܢܝܢ ܒܢܬܐ. ܕܕܒܬܐ ܒܗܢ
ܠܬܠܬܐ ܗܘܬ ܚܕܐ ܡܢܗܝܢ ܡܢ
ܣܗܕܬܗ. ܘܡܢ ܢܦܫܝ ܗܠܝܢ ܡܢ
ܕܩܛܠ ܒܝܘܡܐ ܒܝܘܡܬܐ ܚܕܐ
ܕܡܬܬܢܝܚ ܒܗ ܒܢܝ ܚܝܠܐ
ܘܡܫܬܠܡܝܢ ܠܟܠ ܩܘܪܒܢܝܗܘܢ
ܠܗܝܢ܀ ܡܛܠ ܗܘܐ ܡܬܠܝܬ ܐܢܫܝܢ
ܦܪܝܫܐ. ܘܐܕܪܗ ܐܢܝܢ. ܕܐܬܬܕܪܘ
ܗܘܘ ܡܢܗ ܩܘܪܝܩܘܣ. ܕܫܡܥ ܗܘܐ
ܒܐܬܪܗܘܢ ܠܗܘ ܠܗܘܢ. ܕܡܫܝܚܐ
ܕܐܦܠܐ ܚܕܐ ܡܢܗܘܢ ܐܬܦܩܕܬ
ܕܐܬܡܫܝܚ ܘܐܬܐܠܨ. ܠܟܠ ܕܦܠܚܘܗܝ
ܒܚܕܘܬܐ ܡܢܝܢܐ ܕܒܫܩܝܐ ܡܢ
ܕܒܥܠܝܗܝܢ ܐܫܬܟ ܐܝܟ. ܕܐܦ ܫܪܝܪܐ
ܕܒܥܘܕܪܢܗ ܕܐܝܟܢܐ ܕܢܚܝܢ ܘܢܚܘܬܘܢ
..ܡܢ ܕܝܢ ܦܘܠܘܣ ܗܘܐ ܡܟܠ ܗܘܐ
ܗܘ ܕܐܡܪ ܦܠܛܐ. ܐܡܪ ܗܘܐ ܠܗܘܢ
ܗܫܬܐ ܕܝܘܢܝܐ. ܡܢܗܘܢ ܕܒܗܕܐ
ܙܒܢܐ. ܕܕܒܬܐ ܒܗܢ ܠܬܪܬܝܢ
ܗܘܬ ܚܕܐ ܡܢܗܝܢ. ܘܦܩܕ ܗܘܐ
ܘܐܬܩܛܠܘ ܘܐܦ ܠܐܬܪܐ ܕܡܫܝܚܝܘܬܐ
ܡܢܗܘܢ. ܡܛܠ ܕܐܦ ܡܢܝܢܐ
ܗܘܬ ܕܦܠܚܬܐ ܗܘ ܒܟܠ ܐܬܪܐ
[ܕܡܫܝܚܝܘܬܐ. ܘܗܘܝܢ] ܦܩܕ ܒܟ[ܘܪ]ܐ

Fragm. XI[r].

܀ܐܝܟܢ ܕܐܝܬ ܗܘܐ ܥܡܗ. ܕܠܘܩܕܡ
ܢܦܫܗܘܢ ܐܢܫܝܢ ܥܡ ܢܫ̈ܐ܀ ܘܡܫܝܚܐ
ܡܪܝܡ ܗܘܐ ܒܝܕܗܘܢ ܡܪܝܐ ܘܡܦܠܛ
ܗܘܐ ܒܗܘܢ ܘܡܚܝܠܗܘܢ. ܐܝܟ
ܕܐܦ ܢܣܒܘܢ ܘܢܦܫܐ ܥܡܐ
ܘܐܢܬܐ ܕܠܐ ܚܘܒܐ.. ܘܥܡ
ܒܝܘܡܐ ܚܕܐ ܕܢܦܩܐ ܥܕܪܐ
ܥܠ ܒܪܬܐ: ܗܘܬ ܕܠܐ ܡܠܟܐ
ܦܪܝܫ ܗܘܐ ܥܡ ܢܫ̈ܐ ܡܫܒܚܬܐ
ܥܡ ܡܠܟܘܬ ܘܡܬܒܥܠܝܢ ܒܢܝܢ.
..ܗܠܝܢ ܕܝܢ ܐܬܪܘܬܗ ܕܡܫܝܚܐ.
ܐܬܝܕܥܘܢ ܠܟܠ ܥܡܐ ܡܬܢܚܡܝܢ
ܗܘܘ ܒܗ ܐܟܪ̈ܝ. ܡܫܝܚܐ ܐܠܗܐ
ܕܐ ܒܒܘܪܟܐ. ܡܢܝ ܢܫܒܘ
ܡܫܝܚܐ. ܚܕ ܒܥܠܒܝܢ ܒܥܝܢܐ
ܗܢܐ. ܘܠܐ ܠܗܘܦܟܐ ܡܢܝ. ܐܠܐ ܗܘ
ܒܝ ܚܝܠܐ ܕܢܬܒܥܒܥܘܢ ܠܐܘܪܚܐ
ܗܕܐ ܕܒܗܘܕܝܘܬܐ ܕܡܫܝܚܐ.
ܘܢܐܪܝܬ ܘܢܕܪܘܫ ܘܐܦ ܚܢܢ ܠܐܚܪ̈ܢܐ
ܕܡܫܝܚܐ ܡܫܝܚܝܢ. ܘܢܫܒܘܩ ܠܢ
ܚܛܗܝܢ. ܘܢܦܠܛ ܕܚܝܠܐ ܕܢܫܡܬܢ
ܠܚܝܐ ܡܫܬܚܠܦܐ ܡܢ ܡܘܬ..
ܢܫܐ ܕܝܢ ܗܠܝܢ ܕܐܝܬ ܗܘܐ ܒܥܡܗܘܢ
ܕܢܝܐ ܥܒܕܐ. ܫܡܥܝܢ ܗܘܘ ܐܝܟ
ܥܠ ܐܪܥܐ. ܘܫܡܥܘ ܐܝܟ
ܠܟܠܡܫܝܚܝܢ. ܘܫܡܥܘ ܗܘܘ ܘܐܦ
ܗܠܝܢ. ܡܢ ܥܡܡ̈ܐ ܗܘܘ ܐܚܝ̈ܢܐ
ܠܟܠ ܥܡܐ. ܒܝܘܡ ܕܡܫܝܚܐ
⟨ܚܕ⟩[ܐ] ܡܢܗܘܢ ܡܢ ܡܛܪܐ ܕܢܫܐ]

܀ܚܫ̈ܐ ܕܩܕܝܫܬܐ ܣܗ̈ܕܬܐ. ܕܢܓܪܢ
ܡܬܕܟܪܐ ܗܘܬ ܘܢܦܠܬ ܥܠ ܐܪܥܐ
ܒܝܘܡܐ ܐܚܪܝܐ ܕܡܬܦܫܩܝܢ
ܫܪ̈ܫܘܗܝ ܡܢ ܠܠܝܬ ܥܕܡ ܢܓܪܢ.
ܘܢܦܠܬ ܥܠ ܐܪܥܐ܀ ܗܘ ܕܝܢ ܪܚܡܢܐ
ܕܒܝܬ: ܡܢ ܠܐ ܡܬܥܒܕ ܗܘܬ ܡܬܚܙܝܐ:
ܘܐܦܠܐ ܡܢ ܚܕܐ ܗܘܐ ܒܥܠܡܐ ܠܐܬܪܘܬܗ
ܕܡܫܝܚܐ. ܕܐܦܠܐ ܚܕܐ ܡܢܗܘܢ ܐܝܟ
ܗܘܬ ܕܢܦܠ ܥܠ ܐܦ̈ܝܗ. ܐܠܐ
ܕܟܠܗܘܢ ܒܩܘܪܝܢ ܗܘܘ ܥܠ ܐܪܥܐ:
ܘܡܦܩܝܢ ܥܡ ܢܫ̈ܐ ܕܠܐ ܚܘܫܒܐ. ܘܚܕܐ
ܗܘܬ ܠܗ ܠܒܝܬܗܘܢ ܘܒܢ̈ܝܗܘܢ
ܫܒܬܐ ܕܪ̈ܒܐ ܗܘܬ ܡܩܕܫܐ ܗܘܬ.
ܘܫܒܩܐ ܗܘܬ ܠܗܘܢ ܕܢܒܟܝܢ
ܘܕܒܢܝܗܝܢ. ܕܐܪܝܐ ܗܘܬ ܥܠ ܦܘܪ̈ܐ
ܫܟ̈ܝܢܬܐ.. ܐܠܐ ܠܗ ܗܘܬ ܦܩܕ ܗܘܬ ܡܢ
ܟܠܢܫ. ܠܟܠܗܝܢ ܗܘܝ ܕܐܝܬ ܗܘܐ
ܥܡܗ. ܘܐܡܪ ܠܗܘܢ. ܕܕܥܘܬ ܠܟܢ
ܡܢ ܠܐ ܢܦܘܠ ܒܚܫ̈ܐ ܕܐܝܟ ܡܢܗܘܢ.
ܘܢܬܪܩܘܢ. ܐܠܐ ܒܗܠܝܢ ܡܫܝܚܐ
ܘܒܫ̈ܡܝܐ ܫܡܥܘܢ ܐܢܫ̈ܝ ܒܗܘܢ
ܠܡܚܙܝܗܘܢ ܒܢ̈ܝܐ. ܐܝܟܢܐ ܕܠܐ ܗܘܝܢ
ܘܠܐ ܗܘܝܢ ܐܢܫܝܢ.. ܗܢܝܢ ܩܛܠܐ ܗܘܝܢ
ܕܥܡܗ. ܡܫܝܚܐ ܕܐܬܦܩܕ ܥܡܗܘܢ.
ܫܪܝܐ ܗܘܐ ܡܦܩܝܢ ܠܒܢܝܢ ܒܚܫ̈ܐ
ܕܠܐ ܢܫܒܩܘܢ. ܒܝܘܡܐ ܢܦܘܩ ܕܢܦܩܘܢ
ܚܝ̈ܠܐ ܕܠܐ ܚܘܫܒܐ܀ ܘܡܢ ܗܘܝܐ
ܐܡܝܢܐ ܐܢܫ ܡܢ ܚܝܠܐ ܕܡܘܬܐ ܡܬܚܙܐ.

Fragm. XI v.

܀ܘܒܝܕܗ ܕܠܐ ܐܬܡܛܪܬ ܒܢܝܫܐ. ܘܐܦܠܐ
ܚܕܐ ܐܢܬܬܐ ܡܢܗܘܢ. ܐܘ ܥܒܕܬܐ.
ܢܦܩ ܗܘܐ ܘܕܢܚ ܒܝܘܡܬܐ ܚܙܘܪܐ
ܥܠ ܕܡܫܒܚܝܢ ܐܡܒܪܘܗܝ. ܘܡܚܣܢܐ
ܦܩܕ ܗܘ ܟܘܠܐ ܕܢܗܘܐ ܘܐܬܦܠܓܘ
ܠܐܚܝܢܐ ܕܡܕܝܢܬܐ. ܘܒܢܬܐ ܕܒܥܕܬܐ
ܡܢܗܘܢ ܗܘܘ ܠܓܒܪܐ ܘܒܢܬܐ. ܟܠ
ܕܐܬܚܙܝ. ܘܐܢܫܝܗ ܡܢܗܘܢ
ܕܗܘܝ. ܘܦܩܕ ܠܗܘܢ ܗܘ ܙܟܘܬܐ.
ܕܢܣܒܘܢ ܐܢܫܝ ܠܡܠܟܘܢ ܥܒܕܐ ܗܠܝܢ.
ܘܢܦܩܘܢ ܐܢܫܝ ܒܒܪ ܡܢ ܡܕܝܢܬܐ.
ܕܠܐ ܠܡܣܪܐ. ܘܢܓܪ ܗܘܘ ܐܢܫܝ ܐܝܟ
ܦܘܩܕܢܗ. ܘܐܦܩܘ ܢܦܫܗ ܐܢܫܝ
ܒܬܪܗ ܕܠܒܪ ܡܢ ܬܘܪܐ ܕܡܕܝܢܬܐ.
ܘܐܬܒ ܦܩܕ ܗܘ ܟܘܠܐ ܘܢܦܪܘ
ܘܓܒܪܘ ܐܝܟ ܒܒܥܪܐ. ܠܡܠܟܘܢ
ܥܒܕܐ ܗܠܝܢ.. ܘܗܘܝܐ ܐܬܒܠܒܠ
ܗܒܝܢ ܐܩܘܠܬܐ ܕܐܠܗܐ ܒܥܒܘܕܘܬܐ
ܠܓܒܐ. ܕܢܬܦܠ ܗܠܝܢ ܕܠܐ ܬܩܝܦܐ
ܕܫܒܚܢܢ ܢܣܒ ܡܫܝܚܐ ܡܪܢ.
ܒܣܘܟܠܗܘܢ ܫܦܝܪܐ ܕܟܠܗܘܢ. ܟܕ ܗܘ
ܒܣܘܡܐ ܗܢܐ ܕܐܬܝ ܒܫܒܐ. ܦܐ
ܟܬܫܢ ܐܣܪ. ܘܫܩܝܦ ܒܦܠܓܗܐ
ܘܢܬܒܣ ܡܢ ܓܘܪܦܘ ܕܟܠܒܐ ܗܢܐ
ܕܚܩܠܬܐ. ܗܢܘܢ ܢܪܢܫܠܬܐ ܗܠܝܢ.
ܕܐܦ ܡܢ ܫܡܗܘܬܗܘܢ ܡܟܠܠ ܡܢ
ܦܣܝܣ ܐܬܓܒܘܪ ܐܢܫܝ ܗܢܘܢ ܕܐܫܬܒܚܘ
ܠܝ ܟܠ ܫܡܗܘܬܗܘܢ ܠܡܣܡܘܬܐ.
[ܐܦ] ⟨ܗܠܝܢ ܐܬܠܒܘ ܗܘܘ ܒܝ ܐܝܟ⟩

܀ܕܐܬܓܒܪܘ ܡܢ ܕܠܗܘܢ ܗܠܝܢ..
.ܥܩܪܘܐ ܕܢܦܠ ܡܢܝܩܬܐ ܕܐܬܒܪܘܪܘ
ܒܠܝܢ ܡܕܝܢܬܐ ܗܘܡܥܡܠ. ܘܐܕܗܡ.
ܘܐܪܡܣ. ܘܬܡܠܟܘܢ. ܘܐܕܗܡ.
ܘܫܢܠܬܐ ܠܓܒܠ. ܘܐܡܠ. ܘܢܒܪܗ.
ܘܐܡܪܬܐ ܘܒܪܬܐ. ܘܐܕܗܡ.
ܘܐܡܥܠ ܢܠܬܐ ܘܐܡܪܘܢ. ܘܢܣܠ.
ܘܐܡܪܗ. ܘܐܬܢܘܬܐ ܐܬܒܠ. ܘܢܘܒܠ.
ܘܒܘܪܦܠ. ܘܐܦܛܡ. ܘܘܕܪܗ. ܘܒܪܬܐ.
ܘܫܪܘܒ. ܘܐܦܛܡ. ܘܫܒܡܠ. ܘܐܠܠܐ.
ܘܒܢܠܬܐ ܠܓܒܠ. ܘܫܠܘܡܠ. ܘܒܟܪܐ.
ܘܡܒܠܐ. ܘܠܡܢܠ. ܘܦܢܒܪܬܐ. ܘܢܡܕܝܗ.
ܘܒܘܕܐ. ܘܐܡܗ ܒܫܪ. ܘܦܢܒܪܬܐ.
ܘܝܗܘܒܪܬܐ. ܘܢܒܢܒܗ. ܘܒܘܙܐ.
ܘܕܪܗ. ܘܒܡܠ. ܘܢܒܒ. ܘܗܢܛ.
ܘܢܘܒܪܬܐ. ܘܬܡܠܟܘܢ. ܘܐܡܠ. ܘܥܒܪܝܠ.
ܘܐܫܡܠ. ܘܐܕܡ. ܘܒܡܫܪ. ܘܐܫܡܠ.
ܘܡܘܝܠ. ܘܓܝܝܪܐ. ܘܡܘܝܠ. ܘܢܫܡܠ.
ܘܗܢܛ. ܘܢܫܡܠ. ܘܢܟܠܠ. ܘܠܓܒܪܐ.
ܘܐܘܡܗ ܒܠ. ܘܐܫܡܠ. ܘܡܒܥܠ. ܗܒܪܗ.
ܘܓܘܡܥܝܪܬܐ. ܘܗܘܘܒܪܬܐ. ܘܢܒܝܠ. ܘܗܢܛ.
ܘܒܪܐ. ܘܕܪܝܪܬܐ. ܘܢܡܟܠܪܬܐ. ܘܡܢܣܡܕܐ.
ܘܡܢܝܪܬܐ. ܘܢܡܕܝܪܬܐ. ܘܙܒܪܬܐ. ܝܗܝܪܬܐ.
ܘܐܘܡܒܫܪ. ܘܐܕܡ. ܘܓܠܐ. ܘܐܘܡܢܠ.
ܘܐܘܡܪܬܐ. ܘܢܒܒܠ. ܘܓܝܝܪܐ. ܘܐܡܠ.
ܘܦܛܡܠ. ܘܐܕܡ. ܘܡܒܡܠܐ. ܘܗܢܛ.
܀ܗܠܝܢ ܡܟܠܠ ܡܢ ܫܡܗܘܬܗܘܢ
ܕܢܪܢܫܠܬܐ. ܐܬܠܘܒܒܘ ܗܠܝܢ
ܕܐܬܠܒܘ ܠܝ ܠܦܟܠܬܗܘܢ..

Chap. XXI.

[ܐܬܚܒܠܬܐ ܕܡܘܕܒܠ ܠܒܘܡܝܡ]

Fragm. XII[r].

܀ܟܠ ܡܘܕܝܢܘܬܗܘܢ. ܘܐܬܘ
ܡܢ ܟܠܗܘܢ ܐܦ ܟܠ ܡܗܝܡܢܘܬܗܘܢ
ܕܥܡܗܝܢ ܕܒܢ̈ܬ ܚܐܪ̈ܐ ܚܕܐ
ܘܢܦܠ. ܘܐܝܬܝܬ ܢܦܠ. ܐܝܟ ܕܗܘܐ ܕܝܢ
ܒܗ ܒܝܘܡܝ ܒܡ ܡܪܕܐ ܕܬܢܐ
ܒܢ̈ܬ ܚܐܪ̈ܐ ܡܗܝܡܢ̈ܬܐ. ܗܟܝܢ
ܕܠܐ ܒܥܠܠ ܐܬܒܥܝܘ ܗܘܘ ܡܢ
ܫܘܐܠܐ ܐܝܟ ܕܢܦܩܘܢ. ܐܘ ܐܢܬ̈ܐ
ܚܕܐ ܒܪܬ ܚܐܪ̈ܐ ܕܫܡܗ ܗܘܐ
ܚܕܐ. ܡܢ ܡܪܟܒܬܗ ܕܚܢܢ ܒܪ
ܚܢܢ ܐܦܠ: ܗܘ ܕܢܦܩ ܡܢ ܟܠܠ
ܒܪܫܗ ܕܦܢܝܬܐ ܗܕܐ. ܕܐܬܕܟܪܬ
ܗܘܬ ܒܡܫܘܚܬܐ ܕܠܗ ܒܡܗܝܡܢܘܬܐ
ܒܝܘܡܝ ܡܚܝܠܬܐ. ܘܚܠܦܝܗ ܗܘ
ܕܡܫܝܚܐ ܗܘܐ ܗܘܬ ܡܫܬܐܠܐ.
ܡܢ ܡܫܒܚܐ ܗܘܬ ܟܠ ܐܝܠܝܢ
ܕܐܬܟܢܫܘ ܗܘܘ ܒܢ̈ܝܐ ܒܢ̈ܬ
ܚܐܪ̈ܐ. ܡܢ ܫܘܐܠܐ ܙܒܢܬܐ ܬܠܬ
ܗܡܢܘܬܐ ܕܒܡܫܝܚܐ ܡܫܟܢ.
ܡܪܢܐ ܗܘܬ ܠܗ ܕܠܐ ܒܡܫܡܫܢܘܬܐ.
ܕܐܬܚܙܝܬ ܗܘܬ ܡܢ ܣܘܟܠܗܘܢ.
ܘܟܕ ܗܘܬ ܐܡܪܐ. ܡܢܝ ܢܦܫ
ܡܫܝܚܐ. ܠܐ ܐܢܫ ܢܦܠܗܘܢ.
ܘܐܦܪܫܘܢ ܡܢ ܕܘܟܬܐ ܕܡܗܝܡܢܘܬܐ
ܕܡܫܟܚܝܢ. ܐܠܐ ܐܢܫ ܡܢܗܘܢ
ܐܘ ܠܢ ܕܐܬܢܩܡ ܥܡ ܐܠܝܢ
ܕܐܚܝܢ. ܘܐܬܦܫܛܗ ܡܢܠܠ
ܡܢ ܗܝܪܬܐ܀ ܘܠܚܡܬܐ
ܕܠܬܐ ܗܘ ܕܝܗܒ ܐܬܩܠܠܝ ܗܘܘ
⟨ܐܢ̈ܫܝܢ⟩[ܬܐ ܒܢ̈ܬ ܚܐܪ̈ܐ] ⟨ܘܕܝܠܢ⟩

܀ܕܐܠܗܐ ܠܘܬܝ ܒܥܠܠ. ܡܛܠ ܗܘܬ
ܡܗܝܡܢܘܬܐ ܗܕܐ ܚܕܐ. ܘܡܛܠ
ܗܘܬ ܕܒܥܠ ܙܒܢܬܐ ܕܢܣܒ ܗܘܐ ܕܐܝܟ
ܗܘܐ ܒܗ: ܘܫܒܩܗ ܒܠܚܘܕܝܬܐ
ܕܒܪܬܗ. ܒܟܠ ܡܢ ܦܠܓܗ. ܘܢܣܒܬ
ܗܘܬ ܒܥܘܡܠ. ܘܦܠܚܐ ܗܘܬ ܘܐܡܪܐ
ܚܠܦܝܗ ܕܒܡܗܝܡܢܘܬܐ ܐܝܟ.
ܘܒܡܗܝܡܢܐ ܦܝܫܐ ܐܢܐ. ܘܢܦܩܘ ܗܘܘ
ܒܗ ܐܦ ܢܫܐ ܐܚܪܢܝܬܐ ܠܘܬܝ. ܒܢ̈ܬ
ܚܐܪ̈ܐ. ܚܒܝܒܬܗ. ܗܢܝܢ ܕܡܫܡܫܢܝܢ
ܐܠܗܝܢ ܗܘܝܐ. ܚܕܐ ܢܦܠ ܘܐܠܗܐ
ܗܘܬ ܡܫܬܐ. ܘܐܚܪܬܐ ܐܦ ܒܗ
ܡܫܡܗ ܢܦܠ. ܘܐܠܗܐ ܗܘܬ ܠܒܝܬܐ.
ܘܡܢܗ ܗܘܘ ܒܠܘܬܗܘܢ ܐܦ ܩܫ̈ܝܫܐ
ܝܗܝܒܝܢ. ܡܢ ܝܕܥܬܐ ܘܥܡ ܢܦܫܐ. ܘܝܗܒܬ
ܗܘܬ ܗܝ ܚܕܐ. ܘܝܗܒܬ ܒܢ̈ܝܗܝܢ.
ܠܝܕܥܬܐ ܚܕ ܡܫܒܚܐ ܕܐܠܗܐ ܗܘܐ
ܠܗܕܐ. ܘܡܢܬܗ ܘܐܡܪܐ ܠܗ. ܐܘ ܒܪܝ
ܠܗܕܐ ܙܒܢܬܐ. ܡܫܪ ܒܟܝܢ ܘܟܠܠ
ܕܦܠܚܝܢ ܠܟܝܢ. ܕܒܥܝܢ ܐܠܗܝܢ
ܒܡܫܝܚܐ ܕܒܗ ܐܬܝܐ ܗܘܐ. ܘܡܫܪ
ܒܦܠܚܝܢ ܗܘ ܙܒܢ ܡܪܗ. ܟܠ.
ܘܐܡܪ ܠܗ. ܕܗܐ ܚܕܐ ܒܪܬܐ ܢܦܫ
ܡܦܠ ܒܥܘܡܠ ܕܡܫܡܫܢܝܬܐ
ܐܠܗܐ. ܘܡܦܪܐ ܒܝ ܘܟܠܠ ܕܦܠܚܝܢ
ܠܝ.. ܗܘܝܐ ܕܝܢ ܗܘ ܐܡܪ ܠܗ. ܕܠܐ
ܡܫܡܫ ܠܝ ܕܐܬܦܪܫ ܠܘܬܗ...
ܘܚܕܐ ܐܚܪܬܐ ܠܗ. ܕܒܠ ܘܐܡܪܐ

*

Fragm. XII[v].

܀ܠܗ ܐܝܟ ܕܐܡܪܬ ܠܝ. ܘܐܝܟܢ ܠܐ ܐܙܠ ܐܝܟ: ܠܗܘܐ ܢܦܫܟ ܕܐܢܐ ܐܡܪܐ ܐܢܐ ܡܫܝܚܘܗܝ. ܕܐܡܪܬ ܠܝ ܕܐܬܐܡܪ ܠܗ ܘܠܐ ܐܡܪܬ ܠܗ܀ ܘܐܡܪ ܠܗ̇ ܚܘܪܐ ܗܘ. ܕܢܫܐܠ ܐܢܐ ܕܐܬܡܪܩ ܠܡܠܗ.. ܐܡܪܐ ܠܗ ܚܒܪܐ. ܘܪܓܠ ܘܐܡܪ ܠܚܝܢ ܡܢ ܩܛܠܐ ܕܡܠܟܐ ܘܗܘܐ ܐܡܪ ܠܗ܀ ܘܡܢ ܗܕܐ ܐܡܪܬ ܚܒܪܐ. ܐܪܓܠ ܗܘܐ ܚܘܪܐ ܗܘ ܘܐܡܪ ܗܘܐ. ܠܚܝܢ ܡܢ ܩܛܠܐ ܕܡܠܟܐ ܗܝܡܢܘܬܐ ܢܨܚܬ. ܘܩܛܠܐ ܗܘ ܐܡܪ ܗܘܐ ܠܗ ܠܪܘܡܐ ܗܝܡܢܘܬܐ. ܡܛܠܬܗ ܕܡܠܟܐ ܕܚܒܪܐ. ܘܡܛܠ ܐܝܟ ܕܫܡܥܬ. ܘܡܢܐ ܐܡܪܬ ܗܘܝ. ܗܟܢ ܕܝ ܕܡܘܕܝܢ ܗܘܝ ܕܠܡܫܝܚܐ ܦܩܘܕܝ. ܘܒܩܪܒܐ ܡܠܟܘܬܗܘܢ ܡܢ ܩܕܡ ܡܠܟܗ. ܒܟܠ ܢܦܠ. ܟܕ ܕܝ ܗܠܝܢ ܫܡܥ ܗܘܐ ܗܘ ܐܦܢ ܕܓܒܠ ܙܒܢܐ ܗܝܡܢܘܬܐ. ܡܢ ܩܛܠܐ ܗܘ ܐܬܕܟܪ ܗܘܐ ܘܐܬܡܪܡܪ ܦܘܪܥܢܗ. ܚܠܦܝܗܘܢ ܕܟܢܫܐ ܣܓܝܐܐ ܗܠܝܢ.. ܘܚܙܝ ܗܘܐ ܕܡܠܠܗ. ܢܣܒܘܢ ܐܬܝܢ ܘܢܦܪܚܘܢ ܐܬܝܢ ܡܫܝܚܘܗܝ. ܘܗܘܐ ܡܚܝܐ ܐܝܟ ܕܫܡܝ.. ܘܡܢ ܩܕܡ ܡܫܝܚܘܗܝ. ܫܪܐ ܗܘܐ ܕܢܫܐܠ ܠܗܘܢ ܐܝܟ ܟܕܝܐ ܕܢܫܒܚܘܢܗ ܟܕ ܐܡܪ. ܡܢ ܗܘ ܡܢܟܘܢ ܚܒܪܐ.. ܘܗܘ ܒܪܗ ܣܓܝܐ ܚܒܪܐ. ܐܡܪܬ ܠܗ. ܕܐܢܐ ܐܢܐ ܚܒܪܐ.. ܐܡܪ ܠܗ̇ ܗܘ ܢܨܚܐ ܗܝܡܢܘܬܐ. ܘܕܡܠܟܝܢ ܐܚܝܐ

*

܀ܐܬܚܙܝܢ ܫܘܒܚܗܘܢ.. ܚܒܪܐ ܐܡܪܬ ܠܗ. ܫܘܒܚܐ ܕܐܬܚܙܝܢ ܐܬܚܙܝܘ. ܚܙܐ ܘܚܙܝܐ.. ܢܨܚܐ ܗܝܡܢܘܬܐ ܐܡܪ ܠܗ̇. ܐܝܟ ܒܪܬܐ ܡܢ ܐܝܟܢ.. ܚܒܪܐ ܐܡܪܬ ܠܗ. ܐܢܐ ܒܪܬܗ ܐܢܐ ܕܚܝܢ ܒܪ ܫܪܒܬܗ ܕܚܝܢ ܦܠܛ. ܗܘ ܕܒܠܒܐ ܕܡܠܟܐ ܪܡܐ ܡܢܝ. ܟܪܣܛܝܢܘܬܐ ܒܐܬܪ. .. ܚܝܢ ܕܝ ܐܒܐ. ܗܘ ܐܘܕܝ ܒܐܝܕ ܟܠ ܡܫܡܫܢܘܗܝ.. ܗܝܡܢܘܬܐ ܙܢܘܒܐ ܐܡܪ ܠܗ̇. ܡܕܝܢ ܘܟܕܘ ܠܐܪܥܐ ܕܐܒܘܟܝ ܡܢܟܐ ܐܝܟܢ. ܘܫܒܩ ܐܢܐ ܕܬܘܕܝ ܒܟܠ ܡܢܗܘܢ ܘܐܦ ܐܝܟܢ ܐܝܟ ܕܐܦ ܐܒܘܟܝ ܐܘܕܝ. ܡܛܠ ܐܝܟܢ ܐܝܟ ܩܛܠܬܟܝ... ܚܒܪܐ ܐܡܪܬ ܠܗ. ܐܢܐ ܡܫܝܚܐ ܒܐܢܫܐ ܠܐ ܦܘܩܕܐ ܐܢܐ ܠܗ. ܡܛܠ ܕܡܬܢܒܐ ܐܢܐ ܕܡܠܬܐ ܐܙܠ ܘܐܕܘܪ ܠܐܬܪ ܕܫܡܫܐ: ܒܐܘܪܚܐ ܗܕܐ ܕܫܘܕܘܬܐ. ܐܠܐ ܠܡܬܟܢܫ ܟܠ ܒܐܝܬܘܗܝ ܕܫܘܟܢ ܡܫܝܚܐ ܡܪܝ ܘܐܠܗܝ. ܕܗܘ ܡܠܠܬ ܦܓܪܐ ܘܡܬܟܠ ܫܘܒܚܐ ܡܢ ܟܠ ܒܢܝܢܫܐ. ܘܦܘܪܥܢܐ ܢܦܠ ܘܢܬܠ. ܘܬܦܪ ܟܠ ܡܫܡܫܢܘܗܝ ܡܢ ܐܬܪ. ܘܦܫ ܒܗ ܚܘܒܐ ܩܪܝܒ.

*

Fragm. XIII[r].

܀ܘܦܨܝܚܐ ܐܘ ܡܥܕܠܢܐ ܗܘ ܡܢ ܣܛܢܝܘܬܐ ܀ ܒܛܝܒܘܬܗ ܕܡܪܢ. ܘܒܪ̈ܟܬܐ ܕܐܒܗ̈ܝܢ ܘܐܚܝܢ ܕܡܢܟܘܢ ܡܠܟܘܬܗ ܕܡܫܝܚܐ ܡܪܢ. ܘܗܘܐ ܐܝܟ ܐܝܟ ܘܩܒܠ ܚܒܝܒ ܠܡܠܟܘܬܐ ܘܠܐܘܚܕܢܐ ܠܒܪܐ ܕܐܠܗܐ. ܡܛܠ ܕܡܫܒܚܐ ܐܝܟ ܫܒܪܐ ܕܠܐ ܡܬܚܙܐ ܘܕܠܐ ܡܬܡܫܚܐ. ܒܟܝܢܐ ܩܢܘܡܝܐ. ܘܒܦܪ̈ܨܘܦܘܗܝ ܕܡܫܝܚܐ ܐܠܗܐ.. ܗܘ ܕܝܢ ܚܘܒܐ ܒܠܒܐ ܘܩܕܝܫܐ. ܢܦܫ ܗܘܐ ܐܝܟ ܚܫܒܬܐ ܕܠܒܗ. ܒܡܘܬܐ ܚܘܒܐ ܕܒܟܠ ܕܢܦܫܗ ܒܚܘܒܐ. ܘܡܫܝܚ ܗܘܐ ܘܡܟܫ. ܡܛܠ ܐܝܟ ܕܢܒܝܐ ܗܘܐ ܡܫܝܚ ܕܚܒܪܐ. ܘܡܬܚܫܒ ܗܘܐ ܕܢܦܫܗ ܗܘܐ ܡܘܬܐ ܗܘ ܕܦܩܕ ܗܘܐ ܠܗܝ. ܕܒܗ ܢܬܚܫܒܘܢ ܚܝ̈ܘܗܝ ܕܡܫܝܚܘܬܐ ܗܘܬ. ܕܟܠܠ ܕܐܝܟ ܗܠܝܢ ܐܡܪܬ ܠܗ.. ܘܦܩܕ ܗܘܐ ܘܚܝܐ ܡܫܝܚܐ ܕܒܥܠܐ. ܘܐܢܬܘ ܘܫܒܩܗ ܠܒܝܬܗ ܘܐܦ ܠܒܢܝܐ ܕܐܝܟ ܕܗܘ ܕܡܠܐ. ܐܝܟ ܕܒܥܝܢ ܗܘܐ ܘܐܦ ܠܗܘ ܐܠܗܐ ܕܐܫܬܘܕܝ ܡܢ ܡܫܝܚܐ. .. ܘܒܬܪ ܗܘܐ ܘܐܡܪ ܠܗܘ. ܗܘ ܐܦܝܣܩܘܦܐ ܘܡܫܒܚܝܢ ܟܠ ܕܒܫܒܚܐ ܒܡܪܢܘܬܗ. ܘܐܫܬܒܚܬܘܢ ܬܒܥܬܐ. ܗܠܝܢ ܕܐܦܠܐ ܫܒܪܐ ܕܡܢ ܡܢܗܘܢ ܐܡܪܘ ܠܗ. ܘܗܟܢ ܦܬܓܡܝܗ ܐܠܐ ܟܠ ܗܕܐ: ܕܡܢܐ ܡܫܬܡܥܝܢ

ܐܝܟ ܕܦܩܕܬ. ܘܐܡܪܬ ܐܢܝܢ ܒܡܪܘܡܘܬܗ.. ܐܠܐ ܡܛܠ ܕܐܝܟܢܐ ܐܬܡܠܝ. ܦܠܓܬܐ ܗܘܝ ܠܝ ܕܠܡܘܡ ܠܐܒܘܗܝ. ܕܐܬܩܪܒ ܡܢ ܛܒܘܬܗ. ܘܗܒܝܢ ܠܝ ܠܐ ܠܡܫܒܩ ܐܘܪܚܗ ܚܒܝܒ ܚܒܝܒ. ܐܝܟ ܕܥܒܕ ܐܢܬ. ܐܠܐ ܡܫܘܪ ܡܥܝܪ ܒܡܫܝܚܐ. ܘܪܘܡ ܒܪܘܚܐ ܗܘܐ. ܘܫܡܥ ܒܪܒܘܬ ܡܢ ܕܡܐ ܗܘܐ ܘܐܡܪ. ܐܝܟ ܕܐܦܪܝܣܝ. ܕܡܫܝܚܐ ܒܪܢܫܐ ܗܘ ܦܘܪܫܢ ܐܝܟ ܡܠܟܐ. ܘܗܘܘܬ ܣܘܟܠܐ ܐܒܘܗܝ. ܘܢܦܫܐ ܐܢܬ. ܘܗܕܐ ܐܢܐ ܠܟܘܢ ܠܫܒܪܐ ܒܪ ܚܐܪܐ. ܘܒܗܘܢ ܕܡܫܒܚܝܢ ܫܒܚܐ ܐܢܐ ܠܟܘܢ.. ܚܕܐ ܐܡܪܬ ܠܗ. ܢܫܬܡܥ ܦܘܡܝ ܡܠܠܬܐ ܡܢ ܚܝܠܐ ܕܒܟܠܗ ܗܘܐ. ܕܢܦܩ ܟܠ ܒܟܘܪܗ. ܘܠܐ ܢܬܠܘܢ ܠܝ ܪܘܚܐ ܡܢ ܒܠܥܕ. ܕܢܣܒܐ ܠܟܪܘܣܗ ܐܘ ܪܦܘܫ ܙܒܢ ܡܪܗ: ܕܢܫܒܩ ܛܒܐ ܐܝܟ ܕܐܝܬ ܫܦܝܪ ܐܝܬ. ܕܐܬܦܪܫ ܠܡܠܟܘ ܫܡܝܐ ܕܡܣܬܝܒܪ̄ܢܐ ܕܐܝܬ ܛܠܐܪ. ܠܗܘܐ ܕܝܢ ܦܪܝܫ ܕܠܗ ܒܢܦܫܗ ܠܐ ܐܦܪܐ ܐܢܐ ܕܡܫܝܚܐ ܒܪܢܫܐ ܗܘ. ܐܠܐ ܒܪ ܦܪܣܐ ܐܢܐ ܘܦܘܪܫܢܐ ܐܢܐ ܠܗ ܒܟܠ ܟܠ ܛܒ̈ܬܐ ܕܥܒܕ ܠܘܬܝ. ܡܘܕܝܢܐ ܐܢܐ ܕܐܠܗܐ ܗܘ

Fragm. XIIIᵛ.

܀ܒܟܘܪܐ ܕܒܢ̈ܬܐ. ܘܒܪܒܝܬܗ ܡܢ̈ܗ ܘܗܠ
ܐܢܐ. ܐܠܐ ܟܕ ܚܙܬ ܐܢܬ. ܕܐܦܠܐ ܡܢ ܚܕ
ܡܢ ܫܪܒܬܢ ܡܬܦܠܬܐ ܐܢܐ. ܡܛܠ ܐܘܚܪܢܐ
ܕܙܒܢ ܐܢܬ ܐܬܦܪܣ ܘܐܢܬܐ ܒܟܠ..
ܪܘܦܠ ܣܘܦܘܣܛܘܣ ܐܡܪ ܠܗ̇. ܗܘܝܠ ܗܘ
ܢܒܝܬܐ ܗܝ ܕܟܬܒܬ ܐܢܐ ܕܐܬܢܣܒܝܢ
ܡܢ ܡܘܬܐ ܡܪܝܪܐ ܠܐ ܫܒܩܬ ܠܢܦܫܗ.
ܐܠܐ ܡܛܠ ܕܢܦܫܗ ܒܪܫܥܗ. ܡܟܝܠܬ
ܫܦܝܪ ܒܚܪ ܐܢܐ ܠܟܝ ܕܐܬܦܝܣܝ
ܒܐܘܪܚܬܗܘܢ. ܒܗܠܝܢ ܕܠܐ ܥܡܪܬܝܢ
ܒܩܛܠܐ.. ܘܐܡܪ ܗܘܐ ܗܘ ܣܘܦܘܣܛܘܣ
ܠܒܢܬܐ ܚܠܝܬܐ ܕܒܡܬܘܢ ܐܠܗܐ ܡܢܐ
ܡܬܚܫܒܝܢ ܐܠܝܢ ܒܗܠܝܢ ܢܥܡܝܢ.
ܡܫܬܘܕܝܢ ܐܠܝܢ ܠܡܪܢ: ܡܫܢܝܢ ܐܠܝܢ
ܒܡܫܝܚܐ. ܐܘ ܒܫܘܠܡܗ ܕܗܕܐ
ܚܙܝܢ ܐܠܝܢ. ܘܒܥܝܢ ܐܠܝܢ ܕܒܡܘܬܗ
ܠܡܫܩܦ ܡܕܒܪܢܘܬܗ.. ܚܢܐ ܘܚܢܐ ܐܦܢܝ
ܠܗ. ܕܡܛܠ ܕܐܬܐܡܪ ܠܝ ܡܢ ܚܠܦ
ܚܕܐ. ܡܢ ܠܒܠܝܢ. ܐܬܐܡܪ ܠܝ.
ܘܐܦ ܚܙܝ ܦܘܡ ܠܐ ܐܡܪ ܗܘܐ ܠܗܘܢ.
ܐܠܐ ܠܟܝ ܠܒܢܝ ܦܠܚ.. ܘܢܣܒ ܠܝ
ܕܐܬܦܪܫ ܡܢ ܢܝܕܐ ܡܛܠ. ܐܠܐ
ܡܬܚܫܒܐ ܕܢܫܬܒܪ ܣܠܩ ܫܪܪܐ
ܕܝ. ܡܛܠ ܐܘܚܪܢܐ. ܩܕܝܡ ܡܛܠ ܫܒܝܐ
ܕܙܒܢ ܐܢܬ ܐܢܬܐ ܒܟܠ ܡܟܝܠܬ.
ܣܠܩ ܫܪܪ ܒܡܫܝܚܐ ܡܘܕܝܢ ܕܐܠܗܐ
ܗܘ. ܟܕ ܕܝܢ ܘܒܥܠ ܕܢܩܛܠ ܠܝ
ܒܥܕܢܐ.. ܗܘ ܕܝܢ ܦܘܫܩܐ ܣܘܦܘܣܛܘܣ.
ܟܕ ܗܠܝܢ ܫܡܥ ܗܘܐ ܡܬܚܡܐ
ܕܢܚܐ ܘܢܚܐ. ܠܘܬ ܡܕܒܪܢܘܬܐ ܐܬܕܒܚ

ܘܩܝܡ ܗܘܐ ܒܫܡܥܬܗ. ܕܡܟܝܠܬ
ܢܥܒܪܘܢ ܩܫܝܘܬܗ ܒܬܫܡܫܬܗܘܢ.
ܘܢܬܒܥܘܢ ܐܢܝܢ ܐܝܟ ܕܠܒܥܠܕܒܒܐ. ܘܢܬܒܥܘܢ
ܚܛܝܬܐ ܘܢܘܩܘܢ.. ܘܬܪܝܢ ܗܘܝܢ
ܠܡܚܒܠܬܐ ܘܐܡܪܝܢ. ܡܢܝ ܡܘܕܝܢ ܠܝ
ܕܐܫܦܬܟ ܠܫܘܒܚܘܪܬܐ ܕܡܛܠ [ܫ]⟨ܡܝ.⟩
ܦܝܣ ܡܪܝ ܒܢܝܟ ܘܒܛܪ ܡܟܝܢܘܬܗ
ܡܢ ܒܫܘܬܐ ܕܒܝ. ܘܦܩܘܕ ܠܝ
ܒܦܠܚܬܐ. ܘܫܒܘܩ ܠܝ ܡܛܠ ܕܒܛܠܝܢ
ܠܝ.. ܘܟܕ ܗܘܐ ܐܝܟ ܕܦܩܕ. ܐܬܐ ܗܘܐ
ܡܠܐ ܕܒܪܚܡܘܗܝ ܕܡܬܦܩܕܝܢ:
ܘܡܬܚܬܢܝܢ ܕܬܪܬܝܢ ܚܕܐ ܡܢ ܚܕܐ.
ܠܘܬ ܘܐܬܡܟܢ ܗܘܘ ܕܙܒܢܐ ܗܘ
ܕܒܪܫܝܬ ܕܚܕܐ ܘܡܚܘ ܠܗܘܢ..
ܘܐܡܪ ܗܘܐ ܗܘ ܟܘܠܐ. ܕܡܛܠ
ܕܫܦܪܬ ܕܙܒܢܐ ܗܘܐ ܩܪܝܒ ܠܗܝ.
ܒܝܘܡܬܐ ܗܢ ܕܢܣܒ ܗܘܐ ܠܗܝ.
ܐܦܘܕ ܗܘܐ ܘܐܬܦܢܝܢ ܐܢܝܢ
ܘܢܬܪܗܝ. ܘܐܦܝܢ ܕܟܠܗ ܒܟܢܘܫ
ܠܐ ܐܬܢܝܚܝ. ܐܠܐ ܘܐܦ ܒܚܒܠܐ ܕܐܟܪܐ
ܗܢܐ ܠܟܝ. ܘܐܦ ܠܗܘܢ ܕܦܝܢܝ
ܒܡܢܟܝ.. ܘܦܩܕ ܗܘܐ ܘܐܬܢܣܝܒ
ܗܘܝ ܕܠܐ ܬܣܒܠ ܒܡܬܘܬܐ. ܘܟܕ
ܗܘܐ ܗܘܝܐ. ܗܘܝ ܐܩܝܡܘܗ ܕܐܠܗܐ
ܠܘܩܒܠܗ ܫܡܫܐ. ܒܝܘܡܐ ܕܐܦܠ[ܐ ܕ]ܢܦܠܠܢ
ܡܚܒܠܐ ܡܪܝܢ ܗܘܝ.. ܘܐܘܒܠ ܦܩܕ
ܗܘ ܡܛܠܐ ܣܘܦܘܣܛܘܣ. ܕܟܠ
ܚܪܝܢ ܐܝܟ ܒܪܢܫܐ ܕܠܐ ܢܚܘܣ ܠܢܦܫܗ.
ܘܗܘܐ ܐܝܟ ܕܦܩܕ. ܘܐܬܢܝܚܝ ܗܘܝ

*

܀ܠܗܘܢ ܐܝܟ ܕܡܚܝܠܐ ܙ̈ܟܘܬܐ ܗܠܝܢ.
ܕܢܨܚܢ ܗܘܘ ܠܗܘܢ. ܡܛܠ ܬܩܝܦܘܬܗܘܢ
ܐܝܠܝܢ ܘܐܦ ܗܦܟܐ ܠܟܠܐ ܕܐܡܪ ܠܟܝܢ
ܦܠܚܐ. ܐܘ ܒܡܘܬܐ ܗܠܝܢ ܡܢܝܢ ܐܝܠܝܢ.
..ܡܗܝܡܢܘܬܐ ܕܝܢ ܗܠܝܢ. ܡܛܠ
ܕܡܬܬܟܝܢ ܠܐ ܡܬܩܫܝܢ ܗܘܝ.
ܬܡܢ ܗܘܝ ܒܐܬܪܘܬܗܘܢ ܕܐܝܟ.
ܕܢܫܘܐ ܠܟܝܢ.. ܛܘܒܢܝܬܐ ܕܝܢ
ܚܢܐ ܗܝ ܫܡܥܬܐ. ܒܐܘܠܝܬܐ ܕܐܝܟ
ܗܘܐ ܕܐܠܗܐ ܕܠܐ ܒܡܫܘܚܘܬܐ.
ܐܬܒܛܠܬ ܗܘܬ ܬܘܪܗ ܠܥܡܪܗ.
ܘܐܬܡܟܟܬ ܒܡܗܝܡܢܘܬܐ ܛܒܬܐ
ܕܣܠܩܘܗܝ. ܘܡܢ ܒܬܪ ܠܗܘܢ
ܙ̈ܟܘܬܐ ܗܠܝܢ ܕܡܒܠܬܐ ܠܗ.
ܐܬܡܚܘ ܗܘܘ ܡܠܝܢ ܘܥܒܝܕܘ
ܒܡܫܝܚܘܬܗܘܢ ܘܐܡܪܘ. ܗܟܢ
ܐܘܕܝܘ ܠܗܘܢ ܡܫܝܚܐ ܕܫܦܝܪܐ
ܗܘܬ ܠܗ. ܕܡܢ ܐܘܠܝܬܐ ܠܐ ܦܪܫܗ.
ܐܠܐ ܗܘ ܡܒܠܬܐ ܐܝܟ ܚܝܘܬܐ.
ܘܐܬܡܚܘ ܗܘܘ ܥܠܝܗ ܕܝܠܗ.
ܕܛܘܒܢܝܬܐ ܚܢܐ: ܘܐܦܩܘ ܥܡܗ
ܠܒܪ ܡܢ ܡܕܝܢܬܐ. ܘܟܠܟܠ ܐܢܫܝ
ܡܢ ܦܪܨܘܦܐ. ܗܕܐ ܕܡܒܠܬܐ
ܐܠܗܐ ܗܘܘ ܠܗ. ܡܢ ܠܐ ܦܘܪܥܢ
ܥܠ ܢܦܫܗܘܢ ܕܦܪܨܘܦܐ ܐܢܘܢ.
ܐܪܟܘ ܗܘܘ ܘܣܓܕܘ ܘܛܥܢܘܗ̇. ܠܗ̇
ܠܡܒܠܬܐ ܛܘܒܢܝܬܐ ܚܢܐ.. ܐܬܒܛܠܬ
ܕܝܢ ܕܐܠܗܐ ܣܒܪܐ ܘܚܢܐ ܗܝ
ܐܣܝܪܬܐ. ܩܒܝܢ ܗܘܝ ܒܐܘܠܝܬܐ

*

Fragm. XIVʳ.

܀ܡܫܝܚܐ. ܡܢ ܕܢܦܠܚܢ ܠܐ ܡܬܩܫܝܢ ܗܘܝ.
ܡܢ ܡܘܬܐ ܗܠܝܢ ܕܕܠܐ ܬܘܚܠܐ
ܪܬܝ ܗܘܝ ܘܥܡ ܬܚܝܬܝܗܘܢ.. ܘܗܝܕܝܢ
ܗܘ ܪܡܘܫܐ ܘܬܫܡܫܬܐ ܕܢܐܠܗܘܢ ܛ̈ܥܢܐ
ܒܒ̈ܪܢܫܐ. ܘܠܡܠܟܝܐ ܡܫܝܚܝܢ ܠܥܡܪܗܘܢ
ܚܝ̈ܝ. ܘܗܘܘ ܠܥܡܪܗܘܢ ܐܝܟ ܒܥܝܪܐ.
ܘܐܫܬܡܠܝܘ ܗܘܐ ܦܘܡܝܗܘܢ ܡܠܠܬܐ
ܒܟܒܪܐ. ܘܗܘܘ ܡܢ ܡܛܠܚܝ̈ܢ ܗܘܝ
ܡܢ ܚܝܠܐ. ܗܢܘܢ ܒܒܪܢܫܐ: ܗܢܝܢ
ܐܦܘܬܗ ܕܐܠܗܐ. ܐܬܠܒܫܘ ܬܘܩܦܗܘܢ
ܠܥܡܪܗܘܢ. ܘܐܬܩܠܠܘ ܒܡܗܝܡܢܘܬܐ
ܗܕܐ ܢܨܝܚܬܐ ܕܐܦܪܘܣܘ ܢܠܒܫܘܗܝ..
ܐܬܠܒܫ ܗܘܐ ܠܗ ܕܝܢ ܐܦܢܘ ܚܕ ܡܢ
ܒܢܝ ܚܐܪ̈ܐ ܗܢܘܢ ܕܡܠܟܐ ܡܢ ܒܒܠ.
ܕܐܦܝܠܘ ܠܗ ܡܗܝܡܢܘܬܐ ܗܕܐ. ܗܘ
ܕܐܠܗܐ ܐܦ ܣܠܩܗ ܕܠܗ ܕܛܘܒܢܝܬܐ
ܣܒܪܐ. ܕܕܒܪ ܒܫܠܡܗ. ܐܢܫܐ
ܕܐܦ ܚܝܢ ܚܝ̈ܘܗܝ ܘܡܟܟܝܢ ܒܗ.
ܘܐܡܪ ܗܘܐ ܠܗ ܗܘ. ܕܢܦܩ ܗܘܐ ܐܦܘܗ
ܘܐܝܟܢ ܐܢܫܐ ܒܥܡܗ ܠܬܪܝܢ. ܒܠܐ
ܚܝܠܐ ܗܢܘܢ. ܒܡܫܚܐ ܕܚܕܬܘܗܝ
ܕܛܘܒܢܝܬܐ. ܘܡܢ ܐܪܝܐ ܐܝܟ ܩ̈ܛܠܐ
ܠܬܒܥܘ. ܐܬܦܫܛ ܥܠܝܗ
ܘܡܠܬܐ ܛܘܒܢܝܬܐ ܚܢܐ:
ܕܐܬܦܫܛܘ ܗܘܘ ܚܝ̈ܠܐ ܕܦܪܫܝܗ
ܗܠܝܢ ܕܐܬܦܫܛܢ ܗܘܘ ܒܫܡܝܐ
ܗܘ. ܘܒܫܡܝܐ ܗܘ ܐܪܥܐ. ܘܗܘܝ ܐܬܦܠܓܬ
ܘܥܡ ܗܘܐ ܘܦܫܛ ܒܗܘܢ ܡܗܝܡܢܘܬܐ

*

Fragm. XIVᵛ.

܀ܐܝܟ ܕܒܟܘܪܣܝܐ ܗܘ ܐܦܘ ܣܕܪܘܗ̇
ܕܬܘܒܣܝܬܐ ܢܣܐ. ܘܣܕܪܘ ܗܘܘ ܘܬܒܪܘܗ̇
ܠܡܠܟܬܗ̇ ܟܠܗ ܕܡܠܬܗ̇.. ܘܐܘܩܕ ܐܢܘܢ
ܗܘܘ ܘܠܟܬܒܘ. ܡܫܠܡܗ ܕܫܡܠܠ ܗܘ̇
ܐܣܪܐ. ܘܙܪܒ ܗܘܘ ܘܐܪܟܘ ܟܗ ܐܝܟ ܩܛܠܐ
ܢܡܘܣܐ ܟܡܢ. ܘܐܘܩܕ ܐܡܣܘ ܗܘܘ
ܐܦ ܠܡܠܟܬܗ̇ ܕܡܒܟܬܐ ܢܨܝܚܐ. ܐܡܬܗ
ܕܐܠܗܐ ܣܓܝܐ. ܕܐܬܒ ܗܘܐ ܫܡܠܠ
ܗ̇ܘ. ܘܡܢ ܢܩܝܦ ܗܘܐ ܗܘ ܐܦܘ.
ܪܘܒܐ ܗܘܐ ܡܠܟܘܬܐ. ܘܡܢܝܐ ܒܡܫܟܐ
ܘܦܩܦܩ ܢܓܠܐ ܗܢܘܢ. ܘܫܡܠܠ ܓܡ
ܗܘܐ ܘܐܬܐ. ܘܐܬܟܒ ܗܘܐ ܦܓܪܗ̇ ܕܡܠܐ
ܘܐܡܬܗ ܕܐܠܗܐ. ܘܡܫܡܫ ܗܘܐ ܗܘ
ܘܐܠܗܐ ܕܡܫܝܚܐ. ܠܗ̇ ܠܬܘܒܣܝܬܐ
ܣܓܝܐ. ܘܡܒܪܘܗ̇ ܒܟܠ ܬܘܒܣܝܬܐ
ܢܣܐ. ܘܓܒܪ ܗܘܐ ܘܫܡܠܠ ܒܝܘܡܣܝܐ
ܐܝܟ ܕܒܟܘܪܣܝܐ ܗܘ ܐܦܘ. ܘܐܦ
ܠܡܫܪܪܗ̇ ܕܡܠܟܗ̇ ܘܢܨܝܚܐ ܣܓܝܐ.
ܘܡܒܪܘ ܗܘܘ ܐܡܣܝܐ ܠܒܝܬ ܠܢܨܝܚܐ
ܠܬܐܠܝܘܬ. ܐܦܘ ܘܐܠܗܐ ܕܡܠܟܐ.
ܘܫܡܥܘ ܗܘܘ ܐܬܐ ܒܡܫܪܝܘܬ.
ܘܐܘܦܩܘ ܡܢ ܕܝܠܗܘܢ ܕܩܛܝܠ. ܡܛܠ
ܕܒܕܝܠ ܫܠܡܝܢ ܗܘܘ ܠܐܘܪܚܐ ܗܘ
.. ܝܗܒ ܗܘܐ ܠܗ ܕܝܢ ܗܘ ܐܦܘ ܒܟܘܪܣܝܐ
ܡܢ ܫܡܥܐ ܕܠܬܐܠܝܘܬ. ܘܡܢ ܠܐܦܘܗܝ
ܡܢܗ ܕܐܦ ܡܢ ܢܝܩܝܢܘܬܐ ܢܬܠ ܠܗ.
ܐܡܪ ܗܘܐ ܠܗ ܕܡܢ ܕܣܠܩܬ ܕܩܛܝܠ ܐܦܠܐ
ܠܡܫܝܚܐ ܐܢܐ ܕܝܠܝ. ܘܐܦܠܐ ܡܢ

*

܀ܢܨܝܚܘܬ ܫܡܥܘ ܡܕܡ. ܡܛܠ
ܕܠܐ ܕܡܫܬܡܥ ܡܢ ܡܕܢܚܐ
ܕܬܡܝܢ ܗܘܐ ܡܢ ܢ[ܨܝܚܘ]ܬ ܕܡܫܪܝܐ
ܢܨܝܚܐ. ܡܫܝܐ ܦܬܟܪ ܗܘܘ ܟܗ
ܩܕܝܫܐ. ܫܒܩܘ ܕܝܢ ܗ̇ܘܝ ܢܨܝܚܬܐ.
ܒܫܘܕܥܬܐ ܗ̇ܝ ܢܨܝܚܬܐ ܕܝܠܗ
ܡܪܝܐ. ܒܝܘܡ ܠܐܠܗܐ ܒܫܡܐ.
ܒܪܝܐ ܕܠܫܡܝܐ ܐܝܬܝ. ܘܩܕܡ
ܗܕܝܢ ܝܘܪܐ ܫܦܝܪܐ ܠܐܠܗܐ ܕܒܠܬܘܡ

Chap. XXII.

ܠܫܡܝܐ ܕܫܘܕܥܬܐ ܕܒܟܠܟܠ
ܕܡܠܟ. ܕܒܢܝ ܐܢܫܐ ܘܫܘܒܚ.
ܒܢܝ ܐܢܫܐ. ܘܕܫܡܗ ܒܢܝܢܗ.
ܘܕܫܡܗ ܒܢܝ ܒܢܝܢܗ ܀:܀
ܘܐܘܟ ܡܢ ܒܬܪ ܕܫܠܡ ܗܘܐ
ܒܝ ܢܨܚܢܐ ܘܡܛܘܪܐ ܘܢܨܪܐ.
ܘܐܦܫܬ ܗܘ ܦܬܟܪܐ ܗܘܝܘܬܐ
ܠܡܫܪܬܗ ܕܐܠܗܐ. ܣܓܝܐ ܘܢܣܐ
ܘܢܣܐ. ܒܝܘܡ ܗܘܐ ܘܡܒܝܢܐ
ܒܝܕܐ. ܘܡܪܕ ܗܘܐ ܠܒܢܝܐ ܡܢ
ܕܝܠܗ: ܠܟܠ ܪܘܡܐ ܒܢܝ ܐܢܫܐ
ܢܨܝܚܬܐ ܒܠܚܘܕܝܐ ܗܝ ܕܐܦܝܫ
ܡܢ ܒܠܠ. ܕܡܢ ܫܪܒܬܐ
ܕܡܬܡܢܝܐ ܝܗ. ܘܐܬܬܣܝܗ ܐܦ
ܐܢܫܬܗ ܕܬܘܒܝܐ ܢܣܐ ܫܒܐ
ܗܕܝܐ. ܘܪܫܡܐ ܕܐܝܟ ܕܐܬܡܠܟܗ.
ܗܘ ܕܡܝܬܡ ܡܠܝܟ ܒܡܠܟܐ
ܗܘܐ ܕܐܬܒܗܝ. ܡܝܬܡ ܡܠܟܐ
ܡܛܠ ܡܫܝܚܐ.. ܘܦܩܕ ܗܘܐ ܠܒܢܝܐ
ܗܢܘܢ ܕܢܦܪܩܘܢ ܒܗ. ܕܡܫܘܪ

*

Fragm. XVʳ.

܀ ܒܗ̇ ܒܡܫܝܚܐ ܘܗܘܘ ܡܘܕܝܬܐ ܘܣܒܝܢ
ܘܦܩܕ ܠܐܦܪܘܢ ܡܗܝܡܢܐ. ܘܐܦ
ܝܗ̇ܒ ܐܦ ܠܗܘܢ ܠܟܘܡܪܐ ܦܛܐ ܘܡܝܩܪܐ
ܡܢ ܬܡܢܐ ܕܝܠܗ ܀ ܘܡܢ ܒܬܪ ܟܘܡܪܐ
ܗܢܘܢ ܘܐܡܪܘ ܠܗ ܐܝܟ ܕܐܬܦܩܕܘ.
ܐܡܪܬ ܠܗܘܢ ܗܝ ܪܘܗܡ. ܗܟܝܠ
ܕܐܡܪܬ ܠܗ ܟܠ ܕܚܒܝܒܬܝ ܗܟܝܠ
ܫܡܥܬܘܢ ܕܐܡܪ ܐܦ ܐܢܐ.. ܟܠܐ
ܗܕܐ ܕܐܡܪܬ ܠܗ ܕܐܬܟܦܪ ܒܡܫܝܚܐ:
ܚܣ ܘܠܐ ܬܗܘܐ ܗܕܐ. ܠܐ ܠܝ ܘܐܦܠܐ
ܠܐܢܫ ܡܢ ܐܚܝܢ ܕܬܚܙܘܢ ܘܬܬܟܪܝܢ
ܒܗ ܒܟܠܗ ܠܐܬܪܐ. ܡܛܠ ܕܐܠܗܐ
ܗܘ ܒܪ ܐܠܗܐ: ܘܒܟܘܪܐ ܕܒܟܠܗܝܢ.
..ܘܐܡܪܬ ܠܗ ܕܐܗܘܐ ܡܘܕܝܬܐ.
ܡܛܠ ܕܒܡܫܒܚܘܬܗ ܙܟܝ ܡܪܗ.
ܘܒܗܘܢ ܘܒܚܠܝܗܘܢ ܚܘܝܐ ܚܕܬܝܬܗܘܢ
ܙܩܝܦܐ. ܘܒܟܠܗ ܕܦܠܚܝܢ ܠܗܘܢ
ܐܘ ܕܢܚܒܝܢ ܡܢܗܘܢ. ܘܡܟܪܝܢ ܒܗ
ܒܡܫܝܚܐ ܐܠܗܢ.. ܘܐܡܪܬ ܠܗ
ܕܐܢܐ ܡܢ ܕܡܦܪܬ ܒܡܫܝܚܐ ܐܠܗܝ.
ܢܦܩ ܠܗ ܕܐܬܟܪܝ ܠܥܒܕܐ ܒܒܠܒܠܐ
ܗܘܐ. ܡܛܠ ܘܐ(ܦ)ܩܘ ܡܢ ܒܘܬܐ
ܕܡܪܘܕܘܬܗ ܕܐܠܗܐ: ܗܢܘܢ ܕܡܛܠܬܗ.
ܕܗܘ ܠܬܪܬ ܒܢܬܐ ܕܝܠܕܬܗ
ܕܒܗ̇ ܡܪܝܡ. ܠܦܬܟܪܐ ܕܥܡܡܐ..
ܘܐܡܪܬ ܠܗ ܕܐܦܩ ܠܐܦܪܘܢ
ܡܗܝܡܢܐ. ܠܝ ܗܘܐ ܕܒܪܐ ܗܘ ܠܝ.
. . . .

܀ ܐܡܪܐ ܟܢܫ ܥܒܪܝܐ ܗܘ ܕܠܐ ܐܢܐ
ܒܠܐܘ ܕܒܪܐ. ܗܘܐ ܐܠܗܐ ܠܝ.
ܕܡܢ ܩܘܕܫܐ ܐܢܐ ܒܡܫܝܚܐ ܒܠܒܐ
ܘܒܩܘܡܐ ܕܐܠܗܐ ܗܘ. ܘܩܪܘܒܐ ܕܟܠ
ܐܦܘܬ ܢܚܦ ܥܡܗ ܡܗܝܡܢܐ..
ܘܐܡܪܬ ܠܗ ܕܦܠܚܬܘܢ ܒܗܠܐ
ܢܚܘܬ ܠܗ ܠܟܘܡܪܐ ܦܛܐ ܡܢ ܬܡܢܘܗܝ.
ܢܚܙܐ ܠܗ ܡܛܠ ܕܐܬܩܢ ܠܒܪܢܫܐ
ܦܘܬܐ: ܘܐܫܬܘܩ ܠܡܫܝܚܐ ܚܝܠܐ
ܥܦܝܐ: ܕܠܗ ܡܫܡܫܝܢ ܡܗܝܡܢܐ
ܒܗܘܢ ܢܦܫܬܐ ܕܦܓܪܘܗܝ. ܕܠܐ
ܕܝܢ ܐܝܟ ܐܢܫ ܒܪܢܫܘܬܗ ܕܢܗܘܐ
ܗܘܐ ܒܪܒܘܬܗ ܕܢܗܘܐ ܒܟܠܐ.
ܐܦ ܐܝܟ ܢܚܒܠܘܢ. ܐܦܠܐ ܗܘ ܦܬܟܪܐ
ܦܬܟܪܝܗܘܢ ܦܘܬ ܕܢܗܘܐ ܠܗ ܥܒܕܐ.
ܐܠܐ ܡܛܠ ܕܡܫܝܚܐ ܡܪܝ ܦܪܩ ܒܕܡܗ.
ܘܡܪܢ ܒܚܝܠܐ ܬܢܝܢܐ. ܗܐ ܒܫܡܝܐ
ܢܦܫܐ ܐܢܐ: ܘܡܩܪܒܐ ܟܠ ܕܠܐ ܠܗ
ܐܡܪܐ ܐܢܐ. ܘܗܘ ܟܠ ܥܒܕܐ ܕܦܓܪܐ
ܢܦܫܬܐ ܒܒܢ. ܘܐܢܐ ܒܚܝܘܬܐ ܥܒܝܕܬܐ
ܡܡܠܐ ܐܢܐ. ܕܐܫܬܘܩ ܐܢܘܢ
ܢܚܦ ܥܡܗ ܕܡܪܝ ܫܡܥܘܢ
ܡܫܝܚܐ ܡܪܝ ܘܐܠܗܝ. ܘܡܢ
ܒܝܘܡܐ ܒܗ ܕܐܡܪܬ ܗܘܬ ܗܝ
ܐܡܬܗ ܕܐܠܗܐ ܪܘܗܡ. ܫܠܝܛܬ
ܢܦܫܗ̇ ܒܪܘܫܡܗ ܕܙܒܢܐ
ܙܥܘܪܐ. ܘܫܠܝܛܬ ܐܦ ܠܒܢܬܗ̇
ܕܥܡܗ̇ [ܐܘܦܝܗ̇ ܘܠܒܪܬ ܒܪܬܗ̇]

Fragm. XVv.

÷ ܕܐܬܠܝܗ ܗܘܐ ܐܝܟ ܒܪܬܐ ܩܛܝܠ ܠܡܠܟܐ.
ܐܡܪܗ ܕܝܢ ܕܠܡܠܟܬܐ ܗܕܐ ܕܡܫܡܫܢܗ
ܗܘܐ ܚܡܬܐ. ܒܪܬܗ ܕܒܪܬܗ ܕܒܪܬܐ
ܚܐܪܬ ܪܗܘܡ. ܐܬܩܛܠܬ. ܗܘܐ
ܡܢܗ ܢܩܘܡܬܐ ܠܡܠܟܬܐ. ܒܗ ܒܬܪ
ܚܐܪܬ ܕܐܬܟܬܒܘ ܗܠܝܢ ܡܠܠܐ
ܡܫܝܚܐ ܐܠܗܐ. ܘܡܢ ܒܬܪܝܢ
ܕܒܪܬܗ ܗܘܐ ܗܝ ܪܗܘܡ ܡܫܡܫܬܗ.
ܒܗ ܒܡܠܟܬܐ ܒܬܪܗ. ܘܠܐ ܦܪܝܫܬ
ܡܢܗ. ܘܫܠܡܬ ܗܘܐ ܗܝ ܡܠܟܬܐ
ܪܗܘܡ ܒܣܗܕܘ ܕܢܨܚܢܐ ܪܒܐ.
ܒܚܠܬܗ ܘܒܟܠܗ ܕܝܠܗ. ܘܐܡܪܬ:
ܡܪܝ ܝܫܘܥ ܡܫܝܚܐ ܐܠܗܐ ܕܟܠ.
ܦܪܘܩ ܠܢ ܘܒܥܒܕܘܗܝ ܕܒܝܬܐ
ܗܢܐ. ܘܒܟܠܗ ܕܢܬܠܘܢ ܒܫܡܟ ܒܟܠ
ܐܬܪ. ܡܢ ܡܫܘܪܝܐ ܕܝܢ. ܘܐܫܘܝ
ܘܐܦ ܠܝ ܒܢܟܣܬܐ ܘܠܡܣܒܪܢܘ ܗܠܝܢ.
ܕܐܝܟ ܕܚܠܝܢ ܢܬܘܟܠܘܢ ܠܐܘܪܚܐ
ܗܕܐ ܕܣܗܕܘܬܐ. ܕܐܫܬܠܡܬ ܒܗ
ܒܢܨܚܢܝ. ܘܝܗܒ ܡܠܟܘܬܐ
ܠܝܚܝܕܝ ܕܐܬܦܬܚܘ ܡܠܠܐ
ܫܡܝ.. ܘܒܬܪܟܢ ܗܘܐ ܐܢܫ ܗܝ
ܐܡܬܗ ܕܐܠܗܐ ܪܗܘܡ. ܠܐܡܪܗ
ܒܪܬܗ. ܘܒܪܗܘܡ ܒܪܬ ܒܪܬܗ.
ܘܡܢ ܢܦܩܘ ܗܘܘ ܒܣܘܦܐ. ܡܢ ܒܝܬܐ
ܕܒܢܬܐ ܒܠܬܗ ܘܕܒܪܝܬܗ. ܕܢܬܦܫܢ
ܗܘܘ ܒܗܘܢ. ܡܢܗ ܗܘܘ ܒܒܢܘܗܝ
[ܐܦ ܢܫܐ ܩܕܝܫܬܐ] ⟨ܢܨܚܢܝܬܐ ܕܟܪܣܢ⟩

.ܐܦ ܗܘܬܝ. ܡܢ ܠܐܢܫ ܗܘܘ ܒܡܟܬܐ
ܠܡܚܘܬܐ ܩܕܝܫܬܐ ܕܒܟܢܐ ܗܘܬ
ܒܠܘܬܗܝ ܗܝ ܒܪܬܐ ܚܐܪܬ ܪܗܘܡ
..ܘܡܝܬܬ ܗܘܬ ܒܫܘܡܠ ܗܝ
ܡܫܠܡܬܐ ܘܐܡܪܬ ܠܗܘܢ ܢܨܚܢܝܬܐ.
ܒܠܝ. ܠܐ ܐܬܟܫܝ. ܕܗܐ ܐܫܡܥ ܠܝ
ܡܪܝ ܕܢܛܘܪ ܡܛܠ ܫܡܗ. ܐܝܟ
ܕܡܒܛܠ ܐܠܝܢ ܕܡܢ ܩܕܡܝܢ ܡܬܓܠܝܢ.
ܘܐܫܡܥܘ ܒܝܕܐ ܩܕܡܘܗܝ.
ܐܠܐ ܒܥܒܕܝ ܒܟܠ ܟܠ ܕܒܥܒܪܘ ܐܘ ܡܥܒܪܝܢ
ܒܡܫܝܚܐ ܐܠܗܐ. ܘܒܟܠ ܟܠ ܕܠܐ ܦܪܘܩ
ܕܐܠܗܐ ܗܘ ܒܫܪܪܐ. ܘܒܪܗ ܕܐܠܗܐ.
ܘܡܛܠ ܕܐܡܪܬܝܢ ܗܟܢ ܕܒܟܢܐ
ܗܘܝܬ ܠܡܚܘܬܐ ܒܗܝܢ. ܘܒܐܝܢܬܐ:
ܢܓܠ ܐܢܐ ܕܐܦ ܚܘܒ ܠܗ ܐܠܗܐ
ܪܒܘܬܐ ܒܒܟܝܐ ܗܢܐ: ܘܐܦܝܣ ܠܗ
ܕܗܢܐ ܫܦܝܪܐ ܘܫܠܡܐ: ܘܢܩܦܬܐ
ܘܒܟܢܐ ܘܐܩܕܘܬܐ ܘܐܡܪܐ ܪܒܐ:
ܘܒܗ ܘܒܟܒܟܒ ܟܠ ܠܡܚܘܬܐ ܕܒܟܢܐ.
ܒܟܠ ܕܟܢܐ ܠܐ ܗܘܐ ܡܢ ܕܒܗ
ܟܢܐ ܐܢܫ. ܐܠܐ ܡܢ ܕܒܗ..
ܐܠܐ ܠܐܠܗܐ ܐܘܕܝܬ. ܘܒܒܢܝ ܙܒܢܝ.
ܘܩܘܡܝ ܒܫܪܪܐ ܟܠ ܕܩܕܝܫܝ
ܒܡܫܝܚܐ. ܘܡܛܘܠ ܒܠܘܗ
ܒܩܕܝܫܬܐ. ܘܠܐ ܐܫܩܝ ܡܢ ܡܪܡܗ
ܒܗ ܡܫܘܪܐ ܕܒܗ. ܘܕܒܢܝ ܘܐܦ
ܒܠܒܝ. ܕܢܐܬܐ ܘܢܗܘܐ ܠܐܢܫ. ܕܗܘܐ
ܡܪܝܡ ܩܕܝܡ ܒܚܘܬ ܢܝܚܐ ܢܝܚܬܐ.
. . . . [ܡܟܠܠ] . . . .

Fragm. XVIr.

܀ܐܝܟ ܕܒܡܫܡܠܐ ܕܪܒܐ. ܗܘ ܫܡܥܘܢ
ܠܡܫܡܫܘܬܗܘܢ. ܘܟܠ ܡܢܝܢܐ
ܠܪ̈ܚܡܝܢ ܠܗ. ܟܡ ܝܘܡ: ܡܢܝܢܐ
ܡܫܟܚ ܠܐ ܗܘܐ ܠܝ. ܐܠܐ ܐܢ ܡܫܡܫܢܐ
ܫܡ̈ܝܢ ܘܡܫܬܡܫܝܢ. ܐܠܐ ܒܦܓܪܐ
ܢܗܘܐ ܒܡܕܗ ܕܡܕܝܢܬܐ. ܘܟܠ ܕܦܩܝܕܝܢ
ܠܗ ܘܫܡܠܝܢ ܒܝܘܡܐ ܒܫܒܬܐ
ܒܫܪܪܗ. ܘܡܢ ܗܠܝܢ ܐܡܪܬ ܗܘܬ
ܗܝ ܐܡܬܗ ܕܐܠܗܐ ܪܘܡܝ.
ܐܝܟܢܐ ܗܘܬ ܕܐܝܬܝܗ ܒܒܪܬܗ. ܘܒܒܪ̈ܬܐ
ܒܪܬܗ ܘܢܫ̈ܝܢ ܗܘܝ. ܘܟܠ ܢܨܝ̈ܚܬܐ
ܬܡܝܢ ܗܘܝ ܒܬܪܗܝܢ. ܘܡܬܒܠܥܝܢ
ܒܝܘܡܐ ܕܐܪܟܐ ܗܘܐ ܟܠܐ ܐܘ ܒܬܪܗ
ܘܠܗ ܕܦܛܘܠܐ ܗܘܝܘܗܝ. ܐܝܟܐ
ܕܐܢ̄ܬܬܗ ܗܘܬ. ܘܡܢܟ ܗܘܬ ܡܢܝܢܐ
ܓܒܪ̈ܐ ܕܢܗܘܢ ܕܦܪܘܩ ܟܠܐ ܗܘܐ.
ܘܡܢ ܒܬܪ ܐܠܦܝܢ ܟܠܗ ܓܒܪ̈ܐ
ܐܚܝܢ ܕܕܝܢܐ ܗܘܘ ܠܗ. ܠܟܪܬܐ
ܚܙܬܐ ܬܘܒܢ ܘܠܗܘܢ ܕܒܢܬܗ.
..ܘܡܢ ܢܦܩܘ ܗܘܘ ܝܘܡܝ ܗܘܠܝܢ
ܕܕܝܢܐ ܗܘܘ ܠܗ ܘܠܒܢ̈ܬܗ
ܘܡܫܡܫ ܗܘܘ ܡܪܝܡܘܗܝ:
ܒܟܠ ܗܘܬ ܐܦ ܕܢܦܩܬ ܐܝܟ.
ܡܛܠ ܗܢܐ ܕܡܫܡܫܐ ܒܪܘܚܗ
ܘܐܡܠܟ ܒܥܘܡܐ. ܘܐܬܘܗܝ ܒܟܠܗ
ܒܡܠܬܐ ܕܐܝܟ ܗܢܐ. ܘܡܪܒܝܢ ܗܘܘ
ܐܠܦܝܢ ܘܐܦܝܫܘܗܝ ܘܦܫ ܡܢ
[ܒܡܦܩܬܗ] ܐܢܝ..ܘ[ܡܢ ܚܕܐ ܗܘܬ]

܀ܐܦܢ ܕܡܠܐ ܪܚܡܐ ܡܘܪܝܘܣ ܬܘܒܠܐ:
ܠܐܦܝܘܬܗ ܕܐܠܗܐ ܬܘܗܝ ܘܠܒܢ̈ܬܗ.
ܘܒܚܝܠܘܬܐ ܕܐܦܠܐ ܒ̈ܢܬܐ ܒܚܝܘܬܐ
ܡܬܡܟܢ ܗܘ̈ܝ ܡܪܝܡܘܗܝ. ܐܬܘܕܢ
ܗܘܬ ܦܫܝܩ ܘܐܡܪ ܠܗ ܒܪܘܚܗ.
ܡܩܒܠܐ ܡܢ ܫܒܝܬܐ. ܕܒܝܡܐ ܒܗܘܢܐ
ܠܒܥܠܐ ܗܘ ܒܠܚܘܕ ܡܠܐܟܐ ܗܘܝܐ.
ܘܗܘܐ ܕܐܬܦܪܫܬ ܕܐܠܗܝ ܡܪܝܡ.
ܗܝ ܡܢܥܐ ܐܢܬܝ ܕܠܐ ܡܘܣܦܐ ܐܝܟ ܪܚܡܬܐ.
ܐܘ ܕܠܒܐ ܒܢܝ ܒܬܘܠܬܐ ܫܦܝܪܬܐ.
ܘܐܦ ܕܢܗ̈ܝ ܫܒܝ̈ܬܐ ܒܢܝܬܐ
ܕܐܢܫܝܢ ܠܝ. ܗܫܐ. ܐܝܟ ܐܢܬܬܐ
ܢܦܫܬܐ ܦܪܝܫܬܐ ܢܨܝܚܬܐ ܒܬܪܬܐ.
ܘܡܢ ܒܪܬܗ. ܐܝܟ ܕܡܢ ܡܪܝܡ.
ܘܠܐ ܐܬܡܫܟ ܒܬܪܬܐ ܫܒܝܬܐ
ܐܝܟ ܒܬܘܠܬܐ. ܘܐܝܟ ܫܪܝܐ ܕܐܠܗܝܢ
ܕܡܢ ܡܪܡܘܗܝ. ܘܐܬܪܥܝܢ ܘܐܦ
ܐܢܬܝ ܘܒܢ̈ܬܝܟ ܐܦܠܐܝܬܘܢ. ܐܠܐ ܒܥܘܬܝ
ܒܡܫܝܚܐ. ܘܐܡܪܬ ܕܒܪܬܐ ܗܘ
ܐܝܟ ܒܟܠܫ. ܘܐܬܘܢ ܒܪܘܚܐ ܗܘܐ.
ܘܦܩܝ ܠܡܠܟܐ ܒܐܝܕܐ ܕܦܓܪܐ.
..ܐܡܪܬܗ ܕܝܢ ܕܐܠܗܐ ܬܘܗܝ
ܐܡܪܬ ܠܗ. ܡܛܠ ܕܫܡܥܬܝ
ܐܝܟ ܗܘ ܕܦܓܥܐ ܫܢܝܬܐ. ܒܟܠ
ܗܘܐ ܕܢܬܒܠܥ ܡܢ ܒ̈ܢܝ ܐܦ̈ܝ
ܦܘܩܕܐ ܡܪܢܝ: ܘܐܡܪܬ ܠܟܝ
ܕܐܝܟ ܕܐܢܬܝ[ܒܟܠ ܪܘܚܐ ܘܡܘܦܪܝ]

Fragm. XVI^v.

܀ ܗܘܬ ܘܐܡܪܬ ܕܒܬܓܠܝܬܐ ܗܘ ܒܒܝܬܗ܆
ܡܬܚܙܝܐ ܗܘܬ̈. ܡܚܘܝܢ ܗܘܝܢ
ܐܡܪܬ ܐܢܬܝ. ܐܝܟ ܢܚܠܐ ܘܚܒܘܠܐ ܕܦܠܐ
ܒܒܝ ܀ ܡܫܒܚ ܕܝܢ ܗܘܐ ܡܢܝ
ܕܐܝܟ ܐܢܬܬܐ. ܒܟܠ ܐܝܟܢ ܕܐܡܪܬ ܠܢ.
ܗܘܬ ܚܙܝܐ. ܕܟܠ ܐܝܟܢ ܕܢܣܒܝܢ
ܢܦܫܬܐ. ܫܠܡܝܢ ܘܪܘܝܢ. ܡܛܠ ܕܝܢ
ܕܪܘܝܢ. ܠܐ ܢܣܒܝܢ ܠܒܣܝܡܘܬܗܘܢ ܡܕܡܐ.
ܘܒܗܘܢ ܠܐܝܟܢ ܕܠܐ ܪܘܝܢ ܡܫܬܠܛܢܝܢ
ܐܝܟ ܕܢܦܫܬܐ ܐܠܗܝܬܐ. ܐܦ ܡܕܝܢ ܠܐ
ܗܘܐ ܡܩܒܠܐ ܦܓܪܐ. ܐܠܐ ܒܢܘܒܗ
ܕܡܢ ܢܦܫܗ ܡܫܝܚܐ ܡܪܢ ܘܐܠܗܢ
ܪܘܚܐ ܐܦ: ܘܒܪܝܫܗܘܢ ܘܐܦܠܐ ܡܛܠ
ܠܒܣܝܡܐ ܡܕܡܐ ܢܛܪܐ ܐܦ. ܠܐ ܗܘܐ ܓܝܪ
ܐܝܟ ܕܐܢܬ ܫܒܪ ܒܫܘܠܛܢܐ. ܫܘܦܪܐ
ܒܒܝܬ ܕܐܢܫܐ ܒܝܬ ܐܘ ܠܐܢܫܐ. ܐܦ ܓܝܪ
ܒܒܘܪܕܝܗ ܕܡܫܝܚܐ ܐܠܗܢ. ܡܛܠ
ܒܟܠܗܘܢ ܚܝܠܐ ܕܟܠ ܩܕܝܫܬܐ ܫܒܝܬ
ܘܐܫܒܚܬ ܐܢܝ. ܘܪܚܡܬܐ ܐܚܪܬܐ ܒܟܠ
ܒܢ. ܐܠܐ ܠܝ ܗܕܐ. ܕܡܠܝܟܐ ܐܘܪܝ
ܠܐܢܫ ܒܝܬ ܡܘܬܐ. ܘܐܪܙܐ ܐܝܟܢܐܝܬ
ܒܡܫܝܚܐ ܡܪܢ. ܗܘ ܕܒܒܠܝܐ ܗܘܐ
ܐܦܝܢ ܠܢ ܒܟܢ ܫܘܦܪܐ ܦܐܝܐ ܕܐܩܐ.
ܕܒܗ ܐܝܟ ܕܫܦܝܪܐ ܢܗܝܪܝܢ.
ܘܐܦ ܒܡܠܬܐ ܫܦܝܪܐ ܘܐܡܪܬ ܦܬܐ.
ܘܡܗܝܡܢܐ ܐܦ ܒܗ ܕܐܦ ܒܒܠܒܐ
ܚܝܠܐ ܒܒܘܬܐ ܕܠܐ ܡܬܥܒܕܐ ܡܦܘܬܐ
[ܒܗ] . . . .

܀ ܐܘ ܒܪܬܐ ܐܦ ܕܐܬܝܠܕܬ ܒܫܒܝܐ.
ܡܛܠ ܕܒܢܝܐ ܕܦܓܪܐ ܐܝܟ. ܡܛܠ
ܕܒܗ ܗܘ ܒܡܫܝܚܐ ܡܪܢ ܒܠܒܗ
ܢܣܒܬ ܐܦ. ܒܒܢܝܐ ܕܐܬܒܚܪܬ.
ܘܕܐܡܪܬ ܠܢ ܕܐܦܫܪ ܒܗ ܒܡܫܝܚܐ
ܡܪܢ ܘܐܢܐ ܘܠܐ ܐܚܪ. ܐܝܟ ܗܢܘܢ ܕܡܢ
ܡܕܡ. ܐܦ ܡܣܒܪܐ ܐܦ. ܕܢܦܫܬܐ
ܗܘܬ ܐܝܟ ܕܒܗܘܢ. ܘܡܫܠܝܢ ܒܡܫܘܢ
ܡܦܪ ܐܦ ܕܝܢ ܕܟܠ ܚܘܕܬܐ ܙܒܢ ܡܪܗ.
ܘܒܡܚܝܘܢ ܚܘܕܬܐ ܚܕܢܝܟ: ܘܡܛܠ
ܕܦܠܡܝܢ ܠܟܝ. ܘܡܬܛܫܝܢ
ܠܦܠܚܝܗܘܢ. ܐܘ ܕܢܠܡܝܢ ܘܦܫܪܝܢ ܒܗ
ܐܒܐܝܗܘܢ. ܘܡܗܝܡܢܘܬܐ ܐܦ ܕܡܛܠ
ܟܠ ܕܐܫܒܚܬ ܒܒܩ̈ܪܐ ܘܐܡܝܢܬܐ
ܐܢܝ ܡܟܠܠܬ. ܕܫܡܠܝ ܚܝܝܟ ܡܢ
ܒܟܠܡܐ ܗܘܐ ܒܚܪܒܐ ܕܒܥܠܕܒܒ[ܝܟ]
ܘܡܬܦܪܫ ܙܕܝܩ ܘܠܐ ܢܥܘܩ ܡܢ
ܒܦܢܝ ܒܢܟܐ. ܘܡܦܩܚܝ ܘܦܩܘܕ
ܘܦܩܚܢ ܚܘܕܬܐܒܗܘܢ. ܐܢܬ ܕܝܢ ܗܘܝܬ
ܐܝܟ ܕܙܒܢ ܐܢܬ ܐܬܠܝܟ ܒܝ..
ܐܦܝ ܕܒܠ ܙܒܢܐ ܗܘܕܥܬܗ ܐܡܪ
ܠܗ. ܠܐ ܦܬܪܐ ܒܒܢܝ ܕܗܒܝܢ
ܡܬܦܠܠܐ ܗܘܝܬ ܡܕܡܝ. ܡܛܠ
ܕܢܒܗ. ܕܒܪ ܢܛܪܐ ܗܘܝܬ ܠܒܣܝܡܐ
ܕܐܪܘܬܐ ܕܒܘܠܝ. ܘܗܘܐ ܠܐ ܢܛܪܢ
ܐܠܐ ܡܓܒܠܢ ܐܝܟ ܢܒܥܬ ܡܘܬܐ.
ܘܐܠܗܐ ܒܪܬܐ ܡܛܠ ܡܕܡ ܩܠܐ
ܘܐܝܟ ܗܘܝܢ. ܠܐ ܗܘܬ ܡܟܪܙܐ ⟨ܐܦ⟩

Fragm. XVII^r.

܀ ܪܘܚ ܠܟܠܗ. ܐܠܐ ܡܛܠ ܕܐܝܠܝܢ ܐܝܟܢ
ܘܫܘܚܠܦܐ ܕܡܫܟܢܬܐ ܦܘܚܠܦܐ ܫܡܫ̈ܢ
ܠܗܘܢ ܕܝܢ ܦܘܚܠܦܐ. ܦܠܚܝܢ ܐܢܐ ܕܠܐ
ܠܐܚܪܝܢ ܡܢ ܪܚܡܬܝ. ܐܠܐ ܫܡܫܝܢ
ܫܡܫܢܐ ܘܚܝܐ ܘܫܦܝܪ ܠܐܝܩܪܗ..
ܐܡܠܗ ܕܐܠܗܐ ܪ̈ܚܡܝ ܐܡܪܬ ܠܗ.
ܐܘ ܫܡܥܐ ܕܠܐ ܦܪܫ ܐܡܪܗ: ܘܠܐ
ܡܫܬܡܥܐ ܡܛܠ ܡܡܠܠܐ: ܘܠܐ ܗܘܐ
ܠܝ ܕܐܬܚܙܝ. ܗܠܟ ܗܕܐ ܕܐܡܪܬ
ܕܐܡܪ ܘܐܢܐ. ܕܐܢ ܦܫܪܐ ܐܢܐ
ܗܘ ܕܗܫܐ ܠܗ. ܘܦܠܚܬܐ ܐܢܐ ܠܗ
ܗܘ ܡܘܬܐ ܕܟܠܟܘܢ. ܐܝܟ ܠܐ ⟨ܦܫܪ⟩ܐ ܐܢܐ.
ܗܟܝܠ ܢܚܐ ܐܢܐ ܢܚܐ ܗܘܘ ܕܠܐ
ܫܠܝܛ ܒܟܠܗܘܢ ܡܘܬܐ. ܐܠܐ ܕܝܢ
ܡܛܠ ܕܐܚܝܕ ܢܫܡܬܝ ܒܐܝܕܘܗܝ:
[ܘ]ܫܒܩܬ ܐܠܗ ܡܢ ܐܠܗܐ: ܗܘܝܬ ܠܐ
ܢܦܠ ܐܠܗ. ܐܢܐ ܕܝܢ ܕܢܦܠܬ ܐܢܐ
ܒܐܝܕܝ ܐܡܪܬ ܠܝ. ܘܬܘܒ ܗܘ
ܐܘܦ ܗܫܐ ܐܡܪܐ ܐܢܐ. ܕܫܦܝܪ ܠܝ
ܘܒܟܠ ܕܢܦܩܝܢ ܠܝ.. ܘܟܕ ܗܕܐ
ܐܡܪܬ. ܗܝ ܐܡܠܗ ܕܐܠܗܐ ܪ̈ܚܡܝ.
ܩ̈ܠܝ ܗܘ̈ܝ ܒܢܬܗ ܘܒܢܬ ܒܢܬܗ.
ܕܫܦܝܪ ܠܝ ܐܘ ܚܕܝܐ ܙܒܢܟܠ
ܘܒܟܠ ܕܢܫܬܡܥ ܠܝ.. ܗܘܐ ܕܝܢ
ܡܛܘܠ. ܒܪ ܒܪܬܝ ܘܐܬܕܒܪܬ.
ܘܒܪܐ ܕܡܢ ܛܠܝܘܬܐ ܕܐܝܟ ܗܘܝܬ
ܡܬܚܪܒ ܗܘܐ. ܘܟܕ ܚܙܐ ܗܘܐ
. . . . [ܡܢܗܘ]

܀ܡܢܕܝܢ ܗܘܬ ܪܗܛܐ ܠܛܠܝܬܐ
ܒܪܬ ܒܪܬܗ. ܘܡܕܒܪܐ ܦܘܡܗ ܪܗܛܐ
ܘܪܡܝܐ ܠܡܘܬܟܠܗ ܘܐܡܪܐ ܠܗ. ܗܐ
ܪܗܛܐ ܠܒܝܫܬ ܐܘ ܚܕܝܐ ܠܛܠܝܬܐ: ܡܛܠ
ܕܐܡܪܚܬ ܕܠܐܦܝ ܠܡܠܟܐ ܕܐܡܪ
ܫܡܫܢܐ. ܘܗܝ ܠܒܬ ܡܢܝ. ܘܢܫܩܬܗ
ܡܢ ܫܡܝܐ. ܐܘ ܦܪܘܩܬ ܦܪܘܩܝ ܕܡܫܝܚ
ܒܟܠ ܐܠܗܐ ܘܒܟܠ ܐܢܫܐ.. ܘܟܕ ܗܕܐ
ܐܡܪܬ ܠܛܠܝܬܐ ܡܫܝܚܬܐ. ܘܟܕ ܗܘܐ
ܟܘܠ ܣܘܪܝܩܘܣ. ܕܐܝܠܗ ܕܠܐ ܪܚܡܬ.
ܐܝܟ ܕܒܫܘܪܐ ܒܗ ܕܦܪܝܫܘܬܐ ܐܝܟܢ
ܕܦ̈ܠܚܝܢ ܫܡܫܢܐ. ܘܢܨܝܚܘܬܗ
ܫܡܫܬܐ ܪܗܛܐ ܒܟܠ ܚܝܘܗܝ. ܘܢܨܚܘܢ
ܠܛܠܝܬܐ ܒܪܬ ܒܪܬܗ. ܘܢܦܩܘܢ ܡܢ
ܕܡܢܗ ܒܟܢ̈ܫܬܐ ܕܡܫܝܚܝܬܐ.. ܘܟܕ
ܗܘܐ ܐܝܟ ܕܫܡܥ. ܘܐܫܬܡܥܬ ܒܡܫܝܚܝܘܬܐ
ܪܗܛܐ ܒܟܠ ܩ̈ܢܝܢܗ. ܫܠܡܬܗ ܗܘܬ
ܗܘ ܦܛܘܠܐ. ܒܪܗ ܠܐܡܠܗ ܕܐܠܗܐ
ܪܗܛܐ. ܕܐܝܟ ܡܢܐ ܗܘ ܐܬܛܒܥ ܒܟܘܢ
ܕܡܢܗ ܕܡܪܚܬܐ ܗܕܐ.. ܡܠܟܬܐ
ܐܡܪܬ ܠܗ. ܐܝܟ ܕܕܚܝܠ ܡܡܠܠܐ
ܕܡܢ ܐܠܗܐ܀ ܘܐܘܡܪܗ ܕܝܢ ܒܪܬܗ
ܕܬܘܒܥܬܐ ܐܡܪܬ ܠܗ. ܘܢܦܩܬ
ܦܛܠ ܡܪܗ. ܐܬܚܒܪ ܡܢ ܩܢܘܡܗܘܢ
ܕܐܠܗܐ. ܐܝܟ ܕܚܒܪܐ ܐܢܐ ܢܦܫܝ
ܒܪܚܡܝ ܗܘܐ ܡܠܟܗ ܡܢ ܩܢܘܡܐ ܕܚܝܐ
ܘܟܢܫܝܢܐ.. ܘܟܕ ܩܠܝܬܗ ܕܐܦ ܗܕܐ
⟨ܫܡܥܬ⟩ . . . .

Fragm. XVII^{v}.

܀ ܢܚܠܐ ܡܘܣܝܣ܂ ܦܩܕ ܗܘܐ ܠܗܘܢ
ܘܐܡܪ܂ ܕܐܦ ܚܢܢ ܒܡܕܒܪܐ ܗܕܐ
ܢܥܒܕ ܚܢܢ ܐܝܟ ܕܒܡܨܪܝܢ..
ܘܡܒܠܒܠܝܢ ܡܥܩܡܝܢ ܕܒܘܠܐ܀
ܡܢܗܘܢ ܥܒܪܘ ܠܘܬ ܠܒܥܠܕܒܒܐ
ܪܗܛܘ ܒܟܠ ܚܝܠܗ܂ ܘܐܣܬܪܘ
ܢܦܩܘ ܗܘܘ ܠܒܪܝܬܗ܂ ܘܐܪܡܝܘ
ܗܘܘ ܡܢ ܕܡܪܗ ܒܡܫܪܝܬܗ
ܕܐܡܠܟܗ ܕܐܠܗܐ ܪܗܛܘ...
ܘܡܢ ܕܡܦܩܬ ܒܟܠ ܦ̈ܘܩܕܢܗ܂ ܠܘܬ
ܐܡܪ ܠܗ܂ ܗܘ ܦܛܘܠܐ ܡܘܣܝܣ܂
ܕܟܡܐ ܠܡܢ ܐܦ ܕܥܒܝܕ ܗܘܐ ܕܗܕܐ
ܐܣܢܪܬܐ ܐܝܟ ܕܐܠܗܐ ܐܦܪܝܐ..
ܡܫܬܪܝܐ ܪܗܛܘ ܐܡܪܬ̇ ܠܗܘ܂ ܟܡܪܐ
ܘܠܐܠܗܐ ܟܕܡ ܘܟܠ ܟܕܡ.
ܘܐܦ ܝܗܒ ܐܝܟ ܢܡܪܬ ܢܦܫܝ
ܠܛܥܢܐ ܕܚܛܗܐ܂ ܘܟܦܪܐ
ܒܒܝܫܘܬܝ ܠܡܠܟܘܬܝ܂ ܘܠܒܪܝܫܝܬܐ
ܘܟܘܪܗܢܐ ܘܠܡܘܬܐ܂ ܘܪܒܝܬ ܒܒܝܫܘܬ
ܠܡܘܬܐ ܕܠܒܟ ܕܟܠ ܕܐܢܫܐ܂
ܕܐܡܬܝ ܕܒܝܬ ܘܐܦ ܐܝܬ
ܒܢܝܢܫܐ܂ ܗܢܘܢ ܕܐܒܠܗܘܢ ܢܛܪܐ
ܠܝ ܒܝܕܐ ܕܝܕܐ܂ ܐܠܐ ܕܝܢ ܒܗ
ܠܡܘܬܐ ܕܠܐ ܡܬܡܠܠܐ ܗܟܢ
ܡܫܝܚܐ ܡܪܢ܂ ܕܡܢܗ ܛܐܒ̈ܢ
ܗܠܝܢ ܣܓܝܐ ܐܝܩܪܐ܂ ܕܠܐ ܠܫܘܕ
ܐܝܟ ܐܝܬ ܕܢܦܩܘܢ ܗܟܢܐ ܐܢܫ
[ܒܡܘܬܐ: ܟܕ ܟܠܗܝ ܕܚܠܬܗ]

܀ ܡܪܢ ܡܫܝܚܐ܂ ܕܡܢܗ ܐܥܝܪ
ܐܝܟ ܠܗ ܡܘܪܒܐ ܡܫܒܚܐ܂ ܘܐܙܠܐ
ܐܢܐ ܒܬܪܘܢ܂ ܐܡܘܪ ܡܪܡܘܗܝ
ܡܢ ܡܫܝܚܐ ܢܥܡܝ܂ ܘܐܬܐ ܠܝ ܒܝܫܘܥ
ܐܩܠ ܀ ܘܐܘܕܝܬ̇ ܗܘܝ ܡܘܕܝܢܘܬܐ
ܪܗܛܘ ܘܐܡܪܬ̇܂ ܦܘܪܩܢܐ ܐܢܐ ܠܝ
ܡܪܢ ܘܐܠܗܝ ܕܟܠ ܓ̈ܒܪܝܢ
ܡܫܒܚܝܢ ܒܟܠܡܐ ܗܢܐ܂ ܘܐܚܝܢܬ
ܘܢܦܫܬ ܒܝ ܠܟܝ܂ ܘܐܦ ܗܫܐ
ܒܫܘܒܚܐ ܕܚܝܝ ܕܒܝܬ ܘܫܒܚܬ
ܡܘܪܒܐ ܕܚܝܐ ܕܒܠܥ ܒܙ̈ܒܢܐ.
ܐܬܪܚܡ ܒܟܝ ܡܪܢ܂ ܘܫܒܘܩ
ܒܝ ܟܠ ܕܢܛܪܬ ܠܝ܂ ܒܟܠ
ܫܘܩܝ ܚܝܝ܂ ܘܠܐ ܬܐܟܘܡ ܒܝ
ܒܛܝܒܘܬܐ ܕܗܘܝ ܡܟܠ ܫܘܩܠܐ:
ܕܢܝܚܬ ܡܢ ܟܠܗ ܒܒܝܬܝ܂ ܘܚܝܝ
ܒܗܘܒܐ ܕܒܚܝ̈ܪܝ܂ ܘܢܝܚ
ܒܟܠ ܡܕܡ ܦ̈ܓܪܝ ܕܒܟܠܐܬܪ.
ܘܦܪܐ ܐܢܘܢ ܡܢ ܡܫܘܪܐ ܕܒܝ.
ܘܡܢܝܚ ܗܘ ܡܫܝܚܐ ܕܫܪܪܐ
ܒܡܕܝܢܬܐ ܗܕܐ܂ ܒܝܘܡܐ ܒܚܕܬܐ.
ܘܐܫܘܝ ܕܟܡ ܒܓ̈ܒܪܝ.
ܕܡܝܬܘ ܡܛܠܬܝ܂ ܘܣܒܠܝܢ
ܒܡܢܗܘܢ ܘܐܦ ܐܢܐ ܢܛܪܬܐ..
ܘܟܕ ܗܠܝܢ ܐܡܪܬ̇܂ ܣܠܩܬ̇
ܪܫܡܬܗ ܕܨܠܝܒܐ ܥܠ ܒܢܝ̈ܗ.
ܘܦܪܫܬ̇ ܡܢ ܪܫܗ ܡܥܦܪܗ
ܕܓܒܝܠܐ ܗܘܐ܂ ܘܒܟܠܗ

Fragm.XVIII[r].

܀ ܘܐܡܪܬ ܠܗ ܠܒܪܬ ܚܢܝܠ ܣܘܪܝܣ
ܐܘ ܙܟܝܐ ܡܪܝ. ܘܬܚܢܝܠ ܕܦܪܝܣܘܬ
ܕܦܪܝܣ ܒܡܫܝܚܐ. ܗܐ ܦܬܪܐ
ܕܝ ܘܒܟܠ ܕܦܠܚܝܢ ܠܟܝ.
ܫܡܘܕ ܦܠܚܝܢ ܒܟ. ܕܐܙܠ ܡܬܠܐܠܟ
ܐܕܘܢ ܢܚܡܟܘܢ.. ܗܘ ܕܝܢ ܦܬܚܐ
ܣܘܪܝܣ. ܡܛܠ ܕܐܢܬܬܐ ܕܫܟܝܪܐ
ܗܘܬ ܒܗܘܢ ܠܡܚܘܬܐ ܡܢܗ:
ܘܡܦܢܝܢ ܗܘܘ ܠܗ ܡܬܟܠܬܗ:
ܟܠ ܗܘܐ ܕܢܦܫ ܦܘܫܗ ܒܘܬܗ.
ܕܕܟܠ ܡܬܚܫܒܐ ܗܘܬ ܠܗ.
ܡܢ ܕܝܢܐ ܕܝܢ ܠܒܢܝܘܬܗ ܕܠܘܬ
ܡܘܬܐ. ܘܕܠܐ ܚܛܠܐ ܗܘܬ ܡܢ
ܕܡܟܐܬܐ ܠܗ ܘܦܬܪܐ ܒܗ...
ܦܩܕ ܗܘܐ ܘܐܡܪ. ܠܡܫܩܠܢܐ
ܕܒܘܠܐ. ܕܐܝܟ ܗܘܘ ܡܡܠܠܝܢ.
ܕܐܦ ܠܗܘܢ ܕܫܒܩ ܘܐܫܟܚܬ
ܢܦܫܗ ܕܒܟܠ ܗܝ. ܘܐܢܬܬܗ
ܘܬܒܘܬܗ. ܡܛܠ ܠܡܘܬܐ
ܕܐܚܪܐ ܠܗ. ܕܒܢܬܗ ܘܪܒܘ
ܦܫܡܘܡ ܢܦܫܗ.. ܘܗܢܝܢ
ܠܒܢܝܐ ܗܢܘܢ ܠܩܕܡ ܡܢܒܥܐ
ܗܘܘ ܡܢ ܡܕܡܘܬ. ܘܒܢ
ܐܬܪܘܬܗ ܘܦܫܡܗ. ܠܒܪ ܡܢ
ܕܬܐ ܗܘ ܕܡܢܩܠܐ ܕܐܝܬܘܗܝ ܗܘܬ
ܒܗ. ܡܛܠ ܠܝܘܬܐ. ܒܪܝܟ ܗܘܬ
ܗܘ ܠܡܕܝܢܬܐ ܕܫܡܝܐ ܠܡܪܝܐ.
(ܘܐ)ܬܐܡܪܬ ܢܦܫܗ ܘܐܡܪܐ. ܡܪܝ

܀ ܘܡܚܝܐ ܦܪܒ ܗܘܐ ܦܬܘܠܐ ܗܘ
ܘܐܡܪܗ. ܘܗܘ ܦܩܬ ܗܘܬ ܘܙܘܪܗ
ܒܚܝܘܬܐ ܡܫܝܚܐ܀ ܘܐܫܬܡܥܬ ܐܪ̈ܐ
ܡܢܐ ܒܫܒܐ ܘܦܫܡܗ܀ ܘܗܘܒܐ
ܐܬܟܒܬ ܗܘ ܐܡܬܗ ܕܐܠܗܐ ܦܘܪܡ
ܒܫܘܕܬܐ ܠܒܬܐ. ܕܢܟܦ ܡܫܝܚܐ
ܐܠܗܐ. ܒܢܒܪܬܗ ܒܫܘܡ ܐܒܒܐ ܒܫܒܐ.
ܒܗ ܒܪܢܐ ܠܫܦ ܐܢܫ...
ܒܗ ܕܝܢ ܡܒܥ ܗܘܐ ܗܘ ܠܡܐ ܣܘܪܝܣ
ܕܐܬܦܫܩ ܠܗ ܦܫܩܗ ܕܡܠܬܗ
ܕܢܝܫܬܐ ܗܘܐ. ܦܩܕ ܗܘܐ ܕܐܦ
ܩܠܝܐ ܗܠܝܢ ܕܒܢܬܗ ܥܒܪܬܐ
ܒܠܠ ܕܡܠܬܗ ܢܦܠܕܝܢ ܗܘܝ. ܐܝܟ
ܕܒܫܡܝܐ ܒܟܢ. ܘܗܘܐ ܡܬܠܐܠܐ ܐܝܟ
ܕܦܩܕ.. ܐܬܩܝܢ ܕܝܢ ܡܢ ܦܘܡܐ
ܕܒܥܠܗ. ܡܪܟܗ ܗܘܘ ܘܐܡܪܘ ܠܗ
ܕܐܢܬܬܐ ܗܕܐ ܦܬܠܐ ܦܘܡܗ ܒܪܐ
ܐܝܟ. ܠܟܠܬܐ ܩܝܣܬܐ ܫܡܥܝܢ
ܗܘܝ ܠܗ. ܙܝܢ ܩܝܣܐ. ܘܙܝܢ
ܩܛܠܐ ܕܡܢ ܡܕܡܝܢ. ܘܙܝܢ ܦܘܪܥܢܐ:
ܘܙܝܢ ܡܫܩܠܐ. ܗܘܠܐ ܕܒܠܒܝܢ
ܠܡܟܝܢܘܬ ܩܛܠܐ ܗܘ ܕܡܢ
ܡܕܡܝܢ. ܕܐܫܬܠܝܢ ܗܘܐ ܘܟܒܠ
ܕܠܐܪܦ ܡܢܗ ܠܦܬܟܫ ܠܐܩܝܢ
ܕܚܢܢܐ. ܐܘܪܦܬܗ ܗܘܬ. ܘܡܢ
ܒܬܪ ܪܓܠܐ ܕܫܡܟܬ ܗܘܬ
ܕܫܡܥܢ ܗܘܐ ܠܗ. ܡܫܢܝܐ ܗܘܬ

. . . .

Fragm. XVIII v.

ܚܠܒܐ

܀ܘܩܫܝܫܐ ܕܡܫܡܫܝܢ ܠܡܫܝܚܘܬܗ ܡܛܠ ܗܘܐ ܡܫܡܫܢܝܢ ܗܘܘ ܕܐܬܩܡܘ ܘܐܬܐܡܪ.. ܗܢܝܢ ܗܘ ܢܡܫܐ ܦܘܠܡܘܣ. ܦܩܕ ܗܘܐ ܕܢܬܐܡܪ. ܘܐܢܫ ܡܢ ܒܢ̈ܝ ܚܝܠܐ ܦܪܨܘ ܗܘܘ ܡܫܠܡܢܘܬܐ. ܘܐܢܫܝܢ ܩܛܠܘ ܘܢܦܩܘ ܘܡܬܪ̈ܘ ܐܢܝܢ. ܠܐܘܪܚܬܗ ܕܐܠܗܐ. ܒܡܫܠܡ ܐܢܫ ܕܐܬܡܣܪ ܒܢ̈ܬܐ ܚܐܪ̈ܐ ܕܡܢ ܡܗܝܡܢܐ. ܟܠܗ ܡܢ ܦܘܪ̈ܫܢ ܗܘ ܕܐܬܦܫܛ ܗܘܘ ܒܗ. ܘܗܘܝܐ ܗܘܐ ܦܘܪܫܢܐ ܕܐܘܪܚܐ ܕܚܝ̈ܠܘܢ ܕܢܨܪ̈ܝܐ. ܗܟܢ. ܐܘܗܡ ܒܪܐ ܐܪܡܝ. ܘܐܘܡܗ ܒܪܬܗ. ܘܐܘܗܡ ܒܪܐ ܒܟܪܐ ܒܪܬܗ ܐܚܪܬܐ. ܘܐܬܩܛܠܘ ܒܣܗܕܘܬܐ ܠܚܘܬܐ. ܕܚܠܦ ܡܫܝܚܐ ܐܠܗܐ.

Chap. XXIII.

ܠܘܬ ܣܗܕܘܬܐ ܐܚܪܬܐ. ܕܢܫܐ ܡܗܝܡܢܬܐ. ܒܢ̈ܬ ܚܐܪ̈ܐ ܕܡܢ ܢܓܪܢ ܡܕܝܢܬܐ. ܐܦ ܗܢܝܢ ܠܘܬ ܡܢ ܒܬܪ ܦܘܠܚܢܗܘܢ ܕܢܨܪ̈ܝܐ ܐܩܪ̈ܒܘܗ ܕܐܠܗܐ: ܐܘܗܡ ܘܐܘܡܗ ܘܐܘܗܡ. ܡܛܠ ܕܚܙܐ ܗܘܐ ܗܘ ܒܥܠܕܒܒܗ ܕܥܢܐ ܦܘܠܡܘܣ: ܕܠܚܡ ܐܬܓܪܣ ܗܘܐ ܡܢ ܢܫܐ ܡܗܝܡܢܬܐ ܕܡܢ ܢܓܪܢ. ܦܬܓܡܐ ܗܘܐ ܘܡܬܡܪܡܪ ܒܢܦܫܗ. ܘܡܬܒܥܐ ܗܘܐ ܒܝܕܘܬ ܠܐܢܫ ܚܕܡܢ. ܕܢܥܒܕ ܗܘܐ ܒܥܒܕܐ ܕܡܠܐ ܠܐܩܢܛܐ. . . . .[ܘܡܢ]

܀ܗܘܐ ܒܢܦܫܗ ܐܝܟ ܕܡܢ ܙܒܢܗ. ܕܠܐ ܡܫܟܚ ܢܥܒܕ ܗܘܐ ܐܢܬܬܐ ܕܦܘܕܝܐ ܒܡܫܝܚܐ. ܕܐܦܣܘ ܒܢܓܪܢ ܕܠܐ ܦܬܓܡ ܠܗܘ.. ܘܦܩܕ ܗܘܐ ܠܘܬ ܒܝܬ ܚܘܠܐ ܪܒ ܚܝܠܗ. ܗܘ ܕܡܢܗ ܗܘܐ ܘܡܛܠ ܐܦ ܒܒܢ̈ܬܐ ܚܐܪ̈ܐ ܡܗܝܡܢܬܐ. ܘܐܡܪ ܠܗ. ܕܐܠܐ ܒܘܠ ܐܦ ܗܘܐ ܠܢܓܪܢ ܡܕܝܢܬܐ. ܘܡܢܗ ܘܐܦܩ ܠܚܘܪܐ. ܒܡܕܝܢ ܠܡܠܘܟܐ ܕܩܫܝܫܝ ܒܡܫܝܚܐ: ܕܐܡܪܐ ܕܐܦܠܐ ܚܕܐ ܡܢܗܝܢ ܡܢ ܒܗ ܠܦܘܡ ܕܠܐ ܦܬܓܡܐ.. ܗܘ ܕܝܢ ܡܘܕܐ ܙܒܢܐ ܕܡܢܝ. ܕܒܪ ܗܘܐ ܡܢ ܒܢܝ̈ܐ ܕܒܡܕܝܢܐ ܘܡܛܠ ܗܘܐ ܒܗ ܠܢܓܪܢ. ܘܒܬܫܒܘܚܬܐ ܕܐܦ ܗܘܐ ܕܢܦܩܘ ܐܢܝܢ. ܡܛܠ ܕܡܗܝܡܢܬܐ ܡܢ ܒܢ̈ܬܐ ܘܡܢ ܢܫܐ. ܗܢܝܢ ܕܦܘܕܝܢ ܗܘܘ ܒܡܫܝܚܐ. ܐܦ ܗܘܘ ܕܡܬܦܪܝܢ ܒܦܘܠܚܢܐ ܡܫܝܚܝܬܐ. ܘܡܢܗ ܗܘܐ ܗܘ ܕܡܢܝ. ܟܠ ܕܐܡܪ ܢܫܐ. ܐܝܟ ܡܢܐ ܘܒܥܒܝܢ ܘܐܬܪܝܢ. ܒܪ ܦܬܓܡܐ ܗܠܝܢ ܩܫܝܫܐ ܡܗܝܡܢ ܒܢ̈ܬܐ ܥܒܕܐ. ܘܐܦܩ ܗܘܐ ܘܐܡܪ ܐܢܝܢ ܡܗܝܡܢܬܐ. ܕܒܥܠܕܒܒܗ ܕܡܫܝܚܐ ܦܘܠܡܘܣ. ܗܘ ܕܝܢ ܡܫܠܡ ܕܥܢܐ ܒܫܘܒܚܐ [ܕܠܚܡܘ]. ܘܒܥܘ[ܒܗܘܢ]

*

Fragm. XIX[r], XX[r], XLIX[r].

. . . . ܕܚܝܠܬܐ ܘܕܒܩܘܫܛܐ
⟨ܕܡܫܒܚܬܐ ܘ⟩ܫܠܝܛ ܡܢ ܟܠ ܕܡܫܒܚܬܐ
⟨ܒܫ⟩[ܘ]ܪܗ ܕܡܫܝܚܐ. ܒܡܫܝܚܘܬܐ
. . . . . ܐܝܟ ܗܘܐ ܠܗܘܡܟܠܗܘܢ.
. . . . ⟨ܐ⟩[ܫ]ܬܟܠ ܗܘܐ ܗܘ
. . . . ܘܐܡ⟨ܪ⟩ ܗܘܐ
. . . . ܐ. ܕܢܦܩܐ ܐܢܐ
. . . . ܟܢ ܦܠܚܝܗܘܢ
. . . . ܬ. [ܒܦ]ܠܚܘܬܗܘܢ
. . . . ܦ[ܘ]ܠܚܢܐ
. . . . ܠܒܢܝܫܐ.
. . . .

(Six lines missing)

. . . . ܦܘܪܫܢܐ
. . . . ܬ ܟܠ ܡܬܬܒܩܝܢ
⟨ܠܗܘܡܟܠ⟩ [ܙܒ]ܢܝܗ. ܒܡ[ܘ]ܬܗ
⟨ܘܡܠܟ⟩[ܗ]ܘܢ ܙܒܢܐ.. ܘܗܘܐ ܡܢ
. . . ܗܘܘ ܘܫܒ[ܬ]ܘ. ܘܗܘܐ ܒܢܝܢ
⟨ܗܘܘ⟩ [ܗ]ܢܘܢ ܒܗܢܝܐ ܡܢܗܘܢ
⟨ܘܫܡܫ⟩[ܬܐ]. ܦܠܚܘܬܐ ܘܠܐ ܦܫܝܢ. ܙܟܪܐ
. . . ⟨ܬܗܘܐ⟩ [ܚ]ܘܕܬܐ ܗܝ ܕܡܫܝܚܐ
⟨ܕܙܒܢܐ ܗܘ⟩ܝܘ. ܡܢ ܢܦܫܗ
. . . . ܟܠ ܚܝܘ ܩܢܐ.

*

܀ ܒܝܘܡܐ ܕܡܬܚܙܐ ܗܘܘ ܗܢܘܢ
ܒܩܛܠܐ. ܡܢ ܢܟܪܝܐ [ܠܡܫܪܝܐ ܗܘ]
ܕܒܗ ܐܠܗܐ ܗܘܐ ܐܦ[ܢ ܕܡܠܐ ܪܒܐ]
ܗܘܘ ܕܘܡܣܐ.. ܘܗܢܘܢ ܒ⟨ܚܪܐ ܣܝ⟩
ܡܗܝܡܢܐ ܘܣܢܟܠܬܐ. ܗ[ܘ] . . .
. . . ܐ ܕܣܒܐ [ܒ]ܫܡܗ ܐܝܟ [ܕ] . .
ܒ . . . . . . [ܐܠ]ܗܝ ܕܝܗܒ . . . .
ܒ[ܗ] . . . . ܒܩܛ⟨ܠܐ⟩ . . .
ܕܢ[ܒܕ]ܝܪܐ. ܗ. . . ܘ ܝܒ . . . .
ܕܚܝܐ ܐܝܟ ܦܠܚܝܗܘܢ . . . .
ܢܘܪܐ ܗܘܐ. ⟨ܘ⟩ܕܡܬ⟨ܠ⟩ . . . .
. . . .

(Six lines missing)

ܕܐܝܟ ܗܘܐ ܚܝܘܗܝ ܡܢܗܘ⟨ܢ⟩
ܕܡܫܡܫܝܢ ܐܠܗܐ ܗܘܘ [ܡܢܗ]
[ܠܡܫܡܫܘ]. ܘܡܢܗܘܢ [ܕܗܘ]ܐ ܒܘܬ
[ܒ]ܬܪ[ܟܢ] ܐܬܟܬܒܘܬ ܗܘܐ ܗܘ
ܥܠܝܐ ܒܩܛܠܐ. ܗܘ ܕܡܬܚܙܐ ܗܘܐ
ܕܗܘ ܐܠܗܐ ܦܠܚܝܗܘܢ ܢܨܚܐ
ܘܡܬܚܙܐ ܗܘܐ ܡܫܠܡܢܘܬܐ ܗܝܟܢܐ
ܘܟܠܝܢ ܗܘܐ ܩܛܠܗ ܘܢܨܚܗ ⟨ܠܗ⟩
ܡܫܠܡܢܘܬܐ ܒܗܘܢ ܒܩܛܠܐ. ܠ⟨ܫܡܝܐ⟩
ܣܡܐ. ܒܪܘܡܡܘܬܐ ܕܩܛܠܐ.

*

Fragm. XIX^{v}, XX^{v}, XLIX^{v}.

[÷⟨ܘܡܢ⟩ ܚܕܐ ܡܢ[ܗܝ]ܢ ܗܘܬ ܘܫܡܫܘ ܠ⟨ܪ⟩ܫ[ܗ] [÷]ܒܒܥܠܐ ܗܘ̇ ܕ[ܢ]⟨ܨܚܢܐ⟩ . . . .

. . . . ܕܙܟܘܬܐ ܡܫܝܚܐ. ܗܘ̇

⟨ܕ⟩[ܐܦ] ܗܘ ܐܝܟ ܕܬܠܡܝܕܐ. ܒܝܫܘܥ

[ܠܡܫܝܚܐ] ܕܒܠܠ ܫܘ̈ܪܐ ܕܐܫܬܪܪܬ ܠܗ

⟨ܐܬܠܒ⟩ܫܬ ܗܘܬ. ܗܘܝܐ ܗܘ ܘܐܦ

⟨ܟܠܗ ܒ⟩ܫܦܝܐ ܟܕܝܘܬܗ ܕܡܪܝܐ.

⟨ܐܬܠ⟩ܟܬܪ ܗܘܬ ܡܢ ܦܬܓ[ܡ] ⟨ܗܘ⟩

⟨ܟܘܠ⟩ܗܘܢ. ܘܡܢ ܟ . . . .

. . . . [ܐ] ܐܬܒܪܟ[ܬ ܗܘ]⟨ܬ ܐܪ⟩ܝ[ܗ]

⟨ܒܫܪܒܐ⟩ ܒܟܠܗܘܢ ܕܩܕ⟨ܡܝ⟩ . . .

⟨ܘܐܘܕܝܬ ܗܘ⟩[ܬ] ܠܟܠܗܘܢ ܗܘ̇ ܕܝܗܒ

⟨ܠܗܘܢ ܠܗ⟩[ܘ]ܬ: ܒܡܘܬܗ ܕܒܢܬܐ

. . . . ܗܘܘ [ܠܗ]ܘܢ

(Five lines missing)

⟨ܘܫܒܝܚ⟩ܬܐ ܡܢܗܘܢ ܕܢܨܚܢܐ ܕܗܘܦܟ

⟨ܗ⟩[ܘ] ܡܢ ܟܠ̈ ܕܫܡܥܘ ܡܢ

⟨ܫܡܥ⟩ ܢܚܐ ܕܢܨܚܢܝ̈ ܕܩܕܡܝ[ܗ]

ܘܒܟܪܝܗܝ ܘܠܐ ܐܬܠܒܟܘ ܗܘܘ

ܡܢܗܘܢ ܕܩܛܠܐ. ܡܛܠ ܕܙܕܩܝܢ

[ܗܘܘ] ܗܢܘܢ ܒܩܛܠܐ ܒܟܪܝܗܘܢ

ܘܢܨܚܘ ܗܘܘ ܠܟܘܢ. ܗܘܝܐ ܐܝܟ

⟨ܕ⟩ܠܡܠܦܢ ܐܝܟ ܬܪܘܢ ܠܡܫܬܐ

⟨ܡܠ⟩ܦܢܐ ܕܢܨܠܐ.. ܘܡܢܝܚܐ ܗܘܬ

ܡܢܐ ܡܢܘܬܐ ܕܟܠܗ ܕܝܠܗ

ܫܠܡܬ ܟܕ ܩܛܠܐ:

*

ܗܘ̇. ܕܠܐ ܡܬܠܡܕ . . . .

ܘܡܢ ܗܘܢܝܢ ܠܐ ܠܗ . . . .

ܗܢܘܢ ܢܨܚܢܐ . . . .

ܢܨܚܢܝܢ ܗܘܘ . . . ⟨ܒܟܪܝܗܘܢ⟩

ܕܐܠܗܐ ܒܩ[ܛܠܐ] . . . .

ܕܐܬ[ܒܠ]ܒܫܘ . . . .

ܒܗܘ̇ ܟܕ . . . .

ܒܟܪ ܡܢ ܩ⟨ܛܠ⟩. . . . .

ܒܟܪܝܗܘ. ܘ . . . .

ܒܟܪ ܡܢ ܩ[ܛܠ]. . . . .

ܕܢܨܚܘ⟨ܢ⟩ . . . .

[ܢܨ] . . . .

(Five lines missing)

ܗܘܘ ܘ . . . . ܝ. . . . .

ܠܒܢܐ ܒܟܪܝܐ ܕ . . . .

ܗܘܘ ܡܢܗܘܢ ܫܒܝ⟨ܐ⟩ . . . .

ܐܟܢ ܕܠܐ ܒܪܝܗ. ܕܠܐ ܒ . . . .

ܐܝܟ [ܘܠܗܘ]ܢ. ܡ[ܛ]ܠ ܕܐܝܟ[ܘ]⟨ܗܘܘ⟩

ܡܢܗܘܢ [ܒܟܪ]ܝܐ ܫܒܝܚܐ . . . . . .

ܒܟܘܝ. ܠܫܡܫܬܐ ܕܟܢܝ . . . .

ܠܐ ܒܟܝܐ ܗܘܬ ܡܢ ܡ . . . .

ܕܟܪܝܗܘܢ ܕܐܠܗ⟨ܐ⟩ ⟨ܩܛܠܐ⟩.

ܗܘܘ ܒܟܪܝܗܘܢ. . . . .

*

Fragm. XXI r, XXII r, XLII r, XLIII r.

ܓ. ܫܪ̈ܒܐ

÷ ܟܕ ܚܙܐ ܘܪܡܘܬܐ ܕܠܐ ܡܬܟܠܒܟܝܢ.
[ܡ]ܚܘܐ ܗܘܐ ܦܠܛ . . . . . . ܒܗܘܢܝܢ
ܐܝܟܢ ܕܒܠܒܗܘܢ ܐܡܪܬ ܠܟܘܢ
[ܕ]⟨ܠܐ ܐܬ⟩[ܚ]ܙ[ܝܬܘ] ܦܠܚܝܢ. ܘܒܗ ܐܬܐ. ܐܠܐ
[ܒ]⟨ܫ⟩ܡܐ ܕ[ܝܫ]ܘܥ. ܘܐ⟨ܢ⟩ܐ ܫܦܝܪ ܐܬܐ.
ܕ[ܫܠܐ] ܕ⟨ܫ⟩[ܡܝ]ܥܢܗܘܢ ܡܢܟ ܒܐܬܪ
ܒܟܒܠܗܘܢ ܒܐܪܥܬܗܘܢ.
ܘ[ܗ]ܝܡܢܘܬܗܘܢ ܘܐܬܬܠܡܕܘܬܗܘܢ
[ܒ]⟨ܠܐ ܡܦ⟩ܣ. ܕܫܪܪܐ ܐܬܚܙܝܘ.
ܘܗܘܘ ܗܘܘ. ܘܗܘܐ ܣܘܓܐܐ ܪܒ
ܠܡܗܘܐ. ܢܦܩ ܐܝܟܢ ܕܒܟܟܝܐ
[ܕܒܚܝ]ܐܬܝ ܡܢܝܐ. ܒܟܠܗܘܢ
⟨ܕܐ⟩[ܡܪ]ܬ ܠܟܘܢ. ܘܐܦ ܒܡܠܟܐ
ܘܕܠܐ ܒܟܠܐ. ܗܐ ܐܘܪܚܐ ܡܢܝܐ
⟨ܐܪܚܐ ܕܒܟܠܒܟܝܢ⟩ . . . .

(Two lines missing)

⟨ܬܪ⟩ܝܢܘܬܐ. ܘܕܚܢܐ ܕܚܠܬܗ
. . . . . ܐܝܟ ܕܚܝܘܬܐ ܕܐܬܒܪܐ
ܘܡܦܩ ܡܢܗ ܐܪ̈ܥܘܬܐ. ܡܛܠ
ܕܠܐ ܕܪܓܐ ܡܢܝܐ ܒܟܝ.
ܒܡܦܩܐ ܘܒܐܪܚܐ. ܘܒܫܦܝܪܐ
ܘܒܟܠܗܘܢ ܠܗܘܦܟܐ.. ܘܐܝܟ
[ܕ]ܪܓܐ ܘܡܦܩ ܒܫܘܠܝ ܡܛܠ
ܕܦܓܪ ܒܗ.. ܘܐܝܟ ܕܒܓܐ
ܘܐܘܒܢ ܒܓܘܐ ܕܒܠܐ ܢܘܚ:
ܒܐܬܪܗ. ܘܗܘܦܟܗ ܒܗ

*

÷ ܘܠܟܠܗ ܒܢܘܗ̄ܪܐ . . . .
ܕܢܘܗܪܐ ܐܝܟ ܠܪܥܠܐ. [ܒ]⟨ܝܬܗܘܢ⟩
ܢܦܩܬ ܠܒܥܒܕܐ.. ܕܡܢ[ܗ] . . . . .
ܒܐܪܥܐ ܕܚܕܝܬܐ ܫܪܟܬ⟨ܐ⟩ ܕܒܥܒܕܐ..⟩
[ܘ]ܐܝܟ ܕܪܓܐ ܗܘܐ ܘܒ⟨ܝܢ ܐܪܥܗܘܢ⟩
⟨ܙ⟩ܪܝܥ ܗܘܐ ܚܝܠܗ ܒܐܬ⟨ܪܐ ܕܒܩܢܝܐ⟩
ܠܚܡܐ.. ܘܐܝܟ ܕܦܫܪ ܠܗ. ܘܐ . . . . .
ܕܚܝܘܬܐ ܕܚܝܝܗ ܦܪ⟨ܝܫܐ⟩ . . . . .
ܒܐܝܣ⟨ܢ⟩[ܗ]. ܒܟܠ ܚܒܒܬܐ ܕܒ⟨ܬܪ ܗܘܐ⟩
ܐ⟨ܚܘܗܝ. ܘܐܝܟ⟩ܕܒܓܐ ܗܘܐ ܘ . . . . .
ܡܛܘܒ. ܗܝܕܝܢ ܗܘܐ ܠܗܘ[ܡܐ]
ܕܡܫܬܐ ܕܒܪܗ ܕܟܠܗ . . . .
ܡܛܘܪܬܐ ܐ . . . .
. . . .

(Three lines missing)

ܒܫܘܦܪܐ [ܕܒܝܬܗ ܘܐܝܟ ܕܟܠܗܘܢ]
ܠܘܬ ܡܢܝܐ ܡܢ ܪܘܡܐ. ܘܐܦܩ
ܡܠܘܢ ܡܢ ܫܡܐ. ܘܡܢ ܒܐܦܐ
ܪܒܘܬܐ ܕܦܪܝܐ ܫܒܝܐ. ܡܢܪܐ
ܗܘܐ ܐܡܝܢܐܝܬ. ܡܩܘܬܐ ܠܠܒ[ܫܐ]
ܕܠܐ ܦܣܝܩ.. ܘܐܝܟ ܕܢܗܪ ܗܘܐ
ܠܒܩܥܬܐ ܡܢ ܛܘܪ ܫܡܫܐ ܒܪ
ܢܝܡ. ܘܐܪܘܝܗ ܐܪ̈ܥܬܗܘܢ.. ܘܐܝܟ
ܕܡܢ ܗܘܐ ܢܗܪܗ ܕܒܚܪܐ [ܒ]⟨ܝܬ⟩ܪܗ
ܒܫܘܩܐ ܦܪ̈ܝܘܗܝ.. ܘܐܝܟ ܕܦܛܠܐ

*

*

Fragm. XXI[v], XXII[v], XLII[v], XLIII[v].

⟨ܗܘܬ ܒܟܢ⟩[ܫ]ܪ̈ܐ ܗܘ ܕܐܬܠܘܗ̄ ܗܘܬ
⟨ܒܚܕܝܗ⟩ ܕܫܡܫܐ. ܚܝ ܒܠܠܝܐ
⟨ܕܗܘܬ ܪ⟩[ܐ]ܙܗ ܕܒܝܬܐ..
⟨ܘܐܝܟ ܕ⟩[ܡ]ܓܝܪ ܗܘܐ ܫܘܒܗܪܗ
⟨ܕܒܚܕܝܗ⟩ ܕܫܡܫܐ. ܘܐܡܠܟܗ ܒܝ
. . . . . ܣܓܝ ܒܟܦܐ ܘܪ̈ܬܐ
⟨ܕܐܢܬ⟩[ܬ]ܗ.. ܘܐܝܟ ܕܐܪܡܝܢ ܗܘܬ
⟨ܕܣܒܠ⟩ܗ ܕܐܠܗܐ ܢܒܝܐ. ܒܠܐ
⟨ܐܪܒ⟩ܥܐ ܒܡܘܡܪ̈ܝ ܕ[ܣܪ]ܒ ܗܘܬ
⟨ܒܝ⟩ [ܡ]ܒܟܝܢ ܒܒܕܪ̈ܝܗܘܢ [ܡ]ܐܡܪ
⟨ܗܘܬ⟩.. ܘܐܝܟ ܕܣܪܒ ܗ⟨ܘ⟩ܐ ܒܡܫܪܝܬܗ⟩
⟨ܕܐܬܐܪ⟩[ܐ]. ܡܠܐ ܘܐܡܣܟܝ ܘܣܟܠܐ
⟨ܠܩܝ⟩ ܒܪܟܬܗ ܕܣܟܠܐ..
⟨ܘܐܝܟ ܕܣܪܒ ܗܘܬ⟩[ܠܦ] ܠܦܬܝ

(Three lines missing)

. . . .
ܕܟܠ ܣܓܝܐ ܐܢܫܐ ܕܐܦܠܐ ܩܪܝܒ
[ܒܝܬ ܗܘܬ ܒ]ܗܘܢ.. ܘܐܝܟ ܕܒܓܒܝ
[ܗܘܬ] ܐܬܪ̈ܬܐ ܒܪܒ ܙܒ ܒܗܠ ܦܠܐ
[ܚܝ] ܡܢ ܐܒܗ̈ܬܐ ܡܝܬܐ. ܘܣܘܒܪ
ܗܘܬ ܒܗܘܢ ܫܡ ܙܒܢܬܐ.
ܒܫܒܘܚܬܗ ܕܐܬܚܙܝ ܒܚܣܝܘܢ.
ܒܝ ܗܘ ܒܚܣܘܕܗ ܐܠܗ̄ܐ ܙܒܢܐ.
ܐܢܫܐ ܕܐܦ ܗܘܐ ܙܒܢܝ ܒܝ.
ܒܐܬܠܘܗ ܣܠܩܝ ܒܡܘܡܠܐ
ܒܟܠܝܒܝ. ܘܐ⟨ܬܚ⟩ܫ ܐ[ܘ]

*

÷ ܡܢ ܡܕܝܢ. ܘܫܡܫܐ ܒܠܝܟ
ܒܝ ܣܒܪ⟨ܗ⟩ [ܒ]ܐܘܪܚܬܐ ܗܕܐ. ܐܝܟ
ܗܘ ܕܗܘܐ ܣܒܝ ܐܠܗܝ ܙܩܝܦܐ..
ܗܒܝ ܗܘܢܐ ܢܘܪ⟨ܐ⟩ [ܫܒܝܚ]⟨ܝܢ⟩ ܕܝܢ
ܒܬܒܝ. ܘܠܐ ܡܕܘܟܝ[ܢ] ܒ[ܡ]ܘ⟨ܬܐ⟩..
ܘܗܫܐ ܗܐ ܣܘܢܩܝܢ [ܡܪ]ܝ [ܦܠܐ]
ܩܠܝ ܒܟܬܒܐ. ܘܐܬܐ ܡܕܝܢ[ܬܐ].
ܘܗܘܐ ܒܪܝܫ. ܘܐܬܦܠܫ
ܐܬܦܠܫ ܠܘܡܠܐ ܒܟ⟨ܠܒܩܒ⟩ܝ
ܙ̈ܠܘܥܘܗܝ. ܘܙܘܥܬܗ ܕܒ[ܠܒ]ܗܘܢ
ܣܘܓܐ ܠܝ ܒܫܒܘܚܬܐ.. ܡܕܝܢ
ܙܘܥܬܐ ܕܡܪܝܐ ܗܝ. ܘܠܗ [ܕ]ܠܝ.
ܕܙܘܥܗ. ܘܠܗ ܕܢܫܩܝܢ . . . . .
[ܕܟܠ]ܒܗ ܕܢܬܦܠܝ⟨ܢ⟩ ܒܠܐ

(Three lines missing)

ܒܗܠܝܢ. ܘܚܙܘ ܢܦܘܩܬܗ . . .
ܒܝ ܦܘܩܕܢܗܘܢ. ܘܗܘܐ . . . .
ܦܘܕܝ ܠܗ ܒܠܐ ܡܠܡܠ ܕܫܒܪ
ܠܘܬܝ. ܘܐܦ ܗ[ܫܐ].. ܘܠܐ ܐܢܫ
ܡܢܗܘܢ ܢܫܒܘܩ ܒܢܦܫܗ ܕ. . . .
ܡܢܝ ܐܠܗܢ. ܙܘܥܬܐ ܕܝܗܒ ܠܝ.
ܡܛܠ ܕܗܘ ܚܒܝܒ. ܘܠܗ [ܝ]⟨ܗܒ⟩.
ܘܐܢܫܐ ܕܗܘ ܒܒܝܬ. ܗܘܝܐ ܐܦ
ܗܘ ܙܒܢ. ܡܕܝܢ ܙܘܥܬܐ ܕܝܠܗ
ܗܝ ܘܠܗ ܕܝܠܝ. ܘܡܢ ܒܡܪܬܐ

*

÷ ܕܒܗܘ ܐܬܡܠܝ. ܗܘ ܡܗܘ[ܦܪܐ ܒ]⟨ܝ⟩
ܕܣܟ ܒܬܫܡܫܬܗ.. ܣܟ [ܕ]ܝ
ܒܠܩܘܪܝܗ ܘܡܣܘܒܠ ܬܡܝܡܐܝܬ
ܕܒܗܠܗ. ܢܚܘܐ ܢܦܫ ܕܒܡܕܘ
ܣܟ. ܘܒܬܠ ܕܡܬܒܣܝܠ[ܗ].
ܢܘܢܦܫ ܠܐܟܗܘܐ ܘܢܗܘܐ ܦܘ[ܕ]ܢܝ ܒܗ.
ܒܟܠ ܡܠܠ ܕܗܒܪ ܒܗܠܝ.. ܕ[ܢܒ]ܫܪ
ܒܡܒܣܪܐ ܕܢܒܝ. ܘܢܬܒܣܡ ܒܟܠ
ܡܪ ܕܐܬܪܡܠ ܘܢܗܘܐ ܒܐܢܟܝ ⟨ܘ⟩ܠܐ
ܢܦܪܘܩ ܡܢܝ .[ܡܗܘܢܡܝܢ ܗܘ ܠܟ]ܪ
ܡܪܢܐ ܒܩܢܒܬܗܘܢ. ܘܐܝܕܝܗ
ܒܡܟܘܢ ⟨ܒܟܢ⟩ܩܘܢ.. ܐܠܐ ܐܬܢܣ
ܢܬܠܐܐ ܒܡܢܝ [ܕ]ܟܠܢ ܘܒܡܘܬܢ
ܘܒܫܟܢܐ. ܐܡܝܢܐܝܬ ܒܟܠ .

Chap. XLIV.

ܡܘܕܝܐ ܕܐܬܠܝܘ ܡܢ ܢܓܪܢ.
ܒܐܬܐ ܕܝܒܝܫܐ. ܘܡܢܗܘܢ ܗܘܘ
ܢܡܘܬܐ ܒܟܠ ܐܝܬܝܗܘܢ. ܘܡܢ
ܒܐܪ ܕܝܢ ܕܡܛܠ ܗܘܐ ܗܘ
ܦܠܛܐ ܡܘܡܡܐ ܦܠܛ. ܘܟܠܟ
ܚܝܬܟܘܬܗ ܒܩܛܠܐ [ܕ]ܐܝܟ ܗ[ܠܝܢ].
ܒܠܐܘ ܗܘܘ ܒܐܬܪܐ ܗܘ ܣܩܘܡܬܐ
ܣܓܝܐ. ܘܡܢ ܒܠܐܘܦ. ܫ⟨ܪ⟩ܘ
[ܗܘܘ] ܕܢܟܪܘܢ ܒܡܪܐ ܕܩܕܝܫܬ⟨ܐ⟩
. . . . [ܡ]ܕܝܢܬ ܡܟܡܘܬܐ. ܒܡܢ
⟨ܫ⟩ܪܐ ܕܟܠ ܩܕܝܫܬܐ. ܕܒܐܬܪ[ܘܬ]⟨ܐ⟩
ܕܡܫܝܚܐ. ܡܢ ܢ[ܓ]ܪܢ [ܒ]⟨ܝܘܡ⟩
ܘܚܢܢ ܐܝܟ ܕܫܡܥܢ [ܘ]⟨ܐ⟩ܬܒܪܘ
ܗܘܘ ܐܦ ܒܐܝܢܝ ܡܕܝܢ⟨ܬܐ⟩

Fragm. XXIII^r, XXIV^r, XLVI^r.

⟨ܠܝ⟩ܕ[ܐܬܐ ܡܢ ܚܝܠ] . . . . .
ܗܘܬ ⟨ܗܘ⟩ ܩܕܡܝܗܘܢ ܦܫܥܐ ܡܢ
ܬܫ⟨ܪ⟩ .. [ܕ]ܐܝܬܝܗ ܗܘܘ ܐܢܘܢ. ܫܪܬ
ܘܐܦ.. ܟܠ ܦܫܥܐ ܕܒܪܝܢ ܬܐܪܝ
ܕ⟨ܫ⟩[ܡ]ܗ ܕܠܝ ܐܠܗܘܬܗ ܩܪܒ.
ܘ⟨ܫܡ⟩[ܥܗ] ܕܐܝܬܝܗ ܒܦܓܪܐ.
ܘܒ⟨ܩ⟩ܠ ܬܐܪܝ. ܕܫܡܥܘ ܕܐܝܟ
ܗ[ܠܝܢ] ܘܕܐܝܬܝܗ ܒܫܡܐ..
ܘ⟨ܫܡ⟩[ܥ] ܐ[ܝܟ] ܕܢܬܪܚܡ ܠܐܢܫܐ
ܕ[ܡܢ]ܝ. ܘܒܝܬܗ ܗܘܘ ܟܘܪܗܢܐ
[ܘܟܠܝ] ⟨ܕܐ⟩ܬܒܛܠ ܗܘܬ ܐܪܥܐ
⟨ܕܐ⟩[ܝܡ]ܬܐ ܡܢ ܡܕܝܢܬ⟨ܐ⟩
[ܘ]⟨ܬܪ⟩ܬܝ ܘܐܬܦܠܛܬ ܕܐܦܠ.
⟨ܡܢ⟩[ܠ] ܕܡܚܝܠܘܬ ܗܘܘ ܠܐܚܝ
ܒ⟨ܡܫܢ⟩ܩܘܬܐ ܡܩܒܠܬܐ ÷ ܘܡܢ ܒܝܬܗ
ܐ⟨ܢܩܝ⟩ [ܡ]ܢ ܡܪܡܣܛܝܢܐ ܣܡܝܪܬܐ
ܕ⟨ܣܡ⟩ܪܬܐ ܡܬܒܪܟܝܢ: ܗܘܘ
⟨ܡܠܟ⟩ܪܐ. ܕܡܬܩܒܠܝܢ: ܘܕܐܬܡܪܘܢ
⟨ܗܘܘ⟩ ܠܗܘܢ ܠܒܩܝܐ ܕܡܪܡܣܛܝܢܐ
⟨ܐܢܘ⟩ܢ ܠܐ ܚ[ܟܝ]ܡ ܗܘܘ ܠܡܗܘܢ.
⟨ܕܡܬ⟩ ܠܣܓܘ ܗܘܘ ܗܘܢ
⟨ܐܢܫܐ ܡܪܡܣ⟩ܛܝܢܐ. ܘܦܩܕܝܢ ܗܘ⟨ܘ⟩
⟨ܒܟܠ ܐܢ⟩ܫܝܗܘܢ ܦܐܪܐ ܕܝܒܝܫܐ. ܡܢ
. . . . . ܕ[ܢܒ]ܠ[ܗܘܢ] ܒܟܠ ܣܢܕܐ.
⟨ܘܐܬܩܢ⟩ ܗܘܘ ܡ⟨ܢ⟩[ܩܘ]ܡ ܗܘܘ ܒܓܘܗܘܢ
⟨ܒܩܘܫ⟩ܬܐ ܕܢܦܫܝ ܗܘܘ ܒܣܪܒܐ.
⟨ܘܟܠ ܐܝܠܝܢ ܕ⟩[ܢܟܝ ܗܘܘ] ܒܩܫܬܐ
⟨ܐܬܬܐ⟩ ܗܘܝ ܒܟܠ ܐܝܬܝܗܘܢ ⟨ܠܐ⟩

Fragm. XXIII^{v}, XXIV^{v}, XLVI^{v}.

⁛ ܡܕܝܢܬܐ [ܐܦ]⟨ܗ̇ܝ.⟩ [ܘܒ]⟨ܝ ܐܬܡܕܒܪܬ⟩
ܗܘܬ ܗܝ ܗܕܐ ܙܟܘܬ⟨ܐ ܕܟܠܒܘ⟩
ܗܘܘ ܗܢܘܢ ܣܥܪ̈ܢܐ. ܒ[ܪ] ⟨ܟܠ⟩ ܐܬܐ
ܠܥܡܟܠܐ ܡܘܩܕܐ. ܠܗܘ ܠܒ⟨ܢܝܢ⟩
ܠܡܣܡܟܐ ܦܠܚܐ ܦܠ⟨ܚ. ܬܡܢ⟩
ܘܬܘܪ ܗܘܐ ܗܘ ܦܠܚܐ ܘ⟨ܬܘܪ⟩
ܡܟܝܣ. ܕܐܦ ܒܣܝ ܡܢ ܦܘ[ܪܣ]ܝܢ
ܐܬܝܣܘܣ ܗܘܘ ܒܝܕ⟨ܝܐ ܙܒܢ⟩.
ܘܐܡܪ ܗܘܐ [ܒܥܕ]ܢܗ. ܕܒ[ܒ]ܪ:
ܗܢܘܢ ܗܠܝܢ ܐܦܠܐ ܡܢ . . . .
ܒ[ܦܪ]ܘ ܗܘܘ ܒܗܘ. ܐܠܐ ܐܢ̈⟨ܡܘܣܣ⟩
ܗܘܘ ܡܢ ܣܪܟܐ ܕܩܘܕ⟨ܫܐ⟩
ܘܐܬܟܬܒܘ. ܘܐܦ ܢܘܒ⟨ܐ ܗܘܐ⟩
ܕܐܬܚܝܘܗܝ ܡܢ ܐܠܗܐ ܕܒ⟨ܦܪ⟩ܘ.
ܡܛܠ ܗܕܐ ܕܒܗܘܢܝܘ ⟨ܕܡܠ⟩ܘ
ܕܙܟܝܢܐ. ܐܝܟ ܒܢܩܡܬ⟨ܗܘܢ⟩
ܠܐܒܘܢ ܐܠܗܝ ⟨ܕ⟩ܗܝܡܢܐ ܐܢܘܢ. ⟨ܒܝ⟩
ܢܬܕܡܘܢ.. ܘܡܫܬܠܡܬܐ ܕܗ⟨ܕܐ⟩
ܦܩܝܕ ܗܘܐ ܘ[ܢܦ]ܩ ܦܘܩ⟨ܕܢܐ⟩
ܒܡܠܟܗܘܢ ܣܬܟܠܬܗ. ⟨ܕܡܛܠ⟩
ܐ[ܒ]ܠܐ ܕܢܦܠ ܠܗܘܢ ܐܝܟ ܡ⟨ܢܗܘܢ⟩
ܐܬܘ ܕܙܟܝܢܐ ܙ[ܦܠ]ܐ ⟨ܟܠܗ ܐܚܪܘ⟩
⟨ܕ⟩ܒܢܝܐ ܠܐ ܢܬܡܪ[ܒ ܠܗܘ] ⟨ܠܟܣܪܐ⟩
ܘܗܘܬ ܡܢ ܐܬܡܠܝ ⟨ܦܘܡܩܐ⟩
ܗܘܐ. ܘܐܣܬܪܝ ܟܠܗ ܒ⟨ܠܗܘ ܐܬܪܐ⟩
⟨ܕܣܡܒܪܢܐ⟩ . . . .
. . . . ⟨ܣܩܘܒܠܐ ܕܝܢ ܡܢ ܣܪܘ⟩

⁛⟨ܐܢܩܝܢ⟩ ܡܢ ܒܪ̈ܢܫܘܬܐ ܕܟܠܗ
ܗܘܘ ܐܢܐ̈ ܗܕܐ ܕܙܟܝܢܐ ܟܠܗ
ܐܝܬܝܗܘܢ ܘܡܫܬܘܕܥܝܢ ܗܘܘ
ܡܬܟܬܒܢ ܡܢ ܣܪܟܐ ܕܩ̈ܘܕܫܐ.
ܐܬܚܙܝܘ ܗܘܘ ܘܐܦ ܗܢܘܢ.
ܘܚܛܝܢ ܗܘܘ ܒܝܡܘܬܗܘܢ.
ܒܝ⟨ܬ⟩ ܦܩܕ[ܝܢ] ܗܘܘ ܢܥܒܘ ܕܙܟܝܢܐ
ܒ[ܗܠ] ⟨ܐܢܝܢ⟩ܗܘܢ ܘܡܬܦܪܝܢ ܗܘܘ
ܡܢ ܡܘܬܐ ܘܐܦ ܗܢܘܢ.. ܘܡܢ
ܐܬܬܡܝܢ ܘܐܦ ⟨ܗܕ⟩ܐ ܠܗܘ
ܠܒܢܝܢ ܐܠܗܐ ܦܚܠܐ ܦܠܚ:
ܦܬܟܡܪ ܗܘܐ ܟܠܗ ܒܒܩܘܬܗܘܢ.
ܘܐܡܪ ܗܘܐ. ܕܐܦ ܠܒܪܢܫܐ ܠܐ
ܦܩܘܢ ܗܢܘܢ ܗܠܝܢ. ܡܛܠ
ܕܠܡܪܗܘܢ ܙܟܘ: ܘܠܟܠܗܘܢ ܗܘܢ
ܦܬܟܡܐ: ܐܠܐ ܡܛܠ ܕܠܐ ܢܫܬܒܪܘܢ
ܠܗܘܢ. ܕܠܗ ܒܒܝܬ ܡܘܣܐ ܗܘ
ܦܠܐ ܙܟܝܢܐ ܙܦܠܐ ܘܡܬܦܪܣܝܢ.
ܡܢ [ܒ]ܠܐ ܒܩܕܫ. ܠܟܠܗ ܐܝܟ[ܢ]
⟨ܕ⟩ܡܫܬܐܠܝܢ ܒܗܘ. ܐܝܟܢ ⟨ܕܢܣܒ⟩ܬ
⟨ܙܟܝ⟩ܬ ܕܝܠܗ ܕܙܟܝܢܐ ܕܦܪܘ[ܩ]ܢ.
⟨ܘܐܦ⟩ ܡܬܝܩܢ ܢܫܘܗܝ ܟܠܗ
⟨ܐܝܬܘ⟩ܗܝ. ܘܐ ܡܛܠ ܕܡܬܢܚܝܢ
⟨ܐܢܘܢ ܐ⟩ܘ ܡܛܠ . . . [ܠܐܢܫܝܢ]

Fragm. XXV[r].

. . . . . . ܒܡܕܝܢܬܐ ܕܒܝܢ
. . . . . . ⟨ܡ⟩ܬܟܫܦܝܢ ܗܘܘ
⟨ܒܗ ܒܡܕܝܢ⟩ܬܐ ܢܓܪܢ. ܕܟ⟨ܕ⟩
. . . . . . [ܚܙܘ]. ܗܘܘ ܡܢ
. . . . . . ܦܫ ܗܘܐ ܠܘܬ
. . . . ܐܢܫܝܢ ܕܝܢ
ܡܢ ܡܗܝ̈ܡܢܐ ܗܢܘܢ ܕܥܒܪܘ
ܗܘܘ. ܒܥܒܪܗ ܗ[ܘܘ] ܒܥܠܡܐ
ܒܡܘܬܐ ܕܐܚܘܬܗܘܢ ܕܢܦܪܩܘܢ
ܗܘܘ ܠܗ ܠܒܢܝܢ ܠܡܫܝܚܐ
ܦܪܘܩܐ ܦܠܚ. ܕܢܦܠܘܢ ܗܘܐ
ܐܢܘܢ ܐܝܟ ܡܗܝ̈ܡܢܐ: ܘܢܩܒ.
ܘܠܐܢܫܐ ܒܚܝܗܘܢ. ܘܒܥܘ
ܗܘܘ ܡܢ ܐܢܫܝܢ ܡܢ ܡܩ̈ܛܠܐ
ܕܢܒܥܘܢ ܡܢܗ ܚܠܦܝܗܘܢ
⟨ܕܢ⟩[ܬ]ܡܪܥܘܢ ܠܘܬܗ ܘܢܬܪܥܘܢ
⟨ܠܗ ܒ⟩ܥܠܬܐ ܕܩܒܘܬܗܘܢ...
⟨ܘܡܢ⟩[ܐ]ܦܣܩܘܗܝ ܗܘܘ ܐܢܫܝܢ
⟨ܗܠܝܢ⟩ ܠܗ ܟܠܐ ܗܕܐ. ܫܡܥ ܗܘܐ
⟨ܘܐܬܡܟ⟩[ܟ]ܘ ܡܦܣܘܗܝ

Fragm. XXV[v].

ܡܪܘܡܡܐ ܡܫܒܚ⟨ܐ ܦܫܛ ܠܗܘܢ⟩
ܦܫܘ ܕܟܠܗ ܐܝܕ⟨ܗ ܡܢܗ⟩ . . .
. . [ܢ]܀ ܘܕܘܟܝ [ܡ]⟨ܚܕܐ ܦܪܫܘ⟩

Chap. XLV.

ܠܗ ܡܠܟܐ ܕܟܘܫ⟨ܐ. ܟܘܫܝܐ⟩
ܕܐܬܡܪܟܒ ܠܥܡܗ⟨ ܥܡܐ ܡܠܟ⟩
ܦܠܓܐ. ܡܢ ܐܢܫܝܢ ܡܢ ⟨ܡܪܫܥܝܬܐ⟩
ܕܟܦܪܘ ܗܘܘ ܘܐܬܬܘܒܘ [ܘܐܬܘ ܗܘܘ]
ܠܟܝܢܘܬܐ ܕܐܠܗܘܬܗ ܚܠܦܘ
ܗܘܐ ܗܟܢܐ ܗܘ ܦܘܡܝ ܩܕܡ
ܐܠܗܐ ܘܩܕܡ ܐܢܫܐ. ܘܟܠܗ ܠܝ
ܡܥܡ [ܒܪ]ܘܚܐ ܘܐܦܠܐ ܒܩܕܡ. ܐ⟨ܠܐ⟩
ܡܛܠ ܕܒܘܟܪܝ ܩܕܡ ܩܫܝܫܐ
⟨ܘ⟩ܩܕܡ ܐܪܒܥܐ. ܘܐܦ ܩܕܡ
ܐ[ܦ]ܝܣ.. ܡܛܠ ܕܐܚܘܟܝ
ܘܐܪܥܟܝ ܘܐ̈ܪܥܢ. ܘܡܚܝܣܢܬ⟨ܝ⟩
. ܀. ܐܬ ܕܟܘܢ ܠܐ ܐܢܫܝ..
ܘܡܛܠ ܗܕܐ ܟܠܗ ܠܝ ܡܫ[ܬ]⟨ܚ⟩
ܦܘܡܐ. ܕܡܢܐ ܢܡܠܠ ܐܘ ܢܫ⟨ܬܘܩ⟩
ܪܘܚܐ ܚܠܦ ܢܦܫܝ. ܒ...
ܒܪܟܝܢ ܡܛܠܬܟ ܐܢܫ. ܘ[ܐ]⟨ܢܫܝܢ⟩
ܐܢܫ [ܡܫܒܚ]ܪܘ ܕ⟨ܡܫܘܕܥܘܬܐ⟩

Fragm. XXVIr, XLVIIr.

⁘ܐܬܓܠܝܬܘܢ [ܒܡܫܪܝܬܗܘܢ ܕܒܗ] [⁘] . . . .
ܐܠܐ ܗܘܐ ܦܪܝܫ ܐܢܘܢ ܠܗܘ. ܒܪܡܫܐ ܘܣܒ . . . .
[ܦܪ]ܘ‹ܩܝ.› ܐܢܘܢ ܠܗܘ.. ܗܘܝܬܘܢ ܕܪܕܦ . . . .
ܦܩܠܡܝܬܗܘܢ ܕܡܪܝܡܘܢ ܠܗܡ ܕܢܗܘܐ . . . .
‹ܠ›ܗܘܝܬ. ܐܠܐ ܗܘܐ ܒ‹ܫܠܝ› ܡܫܬܐ ܕܝܢ ܕܐܬ . . . . ‹ܐܝܟ›
ܕܐܝܬܘܗܝ ܠܥܡܠܐ.... ܠܗܘܢ ܦܠܓ‹ܬ› ܦܠܛ ܡܟܠ ܗܘܐ›
[ܕ]ܠܗܘܢ. ܒܡܕܢܚܐ ܐܣܦ [ܓܝܣܐ]ܕܐ ܗܘܐ. ܡܢ ܦܬܘܗܝ ܕܡܕܝ‹ܢ ܘܠܟܘ›
ܕܡܠܟܘܬܐ ܕܡܕܝ ܘܠܟ.. ܘܡܕܝܢܬܐ ܗܘܐ ܐܦ ܗܘ ܠ‹ܡܕܝܢ›
ܦܣܩܘܗܝ ܬܪܝܢ ܕܦܠܓܐ ܪܥܝܐ. ܘܡܫܬܘܗܝ ܡܡܠܟܢܐ ܗܘܐ ܕܦܣܩ. ‹ܡܠܟ›
ܡܢ ܠܗܘܢ. ܐܠܐ ܗܘܐ ܢܣܟ ܘܐܢܫܝܗܘܢ. ܗܘܐ ܐܢܘܢ ܕܐܬܟܠܘ ܡܢ ܕ‹ܢ›ܝ
ܡܠܗ ܕܡܪܝܡܘܢ.. ܡܛܠ ܕܡܪܝܢܐ ܘܩܛܝܢ ܗܘܐ ܠܗܘܢ ܕܢܦܫܗܘܢ
ܠܡܪ ܡܢ ܕܐܬܠܗܐ. ܘܗܘܝܬܘܢ ܐܢܫܐ ܗܘܘ ܠ[ܡܪܕ]ܐ ܕܡܠܐ ܐܢܫܝ ܕܡܕܝܢܘ
ܠܗܘܢܬܐ ܕܢܫܐ. ܘܗܘܝܐ ܗܘܐ ܗܘܘ. ܠܝ ܠܒܪ ܗܘܐ ܠܩܛܝܠܬܐ
ܐܠܗܝܬܐ ܠܗ ܡܢܗܘܢ ܠܗܘܬܐ. ܕܐܬܐ. ܘܦܓܪ ܗܘܐ ܡܚܦܐ ܕܐܬܐ
ܒܐܬܘܪܝܗܘܢ ܠܡܪܝܡܘܢ ܡܢܢ ܠܗܝ ܗܘܐ ܠܢܦܫܗ.. ܘܡܠܬܐ ܠܗܘܢ
ܐܢܫܐ. ܘܠܗܠ[ܝܢ] ܕܐܦ ܗܘ ܢܦܪܐ ܠܡܘ ܕܢܣܒ ܗܘܐ ܘܢܚܡܐ ܐܢܘܢ ܠܝ
‹ܘ›ܢܝܢ ܐܚܘܗܝ. ܠܝ ܠܗܠܝܢ ܠܡܪܝܐ ܦܠܬܝܢ ܗܘܘ ܠܡܠܟܘܬܗ‹ܘܢ›
‹ܕ›ܗܘܢܬܘܢܗܘܢ ܒܪܡܫܐ ܠܡܪܢܐ... ܘܗܦܟܝܢ ܢܩܫܘ ܗܘܐ ܠܩܪܒܐ
ܡܕܝܢܬܗܘܢ ܠܥܡܝܐ ܐܝܟ ܘܐܦܠ. ܐܠܐ ܗܘܝܢ ܕܐܬܐ ܗܘܘ ܠܡܕܝܢ [ܡܢܗ]‹ܠܐ›
ܗܘܐ ܠܡܕܝܢ ܠܦܠܓܘܬܐ. ܘܐܬܬܚܪܬܘܢ ܕܢܫܩܘܢ ܠܟܠܗܘܢ ܘܢܩܛܠܘܢ ܠܗܘܢ
ܠܟܠ ܢܨܚܢܘܢ. ܘܐܦ ܒܡܦܩܐ ܡܕܝܢܬܐ. ܡܩܘܪܐ ܗܘ ܕܐܬܐ ܗܘܐ.. ܘܗܘܝܢ
..ܐܬܠܡܒܪ ܘܠܐ ܠܕܝܢܘܗܝ. ܕܦܠܣ [ܠܡܕ]ܬܐ ܐܪܥܐ ܗܘܘ ܘܥܠܬܐ
ܗܘ ܠܐܪܥܐ ܕܐܬܚܙܝ ܠܟܠܢܫܐ.. ܠܡܠܟܘܬܗܘܢ ܘܡܕܝܢܬܐ ܡܠܐ
ܐܠܗܐ ܘܠܐ ܠܐܬܪܘܗܝ. ܘܡܫܡܫܐ ܕܐܬܚܙܝ ܠܗܘܢ. ܘܡܢܝܢ ܗܘܘ
[ܩܕ]‹ܡܘܗܝ ܕ›ܡ‹ܪ›ܢ ܕܐܦܪ ܠܗܘܢ. ܟܕ ܠܡܫܝܚܗܘܢ ܘܐܬܐ ܡܫܡܗܘܢ..
ܐܠܗܝܘܬܗ. ܕܐܬܠܡܒܪ ܠܐ ܠܕܝܢܘܗܝ. . . . . [ܕ]ܐܬܠܗܘܢ
ܢܦܫܗ ܒܡܠܟܘܬ ܕܡܪܝܐ.

*

Fragm.XXVI^v, XLVII^v.

. . . . ܝ
. . . . ܗܘܘ
. . . . ܐܠܐ
. . . . ܐܬܐ
. . . . ⟨ܣܓܝ⟩ܐܬܐ..
. . . . ܘܠܐ ܡܢ
. . . . ܘܡܢ ܐܠܦ⟨ܐ⟩ܝ
⟨ܘܐܦ⟩ܟܒܫܘ ܗܘܘ ܠܐܬܪܘܬܐ ܗܢܝܢ
⟨ܘܐܬܓ⟩[ܦ]ܪܘ ܘܠܐ ܫܒܩܘ ܗܘܘ..
⟨ܘܒܙܘ⟩ [ܕ]ܡܩܢܝܬܗܘܢ ܕܢܟܪܝܐ.
ܡܫܘܢܝܐ ܕܬܚܝܬܐ ܗܕܟܝܢ..
ܘܗ̈ܘܘ ܓܘܫܡܝܗܘܢ ܕܩܛܝܠܐ.
ܒܡܫܬܥܝܬܗܘܢ ܡܬܚܙܝܐ. ܘܐܬܝܕܥܘ
[ܒ]ܬܫܥܝܬܗܘܢ ܕܣܗ̈ܕܐ ܡܫܝܚܝܐ
ܓܢܣܐ. ܫܡܥܬܐ ܕܦܘܪܥܢܐ ܟܠܠ

Chap. XLVII.

ܗܢܐ ܕܗܘܐ ܡܗܝܡܢܐ ܦܠܛ ܡܠܟܐ
ܕܟܘܫ. ܐܡܠܟ ܗܘܐ ܒܡܘܠܟܢܐ ܕܝܠܗ.
⟨ܡ⟩ܠܟܐ ܠܐܬܪܐ ܕܚܡܝܪ̈ܝܐ. ܘܫܡܥ
[ܗ]ܘ ܦܘܪܥܢܐ ܠܡܫܝܚܐ ܡܠܟܐ ܦܠܛ.
⟨ܟܕ⟩ܐ ܚܕ ܡܢ ܦܪܫܐ ܕܝܠܗܘܢ
ܕܚܡܝܪ̈ܝܐ. ܕܐܬܐ ܗܘܐ ܘܐܦ ܡܢ
ܪܚܩܐ ܕܡܬܚܫܒܐ ܕܐܝܟ. ܕܫܡܥܗ
ܗܘܐ ܐ..[ܦܪ] ܘܡܠܟܐ ܕܝܗ⟨ܒ⟩ ܗ⟨ܘ⟩ܐ
ܠܗ ܕܝܫܐ ܢܦܠ ܠܗܠ ܗܘܡܢܘܬܐ.
ܘܦܓܥ ܗܘܐ ܠܗ ܡܢ ܪܚܩܐ ܣܘܓܐܐ
ܕܢܦܫ ܗܘܐ ⟨ܘܐܬ⟩[ܚ]ܘܝ ܒܬܫܒܘܚ[ܬ]ܐ.
[ܦܩܕ ܗܘܐ ܠ]⟨ܒܢ̈ܝܐ ܕܥܡܗ⟩

܀ܘܐܬܒܢܝܘܗܝ ܗܘܘ. ܘܡܠܟܘܗ
ܗܘܐ ܡܢ ܡܗܝܡܢܘܬܐ: ܘܡܠܟܘܗ
ܠܗ ܒܪܐ ܦܘܠܐ. ܘܡܠܟܘܗ ܗܘܐ
ܦܠܛܐ ܒ[ܟ ܐ]ܬܪܐ ܕܠܗ ܕܚܡܝܪ̈ܝܐ..
ܘܦܩܕ ⟨ܗܘܐ ܕܠ⟩ܒ ܠܐܠܗܐ ܕܐܬܒܢܝܘ
[ܗܘ]⟨ܘ⟩ ܒܡܘܪܬܐ. ܘܐܬܩܪܝܘ
ܘ⟨ܕ⟩ܡܢܗܘܢ. ܘܟܠܗܘܢ ܐܠܦ[ܝ]
ܕܐܬܬܘܣܦܘ ܗܘܘ ܡܬܠܬܐ
ܒܡܘܪܝܗܘܢ. ܘܡܟܠ ܗܘܐ ܠܗܘܢ.
ܠܘܬ ܩܝܣܪܐ. ܕܪܘܡܝܐ ܘܕܝܘܢܝܐ.
ܘܕܝܘܪܐ ܘܕܒܒܠ.. ܘܡܢ
ܟܠܗܘܢ ܦܩܕ ܗܘܐ ܠܡܬܐ
ܕܡܠܟܐ. ܕܢܣܩܘܢ ܒܟܠܗܘܢ.
ܘܢܫܩܘܢ ܠܐܠܗܐ ܡܫܠܡܢܘܬܗܘܢ.
ܕܢܩܒܠ ܠܗܘܢ ⟨ܘ⟩ܐܡܪܗ
ܗܘܘ ܕܢܗܘܢ ܥܒ[ܕ]ܝ ܠܐܠܗܐ
ܒܫܝܢܐ. ܫܡܥܘܬܐ [ܡܬ]ܠ[ܗܘܢ]
ܘܟܠܗ ܡܢ ܐܠܗܐ ܚܠܦܝܗ[ܘ]ܢ
ܘܚܙܘ ܗܘܘ ܘܫܒܚܘ ܠܗܘܢ

Chap. XLVIII

ܠܘܬ ܡܫܡܠܝܐ ܕܐܬܝ ܕܦܠܛܐ
ܗܘܐ ܗܢܐ ܡܗܝܡܢܐ ܦܠܛ ܡܠܟܐ
ܒܪ ܗܢܘܢ ܕܐܬܘ ܗܘܘ ܡܢ ܟܠ
ܕܝܠܗ. ܘܡܢ ܟܠܗܘܢ ܒܗ ܒܝܘܡܐ.
ܐܡܪ ܗܘܐ ܠܗܘܢ ܗܢܐ ܦܠܛܐ
ܛܘܒܐ ܡܠܟܐ. ܡܛܠ ⟨ܒܥܠ⟩ܝ ܗܠܝܢ
ܕܢܦܫܗ ܗܘܘ ܠܗܘܢ.. ⟨ܕ⟩ܡܢ
[ܢܦܩ ܐܢܐ ܡܢ ܐܬܪ] ܕܐܬܐ

Fragm.XXVII[r].

‹ܒܫܪܒܐ ܠܐܬܪܐ ܗܘܐ ܥܠܠ ܗܘܘܬ›
[ܠܐܚܘܗܝ ܣܗܕܐ] ‹ܐܦܝܣܩܘܦܐ ܕܝܠܗ›ܝ ܛܘܒܢܐ.
ܐܘܦ̣ܪܝܦ ܕܐܝܬܘܗܝ ܕܘܠܐ ܕܢܬܦܩܕܘܢ
ܐܠܦܝܢ ܡܢܗܘܢ ܡܢ ܐܝܠܝܢ ܕܩܕܡܘ.
ܘܪܡܝܢ ܕܢܬܘܕܘܢ ܐܘ ܠܐ. ܘܐܡܪ ܗܘܐ
ܠܗ. ܗܘ ܛܘܒܢܐ ܐܚܘܗܝ. ܕܐܦ ܣܗܕܘܬܐ
ܗܘ ܩܒܠܬ ܡܠܐ ܕܡܫܒܚܘ. ܐܠܐ ܦܠܐ ܗܘܐ
ܕܢܬܦܩܕܘܢ. ܡܛܠ ܗܢܐ ܕܡܪܝܒ ܗܘܐ
ܡܪܝܐ ܠܐܠܗܝܢ ܕܦܪܩ ܠܗ ܒܡܫܝܚܐ.
ܘܡܛܠ ܗܢܐ ܕܟܠܗ ܢܟܝܠܐ ܐܬܐܡܪܬ
[ܕ]ܢܚܘ ܐܢܐ ܐܡܪ ܡܪܝܐ ܡܪܐ ܡܪܘܬܐ.
ܕܠܐ ܪܚܡ ܐܢܐ ܒܡܘܬܗ ܕܚܛܝܐ
ܢܟܝܠܐ: ܐܠܐ ܕܢܬܘܒ ܘܢܚܐ ܡܚܝܢ..
ܘܡܛܠ ܗܢܐ ܠܘܬ ܕܐܡܪ ܡܪܢ. ܠܐ
ܐܬܝܬ ܕܐܩ[ܪ]ܐ ܠܙܕܝܩܐ ܐܠܐ ܠܚܛܝܐ..
ܘܡܛܠ ܗܢܐ ܠܘܬ ܐܚ[ܪ]ܢܐ. ܕܐܡܪ.
[ܕ]ܗܦܝܐ ܚܕܘܬܐ ܒ[ܫ]ܡܝܐ. ܒܬܝܒܘܬܐ.
‹ܒ›ܠܘ ܚܕ ܚܛܝܐ ܕܬܐܒ ܝܬܝܪ ܡܢ
ܬܫܥܝܢ ܘܬܫܥܐ ܙܕܝܩܐ ܕܠܐ ܣܢܝܩܝܢ..
[ܘ]ܢܚܘܒ ܠܢ ܫܪܪܗܘܢ ܕܗܠܝܢ ܒܡܠܬܐ.
‹ܗܘ ܕܒ›[ܬ]ܪ ܕܡܦܩ ܠܒ. ܘܦܩܕܗ..
‹ܘܠܘܬ ܐ›ܡܪܐ ܠܗ. [ܘ]ܐܡܝܐ ܩܦܝܠܬ
.... [ܠܗ]ܝ.. ܘܗܘܝܘ ܐܚܘܗܝ
.... ܠ ܡܠܝܢ ܚܕ ܡܢ
............‹ܘ›ܩܒܠܐ ܐܢܘܢ
.... ܥܠ. ܕܡܢ
.... ܡܗܝܡܢܝܢ
*

....
[ܚܣܝܢܐ] ܒ[ܡܩܕܡ ܒ]ܡܫܠܐ. [ܪܗܛܐ]
ܩ̈ܝܣܐ ܕܥܬܝܐ. ܦܦܝܢ ......
ܒܠܚܘܕܘܬܐ. ܐܝܠܝܢ ܕܗܘܘ ...
ܘܗܢܝܢ ܡܢ ܒܬܪܝܢ ܡܫܬܠܡܝܢ
ܒܬܪܬܐ ܩܒܝܥܬܐ.. ܡܛܠ ܕܝܢ ܕ[ܗܢ]ܘܢ
ܣܡܝܟܝܢܐ ܒܙܒܢܐ ܐܢܘܢ. ܘܒܥܠ
ܗܘ ܕܬܠܬܝܢ ܒܗ ܗܘܝܢ.
ܫܢܬܐ ܚܕܐ ܒܠܚܘܕ ܢܫܬܪܘܢ
ܘܗܟܢ ܡܫܬܠܡܝܢ ܒܬܪܬܐ ܩܒܝܥܬܐ.
..ܗܠܝܢ ܗܟܢܐ ܐܡܪ ܠܗ [ܗܘ]
ܣܗܕܐ ܐܘܦ̣ܪܝܦ ܐܦܝܣܩܘܦܐ
ܕܝܠܢ. ܡܛܠ ܐܝܠ[ܝܢ ܕ]ܪܡܝܢ ܕܢܬܘܕܘܢ
ܡܢܗܘܢ.. ܐܠܐ ܐܦ [ܐܬܘ]ܢ ܗܘܐ
ܛܪܘ ܘܚܒܪܘ ܘܐܙܕܗܪܘ
ܒܢܦܫܗܘܢ. ܕܠܐ ܠܚܝܪ ܬܗܘܐ
ܢܗܘܐ ܒܡܛܪܐ. ܕܦܪܐ ܣܦܝܢ
ܒܠܐܪܒܥܬܐ ܕܐܝܟ ܡܢܗܘܢ
ܕܢܬܪܦܐ ܐܦ ܒܡܨܥܬ ܡܢ
ܗܡܝܢܘܬܐ ܫܪܝܪܬܐ. ܐܝܟ
ܕܢܦܘܠ ܒܗ ܡܢ ܐܟܘܬ ܐܘ
ܡܢ ܐܝܠܐ. ܐܘ ܗܘ ܡܢ ܢܦܫܗ.
[ܘ]‹ܛ›ܪܘ ܘܐܦ ܦܘܡܝܐ ܗܘܐ.
ܕ[ܐܦ]‹ܪ› ܐܢܐ ܒܟܘ›ܢ. ܘܠܐ ܠܐܦܪܩܘܢ.
ܒܬ̈ܪ[ܬܐ ܩ]ܒܝܥܬܐ. ܒܝܕܐ ܕܡܢ
ܢܗܘܐ ܘܒܗܘܢ ܦܘܠܐ ܫܢܬܐ
ܕܩ̈ܘܡܬܐ. ܕܗܘܐ ܐܘܦ
ܠܐܘܡܢܐ ܠܡܘܬܗܘܢ.
*

Fragm. XXVII[v].

. . . .
⟨ܐ⟩ܡ[ܪ]ܝܢ ܗܘܘ [ܠܟܠܗܘܢ] ⟨ܡܗܝ̈ܡܢܐ⟩
ܗܠܝܢ.. ܡܢ ܒܬܪ ܕܝܢ ܕܗܘܐ ܗܘܐ
⟨ܡܕܝܢܬܐ. ܘܚ̈⟩ܠܘܬܐ ܕܒܡܕܝܢܗ
ܒܐܪܥܐ ܕܚܡܝ̈ܪܝܐ: ܐܝܟ ܡ̈ܬܝܚܐ
ܣܓܝܐܐ ܘܡܣܬܪܩ ܗܘܐ ܠܡܢ ܟܠ
ܕܒܥܐ. ܘܡܢܐ ܗܘܐ ܚܪܒܐ
ܦܫܝܛܐ ܒܐܪܥܐ ܗܝ. ܘܩܡܘ
ܗܘܐ ܒܦܘܡ ܚܪ̈ܒܐ ܡܢ ܐܝܠܝܢ
ܕܒܡܕܝܢܬܐ. ܘܐܦܝܩܘ ܗܘܐ ܐܦ
ܡܠܟܐ. ܘܡܫܒܚܝܢ ܠܐܪܥܐ ܗܝ
⟨ܒ⟩ܡܕܒܪܐ ܘܩܕܡ ܗܘܐ ܒܡܠܐ
ܚܝܠܐ ܕܟܘܫ̈ܝܐ. ܠܡܥܒܪܘ ܠܡܕܝܢܬܐ
ܡܢ ܡܕܒܪ[ܒܐ]. ܘܐܦ ܠܚܪܒܐ
ܗܘܝܢ ܕܒܢܐ ܗܘܐ. ܕܝܢ ܗܘܐ
ܒܡܕܝܢܬܐ ܢܓܪܢ. ܡܢ ܛܝܒܘܬܐ
ܕܡܫܝܚܐ. ܘܟܢܫܐ ܣܓܝܐܐ
ܥܘܠܐ ܡܢ ܪܘܚܐ ܕܦܠܚܘܬܐ.
ܘܗܘܐ ܐܝܟ ܗܘܐ ܒܡܠܟܘܬܐ
ܕܐܪܥܐ. ܗܘ ܕܝܢ ܠܡܫܝܚܐ
ܦܠ⟨ܚ⟩. ܘܟܠ ܚܝܠܘܬܐ ܕܒܡܕܝܢܗ.
ܒ⟨ܕ⟩ܡܕܝ ܒܐܪܥܐ ܕܚܡܝ̈ܪܝܐ
ܟܠ ܕܪܚܡ ܠܡܫܝܚܐ ܘܡܢ⟨ܬܗ⟩ܘܢ
ܕܒܡܕܝܢܬܐ ܘܡ[ܠܟ]⟨ܐ ܒ⟩[ܗ]
⟨ܒ⟩ܟܠ ܦܢܝܬܐ ܕܒܡܕ⟨ܝܢܬܐ⟩ ܟܕ
ܠܡܫܝܚܐ ܕܝܠܗ ܟܘܠܗܘܢ. ܘܡܫܡܫܝܢ
Chap. XLIX. ܕܝ[ܠܗ]ܘ. ܕܫܘܒܚܐ ܗܘܐ. ܘܡܢ
ܒܬܪ ܡܐܬܝܬܗ ܕܡܪܢ ܦܪܘܩܢ

*

⟨ܡܕܝܢܬܐ ܕܦܢ̈ܝܬܐ ܡܢ ܐܬܪ⟩
⟨ܕܚܡܝ̈ܪܝܐ⟩ . . . .
ܒܗ ܕܒܟܠ ܡܡܠܟܘܬܐ ܗܕܐ
ܫܠܝܛܐ ܒܡܠܟܘܬܐ ܫܪ̈ܝܪܬܐ.
ܕܡܢ ܡܢ. ܘܦܩܘܕܗ ܟܠ
ܣܘܟ̈ܠܐ ܕܐܠܗܘܬܗ ܒܐܪܥܐ
ܗܘ ܕܚܡܝ̈ܪܝܐ. ܡܢ ܕܪܐ ܩܕܡܝܐ.
ܘܐܦ ܒܝܘܡܐ ܠܥܠܡܝܢ ܕܢܨܚܢܐ.
ܗܠܝܢ ܕܗܘܐ ܐܦܝܗ ܘܐܠܗܐ. ܐܝܟ
ܡܕܡ ܕܐܝܟ ܕܡܪܢܐ ܗܘܐ. ܒܟܠ⟨ܢ⟩
ܟܠ ܐܝܠܝܢ ܕܚܙܝ ܚܡܝ̈ܪܝܐ. ܫ⟨ܠܛܢ̈ܐ⟩
ܗܘ̈ܘ. ܡܢ ܐܢܫܝܢ ܡܗܝ̈ܡܢܐ ܚܡܝ̈ܪܝܐ.
ܗܠܝܢ ܕܡܢܝܚܐ ܐܠܗܘܬܗܘܢ ܗܘܘ.
ܟܕ ܚܙܐ ܕܠܗܘܢ ܕܣܘܟ̈ܠܐ
ܕܐܠܗܘܬܗ ܒܢ. ܘܟܠ ܡܬܬܠܗܘܢ
ܡܫܝܚܐ ܕܦܢ̈ܝܬܐ [ܕ]ܐܪܥܐ ܗܝ
ܕܚܡܝ̈ܪܝܐ [ܡܢ] ܐܢܫܐ ܠܥܠܡܐ ܗܠܝܢ
ܕܒܗܘܢ ܐܠܗܘܬܗܘܢ ܗܘܘ..
ܘܐܦ ܘܟܠ ܡܬܬܠܗܘܢ ܕܟ⟨ܘܢ⟩
ܕܦܢ̈ܝܬܐ. ܗܕܐ ܕܐܪܥܐ. ܡܢ
ܐܢܫܝܢ ܐܝܟ ܐܚܪܢܐ ܠܥܠܡܐ.
ܗܠܝܢ ܕܒܗܘܢ ܐܦ ܒܟܪ[ܒܐ]
ܕܒܡܘܬܐ ܪ̈ܒܘܬܐ. ܒ⟨ܚܝܠܐ ܕܡܢ⟩
ܐܠܗܐ. ܗܠܝܢ ܕ[ܚ]⟨ܙܘ ܒܚܝ̈ܠܘܗܝ⟩
ܐܝܟ ܕܐܫ[ܬ]⟨ܒܚܘ ܒܗ⟩ . . . . . .
ܕܡܢ ܗܒ⟨ܝ⟩ . . . .
ܕܗܘ ܒܐܪܐ . . . .
ܕܐܦܪܐ. . . . .

*

⁘ ܗܘܐ ܐܢܬܘܢ ܐܝܟ ܕܐܡܪܢ.
ܕܟܕ ܗܘܐ ܒܥܠܡܐ ܘܡܟܠܠܐ.
ܘܕܠܐ ܠܗܘܢܐ. ܠܟܒܟܒܐ ܕܕܡܐ ܕܒܟܬܪܘ̄
ܕܐܬܐܬܝ. ܗܘ ܕܢ〈ܦܠ ܗܘܐ〉 ܒܟܠܗ.
ܒܝܘܡܬܐ ܗܘ ܕܗܘܒ[ܠܗ ܒܟܠܝܠܐ]..
ܕܐܝܟܢܐ ܕܠܐ ܐܬܗܦܟ ܗܘܐ ܡܢ
ܠ[ܒ]ܣܬܪܗ ܕܗܘ. ܐܠܐ ܡܟܠܠܐ
ܣܗ〈ܕ〉 ܒܐܘܪܚܐ ܒܚܝܘܬܗ ܟܠܗ
ܡܠܝܟ. ܗܘܝܐ ܘܐܦ ܒܟܠ ܕܡܗܘܐ
ܕܢܨܚܢܐ ܗܘܝܢ ܣܗܕ ܒܐܘܪܚܐ
ܡܟܠܠ ܘܡܫܬܒܗܪܐ. ܕܡܠܝܘܬܗ
ܒܟܠ ܣܥܘܪܐ ܦܓܥܐ. ܒܡܠܐܟܘܬܗ
ܕܡܗܝܡܢܐ ܘܪܚܡ ܠܡܫܝܚܐ ܦܠܚ
ܦܠܚܐ.. [ܘܐܝܟܢܐ] ܕܠܐ ܐܬܗܦܟ ܗܘܐ
ܡܢ ܚܘܒ[ܗ ܕܡ]ܫܝܚܐ. ܕܡܬܦܪܣ
ܗܘܐ ܡܢ ܒܢܝ ܒܝܬܗ. ܐܠܐ ܦܠܚܗ
[ܗ]〈ܘܐ〉 ܡܢ ܡܩܕܫܘܗܝ. ܕܢܗܘܐ ܗܘܐ
ܡ〈ܒ〉ܗܘܢ.. ܘܐܝܟܢܐ ܕܠܐ ܐܬܗܦܟ ܗܘܐ
ܡܢ ܢܘܚ ܠܡܫܡܥ. ܕܡܬܛܥܝܢܐ ܗܘܐ
[ܡܢ] ܒܢܝ ܕܪܗ: ܐܠܐ ܡܟܠܠܐ ܐܝܟ
ܗܘܐ ܫܒܝܠܐ ܕܩܕܝܫܐ ܕܛܘܒܢܐ.
ܘܐ[ܫ]ܬܦ ܐܢܘܢ.. ܘܐܝܟܢܐ ܕܠܐ ܐܬܗܦܟ
ܗܘܐ ܐܦ ܡܢ ܐܒܪܗܡ ܪܫܝܥܐ.
ܟܕ [ܐ]〈ܬܡܟܢ〉[ܬ ܗ]ܘܬ ܡܟܝܠ ܫܪܐ.
[ܒܝܘܡܐ] ܕܐܬܦܪܥ ܒܟܠ ܐܒܝܕܝܢ
ܘܡ[ܬ]ܢܚܢ ܡܛܠ ܐܪܙܐ̄. ܘܐܝܟܢܐ ܕܠܐ]
〈ܐܬܗܦܟ ܗܘܐ ܐܦ ܡܢ ܫܪܐ ܐܒܗܬܗ〉

Fragm. XXVIII r.

⁘ ܐܠܐ ܡ[ܟܠܠܐ]. 〈ܠܒ〉ܪܗ 〈ܗܘܐ ܟܕ ܛܪܕ〉
ܗܘܐ ܡܢ ܡܩܕܫܗ ܒܗܝܟܠܗ ܐܒܗܬܗ[ܘ]
..ܘܐܝܟܢܐ ܕܠܐ ܐܬܗܦܟ ܗܘܐ ܡܢ
ܐܝܣܚܩ ܚܒ〈ܝ〉ܒܗ. ܟܕ ܡ[ܬ]ܛܒܚ
ܗܘܐ ܡܢ ܐܒܪܗܡ ܒܝܕܝ〈ܗ〉. ܐܠܐ
ܡܟܠܠܐ ܛܪܕܗ ܗܘܐ ܠܐ ܗܘܐ
ܒܠܚܘܕ ܡܢ ܒܝܬ ܐܒܘܗܝ. ܐܠܐ ܐܦ
ܡܢ ܐܪܥܐ ܕܝܠܕܗ.. ܘܐܝܟܢܐ ܕܠܐ
ܐܬܗܦܟ ܗܘܐ ܡܢ ܝܥܩܘܒ ܠ[ܡܫܝܚ]ܐ
ܕܛܒ ܗܘܐ ܒܗ ܒܢܝܫܘ. ܐܠܐ ܡܫܡܫܗ
ܒܡܘܒܪܘܬܐ. ܘܐܣܬܪܩܗ ܒܚܘܪܒܬܐ
ܘܦܟܪܗ ܒܩܛܝܪܐ.. ܘܐܝܟܢܐ ܕܠܐ
ܐܬܗܦܟ ܗܘܐ ܡܢ ܝܘܣܦ ܫܒܝܐ. ܟܕ
ܐܙܕܒܢ ܗܘܐ ܠܥܒܕܘܬܐ ܡܢ ܐܚܘܗܝ
ܐܠܐ ܡܟܠܠܐ ܒܥܒܕܗ ܒܗܘܢ ܦܘܛܐ
ܘܡܨܪܐ. ܘܦܦܘܕܐ ܘܡܬܪܦܝܐ..
ܘܐܝܟܢܐ ܕܠܐ ܐܬܗܦܟ ܗܘܐ ܡܢ ܐܝܘܒ
ܢܟܝܢܗ. ܟܕ ܒܟܠܗ ܗܘܐ ܒ[ܫ]ܘ[ܚܠܦܐ]
ܡܢ ܣܛܢܐ ܐܟܠܩܪܨܐ. ܒܩܢܝܢܗ̄
ܘܒܒܢܘܗܝ ܘܒܦܓܪܗ. ܐܠܐ
ܡܟܠܠܐ ܗܢܘ ܗܘܐ ܒܗ ܒܟܠ
ܢܣܝܘܢܐ ܕܢܣܝܗ ܐܦ ܒܬܪܐ
ܘܒܬܪܐ. ܘܒܫܘܠܡܐ ܕܟܠ ܡܬܩܢܝܢ..
ܘܐܝܟܢܐ ܕܠܐ ܐܬܗܦܟ ܗܘܐ ܡܢ
ܡܘܫܐ ܢܒܝܐ ܟܕ ܐܬܬܒܪ ܗܘܐ
. . . .

Fragm.XXVIII^{v}.

*

. . . . ܐ.ܘ . . . . ܕܒܪܗ
. . . . ܘܐܝܟܢܐ ܕܠܐ ܐܬܦܪܫ ܗܘܐ
ܡܢ ܐܘܪܚܗ ܡܫܝܚܝܐ. ܡܢ ܐܠܐܗܘܬܗ
ܗܘܐ ܒܒܢܝܢ ܕܒܝܬ ܡܣܪܘܩ ܘܕܠܐ
ܘܐܡܪܝܢ ܐܠܐ ܠܐܚܘܗ ܗܘܐ ܡܫܝܚܐ
ܡܢ [ܢܘܪܐ ܕ]ܐܡܒܠܐ ܒܝܬ ܡܣܪܘܩ.
ܘܡܢ ܐܪܥܐ ܕܡܠܟܘܬܐ ܒܝܬܐ ܕܠܐ
ܘܐܡܪܝܢ .. ܘܐܝܟܢܐ ܕܠܐ ܐܬܦܪܫ ܗܘܐ
ܡܢ ܫܡܘܐܝܠ ܒܪܢܝ ܦܢ ܚܒܝܒܗ..
⟨ܡܢ⟩ ...[ܡܢܗ] ܗܘܘ ܒܒܠܗܘܢ ܒܩܕܡܝܐ
ܩܫܝܫܐ: ܐܠܐ ܡܫܝܚܐ ܠܒܪܗ ܒܪܘܚܐ
ܕܣܪܒܗ. ܕܣܘܒ ܒܗ ܒ[ܚܝܘ]ܗܝ.
ܘܒܒܫܘܬܐ [ܣܘ]ܡܐ ܕܐܡܝܢ ܗܘܐ
ܒܡܒܝܐ ܘܒܥܘܠܐ. ܒܡܒܨܝܪܘܗܝ.
ܒܝܡܐ ܕܐܬܦܪܥ ܗܘܐ ܡܢ ܟܬܒܝܒܗ
..ܘܐܝܟܢܐ ܕܠܐ ܐܬܦܪܫ ܗܘܐ ܡܢ.
ܚܒܝܒܗ ܦܪܘܩܐ. ܡܢ ܐܬܢܨܒܗ ܗܘܘ
[ܡ]ܬܝܢܐ ܕܢܛܘܪܘܢ ܠܫܪܝܪܘܬܐ.
[ܐܠܐ] ܠܒܪܗ ܗܘܐ ܡܫܝܚܐ. ܒܝܘܡܝ
[ܚܝܘ]ܗܝ ܒܪܒܗ. ܘܦܫ ܗܘܐ ܚܒܝܒܝ
ܕܠܐ ܒܡܠܐ.. ܘܐܝܟܢܐ ܕܠܐ ܐܬܦܪܫ
ܗܘܐ ܡܢ ܫܡܫܗ ܢܗܝܪܐ ܒܐܬܪܘܣ
ܗܘܐ ܡܢ ܦܠܩܠܐ. ܐܠܐ ܡܫܝܚܐ
ܚܠܦ ܢܦܫܗ ܕܒܝܬܗ. ܠܓܠܬܐ
ܠܠܗܝܢ ܕܒ[ܒܝܬܐ] ܐܦܢܝ ܗܘܐ ܒܡܬܠܐ
..ܘܐܝܟܢܐ ܕܠܐ ܐܬܦܪܫ ܗܘܐ ܡܢ
[ܢܦܫܗ] ⟨ܡܢ⟩ . . . . . . [ܒܒܠܗܘܢ]

÷ܐܠܐ ܡܫܝܚܐ ܠܒܪܗ ܗܘܐ ܒܪܘܚܐ
ܕܣܘܒ ܗܘܐ ܠܗ ܒܚܝܘܗܝ. ܘܒܪܬ
ܐܢܘܢ.. ܘܐܝܟܢܐ ܕܠܐ ܐܬܦܪܫ ܗܘܐ
ܡܢ ܒܪ[ܗ ܒܒ]ܪܗ. ܡܢ ܩܪܝܒܐ
ܦܫܝܪܐ . . . [ܡ] ܗܘܘ ܒܗ. ܘܪܒܝܢ
ܗܘܘ ⟨ܒ⟩ܡܨܛܠܒܗ. ܐܠܐ ܡܫܝܚܐ
ܠܒܪܗ ܗܘܐ ܒܡܬܠܐ ܕܢܚܝܢ
ܘܕܡܣܦܪܐ ܘܕܢܚܡܬܗܘܢ.. ܘܐܝܟܢܐ
ܕܠܐ ܐܬܦܪܫ ܗܘܐ ܡܢ ܚܝܐ ܕܢܚܡܬܗ
ܡܢ ܡܬܢܫܦܪܐ ܗܘܬ ܡܢ ܦܢܝܐ
ܒܪܐܬܗ. ܡܛܠ ܡܨܛܝܢܐ ܒܢܝܐ
ܐܠܐ ܡܫܝܚܐ ܠܒܪܗ ܗܘܐ ܘܣܘܒ
ܗܘܐ ܒܪܗ ܒܪܐ. ܗܘ ܕܗܘܐ ܕܢܐ
ܒܠܠ ܡܠܗ ܐܣܦܪܐܠܠ.. ܘܐܝܟܢܐ
ܕܠܐ ܐܬܦܪܫ ܗܘܐ [ܡܢ ܫ]ܡܘܐܠܠ
ܡܐܬܐ. ܕܛܢܢܝ ܗܘ[ܘ ܒ]ܗ ܣܢܦܢ
ܘܦܢܣܣ. ܐܠܐ ܡܫܝܚܐ ܐܦܢܝܬ
ܗܘܐ ܐܢܘܢ ܒܡܪܒܐ.. ܘܐܝܟܢܐ [ܕܠܐ]
ܐܬܦܪܫ ܗܘܐ ܡܢ ܕܘܡܝ ܢܦܫܗ ܒ[ܝ]
ܕܒܠ ܗܘܐ ܫܘܠܐܠ ܒܡܨܛܠܒܗ.
ܐܠܐ ܡܫܝܚܐ ܐܢܬܢ ܒܒܠܗܘܢ
ܦܘܚܐ ܒܫܛܐ ܘܡܒܚܒܐ ܗܘܬ
ܒܗ. ܘܐܦܢܝܬܗ ܗܘܐ ܒܣܪܒܐ
ܕܦܠܟܒܒܗܘܢ.. [ܘܐܝܟ]ܢܐ ܕܠܐ
ܐܬܦܪܫ ܗܘܐ. ܡܢ ܠܠܡܐ ܢܦܫܗ
ܒܚܝܐ. ܡܢ ܐܦܠܝܕ ⟨ܒܒܠܗܘܢ⟩
ܠܐܠܝ ܪܩܝܢ ܚܩܒܝ [ܬܢܝ]ܢ[ܝ]
. . . . [ܐܠܐ ܡܫܝܚܐ]

Fragm. XXIX[r].

. . . .
. . . . [ܐܠܐ] ܡܟܝܠ
. . . . ܠܬܪ̈ܝܗܘܢ
ܚܣܝܢܐ ܕܒܟܠܝܘܡܝܗܘܢ...
ܘܐܚܝܕܐ ܕܠܐ ܐܬܪܦܝ ܗܘܐ ܡܢ ܨܠܘܬܐ
ܢܦܫܗ. ܠܚܡ ܬܪ̈ܬܐ. ܟܕ ܢܥܒܕܘ
ܒܠܐܪܗ ܐܪ̈ܘܡܝܐ ܠܡܐܟܘܠܗ. ܐܠܐ
ܡܟܝܠ ܠܒܝܬܗ ܗܘܐ ܘܡܝܬܐ
[ܗܘ]ܐ ܐܝܟ ܒܡܫ̈ܒܚܬܐ ܒܝܘܡܐ
⟨ܕܐ⟩[ܘ]ܒܠ ܗܘܐ ܐܝܟ ܗܘ ܕܠܫܡܫ
⟨ܒ⟩[ܠ]⟨ܒ⟩[ܪ] ܕܗܘܐ ܗܘܐ.. ܘܐܚܝܕܐ ܕܠܐ
ܐܬܪܦܝ ܗܘܐ. ܡܢ ܡܝܬܐ ܢܦܫܗ.
ܟܕ ܡܫܠܡܝܢ ܒܟܠ ܦܘܡܗ ܘܠܒܗ̄
ܗܘܘ ܒܗ ܐܫ̈ܟܪܐ. ܟܕ ܢܦܝܠ ܗܘܐ
ܠܡ ܐܝܟ. ܐܠܐ ܡܟܝܠ ܠܒܝܬܗ
ܗܘܐ. ܟܕ ܢܦܠ ܗܘܐ ܒܡܐܟܠܬܗ
ܕܡܢ ܠܘܬܗ ܚܣܝܢܐ ܕܒ[ܟܠܝ]ܘ̄ܡ.
..ܘܐܚܝܕܐ ܕܠܐ ܐܬܪܦܝ ܗܘܐ ܡܢ
[ܚܝܠܐ ܒ]ܓܪܗ. ܟܕ ܡܬܚܫܒ
ܗܘܐ ܡܢ ܐܬܘܪܐ. ܐܠܐ ܡܟܝܠ
ܠܒܝ̇ܬܗ ܗܘܐ. ܟܕ ܐܬܪܦܝ ܗܘܐ
ܥܠ⟨ܝ⟩[ܐ ܒ]ܡܟܠܗܘܢ ܒܪܘܦ ܚܝܠܐ..
⟨ܘܐܚܝܕܐ ܕ⟩ܠܐ ܐܬܪܦܝ ܗܘܐ ܡܢ
⟨ܡܘܪܕܝܢ⟩ ܒܓܪܗ ܟܕ ܛܠ ܗܘܐ
⟨ܒܗ ܗܘܡ ܘ⟩[ܪ]ܒܐ ܗܘܐ ܒܡܪܡܩܗ.
. . . . ܗܘܐ
. . . . [ܗ]ܘܡ

*

. . . . ܒܝܘܡܐ ܕܫܒܬ ܗܘܐ:
ܕܦܪܢܣ ܒܟܠܗܘܢ ܗܢܘ ܡܘ[ܪܕܝܢ].
ܘܐܚܝܕܐ ܕܠܐ ܐܬܪܦܝ ܗܘܐ ܡܢ
ܐܡܠܘܗ ܐܡܠܝܢ. ܟܕ ܡܢ ܘܡܠܝܢ
ܡܠܬܫܠܡܬܐ ܗܘܬ. ܐܠܐ ܡܟܝܠ
ܠܒܝܬܗ ܗܘܐ. ܟܕ ܢܦܫܗ̇ ܗܘܬ
ܘܫܠܡ. ܡܢ ܡܫܪܐ ܕܩ̈ܠܡܬܐ.
ܘܟܕܒ̇ ܐܫܠܡ ܒܝܘܡܬܗ..
ܘܐܚܝܕܐ ܕܠܐ ܐܬܪܦܝ ܗܘܐ ܡܢ ܫܘܫ⟨ܝ⟩
ܦܠܚܘܬܐ. ܟܕ ܫܒܩ ܗܘܘ ܠܟܠܢܫ
ܫܟܠ ܠܐܦܝ ܕܢܫܩܗ [ܒܪܗ] ܘܟܕ ܠܐ
ܐܬܦܩܕܬ ܠܗܘܢ ܒ[ܫܩܐ] ܫܠܡܘܗ.
ܐܠܐ ܡܟܝܠ ܐܦܢܬ [ܗܘܐ ܐܝܟ] ܒܓܪ̈ܐ
ܕܡܝܐ ܕܒܟܝ ܕܢܝܠܐ ܦܢܝܬܐ.
ܕܒ[ܒ]ܝ ܡܪܢܐ ܫܡܝ ܘܐܬܦܨܝܬܗ
ܟܡܐܦܐ. ܘܡܫܠܘ ܐܝܟ ܫܠܘܩܐ
ܕܫܠܡܬܗ ܗܘܘ ܠܒܢܝܢܐ.. ܘܐܚܝܕܐ
ܕܠܐ ܐܬܪܦܝ ܗܘܐ ܡܢܗ ܕܕܢܝܠܐ.
ܦܓܪܐ ܟܕ ܐܦܠܝ ܗܘܘ ܡܪܕܘܗܝ
ܩܕܝܫܐ. ܐܠܐ ܡܟܝܠ ܠܒܝܬܗ ܗܘܐ.
ܟܕ ܐܬ[ܕ]ܡܟܗ ܒܪ̈ܡܫܝܗܘܢ ܡܢ
ܐܪ̈ܗܛܐ ܒܓܘܫܐ ܗܘ ܕܕܗܒܢ
ܐܪܡܘ[ܗ]ܝ ܗܘ[ܘ] ܒܗ.. ܘܐܚܝܕܐ
ܕܠܐ ܐܬܪܦܝ ܡܢ ܫܬܝܐ ܕܟܠ
ܣܢܝܐ. ܟܕ ܐܦܠܘ ܡܪ[ܕܘ]ܗܝ
ܩܕܝܫܐ. ܘܟܕܘ ܗܘܘ ܐܝܟ

*

Fragm. XXIX^v.

[ܐܠܐ ܡܟܠܠܬܐ ܠܐܒܘܟ ܗܘܐ ܐܢܘܢ]
[ܟܪܘܙ] ܒܗܘܢ ܢܓܠܐ ܡܥܢܝܢܐ
⟨ܕܫ⟩ܘܪܒ ܐܢܘܢ. ܘܫܩܠܘ ܠܐܩܠܝܕ
ܡܙ̈ܝܗܘܢ ܒܡܟܝܟܘܬܐ
ܘܒܥܝܘ ܗܒܘܢ ܘܒܢ̈ܝܗܘܢ..
ܘܐܡܬܐ ܕܠܐ ܐܬܦܪܫ ܡܢ ܐܡܗܐ
ܦܓܪܐ. ܟܕ ܠܝ ܒܡܪܢܐ ⟨ܘ⟩ܠܒܪܗ
ܪܘܚܬܐ ܡܢ ܒܡܪܗ. ܘܐܬܐ ܠܘܬܗ̄
[ܙ]ܪܥ ܦܓܪܐ ܒܡܚܙܝܬܗ. ܐܠܐ
[ܡܟ]ܠܠܬܐ ܒܟܠܝ ܒܗ ܡܪܢܐ ܦܘܪܥܢܐ
ܘܐܬܚܙܝܘ ܪܘܚ ܘܫܬܠܡܘܬܗ
ܒܪܝܫ [ܐܠܗܐ].. ܘܡܢܐ ܐܝܬ ܠܟ
ܕܐܬܐ ܥܠ ܚܝܢ ܡܢ ܐܒܗ̈ܬܐ
ܕܡܢܗ ܒܡܪܢܐ ܘܡܢܐ ܐܢܘܢ.
ܘܩܪܒ ܐܢܘܢ ܡܢ ܐܘܚܕܢܗܘܢ..
ܗܘܐ ܠܘܬ ܒܪܒ̈ܝܢ ܕܟܠܢ.
ܣܗ̈ܕܐ ܕܡܢܗܘܢ ܘܡܢܐ ܐܢܘܢ
ܘܩܪܒ ܐܢܘܢ ܡܢ ܐܘܟܪܝܬܗܘܢ..
ܘܗܘܐ ܦܪܘܩ ܙܒܢ ܒܫܘܡܠܐ
ܕܢܟܠܐ ܕܘܝ ܘܐܡܪ. ܕ[ܦܪ]ܝܩ
ܒܫܘܡܠܐ ܕܐܘܟ[ܪܝ]ܐ ܐ⟨ܟܡܐ⟩ܕ.
ܘܠܡܚܝܢ.. ⟨ܘ⟩[ܗܝ] ܕܡܪܢܢ
ܗܘ ܡܪܢܐ ܠܐܠܗܝܢ ܕܦܪܩ ܒܗ
ܟ[ܢ]ܘܫܬܐ. ܘܠܡܫܡܫܢܝ ܪܘܚܐ

*

. . . .
ܘܠܐ ܒܚܝܠܗ . . . .
ܒܠܘܗܝ ܘܟ[ܢ]ܘܬ. ܘܡܢ ܗܠܝܢ]
ܡܠܘܢ ܐܝܬ ܠܝ ܣܓܝܐܢ: ܢܫܡܥܘܢ
ܒܠܘܕܝܐ. ܘܢܫܡܥܘܢ ܐܘܟܪܝܬܐ
ܕܐܬܝ ܒܠܝܢ ܡܛܠ ܐܠܗܐ. ܗܠܝܢ
ܕܐܝܟ ܕܠܒܘܚܪܢܐ ܘܒܘܫܠܐ
ܕܗܡܢܘܬܐ ܕܝܠܝ ܗܘܝܢ..
ܢܦܠܘ ܢܫܘ̈ܬܐ ܕܐܡܝܢܬ[ܐ]
ܒܢܝ̈ܢ ܒܠܝܢ. ܘܢܝܚܐ ܘܢܬܦ[ܩ]
ܠܘܬ ܐܠܗܐ ܒܚܝܠܬܐ: ܕܢܒܥܐ
ܠܚܫܘܒܝ ܡܫܡܫܢܐ. ܐܡܬܐ
ܕܢܝܚܐ ܐܠܗܘܬܗ ܕܢܒܥܐ ܠܝ.
..ܘܗܘܡܢܐ ܒܟܝ ܗܘܐ ܠܡܟܬܒ
ܕܟܬܒܐ ܩܕܝܫܬܐ ܕܡܢܗ.
ܘܕ[ܒܟܝ]ܗܘܝܢ ܕܐܠܗܐ ܕܐܬܦܩܕܬܗ
ܗܘܘ.. ܐܡ[ܬܐ] ܕܐܦ ܐܦܠܛܘܢ
ܠܡܟܬܒ ܕܡܬܠܝܬܐ⟨ܗ ܕܦܓܪܐ⟩
ܡܗܝܡܢܐ ܦܠܓ. ܐܠܐ ܕܝܢ ܣܘܢܝܐ
ܕܗܒܪ ܒܐܪܥܐ ܕܫܡܝܢܐ. ܠܐ
ܐܡܝܢ ܕܢܦܫ ܠܡܫܡܠܝ [ܡ]ܢ
ܗܘܐ ܬܬ[ܗ]ܫܢ ܠܝ ܘܟ[ܠܗܝ]
ܕܗܘܐ ܐܠܗܐ ܠ[ܒ]ܘܟܐ [ܡ]. . . . . .
ܘܐܬܦܩܕ ܦܘܪܥܢܐ . . . .
ܗܢܘܢ [ܕܐܬܝ]ܢܘ . . . .
ܒܡ . . . . . .

*

Fragm. XXX[r].

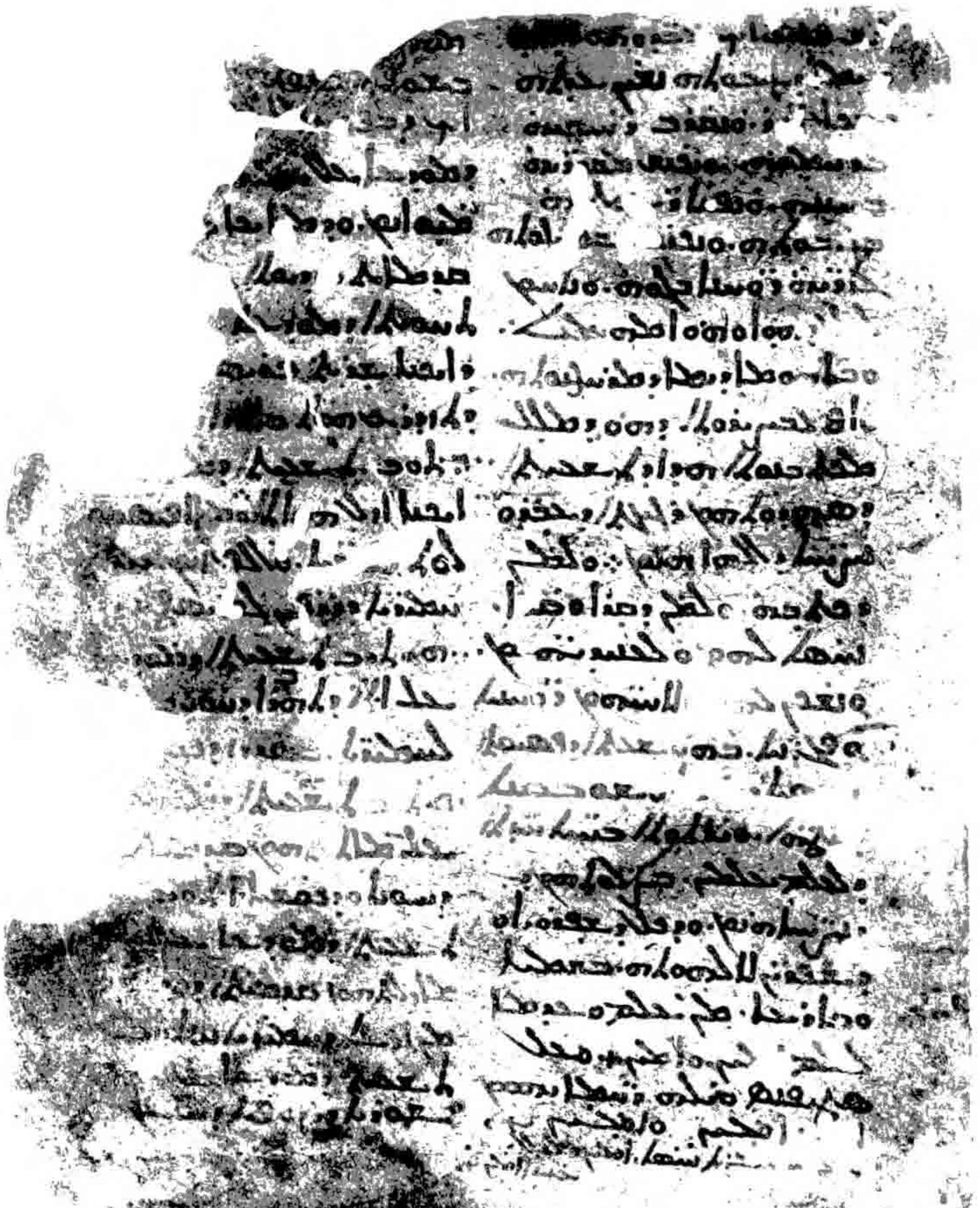
[ܒܝܘܡܗ ܫܒܝܥܝܐ] . . . . . ܝ
[ܒ]ܦܪܝܫܐ ܩ̈ܕܝܫܘܬܐ.. ܘܠܒܪܗ
[ܕܝ] ܗܝ[ܡ]ܢܘܬ ܐܡܝܢܐ ܘܫܝܢܐ:
ܠܐ ܕܦܪܐ ܒܗ. ܐܘ ܦܠܛ ܡܢܗ܀
[ܒܪ]ܡ ܒܠܠ ܢܝܚܐ ܘܕܘܟܐ ܗܘ ܕܦܠܠ
ܡܢ ܡܘܗܒܬܐ ܕܐܠܗܐ ܦܪܢܣܘܬܐ
ܗܕܐ. ܘܒܠܠ ܡܠܘܟܐ ܕܡܠܟ
ܘܒܠܠ ܒܢ̈ܝܗ̄. ܘܡܠܟܘܗܝ ܒܢ̈ܝܐ
ܡܘܬܒܐ. ܕܢܦܫܗܘܢ ܪ̈ܚܡܐ
ܩܕܡ ܐܠܗܐ. ܒܠܘ̈ܬܗܘܢ ܒܠܒܐ
ܘܐ(ܫ)ܬܘܢ ܠܡܘܒܠ ܚܝܘ̈ܬܗܘܢ
ܘܒܢ̈ܝܐ ܠܬܘܒܬܐ ܒܒܠܒܐ ܫܪܝܪܐ:
ܒܪ̈ܟܬܐ ܕܐ[ܠܗܐ]ܒܪܝܟܐ ܩܕ[ܡܬܐ]
ܕܒܫܡܝܐ ܘܐܪܥܐ. ܐܡܝܢ ܐܡܝܢ

ܙܟܝ ܒܠܠ ܡܫܝܚܘܬܗ ܒܪ ܡܠܟ ܢܝܚܐ ܕܡܪܢ

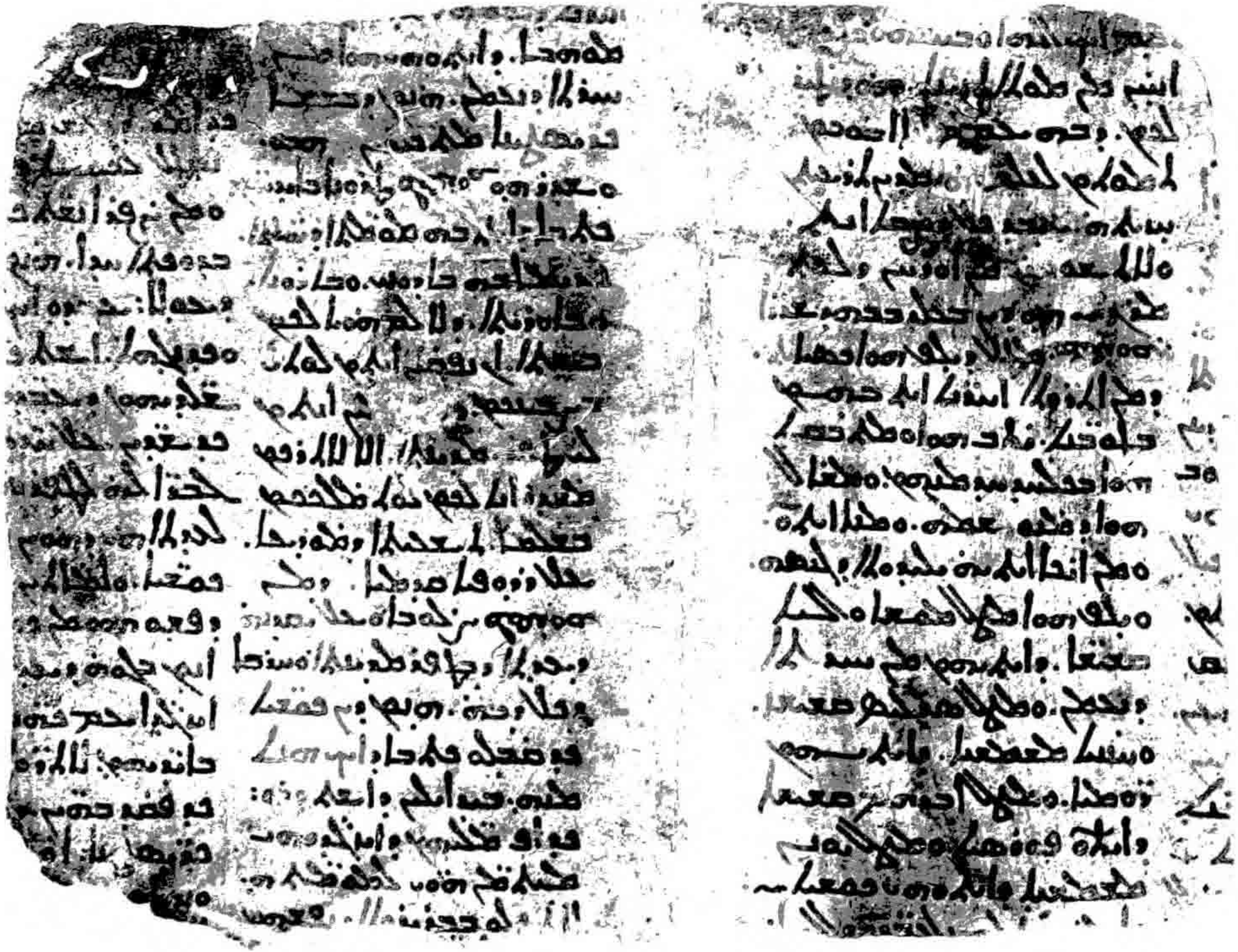
FACSIMILES

LIST OF FACSIMILES

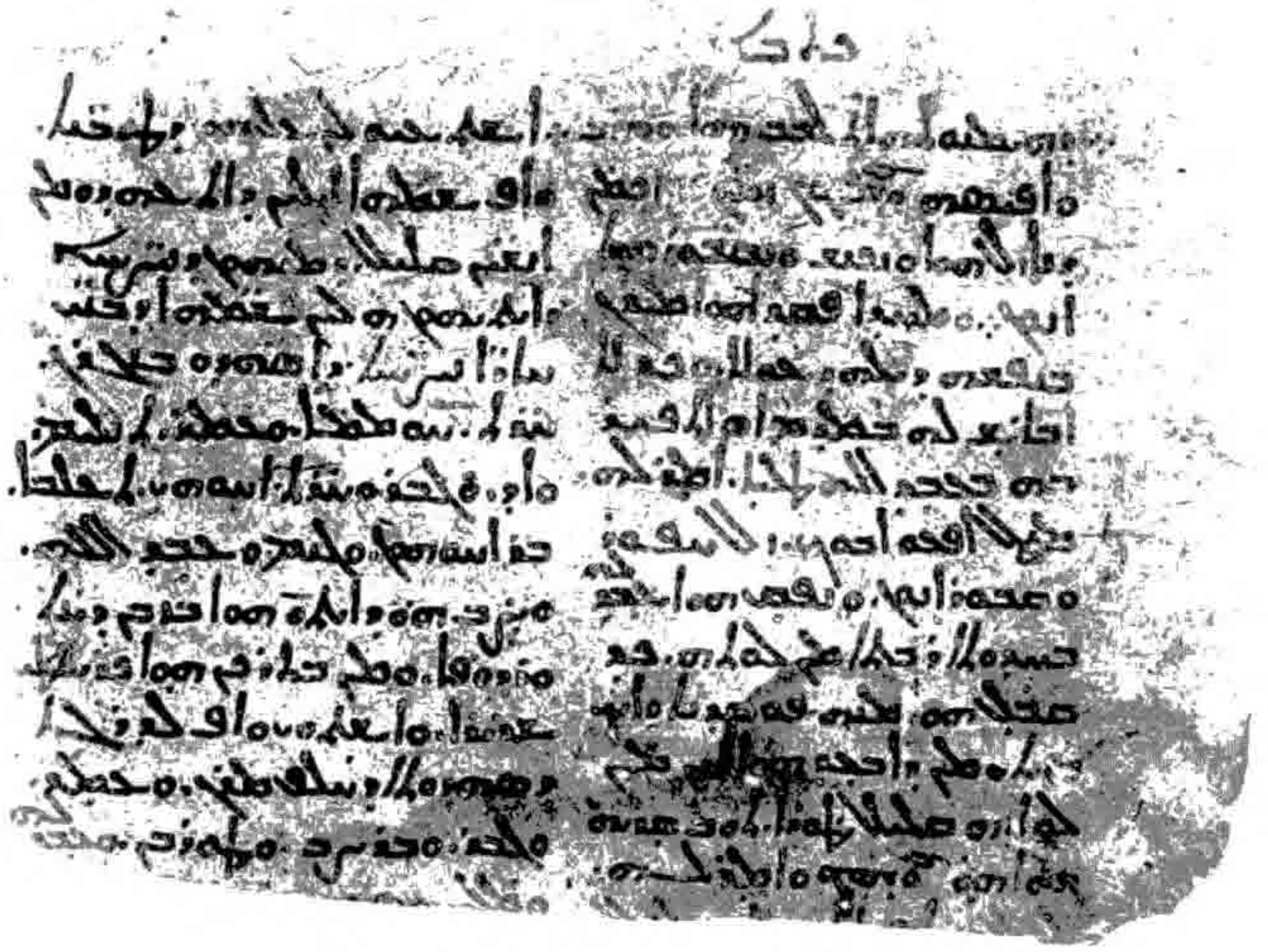
Plate I.	Fragm. I^{r}	cf. Text p. 3
Plate II.	Fragm. III^{1,4}	cf. Text pp. 7, 14
Plate III.	Fragm. VII^{v}, VIII^{v}	cf. Text p. 24
Plate IV.	Fragm. XI^{v}	cf. Text p. 30
Plate V.	Fragm. XIX^{r}, XX^{r}	cf. Text p. 45
Plate VI.	Fragm. XIX^{v}, XX^{v}	cf. Text p. 46
Plate VII.	Fragm. XXXIV^{2,3}, XXXVIII^{v}, XLI^{r}, XLIII^{v}, XLVI^{r}, XLVII^{r}, XLVIII^{v}, XLIX^{r}, LI	
Plate VIII.	Fragm. XXVI^{v} (lower part) and photographs	cf. Text p. 54^{a}

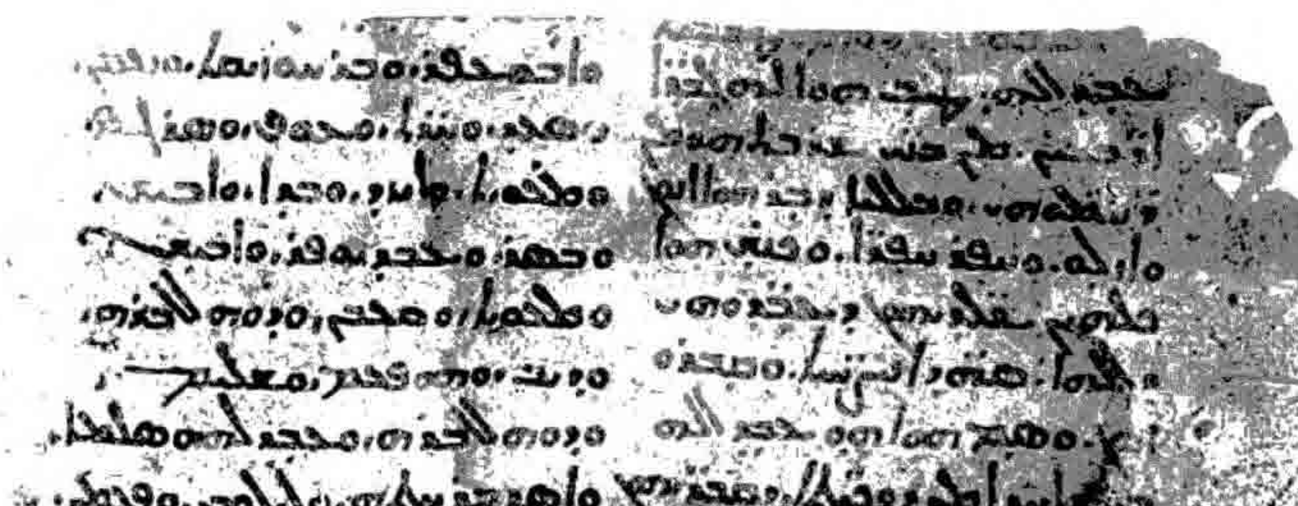


Fragm. I^{r}

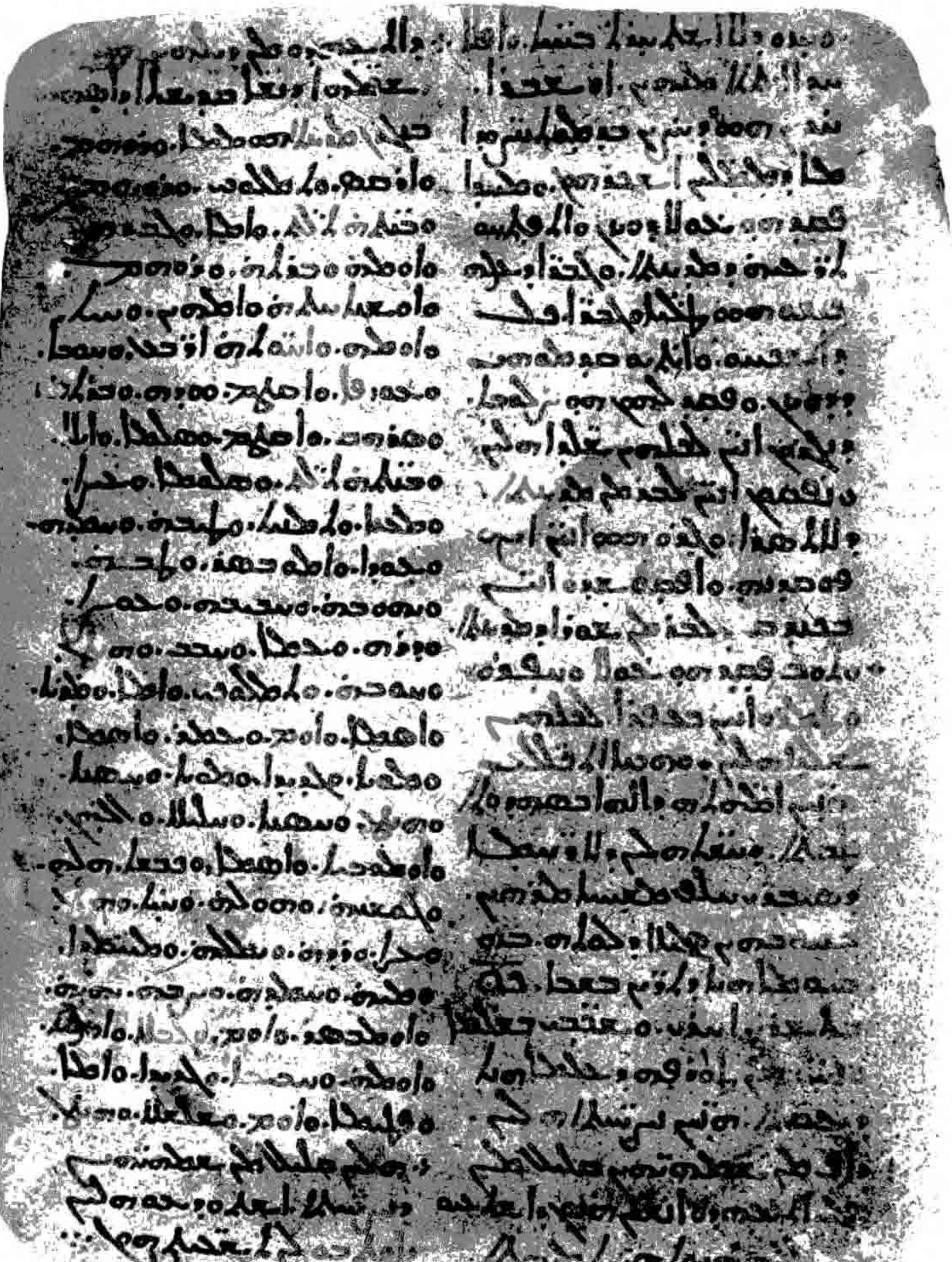


Fragm. III^{1,4}



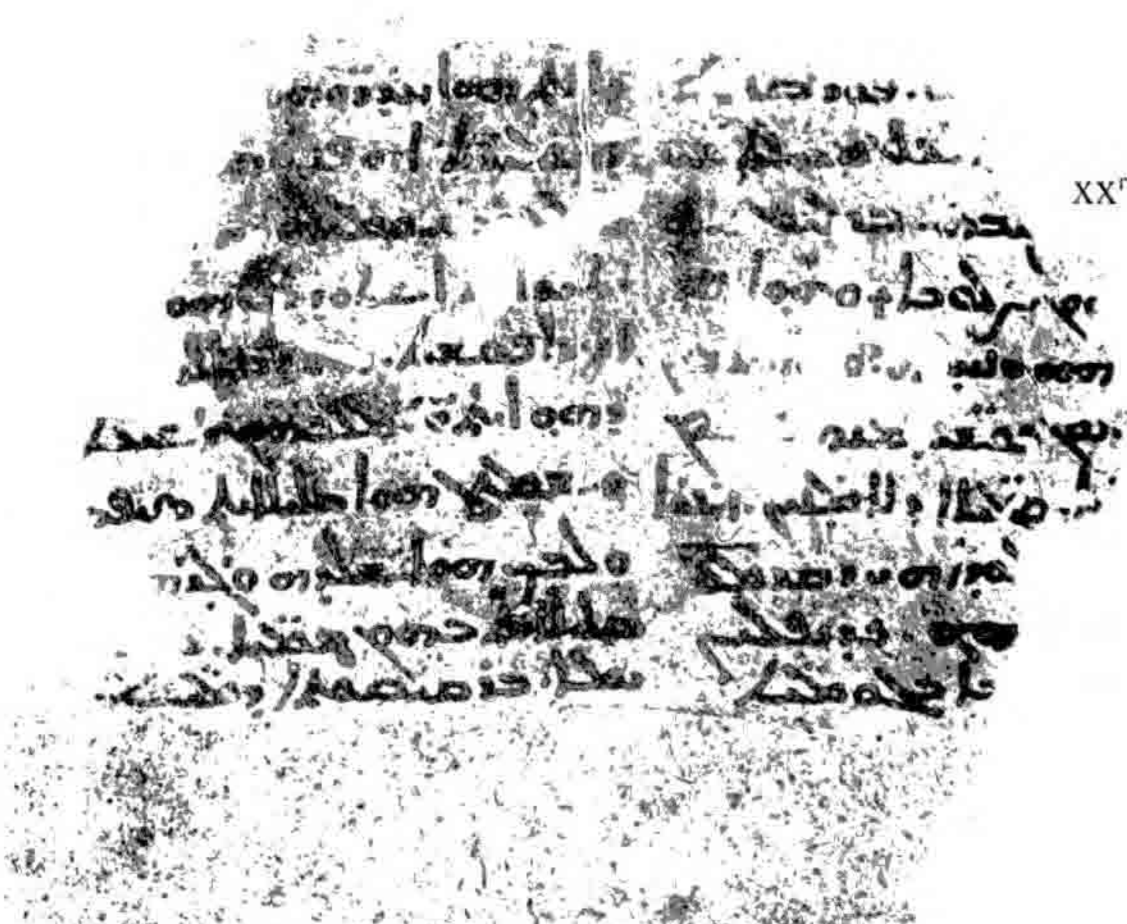


Fragm. VII^v, VIII^v



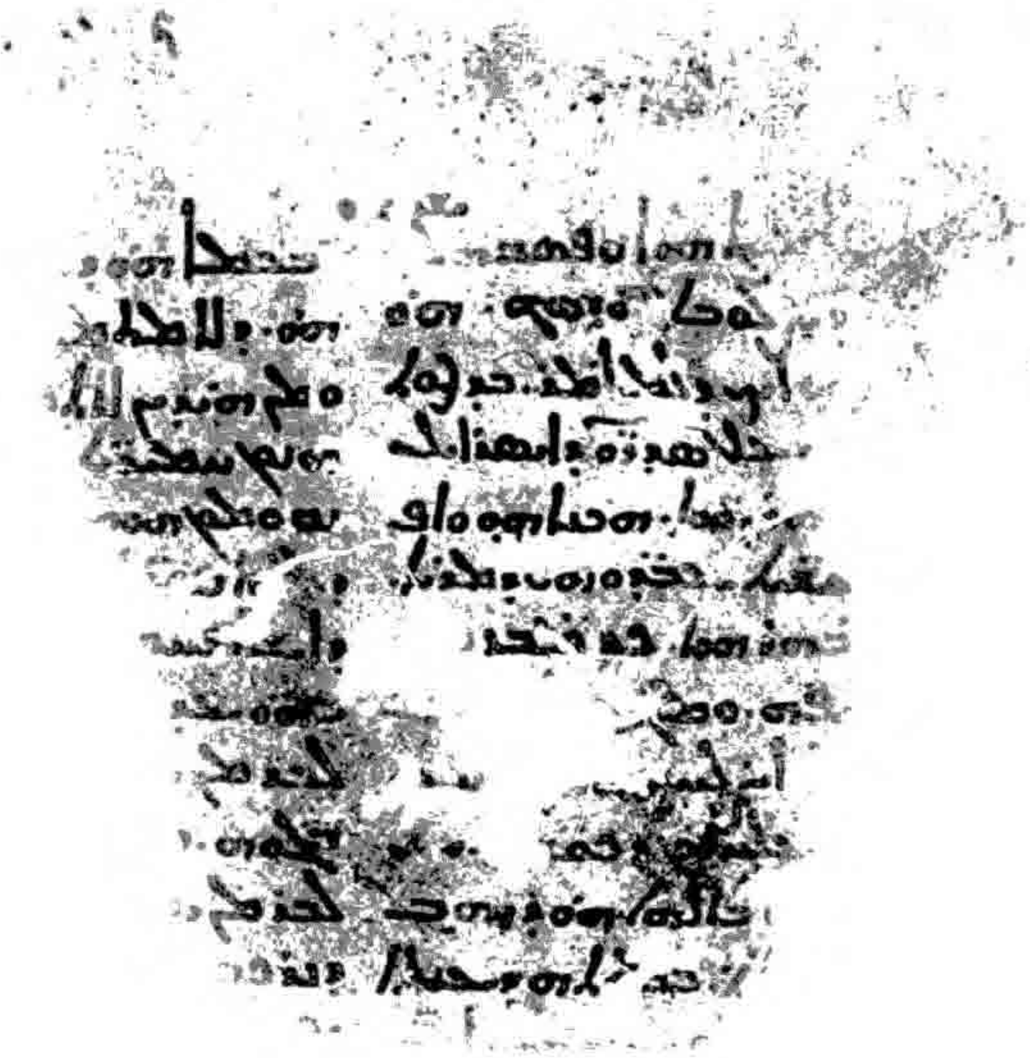
Fragm. XI^{v}

XIX[r]

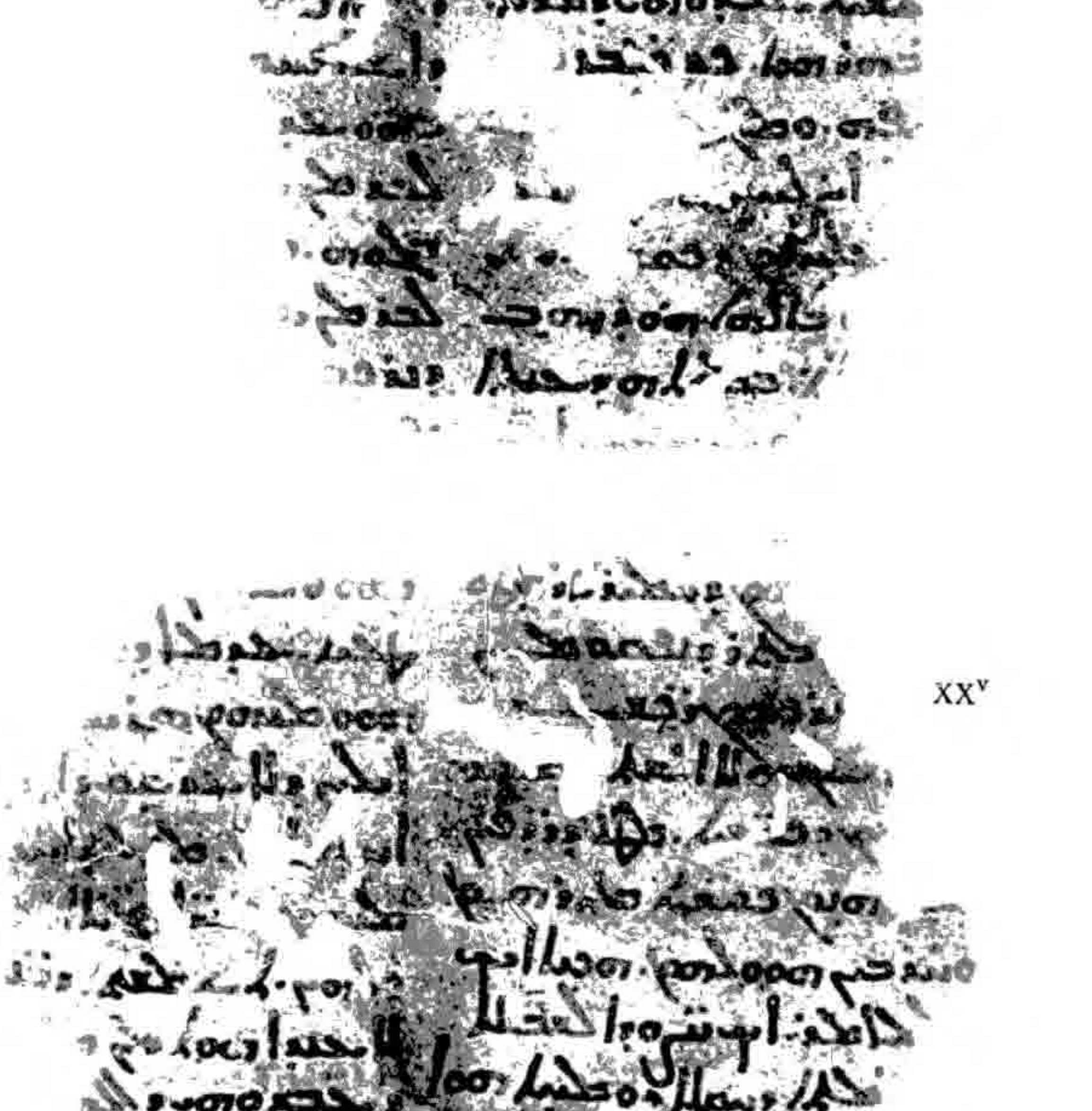


XX[r]

Fragm. XIX[r], XX[r]



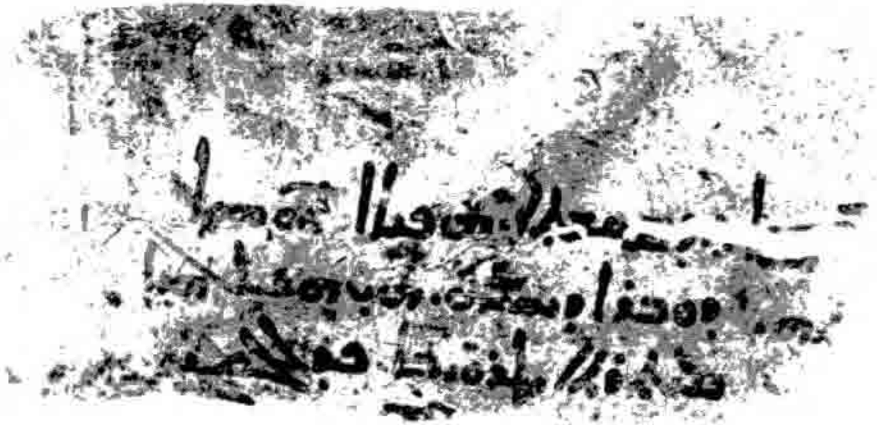
XIX^v



XX^v

Fragm. XIX^v, XX^v

XXXIV^{2,3}



XXXVIII^{v}

XLIII^{v}

XLVIII^{v}

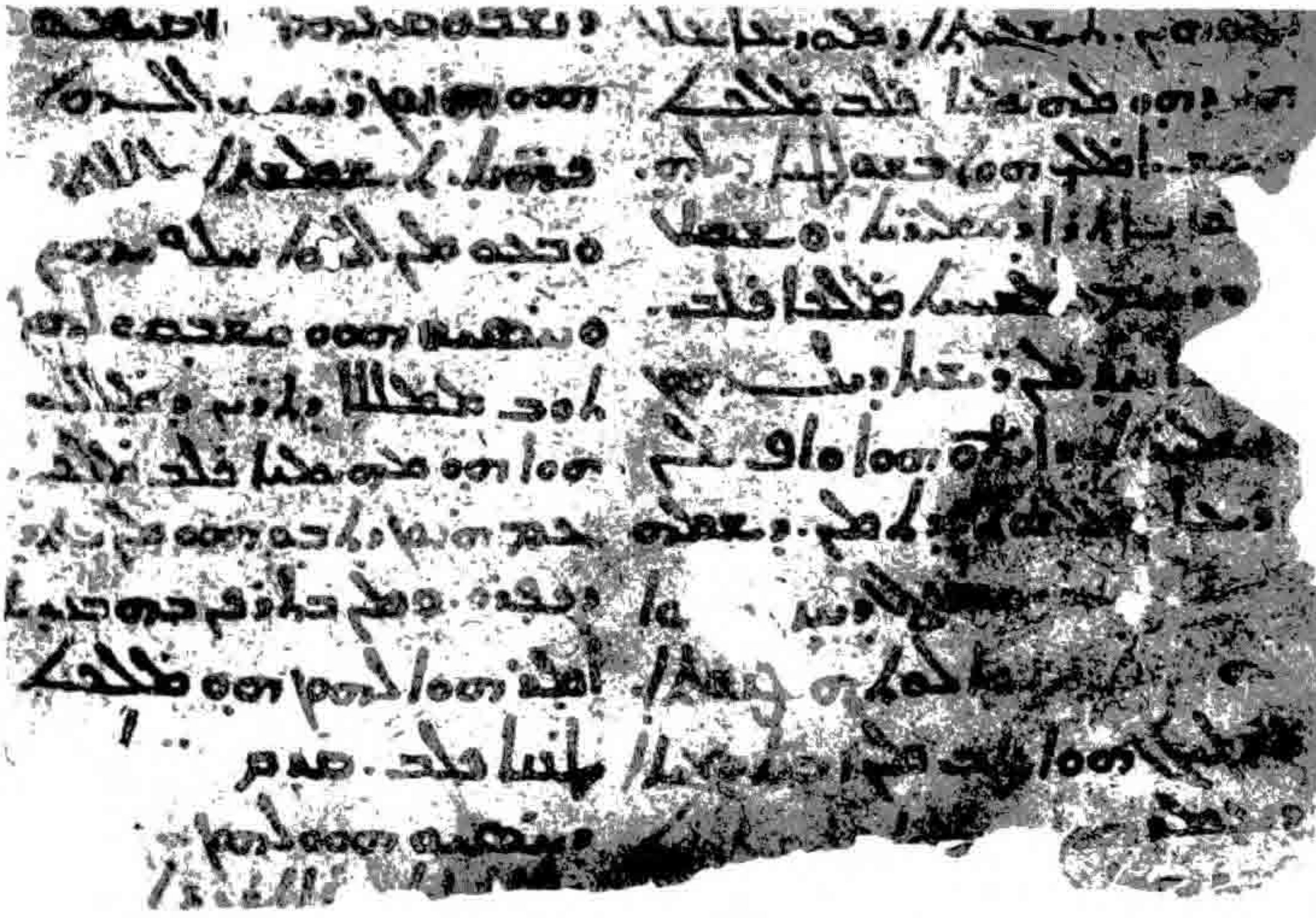
XLIX^{r}

XLI^{r}

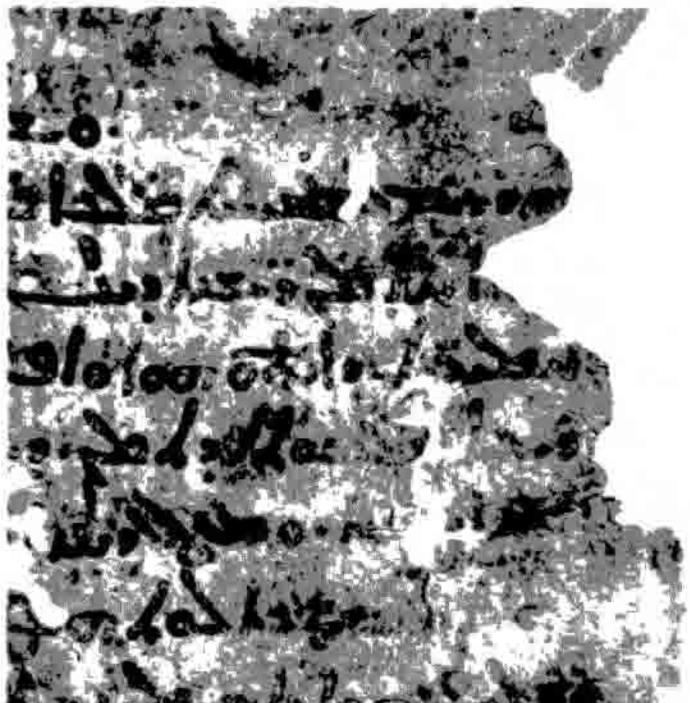
XLVII^{r}

XLVI^{r}

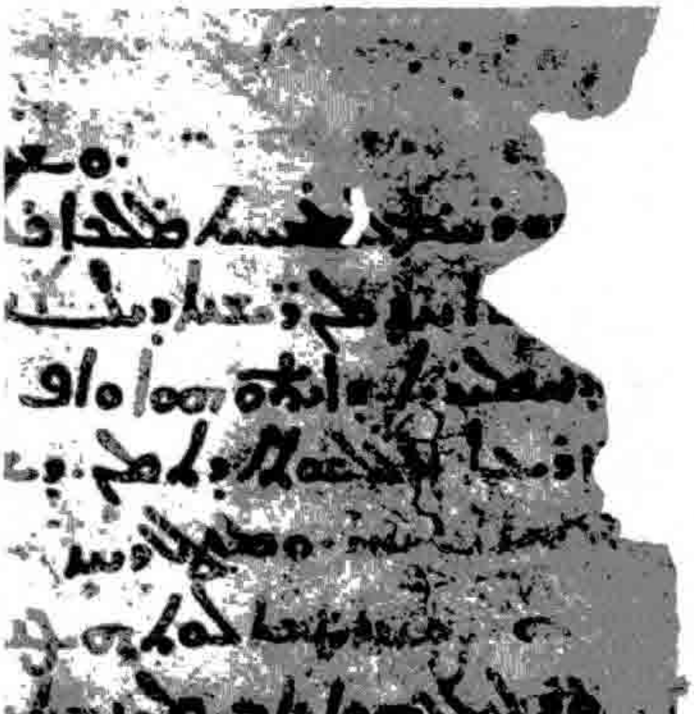
LI



a



b



c

Section of Fragm. XXVI[V]
(see note on p. 54[a], 23)