FORTY-ONE FACSIMILES
OF DATED CHRISTIAN ARABIC
MANUSCRIPTS
Frontispiece.

Sinai Syriac and Arabic Palimpsest of Peshīṭta Gospels.

f. 86 a.

Script. inf. John xix. 34 b—40.

Script. sup. Homily of Mar Jacob.
STUDIA SINAITICA No. XII

FORTY-ONE FACSIMILES
OF DATED CHRISTIAN ARABIC
MANUSCRIPTS

WITH TEXT AND ENGLISH TRANSLATION

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WITH INTRODUCTORY OBSERVATIONS ON
ARABIC CALLIGRAPHY

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TO THE
VICE-CHANCELLOR
AND SENATUS ACADEMICUS
OF THE ANCIENT UNIVERSITY
OF ST ANDREWS
THESE SPECIMENS OF DATED
CHRISTIAN ARABIC MSS
ARE RESPECTFULLY DEDICATED
BY
AGNES SMITH LEWIS
AND
MARGARET DUNLOP GIBSON
AS A TOKEN OF GRATITUDE
FOR THE HONOUR CONFERRED ON THEM
ON APRIL 2ND, 1901
PREFACE.

The present volume is a natural sequel to Mrs Gibson’s Catalogue of the Arabic MSS. in the Convent of St Catherine on Mount Sinai, which forms the third number of this series. The idea of compiling it was first suggested to us by the late Dr Robertson Smith, who remarked, “Arabic dated Manuscripts are just what we want.” But it was only in 1897, on the occasion of our fourth visit to the Convent, that we set about photographing specimen pages in earnest, choosing, so far as possible, pages which tell their own tale about chronology. The dates have been re-verified by Mrs Gibson at Sinai both in 1902 and in 1906. They are sometimes misleading, as a date which at first appeared trustworthy has been found on closer examination to belong, not to the MS. in which it appears, but to that from which the said MS. was copied; or again it may merely be the record of a special examination of the MS. by some important person several centuries after it came into being. Therefore if in any case there should be a discrepancy between a date given in this volume and one already published in No. III. *Studia Sinaitica*, the former is always to be preferred.

We have tried to give at least one specimen of each century, between the eighth and the eighteenth inclusive. For our illustration of the eighth century papyrus we are indebted to the kindness of Dr B. Moritz, Director of the Khedivial Library, Cairo, who allowed us to photograph it. Strictly speaking, this is not a Christian document, but neither is it a specially Mohammedan one. By Mr A. G. Ellis of the British Museum, we were guided to Nos. II. III. XXVIII. XXX. XXXII. all of which were photographed by Mr Donald Macbeth, while M. Léon Dorez of the Bibliothèque Nationale, Paris, did us a like service with regard to No. XXVI. We owe special thanks to Dr Bernard Grenfell, of Queen’s College, Oxford, for deciphering the few crabbed lines of Greek commercial cursive on the papyrus. They are not now difficult to read, with the help of his copy; but before that copy was made, they had baffled us as much as driftwood from the Atlantic Ocean baffled the
Spaniards before the discovery of America. We have also to thank Professor Edward Granville Browne, of Cambridge, for a few hints about the Arabic words on that papyrus. Professor D. S. Margoliouth, of Oxford, has helped us in the understanding of some obscure phraseology, especially in Nos. V. IX. XIV. XVI. XXXI. XXXV. XXXVII. and XXXVIII. and has also kindly executed a task which exceeded our competence, and which was yet necessary for the utility of the book; we mean the Introductory Essay on its calligraphy.

In conclusion, as we are told by Deacon Simeon, the copyist of No. XXXVI. that imperfection exists in the soul of Nature, and the defects of the sons of Nature are not unknown; we would echo his prayer that every one who reads in this book, and finds any defect or fault and puts it right, God may put him right in this world and in the other one.

AGNES SMITH LEWIS.
MARGARET DUNLOP GIBSON.
INTRODUCTORY OBSERVATIONS.

The study of Christian Arabic, which had scarcely commenced when Dozy published his Supplement to the Arabic Dictionaries in 1881, has now become fairly popular. Besides a variety of Christian Arabic texts published in England, France, and elsewhere, we have now a sketch of the history of Christian Arabic literature and an account of its dialect, both from the pen of Dr G. Graf. The present publication richly illustrates its palaeography.

The chief predecessor of Mrs Lewis and Mrs Gibson in this field is the very eminent Arabist H. L. Fleischer, in the third volume of whose *Kleinere Schriften* are republished three papers (from the *Z. D. M. G.* for 1847, 1861 and 1864) accompanied by plates, illustrating Christian Arabic scripts. Facsimiles of several are also to be found in the beautiful volume edited for the Palaeographical Society by the skilful hand of the late Dr W. Wright. Some specimens of the Christian Arabic MSS. of the Sinai Library were published in facsimile in the Cairene Journal *Muktafat* for 1894 (XVIII. 367): they were taken from a large number put into the hands of the editors, the nature of whose magazine prevented their using the whole. Some photographs of MSS. from the same collection are given by Mrs Gibson in Nos. II. and III. of *Studia Sinaitica*, and in Nos. VII. and VIII. of the same series; also by Mrs Lewis in *Horae Semiticae*, No. III. In the Russian publication called *Zapiski Vostochnovo Otdyelenia* XVI. (1905) there are three plates from the Sinaiic MS. 460.

The subject has not ordinarily been treated independently, owing to the difficulty of separating Christian from other Arabic writing. Perhaps the name "Christian type" may be assigned to the handwriting illustrated in the frontispiece, in *Studia Sinaitica*, III. p. 89, and XI. Plates 1—8, and in the Russian publication quoted: perhaps too facsimiles II. and III. show a tendency to introduce Syriac forms into Arabic letters, or at least give the latter a suggestion of the Syriac script. And in general, if the Christian documents of the fifth-century A.H. and later be compared with contemporary Moslem documents, a certain stiffness, a certain approximation to the "square character" is often found in the former which is not found in the latter. The Moslem scribe seems to work with greater ease and greater certainty. The Moslem leaves something to the reader, the Christian allows no ambiguity for him to settle.
Nevertheless the main tendencies in the development of Moslem calligraphy were reproduced in the Christian scripts, for reasons which can easily be made out. Zealous Moslems of an early period forbade non-Moslems to acquire the Arabic language: in the charter given to the Christians by Omar it is expressly stipulated that the former shall not read or write Arabic or use the Arabic language (von Kremer, Kulturgeschichte, I. 102, 3). This rule was presently found so vexatious to both conquerors and conquered that it had to be relaxed. And when the Arabic language came to be used in the bureaux, Christians and members of other tolerated sects were known to be specially qualified for clerical work. The Kātib Naṣrānī, "Christian Secretary," is a person who meets us constantly in Moslem history; and though many a ruler issued edicts forbidding the employment of non-Moslems in any government posts, the force of circumstances caused these edicts to be speedily annulled. A record of their enforcement and repealing meets us most frequently in the history of the Mamluke dynasty, but examples occur far earlier: Omar II. (100 A.H.) issued an edict of this sort (von Kremer, ibid. II. 167), and in 501 A.H. (Ibn al-Athīr, Cairo 1303, x. 160) a vizier resumes office on condition that he employs no non-Moslems. The Christian or other non-Moslem secretary was frequently compelled to personate a Moslem in his official compositions, and even to exhibit familiar acquaintance with the Koran. Thus the famous Secretary of State Ibrāhīm Ibn Hilal, who was a Šabian, "associated with Moslems on the friendliest terms, fasted with them during Ramadān, and knew the Koran so well by heart that it floated on the tip of his tongue and the nib of his pen" (Letters of Ibrāhīm, Lebanon, 1898, p. 5). There were indeed pious grammarians who would sooner starve than teach an Unbeliever the Koran, or even the grammar of Sibawayhi, in which verses of the Sacred Book were to be found: but the ordinary teacher could not afford to be particular. And it would seem that the chief teachers of writing as well as the great grammarians were ordinarily, if not always, Moslems.

The writing of the Christians was from this cause assimilated to that of the Moslems: and to write well was a step on the road to promotion. "There was (says Ṭabarī, III. 1181) a certain Faḍl Ibn Marwān, attached to a provincial governor, as writer: and he wrote a good hand. Presently he was associated with a clerk of Muṭaṣim (afterwards Caliph), and wrote under his supervision: on this man's death Faḍl got his place, and himself had a clerk under him. His fortunes rose with the fortunes of Muṭaṣim, he went with him to Egypt, and got control of the whole wealth of the country. Before Ma'mūn's death he came to Baghdad, and acted for Muṭaṣim, giving such orders as he thought fit in Muṭaṣim's name: when
Mu'taşsim came to the capital as Caliph, Faḍl was the real Caliph, having under him all the bureaux." Similar stories of promotion starting with the possession of a good handwriting are common: and the fortunate persons were often Christians and sometimes Jews.

On the other hand Arabic never became the religious language of any Christian sect, or of the Arabic-speaking Christians as a whole: whence the ordinary cause for the development of a special script was wanting. Syriac, Coptic, or Armenian, remained the religious language of the Christian communities, even (in the first two cases) after the majority of the people had ceased to understand them. Syrians, Jews, and Samaritans, when writing Arabic for purposes connected with the religious communities to which they belonged, often preferred to employ their national alphabets. When they used the Moslem script, it was ordinarily to their interest to conceal rather than to flaunt the fact that they did not belong to the Moslem community.

A considerable number of books written by Christians were of course intended for the public market. Such were medical and philosophical treatises and in general works dealing with science. In these the religion of the author appears in the nature of the formulae with which his book opens and closes: otherwise there may be little or nothing whereby it can be detected. But even translations of the Old and New Testaments were often intended for all classes of readers. And the better sort of Mohammedan theologians and historians, such as Ibn Ḫutaibah and Fakhr ad-din ar-Rāzī, exhibit a fair acquaintance with their contents. On the whole then in the case of works written in both the language and the script of the Moslems, it is best to suppose that the authors usually intended contributing to the national literature of an Arabic-speaking country, rather than to that of their own religious community only. We are therefore prepared to find the modifications of the script noticeable in works emanating from the leading community imitated by those of subordinate communities. The facsimiles therefore should be studied side by side with other works illustrating the development of Arabic handwriting, such as those appended to the Oxford and Berlin Catalogues of Arabic MSS., the Aegyptische Urkunden aus dem königlichen Museum zu Berlin, and Moritz's magnificent Arabic Palaeography. For the origin of the Arabic script we cannot do better than refer to Berger's Histoire de l'Écriture dans l'Antiquité (Paris, 1891). A list of works by Arabic writers on the theory and practice of calligraphy is given by Ahlwardt at the beginning of vol. I. of his monumental Arabic Catalogue. Examples of different styles of hands are given by A. P. Pihan, Notice sur les divers genres d'écriture ancienne et moderne des Arabes, etc. (Paris, 1856). The treatise called Khaṭṭ u Khaṭṭāṭān of
Hābib Efendi (Constantinople, 1306 A.H.) contains little besides biographical notices of leading calligraphers.

Facsimiles I, II, III. stand apart from the rest, as representing decidedly early forms of writing. A well-known tradition ascribes the invention of diacritic points to the instigation of the famous or notorious proconsul al-Hajjāj Ibn Yūsuf. "Abu Aḥmad al-'Askari in his work on textual corruption states that people continued reading out of the Coran of 'Uthmān Ibn ‘Affān for over forty years to the days of ‘Abd al-Malik Ibn Marwān: by that time the amount of textual corruption had become very serious and spread over the whole of 'Irāk, so that Ḥajjāj had recourse to his scribes and asked them to invent diacritic signs for the letters that looked alike: and it is said that Naṣr Ibn 'Āşim undertook this task. He invented the dots, single and in pairs with differences of position. For a long time people continued to write all their texts with dots. Even so however corruption of the text was found to occur, and they invented the system which is called ījām, which they employed in addition to the dots" (Ibn Khallikān, i. 155). The date of Ḥajjāj1 (on whom M. Pérér has recently published an exhaustive study) is the first century of Islam—he died in 95: the first of the Lewis-Gibson facsimiles is of a deed written eight years before that event, 87 A.H. The dots being still novelties, we are not surprised to find no trace of them in the deed. Karabaček, on the basis of an exhaustive study of papyri, finds evidence for the employment of the diacritic dot under B in documents dated 81—96 and for that of the double dot under Y in documents dated 82—89 (Denkschr. der Wiener Akademie, ph.-hist. Kl. XXXIV. 225).

Facsimiles II. and III. are similar to the handwritings described by Fleischer in the papers referred to above. Of the first we might use his description, "ein steifes, sich noch eng an das Küfis anschliessendes Neski." The wide space left after the non-attached letters is similar to that in Fleischer's Tab. V. On the other hand, except for the sign of the feminine the points seem regularly employed, and indeed in the Eastern style, and the vowel U is occasionally inserted. The writing however of the two dots over the sign of the feminine is a proceeding which some grammarians at least do not recognize: thus in the Maḳāmah of Ḥarīrī (No. VI.) which contains an epistle with alternate words of dotted and undotted letters, the sign of the feminine is treated as undotted.

An archaism common to these two hands is the protraction of the stroke

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1 An example of the difficulty occasioned by the want of dots in Ḥajjāj's time is given in Mubarrad's Kūmil, i. 291, ult. (Cairo, 1308.) 'Jāhib, Hayawān, i. 55, implies that in the time of Hishām Ibn 'Abd al-Malik (ob. 125 A.H.) a dotted letter could not be confused with an undotted one.
of the Alif below the line of the letter to which it is attached. The Jim and two following letters resemble in their angle a Syriac G; the Dāl is of the form of a Nestorian D; the Ṣād is almost rectangular: the Kāf (medial) resembles an Estrangolo Q: the final Kāf is similar to Dāl and to Tā; the medial Mīm is above, not below the line; and the medial form of the Hā resembles the initial. Finally in facsimile III. there are specimens of the Kufic final Nūn, and final Yā, and also of a Syriac ‘Ain. Probably in facsimile III. the writer’s hand is decidedly influenced by the habit of writing Syriac.

The writing of the frontispiece is curious, and exhibits many archaisms, especially in the forms of the Dāl and Tā: the hook at the top of this letter and at the top of the Lām is also found in the MS. of which there is a facsimile in the Muktaṭaf XVIII. 367 (fig. 3) as well as in facsimile III.

Archaic handwritings are usually preserved (1) in sacred books, (2) on coins, (3) in inscriptions. In these sorts of writing the old style was long maintained by the Moslems. Since the Arabic versions of the Bible had only a moderate degree of sanctity attaching to them, it was natural that the Christians should extend to their religious books, as well as to others, the modifications that became popular in the writing of the national language. Yet deliberate attempts at reproducing the script of an old copy are not wanting. Ibn Khaldūn notices that men often intentionally imitated the bad writing of a saint, hoping to be spiritually benefited thereby.

On the history of Arabic writing there is a passage of some length in the Bibliography of Ḥājjī Khalifah (III. 149), the bulk of which is taken from the Fihrist (pp. 7—9). Since neither of these authorities give illustrations, their statements are very hard either to understand or to criticize. The author of the Fihrist (377 A.H., 987 A.D.) mentions Ibn Mūklāh (ob. 328 A.H.) as the finest penman (with one other) of all who had lived up to his time: but he does not make the assertion which we find in later writers (e.g. Ibn Khalīkān, II. 81) that Ibn Mūklāh was the person who altered the Arabic script from the Kufic to “the present style.” This change is sometimes however assigned to a later penman, Ibn al-Bawwāb (ob. 413 or 423, Ibn Khalīkān, I. 436), whose calligraphy was so famous in his own time that even a blind poet (Abū’l-‘Alā of Ma‘arrah, Sīkṣ al-sand, II. 44) could draw an image from it. Of course the supposition that either of these writers invented naskhī is contradicted by the fact that the naskhī type goes back to the very commencement of Arabic writing. Still it is likely that the influence of these calligraphers was very great, and it is noticeable that the change from the type of fac-
simile III. to that of facsimile IV. is much the most decided in the collection; the first of which is before, the latter after Ibn Muklah's time. The manipulation of the script is altogether more facile, somewhat like that of a grown-up person as compared with the rigidity and stiffness of a child's handwriting. In facsimile IV. we see the first examples (in this collection) of the practice of distinguishing the undotted letters by writing minute forms of them underneath (in the case of Ḥa, Sin, Šād, 'Ain) or a sign above (chiefly in the case of R and Sin). Perhaps the distinction of the undotted letters in this way is what is meant in the passage quoted from al-'Askari by ṭaḥm, since its purpose was to provide extra security against corruption, after the dots had been found insufficient.

The methods employed are collected by Wright in his Arabic Grammar, i. 4, to whose observations one is added by Salhani in the Preface to al-Akhtal, p. 7. The volume of ḫalashandi which he quotes has not yet been issued by the authorities of the Khedivial library. Most varieties will be found illustrated in the facsimiles, but it is not yet possible to assign their employment to special ages or schools. The muhimlah sign (as these are called) over the Sin of the word Masih (Christ) in facsimiles XXI. XXV. and XXXIII. seems intentionally to take the form of a cross. The sign on the Sin of Yasū' (Jesus) is in the form of an acute angle, with the apex downwards. On other words in the same page (facsimile XXI.) it takes the form of a line slightly inclined from the horizontal, originally meant for a repetition of the letter itself. In facsimile XXII. this is used for the Sin of Yasū'. In facsimile XII. it is a curved line, still more suggestive of the original letter. In facsimile XXXIII. it takes a form very similar to that of the hamzah, except in the case of Masih, where the cross is retained. The hamzah form is again found in facsimile XXXVII. The letter which most frequently takes a muhimlah sign in these facsimiles is the Rā: the Dāl is scarcely ever, if at all, thus distinguished. There are however quite late MSS. in which the scribe regularly puts a dot under it.\(^1\)

The epoch marked by the work of Ibn Muklah is equally apparent in the facsimiles published by Wright: compare his Plate XX. of 272 A.H. with Plate XCVI. of 348.

The alterations which handwriting underwent in Eastern Islam after this time were slight. According to Ibn Khaldūn (translated by de Slane, ii. 399) another epoch was marked by the copies of Yākūt of Mausul (ob. 618 A.H.) and the Saint 'Alī al-'Ajami: Ibn Khallikān (ob. 671) knows

\(^1\) An example is the Bodleian MS. of Yāfi'i's History.
of Yāḳūt as a calligrapher, but does not, like Ibn Khaldūn, state that his writing formed the model followed throughout Eastern Islam. Ḥājji Khalīfah adds some more names: the geographer Yāḳūt (ob. 628) and Yāḳūt al-Mustaʿṣimī (ob. 698), "whose fame filled the earth." Probably then the type of writing in use in the seventh century (A.H.) was set by Yāḳūt of Mausul, the type in use in the eighth by Yāḳūt al-Mustaʿṣimī. Ḥājji Khalīfah adds that the styles of writing in which these persons excelled were six: Thulth, Naskh, Taʿlīk, Raiḥān, Muḥakḳak, Riḳāʿ. Several of these are mentioned in the Arabian Nights (ed. Macnaghten, I. 94, cited by Dozy). Ḥabīb Efendī observes that the Raiḥānī style suits Corans and Prayers, the Naskhi Commentaries and Traditions, the Thulth Histories, the Taʿṣkī Firmans and Rescripts, the Riḳāʿ Letters, the Muḥakḳak Verses. He adds that in Thulth four parts are straight, and two round; in Muḥakḳak 1½ parts straight, and the rest round; in Taʿṣkī they are equally divided. Plate XI. of our facsimiles belongs to the Riḳāʿ style: in letters (says Ḥājji Khalīfah) it is undesirable to insert dots, except where there is some danger of ambiguity: to insert them all is rather to imply that your correspondent is unskilled in reading hands. The writer of this MS. (though it is not an epistle) is decidedly sparing with them. He also has a tendency to omit the "teeth" of the Sin, and to attach the non-connecting letters to those that follow (e.g. in maḳṣūd, line 9). All these are found in facsimile V. (of the fourth century), and even in very early specimens of Arabic writing (see Abel, no. 6 of the year 259 A.H., 873 A.D. as read by Karabaček, W. Z. K. M. XI. 12). The others are all naskhi, though X. and XXVI. show a faint tendency towards taʿlīk.

It now becomes the problem of the palaeographer to discover clues by which to date undated MSS.: and this problem is no easy one, although numbers of facsimiles of the same century put together (as they are here and in the Moritz collection) leave a distinct impression of uniformity on the mind; it is however hazardous to attempt to fix the date at which any particular form of letter first came into use, or that at which it went out of fashion. Indeed such innovations as can be traced seem ordinarily to be the introduction into the Naskhī hand of forms already in use in the Riḳāʿ hand.

The perpendicular form of the connected Dāl and the final Nūn resembling Rā which occur in facsimile IV. seem characteristic of that period (later fourth century A.H.). At this period too the (final or isolated) Bā and Tā are often unfinished towards the left; facsimile VI. (which is much later, 551 A.H.) illustrates this practice better than IV. Experts in handwriting will very probably be able to observe much more.

S.S. XII.
The persistence of the employment of the initial for the final Kāf is very noticeable. The final form (similar to final Lām, only that the latter is below the line) meets us first in facsimile XIX. (671 A.H.), line 2: in facsimile XXIII. a similar form, with a top stroke, is found in line 1, whereas the employment of the initial for the final form occurs in the same page. In XXI. the initial form is used (684 A.H.), and examples of it occur as late as 994 (facsimile XXXIV.). The form with a minute kāf inserted (looking like a hamzah) is found in facsimile XXVI. (714 A.H.). With this handwriting generally compare Ahlwardt XX. of 804 A.H. The employment of both the minute kāf and the top stroke (which most calligraphers regard as an inelegance) is found in facsimile XXXVI. (1036 A.H.).

The forms of the Alif retain some archaism in quite late MSS.: so the protraction of the connected form below the line is illustrated in XV. (A.H. 619), but perhaps not later. The form (isolated) in which the bottom curves towards the left appears in quite recent MSS. (e.g. facsimile XXXI., A.H. 994). A form in which the top is hooked towards the left occurs chiefly in the inelegant writing of facsimile XIV. (A.H. 600).

Among the principles of calligraphy analysed by Ḥājjī Khalifah after Abu'l-Khair one is that attention should be paid to what is called "justifying," i.e. seeing that the lines begin and end at the same point. Some of the facsimiles (e.g. VII. XVIII.) show clear signs of the line or lines employed for the guidance of the scribe in this matter. The treble dots at the commencement of many of the lines in facsimile XIII. probably serve the purpose of the inverted comma, a sign similar to which is often found in Western MSS.: if this be the purpose of the dots, the places for them have not always been felicitously selected. The use of the Hā to fill up a line that would otherwise be imperfect, which occurs in facsimile XV., is common in Arabic MSS.

The Mohammedan custom of prolonging the B of Bism in the Invocation at the commencement of books or chapters was, as Fleischer observed, imitated by Christians: facsimiles XIV. and XXIX. offer good examples. The prolonged B is said to be compensation for the loss of the Alif in this formula.

The orthography and vocalization belong to the subjects of which Dr Graf has treated rather than to palaeography. Both are frequently faulty.
INTRODUCTORY NOTES.

The manuscript which has supplied us with a frontispiece is not dated. It was discovered by Mrs Gibson in 1902 and is therefore not included in the Syriac and Arabic catalogues which we made in 1893. Our reason for placing it in this volume springs from a wish to make its existence better known. It is numbered 514, and is noted in Mrs Gibson’s Catalogue of the Arabic MSS. in the Convent of St Catherine on Mount Sinai (Studia Sinaiitica III.) as an ἀφηγημένον. The story of how she found it is in the Expository Times for 1902, pp. 509, 510.

The manuscript is a palimpsest. It has a stout binding much broken at the back. The leaves are of good, fine vellum, measuring about 23 centimètres by 15.

The upper script is Arabic, in a hand which has been assigned to the end of the IXth or beginning of the Xth century, and is considered to be an exclusively Christian one. A specimen of the same writing is to be seen in Plate XX. of the Palaeographical Society's facsimiles, Oriental Series. It is from the Vatican Codex Arab. 71 which is dated A.D. 885; and another specimen is in the upper script of a palimpsest belonging to me, and of which I have published several facsimiles in No. XI. of this series.

The text of the upper script in Sin. Arab. 514 contains four sermons by Jacob of Serug. The first one, with which the book in its present defective condition begins, is on the subject that no man may alter the least value of anything which our Lord has said in the holy Gospel.

The remainder of the text is for the most part a martyrlogy. The names of the martyrs are not very easy to identify; but Mrs Gibson observed those of Philemon, Euthalius, Cyricus and Julitta, Eustratius and Arsenius.

Mrs Gibson says: "I could decipher little of the under script without using the reagent (hydrosulphuret of ammonia), but, whenever I painted a page with it, the Syriac lines came up clearly, and were very easy to read. I consider this handwriting to be not later than the VIth century, but I am not an expert, and it seems to me probable that, being a palimpsest, it may be the oldest Peshitta in existence. Its appearance tells at once that it is not quite so ancient as the Old Syriac palimpsest discovered by Mrs Lewis in 1892. I had ample opportunity to place the two together, and there can be no question about their relative antiquity."
"The first page I tried was f. 162b which began at John vii. 10, col. 1, ending at ἀλλαὶ in v. 12. Col. b began at v. 16 and ended at v. 18. This shows that the leaves of the original Syriac manuscript have been folded in two to meet the wants of the Arabic martyrologists in the IXth or Xth century."

On f. 173b Mrs Gibson found part of the Transitus Mariae in Syriac, but she does not believe there is much of it.

In the binding is a fragment of a Syriac hymn in honour of the Virgin.

Our second facsimile is from a photograph taken by Mr Macbeth. The slightly Cufic form of some of the letters speaks for its antiquity. It is the earliest dated Arabic MS. in the British Museum. Its author, Theodore Abu Kurrah, Bishop of Harran and Nisibis, lived about the end of the IXth century, and was a pupil of St John of Damascus. It contains a treatise on Image worship which has been published by Dr J. Arendzen, and also, in its first part, a Defence of Christian Doctrines, of which a portion has been edited by P. L. Malouf, S.J., in the Machtrig (Vol. vi., No. 22, p. 1011). Dr Malouf adduces reasons for believing that the treatise which occupies the first part of the volume is due to the same Theodore Abu Kurrah. He also states his conviction that Or. 4950 is the oldest dated Christian MS. extant.

This MS. has furnished the subject for a paper read by Professor Burkitt before the Cambridge Philological Society in 1896 on St Charitan. He maintained that the rare Syriac words ܡܕܡ and ܐܣܝܠ and the Arabic word سيق which are equivalent to the Greek word Δαύρα, which originally meant "alley" or "lane." Mrs Gibson, before she had heard of this paper, identified the word سيق with the Greek σηκός which means "a fold." We both think that the Arabs are much more ready to assimilate (and often to mangle) a foreign word than to translate it. My friend Dr Porphyrius Logothetes, the present learned Archbishop of Mount Sinai, tells me that this term was in ancient times applied to what is now called the بِحَما, that is the space screened off from the body of the church just behind the holy table. That the بِحَما should have been used as a scriptorium will surprise no one who has become acquainted with the habits of Oriental priests. But the origin of بِحَما may possibly be more humble and modern. Archbishop Porphyrius has suggested that it probably comes from a habit which the Greeks have of calling a church, and also a monastery, ὁ ὁλόκληρος. They say, for example, that they are going εἰς ὁλόκληρον, "to a church, or to a monastery," and the Arabs may easily have shortened it into بِحَما by dropping the first and last syllables, just as they have turned εἰς τὴν παλαιν into Stamboul or Istambul. English scholars will please remember that the Greeks pronounce ὁλόκληρον "cekon." As the word is again used in No. XXXV. with the sense of "cloister" it was evidently also applied to the whole monastery, which might well be called a fold.

1 Cf. Gawālīk, Almu' Arrab (Sachau), p. 5: اعلم أنهم (العرب) كثيرا ما يستعملون على تغيير الإسماء الأعجمية إذا استعملوها.
We have not been able to find the text of No. XIV. in any printed book. There was more than one Evagrius or Evaristus connected with Constantinople, from the Bishop who reigned in A.D. 370 to the celebrated historian who accompanied Bishop Gregorius of Antioch to that city in the VIth century. The emperor to whom this apology is addressed appears to be Constantinus VII. Porphyrogenitus. It belongs therefore to the close of the VIIIth century.

The Greek text of No. XVI. will be found in the works of Gregory Nazianzen, Oratio XXXII., cap. ix. This is numbered XXI. in the Sinai MS.

The Syriac text of No. XX. is in the Roman edition of Mar Ephraim, vol. i., p. 172. It is the beginning of the Sermo in Patres Defunctos.

In the last line of No. XXII. we at first found untranslateable and were inclined to adopt the suggestions of the Sheyk Mohammed 'Asal to read نلاوة and نلاوة، translating "it belonged to him and to the community in the order of its reading." But Professor Margoliouth thinks that it is the plural of the Syriac word نلاوة or نلاوة، cantor (see Thes., p. 245).

We have failed to find the text of No. XXVI. in any of Mar Ephraim's works.

The extract from the Lives of Saints which appears in No. XXVIII. is practically the same as what I have already published in the Mythological Acts of the Apostles, page 83 (Horæ Semiticae III.).

A text which nearly corresponds to that of No. XXXII. will be found in the Arabic version of Joseph ben Gorion, printed at Beirut in 1872.

The Greek text corresponding to No. XXXVIII. will be found in Migne's Patrologia, vol. LXIII., pp. 16, 17.

The Greek and Latin text of XXXIX. will be found in Migne, vol. LXXXVIII., pp. 627, 628, and that of XL. in the same volume, pp. 1207, 1208.

All the MSS. which have furnished us with specimen pages are paper, with the exceptions of Nos. II., III. and the frontispiece, which are vellum, and No. I., which is papyrus.

But this does not raise the suspicion as to their antiquity which would occur to us in the case of codices written in Europe. Paper was used in the East for several centuries before it was known to the Westerns. It had not made its way to the neighbourhood of Antioch in the year when John of Beth Mari, the Stylite, turned a manuscript of the Old Syriac Separate Gospels into one of the oldest of extant palimpsests by writing his biographies of Holy Women above them, but we find the story of its origin clearly told in Dr Karabaçek's Introduction to his "Guide to the Museum of the Archduke Rainer Papyri." Two Chinese papermakers were taken prisoners by the Arabs in a battle where the latter defeated the combined forces of the Chinese and the Turks at Kangli, on the banks of a river named Tharāq in Transoxonia, in July A.D. 751, accounts of the battle being extant in the chronicles of both victors and vanquished. These papermakers continued to practise their craft in Samarkand, and about A.D. 790 a Government paper-factory was established
at Baghdad during the reign of Harûn al Raschid. The Chinese made thin paper of the bark of the mulberry tree; and the Arabs produced a more serviceable article out of linen rags. Flourishing factories for its manufacture existed in Arabia, Egypt, Syria, and North Africa long before it found its way into Europe by way of Damascus, under the name of charta Damassena or charta bombycina from the town of Hierapolis, which was then called Mambidsah of Bombyca. It is therefore not surprising that our third facsimile, although it is taken from a paper manuscript, bears the date of A.D. 988 although there are no extant Greek paper manuscripts before the middle of the XIIIth century.

There are 47 dated Arabic manuscripts in the library of St Catherine on Mount Sinai. Fifteen of these are not included in this volume. In two cases we have given a second example from the same manuscript, because the date page did not offer a good specimen of the hand-writing.

1 Cf. Encyclopaedia Britannica, sub “Paper.”

AGNES SMITH LEWIS.
DESCRIPTION OF MANUSCRIPTS.

ERRATA

Page xx, l. 6, for Mambidsah of Bombyca read Mambidsch or Bambyce.

Page 1, l. 7, for ὁ μᾶς αβίζα ... read ὁ μᾶς αβίζα ...

" l. 13, for + 6172 read + 6173 3/4.

Page 3, last line, for Epistoler read Cantor.

Page 43, l. 4, for ἀναγύλις ἦν ἔντειρεν ἔντειρεν, read ἀναγύλις ἦν ἔντειρεν ἔντειρεν, delete note 4.

Page 44, l. 13, for “the continuance of the lights, his rule,” read “as long as the sun and moon endure.”

Page 81, l. 25, for Χριστός read Χριστός.

Page 82, note, for ἐπίστροφον read ἐπίστροφον, and delete 1 after Chrysandus.

XXV. Sinai 91, paper, about 249 leaves, 22 × 14.

XXVI. Bibliothèque Nationale, Paris, Fonds Arabe 159, paper, 170 leaves, 25½ centimetres by 17, 15 lines on each page. Dated in the year 1130 of the Martyrs.
DESCRIPTION OF MANUSCRIPTS.

II. British Museum, Or. 4950, vellum, 237 leaves, most of them 7½ inches by 6½. The lower outward corner of each leaf is invariably rounded off.

III. British Museum, Or. 5008, vellum, 53 leaves, 8½ inches by 6.

IV. Sinai 139, paper, about 167 leaves, 21 × 14 centimetres.

V. Sinai 580, paper, about 206 leaves, 20 × 16, from 8 to 12 lines on page.

VI. Sinai, paper, about 195 leaves, 18 × 13.

VII. Sinai 69, vellum, about 147 leaves, 18 × 13.

VIII. Sinai 417, vellum, about 303 leaves, 21 × 17.

IX. Sinai 410, paper, about 165 leaves, 17 × 12.

X. Sinai 97, paper, about 383 leaves, 5 being blank, 14 × 10.

XI. Sinai 445, paper, about 435 leaves, 16 × 11.

XII. Sinai 82, paper, about 241 leaves, 22 × 13.

XIII. Sinai 117, paper, about 139 leaves, 23 × 16.

XIV. Sinai 420, paper, about 193 leaves, 29 × 22.

XV. Sinai 13, paper, about 383 leaves, 25 × 16.

XVI. Sinai 276, paper, about 355 leaves, 24 × 16.

XVII. Sinai 122, paper, about 221 leaves, 25 × 17.

XVIII. Sinai 408, paper, about 161 leaves, 36 × 25.

XIX. Sinai 95, paper, about 329 leaves, 18 × 14.

XX. Sinai 439, paper, about 359 leaves, 22 × 14.

XXI. Sinai 104, paper, about 269 leaves, 3 being blank, 21 × 14.

XXII. Sinai 89, paper, about 194 leaves, 28 × 21.

XXIII. Sinai 99, paper, about 209 leaves, 30 × 22.

XXIV. Sinai 91, paper, about 249 leaves, 22 × 14.

XXV. Bibliothèque Nationale, Paris, Fonds Arabe 159, paper, 170 leaves, 25½ centimetres by 17, 15 lines on each page. Dated in the year 1130 of the Martyrs.
DESCRIPTION OF MANUSCRIPTS.

XXVII. Sinai Cod. Arab. 397, paper, about 267 leaves, 31 × 21.

XXVIII. British Museum, Or. 1327, No. 8 in Supplementary Catalogue, paper, dated 1050 Anno Martyrum. Paper, 242 leaves, 9½ inches by 6¾. Evidently written in Egypt. The sections are marked in the margin by the hand of the scribe with Coptic numerals.

XXIX. Sinai 628, paper, 23 × 17.

XXX. British Museum, Or. 1330, No. 14 in Supplementary Catalogue, paper, dated Wednesday the 1st of Mesuri, Anno Martyrum 1102. Paper, 267 leaves, 10 inches by 6½. The author is Ephrem Syrus, but his name is not given.

XXXI. Sinai 398, paper, about 304 leaves, 36 × 20.

XXXII. British Museum, Or. 1336, No. 31 in Supplementary Catalogue, paper, 169 leaves, 9 inches by 6½. The date a.h. 899 is given from the earliest of several notes recording that the MS. had been read by someone. It is therefore probably older than A.D. 1493, though apparently of the fifteenth century.

XXXIII. Sinai 121, paper, about 360 leaves, 28 × 20.

XXXIV. Sinai 135, paper, about 208 leaves, 28 × 21.

XXXV. Sinai 264, paper, about 208 leaves, 24 × 16.

XXXVI. Sinai 423, paper, about 615 leaves, 36 × 21.

XXXVII. Sinai 625, paper, about 108 leaves, 20 × 15.

XXXVIII. Sinai 626, paper, about 230 leaves, 31 × 22.

XXXIX.

XL. Sinai 339, paper, about 179 leaves, 21 × 15.

XLI. Sinai 587, paper, about 23 leaves, 14 × 18.
I.

Papyrus.
Khedivial Museum, Cairo.
Eighth Century.
I. KHEDEVIAL MUSEUM, CAIRO. PAPIRUS.
EIGHTH CENTURY.

...... طال اهل مدينته ...

اردب وسعة ع[شر]

فم تفياها في البدن

......

عبد الله اخر يوم في ذي القعدة

*سِبْعَ وَفِثْمِينَ*

\( \theta \)

ev onomati tou theou o mar s abain ... 

καθολικων ὡρρων ἐμμεθυλων υμιν τοίς 

παραδεδωκατ(ε) ημιν επι της παροη(ης) ἵνδε(κτε)ο(υνος) εδ( ) θε( 

κωμης ἄρτ(αβας) χιθριζε εξακοσια. δεκα επτ(ά δίμοιρου

* A.H. 87 = A.D. 705.  
† 6172

S.S. XII.
الجمع السامي و라면 واحدة وسعيرونا، وبما
أصفرو، وفسقرو، وأสมار، وأعمسك، وأ
رسلن لا بومار، بعيرنها الصبا، والسمار،
والمضار ودلاً، فلم بهببه الآثار، يتبثرب، في
جسد بعد مرع، الك، وارك، في شتة،
نج في المساحف، بعوز الله وقوته، وتجارته
وكتبها مكولات، حكنا بط، وعانل، وبنور،
ريكونه من حساس، ييدًا، إذا، يقابي: يكتب
نهما ألقوا، يب الفلكرون، سنة، سنة
وعماره، ومئات وليف من، وليف، يكتبون من، العبيد
وذكرنا، على، التا، على، يكتب
الأعمال، باب) كتابه، باب، في
فما، وله، وليف، وليف، يكتبون من، العبيد
الله، وأمله، وليف، وليف، يكتبون من، العبيد
جحش، بعد كل، باب، مي، مي، مي، مي،
لعمله، الأندل، إلا، الك، أروح، في
أنا، وتسلطت، الك، لا، النها، الله، وفاق، عزيزه، وأسعده
تتتلاقى الحكو، على، العمود، المورد، إذا، يقابي
تعالوا، باب، شيء، إلى، روا، المنس، المورد، لعذب، في
إذا النقالة، يكتبون لنا، لقد، باب، ذي، مسيرة، القطور
وطردنا، وحِلَّوات، جميع الآلا اليد، وامن، واصطبر

Treatise on Christian Theology
probably by Theodorus Abu Kurrah, Bishop of Harran.
British Museum Oriental MSS. 4950.
f. 197 b.
A.D. 876.
II. BRITISH MUSEUM ORIENTAL MSS. 4950. A.D. 876.

Treatise on Christian Theology probably by Theodorus Abu Kurrah, Bishop of Harvan.

To the Council of the Apostles. The seventy first Canon. Whosoever is Bishop or Elder or Deacon or Reader or Epistoler, let him not fast
forty days of the general fasts; and on Friday and Wednesday let
him abstain (from flesh) unless he be excused through bodily illness
which prevents him from this, and if he be a layman, let him
separate himself. The Book is finished, by the help and power and
grace of God; and the completion of its writing is on the first day of
December, according to the reckoning of the years of the world which
is accepted in the Church of the Resurrection of the Holy House
(Jerusalem), in the year 6369; and of the years of Alexander the year
1188; that is, of the year of the Arabs in the first month Rebi' of the
year 264. It was written by the poor contemptible mean Stephen son
of Hakm known as the native of Ramleh in the cloister¹ of Mar
Haretin, for his Teacher, the noble and pure and spiritual father,
Anba Basil; God give him long life! When thou readest, remember
me, forget not, may God not forget thee! and may He place thee at
His right hand, and cause thee to hear that beautiful and beloved and
gladdening voice when He shall say 'Come, ye blessed of my Father,
inherit the kingdom prepared for you from before the foundation of the
world.' May this be ours through the mediation of the pure Lady Mary
and of Mar John, and the prayers of all the righteous Fathers, Amen
and Amen.

¹ Gr. σηκός
أسماء وأواعد مئذنة ألقى الله أعوض منكم فلقتسم
لئنها وأد ولست للإنجفاء منكم فأكون أنا أو دينجاء، وإن قومتم فتأخذوا
بفلكه بعد موجب فعلي من أساطيل اطلب لاستعذ في أشد شجاعة
لا شروط المصالحة والكلام، ولكل من الفوائد إذا أستعلم إذا أسلم
ويكون به سوء الفاعل ولا إهله مهرب يهرب عنه الوالي
لفقه في جمعهم قربنا نقله، فأعلم عطرا ذلك فقصه في
أيده، وسديك المكمل، إن الهوى المكن إني ان أصحاب أبني
فهو غير منصوبه ومنطبه لсыهم لا يكون إلا أن ي تقوم أو يقدروه
لئن أورد مالا هكذا، ولما لم يمل أولا، لكم من ترضاه لما ترضاه
أيدها إن فترككم أو أباحك، لذا لا أقسم على أن أتي أو أدنعي
طملا، إنه كما ترى، إنه لا نقسم على أن أتي أو أدنعي
بلا تلبي فيه كي غي في نسبه أعلم أن
نظامه للعمل لمرأة تسمه لا أدري أو ألم ذكر ذلك
لقد نظا تم عمل من المبادئ ما تفضل
بصرا، سعى وعدد، العقاب وعذاب الأعداء أو الدورود، ح
القصور، إذا أدرك أو أنجزه اللذين هوي أو دين، وكرت
الم名额، إذا، إذا أدرك أو أنجزه اللذين هوي أو دين، وكرت
فلكه، فإنه، إله، يهرب عنه الوالي
 Ayrıca. 917.
III. BRITISH MUSEUM OR. 5008. A.D. 917.

Apostolical Constitutions and Canons of Councils.

fisherman, and another a taxgatherer. And if this be said unto thee, say: Whosoever of you will, let him raise up one dead man to us, and it does not matter if he be a husbandman or a tanner, and if not, then something less than this, let him lay his hand on a sick person, and let him be also healed by him; for it is the work of a bishop, and he is
appointed for the purification of souls in deeds and words; that he may raise them by excellent movements towards God. And let him be gentle, noble in understanding, like a clear mirror, bringing pure offerings from his flock that he may form them into a pure offering unto God. But yet besides this let us answer him, as saith Gregorius the Theologian, O ye! I mean O men in authority! be ye an eye not filled with darkness, so that ye may not be guides into wickedness; for when light is thus, what will result from darkness? God has given no gift more excellent than conscience. And as for thee, thou never offerest anything like it. And give what He giveth to the poor. For the wages of a harlot are not distributed purely and reverently. And if he wishes to give, a little good is better than if one gives much that is not pure. Also know that beauty belongs to the reason, not what hands can prepare, nor time destroy. And if thou look to what thou seest, know that gifts are the gifts of reason.

It is finished. Praise and glory and might and honour be to the Father and the Son, and the Holy Ghost, henceforth, and always, and for ever and ever, Amen. And the sinner Daniel son of Arsín wrote [this] in the month of Nisân of the year 305. And whosoever readeth or heareth, let him pray for mercy on him who wrote it. [May God] have mercy on him who wrote and on him who readeth it and on him who hath dictated it. Amen.
Lectionary of the Gospels.
Sinai Cod. Arab. 139.
f. 111 b.
A.D. 988.
And they said unto him, Perhaps thou art one of his disciples? And he denied it, and said, I am not. And one of the servants of the High Priest said unto him, being a kinsman of the one whose ear Peter had cut off, I saw thee in the garden with him. And Peter denied again. And immediately the cock crew. And they made Jesus go up from beside Caiaphas to the palace, and it was morning, and they went not into the
palace, lest they should be defiled, because they wished to eat the Passover.

To be read on the Great Friday, in the evening. The third Gospel, from Matthew. At this time the officers took Jesus, and went with him to Caiaphas the High Priest, where were assembled the priests and the elders. But Peter followed him afar off, till he arrived at the palace of the High Priest. And he went in, and sat with the servants, to see the end of the matter. Then the High Priest and all the Elders sought for witnesses.
Legends and Histories.
Sinai Cod. Arab. 580.
f. 206 b.
A.D. 989.
V. SINAI COD. ARAB. 580. A.D. 989.

Legends and Histories.

master of mechanical arts in five and twenty days since...and from thence we begin the book with the second discourse of the book of the New Dispensation, from the time of the Ascension of the Christ our Lord to Heaven and we will tell and relate all the stories of the New Dispensation; and we will record various things, and what happened and existed in the world from that time till this our own day; then we will tell and record and describe something of what exists and of what is to come, and what will happen until the time when the world shall come to an end; and the end will be the period of the years of the world according to what
the prophets shewed about it, and the books of God which have come down, according to what satisfies the intellect, and comes under analogy, if God will. And much praise be to God the Lord of the worlds, to which He has a claim and a right.

The copy of this book is finished, and our Lord is a stay, and His are the virtues and the nobility and the generosity. And this was on Thursday the third day of the first Tashrin (November); and this is (the last day of) Jumādā II., in the year 379 from the Arab Hegira.
VI. SINAI COD. ARAB. 106. A.D. 1056.

Gospels.

who [when] his lord cometh and findeth him, so doing. 57 Verily I say Matt. 24:46
unto you, that he will set him over all that he hath. 58 But if that evil
servant shall say in his heart, “My lord delayeth in his coming”; 59 and
shall begin to beat all the servants and to eat and to drink with the drunkards. And the lord of that servant shall come in a day when he expecteth not, and [in] an hour when he knoweth not; and shall cut him in two halves, and shall appoint his portion with the hypocrites; there shall be weeping and gnashing of teeth.

*The seventeenth sabbath.* The feast of the women Martyrs.

Matt. 25:1

1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. 2 Five of them were wise, and five were foolish. 3 And the foolish took their lamps, and took no oil with them. 4 But the wise took oil with their lamps. 5 And while the bridegroom was detained, they all slumbered and slept. 6 And at midnight a voice called “Behold the bridegroom cometh; go ye out to meet him.” 7 Then all those virgins rose, and trimmed their lamps. 8 And the stupid said unto the learned, “Give us of your oil, for our lamps are going out.” 9 And the wise answered,
Gospels.
Sinai Cod. Arab. 69.
John xxii. 23—25.
A.D. 1065.
VII. SINAI COD. ARAB. 69. A.D. 1065.

Gospels.

John 21:23

24 And this is the disciple that testifieth of these things, and wrote them;
25 and we know that his testimony is true. And there are found many other things which Jesus did, if they were written one by one, according to what I think, the world itself would not in truth contain the written books.

The Gospel of Saint John is finished, he who preached in the isle of Patmos in the country of Asia, in Greek.

By the power of God, and His strengthening and blessing and guidance, by means of Peter the Presbyter, the brother, father (Carmelus?) the monk, may God give him profit by this, and his completion of his writing was in the month of Ayar (May), the date was the fourth day (Wednesday) in the year 1377 from Alexander.
and Stephen. These were in the reign of Claudius, and in the jurisdiction of Vicarius, surnamed Paulinus Romulius. And Kensurinus was distinguished amongst the Counsellors; his rank was that of a Magister.
And he was accused about it, and was stedfast, and confessed the Christ. And they flung him into prison. And when many miracles happened in the prison amongst his fellows—for he raised a dead man—many of the soldiers who happened to be there believed in the Christ, and their necks (heads) were struck [off]. Then the blessed Zahibat\(^1\) was brought out, and they bound her to the pole of a cart; and they stung her sides by scourging with whips of ox-hide; and they stretched her out naked on her back upon the ground; and they beat her with thick sticks, and burnt her sides with firebrands; and flung her into the prison. And they brought her out of it six days afterwards; and they crushed her jaws with stones; and they broke the \textit{vertebrae} of her back with weights of lead. Then they hung a stone to her neck and threw her into the depth of the sea; and she finished her martyrdom. And the Blessed Sabinus, they beat him on the neck with heavy weights, and hanged him on a piece of wood; and they scourged him with whips of ox-hide; and burnt his sides and his entrails with firebrands.

\(^{1}\) = \textit{Xp\textit{y}a}.
IX. SINAÏ COD. ARAB. 410. A.D. 1103.

Lives of Saints.

مرارة وطيرة

لا أنبيا أهونها بجنهما وحصا في بطن بيت تطير، وسدنها بديما بطيء وحرة وترطنا

نافذة صغيرة يتناولان منها القوت الذي لا بد منه ويخاطبان من يقصدهما وظأن يعلدان التوجيد لله.

ويمكنان السنة كلها في السكوت وفي مدى أيام الخمسين التي بعد الفصح كنا ركبان من يزورهما فقط وظائنا حاملتين على جسمهما ثلا من الحديد لا يبر وظائنا ملابسهما مسكة طائرا ويفتاغا في

نقش الاتك والصر على ضيبي اليد إلى أن ظائنا يتناولان الطعام بعد اربعين يوما رفعة واحدة مدة ثلاث سنوات طامة. ثم ذهبتا الي قبر المسيح القابل الحياة ولم تستعملا شيا من الطعام إلا أن سجدا للنفرة ورجعتا بلا أكمل أيضا واستكملن السفر وظأن طول الطريق عشير مرحلة وظيتا

أتى هيكل ثقلة الشاهدة الجنية الظفر وعملنا نظر ذلك فباثب هذه السيرة جهمت على الناس وباورنا إلى الخنين البائور وفيه ذكرت ابنا الباز ق فرصوم اسقف دمشق وقينوس البار وجلالوس القديس الشاهد.

الله وتبديه الجزء الأول من ترتيب اعياد القديسين وشروحا في مجاهدهم وطرقيهم وظان الفراغ منه في العشر الثاني من المحرم سنة سبع وعشرين اربع ماديه وكتب سعيد بن يحيى بن سعيد الحلبي بدمشق والمجد لله كثيرا.

S.S. XII.
[they were noble] in their race; but they despised all this, and reached the interior of a pleasant house; and they closed up its door with clay and stones, and left a little window, that through it they might receive their necessary food, and converse with those who came to them, while loudly uttering praise to God. And they remained the whole year in silence, and for the space of fifty days after Easter, they talked only to those who visited them. And they carried upon their bodies an unbearable weight of iron; and their dress was very flowing; and they exceeded in reduction of food, and in patience in the regulation of desire until they partook of food once after forty days for the full space of three years; then they went to the grave of the immortal Christ; and they did not use any food until they worshipped at the sepulchre; and they returned also without food and completed the journey, and the length of the road was twenty days' journey, and they went to the temple of Thekla the martyr, the glorious in victory; and they did like this, and thus glorified the race of women, and they hastened to the chosen Bridegroom. And in it there is a remembrance of our righteous father Carsum Bishop of Damascus, and of the righteous Cassianus, and of Gelasius, the holy one, the Martyr.

Finished.

to the glory and praise of God, the first part of the order of the feasts of the saints, and its exposition of their conflict and their ways; and its completion was in the second decade of Moharram in the 497th year. It was written by Said son of John son of Said of Aleppo, at Damascus, and much praise be to God.

In another hand. Collated with the original from which this was copied, and found to be correct in accordance with it; and great praise be to God.
Gospels.  Epistle to the Hebrews and Sermons.
Sinai Cod. Arab. 97.
  f. 2 a.
  A.D. 1123.

Gospels.
Sinai Cod. Arab. 106.
  f. 45 b.
  A.D. 1056.
X. SINAI COD. ARAB. 97. A.D. 1123.

Gospels, Epistle to the Hebrews and Sermons.

In the name of the Father, and of the Son, and of the Holy Ghost; one God. We begin in the name of our Lord Jesus the Christ to write the Gospel of Matthew, the pure Evangelist. The first Lesson from it is read on the night of the Pure, holy Birth. The book of the generation Matt. 1. 1 of Jesus the Christ, son of David, son of [I]brahim; Ibrahim begat 2
Isaac; Isaac begat Jacob; Jacob begat Judah and his brethren. Judah 3
begat Phares and Zara of Thamar; Phares begat Esrom; Esrom begat Aram; Aram begat Aminadab; Aminadab begat Nason; Nason begat 4
Salmon;
Sermons, Legends, Martyrdoms, Epistle of Abgar, etc.
Sinai Cod. Arab. 445.
f. 77 b.
A.D. 1175.
And from the exodus of the children of Israel from Egypt to David the Prophet—peace be upon him—six hundred and forty years. And from David the Prophet—peace be upon him—to Alexander, son of Philip the Greek, six hundred and thirty-seven years. And from Alexander, son of Philip the Greek until the Incarnation of our Lord and Saviour Jesus the Christ—let there be adoration at the recollection of Him—three hundred and fifty years. And from our Lord the Christ—let there be adoration at the recollection of Him—to this year, which is the intended era, a thousand one hundred and fifty-five years. And what is past of the years of the world to the end of this year are six thousand six hundred and eighty-three years. And from Adam until our Lord the Christ five thousand five hundred years.

Praise be to God continually.
Gospels.
Sinai Cod. Arab. 82.
 f. 3 a.
A.D. 1197.
In the name of the Father and of the Son and of the Holy Ghost, one God. We begin by the help of God and the favour of His grace, and His guidance and direction to write the four Holy Gospels; the first of these is the Gospel of Saint Matthew the Evangelist. The first reading from it is for the Sunday before the new Nativity, about the Genealogy.
The Book of the Birth of Jesus the Christ, the son of David, the son of Ibrahim. Ibrahim begat Isaac; Isaac begat Jacob; Jacob begat Jehuda and his brethren; Jehuda begat Faris and Zarah of Thamar; Faris begat Hesron; Hesron begat Aram; Aram begat Amminadab; Amminadab begat Naason; Naason begat Salmon; Salmon begat Boaz of Rahab; Boaz begat Obed of Ruth; Obed begat Jesse; Jesse begat David the king; David the king begat Sulaiman of the wife of Uria; Sulaiman begat Jeroboam (sic); Jeroboam (sic) begat Abiud; Abiud begat Asha; Asha begat Josaphat; Josaphat begat Joram; Joram begat Uzziah; Uzziah begat Jotham; Jotham begat Ahaz; Ahaz begat Hezekia; Hezekia begat Manasse; Manasse begat Amon; Amon begat Josiah; Josiah
مجزر الأجلاء وربى مهدهما ود أورنامو.
وقوة الفرخانت سوقهم ود
برجالكحولان أسان خلنج جسر
 ولم يعرفهم الدخور لبرزت الميع.
فسعداء بها الصم وانزوا بعليق.
المغامسيه، واما دا، يا ابنهم لالك.
ابنها أسان فرغفت خطأ باخد.
فبها الجلهنا والفرسيين خولون.
من هو هذا الذي نطق الفريا.
مزيقران يفغروا الخطابا لله وجد.
بها عام يسيه، إنها هو، ملاها، ماما.
نفتروء فقا فططر، إنها سهل أن
أقول فرغفت خطأ باخد، أوالله،
إن نهف راحل سريور مانيا، نحنون.

Lectionary of the Gospels.
Sinai Cod. Arab. 117.
f. 48 a.
A.D. 1204.
from the towns of Galilee, and the land of Judea, and Jerusalem: and the power of the Lord healed them. And behold men bringing a palsied man upon a bed, and they could not enter for the multitude of the crowd; and they went up with him to the roof, and let him down by hooks before Jesus. And when He saw their faith, He said unto him, O man, thy sins have been forgiven thee. And the priests and Pharisees began to say, Who is this that speaketh lies? Who is able to forgive sins but God alone? And when Jesus knew their thoughts, He said unto them, What reason ye in your hearts? Whether is it easier for Me to say, Thy sins have been forgiven thee, or for Me to say, Arise, and take up thy couch, walking? that ye may know.
Apology of Evaristus.
Sinai Cod. Arab. 420.
A.D. 1219.
Apology of Evaristus.

بسر الله والابن والروح القدس إلا وحد

هذا اعتذار هورستس الشاب السعيد خازن الكتب

القسطنطين المجيد في اليونان والموارد على القرآن الكريم يعنى هذا المصحف

انت يا أعز الملوك واشرفي لمعلق استوعرت فيها حبيبة غريبة

جليدة فاعرعت ان نشأت لك بلغت يسير ذكرى يشبئ على

خبر القديسين المبعيد إبر في ادوار السنة الدائرة فاذا كنت

إنا بعدهم في زمنين الذي مكان يتجه لي فيه ان اعيثي بذاتي واستعبر وأظهر من ذاتي اخبارهم وما وجدت مع ذلك مصنفين يستخبر المستخبر منهم ويُميز

الصدق من وصفِ الجميل ضالة ارتقب بذاتي في امك واحبت

ايضًا انه يجب علي ان اذعن لما اشارت اليه هيكل الجبلة

الملكية تشرفت من اخبارهم المكتوبة عنبر من كان كل واحد

منبر وولد من كان وحدثت الوقت الذي كان فيه وحال

جهازه وظهره ورتب ذلك للحاضرين وجعله تدقيق ما

اذكره منسوبي إلى الذين طبوا اخبارهم أولًا ولبن كان قول

غير منتق خايين من حكمة تأكيد المعاني التي تحققته فهذا

هو دليل على نقش علمي الواسع إلى الغاية القرصوي وانا معترف

بذلك بل ولا تكرير كل واحد منبر قد وضع في الإوصف

التي تسمى بلازم الضرورة السجية الصالحة التي اعتيدها وتقصر

التقيصة التي أعرض عليها وتصور الكلام في ادوا البوى على

جهة انخفاضها مع ان هذا محتاج إلى زمن طويل وتعب جليل

1 Cod. هامتك 2 Cod. تحققه
In the name of the Father, and the Son, and the Holy Ghost, one God. This is the Apology of Hauristus the blessed deacon, custodian of the books. To Constantine, the glorious among kings; born in the purple silk.

About this book.

Thou, O most mighty and noble of kings! that thou mightest make known among us thy great and steadfast care, didst command that we should set forth unto thee in easy language memoirs which shall contain the history of the saints, who are celebrated in the circuits of the revolving year. And behold, I am later than they in their time, wherein I might have seen them personally, and listened to them and made known their histories myself. And I did not find with this any authors from whom the seeker could enquire, and distinguish what is trustworthy in their very erroneous narrative. I have thought for myself about thy command, and have considered also that it is my duty to obey when thou hast indicated thy glorious royal care about it. And I have sketched the histories written concerning them; who each one of them was, and whose child he was. And I have defined the period in which he was, and the condition of his conflict and his victory. And I have set this in order for those who are present. And I have referred the verification of what I record to those who have first written their histories. And if my speech be without ornament and fails altogether to establish the ideas which are ascertained, this is a proof of my want of learning which reaches an extreme point, and I confess to this. But without flattery, each one of them has had attributed to him the qualities which of necessity were increased by the good disposition for which they gave him credit; the defects which he sought to avoid were minimized, and figurative speech in the infirmities of [their] desire [has been used] in the direction of moderation; though this will require a long time and great labour.
Commentary on Proverbs and the Prophets.
Sinai Cod. Arab. 13.
f. 115 a.
A.D. 1222.
XV. SINAİ COD. ARAB. 13. A.D. 1222.

Commentary on Proverbs and the Prophets.

In the name of the Father, and of the Son, and of the Holy Ghost. The third day at the supper of the fourth Friday after the Passover (Easter) that is, the night of the feast of half Pentecost. Three readings, the first from the Book of Isaiah. Thus saith the Lord, From Sion the law shall go forth, and the word of the Lord from Jerusalem, and He shall judge among many peoples, and reprove mighty nations in the
distance, because all peoples walk every one in his own way, but we will walk in the name of the Lord our God for ever. The Lord shall rule over us from now for ever. Thus saith the Lord Almighty, and hear, ye hills and ye valleys, and all ye chasms, foundations of the earth. For the Lord shall judge His people, and shall rebuke Israel, saying, O my people, what have I done to thee, or wherewith have I grieved thee? Answer me, did I not bring thee up out of the land of Egypt, and from the house of the yoke of bondage? and I sent Moses and Aaron before thee. O my people, I have done much for thee, behold, see how I have rewarded thine adversaries, and I have redeemed thee, the sinner, and guided thee.

Micah 6:2
Sermons of Gregory XXI. (XXXII.)
Sinai Cod. Arab. 276.
f. 139 b.
A.D. 1225.
XVI. SINAI COD. ARAB. 276. A.D. 1225.

Sermons of Gregory. XXI. (XXXII.)

وَلا شَيْءًا بِاللَّيْلِ تَنْقُضُ وَتُمْتَلَى وَلا قِيَاءٌ بِالشَّيْرِ
yezid suruh ُوَقَدْ قَالَ الْبِنِيُّ الْجَبَالِ النَّافِحة
للَّيْلِ ُوَالْصَّخْرِ مَلْجَأٌ لِلأَرْمَابِ ُوَالْقَنَائِدِ وَالْقَمْرُ
فَصُنعَهَا لَا وَقَاتٌ ُوَالْقَبْسِ فَغَرَفَهَا
جَعَلَ ظَلَاماً فَصَارَ لَيْلَةٌ ُوَمَا هُوَ إِلَّا يَعْضُرُ اللَّيْلُ
خَالِقُهَا ُوَقَدْ انشَبَّ البَشَرُ بِالبَجَسْوُ وَانضُطَّرَ
الْوَحْشُ ُوَلْتُلَبَّتْ كَلَّ وَاحِدٍ مِنْهَا الْغَدَا الَّذِي
يَعْصِبُهُ خَالِقُهَا ُوَإِذَا حَضَرَ النَّبَارِ اجْتَبَعَ
الْوَحْشُ وَقَدْ كَلَّ اَمْنَانٌ عِلْهُ ُوَأَعَنَّ
بَعْضَا بِكْلِيةِ الْطَّيْبَةِ وَنَامُوسَهَا ُوَإِذَا
أَزْدَاهُ الْأَكْبَرُ فَالْخَلْصُ مِنْ هَذِهِ الْإِشْيَا قَتَّ
أَنْ التَّرَيَّبُ اِحْدِكَرِ مَزَاجاً مِنْ نَاطِقِ وَذَوٌّ غَيْر
نَطِقٍ ُفَجَعَلَ النَّاسُ حِيْوَانَانَ نَاَطِقَانِ ُوَرَتَبَ
أَيْ التَّرَابِ
الْرَّغَامُ مَعَ الْعَقْلِ رَبَاطًا سَرِيًا لَا يَسْكِنَ الكَلَامَ
يَشْرَحُهُ ُوَرَتَبَ الْعَقْلَ مَعَ الرُّوحِ الْقَدْسِ
وَالْخَلْصُ ُوَلْكِيْبَا يَأْتِي بِعِجْبَةٍ عَظِيمَةٍ فِي جِبَلِهِ
ظَهَرَ خَلاَصُ وَانْتَقَاضاً فِي شَيْءٍ وَاحِدٍ.

1 Cod. ُبِحَثَرَ

and no sun in the night waning and waxing; no moon in the day increasing her light. And the prophet said, the high mountains are for the goat, and the rocks are a refuge for the conies, and the hedgehogs; and the moon hath he made for the seasons, and the sun knoweth his going down. He made darkness and it became night; and no sooner does the night come on, when man contracts himself in sleep, and the wild
beasts wander about. Every one of them seeks the food which his Creator giveth him. And when it is day, the wild beasts assemble and every man attends to his work, and they give way to each other by the word and law of Nature. I shall add the greatest and the most special of those things; I shall say that the order has prescribed a mixture of rational and irrational. He hath made Man a rational animal; and He hath bound mould with mind by a secret bond, which speech cannot express. He hath bound mind with the Holy Spirit, the Giver of life; and in order that He might produce the greatest wonder in His creation, He caused salvation and destruction to appear in one thing.
the action of the Godhead. As also iron, when it is heated in the fire, does the work of the fire in burning, thus the body of the Lord, when it is joined to the Word, does the work of the Godhead. The Lord wished the resurrection of this youth, and of Lazarus, and of the daughter of the ruler of the synagogue from death, that He might by it assure us of the general resurrection, and by it assure us also of His resurrection which was about to happen after His suffering.

S. S. XII.
To be read on the fourth Sabbath after New Year's day, from the Gospel of Luke the Evangelist.

At this time Jesus went on the Sabbath to walk among the corn-fields; and His disciples plucked the ears of corn, rubbing them in their hands and eating. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sa...th-days? Jesus answered and said unto them, Is not this what ye have read that David did when he was hungry, he and they who were with him, how he went into the house of God, and did eat the shew-bread, and gave to those who were with him, which it is not lawful to eat, but for the priests alone?
Sermons and Martyrdoms. Epistle of Abgar, etc.
Sinai Cod. Arab. 408.
A.D. 1258.
From every condition, and from every hurt; lift him out of all misfortunes, and fill him with all joy, all healing, all grace, and at the return of thy Son, illustrious in mercy, our God, when we shall all stand for judgment, save us by thy powerful hand from everlasting fire, according as thou dost possess parental fondness. Make us meet for the good things which never pass away, by the grace and mercy of
Him who was born of thee, our Lord Jesus the Christ, to whom be glory and power with the Father who hath no beginning, and the Holy Ghost, the Living, now, and always, and to endless ages. Amen.

The ninth part of the Labyrinth is ended. The month of Ab, by the help of God and the grace of His guidance, the Wednesday of the little week, in the holy fast, the sixth month, Adăr, the first date, occurring in the year 6766 from our father Adam, in the protected\(^1\) city of Antioch.

\(^1\) i.e. by God.
Gospels.
Sinai Cod. Arab. 95.
f. 101 b.
A.D. 1272.
cannot come out by anything, but by fasting and prayer. And they went out from thence, and travelled about in Galilee. And He did not wish that any one should know, for He told His disciples. And He said unto them that the Son of man will be delivered into the hands of men, and they will kill him. And when they have killed him, he will rise the third day. And they understood not the words, and they feared to ask Him.

For the feast of Saint Ignatius. Then they arrived at Capernaum; and when they were in the house, He said unto them, What were ye considering about among yourselves in the way? And they were silent, for they had debated amongst themselves in the way which of them was the greatest. And when He had sat down, He called the Twelve, and said unto them, He
Discourses of Mar Ephraim.
Sinai Cod. Arab. 439.
f. 216 b.
A.D. 1280.
the holy Saint Ephraim—he said it about the Fathers who have gone
to rest. "My heart pains me; and be ye pained with me, O ye brethren
and blessed servants of the Christ! Come and listen now. My soul
is grieved and my reins are pained. Where are the tears? and
where is the repentance until I bathe my body with tears? Who will transport me and put me down in a place without habitation? where I shall not hear at all the sons of men; where there is no trouble to cut off tears; nor society to prevent a lament; where there is quiet or silence. And I will lift up my voice unto God, and I will say with sighing, 'Heal me, O Lord! that I may be healed, because my heart is pained, and its sighing does not let me find rest for the twinkling of an eye. For I, O Lord! think that like proved gold, even so dost Thou take Thy saint from this vain world. And like to the husbandman when he seeth the fruit, that it is ripe, or that it is good, plucketh it hastily lest it should be hurt by the enemies;
بِسْمِ اللَّهِ الرَّحْمَمِ الرَّحِيمِ
{First line of text}
{Second line of text}
{Third line of text}
{Fourth line of text}
{Fifth line of text}
{Sixth line of text}
{Seventh line of text}
{Eighth line of text}

Gospels.
Sinai Cod. Arab. 104.
f. 1 a.
A.D. 1281.
XXI. SINAI COD. ARAB. 104. A.D. 1281.

Gospels.

In the name of the Father and the Son and the Holy Ghost, one God. We begin by the help of God and the grace of His guidance to write the Holy Gospels. The first of them is the Gospel of Saint Matthew the Evangelist. The first reading from it is for the First Day (Sunday) before the Birth of our Lord Jesus the Christ, the glorious. The first Book of the Birth of Jesus the Christ, the son of David son of Abraham. Abraham begat Isaac.

S. S. XII. 
٢٢

لَمْ يَلْقَ أَيْتَانَ النَّارِ أَسْلَاهُ الذَّاهِلُ بِقُلُوبِ ابْنِيٍّنَاهُ مَعَرَّضَ مِنَ الْحَلِيَّةِ 

النَّاسِيَةِ الْمَأْمَّةِ لَسْوَاتِي لَتَنْدَمَهُ الْمَسْتَقِيمُ، وَكَأَنَّهَا 

تَحْتُقَّرْ بِهِ النَّفَاطِرُ وَالْمَيْلُ، فَأَصْحَبَهُ اْنْسَحُبَّهُ:

يَعْمَرُ الْمَلَكَ وَيَشْرَفُ عَلَيْهِ، 

كَذَا هَذَا النَّهْجْ نَفَعَهُ بِجَلَالِ اللهِ الْمَفْتِعُ، وَرَسَالَتُهُ مَجْهَدَةً. 

تَبَيَّنَتْ لَهَا النَّارِيَةُ المَتَّى بِجَلَالِ اللهِ الْمَفْتَعُ وَرَسَالَتُهُ مَغْرَّبَةً.

١٦٤٤ أَ.مً

١٢٨٥ م.ه
XXII. SINAI COD. ARAB. 89. A.D. 1285.

Lectionary of the Gospels.

The Gospel is ended of the gracious Apostle the Evangelist John, the beloved, the virgin, eloquent in Divine things, beloved of the Lord; and its completion finishes the copy of the holy Gospel, the fountain of life, and the guide to salvation, by the preaching of the great Evangelists among the Apostles, Matthew, and Mark, and Luke, and John. Let us ask our Lord and God, Jesus the Christ, incarnated for our salvation,
to inspire us to the doing of His commandments, and statutes, and the
forsaking of what He has forbidden and prohibited, by the mediation
of His mother, the Maiden, the Virgin, and His Apostles, and those
who wrestle for His sake.

O Reader! I ask thee for the Divine Love, pray for the forgiveness
of the copyist, the sinner, who is clothed with the garment of repentance,
and is called the monk, Jerasimus, for whatever faults and oversights
thou hast found in it; correct him if thou canst. The Lord pardon thee,
and cover thy faults. Amen.

This holy copy was finished in the holy mount of God, Mount Sinai,
on Friday, the 18th of the month of Ayar (May) in the year 6793 of
the world, in the reign of the holy Father, Anba Arsenius, Bishop of the
Mount of God. May God prolong the continuance of the lights, his rule,
and have mercy upon us all by his prayers. He who took the care and
trouble about the leaves, and what was necessary for the copying, was
the Presbyter, Anba Clement, the holy, brother of Anba Yémên; it
is the property of him and of the Chanters for the use of his cell.
May God make him profit by what is in it, and us as well. Amen.
Gospels.
Sinai Cod. Arab. 99.
f. 88 a.
A.D. 1286.

Gospels.

And Jesus said unto him, Go, thy faith hath saved thee. And on the spot he saw and followed Jesus in the way.

The 32nd chapter of the narrative, Of the matter of the Colt.

And when they were come to Jerusalem, to Bethphage and Bethany beside the Mount of Olives, He sent two of His disciples, and said unto
them, Go to the village which is over against you, and ye shall find in the
place a colt tied, on whom never yet man sat, and when ye have loosed
him, bring him to me. And if any one say unto you, Why do ye this? Say,
that his Lord hath need of him, and straightway he will let him come
here. And they went, and found a colt bound, near the gate, on the lane
without, and they loosed him. And some of them that stood by said
unto them, Why do ye do this, loosing the ass? and they said unto them
as Jesus had commanded them, and they allowed them. And they led
the ass to Jesus. And they threw their garments upon it, and He sat
upon it. And many spread their garments in the way; and others cut
branches of the trees, and spread [them] in
لا يذكر النص العربية أو المعنى الحقيقي للنص باللغة العربية. لا يمكن قراءته بشكل طبيعي.

Gospels.
Sinai Cod. Arab. 99.
A.D. 1286

Gospels.

And when He spake this speech, He said unto him, Follow Me. And Peter turned, and saw the disciple whom Jesus loved following, upon whose breast He leaned at supper, and said, O Lord who is it that shall betray Thee? Peter saw this man, and said unto Jesus, O Lord! what shall
be this man's condition? Jesus said unto him, If I will that this man tarry until I come, what is that to thee? follow thou Me. And that saying went abroad among the disciples, that that disciple should not die; but Jesus said not that he should not die, but He said, If I will that he tarry till I come, what is that to thee? And it is this disciple who testifieth to these sayings, and wrote them, and we know that his testimony is true. And there are many things which Jesus did, if they were written every one, as I think, the world itself would verily not contain the books that should be written. Amen. Glory be to God continually and for ever, and on us be His mercy and pity for ever and ever, Amen. The conclusion of copying it was on Friday the 28th of Hazirân, in the year 6794 of the world, in the holy Convent of Mount Sinai. May the Lord prosper the possessors of it. Amen.
XXV. SINAI COD. ARAB. 91. A.D. 1292.

Gospels.

In the name of the Father, and the Son, and the Holy Ghost, the one God. We begin by the help of the Christ and the grace of His guidance to write the Gospel of Saint Mark the Evangelist. The first reading from it is for the Sunday before the Mass of the waters. The beginning of the Gospel of Jesus the Christ, the Son of God, as it is written in the prophets. Behold, I send my messenger before thy face, and he shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. John was baptizing in the wilderness, and preaching the baptism of repentance for the forgiveness of sins. And there went out to him all the land of Judea, and the people of Jerusalem, and were all baptized of him in the river.

Mark 1.1
The works of St Saba.
Fonds Arabe 159.
f. 170 a.
A.D. 1314.
The works of St Saba.

f. 170a

وزلك بتاريخ الثالث عشر من شهر شعبان سنة أربعة عشر

وسع مديرة البصرة العظيمة. أحسن الله تفضيلًا في خير وعافية وامنًا

وسلامة. وناضل الحميرى السكين بكثرة خطابها. الغير

مستحق أن يذكر اسمه إنسان من عظم خطابه. فسأل خلف

عليه. ان يدعوا له لكي يخلصه الرب الاله من بحار ذنوبه ويسامحه

بها فعله في عهده من النجاحات والخطايا الكبيرة. وجمالاً دعا له بكي

له امثاله. والسبح الله دابا ابدا سرمادا

1 sic
This is continued on the margin of the preceding page, as follows:

May God furnish us with His blessings, and assist us in doing according to His precepts; and make us attain to the divine gifts which He has pledged, and His grace and His benefits; and give us a portion with His saints and His pure ones, who have completed their lives doing according to His pleasure, and have been deemed worthy to be entertained hence by His delights and His blessings. To Him be glory and adoration and honour; and on us be His mercy for ever and ever, Amen.

And this is at the date of the thirteenth χρόνια of the thousand and thirtieth year of the Holy Martyrs; corresponding to the twenty-ninth of the month Sha'ban the seven hundredth and fourteenth year of the Arab Hegira. May God approve its accomplishment in good and health safely and in peace. And its copyst is the mean poor man, in the abundance of his sins, a man whose name is unworthy to be called a man, from the greatness of his sins. He asks every one who comes upon this book to pray for him, that the Lord his God may save him from the oceans of his crimes, and forgive him for his wicked deeds in the course of his life; and his many sins. And whosoever shall invoke him any blessing, unto him shall be the like thereof. And praise be to God now and for evermore.

God the Saviour.... When it was the date of the pure martyrs, the holy oil was prepared in the church of the Pure Lady Mistress Mary the Virgin in the quarter of the Greeks in Cairo the fortified, by the care of the honoured lord the Archdeacon, the wise sheikh, Wali ed Daulah, Michael the overseer of the church the above named, scribe of the Treasury and the Court, with the help of the father, the Patriarch Anba Matthew, the ninetieth in the number of the Patriarchs in the throne of St Mark. And its completion and its storing up in the holy church above mentioned was on the first day of the new week, the seventeenth of the month Pharnouthi the year of the date above.

And there were present at the aforesaid work such as were able to be present of the fathers the bishops of the North and the South: viz. Anba Isaal the bishop of the city of Anopolis, and Anba Jonas of Asiout, and Anba Isaal the Telawy Bishop of Sidfa and the Mohalla; and Anba Moses bishop of Koos, inspired men.

And he had copied its lines, on the date of the preparation of the holy oil, from a manuscript in the hand of the Gommos, may God give rest to his soul! for a remembrance of him in his judgment. And the contemptible John, a servant of the throne of St Mark the Evangelist, wrote this by the grace of God. And the writing down of this chronicle and its copying from the ancient manuscript was on the sixth of παναχώδος the year 1615 of the pure martyrs. May their blessing light upon us, and save us from our evil ways until the consummation of the ages!

1 i.e. Hegoumenos.
 Lives of Saints and Martyrs.
Sinai Cod. Arab. 397.
f. 27 a.
A.D. 1333.
In the name of the Father, and the Son, and the Holy Ghost, the One God.

The history of the preaching of Matthew the Apostle, son of Halfi, brother of James, one of the Twelve Disciples of the Christ; he was the
Publican, the Evangelist; he was Levi; his acts were in the town of the priests, and the narrative of his martyrdom. May his mediation preserve us, Amen.

But the acts of Matthew which he did in the town of the Priests were these, as we shall record; and this, that Peter and Andrew his brother were on their return from the country of El Barbar, after they had established them in the faith, and taught them the precepts of religion. While they were journeying on the road, they met this Matthew. Each one of them embraced his friend with a spiritual kiss; and Matthew said unto them, "Whence have you come?" And they said unto him, "From the country of El Barbar." And Matthew said unto them, "And I also have come from the country of the Blessed." And each one of them told his other friend what sufferings had befallen him. And this Matthew said unto them: "The city in which I have been, our Lord Jesus the Christ is present with its people at all times; He is beside them continually, and He keepeth a feast with them. He setteth up His throne in the midst of their church in the early morning, and teacheth them His commandments. And when I entered their city, and proclaimed amongst them, and preached the Gospel to them in His name, they said unto me, "We know this Name." And I said unto them, "Who hath taught you it?" And they said to me, "Be patient, take time with us; be not anxious nor hurried until the morning, and thou shalt look on Him whom thou hast preached unto us." And when the morning came our Lord Jesus the Christ appeared, riding upon a shining cloud, and all the powers of Heaven were praising Him. And I
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
XXVIII. BRITISH MUSEUM OR. 1327. A.D. 1334.

Gospels.

in repentance and forgiveness of sins amongst all nations, and begin at Jerusalem. Ye shall testify about this; and I will send you the promise of my Father; and tarry ye in the city Jerusalem, until ye be armed with power from on high. Then He took them out to Bethany, and raised His hands and blessed them, and whilst He blessed them, He was separated from them, and ascended to Heaven. But they worshipped Him, and returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God, Amen.


In the month of Tèbat, the year 1050 of the pure Martyrs. O Lord! forgive its writer and the superintendent and all baptized persons.
Lectionary of the Gospels.
Sinai Cod. Arab. 628.
f. 3 b.
A.D. 1337.
XXIX. SINAI COD. ARAB. 628. A.D. 1337.

*Lectionary of the Gospels.*

"بسم الله الواحد الآب والابن والروح القدس"

المقالة الأولى للقديس متي الرسول الفصل

الأول منه ليوم الإحد قبل الميلاد المجيد

كتاب ميلاض ايسوع المسيح ابن داوود ابن ابرهيمAwaiting يهودا ولد ارام ولد فارص من ثامرا فارص ولد حضرعون حضرعون ولد ارام ارام ولد عيماناداب عيماناداب ولد ناصون ناصون ولد سليمون سليمون ولد باغاز من راحاب باغاز ولد غواب

من راحاب عواب عواب ولد ايسى ايسى ولد داود الملك داود ولد سليمون

من امرأة اوزية اوزية ولد رحبعام رحبعام ولد ابيا ابيا ولد اصاف

اصاف ولد يوشافاط يوشافاط ولد يورام يورام ولد غوزيا غوزيا

ولد يواخام يواخام ولد اخاز اخاز ولد حزقيا حزقيا ولد منسي منسي ولد عاموس عاموس ولد يوشا يوشا ولد يوخاريا واخوه في سبب

بابلون ومن بعد سبب يوخاريا ولد شيلتاييل شيلتاييل ولد زورابيل

وزورابيل ولد ابيوذ ابيوذ ولد اليافير اليافير ولد عزار عزار ولد صادوق صادوق ولد اخين اخين ولد ليود ليود ولد اليعازر اليعازر

ولد مانون مانون ولد يعقوب يعقوب ولد يوزف خطيب مريم

الولود منها يسوع الذي يدعى المسيح فكل الأجيال من الابراهيم إلى داود واربعة عشر جيلا ومن داود إلى سبب بابل اربعة عشر جيلا ومن سبب بابل إلى المسيح اربعة عشر جيلا الفصل الثاني

قراءة يوم الميلاد سحر ومولد ايسوع المسيح هكذا كان لها خطب

مريم امه ليوسف قبئ انيعتفا وجدت حبلى من روح القدس

In the name of the one God, the Father, the Son, and the Holy Ghost.
The first Word of Saint Matthew the Apostle, the first chapter of it, for

S. S. XII. 8
the first day after the glorious Birth. The Book of the Birth of Jesus
the Christ, son of David, son of Ibrahim. Ibrahim begat Isaac, and
Isaac begat Jacob, and Jacob begat Juda and his brethren. Juda begat
Phares and Zarah of Thamar. Phares begat Herson. Herson begat Aram.
Salmon begat Boaz of Rahab. Boaz begat Obed of Ruth. Obed begat
Jesse. Jesse begat David the King. David begat Suleiman of the wife
of Uriah. Suleiman begat Rehoboam. Rehoboam begat Abia. Abia
Hezekia. Hezekia begat Manasse. Manasse begat Amos. Amos begat
Josia. Josia begat Jechonia and his brethren in the captivity of Babel.
And after the captivity of Babel Jechonia begat Salathiel. Salathiel begat
begat Azor. Azor begat Sadoc. Sadoc begat Achin. Achin begat
Jacob. Jacob begat Joseph the betrothed of Mary, from whom was
born Jesus who is called the Messiah. And all the generations from
Abraham to David are fourteen generations; and from David to the
Captivity of Babel fourteen generations; and from the Captivity of Babel
to the Christ fourteen generations. The second Chapter. Morning
reading for the day of the Birth. And the birth of Jesus the Christ
was thus: When Mary His mother was betrothed to Joseph, before they
knew one another, she was found with child of the Holy Ghost.
الارض راضية لارضنا الا انها لا تبكي وانها لا توامرأ بсерنا.

الكتب ان لم تأتي الدنيا للمدنية من مجهود وتلمع وتبسح وحنا انها لا تبكي وانها لا توامرأ بسرنا.

فأطع الكتب ان لم تأتي الدنيا للمدنية من مجهود وتلمع وتبسح وحنا انها لا تبكي وانها لا توامرأ بسرنا.

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فأطع الكتب ان لم تأتي الدنيا للمدنية من مجهود وتلمع وتبسح وحنا انها لا تبكي وانها لا توامرأ بسرنا.
XXX. BRITISH MUSEUM OR. 1330. A.D. 1386.

Commentary of Ephraem on Genesis.

the earth, and go to the land of thy birth, and I will be with thee” [Commentary]. The Book explains how Laban tyrannized over Jacob, and refused him his right, and the heart of Jacob suffered much pain. When God saw the great pain of Jacob's heart, He made him comprehend this arrangement which Laban had not understood, and in the greatness of the pain of his heart and his sorrow He comforted him in
a dream; and taught him that the sheep would bring forth according to thy desire; and this will be My doing, and I am He who hath taught thee this arrangement. And his saying is “that the Angel of God spoke to me, and said to me, I am God [On the margin. who appeared to thee at Bethel, and he made it certain that He who spake to him is the Son, and therefore he called Him an Angel, and God, as He in the latter time appeared. He is a Man, and God; and therefore ‘I am God,’] Who spake to thee at Bethel,” which means in the house of my Father, who is very God, and I am very God, begotten of Him. And because this house in which He had appeared unto him upon the ladder, was a symbol of the Christian congregation, as we have recorded it in its place, therefore He remembered the anointing and He said: “There where thou didst anoint a pillar to Me”; and commanded him to return to his land, which He had promised him. And He said, I have brought thee to this land, that thou mayest take from it riches, and return to thy land, and thy riches with thee. And thus God wishes from us in the world that we should take from Him riches to ourselves in good works, and then we should go to our true heavenly land; we carrying our riches. [Text.] Leah and Rachel answered and said unto him, Peradventure there remaineth to us another portion and another inheritance in the house of our father. Did he not consider us with him......
XXXI. SINAÏ COD. ARAB. 398. SEEN DECEMBER, A.D. 1408.

Legends and Martyrdoms. Labyrinth IV.

Then he espoused a wife, and after her death he became a Bishop, and God gave him grace for the work of healing; he succeeded in it so that miracles became a nickname for him, and he was called after them. This was because he managed to perform many miracles, which increase
with fame, and surpass narration; I will mention one or two out of the multitude of them. One was that the servants of the church were once upon a time burning few of its candles, and this was hard for the pious man. They excused themselves for this [by saying] that there were no people present in the church praying, and for this reason that much light was not required in it. Angels appeared whom they heard saying with him, “and with thy spirit.” But the length to which he went in his mercies and tenderness as shown in opposing those who aimed at robbing the flock of his sheep, and this because he never ceased withstanding the blindness which overwhelmed them and prevented them from even seeing, but he gave them one purse, and he dismissed them, saying to them, “Take this that your vigil may not be in vain.” And he ruled the flock with which he was entrusted as was necessary, and he was translated to the rank of the Angels, and to their life.

In the name of the Father and of the Son and of the Holy Ghost, the one God. A narrative of the life and conduct of our holy father Spiridion, worker of miracles, bishop of the city of Abrimithounton, which Theodorus bishop of Paphos (?) composed. John the Evangelist said, In the beginning was the Word; and the Word was with God, and God was the Word. This one in the beginning was with God. Everything was by Him, and without Him was nothing of what was. I ask Him and call upon Him to give me, the poor one, who has just begun upon this
وعظم آزهاً فوائده ودليته واستقام واحده وانتقلاء كلها
واترغب الهود في الماء والمنزل حتى لا ينام
ذددرهم الهود آلاد ملائكته السماكين
فقال له الهود إن التكرار هو السماكينها العمياء
وباختصار الهود 휼ره الفواطير للغرض الذي كرر هو الملائكة السماكينه
قال العلماء أن الهود الذي كرر هو الملائكة
لببته الهود ونشرت اليوم هذا الألف المعجزة هو الفواطير
الصديقة وهو حروف جلالة علامة الأمل بالله تعالى سائعة
والوجه إلى ذاته توابلاً لله تعالى ونشير لمأتي الصديقة
وهو المستحسن السماكين والداعية وكل الصديقة ناعدي
العارفة علامة ملك وسماك يوم حروفاً سائعاً والهود
العازب مع والالم وكان أن يزيد ذلك النصوص صحة
والحكم وقمعه وإيجاده وإلحاقه ودجحة الهود
وهذا العلماء أن مدلب حرفاً أكبر فكان يقول إذا لم
أسلم يهود وقلت بلله يا أدين بل الله وحده
يا دين لا إله إلا الله محمد رسول الله
كل الصديقة ملائكة حروف في حروف التكرار والهود المعجزة

History of Joseph ben Gorion.
British Museum OR. 1336.
f. 43 b.
A.D. 1493.
XXXII. BRITISH MUSEUM OR. 1336. A.D. 1493.

History of Joseph Ben Gorion.

وعظم شان هرقتانوس وقوي سلطانه واستقام ملكه
وأطمانت اليهود في ایمه وامنوا في جميع مساكنهم الزمان السيب فيها جرى في انتقال ذكر فرق اليهود ذلك والفرقة التي شان هو وايايه منها إلى غيرها.

وأما جرى بين اليهود من العداوة والحروب والقتل بسبب ذلك قال صاحب الكتاب كان اليهود في ذلك الزمان ثلثة فرق الواحدة يسمون الفرسين وتفسير هذا الآسر المعتزلة والفرقة الثانية الصدوقية والفرقة الثالثة يسمون الحدبير وتفسير هذا الآسر الصالحين.

وهم المتشغليين بالتصبيح والعبادة وكانت الصدوقية تعادي المعتزلة عداوة شديدة وتبادليهم وكان هرقتانوس واياوه من المعتزلة وعدادها وكان السيب في ذلك أنه صنع صنيع عظيم وحضار فيه جميع قواته وجنوده وصاحبته واحضر حكما اليهود وحما المعتزلة وحضر هرقتانوس معهم فاعل وشرب فلما اخذ الشراب منه قال للمعتزلة أتتم تعليم انى واحد من تلاميذى وانى راجع إلى قولكم واندبر برائكم ولا اخلفكم وانا اسالمى على تعلمت بخلط قد جرى مني أو خطأ تعليمى به وترشدي الى الصواب

 وأطمانت

1 Cod.

And the dignity and power of Hyrcanus increased, and his rule was established; and the Jews enjoyed security in his days; and were safe in all their dwellings.

A memorial of the sects of the Jews at that period, the cause of what happened at the change of Hyrcanus from the sect to which he and his parents belonged, to another one.
And what happened among the Jews of enmity, and wars, and slaughter because of that.

The author of the book says, 'The Jews were at that time [in] three sects. The first was called the Pharisees. And the interpretation of this name is the Separated people.

And the second sect is the Sadducees. And they were the followers of one of the learned men named Zadok.

And the third sect was called the Chasidim. And the interpretation of that name is the Righteous people. And they are occupied with praise and worship.

And the Sadducees hated the Pharisees with a fierce hatred, and separated from them. And Hyrcanus and his parents belonged to the Separatists; then after that he changed to the Sadducees, and withdrew from the Separatists, and he became their enemy. And the reason of it was this; that he had made a great banquet, and had brought into it all his captains, and his troops, and his friends. And he brought thither the wise men of the Jews; and these two were Separatists and Hyrcanus was present with them; and he ate and drank. And when they took the wine from him, he said to the Separatists, "Ye know that I am one of your disciples. And I am returning to your doctrines; and I will be guided by your opinions; and I will not oppose you. And I ask you, when you have known a mistake made by me, or a fault, tell me of it, and guide me to what is right."
XXXIII.

Lectionary of the Gospels.
Sinai Cod. Arab. 121.
A.D. 1536.
الطاعون في هذا الكتاب العبد الخاطئ البسكتين الكثير
البيات القليل الحسنات الطالب من السيد المسيح غفران
خطاه، وأرشاده إلى طريق الصواب أخطا الناس في
الخليفة والثامير بالحقيقة الذي لم يستحق أن يذكر اسمه في هذا
الكتب المقدس من كثرة خطاه يواضخ الناس خروي العربي
بسم البرحوم يعقوب بين البرحوم إسحاق النزاعي
خلال صغر بين البرحوم سليمان الظافر وطابت النورى
العربي وهو يوم تاريخه في الدير المقدس طور سينا الله يبيه فيه
إلى يوم وفاته ويجعل له في الكتبة حظاء، ونصيب أمين
وهو يسأل كلين قرا في هذه الإعضا الحقيقة أن يطلب
له من السيد ايسوع المسيح غفران يكون له نظير
ذلك من الوعاد الصادق في يوم الدين والوقوف
عن ذات البيبين بشفاعة ستنا السيدة العذرى
الطاهرة البتول الزكية وماري موسى كليبر القدرة
الأزلفة السامية والقديمة العظيمة المست كاترين
الشديدة وجميع القديسين أمين وذلك بتاريخ ثائر
الثلاثاء البارحة تعترف يوم مضت من شير يوز البارك
يوم عيد ماري الابياس النبي نحمي الغيور
سنة سبع الإف واربعة واربعين لاينا يد عليه
السلام والسح لله دابا ابدا وعليهم رحمتة إلى الابد أمين

1 Cod. حضا
2 Cod. هذه
3 Cod. الإعضا

the servant, the poor sinner, with many vices and few virtues, has studied
in this blessed book, he who seeks from the Lord the Christ pardon for
his sins, and His guidance to the right way, the most sinful of people
in the universe, and most guilty of them in truth, and who does not
deserve that his name should be mentioned in this holy book on account
of the multitude of his sins; Joachim named the Arab priest, son of the
late Jacob, son of the late Isaac the tailor, the Shoubky, uncle of Saqar
son of the late Salmon the sheep-master. And the Arab priest wrote it;
and the day of its dating was in the holy monastery of Mount Sinai, may
God make him dwell in it till the day of his death and give him a lot
and a portion among the priests, Amen. He asks every one who reads
these poor lines to seek pardon for him from the Lord Jesus the Christ;
that he may have [something] like this from the faithful Promiser in the
day of judgment, and a place among those on the right hand, by the
intercession of our mistress the Lady, the pure Virgin, the chaste maiden;
and our Lord Moses, him who held converse with the Eternal Divine
Power; and the holy great lady Catherine the Martyr, and all the
Saints, Amen. And this at the date of the blessed Tuesday, twenty days
having passed of the blessed month Tammuz, the day of the feast of
Saint Elias, the living and zealous Prophet; the year 7044 from our
father Adam, on whom be peace, and praise be to God continually for
ever; and on us be His mercy for ever, Amen.
Lectionary of the Gospels.
Sinai Cod. Arab. 135.
f. 86b.
A.D. 1558.
XXXIV. SINAI COD. ARAB. 135. A.D. 1558.

Lectionary of the Gospels.


ومن يملك نفسه من أجل هذا يخلصها. 

Luke 9. 44

ابن البشر عبده أن يسلم في إبدي الناس وراءهم لم يفهموا 

Luke 9. 49

لأنه لم يتبع لنا وفعل

Luke 9. 50

فان لم يكن عليكم فهو معكم في جيل ليوم الخميس من الجماعة الخمسة 

Luke 9. 51

لأنه لم يتبعنا وقال له فان من ليكن عليكم فهو معكم أصمد

Luke 9. 52

في ذلك الزمان تقدم إلى يشوع اصد للذين تلميذة وقال له يا معلم أنا رائنا أتمنى أن يخرج الشياطين بابيك فصنعناه

Luke 9. 53

الذين لم يتبعوا وقال له يسوع لا تتبنا ولا تنبنا فان من

Luke 9. 54

نبعإ ندب يحل من بشارة لوقا الإنجيلي بعد عيد الصليب من
Luke 9:24 ...shall lose it; but whosoever will lose his life for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world and lose his soul? and make it perish? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when He shall come in His glory, and the glory of the Father, with the holy angels. 27 Verily I say unto you, there are some standing here who shall not taste of death, till they see the kingdom of God.

The Gospel for the Wednesday of the fifth week after the feast of the Cross, from the Gospel of Luke the Evangelist.

Luke 9:43 The Lord said unto His disciples, "Put this saying into your ears, for the Son of man is about to be delivered into the hands of men. 44 And they understood not this saying, and it was hid from them, lest they should comprehend it; and they were afraid to ask Him about it. 45 Then there came amongst them a reasoning, which of them should be greatest. 46 And Jesus knew the pondering of their hearts, and He took a child and set him by Him. 47 And said unto them "Whosoever shall receive this child in My name, receiveth Me; and whosoever shall receive Me, receiveth Him that sent Me; for he that is little amongst you, the same shall be great." 48 And John answered and said, "O Master, we saw a man casting out devils in Thy name; and we forbad him because he followeth us not." 49 And Jesus said, "Forbid him not; for he that is not against us, is with us."

Gospel for the Thursday of the fifth week after the feast of the Cross, from the Gospel of Luke the Evangelist.

Luke 9:49 At that time one of the disciples came to Jesus and said unto Him, "O Master, we saw a man casting out devils in Thy name, and we forbad him, because he followeth us not." 50 And Jesus said unto them, "Forbid him not, for he that is not against us, is with us." 51 And when the days of His ascension were finished He set
Lives of Saints.
Sinai Cod. Arab. 264.
f. 197 b.
A.D. 1574.
XXXV. SINAI COD. ARAB. 264. A.D. 1574.

Lives of Saints.

He who has the charge of the translating of this book into the Arabic tongue said, It is meet that thou shouldst know, O gracious and beloved brother, perfect and intelligent priest, that the compiler of this book composed it in the holy and great cloister of Saba, the Star of the wilderness, and the cloister was populous at the time. And in it there were 14,000 cells, according to what the narrator states. Traces of them are found till now, some of them inhabited; and they were filled at that period by the monkish fathers and the solitary hermits with such as joined them of the anchorites dwelling in the mountains, and the caves and clefts of
the earth, who have nothing to occupy them but constancy in prayers and intercession and invocation. And there was appointed for them this order, suitable to them. And whereas those that are plunged into [the water of] the world are taken up with worldly business and mundane affairs, the ancient fathers and the early teachers thought exceedingly well about them, lest all that was imposed on them should be too heavy for them, and they should find neither time nor space for this; and they should leave all, and this should become the cause of their want of care about spiritual things, and they should give all their attention to bodily things, and they lightened them of some of the things, that there might remain to them time to occupy themselves with business and acquisition.
Sermons and Legends.
Sinai Cod. Arab. 423.
A.D. 1622.
XXXVI. SINAİ COD. ARAB. 423. A.D. 1622.

Sermons and Legends.

Thou hast cut off the head of John; and what pardon canst thou obtain? Woe to me, the supposed king by a good succession. This one became a prince who spoilt the succession; and the subject Jews have
learned murder from this one; and they got so far as to kill the Messiah. His father slaughtered the infants; and this one cut off the head of John; and those people sawed Isaiah in sunder, and threw Jeremiah into a miry pit; and they stoned Naboth and killed Zacharia, and crucified the Nazarene. But let us leave these people to sigh for their sins, that we may occupy ourselves with the light of learning praises, and asking counsel of Jesus the Messiah our Lord, to whom be glory and honour, with His Father and His Holy Spirit, to everlasting ages, Amen.

This book became the property of the Monastery of Mount Sinai at the date specified below.

The completion of the manuscript of this blessed book was on the 25th of the month of Ayâr (May) in the year 7130 of the existence of the world, by means of the most contemptible and despicable of slaves Simeon, by name a Deacon; and he asks every one who reads it in, and finds any defect or fault and puts it right, may God, the exalted, put right this his world and his other one; because perfection belongs to God alone, and every man is imperfect, as it has been said, Imperfection exists in the soul of Nature, and the defects of the sons of Nature are not unknown. And it is impossible that thou shouldst see one who contains in himself the quality of perfection, and the description thereof is impossible. And it is written for himself to occupy himself in his cell with it; and afterwards Nicola, the beloved child, son of the teacher John Ibn Darghâm, on the twenty-fifth . . . in the year seven thousand and a hundred and fifty
Dialogue between an Emir and a Monk.
Sinai Cod. Arab. 625.
Read in A.D. 1698.
XXXVII. SINAI COD. ARAB. 625. Read in A.D. 1698.

Dialogue between an Emir and a Monk.

The Monk.

على صورتنا وثانتنا يعني بالاستطاعة
والسلطة والتجلك والتصرف بذاته
الإرادة والاختيار على سبيل البثال
وتقرب وبحسب ما يقرب الإنسان من
صورته التي يخلقها في الحايط والظاهره
في المنزلة قبل ليس هو بعينه بل
على سبيل القرب منه وإذا كان الإنسان
يقرب من الله بالصوره البثال
والله قد خلق الإنسان يسير
بوصية خالقه وشريعته وناموسه
وتلك الشريعة والناموس والوصايا
فوجب ان تكون طبيعة واضعا
ومفترضا على جهة التقرب ومثال
ذلك إذا كان لله ولدا امرعبدا وكتبت
انت في طبعك رحبيا قبل تامرها ان
يكون

“according to our image and likeness,” that is to say, in power and authority and dominion and self-control and will and choice, by way of likeness and approach, and just as a man is like his image which he creates upon the wall, and which appears in the house, and thou seest not himself but something in the way of being like him, thus man approaches God in His image and likeness. And God created man to wish to walk in the commandment of his Creator, and in His ordinance and law; and

S. S. XII.
this is the ordinance and the law and the commandments; and thou must necessarily be akin to the nature of their Founder and Legislator by way of resemblance. For example, if thou hadst a son or a servant, and thou wert in thy disposition compassionate, wouldst thou command him to be
Chrysostom's Commentary on the Epistle to the Hebrews.
Sinai Cod. Arab. 626.
f. 86
A.D. 1726.
XXXVIII. SINAI COD. ARAB. 626. A.D. 1726.

Chrysostom’s Commentary on the Epistle to the Hebrews.

This is the body; because this name, which is that of His Son, this name belonged to the Word of God always; I mean that the Highest Good, which is God, never ceased to possess the Word, and He did not inherit it afterwards, nor did He afterwards become better than the angels, while
He purified us from our sins; but He was always better, and was better without relation to anything else; and in that case this language refers to the body; and we are accustomed also when we converse about the meaning of Man, to qualify him by what is high or low; and the proof of this is that when we say that Man is nothing, Man is dust, Man is ashes, then the result of all these our epithets is towards diminution. But when we say that Man is an immortal animal; Man is endowed with reason, akin to the supernal beings; the edifice of our speech is founded on what is best. And thus has been the case in regard to the Christ, may He be exalted! And thus the blessed Paul sometimes speaks about Him from the supernal side, and sometimes from the humble side, preferring to indicate His economy and to explain it, and to teach the knowledge of His nature, which is not affected by any cessation or change. Grace belongs to God, may He be alone exalted!

The First Sermon,

About the Judgment, and about the harm of Vice, and about the benefits of Virtue, and about the Fire of Hell which burns only and gives forth no light; and about Mercy. And since the Lord, who is exalted, hath purified us, O Thou who dost create out of water! we are guilty, and it is meet for us to cling to purity.
بحمض جلال فضائلك ها هنا آلت إلى الطراء المقدى
دينك وثوابك تخوض حكفا، صدف وعليه الحبل
بالآلهك وطبت وسعت سمعا، جما دما، ليب
ثم كبت على شارد، في الفضل وبرت وصعدت
بالبلع من حيث هرت العجل، وبقت تهدت
لنا السبيل من قدما، اللاداني الهلبي والارشاد
والآخر لنقول آلت وللأن بعد فدح مالا
وستقلع في الارساد كافنا، إذا حاضرا.
ورست إلى مهات هذا البلد الأرضا،
وستحده بالعين enumerate حيث
والعين هفية النذر للدد
المبادله العسرة تاك
الربين النور كان
كن كالبهاء قننت
Sermons of John Klimakos, Abbot of Sinai.
Sinai Cod. Arab. 339.
f. 274 a.
A.D. 1736.
in the beauty of the loveliness of Thy virtues here Thou didst approach the holy hill, and with Thine eye Thou didst gaze unto the heaven, and on the tops of the mountain Thou didst tread with Thy feet, and didst labour strenuously, and wentest up. Then Thou didst ride upon the Cherubim, the virtues, and didst fly and ascend with a shout from where Thou didst vanquish the Enemy and Thou didst go before and spread a path for us, preceding us in guidance and direction, and it is better for
us to say that until now Thou dost still lead us all, and dost go before us all in guidance, since Thou hast run the race, and hast arrived at the very top of that pure ladder, and hast united Thyself in love by a sure union; and Love is God, to Whom be glory throughout all ages, Amen.

The property of the Convent of Mount Sinai the holy, and every one who takes it from its possession will be cursed by God, who is exalted, and by the contemptible father the lord Nikiforos Archbishop of the holy Mount Sinai and the glorious Raithō, in the Christian year 1736.
Prologue of Matthæus Raderius to the Scala Paradisi
of John Klimakos, Abbot of Sinai.
Sinai Cod. Arab. 339.
f. 3 a.
A.D. 1739.
XL. SINAII COD. ARAB. 339. A.D. 1739.

Prologue of Matthaeus Raderius to the Scala Paradisi of John Climax, Abbot of Sinai.

† μετεπωλήθη τὸ παρόν ὑπὸ Ἐραφαὴλ μοναχοῦ, καὶ ὑπάρχει τοῦ ἀγίου μοναστηρίων ὄρους Σινά, καὶ οὐδὲς τολμήσει ἀποκριθῇ αὐτῷ ἐν βάρει ἀλύτου ἀφορισμοῦ. Ἐραφαὴλ Κίνεργος.

the straight [way], for when we go into it, and travel, we find it guiding its followers without error, and guarding them from every stone of stumbling without wound or hurt; and bringing near to us the ladder planted from the earthly to the Holy, and shewing us God seated at
its top, I suppose like the ladder which Jacob witnessed. The path of every one who desireth to climb into this excellent way, and the spiritual ascent, is to place for himself stairs of it in his heart, and throw away from himself hesitation and idleness, and present himself quickly with love and ardour and fervent faith in this practical ascent, and in the heavenly course. And thus I shall explain to you, dear friends, what its ideas contain, and shew you plainly also the reason for its composition. It is because Anba John Abbot of Raithō sent to Anba John Abbot of Mount Sinai, seeking from him useful instruction suitable to the monastic life, and meet for those who have chosen this angelic walk, and earnestly implored him to arise in the Lord, without laziness, as becometh

*In a later hand.*

This blessed book is the property of the Monastery of Mount Sinai; and no one has permission, by the Word of the Lord, whose authority is great, to alienate it from being its property. Cyril, Archbishop of Mount Sinai, Nisān 30, 1772, the Christian year.
XLI.

Prayers.
Sinai Cod. Arab. 587.
f. 21 b.
A.D. 1787.
XLI. SINAİ COD. ARAB. 587. A.D. 1787.

Prayers.

نبعذک شاکرین كما نمجد السبیع الاهنا القوى
العزیز الكثیر الرحمة وحده، وأربعین صوت
يا رب ارحم وباقی الترتیب طبا مر في الساعة الثالثة
وبعد اليمانات وتقول هذا الإنسان ليبر باسيلیوس
اذا لم يكن مصريون
ايبا الاله رب القوات وصنع جميع المخلوقات. يأ من
بكترة تحتنک ومراحیک التي لا توصف ارسل
ابنک الوحيد ربا يسمع السبیع: لاجل خلاص جننا
ولاجل صلیبه الكريم مزقت منك خطابانا و
فضحت روسا وسرا الطباشير، انت ايبا السيد
المحب البشر أعلى منن الخطاية الشکر والطلبات
الإبتعالية وانفذنا من كل سقطات الجحب الظلم:
ونجنا من جميع الطالبين لنا السواى من الإعذا
البطريرکين البیكر منظورين. سر من خوفک في
لحقنا. إبلا تجعل قلوبنا الى الإحادیث البطلة. لا

إلى الإفکار الشریبة. بل بثوقک اجرح نفوسنا لکی
نظر البلد في كل حیلة. مبتدين بالدنور الذي من قبلک
وملاحظن نورک الأزلی الذي لا يدیني منه. وبغیر
فتور. نرسل لك الشکر والاعتراف ايبا الاب
الذي لا ابتدآ له مع ابنک الوحيد وروحک
الکلى قدسه الصالح وصنع
الحياة الآن وخل اوان والی
دهر الداھرين امين.
تبت بعون الله

 هذه الكراسة برسم الاخ كبير حریکسندوس المتوحد
السندیل الله هناء بها وفتم فيهما للتعليم بها فحواها
في ثآب سنة 1787 لمروحه طبلوس.
We grateful people praise Thee as we praise the Christ our God, the alone powerful, the glorious, the merciful. And forty times, O Lord, have mercy\(^1\) and the rest of the order shall be like that which passed in the third hour, and after the Matins, and thou shalt say this office to Saint Basil when there is no μεσάριον.

O God, Lord of the Powers, and Creator of all creatures! O Thou Who in the abundance of Thy love and Thy mercies, which are indescribable, didst send Thine only Son, our Lord Jesus the Christ, because of the salvation of our race, and because of His glorious cross, and hast torn up [the bond of] our sins from Thee, and hast confounded the chiefs and powers of darkness; Thou, O Thou Lord who loveth mankind, receive from us, even us sinners, thanks and imploring prayers, and save us from all errors of the Destroyer, the Tyrant; and rescue us from all who seek injuries for us, amongst the enemies, seen, and unseen. Fasten (nail) Thy fear in our flesh, that our hearts may not be inclined to vain fables, nor to wicked thoughts, but with desire for Thee wound our souls, that we may look towards Thee at all times, led by the light, which is from Thy presence, and contemplate Thy eternal light, which no one can approach.

And unweariedly we send to Thee praise and confession, O Father, who art without beginning, with Thine only Son, and Thy all-holy Spirit, the good, the Creator of life, now and at all times and to all eternity, Amen.

This book was finished by the help of God at the command of the brother Κύριος Chrysandus the monk of Sinai, may God give him benefit from it, and open his intelligence for teaching about its meaning! On the 5th of Ab in the year 1787 at the fortified town of Tarablûs.

\(^1\) = Κύριε ὑλιστον.