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ܕܐܠܝܫܬܝܢܐ

THE HISTORY
OF
ALEXANDER THE GREAT,
BEING THE SYRIAC VERSION OF THE
PSEUDO-CALLISTHENES.

EDITED FROM FIVE MANUSCRIPTS,
WITH AN
ENGLISH TRANSLATION AND NOTES,

BY
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BRITISH MUSEUM.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

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TO
THE RIGHT HONOURABLE
WILLIAM HENRY SMITH, M.P.,
BY HIS
DEEPLY OBLIGED AND GRATEFUL SERVANT
THE EDITOR AND TRANSLATOR.

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The storie of Alisaundre is so comune
 That every wyght that hath discrecioun
 Hath herd somewhat or al of his fortune.

CHAUCER, *Canterbury Tales*, Group B, ll. 3821—3823,
 or, Monkes Tale, ll. 640—642.

Seigneurs qui vivez à present,
 Qui desirez ouyr cronicques,
 Lisez Alixandre le Grant,
 Qui dit chouses moult magnificques.
 En luy chouses diverses orrez
 Pour vous oster merencolye ;
 Car ses dits sont beaulx, bien narrez
 Par grans docteurs, je vous affye.
 Ou romant les pourrez vous veoir :
 Chacun d'eulx y fait son devoir.

BERGER DE XIVREY, *Traditions Têratologiques*, p. XLVIII.

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PREFACE.

SO far back as the year 1881 the late Professor W. Wright suggested to me that I should prepare an edition of the Syriac version of the Pseudo-Callisthenes and an English translation of it. I undertook this work in the hope that it would be useful not only to students of Syriac who will be glad of a new and amusing text to read, but also to the large and increasing number of enquirers into the folk-lore and legends connected with Alexander the Great who have not found time to learn Syriac, and to whom, necessarily, the contents of this ancient version are unknown. It may be argued that sufficient of the fabulous history of Alexander is known to us from the Greek text of the work which is attributed to Callisthenes, and from the Latin translations of it made by Julius Valerius and Leo the Archpresbyter. I am inclined to think, however, that a perusal of the Syriac version will reveal much of interest to the reader, and as it appears to represent a Greek text older than any known to us, that it will be of considerable help in determining one of the earliest forms of the Alexander story.

The Syriac text is edited from five manuscripts, the oldest of which was written about one hundred and eighty years ago: it has been divided into chapters which follow the order of the Greek text of Pseudo-Callisthenes published by Müller. The variant readings of the MSS. are printed at the foot of each page together with such emendations and corrections as it has

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been found possible to make. A few misprints have crept into the text and they are noted on pages 255, 256.

The English translation has been made as literal as possible, and only the most necessary notes have been added. Wherever I have been unable to translate a word the fact has been shown by dots.

The short Glossary which follows the English translation makes no pretence of being a complete dictionary to the book. In it, however, will be found such words as have been omitted in the Castle-Michaelis Lexicon and examples of words and forms which are given there without any references to places where they may be found; it is hoped that they will be useful to the beginner. In all cases the utmost brevity has been studied.

In the short introduction to this edition of the Syriac version of Pseudo-Callisthenes I have made a few remarks on some of the versions of the Alexander story based upon the careful works of Favre, Müller, Zacher, Berger de Xivrey, Spiegel and others. The Persian versions of the story I have not attempted to describe, for I have no knowledge of the language. Though late (A.D. 900—1300), they seem to me to be of considerable importance, for they in all probability represent Arabic originals which are no longer extant. Similarly I have not tried to discuss the story from the folk-lore point of view, for I possess neither the necessary knowledge nor the time.

The extracts from an unpublished Egyptian magical papyrus and the remarks on them have been inserted because they support the theory that the story of the magician Nectanebus being the father of Alexander the Great is one of Egyptian origin and composition. The chapter on Ethiopic versions of Pseudo-Callisthenes has been added, because, save for the short extract from the first chapter printed by the late

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Prof. Wright in his *Catalogue of the Ethiopic MSS. in the British Museum*, p. 294, no part of it has, to my knowledge at least, been described or printed. It represents an Arabic original and is therefore of importance; besides this any new matter which helps to throw light on the history of the translations and age and travels of a book which has had more readers than any other, the Bible alone excepted, will be welcome. Zacher's observation with reference to the Syriac version of the Alexander story¹ applies equally to this.

My thanks are due to the German Oriental Society for the loan of the manuscript C, and to the American Oriental Society for their kindness in allowing me to have the manuscript B in my possession during the years in which this book was being prepared and was passing through the press. I am also much indebted to the Rev. Benjamin Labaree of Urmia, to Mr. Henry H. Lamb, British Vice-Consul at Scutari, and to Mr. Nimroud Rassam of Mosul, for the pains which they took in superintending the copying of manuscripts D and E, and for the numerous enquiries after ancient Syriac manuscripts of the Alexander story which they made at my request.

The Syndics of the Cambridge University Press have earned the gratitude of all Syriac scholars by their liberality in purchasing a fount of Nestorian Syriac type, which enabled the peculiar character and pointing of the Nestorian MSS. to be accurately reproduced; and my grateful thanks are due to Mr. C. J. Clay who has spared himself no trouble in the production of this, the first book printed in England in the Nestorian Syriac character.

¹ Diese Fragen erscheinen wol bedeutsam genug, nicht nur für die Alexandersage an sich, sondern auch für die orientalische Literaturgeschichte überhaupt, dass wir von den Kennern der syrischen und arabischen Literatur eine eingehende Würdigung und Erörterung derselben hoffen dürfen.

Zacher, *Pseudo-Callisthenes*, p. 193.

To the late Prof. William Wright I am most deeply indebted. He read through the whole of my copy of the Syriac text and the English translation before it went to press, and I had the great benefit of his unique experience and assistance in correcting the proof sheets of the whole of the Syriac text of the History of Alexander and of the English translation as far as page 128. Throughout the preparation of this and other works the ready helping hand, the judicious advice, and the warm sympathy of my master were never wanting.

لَقَدْ جَدْتُ لِي قَبْلَ السُّؤَالِ بِأَنْعَمِ أَتَتَنِي بِلاَ مَطْلٍ لَدَيْكَ وَلَا عَذْرَ
 فَمَا لِي لَا أُعْطِي ثَنَاءَكَ حَقَّهُ وَأَتْنِي عَلَيَّ جَدَوَاكَ فِي السَّرِّ وَالْجَهْرِ
 سَاذَكَرَ مَا أَوْلَيْتَنِي مِنْ صَنَائِعَ يَخْفُ بِهَا هَمِّي إِنْ أَثْقَلَتْ ظَهْرِي

The acquaintance which began in March 1877 ripened, during the five years in which I was his pupil, into a friendship which grew stronger each year after, and was only broken by his death on May 22nd, whereby the world lost one of its few great Semitic scholars*, and I a true friend.

ܠܥܠܡ ܕܠܐ ܕܡܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ ܕܡܪܝܬܐ
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E. A. WALLIS BUDGE.

LONDON,
 November, 1889.

* "Der bedeutendste englische Semitist und ein wahrhaft guter Mensch."
 T. Nöldeke in *Deutsche Rundschau*, August, 1889, pp. 306—308. See also the
 excellent accounts of his life and works by Prof. R. L. Bensly in the *Academy*,
 June 1st, 1889, p. 378; by Dr. Neubauer in the *Athenaeum*, June 1st, 1889, p.
 697; by M. J. de Goeje in the *Journal Asiatique*, 8ième Série, t. xiii. pp. 522—
 529, and *Journal of the Royal Asiatic Society*, vol. xxi. N. S., pt. iii. pp. 708—713.

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INTRODUCTION.

DESCRIPTION OF THE SYRIAC MANUSCRIPTS CONTAINING THE HISTORY OF ALEXANDER THE GREAT.

THE text of the Syriac version of Pseudo-Callisthenes printed in this volume is edited from a manuscript in the British Museum (Add. 25, 875), and the variant readings printed at the foot of each page are taken from four MSS., of which the first and second belong to the American Oriental Society and to the German Oriental Society respectively; the third and fourth are in my own possession. The British Museum MS. has been described by the late Prof. Wright in his *Catalogue of the Syriac Manuscripts in the British Museum*, London, 1872, Vol. iii. p. 1064, No. DCCCCXXII. It is of paper, about 8½ in. by 6½ in., and consists of 362 leaves. The quires, signed with letters, are 36 in number. Each page is divided into two columns of 28 lines. This manuscript is written in a good Nestorian hand, with numerous vowel points, etc., and is dated A. Gr. 2020—21¹ = A.D. 1708—9. The History of Alexander the Great is the twelfth and last article in the MS., and its colophon runs as follows (Wright's *Cat.* p. 1069):—

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 ܕܝܥܢܢܝܐ ܕܝܥܢܢܝܐ ܕܝܥܢܢܝܐ ܕܝܥܢܢܝܐ ܕܝܥܢܢܝܐ ܕܝܥܢܢܝܐ

¹ There are really two years ܐܡ and ܐܬ given in the manuscript.

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“Here ends the history of the achievements and wars of Alexander the King of the Greeks, the son of Philip: [written] by the hands of the wretched priest Yaldâ and the priest Hômod¹, brothers, sons of the priest Daniel of Alkôsh², in the year two thousand and twenty-one of the blessed Greeks [A.D. 1709], on the third day of the month of the first Teshri, on the fifth day of the week [Thursday]. Everlasting glory be to Him who makes times and seasons pass away; and may the com-

² Alkôsh, القوش, is a village of a few hundred houses situated about six hours ride to the north of Mosul, الموصل, along the road which passes Tell

Kéf تَل كَيْف, Baṭnāyê or Ṭynāyê, and Tell Uṣṣūf تَل أُصْف. For a description of these villages see Sachau, *Reise in Syrien und Mesopotamien*, pp. 359—369; and Badger, *The Nestorians and their Rituals*, vol. i. p. 104, p. 174. In Alkôsh the grave of the prophet Nahum is shown, and on the sixth of Îyâr (May) many Jews make a pilgrimage to the synagogue which is supposed to mark the resting place of his body. Tell Kéf, Syr. تَل كَيْف or “Stone hill,” is

described by a modern writer as **صه رهمفا راجبوا صه لحنانا**
بمئقلا بمؤلجلا صه فكمملا بيمهقلا مئقلا مئقلا

For a description of Tell Uskuf, or as the natives call it, Tell Skipā, see *مرآة الاطلاع* (ed. Jnynboll) vol. i. p. ۲۰۹ and *معجم البلدان* (ed. Wüstenfeld, vol. i. p. ۸۱۳.

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passion and mercy of God be upon the writers and the man who had this book written, the priest Joseph of Hôrdephnê¹. This manuscript is indicated by "A" in the following pages; those belonging to the American Oriental Society and the German Oriental Society by "B" and "C" respectively, and those in my own possession by "D" and "E".

B is a paper manuscript, about 8½ in. by 6½, consisting of 185 leaves. The quires signed with letters are 18 in number. One column of 20 lines occupies each page. This manuscript is written in a good Nestorian hand with numerous vowel points, etc., and is dated A. Gr. 2155, = A.D. 1844. It was given to the American Oriental Society by the Rev. J. Perkins, D.D., who had it copied from a manuscript found among the Nestorian Christians. Some pages of text from this manuscript, with a translation in English, were printed by Dr. Perkins and Dr. Woolsey in the *Transactions of the American Oriental Society*, vol. iv. pp. 359—440. Speaking generally, B and C agree closely in respect of omissions, etc.; I think, therefore, that these manuscripts were copied from the same original. They have, occasionally, better readings than A. On the margin of some of the pages of B are explanations in the modern Fellaehî dialect of Urmia which I have given, as far as I was able, with the variant readings at the foot of the pages of printed text. It would be extremely interesting to have some particulars about the original manuscript or manuscripts from which these were copied, and with this object in view I wrote to my friend Dr. Benjamin Labaree of Urmia and asked him to make enquiries on this subject: he was, however, unable to trace the manuscript or manuscripts from which Dr. Perkins had caused his copies to be made. Wherever report said that a copy of the History of Alexander existed in Syriac he sent a messenger to make enquiries, but no satisfactory results followed these careful investigations.

The pointing of the proper names in this MS. usually

¹ حردفنه and حردفنيين. See Yâkût, vol. i. p. ٢٣٩; Badger, *The Nestorians and their Rituals*, vol. i. p. 254; Hoffmann, *Auszüge aus Syrischen Akten Persischer Märtyrer*, p. 195, notes 1544, 5; Hoffmann, *Opuscula Nestoriana*, p. xxiii; and Sachau, *Reise in Syrien und Mesopotamien*, p. 364.

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agrees with that in A, and it also carefully marks *mārḥēṭānā* and *mēhāggēyānā*. For example: ܐܳܡܳܬܳܐ p. 1. 4; ܐܳܡܳܬܳܐ, ܐܳܡܳܬܳܐ p. 1. 10; ܐܳܡܳܬܳܐ p. 2. 3; ܐܳܡܳܬܳܐ p. 3. 12; ܐܳܡܳܬܳܐ p. 3. 15; ܐܳܡܳܬܳܐ p. 4. 1; ܐܳܡܳܬܳܐ p. 4. 5; ܐܳܡܳܬܳܐ p. 4. 7; ܐܳܡܳܬܳܐ p. 4. 17; ܐܳܡܳܬܳܐ p. 5. 12; ܐܳܡܳܬܳܐ p. 6. 9; ܐܳܡܳܬܳܐ p. 7. 16; ܐܳܡܳܬܳܐ p. 8. 15; ܐܳܡܳܬܳܐ p. 10. 4; ܐܳܡܳܬܳܐ p. 10. 11; ܐܳܡܳܬܳܐ p. 10. 20; ܐܳܡܳܬܳܐ p. 13. 4; ܐܳܡܳܬܳܐ p. 14. 5; ܐܳܡܳܬܳܐ p. 16. 3; ܐܳܡܳܬܳܐ p. 16. 11; ܐܳܡܳܬܳܐ p. 16. 12; ܐܳܡܳܬܳܐ p. 17. 4; ܐܳܡܳܬܳܐ p. 17. 10; ܐܳܡܳܬܳܐ p. 17. 18; ܐܳܡܳܬܳܐ p. 18. 20; ܐܳܡܳܬܳܐ p. 19. 15; ܐܳܡܳܬܳܐ p. 19. 20; ܐܳܡܳܬܳܐ p. 20. 4; ܐܳܡܳܬܳܐ p. 21. 6; ܐܳܡܳܬܳܐ p. 23. 4; ܐܳܡܳܬܳܐ p. 23. 7; ܐܳܡܳܬܳܐ p. 24. 15; ܐܳܡܳܬܳܐ p. 25. 1; ܐܳܡܳܬܳܐ p. 25. 12; ܐܳܡܳܬܳܐ p. 27. 3; ܐܳܡܳܬܳܐ p. 27. 9; ܐܳܡܳܬܳܐ p. 39. 9; ܐܳܡܳܬܳܐ p. 40. 11; ܐܳܡܳܬܳܐ p. 44. 10; ܐܳܡܳܬܳܐ p. 45. 3; ܐܳܡܳܬܳܐ p. 45. 13; ܐܳܡܳܬܳܐ p. 46. 4; ܐܳܡܳܬܳܐ p. 51. 15; ܐܳܡܳܬܳܐ p. 52. 2; ܐܳܡܳܬܳܐ p. 56. 11; ܐܳܡܳܬܳܐ p. 59. 18; ܐܳܡܳܬܳܐ p. 61. 12; ܐܳܡܳܬܳܐ p. 65. 11; ܐܳܡܳܬܳܐ p. 69. 13; ܐܳܡܳܬܳܐ p. 72. 10; ܐܳܡܳܬܳܐ p. 72. 13; ܐܳܡܳܬܳܐ p. 73. 17; ܐܳܡܳܬܳܐ p. 75. 16; ܐܳܡܳܬܳܐ p. 85. 7; ܐܳܡܳܬܳܐ p. 87. 2; ܐܳܡܳܬܳܐ p. 87. 17; ܐܳܡܳܬܳܐ p. 90. 1; ܐܳܡܳܬܳܐ p. 94. 3; ܐܳܡܳܬܳܐ p. 97. 20; ܐܳܡܳܬܳܐ p. 103. 10; ܐܳܡܳܬܳܐ p. 104. 7; ܐܳܡܳܬܳܐ p. 104. 8; ܐܳܡܳܬܳܐ p. 107. 2; ܐܳܡܳܬܳܐ p. 108. 2; ܐܳܡܳܬܳܐ p. 113. 4; ܐܳܡܳܬܳܐ p. 115. 2; ܐܳܡܳܬܳܐ p. 119.

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 134. 19; ܡܚܝܬܝܬܝܬ p. 137. 10; ܡܚܝܬܝܬܝܬ p. 138. 7; ܡܚܝܬܝܬܝܬ
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د ښځې

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“ Here ends the history of the achievements and wars of Alexander the King of the Greeks, the son of Philip. To God the Father who has aided, and the everlasting Son who has assisted, and to the Holy Spirit the perfecter of all, be praise and honour and dominion and exaltation and lasting gratitude, now and ever, world without end.

"This book received conclusion and completion on the twelfth

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day of the blessed month of Tammôz, on the fourth day of the week (Wednesday), in the year two thousand one hundred and fifty-five of the Greeks (A.D. 1844). Glory be to Him who makes times pass away while He himself never passes away. Amen.

“It was written in the days of the admirable and energetic chief Shepherd, the wonderful and excellent director, pure and righteous and upright, the brilliant and illuminating star of the sky of the Church, rich and deeply versed in ecclesiastical doctrine, the wise sage and lawyer, thoroughly versed in the Holy Scriptures, and abundantly nurtured with their fruits, that is to say the understanding of them; the shepherd whose voice whistleth sweetly to his rational flock, and whose word driveth away the evening wolf like the smoke, Mâr Simeon the Catholic patriarch of the whole world. May his throne be established in justice and all righteousness, and may his arm be strong in victory which never, that he may bind and loose in the height and in the depth, to the glory of his flock which is redeemed by the blood of the side (of our Lord), and to the pride of his people, who perpetually breathe the winds of his teaching. Amen.

“[This book was written] also in the days of the chosen shepherd and excellent governor and distinguished ruler, Mâr Gabriel the pious Metropolitan, the guardian of the throne of Addai¹ and Mârî. May he be strong and mighty in the victory that is without equal and without like, to the glory of the nation of Christ, and the pride of the congregation of Jesus, redeemed by the blood which flowed from the right side, poured out by the spear thrust in by the band of soldiers, through which there is for all who receive it life and everlasting pleasure. Amen.

“[This book] was written in the blessed and happy village of Sir² near *Kala of the Šâhabe*³ (i.e. the residence of the gen-

¹ See Assemâni, *Bibliotheca Orientalis*, t. iii, i. pp. 229, 611, and Badger, *The Nestorians and their Rituals*, vol. i. p. 136.

² سیر or سير. Dr. Perkins, der Senior der Urumia Mission, hat seinen bleibenden Aufenthalt in Seir, wo er auch das Seminar für die männliche Jugend leitet etc. See Sandreczki, *Reise nach Mosul und durch Kurdistan*, iii. p. 151.

³ بَنَتْ = Mr., صاحب. قَلْعَة probably = قلعة castle, hence “the resi-

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tlemen), which is founded and ordered and built by the side of the most holy convent of Mâr Sargîs and Mâr Bâkûs¹; may our Lord Christ make it to flourish, and guard its indwellers from all secret and open injuries. Amen.

“The deacon Aşlan², the son of the deceased Muḥattas³, the son of Aşlan, the son of Ẹârâ⁴, the most wretched of all the wretched, the most feeble of all the feeble, and most sinful of all sinners, blackened, that is to say defiled and begrimed, these pages. Pr’ythee pray on his behalf that peradventure he may obtain compassion from the Lord. Amen.

“The priest Perkins, by race an Englishman, that is to say from the country of America, the indefatigable and zealous preacher and teacher and guide of the confession of Nestorianism, took great pains and care to have a copy made of this book of the History of Alexander the Macedonian King, that he might read therein and profit thereby, and might benefit others. He has for a few years dwelt in a strange land in the country of Urmî⁵, with his American brethren in the spirit, Eştâkan Şâhab⁶ [Mr. W. R. Stocking], Mr. Haldê [Mr. A. L. Holladay], the doctor [Dr. Grant], Mr. Brayth [Mr. E. Breath], the printer, Mr. Merik [Rev. J. L. Merrick], Mr. Eştâdor [Lieut. Col. Stoddart], and Mr. Jûns [Mr. W. Jones]⁷. These American brethren

dence of the missionaries.” Mr. Labaree says that the word **ḥall** is used in modern Syriac for any dwelling surrounded by a high wall.

¹ Mr. Labaree tells me that the church of Mâr Sergius and Mâr Bacchus is about one mile from the village of Sîr, **سیر**.

² Turk. **ارسلان**, “lion.” He died about the year 1877 being a very old man.

³ **ماکتس**

⁴ Turk. **قرا** or **قره** “black,” but generally used with some other name.

⁵ Urmî or Urmia is a district situated near the western shore of the lake of that name in Kurdistan, and is the seat of the large and flourishing Mission which was founded by Dr. Perkins and his companions, whose names are given above.

⁶ In Urmî **Şâhab** is used after the name, as in Hindustân.

⁷ The names of the gentlemen inserted in my translation are obtained from a perusal of *A Residence of eight years in Persia*, by the Rev. Justin Perkins,

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forsook father and mother, brethren and sisters and kin, for the love of our Lord Jesus Christ. They came to this country of Urmia, they opened schools, they opened a printing office¹, they sowed spiritual seed in the field of the hearts of every one who is in name a Christian; they forsook the earthly mammon and loved heavenly riches; and the Lord God will give them a recompense for their works, whether it be good or whether it be bad. Amen.

“Blessed be God, and His name be praised to all generations world without end.”

The manuscript C is dated A. Gr. 2162 (= A.D. 1851) and belongs to the Deutsche Morgenländische Gesellschaft. It is of paper and consists of 196 leaves paginated from 1 to 196; a column of 18 lines occupies a page (page 196 has only 15 lines and page 197 has 19), and the leaves are 8½ in. by 6½. Page 1 has an illuminated heading, and through the pattern endorsed on squares, the following letters are written around the top and sides:

١. ٥. ٦. ٧. ٨. ٩. ١٠. ١١. ١٢. ١٣. ١٤. ١٥. ١٦. ١٧. ١٨. ١٩. ٢٠. ٢١. ٢٢. ٢٣. ٢٤. ٢٥. ٢٦. ٢٧. ٢٨. ٢٩. ٣٠. ٣١. ٣٢. ٣٣. ٣٤. ٣٥. ٣٦. ٣٧. ٣٨. ٣٩. ٤٠. ٤١. ٤٢. ٤٣. ٤٤. ٤٥. ٤٦. ٤٧. ٤٨. ٤٩. ٥٠. ٥١. ٥٢. ٥٣. ٥٤. ٥٥. ٥٦. ٥٧. ٥٨. ٥٩. ٦٠. ٦١. ٦٢. ٦٣. ٦٤. ٦٥. ٦٦. ٦٧. ٦٨. ٦٩. ٧٠. ٧١. ٧٢. ٧٣. ٧٤. ٧٥. ٧٦. ٧٧. ٧٨. ٧٩. ٨٠. ٨١. ٨٢. ٨٣. ٨٤. ٨٥. ٨٦. ٨٧. ٨٨. ٨٩. ٩٠. ٩١. ٩٢. ٩٣. ٩٤. ٩٥. ٩٦. ٩٧. ٩٨. ٩٩. ١٠٠. ١٠١. ١٠٢. ١٠٣. ١٠٤. ١٠٥. ١٠٦. ١٠٧. ١٠٨. ١٠٩. ١١٠. ١١١. ١١٢. ١١٣. ١١٤. ١١٥. ١١٦. ١١٧. ١١٨. ١١٩. ١٢٠. ١٢١. ١٢٢. ١٢٣. ١٢٤. ١٢٥. ١٢٦. ١٢٧. ١٢٨. ١٢٩. ١٣٠. ١٣١. ١٣٢. ١٣٣. ١٣٤. ١٣٥. ١٣٦. ١٣٧. ١٣٨. ١٣٩. ١٤٠. ١٤١. ١٤٢. ١٤٣. ١٤٤. ١٤٥. ١٤٦. ١٤٧. ١٤٨. ١٤٩. ١٥٠. ١٥١. ١٥٢. ١٥٣. ١٥٤. ١٥٥. ١٥٦. ١٥٧. ١٥٨. ١٥٩. ١٦٠. ١٦١. ١٦٢. ١٦٣. ١٦٤. ١٦٥. ١٦٦. ١٦٧. ١٦٨. ١٦٩. ١٧٠. ١٧١. ١٧٢. ١٧٣. ١٧٤. ١٧٥. ١٧٦. ١٧٧. ١٧٨. ١٧٩. ١٨٠. ١٨١. ١٨٢. ١٨٣. ١٨٤. ١٨٥. ١٨٦. ١٨٧. ١٨٨. ١٨٩. ١٩٠. ١٩١. ١٩٢. ١٩٣. ١٩٤. ١٩٥. ١٩٦. ١٩٧. ١٩٨. ١٩٩. ٢٠٠. ٢٠١. ٢٠٢. ٢٠٣. ٢٠٤. ٢٠٥. ٢٠٦. ٢٠٧. ٢٠٨. ٢٠٩. ٢١٠. ٢١١. ٢١٢. ٢١٣. ٢١٤. ٢١٥. ٢١٦. ٢١٧. ٢١٨. ٢١٩. ٢٢٠. ٢٢١. ٢٢٢. ٢٢٣. 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The colophon is as follows:—

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¹ Aus zwei Briefen des Miss. Hrn. Perkins in Urmia, von 23. Mai und 1 Juni 1850. "Ich habe seit einigen Monaten *eine in syrischer Sprache abgefasste Geschichte Alexander's des Grossen* in Händen, von welcher ich in meinen wenigen Mussestunden eine Uebersetzung für die American Oriental Society ausarbeite. Wir fanden die Handschrift bei den Nestorianern, der Inhalt ist ein Gemisch von spät-griechischen und muhammedanischen Erdichtungen." *ZDMG* Vol. 4, S. 519. Aus einem Briefe des Mission. J. Perkins an Prof. Fleischer. Orumia, d. 29. März 1851. — "Eine Abschrift der altsyrischen sogenannten *Geschichte Alexanders* mit meiner nun fertigen Uebersetzung schicke ich an die Amerikanische Morgenländische Gesellschaft. Eine andere Abschrift des Textes für Ihre Gesellschaft will ich den Exemplaren unserer Druckschriften beilegen, welche ich Ihnen statt der, wie es scheint, verloren gegangenen Sendung von J. 1849 zu schicken gedenke." *ZDMG* Vol. 5, S. 393.

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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840.

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“Here ends the History of the achievements and wars of Alexander the King of the Greeks, the son of Philip. To God the Father who has aided, etc.

“This book received conclusion and completion on the ninth day of the blessed month of Tammûz, on the second day of the week (Monday), in the year two thousand one hundred and sixty-two of the Greeks, *i.e.* A.D. 1851.” From here to **وصية** the colophon is the same as in B.

From this point to **ܐܠܗܐ ܕܢ ܝܗܘܐ**, the colophon is the same as in B; here however it continues: "The priest Aşlan, the son of the deceased Muḥattas, the son of Aşlan the son of Kârâ, and the deacon Yâunân (Jonah) the son of Tamraz, the son of Bâbônâ, the son of the deceased Muḥattas, blackened, that is to say defiled and begrimed, these pages, etc." A somewhat longer list of names of the American brethren is given here, viz., Mr. Stocking, Mr. Holladay, Mr. Wright, M.D., Mr. Breath, Mr. Merrick, Lieut. Col. Stoddart, Mr. Jones, Mr. Kahran (Cochrane), Mr. Kavan (Coan)¹.

D is a paper manuscript, about 14 in. by 8½, consisting of 123 leaves paginated from 1 to ١٢٣. The quires, signed with letters, are 12 in number. One column of 22 lines occupies each page. The manuscript is written in a fine, bold Nestorian hand with numerous vowel-points, etc., and I owe the possession of it to the kindness of the Rev. Benjamin Labaree, who spared no pains in supervising the making of this copy from one in the library of Dr. Shedd who was so kind as to allow it to be made from that in his possession. The scribe, Ôsha'nâ, tells us in the colophon that the copy from which he made it was full of variant readings and mistakes, and that he corrected these wherever he was able to do so. He gives, also, a copy of the colophon of the manuscript from which D was made. The colophon of D reads:—

¹ See Sandreczki, *Reise nach Mosul*, iii. p. 142.

[illegible]