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978-1-108-04352-6 - Forty-One Facsimiles of Dated Christian Arabic Manuscripts

Edited by Agnes Smith Lewis and Margaret Dunlop Gibson

Excerpt

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I. KHEDIVIAL MUSEUM, CAIRO. PAPYRUS.
EIGHTH CENTURY.

. كل اهل مدينته

ارذب وسبعة ع[شر]

قمح توفياها في الهدن

.

عبد الله اخر يوم في ذى القعدة

سبع وثمانين

θ

εν ονοματι του θεου ο μαρς αβιπ

καθολ(ικων) οργ(ιων) βαβυλωνος υμιν το(ις)

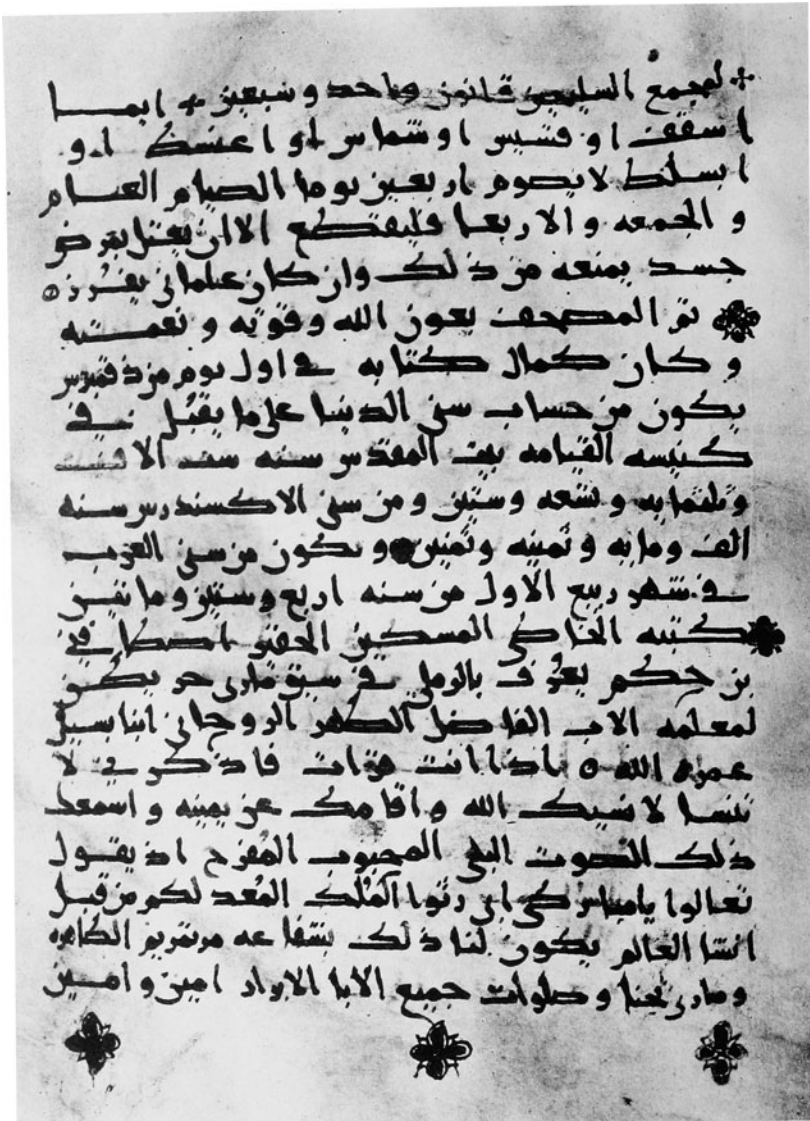
παραδεδωκ(α)τ(ε) ημιν επι τ(ης) παρού(σης) ινδ(ικτι)ο(νος) εδ() θε(

κωμ(ης) αρτ(αβας) χι3β'† εξακοσια. δεκα επτ(α διμοιρον

* A.H. 87 = A.D. 705.

† 6172

II.



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 Harran.*

f. 197^b ∴ لمجمع السليحين : قانون واحد وسبعين ∴ ايما
اسقف او قسيس او شماس او اغنسط او
ابسلط لا يصوم اربعين يوما الصيام العام
والجمعة والاربعاء فليقطع الا ان يعتل بمرض
جسد يمنعه من ذلك وان كان علماني يفرز ∘
تم المصحف بعون الله وقوته ونعمته
وكان كمال كتابته¹ في اول يوم من ذميرس
يكون من حساب سنى الدنيا على ما يقبل في
كنيسة القيامة بيت المقدس سنة ست الاف
وثلاثماية وتسعة وستين ومن سنى الاكسندرس سنة
الف ومائة وثمانية وثمانين ∴ ويكون من سنى العرب
في شهر ربيع الاول من سنة اربع وستين ومايتين
∴ كتبه الخاطى المسكين الحقيير اصطافنى
بن حكم يعرف بالرملى فى سيق ماري حريطن
لمعلمه الاب الفاضل الطهر الروحاني انبا بسيل
عمره الله ∘ اذا انت قرأت فاذكرنى لا
تنسا لا نسيك الله واقامك عن يمينه واسمعك
ذلك الصوت البهى المحبوب المفروح اذ يقول
تعالوا يا مباركى ابى رثوا الملك المعد لكم من قبل
انشا العالم يكون لنا ذلك بشفاعة مروتيريم الطاهرة
ومارى يحنا وصلوات جميع الابا الابرار امين وامين
∴ ∴ ∴

¹ كتابه Cod.

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

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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

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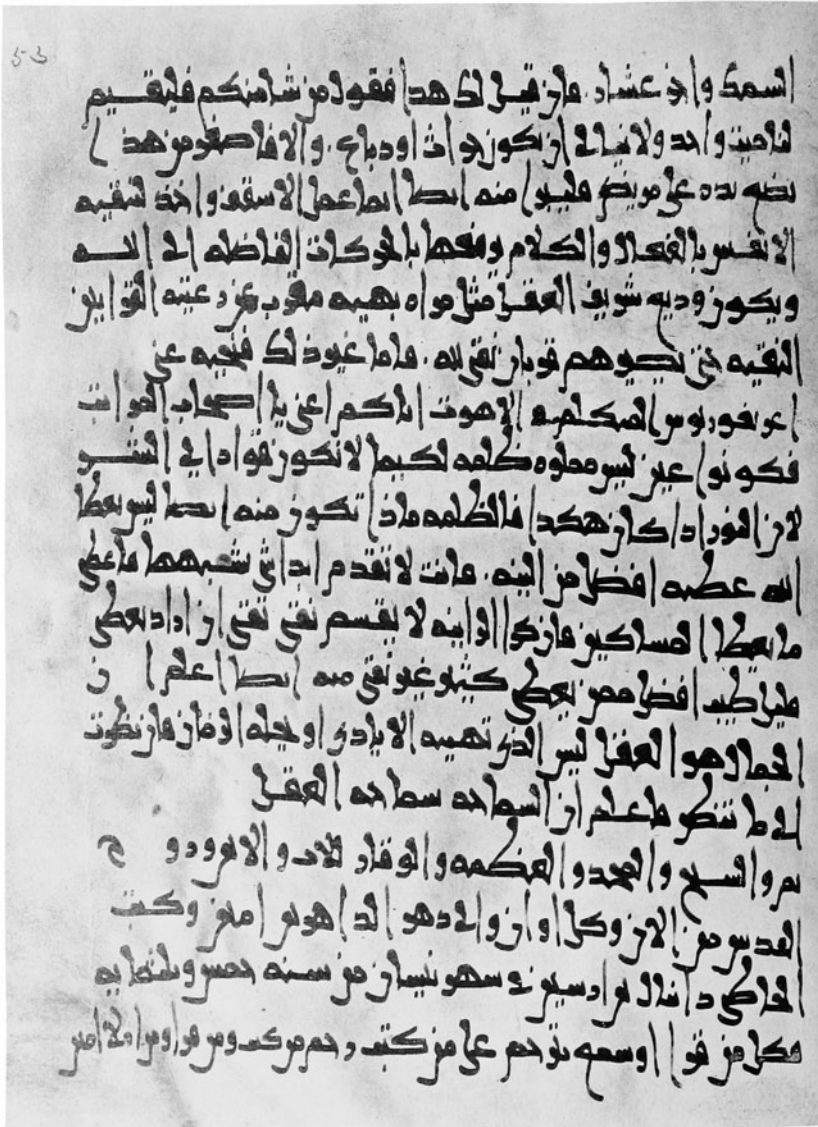
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III.



Apostolical Constitutions and Canons of Councils.

British Museum OR. 5008.

f. 53a.

A.D. 917.

III. BRITISH MUSEUM OR. 5008. A.D. 917.

Apostolical Constitutions and Canons of Councils.

f. 53^a السمك واخر عشار. فان قيل لك هذا فقول من شا منكم فليقيم لنا ميت واحد ولا ينال ان يكون حراث او دباغ. والا فاصغر من هذا يضع يده على مريض فليبرأ منه ايضاً انما عمل الاسقف. واخذ لتنقية النفس بالفعال والكلام يرفعها بالحركات الفاضلة الى الله ويكون وديع شريف العقل مثل مراة بهية مقرب عن رعيته القوابين النقية حتى يصيرهم قربان نقي لله. فاما غير ذلك فنجد عني اغريغوريوس المتكلم في اللاهوت¹ اياكم اعني يا اصحاب المراتب فكونوا عين ليس مملوءة ظلمة لكيما لا نكون قواد الى الشر لان النور اذا كان هكذا فالظلمة ماذا تكون منه ايضاً ليس يعطا الله عطية افضل من النية. فانت لا تقدم ابدا شى شبيها فاعطى ما يعطا المساكين فان كرا الزانية لا يقسم نقي تقى ان اراد يعطى قليل طيب افضل ممن يعطى كثير غير نقي منه ايضاً اعلم ان الجمال هو العقل ليس الذى تهيه الايادى او يحله الزمان فان نظرت الى ما تنظر فاعلم ان الساحة ساحة العقل

تم والسبح والمجد والعظمة والوقار للاب والابن وروح القدس من الان وكل اوان والى دهر الداهرين امين وكتب الخاطى دانيال بن ارسين فى شهر نيسان من سنة خمس وثلاثماية فكل من قرا او سمع يترحم على من كتب رحمن كتب ومن قرا ومن املا امين

¹ Cod. اللاهوت

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

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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 Arsîn 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.

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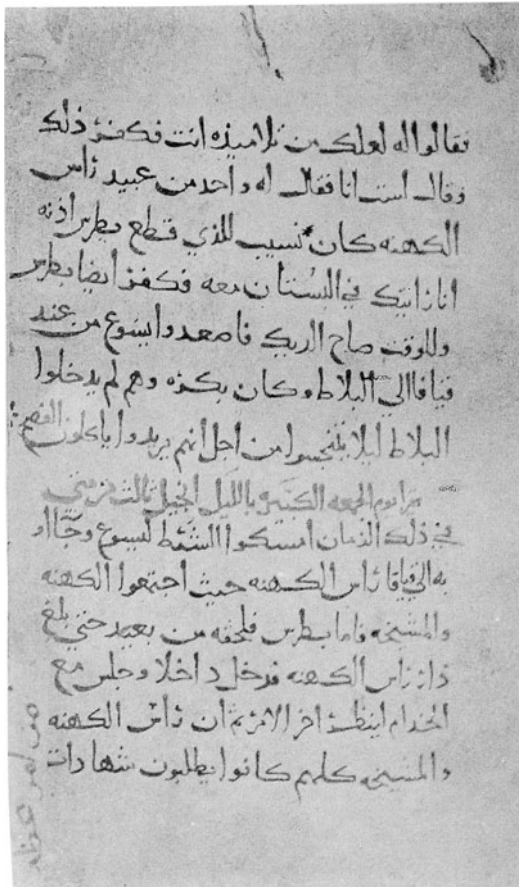
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IV.



Lectionary of the Gospels.

Sinai Cod. Arab. 139.

f. 111 b.

A.D. 988.

IV. SINAI COD. ARAB. 139. A.D. 988.

Lectionary of the Gospels.

فقالوا له لعلك من تلاميذه انت فكفر ذلك John 18.25 f. 111^b
وقال لست انا فقال له واحد من عبيد راس
الكنيسة كان نسيب للذي قطع بطرس اذنه
انا رايتك في البستان معه فكفر ايضا بطرس
ولوقت صاح الديك فاصعدوا يسوع من عند
قيافا الى البلاط وكان بكرة وهم لم يدخلوا
البلاط ليلا يتنجسوا من اجل انهم يزيدوا ياكلون الفصح :-
Matt. 26.57 تقرا يوم الجمعة الكبيرة بالليل انجيل ثالث من متى
في ذلك الزمان امسكو الشرط ليسوع وجاءوا¹
به الى قيافا راس الكنيسة حيث اجتمعوا الكنيسة
والمشيخة فاما بطرس فلحقه من بعيد حتى بلغ
دار راس الكنيسة فدخل داخلا وجلس مع
الخدام لينظر اخر الامر ثم ان راس الكنيسة
والمشيخة كلهم كانوا يطلبون شهادات
وجاوا¹ Cod.

من
امر
عظيم

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

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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.

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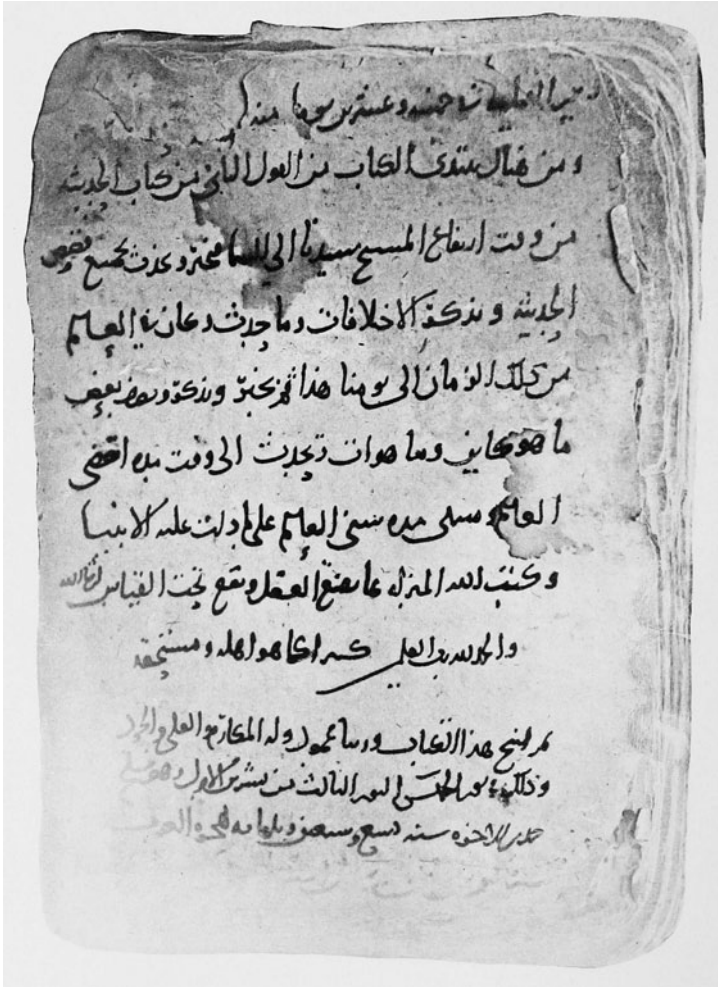
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v.



Legends and Histories.

Sinai Cod. Arab. 580.

f. 206 b.

A.D. 989.

V. SINAI COD. ARAB. 580. A.D. 989.

Legends and Histories.

f. 206^b ريس العينية فى خمسة وعشرين يوما منذ
ومن هناك نبتدى الكتاب من القول الثانى من كتاب الحديثه
من وقت ارتفاع المسيح سيدنا الى السما فنخبر ونحدث بجميع قصص
الحديثه ونذكر الاختلافات وما حدث وكان فى العالم
من ذلك الزمان الى يومنا هذا ثم نخبر ونذكر ونصف بعض
ما هو كاين وما هو ات ويحدث الى وقت مدة انقضى
العالم ومنتهى مدة سنى العالم على ما دلت عليه الانبيا
وكتب الله المنزلة بما يقنع العقل ويقع تحت القياس . ان شاء الله
والحمد لله رب العالمين كثيرا بما هو اهله ومستحقه
تم نسخ هذا الكتاب وربنا عمود وله المكارم والعلى والجود
وذلك فى يوم الخميس اليوم الثالث من تشرين الاول وهو سنح
جمدى الاخرة سنة تسع وسبعين وثلثمائة لهجرة العرب

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

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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*.