

**Syrians and the Others:
Cultures of the Christian Orient
in the Middle Ages**

SCRINIUM
Journal of Patrology, Critical Hagiography,
and Ecclesiastical History

X

Scrinium. Journal of Patrology, Critical Hagiography,
and Ecclesiastical History, established in 2005,
is an international multilingual scholarly series
devoted to patristics, critical hagiography,
and Church history. Each volume is dedicated to a theme
in early Church history, with a particular emphasis
on Eastern Christianity, while not excluding developments
in the Western Christianity.

**Syrians and the Others:
Cultures of the Christian Orient
in the Middle Ages**

Edited by

Basil Lourié

Nikolai N. Seleznyov

Gorgias Press LLC, 954 River Road, Piscataway, NJ 08854, USA

www.gorgiaspress.com

Copyright © 2014 by Gorgias Press LLC

ISBN

ISSN 1817-7530

Saint Petersburg State University of Aerospace Instrumentation
Centre of Research and Education
in Philosophy, Religion, and Culture

SCRINIUM

Journal of Patrology, Critical Hagiography
and Ecclesiastical History

Volume 10

Syrians and the Others:
Cultures of the Christian Orient
in the Middle Ages



Edited by
Basil Lourié and Nikolai N. Seleznyov

Gorgias Press
2014

ISSN 1817-7530 (Print)
ISSN 1817-7565 (Online)

Scrinium. T. 10: Syrians and the Others: Cultures of the Christian Orient in the Middle Ages. Edited by Basil Lourié and Nikolai N. Seleznyov. Piscataway, NJ: Gorgias Press, 2014. x+534 p.

SCRINIUM

*Journal of Patrology, Critical Hagiography
and Ecclesiastical History*

Editor in Chief

Basil Lourié

Advisory Board

Sebastian Brock, Oxford (President);
Pauline Allen, Brisbane—Pretoria; Alessandro Bausi, Naples;
Gilbert Dagron, Paris; Kazuhiko Demura, Tokyo;
Gianfranco Fiaccadori, Mailand; Stephan Gerö, Tübingen;
Robert Godding, Bruxelles (Société des Bollandistes);
Alexander Golitzin, Milwaukee; Getatchew Haile, Avon;
Cornelia B. Horn, Berlin; Hubert Kaufhold, Munich (Oriens Christianus);
Robert Kraft, Philadelphia; Vladimir A. Livshits, St Petersburg;
Igor P. Medvedev, St Petersburg; Bernard Meunier,
Lyon (Institut des Sources Chrétiennes); Bernard Outtier, Paris;
Madeleine Petit, Paris; John C. Reeves, Charlotte;
Gerrit J. Reinink, Groningen; Antonio Rigo, Venice;
James Russel, Harvard; Samir Kh. Samir, Beirut;
Michael Stone, Jerusalem; Satoshi Toda, Sapporo;
James VanderKam, Notre Dame

Secretariat

Tatiana Senina, St. Petersburg;
Elena Bormotova, Montreal

© Authors, 2014

© B. Lourié and N. N. Seleznyov, 2014

© Gorgias Press, 2014

TABLE OF CONTENTS

List of Abbreviations	x
-----------------------------	---

Critical Editions

Yulia FURMAN

The Origins of the Temporal World: the First <i>mē'mrā</i> of the <i>Ktābā d-rēš mellē</i> of John Bar Penkāyē	3
---	---

Yulia FURMAN

Zeus, Artemis, Apollo: John bar Penkāyē on Ancient Myths and Cults	47
---	----

Nikolai N. SELEZNYOV

The Laments of the Philosophers over Alexander the Great according to <i>The Blessed Compendium</i> of al-Makīn ibn al-'Amīd	97
---	----

Nikolai N. SELEZNYOV

"These stones shall be for a memorial": A discussion of the abolition of circumcision in the <i>Kitāb al-Mağdal</i>	115
--	-----

Anton PRITULA

The <i>Wardā</i> Hymnological Collection and Šlēmōn of Aḥlāt (13 th century)	149
--	-----

Youhanna Nessim YOUSSEF

Litanies or Prayers for Travellers	208
--	-----

Hagiography

Andrey MOROZ

Folkloric Hagiography and the Popular Cult of Saints: Formation of Beliefs and Plots	219
---	-----

Alexander V. PIGIN

Hagiographic Writings in the Old Believer Controversies over 'the Suicidal Death' at the End of the Seventeenth and the Eighteenth Centuries (Peter Prokop'ev's Message to Daniil Vikulin)	230
---	-----

Tatiana A. SENINA (nun Kassia) Concerning the Dates of St. Makarios of Pelekete's Life and the Dating of his <i>Vita</i>	245
Tatiana A. SENINA (nun Kassia) Did St. John, the Abbot of the ton Katharon Monastery, Join the Iconoclasts under Leo V the Armenian?	251
Yulia M. SHEVARENKOVA Verbal Hagiography of Seraphim of Sarov	255

Patrology

Dmitry BIRIUKOV Hierarchies of Beings in the Patristic Thought: Maximus the Confessor, John of Damascus, and the Palamites	281
Irina KOLBUTOVA The Book of the Body of Christ: Jewish-Christian Mysticism of Letters and the Name of God as an Origin for the Christian Spiritual Exegesis	305
Dirk KRAUSMULLER A Chalcedonian Conundrum: the Singularity of the Hypostasis of Christ	361
Alexey OSTROVSKY and Maia RAPHAVA Notes on Georgian Translations of the Works of Nicetas Stethatos ..	383
Olena SYRTSOVA L'anthropologie apocryphe et le traité <i>Περὶ Ἀρχῶν</i> d'Origène	402

Review Articles

Dmitry BIRIUKOV Providence and fate in the ancient philosophical tradition and in Greek patristics	415
Basil LOURIE Notes on Mar Pinhas: A "Nestorian" Foundation Legend; the Liturgy Implied; Polemics against Jewish Mysticism; an Early Christian Apology Used; Syrian Monasticism from Athens	422

Olga MITRENINA

The Corpora of Old and Middle Russian Texts
as an Advanced Tool for Exploring an Extinguished Language 455

Aleksandr V. PIGIN

A new book on Old Russian demonology 462

Tatiana A. SENINA (moniale Kassia)

Deux livres sur Cassia de Constantinople 468

Christos A. ZAFIROPOULOS

Ahiqar, his *Tale* and the *Vita Aesopi* 479

Reviews

What Was the Question? The Inter-Byzantine Discussions

about the *Filioque*, Nicephorus Blemmydes,
and Gregory of Cyprus (B. LOURIE) 499

Прп. Максим Исповедник, *Богословско-полемические сочинения*
(*Opuscula Theologica et Polemica*), пер. с древнегреч.

Д. А. ЧЕРНОГЛАЗОВА и А. М. ШУФРИНА; научн. ред., предисл.
и комм. Г. И. БЕНЕВИЧА [St Maximus the Confessor, *Opuscula*
Theologica et Polemica, Russian tr. by D. A. CHERNOGLAZOV and
A. M. CHOUFRINE; ed., intr. and comm. by G. I. BENEVICH] (G. B.) ... 507

Warren T. WOODFIN, *The Embodied Icon. Liturgical Vestments*

and Sacramental Power in Byzantium (T. SÉNINA) 508

Two Books on Fr Antonii (Anthony) Bulatovich (1870–1919)

and the *Imiaslavie* (Onomatodoxy, Name-Glorifying) (B. LOURIE) .. 510

The Monks and Their Reading (O. MITRENINA) 514

A Lonely Church as a Symbol of Faith and Power (B. LOURIE) 516

Syriaca et Varia Orientalia (B. LOURIE) 523

Das russisch-deutsche Seminar „Simon Lüdwigowitsch Frank:

der deutsche Kontext der russischen Philosophie“ (A. MALINOV) .. 528

LIST OF ABBREVIATIONS

ТОДРА	<i>Труды Отдела древнерусской литературы</i>
XB	<i>Христианский Восток</i>
AB	<i>Analecta bollandiana</i>
BHG	F. HALKIN, <i>Bibliotheca Hagiographica Graeca</i> , 3 vols. (SH, 8a), Bruxelles, 1957; IDEM, <i>Novum Auctarium BHG</i> (SH, 65), Bruxelles, 1984
BMGS	<i>Byzantine and Modern Greek Studies</i>
CCSG	Corpus Christianorum. Series Graeca
CE	<i>Coptic Encyclopaedia</i> , ed. by A. S. Atiya, 8 vols., New York, 1991
CFHB	Corpus Fontium Historiae Byzantinae
CSCO	Corpus Scriptorum Christianorum Orientalium
DOP	<i>Dumbarton Oaks Papers</i>
ER	<i>The Ecclesiastical Review</i>
HTR	<i>The Harvard Theological Review</i>
JCRT	<i>Journal for Cultural and Religious Theory</i>
J ECS	<i>Journal of Early Christian Studies</i>
JTS	<i>Journal of Theological Studies</i>
OC	<i>Oriens Christianus</i>
OCA	Orientalia Christiana Analecta
OCP	<i>Orientalia Christiana Periodica</i>
PG	<i>Patrologiae cursus completus. Series graeca</i> , acc. J. P. MIGNE, tt. 1–161, Parisiis, 1857–1866
PO	Patrologia Orientalis
PTS	Patristische Texte und Studien
SC	Sources chrétiennes
Scr	<i>Scrinium. Revue de patrologie, d'hagiographie critique et d'histoire ecclésiastique</i>
VC	<i>Vigiliae Christianae</i>
ZDMG	<i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i>

Anton Pritula
State Herminage Museum
Saint Petersburg
pritulanna@googlemail.com

THE WARDĀ HYMNOLOGICAL COLLECTION AND ŠLĒMŌN OF AHLĀṬ (13TH CENTURY)

In the previous issue of *Scrinium* an article on the textological aspect of the Wardā collection (12th–14th centuries) was published. There we tried to reconstruct basic stages of its evolution and to attribute most of the hymns using the existing manuscripts.¹

No less important problem is the way, how the poet used the existing Church literary tradition to create the new corpus of hymns. We tried to define the circle of possible sources used in the hymnological collection. Clair traces of apocrypha² and the influence of Narsai's homilies³ were distinguished there. In the current publication we are intending to show direct parallels with the *Book of the Bee* by Šlēmōn of Ahlāṭ, metropolitan of Basra (East Syrian Church). This famous Church author might have been a contemporary of the hymnographer. That is why such a connection seems to be of extreme importance.

1. HYMN MENTIONING THE NAMES OF THE MAGI

One of the Christmas hymns of the *Wardā* collection (№ 1 [2]) is dedicated to the adoration of the Persian Magi-rulers. The hymn gives names of the twelve Magi and there are discrepancies in different

(1) A. PRITULA, "The Warda Hymnological Collection," *Scr*, 9 (2013), pp. 309–365.

(2) A. PRITULA, "A Hymn by Givargis Warda on the Childhood of Christ," in: *Syriaca III*, hrsg. M. TAMCKE, Münster, 2005, pp. 145–176.

(3) A. PRITULA, "Die Hymnensammlung Wardā und die Homilien Narsais: Wege der Syrischen Dichtung im 13. Jahrhundert," in: *Orientalische Christen und Europa. Kulturbegegnung zwischen Interferenz, Partizipation und Antizipation*, hrsg. M. TAMCKE (Göttinger Orientforschungen. I. Reihe: Syriaca. Bd. 41), Wiesbaden, 2012, SS. 159–171.

copies, particularly, the Cambridge **Add. 1983** and the Vatican one **Vat. Syr. 567** have variant readings:

ܕܒܕܘܢܝܕ ܕܕܡܘܢܝܕܝܗ . ܟܘܪܝܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ
 ❖ ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ . ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ
 ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ . 4 ܕܕܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ
 ❖ 7 ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ . 6 ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ
 ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ . ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ
 ❖ ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ . 8 ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ

Dirwandād, son fo Kōartāš,
 And Hōrmīzdād, son of Sīṭārōg,
 And Tigrnāspā, son of Gūndāfā,
 And Īršhāk, son of Mihārōḳ,
 And Zāhērwandād, son of Warwāz.
 And also Iryāhō, son of Kesrō,
 And Arṭahšīšt, this son of Hūlhād,
 And Eštaʿbdōn, son of Shīrwāʿnāsh.
 And also Mīhrōḳ, son of Ḥōhīm,
 And Aḥšīrēš, this son Šafah,
 And Sardālah, son of Beldādān,
 And Mrōdāk, son of Beldān

(N^o 1 [2], stanzas 40–42).

Such lists of names can be found in various Syriac texts but the names are not vocalized everywhere as in the hymn (see the table of the names of the Magi). There is also a version in so-called chronicle of Pseudo-Dionysius of Telmahre.⁹ This chronicle, which could be characterized as “universal,” seems to have no relation to the patriarch Dionysius. As Witold Witakowski has shown in a special monograph, the author ceased fixing recording in September of 775 BC

(4) **Add. 1983** ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ

(5) **Add. 1983** ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ

(6) **Add. 1983** ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ

(7) **Add. 1983** ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ

(8) **Add. 1983** ܡܘܢܝܕܝܗ ܕܕܡܘܢܝܕܝܗ

(9) *Chronocon Anonymum Pseudo-Dionysianum Vulgo dictum*, ed. B. CHABOT (CSCO, 91; *Scriptores Syri*, 43), Paris, 1927, p. 56.

which could be due to his death.¹⁰ He could probably have been a monk of the monastery of Zuqin north of Amid.¹¹ But, in any case, the author's affiliation to the West Syrian Church is without doubt.¹²

In the East Syrian Church literature the twelve Magi are also mentioned repeatedly. A *sōgītā* published by Adolph Rucker, which is one of the texts in the Berlin *Gazzā* of 1537 AD,¹³ is close to the *sōgītā* of the *Wardā* collection in content. In length it is also comparable to an average *sōgītā*. This text is unrhymed, written in the seven-syllable metre which, however, often switches to the eight-syllable one, with each stanza consisting of three verses. Both hymns, published by Rucker, are meant for performing on the second *mautbā* of the night Christmas service.¹⁴ Supposedly, in the story of the Magi, as can be seen from the examples of other hymns, the aim of the author of the *ʿōnītās* was to adorn an old known tradition into a form corresponding to the new aesthetic requirements. As far as could be understood from the text of the Childhood Gospel version, the Persian Magi and the kings are two different groups of persons, which is also noteworthy.¹⁵

The famous *Book of the Bee* by Šlēmōn of Aḥlāt, the metropolitan of Basra (first half of the 13th century), also gives the list of the twelve Magi, whose names coincide with the hymn on the whole, and he also tells of their personalities. In the last years several articles were published in this issue. The most detailed one is the study by Witold Witakowski.¹⁶ Several articles on this account were written by different authors.¹⁷

(10) W. WITAKOWSKI, *The Syriac Chronicle of Pseudo-Dionysius of Tel-Mahrē. A Study in History and Historiography*, Uppsala, 1987, p. 90. See also IDEM, "The Magi in Syriac tradition," in: *Malphono w-Rabo d-Malphone*, ed. G. KIRAZ, Piscataway NJ, 2008, p. 813.

(11) WITAKOWSKI, *The Syriac Chronicle of Pseudo-Dionysius*, p. 91.

(12) Ibid.

(13) A. RÜCKER, "Zwei nestorianischen Hymnen über die Magier," *OC*, 10–11 (1923), p. 46; E. SACHAU, *Verzeichniss der syrischen Handschriften der Königlichen Bibliothek zu Berlin*, Berlin, 1899, t. 1, No. 43, S. 159.

(14) RÜCKER, "Zwei nestorianischen Hymnen," p. 34.

(15) J. ELLIOTT, *A Synopsis of the Apocryphal Nativity and Infancy Narratives* (New Testament Tools and Studies), Leiden, 2006, p. 101.

(16) WITAKOWSKI, "The Magi in Syriac tradition."

(17) C. JULLIEN, Ph. GIGNOUX, "Les Mages christianisés: reconstruction historique et onomastique des listes nominales syriaques," in: *Pensée grecque et sagesse d'Orient. Hommage à Michel Tardieu*, ed. M.-A. AMIR-MOEZZI, J.-D. DU-

The *Book of the Bee* tells that each group of four from the list brought one of the three types of gifts: gold, incense, and myrrh, correspondingly.¹⁸ The attitude towards the *Cave of Treasures*, where these gifts prepared by Adam for the days of fulfillment of the prophecies were kept, according to the sixth-century text of this name, is also very interesting. As is known, Pseudo-Dionysius follows the *Cave of Treasures* in citing this text.¹⁹

In the 8th century Theodore bar Kōnī developed the line of Zarathustra's prophecy, and in the 9th century he was followed by ʾĪšō'd-ad of Merv in his interpretation. In the *Book of the Bee* by Šlēmōn of Aḥlāṭ there is a passage dedicated to this subject, which says that the tradition about Adam's Testament and the Cave of Treasures is considered wrong by the Church.²⁰ On the contrary, a special chapter in his book is dedicated to Zarathustra's (Zarādōšt) prophecy, where he is presented as the origin of such a tradition and is identified with Bārūḥ the scribe.²¹ Witakowski gives a very interesting example of an oral tradition surviving in Tur Abdin until now.²² This narration aims to combine the three- and twelve Magi versions in one story.

In the Arabic apocryphal Infancy Gospel it is also said that Zarathustra foretold the coming of the Messiah.²³ This is intrinsically important for us as the Arabic text represents a translation of a Syriac version which has not survived. Thus, there are grounds to believe that this notion of Zarathustra became quite popular or even dominant in Church circles.

As it was shown by Brock and Witakowski, this conception bearing a certain Zoroastrian mythopoetic element of the expected Saviour

VOIS, C. JULLIEN, F. JULLIEN, Turnhout, 2009, pp. 323–346; E. В. БАРСКИЙ, "Зардошт, он же Bārūḥ писец," *Символ. Журнал христианской культуры, основанный Славянской библиотекой в Париже*, 61 (2012), с. 109–122; А. Д. ПРИТУЛА, [реc.] "Евгений Барский, 'Зардошт, он же Bārūḥ писец,' Символ Журнал христианской культуры, основанный Славянской библиотекой в Париже. № 61 (2012). С. 109–122. Париж—Москва, Институт философии, теологии и истории св. Фомы," *ХВ*, 6 (XII) (2013), с. 665–671.

(18) *The Book of the Bee. The Syriac Text*, ed. E. A. BUDGE, Piscataway, NJ, 2006, p. ٢٥.

(19) *Chronocon Anonymum*, ed. ШАВОТ.

(20) *The Book of the Bee*, ed. BUDGE, p. 85.

(21) *Ibid.*, p. 81.

(22) WITAKOWSKI, "The Magi in Syriac tradition," p. 832.

(23) ELLIOTT, *A Synopsis of the Apocryphal Nativity*, p. 97.

(Saoshyant), was probably created by East Syrians, converted to Christianity from Zoroastrianism.²⁴

In the hymn from the *Wardā* collection, Zarathustra is mentioned as a prophet who foretold the future coming of Messiah:

ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ
 ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ
 ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ
 ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ

And Zaratushtra prophesied
 And said to Persians
 And told them clearly
 And instructed them so.

“When the time allotted fulfills
 And the destined epoch comes,
 The Saviour will draw near,
 The manifested God.”

(N^o 1 [2], stanzas 25–26)

In a *sōgītā* from the *Gazzā* published by Adolph Rucker Zarathustra²⁶ is also mentioned as the one who foretold the coming of Christ; however Adam, who brought these gifts from paradise, is also mentioned.²⁷ Thus, in this text there is a mixing of the two traditions mentioned above. By this feature, as well as by poetical peculiarities (lack of rhyme), it should be taken as a much earlier one than the *ʿōnītā*, when the version with Zarathustra had already ousted the version of the Treasure Cave. However, the fact that it is performed to the *echos* ܘܕܘܚܘܪܐ ܘܕܘܚܘܪܐ, usual for *ʿōnītās* ascribed to *Wardā*, is most likely due to posterior influence.

(24) WITAKOWSKI, “The Magi in Syriac tradition,” p. 838; S. P. BROCK, “Christians in the Sasanian empire: a case of divided loyalties,” in: *Religion and national identity: Papers read at the 19th Summer Meeting and the 20th Winter Meeting of the Ecclesiastical History Society*, ed. by S. MEWS (Studies in Church History, 18), Oxford, 1982, p. 15.

(25) Bor. Syr. 60 ܘܕܘܚܘܪܐ

(26) RÜCKER, “Zwei nestorianischen Hymnen,” p. 47, 48.

(27) Ibid., p. 50, 51.

The list of names in each of the four texts gives so many peculiarities that to find out their correlations seems impossible. However, on the whole, it is clear that the list traces back to the same original. As to the vowel marks, they could be of a later origin, and so their discrepancies are not surprising. It is all the more explicable for the poetical texts where it is necessary to keep the meter.

Table of the names of the Magi in different Syriac texts²⁸

№	Pseudo-Dionysius (West Syriac, 8 th century AD) ²⁹	Hymn by Gīwargīs Wardā (East Syriac, 13 th century.)	Hymn in the Berlin manuscript of <i>Gazzā</i> Orient Fol. 620 (1537 r.) ³⁰	The Book of the Bee by Šlēmōn of Aḥlā ³¹
1	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ
2	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ ³²	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ
3	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ
4	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ
5	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ
6	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ
7	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ	ܘܢܘܪܝܘܬܝܢ ܘܟܬܝܢ

(28) The most detailed list of the Magi names in the Syriac tradition see in: WITAKOWSKI, "The Magi in Syriac tradition," p. 839–841.

(29) *Chronocon Anonymum*, ed. CHABOT, p. 57–58.

(30) RÜCKER, "Zwei nestorianischen Hymnen," p. 46.

(31) *The Book of the Bee*, ed. BUDGE, p. ٤٥.

(32) It may be a misprint in the edition.

8	כשדנכס כזעזכ	זעזכזכ זכזכזכ	זעזכזכ זכזכזכ	זעזכזכזכ זכזכזכזכ
9	כזכזכ כזכזכ	כזכזכזכ כזכזכזכ	כזכזכזכ כזכזכזכ	כזכזכזכזכ כזכזכזכזכ
10	כזעזכ כזעזכ	זעזכזכ זעזכזכ	זעזכזכ זעזכזכ	זעזכזכזכ זעזכזכזכ
11	כזזכזכ כזזכזכ	זכזכזכ זכזכזכ	זכזכזכ זכזכזכ	זכזכזכזכ זכזכזכזכ
12	כזזכזכ כזזכזכ	זכזכזכזכ זכזכזכזכ	זכזכזכזכ זכזכזכזכ	זכזכזכזכזכ זכזכזכזכזכ

The names of the Magi are also contained in the manuscript from the Mingana collection (**Mingana 148**, fol. 3) containing various Church tracts.³³ The manuscript seems to be made in 16th/17th centuries. Unfortunately, the names are not vocalized:

(1) אכזכזכ כזזכזכ (2) כזזכזכ כזזכזכ.

(3) כזזכזכ כזזכזכ. (4) כזזכזכ כזזכזכ.

(5) כזזכזכזכ כזזכזכזכ. (6) כזזכזכזכ. (7) כזזכזכזכ

כזזכזכזכ. (8) כזזכזכזכ כזזכזכזכ. (9) כזזכזכזכ כזזכזכזכ. (10) כזזכזכזכ כזזכזכזכ. (11) כזזכזכזכ כזזכזכזכ. (12) כזזכזכזכ כזזכזכזכ.

On the whole, there can be seen a closeness to the other texts containing these names, however lapses coming from confusing similar graphemes are even more conspicuous here. Obviously, these Iranian names were little known to the copyists of the manuscripts. For instance, כזזכזכ, could emerge from כזזכזכ, and כזזכזכ from כזזכזכ by “correcting” the haplogly.

It is no less curious that in the *ʿōnītā* from the *Wardā* collection it is said that the Magi were practicing astrology, this being mentioned as a negative connotation. Probably, here the case in point are the seven planets and twelve signs of Zodiac. In Muslim astrology their relative position at the moment of an infant’s birth had an essential influence

(33) A. MINGANA, *Catalogue of the Mingana Collection of Manuscripts, now in the Woodbrooke Settlement Selly Oak, Birmingham*, vol. 1, Cambridge, 1933, p. 340.

on his future. With the Muslim environment predominating, the author of the hymn, by condemning such an idea, certainly had had the possibility of gaining a detailed notion of medieval astrology:

تَتَمَّ تَحِيكُ مِمَّ تَحْتَبِبُ . فَكَيْفَ لِحِلَّةِ تَتِي دِنْتَقِبُ
 ❖ دِيْمَمُ مَهَلِدِيْبُ مَهْدِيْتَقِبُ . لِحَلِّ دِيْمَمِ تِي تَتَلْقُزُ تَمَّ
 تَمَّتْ تَحِلَّةِ تَتِي دِيْسُ لِيْسُ . هَمَّ مِمَّ تَتِي تَتِي تَمَّ لِمَمِيْلِيْسُ
 ❖ دَمَعِيْبِيْنُ هَمَّتْ تَتِي تَتِي لِيْسُ . مِمَّ حَلِّ دِيْمَمِ تَتَلْقُزُ تَمَّ

Now, what do those, who
 Cast horoscopes, saying
 That they arrange and guide
 Everything in this world!

In which horoscope He arose,
 And which [planet] of the seven opposed
 Christ. And what did it give Him from everything
 In the world!

(N^o 1 [2], stanzas 44, 45)!

2. BIOGRAPHICAL DATA ON THE APOSTLES

The hymn on the twelve Apostles (N^o 2 [105]), performed at their commemoration service, contains no less interesting information. One can find there biographical data which very sparsely correspond with the surviving apocrypha, however these obviously might have been used by the author. Still, on the whole, a closeness to the corresponding chapter of *The Book of the Bee* by Šlēmōn of Aḥlāt can be surveyed. Even the heading of the hymn has a considerable likeness to the heading of that book's chapter. The hymn:

حَلِّ اِزْ حِيْفَا عَلِيْبِيْسُ ❖ دَحَلِيْبِيْسُ مَمَّ مَمَّ
 ❖ مَمَّ مَمَّ
 ❖ مَمَّ مَمَّ مَمَّ مَمَّ مَمَّ

Of the twelve Apostles. Which place and tribe is each of them from, and where did he teach, and where he died. (N^o 2 [105])

In *The Book of the Bee*:

حَلِّ اِزْ حِيْفَا دَحَلِيْبِيْسُ مَمَّ مَمَّ مَمَّ مَمَّ مَمَّ
 مَمَّ مَمَّ

*Of the teaching of the Apostles and of places of each of them and of their deaths.*³⁴

The latter is not surprising as the metropolitan Šlēmōn could probably be the contemporary of the author of the hymn, and his book seems to have been very popular. The metropolitan himself states that he renders Eusebius of Caesarea, who wrote an excellent work on the life of the twelve and seventy apostles.³⁵ However, in *The Church History* by Eusebius, which must be meant here, there is only a brief list of the lands where the apostles preached,³⁶ but there are no episodes given by the metropolitan Šlēmōn.

Below the biographical data of the twelve Apostles are given according to *The Book of the Bee* and the hymn. The considerable closeness of these sources is obvious. The differences could be characterized as follows: in the hymn there are more epithets from the Gospel, characterizing one or another Apostle, while in the section of *The Book of the Bee* more places where the apostles preached are mentioned. It could be partly explained by the peculiarities of the genre of both works: the emotive hymn and the factual inquiry; many toponyms could have been added to the lists later.

(34) *The Book of the Bee*, ed. BUDGE, p. 103, ۱۰۰ .

(35) *Ibid.*, p. 103.

(36) *The Ecclesiastical History of Eusebius Pamphilus*, transl. C. F. CRUSE, Philadelphia, 1840, p. 82; *The Ecclesiastical History of Eusebius in Syriac*, Cambridge, 1898, p. 113.

**Table of biographical data on the apostles
according to *The Book of the Bee*
and the hymn in the Wardā collection**

№ in the list	Name	Biographical data	
		according to <i>The Book of the Bee</i>	according to the hymn
1	Simon	From Bethsaida, the tribe of Naftali, preached Antioch, where he built the first Church, which was in Cassian's house, whom he revived, was crucified at the order of Nero, upside down.	The same as in <i>The Book of the Bee</i> ; Besides, additions: preached in Bithynia, in Asia, in Galatia, in Cappadocia; also stories of the resurrection of a girl from Joppa, about the opprobrium of Simon the magician; the appointment of Mark as his successor before his execution
2	John ³⁷	Son of Zabadai of Bethsaida from the tribe of Zebulon, preached in Asia (Ephesus), was exiled by Tiberius to the island of Patmos, appointed three pupils (Ignatius, Polycarpus and John), before his death left instructions to conceal his grave	The same as in <i>The Book of the Bee</i> ; Missing any mention of Bethsaida as his native town; Also additions: the story of rain which prevented the apostle from writing the Gospel, and about his affiliation to the holy Virgin

(37) In the *Book of the Bee* the apostle Andrew stands the second in the list (*The Book of the Bee*, ed. BUDGE, p. 104).

3	Jacob	John's brother, preached in his town (Bethsaida), was killed at the order of Herod, is buried in Akar	The same as in <i>The Book of the Bee</i> ; Missing the name of the burial place. Addition: his body was laid in the aqueduct of the Church he had built.
4	Andrew	Peter's brother, preached in Scythia, Nicomedia, Achaea, died in Byzantium	The same as in <i>The Book of the Bee</i> ; Missing the report that he built a Church in Byzantium
5	Philip	From Bethsaida, of the triber of Asher, preached in Phrygia, in Pamphylia, in Pisidia, where his body lies.	The same as in <i>The Book of the Bee</i> ; Missing an indication of his age, and also the report that he built a church in Pisidia
6	Thomas	From Jerusalem, of the tribe of Judah, preached in Parthia, Media and Persia, killed by the Indian king, who pierced him with a spear, because he converted his daughter in Christianity, His body was brought by the merchant Haban, or, according to another version, he was buried in India.	The same as in <i>The Book of the Bee</i> ; Addition: the name of the Indian king was Por. No record about the way he was killed, or about the place where he was buried.
7	Matthew	From Nazareth, from he tribe of Issachar, preached in Palestine, Sidon, Gabbula, Pisidian Antioch, where his body lies.	The same as in <i>The Book of the Bee</i> ; Missing the mention of Gabbula.

8	Bartholomew	From Endor, of the tribe of Issachar, preached in Ktarbol, in Armenia, in Ardashir, lived thirty years in apostleship, was crucified by Khursti, the king of Armenia, and buried there.	The same as in <i>The Book of the Bee</i> ; The details of his death are different: he was skinned by Rmasti in Armenia. No mention of the cities of Rabdin and Pruharman.
9	Jacob, son of Alphaeus ³⁸	From the Jordan district, of the tribe of Manasseh, preached in Palmyra, Kirkesion, Kallinikos, died in Batnan of Sarug.	
10	Simon the Zealot (Canonite)	From Galilee, of the tribe of Ephrem, preached in Samosata, Perrhe, Zeugma, Aleppo, Mabbog, Kennesrin, Cyrrhus, and was buried there, in the church he had built.	The same as in <i>The Book of the Bee</i> ; No mention of Parin, Zoigma, Aleppo.
11	Jude, son of Jacob (Levi)	From Jerusalem, of the tribe of Judah, preached in Laodicea, Antaradus, was killed and buried in Arwad	The same as in <i>The Book of the Bee</i> ; No mention of Antaradus. Addition: in Arwad was stoned to death and buried.
12	Mathias	Of the tribe of Reuben, appointed instead of Judas, preached in Hel-las, in Sicily, where was buried in a church he had built.	The same as in <i>The Book of the Bee</i> ; Seleukeia instead of Sicily.

The manuscript of the Mingana collection also contains a tract on the lives of the twelve Apostles.³⁹ In particular, the name order in the list of Apostles differs. For instance, first Simon Zealot, and then Jacob

(38) In the *Book of the Bee* on this place Jude, son of Jacob, is standing in the list (*The Book of the Bee*, ed. BUDGE, p. 106).

(39) Mingana Syr. 148. Fol. 3b-4, 6a-7a.

(James) is mentioned.⁴⁰ Besides, the tract is different in many details: many other toponyms are presented, sometimes the place of the Apostle's origin is also different.

Typologically such tracts are close to brief lists naming places of the Apostles' death. Such lists can be found in various manuscript collections; they were published in the article by Nicolas Sims-Williams with a fragmentary Sogdian version of the Berlin Turfan collection.⁴¹ The Sogdian list was probably shorter than the Syriac.⁴² In spite of the fact that the dates are not given in the work, the Sogdian variant obviously cannot be dated later than 9th–10th centuries. It is quite possible that these short lists of places of the Apostles' death are prototypes of the more comprehensive one as found in the book by Šlēmōn or in the manuscript Mingana Syr. 148. However, the names of the Apostles, as well as the places of their death reported by these texts, differ from those given in the hymn and *The Book of the Bee*. Particularly, the Apostle Paul is the second in the list, while he is not mentioned in the texts cited above.⁴³ Ephesus is called the place of death of John; Jerusalem, of Jacob; a Jewish city, i.e. Jerusalem, of James, son of Alphaeus; *qbyr'*, a Parthian city, of Matthew: given in the Sogdian variant as *qb'r' mdynt' d-prtwy'* (*qb'r'*, the Parthian city).⁴⁴ In the hymn and in the book by Šlēmōn it is stated that the Apostle Matthew preached in the city of ܩܒܪܝܢܐ (*g'bw'l'*) and was buried in ܩܒܪܝܢܐ ܩܕܝܫܐ (Pisidian Antioch) (N^o 105, stanza 29).⁴⁵ It is not improbable that the text of Šlēmōn is a distortion of the Turfan version.

Besides, the Apostles Luke, Mark, and also Timothy, Paul's disciple, unlike in the Sogdian list, are mentioned in the Syriac manuscript published by Sims-Williams.⁴⁶ Such lists of places of the Apostles' activities are also contained in the law books of the West and East Syriac Churches among other canons; Hubert Kaufhold dates the

(40) Cm.: Mingana Syr. 148. Fol. 6–7.

(41) N. SIMS-WILLIAMS, "Traditions concerning the fates of the Apostles in Syriac and Sogdian," in: *Festschrift fuer Kurt Rudolph zum 65 Geburtstag*, hrgs. H. PREISLER, H. SEIWERT, H. MÜRMELE, Marburg, 1994, SS. 287–295.

(42) Ibid., S. 295.

(43) Ibid., S. 287, 293.

(44) Ibid.

(45) *The Book of the Bee*, ed. BUDGE, p. 106.

(46) SIMS-WILLIAMS, "Traditions concerning the fates of the Apostles," S. 289.

composition of these texts to the 7th–8th centuries.⁴⁷ Sims-Williams refers to the text of the London manuscript Or. 2695 as being virtually identical to the corresponding text incorporated in *The Book of the Bee* by Šlēmōn.⁴⁸ As this manuscript has been out of our reach, we have only to guess what “virtually” means. This text could be also an extended variant, closer to Mingana Syr. 148. Besides, we do not know the history of the text of the book by metropolitan Šlēmōn and so cannot judge which text is primary.

It is clear that in East Syriac circles there was a long tradition of texts of suchlike content which could have been simultaneously used by Šlēmōn and Wardā. Nevertheless, from those known to us the hymn of the Wardā collection is closer to Šlēmōn’s version.

The fact that there is a text on the seventy attributed to Wardā (№ 104) in the Warda collection, beside the text on the twelve Apostles, is in favour of the author’s having used for the hymn *The Book of the Bee*. In the latter the biographies of the seventy disciples are in the same section as the twelve ones and follow straight after them.⁴⁹ John the Baptist, Ananias, called his disciple, then the Apostle Paul, followed by Luke, begin the list.⁵⁰ These are the very same names with which the hymn on the seventy two disciples begins (№ 104). Further, the order of names in a number of passages differs from the sequence in *The Book of the Bee*. For instance, the name of Adday in the hymns goes before the name of Stephen, while in the book by the metropolitan Šlēmōn it is put earlier.⁵¹ Both in the hymn and in *The Book of the Bee*, Kēfā is mentioned as a separate disciple, and a footnote to the epistle of the Apostle Paul is given:

ܡܠܟܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ
ܡܠܟܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ⁵²

Kēfā, as mentioned by the Apostle Paul, taught in Baalbek, Homs and Nethron; he died and was buried in Šyryz (Shiraz? — not vocalized. — A. P.).

(47) H. KAUFHOLD, “Die Syrische Rechtsliteratur,” *Nos Sources*, 1. *Arts et Littérature Syriaques* (2005), pp. 216–217.

(48) *Ibid.*, p. 290.

(49) *Ibid.*, p. 107–113.

(50) *Ibid.*, p. 107, 108.

(51) *Ibid.*, p. 109.

(52) *Ibid.*, p. 110, ܡܠܟܐ.

In the hymn:

ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ
 * ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ

And Kēfā, whom Paul mentioned,
 Preached in Homs and Īran,
 In Šayzar, and in its vicinity he passed away,
 And was buried in a church he had built in it.

(№ 104, stanza 27)

The discrepancy of Shiraz (Šyʾrz) — Shaizar (Šyʾzr) is curious; Badge considers the former to have appeared in the text owing to a distortion of the latter.⁵³ However, there are mis-matches in the two texts: particularly, the list concludes with the name of Ignatius, which is lacking in *The Book of the Bee* (№ 104, stanza 55).

3. LEGENDS OF JOHN THE BAPTIST IN THE HYMN

Along with the episodes adopted from the known apocrypha, there are some whose origin is not quite clear. The hymn on John the Baptist contains episodes concerning the punishment of this prophet's murderers (№ 3 [15]). Particularly, it is told of the death of Herodias and her daughter:

ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ
 * ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ
 ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ
 * ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ ܘܚܝܘܢ ܘܟܝܠܘܗ

He blinded Herodias,
 Who beat his pure image.
 And drowned her daughter in water.
 And she became hard like iron.

And iron did not cleave her,
 And fire did not devour her
 Till her head was cut off.
 And there was no grave digger for her body.

(№ 3 [15], stanzas 48, 49)

(53) KAUFHOLD, "Die Syrische Rechtsliterature," p. 110, footnote 4.

Further the description of the deathbed sufferings of Herod, among them by the demon who tortured him, is given:

ܘܥܘܕܘܗܘܢ ܥܠ ܦܥܘܕܘܗܘܢ . ܘܢܘܨ ܠܗ ܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ
 ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ . ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ
 ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ . ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ
 ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ . ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ
 ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ . ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ
 ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ . ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ
 ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ . ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ
 ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ . ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ
 ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ . ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ
 ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ . ܘܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ ܥܘܕܘܗܘܢ

And Herod, full of rage,
 Drew seven maladies upon himself,
 An illness of bowels and a fever
 And pangs in bones and joints.

And a swelling of the lung appeared.
 And cardiac decease tormented him.
 And his demon pursued him severely.
 And he had nobody to cure him.

And ulcers overcame him.
 And worms swarmed in his body.
 And both his eyes popped out,
 And his thoughts were confused.

And the demon, who pursued him,
 Incited him to his malice:
 He hastily sent a messenger,
 And he killed one person in each house.

And then he killed his wife and his children.
 And when the knife, with which he peeled an apple,
 Was drawn out,
 He stuck it in his heart and perished.

(№ 3 [15], stanzas 50–54)

Thus, these two episodes allow us to reconstruct the story of the murder of Herodias and her daughter by Herod as well as the terrible story of their bodies after their death. These descriptions coincide with those in *The Book of the Bee*, where, in particular, Herod is reported to have murdered his wife and daughter.

Before their death he gave orders to kill a person in every house. Furthermore, his deathbed diseases are also described: his entrails and legs were covered with wounds, out of which liquid was dripping, and his body was being eaten by worms. When Herod was peeling an apple, he cut his throat having not endured his sufferings.⁵⁴ The topic of the worms was widespread within the Church of the East, as it can also be found in the hymn on the Apostles when Herod is mentioned (see № 2 [105], stanza 20).

What is reported in *The book of the Bee* of death of Herodias and her daughter is in agreement with the hymn and adds to it on the whole. Herod's daughter went to dance on the ice. It gaped under her and she went under the ice up to her neck. No one could get her out. Then her head was cut off with the sword with which John the Baptist's head was cut off. The head was put upon a platter and brought to her mother, who after that became blind and her right hand, with which she had held John's head, withered off. Then a demon possessed her.⁵⁵ However, in the hymn the demon is reported to have possessed Herod himself; it was the demon who ordered him to commit mass murders (№ 3 [15], stanzas 51–53).

Curiously, in one of the chapters of *The Book of the Bee* Herod is reported to have killed his wife and daughter,⁵⁶ and in another the story about the ice and the head cut off is given.⁵⁷ Obviously, the metropolitan Šlēmōn gives two different traditions in the different passages. Both stories are also found in the hymn (see № 3 [15], stanzas 48, 49, 54), which seems to be another confirmation of the usage of Šlēmōn's book by the hymnographer.

(54) *The Book of the Bee*, ed. BUDGE, p. 88.

(55) *Ibid.*, p. 90, 91.

(56) *Ibid.*, p. 88.

(57) *Ibid.*, p. 90, 91.

TEXTS

Abbreviations

+ : added

< : omitted

~ : transposition of two verses

→ : replacing of a verse in a stanza to another place

marg. : in the margin

illeg. : illegible

lege: a suggested reading

a, b, c, d: numbers of a verse in a stanza

1, 2, 3 ... : stanza numbers

Designation of the manuscripts used Manuscripts of the short recension of the *Wardā* collection

B1 Add. 1983

B2 Ms. orient. fol. 619

Manuscripts of the complete (full) recension of the *Wardā* collection

C1 Vat. Syr. № 567

C2 Add. 1982

C3 Sachau 188

C4 Syr. 3 (Сир. 3)

Manuscripts of the *Gazzā*

G1 Ms. orient. 620

G2 Bor. Syr. 60

1 [2]⁵⁸

59 ❖ אַלע אַרבעטן זענען געווען געפֿען געוואָרן [fol. 6r⁶⁰]

61

[1] בַּיִדָּהּ דִּבְרֵי אֲבִירָהּ וְיָבֵדָהּ

וְיָבֵדָהּ עַד יְבִיאָהּ אֶל הַיָּבֵדָהּ

וְיָבֵדָהּ עַד יְבִיאָהּ אֶל הַיָּבֵדָהּ

וְיָבֵדָהּ עַד יְבִיאָהּ אֶל הַיָּבֵדָהּ⁶²

וְיָבֵדָהּ עַד יְבִיאָהּ אֶל הַיָּבֵדָהּ

❖ וְיָבֵדָהּ עַד יְבִיאָהּ אֶל הַיָּבֵדָהּ

[2] אַל מִי שֶׁאֵינוֹ יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ

❖ וְיָבֵדָהּ עַד יְבִיאָהּ אֶל הַיָּבֵדָהּ

[3] אִם אֵינוֹ יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ

יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ⁶⁴ אֶל מִי שֶׁאֵינוֹ

[4] יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ⁶⁵

❖ וְיָבֵדָהּ עַד יְבִיאָהּ אֶל הַיָּבֵדָהּ⁶⁶

[5] אִם אֵינוֹ יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ

❖ וְיָבֵדָהּ עַד יְבִיאָהּ אֶל הַיָּבֵדָהּ⁶⁷ אֶל מִי שֶׁאֵינוֹ

[6] אִם אֵינוֹ יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ⁶⁸

(58) C1, C2, C3, B1, B2, G2

(59) G2 < ❖ אַלע אַרבעטן זענען געווען געפֿען געוואָרן

B1 . אַל מִי שֶׁאֵינוֹ יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ
אֶל מִי שֶׁאֵינוֹ יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ

B2 אֶל מִי שֶׁאֵינוֹ יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ
❖ אֶל מִי שֶׁאֵינוֹ יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ

(60) C1 the beginning is omitted, the paging is given according to C2.

(61) C3 אֶל מִי שֶׁאֵינוֹ יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ ; + marg.

(62) B2 אֶל מִי שֶׁאֵינוֹ

(63) B2 + אֶל

(64) B2 < אֶל

(65) B1, C3 אֶל מִי שֶׁאֵינוֹ יָבֵד אֶת אִשּׁוֹ עַד שֶׁיְבִיאָהּ אֶל הַיָּבֵדָהּ

(66) B1 אֶל מִי שֶׁאֵינוֹ

(67) B2 אֶל מִי שֶׁאֵינוֹ

(68) B2 < אֶל

- ❖ **ܘܝܢܘܚܢܘܢ ܡܢ ܚܕܐ ܗܘܐ . ܫܘܚܘܢ ܕܐܝܟܘܢ ܕܝܚܘܢܘܢ**
- [7] **ܐܝܢ ܕܘܚܘܢܘܢ ܚܘܢܘܢ ܕܘܚܘܢܘܢ . ܝܘܚܘܢܘܢ ܚܘܢܘܢ ܘܚܘܢܘܢ ܕܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- [8] **ܐܝܢ ܕܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܕܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- [9] **ܐܝܢ ܕܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- [10] **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- [11] **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- [fol. 6v] **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- [12] **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**⁶⁹
- [13] **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**⁷⁰
- [14] **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- [15] **ܐܝܢ ܕܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**⁷¹
- [16] **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- [17] **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- [18] **ܐܝܢ ܕܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**
- ❖ **ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ . ܘܚܘܢܘܢ ܘܚܘܢܘܢ ܘܚܘܢܘܢ**

(69) B2 13 d
 (70) B2 12 d
 (71) B2 ܘܚܘܢܘܢ

[19] σ דְּבַלְךָ מִדְּחַתְּיָךְ יִסְּוֶב . לִעְתִּיבָהּ σ תְּדַ תְּוֹב
 נִמְעַבְּ תַּהֲוֹדְבָהּ יִיִּבְלָב . דְּלָא עִמְסִלְכֵךְ דְּחַמְבָּ

[20] הַתְּבָבָה חֲדָה־תְּבָבָה . זֵי אֲחַתְּיָלְךָ מְבָלְבָהּ
 חֲדָבְבָהּ σ תְּוֹה לִישׁ תְּדִיבְלָבָהּ . תְּדִוְסִיבָהּ יִיִּבְחָדְיָהּ נִמְעַבְּ

[21] σ תְּוֹה יִיִּמְעַבְּ בְּלִיתָנְבָּהּ . דְּבָלְכֵךְ אִישׁ מְבָלְכָהּ יִדְּחַמְבָּ⁷²
 נִמְעַבְּ לִישׁ σ תְּוֹה תְּוֹדְבָּהּ⁷³ . חֲדָבְּ דְּמַעֲבָהּ⁷⁴ זֵיבַּ מְיִחְמַבְּ

[22] σ תְּוֹה יִיִּמְעַבְּ דְּוִדְבַּסְוֹבָהּ . דְּנִישׁוֹת לִחְמַבְּ לְהַסְוֹבָהּ
 דְּבָלְבָבָהּ תְּעַבְּוֹבָהּ . דְּבָבָהּ לִלְכֵךְ אִישׁ יִיִּסְּוֶב נִמְעַבְּ

[23] σ חֲדָבְּ⁷⁵ אִישׁ דְּבָלְכָהּ לִיִּמְעַבְּ σ תְּוֹה . σ מְבָבָהּ דְּבָבָהּ יִיִּבְבָּהּ σ תְּוֹה
 σ לִחְמַבְּ אֲחַתְּיָהּ σ תְּוֹה . σ תְּוֹה לִישׁ לִחְמַבְּ

[24] חֲדָבְּ דְּבָבָהּ יִיִּבְבָּהּ σ תְּוֹה . מְעַבְּבָהּ דְּבָבְבָהּ יִלְבָּהּ σ תְּוֹה
 σ לִלְבָבָהּ דְּתִלְבָּהּ תְּבָלְבָהּ σ תְּוֹה . הַתְּבָבָהּ σ דְּבָלְבָהּ כְּהַתְּבָבָהּ

[fol. 7r. 25] σ הַתְּבָבָהּ⁷⁶ יִיִּבְבָּהּ σ תְּוֹה . σ חֲלַפְּדִישׁ יִיִּבְבָּהּ / σ תְּוֹה
 σ לִישׁ σ תְּוֹה לִישׁ σ תְּוֹה . σ הַתְּבָבָהּ σ תְּוֹה

[26] מַבְּ דְּבָבְבָהּ וְתַבְּבָהּ כְּהַתְּבָבָהּ . σ חֲמַבְּבָהּ יִיִּבְבָּהּ סַתְּבָבָהּ
 זֵיבַּ לִּלְחַמְבָּהּ קְדָוְסָהּ . זֵיבַתְּוֹה מְיִיִּבְבָּהּ⁷⁷

[27] σ תְּוֹה יִיִּמְעַבְּ דְּבָבְבָהּ לִלְחַמְבָּהּ . σ הַתְּבָבָהּ יִיִּבְבָּהּ σ תְּוֹה נִמְעַבְּ
 דְּבָבָהּ לִישׁ דְּבָבְבָהּ σ תְּוֹה יִיִּסְּוֶב . σ הַתְּבָבָהּ σ מְבָבָהּ לִישׁ

[28] דְּבָבָהּ חֲמַבְּבָהּ יִיִּבְבָּהּ . σ הַתְּבָבָהּ לִיִּמְעַבְּ σ חֲלַפְּדִישׁ
 σ תְּוֹה לִישׁ דְּבָבְבָהּ⁷⁸ . σ הַתְּבָבָהּ σ תְּוֹה לִישׁ

[29] σ תְּוֹה חֲמַבְּבָהּ מַבְּ דְּבָבְבָהּ לִישׁ . יִיִּמְעַבְּ לִישׁ מְבָבָהּ מְבָבָהּ לִישׁ
 σ חֲמַבְּבָהּ לִישׁ . σ הַתְּבָבָהּ σ מְבָבָהּ חֲמַבְּבָהּ

(72) B2 יִיִּבְבָּהּ

(73) In B1 the text interrupts.

(74) B2 יִיִּבְבָּהּ

(75) B2 < σ

(76) G2 חֲלַפְּדִישׁ

(77) B2 חֲמַבְּבָהּ

(78) B1 the text continues further with the main handwriting.

B2 יִיִּבְבָּהּ

- [30] **هَبِعْمَه قِيَاب تَكِم كِيُتْقَه . هُنِيك يِيَم كِتْبِيخَف**
هَتْبِيخَف كِتْب تَنْتَسَه . كُتْمَا دِنَاي كِي ش تَم *
- [31] **هِيِيِيَا دِيِيِيِيَا تِي . كِتْبِيَتَه تَتِي دِي دِيِيَا**
يِيِيِيَا مَهْدَتِي هَا كِي . هِيِيَا لَمِي لَمِي تَتِي دِي تَم *
- [32] **دُتِي تِي مِيِيَا لَمِي لَمِي . مَهْدِي دِي تَم لَمِي لَمِي**
هَلَمِي لَمِي لَمِي . دِنَاي دِنَاي تَم تَم *
- [33] **هَتِي دِنَا دِي تَم . تَم تَم تَم تَم تَم**
هِي دِي تَم تَم تَم تَم . مِي تَم لَمِي لَمِي تَم *
- [34] **هِي تَم لَمِي دِي كِي . مِي تَم لَمِي دِي تَم**
هِي تَم تَم تَم . دِل كِي تَم تَم ⁷⁹ دِي تَم *
- [35] **سَم تَم تَم تَم . يُو تَم تَم تَم . هَتْبِيخَف**
دِل تَم ⁸⁰ يُو تَم تَم تَم . تَم تَم تَم تَم *
- [36] **دِي تَم تَم تَم تَم . هَتْبِيخَف تَم تَم**
هَتْبِيخَف تَم تَم . كِي تَم تَم تَم تَم *
- [37] **هَتْبِيخَف تَم تَم تَم . دِل تَم تَم تَم**
يِي تَم تَم تَم . دِي تَم تَم تَم تَم *
- [38] **هَتِي دِي تَم تَم تَم ⁸¹ . تَم تَم تَم تَم**
هِي تَم تَم تَم . لَمِي تَم تَم تَم ⁸² *
- [39] **هِي تَم دِي تَم تَم . مَهْدِي تَم تَم تَم**
[fol. 7v] هَتْبِيخَف تَم . دِل تَم / دِي تَم تَم *
- [40] **دِي تَم تَم تَم ⁸³ . مَهْدِي تَم تَم تَم ⁸⁴**
هَتْبِيخَف تَم تَم ⁸⁵ . مَهْدِي تَم تَم ⁸⁶ تَم تَم تَم *

(79) B2 تَم
 (80) B2 تَم
 (81) B2 تَم
 (82) B2 تَم
 (83) B2 تَم
 (84) B2 تَم
 (85) B2 تَم
 (86) B2 تَم

- [41] ⁸⁹ օրհնութիւնն ի յորմէնսն ի յորմէնսն ի յորմէնսն . ⁸⁸ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ⁹¹ և ի յորմէնսն ի յորմէնսն ի յորմէնսն .
- [42] օրհնութիւնն ի յորմէնսն ի յորմէնսն ի յորմէնսն . ⁹² և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ⁹³ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ⁹⁴ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ⁹⁵ և ի յորմէնսն ի յորմէնսն ի յորմէնսն .
- [43] օրհնութիւնն ի յորմէնսն ի յորմէնսն ի յորմէնսն . ⁹⁶ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ⁹⁷ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ⁹⁸ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ⁹⁹ և ի յորմէնսն ի յորմէնսն ի յորմէնսն .
- [44] օրհնութիւնն ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹⁰⁰ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹⁰¹ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹⁰² և ի յորմէնսն ի յորմէնսն ի յորմէնսն .
- [45] օրհնութիւնն ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹⁰³ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹⁰⁴ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹⁰⁵ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹⁰⁶ և ի յորմէնսն ի յորմէնսն ի յորմէնսն .
- [46] օրհնութիւնն ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹⁰⁷ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹⁰⁸ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹⁰⁹ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹¹⁰ և ի յորմէնսն ի յորմէնսն ի յորմէնսն .
- [47] օրհնութիւնն ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹¹¹ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹¹² և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹¹³ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹¹⁴ և ի յորմէնսն ի յորմէնսն ի յորմէնսն .
- [48] օրհնութիւնն ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹¹⁵ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹¹⁶ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹¹⁷ և ի յորմէնսն ի յորմէնսն ի յորմէնսն . ¹¹⁸ և ի յորմէնսն ի յորմէնսն ի յորմէնսն .

(87) B2 < օ
 (88) B1, B2 յորմէնսն ի
 (89) B1 օրհնութիւնն ի յորմէնսն ; B2 օրհնութիւնն ի յորմէնսն
 (90) B1 օրհնութիւնն ի յորմէնսն ; B2 օրհնութիւնն ի յորմէնսն
 (91) B1 օրհնութիւնն ; B2 օրհնութիւնն
 (92) B2 օրհնութիւնն
 (93) B2 օրհնութիւնն
 (94) B1 օրհնութիւնն
 (95) B2 օրհնութիւնն
 (96) B1 < օ
 (97) B2 օրհնութիւնն
 (98) B1 օրհնութիւնն
 (99) B1 օրհնութիւնն
 (100) B2 < 45
 (101) B1 օրհնութիւնն
 (102) B1 < 47

[Translation]

*fol. 6r*¹⁰⁸

**Another for Christmas,
by the teacher Gīwargīs Wardā**

*For ever...*¹⁰⁹

1. The Nativity of Him, whose nativity is not time-ridden,
nor has "how much," nor "when," nor "how"!
For He was sent¹¹⁰ at the end of time
and arrayed Himself in the visible flesh.
And by His manifest birth delighted
and exhilarated both Earth and Heaven.
2. I question You in You of You.
Give me reason and tongue —
For I rely¹¹¹ on You,
that You be my instructor!
3. It is not of Your primordial birth
that the feeble (composer) would like to speak,
but of Your bodily (birth) —
Although You do not have any need of me.
4. He does not leave the Divine,
for He does not have either place, or change.
Likewise for His human birth
every mouth and tongue is inadequate.
5. O, you born of water,¹¹²
and who became sons to God!

(108) **C1** — the beginning of the copy is lost, including the current hymn. The numeration is given by **C2**.

(109) The abridged priest's exclamation "*From eternity past to eternity future!*"

B1 *By the power of our Lord Jesus I have written chants for the festival of Nativity of our Lord. By the teacher Wardā. Say...*

The last words are the abridged exclamation "*Let all the people say 'amen and amen'!*"

(110) Or: who.

(111) There is a distortion of the text in the **B1**, for "*less mouth and tongue*" does not make sense.

(112) I. e. the baptized; see Jn 3:5.

Render glory with your sweet voices!
To Him, who came that day!

6. Here is Adam, who created Adam,
who descended to heal Adam because of His love,
and was incarnate of the daughter of Adam.
An inexplicable miracle!
 7. Here is the Virgin, the daughter of Adam,
she has born a son and Lord, Adam.
Listen to the miracle, o sons of Adam!
And exclaim: "He is our Lord!"
 8. Here is the image of the Godhood
and the sanctuary of the Trinity!
Of which the Essence spoke,
having created terrestrial Adam.¹¹³
 9. Here the ear of Life grew
out of the unsown soil.
And satiated our stock
with inexhaustible meal.
 10. And the Divine cluster
from the human vine
and from Mary's rod,
by which our terrestrial stock quenched its thirst!
 11. The tree on the top of the mountain
which produced a lamb¹¹⁴ without conception,
is truly Mary!
- fol. 6v* For she brought forth the / Saviour into the world.
12. And the bush, which burned
with fire and did not burn down¹¹⁵
was an image of Mary's enigma,
who bore the Saviour in her womb.

(113) This could probably mean God's words that he has created Adam in his own image (Gen 1:26–27).

(114) Bushes on the mountain, where Abraham found the ram and sacrificed him instead of Isaac (Gen 22:13). [See Ephrem, Comm. on Genesis on this verse.]

(115) Ex 3:2.

13. And Aaron's staff, that without being planted¹¹⁶
gave leaves with almonds,
was Mary's testimony,
who brought forth the one Higher than nature.
14. And the child, that is born eternally —
As David prophesied —
With whose hands the world is created,¹¹⁷
has descended to Bethlehem today.
15. Here is David's staff,¹¹⁸
and also Jesse's branch¹¹⁹
of which Isaiah spoke¹²⁰
has sprouted its buds today.
16. And the Virgin conceived and brought forth a son
and gave him the name of Rapture,
and also of God Almighty
Emmanuel the merciful.¹²¹
17. The one, round whom the seraphs flew
and venerated Him with awe,
he was surrounded by the shepherds.
That is the miracle surpassing reason!
18. The one born before the origin,
and Whose outcome is more ancient than creation,
is manifested in Ephratha today,¹²²
as righteous Micah said.¹²³

(116) Num 17.

(117) Probably, Ps 32:6.

(118) 1 Sam. 17:40. The staff with which David went to fight Goliath
1 King 17: 40.

(119) Jesse — David's father (1 Chron 2:13; Sir 14:25; Rom 15:12). In the
genealogy of Jesus Christ Jesse is mentioned twice (Mt 1:3–5; Lk 3:32–34).

(120) Ex 11:10. "Jesse's root" can be found in the Biblical text in all lan-
guages, including Syriac (Peshitta).

(121) Ex 7:14; 8:8. It is one of the epithets of Christ in Christian tradition.
Ex 7:14; 8:8.

(122) Place name denoting Bethlehem. In the book of Micah this town is
called by both these names (Micah 5:2).

(123) Micah 5:2.

19. The one, that appeared, in a chariot
to the prophet, that son of Buzi,¹²⁴
has been manifested in the manger today
without change of his nature!
20. Cherubic ranks
and also the eloquent wheels¹²⁵
surrounded him with awe.
today He has wrapped himself in rags!
21. And this Divine Offspring
of which Jeremiah spoke,¹²⁶
has lain in the manger today,
sleeping like a pauper!
22. This sun of truth,
granting healing to people,
as Malachi in the prophecy¹²⁷
pointed to him, has been manifested today!
23. And the stone which was not hewn out,
came down the mountain crest,
and broke that idol,
which was wholly destroyed.¹²⁸
24. The stone was Christ
who was born of Mary.
And his saving Gospel
abolished all fears.¹²⁹
25. And Zarathustra prophecied,
fol. 7r and said / to Persians.
And told them clearly
and thus taught.

(124) I. e. Ezekiel who had the vision of the mysterious animals on wheels (Ez 1:15, 16).

(125) Wheels are meant which Ezekiel saw under the mysterious animals (Ez 1:15, 16).

(126) Jer 23:5.

(127) Mal 4:2.

(128) Dan 2:31–35.

(129) Literally: full salvation.

-
26. "When the time allotted fulfills,
and the epoch of achievements comes,
the Saviour will draw near,
the manifested God.
27. And He will be the miracle of the world,
and will come and draw near that day
[He] to whom nobody is alike or similar.
And He is not of this world.
28. A bright star will rise
and outshine the sun and the moon.
And it will resemble a woman concealed,
bearing a child in her womb.
29. And when that star appears,
the sun will not be able to outshine it.
And the clouds will not be able to hide it.
And it will shine every time.
30. Put my words by in your treasuries,
and teach them to your children!
And your children — to their grandchildren!
Until This One has come.
31. And when the Manifested draws near
to your children in such likeness,
let them prepare three offerings
and go worship This One.
32. Let them offer gold to His kingdom,
and the chrism will come useful for His humanity,
and the incense — for His Godhood,
for This One is truly God.¹³⁰
33. And in the land, where He will rise,
great signs will be shown there.
And there He will be crucified and there He will rise again
and kill the destroyer-death.
34. And will rise on the third day,
and will ascend to the summit of majesty.

(130) Literally: God God — This one.

He will come at the end of the days
to judge all flesh.

35. Take care! What I have just told you,
keep you and your children!
For if it happens so that you will neglect it
your end will be your ruin.
36. For He is the Lord of the kings and rulers,
both worldly and heavenly,
and stirs times and epochs.
Do not disregard these words!"
37. And in the year three hundred and four
of Alexander the Greek
Lord Christ was born,
as it had been foresaid.
38. And that leader of the fleshless
came to the region of the Persians.¹³¹
And they set forth and became contemplators
of the incarnate God.
39. And as they had learned from their great one,
they brought offerings with them.
And here are the names

fol. 7v of the Kings / who came today:

40. Dīrwandād, son fo Ƙōartāš,
and Hōrmīzdād, son of Siṭārōg,
and Tīgrnāspā, son of Gūndāfā,
and Īršhāk, son of Mīhārōḳ,
41. and Zāhērwandād, son of Warwāz,
and also Iryāhō, son of Kesrō,
and Arṭaḥšišt, this son of Hūlhād,
and Ešhta'bdōn, son of Shīrwā'nāsh,
42. and also Mīhrōḳ, son of Hōhīm,
and Aḥširēš, this son Šafaḥ,

(131) The star of Bethlehem is probably meant — it is an epiphany of an angel, an archangel to be precise, who took an appropriate shape.

and Sardālah, son of Beldādān,
and Mrōdāk, son of Beldān.

43. These are the magi, the twelve kings,
who practiced the seven and the dozen,
they abandoned both the seven and the dozen,¹³²
and bowed head and bowed unto This One.
44. Now, what are they doing, those who
aast horoscopes,¹³³ saying
that these generate and govern
everything in the world!
45. In which horoscope did He arise,
and which [planet] of the seven opposed
Christ. And gave Him from everything
in the world!¹³⁴
46. His swaddling clothes were his array,
and the scorned manger — His bed,
and an empty cave — His house,
and He looked like a pauper.
47. Though He is called pauper,
the kings in crowns bowed unto Him.
And though He is called the son of the King.
He would be their exposer.
48. He acquired nothing in this world,
but enriched the paupers.
And was crucified with the criminals,
and having risen sat to the right.¹³⁵

(132 The seven planets and twelve zodiac signs whose mutual disposition at the moment of human's birth, according to astrological beliefs, decisively influenced a human's fate. For the names of the 12 magi in East Syriac tradition, see WITAKOWSKI, "The Magi in Syriac tradition"; JULLIEN, GIGNOUX, "Les Mages christianisés."

(133) There is obviously a distortion of the text in the **B1**: *studying the magi*.

(134) **B1** *in this life*

(135) On the right hand of God the Father is meant (Heb 8:10).

49. Maybe frauds
practicing astronomy
and professing astrology
would say that these words are wrong.
50. The wise in the land of the Chaldeans
and wizards in the land of the Egyptians,
and the Greek philosophers —
who converted them to Him,
51. But not to flattery and wealth,
nor to bribes and violence, —
who subjugated to the yoke those,
who celebrate His nativity today!
52. They truly know God,
and say that it is God
God and Son of God,
That has appeared in flesh today.
53. I profess with my mouth,
fol. 8r believe with reason
that This One is God.
Glory to him for ever!
54. Christ, king of the heavenly [dwellers]
and hope of the earthly,
have mercy on the first of the sinners —
The author of these words,
55. Me and my audience,
and those who are standing before
in all the churches and triumphing
celebrating and performing the feast of the Nativity!
Give them joy in Your Kingdom!
And we will glorify¹³⁶ You hourly!

(136) Or: will extol. Probably a paraphrase of Ps 9:2. Such epigraphs often anticipate the chants.

2 [105]¹³⁷

❖ [fol. 199v] **דְּבַדְבַּתְּ דַּעֲבָדְדִּיק** ❖ **בְּכֹ אֲדַעֲבַדְּ אַלְבִּיתִּי**
 ❖ **דְּחַבִּיד מְסוּסֹ** ❖ **מִן אֲמַתִּי אֲדַעֲבִי** ❖ **מִן אֲמַתִּי אֲבַתְּלִי**
 ❖ **מִן אֲמַתִּי אֲבַתְּלִי** ❖ **דְּבַלִּישׁ חֵד דְּבַלִּישׁ דְּבַלְכֵּי אֲבַתְּלִי** ¹³⁸ **דְּבַדְּדִי**
 ❖ **דְּעַמְסַתְּ . תְּכַר** ¹³⁹

[1] **אֲפַדְדִּימְהִי אֲבַתְּלִי**
דְּבַתְּ אֲבַתְּלִי אֲבַתְּלִי אֲבַתְּלִי
אֲבַתְּלִי אֲבַתְּלִי אֲבַתְּלִי
אֲבַתְּלִי אֲבַתְּלִי אֲבַתְּלִי
אֲבַתְּלִי אֲבַתְּלִי אֲבַתְּלִי
אֲבַתְּלִי אֲבַתְּלִי אֲבַתְּלִי
 [fol. 200r] **אֲבַתְּלִי אֲבַתְּלִי / אֲבַתְּלִי אֲבַתְּלִי**

מִן אֲמַתִּי אֲבַתְּלִי
אֲבַתְּלִי אֲבַתְּלִי אֲבַתְּלִי
אֲבַתְּלִי אֲבַתְּלִי אֲבַתְּלִי
 ❖ **אֲבַתְּלִי אֲבַתְּלִי אֲבַתְּלִי**

[2] **אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי**
 ❖ **אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי**

[3] **אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי**
 ❖ **אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי**

[4] **אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי** ¹⁴⁰
 ❖ **אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי**

[5] **אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי**
 ❖ **אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי** ¹⁴¹

(137) C1, C2, C3, B1, G1, G2
 (138) C2, C3 < אֲבַתְּלִי אֲבַתְּלִי
 (139) B1 אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי . אֲבַתְּלִי אֲבַתְּלִי
 G2 אֲבַתְּלִי אֲבַתְּלִי אֲבַתְּלִי
 G1 אֲבַתְּלִי אֲבַתְּלִי ... אֲבַתְּלִי אֲבַתְּלִי
 (140) C2 b אֲבַתְּלִי אֲבַתְּלִי
 (141) C2 אֲבַתְּלִי אֲבַתְּלִי

- [6] **ܘܡܝܫܘܚܝܢ ܡܫܝܚܝܢ ܕܘܫܝܚܘܢܝܢ . ܘܡܫܝܚܝܢ ܕܘܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [7] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [8] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [9] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ¹⁴² . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [10] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [11] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * [fol. 200v] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ / ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [12] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ¹⁴³ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [13] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [14] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [15] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ¹⁴⁴ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ¹⁴⁵ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [16] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
- [17] **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**
 * **ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ . ܘܡܫܝܚܘܢܝܢ ܘܡܫܝܚܘܢܝܢ**

(142) B1, C3 ܡܫܝܚܘܢܝܢ

(143) C2 ܡܫܝܚܘܢܝܢ

(144) G1 ܡܫܝܚܘܢܝܢ

(145) C2 ܡܫܝܚܘܢܝܢ

- [18] גַּחְבֵּיב הַזְדִּיד תַעֲנֵן בְּנֵן . חַדְדֵוֹהַא וְלִכְיָתֵן
 * תָּז עַמִּישׁ הַלְמִיד תַעֲר מִדְּנֵן . לְהַמִּישׁ דְּתַעֲדֵן וְשׁוּב מִלְכֵעֲתָן *
 - [19] הַבְּסֵמֶת בְּסֵמֶת וְשׁוּב מִלְכֵעֲתָן . אֲלִיבֵי תְהִידֵן עֲלִיבֵי
 * תַעֲר תְּבִידֵן הַזְדִּיד . תַעֲדִיעֵישׁ וְשׁוּב מִלְכֵעֲתָן *
 - [20] הַמִּלְכֵישׁ תְּזֵוֹדֵוֹהַא . וְשׁוּב דְּתַעֲקִיב דְּקִיב מִדְּנֵן
 * הַתְּבִידֵן קִלְדֵישׁ הַזְדִּיד . לְיַסְסֵישׁ תַעֲדֵישׁ דְּשׁוּב תַעֲר *
 - [21] עֲלִיבֵיב לִכְיָתֵן בְּעִידֵוֹהַא . לְסֵמֶת דְּתַעֲתָן קִלְדֵוֹהַא
 * וְשׁוּב תְּבִידֵן שׁוּב מִלְכֵעֲתָן . הַלְכֵישׁ תַעֲדֵישׁ וְשׁוּב מִלְכֵעֲתָן *
- [fol. 201r; 22] בְּחִיָּו / וְשׁוּב תְּהִישׁוֹהַא . וְשׁוּב תְּתַעֲדֵן
 * הַתְּבִידֵן לְחִיָּבֵן . הַמִּשׁוּב תַעֲרֵישׁוֹהַא תַעֲר
- [23] הַמִּלְכֵישׁ לְחִיָּבֵן . מַחַ מַחַבֵּישׁוֹהַא דְּתַעֲקִיב לִכְיָתֵן
 * לְיַסְסֵישׁ תְּבִידֵן הַמִּדְּנֵן . דְּתַעֲדֵישׁ תְּהִידֵן תַעֲר *
 - [24] וְשׁוּב הַלְמִיד תַעֲדֵוֹהַא . הַזְדִּידוֹהַא וְשׁוּב תַעֲדֵוֹהַא
 * הַזְדִּידוֹהַא וְשׁוּב תַעֲדֵוֹהַא . הַזְדִּידוֹהַא וְשׁוּב תַעֲדֵוֹהַא *
 - [25] הַזְדִּידוֹהַא וְשׁוּב תַעֲדֵוֹהַא . דְּתַעֲדֵישׁ וְשׁוּב תַעֲדֵוֹהַא
 * דְּתַעֲדֵישׁ דְּתַעֲדֵישׁ . הַזְדִּידוֹהַא וְשׁוּב תַעֲדֵוֹהַא *
 - [26] וְשׁוּב הַלְמִיד וְשׁוּב לְחִיָּבֵן . הַמִּלְכֵישׁ הַמִּלְכֵישׁ
 * הַמִּלְכֵישׁ קִלְדֵישׁ מַחַ מַחַבֵּישׁוֹהַא . דְּתַעֲדֵישׁ וְשׁוּב מִלְכֵעֲתָן ¹⁴⁶
 - [27] הַמִּלְכֵישׁ לִכְיָתֵן תַעֲדֵן . תַעֲדֵישׁ מַחַ מַחַבֵּישׁוֹהַא
 * דְּתַעֲדֵישׁ תַעֲדֵישׁ . הַמִּלְכֵישׁ וְשׁוּב מִלְכֵעֲתָן *
 - [28] תַעֲדֵישׁוֹהַא וְשׁוּב תַעֲדֵישׁ . הַמִּלְכֵישׁ לְחִיָּבֵן
 * דְּתַעֲדֵישׁ וְשׁוּב מִלְכֵעֲתָן . דְּתַעֲדֵישׁ וְשׁוּב מִלְכֵעֲתָן *
 - [29] הַזְדִּידוֹהַא וְשׁוּב תַעֲדֵוֹהַא . הַזְדִּידוֹהַא וְשׁוּב תַעֲדֵוֹהַא
 * הַזְדִּידוֹהַא וְשׁוּב תַעֲדֵוֹהַא . לְיַסְסֵישׁ תַעֲדֵישׁ דְּתַעֲדֵישׁ *
 - [30] תָּז הַמִּלְכֵישׁ לְחִיָּבֵן . לְיַסְסֵישׁ וְשׁוּב תַעֲדֵישׁ
 * תַעֲדֵישׁוֹהַא וְשׁוּב תַעֲדֵישׁ . הַזְדִּידוֹהַא וְשׁוּב הַלְמִיד תַעֲר *

[31] هَجْد سَن تَقِو هَكْبِب تَقِب . تَقِو تَقِبِبْ تَقِب

تَقِبِبْ تَقِبِبْ تَقِبِبْ¹⁴⁷ تَقِب . هَجْد تَقِبِبْ هَجِب تَقِب

[32] تَقِبِبْ تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

[fol. 201v; 33] هَجْد تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ¹⁴⁸ تَقِب . هَجْد تَقِبِبْ تَقِبِبْ

[34] تَقِبِبْ تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

[35] هَجْد تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

[36] تَقِبِبْ تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

[37] تَقِبِبْ تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

[38] تَقِبِبْ تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

[39] تَقِبِبْ تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

[40] هَجْد تَقِبِبْ تَقِبِبْ . هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ

هَجْد تَقِبِبْ تَقِبِبْ

(147) B1 هَجْد

(148) B1 هَجْد

[Translation]

*fol. 199v***For Sunday of Nusardel.**¹⁴⁹

**Of the twelve apostles. Of where each of them from, where he
taught and where he died.**

By the same teacher Giwargis Warda.

For mautbā. For ever...¹⁵⁰

1. In God's heaven
which the only-begotten Son implanted in His Church,
I entered, hungry and thirsty,
and saw beautiful boughs,
which brought forth leaves in abundance
and firm twigs and sweet fruits.

fol. 200r

And the soul, / which is sick
is cured having approached them.
And as it comes back to life
through this health-giving food from them
I have gathered from them to feed
me and the listeners who have been called.

2. O, carnal trees,
giving life to the carnal ones,
and making carnal humans
spiritual beyond their nature.
3. The Celestial Father is their planter.
The only-begotten Son is their irrigator.
The life-giving Spirit is their cultivator.
Glory to Him,¹⁵¹ memory to them.¹⁵²
4. Simon, the fisherman,
from Bethsaida.¹⁵³

(149) The first Sunday of summer, and the seventh one after Pentacost.

(150) B1 *Another one, also of the Apostles; by Wardā.*

G2 *By Wardā; Let it be like a tree...*

G1 *Say; by Wardā ...; and read in Nusardel.*

(151) I. e. God in three Persons.

(152) I. e. the apostles.

(153) A village near to Capharnahum (Jn 1:44).

- his tribe descended from Nafthali.
And his father was called Jonah.
5. This very blessed man
had known from the Father,
witnessed the Son and took the Good
from His life-giving mouth.
 6. And He gave him the keys from His Kingdom
and made him His Church's column
and he acquired power to bind
and loose by his word among those below and those
above.¹⁵⁴
 7. He took first place in the city of Antioch.¹⁵⁵
And built the first church there.
It was situated in Cassian's home,
the one whose son he had raised from the dead.¹⁵⁶
 8. And he raised a girl of Joppa
named Tabitha from the dead.
And she had died and was laid in the upper chamber,
and through him she returned to transient life.¹⁵⁷
 9. And he taught in Bithynia
and in Asia; and in Galatia.
And in Cappadocia
and suffered in Rome as a criminal.
And Simon, who had deceived
the world with the magic he had been doing,
when he mounted a chariot,
was cast down by him, and fell down and rested there
like mud.¹⁵⁸

(154) Allusion to Christ's words to the apostle Peter (Mt 16:19).

(155) Gal 2:11.

(156) References to a church of Cassian in Antioch are found in a certain number of texts from the sixth century and later; see W. MAYER, W. ALLEN, *The Churches of Syrian Antioch*, Leuven, 2012, p. 52–55.

(157) Acts 9:36–43.

(158) This person is mentioned twice in the Acts of the Apostles: the first time as a magician among the Samaritans, who repented later and received baptism from Philip (Acts 8:9–13); the second time as he tried to buy the priest's dignity for money (Acts 8:18–24). In the apocryphal tradition

11. And Nero crucified him head down
as he asked
fol. 200v so that he would kiss / the foot
of his Lord, who was crucified at His own will.¹⁵⁹
12. And when he set out with the crowd
to suffer for Christ there,
he designated Mark¹⁶⁰ in his place
who wrote the Gospel.¹⁶¹
13. And John, the pure virgin
from the tribe of Zebulon
who had always lain
on the bosom of the Only-Begotten.¹⁶²
14. He was called the son of the Mother
whom nobody had known
and he was called her son
by the mouth of the Lord of the World.¹⁶³

Simon the magician was turned into the rival of Peter. In the apocrypha "The Teaching of Simon Kifa in the City Rome" it is mentioned that the apostle Peter revived a dead man, which Simon the magician could not do and was ashamed (Е. Н. МЕЩЕРСКАЯ, *Апокрифические Деяния Апостолов: Новозаветные апокрифы в сирийской литературе*, Москва, 1997, с. 378). In the present hymn the mention of the chariot and mud is possibly a poetical figure. At least, such an episode does not find any parallels.

(159) I. e. an allusion to the tradition that Peter was crucified upside down, on his own request. The mention of it is also known from the Syriac apocrypha, for instance "The Teaching of Simon Kifa in the City Rome" (МЕЩЕРСКАЯ, *Апокрифические Деяния Апостолов*, с. 378).

(160) In "The Teaching of Simon Kifa" the name of his successor is Anos, and in one copy — Aius. According to Elena Mescherskaya this is a distortion of the Latin name Linos, mentioned by Irenaeus of Lyons as the successor of Peter (МЕЩЕРСКАЯ, *Апокрифические Деяния Апостолов*, с. 383, прим. 59)

(161) C2 + *his*

(162) Allusion to the episode in Jn 13:23–25, when John asked Christ, who would betray Him. It is interesting that the Syriac apocryphal prose text begins with the same episode (МЕЩЕРСКАЯ, *Апокрифические Деяния Апостолов*, с. 310).

(163) Allusion to Christ's words which He spoke to His mother and John on the cross (Jn 19:26–27).

15. He preached in Asia
and was sent there¹⁶⁴ in exile
by Tiberius who had gone astray.¹⁶⁵
And he taught in Ephesus.¹⁶⁶
16. When he was writing the Gospel
the rain descended upon him;
it disturbed the spiritual [man]. He held it back:
“Cannot you see, I am writing!”
17. At once on hearing such a word
the cloud passed by.
And the rain has not descended
On this place so far.
18. He lived seventy four years
preaching, and he bade his namesake
who taught in the Lord’s name:
“Hide my grave!”
19. And Jacob, the brother of the above-mentioned,
the third among the apostles,
this holy and pure one
taught in his city.
20. And Herod who had gone astray,
who was fetid and worm-ridden, killed him.¹⁶⁷
And his pure body¹⁶⁸ was put
into the sluice in the church which he had built.
21. The chosen apostle Andrew,
the blessed Peter’s brother:

(164) G1 *then*

(165) In the Acts — by Domitian.

(166) There exists a Syriac apocryphon “The Story of John, Son of Zebedee” about the activities of the apostle John in Ephesus. It originates from the Greek version and has Coptic and Latin parallels (МЕЩЕРСКАЯ, *Апокрифические Деяния Апостолов*, с. 308–363).

(167) See hymn № 15, stanza 52.

(168) I. e. Jacob.

he first saw Christ
and told his brother.¹⁶⁹

fol. 201r 22. He preached / in Scythia.

And in Nicomedia
and throughout Achaea.
And he died in Byzantium.

23. And Philip, of the tribe of Asher,¹⁷⁰
from the city of these chosen
brothers mentioned above and called
first in this rank.¹⁷¹

24. He taught in Phrygia¹⁷²
and preached in Pamphilia
and taught in Pisidia.
And his honest body was laid there.

25. Thomas from Jerusalem
from the tribe of Judah¹⁷³
who touched the rib of the Only Begotten
and His hand with his right hand.¹⁷⁴

26. He taught the Parthians
and the Medians, and the Persians.
And Por,¹⁷⁵ the king of the Indians, killed him
for preaching¹⁷⁶ to his daughter.¹⁷⁷

(169) Jn 1:40.

(170) The tenth tribe of Israel (Num 1:13).

(171) I. e. from Beth Saida, the native land of Peter and Andrew (Jn 1:44).

(172) Probably the author did know the original Syriac narrative about the Acts of Philip, where the action takes place in Carthage (МЕЩЕРСКАЯ, *Апокрифические Деяния Апостолов*, с. 308–363).

(173) The third tribe of Israel (Num 1:7).

(174) Jn 20:25–27.

(175) The fourth tribe of Israel (Num 1:8).

(176) B1, G1 *baptized*.

(177) In the Syriac complete prose version he was killed by the order of the Indian king Mazdai, who later believed in Christ (МЕЩЕРСКАЯ, *Апокрифические Деяния Апостолов*, с. 308–363). There is nothing about his daughter there.

27. And Matthew, the man from Nazareth,
From the tribe of Issachar,
who abandoned the occupation of the publican,
and wrote the Gospel.
28. He preached throughout Palestine
and reported the news to them.¹⁷⁸
And thus told them
that Christ, the Saviour, had come.
29. He went throughout Tyre and Sidon
and, having been chosen, departed to the Creator
and the body of the blessed one
is laid in Pisidian Antioch.
30. Bartholomew of Endor
was also (of the tribe) of Issachar;
He taught in Ktarbol and Armenia
and also in Ardashir.
31. And when he had lived thirty years,
teaching concerning the divine,
errant Rmasti skinned him.¹⁷⁹
And he was buried in Armenia.
32. And James, son of Alphaeus,
from the vicinity of the Jordan,
from the tribe of Manasseh,
died in Batnan of Sarug.
33. He taught in Palmyra,
fol. 201v evangelized in Kerkesion¹⁸⁰
and preached in Kallinikos¹⁸¹
the saving Gospel.

(178) Or: b *Taught tribes there.*

(179) The name of the King of Armenia.

(180) A town in the fusion of the Euphrates with the Chabor (*Thesaurus Syriacus* auxit digessit exposuit edidit R. PAYNE SMITH, London, 1879, t. 2, p. 3636)

(181) The only mention of this town in the *Thesaurus* is in connection with hymn by Wardā.

-
34. Simon, called the Cananite,
the Galilean of Ephrem,
preached in the land of Samosata
and taught in Mabbog.
35. He preached in Kenneshrin
and taught in Kyrros.
And he received the crown of glory
and was laid in the church he had built there.¹⁸²
36. Levi, this man of Zion,
of the tribe of Judah,
first preached in Laodikaia
and this righteous one was stoned in Arvad.
37. Mathew, of Reuben —
instead of filthy Judah
he taught in Seleucia.
And he was buried in the church he had built himself.
38. These are their names,
and the names of places,
truly their powers and signs
are innumerable.
39. O, Son, Christ, who brought them fame
and fulfilled His vow,
add the one who has composed this chant
to the sons on the right hand!
40. All the assemblies
of different peoples
who believe in their preachings,
bless and keep them through their prayers!
And let us be worthy to see You with them!
And glory to You from them and us!

(182) I. e. in Kyrros (Cyrrhus).

3 [15]¹⁸³

184 [fol. 20v] ܣܘܪܝܝܐ ܕܕܝܘܚܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ
 185 ܬܝܗ ܥܝܘܢ ܐܘܪܝܢܐ . ܥܘܪܝܢܐ

[fol. 21r; 1] ܡܠܚܘܢ ܕܘܘܫܘܩܘܢ

ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ
 ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ
 ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ
 ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ
 ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ

[2] ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ 186 ܘܕܘܫܘܩܘܢ . ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ
 ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ . ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ

[3] ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ . ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ
 187 ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ . ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ 188 ܘܕܘܫܘܩܘܢ

[4] ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ . ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ
 ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ . ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ 190 ܘܕܘܫܘܩܘܢ

[5] ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ . ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ
 ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ 191 ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ

[6] ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ . ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ
 192 ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ . ܘܕܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ ܕܘܘܫܘܩܘܢ

(183) C1, C2, B1, B2, G1, G2
 (184) C2, B2, G1, G2 < ܠܝܘܢܝܢ
 (185) G1, G2 ܠܝܘܢܝܢ ܘܠܝܘܢܝܢ . ܠܝܘܢܝܢ ܠܝܘܢܝܢ ܘܠܝܘܢܝܢ
 B2 ܠܝܘܢܝܢ ܠܝܘܢܝܢ ܠܝܘܢܝܢ ܠܝܘܢܝܢ
 (186) Ms. B2 ܠܝܘܢܝܢ
 (187) G1, G2 ܠܝܘܢܝܢ
 (188) B2 ܠܝܘܢܝܢ
 (189) B2, G2 < ܠܝܘܢܝܢ
 (190) B1 < ܠܝܘܢܝܢ
 (191) B2 ܠܝܘܢܝܢ
 (192) B2 + ܠܝܘܢܝܢ

[7] וְחָזַן מְלִמְהָרַם חָכֵם אֶת־הוֹרֵם . מְדַבֵּר אֶת־הוֹרֵם מְדַבֵּר אֶת־הוֹרֵם
 * מְדַבֵּר אֶת־הוֹרֵם . מְדַבֵּר אֶת־הוֹרֵם . מְדַבֵּר אֶת־הוֹרֵם *
 ❖

[8] חָכֵם חָכֵם חָכֵם . דִּבְרֵי אֶת־הוֹרֵם מְדַבֵּר
 * חָכֵם חָכֵם חָכֵם ¹⁹³ . חָכֵם חָכֵם חָכֵם ¹⁹⁴ *
 ❖

[9] חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם
 * חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם *
 ❖

[fol. 21v; 10] מְדַבֵּר אֶת־הוֹרֵם / חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם
 * חָכֵם חָכֵם חָכֵם ¹⁹⁶ חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם ¹⁹⁷ חָכֵם חָכֵם חָכֵם *
 ❖

[11] חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם ¹⁹⁸
 * חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם *
 ❖

[12] חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם ¹⁹⁹
 * חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם *
 ❖

[13] חָכֵם חָכֵם חָכֵם ²⁰⁰ . חָכֵם חָכֵם חָכֵם
 * חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם *
 ❖

[14] חָכֵם חָכֵם חָכֵם ²⁰¹ . חָכֵם חָכֵם חָכֵם
 * חָכֵם חָכֵם חָכֵם ²⁰² חָכֵם חָכֵם חָכֵם *
 ❖

[15] חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם
 * חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם *
 ❖

[16] חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם
 * חָכֵם חָכֵם חָכֵם . חָכֵם חָכֵם חָכֵם *
 ❖

(193) B2 < a
 (194) B1, B2 + a
 (195) B1 חָכֵם
 (196) B1, B2 חָכֵם
 (197) B1 חָכֵם ; G1, G2 חָכֵם ; B2 חָכֵם
 (198) G2 < a
 (199) B1, B2, G1 חָכֵם
 (200) B1 חָכֵם
 (201) B2 חָכֵם
 (202) B1 חָכֵם B2 חָכֵם

- [17] ²⁰³ ܘܢܘܨܢܐ ܕܕܘܩܩܐ ²⁰⁴ ܠܝܠܢܐ . ܘܒܝܬܐ ܘܢܘܨܢܐ
 ܘܫܘܒܐ ܠܘܨܩܘܨܐ ܘܫܘܒܐ .
 [18] ܥܢܐ ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ . ܕܝܘܨܢܐ ܕܠܘܨܩܘܨܐ ²⁰⁵ ܠܐ
 ܕܘܨܩܘܨܐ ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ .
 [19] ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ . ܕܝܘܨܢܐ ܕܠܘܨܩܘܨܐ ²⁰⁶ ܠܐ
 ܕܘܨܩܘܨܐ ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ .
 [fol. 22r; 20] ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ . ܕܝܘܨܢܐ ܕܠܘܨܩܘܨܐ ²⁰⁷ ܠܐ
 ܕܘܨܩܘܨܐ ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ .
 [21] ܕܘܨܩܘܨܐ ܕܠܐ ܡܘܨܩܘܨܐ . ܕܝܘܨܢܐ ܕܠܘܨܩܘܨܐ ²⁰⁸ ܠܐ
 ܕܘܨܩܘܨܐ ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ .
 [22] ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ . ܕܝܘܨܢܐ ܕܠܘܨܩܘܨܐ ²⁰⁹ ܠܐ
 ܕܘܨܩܘܨܐ ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ .
 [23] ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ . ܕܝܘܨܢܐ ܕܠܘܨܩܘܨܐ ²¹⁰ ܠܐ
 ܕܘܨܩܘܨܐ ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ .
 [24] ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ . ܕܝܘܨܢܐ ܕܠܘܨܩܘܨܐ ²¹¹ ܠܐ
 ܕܘܨܩܘܨܐ ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ .
 [25] ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ . ܕܝܘܨܢܐ ܕܠܘܨܩܘܨܐ ²¹² ܠܐ
 ܕܘܨܩܘܨܐ ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ .
 [26] ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ . ܕܝܘܨܢܐ ܕܠܘܨܩܘܨܐ ²¹³ ܠܐ
 ܕܘܨܩܘܨܐ ܘܫܘܒܐ ܕܠܐ ܡܘܨܩܘܨܐ .

(203) G1 ܘܢܘܨܐ
 (204) B2 ܘܢܘܨܐ ܘܢܘܨܐ ܘܢܘܨܐ
 (205) B1, B2 ܘܢܘܨܐ
 (206) B1 ܘ
 (207) B2 ܘܢܘܨܐ
 (208) B2 ܘܢܘܨܐ
 (209) B1 ܘܢܘܨܐ
 (210) G2 < ܘܢܘܨܐ
 (211) B1 ܘܢܘܨܐ
 (212) B2 ܘܢܘܨܐ
 (213) B2 b~c

- [27] ²¹⁴ חָדָשׁ וְהַיּוֹם הַזֶּה יִשְׂרָאֵל . לְיָמֵינוּ חָדָשׁ וְהַיּוֹם הַזֶּה יִשְׂרָאֵל
- ❖ בְּכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ . וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- [28] וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- ❖ וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²¹⁶ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²¹⁷
- [fol. 22v; 29] וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- ❖ וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²¹⁸ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- [30] וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²¹⁹
- ❖ וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- [31] וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- ❖ וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²²⁰ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- [32] וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- ❖ וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²²¹ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- [33] וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- ❖ וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²²⁴ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²²³
- [34] וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ
- ❖ וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²²⁶ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²²⁵
- [35] וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ . וְכָל יְמֵי חַיֵּינוּ וְכָל יְמֵי חַיֵּי אֲבוֹתֵינוּ ²²⁷

(214) C2, B2 + a
 (215) B1 לְיָמֵינוּ
 (216) B1 + אֲבוֹתֵינוּ וְכָל יְמֵי חַיֵּינוּ
 (217) B1 וְכָל יְמֵי חַיֵּינוּ
 (218) B1, C2 וְכָל יְמֵי חַיֵּינוּ
 (219) G2 וְכָל יְמֵי חַיֵּינוּ
 (220) B1, G1 < a
 (221) G2 c ~ d
 (222) C2 וְכָל יְמֵי חַיֵּינוּ
 (223) B1, B2, G1 וְכָל יְמֵי חַיֵּינוּ
 (224) B1, B2, G1 וְכָל יְמֵי חַיֵּינוּ
 (225) C2, B2 וְכָל יְמֵי חַיֵּינוּ
 (226) C2, B2 וְכָל יְמֵי חַיֵּינוּ
 (227) B2 + a

ⲉⲩⲱⲙⲉ ⲙⲉⲃⲉⲛⲉ ⲁⲛⲓⲓ²²⁸ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ²²⁹ ⲉⲩⲱⲙⲉ ❖

[36] ⲁⲓⲛⲁ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ
❖ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ

[37] ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ
❖ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ²³⁰ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ

[38] ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ²³¹ ⲉⲩⲱⲙⲉ
[fol. 23r] ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ / ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ❖

[39] ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ
❖ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ

[40] ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ
❖ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ²³² ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ²³³ ⲉⲩⲱⲙⲉ

[41] ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ
❖ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ

[42] ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ
ⲉⲩⲱⲙⲉ²³⁴ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ²³⁵ ❖

[43] ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ
❖ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ

[44] ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ
❖ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ²³⁷ ⲉⲩⲱⲙⲉ . ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ

[45] ⲁⲓⲛⲁ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ . ⲁⲓⲛⲁ ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ²³⁸ ⲉⲩⲱⲙⲉ

(228) B1 ⲁⲛⲓⲓ ; B2 < ⲉⲩⲱⲙⲉ
(229) B2 ⲁⲛⲓⲓ
(230) B2 ⲉⲩⲱⲙⲉ
(231) C2 ⲉⲩⲱⲙⲉ ; B2 < ⲉⲩⲱⲙⲉ
(232) B2 ⲉⲩⲱⲙⲉ
(233) B2 ⲉⲩⲱⲙⲉ
(234) B1 ⲉⲩⲱⲙⲉ
(235) B1, G1 ~ adcb
(236) C2 ⲉⲩⲱⲙⲉ
(237) B1, B2, G1 < ⲉ
(238) B1, B2, G1 ⲉⲩⲱⲙⲉ ⲉⲩⲱⲙⲉ

- ❖ חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . דִּתְבַתְּתֵנִי דְּמַחֲרֵי לִי 239
- [46] 240 חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- ❖ דִּתְבַתְּתֵנִי דְּמַחֲרֵי לִי . לְחַזְקֵנִי דְּמַחֲרֵי לִי 241
- [47] 241 חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- ❖ חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי 242 . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- [48] 243 חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- ❖ חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי / חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי 244 [fol. 23v]
- [49] 245 חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- ❖ חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי 246 . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- [50] חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- ❖ חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי 247 . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- [51] חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- ❖ חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- [52] חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- ❖ חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- [53] 248 חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- ❖ חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- [54] חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי
- ❖ חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי 249 . חֲזַקְתָּ שְׂפָתַי וְשִׁיבִי לִי

- (239) B1 חֲזַקְתָּ
- (240) B1, B2, G1 + א
- (241) B1 חֲזַקְתָּ
- (242) B2 חֲזַקְתָּ
- (243) C3 + א
- (244) B2 חֲזַקְתָּ
- (245) B2, C3 חֲזַקְתָּ
- (246) B2 חֲזַקְתָּ
- (247) C2 חֲזַקְתָּ
- (248) B2 חֲזַקְתָּ
- (249) B2 חֲזַקְתָּ

[55] ܩܘܕܝܫܐ ܕܡܘܢܝܢܐ ܕܩܝܡܐ . ܫܘܫܐ ܒܗ ܩܘܕܝܫܐ ܕܩܘܕܝܫܐ ܕܩܘܕܝܫܐ
 ܘܩܘܕܝܫܐ ܕܩܘܕܝܫܐ ܕܩܘܕܝܫܐ . ܕܩܘܕܝܫܐ ܕܩܘܕܝܫܐ ܕܩܘܕܝܫܐ ❖

[56] ܘܩܘܕܝܫܐ ܕܩܘܕܝܫܐ . ܩܘܕܝܫܐ ܕܩܘܕܝܫܐ
 ܩܘܕܝܫܐ ܕܩܘܕܝܫܐ ܕܩܘܕܝܫܐ
 ܩܘܕܝܫܐ ܕܩܘܕܝܫܐ ܕܩܘܕܝܫܐ
 ܩܘܕܝܫܐ ܕܩܘܕܝܫܐ ܕܩܘܕܝܫܐ
 ܩܘܕܝܫܐ ܕܩܘܕܝܫܐ ܕܩܘܕܝܫܐ ❖

[Translation]

fol. 20v In the memory of lord John the Baptist;
 [a piece] by Gīwargīs Wardā
 To “O, you, womb...”,²⁵³ For ever...²⁵⁴

fol. 21r 1. The power, which spoke in the she-ass²⁵⁵
 and shed water from the rock,²⁵⁶
 and gave it to the lamenting people,
 shed the living stream by Your grace
 to cool my thirsting reason!
 Let me speak with your assistance
 of John, Your forerunner.

2. You, church, profess²⁵⁷ Christ
 and glorify Him with voices of glory
 in the memory of the prophet and apostle,
 and priest and bright martyr!

3. John with a sweet name,
 explanation of which is God’s grace,²⁵⁸

(250) B1, C2, B2, G1, C3 ܩܘܕܝܫܐ

(251) B2, G1 < c

(252) B2 + ܩܘܕܝܫܐ ܕܩܘܕܝܫܐ

(253) The name of the tune to which this chant is performed.

(254) The first words of the prayer anticipating the hymn.

(255) Num. 22:23–30.

(256) Ex 17:5,6.

(257) B2 Confess, Church

(258) “God’s grace” (from Hebr.).

- as Luke tells, the healer,²⁵⁹
from Aaron's seed.²⁶⁰
4. His father was called Zacharia,
from Avi's succession.²⁶¹
this glorious one
was a priest, a saint, and a pure one.
 5. As the Jews aroused a discord
and divided,
they got confused with the priesthood,
and the Romans brought it²⁶² under their control.
 6. And the priesthood was divided
between the stocks and families.
Avi's pure succession
officiated with awe.²⁶³
 7. Zachariah and his wife were chaste,
and they were pure and holy.
And they were elderly people,
and lacked human seed.
 8. And the feast of Forgiveness came,
for it was the first Tešřĩ.²⁶⁴
Zachariah came to pray²⁶⁵
by lot, which fell to him from God.
 9. And having stood before the sacrificial altar
he mused and reasoned,
that the time, of which Daniel had sung,
that Christ would come, has come.²⁶⁶

(259) According to Christian tradition Luke the Evangelist is considered to have been a doctor.

(260) Elizabeth, John's mother, was from Aaron's stock (Lk 1:5).

(261) Lk 1:5–7.

(262) B2 them

(263) From here onwards follows the rendering of Lk 1: 9–64.

(264) According to the Deuteronomy a festival held every 7th year.

(265) B1 to officiate

(266) Dan. 9:24.

- fol. 21v* 10. And he came nearer / to lay the incense.
 The fleshless one appeared to him,
 who posted himself to the right of the sacrificial altar.²⁶⁷
 And, having seen him, he²⁶⁸ was confused.
11. The fleshless one addressed him and said:
 “Do not be afraid, pious priest!
 The Merciful has heard your prayer!
 And I am sent to announce to you!
12. Here the Saviour is about to come!
 Who will abolish oblivion with His word.
 And humankind will be saved through Him,
 and will come to His kingdom after Him.
13. Elizabeth, the chaste woman,²⁶⁹
 will give birth to a son of blessing.
 And you will rejoice in him.
 You and all the peoples!
14. And he will convert many to²⁷⁰
 the House of Jacob, those who provoke the wrath
 of their Lord,
 to the way of their Lord God:
 As though with a finger he will show it to them.
15. And he will open a level way
 and will be sent with announcement
 before God the Word,
 and He will become a ‘Temple’, (issuing) from virginity.
16. And he will preach a sermon
 and teach the faith
 of the three forefathers²⁷¹
 the ignorant sons.

(267) B1, B2 from incense

(268) G1, G2 his reason

(269) B1 *barren*

(270) B2 *from them*; this reading seems to be more correct. [?]

(271) I. e. Old Testament “patriarchs”: Abraham, Isaac and Jacob.

17. And as Elijah was pursued²⁷²
by Jezebel and Ahab the sinner²⁷³
so Herod and Herodias (will pursue)
Your chosen firstborn.
18. Zachariah answered: "I do not believe,
that I will ever see the fruit!²⁷⁴
For my wife is fruitless,
and time has passed for her to conceive."
19. And the fleshless one answered him:
"I am the head of fleshless powers
and am called Gabriel.
And I stand before the Lord!
- fol. 22r* 20. For your not believing my words
I will take away speech from you!
For not listening to me
I will shut the hearing of your ears!"²⁷⁵
21. As Zechariah did not believe
the secret he had depicted to him,
so he did not believe
in the one, of whom²⁷⁶ his son preached.²⁷⁷
22. And as his tongue was bound
so his people was deaf.²⁷⁸
And did not hear the voice of their Lord,
as he did not hear the voice of the angel.²⁷⁹
23. And when He was six months old,
that Child in the womb, the Son of the Lord

(272) B2 *The Lord Elijah*

(273) 1 Kings 19:1,2.

(274) B1, B2 *that I get the fruit for ever!*

(275) This verse does not have a parallel in the biblical text.

(276) B1; B2 *what... of him*

(277) Or: what his son had preached.

(278) The word *כֵּחַ* simultaneously means "deaf" and "dumb."
B1 his speech was dumb

(279) No narration known to us mentions such a passage.

He was manifested to him, when Mary bore him. And he rejoiced and was jubilant before him.²⁸⁰

24. And after the chosen one had been born, Zachariah's mouth was opened, and he called his son John, as the fleshless one had prescribed to him.²⁸¹
25. And when the holy and pure one turned two years and a half²⁸² Herod demanded the boy, to kill him with the innocents.²⁸³
26. Zechariah stood up and prepared himself. And brought him near to the sacrificial altar.²⁸⁴ And ordained priesthood on him. And the angel took him²⁸⁵ away to the desert.
- 27.²⁸⁶ When Herod asked Zachariah about him, the latter answered: "I do not know what has become of him." And he killed him by the sacrificial altar.²⁸⁷
28. That boy, however, grew up in the desert called Ziph,²⁸⁸ he did not eat bread,²⁸⁹ but lived on locusts.²⁹⁰

(280) Lk 1:41.

(281) End of the rendering Lk 1:9–64.

(282) B1 *the chosen*

(283) B2 *the chosen infants*

(284) I. e. John.

(285) I. e. John.

(286) C2, Ms. Or. 916 + *and*

(287) I. e. Zachariah.

(288) The name of the desert which is a part of the Judean desert where in due time David was hiding (23:14,15). The Gospel does not mention that John the Baptizer lived in the very desert Ziph, giving only the name of the Judean desert (Mk. 1:1).

(289) B1 + *And did not drink water as well*

(290) B1 *grew up on locusts*. For Syriac traditions about John's diet, see S. P. BROCK, "The Baptist's diet in Syriac sources," *OC*, 54 (1970), p. 113–124. Very vague paraphrase of Mk. 1:6; Mt. 3:4.

29. From the roots,
fol. 22v that resemble / carrot
 he ate for fifteen
 and twelve years.
30. His mother made him clothes —
 camel hair — and dressed him in them.
 And with him the clothes grew.
 And did not wear out till his murder.
31. And he grew up with beasts,
 the ill and fierce.
 And they became tame
 and calm and meek.
32. He rejoiced among lions.
 And was jubilant among leopards,
 and trod on the creeping things,
 and trampled upon the serpents.
33. He was not afraid of heat,
 nor did he fear frost.
 And he did not wish to see anybody,
 and did not want anybody to see him.
34. Gabriel was his counselor,
 Michael was his company.
 And when his nature's infirmities awoke,
 his will would suppress them.²⁹¹
35. Evil spirits feared him,
 and he made demons shudder.²⁹²
 "He is the Christ!" — they were repeating.²⁹³
 They thought him to be the Son of God.
36. He was not afraid at nights
 in the desert, where no [human] voice could be heard.
 He was not disturbed by dreams while asleep,
 which confuse every possible thought.

(291) C2, B2 *subdued them to his will*

(292) B2 + *a*

(293) B1, B2 *thought*

37. When he turned thirty years old,
he had a revelation, which told him:
"Here the son of your Lord²⁹⁴ has come.
Go and be a prophet of Him!"²⁹⁵
38. The Jews, who saw him,
deemed him to be Christ.²⁹⁶
fol. 23r And the Pharisees / sent to him,
to know about him from [himself].
39. He answered and said to the fierce people:
"I am a slave, and not the Lord!
I am a prophet of the Son
of God, dressed in flesh!
40. Here after me comes He,
who is older than me and everything.
And in His hands lies salvation
of all the transitory nature!²⁹⁷
41. And this Man with pure soul
is to see the Holy Spirit
descend upon this head
which became head to all the creatures"²⁹⁸
42. This one is the end of prophets,
bigger than all the prophets!²⁹⁹
And testifies to the Lord of prophets,
that there is nobody like Him among the prophets!
43. This one is the head of apostles:
of the twelve and the seventy bright ones.
And they witness His glorious precepts,
which are brighter than the brightest ones.³⁰⁰

(294) B2 *of your King*

(295) Paraphrase of Lk 3:2.

(296) From here and onwards follows a paraphrase of Jn 1:19–27.

(297) B2 + *our*

(298) End of the paraphrase of Jn 1: 19–27.

(299) Lk 7:28.

(300) The Evangelists who kept the sermons of John the Baptist are probably meant (Mt. 3:12l; Mk. 1: 4–8; Lk 3: 2–18; Jn 1: 15–36).

44. Pious and an ascetic as well,
a confessor and a noble martyr,
a priest³⁰¹ and a saint and the chosen
the best companion of the heavenly Groom!
45. I cannot grow as high as him,
I³⁰² cannot praise him.
His Lord witnesses Him in His words,³⁰³
that there is nobody like Him among people.³⁰⁴
- 46.³⁰⁵ No matter how great he is,
thus he witnessed our Lord:
“I am not worthy enough even to unfasten
the straps of His shoes!”³⁰⁶
47. He accepted the victory crown
from the malice of the whores.³⁰⁷
And Herod, full of rage,³⁰⁸
presented him to them as a gift.³⁰⁹
48. He³¹⁰ blinded Herodias,
who beat his pure image.
fol. 23v And drowned / her daughter in water.
And she³¹¹ became hard like iron.
49. And iron did not cleave to her,
and fire did not devour her
till her head was cut off.
And there was no grave digger³¹² for her body.

(301) B1, B2, 620 < *and*

(302) B1, B2, 620 *small*

(303) B1 < *in his words*

(304) Lk 7:28.

(305) B1, B2, 620 + *and*

(306) Jn 1:27.

(307) B1 *whores*

(308) B2 *of filth*

(309) Mt 14:6–11; Mk 6:21–28.

(310) Probably, Herod.

(311) I. e. water. The verb መ (be) is in perf., 3 Ps, pl., ms., i. e. coherent with ሙ (water), which is always used in pl.; B2 *she*, i. e. Herodias's daughter.

(312) B2 *cemeteries*

50. And Herod, full of rage,
drew seven maladies upon himself,
an illness of bowels and fever
and pangs in bones and vessels.
51. And swelling of the lung appeared.
And cardiac disease tormented him.
And his demon pursued him severely.
And there was nobody to cure him.
52. And ulcers overcame him.
And worms swarmed in his body.
And both his eyes popped out,
and his thoughts were confused.
53. And when the demon, who pursued him,
incited him to his malice,
he hastily sent a messenger,
and he killed a person in each house.³¹³
54. And then he was sacrificing his wife and his children,
and while he was holding the knife
and was peeling an apple,
he struck it in his heart and it was his destruction.
55. Lord of the chosen John!
Have mercy on your weak copyist.³¹⁴
Deliver him from the hands of the captor
who ruined those profane!
56. And to the Baptist
by the greatness of mercy,³¹⁵
when you appear, oh Merciful,
add him³¹⁶ and us on the trying day!³¹⁷
And let him be in Your Kingdom an associate
in that assembly to the right!

(313) The Massacre of the Innocents by orders of Herod is probably meant (Mt 2:16).

(314) This might be a later distortion of the text. B1, B2, C2, C3, G1: *by the author*. The last reading seems more historical.

(315) Literally: by the majesty of grace.

(316) I. e. either the author or the copyist.

(317) B2 + *And glory to You at any time*.

SUMMARY

In the previous issue of *Scrinium* an article on the textological aspect of the Wardā collection (12th–14th centuries) was published. No less important problem is the way, how the poet used the existing Church literary tradition to create the new corpus of hymns. In the current publication we are intending to show direct parallels with the *Book of the Bee* by Šlēmōn of Aḥlāṭ, metropolitan of Basra (East Syrian Church). This famous Church author might have been a contemporary of the hymnographer. That is why such a connection seems to be of extreme importance. The direct influence of Šlēmōn's book is being examined here using the following hymns ascribed to Wardā and found in both existing recensions of the hymn collection:

1. Hymn mentioning the names of the Magi;
2. Hymn containing biographies of the Apostles;
3. Hymn on John the Baptist.

In all these texts one faces not only composition similarities with the *Book of the Bee*, but also sometimes direct textual adoption.