

THE

BOOK OF THE BEE

THE SYRIAC TEXT

EDITED FROM

THE MANUSCRIPTS IN LONDON, OXFORD, AND MUNICH

WITH AN ENGLISH TRANSLATION

BY

ERNEST A. WALLIS BUDGE, M.A.

LATE SCHOLAR OF CHRIST'S COLLEGE, CAMBRIDGE, AND TYRWHITT SCHOLAR ASSISTANT IN THE DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES, BRITISH MUSEUM



First Gorgias Press Edition, 2006.

Copyright © 2006 by Gorgias Press LLC.

All rights reserved under International and Pan-American Copyright Conventions. Published in the United States of America by Gorgias Press LLC, New Jersey. This edition is a facsimile reprint of the original edition published by The Clarendon Press, 1886.

ISBN 1-59333-402-8

This edition is based on digitized images kindly provided by Mr. David Malick.



GORGIAS PRESS 46 Orris Ave., Piscataway, NJ 08854 USA www.gorgiaspress.com

Printed in the United States of America

CONTENTS.

PREFACE			•								PAGE iii–x
GLOSSARY									•		xi-xv
CORRECTIONS	;					•					xv
English Tra	ANSLA	TIO	N			•					1-142
INDEX OF PE	ROPER	N	AMES					•		•	143-155
LIST OF SCRI	PTUR	ЕF	REFER	ENC	ES					•	156
SYRIAC TEXT	:							•	•		اً-عصم
EXTRACTS FR	OM T	HE	ARAI	3IC	VERS	ions					110-14

ERRATA.

Page iii, last line, read 1569.

Page vii, line 14, read 1709.

Page ix, line 14, read Apostol.

Book of the Bee.

TO

MY MASTER AND FRIEND

WILLIAM WRIGHT, LL.D.

PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE.

PREFACE.

OF the author of 'the Book of the Bee,' the bishop Shělêmôn or Solomon, but very little is known. He was a native of Khilât or Akhlât in Armenia, at the western end of lake Vân), and by religious profession a Nestorian. He became metropolitan bishop of לבושל אים אים אים or خية (i. e. al-Baṣra, البَصْرَة, in al-'Irâk, on the right bank of the united streams of the Tigris and Euphrates) about A.D. 1222, in which year he was present at the consecration of the catholicus or Nestorian patriarch Sabr-îshô' (Hope-in-Jesus)1 (see Assemânî, Bibl. Orient., t. ii, p. 453, no. 75; Bar-hebraeus, Chron. Eccl., t. ii, p. 371). In the Catalogue of Ecclesiastical Works compiled by 'Ebêd-yêshû' or 'Abd-îshô' (the-Servant-of-Jesus) he is stated to have written, besides 'the Bee,' a treatise on the figure of the heavens and the earth, and sundry short discourses and prayers (see Assemânî, Bibl. Orient., t. iii, pt. i, p. 309, where there is a lengthy analysis of the contents of 'the Bee'). The text of this passage as given in the MS. of the Royal Asiatic Society, fol. 25 b, differs slightly from Assemânî's; it runs: Kalika andre المعادم محدد فانم والمراقة المام والمراقع المام المراجع المراجعة ראיזיאר אנדים אוס אויזיאראס. A Latin translation of 'the Bee' by Dr. J. M. Schoenfelder appeared at Bamberg in 1866; it is based upon the Munich MS. only, and is faulty in many places.

The text of 'the Bee,' as contained in this volume, is edited from four MSS., indicated respectively by the letters A, B, C and D.

The MS. A² belongs to the Library of the Royal Asiatic Society of Great Britain and Ireland. It is dated A. Gr. 1880=A.D. 1559, and

¹ The proper names of the Nestorians strongly resemble those of our Puritans:
مُنِيةُ Jesus-is-risen; مُنِيةُ Our-Lord-halh-converted; مُنِيةُ Jesus-hath-answered-me; منية Blessed-be-His-will; etc.

² For a full account of the contents of this MS. see Wright's Apocryphal Acts of the Apostles, vol. i, p. x.

* a 2

consists of 188 paper leaves, measuring about 8 in. by 53. Each page is occupied by one column of writing, generally containing 25 lines. This MS. is so stained and damaged by water in parts that some of the writing is illegible. The quires are twenty-one in number and, excepting the last two, are signed with letters. Leaves are wanting after folios 6, 21, 49, 125, 166 and 172; and in several pages there are lacunae of one, two and more lines. The volume is written in a good Nestorian hand, with numerous vowel-points. Originally it was the property of the priest Warda, son of the deacon Moses, who was prior of the convent of Mar Ezekiel, fol. 187 a: in Kaid Krara (sic) Kim miduk תנשא הצובצה החבא. ההכונה והבי, שומשתל הניא. ملخ و المناسبة المنا Later on, it belonged to one Mâr John of Enzelli (near Resht, on the south shore of the Caspian Sea), fol. 187 6: (sic) حجة كتك المحامل عددة , and . صاحبه واملكه (sic) مري بوحنان في قربّت ادرل لي :just above this In the year A.Gr. 1916=A.D. 1605 it was bound by a person whose name has been erased, fol. I a: מירה אוצה אמה אהבם (sic) באלאהר الحسب حمدة حديم جعمليم المسام مراتم سليم The Book of the Bee occupies foll. 26 a to 92 b, and the colophon runs: علم حددن حنى مملس دمدم سده ددده زمام حمنوس למבחו. נה. כמה בנחמ שבלא המכל עדכמבא המלמוא נחשוהל. بتنده مدية حيتم بديعهم مرجع ديمهم عام ميدر השאר.,masada אבור אבון שלים. 'By the help of our Lord and our God, this Book of the Bee was completed on the 16th day of the month of Tammûz, on the Saturday that ushers in the Sunday which is called Nûsârdêl¹, in the year 1880 of the blessed Greeks, by the hands of the sinful servant the faulty Elias. Amen.'

i. e. the first Sunday of the New Year. The word is compounded of the Persian nau-sard, 'New Year,' and él, 'God,' meaning 'the Church's New Year.' See

The MS. B is on paper, and is numbered Add. 25,875 in the British Museum. See Wright's *Catal.*, p. 1064, no. dccccxxii, ff. 81 b–158 a. It is written in a good Nestorian hand, with numerous vowel-points, etc., and is dated A. Gr. 2020 = A. D. 1709. The colophon runs:—

علم عده محمر لده تما دنده و دد ده دده حدد ده دده خود ده دده دخاره دمره دمره و دده ما دده ما دده ما دده ما دده ما دده ما دده دده ما دده

in the one once he exchence the min. the moise of the court of the cou

'It was finished in the year 2020 of the Greeks, on Friday the 22nd of the blessed month Tammûz, by the wretched sinner, the deacon Hômô of Alkôsh 1. I entreat you to pray for him that perchance he may obtain mercy with those upon whom mercy is freely shewn in the day of judgment, Amen. And to Jah be the glory, Amen.

'The illustrious priest and pure verger, the priest Joseph, the son of

Rosen and Forshall's Catal., pp. 31 and 50; Wright's Catal., vol. i, p. 185 a, no. 101; 190 a, no. 81; Nöldeke, Tabari, p. 407, note 3; Hossmann, Auszüge aus syr. Akten pers. Märlyrer, p. 59, note 523; Payne Smith, Thes. Syr., col. 2326; Lagarde, Armen. Studien, p. 111, no. 1601.

On Hômô of Alkôsh see Hoffmann, Opuscula Nestoriana, pp. i and xxiii.

the late deacon Hormizd of Ḥôrdaphnê¹, took pains and was careful to have this book written: may Christ make his portion in the kingdom of heaven! Amen. He had it written for the holy church called after the name of our Lady Mary the pure and virgin mother, which is in the blessed and happy village of Ḥôrdaphnê in the district of 'Amêdîa. From now and henceforth this book remains the property of the (above-) mentioned church, and no man shall have power over it to carry it off for any reprehensible cause of theft or robbery, or to give it away without the consent of its owners, or to abstract it and not to return it to its place. Whosoever shall do this, he shall be banned and cursed and execrated by the word of our Lord; and all corporeal and incorporeal beings shall say "Yea and Amen."

From the manner in which B ends, it would seem either that the MS. from which it was copied was imperfect, or that the scribe Hômô omitted to transcribe the last leaf of the MS. before him, probably because it contained views on man's future state which did not coincide with his own.

The MS. C, belonging to the Royal Library at Munich, consists of 146 paper leaves, measuring about $12\frac{1}{3}$ in. by $8\frac{1}{4}$. There are two columns, of twenty-four lines each, to a page; the right-hand column is Syriac, the left Kârshûnî or Arabic in Syriac characters. The MS. is beautifully written in a fine Nestorian hand, and vowels and diacritical points have been added abundantly. The headings of the chapters are in Estrangelâ. The last two or three leaves have been torn out, and on fol. 147 a there are eighteen lines of Kârshûnî in another hand, which contain the equivalent in Arabic of B, fol. 157 a, col. 2, lines 10 to 24, beginning with chairs and ending with contains.

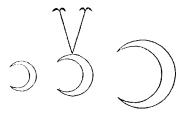
On the fly-leaf are five lines of Arabic, which run:—
هذا الكتاب فهو مال كنيسة باطناية مار قرياقوس الشهيد. قد الكتاب فهو مال كنيسة باطناية مار قرياقوس الشهيد. قد الشعراء شماس بطروز ابن صومو للكنيسة بمالهاتها (sic). ولذلك قد

¹ On Hôrdephnê or Hôrdephnî, called also Kolpein, see Badger's Nestorians and their Rituals, vol. i, p. 254; Wright, Catal. Syr. MSS., p. 1067 a; and Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, p. 195, note 1544.

صارقنية الكنيسة قنية شرعية وكل من ياخنه بغير رضا وكلا الكنيسة ياثم ويلزم بترجيعة. وقد صارفي ١٠ انارسنة ١٨٣٩ مسيحية بمدينة موصل المحمية.

'This book is the property of the church of Mâr Cyriacus the Martyr at Baṭnâye¹. The deacon Peter bar Ṣaumô has purchased it for the church with its own money, and therefore it has become the lawful property of the church. Whosoever taketh it away without the consent of the directors of the church, committeth sin and is bound to restore it. This was on the 17th of the month of Âdhâr in the year of our Lord 1839, in the protected city of Mosul.'

Dr. Schoenfelder in the preface to his translation, p. ii, assigns this MS. to the fourteenth century ('ad saeculum decimum quartum procul dubio pertinet'). From this view, however, I differ for the following reasons. The MS. B, dated A. Gr. 2020=A. D. 1707; is written upon water-lined paper, having for water-mark upon each leaf three crescents of different sizes, and a sign like a V:—



The paper is smooth and thick. The Munich MS. C is written upon rather rougher paper, but with the same water-mark exactly, only the three crescents are on one leaf, and the V-shaped mark upon that next to it. Therefore Dr. E. Maunde Thompson, keeper of the MSS. in the British Museum, who has kindly given me the benefit of his great

^{&#}x27;I. e. Tytnâye, about one hour's ride north of Tel Kêf, north of Mosul. Batnâye contains two churches; one dedicated to Mâr Cyriacus, and the other to Mârt Maryam El-'adhrâ, العَدْراء, i. e. the blessed virgin Mary. See E. Sachau, Reise in Syrien und Mesopotamien, Leipzig, 1883, p. 360.

experience in these matters, considers that the paper on which these two MSS. are written was made at the same manufactory and about the same time¹. Add to this that the writing of both MSS. is almost identical, and that the signatures of the quires and the style of ornamentation is the same, and it will be evident that the Munich MS. belongs rather to the end of the seventeenth or the beginning of the eighteenth century than to the fourteenth².

The MS. D, belonging to the Bodleian Library, Oxford 3 , consists of 405 paper leaves, measuring $8\frac{5}{6}$ in. by $6\frac{1}{4}$. There is one column of twenty-one lines, in Kârshûnî or Arabic in Syriac characters, to each page. The MS. is written in a fine bold hand, the headings of the chapters, names, and diacritical points being in red. It is dated Friday the 28th day of Âb, A. Gr. 1895=A. D. 1584, and was transcribed by Peter, the son of Jacob 4 .

The Arabic version of 'the Bee' contained in this MS. borders at times on a very loose paraphrase of the work. The writer frequently repeats himself, and occasionally translates the same sentence twice,

¹ I have seen a MS. the fly-leaves of which are made of the same sort of paper, and with the same marks, which is certainly not more than sixty years old.

² See Catalogus codd. manuscriptorum Bibl. Reg. Monacensis. Tomi primi pars 4ta codd. Orientales praeter Hebraeos et Arabicos et Persicos complectens (Munich, 1875), p. 114, Cod. Syr. 7. Schoenfelder's mistake is not corrected here.

s See Payne Smith, Catalogi Codd. MSS. Bibl. Bodl. Pars sexta, coll. 452-458, and ff. 81 b-212 b of Poc. 79=Uri Cod. Syr. lxxxi.

وفل إخر به افر المحمده: مع إعليه وحمزه هم عده : See fol. 211 a: المحمدة والمحمدة المحمدة المح

أهنا المحلا deemed us worthy, from أهن worthy; المسيّاً is an incorrect form for السيّان المسيّان المسيّان السيّان المسيّان المسيّان السيّان المسيّان المسي

though in different words, as if to make sure that he has given what he considers to be the sense of the Syriac. He adds paragraphs which have no equivalents in the three Syriac copies of 'the Bee' to which I have had access, and he quotes largely from the Old and New Testaments in support of the opinions of Solomon of Baṣrah. The order of the chapters is different, and the headings of the different sections into which the chapters are divided will be found in the selections from the Arabic versions of 'the Bee' on pages type-type. This MS. is of the utmost importance for the study of 'the Bee,' as it contains the last chapter in a perfect and complete state; which is unfortunately not the case either with the bilingual Munich MS. or the copy in Paris 1.

Assemânî says in the Bibl. Orient., t. iii, pt. i, p. 310, note 4, that there are two codices of 'the Bee' in the Vatican Library, and he has described them in his great work—MSS. Codicum Bibliothecae Apostel. Vatic. Catalogus, t. iii, nos. clxxvi and clxxvii. The latter is incomplete, containing only forty chapters (see Bibl. Orient., t. ii, p. 488, no. ix); but the former is complete (see Bibl. Orient., t. i, p. 576, no. xvii). It was finished, according to a note at the end, on Wednesday, 14th of Shěbât, in the year of Alexander, the son of Nectanebus², 1187, which Assemânî corrects into 1787=A.D. 1476. The name of the scribe was Gabriel, and he wrote it for the 'priest John, son of the priest Jonah' (Yaunân), living at the village of xlooding in the district of Baz, to (see Hoffmann, Auszüge aus syr. Akten pers. Märtyrer, pp. 204-5). At a subsequent time it belonged to the church of Mâr Cyriacus in the village of Sâlekh, xlooding in the district of Barwar, ioin (see Hoffmann, op. cit., pp. 193, 204).

¹ See Zotenberg, Catalogues des MSS. Syr. et Sabéens (Mandaîtes) de la Bibl. Nat. (Paris, 1874), no. 232, 1°, page 177. This Kârshûnî MS. is imperfect at the beginning and end, and also wants some chapters in the middle.

² Assemânî is mistaken in his remarks about this name both in the *Bibl. Or.*, t. iii, pt. i, p. 310, note 4, and in the Vatican Catalogue, t. iii, p. 367.

³ In the *Bibl. Orient.*, t. iii, pt. i, p. 310, note 4, Assemânî writes 313, which seems to be more correct.

[[]II. 2.] **a

My translation aims at being literal, and will, I hope, be found more correct in some places than that of Dr. Schoenfelder. I have added brief notes only where it seemed absolutely necessary. A few Syriac words, which are either wanting or not sufficiently explained in Castell-Michaelis's Lexicon, have been collected in a 'Glossary,' on the plan of that in Wright's Kalīlah and Dimnah. The Index will probably be useful to the English reader.

My thanks are due to Mr. E. B. Nicholson and Dr. A. Neubauer of the Bodleian Library, to the authorities of the Royal Library at Munich, and to the late W. S. W. Vaux, Secretary of the Royal Asiatic Society, for the loan of the MSS. of 'the Bee' preserved in their respective collections. Professor Wright has edited the extracts from the Arabic versions of 'the Bee,' and read a proof of each sheet of the whole book from first to last, besides giving me much general help and guidance in the course of my work. I dedicate this book to him as a mark of gratitude for a series of kindnesses shewn to me during the past nine years.

E. A. WALLIS BUDGE.

London, October 23, 1886.

GLOSSARY

OF WORDS NOT GIVEN, OR NOT SUFFICIENTLY EXPLAINED, IN THE LEXICON OF CASTELL-MICHAELIS.

p. 00. 7.

LL? self-existent, uncreated being, pl. LL?, p. L. 1. Root IL or L.

الْمِنْهُمُ art, pl. رِمْتَهُمُّا, p. اللهِ يَعْمُمُواً وarrot, p. عه. 4.

اند المحمد المح

note 6.

ابْنِغِهـ *basket*, pl. وببنِعهـ و 6. نبله *stater*, a coin, pl. ومبرّبه و 6.

معف = أحدة, whence ضعف, the double of anything, إخدًا Hence محددًا double, p. عديدًا 11.

Gesammelte Abhandlungen, p. 17, no. 30; Löw, Aramaeische Pflanzennamen, p. 73, no. 53. Hoffmann's BA. 1259 has معناها أله المناها الم

افكافاً = المحافظ nausea, p. Lo. 6 and note 4. It is explained in the text by indigestion.

اهمه المهم المهم

مَجْهُ كُلاً, p. الله 15, is explained in the

lexx. by خَشَب الشَّهُ مَا , boxwood, and السَّاج, teak. See Löw, Aram. Pfizn., p. 63, no. 37.

نالبنا the aether, p. م. 1; whence المبنا aetherial, p. م. 3.

ساع. المخاسل var. محداث mockingly, derisively, p. عك. 1; ab. 21.

بكالها, خَدُهُم balsam, p. 13. 9 and note 7. See معموعها.

6. مب . gnat, p. خفا

المنظمة المنظمة الله being created, creation, p. ع. 10; م. 8; م. 6; م. 1, 10; م. 20; ما 3, 10.

אָנבּל,, p. ll. 13. On this word see Hoffmann's BA. 2731, where it is explained to mean 'the parts that project from a building or structure,' בבילון אינים בבילון אינים בבילון אינים בבילון אינים בבילון אינים בבילון אינים בבילון וויים בבילון וויים בבילון אינים בבילון וויים בביל

المحمد pit, ditch, pl. المحمد pit, ditch, pl. المحمد pit, carrot, p. عدد 5. See Löw, Aram. Pflzn., p. 86, no. 64.

126-11926=11206, p. 110, note 17.

.- Ethpa"al لافنيس be turned into dust, p. عب. 22.

Ika ! ink. Hence Lika ! belonging to ink, inky, p. 9. 6.

likeness, figure, form, kind, pl. مسه, p. سمه, 19.

branch, p. o. 11.

سمال بكيون motion, pl. الأغنخية لكيو, p. بم. 3.

the being vanquished, عداؤهنده ادا defeat, p. . 20.

101. - Lion scantily, sparingly, p. عا. 13.

i seed, posterity, pl. اقتنارا...اف p. عد. 19; ها. 14.

ihu. - Jidau staff, as fem., p. 20, note 16; م. 2.

خليفة in the sense of لمده فل سحه vicar, deputy, p. w., note 11.

Lu.- Khan mixture for embalming, p. a.p. 17.

بعد. اقر العالم العام ا putting one to shame, p. a.c. 9.

سب. — الكنابك mentally, spiritually, p. 0,2. 4.

is fem. in Cod. B, p. 0, 9, 11, 17. as genit. governed by a subst., ohi Lalas his own making or framing, p. b. 15.

مده به humours, p. مده 8, = 4مده $\chi \nu \mu ol.$ seems to mean the hollow صبحال. of the hand, p. 13; a.s. 20.

See Lagarde, Gesamm. Abhandl., p. 57, no. 145; Löw, Aram. Pflzn., p. 209, no. 155. و. مد . gloves, p. معا g.

the guardian فعلاقل فحيدها إلى الو angel, p. 10.

exhorter, encourager, حجم p. 0100. 21.

with حدة تكا — . حدم assimilation, p. 61. 4, 11.

به مادةً = material محكة إلى بالمادة. p. o. 3, 5; .p. 9. 16, 17 مَوَادِّ=قعكه إلى p. ب. 16, 17

water-spout or shoot, water-pipe, جندابخا . مِرْزاب . 17, Ar . همر

to be beaten or chastised, p. las. 1.

. 22. الم descent, coming on, p. ما . 22. (so read), what will just preserve life, p. كا. 21, ما يُمْسِكُ BA, India Office lex.

intens., p. عَدِي, note 15, بخلي Pa"êl بخيا line 7.

to whom testimony is borne, noted or famous for, p. . 9. 8.

so as to be unbounded لا صغيفابه or unlimited, p. o. . 11.

யடை -- யய்க் subtile, pellucid, transparent, p. 9. 14.

has .- wine that can swim, living in the valer, p. مرج 19; مرج 2; مرج 2.7.

for find pia, laying on of hands, consecration, p. la. 14, 15, 17, etc.

left-handedness, p. 19, note 1. عض المختب left-handedness, p. 19, note 1.

| (in the MS. | Kalaman voluntary poverty, austerity, asceticism, p. \(\xi_1 \). 3.

الله عمر rattles, p. 29, note 5.

oneself with, p. &1. 2.

برمد.—الإمانية memorial, record, pl. الأمانية بالميانية memorial, record,

منه إحبو عمله المائة عمله المائة عمله المائة المائ

offered, p. o.. 4.

storm, whirlwind, p. ب. 2.

عد.—Ethpa"al عغباً be doubled, p. عمد. 3.

Ethpa"al : be turned into dust, p. 12. 22.

be security or surely for, with the accus. of the person, p. 11. 3.

دن من Afêl حنى make to flee, put to flight, p. بعد 15; إلى 1.

حمد.—Ethpe'êl حمد be charged with (ع), p. 19. 9.

ما رویا، به دریا، به

middle-aged, in the prime of life, p. 09.7.

سے. — لنفے God-fearing, pious, p. سمہ. 15.

imagination, fancy, vain show, p. محس. 6, 10.

p. sp. 17. The India Office lex. and Brit. Mus. Add. 7203, fol. 20 b, margin, give wiel?

عما. — Ethpa"al في be maddened, p. محدا. 4.

es. Splendour, p. u.o. 2.

with the Persian termination بان keeping, guarding.

الهجاب.—Ethpe'êl ألهجاب in the sense of be cleft, burst, p. سع, note 3. Compare Ar. هَرَيَ

منه..... by God's providence, p. 1. 1.

المنابع بالمنابع المنابع الم

Lis.—Ethpe'êl List! be cleft, burst, p. w. 4.

liolis crumb, pl. liolis, p. e. 8.

iog.—Itaiglas the being fashioned or made, p. o. 13.

y.— Jka_jo the being strained, purity, p. 110. 8; \$10. 2.

الله Ethpe'êl بيلي incline to (لم), p. اهم. 12.

رفت رymbals, Ar. منتوج, p. 29, note 5.

This word occurs in Cod. B, fol. 12 a, col. 2, as a gloss on

pi, venture, dare, p. o. 20.

afflicted, p. g. 17; mo. 9. See Hoffmann's BA, no. 1364.

العه. — الفعم وعم at a distance, phys., p. سعه. 15.

100.—Jído beak, p. 2. 3. 94 cat, pl. Jiáto, p. 020. 19. بهم. الإصلابيه constraint, compulsion, p. ه. 20.

محری or, according to MS. B, محری, the name of a root like a carrot, p. محد 5.

معنى .- معنى contracted with pain, p. سع. 4. Compare BA, معنى معنى التَّشَنَّج والتَّعَبِّس.

عدم .-- منبغ afraid of, p. معه. 21.

p. محهجة مخط, p. حج p. 12; according to BA, the bench in front of the altar, الْهَصْطَبَة التي تكون قُدْاتم المَدْبَرِ

So rear itself up, rise up, p. b. 19.

معنى.—Pa"êl مِقِّة cover with pitch, p. القَفْر, مِهِونَا.

به.—پېټې cold, p. له. 22; ص. 2.

مفتمكية , for مفتمينة , crocodile, p. مدة مكبية , Brit. Mus. Or. 2441, fol. 332 b, col. 2, لعام معامل معام معامل المرابع بعام بعام المرابع المرابع المرابع بعام المرابع بعام

فِهْ عَمِيناً aqueduci, water-spout, pl. فِهْ الْبِينَا p. عبد 17. India Office lex. and Brit. Mus. Or. 2441, fol. 351 b, col. 1, عبد الماد قرّارات. مَرازِيب

mika. — Pass. mikak? be deposed, p. 0120. 10.

. provoking, inciting to | معسكانا — فعسكانا — فعسكانا — فعسكانا بالمانية provoking, inciting to | بخسكانا بالمانية المانية anger, p. 👟 12.

by the senses or perceptions, p. 010. 5

p. **& 20.** 1.

Dois.—Vois pus, matter, p. 13. 19. BA, الصديد الجاري

. 4, 7. مد مد . Jkainoi spirituality, p. مد . 4, 7. sweet-scented, p. عبدالا

Ethpa"al pil/ murmur against,

breed worms, be eaten by فبكا حكة كإ worms, p. 1. 19.

p. •9. 7.

أِمْنُهُمْ and, according to C, أَمْنُهُمْ اللهِ shallows, shoal, p. محس. 14. BA, أَمُفًا .**!قدما** ضَحَاضِعِ المَاءُ وتَمَخَاضَهُ

به به mourner, p. سر. 1.

معن.—الإصفِهُم، pl. الاضعَةِم، rags, p. 20. 10.

one who finds fault or فعد أحد 16. م. *rebukes*, p

معنى المعنى creeping, reptile, p. معنى عنى المعنى المعنى

مناكبا بالماري وuestioningly, interrogatively, p. مه. 1.

محم.--Pa"êl مُجْم flatter, wheedle, p. وم note 2, in Cod. C.

in vain, to no purpose, p. L. 15; منا بين ما vain, bootless work, p. p. 23.

Pa"êl Aller, wheedle, p. ? 1. I, in Cod. A.

lhain complexion, p. wwo. 19; w. 17.

اعم. - رضاية المصمرة p. سهو. 11.

in سَمَاء roof, ceiling, p. o. 7, like مَمَاء in Arabic.

rattles, p. 29, note 5. This word occurs in Cod. B, fol. 12 a, col. 2, as a gloss upon عمدها as a gloss upon المده

معد.--Afêl معد! to make to march, p. 03. 17.

trifling matter, trifle, بنده نا مند p. ..., note 10; No. 4.

.T7. و .Afêl المناب to make to halt, p. عنا

öjasoll, θεόφοροι, inspired, p. o. 2. Brit. Mus. Add. 7203, fol. 192 a, col. 1, المُتَسَرِّبلين الكها المُتَسَرِّبلين . حُوْف الله المُتَدَرّعين بالله

JK-1 dung, p. V. 21.

. 13. منه . sordid, filthy, p لهبزا

مادها بغينا المبحوبال بغينا المحادث sion, p. aace. II.

.weariness, fatigue, p. p. لحبمه للـ L.—الحم 15; 🖋. 1.

. 10. مب . the number twelve, p. بعيا الإحصية به الم

CORRECTIONS.

```
مه ,, , 5، ,, رهمکه وصه لدهه؟
           ه حضتا وحصتا ،, ٦٠
     مته, " 5. Read with BC المتها.
     △, ,, 4. ,, a, △ •oä.
        " 2. " Jlam?.
        ,, 13. " ILito.
    رکت, ", 7. Put a point after کتب).
     p, ,, 16. Delete the point after own, and put one after or accurate.
     معبقه , " 5. Put a point after معبقه.
     نج, ", 4. C omits وته.
        " 5. C has معنا instead of احداً.
 ,,
     مع, " 10. Read معنى أَوْرُوهُم اللهِ
     هم, "16.
                مب, last line.
               ,, espandos.
     مىه, line 7.
               ,, oil.
               " Loon 7" i'
    ,, 12.
     المعندة ,, 14. ,, معال
    معت, " 3. Delete the point after نحيا.
 " رحمة, " 12. Insert a point after مراه, and delete that after معاتمه.
        ر, 18. Read المجار,, 18. Read إ
  , محمه, last line. " محمه ؟
  " مصح line 19.
               .ڊڙڊھ ,,
    <u>عنده, ,, ۱۰ ,, مده، گساو.</u>
    مهم, line 1. Read مهم.
          " 2. Put a point after Landa.
  ,,
          " 3. Read عم.
         " II. " لعة معنا».
         ب 12. ب وسدله لعه
  " رحم شار 6. Read (معمل) ؟
```

THE BOOK OF THE BEE.

TRUSTING in the power of our Lord Jesus Christ, we begin to write this book of gleanings called 'The Bee,' which was composed by the saint of God, Mâr Solomon, metropolitan of Pérath-Maishân¹, that is Bassorah (al-Baṣrah), one of His companions. O Lord, in Thy mercy help me. Amen.

FIRST, THE APOLOGY.

'The children ought not to lay up treasures for the parents, but the parents for the spiritual children,' saith the blessed Paul²; therefore we are bound to repay thee the debt of love, O beloved brother and staff of our old age, saint of God, Mâr Narses³, bishop of Khônî-Shâbôr Bêth-Wâzîķ⁴. We remember thy solicitude for us, and thy zcal for our service, which thou didst fulfil with fervent love and Christ-like humility. And when we had loving meetings with each other from time to time, thou wert wont to ask questions and to make enquiries about the various things which God hath wrought in His dispensation in this material world, and also as to the things that He is about to do in the world of light. But since we were afflicted with the Mosaic defect of hesitancy of speech [5], we were unable to inform thee fully concerning the profit-

¹ See Le Quien, Oriens Christianus, vol. ii. 1212. ² 2 Cor. xii. 14.

⁸ See Le Quien, Or. Christ., vol. ii. 1188.

⁴ Khônî-Shâbôr, or Bêth-Wâzîk, was a town on the little Zâb, close to its junction with the Tigris, in the diocese of Tîrhân. Bêth-Wâzîk is also written Bêth-Wâzîg, and has been altered by the Arabs into al-Bawâzîg or al-Bawâzîg, and See Hoffmann, Auszüge aus syrischen Akten persischer Märtyrer, pp. 189 and 296. It has, of course, nothing whatever to do with Gundê-Shâbôr, or Jundai-Shâbûr, with which it has sometimes been confounded.

able matters about which, as was right, thou didst enquire; and for this reason we were prevented from profitable discourse upon the holy Books. Since, then, God has willed and ruled our separation from each other, and the sign of old age, which is the messenger of death, hath appeared in us, and we have grown old and come into years, it has seemed good to us, with the reed for a tongue and with ink for lips, to inform thee briefly concerning God's dispensation in the two worlds. And, behold, we have gleaned and collected and gathered together chapters and sections relating to this whole universe from the garden of the divine Books and from the crumbs of the Fathers and the Doctors, having laid down as the foundation of our building the beginning of the creation of this world, and concluding with the consummation of the world to come. We have called this book the 'Book of the Bee,' because we have gathered of the blossoms of the two Testaments and of the flowers of the holy Books, and have placed them therein for thy benefit. As the common bee with gauzy wings flies about, and flutters over and lights upon flowers of various colours, and upon blossoms of divers odours, selecting and gathering from all of them the materials which are useful for the construction of her handiwork; and having first of all collected the materials from the flowers, carries them upon her thighs, and bringing them to her dwelling, lays a foundation for her building with a base of wax; then gathering in her mouth some of the heavenly dew which is upon the blossoms of spring, brings it and blows it into these cells; and weaves the comb and honey for the use of men and her own nourishment: [m] in like manner have we, the infirm, hewn the stones of corporeal words from the rocks of the Scriptures which are in the Old Testament, and have laid them down as a foundation for the edifice of the spiritual law. And as the bee carries the waxen substance upon her thighs because of its insipidity and tastelessness, and brings the honey in her mouth because of its sweetness and value; so also have we laid down the corporeal law by way of substratum and foundation, and the spiritual law for a roof and ceiling to the edifice of the spiritual tower. And as the expert gardener and orchard-keeper goes round among the gardens, and seeking out the finest sorts of fruits takes from them slips and shoots, and plants them in his own field; so also have we gone into the garden of the divine Books, and have culled therefrom

branches and shoots, and have planted them in the ground of this book for thy consolation and benefit. When thou, O brother, art recreating thyself among these plants, those which appear and which thou dost consider to be insipid and tasteless, leave for thy companions, for they may be more suitable to others (than to thee); but, upon those which are sweet, and which sweeten the palate of thy understanding, do thou feed and satisfy thy hunger. If, however, owing to their fewness, they do not fill thee, seek in succession for their roots, and from thence shall thy want be satisfied. Know also, O brother, that where there is true love, there is no fear1; and where there is freedom of speech, there is no dread; and we should not dare to be so rash as to [a] enter upon these subjects, which are beyond the capacity of our simple understanding, unless we relied upon thy immaculate love; because, in the words of one of the inspired² When thou findest honey, eat (only) so much as is sufficient for thee, lest, when thou art sated, thou vomit it 3'; that is to say, do not enquire (too closely) into the divine words.

LIST OF THE CHAPTERS IN THIS BOOK.

- Of God's eternal intention in respect of the creation of the universe.
- II. Of the creation of the seven natures (substances) in silence.
- III. Of earth, water, air, and fire.
- IV. Of heaven.
- V. Of the angels.
- VI. Of darkness.
- VII. Of effused (circumambient) light.
- VIII. Of the firmament.
 - IX. Of the creation of trees and plants, and the making of seas and rivers.
 - X. Of the making of the luminaries.
 - XI. Of the creation of sea-monsters, fish, winged fowl, and the reptiles that are in the seas.

¹ I John iv. 18.

² ο σο ο ll θεόφοροι; see Prov. xxv. 16. Schoenfelder, quippe a Theodoro dictum est.

³ Schoenfelder, satiaberis fortasse de eo et prophetabis.

XII. Of the creation of beasts and animals.

XIII. Of the formation of Adam. [1]

XIV. Of the making of Eve.

XV. Of Paradise.

XVI. Of the sin of Adam.

XVII. Of the expulsion of Adam and Eve from Paradise.

XVIII. Of Adam's knowing Eve.

XIX. Of the invention of the instruments for working in iron.

XX. Of Noah and the Flood.

XXI. Of Melchizedek.

XXII. Of the generations of Noah, how seventy-two families sprang from three sons.

XXIII. Of the succession of generations from the Flood until now.

XXIV. Of the building of the Tower.

XXV. Of Abraham.

XXVI. Of the temptation of Job.

XXVII. Of Isaac's blessing upon Jacob.

XXVIII. Of Joseph.

XXIX. Of Moses and the Children of Israel.

XXX. Of Moses' rod.

XXXI. Of Joshua the son of Nun, and the Judges, and brief notices of the Kings of the Children of Israel.

XXXII. Of the death of the Prophets; how they died, and (where) they were buried.

XXXIII. Of the divine dispensation which was wrought in the New Testament, and of the genealogy of Christ. [s]

XXXIV. Of the announcement of the angel to Jonachir (Joachim) in respect of Mary.

XXXV. Of the annunciation of Gabriel to Mary in respect of her conception of our Lord.

XXXVI. Of our Lord's birth in the flesh.

XXXVII. Of the prophecy of Zarâdôsht, that is Baruch the scribe.

XXXVIII. Of the star which appeared in the East on the day of our Lord's birth.

XXXIX. Of the coming of the Magi from Persia, and the slaughter of the infants.

XL. Of the going down of our Lord into Egypt.

XLI. Of John the Baptist and his baptism of our Lord.

XLII. Of our Lord's fast and IIis contest with Satan.

XLIII. Of the passover of our Lord.

XLIV. Of the passion of our Lord.

XLV. Of the resurrection of our Lord.

XLVI. Of the ascension of our Lord.

XLVII. Of the descent of the Holy Ghost upon the Apostles in the upper chamber.

XLVIII. Of the teaching of the Apostles, their deaths, and the place where each of them (was buried).

XLIX. The names of the twelve Apostles and the seventy (Disciples), one after another in (his) grade.

L. Of minor matters; those of the Apostles who were married,

LI. The names of the Eastern Patriarchs, and the places where they were buried¹. $[\lambda]$

LII. The names of the kings who have reigned in the world from the Flood to the present time, and the (number of the) years of the reign of each of them. The names of the kings of the Medes and the Egyptians; the names of the seventy old men who brought out the Scriptures and translated them; the names of the Roman emperors, and of the kings of Persia.

LIII. Of the end of times and the change of kingdoms. From the book of Methodius, the bishop of Rome.

LIV. Of Gog and Magog, who are imprisoned in the North.

LV. Of the coming of Antichrist, the son of perdition.

LVI. Of death and the departure of the soul from the body.

LVII. Of the rising of the dead and the general resurrection, the end of the material world, and the beginning of the new world.

LVIII. Of the manner in which men will rise in the day of the resurrection.

¹ C reads: The names of the Eastern Catholics, the successors of the Apostles.

- LIX. Of the happiness of the righteous, and the torture of sinners; and of the manner in which they will exist yonder.
- LX. Of the demons and sinners in Gehenna, whether after they have been punished and have suffered and received their sentence, they will have mercy shewn to them or not; and if mercy be shewn to them, when it will be.

CHAPTER 11.

OF GOD'S ETERNAL INTENTION IN RESPECT OF THE CREATION OF THE UNIVERSE. [,]

IT is well for us to take the materials for our discourse from the divine Scriptures, that we may not stray from the straight paths of the way of truth. The blessed David saith, 'Lord, thou hast been our dwelling-place in all generations, before the mountains were conceived2. David, the harpist of the Spirit, makes known thereby, that although there was a beginning of the framing of Adam and the other creatures when they were made, yet in the mind of God it had no beginning; that it might not be thought that God has a new thought in respect of anything that is renewed day by day, or that the construction of Creation was newly planned in the mind of God: but everything that He has created and is about to create, even the marvellous construction of the world to come, has been planned from everlasting in the immutable mind of God. As the natural child in the womb of his mother knows not her who bears him, nor is conscious of his father, who, after God, is the cause of his formation; so also Adam, being in the mind of the Creator, knew Him not. And when he was created, and recognised himself as being created, he remained with this knowledge six hours only3, and there came over him a change, from knowledge to

¹ Chap. ii in the Oxford MS.

² Ps. xc. 1, 2.

s See Bezold, Die Schatzhöhle, p. 7; Brit. Mus. Add. 25,875, fol. 7 a, col. 2: كلاء موه وحد المادة المادة

ignorance and from good to evil. Hence, when Divine Providence wished to create the world, the framing of Adam was first designed and conceived in the mind of God, and then that of the (other) creatures; as David saith, 'Before the mountains were conceived.' Consequently, Adam is older than the (other) creatures in respect of his conception, and the (other) creatures are older than Adam in respect of their birth and their being made. And whereas God created all creatures in silence and by a word, He brought forth Adam out of His thoughts, and formed him with His holy hands, and breathed the breath of life into him from His Spirit, and Adam became a living soul¹, and God gave him the knowledge of the difference between good and evil. he perceived his Creator, then was God formed and conceived within the mind of man; and man became a temple to God his maker, as it is written, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you²?' And again, 'I will dwell in them, and walk in them³.

CHAPTER II4.

OF THE CREATION OF THE SEVEN NATURES (SUBSTANCES)
IN SILENCE.

WHEN God in His mercy wished to make known all His power and His wisdom, in the beginning, on the evening of the first day, which is Sunday, He created seven natures (substances) in silence, without voice. And because there was as yet none to hear a sound, He did well to create them in silence, that He might not make anything uselessly; but He willed, and heaven, earth, water, air, fire, and the angels and darkness, came into being from nothing.

CHAPTER III5.

OF EARTH, WATER, AIR, AND FIRE.

THE earth was $t\partial h$ $w\partial b\partial h^6$, that is to say, it was unarranged and unadorned, but plunged in the midst of the waters. The waters were

¹ Gen. ii. 7. ² 1 Cor. iii. 16. ³ 2 Cor. vi. 16; Ex. xxix. 45; Lev. xxvi. 12.

⁴ Chap. iii in the Oxford MS.

⁶ Chap. iv in the Oxford MS.

⁶ In Hebrew אהר ובה, Gen. i. 2, a chaotic waste.

above it, and above the waters was air, and above the air was fire. The earth is by nature cold and dry. Dry land appeared on the third day, [_______] when the trees and plants were created; and the waters were separated therefrom on the second day, when the firmament was made from them. Water is by nature cold and moist. As touching the 'Spirit which was brooding upon the face of the waters',' some men have ignorantly imagined it to have been the Holy Spirit', while others have more correctly thought it to have been this air (of ours). Air is by nature hot and moist. Fire was operating in the upper ether, above the atmosphere; it possessed heat only, and was without luminosity until the fourth day, when the luminaries were created: we shall mention it in the chapter on the luminaries (chap. x). Fire is by nature hot and dry³.

CHAPTER IV4.

OF HEAVEN.

HEAVEN is like a roof to the material world, and will serve as the floor of the new world. It is by nature shining and glorious, and is the dwelling-place of the invisible hosts. When God spread out this firmament, He brought up above it a third part of the waters, and above these is the heaven of light and of the luminaries. Hence people say 'the heaven, and the heaven of heavens⁵'; for we call both the firmament and the waters which are above it 'heaven.' Some consider that the verse 'Let the waters⁶ which are above the heavens praise the

¹ Gen. i. 2.

This view is maintained in the 'Cave of Treasures,' Brit. Mus. Add. 25,875, fol. 3 b, col. 1: المناهل المناهدة المناهدة المناه المناهدة ا

מבע האש חם ויבש....והרוח חם ולח. והמים קרים ולחים והארץ יבשה וקרה: 3 .משנה תורה. מדע. פרק. ד. א. Maimonides, משנה תורה. מדע. פרק. ד. א.

⁴ Chap. v in the Oxford MS.

⁵ I Kings viii. 27.

name of the Lord¹' refers to the holy angels and to our Lord's humanity; but neither the Church nor the orthodox teachers accept this.

CHAPTER V2.

OF THE ANGELS3.

THE Angels consist of nine classes and three orders, [] upper, middle and lower. The upper order is composed of Cherubim, Seraphim, and Thrones: these are called 'priests' (kumrê), and 'chief priests,' and 'bearers of God's throne.' The middle order is composed of Lords, Powers and Rulers4: these are called 'priests' (kâhnê), because they receive revelations from those above them. The lower order consists of Principalities, Archangels and Angels: and these are the ministers who wait upon created things. The Cherubim are an intellectual motion⁵ which bears the throne of the holy Trinity, and is the chief of all motions; they are ever watchful of the classes of themselves and those beneath them. As concerning the epithet 'full of eyes',' which is applied to them, the eyes indicate the mystery of the revelations of the Trinity. Their head, and the foremost and highest among them, is Gabriel, who is the mediator between God and His creation. The Seraphim are a fiery motion, which warms those below it with the fire of the divine love. The six wings which each of them is said to possess⁷ indicate the revelations which they receive from the Creator and transmit to mankind. The Thrones are a fixed motion, which is not shaken by the trials which come upon it. The Lords are a motion which is entrusted with the government of the motions beneath it; and it is that which prevents the demons from injuring created things. The Powers are a mighty motion, the minister of the will of the Lord; and

¹ Ps. cxlviii. 4. ² Chap. vi in the Oxford MS.

³ Dionysium Areopagitam sequitur Bassorensis in hac materia. Sufficit nomen tantum Hierarchiae coelestis dixisse.' Schoenfelder, note 28, p. 10.

⁴ Colossians i. 16, 'thrones, or dominions, or principalities, or powers.'

⁶ 'Motion' or 'movement,' Zau'á. 'Angelus est substantia intellectualis semper mobilis.' Schoenfelder, note 29, p. 10.

⁶ Rev. iv. 6, 8; Ezek. i. 18.

⁷ Isaiah vi. 2.

it is that which gives victory to some rulers in battle and defeat to others. The Rulers are a motion which has power over the spiritual treasures, to distribute them to its companions according to the will of This class of angels governs the luminaries, the sun, moon, and stars. [3.] The Principalities are a defined motion which possesses the direction of the upper ether, of rain, clouds, lightning, thunder, whirlwinds, tempests, winds, and other ethereal disturbances. Archangels are a swift operative motion, into whose hands is entrusted the government of the wild beasts, cattle, winged fowl, reptiles, and everything that hath life, from the gnat to the elephant, except man. The Angels are a motion which has spiritual knowledge of everything that is on earth and in heaven. With each and every one of us is an angel of this group-called the guardian angel-who directs man from his conception until the general resurrection. The number of each one of these classes of angels is equal to the number of all mankind from Adam to the resurrection. Hence it is handed down that the number of people who are going to enter the world is equal to the number of all the heavenly hosts; but some say that the number is equal to that of one of the classes only, that they may fill the place of those of them who have fallen through transgressing the law; because the demons fell from three classes (of angels), from each class a third part. If then it is an acknowledged fact that there are three orders of angels, and in each order there are three classes, and in every class a number equivalent to that of all mankind, what is the total number of the angels? Some say that when the angels were created, and were arranged in six divisions-Cherubim, Seraphim, Thrones, Principalities, [Archangels, and Angels-the three lower divisions reflected (saying), 'What is the reason that these are set above, and we below? for they have not previously done anything more than we, neither do we fall short of them.' On account of this reflection as a cause, according to the custom of the (divine) government, Justice took from both sides, and established three other middle classes of angels-Lords, Powers, and Rulers-that the upper might not be (unduly) exalted, nor the lower think themselves wronged. As for the dwelling-place of the angels, some say that above the firmament there are waters, and above them another heaven in the form of infinite light, and that this is the home of the angels. Here

too is God without limit, and the angels, invisible to bodily eyes, surround the throne of His majesty, where they minister to 'the tabernacle not made with hands1.' Others say that, from the beginning, when God created the angels, until the second day, in which the firmament was made, all the classes of angels dwelt in the upper heavens; but when the firmament was made, they all came down below it, with the exception of three classes—the Cherubim, Seraphim, and Thrones² who remained above it. These surrounded and supported the Shechinah of God from the beginning of the world until our Lord ascended unto heaven; and after the Ascension, behold, they surround and support the throne of the Christ God, who is over all, until the end of the world. The Expositor³ and his companions say: 'The tabernacle which Moses made is a type of [a.] the whole world.' The outer tabernacle is the likeness of this world, but the inner tabernacle is the similitude of the place that is 4 above the firmament. And as the priests ministered in the outer tabernacle daily, while the high priest alone entered into the inner tabernacle once a year; so of all rational beings, angels and men, no one has entered (the place) above the firmament, save the High Priest of our confession, Jesus Christ⁵. fathers, when they have been deemed worthy at any time to see our Lord in a revelation, have seen Him in heaven, surrounded by the Cherubim and Seraphim. Hence some say that there are angels above the heavens. All these celestial hosts have revelations both of sight and of hearing; but the Cherubim have revelations by sight only, because there is no mediator between them and God. The angels have an intellect superior to that of the rest of rational beings; man has stronger desire, and the demons a greater degree of anger.

¹ Heb. ix. 11.

² According to the 'Cave of Treasures,' these were created on the first day. See Bezold's translation, p. 1, and Brit. Mus. Add. 25,175, fol. 1 b, col. 1.

³ Or Commentator, that is Theodore of Mopsuestia. See Assemani, Bibl. Orient., iii. 1. 30.

⁴ Schoenfelder, similitudinem aetheris, qui etc.

⁸ Heb. ix. 7.

CHAPTER VI1.

OF DARKNESS.

DARKNESS is a self-existent nature; and if it had not had a nature, it would not have been reckoned among the seven natures which were created in the beginning in silence. Others say that darkness is not a self-existent nature, but that it is the shadow of bodies.

CHAPTER VII2.

OF EFFUSED (CIRCUMAMBIENT) LIGHT.

WHEN the holy angels were created on the evening of the first day, without voice, they understood not their creation, but thought within themselves [1.] that they were self-existent beings and not made. On the morning of the first day God said in an audible and commanding voice, 'Let there be light³,' and immediately the effused light was created. When the angels saw the creation of light, they knew of a certainty that He who had made light had created them. And they shouted with a loud voice, and praised Him, and marvelled at His creation of light, as the blessed teacher ⁴ saith, 'When the Creator made that light, the angels marvelled thereat,' etc.; and as it is said in Job, 'When I created the morning star, all my angels praised me⁵.' Now by nature light has no warmth.

CHAPTER VIII6.

OF THE FIRMAMENT.

On the evening of the second day of the week, God willed to divide the heavens from the earth, that there might be luminaries and stars beneath the heavens to give light to this world, and that the heavens might be a dwelling-place for the righteous and the angels after the

³ Gen. i. 3. ⁴ Meaning, probably, Theodore of Mopsuestia.

⁵ Solomon seems to refer to Job, chap. xxxviii. 7.

⁶ Chap. ix in the Oxford MS.

resurrection. God said, 'Let there be a firmament which shall divide the waters from the waters'; and straightway the waters were divided into three parts. One part remained upon the earth for the use of men, cattle, winged fowl—the rivers and the seas; of another part God made the firmament; and the third part He took up above the firmament. But on the day of resurrection the waters will return to their former nature.

CHAPTER IX2.

OF THE CREATION OF TREES AND PLANTS, AND THE MAKING OF SEAS AND RIVERS.

On the third day God commanded that the waters should be gathered together [see] into the pits and depths of the earth, and that the dry land should appear3. When the waters were gathered together into the depths of the earth, and the mountains and hills had appeared, God placed the sand as a limit for the waters of the seas4, that they might not pass over and cover the earth. And God commanded the earth to put forth herbage and grass and every green thing⁵; and the earth brought forth trees and herbs and plants of all kinds, complete and perfect in respect of flowers and fruit and seed, each according to its kind. Some say that before the transgression of the command, the earth brought forth neither thorns nor briars, and that even the rose had no thorns as it has now; but that after the transgression of the command, the earth put forth thorns and briars by reason of the curse which it had received. The reason why God created the trees and plants before the creation of the luminaries was that the philosophers, who discourse on natural phenomena, might not imagine that the earth brought forth herbs and trees through the power of the heat of the sun. Concerning the making of Paradise, it is not mentioned in the Pentateuch on what day it was created; but according to the opinion of those who may be relied upon, it was made on the same day in which the trees were made⁶: and if the Lord will, we will speak about it in its proper place.

¹ Gen. i. 6. ² Chap. x in the Oxford MS. ³ Gen. i. 9.

⁴ Comp. Jer. v. 22. ⁵ Gen. i. 12.

⁶ According to Rabbi Eliezer, chap. iii (Horowitz, אנרת אנדות, part i, Leipzig, 1881), Paradise was one of the seven things created before the world.

CHAPTER X1.

OF THE MAKING OF THE LUMINARIES2.

On the fourth day God made the luminaries—sun, moon, and stars of three substances, air, light, and fire. He took aerial material and prepared vessels like lamps, and mixed fire with light, and filled them. And because in the nature of fire there was no light, nor heat in that of light, [] the fire imparted heat to the light, and the light gave luminosity to the fire; and from these two were the luminaries—sun, moon, Some say that the luminaries were made in the and stars-fabricated. morning, that the sun was placed in the east, and the moon in the west; while others say that they were made in the evening, and that the sun was placed in the west, and the moon in the east; and therefore the Jews celebrate the fourteenth3 in the evening. Others say that all the luminaries when they were created were placed in the east; the sun completed his course by day, while the moon waited until eventide, and then began her course. The path of the luminaries is beneath the firmament, and they are not fixed as men have foolishly stated, but the angels guide them. Mar Isaac says, 'The sun performs his course from the east to the west, and goes behind the lofty northern mountains the whole night until he rises in the east.' And the philosophers say that during the night the luminaries perform their course under the earth.

CHAPTER XI4.

OF THE CREATION OF SEA-MONSTERS, FISH, WINGED FOWL, AND THE REPTILES THAT ARE IN THE SEAS.

On the fifth day of the week God made from the waters mighty sea-monsters⁵, fish, winged fowl, swimming beasts, and the reptiles that are in the seas. He created the winged fowl that are in the waters from the waters; for, like fish, they lay eggs and swim. Now, fish swim [] in the waters, and winged fowl in the air; but some of the latter

¹ Chap, xi in the Oxford MS, ² Gen. i. 14.

³ See Exod. xii. 18.
⁴ Chap. xii in the Oxford MS.
⁵ Gen. i. 21.

in the waters also. Although they say that swimming creatures were made from the waters, or that the other wild beasts and cattle were made from the earth; still they consist of parts of all the other elements. Those, however, that are of the waters, have the greater part of their composition made of water; while the greater part of those whose origin is earth, consists of earth: but none of them lack the four elements.

CHAPTER XII1.

OF THE CREATION OF BEASTS AND ANIMALS.

On Friday eve God created them², and therefore animals can see at night as well as in the day time. Others say that they were all created in the morning, and that God created Adam after them on the sixth day, which is Friday.

CHAPTER XIII3.

OF THE FORMATION OF ADAM.

On the Friday, after the making of all created things, God said, 'Come, let us make man in our image and in our likeness⁴.' The Jews have interpreted the expression 'Come, let us make,' as referring to the angels; though God (adored be His glory!) needs not help from His creatures: but the expositors of the Church indicate the Persons of the adorable Trinity. Some say that when God said 'Come, let us make man in our image and in our likeness,' the angels by the eye of the Spirit saw the right hand (of God) spread out over the whole world, and there were in it parts of all the creatures both spiritual and corporeal. And God took from all these parts⁵, and fashioned Adam with His holy hands, [*\sum_*] and breathed into him the breath of life,

¹ Chap. xiii in the Oxford MS.

² Gen. i. 25.

³ Chap, xiv in the Oxford MS.

⁴ Gen. i. 26.

⁵ Compare Sanhedrîm, fol. 38, col. 1: רבי מאיר אומר אדם הראשון מכל העולם. Among other things, Jewish tradition says that the first Adam had two faces, שני פרצופין (Berâchôth, fol. 61, col. 1); that he was formed in two parts, on the one side male, and on the other female; that in height he reached from earth to heaven (Chagîgâh, p. 12, col. 1); and that he could stretch from one end of the world to the other (Sépher Ḥasšdím, No. 500).

and man became a living soul. Others say that God took earth from the four quarters of the world, and formed Adam outside Paradise;

¹ Gen. ii. 7

² See Bezold, *Die Schatzhöhle*, pp. 3 and 4; and Brit. Mus. Add. 25,875, fol. 4 b, col. I, line 23 to fol. 5 b, col. I, line 14: Loan loo pil: was one of عماماً واسمون موصمار معدما مرصما در صحدر موا عما ما محمور ليهما اسكفال احد احداله بحدر دويعا درحمع ابد اصمار. حدوا وبع صعدوه حلا مدمقا عصما. ودر عصده صالقًا حدا علا وول ووه حبسكماً محملها، في الصنب مده سب كسر، والمحمدال فحمل معمليل كي مصديا. وصماره والحمل حدوق. وساه لاسطينه والحمل مع المعملة والعنصم لحدة مع حده مدهدا. والسعلاء حدوم حدما حهه فعم معده. وساه ومملا صع مكن أذها هزوا حدول وصع مكه صدا وحدا لهدها صدا. وصع عده أأذ ولحد تعلمها وأوسل وصع عده صدا وبمؤا فلسا عدي وسعدهمال وساه مدالقا مع الماهسمه وحب اندخا العلموقها مسبلا حهد فهم مصدو. نه وبع. عنده ال مسعسعه ال محسمال وفيسعه ال محده الموا الابع. وصيلا أسا محلاً مع محم اندما المهددها محبه المما الابعد الا بحمور بعطمه كه دلا هم والله حد حدلها معلا فنوا صع اندا: وعده مستا وهوه صع حدورا الروم معطم مرور والموسط مع مداد ومحمور ومتصعم وموتال المن المن الذ المرام الذ المرام المن المن المرام ال والما مع بدوا: وعدوم بدول مستحما حدوونيه بدوه وعدده الموا الوم حاسبة وم مبيقال در حصره ودوهماه ومع ساه صلاقا حساره محسطا الماسده مع معانط إسلاه. ساه موه سن العمال العقوب: در معلمه الماسد حمدونا محسا أبو اصفيره ومصما وصدة وحسقه ابو مصما ووصما وصيده أس دهوا ومره مهردهم ودر هم دهم معم حصرحان وانحا وهم القاسم فالمده ومدا والماهم حن اعده وهومع. حيالا وحاوزمكم المديد أبور ماصع حمد حمدما بصحوما والماصيع ديمه وحلا بالمحمسل مامع المحدد مدلط مدما مدما مامع اماده المدالا درونها المدهد مامع المكله الحدم المدمع وعدمال والمقتم وحدم ستوا وحدرا وورسا محديد عبم أوم معم حديد مادس حدة تعدم. معين حد محدور صتا والملاحدة حدد ومصحه صلاقا وسكة ال مده والحوا مر أهد حدد اوم وا حدياد صحدا. وصورا. وبدرا. وصورا وصوروا ومحوور حديرا وحدما. مكو بعلاحين وويكو بدون، وسقدم كو مدكها حلا علا مدم ودوسه. ودو The creation of مصحه مطلقا هوا حدا ملا. حدمه محمه وصحبه حده Adam was on this wise. On the sixth day, which is Friday, at the first hour,