

# **THE BOOK OF THE BEE**

THE  
BOOK OF THE BEE

THE SYRIAC TEXT

EDITED FROM

THE MANUSCRIPTS IN LONDON, OXFORD, AND MUNICH

*WITH AN ENGLISH TRANSLATION*

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# 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.

[illegible]

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. A<sup>2</sup> belongs to the Library of the Royal Asiatic Society of Great Britain and Ireland. It is dated A. Gr. 1880=A.D. 1559, and

<sup>1</sup> The proper names of the Nestorians strongly resemble those of our Puritans: **ܩܫܝܥܐ** *Jesus-is-risen*; **ܩܒܠܥܢܐ** *Our-Lord-hath-converted*; **ܩܬܒܥܐ** *Jesus-hath-answered-me*; **ܩܕܝܫܐ** *Blessed-be-His-will*; etc.

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





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:—

[illegible]

‘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 Hômmô of Alkôsh<sup>1</sup>. 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; Hoffmann, *Auszüge aus syr. Akten pers. Märtyrer*, p. 59, note 523; Payne Smith, *Thes. Syr.*, col. 2326; Lagarde, *Armen. Studien*, p. 111, no. 1601.

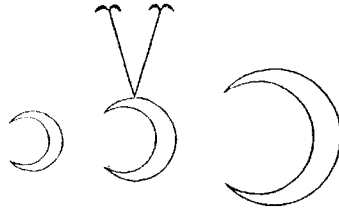
<sup>1</sup> On Hômo of Alkôsh see Hoffmann, *Opuscula Nestoriana*, pp. i and xxiii.



صار قنية الكنيسة قنية شرعية وكل من باخذها بغير رضا وكلان الكنيسة  
ياثم ويلزم بترجيعة. وقد صار في ١٧ آذار سنة ١٨٣٩ مسيحية بمدينة  
موصل المحمية.

'This book is the property of the church of Mâr Cyriacus the Martyr at Baṭnâye<sup>1</sup>. 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 Moṣul.'

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

<sup>1</sup> I. e. Tyṭnâye, about one hour's ride north of Tel Kêf, north of Moṣul. Baṭnâye contains two churches; one dedicated to Mâr Cyriacus, and the other to Mârt Maryam El-'adhrâ, العذراء, i. e. the blessed virgin Mary. See E. Sachau, *Reise in Syrien und Mesopotamien*, Leipzig, 1883, p. 360.



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 117-118. 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<sup>1</sup>.

Assemâni 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 Shēbât, in the year of Alexander, the son of Nectanebus<sup>2</sup>, 1187, which Assemâni 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 ܡܠܚܐ in the district of Baz, ܒܐ (see Hoffmann, *Ausszüge 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, ܣܠܚܐ<sup>3</sup>, in the district of Barwar, ܒܪܘܪ (see Hoffmann, *op. cit.*, pp. 193, 204).

<sup>1</sup> See Zotenberg, *Catalogues des MSS. Syr. et Sabéens (Mandaïtes) 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.

<sup>2</sup> Assemâni 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.

<sup>3</sup> In the *Bibl. Orient.*, t. iii, pt. i, p. 310, note 4, Assemâni writes ܡܠܚܐ, which seems to be more correct.

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 *Kalilah 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.

أَوْفَيْف, pl. أَوْفَيْفَا, tool, implement,  
p. 1. 6; م. 3; ن. 9, 11.

أَوْفَيْفَا like an instrument,  
p. م. 7.

أَوْفَيْفَا self-existent, uncreated being, pl.  
أَوْفَيْفَا, p. م. 1. Root أَوْفَيْفَا or أَوْفَيْفَا.

أَوْفَيْفَا art, pl. أَوْفَيْفَا, p. ن. 13.

أَوْفَيْفَا carrot, p. م. 4.

أَوْفَيْفَا executioner, p. م. 3.

أَوْفَيْفَا basket, pl. أَوْفَيْفَا, p. م. 6.

أَوْفَيْفَا stater, a coin, pl. أَوْفَيْفَا, p. م. 8,  
note 6.

أَوْفَيْفَا = أَوْفَيْفَا, whence أَوْفَيْفَا, the double  
of anything, أَوْفَيْفَا. Hence أَوْفَيْفَا double,  
p. م. 11.

أَوْفَيْفَا balsam, p. 1. 8. See Lagarde,  
*Gesammelte Abhandlungen*, p. 17, no.  
30; Löw, *Aramäische Pflanzenna-  
men*, p. 73, no. 53. Hoffmann's BA.  
1259 has أَوْفَيْفَا, the India Office  
lex. أَوْفَيْفَا.

أَوْفَيْفَا = أَوْفَيْفَا nausea, p. م. 6 and  
note 4. It is explained in the text by  
أَوْفَيْفَا indigestion.

أَوْفَيْفَا my extreme  
old age, p. م. 20; pl. أَوْفَيْفَا states, con-  
ditions, p. م. 11; م. 18.

أَوْفَيْفَا, p. لا. 15, is explained in the

lex. by خَشَب الشَّشَار, boxwood, and  
السَّاج, teak. See Löw, *Aram.  
Pflzn.*, p. 63, no. 37.

أَوْفَيْفَا the aether, p. م. 1; whence أَوْفَيْفَا  
aetherial, p. م. 3.

أَوْفَيْفَا, var. أَوْفَيْفَا, mock-  
ingly, derisively, p. م. 1; م. 21.

أَوْفَيْفَا balsam, p. 1. 9 and  
note 7. See أَوْفَيْفَا.

أَوْفَيْفَا gnat, p. م. 6.

أَوْفَيْفَا the being created, crea-  
tion, p. 1. 10; م. 8; م. 6; لا. 1, 10;  
م. 20; لا. 3, 10.

أَوْفَيْفَا, p. لا. 13. On this word see  
Hoffmann's BA. 2731, where it is  
explained to mean 'the parts that  
project from a building or structure,'  
أَوْفَيْفَا حِجَابِ حِجَابِ أَوْفَيْفَا  
The India Office lex. has merely  
أَوْفَيْفَا frieze, cornice, battlements.  
In BA. the Greek equivalent is said  
to be *raprós*.

أَوْفَيْفَا pit, ditch, pl. أَوْفَيْفَا, p. م. 1.

أَوْفَيْفَا carrot, p. م. 5. See Löw, *Aram.  
Pflzn.*, p. 86, no. 64.

أَوْفَيْفَا = أَوْفَيْفَا, p. م. 8,  
note 17.

—Ethpa'al **אֶתְפָּאֵל** *be turned into dust*,  
p. 22.

**אֶתְפָּאֵל** *ink*. Hence **אֶתְפָּאֵל** *belonging to ink, inky*, p. 6.

**אֶתְפָּאֵל** *likeness, figure, form, kind*,  
pl. **אֶתְפָּאֵל**, p. 19.

**אֶתְפָּאֵל** *branch*, p. 11.

— **אֶתְפָּאֵל** *motion*, pl.

**אֶתְפָּאֵל**, p. 3.

**אֶתְפָּאֵל** *the being vanquished, defeat*, p. 20.

**אֶתְפָּאֵל** *scantily, sparingly*,  
p. 13.

**אֶתְפָּאֵל** *seed, posterity*, pl. **אֶתְפָּאֵל**,  
p. 19; **אֶתְפָּאֵל**, p. 14.

**אֶתְפָּאֵל** *staff, as fem.*, p. 16; **אֶתְפָּאֵל**, p. 2.

**אֶתְפָּאֵל** *in the sense of خَلِيفَة vicar, deputy*, p. 11, note 11.

**אֶתְפָּאֵל** *mixture for embalming*,  
p. 17.

**אֶתְפָּאֵל** *the making one blush, putting one to shame*, p. 9.

**אֶתְפָּאֵל** *mentally, spiritually*,  
p. 4.

**אֶתְפָּאֵל** is fem. in Cod. B, p. 9, 11, 17.

**אֶתְפָּאֵל** as genit. governed by a subst.,  
**אֶתְפָּאֵל** *his own making or framing*, p. 15.

**אֶתְפָּאֵל** *humours*, p. 8, **אֶתְפָּאֵל** *χυμολ*.

**אֶתְפָּאֵל** seems to mean *the hollow of the hand*, p. 13, 20.

**אֶתְפָּאֵל** *coriander-seed*, p. 7; **אֶתְפָּאֵל**, p. 3.

See Lagarde, *Gesamm. Abhandl.*,  
p. 57, no. 145; Löw, *Aram. Pflanz.*,  
p. 209, no. 155.

**אֶתְפָּאֵל** *gloves*, p. 9.

**אֶתְפָּאֵל** *the guardian angel*, p. 10.

**אֶתְפָּאֵל** *exhorter, encourager*,  
p. 21.

**אֶתְפָּאֵל** with assimilation,  
p. 4, 11.

**אֶתְפָּאֵל** *material* = **אֶתְפָּאֵל**, p. 3, 5;  
pl. **אֶתְפָּאֵל** = **אֶתְפָּאֵל**, p. 16, 17.

**אֶתְפָּאֵל** *water-spout or shoot, water-pipe*,  
p. 17, Ar. **أَمْرَاب**.

**אֶתְפָּאֵל** *to be beaten or chastised*, p. 1.

**אֶתְפָּאֵל** *descent, coming on*, p. 22.

**אֶתְפָּאֵל** *(so read), what will just preserve life*, p. 21, **אֶתְפָּאֵל** *BA, India Office lex.*

**אֶתְפָּאֵל** — Pa'êl *intens.*, p. 15, note 15,  
line 7.

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

**אֶתְפָּאֵל** *so as to be unbounded or unlimited*, p. 11.

**אֶתְפָּאֵל** *subtile, pellucid, transparent*, p. 14.

**אֶתְפָּאֵל** *that can swim, living in the water*, p. 19; **אֶתְפָּאֵל**, p. 2; **אֶתְפָּאֵל**, p. 7.

**אֶתְפָּאֵל** *for אֶתְפָּאֵל, laying on of hands, consecration*, p. 14, 15, 17, etc.

**אֶתְפָּאֵל** *left-handedness*, p. 19, note 1.







فُجِدَ provoking, inciting to  
 anger, p. 12. هج. 12.  
 فُجِدَ by the senses or per-  
 ceptions, p. 5. ص. 5.  
 فُجِدَ, pl. فُجِدَ, persecutions,  
 p. 1. مص. 1.  
 فُجِدَ pus, matter, p. 13. 19. BA,  
 القديد الجاري.  
 فُجِدَ spirituality, p. 4. 7. ص. 4.  
 فُجِدَ sweet-scented, p. 12. ج. 12.  
 فُجِدَ Ethpa'al فُجِدَ murmur against,  
 be angry with (ح), p. 18. ص. 18.  
 فُجِدَ breed worms, be eaten by  
 worms, p. 13. 19. ج. 19.  
 فُجِدَ Afêl فُجِدَ to lose one's wife,  
 p. 7. 9. 7. 9.  
 فُجِدَ and, according to C, فُجِدَ  
 shallows, shoal, p. 14. ص. 14. BA, فُجِدَ  
 وقيل قحاض الماء ومخاضه.  
 فُجِدَ mourner, p. 13. 1. ج. 1.  
 فُجِدَ, pl. فُجِدَ, rags,  
 p. 10. 9. 10. 9.  
 فُجِدَ one who finds fault or  
 rebukes, p. 16. 16. 16.  
 فُجِدَ creeping, reptile, p. 5. 5. 5.  
 فُجِدَ questioningly, interro-  
 gatively, p. 1. 1. 1.  
 فُجِدَ Pa"êl فُجِدَ flatter, wheedle, p. 13,  
 note 2, in Cod. C.

فُجِدَ wander, swerve, p. 2. 2. 2.  
 فُجِدَ in vain, to no purpose,  
 p. 15. 15. 15. فُجِدَ vain,  
 bootless work, p. 23. 23. 23.  
 فُجِدَ Pa"êl فُجِدَ flatter, wheedle, p. 13.  
 1, in Cod. A.  
 فُجِدَ complexion, p. 19. 19. 19.  
 فُجِدَ فُجِدَ فُجِدَ p. 11. 11. 11.  
 فُجِدَ roof, ceiling, p. 7. 7. 7. like سَمَاء in  
 Arabic.  
 فُجِدَ rattles, p. 29, note 5. This  
 word occurs in Cod. B, fol. 12 a, col. 2,  
 as a gloss upon فُجِدَ.  
 فُجِدَ Afêl فُجِدَ to make to march,  
 p. 17. 17. 17.  
 فُجِدَ فُجِدَ trifling matter, trifle,  
 p. 10; 4. 4. 4.  
 فُجِدَ Afêl فُجِدَ to make to halt, p. 17.  
 17. 17. 17.  
 فُجِدَ θεόφοροι, inspired, p. 2. 2. 2. Brit.  
 Mus. Add. 7203, fol. 192 a, col. 1,  
 فُجِدَ لا احب للاحول المتسرلين  
 خَوْفَ الله المتدربين بالله  
 فُجِدَ dung, p. 21. 21. 21.  
 فُجِدَ sordid, filthy, p. 13. 13. 13.  
 فُجِدَ فُجِدَ urgency, compul-  
 sion, p. 11. 11. 11.  
 فُجِدَ فُجِدَ weariness, fatigue, p. 15;  
 1. 1. 1.  
 فُجِدَ فُجِدَ the number twelve, p. 10. 10. 10.

## CORRECTIONS.

[illegible]

## 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-Maishân<sup>1</sup>, 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 Paul<sup>2</sup>; therefore we are bound to repay thee the debt of love, O beloved brother and staff of our old age, saint of God, Mâr Narses<sup>3</sup>, bishop of Khônî-Shâbôr Bêth-Wâziḳ<sup>4</sup>. We remember thy solicitude for us, and thy zeal 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 [a], we were unable to inform thee fully concerning the profit-

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<sup>1</sup> See Le Quien, *Oriens Christianus*, vol. ii. 1212.

<sup>2</sup> 2 Cor. xii. 14.

<sup>3</sup> See Le Quien, *Or. Christ.*, vol. ii. 1188.

<sup>4</sup> Khônî-Shâbôr, or Bêth-Wâziḳ, was a town on the little Zâb, close to its junction with the Tigris, in the diocese of Tîrhân. Bêth-Wâziḳ is also written Bêth-Wâzig, and has been altered by the Arabs into *al-Bawḏāzīg* or *al-Bawḏāzīj*, بؤذنج. 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 : [∞] 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 fear<sup>1</sup>; and where there is freedom of speech, there is no dread; and we should not dare to be so rash as to [α] 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 inspired<sup>2</sup> When thou findest honey, eat (only) so much as is sufficient for thee, lest, when thou art sated, thou vomit it<sup>3</sup>; that is to say, do not enquire (too closely) into the divine words.

## LIST OF THE CHAPTERS IN THIS BOOK.

- I. 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.

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<sup>1</sup> 1 John iv. 18.

<sup>2</sup> ⲉⲃⲉⲃⲉⲗⲗ *θεόφοποι*; see Prov. xxv. 16. Schoenfelder, *quippe a Theodoro dictum est*.

<sup>3</sup> 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. [2]
- 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 His 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, etc.
  - LI. The names of the Eastern Patriarchs, and the places where they were buried<sup>1</sup>. [~~A~~]
  - 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.

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<sup>1</sup> C reads: *The names of the Eastern Catholics, the successors of the Apostles.*



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 [כ] 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 soul<sup>1</sup>, and God gave him the knowledge of the difference between good and evil. When 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 you<sup>2</sup>?' And again, 'I will dwell in them, and walk in them<sup>3</sup>.'

CHAPTER II<sup>4</sup>.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 III<sup>5</sup>.

## OF EARTH, WATER, AIR, AND FIRE.

THE earth was *tôh wâ-bôh*<sup>6</sup>, that is to say, it was unarranged and unadorned, but plunged in the midst of the waters. The waters were

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

<sup>4</sup> Chap. iii in the Oxford MS.


<sup>5</sup> Chap. iv in the Oxford MS.

<sup>6</sup> In Hebrew תהו ובהו, Gen. i. 2, a chaotic waste.



name of the Lord<sup>1</sup> refers to the holy angels and to our Lord's humanity; but neither the Church nor the orthodox teachers accept this.

CHAPTER V<sup>2</sup>.OF THE ANGELS<sup>3</sup>.

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 Rulers<sup>4</sup>: 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 motion<sup>5</sup> 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<sup>6</sup>,' 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 possess<sup>7</sup> 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

<sup>1</sup> Ps. cxlviii. 4.

<sup>2</sup> Chap. vi in the Oxford MS.

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

<sup>4</sup> Colossians i. 16, 'thrones, or dominions, or principalities, or powers.'

<sup>5</sup> 'Motion' or 'movement,' *Zai'd*. 'Angelus est substantia intellectualis semper mobilis.' Schoenfelder, note 29, p. 10.

<sup>6</sup> Rev. iv. 6, 8; Ezek. i. 18.

<sup>7</sup> 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 the Creator. This class of angels governs the luminaries, the sun, moon, and stars. [1.] 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. The 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, [2.] 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 hands'.<sup>1</sup> 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 Thrones<sup>2</sup> 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 Expositor<sup>3</sup> and his companions say: 'The tabernacle which Moses made is a type of [α] the whole world.' The outer tabernacle is the likeness of this world, but the inner tabernacle is the similitude of the place that is<sup>4</sup> 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 Christ<sup>5</sup>. The 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.

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<sup>1</sup> Heb. ix. 11.

<sup>2</sup> 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.

<sup>3</sup> Or Commentator, that is Theodore of Mopsuestia. See Assemani, *Bibl. Orient.*, iii. 1. 30.

<sup>4</sup> Schoenfelder, *similitudinem aetheris, qui* etc.

<sup>5</sup> Heb. ix. 7.

CHAPTER VI<sup>1</sup>.

## 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 VII<sup>2</sup>.

## 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 [١] 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 light<sup>3</sup>,' 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<sup>4</sup> 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 me<sup>5</sup>.' Now by nature light has no warmth.

CHAPTER VIII<sup>6</sup>.

## 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

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<sup>1</sup> Chap. vii in the Oxford MS.

<sup>2</sup> Chap. viii in the Oxford MS.

<sup>3</sup> Gen. i. 3.

<sup>4</sup> Meaning, probably, Theodore of Mopsuestia.

<sup>5</sup> Solomon seems to refer to Job, chap. xxxviii. 7.

<sup>6</sup> Chap. ix in the Oxford MS.



resurrection. God said, 'Let there be a firmament which shall divide the waters from the waters'<sup>1</sup>; 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 IX<sup>2</sup>.

### 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 [מִקְוֵה] into the pits and depths of the earth, and that the dry land should appear<sup>3</sup>. 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 seas<sup>4</sup>, that they might not pass over and cover the earth. And God commanded the earth to put forth herbage and grass and every green thing<sup>5</sup>; 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 made<sup>6</sup>: and if the Lord will, we will speak about it in its proper place.

<sup>1</sup> Gen. i. 6.

<sup>2</sup> Chap. x in the Oxford MS.

<sup>3</sup> Gen. i. 9.

<sup>4</sup> Comp. Jer. v. 22.

<sup>5</sup> Gen. i. 12.

<sup>6</sup> According to Rabbi Eliezer, chap. iii (Horowitz, *אגרות אונות*, part i, Leipzig, 1881), Paradise was one of the seven things created before the world.

CHAPTER X<sup>1</sup>.OF THE MAKING OF THE LUMINARIES<sup>2</sup>.

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, [𐤀] the fire imparted heat to the light, and the light gave luminosity to the fire; and from these two were the luminaries—sun, moon, and stars—fabricated. Some say that the luminaries were made in the 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 fourteenth<sup>3</sup> 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. Mâr 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 XI<sup>4</sup>.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-monsters<sup>5</sup>, 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 [𐤁] in the waters, and winged fowl in the air; but some of the latter

<sup>1</sup> Chap. xi in the Oxford MS.<sup>2</sup> Gen. i. 14.<sup>3</sup> See Exod. xii. 18.<sup>4</sup> Chap. xii in the Oxford MS.<sup>5</sup> 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 XII<sup>1</sup>.

## OF THE CREATION OF BEASTS AND ANIMALS.

ON Friday eve God created them<sup>2</sup>, 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 XIII<sup>3</sup>.

## 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 likeness<sup>4</sup>.' 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 parts<sup>5</sup>, and fashioned Adam with His holy hands, [חַמ] and breathed into him the breath of life,

<sup>1</sup> Chap. xiii in the Oxford MS.

<sup>2</sup> Gen. i. 25.

<sup>3</sup> Chap. xiv in the Oxford MS.

<sup>4</sup> Gen. i. 26.

<sup>5</sup> Compare Sanhedrîm, fol. 38, col. 1: רַבִּי מֵאִיר אָמַר אִדָּם הָרִאשׁוֹן מִכָּל הָעוֹלָם כּוֹלָו הוּצֵר עֶפְרוֹ. Among other things, Jewish tradition says that the first Adam had two faces, שְׁנֵי פְרָצוֹפִין (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 Hasîdîm*, No. 500).

