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Yassā ʿAbd Al-Masiḥ

An unedited Bohairic letter of Abgar [1].

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AN UNEDITED BOḤAIRIC LETTER OF ABGAR[1]

BY

YASSĀ ʿABD AL-MASĪḤ.

In the Library of the Monastery of as-Suriān (دير السريان) in the Wādī 'n-Naṭrūn there is a valuable collection of old and beautiful Coptic and Arabic MSS. Among these is a Copto-Arabic MS., No. 266 *Lit.*, 227 ff., 18 lines, 17 × 13 cm., most of which deals with liturgical subjects[2].

This MS. is not numbered by page or folio but by quires. It begins from two folios before quire $\overline{\text{κΓ}}$. A recent numbering by folio has been done in pencil by me. From folio 208(r) to 211(v) there is an interesting text, in Copto-Arabic, namely the Letter supposed to have been sent by Abgar, king of Edessa, to Jesus Christ in Jerusalem and the reply.

A note states that the MS. formed one with another in the same library and was afterwards separated into two parts. The first part is the Psalter No. 16 *Bibl.* and the second part is the MS. in question, No. 266 *Lit.*

This MS. is in Boḥairic dialect. The writing is regular and clear. It was copied by the monk Gabriel (Ġabriyāl)[3] in the house of Ibn al-ʿAssāl in Cairo on the 1st Ābīb, A. M. 971, corresponding to 15th Ǧamād al-Awwal, A.H. 653 (A.D. 1255).

The Letter in question is well known to all the Christian Eastern Churches. It is also found in both Syriac and Greek.

[1] Wherever the Letter is mentioned, both Letter of Abgar and the reply are to be understood.

[2] A detailed description will appear in the *Catalogue of the Coptic and Arabic MSS. in the Coptic Museum, etc.* in the volume on the *Monasteries*, when printed.

[3] Gabriel was afterwards consecrated patriarch with the name of Gabriel (III), the 77th patriarch (A.D. 1262-1271). He was a skilful calligraphist and copied out many MSS. Cf. M. Simaika Pasha, *Catalogue of the Coptic and Arabic MSS.. etc.* (Cairo, 1939), Vol. I, Nos. 4, 5, pp. 5-7 and G. Graf, *Catalogue de Manuscrits arabes chrétiens conservés au Caire* (Città del Vaticano, 1934), Nos. 151, 153, pp. 63-66.

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For the Greek and the Syriac Versions (the latter being the original), the reader is referred to :

1. Eusebius, *Hist. Eccl.* 1, 13, § 6-10 : πρὸς λέξιν ἐκ τῆς Σύρων μεταβληθέντα φωνῆς. He mentions that a literal Greek translation was done by him from a lost Syriac text.

2. G. Philipps, *The Doctrine of Addaï, the Apostle* (London, 1876). Other material has been added to this Letter in this Syriac *Doctrine*. The Letter and its versions are given by R. A. Lepsius, *Die edessenische Abgarsage kritisch untersucht* (Braunschweig, 1880); L. Tixeront, *Les origines de l'Église d'Édesse et la légende d'Abgar* (Paris, 1888); J. P. Martin, *Les origines de l'Église d'Édesse et des églises syriennes* (Paris, 1889); finally, the reader is referred to a condensed study published by Ad. von Harnack, *Geschichte d. altchristl. Literatur bis Eusebius*, I, p. 533-540; R. Duval, *Anciennes littératures chrétiennes II. La littérature syriaque* (Paris, 1900), pp. 103-107; O. Bardenhewer, *Gesch. der altk. Liter.*, Bd. I² (Freiburg in Br., 1913), p. 90 sqq; W. v. Christ, *Geschichte der griechischen Literatur*⁶, Bd. II (*Handbuch der Altertumswissenschaft*, Bd. VII, Teil II, München, 1924), p. 1198. A French translation of the Letter and the reply according to Eusebius and the Syriac version with a full description is given by F. Cabrol, *Dictionnaire d'Archéologie chrétienne et de Liturgie*, t. I, 1re partie, coll. 87-97.

Besides the versions of the Letter in Armenian, Latin, Coptic and Arabic, the Ethiopic version must be especially mentioned. Cf. Sylvain Grébaut, *Les relations entre Abgar et Jésus* (*ROC.*, XXI), pp. 73-91; 190-203; 253-260.

In the Arabic *Synaxarium* in the Coptic Museum, MS., No. 155(a) *Lit.*[1], fol. ϯϱϵ(r), which is translated from the Ethiopic, the commemoration of Abgar, king of Edessa, takes place on the 29th of Kyahk.

وفيه ايضاً تنيح اكاريوس ملك الرها

'On it also (the same day) Abgar (Akāriyūs), king of Edessa (Ar-Ruhā), went to his rest.'

This *Synaxarium* has been translated from the Ethiopic into English[2].

[1] M. Simaika Pasha, *op. cit.*, No. 220 (p. 103) and G. Graf, *op. cit.*, No. 102 (p. 39).

[2] Sir E. A. Wallis Budge, *The Book of the Saints of the Ethiopian Church. A translation of the Ethiopic Synaxarium* (Cambridge, 1928), Vol. II, pp. 426-27.

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The Arabic MS. however, adds on fol. ٤٥ظ(v) the following note which is not found in the English edition :

السلام لاغاريوس الذى استحق ان ينظر بلاّ حبر فى اللبس صورة ادوناى صورة عامل الايات لا تمحا ولا تحترق قدام الجمع العظيم لما جربوها بالنار والمآء

'Hail, Abgar (Aghāriyūs) who wast worthy to behold the picture of Adonaï (made) without ink on cloth, the picture of the Maker of miracles. It was not effaced nor burnt when it was tested by fire and water before the great multitude.'

The text of this story in the above mentioned *Synaxarium* differs from that which is given here. This is a clear proof that there was more than one original of this Letter[1].

Abū'l-Barakāt Šams ar-Riyāsat Ibn Kabar, in the 24th chapter of his Book *'The Lamp of the Darkness and the Elucidation of the Service'*[2] gives the following statement which is found in the Ethiopic *Synaxarium:*

وقد ورد فى الاخبار ان ابجر ملك الرها لما سمع بالسيد المسيح له المجد قصد ان ينظره ولم يمكنه ذلك فلم يحرمه سيدنا شهوته بل مسح وجهه بمنديل فارتسمت فيه صورته وارسلها اليه فقبلها وعظمها وجرت منه آيات قادته الى الايمان على يد يهوذا الرسول

"It is mentioned in the stories that when Abgar (Abǧar), king of Edessa (Ar-Ruhā), heard of the Lord Christ—to Whom be glory—, he had the intention to see Him, but could not (do) that. Our Lord did not deny him his desire, but He wiped His face with a handkerchief and His portrait was depicted upon it. He sent it to him and he kissed it and exalted it. Miracles were wrought through it (handkerchief) and they directed him to the Faith by the hand of Juda (Yahūdhā) the Apostle".

Ibn al-'Ibrī (Bar Hebraeus, XIIIth century) in his famous *Chronography*[3] gives the Letter including the statement mentioned above by Abū'l-Barakāt.

[1] Cf. Cabrol, *op. cit.*, t. I, 1re partie, coll. 92-93.

[2] The text is taken from the MS. No. 375 *Theol.* (p. 420) in the Coptic Museum, cf. M. Simaika Pasha, *op. cit.*, No. 91 (p. 45).

[3] تاريخ مختصر الدول ed. by A. Ṣālḥānī (Beyrout, 1890), pp. 112, 113. For the translation of the Syriac text, see E. A. Wallis Budge, *The Chronography of Bar Hebraeus* (London, 1932), p. 48.

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The reader can find complete texts or fragments of the Letter in question in the Ṣa'īdic and Fayyūmic dialects and in Arabic in the following works :

W. E. Crum and H. G. Evelyn White, *The Monastery of Epiphanius at Thebes*, Part II (New York, 1926), p. 11, No. 50 (p. 162 translation). Having enumerated all the MSS. in which this Letter is found, the authors add on page 162 : "On the whole question, with critical edition of the Coptic texts, Ét. Drioton, in *ROC.* XX[1]."

W. E. Crum, *Coptic Ostraca* (London, 1902), Text p. 6, No. 22; translation p. 8, No. 22.

H. R. Hall, *Coptic and Greek Texts of the Christian Period* (London, 1905), p. 43.

O. von Lemm., *Koptische Miscellen*, LXIX, pp. 72-73.

W. E. Crum, *Catalogue of the Coptic MSS. in the British Museum* (London, 1905), Nos. 316, 317 p. 141(a), No. 920, p. 385 (*b*) says "the letter of Abgar (mentioned only)".

W. E. Crum, *Short Texts from Coptic Ostraca and Papyri* (Oxford, 1921), p. 11, No. 36.

W. E. Crum, *Catalogue of the Coptic MSS. in the John Rylands Library* (Manchester, 1909), p. 239 gives the Arabic version of the Letter[2].

J. Krall, *Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer*, V (Wien, 1892), pp. 115-119.

There is to be found German translations of various versions in M. Kropp, *Ausgewählte koptische Zaubertexte*, II, (Bruxelles, 1931), pp. 72-79, among which are the translations of the complete texts given by W. Pleyte et P. A. A. Boeser, *Manuscrits coptes du Musée d'Antiquités des Pays-Bas à Leide* (Leide, 1897), pp. 462-473.

Ét. Drioton, *op. cit.*, pp. 306-326 gives these texts and that of the Vienna MS. No. 3151 with the translation in French and the variant renderings along with a critical apparatus and the Greek text given by Eusebius.

Of the versions of the Letter here given, the first differs from the long one given by Pleyte and is near to that given by Eusebius, while the second differs

[1] *Un Apocryphe Anti-Arien. La version copte de la correspondance d'Abgar, roi d'Édesse avec Notre-Seigneur*, *ROC.*, 2e série, t. X (XX), 1915-1917, p. 306 sq. and p. 337 sq.

[2] For the other versions of the Arabic text, see Cabrol, *op. cit.*, col. 91.

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from that given by Eusebius and is nearer to that given by Pleyte. Variant readings and critical notes are given in the margin when necessary.

On these differences Dr. Drioton says on page 307 : "La version copte de ces lettres, souvent signalée et publiée, à côté de points de contact évidents, offre des développements originaux totalement inconnus d'Eusèbe et de ses sources syriaques". He also says on page 339 : "Le texte long du papyrus de Leide représente la forme primitive de la version copte de la lettre d'Abgar, version développée sur original grec".

Although, as quoted by Dr. Drioton, *op. cit.*, page 368, 'Saint Athanase n'avait pas plus de tendresse pour les amulettes que pour les apocryphes', yet this Letter was popularly used as an amulet in early Christian times. It is mentioned in the following works :

A. H. Sayce, *Gleanings from the Land of Egypt*, in *Recueil de travaux, etc.*, XX (1898), pp. 174-175 as it is found in Faras in Nubia.

W. E. Crum and H. G. Evelyn White, *op. cit.*, p. 162, No. 50.

W. Pleyte et P. A. A. Boeser, *op. cit.*, pp. 462-473.

J. Krall, *op. cit.*, pp. 118, 119.

List of *Sigilla* used in this article.

E. for Eusebius, *Hist. Eccl.*

C. for French translation of Eusebius, *Hist. Eccl.* given by Cabrol.

A. for French translation of *The Doctrine of Addaï* given by Cabrol.

D. for Texts and translations given by Ét. Drioton.

P. for Coptic Ṣa'īdic texts given by W. Pleyte and P. A. A. Boeser.

K. for German translation given by M. Kropp.

Ar. for Arabic text of the MS.

Greek words occurring in the Coptic text are written in italics.

My best thanks are due to Rev. Father J. Muyser for his kind suggestions.

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THE TEXT.

f° 208 r° ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲙ̀ⲡⲉⲁⲅⲅⲁⲣⲟⲥ[1] ⲡⲟⲩⲣⲟ ⲙ̀ⲁⲉⲥⲥⲁ[2] ⲉⲧⲉ ⲁⲣⲣⲟⲩ-
ϫⲁⲧⲉ[3] ⲉⲁϥⲟⲩⲟⲣⲡⲥ ⲉⲣⲁⲧϥ ⲙ̀ⲙⲏⲥ ⲉϫⲣⲏⲓ ⲉⲓⲗⲏ̅ⲙ̅ ϫⲓⲧⲉⲛⲁⲛⲁⲙⲓⲁⲥ
ⲡⲓⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ.

ⲁⲩⲅⲁⲣⲟⲥ ⲫⲏ ⲉⲧⲁⲩⲟⲛⲓ ⲙ̀ⲡⲓⲕⲁϫⲓ[4] ⲉⲫⲥϧⲁⲓ ⲉⲣⲁⲧϥ ⲙ̀ⲙⲏⲥ
ⲡⲓⲥⲱⲧⲏⲣ ⲙ̀ⲡⲁⲅⲁⲃⲟⲥ ⲫⲏ ⲉⲧⲁϥⲟⲩⲱϣϫ ⲉⲃⲟⲗ ϧⲉⲛⲓⲗⲏ̅ⲙ̅ ϫⲉⲣⲉ.

f° 208 v° ⲁⲩⲧⲁⲩⲟⲓ ⲅⲁⲣ[5] ⲉⲃⲏⲛⲧⲕ ⲛⲉⲙⲙⲓⲧⲁⲗⲃⲟ ⲉⲡⲁⲕⲓⲣⲓ ⲟⲩⲙⲙⲟⲩ / ϫⲉ-
ⲕⲓⲣⲓ ⲟⲩⲙⲙⲟⲩ ϫⲱⲣⲓⲥ ⲗⲁⲁ ⲛⲉⲙⲫⲁϧⲣⲓ[6] ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲅⲁⲣ
ⲉⲧⲟⲩⲁⲁⲩ ⲟⲩⲟⲥ.

ⲱⲁⲕⲃⲣⲉⲙⲃⲉⲗⲗⲉⲩ ⲛⲁⲩ ⲉⲃⲟⲗ ⲱⲁⲕⲃⲣⲉⲙⲃⲁⲗⲉⲩ ⲙⲟⲱⲓ ⲙⲏ ⲉⲧⲟⲓ ⲙ̀-
ⲡⲁⲕⲁⲉⲓϯ ⲕⲧⲟⲩⲃⲟ ⲟⲩⲙⲙⲟⲩ ⲙⲙⲁ ⲙ̀ⲡⲁⲕⲁⲃⲁⲣⲧⲟⲛ ⲕⲩⲓⲟⲩ ⲟⲩⲙⲙⲟⲩ
ⲉⲃⲟⲗ ⲛⲉⲙⲙⲏⲛ ⲧⲏⲣⲟⲩ ⲉⲧⲟⲙ ⲙ̀ⲙⲁⲓ[7].

f° 209 r° ⲟⲩⲟϩ ⲙⲏ ⲉⲧⲁⲩⲱⲥⲕ ϧⲉⲛⲉⲁⲛⲱⲙⲓ ⲉⲛⲁⲁⲩ ⲕⲧⲟⲙⲟⲥ / ⲟⲩⲙⲙⲟⲩ
ⲙⲏ ⲉⲃⲱⲙⲟⲩⲧ ⲕⲧⲟⲙⲟⲥ ⲟⲩⲙⲙⲟⲩ.

ⲙⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧⲁⲓⲥⲟⲃⲱⲟⲩ ⲁⲓⲛⲁϩϯ ϧⲉⲛⲛⲁϩⲙⲧ ⲧⲏⲣϥ ϫⲉⲓⲃⲟⲕ
ⲟⲩⲙⲟⲩϯ ⲉⲧⲁϥⲓ ⲉⲡⲉⲥⲏⲧ ⲉⲃⲟⲗ ϧⲉⲙⲧⲫⲉ ⲉⲃⲣⲉⲕⲓⲣⲓ ⲙ̀ⲙⲁⲓ ϫⲉⲓⲃⲟⲕ
ⲡⲉⲡⲱⲙⲣⲓ ⲙ̀ⲫϯ[8].

ⲉⲃⲃⲉⲫⲁⲓ ⲧⲙⲟⲩ ⲁⲓⲥϧⲁⲓ ⲙⲁⲕ ⲉⲓϯϩⲟ ⲉⲣⲟⲕ ⲉⲃⲣⲉⲕϯϧⲓⲥⲓ ⲙⲁⲕ
ⲙ̀ⲧⲉⲕⲓ ⲱⲁⲣⲟⲓ[9] ⲙ̀ⲧⲉⲕⲧⲁⲗⲃⲟⲓ ϧⲉⲛⲛⲓⲱⲱⲙⲓ ⲉⲧⲱⲟⲛ ⲙ̀ⲫⲏⲧϥ.

[1] P. ⲁⲩⲕⲁⲣⲟⲥ. E. Ἄβγαρος τοπάρχης.

[2] P. ⲉⲧⲉⲥⲥⲁ.

[3] ⲁⲣⲣⲟⲩϫⲁ is not found in any of the known Versions.

[4] ⲉⲁϥⲟⲩⲟⲣⲡⲥ-ⲙ̀ⲡⲓⲕⲁϫⲓ is not found in either E. or A.

[5] ⲅⲁⲣ is not found in E. or A.

[6] ϫⲉⲕⲓⲣⲓ ⲟⲩⲙⲙⲟⲩ ϫⲱⲣⲓⲥ ⲗⲁⲁ ⲛⲉⲙⲫⲁϧⲣⲓ. P. ϫⲱⲣⲓⲥ ⲡⲁϫⲣⲉ ⲫⲓⲃⲕⲧⲁⲡⲓⲁ. E. ἄνευ φαρμάκων καὶ βοτανῶν.

[7] ⲛⲉⲙⲙⲏⲛ-ⲛⲁⲓ is not found in any of the Versions.

[8] D. ϩⲛⲧⲃⲟⲙ ⲙ̀ⲧⲉⲕⲉϩⲟⲩ[ⲥⲓⲁ] ⲁⲓⲡⲓⲥ-
ⲧⲉⲩ[ⲉ...] ϫⲉ-ⲛ̀ⲧⲕ-ⲡ[ⲟⲩⲧⲉ] ⲛ̀ⲧⲟⲕ ⲡⲁⲁⲉ-
ⲡⲉ[ⲡⲁⲁ]ⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ϣⲩⲣⲉ ⲙ̀ⲧⲉ-ⲡⲛⲟⲩⲧⲉ. E. τὸ ἕτερον τῶν δύο· ἡ ὅτι σὺ εἶ ὁ Θεός, καὶ καταβὰς ἀπὸ τοῦ οὐρανοῦ ποιεῖς ταῦτα, ἡ υἱὸς εἶ τοῦ Θεοῦ ποιῶν ταῦτα. P. ϫε ⲛⲧⲟⲕ ⲡⲉⲡ-
ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲛ̄ϣⲩⲣⲉ ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ ⲙ̄ⲡ ⲕⲉⲟⲧⲁ ⲡⲃⲗⲗⲁⲕ.

[9] D.+ ⲧⲁⲣⲉⲕⲥⲙⲟⲩ ⲉⲡⲉⲛⲕⲁϫ.

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ⲁⲓⲥⲱⲧⲉⲙ ⲅⲁⲣ ⲁⲉⲛⲓ / ⲓⲟⲩⲁⲁⲓ ϫⲣⲉⲙⲣⲉⲙ ⲉⲃⲃⲏⲧⲕ ⲉⲧⲟⲩⲱⲙ f° 209 v°
ⲉϥⲟⲩⲃⲉⲕ[1] ⲟⲩⲕⲟⲩϫⲓ ⲙⲡⲁⲕⲓ ⲉⲧϥⲁⲣⲟⲓ ⲛⲁⲓⲉⲥ ⲁⲉ ⲁⲓ ⲁⲗⲗⲁ
ⲥⲣⲱⲙⲉ ⲉⲣⲟⲓ ⲙ̅ⲡ̅ⲃ̅[2].

ⲡⲓⲁⲛⲧⲓⲅⲣⲁⲫⲟⲛ ⲙ̀ⲡⲉⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲙ̀ⲡⲉⲧⲉⲡⲉⲛⲟ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅[3] ⲡⲱⲛⲣⲓ
ⲙ̀ⲫϯ ⲉⲧⲟⲛϥ ⲉⲧⲁⲩⲥϧⲛⲧⲥ ⲙⲁⲩⲁⲣⲟⲥ ⲡⲟⲩⲣⲟ ⲙⲁⲛⲥⲥⲁ ⲧⲙⲉⲧ-
ⲣⲟⲡⲟⲗⲓⲥ[4].

ⲱⲟⲩⲙⲓⲁⲧⲕ ⲡⲓⲡⲉⲛⲛⲁⲛⲉϥ ⲛⲁⲩⲱⲙⲡⲓ ⲙ̀ / ⲙⲟⲕ ⲟⲩⲟϩ ⲱⲟⲩⲙⲓⲁⲧⲥ f° 210 r°
ⲙ̀ⲡⲉⲕⲡⲟⲗⲓⲥ ⲛⲁⲓ ⲉⲧⲉⲡⲉⲥⲣⲁⲙⲡⲉ ⲁⲛⲥⲥⲁ.

ⲉⲡⲓⲁⲛ ⲙ̀ⲡⲉⲕⲙⲁⲩ ⲉⲣⲟⲓ ⲁⲕⲛⲁϩϥ ϧⲙⲁⲃⲓ ⲕⲁⲧⲁ ⲡⲉⲕⲙⲁϩϥ ⲛⲉⲙ
ⲕⲁⲧⲁ ⲧⲉⲕⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ ⲉⲃⲏⲗⲉⲥ.

ⲛⲉⲕⲱⲙⲡⲓ ⲥⲉⲡⲁⲧⲁⲗⲃⲱⲟⲩ ⲓⲥⲁⲉⲁⲕⲉⲣϩⲁⲛⲛⲟⲃⲓ ϩⲱⲥ ⲣⲱⲙⲓ ⲥⲉ-
ⲛⲁϧⲁⲩ ⲛⲁⲕ ⲉⲃⲟⲗ.

ⲡⲉⲣⲫⲩⲉⲩⲓ ⲙ̀ⲡⲉⲕⲡⲟⲗⲓⲥ ⲫⲛⲁⲱⲙⲡⲓ ⲉⲫⲱⲛⲓ ⲉⲃⲟⲗ ⲱⲁⲉⲛⲉϩ[5] ⲡⲱⲟⲩ
ⲙ̀ⲫϯ ⲛⲁⲉⲣ / ⲟⲩⲱⲙⲓ ϩⲉⲙⲡⲉⲥⲡⲗⲁⲧⲓⲁ ⲫⲛⲁϩϥ ⲛⲉⲙⲧⲁⲣⲁⲡⲏ ⲛⲁ- f° 210 v°
ⲱⲙⲡⲓ ϩⲉⲙⲧⲉⲥⲱⲙⲧ ⲧϩⲓⲣⲏⲛⲏ ⲙ̀ⲧⲉϥ ⲛⲁⲱⲱⲟⲩ ϩⲉⲙⲡⲉⲥⲗⲁⲟⲥ[6].

ⲁⲛⲟⲕⲡⲉ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅[7] ⲁⲛⲟⲕ ⲉⲧⲉϩⲟⲩⲉⲉⲓ ⲁⲛⲟⲕ ⲉⲧⲥϧⲁⲓ ϩⲉⲙ-
ⲧⲁϫⲓϫ ⲙ̀ⲙⲁⲓⲛ ⲙ̀ⲙⲟⲓ[8].

ⲉⲃⲃⲉϫⲉⲁⲕⲉⲣⲁⲧⲁⲡⲁⲓⲛ ⲉⲙⲁⲱⲙ ⲧⲛⲁϫⲱ ⲙ̀ⲡⲉⲕⲣⲁⲛ ⲉⲧⲉⲣⲫⲩⲉⲩⲓ
ⲱⲁⲉⲛⲉϩ ⲉⲧⲧⲓⲙⲏ ⲛⲉⲙⲟⲩⲥⲱⲟⲩ ⲙ̀ⲙⲓⲧⲉⲛⲉⲁ / ⲉⲃⲏⲛⲟⲩ ⲙ̀ⲡⲉⲛⲉⲥⲱⲕ. f° 211 r°
ⲙ̀ⲡⲉⲥⲉⲥⲱⲧⲉⲙ ⲉⲡⲉⲕⲣⲁⲛ ⲱⲁⲁⲧⲣⲏϫⲥ ⲙ̀ⲡⲕⲁϩⲓ ⲙ̀ⲫⲣⲏ ϩⲉⲙⲧⲉⲕ-
ⲡⲁⲧⲣⲓⲥ[9] ϫⲉⲁⲕⲟⲩⲱⲛϩ ⲙ̀ⲡⲁⲣⲁⲛ ⲉⲃⲟⲗ ⲧⲛⲁⲟⲩⲱⲛϩ ⲙ̀ⲫⲱⲕ ⲉⲃⲟⲗ
ϫⲱⲕ ⲙ̀ⲡⲉⲙⲙⲟ ⲙ̀ⲙⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲩⲁϩ.

ⲁⲛⲟⲕⲡⲉ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲁⲓⲥϧⲁⲓ ⲙ̀ⲧⲁⲓⲉⲡⲓⲥⲧⲟⲗⲏ ϩⲉⲙⲡⲁϫⲓϫ ⲙ̀ⲙⲁⲓⲛ

(1) E. *καὶ βούλονται κακῶσαί σε.* D. ⲁⲉ ⲡⲉⲕϩⲉⲃⲛⲟⲥ ⲙⲟⲥⲧⲉ ⲙ̀ⲙⲟⲕ ⲙ̀ⲡⲥⲉⲟⲩⲱⲙ ⲁⲛ ⲉⲧⲣⲕ̅ⲣ̅ⲣⲟ ⲉϫⲱⲟⲩ.

(2) E. *πόλις δέ μικροτάτη μοί ἐσλι καὶ σεμνή, ἥτις ἐξαρκεῖ ἀμφοτέροις.* P. ⲉⲧⲕⲟⲧⲉ ⲉ̀ⲡⲟⲗⲓⲥ ⲉⲧⲁⲣⲭⲓ ⲉⲣⲟⲥ ⲉ̀ⲣⲱⲱⲥⲉ ⲉⲣⲟⲓ ϫⲓⲟⲩⲥⲟⲩ ϫⲉ̀ⲡⲟⲧⲉⲓⲣⲏⲛⲏ. D. ϯⲧⲁⲙⲟ ⲁⲉ ⲉ̀ⲙⲟⲕ ϫⲓⲧⲏ̀-ⲡⲉⲓⲥϫⲁⲓ ⲁⲉ ϯⲕⲟⲧⲉ ⲉ̀ⲡⲟⲗⲓⲥ ϯ-ⲡϩⲏⲧⲉ̅ ⲣⲱⲱⲥⲉ ⲉⲣⲟⲓ ϫⲓⲟⲩⲥⲟⲩ ϫⲉ̀ⲡⲟⲧⲉⲓⲣⲏⲛⲏ.

(3) E. *Ὑπὸ Ἰησοῦ διὰ Ἀνανίου ταχυδρόμου τοπάρχῃ Ἀβγάρῳ.*

(4) ϯⲙⲉⲧⲣⲟⲡⲟⲗⲓⲥ is not found in any of the Versions. P+ *χαῖρετε.*

(5) ⲡⲉⲣⲫⲩⲉⲩⲓ—ⲱⲁⲉⲛⲉϩ. P. ⲁⲩⲱ ⲉⲧⲉⲥⲥⲁ ⲛⲁⲱⲱⲡⲉ ⲉⲥⲥⲱⲙⲁⲁⲧ ⲱⲁⲉⲛⲉϩ.

(6) ⲡⲱⲟⲩ — ϩⲉⲙⲡⲉⲥⲗⲁⲟⲥ. P. ⲙ̀ⲧⲉⲡⲉⲟⲟⲩ ⲙⲡⲛⲟⲧⲧⲉ ⲁⲱⲁⲓ ϩⲉ̀ⲡⲉⲥⲗⲁⲟⲥ ⲁⲩⲱ ⲧⲡⲓⲥⲧⲓⲥ ⲙ̀ⲙⲁⲧⲁⲡⲏ ⲛⲁⲉⲣⲟⲩⲟⲉⲓⲛ ϩⲙ̀ⲡⲉⲥⲡⲗⲁⲧⲓⲁ.

(7) ⲡⲭ̅ⲥ̅ omitted in P.

(8) ⲁⲛⲟⲕ ⲉⲧⲥϧⲁⲓ — ⲙⲙⲁⲓⲛ ⲙⲙⲟⲓ P. ⲁⲩⲱ ⲁⲛⲟⲕ ⲉⲧⲱⲁϩⲉ.

(9) ⲡⲁⲧⲣⲓⲥ P. ⲡⲁⲧⲣⲓⲁ.

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ⲉⲓⲱⲟⲩ. ⲁⲩⲱⲓⲧ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲩⲛⲁϯⲱⲓ ⲙ̄ⲡⲏⲧⲟⲩ ⲙ̄ⲧⲁⲭⲓⲥⲟⲩⲁⲓ ⲙ̄ⲙⲉϩⲗⲓ ⲙ̄ⲁⲛⲁⲁⲓⲁⲥ ⲙ̄ⲧⲉⲡⲓⲁⲣⲭⲓⲉⲣⲉⲟⲥ ⲫⲁⲛⲓⲁⲥ ⲉⲣⲟϥ ⲟⲩⲁⲉ ⲙ̄ⲛⲟⲩⲫⲁⲣⲙⲁⲕⲟⲛ ⲉⲣⲟϥ ⲉⲡⲧⲏⲣϥ [1].

ⲟⲩⲭⲁⲓ ϩⲉⲛⲟⲩⲉⲓⲣⲏⲛⲏ ⲁⲩⲱ ⲧⲁⲭⲣⲟⲕ [2].

كملت رسالة الملك اوغارس لسيدنا المسيح له المجد وجوابها بعون الله له السبح دايما .

THE TRANSLATION.

The Letter.

f° 208 r° *An *Epistle* of Abgar (Augaros), king of Edessa (Dessa) [3], which is Arrouha [4], which he sent to Jesus in Jerusalem through Ananias [5] the *priest*.

Abgar (Augaros) who holds the land is writing to Jesus the *Good Saviour* Who has appeared in Jerusalem. *Hail!*

For I was informed of Thee and of the cures which Thou wast making
f° 208 v° *that Thou doest them *without* incantation and medicine [6]. *For according* to what is said, Thou art wont to cause the blind to see, (and) Thou art wont to cause the lame to walk. Thou cleansest the lepers, Thou castest out the *unclean spirits* and all such things, and Thou raisest up those who (have suffered)
f° 209 r° a long time from dire diseases.* The dead, Thou raisest them up [7].

When I heard all these (things) [8], I believed with all my heart that Thou

[1] P. ⲟⲩⲁⲉ ⲗⲁⲁⲩ ⲙ̄ⲙⲁ ⲛⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲉⲩⲃⲉⲃⲟⲩ ⲉϫⲱⲟⲩ ⲉϫⲟⲩⲛ ⲟⲩⲁⲉ ⲉⲭⲱϥ ⲉϫⲟⲩⲛ ⲉⲡⲧⲟⲡⲟⲥ ⲉⲧⲉ̄ⲙⲁⲩ ⲁⲩⲱ ⲛ̄ⲥⲩⲁⲉⲛⲉϥ.

[2] ⲧⲁⲭⲣⲟⲕ omitted in P.

[3] For Edessa, cf. F. Cabrol, *op. cit.*, t. IV, 2e partie, coll. 2058-2110.

[4] *i.e.* Ar-Ruhā (الرها). This town is mentioned by Ibn al-ʿIbrī, *op. cit.*, p. 112 and in the translation of this work, p. 48 : Ûrhâi (Edessa).

[5] Ar. مع حنانيا القس .

[6] C. "sans remèdes et sans plantes médicales." K. "ohne Medizin und Heilkräuter". Ar. "بغير رق ولا ادوية". The meaning of ⲗⲁⲁ in Arabic is رق . Crum's *Dictionary* p. 142 (a) gives : "meaning unknown", but = "عشار" (a plant).

[7] D. + "par la puissance de ton autorité".

[8] Ar. فلما سمعت هذا كله .

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(art) a God Who has come down from heaven to do these (things, and) that Thou (art) the Son of God [1].

Therefore, now I have written to Thee beseeching Thee to trouble Thyself to come to me [2] to cure me of the illness from which I am suffering, *for* I have heard that the* Jews murmur concerning Thee, wishing to kill Thee [3]. f° 209 v°
(It is) a small city which is under me. *Moreover,* (it is) not fine, *but* it is sufficient for us both [4].

THE REPLY.

The *copy* [5] of the *Epistle* of our Lord Jesus Christ the Son of the Living God, which He wrote to Abgar (Augaros), king of Edessa (Dêssa), the *metropolis* [6].

Blessed art thou! Good things shall be thine, *and blessed (be) thy *city* f° 210 r°
whose name is Edessa (Dêssa)!

Since thou hast not seen Me (and) hast believed, thou shalt receive *according to* thy faith and *according to* thy good *intention* [7]. Thine illnesses shall be cured. If thou hast committed sins *as* a man, they shall be forgiven thee. The memory of thy *city* shall last for ever [8]. The glory of God shall* shine f° 210 v°
forth in her *streets.* Faith and *love* shall be in her midst. The *peace* of God shall increase among her *people* [9].

[1] D. "Car tu es vraiment le Fils Unique de Dieu." C. "Je me suis mis dans l'esprit que de deux choses l'une : ou tu es Dieu qui, descendu du ciel, fais ces choses, ou bien tu es le Fils de Dieu qui opères ces [merveilles]." K. "Dass du bist der eingeborene Sohn Gottes und dass es ausser dir keinen anderen gibt."

[2] D. + "pour bénir notre terre."

[3] C. "Et veulent te faire du mal." D. "que ta *nation* te hait et ne veut pas que tu règnes sur elle".

[4] C. "Je possède une ville très petite [c'est vrai] mais belle, qui suffira pour tous deux." D. Je te fais savoir par cette lettre : la petite ville dans laquelle je suis, nous suffit à nous deux en paix. K. "dass die kleine Stadt, in der ich bin, für uns zusammen genügt. In Frieden!"

[5] K. Abschrift. Ar. صحيفه. E. + "Réponse de Jésus envoyée au souverain Abgar par le courrier Ananias." A. le secrétaire.

[6] Ar. مدينه الملكة.

[7] K. Vorsätze. Ar. كنيتك.

[8] K. "deine Stadt Edessa wird ewiglich gesegnet sein." This phrase is not found in E. A. gives : "Et ta ville sera bénie et l'ennemi ne s'en rendra plus maître jamais."

[9] K. "und die Herrlichkeit Gottes wird sich in ihrem Volke mehren und der Glaube und die Liebe in ihren Strassen leuchten."

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I, Jesus Christ, I (am) He Who orders, I (am) He Who writes with Mine own hand [1]. Because thou hast *loved* much, I shall make thy name to be f° 211 r° remembered for ever, an *honour* and blessing unto the *generations** which come after thee, and thy name shall be heard from one end of the land to another in thy *country* [2]. Since thou hast confessed My name, I shall confess thine also before the holy *angels* [3].

I am Jesus Christ. I wrote this *epistle* with Mine own hands. Every road where My writing shall be proclaimed [4], no *power* whatever of the *adversary* will be able to approach it *nor* prevail over it at all [5].

Farewell in *peace!* Amen. Be strengthened!

Ended is the Epistle of king Abgar (Aûghārus) to our Lord Christ—to Him be glory—and its reply by the help of God—to Him be praise for ever!

ARABIC TEXT OF THE LETTER.

For the sake of completeness, we subjoin a list of the most important Arabic texts of the Letter known to us :

I.—Ms. No. 266 *Lit.* of the Monastery of as-Suriān which is a translation of the Coptic Boḥairic letter given in this article.

II.—Text published and translated by L. J. Tixeront, *op. cit.*, pp. 197-201. This Letter is copied from *Cod. Vat. ar.* 51, fol. 54 sq. (for its description, see Mai, *Scriptor. veter. nova collectio*, IV, Cod. arab., p. 82 : "Codex in 16 charlac. foliorum 81, *arabicis litteris et sermone exaratus; quo continentur*. . . 3. *Abgari regis Edessae epistola missa ad dominum nostrum Jesum Christum, ante eius ascensionem cum corpore.* Init. fol. 54. . . *Is codex decimo septimo Christi saeculo videtur exaratus*"). On page 192, *op. cit.*, Tixeront says concerning this text : "inédit aussi, m'a été procuré par mon savant ami, l'abbé H. Hyvernat qui l'a lui-même édité et traduit".

The same text is also given by J. Bilabel, A. Grohmann and G. Graf,

[1] K. "und ich bin es, der redet."

[2] Ar. قبيلتك, K. Stamm.

[3] Cf. Matth., X, 32 ; Luke, XII, 8.

[4] *Lit.* cleave, ar. كل طريق يشقها هذه الكتابه K. anheften.

[5] K. "soll keine Macht des Widersachers auch kein unreiner Geist sich nahen können, auch nicht jenen Ort berühren, und für ewig!"

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Griechische, koptische und arabische Texte zur Religion und religiösen Literatur in Ägyptens Spätzeit (Heidelberg, 1934), pp. 275, 277, 279, 281-283 (the translation, pp. 291, 293). The authors in a footnote mention on p. 254 : "Die Ausgabe ist nicht frei von Fehlern und Missverständnissen".

III.—Text given in the *Chronography* of Abū'l-Faraǧ Bar Hebraeus, edited by A. Ṣalḥānī (Beyrouth, 1890), pp. 112, 113. This work was translated into English by Sir E. A. Wallis Budge, *op. cit.*, p. 48. It differs a little from the Arabic. The last sentence of the Arabic text is missing from the English translation.

IV.—Text given by J. Bilabel, A. Grohmann and G. Graf, *op. cit.*, pp. 276, 278, 280 and the translation pp. 290, 292. The text is copied from "Die Sammlung der Papyri Schott-Reinhart in Heidelberg", No. 818. In *op. cit.*, the authors give on pp. 253-256 ample references to other texts of the Letter.

V.—An account of the picture of Jesus depicted on a handkerchief is given by : تاريخ الكامل للعلامة ابى الحسن على بن ابى الكرم محمد بن محمد بن عبد الكريم بن عبد الواحد الشيبانى المعروف بابن الاثير الجزرى الملقب بعز الدين رحمه الله (edit. Cairo, A. H. 1290 = A. D. 1873, Vol. VIII, p. 143; Leyde, 1862, VIII, p. 302).

The Greek version given by F. Nau, *Une inscription grecque d'Édesse. La lettre de N.-S. J.-C. à Abgar,* in *ROC.*, 3e sér., t. I (XXI), 1918-1919, pp. 217-218, differs from that of Eusebius, but it is near to the Arabic text given by Tixeront. It is translated into French by the same author in *op. cit.*, pp. 214-215.

The Ethiopic text of the letter with its French translation is given by S. Grébaut, *Les relations entre Abgar et Jésus,* in *ROC.*, 3e sér., t. I (XXI), 1918-1919, pp. 73-87, 190-203, 253-255. This text differs from all the above mentioned Versions. It contains incidents unrecorded in the others. A résumé of this letter is found in the aforesaid Ethiopic *Synaxarium* for the 29th of Kiahk.

Owing to the War, I was unable to consult the texts of this Letter given in the following works :

a) British Museum MS. Add. 9965, fol. 33 v°, cf. *Catalogus Codicum Manuscriptorum Orientalium qui in Museo Britannico asservantur. Pars Secunda* (London, 1846), p. 41.

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b) MS. Paris *ar.* 2811, fol. 207 r°: "Épître de Jésus-Christ à Abgar (ابجر), roi d'Édesse", cf. M. Le Baron de Slane, *Bibliothèque Nationale. Département des manuscrits. Catalogue des manuscrits arabes* (Paris, 1883-1898), p. 78 : papier, 18,5 × 13 cm., 12-13 lignes par page, daté 1546-1547 de J. Chr.

c) Sinai, Monastery of St. Catherine, *Cod. Arab.* Nos. 408 (A.D. 1258) and 445 (A. D. 1233), cf. M. D. Gibson *Studia Sinaitica, No. III. Catalogue of the Arabic MSS. in the Convent of St. Catharine on Mount Sinai* (London, 1894), pp. 75, 85.

MS. No. 266 *Lit.* of the Monastery of as-Suriān.

رسالة اوغاريس ملك دصا التى هى الرها ارسلها الى يسوع فى اورشليم مع حنيا القس اوغاريس ملك الارض يكتب الى يسوع المخلص الصالح الذى ظهر فى يروشليم سلام

اعلمونى لاجلك وبالاشفيه التى تصنع انك تصنعها بغير رقى ولا ادوية كما قالوا انك تجعل العمى يبصرون والعرج يمشون والبرص يتطهرون والارواح النجسة يخرجون وما اشبه هذا . والذين ازمنوا فى الامراض الصعبه تنهضهم والموتى تقيمهم فلما سمعت هذا كله امنت بكل قلبى انك اله نزلت من السما لتصنع هذا لانك ابن الله من اجل هذا الان كتبت اليك اسلك ان تتعن وتاتى الي وتشفينى من هذا المرض الذى بى وبلغنى ان اليهود يتقمقمون عليك يريدون قتلك فلى مدينة صغيره وليست بحسنه بل هى تكفانا الاثنين

صحيفة الرساله التى ربنا يسوع المسيح ابن الله الحى كتبها لاوغارس ملك دصا مدينة المملكه طوباك والخير يكون لك . وطوبى لمدينتك هـذه التى اسمها دصا ولانك لم ترنى وامنت تاخذ كامانتك وكتيتك الحسنه مرضاك يشفون وان اخطات كانسان يغفر لك وتذكار مدينتك يكون دايما الى الابد ومجد الله يضى فى شوارعها الامانه والمحبه يكون فى وسطها وسلامة الله تكثر فى شعبها انا يسوع المسيح انا امرت انا الدى كتبت بيدى . من اجل انك احببت كثيرا اجعل اسمك يذكر الى الابد [تذكر]ارا[1] وبركه للاجيال الاتيه من بعدك ويسمعون باسمك الى اقطار الارض فى قبيلتك لانك

[1] Not clear, in the Coptic ⲉⲧⲧⲓⲙⲏⲣ (كرامة)

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اعترفت باسمى انا اعترف بك امام الملايكه القديسين انا يسوع المسيح كتبت هذه الرساله بيدى كل طريق يشقها هذه الكتابه لا يقترب اليها احد من اجناد المضادد ولا تقوى عليها البته

كن صحيحا بسلام امين وتقو

TIXERONT, *op. cit.*, pp. 197-199.

بسم الله الخالق الحى الناطق

نبتدى بعون الله تعالى وحسن توفيقه بنسخ رسالة ابجر ملك الرها بركه علينا امين — ارسلها الى سيدنا يسوع المسيح قبل صعوده بالجسد . قال :

قد بلغنى عنك يا سيدى وعن العجائب الذى[1] تصنعهم ليس كاعمال السحره ولابدواة ولا بعقاقير كاطباء هذا العالم بل بكلمة واحدة تشفى الامراض وتخرج الارواح الخبيثة وتوهب النظر للعميان والمشى للزمنى والنطق للخرس[2] والسمع للصم والنزفة الدم لما لمست طرف ثوبك خلصت[3] فلما سمعت هذا عنك آمنت انك انت ابن الله نزلت من السماء وفعلت هـذا لاجل محبتك للبشر لكن اسألك يا سيدى وان كنت انا غير مستحق إن تأتى الى عندى لكيما تشفينى من اوجاعى فقد سمعت ان اليهود مقتوك ويريدون قتلك فانا لى مدينة صغيرة تكون لى ولك

الجواب من سيدنا له المجد

قال : طوباك يا ابجر والخير الذى[4] يكون لك ولمدينتك الذى تسمى الراها لانك لم ترانى[5] وامنت بى فستنال كفؤنيتك وتملك انت فيهم وخطاياك اغفرهم ومدينتك تكون مباركة ومجد الله فى وسطها[6] والامانه لشعبك واجعل ذكرك فى الارض ويسمعون منك كل المسكونة انا يسوع المسيح كما اظهرت اسمى انا اظهر اسمك انا كتبت هذه الرساله بيدى وكل موضع تحل فيه هـذه الرسالة

(1) For التى

(2) MS. للخرص

(3) MS. خلصة J'ai corrigé tacitement cette faute d'orthographe partout où elle se trouve dans le texte.

(4) Ce mot me paraît devoir être supprimé.

(5) Forme vulgaire pour ترنى

(6) Ce mot est répété dans le ms.

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لا يقدر شبه من الاشباه يحل فيه بل يهربوا من قدامها جميع الارواح الخبيثة بقوة الثالوث المقدس طوباك يا ابجر ملك الراها وهبت لك العافية واما ما طلبته من حضورى الى عندك بعد ان امضى الى الاب ارسل لك احد تلاميذى الذى هو تداوس[1] يشفى امراضك وحياة دايمة اوهب لك السلامة يكون فى مدينتك الذى تطلب لها ولا يقدر عليها عدو ولا ظالم ولا على حامل هذه الرسالة

وختم الرسالة بسبعة خواتم : الخاتم الاول اننى قدمت على الصليب بارادتى . والخاتم الثانى اننى ليس كانسان لطيف تام . والخاتم الثالث انى رفعت على الصليب وعلى الشاروبيم (٤) وانا الاول الازلى وليس احداً سواى (٥) ملك الملوك والاه الالهة (٦) صرت مخلص بين البشر (٧) الكلمه الازليه فى كل حين دايمة الى الابد .

ثم اخذ منديل ومسح وجهه فى المنديل فحينئذ تصور وجهه فيه بلا عقاقير ثم انفذه الى ابجر ملك الراها وكان منها قواتا[2] وعجائب . والمجد لله دايما .

كملت رسالة ابجر ملك الراها بسلام من الرب .

Abū'l-Faraǧ Bar Hebræus, *Chronography*.

تاريخ مختصر الدول للعلامة غريغوريوس ابى الفرج بن اهرون الطبيب الملطى المعروف بابن العبرى وقف على طبعه الاب انطون صالحانى اليسوعى — المطبعة الكاثوليكية للآباء اليسوعيين فى بيروت سنة ١٨٩٠ ص ١١٢ — ١١٣ :

— ارسل ابجر ملك الرها فيجاً اسمه حنان الى المسيح بكتاب يقول فيه : من ابجر الاسود الى ايشوع المتطبب الظاهر باورشليم . اما بعد فانه بلغني عنك وعن طبك الروحاني وانك تبرىء الاسقام من غير أدوية فحدست انك اما الاه نزلت من السماء او ابن الاله . فأنا اسألك ان تصير الى لعلك تشفي مابي من السقم . وقد بلغني ان اليهود يرومون قتلك . ولي مدينه واحدة نزهة وهي تكفيني واياك نسكن فيها فى هدو . والسلام . فاجابه المسيح بكتاب قائلاً : طوباك انك آمنت بي ولم ترني . واما ماسألتنى من المصير اليك فانه يجب ان أتمم ما أرسلت له واصعد الى ابى . ثم أرسل اليك تلميذاً

[1] MS. الدداووس — [2] Scribal error for قوات.

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لى يبرىء سقمك ويمنحك ومن معك حياة الابد فلما اخذ حنان الجواب من المسيح جعل ينظر اليه ويصور صورته فى منديل لانه كان مصوراً وأتى به الى الرها ودفعه الى ابجر الاسود . وقيل ان المسيح تمندل بذلك المنديل ماسحاً به وجهه فانتقشت فيه صورته . وبعد صعود المسيح الى السماء ارسل ادي السليح احد الاثنين والسبعين الى الرها وابرأه من سقامه .

PSR[1] No. 818 (pp. 276, 278, 280).

رسالت ابجر ملك الرها قال قد بلغنى عنك يا سيدى وعن عجايبك انك بـ[لا] سحر وبلا ادوات[2] تشفى الامراض وتقيم الموتى من القبور والخرس يتكلمون والطرش يسمعون[3] والعرج يمشون[4] وامراه كانت تنزف الدم لما لمست طرف ثوبك اشرفت[5] للوقت بالعافية[6] فلما سمعت هذه عنك يا سيدى علمت انك واحـد من الاثنين اما ان تكون الله ال[قد]وس اما ان تكون ابن الله نزل[ت من] السما وتفعل ذلك كله لكى اسالك واتضرع[7] اليك ان تقتدم الى عبدك وتشفينى[8] من اجل الحبل الذى لى فقد سمعت ان اليهود مقتوك ويريد قتلك فانا لى مدينة صغيره فهى كافيه لنا ولك المجد دايما[9] الى الابد والدهر الاتى امين الجواب من سيدنا يسوع[9] المسيح[9] له (المجد) الى ابجر ملك الرها طوباك والخير[10] يكون[10] بك[9] طوبا لمدينتك الذى[11] يسما[11] الرها[11] انك لم ترانى وامنت بى لم ترانى كل امانتك وكفو نيتك عليك[12] اشفيهم وان اخطيت الى غفرت لك بريتك تكون مباركة ومجد الله فيها يكون فى وسطها الامانة[13] والمحبة تبشرا[14] فى ازقتها وجعل ذكرك

(1) For the Sigilla and other signs, cf. F. Bilabel, A. Grohmann, and G. Graf, *Griechische, Koptische und arabische Texte, etc.*, pp. 251 and 258 respectively.

(2) MS. بلا ادواه

(3) MS. سمعون

(4) MS. عمشون

(5) MS. باشرفت

(6) MS. بالعافيه

(7) MS. وتضرع, cf. in *Cod. Vatic. Ar.* 174 اتظرع

(8) MS. anscheinend تشفينى oder شفنى

(9) MS. s.p.

(10) MS. والخير يكون

(11) MS. الدى يسما الرهبا, ohne Genuscongruenz mit dem Nomen.

(12) Man erwartet عليك

(13) MS. الامنانه

(14) MS. تبشا

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بكل جيل فى الارض ويسمعون منك بعض المسكونه انا $\overline{\text{IHC}}$ $\overline{\text{ΠXC}}$ ابن الله الحى انا اله الكل[1]
كما اضهرت[2] اسمى انا اضهر[3] اسمك يا بجر[4] انك تسال[5] منى كل خير خير[6]

Ibn al-Athīr, *Chronicon.*

وفيها (٣٣١ هجريه) ارسل ملك الروم الى المتقى لله يطلب منـديلاً زعم ان المسيح مسح بها وجهه فصارت صورة وجهه فيه وانه فى بيعة الرها وذكر انه ان ارسل المنديل أطلق عدداً كثيراً من أسارى المسلمين

"And in it (A. H. 331) the king of the Greeks (ar-Rūm) sent to al-Muttaḳī l'Illah to ask (him) for a handkerchief with which it is believed that Christ had wiped His face, and the image of His face was depicted upon it. It (the handkerchief) was in the Church of ar-Ruhā. He (the king) stated that if the handkerchief was sent (to him), he would release a great number of the Muslim prisoners."

(1) Vorangeht اكل, das durch zweimaliges Durchstreichen getilgt wurde.
(2) l. اظهرت
(3) l. اظهر
(4) MS. s.p.
(5) MS. تتال
(6) Kustode zum Zusammenpassen des letzten, nun fehlen den Streifen.

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