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BIFAO 54 (1954), p. 13-43

Yassā ʿAbd Al-Masiḥ

An unedited bohairic letter of Abgar (continued).

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AN UNEDITED BOḤAIRIC LETTER OF ABGAR [1]

(continued)

BY

YASSĀ ʿABD AL-MASĪḤ

In continuation of my article in *BIFAO,* t. XLV (1946), pp. 66-72, I propose to publish here the important unpublished texts of the Coptic, Greek and Arabic versions known to me of the Letter of Abgar and its Reply with some critical notes. Some of these versions are found complete, others incomplete.

Besides the Letters themselves, I propose to publish Oriental texts of traditional Stories connected with them, the Miracles wrought through them, and of other references to them[2].

The following is a list of all the versions of both Letters known to me.

I) ṢAʿĪDIC VERSIONS

1) Fragments on parchment in Mich. MS., no. 166 which contains :
   a) The Reply of the Lord to Abgar, foll. 1 (r)-2 (v);
   b) Letter of Abgar[3], foll. 19 (v)-20 (v);
   c) The Reply of our Lord to Abgar, foll. 21 (v)-22 (r).

2) Fragment on Papyrus in P. Mich. Inv., no. 6213 :
   a) The Reply of our Lord;

(1) I thank M. Ch. Kuentz, who was so kind as to encourage me to publish this article and Mgr. Jacob Muyser and Prof. J. Drescher for their kind suggestions.

(2) The translation is only given of passages of special interest.

(3) I give the text according to the original numeration of the aforesaid MS.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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b) For these texts I am indebted to the late Prof. W. Worrell, through whose good offices, Drs. H. Husselman and Louise Shier were so kind as to send me photos of the Legend together with their transcripts. The former made for me the transcripts of the text of Mich. no. 166 and the latter those of P. Mich. Inv. no. 6213. Supplements, where the text is defective, have been made by the aforesaid scholars from the study of Dr. Et. Drioton, in *R.O.C.*, 2e sér. t. X (1915-1917), pp. 306-326.

3) The Reply of our Lord on a piece of wood in the John Rylands Library, Coptic no. 50 was kindly copied for me by my friend Prof. J. Drescher.

4) The same on Limestone 31 lines no. 8138 of the Egyptian Museum, now in the Coptic Museum, Old Cairo, no. 4375. The reference to this is given by W. E. Crum, *Coptic Monuments* (*Cat.-Gén. des Antiq. Egyp. du Musée du Caire*), Le Caire, 1902, p. 41.

I give the Reply of our Lord to Abgar according to Michigan MS., no. 166 compared with hat of Crum's (C) and that of Rylands Library (R).

5) The Fragment of the Letter of Abgar to Christ, given by V. Stegemann, *Die koptische Zaubertexte der Sammlung Papyrus Erzherzog Rainer in Wien* (Heidelberg, 1934), pp. 76-77.

II) GREEK VERSIONS AND TEXTS RELATING TO ABGAR

1) The Letter and the Reply are given by Eusebius, *Hist. Eccl.*, I. 13, 8-9, 10 (cf. *Eusebius Kirchengeschichte,* hrsg. von E. Schwartz, 4. Aufl., Leipzig, 1932), pp. 33-34.

2) A relation of the correspondence between Abgar and Jesus is given in detail by Procopius, *De Bellis, lib.* II, c. 12 (ed. by H. B. Dewing, *Procopius* with an English translation, pp. 367, 369, 371).

3) Reference to the Image of the Lord is made by Evagrius, *Hist. Eccl.*, *lib.* IV, c. 27 (*P. G.*, t. LXXXVI, col. 2748-2750).

4) Reference to the Image of the Lord is also made in a sermon on the *Holy Icons,* by S. John Damascenus (*P. G.*, t. XCIV, col. 1173).

5) Further reference to the same subject is made by the same Saint in his *De Imaginibus Oratio* I (*P. G.*, t. XCIV, col. 1261).

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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6) Reference to Abgar is made by S. Theodorus Studita (*P. G.*, t. XCIX, col. 177–178).

7) The Legend of the Image of our Lord on a cloth for which Abgar sent a messenger, is given by Prof. R. J. H. Gottheil, *An Arabic Version of the Abgar-Legend,* without translation, in *Hebraica,* vol. VII (July 1891), pp. 269-270. This text contains also the miracles wrought through the Image.

8) The Story of the Translation of the Image of our Lord from Edessa to Constantinople is given by *Constantinus Porphyrogenetes* (*P. G.*, t. CXIII, col. 421-454).

9) The same is given in detail in the Mênaion of the month of August 16th (cf. ΜΗΝΑΙΟΝ ΤΟΥ ΑΥΓΟΥΣΤΟΥ, Constantinople, 1845), pp. 102-104 : *τῇ αὐτῇ ἡμέρα, Ἡ ἀνάμνησις τῆς εἰσόδου τῆς ἀχειροτεύκτου μορφῆς τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἐκ τῆς Ἐδεσσηνῶν πόλεως εἰς ταύτην τὴν θεοφύλακτον καὶ βασιλίδα τῶν πόλεων ἀνακομισθείσης.*

« *On the same day. The commemoration of the entry of the Image, not made by hands, of Our Lord, God and Saviour Jesus Christ, which was translated from the city of the Edessenes into this God-protected queen of cities* ».

10) Reference to Abgar is made in the Great Orologion of the Greek Church (ΩΡΟΛΟΓΙΟΝ ΤΟ ΜΕΓΑ, Athens, 1899, p. 405) in the commemoration of S. Thaddeus on the 21st of August.

11) Reference to him is also made in the Mênaion of the month of August (Athens, 1905, p. 122 *a*) in the commemoration of S. Thaddeus on the 21st of August.

12) There is more about him in a hymn called Exaposteilarion (Ἐξαποστειλάριον), in *op. cit.*, p. 124 *a, b,* in honour of the same Saint.

III) ARABIC VERSIONS

Besides the Arabic texts which I have already published in *BIFAO* (1946), pp. 77-78, the reader will find below some other Arabic texts of different origin and character. They may be of interest to students of traditional legends in Arabic Christian Literature :

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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1) Letter and the Reply are given by Saʿīd ibn Baṭrīḳ, in his well known historical work :

«كتاب التاريخ المجموع على التحقيق والتصديق تأليف البطريرك افتيشيوس المكنّى بسعيد ابن بطريق كتبه إلى أخيه عيسّى فى معرفة التواريخ الكليّة من عهد آدم إلى سنى الهجرة الاسلامية ويليهِ تاريخ يحيي بن سعيد الانطاكى » ، طبع فى بيروت بمطبعة الآباء اليسوعيين سنة ١٩٠٩ الجزء الثانى ص ٢٦٣ — ٢٦٤ .

Both are nearly the same as those given by Eusebius (cf. II).

2) The text which ʿAmr ibn Mattä († A. D. 1350) took from the preceding work with a slight difference, is found in Vat. *Arab.* 110, foll. 117 (r)-117 (v). For this work, the reader is referred to G. Graf, *Geschichte der christlichen arabischen Literatur,* t. I (Città del Vaticano, 1946), p. 238.

3) The Letter of Christ only is given in MS. Paris *ar.* 281-10, fol. 207 (r), dated A. D. 1546-1547 (cf. M. le Baron de Slane, *Catalogue des manuscrits arabes* (Bibliothèque Nationale„ Paris, 1883-1898), p. 78, compared with MS. Sinai *ar.* 454, dated A. D. 1241, fol. 48 (v).

4) The Letter of Christ only is given in MS. Dublin 1514-3, from the xvith cent. (cf. J. K. Abbott, *Catalogue of the Manuscripts in the Library of Trinity College, Dublin* (Dublin, 1900), p. 406. The Letter is nearly the same as the preceding one with the addition of the seven seals (as in the Greek version II-7).

5) The same Letter is found in MS. Barb. E.E.E.V. 24, the pages of which are not numbered. The text is edited in *Historia Christi persice conscripta, simulque multis modis contaminata a P. Hieronymo Xavier, Soc. Jesu, latine reddita animadversionibus notata a* Ludovico de Dieu. Lugduni Batavorum, Ex officina Elseviriana, 1639, pp. 611-612.

6) Both are also found in Vat. *ar.* 51, foll. 55 (r)-59 (r), from the xviith cent. They are edited in : *a*) L. J. Tixeront, *Les origines de l'Eglise d'Edesse et la légende d'Abgar* (Paris, 1888), pp. 197-199; *b*) F. Bilabel, A. Grohmann and G. Graf, *Griechische, koptische und arabische Texte zu Religion und religiösen Literatur in Ägyptens Spätzeit* (Heidelberg, 1934), pp. 275, 277, 279, 281, 283; *c*) by me in *BIFAO* (1946), pp. 77-78.

7) Both are found in a MS. in the possession of Abāhôr ʿAbd al-Malik, the cantor of the Church of Abū's-Saifain in Old Cairo, foll. 63 (v)-65 (v),

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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from the xixth cent. They are the same as those given by Tixeront, *op. cit.*

8) Both, including the story of the picture, the cloth, the image on a brick and the mission of Thaddeus the Apostle, are found in Ḥannā Mīkhāyil, *The Prayer of the Virgin*, etc. (صلاة السيده العذراء حالة الحديد والدة مخلص العالم) 2nd ed. (Cairo, 1901), pp. 70-183. They are the same as given in *Hebraica* (cf. III-9) and the MS. of the British Mus. Add. 9965 (cf. III-11). Both agree with MS. Vat. *ar.* 51 (cf. III-6) with slight differences. The name of Andrew (اندراوس) is given instead of that of Thaddeus (تداوس). This prayer was edited for the first time by ʿAbd al-Malik Ghālī (Cairo, undated), pp. 170-192.

9) Both with variations are the same as 8 *supra* and found in *Hebraica,* with English translation, vol. VII (1891), pp. 268-277.

10) Both are found in MS. Vat. *ar.* 174, foll. 24 (r)-29 (r), dated A. D. 1511, with the addition of the name of Thaddeus, the brother of Thomas (تادى اخوا توما).

I am indebted to Rev. Father Prof. J. Simon who has kindly furnished me with the photos of all the Vatican Library texts.

11) Both are found in British Museum MS. Add. 9965, foll. 33 (v)-38(r), the Byzantine Synaxarium of the xviith cent. for the 16th August (١٦ شهر آب) (cf. *Catalogus codicum Manuscriptorum Orientalium qui in Museo Britannico asservantur.* Pars Secunda, London, 1846, p. 41). The text contains also the story of the handkerchief and the miracles wrought through it : خبر المنديل المقدس الغير مصنوع بيد *The Story of the Holy Handkerchief which is not made by a Hand.* It is nearly similar to the Greek version II.

12) The Story of the Translation of the Image of Our Lord from Edessa into Constantinople similar to III-11, not containing the Letter and the Reply[1] is found in MS. Sin. *ar.* 413, [foll. 153 (v)-156 (v)], dated A. D. 1286. نقل صورة ربنا والاهنا ايسوع المسيح التى لم تعملها يد من مدينة الرها الى هذه ملكه المدن المحروسه بقوة الله *The Translation of the Image of Our Lord and Our God Jesus (Īsūʿ) Christ which was not made by a hand from ar-Ruhā into this Queen of cities, protected by the power of God (Constantinople).*

[1] This text shows that Ḥananyā (حننيا), the messenger of Abgar, is a painter, and that the word سبينه (sindon) is used for منديل (handkerchief).

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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13) MS. Sin *ar.* 408, dated A. D. 1258, [foll. 82 (v)-88 (v)] الجزو التاسع من الدولاب (The 9th Part of ad-Dūlāb (Menologium), contains Two long Epistles from Abgar to Christ and Two Letters from Christ to Abgar, the Story of the handkerchief and the building of the Church of ar-Ruhā in detail. The first Epistle is entitled : رسالة ابجر ابن معتق ملك الرها الاوله *First Epistle of Abgar ibn Muʿtaḳ*[1], *king of ar-Ruhā.*

14) The same are found in MS. Sin. *ar.* 409 of the XIIIth cent. [foll. 135 (v)-140 (v)] (same Menologium).

15) The same as III-12 is found in MS. Sin. *ar.* 417 dated A. D. 1095, [foll. 302 (v)-304 (v)] (the Synaxarium for the whole Year).

16) The same in MS. Sin. *ar.* 418, dated A. D. 1237, [foll. 229 (v)-231 (v)].

17) The same in MS. Sin. *ar.* 419, dated A. D. 1307, [foll. 284 (v)-286 (v)].

18) The same in MS. Sin. *ar.* 421, dated A. D. 1238, [foll. 338 (r)-340 (r)].

19) The Letter of Abgar and the Reply, building of the Church of ar-Ruhā, Story of the handkerchief and bricks[2] are found in MS. Sin. *ar.* 445, dated A. D. 1223, [foll. 150 (r)-162 (r)].

20) The same as III-13 is found in MS. Sin. *ar.* 448 of the XIVth cent., [foll. 9 (v)-15 (r)].

21) The same is found in MS. Sin. *ar.* 485 of the XIIIth cent. [foll. 40 (v) 69 (r)].

IV) ARABIC TRADITIONAL STORIES CONNECTED WITH ABGAR LEGEND

1) Reference to the sindon (handkerchief) and the picture is found in *The Life of Moses, the man of God*[2] which is of Syriac origin.

2) Reference to the sindon by Severus ibn al-Muḳaffaʿ is found in his work *Ordo of Priesthood,* chapter VII [fol. 140 (r)].

[1] The name of John يوحنا (Yūḥannā) is given as the painter.

[2] MS. no. 9 VII, *Hist.* in the Church of Anbā Šanūdeh, dated A. M. 1479 [foll. 133 (v)-148 (r). The reference occupies [foll. 136 (r)-137 (r)].

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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3) Reference to the sindon is also found in chapter XLVIII of *the Book of Fundamental Dogmas and Proved Traditional Doctrine* كتاب مجموع اصول الدين ومسموع محصول اليقين by Mu'taman ad-Dawlah Abū Isḥaḳ ibn al-Faḍl ibn al-ʿAssāl, in MS. no. 211 *Theol.*, [fol. 231 (r)] in the Coptic Museum. This chapter treats of Icons in the Church.

4) Reference to the sindon is made by Yūḥannā, son of Abū Zakarīyā, surnamed Abū's-Sabāʿ, in his book : الجوهره النفيسه فى علوم الكنيسه, chapter LXI (1).

V) SYRIAN VERSIONS

a) The Letter and the Reply in Syriac, nearly the same as those given by Eusebius, dated the XIIth cent., are found in *Chronique de Michel le Syrien, patriarche jacobite d'Antioche* (1166-1199), par J. B. CHABOT, t. I, traduction (Paris, 1899), pp. 145-146. The Mission of Thaddeus is wanting.

b) Nearly the same as the preceding, incomplete at the end, undated, published and translated by Prof. ISAAC H. HALL, Ph. D., *Syriac version of the Epistle of King Abgar to Jesus*, in *Hebraica*, vol. I, no. 3 (New York 1885), p. 232; the translation on p. 235. This version gives the name of Judas, instead of Addaï or Thaddeus (2) as that of the disciple sent.

For this Legend in the Syriac Literature, the reader is referred to my article in *BIFAO.*, t. XLV (1946), p. 66; A. BAUMSTARK, *Geschichte der Syrischen Literatur* (Bonn, 1922), pp. 27-28, and Drs. MURĀD KĀMIL and MUḤAMMAD ḤAMDĪ AL-BAKRĪ, تاريخ الادب السريانى من نشاته الى الفتح الاسلامى *History of the Syriac Literature*, etc. (Cairo, 1949), pp. 45-46. In the latter work only the Reply of Our Lord is given.

(1) J. PÉRIER, *La perle précieuse, traitant des sciences ecclésiastiques, par Jean, fils d'Abou Zakaryā, surnommé Ibn Sabā'* (*Patr. or.*, t. XVI, fasc. 4, Paris, 1922), pp. [165-166], 755-756.

(2) The Apostle Thaddeus who is mentioned in *Matth.* X : 3 is called in *Luke*, VI : 16 Judas of James (cf. HORNER, *The Coptic Version of the New Testament in the Northern Dialect* (Oxford, 1898), vol. I, p. 71; vol. III, p. 75.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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VI) ETHIOPIAN VERSION

The Letter of Abgar without the Reply is found in the Ethiopic Synaxarium on the 29th of Tahsas (Kiyahk). An Arabic translation of this Synaxarium is found in a MS. on parchment belonging to the Coptic Museum no. 155 (*a*) *Lit.* [1] [foll. 296 (r)-297 (r)]. This version of the Letter is found with some variants in an English translation of the same Synaxarium by Sir E. A. W. Budge, *The Book of ~~the~~ the Saints of the Ethiopian Church,* vol. II (Cambridge, 1928), pp. 426-427. The same Letter in the same Synaxarium is edited and translated into French by S. Grébau [2], twhere the name of Abgar is written in the MS. اكاريوس (Akāriyūs) and in the French translation ʾAḳāryôs.

VII) ARABIC VERSION TRANSLATED FROM THE ARMENIAN

The Two Letters are found in the *Book of the History of the Armenians* by the Priest Anthony (Anṭūn) *Khāngī of Aleppo* (*al-Ḥalabi*), Jerusalem, 1857, p. 72 (كتاب تاريخ الارمن تأليف القس انطون خانجى الحلبى طبع فى سنة ١٨٥٧).

We may sum up the Abgar-Legend found in all the texts [3] as follows :

1) The Letter of Abgar to Christ;

2) The Reply of Christ;

3) The Mission of Thaddeus, Mārī, Addaï, Judas or Andrew to baptize Abgar after the Ascension of Our Lord;

4) The Story of the Bricks;

5) The Story of the Sindon (Handkerchief) upon which the Image of Christ is depicted;

6) The Translation of the Handkerchief mentioned above from ar-Ruhā to Constantinople;

(1) For the description of this MS., cf. M. Simaika Pasha, *Catalogue of the Coptic and Arabic MSS* (Cairo 1939), vol. I, no. 220 (p. 103) and G. Graf, *Catalogue de manuscrits arabes chrétiens conservés au Caire* (Città del Vaticano, 1934), no. 102 (p. 39).

(2) Cf. S. Grébaut and G. Nollet, *Le Synaxaire éthiopien* (*Le mois de Tahsas*, 29) (Paris, 1945), p. 99.

(3) All the texts in all versions agree in meaning but differ in words.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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7) The Translation of the Letters from ar-Ruhā to Constantinople;
8) The Miracles which were wrought through Letters, Bricks and Handkerchief.

ṢAʿĪDIC VERSIONS

1. The Reply of the Lord to Abgar according to Michigan MS. 166 compared with that of Crum's Coptic Monuments (C) and that of John Rylands Library (R) (Mich. Ms. 166).

ⲁ

ⲉⲓⲥ ⳨ ⲟ ⲟⲥ
[ⲡⲁⲛⲧ]ⲓⲅⲣⲁⲫⲟⲛ ⲛⲓ̅ⲥ̅
[ⲡⲉⲭ]ⲥ ⲡϣⲏⲣⲉ ⲙ̅ⲡⲛⲟⲩ
[ⲧⲉ ⲉⲧ]ⲟⲛϩ ⲉϥⲥϩⲁï ⲛ̅
[ⲁⲩⲕ]ⲁⲣⲟⲥ ⲡⲣ̅ⲣⲟ ⲛ̅ⲉ
[ⲁ]ⲉ̣ⲥ̣ⲥ̣ⲁ̣ ⲭⲁⲓⲣⲉⲧⲉ ⲛⲁ
[ⲓⲁⲧⲕ] ⲁ̣ⲩⲱ ⲛ̅ⲡⲉⲧⲛⲁ
ⲛ̣ⲟⲩϥ ⲛⲁϣⲱⲡⲉ ⲙ̅
ⲙⲟⲕ· ⲁⲩⲱ ⲛⲁïⲁⲧⲥ̅
ⲛ̅ⲧⲉⲕⲡⲟⲗⲓⲥ ⲧⲁï ⲉ
ⲡⲉⲥⲣⲁⲛ ⲡⲉ ⲉⲇⲉⲥ * fol. 1 (r°)
ⲥⲁ· ⲉⲡⲓⲇⲏ ⲛ̅ⲑⲉ ⲉⲧⲉ
ⲙ̅ⲡⲕ̅ⲛⲁⲩ ⲁⲕⲡⲓⲥⲧⲉⲩ
ⲉ· ⲕⲛⲁϫⲓ, ⲕⲁⲧⲁ ⲧⲉⲕ
ⲡⲓⲥⲧⲓⲥ· · ⲁⲩⲱ ⲕⲁ [1]
ⲧⲁ ⲧⲉⲕⲡⲣⲟϩⲁⲓⲣⲏⲥⲓⲥ
ⲉⲧⲛⲁⲛⲟⲩⲥ· ⲛⲉⲕϣⲱ
ⲛⲉ ⲥⲉⲛⲁⲧⲁⲗϭⲟⲟⲩ
ⲁⲩⲱ ⲉϣϫⲉ ⲁⲕⲣ̅ ϩⲉ̅

L. 1 ⲉⲓⲥ ⳨ ⲟ ⲟⲥ] omitted in C and R. L. 2 ⲛⲓ̅ⲥ̅] C ⲫⲟⲛ ⲛ̇ⲧⲓⲉ̣ⲡⲓⲥⲧⲟⲗⲏ ⲛⲓ̅ⲥ̅ R ⲛ̇ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲛⲓ̅ⲥ̅. L. 6 ⲉⲇⲉⲥⲥⲁ] C ⲗⲓⲇⲓⲥⲥⲁ · ⲭⲁⲓⲣⲉⲧⲉ] C ⲭⲁⲓⲣⲓⲧⲉ R ⲭⲁⲓⲣⲉⲓⲧⲉ · ⲛⲁïⲁⲧⲕ and ⲛⲁïⲁⲧⲥ] C ⲛⲁïⲧⲕ and ⲛⲁïⲧⲥ R ⲛⲁⲉⲓⲁⲧⲕ and ⲛⲁⲉⲓⲁⲧⲥ. L. 11 ⲡⲉ ⲉⲇⲉⲥⲥⲁ] C ⲡⲓ ⲏⲇⲓⲥⲥⲁ L. 12 ⲉⲡⲓⲇⲏ ⲛ̇ⲑⲉ ⲉⲧⲉ ⲙ̅ⲡⲕ̅] C and R ⲉⲡⲓⲇⲏ ⲟⲩⲛ ⲙ̇ⲡⲉⲕ. L. 16 ⲡⲣⲟϩⲁⲓⲣⲏⲥⲓⲥ] C ⲡⲣⲟϩⲏⲣⲓⲥⲓⲥ R ⲡⲣⲟϩⲉⲣⲉⲥⲓⲥ. L. 19 ⲉϣϫⲉ] C and R ⲉϣⲱⲡⲉ.

ⲃ

ⲛⲟⲃⲉ ϩⲱⲥ ⲣⲱⲙⲉ [ⲥⲉ]
ⲛⲁⲕⲁⲁⲩ ⲛⲁⲕ ⲉⲃⲟⲗ
ⲁⲩⲱ ⲉⲇⲉⲥⲥ̣ⲁ̣ ⲛⲁϣⲱ̣
ⲡⲉ ⲉⲥⲥⲙⲁⲙⲁⲁ̣[ⲧ ϣⲁ]
ⲉⲛⲉϩ· ⲛⲧⲉⲡⲉ̣ⲟ̣ⲟ̣ⲩ̣ * fol. 1 (v°)
ⲙ̅ⲡⲛⲟⲩⲧⲉ ⲁϣ̣ⲁ̣ⲓ̣ ϩ̣ⲙ̣
ⲡⲉⲥⲗⲁⲟⲥ· ⲁⲩⲱ ⲧ̣ⲡ̣ⲓ̣

[1] L. 15. There is room between the two raised dots for a letter, but there are no traces of ink to indicate that any was written.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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ⲥⲧⲓⲥ ⲙ̄ⲛ ⲧⲁⲅⲁⲡⲏ ⲛ̣ⲁ̣ [1]
ⲣⲟⲩⲟⲉⲓⲛ ϩⲙ̄ⲡⲉⲥⲛⲁ̣ⲁ̣ [1]
ⲧⲓⲁ· ⲁⲛⲟⲕ ⲡⲉ ⲓ̅ⲥ̅ ⲁⲛⲟⲕ̣
ⲡⲉⲧϩⲱⲛ ⲁⲛⲟⲕ ⲡⲉⲧ
ϣⲁϫⲉ· ⲉⲃⲟⲗ ϫⲉⲁⲕ
ⲙⲉ ⲉⲙⲁⲧⲉ· ϯⲛⲁⲕⲱ
ⲙ̄ⲡⲉⲕⲣⲁⲛ ⲉⲩⲣ̄ⲡⲙⲉ
ⲉⲩⲉ ϣⲁⲉⲛⲉϩ· ⲁⲩⲱ
ⲉⲩ·ϯ·ⲙⲏ ⲙ̄ⲡⲟⲩⲥⲙⲟⲩ·
ⲙ̄ⲡ̄ⲅⲉⲛⲉⲁ ⲉⲧⲛⲏⲩ·
ⲙ̄ⲡ̄ⲥⲱⲕ ϩⲙ̄ⲧⲉⲕ

L. 1 ⲥⲉⲛⲁⲕⲁⲁⲩ] C ⲥⲉⲛⲁⲕⲟⲟⲩ. L. 3 ⲉⲇⲉⲥⲥⲁ ⲡⲁϣⲱⲡⲉ] C ⲁⲓⲇⲓⲥⲥⲁ ⲧⲉⲕⲡⲟⲗⲓⲥ ⲡⲁϣⲱⲡⲉ. L. 6 ⲙⲡⲛⲟⲩⲧⲉ] C ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ. L. 8 ⲡⲁⲣⲟⲩⲟⲉⲓⲛ] C and R ⲁϣⲁⲓ. L. 10 ⲁⲛⲟⲕ ⲡⲉ ⲓ̅ⲥ̅] C ⲁⲛⲟⲕ ⲓ̅ⲥ̅ R ⲁⲛⲟⲕ ⲁⲛⲟⲕ ⲁⲓⲥϩⲁⲓ: ⲁⲛⲟⲕ ⲡⲉⲧϩⲱⲛ] ⲁⲛⲟⲕ ⲡⲉⲧϣⲁϫⲉ] R ⲁⲛⲟⲕ ⲉⲧϩⲱⲛ ⲡⲡⲓϣⲁϫⲉ. L. 13 ϯⲛⲁⲕⲱ] C ⲥⲉⲛⲁⲕⲱ. L. 16 ⲁⲩⲱ ⲉⲩ·ϯⲙⲏ ⲙ̄ⲡⲟⲩⲥⲙⲟⲩ ⲙⲡⲡⲅⲉⲛⲉⲁ ⲉⲧⲛⲏⲩ] C ⲡⲅⲉ-ⲛⲉⲁ ⲉⲧⲛⲏⲩ R ⲛⲛⲅⲉⲛⲉⲁ ⲧⲏⲣⲟⲩ ⲉⲧⲛⲏⲩ. L. 18 ϩⲙ̄ⲧⲉⲕⲡⲁⲧⲣⲓⲁ] C and R ϩⲣⲁï ϩⲙ̄.

Γ

* fol. 2 (r°)

ⲡⲁⲧⲣⲓⲁ ⲧⲏⲣⲥ̄· ⲁⲩⲱ ⲛ
[ⲥ]ⲉⲥⲟⲧⲙⲉϥ ϣⲁⲁⲣⲏ
ϫ̣ϥ ⲙ̄ⲡⲕⲁϩ· ⲁⲛⲟⲕ ⲓ̅ⲥ̅
ⲡⲉⲛⲧⲁϥⲥϩⲁï ⲛ̄ⲧⲉï
ⲉⲡⲓⲥⲧⲟⲗⲏ ϩⲛ̄ⲧⲁϭⲓϫ̣
ⲙ̄ⲙⲓⲛ ⲙⲙⲟï· ⲡⲙⲁ ⲉⲧⲟⲩ·
ⲛⲁⲧⲱϭⲉ ⲉⲃⲟⲗ ⲛ̄ϩⲏⲧϥ̄
ⲛ̄ⲧⲉïϭⲓϫ̣ ⲛ̄ⲥϩⲁï· ⲙ̄ⲡⲉ
ⲗⲁⲁⲩ ⲛ̣ⲇ̣ⲩⲛⲁⲙⲓⲥ ⲛ̄ⲧⲉ

[1] L. 8-9. If ⲛ̣ⲁ̣ at the end of line 8 and ⲁ̣ⲁ̣ at the end of line 9 were ever written, no certain traces remain.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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ⲡⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ ⲟⲩ
ⲇⲉ ⲗⲁⲁⲩ ⲛⲉⲛⲉⲣⲅⲓⲁ ⲙ̄
ⲡ̄ⲛ̄ⲁ̄ ⲛⲁⲕⲁⲑⲁⲣⲧⲟⲛ
ⲉϣϭⲙ̄ϭⲟⲙ ⲉϩⲱⲛ̄ ⲉ
ϩⲟⲩⲛ· ⲟⲩⲇⲉ ⲉϫⲱⲱ

ⲙⲉ ⲉϩⲟⲩⲛ ⲉⲡⲙⲁ ⲉ
ⲧ̄ⲙ̄ⲙⲁⲩ ϣⲁⲉⲛⲉϩ· ⲟⲩ
ϫⲁⲓ̈ ϩⲛ̄ⲟⲩⲉⲓⲣⲏⲛⲏ >—
ϩⲁⲙⲏⲛ : >>>— >>>—

L. 1 ⲛ̇ⲥⲉⲥⲟⲧⲙⲉϥ] C ⲥⲉⲛⲁⲥⲟⲧⲙⲉϥ. L. 4 ⲡⲉⲛⲧⲁϥⲥϩⲁⲓ̈] C ⲡⲉⲛⲧⲁϥⲥϩⲟ R ⲛ̇ⲧⲁⲓ̈ⲥϩⲁⲓ · ⲛ̇ⲧⲉⲓⲉⲡⲓⲥⲧⲟⲗⲏ] C ⲛ̇ⲧⲓⲉⲡⲓⲥⲧⲟⲗⲏ. L. 6 ⲡⲙⲁ ⲉⲧⲟⲩⲛⲁⲧⲱϭⲉ] C ⲙⲟ̣ⲉ̣ⲓ̣ⲧ ⲛⲓⲙ. L. 8 ⲛ̄ⲧⲉⲓ̈ϭⲓϫ] R ⲛ̄ⲧⲓϭⲓϫ in C verso is added ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ϥ̄ⲟ̄. L. 9 ⲇⲩⲛⲁⲙⲓⲥ] C ⲇⲉⲛⲁⲙⲓⲥ R ⲧⲉⲛⲁⲙⲓⲥ · ⲛⲧⲉⲡⲁⲛⲧⲓⲕⲓⲙⲉⲛⲟⲥ ⲟⲩⲇⲉ ⲗⲁⲁⲩ ⲛⲉⲛⲉⲣⲅⲓⲁ ⲙⲡ̄ⲛ̄ⲁ̄ ⲛⲁⲕⲁⲑⲁⲣⲧⲟⲛ ⲉϣϭⲙ̄ϭⲟⲙ ⲉϩⲱⲛ̄] C ⲙ̇ⲡ̄ⲛ̄ⲁ̄ ⲛ̇ⲁⲕⲁⲑⲁⲣⲧⲱⲛ ⲛ̇ⲧⲉ ⲡⲁⲛⲧⲓⲕⲉⲙⲉⲛⲟⲥ ⲫ̇ϩⲱⲛ ⲉϩⲟⲩⲛ ⲉⲡⲙⲁ ⲉⲧⲙⲙⲁⲩ R ⲛ̇ⲧⲉ . . . . ⲉϣϭⲙϭⲟⲙ ϩⲱ [1] ⲉϩⲟⲩⲛ. L. 14 ⲟⲩⲇⲉ ⲉϫⲱⲱⲙⲉ ⲉϩⲟⲩⲛ ⲉⲡⲙⲁ ⲉⲧⲙ̄ⲙⲁⲩ ϣⲁⲉⲛⲉϩ..., ϩⲁⲙⲏⲛ] is omitted in R which adds : ⲉⲛ ⲟⲛⲟⲙⲁⲧⲓ ⲧⲟⲩ ⲡⲁⲧⲣⲟⲥ ⲕⲁⲓ ⲧⲟⲩ ⲩⲓⲟⲩ ⲕⲁⲓ ⲧⲟⲩ ⲁⲅⲓⲟⲩ [ ], verso (in Greek characters) : ⲉⲛ ⲟⲛⲟⲙⲁⲧⲓ ⲧⲏⲥ ⲁⲅⲓⲁⲥ ⲍⲱⲟⲡⲟⲓⲟⲩ ⲟⲙⲟⲟⲩⲥⲓⲟⲩ ⲧⲣⲓⲁⲧⲟⲥ [about 17 letters] ⲉⲅⲣ/ ⲙⲏ/ ⲫⲁⲙⲉⲛⲱⲟ [about 5 letters]

[about 9 letters] ⲏⲛⲏ ⲩⲓⲱ ⲡⲁⲩⲗⲟⲩ ⲁⲡⲟ ⲙⲉⲅⲁⲗⲟⲕⲧⲏⲙⲁⲧⲟⲥ ⲧⲟⲩ ⲉⲝⲱⲣⲓⲛⲟⲓ ⲧⲟⲩ ⲡⲟⲗⲓⲧⲟⲩ ⲛⲟⲙⲟⲩ.

· >>>>>— >>>>>>>

ⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲙ̣ⲡⲉⲛ
ϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉ[ⲛ]
ⲧⲁϥ ϫⲟⲟⲩⲥ ⲛⲁⲩⲕⲁ
ⲣⲟⲥ ⲡ̄ⲣ̄ⲣⲟ ⲛ̄ⲉⲇⲉⲥⲥ[ⲁ]
ϩⲁⲙⲏⲛ : >>>>>>>—

>>>>>>>>>>>>>

—·—·—·—·—

ⲡϫⲱⲱⲙⲉ ⲙ̄ⲡⲁⲥⲟ̄
ⲫⲟⲓⲃⲁⲙⲙⲱⲛ ⲁⲣⲓ
ⲡⲉϥⲙⲉⲉⲩⲉ ϩⲁⲙⲏ̄ :

— — — — — — —

ⲕⲩⲣⲓⲉ ⲫⲩⲗⲁⲝⲟⲛ ⲇⲟ̄
ⲇⲟⲩⲗⲟⲩ ⲥⲟⲛ ⲟ ⲁⲛⲧⲱ
ⲛⲓⲟⲥ ⲙⲓⲕⲕⲟⲥ ⲕⲁⲗ
ⲗⲓⲅⲣⲁⲫⲟⲓⲥ ⲁⲙⲏⲛ
ⲩ̈ⲓ̈ⲟⲥ ⲁⲃⲃⲁ ⲁⲡⲟⲗⲗⲱ
ⲕⲁⲓ ⲁⲃⲃⲁ ⲓ̈ⲉⲣⲉⲙⲓⲁⲥ [2]

>>>>— · >>>— >>—

* Fol. 2 (v°)

[1] ϩⲱ has unusually large spaces on each side but no distinct traces of letters.

[2] The colophons on this page have been discussed by Dr. Shier in her introduction to the Old Testament Texts published in *Coptic Texts in the University of Michigan Collection* edited by William H. Worrell, pp. 30-31, and Arn. van Lantschoot, *Recueil des Colophons des Manuscrits Chrétiens d'Egypte,* t. I (Louvain, 1929), p. 140.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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2. Letter of Abgar to Our Lord (Mich. MS. 166)

ⲕⲏ

* Fol. 19 (v°)

ⲧⲉⲡⲓ[ⲥⲧⲟⲗⲏ
. . .
ⲛ̄ⲟⲩ[
ⲡ. . [.] . . [
ⲡⲣ̣ⲣⲟ̣ ⲛ̣ⲉⲇⲉ̣ⲥ̣ⲥ̣[ⲁ ⲉϥ]
ⲥϩⲁⲓ̈ ⲉ̣ⲣⲁⲧϥ [ⲛⲓ̅ⲥ̅ ⲡⲉ]
ⲭ̅ⲥ̅ ⲡⲁⲅⲁⲑⲟⲥ [
.ⲉ· ⲁⲩⲁⲛⲁⲅ[ⲉ ⲛⲁⲓ]
ⲉⲧⲃⲏⲏⲧ̅ⲕ̅ ϫⲉ ⲕ[ⲉⲓⲣⲉ]
ⲛ̄ϩⲉⲛⲛⲟϭ ⲛ̄ϭⲟ[ⲙ ⲙ̅ⲛ̅]
ϩⲉⲛⲙⲁⲉⲓⲛ ⲙⲛ̄ ϩⲉ̣ⲛ̣
ϣⲡⲏⲣⲉ ⲉ.ⲁϣⲱ̣ⲟⲩ
ϩⲙ̄ⲡⲗⲁⲟⲥ ⲛ̄ⲛⲓ̈ⲟⲩ̣ⲇⲁⲓ̈·
ⲛⲁⲓ̈ ⲉ̄ⲛⲉⲧⲟ̄ ⲁⲛ ⲛ̄ⲣⲱⲙⲉ
ⲉⲗⲁⲁⲩ· ⲉⲓⲙⲏⲧⲓ ⲟⲩⲛⲟⲩ̣
ⲧⲉ ⲉⲃⲟⲗ ϩⲛ̄ⲧⲡⲉ· ⲁⲩ
ⲱ̄ ⲟⲛ ⲁ(ⲩ)ⲧⲁⲙⲟⲓ̈ ϫⲉⲕ
ⲧⲁⲗϭⲟ̄ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ·
ⲉⲧϣⲱⲛⲉ· ⲁⲩⲱ ⲉⲧ

* Fol. 20 (r°)

ⲕⲑ

]ⲛ̣
].ϣ̄
]ⲧ
]ⲛ̣
]
]
]ⲉ :
]ⲛ̣
]ⲛ̄ⲟ[. . .]ⲉ
]ⲧ̄ ϩⲓ̣ⲧ̣ⲙⲡⲉⲕ
[ⲟⲩⲉϩⲥⲁϩⲛ]ⲉ ⲁⲩⲱ ⲟⲛ
[ⲛⲉⲧⲙⲟⲟ]ⲩ̣ⲧ̄ ⲕⲧⲟⲩ
[ⲛⲟⲥ ⲙ̄ⲙⲟⲟⲩ] ϩⲛ̄ⲟⲩⲉ
[ⲝⲟⲩⲥⲓⲁ ⲁⲩ]ⲱ̣ ⲁⲓ̈ⲡⲓⲥⲧ̣ⲉⲩ̣ⲉ·
[ ]ϩ̣ⲏⲧ̀ ϫⲉⲛ̄ⲧⲟⲕ
[ⲡⲉ ⲡⲙⲟ]ⲛ̣ⲟⲅⲉⲛⲏⲥ ⲛ̄ [1]
[ϣⲏⲣⲉ ⲛ̄ⲧ]ⲉ ⲡⲛⲟⲩⲧⲉ
[ⲉ]ⲧⲃⲉ ⲡⲁⲓ̈ ϯ
[ⲡⲁⲣⲁⲕⲁ]ⲗ̣ⲉ̣ⲓ̣ ⲙ̄ⲙⲟⲕ ϩⲓⲧⲛ̄
[ⲛⲁϥⲁⲓ]ϣⲓⲛⲉ ⲉⲧⲣⲉⲕⲕⲁ

[ⲗ]

ⲧⲁ[ⲝⲓⲟⲩ ⲛⲅⲥⲕⲩⲗⲗⲏ]
ⲙ̣[ⲙⲟⲕ ϣⲁⲣⲟⲛ
ⲧ̣[ⲁⲣⲉⲕ
ⲁ̣[
ⲟ̣[
.[
[
.[
ⲉ[ϫⲱ]ⲟ̣ⲩ ϯ[ⲧⲁⲙⲟ ⲇⲉ ⲙ̄]
ⲙⲟⲕ ϩⲓⲧ̅ⲛ̅[ⲛⲉⲓⲥϩⲁⲓ ⲇⲉ]
ⲧⲕⲟⲩⲓ̈ ⲙ̄ⲡⲟ̣[ⲗⲓⲥ ϯⲛϩⲏⲧ̅ⲥ̅]
ⲣⲱϣⲉ ⲉⲣⲟ[ⲛ
ϩⲓⲟⲩⲥⲟⲡ [ϩⲛⲟⲩⲉⲓⲣⲏⲛⲏ]
ϩ̣ⲁⲙⲏⲛ :

[1] L. 16. There does not seem to be room in the lacuna for ⲛⲁⲙⲉ.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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Reply of Our Lord (Mich. MS. 166)

* Fol. 21 (r°)

6 or 7 lines wanting [1]

]..[[1]

]........

ⲛ]ⲁⲩ ⲁⲕⲡⲓⲥⲧ̣ⲉⲩ
[ⲉ ⲕⲛⲁϫⲓ] ⲕⲁⲧⲁ ⲧⲉⲕⲡⲓ
[ⲥⲧⲓⲥ ⲁⲩⲱ] ⲕ̣ⲁⲧⲁ ⲧ̣ⲉⲕ
[ⲡⲣⲟϩⲁⲓⲣⲏ]ⲥⲓⲥ ⲉⲧⲛⲁ̣[ⲛ]ⲟⲩⲥ
[ⲛⲉⲕϣⲱ]ⲛ̣ⲉ ⲥⲉⲛⲁⲧⲁⲁ
[ϭⲟⲟⲩ ⲁⲩ]ⲱ ⲉϣϫ̣ⲉ ⲁⲕⲣ
[ϩⲁϩ ⲛⲛⲟⲃ]ⲉ ϩⲱⲥ̣ ⲣ̣ⲱⲙ̣ⲉ ⲥⲉ
[ⲛⲁⲕⲁⲁⲩ ⲛ]ⲁ̣ⲕ ⲉⲃⲟⲗ ⲁⲩⲱ
[ⲉⲗⲉⲥⲥⲁ ⲛ]ⲁϣⲱⲡⲉ ⲉ̣ⲥ̣ⲥ̣
[ⲙⲁⲙⲁⲁⲧ ϣⲁ]ⲉ̣ⲛⲉϩ· ⲛⲧⲉ
[ⲡⲉⲟⲟⲩ ⲙ]ⲡ̣ⲛⲟⲩⲧⲉ [ⲁϣⲁⲓ]

3 Lines Wanting

* Fol. 22 (r°)

]·|·
]
]

[ϩⲙ̄ⲡⲉⲥⲗⲁ]ⲟⲥ ⲁⲩⲱ [ⲧⲡⲓⲥ]

6 or 7 lines wanting

* Fol. 21 (v°)

ⲉⲧⲛⲏⲩ ⲙ̄ⲛ[ⲛⲥⲱⲕ ϩⲛ]
ⲧⲉⲕⲡⲁⲧⲣ̣ⲓ̣ⲁ̣ [ⲧⲏⲣⲥ]
ⲁⲩⲱ ⲛⲥⲉⲥⲟ[ⲧⲙⲉϥ ϣⲁ]
ⲁⲣⲏϫϥ ⲙⲡ̣[ⲕⲁϩ ⲁⲛⲟⲕ]
ⲓ̄ⲥ̄ ⲡⲉⲛⲧⲁ̣[ⲓⲥϩⲁï ⲛⲧⲉⲓ]
ⲉⲡⲓⲥⲧⲟⲗⲏ [ϩⲛⲧⲁϭⲓϫ]
ⲙⲙⲓⲛ ⲙ̣ⲙⲟ[ⲓ ⲡⲙⲁ ⲉⲧⲟⲩ]
ⲛⲁⲧⲱϭⲉ ⲉⲃ[ⲟⲗ ⲛ̄ϩⲏⲧϥ]
ⲛ̣ⲧⲉïϭⲓϫ ⲛ[ⲥϩⲁⲓ ⲛ̄ⲛ]
[ⲉ]ⲗⲁⲁⲩ ⲛⲁ̣ⲩ̣[ⲛⲁⲙⲓⲥ ⲛ̄ⲧⲉ]
ⲡⲁⲛ̣ⲧ̣ⲓ̣ⲕ̣[ⲉⲓⲙⲉⲛⲟⲥ ⲟⲩⲇⲉ]
ⲗⲁⲁⲩ ⲛ̣ⲉⲛⲉ[ⲣⲅⲓⲁ
]
]
]ⲡ̣ⲉⲛⲧⲁϥϫⲟⲟⲩⲥ
]...ⲡⲣ̄ⲣⲟ ⲛⲉⲗⲉⲥⲥ̣ⲁ

P. Mich. Inv. 6213

]ⲟ[

Recto ⲁⲩⲱ ⲛⲥⲉⲥⲟⲧⲙⲉϥ ϣⲁ[
ⲛⲉⲅ(ⲉ)ⲛⲉⲁ ⲧⲏⲣⲟⲩ ⲉⲧⲛⲏⲩ ⲙ[ⲛⲛⲥⲱⲕ ϩⲛⲧ ⲉⲕ]
ⲡⲁⲧⲣⲓ̈ⲁ ⲧⲏⲣⲥ ⲁⲛⲟⲕ ⲓ̄ⲥ̄ ⲡⲉⲛⲧ[ⲁⲓⲥϩⲁⲓ ⲛⲧⲉⲓⲉ]
ⲡⲓ̈ⲥⲧⲟⲗⲏ ϩⲛⲧⲁϭⲓ̈ϫ ⲡⲙⲁ̣ ⲉⲧⲟⲩⲛ̣[ⲁⲧⲱϭⲉ ⲉⲃⲟⲗ]
ⲛ̄ϩⲏ ⲓ ϥ ⲛⲧⲉⲓ̈ϭⲓ̈ϫ ⲛ̄ⲥϩⲁï ⲛ̣ⲉⲗⲁⲁ[ⲩ ⲛⲇⲩⲛⲁⲙⲓⲥ ⲛ]
ⲧ ⲉ ⲡⲁⲛⲧⲓ̈ⲕⲓ̈ⲙⲉⲛⲟⲥ ⲟⲩⲇⲉ ⲗⲁⲁⲩ ⲛⲉ[ⲛⲉⲣⲅⲓⲁ ⲙ]
ⲡⲛⲁ ⲛⲁⲛⲁⲕⲁⲑⲁⲣⲧⲱⲛ (sic) ⲉϣϭⲙϭ[ⲟⲙ ⲉϩⲱⲛ ⲉϩⲟⲩⲛ] [2]

Verso ⲉⲡⲙⲁ ⲉⲧ ⲉⲙⲁⲩ ⲟⲩⲇ (*sic*) ϫⲱⲱⲙⲉ[
ϣⲁⲉⲛⲉϩ ⲟⲩϫⲁï ϩⲛⲟⲩ[ⲉⲓ]ⲣⲏ[ⲛⲏ

[1] L. 1-2. The letters in these two lines cannot be distinguished; the parchment is translucent, and the writing on the verso confuses and obscures that on the recto. For the same reason many of the letters in the rest of the text are palæographically uncertain.

[2] In continuing the text on the verso the papyrus was turned so that the top of the verso is the bottom of the recto. The writing on the recto is across the fibres, that on the verso is parallel to them.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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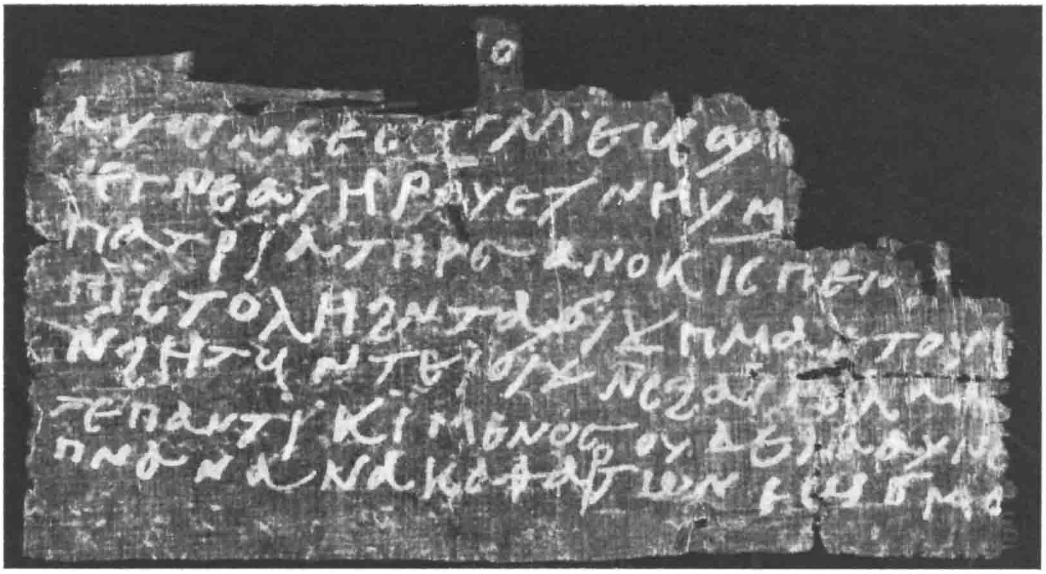

P. Mich. Inv. 6213 recto.

TRANSLATION OF THE COPTIC UNEDITED TEXTS [1]

The Reply (Michigan MS. 166).

[fol. 1 (r)]. $\bar{\lambda}$ *One is God.* / The *copy* of Jesus / Christ, Son of the / Living God, Who is writing to / (5) Abgar (Aukaros), king of / Edessa. *Hail!* Blessed / art thou and good / shall be thine. / And blessed is / (10) thy *city* whose / name is Edessa. / *Since* although thou hast / not seen (Me) thou hast *believed*, / thou shalt receive *according to* thy / (15) *faith* and *according* / *to* thy good / *intention*. Thine illnesses / shall be cured / and if thou hast committed

[fol. 1 (v)]. $\bar{\kappa}$ sins *as* a man, they / shall be forgiven thee / and Edessa shall be / blessed for / (5) ever. The glory / of God shall shine in / her *people*, and *faith* / and *love* shall / light up her / (10) *streets*. I am Jesus, I (am) / Who orders, I (am) Who / speaks. Because thou / hast loved much I shall make / thy name to be / (15) remembered for ever with / *honour* and blessing by / (all) the *generations* which come / after thee in thy

[1] Greek letters are italics.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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[fol. 2 (r)]. ı· whole *country* and it / shall be heard from one end / of the land to the other. I (am) Jesus / Who wrote this / (5) *Epistle* with Mine own / hand. The place where / this handwriting shall / be proclaimed, no / *power* whatever of / (10) the *Adversary, nor* / the *deeds* whatever of / *unclean spirits* / shall be able to approach, / *nor* attain that / (15) place for ever. / Farewell in *peace!* / Amen.
[R. adds : *In the Name of the Father and the Son and the Holy* [*Spirit*].
[*In the Name of the Holy Trinity, Life-giver, the Consubstantial,... written in the month of Phamenôth... ērē, son of Paul from the grand suburb of the nome belonging to the city Exorinthe* [1] (?)

[fol. 2 (v)]. The translation of the Colophons is given by Worrell in *op. cit.*, pp. 30-31.

Epistle of Abgar (Mich. MS. 166).

[fol. 19 (v)]. ⲕ̄ⲏ The *Epistle* / ..... / ..... / ..... / (5) king of Edessa, who is / writing / to Jesus the *Good* [*Saviour*] / I was *informed* / of Thee that Thou art performing / (10) mighty works and / miracles and / many wonders / among the *people* of the Jews / which no man / (15) makes *save* God / of heaven and / also I was told that Thou art / curing every one / who is sick and who

[fol. 20 (r)]. ⲕ̄ⲑ ..... / ..... / ..... / ...../ (5) ..../ ..... / ..... / ..... / ..... / (10). through Thy / command and again / the dead Thou / raisest them up by / *authority* and I *believed* / (15) that Thou / art the *Only-begotten* / Son of God, / for this reason I / *beseech* Thee through / (20) my messengers that Thou considerest

[fol. 20 (v)]. ⲗ̄ it *worthy* to *trouble* / Thyself (to come) to us / that Thou ..... / (5) ..... / ..... / ..... / ..... / to them. *And* I tell / (10) Thee through these writings that / I am (living) in a small *city* / (which is) sufficient to us / both. In *peace!* / Amen.

The Reply of Jesus (Mich. MS. 166).

[fol. 21 (r)]. 6 or 7 lines wanting. (thou hast not) seen (Me), thou hast *believed*. Thou shalt receive *according to* thy / (5) *faith* and *according to* thy / good *intention*. / Thine illnesses shall be cured; / and if thou hast committed / many sins *as* a man, they / (10) shall be forgiven thee and / Edessa shall be / blessed for ever, and / the glory of God shall shine / in her *people* and *faith* /

[1] It may be Oxyrynchus.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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[fol. 21 (v)]. 6 or 7 lines wanting : which come after thee in / thy whole *country* / and it (name) shall be heard from one end of / the land to the other. I (am) / (5) Jesus Who wrote this / *epistle* with Mine own hand. / The place where / this handwriting shall be proclaimed, / no *power* of the *Adversary nor* / (10) the *operations.*

[fol. 22 (r)]. 3 lines wanting : ..... / (5) ..... / which He sent / ...king of Edessa

The Reply of Christ in P. Mich. Inv. 6213. It is the same as Mich. MS. 166, fol. 2 (recto).

GREEK VERSION

The Greek text of the Abgar-Legend as given (without translation) by Prof. R. J. H. Gottheil, *An Arabic Version of the Abgar-Legend,* in *Hebraica,* vol. VII (July 1891), pp. 269-270 :

αὔτη δέ μου ἐπιστολὴ ὅπου ἄν προβληθῇ εἴτε ἐν δίκη ἤ ἐν δικαστηρίῳ, εἴτε ἐν ὁδῷ εἴτε ἐν θαλάτσῃ, εἴτε ἐν ῥηγιῶσιν [l. *ῥιγοῦσιν*] *εἴτε ἐν πυρέσσουσιν ἤ φρικιῶσιν ἤ ἐκβράζουσιν ἤ κατάδεσμον ἔχωσιν* [l. *ἔχουσιν*] *ἤ ὑπέρβρασιν, ἤ φαρμακευθεῖσιν ἤ ὅσα τούτοις ὅμοια, διαλυθήσονται· ἔστω δὲ ὁ φορῶν αὐτὴν ἄνθρωπος ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος, καὶ λεγέτω· αὔτη μὲν εἰς ἴασιν εἶναι* [*ἔσται?*] *καὶ χαρὰν βέβαιαν. διότι ὁ λόγος γραπτὸς γέγραπται τῇ ἰδίᾳ μου χειρὶ μετὰ τῆς σφραγίδος τῆς ἐμῆς αἴτινες εἰσὶν ἐντετυπτωμένα*[*sic*] *τῇ ἐπιστολῇ ταύτῃ ἑπτὰ σφραγίσιν.* T̄.Ψ̄.X̄.Ē.Ῡ. P̄.Ā. *ἰησοῦς χριστὸς υἱὸς θεοῦ καὶ υἱὸς μαρίας ψυχὴν φέρων ἐν δύο φύσεσιν γνωριζόμενος, θεὸς καὶ ἄνθρωπος· τῶν δὲ σφραγίδων ἡ λύσις ἦν αὔτη· ὁ μὲν* T *δηλοῖ, ὅτι ἔκων* [1] *ἐπάγην ἐν σταυρῷ· τὸ δὲ* Ψ, *ὅτι ψιλὸς ἄνθρωπος οὐκ εἰμί, ἀλλὰ ἄνθρωπος κατὰ ἀλήθ· τὸ δὲ* X, *ὅτι ἀναπέπαυμαι ὑπὸ τῶν χερουβίμ· τὸ* E, *ἐγὼ θεὸς πρῶτος ἐγὼ καὶ μετὰ ταυτα* [2], *καὶ πλὴν ἐμοῦ οὐκ ἔστι θεὸς ἕτερος· τὸ* Υ, *ὑψηλὸς βασιλεὺς καὶ θεὸς τῶν θεῶν· τὸ* P, *ῥύστης εἰμὶ τοῦ τῶν ἀνθρώπων γένους· τὸ* A, *δι ὅλου καὶ διηνεκῶς καὶ διὰ παντὸς ζῶ καὶ διαμένω εἰς τοὺς αἰῶνας· ταύτας οὖν τὰς σφραγίδας ἐχάραξα ἐν τῇ ἐπιστολῇ ὁ χαράξας τὰς πλάκας· τὰς δοθείσας τῷ μωσῇ.*

καὶ δεξάμενος ὁ αὔγαρος τὴν τοῦ κυρίου ἐπιστολήν, ἀκούσας ὅτι καὶ οἱ

(1) Read *ἑκών*. — (2) Read *ταῦτα*.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
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ἰουδαῖοι ἐπείγονται [Cod. ἐπηγοντε] τοῦ ἀποκτεῖναι τὸν κύριον · πέμψας οὖν αὐτίκα ἐπ' αὐτὸν (?) ταχυδρόμον τῇ τέχνῃ ζώγραφον τοῦ λαβεῖν τὸ ὁμοίωμα τοῦ κυρίου · καὶ εἰσελθόντος τοῦ ταχυδρόμου εἰς τὰ προπύλαια ἱεροσολύμων ὑπήντησεν ὁ κύριος αὐτῷ [Cod. αὐτόν] · καὶ διαλεχθεὶς μετ' αὐτοῦ εἶπεν αὐτῷ · κατάσκοπος εἶ ἄνθρωπε · ἐκεῖνος δὲ πρὸς αὐτὸν εἶπεν · ἀπεσταλμένος εἰμὶ ὑπὸ αὐγάρου θεάσασθαι ἰησοῦν τὸν ναζωραῖον τοῦ λαβεῖν τὸ ὁμοίωμα τοὺ [1] [Cod. τὸ] προσώπου αὐτοῦ · καὶ συνετάξατο οὖν ὁ ἰησοῦς παραγενέσθαι αὐτὸν ἐπὶ τὴν συναγωγήν· τῇ δὲ ἑξῆς ἀπελθὼν ὁ ἰησοῦς ἐπὶ τῆς συναγωγῆς, ἐκαθέζετο διδάσκων τοὺς ὄχλους · ὁ δὲ ταχυδρόμος εἰσελθὼν ἔστη εἰς τὸ προπύλαιον ζωγραφῶν τὸ ὁμοίωμα τοῦ ἰησοῦ · καὶ μὴ δυναμένου καταλαβέσθαι τὴν μορφὴν τοῦ προσώπου αὐτοῦ, κατέλαβε καὶ ὁ σύνδρομος αὐτοῦ, καὶ ὠθήσας αὐτὸν εἶπεν· εἴσελθε καὶ ἀπόδος ἣν περιέχεις σινδόνα τοῦ αὐγάρου [τοῦ τοπάρχου] καὶ δεσπότου ἡμῶν ἐπὶ τῆς συναγωγῆς · καὶ εἰσελθὼν ἐπὶ πάντων ἔπεσεν εἰς τοὺς πόδας τοῦ ἰησοῦ ἀποδόσας αὐτῷ τὴν σινδόνα · καὶ λαβὼν ὕδωρ ὁ κύριος ἐν ταῖς χερσὶν αὐτοῦ ἀπενίψατο τὸ πρόσωπον αὐτοῦ καὶ ἐπιθεὶς τὴν σινδόνα ἐπὶ τοῦ προσώπου αὐτοῦ ἀνεζωγραφήθη [Cod. ανεζωγραφισθ.] · καὶ ἐγένετο τὸ ὁμοίωμα τοῦ ἰησοῦ ἐπ' αὐτήν, ὥστε (p. 270) θαυμάζειν πάντας τοὺς καθημένους μετ' αὐτοῦ · καὶ δοὺς τὴν σινδόνα τῷ ταχυδρόμῳ ἀπέστειλεν πρὸς τὸν αὔγαρον ·

ἐλθόντες οὖν οἱ ταχυδρόμοι ὡς μιλίου ἑνὸς τῆς πόλεως ἐδέσσης συρόμενός τις εὑρέθη κατὰ τὴν ὁδόν · καὶ ἁψάμενος τῆς ἁγίου (*sic*) σινδόνος εὐθέως ἥλετο [2] καὶ περιεπάτη καὶ εἰσελθὼν δρομαῖος πρὸς τὴν ἰδίαν μητέρα χαίρων καὶ ἀγαλλιώμενος καὶ θεαθεὶς ὑπὸ πάντων · ἐθαύμαζον ἐπὶ τῷ γεγονότι εἰς αὐτὸν καὶ ἔλεγον · οὐχ οὗτος [3] ἦν ὁ συρόμενος τῆσδε τῆς χήρας ὁ υἱός; καὶ εὐθέως ἀνηνέχθη τῷ βασιλεῖ αὐγάρῳ περὶ αὐτοῦ · καὶ μετακαλεσάμενος αὐτὸν ὁ βασιλεὺς λέγει αὐτῷ · πῶς ἰάθης; ἀπεκρίθη ἐκεῖνος καὶ εἶπεν ὡς ἀπὸ μιλίου ἑνὸς παρεγενόμην τῆς πόλεως αἰτῶν · καίτις ἥψατο μου καὶ ἀνωρθώσην (*sic*) καὶ περιεπάτησα · ὁ δὲ αὔγαρος ὑπέλαβεν, ὅτι ὁ χριστὸς ἦν καὶ πέμψας εὗρε τὸν ταχυδρόμον μετὰ τοῦ συνδρόμου αὐτοῦ, ἐπιφέροντας [Cod . . . . . . τες] τὴν τοῦ χριστοῦ εἰκόνα · καὶ ἐλθόντων αὐτῶν ἐπὶ τὸ παλάτιον ἐδέξατο αὐτοὺς ἐν χαρᾷ καὶ ἀσπασίως ὁ αὔγαρος κατακείμενος ἐπὶ κλίνης · ἐξέστη καὶ δεξάμενος τὴν σ.νδόνα εἰς τὰς χειρας αὐτοῦ μετὰ πίστεως ἰάθη παραχρῆμα · μετὰ δὲ τὸ

(1) Read τοῦ. — (2) Read ἥλατο — (3) Read οὗτος.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
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ἀναληφθῆναι τὸν κύριον ἡμῶν ἰησοῦν χριστὸν ἀπέστειλε Θαδδαῖον ἐν ἐδέσσῃ τῇ πόλει τοῦ ἰάσασθαι αὐγάρου πᾶσαν [R. *καὶ πᾶσαν*] *μαλακίαν · ἐλθὼν οὖν ὁ Θαδδαῖος καὶ λαλήσας αὐτῷ τὸν λόγον τοῦ κυρίου καὶ κατηχήσας ἐκατέβη ἐπὶ τὴν πηγὴν τὴν λεγομένην κερασσὰ καὶ ἐβάπτισεν αὐτὸν πανοικί· καὶ εὐθέως ἐκαθερίσθη* (*sic*) *αὐτοῦ τὸ πάθος · καὶ ἠγαλλιάσατο τῷ πνεύματι δοξάζων καὶ εὐλογῶν τὸν Θεὸν εἰς τοὺς αἰῶνας τῶν αἰώνων · ἀμήν ·*

ἐλθὼν οὖν ὁ ταχυδρόμος καὶ ὁ σύνδρομος αὐτοῦ ἐν τῇ ὁδῷ ἔμειναν ἔξω πόλεως ὀνόματι ἱεράπολις εἰς κεραμαρεῖον [l. *κεραμεῖον*]. **Καὶ** *φοβηθέντες ἔκρυψαν τὴν εἰκόνα τοῦ χριστοῦ ἀνὰ μεταξὺ δύο κεραμιδίων καὶ ἐκοιμήθησαν. κατὰ δὲ τὸ μεσονύκτιον ἐφάνη στύλος πυρὸς ἐκ τοῦ οὐρανοῦ καὶ ἔστη ἐπάνω, οὗ ἦν ἡ εἰκὼν τοῦ κυρίου.* **Καὶ** *ἰδὼν ὁ καστροφύλαξ τῆς πόλεως τὸν στύλον τοῦ πυρός ἐφώνησεν φωνὴν μεγάλην, καὶ ἐξῆλθεν ὁ λαὸς τῆς πολέως καὶ ἰδόντες τὴν ἐν σινδόνι εἰκόνα τοῦ κυρίου ἤθελον αὐτὴν λαβεῖν.* **Καὶ** *ψηλαφήσαντες εὗρον ὅτι ἀνεζωγραφήθη εἰς ἓν τῶν κεραμιδίων καὶ ἔλαβον τὸ κεραμίδιον, ἐσίγησαν ἐάσαντες τοὺς ταχυδρόμους πορεύεσθαι.*

A TRANSLATION OF THE GREEK TEXT.

« *Wheresoever this, my epistle, be put forward, either in process or in court of law, either on road or on sea, either with those having cold shiverings or with those having fever or with those trembling by fever or those who are excited*[1] *or those who are enchanted by a magical knot or drugged or all that is similar to these* (*things*), *he shall be freed.*

Let the man who wears it (*the epistle*) *refrain from every evil deed and let him say* : « *This is to be for healing and for a steadfast joy, because the written word has been written by My own hand with the seal of Mine with seven seals which are impressed on this epistle* **T̄. Ψ̄. X̄. Ē. Ῡ. P̄. Ā.** *Jesus Christ, Son of God and Son of Mary, bearing a soul existing in two natures*[2]; *known* (*as*) *God and man*». *This is*[3] *the solution*[4] *of the seals* : *The* (*letter*) **T** *indicates that I was nailed*[5] *willingly to the Cross. The* (*letter*) **Ψ** *that I am not a mere man*[6] *but a man in truth. The* (*letter*) **X** *that I was laid to rest by the Cherubim. The* (*letter*) **E** (*that*) *I am God the first and after these things* (?) *and beside Me there*

[1] Probably those who suffer from muscular contraction (رجفة ـ ارتعاش).

[2] Probably it was composed after the Council of Chalcedon A. D. 451.

[3] Text : was.

[4] *i. e.* explanation.

[5] Different from the Arabic text.

[6] Ar. انسان لطيف.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
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is no other God. The (letter) Υ *(that I am) exalted King and God of Gods. The (letter* Ρ *(that) I am the Redeemer of the race of men; the (letter)* Α *(that) wholly and continuously and entirely do I live and remain unto the ages. I, therefore engraved these seals on the epistle (I), Who engraved the tables of stone given to Moses.*

And Abgar (Auğaros) having received the epistle of the Lord (and) having heard that the Jews strove to kill the Lord, sent immediately therefore to Him a messenger, a painter by handicraft, to take the likeness of the Lord. And when the messenger entered to the portico of Jerusalem, the Lord met him, and having spoken with him, He said to him, « Art thou a spy, O man? ». But he said to Him, « I am sent by Abgar (Auğaros) to see Jesus the Nazarene to take the likeness of His face ». So Jesus bade him come to the synagogue. When Jesus went to the synagogue the next day, He sat (there) teaching the multitudes. The messenger entering, stood in the porch, taking the picture of the likeness of Jesus. And when he could not catch the likeness of His face, his fellow-messenger[1] *seized (him) and pushing him, said, « Go in and give for the synagogue (?) the cloth which thou hast round thee from Abgar (Auğaros), the toparch and our master. And when he entered, he fell, in the presence of all, at the feet of Jesus giving unto Him the cloth. And the Lord taking water in His hands, washed His face, and putting the cloth on His face, was depicted and the likeness of Jesus was produced on it so that all those who were sitting with Him marvelled. And having given the cloth to the messenger, he sent (it) to Abgar (Auğaros). So when the messengers came to about one mile from the city of Edessa, a certain lame man*[2] *was found by the road. And after touching the holy cloth, he leaped up immediately and walked and ran in haste to his own mother cheerful and rejoicing. And when he was seen by all, they wondered at what had happened to him and they were saying, « Was not this man the lame son of this widow? And immediately the king Abgar (Auğaros) was informed about him. Having summoned him, the king said to him, « How wast thou healed? » He replied and said : « I was about one mile from the city, asking (alms) and a certain one touched me and I stood upright and walked ». Abgar (Auğaros) supposed that it was Christ. And having sent (someone), he found the messenger and his companion with him carrying the image of Christ. When they came to the palace, he received them with joy and affection. Abgar (Auğaros) lying in bed got up (?) and receiving the cloth in his hands with faith was immediately healed. After the Ascension of Our Lord Jesus Christ, He sent Thaddeus in Edessa the city to cure all the infirmities of Abgar (Auğaros)*[3] *So Thaddeus having come and spoken with him (the king) of the word of the Lord and instructed (him) came down to the source called Kerassa*[4] *and baptized*

(1) *Lit.* The runner with him. — (2) *Lit.* one who drags himself along. — (3) Cf. Eusebius, *Hist. eccl.*, lib. I, chap. 13, 11-12. — (4) Arabic كارسا.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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him and all his family. And immediately he was purified from his disease, and rejoiced in the spirit, glorifying and blessing God for ever and ever. Amen.

So when the messenger and his companion went on the road, they remained outside a city called Hierapolis, at a pottery. And being afraid they hid the icon of Christ between two bricks and they slept. About midnight a column of fire appeared from heaven and stood above where was the icon of the Lord. And, the guard[1] *of the city having seen the fire column, cried in a loud voice and the people of the city went out, and seeing the icon of the Lord on a cloth, they wished to take it. Having touched (it), they found that it was painted on one of the bricks and they took the brick. They became quiet, allowing the messengers to go»*[2].

ARABIC VERSIONS

N. B. : Hamzah (ء), dhāl (ذ) and thā' (ث) are not found in the MS. but are introduced here into our text; Final letter yā' (ى) is dotted in the MS. throughout; Vocalisation is not written in our text.

The Letter of Abgar and the Reply of Christ (Vat. *ar.* 110).

[fol. 117 (r)] وهذه نسخة كتاب أبجر

من أبجر الأسود إلى ايشوع الطبيب الصالح الظاهر فى أرض أورشليم بقصدى السلام عليك سمعت عنك وعن الأشفية التى تصنع أنك تبرى بغير أدوية ولا عقاقير بل بالقول فقط . تبصر العميان وتشفى الزمنى وتسمع الصم والخرس وتطهر البرص وتخرج الشياطين والأرواح النجسة بكلمتك وتقيم الموتى ولما سمعت عنك ذلك ياسيدى وتعجبت بالمعجزات الباهرة التى تصنع قررت فى نفسى وحملت أمرك على أحد حالين أنك إما أن تكون الله الذى نزل من السماوات فيفعل هذه أو أنت ابن الله ولذلك أكاتبك لتصير إلى لأسجد لقدسك ولكى تشفى لى مرضاً ما كما آمنت بك وبلغنى أيضاً أن اليهود يتبرمون بك ويضطهدونك ويطلبون هلاكك ولى مدينة واحدة صغيرة حسنة جداً وهى تكفينا لنسكنها معاً فالأمر منك ياسيدى والسلام عليك .

جواب السيد المسيح عن رسالة أبجر : امض فقل لصاحبك الذى أنفذك طوباك يا أبجر [fol. 117 (v)] إذ آمنت بى ولم ترنى لأنه مكتوب من جهتى أن الذين يرونى لا يؤمنون والذين

[1] *Lit.* Castleguard. — [2] The rest is to be found in the Arabic version.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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لا يرونى سوف يؤمنون بى وكتبت إلى أن أصير إليك والأمر الذى بسببه أرسلت من لدن الآب إلى هاهنا من الآن قد حضر وأصعد إلى الآب الذى أرسلنى فاذا صعدت أنفذت إليك واحد من تلاميذى والمرض الذى بك هو يشفى ولساير من لك يرد إلى الحياة الأبدية وبلدك فليكن مباركاً أبداً والعدو أيضاً لا يتسلط عليه إلى الدهر والسلم عليك [1] .

Then the text continues stating the translation of the two Letters from ar-Ruhā to Constantinople as it is mentioned by Yaḥyā ibn Saʿīd ibn Yaḥyā the Melkite the Physician[2] (يحيي ابن سعيد ابن يحيي الملكى المتطبب)

MS. Sin. *ar*. 454. [fol. 48 (v)]. Dated on fol. 67 (r) : 11 Nīsān (April) 6749 A. Adam (A. D. 1241); same as MS. Paris *ar*. 281-10 [fol. 207 (r)] : Epître de Jésus-Christ à Abgar (ابجر), roi d'Edesse (cf. M. le Baron de Slane, *Catalogue des manuscrits arabes* (*Bibliothèque Nationale*, Paris, 1883-1898), p. 78.

رسالة ربنا وإلهنا المسيح كتبها إلى أبجر ملك الرها [3] ايسوع المسيح ابن الاه [4] الحى [5] إلى أبجر ملك مدينة الرها السلام أنا قايله [6] طوبان [7] أنت وخير [8] يكون لك وطوبانه [9] هى مدينتك التى يقال لها الرها إذ لم ترانى وآمنت [10] بى طوبان [7] أنت وشعبك إلى الدهر السلام والحب يكثر فى مدينتك والإيمان النقى يشرق فيها [11] والعلم فى أزقتها أنا ايسوع كتبت بيدى وأنا أمرت أمراضك [12]

[1] A marginal note states the following :
صلات هده القديس نكون [مع] من حضر فى هذا العيد السعيد ولساير النصارى اجمعين امين
« *The prayer of this saint be with those who attended* (*the ceremony of*) *this glorious feast and with all the Christians. Amen*» .

[2] This work has been edited and translated into French in *P. O.* only from A. H. 327-401 by Kratchovsky et A. Vasiliev, *Histoire de Yahya Ibn Saʿïd d'Antioche, continuateur de Saʿïd Ibn Batriq, Patr. or.*, t. XVIII, fasc. 5, Paris, 1924 and t. XXIII, fasc. 3, Paris, 1932. The translation of the Two Letters from ar-Ruhā to Constantinople was in A. Alexander 1343 corresponding to A. H. 422.

In tome XVIII, fasc. 5, pp. 32-34 the translation of the handkerchief from ar-Ruhā to Constantinople in A. H. 331 has been mentioned, as given by Ibn al-Athir, *Chronicon*, cf. *BIFAO*, t. XLV (1947), p. 80.

[3] Variants MS. Paris, *ar*. 281 :
رسالة.... ملك الرهــا : وايضا نكتب رســاله ايسوع المسيح الى ابجر ملك الرها وهى بركة وشفــاء من سائر الامراض لمن له امانه صادقه اذا حملها بقلب مستقيم وهى هذه .

[4] الاه] الله.
[5] الحى : + الازلى.
[6] قايله] : قايلا.
[7] طوبان] : طوباك.
[8] وخير] : وخيراً.
[9] وطوبانه] : وطوبانيه.
[10] وامنت] : امنت.
[11] فيها] : فى مدينتك.
[12] امراضك] : بامراضك.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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أن تشفا [1] وخطاياك تغفر [2] وحيث ما وضع كتابى هذا فلا تقدر قوة المخالفة [3] تدنوا منه إلى الدهر فصح بالسلام آمين [4] .

MS. Sin. *ar.* 454 [fol. 48 (v)], same as MS. Paris *ar.* 281-10 [fol. 207 (r)]. Variants are recorded in margin.

The [5] Letter of Our Lord and Our God Christ (which) He wrote to Abgar, king of ar-Ruhā. Jesus (Īsūʿ) Christ, Son of the Living [6] God, to Abgar, king of the city of ar-Ruhā saying, "Peace (be with thee)" [a]. Blessed art thou and good shall be thine and blessed is thy city which is called ar-Ruhā. Since thou hast not seen Me and hast believed in Me, blessed art thou and thy people for ever. Peace and love shall increase in thy city and pure belief shall shine in her [7] and science in her streets. I, Jesus (Īsūʿ [b]) (Who) write with My (own) hand and command that thy ailments shall be cured [8] and thy sins shall be forgiven. Wherever this My writing is placed, adverse power [9] will not be able to approach it for ever. Health! In peace. Amen [10].

THE REPLY OF CHRIST TO ABGAR (Dublin, Trinity College, no. 1514,3) [11]

رسالة سيدنا المسيح إلى ابجر ملك الرها بعث يقول له أنا ايسوع المسيح ابن الله الحى الأزلى إلى ابجر الملك بمدينة الرها السلام لك أنا قايل لك طوباك أنت وخير يكون لك وطوبانيه هى مدينتك الذى يقال لها الرها اذ لم ترانى آمنت بى طوباك أنت وشعبك إلى الدهر السلام والحب

(1) ان تشفا] : تبرا وتشفا.

(2) تغفر] : فلتغفر.

(3) المخالفه] : المخالف.

(4) فصح بالسلام امين] : وختمته بالسلام امين امين امين غفر الله لمن قرأ وسمع وقال امين امين امين كتب والسبح لله داىما سرمدا امين. Some words in the MS. of Sinaï are undotted.

(5) Variants. MS. Paris *ar.* 281-10 [fol. 207 (r)] : «And again we write the Letter of Jesus (Īsūʿ [b]) Christ to Abgar, king of ar-Ruhā and it is a benediction and a cure of all ailments for him who has a true belief if he carries it with an upright heart and it is thus».

(6) + Eternal.

(7) In thy city.

(8) + and healed.

(9) power of Adversary.

(10) «I ended it with (the salutation of) peace. Amen, Amen, Amen». A note : «May God forgive him who reads and hears and says 'Amen, Amen, Amen'» It is written : Praise be to God for ever and ever. Amen». (*a*) Īsūʿ is a Syriac pronounciation and it may be suggested that the text is translated from Syriac. (*b*) *lit.* The peace which I say.

(11) T. K. ABBOTT, *Catalogue of the Manuscripts in the Library of Trinity College, Dublin,* (Dublin, 1900), p. 406.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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يكثر فى مدينتك والإيمان بى النقى يشرق فيها والعلم فى أزقتها أنا ايسوع المسيح ملك السما أتيت إلى الأرض لكى أخلص آدم وحوا ونسلها وبعت له سبع أحرف يونانية ∴ الأول أنى باختيارى أتقدم إلى الأم والصليب ∴ والثانى . . انى ليس بانسان لطيف بل إلاه تام وإنسان تام ∴ الثالث أنى رفعت إلى الشارفيم ∴ الرابع أنا الأزلى وليس إلاه غيرى ∴ الخامس أنى صرت مخلص لبنى البشر ∴ والسادس السادس (sic) ∴ من أجل حبى لآدم ∴ السابع أنا حى فى كل حين دايم إلى الأبد وبعتها له وكتبها سيدنا المسيح بيده وبعث يقول له أنا أمرت بأمراضك وأوجاعك وأسقامك تبرأ وتشفى وخطاياك فلتغفر لك وحيث ما وضعت رسالتى عليه ولا يقدر قوة العدو المعاندة المخالفة تدنو إليك وتكون مدينتك مباركة عليك إلى الأبد وهذا السبع الأحرف الذى بعثها سيدنا المسيح إلى ابجر ملك الرها عن الاهوية (sic) والناسوتية وأنهم إلاه تام وإنسان تام له المجد دايماً .

MS. Vat. *ar.* 51, [foll. 55 (r)-59 (r)]

I mentioned the text published by L. J. Tixeront and which was republished by F. Bilabel, A. Grohmann and G. Graf in *Griechische, koptische und arabische Texte zu Religion und religiösen Literatur in Ägyptens Spätzeit* (Heidelberg, 1934)[1].

It has been mentioned in the footnote in the previous book p. 254 that the text is not free from faults and misunderstandings. Hence I will re-offer the text in correct form.

[fol. 55 (r)] بسم الله [الخ]الق الحى الناطق

نبتدى بعون الله تعالى وحسن توفيقه بنسخ رسالة أبجر ملك الرها بركته علينا آمين .

أرسلها إلى سيدنا يسوع المسيح قبل صعوده بالجسد قال [fol. 55 (v)] قد بلغنى (ع)نك ياسيدى وعن العجايب الذى تصنع هم ليس كأعمال السحرة ولا بدواه ولا بعقاقير كطبا هذا العالم بل بكلمة واحدة تشفى الأمراض وتخرج الأرواح الخبيثة وتوهب النظر للعميان والمشى للزمنى والنطق للخرص [fol. 56 (r)] والسمع للصم والنزفة الدم لما لمسة طرف ثوبك خلصة فلما سمعة هذا عنك آمنة أنك انت ابن الله نزلت من السما وفعلة هذا لأجل محبتك للبشر لكن أسألك ياسيدى وانكنت أنا غير مستحق أن تأتى إلى عندى لكيما تشفينى من أوجاعى فقد

[1] Cf. my article « An Unedited Boḥairic Letter of Abgar » (*BIFAO*, t. XLV, 1946, pp. 74-78).

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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سمعة أن اليهود مقتوك ويريدون [fol. 56 (v)] قتلك فأنا لى مدينة صغير تكون لى ولك الجواب من سيدنا له المجد قال طوباك يا ابجر والخير الذى يكون لك ولمدينتك الذى تسمى الراها لأنك لم ترانى وآمنة بى فستنال كفو نيتك وعللك أشفيهم وخطاياك أغفرهم ومدينتك تكون مباركة ومجد الله فى [fol. 57 (r)] وسطها والأمانة لشعبك واجعل ذكرك فى الأرض ويسمعون منك كل المسكونة أنا يسوع المسيح كما أظهرة اسمى أنا أظهر اسمك أنا كتبت هذه الرسالة بيدى وكل موضع تحل فيه هذه الرسالة لا يقدر شبه من الأشباه يحل فيه [fol. 57 (v)] بل يهربوا من قدامها جميع الأرواح الخبيثة بقوة الثالوث المقدس طوباك يا ابجر ملك الراها وهبت لك العافية وأما ما طلبته من حضورى إلى عندك بعد أن أمضى إلى الآب أرسل لك أحد تلاميذى الذى هو اندراووس [1] يشفى [fol. 58 (r)] أمراضك وحياة دايمة توهب [2] لك السلام يكون فى مدينتك الذى تعبد [3] لها ولا يقدر عليها عدو ولا ظالم ولا على حامل هذه الرسالة وختم الرسالة بسبعة خواتم ، الخاتم الأول أنى قدمة على الصليب بارادتى والخاتم الثانى [fol. 58 (v)] أنى ليس كانسان لطيف تام والخاتم الثالث أنى رفعة على الصليب وعلى الشاروبيم و [4] أنا الأول الأزلى وليس أحداً سواى ٤ ملك عادل وإلاه الآلهة ٥ صرة مخلص بين البشر 3 الكلمة الأزلية فيكل حين دايمة إلى الأبد ثم أخذ منديل [fol. 59 (r)] ومسح وجهه فى المنديل فحينئذ تصور وجهه فيه بلا عقاقير ثم أنفذه إلى ابجر ملك الراها وكان منها قواتاً وعجايب والمجد لله دائماً . كملت رسالة ابجر ملك الراها بسلا[م] من الرب آمين .

MS. Vat. *ar.* 174 [foll. 24 (r)-29 (r)].

THE TWO LETTERS AND THE STORY OF THE SINDON (HANDKERCHIEF) AND THE BRICKS[5]

[fol. 24 (r)] بسم الآب والابن وروخ القدس إلاه واحد

هذه قصة الملك الابجر لما رام يمثل صورة السيد المسيح طالب الشفا كان بدوا رسالته وأولها هكذا . [fol. 24 (v)] يقول عن نفسه أنا الحقير الملك الابجر ملك مدينة الرها . وأنا عبدك ،

(1) Grohmann reads الدراوس

(2) Grohmann reads اوهب

(3) So Grohmann reads تعبد but it gives no meaning.

(4) Grohmann reads وانا(δ) but (و) is a cursive figure for (4).

(5) They are the same as given in *Hebraica* (cf. II-7).

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
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ياسيدى يسوع المسيح قد بلغنى خبرك ، وعجايبك ، أنك لا بسحر ولا بأدوية ، تشفى جميع الأسقام وأنت يارب بكلمة فاك ، تعطى العميان النظر والزمنا ، والمكرسحين يشفون . والبرص بقوتك يتنقون والمريضين تشفيهم وتقيم الموتى وكذلك الامرأة الذى كانت تنزف الدم منذ اثنى عشر سنة التى لمست طرف ثوبك ، فأشفيتها من مرضها ، وأنا الخاطى فلما سمعت فى عجايبك يارب وآمنت بقوتك وتحققت وإنك أنت الرب الإله وحدك ، الذى نزلت من [fol. 25 (r)] السماء لخلاص آدم وذريته يارب وأنا المسكين أسألك وأتطرع (sic) إليك أنا عبدك الابجر ، وليس أكون مستحق أن أدعا لك غلام ، فالآن أنا أطلب من نعمتك أن تشفينى من المرض ، الذى أنا فيه قد بلغنى أن اليهود يريدون قتلك وأنا عبدك لى مدينة ، صغيرة هى تكفانى ولك وأنا أسألك أن تجيء إلى عندى ، وتحل نعمتك على وكتبت مع هذا سجوداً ، للرب وتضرع إليه من الملك الابجر من عندى للرب يسوع المسيح سيدى فعاد يقول له هكذا : طوباك يا أبجر وطوبا لمدينتك الراها ، [fol. 25 (v)] ثم طوباك يا أبجر لأنك آمنت بى ولم ترانى من الآن يكون لك الخلاص وأما من جهة الكتاب الذى أرسلت لى أنى أجى إلى مدينتك فقد أرسلت لك صورتى مصورة وتبصرنى وأشفيك من عللك ، وأما أنا أتياً إلى أورشليم وأريد أكمل عمل من أرسلنى من بعد ما أتمم عملى أصعد إلى السموات ومن بعد ذلك أنا أرسل لك تلميذى الذى اسمه تادى أخوا توما وهو يعمدكم جميعاً ويعطيكم حياة دايمة ويخلص مدينتك كما ينبغى أن لا يقدر عليها عدواً وهذه الرسالة أى من حملها أو انوضعت عليه فان سار فى الطريق يكون محروس وإن حضر قدام [fol. 26 (r)] سلطان يكون منصور على أعداه ومن كان به حما أو معقود أو مسجون يخلص بعون الله تعالى سبحانه وإذا حملها الإنسان يجب عليه أن يحفظ نفسه وجسده ويحرسه ويكون طاهر حتى إذا حملها الإنسان يخلص من كل شدة ومن كل أعمال الشر لأنها مكتوبة فى يد الرب وختمها سبع ختوم الذى هى معروفة بيمين الرب والسبع ختوم هى حروف يونانية الختم الأول تفسيره أنى باختيارى تقدمت إلى الصلب والختم الثانى أنى ليس بانسان لطيف بل إلاه تام وإنسان تام ما خلا الخطيئة [fol. 26 (v)] والختم الثالث أنى رفعت إلى الساروفيم والختم الرابع تفسيره الأزلى وليس إلاه غيرى . والختم الخامس أنى صرت مخلص ، لبنى البشر ، والختم السادس منجل حبى لآدم والختم السابع أنا حى فى كل حين دايم إلى الدهر ، عند ذلك قبل الملك الابجر رسالته ، أعنى رسالة السيد المسيح المتحنن علينا فأرسل الملك الابجر مصور حتى يصور صورة السيد المسيح فلما سار فى الطريق التقاه ، الرب يسوع فقال له لمن تطلب فقال له ، ذلك المصور أنا رسولا من عند الملك الابجر بعثنى حتى أمثل صورة المسيح وصوره [fol. 27 (r)] له حتى يتبارك منه . فقال له السيد المسيح إلى الغد ، تعال إلى الهيكل فراح

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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المصور ثانى يوم إلى الهيكل فوجد الرب يسوع المسيح جالس ، على كرسى وهو يعلم الشعب فتقدم المصور حتى يصور وجهه فلم يقدر على ذلك فقال له الرب أعطنى المنديل فتقدم الرسول وسجد بين يديه وأعطاه المنديل (*sic*) ، عند ذلك أخذ الرب يسوع ماء وغسل وجهه ومسح فيه وجهه ، فللوقت تصورة صورة الرب فى صورت جميلة حسنة فلما نظروا الذين كانوا حاضرين تعجبوا وسبحوا الله فى ذلك الوقت [fol. 27 (v)] فدفعها الرب إلى ذلك الرسول وأرسله إلى الابجر الملك فلما أخذها وسار فى الطريق وصلوا إلى مدينة منبج وباتوا برا المدينة عند فاخوره فجعلها بين قرميدتين وناموا فنزل عمود نور ، من السماء حتى أضىء على تلك الموضع الذى وضعوا فيه الصورة المقدسة الذى صورها الرب المتحنن علينا فأبصر رئيس الحراس الذى كان يحرس المذينة (*sic*) ذلك المنظر ، صرخ صوت عظيم حتى انتبه كل من كان فى المدينة وخرجوا خارج المدينة ومضوا إلى ذلك الموضع الذى كان فيه النور ، فوجدوها ، صورة بهية وهى تضىء [fol. 28 (r)] فرادوا أن يأخذوها فاشتدت على الأرض ، وبقيت أثقل من جبل ولم يقدروا على ذلك فمجدوا الله على ذلك ، ورجعوا إلى مدينتهم فقام الرسول من الغد وأخذ الصورة فأطعته ومضى حتى قرب من المذينته (*sic*) التى هى الرها وكان قد بقى بعيد من المدينة مقدار فرسخ أعنى ميل فالتقاه إنسان مقعد فى الطريق مكرسح أيضاً ، ولم يكن يقدر يقوم فلما تبارك من الصورة شفى لساعته من جميع أمراضه فسبح الله ومجده فلما نظروا الناس الذى كانوا يعرفوه وهو مقعد قالوا له كيف شفيت فقال لهم تباركت من الصورة صورة المسيح [fol. 28 (v)] فللوقت شفيت فلما سمعوا ذلك من المقعد تعجبوا وسبحوا الله فلما سمع الملك ذلك أن الرسول قد جاب صورة المسيح قام وجلس فلما وصلت إلى الملك الابجر قبلها على رأسه وعينيه وتبارك منها وكان مطروح على السرير وكان له فى ذلك خمس سنين فلما تبارك من الصورة خلص من وجعه وبقى يسبح الله على ذلك الأمر ومن بعد هذا أرسل الرب ثاذى القديس أخو توما فأعمده وأعمد جميع أهل مدينته وأهل بيته وجميع من فى الرها وعلمهم الأمانة المستقيمة فلما أعمدهم حلت [fol. 29 (r)] عليهم روح القدس وعظم فى بينهم الفرح وفى مدينة الرها وباركها الله تعـالى إلى الأبد فنسا [1] لربنا وإلاهنا ومخلصنا يسوع المسيح أن يغفر خطايا الكاتب المسكين وخطايا جميع بنى المعمودية ويعيننا على ساعة الموت بشفاعة السيدة أم النور وجميع القديسين آمين آمين آمين آمين

(1) Read فنسال ربنا

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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TRADITIONAL STORIES

MS. no. 236 *Theol.*[1] of the Library of the Coptic Patriarchate, in the 7th chapter gives the Letter and the Reply [fol. 140 (r)]. This MS. begins as follows [fol. 128 (r)] :

نبتدى بعون الله تعالى وحسن توفيقه بنسخ هذا الكتاب المبارك وهو ترتيب الكهنوت [2] وهو[3] الأنباء عن طقوس البيعة الأرتدكسية تصنيف الآب المكرم ساويرس ابن المقفع عرف بالكاتب المصرى نيح الله نفسه فى [فردوس النعيم . . . .] .

« *We begin with the help of God the Exalted and in the excellence of His assistance to copy out this blessed book which is the Ordo of the Priesthood, namely the Declaration of the Rites of the Orthodox Church, compiled by the reverend father Severus (Sāwīrus), son of al-Mukaffaʿ known as the Egyptian Writer. May God rest His soul in [the Paradise of Delight ....]*».

الباب السابع فى القون والسبب الموجب لهم فى البيعة [fol. 140 (r)]

أما القون فهم جمع قون . ومفردها أيقونة وصحتها إيكانا . وهى لفظة يونانية وشرحها عربياً المصورة . فكل صورة مصورة على مثال من صورت على مثاله إن كان ملاكاً . أو شهيداً أو قديس . والعلة فى ذلك الموجبة له . هو أن سيدنا له المجد لما كان على الأرض . قبل صعوده إلى السماء . وقبل آلامه المحيية لنفوسنا . كان فى زمانه إنساناً ملكاً يقال له ابجر ملك الرها . ولما بلغه أن سيدنا له المجد يعمل عجايباً كثيرة . كان هيولى السماع بخلاف مشاهدته العيان . فأرسل إلى سيدنا له المجد يقول له ياسيدى بلغنى دخولك إلى العالم . والعجايب التى تصنعها . وأن اليهود لم يأمنوا بك أنك ابن الله الحى فاعل العجايب وأنا مومن بك . ومصدق أنك أنت المسيح ابن الله مخلص العالم . تعال أسكن مدينتى لتحل نعمتك فيها . وتكون أنت الملك عليها . وأنا عبدك . فلما قرى سيدنا له المجد رسالته بارك عليه وعلى مدينته الرها . وأرسل يقول له يا ابجر مبارك أنت ومباركة مدينتك الرها . الشيطان لا يدخلها . ولا يقوى عليها . ثم أن سيدنا له المجد غسل وجهه

[1] For the description of this MS., cf. G. Graf, *Catalogue de manuscrits arabes chrétiens conservés au Caire* (Città del Vaticano, 1934), no. 645, p. 235 and M. Simaika, *Catalogue of the Coptic and Arabic MSS.*, etc. (Cairo, 1942), vol. II, no. 341, p. 145.

[2] MS. reads الكنهوت

[3] What follows is written in the margin in a recent hand.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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وأخذ منشفة مسح وجهه المقدس فيها فانطبع صورة سيدنا له المجد فيها . أعنى هذه [1] المنشفة ثم أرسلها إلى ابجر ملك الرها . ويقال عن هذه المنشفة أنها باقية إلى يومنا هذا . موجودة عند ملوك الروم فى الذخاير التى للملوك .

[fol. 140 (r)] «*The Seventh Chapter : on the Icons* (*al-Ḳuwan*) *and the Reason why they should be* (*kept*) *in the Church :*

The (*word*) *icons* «*al-Ḳuwan*» *is plural* [2] *and its singular is 'Ayḳūnah' but the correct* (*form*) *is Aykānā* [3]. *It is a Greek word and its meaning in Arabic is* «*painted*». *Each icon gives a correspondant picture of the image of the original* [4], *whether it be angel, martyr or saint.* (*This is*) *the reason for the necessary* (*use of the icons*) *: When Our Lord, to Whom be glory, was on the earth before His Ascension into Heaven and before His sufferings that give life to our souls, there lived a man called Abgar, king of ar-Ruhā. When he was informed that Our Lord, to Whom be glory, did many miracles,* (*though*) *he* (*only*) *heard with ears* [5] *and had not perceived Him with eyes, he sent to Our Lord, to Whom be glory, saying to Him,* «*My Lord, I have been informed of Thy coming into the world and of the miracles which Thou hast done and that the Jews did not believe in Thee that Thou art the Son of the Living God the wonderworker. I have faith in Thee and believe that Thou art the Christ the Son of God, the Saviour of the World. Come* (*and*) *dwell* (*in*) *my city, that Thy grace may abide there and Thou mayest be its ruler* (*while*) *I will be* (*as*) *Thy servant. When Our Lord, to Whom be glory, had read his epistle, He blessed him and his city, ar-Ruhā, and He sent to him, saying, 'O Abgar, blessed art thou and blessed is thy city, ar-Ruhā. Satan shall not enter into it nor prevail over it. Then Our Lord, to Whom be glory, washed His face and He took a towel and wiped His holy face with it. The image of Our Lord, to Whom be glory, was depicted in it, namely* (*on*) *this towel. Then He sent it to Abgar, king of ar-Ruhā. It is said that this towel is to be found to the present day with the kings of the Greeks* (*ar-Rūm*) *among the treasures which belong to them*».

«The Life of Moses known as the Man of God». MS. *Hist.* 9 VII of the Church of Anba Šanūdeh, Old Cairo [fol. 133 (v)-148 (r)] [6].

سيرة موسى ابن أوفيميانوس المعروف برجل الله [fol. 133 (v)-148 (r)]

[fol. 136 (r)] وركب (موسى) البحر وسار إلى أن وصل إلى مدينة أبجر ملك الرها وكانوا

(1) هذه in another hand.
(2) In the Arabic "Ḳuwan" (قون) is repeated.
(3) A corruption of the Greek εἰκών (Eikôn)
(4) *Lit.* Each icon is depicted in conformity to the image of its model.
(5) هيولى السماع *Lit.* he heard corporally.
(6) Reading note on the first folio (r) : (by) عبد السيد [.....] تلميذ الاب المطران انبــا

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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هولای الملوك يعبدوا الأوثان . فلما سمع ملك الرها بمولد الرب يسوع المسيح فقال للمصور أريد تمضى إلى ايرشليم إلى بيت لحم وقد ذكروا لى أن ولد فيه مولود يقال له المسيح وأنا أريد منك تسير إلى ايروشليم إلى بيت لحم وتبصر هذا الصورة وتصورها إلى وتأتينى بها فقال له المصور أمرك أيها الملك مطاع ودفع له جميع ما يحتاج إليه [fol. 136 (v)] فى نفقت الطريق وسار إلى حيث وصل إلى المدينة المقدسة التى هى ايروشليم ودخل إلى بيت لحم ورأى السيد المسيح عند كماله ثلاثين سنة وإظهار العجايب فعلم السيد يسوع المسيح بفكره فلما راٰه المصور على ذلك الحال سجد على قدميه وقال ياسيدى ارحمنى فانى رجل غريب خاطى قد أخطيت أكثر من كل الأمم اغفر خطيتى يا إلاهى ومخلصى يسوع المسيح فقال له السيد مغفورة لك خطاياك أنت جيت تصور صورتى ومثالى من عند الملك ابجر فقال له نعم ياسيدى كان منى هذا فقال له السيد يسوع المسيح ما أخيب تعبك لكن خذ هذه الخرقة معك وأوصلها إلى ملك ابجر وقول له هذه صورته فأخذ الخرقة الذى تناولها من السيد يسوع المسيح وسار إلى مدينته فتلقاه الملك الابجر وقال له أين هى صورت المسيح فقال له حاطره (*sic*) أيها الملك فناولها [fol. 137 (r)] له الخرقة الذى تناولها من السيد يسوع المسيح فشم رايحتها وأمن برشم الصليب المقدس وباسم الآب والابن والروح القدس الإله الواحد وللوقت أمر بالمناداه فى المداين والقرى من لا يومن باسم المسيح حل ماله ودمه وبنا بيعة حسنة على اسم السيد المسيح فى المدينة المسماه ابجر ملك الرها والميمر شهد أن البيعة والخرقة التى هى اللفايف الذى تناولها من السيد باقية إلى هذا اليوم والصورة بغير قلم فعلم هذا ما كان من أمر الملك .

« (From) the Life of Moses (Mūsā) son of Euphemianus (Awfīmiyānūs), known as the Man of God» [fol. 136 (r)-137 (r)] :

He (Moses) sailed [1] *until he arrived at the city of Abgar, king of ar-Ruhā. Those kings (of ar-Ruhā) used to worship idols. When the king of ar-Ruhā heard of the birth of the Lord Jesus Christ, he said to the painter, « I wish thee to go to Jerusalem to Bethlehem since I have been informed that one has been born there who is called Christ. I wish thee to go to Jerusalem to Bethlehem and see the* [2] *picture (of Christ) and paint it for me and bring it to me». The painter said to him, « Thy order shall be carried out* [3], *O King!» He*

اتناسيوس مطران [القد]س الشريف فى اليوم الرابع [...] سنة الف واربعمايه شهدا ١٤٧٩ «*ʿAbd as-Sayyid... pupil of the father the Metropolitan... Anbā Athanasius (Atanāsiyūs) the Metropolitan of glorious Jerusalem on the 4th.... year 1479 of the Martyrs (A. D. 1762-1763).*

(1) *Lit.* rode the sea and sailed.

(2) *Lit.* this.

(3) *Lit.* obeyed.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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paid him all that he needed [fol. 136 (v)] *for the expense of the journey* [1]. *He journeyed till he arrived in the Holy City which is Jerusalem and entered Bethlehem and saw the Lord Christ when He was* [2] *thirty years of age and manifesting the miracles. The Lord Jesus Christ knew his thought and when the painter saw Him in that manner, he fell down at His feet and said, « My Lord, have mercy upon me for I am a stranger and sinful man (and) I have sinned more than anyone* [3]. *Forgive my sin, O my God and my Saviour Jesus Christ». The Lord said to him, « Thy sins are forgiven* [4]. *Thou hast been sent* [5] *from King Abgar to paint My picture and My likeness». He said to him, « Yea, O my Lord, this is true»* [6]. *The Lord Jesus Christ said to him, « I will not frustrate thy effort* [7] *but take this cloth with thee and bring it to king Abgar and say to him, 'This is His picture'.» He took the cloth which he received from the Lord Jesus Christ and journeyed to his city. King* [fol. 137 (r)] *Abgar (al-Abgar) met him and said to him, « Where is the picture of Christ ?» He said to him, « It is here* [8], *O King». He handed it to him, (namely) the cloth which he had received from the Lord Jesus Christ. He smelt its odour and believed in the sign of the Holy Cross and in the Name of the Father, the Son and the Holy Spirit, One God. He immediately ordered a proclamation in the cities and the villages, (saying), « It is permitted (to take) the money and to (shed) the blood of him who does not believe in the Name of Christ». And he built a beautiful church (in the honour of) the Name of the Lord Christ in the city called Abgar, king of ar-Ruhā* [9]. *The Mimar testifies that the church and the cloth which is the mat* [10] *which he received from the Lord remain (there) to the present day and (also) the picture (which was painted) without pencil. And he* [11] *(Moses) knew the story of the King (Abgar)* [12].

MS. no. 211 *Theol.* Coptic Museum [13] :

«كتاب مجموع أصول الدين ومسموع محصول اليقين تأليف الشيخ الفاضل الرئيس البار القديس العالم الموتمن الدين المسيحى موتمن الدولة أبى اسحق ابن الفضل ابن العسال » .

(1) *Lit.* way.
(2) *Lit.* completed.
(3) *Lit.* all the nations.
(4) *Lit.* + to thee.
(5) *Lit.* came.
(6) *Lit.* was from me.
(7) *Lit.* fatigue.
(8) *Lit.* present.
(9) *Sic,* read : ar-Ruhā (that of) King Abgar.
(10) *Lit.* mats.
(11) *Lit.* this.
(12) *Lit.* what was of the King Abgar.
(13) For the description of this MS., cf. Markus Simaika pasha, *The Coptic and Arabic MSS. in the Coptic Museum etc.,* p. 27, no. 47, and G. Graf, *Catalogue de manuscrits arabes chrétiens conservés au Caire* (Città del Vaticano, 1934), no. 125, pp. 49-50.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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Fundamental Dogmas and Proved Traditional Doctrine by Mu'taman ad-Dawlah Abū Isḥaq ibn al-Faḍl ibn al-ʿAssāl, chapter 48 [foll. 231(r)].

وأما من الحديثة فمن خبر ابجر ملك الرها . وهو أنه كان قد امتحن بأمراض صعبة شديدة فاحشة . وكانت أخبار السيد المسيح تتصل به وآياته تقهر سمعه وتبهر عقله . فكاتبه وسأله فى مكاتبته كخضوع العبد لمعبوده واتضع له فى المكاتبة اتضاع المخلوق لخالقه وتمنى عليه أن يحضر إليه ليرزق منه الشفا . ويأمن به أمانة بطرس الصفا فتعطف عليه سيدنا له المجد ورحمه . وأخذ منديلا ووضعه على وجهه الكريم الطاهر المقدس . فارتسمت فيه مثال صورة وجهه . ووجه به إليه مع رسله وعرفه أنه لا يفارق أرض بنى اسرائيل . فلما وصل إليه المنديل قبله وعظمه ومسح به وجهه وبدنه فشفى . وللوقت عوفى . ولما صار إليه ادى ومارى التلميذان آمن على أيديهما وعمداه . ولم يزل المنديل تظهر به آيات الشفا إلى أن جاآت الروم إلى الرها فزادوا فى تعظيمه . وبنوا فى الموضع الذى كان فيه كنيسة عظيمة .

Reference is given in the Book of Abū Isḥaḳ Ibn al-ʿAssāl, from his work كتاب مجموع اصول الدين chapter 48 [fol. 231 (r)]:

«*And with reference to the New Testament, the story of Abgar king of ar-Ruhā (is given). He was attacked by difficult, severe and mordant diseases. The news of the Lord Christ reached him and the miracles came to his notice* (1) *and bewildered his mind. He wrote to Him and besought Him in his letter—as submissively as the slave to him who is worshipped and he humbled himself to Him in writing as humbly as one who is created to the Creator—asking Him to come to him to be cured by Him and he believes in Him as did Peter Cephas (aṣ-Ṣafā). Our Lord, to Whom be glory, took pity upon him and had mercy upon him and took a handkerchief and put it on His venerable and holy and saintly face. The likeness of the image of His face was depicted upon it. He sent it to him with his messengers and told him not to depart from the land of the children of Israël.*

When the handkerchief reached him, he kissed it and exalted it and wiped his face and his body with it and he was healed. He (Abgar) was immediately cured.

When Addaï and Mārī the two disciples came to him, he believed through them (2) *and they baptised him. The miracles of healing were still shewn through the handkerchief till the Greeks (ar-Rūm) came to ar-Ruhā and they exalted it exceedingly. They built, in the place where it was, a splendid church*».

(1) *Lit.* mastered his hearing. — (2) *Lit.* on their hands.

BIFAO 54 (1954), p. 13-43 Yassā ʿAbd Al-Masiḥ
An unedited bohairic letter of Abgar (continued).
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