



Bodleian Libraries

UNIVERSITY OF OXFORD

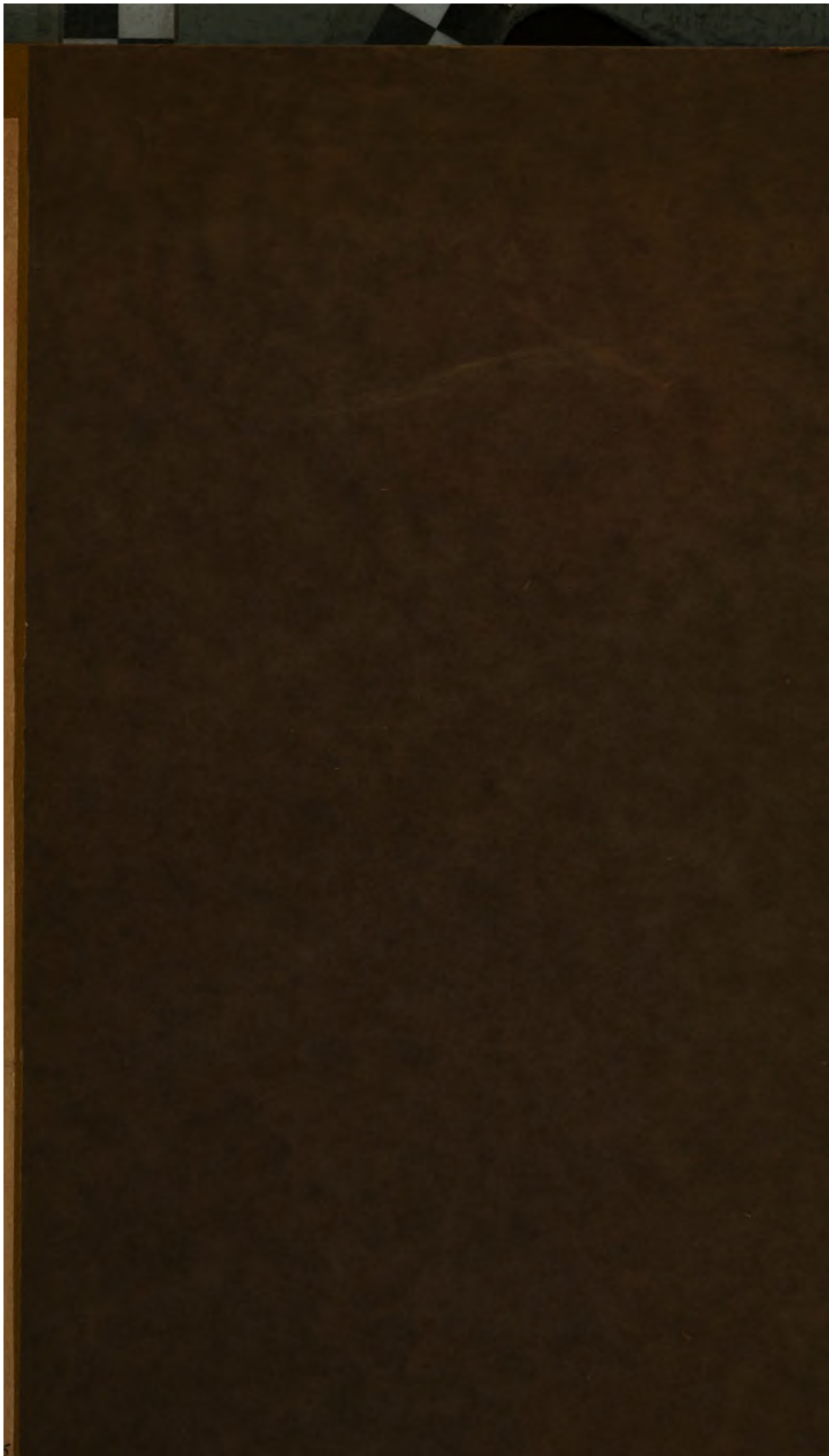
This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

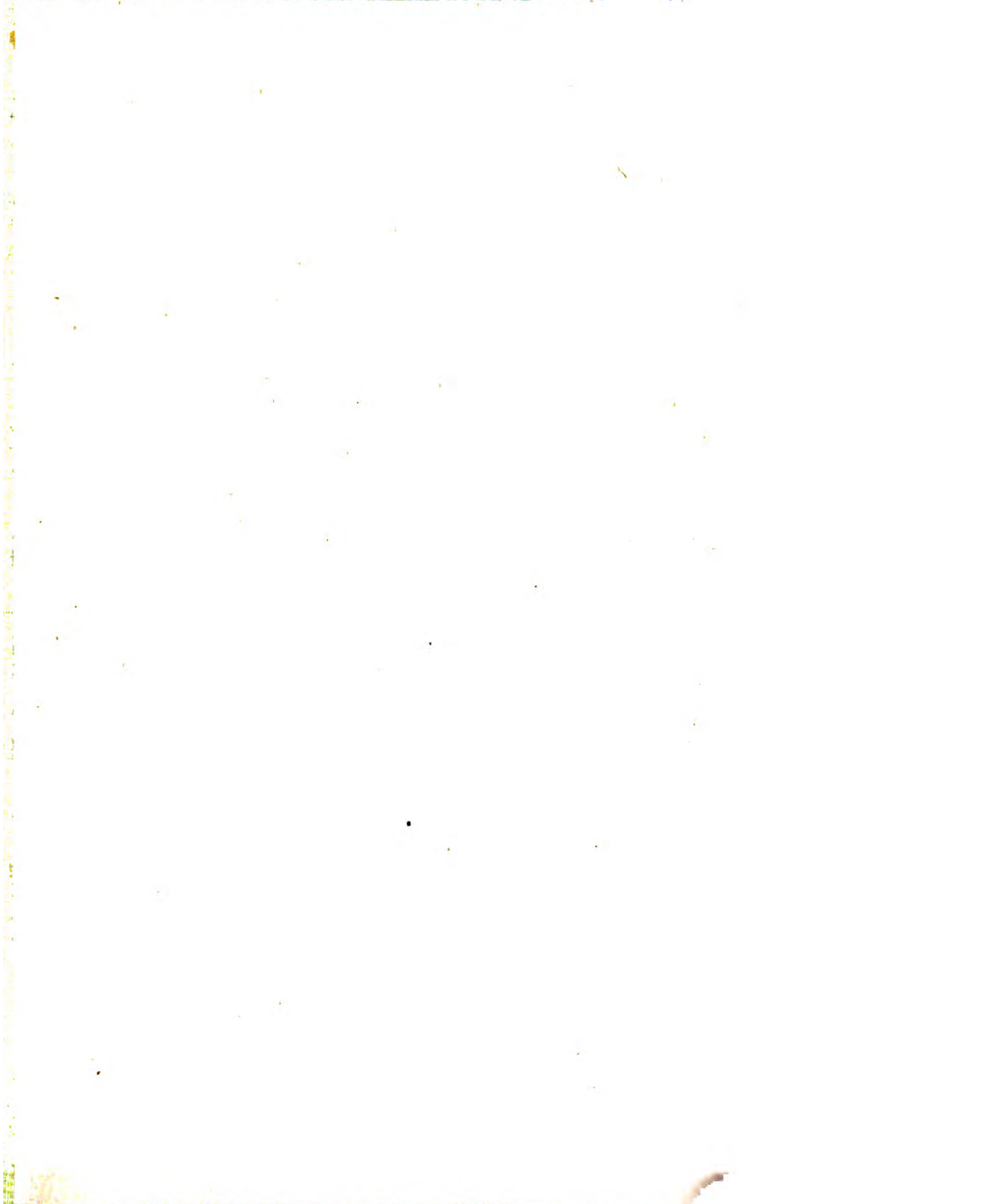
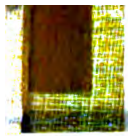
<http://www.bodleian.ox.ac.uk/dbooks>

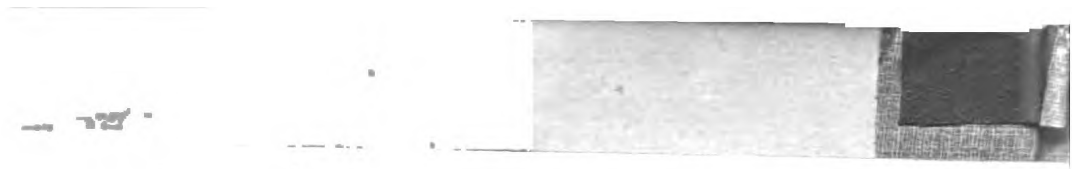


This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.



53 C 55

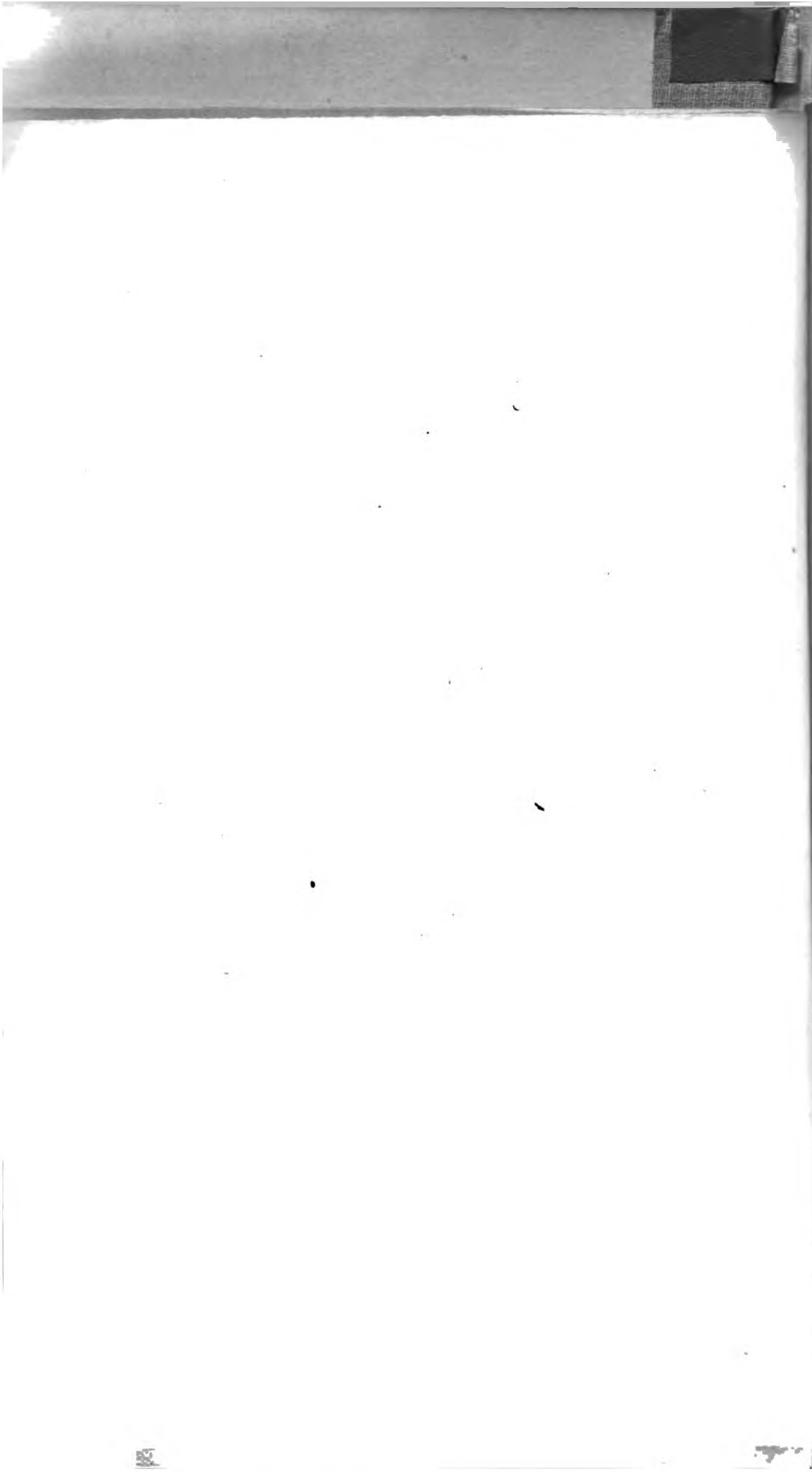




II.
MITTHEILUNGEN.

53 C 55

53 C 55





I.

The Samaritan Chronicle

of Abu' l Fatah, the Arabic text from the manuscript in
the Bodleian Library with a literal English translation

by

R. Payne Smith,
Sublibrarian of the Bodleian.

قال العبيد^a) الفقير الى الله تعالى ابو الفتح بن ابي الحسن السامري الدنفي بعد حمد الله تعالى وشكره انه لما كان بين يدي سيدنا وامامنا وقوامنا وقدوتنا الامام الاعظم الكبير العامل العالم الزاهد الورع الناسك ذو الخلق^b) الحسن اللطيف حسنه الايام ملجأ الانام بركة الامم سبلة الامم الاسراييليه شريف شرفا العترة الهارونيه (Fol.2.a.) خلاصة الايمه الفيناسيه^c) سمي جده صاحب العهد الوثيق فينكس اعاد الله علي^d) وعلى ساير الطائيفه من بركاته وفسح في مده حيوته بنابلس المكروسة في شهور سنه ثلاث وخمسين وسبع مائه شكا العبد اليه من عدم الاطلاع على معرفة السلف رحمهم الله تعالى والاحبار الذي تجددت بعد وفاة الرسول عليه السلام وان احوال هذه الطائيفه حرسهم الله تعالى وكثرهم ورعاهم مبدده ومشتته وتوارخهم متفرقه فرسم للعبد بجمع تاريخ شامل لجميع اخبار الابا رحمهم الله ومنذ عمر العالم منذ خلق الله ادم عليه السلام^e) والى اخر وقت وحصل من العبد تهاون واستغال بهموم الدنيا الى ان يسر الله تعالى الى بين يديه الشريفه بنابلس المكروسة في شهور رمضان سنه ست وخمسين وسبعماية تذكر العبد ما كان رسم له به وعلم ان امتثال امره فرض فسأل من صداقته في طلب المغونه في ذلك من الله

a) Lege العبد b) Lege الخلق c) Forte legend. فينكسيه
d) Lege عليه e) Lege السلام

The vilest of slaves before the most high God Abu' l Fatah ben Abi' l Hasan, the Samaritan, Aldanafi, after rendering praise and glory to God most high, says, that when he was in the presence of our lord and Imam, who is our pattern and example, the chief Imam, the great, the active, the learned, the abstemious, the chaste, the devout, possessed of a good disposition, gracious, the happiness of our days, the asylum of men, the blessing of nations, the glory of the people of Israel, noblest of the noble, the Aaronic perfume, (Fol. 2. a.) the quintessence of priests descended from Phinehas, of high repute in things recent, the possessor of the ancient law, Phinehas by name; — may God visit him and the rest of the nation with his benefits, and prolong the measure of his life in the fortified city of Nablous.

When then he was in his presence during some months of the year 753 (A. D. 1352) the slave (h. e. Abu' l Fatah) complained to him of the deficiency of means for acquiring a knowledge of his predecessors, on whom I pray the high God to have mercy, and of histories of what happened after the death of the prophet (Moses), on whom be peace; and that the annals of this people, whom I pray God to guard and multiply and keep, were separated and dispersed, and their chronicles disjointed. And he commanded the slave to compile a complete history, and collect in it the annals of the fathers, on whom God have mercy, from the time when the world was inhabited, and the creation of Adam, on whom be peace, to subsequent times. But the slave delayed, and excused himself by the cares of life, until the high God brought him again into the presence of the Sharif (Phinehas) at Nablous, the capital, in the course of the months of the year 756; and the slave then remembered his commands, and knowing that duty required of him obedience, he asked him of his friendship to pray for help for him from the great and glorious God. And the Imam promised so to do, and brought out whatever chronicles he possessed both old and new, as well in the Hebrew as in the Arabic language, and they are in this present composition.

عز وجل فاجاب الى ذلك واحضر ما كان عنده من التواريخ القديمة والحديثه العبرانيه والعربيه وهم في تاليف ذلك متكلا على الله بحيث انى اجتهدت في اجتهاد الصحيح حد الاجتهاد واتيت على الزبد واختصرت من الاسما اليونانيه ما (Fol. 2. b.) لا احتاج الى ذكره شيا كثيرا خوفا من الملل من غير اخلال بشى من المعنى ولا زياده عليه بل قصدت الصدق الخالص والنقل الصحيح ونقل ما وجدته متفقا عليه في التواريخ فان كان في ذلك شى من الكذب فالله المطالب به لمن ابتدعه والله المسؤل العفو والمسامحه فيما لعله يقع من الشهر وسو الفهم .. والذي وضعت منهم هذا التاريخ قطع البلدى خطه عربى ولفظه عربى عند سيدنا الامام الكبير المشار اليه وتاريخ قطع البلدى خطه عبرانى ولفظه عربى مخروم عند المشار اليه وتاريخ مجلد فيه سفر^١ $\nabla\mu\mu\chi\alpha\mu\mu$ وغيره خطه عربى ولفظه عربى عند المشار اليه وثلاث تواريخ مخرومه بخط عبرانى ولفظ عبرانى عندى اتصلت الى من دار^٢ الرباسه بدمشق المخرومه ومن السلسله المنقوله بيد سيدنا الامام الكبير المشار اليه بخط الامام الكبير العزى رضوان الله عليه المذكور فيه عتر السامره رحمه الله عليهم ومن كراسه بخط يد المشار اليه ω ، والى تاريخ الحكيم الفاضل صدقه^٣ ولم ياخذ العبد منه شيا ان الايمه الذين ذكرهم باسمهم وترتيبهم وولاياتهم لم يوافقوا

And to God have I looked for help, since certainly I have laboured truly and with the utmost assiduity, and have taken from them the cream, and omitted of the Greek names (Fol. 2. b.) much that was not worth recording, being afraid of wearisomeness, yet have I nowhere confused the meaning or added (to what the records contained). On the contrary I have aimed at what was true and sincere, and endeavoured to compile an authentic narrative. And the narrative is in accordance with what I found in the chronicles; and if there be in it anything false, God shall require it of him who invented it, and God must be asked for pardon and forgiveness, that so perhaps he may cease from his desire and his evil understanding. And the works from which I have gathered this chronicle are 1^o the Kit' albaladay, قطع البلدى, written both in the Arabic character and language, and in the possession of our Lord the great Imam mentioned above. 2^o The Tarikh Kit' albaladay, تاريخ قطع البلدى, written in Hebrew characters, and in the Arabic language, but abbreviated, belonging to the above mentioned Imam. 3^o A chronicle with which is bound up the book of Joshua &c., in the Arabic character and language in the possession of the same. 4^o Three brief chronicles in the Hebrew character and language in my own possession, which were brought me from the government house in the fortified city of Damascus. 5^o A Catena copied by the hand of our lord the chief Imam aforesaid in his own handwriting, may God's blessing rest upon him, in which is recorded the origin of the Samaritans, on whom be God's mercy. 6^o Some fasciculi in the handwriting of the aforesaid. 7^o And as to the Chronicle of the wise and virtuous Sadaka verily the slave has not extracted from it anything, because the Imams whom he has recorded by their names and order and by their reigns do not agree with the other chronicles, but he has been ingenious in the

سائر التواريخ لكنه اجاب في وضع المعاني التي نسبهم اليهم وحسن (Fol. 3. a.) المسائل واجوبتها وحلاوة الالفاظ وجودة القوافي غير ان التواريخ يقصد فيها الحق المكض والنقل الصحيح من غير زيادة ولا نقض ولمعنى انه انما فعل ذلك لسبب وهو انه كان في بعض البلاد وساله الحاكم بها عن تواريخهم وطلبها منه فوضع له هذا التاريخ المذكور واحضره اليه وابتدى بذلك واقول ان من حين خلق الله ادم عليه السلام الى حين دخول بنى اسراييل ارض كنعان الف سنة وسبعماية واربعة وتسعون سنة مستفاد ذلك من التوراة المقدس وهو ان من ادم عليه السلام الى الطوفان الف سنة وثلاث مئة سنة وسبع سنين تفصيل ذلك من ادم الى مولد 𐤀𐤃𐤌𐤃 مائة وثلثون سنة ومن 𐤀𐤃𐤌𐤃 الى 𐤀𐤃𐤌𐤃 مئة وخمسين سنة ومن 𐤀𐤃𐤌𐤃 الى 𐤀𐤃𐤌𐤃 تسعون سنة ومن 𐤀𐤃𐤌𐤃 الى 𐤀𐤃𐤌𐤃 سبعون سنة ومن 𐤀𐤃𐤌𐤃 الى 𐤀𐤃𐤌𐤃 خمسة وستون سنة ومن 𐤀𐤃𐤌𐤃 الى 𐤀𐤃𐤌𐤃 اثنان وستون سنة ومن 𐤀𐤃𐤌𐤃 الى 𐤀𐤃𐤌𐤃 خمسة وستون سنة ومن 𐤀𐤃𐤌𐤃 الى 𐤀𐤃𐤌𐤃 ثلثة وخمسون سنة ومن 𐤀𐤃𐤌𐤃 الى 𐤀𐤃𐤌𐤃 ومن نوح عليه السلام الى الطوفان ستماية سنة فهذة هي الجملة المعينة الى الطوفان ومن الطوفان الى خروج ابراهيم من حران الف سنة وسبعة عشر سنة وهو ان 𐤀𐤃𐤌𐤃 اولد 𐤀𐤃𐤌𐤃 لسنتين بعد الطوفان

setting forth of ideas which he has attributed to them, and in the beauty (Fol. 3. a.) of his dialogue, and in sweetness of expression, and in excellent verses, which have no authority however from the chronicles. (In the present chronicle the writer) has aimed at the exact truth and at compiling an authentic narrative, without adding thereto, or subtracting from it. For really he has performed this work only for the reason that he was in a certain country, and the ruler of it asked him about their chronicles, and requested him to compile for him this chronicle as was mentioned above, and prevailed upon him to undertake it. And he commenced it and says that from the time when God created Adam, on whom be peace, to the time when the children of Israel entered the land of Canaan was 1794⁴) years. This number is taken from the holy law: for from the time of Adam on whom be peace to the deluge was 1307 years. The items of this sum are: from Adam to the birth of Seth 130 years; and from Seth to Enosh 180 years; and from Enosh to Kainan 90 years; and from Kainan to Mahallel 70 years; and from Mahallel to Yared 65 years; and from Yared to Hhenoch 62 years; and from Hhenoch to Methuselah 65 years; and from Methuselah to Lamech 67 years; and from Lamech to Nuh 53 years, (Fol. 3. b.) and from Nuh on whom be peace to the flood six hundred years. And this makes the sum total of 1307 years that was specified to the flood. And from the flood to the departure of Abraham from Haran was 1017 years, as follows: Shem begat Arphachshad two

ومن ٤٢٣٣ الى ٤٢٣٤ ميه خمسة وثلثون سنه
 ومن ٤٢٣٣ الى ٩٩٧ ميه وثلثون سنه ومن ٩٩٧
 الى ١٢٢٣ ميه اربعة وثلثون سنه ومن ١٢٢٣ الى ١٢٧٩
 ميه وثلثون سنه ومن ١٢٧٩ الى ١٢٩٣ ميه اثنان
 وثلثون سنه ومن ١٢٩٣ الى ١٣٤٣ ميه وثلثون سنه
 ومن ١٣٤٣ الى ١٣٩٣ ميه تسعه وسبعون سنه ومن ١٣٩٣
 الى ١٤٩٣ ميه عليه السلام سبعون سنه ومن ١٤٩٣
 الى خروجه من حران خمسة وسبعون سنه فهذه هي
 الجملة المعينه الى حين خروج ابراهيم عليه السلام من
 حران ومن خروجه من حران الى خروج بنى اسرائيل
 من مصر وهي مدة مقامتهم بارض كنعان وبارض مصر
 اربعة مائه سنه وثلثون سنه لقوله تعالى ١٣٩٣ ١٣٩٣
 (Fol. 4. a.) ١٣٩٣ ١٣٩٣ ١٣٩٣ ١٣٩٣
 ١٣٩٣ ١٣٩٣ ١٣٩٣ ١٣٩٣ ١٣٩٣ ١٣٩٣
 ١٣٩٣ ١٣٩٣ ١٣٩٣ ١٣٩٣ ١٣٩٣ ١٣٩٣
 فان جدف عندهم ١٣٩٣ ١٣٩٣ وجدف ١٣٩٣ ١٣٩٣
 ودعتهم الضروه الى ذلك والدليل على صحة ما عندها
 ان مقامهم بارض كنعان كان نصف المده وهو مايتان
 سنه وخمس عشر سنه تفصيلها مستفاد من الشرع
 الشريف لان ابراهيم سلام الله عليه لما رزق اسحق
 كان عمره ميه سنه ومن اسحق الى مولد يعقوب عليه
 السلام ستون سنه ومن يعقوب عليه السلام الى دخوله
 الى مصر ميه سنه وثلثون سنه فهذه هي نصف المده

years after the flood; and from Arphachshad to Shalah 135 years; and from Shalah to 'Eber 130 years; and from 'Eber to Peleg 134 years; and from Peleg to R'u 130 years; and from R'u to Serug 132 years; and from Serug to Nahur 130 years; and from Nahur to Terah 79 years; and from Terah to Abram on whom be peace 70 years; and from Abram to his going out from Haran 75 years; and this is the sum of 1017 years specified to the time of the departure of Abraham on whom be peace from Haran. And from his going out from Haran to the Exodus of the children of Israel from Misr, which includes the time of their sojourning in the land of Can'an and in the land of Misr was 430 years, according to the word of the most High (Ex. XII. 40) "And the sojourning of the children of Israel and of their fathers, which they sojourned (Fol. 4. a.) in the land of Can'an, and in the land of Misraim was thirty years and four hundred years." Not as it is in the copy of the adversaries; for they have omitted both the words "and of their fathers", and also "in the land of Can'an"; to which indeed necessity compelled them. But the proof of the truth being on our side is that their sojourn in the land of Can'an is the half of the whole period, being two hundred and fifteen years. Its items are obtained from the excellent Law. For the age of Ibrahim on whom be God's peace when he received Ishak was one hundred years; and from Ishak to the birth of Ya'kub on whom be peace was sixty years; and from Ya'kub, on whom be peace, to the going down into Misr was a hundred and thirty years; and this makes up the half of the length of time mentioned. And the period of their sojourning in the land of Misr completes the length of the sum named in the excellent law, being two hundred and fifteen years. But

المعينة ومدة مقامهم بارض مصر لتتمه المدة الجملة
المعينة في الشرع الشريف مايتان سنة وخمس عشر سنة
وهذا لا يلزموا المخالفين به ان هو نقل طايقتنا لكن
فساد ما جا عندهم ظاهر لا خفايه وليس هذا مكان
الرد عليهم وتفصيل المدة المذكورة من وجه اخر وهو
ما وجد في التاريخ ان ابراهيم عليه السلام من خروجه
من حران الى مولد اسحق عليه السلام خمسة وعشرين
سنة ومن اسحق الى مولد (Fol. 4. b.) يعقوب عليه
السلام ستون سنة ومن يعقوب عليه السلام الى مولد
١١٤٢ سبعة وثمانون سنة ومن ١١٤٢ الى ١٢٤٢ اثنان
وخمسون سنة ومن ١٢٤٢ الى ١٣٤٢ احد وسبعون
سنة ومن ١٣٤٢ الى مولد البيت الرسول موسى عليه
افضل السلام خمسة وخمسون سنة ومن مولده سلام
الله عليه الى ان اتى بالمعجزات ثمانون سنة فصكت
هذه الجملة وهي الاربع مية سنة وثلثون سنة ومن الوجه
الاخر من خروج بنى اسراييل من مصر والى دخولهم
الى ارض كنعان اربعون سنة فهذه هي الجملة المستعاده
من الشرع الشريف المعينه اولا وهي الف سنة وسبع مية
سنة واربعه وتسعون سنة ولا ينكر على الواقف على هذا
التاريخ في عدى السنين بعد الطوفان فمن من عادة
الشرع الشريف ان يخبر الكسور وهذا الذي وجدت
في نقل اصحابنا عليه ومن دخول بنى اسراييل ارض كنعان
والى حين غاب المسكن مايتان سنة وستون سنة وقبل

this the adversaries at some time subsequent to the transcription of our copy of the law, have not adhered to, and what is current among them is plainly and without doubt a corruption. But this however is not the place for refuting them. And the items of the period mentioned above taken from another quarter, namely from the Chronicle, are as follow: from Ibrahim's departure from Haran to the birth of Ishak twenty five years; and from Ishak to the birth (Fol. 4. b.) of Ya'kub sixty years; and from Ya'kub to the birth of Levi 87 years; and from Levi to Kohath 52 years; and from Kohath to 'Amram 71 years; and from 'Amram to the birth of the chief of apostles Moses, on whom be the most perfect peace, 55 years; and from his birth, the peace of God be upon him, until he came with miraculous powers were 80 years: and this makes the exact sum, namely four hundred and thirty years. And on the other side, from the exodus of the Beni Israyil from Misr to their entering into the land of Can'an was 40 years. And this is the sum as taken from the excellent Law mentioned at the beginning, namely 1794 (2794) years. Let not any one then who meets with this Chronicle reject my enumeration of the years after the flood, or (be ignorant) that it is the custom of our glorious Law to mention the several items: and this is what I have found in the copy of our friends upon this subject.

And next from the entering of the Beni Israyil into the land of Can'an to the time of the absence of the Tabernacle was 260 years. But before I enumerate the items of

ان اذكر تفصيل ذلك اذكر فضائل يهوسع بن نون
 خليفه رسول الله عليه افضل السلام وما من الله
 (Fol. 5. a.) من العطايا والتوفيق والنصر على الاعداء
 والظفر بالملوك وقتلهم واخذ بلادهم وقسمتهم على تسع
 اسباط ونصف واذكر بعض ما جراه في حروب الملوك
 باقتصار وايجاز واختصار على الزيد والخلاصة ان شئ
 الله تعالى وذلك ان 𐤂𐤏𐤋𐤁𐤀𐤂𐤏𐤋 عليه السلام
 لما عزم على فتح البلاد ومكاربة الشعوب قال لروسا
 القوم عن امر الله بعد ان عاهدتهم ان لا يشركوا بالله
 وان يحفظوا سنن الشريعة واحكامها هم ونسلهم بعدهم
 الى اواخر الدهور قوموا اعلموا جميع الجماعة ان هبوا كل
 ما يحتاجون بسبب الدخول الى ارض كنعان التي اقسم
 الله اله ابايكم لكم فجمعوا الاسباط واحضروهم اليه فلما
 تمثلوا بين يديه قال لهم اعلموا ان الهكم هو المكارب
 عنكم هو يهلك اعداكم بين ايديكم ويملككم (يملككم)
 الارض التي اقسم لابايكم للاعطا لكم وراثه اوصيكم بذكر
 الله ان لا يعطل من افواهكم فتنجسوا في جميع افعالكم
 فاجابوا القوم ليهوشع وقالوا له نحن بين يديك سامعين
 لامرك وكما كنا طايعين لموسى عليه السلام كذلك نكون
 طايعين لك وكل من خالف امرك يقتل فارسل (Fol. 5. b.)
𐤂𐤏𐤋𐤁𐤀𐤂𐤏𐤋 رجلين يجسوا ريكنا فدخلوا ونزلوا عند
 امراة تدعى رعب الفندقية وبيتها جانب الصور فتخبر
 الملك بامرهم فارسل الي الامراه في الليل يقول لها اخرجي

this I will record the noble exploits of Jehosh'a the son of Nun the successor of the prophet of God on whom be perfect peace: and God's (Fol. 5. a.) gifts to him, and his assistance, and the victory over the enemy, and his triumph over the kings, and their slaughter, and how he captured their lands, and their division among the nine tribes and a half: and I will mention some particulars of what happened to him in the war with the kings, briefly, and compendiously, and in the way of an epitome, skimming the cream only and butter, if God whose name be exalted will. It is said then that Jehosh'a when he undertook the conquest of the country, and the war with the nations there, said to the princes of the people by the command of God, after that he had made them promise that they would not join the worship of others to that of God, and that they would maintain the observance of the law, and its statutes, they and their posterity after them to future times; Arise and tell the whole congregation to make ready every thing necessary for entering into the land of Can'an, which God, the God of your fathers, sware to give you. And they gathered the tribes, and brought them unto him, and when they stood in his presence he said to them, Know that your God, he it is who warreth for you, he shall destroy your enemies before you, and shall make you possess the land, even the land which he sware to your fathers to give it you for an inheritance: I testify you to remember God, and that he cease not from your mouths, and ye shall be prosperous in all your doings. And the people answered Jehosh'a and said to him: We are in thy presence submissive to thy word, and as we obeyed Moses, so will we obey thee; and whosoever opposes thy command, shall be put to death. And Jehosh'a sent two (Fol. 5. b.) men to spy out Riha: and they entered it and lodged with a woman named Ra'b, an innkeeper; and her house was on the side of the (river's)

الرجال الذين جاوا الى عندك فاخفت الرجال من رسل
الملك وقالت دخل الى عندى رجالان من رسل ^{٧٣٣٤٣٣٣}
ابن نون وخرجوا لساعتهم من باب المدينة قبل غلقه
فجاز ذلك عليهم فجات الامراه الى رسل ^{٧٣٣٤٣٣٣}
وقالت لهم سوف يرسل الملك رجالا للمكد خلفكم
وامساكم وانا قد علمت ان الله جعل بايديكم هذه
المدينة وجعل هيبتكم في قلوب سكانها وقد سمعوا
ما جرى على فرعون وعلى اهل مصر وما تم لكم في بحر
القلزم ونزول المن لكم اربعين سنة وقتل العملاق وسيحون
وعوج ملكى الامورى فخافت اهل الدنيا منكم وانا اريدكم
تعاهدونى بان تفعلوا معى كما فعلت معكم وتعرفوا
اصحابكم بما جرى وعند ما يجعل الله بيدكم هذه
المدينة تخلصونى وكل اهلى من القتل فعاهدوها على
ذلك وحلفوا لها ثم انها انزلهم في جبل من فوق السور
الذى للمدينة الى خارجها وقالت لهم امشوا الجبل
كيلا يلقاكم احد ومضوا وجاوا الى (Fol. 6. a.)
^{٧٣٣٤٣٣٣} واخبروه بما جرى لهم فجمع يهوشع القوم
وقال لهم قوموا ان جاوا واعبروا الاردن ولا تتخافوا فان
الله جعل بايديكم الارض فقال لهم عن امر الله اعلموا
ان صندوق عهد الله عابر قدامكم فيكون بينكم وبين
الايهه حاملى الصندوق الفى ذراع ليتم الله فعله معكم
وعند ما يعبروا الايهه فى الما اضربوا بصوت واحد عز

a) Sic Codex semper.

bank⁵). And the king was told about them, and sent to the woman by night, and said to her, Bring out the men who came to thee. And she hid the men from the king's messengers, and said, There came unto me two men of the messengers of Jehosh'a son of Nun, and went away immediately from the gate of the city before it was shut. And he set out in pursuit of them. And the woman came to the messengers of Jehosh'a and said to them, The king will certainly send men to track you out and seize you, but I verily know that God hath delivered this city into your hands, and hath put the fear of you in the hearts of its inhabitants: for in truth they have heard what happened to Phar'un and the people of Misr, and what God wrought for you at the sea of Colzum⁶), and of the manna which came down for you forty years, and of the defeat of 'Amalek, and of Sihun and 'Og, kings of the Amorites; and the people of the world are afraid of you, — I wish therefore that ye should make a covenant with me to deal with me as I have dealt with you, and ye shall tell your lords what has happened. And when God shall have delivered this city into your hands, ye shall save me and all my household from slaughter. And they made a covenant with her upon these terms and sware unto her. Then she let them down by a rope from the top of the wall to the outside of the city, and said to them; Go to mount Jabal lest any one meet you. And they departed and came to (Fol. 6. a.) Jehosh'a, and told him what had happened to them. And Jehosh'a gathered the people, and said unto them, Arise, go forward, and pass over the Ordonna; and fear not, for God hath delivered the land into your hands. And he said unto them by the word of God, "Know that the ark of the covenant of God passeth over before you, and there shall be between you and the Imams who carry the ark a thousand cubits, that God may accomplish his work with you. And while the Imams are crossing in the water, shout with one great mighty voice." And Jehosh'a immediately arose and entered the Ordonna, and when the Imams

وجل وسار ^{וְיָצְאוּ} من وقته ودخل الى الاردن ولما
عبروا الائمة في الما حاملي الصندوق صرخ كل القوم
بصوت واحد ^{וְיָצְאוּ} ^{וְיָצְאוּ} ^{וְיָצְאוּ} فسمع
ضجاجهم من اقطار الارض ووقفت المياة بقدره (?) الله
ومشيتة وصارت الارض يابسة فعبر القوم واخذ من هناك
اثنى عشر حجرا من وسط الاردن على عدد الاسباط
تذكير مئة (?) الله عليهم اذ نشف لهم الاردن وعند
خروجهم من الاردن انطلقت المياة وعظم الله يهوشع
في ذلك اليوم وخافوا القوم منه ودعى اسم ذلك الموضع
الذى باتوا فيه على الاردن جليله وهو اسمه الى يومنا هذا
ورحل بنوا اسراييل من جليله ونزلوا في مرج ريحا في
اربعة عشر يوما من الشهر الاول (Fol. 6. b.) واكلوا الفطير
بين الغروبين من مغل الارض ولم ياكلوا المن بعد ذلك
ولا راوه ولما سمعوا بنى الشعوب بما جرى لبنى اسراييل
في الاردن انكسرت قلوبهم وانخذلوا من هيبتهم وغلقت
ريحا وحصنت من قبل بنى اسراييل وقام يهوشع في تلك
الليلة يسبح ويمجد طول ليلته فاذا بمالك الله قايم
فجر ^{וְيָצְאוּ} الى الارض وسجد وقال ما تامر عبدك
يا مولاي فقال له ان الله جعل ريحا بيدك فاختر لك من
كل سبط الف رجل يدوروا حول المدينة بالتمجيد
وللمتسبح سبعة ايام والائمة حاملي صندوق عهد الله
قدامهم وفي اليوم السابع يضربوا الامامين بالابواق
وعندما يسمعون القوم ضرب الابواق يصرخوا الله بصوت

carrying the ark crossed the waters, the whole people shouted with one voice Yehoh our God is one Yehoh. And their cry was heard from the ends of the earth, and the waters stood still by the power of God and his will, and became dry land. And the people crossed over, and took from thence twelve stones from the midst of Ordonna according to the number of the tribes as a memorial of God's miracle for them, when the Ordonna ceased to flow. And when they came out of the Ordonna, the waters were set free. And God magnified Jehosh'a on that day, and the people feared him. And the name of the place where the people lodged upon the bank of the Ordonna was called Jalila, and it is its name unto this day. —

And the people of Israyil marched from Jalila, and came to the plain of Riha on the fourteenth day of the first month (Fol. 6. b.), and they ate unleavened bread of the produce of the earth, and did not any more eat of the manna, nor did they see it. —

And when the children of the nations heard what had happened to the children of Israyil in the Ordonna, their heart was broken, and they fled for fear of them. And Riha was barred up and fortified before the children of Israyil. And Jehosh'a arose that night to worship and praise all the night: and lo! an angel of God stood by him, and Jehosh'a fell to the earth, and worshipped, and said, What wilt thou say to thy slave, O my master? And he said, God hath delivered Riha into thy hand: choose therefore for thee out of every tribe a thousand men, and they shall go round the city with hymns of praise and worship for seven days, and the Imams bearing the ark of the covenant of God before them. And on the seventh day the Imams shall blow trumpets, and when the people hear the blowing of the trumpets, they shall shout unto God with a loud voice, and the walls shall fall, and lay in ruins before you. And Jehosh'a did so: and they went round the city for

على فتسقط الاسوار وتقع قدامكم ففعل $\nabla\mu\mu\chi\Xi\mu\mu$ كذلك وداروا حول المدينة ستة ايام وفي اليوم السابع داروا ست دورات وفي السابعة ضربوا الايمة بالانواق فقال لهم $\nabla\mu\mu\chi\Xi\mu\mu$ اصرخوا الله فصرخوا الله صرخه واحده فسقطت الاسوار وعبروا القوم الى المدينة وقتلوا كلوا (sic) من فيها بحد السيف خلا الامراه رعب الفندقية فان الجواسيس دخلوا الى بيتها واخرجوها (Fol. 7. a.) وكل من بيتها وسلموا من القتل وسكنت الامراه واهلها في جمله القوم فوقف $\nabla\mu\mu\chi\Xi\mu\mu$ ونادى بصوت على معلون (ملعون 1.) من يبني هذه المدينة الى الابد ومعلون (ملعون) من يلتبس منها شيا فراح رجل من بني اسراييل واخذ خرج ذهب ودفنه في مضربه وسخط الله على القوم ولم يعلم يهوشع بذلك ثم ارسل يهوشع رجلا من يجسوا مدينة الهوته التي هي مقابل بيت القادر من الشرق فنظروها مدينة صغيرة وعادوا الى يهوشع واخبروه بانها مدينة صغيرة وانها تحتاج الى ثلاث الاف رجل يملكوها فارسل يهوشع ثلاث الاف رجل ابطال حربية فخرج اليهم من الهوته ستة وثلاثون رجلا وكدوا بني اسراييل وقتلوهم حتى لم يبق منهم الا قليلا فخافوا بني اسراييل من سكان الهوته وانكسرت قلوبهم فدحل يهوشع وهو باك الى قدام صندوق عهد الله وخر الى وجهه وتضرع الى الله تعالى وتخضع وتذلل فجاء الصوت من عند الله قد اخطا الشعب هذا وتجاوز عهدي وخالفني واخذ من الحرام

six days, and on the seventh day they went round it six times, and on the seventh the Imams blew the trumpets, and Jehosh'a said to them, Shout unto God; and they shouted unto God with one shout. And the walls fell down, and the people passed over into the city, and slew all who were in it with the edge of the sword, except the woman Ra'b, the hostess; for the spies went into her house, and brought her out (Fol. 7. a.) and all her household, and saved them from the slaughter: and the woman and her family dwelt in the midst of the people.

And Jehosh'a stood up, and cried with a loud voice, "Cursed be the man who shall build this city for ever, and cursed be he who shall take ought of the spoil." And there went by night a man of the children of Israyil, and took, and carried away gold, and buried it in his tent. And God was angry with the people, and Jehosh'a did not know what had happened. Then Jehosh'a sent men to spy out the city of Hutah which is opposite the House of the Mighty one (Jerusalem) on the east; and they saw the city that it was small. And they returned unto Jehosh'a, and told him that it was a small city, and that there was need of three thousand men to capture it. And Jehosh'a sent three thousand trained warriors to fight with it. And there came out to meet them from Hutah thirty six men, and they pursued the children of Israyil, and slew them, until but a few were left of them. And the children of Israyil were afraid of the inhabitants of Hutah, and their heart was broken. And Jehosh'a went in, and wept before the ark of the covenant of God, and fell upon his face, and lay low before the high God, and humbled himself, and made himself vile. And there came a voice from before God; Verily this people hath sinned, and turned away from my covenant, and hath resisted me, and taken of the accursed thing: therefore shall it not be able to endure before its enemies. Gather the tribes, and make them appear

بسبب ذلك لم يستطيع تباتا بين يدي اعدايه اجمع
الاسباط واعرضهم قدامك يظهر اخذ الحرام وان اظهر
يجرق هو وكل قومه وما له بسبب جلبه السخط على
بنى اسراييل فجمع $\nabla\mu\mu\lambda\epsilon\mu\mu$ القوم وعبروا الروسا
(Fol. 7. b.) قدام جواهر المها) كل سبط بمفرده فاظلمت
الجوهرة التي عليها اسم $\epsilon\tau\epsilon\lambda\epsilon\mu\mu$ فظهر من سبط زرع
واسمه $\epsilon\tau\mu\lambda\epsilon$ ($\epsilon\tau\mu\lambda\epsilon$ 1.) $\epsilon\tau\mu\lambda\epsilon$ $\epsilon\tau\mu\lambda\epsilon$ $\epsilon\tau\mu\lambda\epsilon$
فقال $\nabla\mu\mu\lambda\epsilon\mu\mu$ عظم الله عالم الخفيات قد ظهر ما
فعلت يا نخس الويل لك ولم تظن ان يخفى عن الله
شيا فاجاب $\epsilon\tau\mu\lambda\epsilon$ وقال اخطات الله اله اسراييل
واخذوا ذلك الرجل وبنيه وبناته وكل ما له وانزلوهم الى
الوان ورجموهم بالحجارة الى ان ماتوا واحرقوا فصفح الله
عن القوم وعاد عن حبيته وجده وفي عدا ذلك النهار
اختار يهوشع ثلاثين الف رجل شباب حربية وقال لهم
اصعدوا في السر واكنوا خلف المدينة وانا وبقية الجيش
نتحرش بهم فيخرجوا حلفنا ويظنوا انهم يفعلوا فينا
كما فعلوا في الاولى ونحن نظهر لهم الكسرة ونهرب من
قدامهم ونبعدهم فعند ذلك اخرجوا انتم واهجموا على
المدينة وارموا بالنار واحرقوها ثم انه وهجهم^{a)} في الليل
واكنوا بين بيت القادر وبين الهوته وقام يهوشع بالغداه
واخذ العسكر ونزل على الهوته من الشرق فلما نظر
ملك الهوته خرج مسرعا للقايمهم فهرب يهوشع وقومه

a) Forte legend. توجههم.

before thee, that it may be seen who hath taken the accursed thing: and when he is discovered, he shall be burnt, and all his people, and all that he has, because he hath brought wrath upon the children of Israyil. And Jehosh'a assembled the people, and the princes passed by (Fol. 7. b.) in front of the jewels of the breastplate, each tribe separately, and the jewel on which was the name Yahudeh became obscured. And there was discovered of the family of Zarah a man whose name was Aichan, bin Charmi, bin Zidi. And Jehosh'a said, Great is God, who knoweth secrets; verily what thou hast done has come to light, O unlucky one; Woe be to thee! nor mayst thou think that any thing is hid from God. And Aichan answered and said, I have sinned against God, the God of Israyil, — And they took the man, and his sons, and daughters and all that he had, and led them down into the valley, and stoned them with stones until they died, and they burned them. And God pardoned the people, and turned from his fiery indignation.

And on the morrow Jehosh'a chose out thirty thousand valiant young men, and said to them, Go up secretly, and lie in ambush behind the city, and I and the rest of the host will stir them up to battle, and they will come out after us, and will think that they will do with us as they did with those who came before. And we will seem to be routed by them, and will flee from before them, and will draw them far away. And upon this come ye forth, and rush upon the city, and throw fire into it, and burn it. Then he sent them forth (?) by night, and they lay in ambush between the house of the Almighty (Jerusalem) and Hutah. And on the morrow Jehosh'a arose, and took the army, and went down upon Hutah from the east. And when the king of Hutah saw it, he went forth quickly to meet them. And Jehosh'a and his people fled, and the inhabitants of Hutah followed after them. And when they

وكدوا اهل الهوته خلفهم فلما ابعدوا عن المدينة دخلوا الكمنا وهدوا المدينة واحرقوها (Fol. 8. a.) بالنار ثم ان اهل المدينة التفتوا وجدوا النار طالعه منها فردوا (فردو Cod.) نرد يهوشع وقومه وزعقوا عليهم وقتلوهم حتى لم يبق منهم احد ومسكوا ملك الهوته واحضروه الى يهوشع وجاوا الى المدينة وقتلوا كل من فيها من كبير الى صغير اثني عشر الف رجل كل سكان الهوته واخذ واجمع (واجمع Cod.) البهايم واحرقوا المدينة بالنار وصارت تلا الى الابد وصلب الملك على صور^{a)} المدينة الى اخر النهار ورمى في الواد وجعل عليه رجم حجاره وفي ذلك الوقت بنا ^{בני ישראל} مذبح حجاره في هر حريزيم كمل قال الله تعالى واصعد عليه صعايد ونزل نصف الجوق قبالة هر حريزيم والنصف الاخر قبالة هر عيبيل وقرى يهوشع التوريه جميعها بسماع كل اسراييل الرجال والنسوان والاطفال والجار الذي في جبلتهم فلما سمع الشعوب نجبر بنى اسراييل اجتمعوا واتحالفوا على لقا اسراييل فلما علم سكان القرى التي هي جانب هر حريزيم بمجي بنى اسراييل ونزلهم في مرج نابلس خافوا منهم خوفا شديدا واخذوا (واخذو Cod.) لهم احديه^{b)} مقطعه وثايبا باليه وخبزا يابسا وغبروا اجسامهم وجاوا الى يهوشع والى بنى اسراييل وقالوا لهم قد جينا

a) سور Lege.

b) احذية Lege.

were far from the city, the liers in wait entered, and broke into the city, and burnt it (Fol. 8. a.) with fire. — Then the people of the city looked back, and saw the fire ascending from it, and they turned themselves; and Jehosh'a and his people turned themselves, and shouted aloud, and slew them until there remained of them not one. And they seized the king of Hulah, and brought him unto Jehosh'a: and they came to the city, and slew all that were in it from the greatest unto the least, twelve thousand men, even all the inhabitants of Hulah. And he took and collected the cattle; and they burnt the city with fire, and it became a heap for ever. And he crucified the king upon the wall of the city until the end of the day, and threw him into the valley, and raised a mound of stones over him. And at this time Jehosh'a built an altar of stone upon mount Hharizim, as the high God had commanded, and offered sacrifices upon it. And half the congregation stood facing mount Hharizim, and the other half facing mount 'Ebal, and Jehosh'a read the whole of the law in the hearing of all Israyil, the men, and the women, and the children, and the stranger that was in their company.

And when the nations heard the news of the children of Israyil, they assembled themselves, and made a league to fight against Israyil. And when the inhabitants of the cities which were in the neighbourhood of Mount Hharizim knew of the coming of the children of Israyil, and of their pitching their camp in the plain of Nablous, they were afraid of them with great fear. And they took torn shoes, and worn out garments, and dry bread, and disguised their persons, and came to Jehosh'a and to the children of Israyil, and said to them, Verily we are come into your presence; and now we ask you to make a cove-

قاصدينكم والان نسالكم تعاهدونا بانكم تبقوا علينا
ولا تقتلونا فقال لهم يهوشع ما نقدر نعاهدكم حتى
تقولوا لنا من اين انتم فقالوا له من ارض بعيدة قد
جينا اليكم ولنا مدة طويلة نمشي لاننا قد (Fol. 8. b.)
سمعنا بخبركم وبما قد فعلتم باعدايكم فلذلك جينا من
بلاد بعيدة وهذا الخبز الذي معنا قد يبس من بعد
المسافه وثيابنا وامتعتنا قد بليوا فعاهدوهم مشايخ
القوم عن امر يهوشع وحلفوا لهم انهم ما يقتلوهم فلما
كان بعد ثلاث ايام قيل ليوشع (sic) انهم قالوا انهم من
مكان بعيد وهم من مكان قريب من سكان القرى الذي
جانبيهم وتوجه بنو اسراييل الى قراهم وهي جبعيث وقيره
وزيتا وقريوت وعفوههم من القتل بسبب العهد الذي
عاهدوهم يهوشع والمشايخ فشعب القوم على المشايخ
بسبب معاهدتهم لهم فقالوا (فقالو Cod.) لهم الروسا
والمشايخ نحن ما نفسخ معاهدتنا لاننا حلفنا بالله
اله اسراييل وطلبوا روسا القوم وقالوا (وقالو Cod.) لهم
لما ذا انتكرتم منا وغيرتم زيكم وقتلتم انكم من ارض
بعيدة وكذبتهم فقالوا لهم نحن علمنا انكم
تقتلوا كل من في هذه الارض ففعلنا ذلك حتى نسلم
من القتل ونحن طايعين لامركم وما شئتم تفعلوا فينا
افعلوا فامر يهوشع بان يكونوا برسم الاسقا للخيل والحمال
وفعلوا بهم كذلك ولما سمع ملك اربن وملك جينين ما
فعل بنو اسراييل برجا واهلها وقضيه اهل هذه الاربع

nant with us, that ye will suffer us to exist, and will not slay us. And Jehosh'a said, We cannot make a covenant with you, until ye tell us whence ye are. And they said to him, From a far land verily we have come to you, and long is the space we have traversed: for verily we (Fol. 8. b.) have heard of your fame, and of what ye have done unto your enemies, and therefore have we come from a distant land: and this bread which is with us verily has dried up from the length of our journeying, and our garments and utensils have grown old. — And the elders of the people at the command of Jehosh'a made a covenant with them, and swore unto them that they would not kill them. — And when three days had passed by Jehosh'a was told that they indeed had said that they were from a distant place, but that they were of a place in the neighbourhood, of the inhabitants of a city which was close by. And the children of Israyil sent unto their cities, the names of which were Jabaith, and Kirat, and Zita, and Kiryut^s), and saved them from slaughter because of the covenant which Jehosh'a and the elders of Israyil had made with them. And the people murmured against the elders because of their having made a treaty with them; but the princes and the elders said unto them, We will not break our covenant with them: for we have sworn by God, even the God of Israyil. And the princes of the people sent for them, and said, Why is this, that ye made yourselves strange unto us, and changed your garments, and said, that ye came from a far country, and have spoken falsely? And they said to them, We knew that ye will slay all the inhabitants of this land, and we have done this, that we might be saved from the slaughter. And we now are ready to obey your command, and whatsoever ye wish to do unto us, even so do ye. — And Jehosh'a commanded that they should be carriers of water for the army, and porters. And even so did they with them.

And when the king of Arban, and the king of Jinin heard what the children of Israyil had done to Riha, and her people, and what had happened to the people of these

قري اللذين (sic) سلموا اليهم واطاعوهم جهزوا الى ملك
 الخليل وملك الرجبه وملك القدس وملك البيره وقالوا
 اسرعوا وعينونا على خراب الاربع قري الذي سلموا اليهم
 واطاعوهم وبقروا الى بني اسراييل وسلموا اليهم فاجتمع
 الملوك (Fol. 9. a.) وساروا جميعا ونزلوا على القري المذكوره
 فخرج اليهم يهوشع في عساكر وجا اليهم الليل فلما قرب
 بني اسراييل منهم زعقوا بصوت واحد $\text{וַיִּזְעֹקוּ בְנֵי יִשְׂרָאֵל}$
 $\text{עַל הַלְּלִיךְ הַהוֹשֵׁעַ וְעַל הַמְּלָכִים וְעַל הַבְּיָרָה$
 على اللذين هربوا من عند الله بحجارة برد فلم يسلم
 منهم الاقليل فمجد يهوشع لله تعالى وعاد هو وكل
 قومه الى مكانهم والملوك الستة انهزموا واختبوا في مغاره
 ووجدوهم وامر يهوشع ان يسد عليهم باب المغاره وقال
 لبقية القوم كدوا ورا اعدايكم وكل من تجدوه اقتلوه
 فكدوا وراهم وقال لهم افتكوا فم المغاره واخرجوا الملوك
 منها فلما اخرجوهم قال لهم $\text{וַיֹּאמֶר יְהוֹשֻׁעַ}$ اوطوا بارجلكم
 على ارتابهم ففعلوا كذلك وقال لهم $\text{וַיֹּאמֶר יְהוֹשֻׁעַ}$ لا تخافوا
 فان الله يفعل كذلك بكل اعدايكم وقتل $\text{וַיִּמָּוֶתוּ$
 الملوك وصلبهم الى عند مغيب الشمس وامر بان يرموهم
 في المغاره ورموهم فيها وجعلوا على فيها حجارة كبار
 وهي المغاره التي في قرية مردا وقتل يهوشع اهل مردا
 وملكها وقرية الدرزه وجا الى بلد الخليل عليه السلام
 وعمل به كذلك واخذ (Fol. 9. b.) $\text{וַיִּמָּוֶתוּ$ في هلاك
 سكان كل الارض من قدس الرقيب الى غزه الى ارض

four towns, which had made peace with them, and obeyed them, they went unto the king of Chalil⁹), and the king of Rabmah, and the king of Kods (Jerusalem), and the king of Birat, and said, Make haste and help us to destroy the four cities, which have made terms with them, and obeyed them, and yielded themselves to the children of Israyil, and made peace with them. And the kings assembled themselves, (Fol. 9. a.) and banded together, and fell upon the above mentioned cities. And Jehosh'a went out against them with his host, and came upon them by night; and when the children of Israyil drew near unto them, they shouted aloud with one voice, Yehoh mighty in war, Yehoh is His name. And they drew the sword upon them: and there came down from before God upon those that fled hail-stones, and but few of them escaped. And Jehosh'a praised the high God; and he and all his people returned unto their place.

And the six kings fled, and hid themselves in a cave: and they found them. And Jehosh'a commanded, that they should block up the mouth of the cave. And he said to the rest of the people, Pursue ye after your enemies, and slay whomsoever ye overtake: and they pursued after them. Then said he unto them, Open the mouth of the cave, and bring out of it the kings. And when they had brought them out, Jehosh'a said unto them, Tread with your feet upon their necks. And they did so. And Jehosh'a said unto them, Fear not: for God shall do even so unto all your enemies. And Jehosh'a slew the kings, and crucified them unto the going down of the sun. And he commanded to throw them into the cave; and they threw them into it, and they made at the mouth of it a great pile of stones. And this is the cave which is situate in the town of Marada.

And Jehosh'a slew the people of Marada and its king, and the city of Darut, and came unto the country of Chalil (Abraham), on whom be peace, and did unto it even so. And Jehosh'a captured (Fol. 9. b.) by the destruction of the inhabitants all the land from Kods-

السذير وعاد يهوشع وقومه الى منازلهم بسلام ولنذكر
الان ما جرى له من الحروب وهو ان بنى اسراييل اقاموا
في الراحة يكملت عشرين سنة من دخولهم ارض كنعان
لا ازعاج ولا حركة وكان قد قتل حمام بن رعوان في
جملة الملوك الذي قتلهم $\text{V}^{\text{m}}\text{X}^{\text{m}}\text{L}^{\text{m}}$ ثم نشأ ولد يسمى
شوبك وكان عظيم الايسار والتجبر فاخذ يرسل الملوك
في ساير الاقطار وراسل بقيه الكنعان وذكروهم ما فعل
بنوا اسراييل باولادهم وحريمهم وبلادهم ثم انفذ (انفذ Cod.)
الى ارمينية الكبرى وارمنية الصغرى وقصد بن يافت الجبار
بنفسه قصدا لاجل تار ابية وانفذ (انفذ Cod.) ايضا الى
ملك صيدا والقيمون ملوك^a الشام واتفقوا على ان يجتمعوا
في القيمون بعدد الرمل والحصا وكتب شوبك بن حمام
ملك فارس والملوك اللذين معه اجمعوا اليه كتابا الى
يهوشع بن نون وارسلوه بحجة رجل فطن عارف وهذه
فسخته من الجماعة المختارين المشورين القادرة المعروفة
الموصوفة اليك يا يهوشع بن نون وعليك منا السلام
عرفنا يا ايها الذيب القاتل بما فعلت فينا قتلت اولادنا
(اوليانا Cod.) واهلكت اخوتنا وبددت شملنا وقتلت منا
خمسة وثلثون ملكا من سوى الديارات والقرى وخربت
المدائن التي كانت لنا سندنا وما عفت عند (Fol. 10. a.)
مقدرتك والان تعلم يا ايها الذيب القاتل ان نحن

a) وملك Lege.

Arrakib⁹) unto Ghaza to the land of Sadir¹⁰). And Jehosh'a returned and his people to their dwellings in peace.

But we must now record what wars befel him. The children of Israyil continued in peace without alarm or molestation until twenty years were accomplished from the time of their entering into the land of Can'an. Now it happened that Jehosh'a had slain among the other kings Hhamam the son of Ra'wan. There grew therefore unto manhood his son, named Shaubac¹¹), and he was great both in wealth and power. And he began to send letters to the kings in every region of the earth, and to the Cana'nites that were left, and reminded them of what the children of Israyil had done to their children, their wives, and their cities. He next sent letters to the greater and lesser Armenia, and to Kasad the son of Yafet, the giant, he told his purpose in person, saying that he sought vengeance for his father. He sent letters also to the king of Saida (Sidon), and of Alkaimun (Camon, Judg. X. 5.) (and to the) kings of Assham (Damascus), and they agreed to meet together in the plain of Alkaimun, in numbers as the sand and the gravel. And Shaubac, the son of Hhamam, king of Persia, and the kings who were assembled with him, wrote a letter unto Jehosh'a, the son of Nun, and sent it unto him in the cloak of an intelligent and learned man. And this is the copy of it. "From the assembly of the chosen, who are adorned with might and knowledge and fame, to thee O Jehosh'a, son of Nun, and to thee from us salutation. We have learnt, O murderous wolf, what thou hast done to us, how thou hast slain our children, and hast destroyed our kindred, and hast scattered our community, and put to death of us thirty five kings besides (destroying) our villages and towns, and hast laid waste the cities which were our protection, and which thou destroyedst in the time (Fol. 10. a.) of thy power. And now know, O murderous wolf, that we are about immediately to attack thee,

واصلين اليك عن قريب ونعمل معك الحرب في مرج
تابلس قدام الجبل الذي تعبد ربك عليه والى ثلثين
يوما نحن نسير اليك وفي جملتنا اربعة وثلثون ملكا مع
كل ملكا منهم ستون الف فارس شباب حربية رماه
بالقيس ضاربين بالسلاح مكملين بالحيل والعدة وفي
جملتنا ابن يافت الجبار من رومية الكبرى ومعه صاعقه
فولان (فولان Cod.) بها وانججت قتلت الف واذا لم تنجح
قتلت خمس مائه وهذا الذي قد شرحنا لك نقل عن
وصفنا فتهيأ للقائنا ان كنت تقدر ولا تحتج ^{مجه} ولا
تقول اني كبست في الليل ولا اخذت على غفله فاستعد
لنا فاننا الى ثلثين يوم يسير اليك والسلام *

and will engage with thee in battle in the plain of Nablous, in front of the mountain whereupon thou servest thy Lord, and that we shall be with thee thirty days hence. And in our host are thirty four kings, and with every one of these kings are sixty thousand valiant young horsemen, who hurl the javelin, and smite with the sword, and are perfect in the use of their steeds and armour. And in our host moreover is the son of Yafet, the giant, from the Greater Rome ¹²), and with him a thunderbolt of steel, with which when it is successful, he slays a thousand men, and when it is unsuccessful he slays only five hundred. And this is what we have explained to thee, to tell thee what is our condition. But thou must come to meet us if thou canst, and thou shalt not argue with us in words, nor shalt thou say, Verily I was unexpectedly attacked by night, nor must thou be careless of this matter, but prepare thyself for us: for upon the thirtieth day we will come unto thee. Farewell." —

Anmerkungen.

1) The Arabic text of this work was published in quarto with a Latin translation and notes by the late eminent Orientalist, Professor Juynboll, under the title *Chronicon Samaritanum, cui titulus est Liber Josuae, Lugduni Batavorum, 1858*. The episode of Shaubac, which commences in this present livraison, is condensed from the *Liber Josuae*.

2) Juynboll, *Chr. Sam.* p. 346 says, *Vox الرئيس* apud Samaritanos significat *Virum principem*: I have therefore ventured to render *دار الرئاسة* *Domus principatus*.

3) Nicholl in his *Catal. Cod. Or. Bibl. Bod.* p. 4. mentions the *Chronicon Sadakae* as one of the authorities used by Abu 'l Fatah: he expressly on the contrary rejects it as a mere rhetorical composition.

4) This sum is plainly an error for 2794; the three items however given by Abu 'l Fatah only amount to 2754, but the particulars of his first computation, viz, from Adam to the flood are at variance with his results, as they amount to 1352 years instead of 1307, and added to the 1017 to the call of Abraham, and the 430 years to the passage of the Jordan make a sum total of 2799 years. The calculation of the Samaritan era in Juynboll, p. 232, is 2794, while the Jewish era numbers only 2488 years.

5) The right reading is probably *سور*, the city-wall.

6) This is the ordinary Arabic name for the Red Sea, taken from the name of a town in its neighbourhood.

7) Castell gives *مها* as equivalent to *בלור*, *Exod. XXVIII. 18*. It seems here to mean the whole breast plate. The declaration of God's will by the stones upon the breast plate becoming bright or dark, according as the tribes had pleased or offended God, may be seen discussed in Juynboll p. 240, and Weil *Biblische Legenden*, p. 93.

8) In the Book of Joshua the names of these towns are, **جبعون**, **قريه**, and **بيروت**, Jabaon, Karit, and Birut. — Both alike are mere corruptions of the Hebrew names, Gibeon, Chephirah, Beeroth, and Kirjath-jearim.

9) Chalil is the name of Abraham, as "the friend of God". The city intended therefore is Hebron. —

10) By Kods-Arrakib the town of Kadesh-Barnea is intended. Juynboll, p. 251, shews that the proper spelling of the name is **قدس الرقيب**, but as his manuscript also reads **قدس الرقيب**, I have retained it.

11) Sadir may possibly signify the land of Goshen; cf. Jos. X. 41, whence this passage seems taken; unless **سدير** be a corruption of **شعير**, Edom.

12) This episode of Shaubac is condensed from the Liber Josuae, and like all the narratives there is full of marvellous and incredible inventions. The sobriety of Abu 'l Fatah's history hitherto has been in agreeable contrast with the silly stories with which the Liber Josuae abounds. —

13) By the Greater Rome is meant Constantinople: in opposition to **رومية الصغرى**, the lesser Rome, which from the time of the Seljuk Sultans was the name of Asia Minor.



II.

Ein Beitrag zur Kunde der syrischen Hymnologie.

Von Prof. Dr. Pius Singerle.

Indem ich hiermit einige Beiträge zur Kunde der syrischen Hymnologie zu liefern beginne, glaube ich zur Orientirung der Leser, denen dieselbe etwa weniger bekannt, einige allgemeine Bemerkungen voranschicken zu sollen. Weitläufigere Belehrung über die kirchlichen Hymnen der Syrer finden wissbegierige Leser in Augustis Abhandlung *de hymnis Syrorum*, im Werklein von August Hahn über den Gnostiker Bardesanes, in ebendesselben Abhandlung über den Gesang in der Syrischen Kirche (Kirchenhistorisches Archiv von Stäudlin u. s. w. für 1823 Heft 3) und in seiner *Chrestomathia Syriaca* aus Ephraem. Verweisen darf ich auch auf meine Arbeiten über syrische Poesie, die theils in der Zeitschrift für Kunde des Morgenlandes von Lassen, theils in der Zeitschrift der deutschen Morgenländischen Gesellschaft erschienen.

Die kirchlichen Hymnen der Syrer gehören zu jener Gattung syrischer Gedichte, die nicht wie die *ܡܢܚܢܐ* ohne Abtheilung der Strophen in einer Versart abgefasst, sondern gleich den *ܡܢܚܢܐ* Ephraem des Syrers in Strophen abgetheilt sind und verschiedene Namen haben, worüber man die Grammatik der syrischen Sprache von Friedrich Uhlemann zweite Ausgabe nachlesen mag, oder auch die oben angeführten Werke von August

