

WOODBROOKE STUDIES.

CHRISTIAN DOCUMENTS IN SYRIAC, ARABIC, AND GARSHŪNĪ,
EDITED AND TRANSLATED WITH A CRITICAL APPARATUS.

BY A. MINGANA.

FASCICULUS 7.

THE APOCALYPSE OF PETER.

PREFATORY NOTE.

THE following pages contain the continuation of the *Apocalypse of Peter* in its Arabic garb and Garshūnī form. As the section deals with signs denoting the end of the world and with the appearance of unknown kingdoms and dynasties, the task of translating it proved to be unusually difficult. This difficulty is aggravated by the fact that the style of the author is singularly obscure in this part of the document, and also by the fact that sometimes the copyist does not seem to have understood what he was transcribing, and at other times he appears to have been unable even to decipher the undotted Arabic text that was lying before him. The combination of these two factors has given birth to scores of unintelligible and linguistically meaningless phrases, for which without violent emendations I had to find a sense from the context. I must also state in this connection that there are in the work a few apparently genuine Arabic words that are not fully registered in any Arabic dictionary, but we must bear in mind that all Arabic lexicographers were Muslims who would have hardly read Christian Arabic compositions to extract from them fresh matter for their books. There is, therefore, every possibility that some of these words were Arabic vocables used by Arabs of early times in the sense given to them in our document, but since they were not found in that sense in works written by Muslims, they are not sufficiently explained in Arabic dictionaries.

After an account of the description of the torments of hell reserved to some specified classes of men, the author proceeds to describe the signs of the end of time. His text for this section is fairly easy, and its translation, except when otherwise stated in the footnotes, tolerably certain. The arduous work begins with the history of the kingdoms and the crowned monarchs who will govern this world, in the author's geographical sense, till the second coming of the Lord and the appearance of the Antichrist.

From different groups of signs that the author gives for the end of the world one feels tempted to believe that he was drawing upon different sources or transcribing from different authors who had treated the subject from different angles. Indeed, no sooner does the reader get the impression that the writer has once for all put an end to the series of his signs indicating the end of time than he is confronted with a new section containing fresh sets of such signs. We must, however, admit that often the author's end of time seems to imply simply the end of the tribulations of the special period which he is describing.

So far as the section of the new kingdoms and the new kings is concerned the author counts all his *dramatis personæ* by means of the first letters of their names. For one speaking in enigmas and riddles, and writing in an apocalyptic and veiled style, this method of composing a deliberately abstruse lucubration is not open to too much criticism. Did not the author of the canonical Book of the Revelation and many other writers of antiquity resort to the alphabet or to the numerical value of letters for the conveyance of ideas which they were either unwilling or afraid to reveal in clear language?

Half of the subtlety of the science of the Cabbala and of white magic is based on a felicitous or fantastic combination of alphabetical letters. A special section of Arabic literature is devoted to what is called '*ilm al-hurūf*', "Science of Letters," and the thirty or so works that I have consulted on this subject confirm me in the belief that some of the writers who were interested in it, believed it to be true science.

The author is unusually skilled in the choice of his kings, and it is often difficult to follow him for a long time in the historical ground round which the threads of his drama are woven. For instance, when we feel sure that a particular section deals with the Arab Empire, we immediately begin to count the Arab Caliphs who rose after the Prophet

down to the 'Abbasid period, and for purposes of identification apply their names, which are only referred to by their first letter, to the description given by the author in his narrative. One or two of our guesses may hit the mark, but a third or a fourth guess will prove to be unwarranted, and thus throw our calculations in disorder. The same thing might happen if an attempt were made to identify the kings of the Roman, Byzantine, or Persian Empires. I tried this process of identification, but owing to some unsuccessful guesses I was obliged to abandon it; the copyist of the MS. has also tried a similar process, but in the majority of cases has failed lamentably. If we could read the mind of the author, we might probably glean a few historical facts of some interest and importance, but the subject requires very skilful handling, and will certainly make great inroads on the time of any scholar who wishes to grapple with it.

In the "Prefatory Note" to the first part of the *Apocalypse of Peter*, mention was made of the different MSS. which contain the present work. I stated therein that the MS. preserved at Cambridge seemed to exhibit more points of resemblance with the MS. that I am editing and translating than that preserved in the Bodleian, or in the *Bibliothèque Nationale*, or in the Vatican. About two months ago, in the course of cataloguing the MSS. of my collection, I discovered another MS. of the work which may be counted as a rival to that of Cambridge. It is numbered Mingana Syriac 441, has 124 leaves of two columns, and is thus nearer to the present MS. than all those that I have described in the above "Prefatory Note." This statement should not be interpreted to mean that the variants that characterise the two MSS. under consideration are simply those that generally characterise two MSS. containing the same work, but it is to be understood solely in the sense that the two MSS. offer more points of resemblance than those that I had previously described.

Apart from verbal divergencies and many other important discrepancies that differentiate the two MSS., M. 441 exhibits a different divisional order. So while M. 70 places the long section containing the story of Clement of Rome towards the end of the narrative, M. 441 places it towards the middle of the work. So also is the case with the section dealing with the preaching of Peter and Paul in Antioch, Laodicea, and Rome.

There is no need to repeat here the remarks upon the *Apocalypse*

of *Peter* found in my "Prefatory Note" to the part already published, nor is there any need to direct the reader's attention to all the textual and historical difficulties which I have indicated in the footnotes to the part edited in the ensuing pages. I will, however, venture to lay especial emphasis on the following points :

(1) In narrating the evil effects of the appearance of a new kingdom, possibly that of the Arabs, the author writes thus : "Pharaonic chariots which carry both the Deceiver and the Error." The juxtaposition of the terms "Deceiver" and "Error" is very uncommon, but an exact parallel to it is found in the *Odes of Solomon*, where in Ode xxxviii. 10, we read : "And I asked the Truth, Who are these ? And he said to me : *This is the Deceiver and the Error.*" The comparison is rendered even more forceful by the introduction of the element of the "chariot," because this very Ode begins with the mention of a chariot : "I went into the Light of Truth as into a chariot." I believe that this striking similarity upon a very uncommon ground denotes borrowing on the part of the author of the *Apocalypse of Peter* from the author of the *Odes of Solomon*.¹

(2) In my "Prefatory Note" to the previous part of the work I drew attention to some archaic Christological statements that seemed to point to a time preceding the Nicene Council and its well-defined Christology. The present part also contains statements of a more or less similar kind. I will quote the following sentences :

"When the rebellious King has repented and turned away from his rebellion, and when our Lord has become a Saviour, I will set Him up as the King with six names. I will bring salvation through Him because He is the Saviour adorned with many names. With Him I have placed Michael the man of the golden sword and the holder of the spear. At His right will be the Cherubim and Seraphim who will fight before Him with twelve myriads of angels."

And again :

"The one to whom (the new Jerusalem) was entrusted did not contradict my commandments because I was with Him, and I shall not cease so be with Him always, and He will be with me and to me and I with Him and to Him."

¹ Is it possible to believe that the author of the *Odes of Solomon* and the author of the first layer of the *Apocalypse of Peter* were drawing upon a common and still earlier source ?

It is difficult to believe that these words which are here placed in the mouth of the Christ who is repeating them to Peter, could have been written by an author living after the Council of Nicea, especially if the MS. which contained them were of a Monophysite origin.

(3) The more the *Apocalypse of Peter* enters into the domain of mystery, the more difficult becomes its phraseology. This fact, to which I referred above, explains why the Ethiopic version is of so little use in this section of the book. If the Ethiopic translator had before him an Arabic text nearly as long as that preserved in our MS., he must, indeed, have shortened and condensed it very severely, because all the sixty-six pages of the Garshūni text reproduced in the present fasciculus of the *Woodbrooke Studies* are represented in the Ethiopic version by about two pages of the *Revue de l'Orient Chrétien*.

It is possible to believe that in one important passage the Ethiopic translator has fallen into a rather unfortunate error. In many sentences of the Arabic text here edited, the author refers to a persecuting nation to which he applies the grim expression "children of the wolf." I have elsewhere conjectured that this nation in the mind of our author personifies the Islamic "nation." In Arabic the word for "wolf" in undotted characters is *الدب*. Now this word can easily be read to mean "the wolf" (*el-dhīb*), or, the meaningless *El-diyon*, *el* being the article. The Ethiopic translator, unaware of the fact that the author had a special purpose in using the word "wolf" in connection with a hated and despised people, thought that it represented a proper name, and transcribed it as *Eldiyon*, and thus gave birth to an imaginary name of a people that has never existed and should never have existed. See further my note on this point in the present edition.

A similar and probably worse blunder is committed by the Ethiopic translator in his rendering of the word *Teman*. The Arabic *taiman* from the Syriac *taimna* means the "South." The Ethiopic translator evidently did not understand this substantive but made of it a proper name and wrote: "the King of Teman,"¹ instead of "the King of the South."

(4) The part of the *Apocalypse of Peter* here given contains some proper names of persons and localities of a rather uncommon

¹ *R.O.C.*, 1913, p. 72.

occurrence. As such should be counted¹ *Yūḫīyah* (name of a country), *Mīṭālīyah* (name of a town), *Satafān* (name of a town), *Ḳaṭlū* (possibly name of a man), *Rawādīf* (possibly name of a town), *Phalīḳīyah* (name of a country), *Sarḥ* (name of an idol), *Solon* (name of an idol), *Beṣalya'* (name of a man), *Kolon* (name of an idol), *Alnān* (name of a mountain or a locality), *Hotān* (name of an idol), *Tībarus* (name of a man ; not Tiberius), *Yanshur* (name of a man), *Lāyos* (name of a town or a locality), *Ḳūsīn* (name of a town or a locality), *Ablabūn* (name of a town).²

It would be useful here to remark that the copyist, in the divisions that he has assigned to the different parts (*juz's*) of the work, jumps from part iii. to part vi., thus omitting parts iv.-v. We have no means for ascertaining whether this omission is to be attributed to a mere slip on the part of the scribe or whether the Arabic original from which the present MS. is derived really lacked two important parts of the *Apocalypse*. In a footnote to the point in question I have conjectured that since the MS. appears to be complete in every detail this difference in the number of the headings may be considered to be due to an error of the scribe. This conjecture, however, is open to serious criticism from an unexpected quarter. The Ethiopic version of the *Apocalypse* contains a special section dealing with heresies.³ Is it not possible to believe that parts iv.-v. which are completely missing in our text contained in a much more detailed form this section of the heresies, shortened in its Ethiopic garb into two pages of the *Revue de l'Orient Chrétien*?

There is hardly any need here to emphasise the fact that the country in which the present *Apocalypse of Peter* was first written is Egypt. It is also certain that the work itself is thoroughly Coptic in origin. I have often drawn attention in my *Woodbrooke Studies* to the fact that all these apocryphal documents have nothing in common with the doctrines of the Syrian Church be they of the Nestorian, or the Monophysite, or the Melchite school of thought, and that the only link that connected them with any important branch of that Church is the fact that they have been preserved for us by West Syrian Mono-

¹ The vowels of many of these names are uncertain.

² No attempt has been made to identify these and similar names by means of textual emendations.

³ *R.O.C.*, 1913, pp. 70 and 73-74.

physite scribes living in or near Egypt. This statement does not exclude the hypothesis that in handling these documents the said Syrian scribes did effect some changes in their phraseology to make them better understood by their Syrian readers, or added to them or subtracted from them passages which they did not desire to hand down to posterity.

For the convenience of the reader the proper names found in the document will be given in italics.

TRANSLATION.

In the name of our Master and our Lord, the only Son of God, I will write the third part of the discourse of our Master.

The Master of all, who favoured me with His grace said : " O Peter, when ye shall see the sign of abomination which dwells in the desert standing near the holy place let those who are in the inhabited regions flee¹ to the summits of the mountains. Woe unto them that are with child and to them that give suck in those days. For then shall be great tribulation and injustice² such as was not since the beginning of the world, and if I do not shorten those days for the sake of the pious believers no one will be left alive on the earth.³ When the signs are completed, know that the end of the time of the enemies is at hand. As to the hour of the coming of the Son of Man on the second day : He will come out of His chamber as the quick lightning cometh from the direction of the east and shineth even unto the west.⁴ Wherever I am, there the nations will assemble.⁵

" At that time I will send my angels, who will gather together my nation from the four corners of the earth.⁶

" Now, O Peter, guard your children till the end of the time in which the kings of anger and wrath shall have passed. When I am come in my name, men will rise from the depths of the earth and will inherit the eternal life, but a great number of them will go to the grievous torment. Know that the dew that will fall in that day will first quicken my people and after them the Gentiles. Know that when I am come the heavens will be folded up for me and their doors will be thrown open before me. And the angels with their different

¹ Read *jal-yujfil*.

⁴ *Ibid.*, 27.

² Read *zulm*.

⁵ Read *tajtami'u*.

³ Matt. xxiv. 16-22.

⁶ Matt. xxiv. 31.

categories will come down,¹ category after category. Some of them will send the stormy winds and will uproot the mountains, which will kill those men who have remained on the face of the earth.

“When no living man remains on the earth, the various spiritual squadrons will come down, and the earth will shake and the graves will open. And I will send to the seas the winds that desiccate the waters. And I will send to the earth the angels whose task is to blow the terrifying trumpets, and cause the violent dins and tumultuous cries, shouts, and sounds. And I will send the Archangels with all² their armies, and with them I will fill the countries of the earth. By my order my angels who blow the trumpets³ will come out of my eternal Pavilion. When they shall blow their instruments, the earth will be affected with the pangs of travail from the terror of their voices, and will throw up⁴ to its surface that which is found in its deep. Then I will send the human souls with the angels to whom they are entrusted, in order that they may place them in their respective dwellings and quicken their dead bodies.

“When all that I had intended to do is accomplished, I will come down with myriads of myriads of Seraphim and Cherubim and make my stand over Jerusalem. All the peoples of the earth will then gather together to me, and my angels will go in⁵ and out of them and separate the good from the bad. They will single out the wicked and the unbelievers, and they will assemble people of injustice, iniquity, and oppression, and also people of tares, fornication, and adultery, and those who have committed great or small sins of this category. They will gather them together in the valley of Tartarus,⁶ in the lowest pit,⁷ so that they should be requited according to their past deeds on the earth and so that they should receive a just punishment without favour.

“As to the sinners of my own peoples, I will be their judge to punish them⁸ or forgive them. In them and with them are reasons which will divert my wrath from them, bring them nearer to me and intercede for them ; these reasons are my promises to them, and my

¹ Read *wa-yanzilu*.

² *Jamī'* is better.

³ Syr. *shiphōra*.

⁴ Read *wa-tulki*.

⁵ Read *wa-yadkhul*.

⁶ Read *tartarus*.

⁷ The Syr. *tehōma*.

⁸ This meaning is doubtful. Literally : “if I take them” or : “whether I take them or. . . .”

compact with them, and my body and my blood which will bear witness on their behalf and from the light of which they will shine in the day of Resurrection, as a star shines in a dark night.

"They will have also one who will plead for them, and this is the pure and the pious woman, the precious pearl, who reared the clothing¹ of the Son of God. And they will have also you, the disciples, to whose care they were entrusted. Bring therefore this message to them from me, that any one of them who would cleave to me in his life in this world I will forgive all his past iniquity in the day of Resurrection. This is my bond to them and you are my witnesses thereon.

"As to the holy prophets and the company of the Apostles,² they will be the first to rise from the earth on Thursday, Friday, and Saturday, and they will ascend to heaven. So also will be the case with all the believers.

"On the fourth day, which is a Sunday, the inhabitants and the peoples of the earth will rise, because all the worlds worship me³ and implore me, and it is from me that they solicit mercy and forgiveness. They will know then that the Rebel had led them astray from the right path.

"As to those who believe in me, I will single them out⁴ and separate them from all the other peoples of the world, because they have confessed me and acknowledged me. On my part, I will acknowledge their acknowledgment of me and will not send to perdition any⁵ one of them, however great are his sins.

"Know, O disciple Peter, that the worm of those who disown me will not die from their bodies.⁶ On the contrary, the flesh of those who do not acknowledge me will be rejuvenated and the worms that are in it will increase and multiply, and will never die or perish.

"As to the torments, they are found in many places, one of which is a place called *tehîm*,⁷ and it is the lowest part of hell. There is found in it a fire which consumes the unbelievers, the Magians and the idolaters who knew that I was their creator, but

¹ *I.e.*, The body. This sentence strongly savours of Nestorianism.

² The Syr. *shlîha*.

³ Read *kāna*.

⁴ Read *a'zilihūm*.

⁵ Read *ahadan minhum*.

⁶ *Cf.* Mark xix. 48.

⁷ Here again the Syriac word *tehōma* "abyss."

nevertheless worshipped Buddhas, stones, images, cows, and other animals.

“The torment of other people will be by means of cold, snow, and frost. This torment impairs the strength, enervates¹ the bodies, diminishes the brightness of the colours, hardens the hearts, increases the sorrows, blurs the sight, extinguishes brilliancy, and atrophies humours. It contracts the face of a man and mars its beauty ; it imparts general malaise and a sadly glib tongue ; it daunts the giants, shakes the limbs and desiccates the joints ; it causes the tongues to vibrate and cold to penetrate into the bones with re-doubled strength so that the teeth begin to gnash and grind, and the sufferers to shiver.

“As to those who worship the stars, the sun, and the moon, and offer sacrifices to them to the exclusion of the Father, the Son, and the Holy Ghost,² the one (God) who created the created beings, and imparted life into them and caused them to die—their punishment will consist of the second torment, that of darkness, which is situated above the abyss. That darkness is very thick and contains the smoke that comes out of the excruciating torments of the abyss. It lowers vitality, inflicts sufferings, atrophies the heart, weakens the soul, vexes, mortifies, harasses, causes difficulty of breathing, and gives rise to coughs and constriction in the chest. They will continually bite their tongues as their only answer to the benefits showered on them by the Father while they swore allegiance to the Rebel and rejected the services of their God who provides, vivifies, kills, and promises good things, and threatens with the torments of the abyss those who deny Him.

“As to the torment of those who acted like *Pharaoh*—the insolent people who compelled others to worship them, and made themselves gods to the exclusion of God—it will be in Tartarus and in Hell which is full of the wrath, anger, and vengeance of God, and abundantly supplied with the worms of the earth, which devour, sting, bite, and pinch, and are provided with various kinds of poisons. Those localities are frequented by demons who are of different forces which bewilder the minds and weaken the hearts.

¹ Read *yuhill*.

² This sentence is wholly Syriac, as if it involved a sacred formula or contained a mysterious power.

“As to the torment of the law-givers, it will be more severe than that of the people of infidelity, because they knew their Lord with certainty, and were aware of what was preached by His disciples in the matter of lawful and unlawful things, and knew the roads and safe paths in which there was no fear, nor dread, nor trouble, nor danger, nor utter destruction. If the lawgivers reject¹ the good works enjoined on them by God, and walk in the path of what kindles the wrath and anger of God, they deserve through their bad actions what befell Satan in his rebellion and Adam in his sin.

“When man does what pleases God, he benefits himself in the abundant happiness that comes to him—a happiness that lasts in this world and in the world to come—and in the satisfaction that he has pleased his creator. When, however, he walks in the path of evil, envy, malice, calumny, slander, detraction, untruth, false witness, fornication, adultery, lewdness, theft, robbery, hatred, enmity, riot, wanton disturbance, murder, injustice, iniquity, ignorance, diligence in wickedness, and desire of other people’s possessions—he brings on himself what is detrimental to him, and he is certain that his reward will be torments from which there is no escape, because he has forsaken the praiseworthy commandments of God and pandered to the desires of his heart, and in so doing has deserved the tortures of Hell.

“Man should know that there are angels entrusted to take charge of the fire and of the people that are in its lowest extremity. These angels are made of fire. The bodies² of the human beings suffer, and none of them possesses any resting place or lying position, but they continually and at all times wade through that fire which, however, does not penetrate into them, because it is its heat only that torments them and makes them move from place to place. If the body and the soul of a man falling into the fire of hell or into one of the abodes of torments, were to perish quickly, it would have been more advantageous for him than the continuous suffering, anxieties, and excruciating pains³ of the souls at all hours and moments of eternity. God curbs the destructive power of the fire so that it does not destroy those who dwell in it but only inflicts torments on them. This will last all

¹ Read *taraka*.

² Read *fal-’ajsād*.

³ Remove the article.

the time in which God wills to spread His wrath on them ; and God has power over everything.”¹

THE STORY OF THE PAGAN KINGS.

And Peter, the master of all, said : “ The first (King) is one, and from his Kingdom will emanate many Kingdoms.” And our Lord said² : “ On account of my wrath with my people I will cause (this King) to prevail upon them, I will prolong his life and give him victory over the majority of them. His nature is that of the desert from which he comes forth and his manners are like those of a wild ass. His relatives will rally to him and will help him in the abomination in which he will indulge. These are called ‘ Children of Vipers ’ and he is called ‘ Rebellious Child. ’ He will strike at the children of the water.³ (His people) are full of iniquity and are known as the second nation.⁴ This nation compels men to embrace its faith, cleaves to injustices, displeases God, is bent on high living and boasts of her drinks, orders evil, indulges in iniquities, forbids gratitude, worships the demons, turns people to the love of women, mocks at me, at all my disciples and at all who believe in me, and loves God with its tongue only. In its words it shows that it believes in God, but in its works it disbelieves in Him. It holds fast to lies and utters falsehood concerning God.

“ It is an ignorant nation that bellows like camels and that speaks with its lips words that are not found in its heart. It worships in temples of idols, and it resembles the people of *Sodom* and *Gomorrhah*, the children of Hell. It practises favouritism and usurps honour, glory, majesty, power, and might.

“ I did not order this nation to halt, and it is I, O Peter, who will bestow on it dignity, power, and victory over all those who believe or disbelieve in me, and whom I wish to punish and chastise. This

¹ *Qur’ān*, ii. 19, etc. In this passage the author does not seem to believe in the eternity of the torments of Hell. This is contrary to what is stated above.

² This beginning is abrupt and there is not much connection between the two sentences.

³ Probably the water of baptism.

⁴ The meaning of these sentences is not certain.

nation will compel other people to embrace its religion, and it will attain its aim with the sword.¹

"In the days of this nation that comes from the desert there will be earthquakes and great and persistent fear and dread. Its King will fight all other nations, and (its soldiers) will wear mantles, will walk in a naked state and will shave the hair of their heads like men resembling demons. It is I who will send forth this nation which has no equal among other nations. Its King will fight against the four corners of the earth, and will go from east to west and from west to east. His Kingdom will reach (the country of) the idols² and the end of *Khurāsān*, and he will destroy the palaces of the Kings without pity, and he will legalise wars. His young men and his children will inflict injuries on mankind, and he will sanction murder.

"At that time no man will confide any secret to his neighbour. because all men will become treacherous. People who are vain and people who bear false witness will multiply in all the earth. The mendacious people will be in high esteem, and the fornicators and adulterers will show themselves openly and will take pride in filth and abomination without fear of God and without shame. At that time the iniquitous people will despise those who obey God, and the rich will need the poor. The anger of the people³ of tares will be on the increase against the people of the faith, and they will tread them under their feet.

"The young men and the young children of that nation will detract the old men of the believing community without restraint or pity, and the child among them will abuse the grown up. A son among them will murder his father, and they will kill one another without hindrance. That nation will, in conjunction with its King, lay its hands on the sanctuaries in order to strip them of their gold, and will destroy the religious edifices and churches built under my name. (Its King) will chop off the noses, cut out the eyes, and cut off the hands, the feet and the ears. He will establish an iniquitous law to himself and he will be⁴ cruel, and in his cruelty he will kill people, destroy towns, and rob and murder without pity while saying : 'God ordered me to do this.'

¹ It is impossible not to think here that the author had in mind the Arab invasion and the Muslim religion.

² Is it India, the country of the Buddhas?

³ Add *ahl*.

⁴ Read *wa-yakūn*.

"At that time nation will rise against nation, people against people,¹ wars against wars,² and King against King, and love will cease between them. The believers will then pray³ (to me) concerning the intended fight (of that King) against them, but I will give him victory over them. They will call upon me, but I will not answer them on account of their abominations, and I will render his name⁴ full of terror for them.

"The men of that nation will stretch also their hands against the graves and will dig out the bones of the dead who believed in me from the days of *Noah* to their time. They will pierce the hearts of the living with spears, and in their wars human bones will be sown in their days like seed. The land towns and the seaports will fear them, and that fear will cause the travellers on land and sea to put an end to their travels.

"They will tread on the people with their feet and will consume all the green plants with their mouths. They will seize other people's possessions by force, and no one will be able to stand against them, nor to thwart their desires. They will cut roads and paths in places in which people were unable to walk previously, and they will destroy the inhabited places and build up the places that were previously inhabited. As a distinctive mark they will shave their hair, and wear the mantle and the short garment.⁵

"⁶In their days there will be great famine, little abundance, and increasing mortality. All this will take place as a punishment to those who display their arrogance before me.

"O Peter, when you see the lion's whelp lurking on one side⁷ and resting in a secluded place,⁸ you will know and ascertain that the destruction of this nation is at hand, and that its end is near. When you see that fear has become general, and that death and famine are on the increase; when you notice two kings⁹ of the same race, of the same country¹⁰ and of the same locality beginning to fight¹¹ against each other, you will know that the land will be subjected to severe afflictions.

¹ Cf. Matt. xxiv. 7, etc.

² Sic. codex.

³ Read *yatadarra'*.

⁴ I read *'ismahu*.

⁵ All this surely refers to the Arabs.

⁶ Here begins the Ethiopic version (*R.O.C.*, 1913, p. 70), with many discrepancies.

⁷ Read *jānibin*.

⁸ The Ethiopic version reads: "When the lion's whelp comes back and returns to the same locality."

⁹ Read *malikain*.

¹⁰ Read *baladin*.

¹¹ Read *yataḫātālān*.

"At that time there will be fearful visions, and signs will be seen on the earth and wonderful happenings will be renewed in heaven. The stars will fall, and there will be fear and fright. At that time wars and raids will multiply, and I will cause destruction to prevail upon men, and will deliver them to the sword. They will offer to me prayers and supplications, but I will not listen to them, nor will I have pity on them, because of the great number of their sins and iniquities. In those days the nation of that King will prevail upon my nation, and those who believe in me will suffer many tribulations.¹

"Then the believers in me will pray to me, and the people of my faith will repent before me with a true repentance. There will be in the world prayers the like of which did not exist before. If something like them existed in the days of *Adam*, he would not have gone out of Paradise; if the like of them existed in the time of *Noah*, the deluge would not have come on the rebellious nations; if something like them existed in *Sodom*, God would not have sent on it fire and brimstone; if something like them existed in the time of *Pharaoh*, God the Father would not have drowned him (and his people) in the sea; if something like them existed with the children of Israel, *Nebuchadnezzar* would not have prevailed upon them, and I would have delivered them from his hand. If the believers² had implored me³ and addressed to me similar prayers in their days and in their times, I would have accepted their prayers and not allowed anyone to rule them and reign over them, and I would have heard them always and have listened to them.

"If prayers such as those were addressed to me by them, I would have removed from them all injustices, all harm, all fear and all calamities, and no creature of God would have been able to inflict any injury on them. My eyes would have guarded them and my ears would have heard their supplications and listened to their prayers as I had promised to them, because I am a truthful Lord, possessing exclusively good attributes.

"O Peter, the people of the desert,⁴ whom I have described to you, will surely trample on the Holy House, and lengthen their

¹ The majority of the above sentences are missing in the Ethiopic version.

² Read *al-mu'minūn*.

³ Read *da'āni*.

⁴ The Ethiopic version omits every allusion to this people of the desert, probably symbolised in the Arabs.

speech and their stories in order to deceive and circumvent the believers with their lying utterances ; but you, O Peter, tell your people to avoid them and not to follow their false doctrine about God, a doctrine that will be delivered with a diabolical cunning and assertions to which there is no foundation. They are the roots of thorns of thistles which will be gathered in order to kindle with them the fire of Hell. Order (your people) to endure¹ and not to fear those who kill the body, because if they endure their tribulations I will cause them to inherit the Kingdom of Heaven. Anyone who will not follow those people, I will forgive his trespasses and overlook his prevarications, because he has kept his baptism and met the Father with an unsullied faith ; and I will make him inherit the pleasures which the eye saw not, and the ear heard not, and which entered not into the heart of man,² and was not perceived by the awe-inspiring Powers.³

“ O Peter, woe unto them that are with child and unto them that give suck⁴ in those days of the people whom I have mentioned. In those days many nations of my people will be killed with the sword, and the pregnant women will miscarry from fear. I will order the winds to lift skywards the soil and the ashes of the earth, and I will shower that earth and those ashes from the sky and strike with them the faces of those who contradict the truth. The quantity of the earth falling will be as high as the mountains. All this will take place because of the suffering inflicted on those who believe in me. And my churches and my houses of prayer will be re-built, and my altars re-erected.⁵

“ The springs and the rivers will dry up, the time will change, the sun will suffer eclipse for three days, and the days and the months will be altered, because computation by the sun, by the moon, and by the rest of the stars will cease to be accurate. Anger will increase and wrath will multiply on the earth, and good things will cease to come to mankind.

“ The King of the people whom I have described to you and who will hate my followers, will reign in⁶ all the land of *Jerusalem*, and

¹ Read *yasbirū*.

³ Presumably the angels.

⁵ These sentences are missing in the Ethiopic version (*R.O.C.*, 1913, p. 71).

² 1 Cor. ii. 9.

⁴ Matt. xxiv. 19.

⁶ Lit. “from.”

whenever his power increases, his anger, his tyranny, and his enmity will also increase ; and his needs, his extortions, his oppression, his injustice, and his sinfulness will grow.

"In the days of that people the soldiers of Satan and his evil spirits will multiply, so that the earth will be filled with them. They will claim prophecy, and will become false prophets. In their days the beast of the desert will rule over mankind, and his people will divide the earth into parts for which they will cast lots among themselves. In their last days other nations will come out of them¹ and the countries (of the earth) will be destroyed. They will seize the land of the remotest inhabitants of the earth, and they will make men dwell in the deserts of the surface of the globe.

"Then a rod will spring up in the country of the South² from my anger and my wrath, in the same way as the rod of salvation who is the Son of Man sprang up for the salvation of the world. At that time the mountains, seized with fear of the aforesaid people, will tremble. They will arm themselves with weapons destructive of life and make others do likewise, and they will gird themselves with iron. While wars are being waged ; while the phalanxes struggle with one another ; while men are under the sway of tribulations, fear, pains, famine and death ; while blood is being shed and flows on the surface of the earth ; and while swollen waters burst through their barriers: the ox with the two horns³ will make its appearance in its might from the East. The winds will increase in the countries of the earth, one after another, and the struggle will be intensified and embittered, and the nations will perish, and blood will flow in the mountains and in the plains like water. The inhabitants will be deported, a son will not know his father,⁴ the women will be ravished, and their children⁵ will be sold to slavery. People will be scattered in all lands, and a son will not know his father nor a father his son, nor a slave his master. On account of the great conquests of this murderous⁶ nation, the towns

¹ My translation of this uncommon and modern verb is not certain.

² The Arabic word used is *taiman* from Syriac *taimna* "south." The Ethiopic translator understood this word as a proper name and rendered it by *Teman*. Further, he understood the sentence to mean "the rod of salvation and of life will come from *Teman*" instead of from Jerusalem.

³ The Ethiopic version (*R.O.C.*, 1913, p. 71) reads only "the King of the East." ⁴ Read *abāhu*. ⁵ Read *awlādahunna*.

⁶ *Kātūl* is a participle imitated from Syriac.

and the rivers will submit to it, and the souls of men will perish like the souls of lambs, and iniquity will increase.

The masters will be like slaves, and all of them will sit together as equals. The slave girl will be sitting down and be honoured, and the mistress will grind the corn with the hand-mill. The young will take precedence over the old, and will drink¹ before them, while the slaves will be given power to rule over the masters. Because of this men will be delivered at that time to the sword and will be considered like dogs, and the powers of heaven will be shaken.² The kings of the earth will fight one another, and all the kings will flee from the King of the South, and all the nations will be seized with fear of him. He will fight³ against the four corners of the earth, will overpower the kings, will rule over all the world, and will uproot the towns of idols. There will be but little⁴ peace and security in his time, because of the actions of the preceding kings. The calamities that will befall them will primarily be⁵ on account of their sins and iniquities.

“At the end of the trials and tribulations that men will endure, and at the end of everything that I have described, the earth will rest in peace and security, and the sufferings and pains will vanish ; there will be tranquillity and quiet, and the nations will befriend one another ; the wars will cease, and the nations will rejoice under the shadow of the grace of God. This peace, however, will affect mankind for a short time only, but men will believe that there will be no more wars on the earth.”⁶

“After that there will be fear, dread, and fright the like of which had not been seen before. Men will die from that fright, and kings will rise against kings. Wars will be waged, and blood will flow. The birds of heaven and the beasts of the earth will be satiated with the flesh of the corpses of the slain.

“After that the earth will again experience peace and security, and the nations will rejoice and forget the past.”⁷ Justice, peace, and

¹ Read *wa-yashrah*.

² Matt. xxiv. 29.

³ Read *kāna yuhārib* and likewise read the following two verbs in masc. sing.

⁴ Read *al-yasir*.

⁵ The sentence is complicated and the translation is not certain.

⁶ Many of the above sentences are missing or differently translated in the Ethiopic version (*R.O.C.*, 1913, p. 72).

⁷ Lit. “What had happened was to the good.”

security will affect all mankind for a short while, then men will be plundered and the inhabitants of the majority of the countries of the earth will be deported. The son will not know his father nor the father his son. Man will say to man and woman to woman : ' From which country have you been deported and from which country are you ? Who was your king and what was your condition ? How were you able to save yourself, and how did you come here ? ' They will not know one another, and one will kill the other.

" In those days one will not have pity on another, be he old or young, be he a boy or a girl. The greatest calamities will fall on the believers, who will be bound with chains and fetters and cast and drowned in rivers. Their hands will be tied to their hair, and those who bind them will impede them from drinking water. When their victorious enemies have dealt with them according to their wishes, there will be a great earthquake¹ the like of which had not previously occurred, and the earth will shake three times a day. Then the greatest, the most powerful, the most awe-inspiring King of the South will come forth. He is a terrible and fearful King, and possesses many armies and numerous troops and nations, and he is the powerful ox with the three horns.² He will reign, he will destroy, he will burn, and he will shed blood. He will rob, he will plunder, and he will cast his anger on all the ends of the earth. He will demolish and uproot³ the central⁴ columns, will indulge in dishonourable things, and cast his anger, wrath, and rancour on the town of *Baalbeck*⁵ which he will destroy to its foundations. After he has entered this town and done in it what he had intended to do and shed on it all his evil designs, he will not return to his country and to his relations, but he will die and perish in it, and its soul will leave (its body) because he has set himself as high as God and in so doing has deserved torments and perdition.

" I will pour on him my anger and my wrath through the King of the East. This King will destroy his pillar and his kingdom, defeat his troops, bring low his majesty, rule over his countries, uproot his residences, overpower his followers and his children whom he will kill

¹ Lit. " Fright."

² Here the Ethiopic version (*R.O.C.*, 1913, p. 72) has also " the ox with the three horns."

³ The Syr. verb '*akar*.'

⁴ Read *al-wuṣṭa*.

⁵ A well-known town in Syria.

with horrible tortures.¹ Then the earth will be steady and the world stable, and justice and fair play will be on the increase for all the subject peoples.

"After this kings will rise against kings, and wars will be waged by them, which will cause the destruction of cities.² The ramparts³ of the large city of the *Hijāz* which has many inhabitants will be destroyed, and all the gold, the silver, the vessels, the beauty, and the majesty that are found in it and in *Egypt* will be carried to *Babylon*. A week and a half after the cities have been destroyed and the ramparts of the fortified city which is in the *Hijaz*⁴ have been dismantled, my sanctuaries will be destroyed, and their wood will be burnt with fire and naphtha. My opponent will take pride in this and will endeavour to kill my followers and to inflict on them what he had intended to do against them: he will commit injustices against them, ravish their women, rob them, plunder them, deport them, and murder them; he will also demolish and burn my churches, because (my followers) will not do the things that he will do.

"Then the above wars will cease and men will breathe, but my followers will have no peace in all the days of that king, but their time⁵ will be spent in tribulations, injustices, and in his enmity till he dies. At the end⁶ of the days decreed for them, signs will appear in heaven, in the sea, and on the land, and frightful happenings will be intensified in the higher sea (that is in heavens). The kings who will oppose my followers will arrive and repair to the countries of *Persia*, which they will besiege. A door will open for them in the sea, and the hostile sword will reach the region of *Cyprus*. And they will destroy my churches, trample on my buildings, and tear up the sacred Books and the Gospels which they will contain. They will take possession of my horses and my valiant horsemen and they will kill them and plunder them, and they will hold in bondage⁷ all the inhabitants of the country⁸ of *Cyprus*.

¹ All this is missing in Ethiopic.

² Read *al-amṣār*.

³ Read *aswār*.

⁴ In this sentence and in the one that precedes it the text is badly worded and seems to make of the *Hijāz* a town—instead of a country.

⁵ I read *zamānuhum*.

⁶ Read *tatimmu*.

⁷ The author uses here the objective pronoun before the subject as it is done in Syriac and not in Arabic.

⁸ Lit. "town."

"In those days the inhabitants of *Egypt*¹ will go forth and will conquer the town of my holiness, which they will occupy; and they will spread on the earth as they had spread previously.² Visions will increase at the time when this takes place, and fear and dread will be rampant in the other countries and regions of the earth. The hatred of men will be continually poured on my followers who believe in me, but know, O Peter, that I am the Lord under whose power they are. These calamities will befall them solely on account of their sins and prevarications, and I will have them continually in my hands and under the care of my Providence. In every country in which a wicked king³ rules over them, I will raise the best man found in it, and he will have pity, compassion, and affection for all those who believe in me. I will not cease also to help them and to listen to their prayers in those harassing days which will come on them, because they have been steadfast in their faith in me and have endured with patience the injustices of my enemies. I will not turn my faith from them, but I will be continually with them and help them always, at all times and for ever and ever.

"At the end of those days the sun and the moon will suffer eclipse, the stars will fall, and the King of the East will come forth to the west with numerous troops. A war will then be waged between the King of the East and the King of the West, and killing and destruction will increase among (their soldiers). Stormy winds from heaven will sweep the earth, and calamities, dearth, famine, and fear will be renewed for mankind, and deportation⁴ and death will be the lot of the children of *Ham*. Signs will be seen in heaven, cries will succeed one another, and all the paraphernalia of wars will shine from heaven to such an extent that the souls of the inhabitants of the earth will be terrified.

"After this a king will come from the east to *Egypt*, which he will occupy, and he will also occupy the other countries of the west. All the earth and all the nations will submit to him and obey him. He will lead a great army and conquer big cities, and he will rule from sea to sea. Then the *Arab* armies will spread out, and there will be

¹ Apparently the author is using here the word *Misr* in its literal sense of "Egypt."

² All the above sentences are missing in Ethiopic. ³ Read *malikun*.

⁴ Or "famine," etc., if we read *ghala* as above for *jala*.

great fear on the earth because of them, and the lands that are near to them will submit¹ to them. When their armies come near a country, people² will hear³ voices like voices of angels coming out of them, and an uproar similar to that of the heavenly hosts, and the hearts of the children of men will be filled with fear. There will be no earthly king left without fearing them and dreading them in his soul. There will be in the world tribulations the like of which had not been seen previously. The mountains will crumble, and heaven with its powers will be agitated. Fear will also penetrate into the hearts of animals from east to west.

“At that time I will send my grace and my mercy upon all the inhabitants of the earth who believe³ in me, will answer all those who pray to me, and will open to them the doors of my pleasure, through which I will cause them to enter. I will give joy to their hearts and peace to their souls. I will comfort them and enhance their prestige, and I will make my kings prevail upon all those who had contradicted me. Wars will be waged, nations will be terrified, fear will spread, towns will be agitated, and hearts will ache. Famine will last together with death and the shedding of blood, countries will perish and regions will be trodden under feet. Men will perish, and the condition of women will grow worse. My anger will come down and will destroy all those who contradict my kings, and the army (of the said King) will be defeated, and he himself will lose his throne.

“I will bring salvation to the earth openly, and joy, happiness, and satisfaction will be seen in the hearts of my kings, and in those of all my flocks. Any one of them who had been expatriated will return to his country and will be reunited to his family and his relations, and my faith will appear on the spear-heads. The tribes will come back and return to one another, and every hidden thing will be made manifest, and the humble will be separated from the insolent. My glory will be enhanced among the believers in me, and joy and jubilation will increase in all the countries of the earth.

“The lion's whelp will arise from his slumber and he will uproot the children of *Seba* on account of their bad deeds, and he will put

¹ I read *tufi'uhum*. This sentence is complicated and its translation is not certain.

² Read *yasma'*.

³ Read *yu'min*.

⁴ Here begins the Ethiopic version (*ibid.*, p. 73) after having omitted many of the above passages.

to flight and defeat all the kings, because I have given him my power. And the lion's whelp will rule over *Damascus*, and he will destroy it if its inhabitants do not repent. The cause of the onslaught of the lion's whelp is that his enemy will conquer a town of his Kingdom which is situated in the west, and his zeal will be roused and he will bring his armies to the east, and he will defeat the one who had conquered his town that was situated in the west. They will ask pardon, which he will not grant, and he will display his armies in the east and in the west, which he will conquer, and he will reach the borders of all the Kingdoms, and will march on *Jerusalem*, which he will enter¹ with joy and jubilation.

"He will rebuild in it the places that had been demolished, and he will reconstruct the rampart² of his capital,³ and he will rebuild the rampart of the city of *Phaenicia*, because he will find it demolished together with its towers. O Peter, all the believers in me will be at that time in great joy and jubilation. Then the lion's whelp will return to his Capital, radiating with great joy and followed by honour, majesty, and grace. Then he will mount the throne of his Kingdom and of his glory for many years and multitudinous days, because he will follow my commandments, judge in justice, and not spare those who disbelieve in me. The Kingdom of those who believe in me on the surface of the earth will last seventy weeks,⁴ and that believing King will exact justice from the children of the wolf forty fold for each injustice they had inflicted on the believers, because justice means religion.

"That blessed King will also impose full tribute on the children of the wolf and exact from them forty fold the tribute that they had taken from the believers. He will not have pity on them nor will he listen to their prayers, because they are detractors of their creator and liars. Men will be astonished at the zeal and the actions of that lion's whelp, who will indeed be zealous towards those who believe in me. And they had believed that he was dead never to rise again !

"From that time none of the children of the wolf will ever be allowed to bear arms, and justice, equity, and security will increase,

¹ Read *yadkhuluha*.

² Lit. "town."

³ Read *sūr*.

⁴ Cf. Dan. ix. 24.

and abundance will affect all creatures. And he will rebuild all towns that were destroyed, and opulence will be as profuse as the sand of the sea shore, and all the believers will live in an undescribable affluence. Know, O Peter, that all these events will take place twenty two and a half long weeks before the second coming of the Son of Man—who is I—to the world.

“ Know, O Peter, that the Kingdom of the lion’s whelp will be a good one. I have already revealed and disclosed this mystery to my elect, my pious and pure one, my prophet *Daniel*, and shown him some of these facts. I have revealed to him the Kingdoms and symbolised them for him in four beasts which came up from the water.¹ The first beast was like a lion, the second beast like a wolf,² the third beast like a tiger,³ and the fourth beast like a lion’s whelp, and it is the greatest and most formidable of the beasts.

“ The first beast that resembled the lion represented the Kingdom of the *Babylonians*, the second beast which resembled the wolf are the children of the ‘*Abūs*,⁴ the third beast which is the tiger is the Kingdom of the *Greeks*, and the fourth beast which was like a lion’s whelp is the Kingdom of the *Romans*, and it is higher and greater

¹ Dan. vii. 1-9.

² *Ibid.*, 5, has a “ bear ” and not a wolf. The Ethiopic version (*R.O.C.*, 1913, p. 77) has “ a serpent,” and identifies the Kingdom with that of the “ *Eldiyon*.” I believe that this strange word *Eldiyon* may be explained through a blunder on the part of the Ethiopic translator. The word appears to be the Arabic *el-dhiʿb* “ the wolf,” *el* being the article. In early and undotted Arabic characters the letters *dāl* (d) and *dhāl* (dh) are graphically identical and distinguishable only by an extraneous dot placed over the latter. So also is the case with the letters *nūn* (n) and *bā* (b) which are distinguished only by a dot placed over or under them. So the above word which really means “ wolf ” may easily have given birth to the meaningless *Eldiyon* found in the Ethiopic version. The undotted Arabic form would be *الذئب* which may be read as *el-dhiʿb* the “ wolf ” or the meaningless *Eldiyon*.

³ *Ibid.*, 7-8, does not give the name of the beast.

⁴ The Arabic word ‘*abūs* used here means primarily “ lion ” and is derived from the verb ‘*abasa* which means “ to be stern and austere in countenance.” As this verb is also the root of the Arabic proper name ‘*Abbās* from whom comes the ‘*Abbasid* dynasty of Baghdad it is just possible that the author was playing on the identical root of these two words and thus wishing to kill two birds with one stone. For this reason I will retain the word in the translation in order to avoid possible ambiguities. Further reference will be made below to this fact.

than the Kingdom of the other kings. The Kingdom of *Babylon* will last five hundred years, and the Kingdom of the children of the 'Abūs will last as the prophet Isaiah said, according to the years of an hireling.¹ As to the Kingdom of the Greeks, it will last three fifths and a half of the duration of the Kingdom of the children of the 'Abūs,² and the Kingdom of the Romans will last till my second coming. And I, O Peter, will then take over the Kingdom from them.

As to the Kingdom of the children of the 'Abūs, twelve kings will come out of it, followed by nine *mutawāfir*³ kings. The said twelve kings will show justice on the earth, will be great and powerful, and will protect their Kingdom. The reference to them will be by the brief length of their reign,⁴ and their days will be short. Two of those kings will perish in the centre of the earth, and four of them will guard their Kingdom which will be with them and in their successive generations till the end.

"Out of them will come three Kings in the three fifths of the aforesaid period.⁵ The first of them will be killed in his bed, and the second of the three will reign five and a half years,⁶ and many men will be murdered and will perish by his hand. He will follow his own opinions, and he himself will prepare for wars. He will repair to *Mesopotamia* with a great army, and those who believe in me will make a pact with him and will not forsake him. From *Mesopotamia* he will travel to *Syria*, and its inhabitants will acknowledge him. From it he will repair to the town of *Phœnicia*,⁷ but he will turn his face from it and return to *Syria*, and many men

¹ Is. xxi. 16. So I understand the sentence which literally means "according to the number of the year of the greatest." The Ethiopic version makes mention here of the problematic *Eldiyon*—as above.

² The Ethiopic version (*R.O.C.*, 1913, p. 77), reads: "five times as long as the half of the reign of the children of "*Eldiyon*."

³ I do not know the precise meaning in the context of this Arabic word, the literal meaning of which is "abundant, numerous, copious." The Ethiopic version (*ibid.*) has "little Kings" or "Kinglets." Mention is made below of seven Kinglets.

⁴ This translation is not certain. Literally the sentence reads: "Their relation is the law of the end." It is omitted in the Ethiopic version.

⁵ The translation is uncertain. The sentence is missing in Ethiopic.

⁶ Ethiopic: "one year and a half."

⁷ Ethiopic: "Phrygia".

will perish there between the two mountains,¹ and he will scour the deserts.

"As to the twelve Kings that will reign from the barbaric nation, the name of the first of them begins with the letter *Hā*.² His reign will be a short one, and it is he who will precede the other kings in persecuting the children of (my) nation who will disobey his orders.³ He will be the beginning of trouble. There will, however, be a little justice in his time, but woe to the man who follows his orders.

"After him will reign a King called (. . .).⁴ He will conquer towns by means of his priests, and those who believe in me will feel secure, and he will grant them charters to this effect, but he will not grant them more than he will promise. He will destroy towns, villages, and corn fields. He will pass through countries, and will be the first King of the barbaric nation who will impose tribute on those who believe in me.

"After him will come from this nation a man called (. . .), who will usurp the throne. He will conquer countries and fight against his people and make their murder lawful. There will be justice in the beginning of his reign.

"After him will reign a man called (. . .). He will be a mighty man who will reap where he has not sown, and hoard what does not belong to him. His religion will be hypocrisy and iniquity, and he will be much more wicked than the one who preceded him. He will be the fourth King of that nation, and his Kingdom will be in the seventh millenium of the creation, and his power will be from me, and in the year nine hundred and twenty third of *Alexander*.⁵

¹ In the Ethiopic version it is the King that will die between two mountains.

² The copyist identifies him as *Herod*. All these identifications are additions to the original text, and are by late copyists who wished to make a display of their skill in guessing the identity of the persons spoken of enigmatically by the first narrator. I shall relegate the names of the persons guessed by them in this way to the foot-notes. They are mostly missing in the Ethiopic version (*R.O.C.*, 1913, p. 74).

³ All this sentence is complicated, and my translation of it is very uncertain. It is of course missing in Ethiopic, as are also all the following pages.

⁴ The missing names of Kings will be marked with three dots between brackets.

⁵ A.D. 612 according to the ordinary computation.

By my will he will repair to the land of the holy light, which I had promised to Abraham, Isaac and Jacob. He will enter it and conquer its¹ inhabitants who believe² in me in the year nine hundred and thirty fifth of the era of *Alexander*.

"All the time of that nation is four long weeks, six weeks of medium length, and three and a half short weeks. At the end of these weeks I will throw confusion among (its Kings) and I will destroy their Kingdom. The interval of time in which their Kingdom will be just and full of equity will be one hundred and nine years. At the end of this period of security the twelfth of the aforesaid Kings will die. He will be a powerful man, with long stature and sharp eyes. I have created him in my wrath and made him love to erect land-borders, rebuild devastated places and plant trees. He will have a long life and he will build towns and dig wells.³ He will be so keen in exacting tribute from men that he will demand it even from people who have died.

"He will amass gold and silver in a quantity larger than that amassed by the previous kings. He will have also numerous gifts sent to him by all nations, tribes and peoples, who will thus seek to ingratiate themselves with him at every opportunity. He will travel in the deserts and the wastes, will cause rivers to flow in them, and will taste of the fruit of all the trees that he will plant. When the time of his death is near,⁴ he will receive messages of condolence from all countries, and will die in his bed in peace and without the troubles experienced by other kings who die a violent death of various kinds.⁵

"After the death of the aforesaid King another man will reign half a week, and he will be followed by another man who will reign half a year. After this period, tribulations will increase against the believers in me, especially against those of them who will be dwelling in towns at the time of the dissolution of the Kingdom of the aforesaid nation. As to those⁶ believers who at that time will be dwelling in the three mountains or in their summits, they will be saved, because those mountains are difficult of access.

¹ Add: 'ala after the verb and eliminate the *lām*.

² I read *al-mutadāyin*, for *al-madāyin*.

³ Lit. "rivers."

⁴ Read *dana*.

⁵ All this sentence is badly worded, but its meaning is clear.

⁶ Read *min* for *makān*.

"Then eight small kings will rise, followed by three others of different nationality. One of these three will follow his own opinions and his own desires. After him another man will rise from them who will be a mendacious and a deceitful person who will wish to possess the Kingdom and for this purpose he will make promises to people concerning various things which he will not fulfil.¹ He will kindle wars in the centre of the earth and will overcome those who do not acknowledge him. He will ravish many (women) and he will be a lover of fornication and homicide. To his relatives and to the strangers he will not fail to be a sign of the nearness of the end of his people in the world.²

"At that time there will be in the world a peace that will last less than half a week, and after that peace *Egypt* will be ruined and there will be much slaughter in it. It will be surrounded on all sides by wars, its inhabitants will be seized with fear and fright inside and outside, and they will have no rest. After this three men who are brothers will rise, and one of them will reside in the east, in the centre of the world. When these three brothers have risen, it will be the time of the departure³ of the people whom I have described.

"Then the servitude of those who believe in me will be intensified, because the aforesaid people in conjunction with other peoples will enslave them. The towns will be ruined, and the earth will shake on account of the injustice done to those who believe in me. O Peter, when (you see⁴) that the land is seized with fear, let any of its inhabitants who is sinful⁵ be steadfast in fasting, praying, and giving alms, and let him not come near any sin. O Peter, admonish those who believe in me to beware of all men, and inform them that their children and their parents may be their enemies.

"Know, O Peter, that at the time in which the children of the wolf will come out of Jerusalem, the earth with all that is on it will shake. The earth will darken, mendacity will increase in it, and truth will vanish from it. Visions and earthquakes will multiply, the preaching of the priests will cease, and vain people with empty pride

¹ Lit. "and there will be nothing left of them."

² This sentence is badly worded and my translation of it is very uncertain.

³ Possibly in the sense of "the end." Read *dhahāb*.

⁴ This or a similar verb is missing in the sentence.

⁵ The word *ajnāhāt* seems to be a translation of the Syriac *gunhē*.

will prevail. The holy priesthood will be sold for money, and bribes will be accepted for it. The wise men will be disregarded, and the ignorant will rule. Injustices will be committed openly, and suspicion will be rife in all countries.

"The kings of the east together with their lands and the lands of the west will perish, and the kings of the west will rule over the country of *Phālīkīyah*¹ and over the deserts, and will put to shame the inhabitants of the town of *Rawādīf*,² who believe in me. The children of *Katlu*,³ O Peter, will be given (or, will give) the tablets on my behalf in order to conquer your holy city, and they will impose tithes on its lands. Then the children of the '*Abūs* of the desert and the people who say that the tablets are like the tree the leaves of which fall in the winter time, will depart and all of them will perish by themselves, but the children of the just will have no fear. As to the towns of *Mitālīyah* and *Salāfān*⁴ their inhabitants will be carried into captivity and perish, because I will look upon them with anger and wrath.

"After that there will be a short peace on the earth, and then the Law will appear. Men will be neglectful and afraid (of it), and they will read it from *Jerusalem*, but they will twist the meaning of my commandments which I have enjoined upon them,⁵ and they will not honour my martyrs nor love my sacrifices; and fear will spread over your lands.

"Know, O Peter, that the sign of the iniquitous and unjust people whom I have mentioned as coming from the desert of the south is that they will ride on camels and will hold in their hands the rule of the carpenter with which they will mark, and will shave the hair (of their heads) like mendicants.⁶ Woe to the island (*sic*) of *Haran* at that

¹ Which country is this?

² This word may not be a proper name but a derivative of the verb *radafa* in the sense of "followers."

³ This word may be a derivative of the verb *katala* "to kill," and in that case the sentence would mean "the children of those who will be killed (or, who have killed) will be given (or, will give) the tablets from me." In this sense we ought to add an *alif* after the verb and the pronoun *al-ladīn* before it. The meaning of all the sentence is problematical.

⁴ Which towns or countries are these?

⁵ The meaning of all the above sentence is uncertain.

⁶ All this seems to refer to the Arabs. As to the rule (lit. "rod") of the carpenter we may compare Is. xlv. 13.

time, because its inhabitants will die of starvation, fire, sword, destruction and deportation. O Peter, *Haran* the town of idols will be like a congregation that is led astray and like leaven that is immersed into dough. Woe at that time to *Palestine* and to its inhabitants, because a King¹ will repair to it from the west, who will joy in pains and be pained² in joys. He will go afterwards to the east and perish there, and woes will be doubled for *Haran*, and gloom will be in the saddle in the east and in the west.

"Know, O Peter, that the people whom I have described will be in permanent action from the beginning of their reign to its end. This people, O Peter, is the scourge of my wrath on the earth, and men of all tongues will flee from them, because they will consider as lawful the deportation of their sons and daughters. O Peter, there will be no justice in the time of this people for one hundred and sixty nine years as I told you, and at the end of these years they will intensify their raids on the earth. O Peter, woe to *Armenia*, because it will perish seven times, and at the end of the seventh time, I will be reconciled to its inhabitants and give them victory, at the completion (of the time) of the twelve Kings;³ and they will kill a considerable number of the wicked men, the children of the barbaric nation.⁴

"Then a man will appear and will call people to his side. His soldiers will be from the *Sudan*⁵ and short of stature, the like of whom men had not seen previously. Their foot soldiers will be more numerous than their horsemen. At their first onslaught no one⁶ will be able to oppose them nor to stand against them. Their devotion to their leader will be greater than yours and that of your colleagues to me, O Peter. At the end of their Kingdom they will repair with their King for the time being to the land of fear, and they will destroy three towns. *Egypt* will be in a state of commotion, and blood will be shed before that King and his generals. The treasures of *Damascus*, which are the glory of its inhabitants, will be thrown open,

¹ Read *malikun*.

² Read *wa-yahzan*.

³ Lit. "heads."

⁴ On the vicissitudes of Armenia caused by wars, see *Encyclopædia of Islam*, i. 437 sq. The meaning of some words in this sentence is problematical.

⁵ Or: "blacks."

⁶ Read *aḥadun*.

the kings of the littoral will reign, and the mountains of *Alīnān*¹ will be conquered.

“When you see² that the east becomes dark and is covered with a black cloud; that stormy winds begin to blow; that armies move from one country to another and from one place to another; that many mountains are engulfed; that wars rage in *Damascus*, and there is no one left to dwell in it as well as in *Baalbeck*; that armies pour into *Egypt* in order to destroy it and burn it; that earthquakes occur in towns, and piercing noises are heard in them; that the Kingdom of the seven kinglets whom I have mentioned,³ is at an end; and when you see that the seat of the Kingdom of the people that I have described changes from their first house to their second house, and that the seat of the Kingdom of the first King changes from the direction of their *Kiblah*⁴ to the east; and when you see three kings rising in one year: know that (the day of) truth is at hand, and that the last Kingdom⁵ will devastate the earth and the world.

“Know, O Peter, that at that time all those who believe in me will be smitten with great grief. Divisions will occur in the camp of the children of the ‘*Abūs*, and seven kinglets will rise from them, and a considerable number of them will congregate near waters.⁶ A sign will be seen in *Edessa* and the inhabitants of *Haran* will rise against those of *Edessa*. There will be ruin, slaughter, grief and fear near the small winding river.⁷ Woe, O Peter, to *Antioch*, your town, woe to *Baalbeck*, and woe to the remaining towns and to *Syria*, because they will be affected by many tribulations at that time. Woe, O Peter, to *Samosata* as it will be ruined, burned and its soil tilled with plough, because an iniquitous man will rise from it.⁸

“O Peter, if your people accept my words I will remove my anger and my wrath from them. Know, O Peter, that the temple of ‘*Irḡah*’⁹

¹ Vowels uncertain. Which mountains are they? Is it possible that it is a scribe's error for *Lubnān*, the mountains of Lebanon?

² I read *naṣartum*.

³ Mention is made above of nine and eight and not seven kinglets. They are known under the name of *mutawāfir* kings. See pp. 447 and 450.

⁴ Direction of prayer among the Muslims.

⁵ Or: “King.”

⁶ Read *miyāh*.

⁷ The river *daiṣān* of Edessa?

⁸ Is it Paul of *Samosata*?

⁹ A town situated east of Tripoli, in Syria. It was fortified in ancient times.

and the town of *Seba* will be burned, and the inhabitants of the town of *Seba* will be reduced to a hill (of ashes). Seven years will come upon my people, in which many of them will perish. Signs will be seen in these seven years, and in them the earth will be filled with the partisans of hell.

"Signs will be seen in heaven, the sun will darken and soil will fall from heaven on the earth, which will cover its inhabitants. Mighty men will immediately perish, and the temple of the lion at *Baalbeck* will be destroyed. *Manih*¹ will be rebuilt and buildings will increase in it and waters² will flow into it, which will divide themselves into different streams. Woe to *Paran* and to *Ara'mān*³ because they will be ploughed in conjunction with the preceding towns in a week and a half.

"After that a King will reign whose name is (. . .), and after him another King called (. . .). Woe to towns, villages, and sown fields under the reign of these two Kings. The three mountains will then bend. At that time when the fourth *Nubian* King has passed away, four Kings will rise from the people whom I have described. The first of them will live a short time only, but the three others will have long reigns. The first King whose life will be short will be from the first six and two of the remaining three will be of the same family, and they will perish before the end of the days of the fourth King.⁴

"When wars and murder increase in this nation, and the earth is filled with tribulations, fifty nations will come out against it and tread on it. At their head will be a King leading many other kings, and they will fight on sea and land, and the seas will be strewn with ships full of warriors,⁵ one of whom will chase a thousand and two put ten thousand to flight.⁶ Then the aforesaid people will prepare to depart for *Nisibin*, and afterwards they will flee one and all into the deserts whence they came out. Then the Christian King residing in the city of *Antioch* will repair to *Rome*, and there he and the Kings of *India*

¹ Is it possible that this *Manih* refers to *Manihah*, a locality near Damascus? (Yākūt, *Mu'jam al-Buldān*, iv, 673).

² Read *miyāh*.

³ Possibly *'Arramān*, a town near the district of *Haurān* in the province of Damascus (Yākūt, *Mu'jam al-Buldān*, iii, 655).

⁴ The translation of all this sentence is uncertain.

⁵ Read *mukātilin*.

⁶ Deut. xxxii. 30.

and *Cyrus*¹ will unite with *Sind* and *China*. They will make a mutual compact² to fulfil the wishes of those who believe in me and (to punish) those who hate them, and they will be given great power so that one of them will defeat a thousand. This I will grant to those who follow me and believe in me as God.

“O Peter, in that time Jerusalem will be rebuilt and its rampart³ will be reconstructed. My temple will be re-erected, and *Jerusalem* will be rejuvenated after her old age, and will shine like the rays of the sun and like the flames of a burning fire. Know, O Peter, that the lion’s whelp, who is entrusted with the task of helping the believers, will show his head in order to fight his enemies. When he has finished thirty-one years in power, he will have, with the assistance of fifty⁴ Kings, gained possession of all the earth. When he has reigned fifty-one years, your Kingdom, O Peter, will be great and you will increase in glory. O Peter, when the nations intensify their hatred against your people it will be a message of salvation to them, and let them take refuge from place to place.

“O Peter, have you not heard the words of my beloved David in his Psalms in which he says: ‘I will lift up my eyes to see from whence cometh my salvation, and it cometh from the creator of heaven and earth?’⁵ O Peter, blessed are those who dwell in the four surrounding⁶ mountains which you will encompass till the end of the world. I will make them dwellings of salvation, and all⁷ who go and repair to them will prosper.

“Woe to treasures and towns in the time preceding⁸ the rising of the lion’s whelp, because religion⁹ will vanish in east and west. The virgins will be deflowered and the faithful,¹⁰ especially the priests, will be killed all over the world; the water-pools of the earth will cease to exist and the villages will be destroyed with a lightning speed.

¹ The author seems to refer by this word to Persia in general.

² Probably read *yata’āhadūna*.

³ Read *sūruha*.

⁴ If we read *Khamsin* in the accusative, the meaning would be “he will have defeated fifty Kings and gained possession of all the earth.”

⁵ Ps. cxxi. 1-2.

⁶ From the Syriac *krakh*.

⁷ Probably read *kullu man*.

⁸ Read *Kabl*. This proves that the text from which the present Garshūni MS. is derived was in early and undotted Arabic characters, because it is in Arabic only that the letters *bā’* and *yā’* are graphically similar and distinguishable by extraneous dots placed above or below the letters.

⁹ I read *ad-din*.

¹⁰ Read *al-mu’minūn*.

"You will see that the kings will assemble near one King, and three Kings will be established. Divisions will occur between them from the place where the sun rises to the sea. (And that one King ?) will appear from the south in glory and majesty, and the heart of the iniquitous nation will be seized with fear, and they will return¹ to the country from which they came. (That one King ?) will be accompanied by a man from the first house, and their discomfiture will be due to this man.

"O Peter, you will see your great city in a state of commotion, and from it will go out a considerable number of people, who will fill the earth. And you will see the standard bearer coming out of the *Capitolium*² of the great city of Rome. When you see all these things you will know that a complete salvation has come to those who believe in me. The name of the standard bearer who will come out of the *Capitolium* is derived from my name, and my name will be inscribed on the standard. He is the lion's whelp from whom the earth will shake with fear. When he appears he will repair to the country of *Yukīyah*.³ The islands of *Cyprus* and *Sicily* will be full of his troops, and the cities will rejoice.

"O Peter, your great city of *Rome* will awake out of her sleep, and the armies of *Cyrus* and of *India* will assemble at that time in *Jerusalem* and worship my cross. My right hand will be⁴ over the city of *Rome*, and I will order the heavenly hosts to come to its assistance.⁵ The land and the sea will be filled with the inhabitants of *Maurikīyah*, and there will be an uproar in the earth on account of the blood shed on it. The enemy, however, will never prevail upon *Rome* because of its being your seat, O Peter. At that time⁶ all the Kings of the earth will be in the power of the lion's whelp, and five-sixths⁷ of the (inhabitants of the) world will believe in me. The Kingdom of the lion's whelp will be immune from vicissitudes till the

¹ Read *tarjī'* and *al-lati*.

² Read *Kabiṭolion*. This proves decisively that the text from which the present MS. was copied was in undotted Arabic characters, because it is only in Arabic that the letters *bā'* and *yā'* are written in the same way and distinguished only by extraneous dots placed above or below them.

³ Is it possible to read here *Tarakiyah* "Thrace"? The mistake could easily have arisen in undotted Arabic characters.

⁴ Read *takūn*.

⁵ Read *bi-mu'ādhadatiha*.

⁶ Add *al-waqt*.

⁷ I read *asdās* for *asdād*, which generally means "barriers."

time in which the sign of my rain-bow is seen on the clouds of heaven, and that sign will herald the time of my second coming into the world.

“ Know, O Peter, that when the Son of Perdition perishes, sins will increase among men. Tell your people, O Peter, that false prophets¹ will rise, and warn your nation to beware of the nation described above. Inform them that any of them who denies me in their time, I will throw him into the eternal torment. Proclaim to them that that nation will hate me and all who believe in me. O Peter, woe to those who deny me, and blessed are, O Peter, those who believe in me. Those who endure the tribulations till the end will live for ever and ever ; and those who die in my love will be counted as martyrs ; and those who endure tribulations and afflictions for my sake I will forgive their sins, double their reward, and make them inherit the Kingdom of Heaven which does not end nor perish and the pleasures of which no created being has ever known.²

“ O Peter, keep what I have taught you, and know that I am not going to forsake my people nor ever to abandon them. A time will come when the children of the wolf will seemingly triumph and inflict numerous and severe tribulations ; when your noble city will be surrendered, and its inhabitants³ will suffer all kinds of torments and intense pains from their (enemies') priests ; when your city's sons will be deported and their daughters deflowered by the children of the wolf, for the duration of a week and a half. Blessed will be those who at that time go out of the city and flee from it, because woe will fall on it and I will not save it in order that my⁴ will may be done in it. Blessed will then be those who dwell in the mountains.

“ When those who believe⁴ in me in the city have been killed and have become therein martyrs for my sake, then will I show my salvation in a way in which my right hand will be over the sea and my left over the land. At that time the children of the wolf will be cursed by their wives.⁵ O Peter, when twelve signs have appeared in your city tell its inhabitants to flee from it before the remaining signs take place in it. (Those signs) will occur in it, and all the believers found in it will perish. When false intelligence increases among the

¹ Read *kadhāba*.

² Add *wamā* before the verb.

³ Read *sākinūha*.

⁴ Read *al-mu'minūm*.

⁵ The verb of the first member of this sentence is omitted by the copyist, and the meaning of all the sentence is thus rendered obscure.

children of the wolf, and lies spread, and fornication and adultery multiply among them ; and when awe-inspiring visions, false witness and bad thoughts concerning the honour of my people, occur, let all those who are able to flee do so.

“ In that day many men will deny me, and will taunt one another. Know, O Peter, that if the lion’s whelp roars and waxes angry on account of disappointment, I will send *Michael*, the angel of war, to the vanguard of his army, with the sword of anger and wrath, as I did in the times of yore with the Kings of *Babylon*, and as it happened to *Moses* my elect when he drowned *Pharaoh* in the sea, and as it happened also in the case of King *Asa*. In this way will I act with my people. In front of them¹ will be the lion’s whelp, who will strike all the unbelievers with his sword and bring terror into their hearts.

“ When² the rebellious King has repented and turned away from his rebellion and when our Lord has become a saviour, I will set (Him) up (as) the King with six names.³ I will bring salvation through him, because he is the saviour⁴ adorned with many names. With him I have placed *Michael* the man of the golden sword and the holder of the spear. At his right will be the Cherubim and Seraphim who will fight before him with twelve myriads of angels. On two memorable occasions I will fill all mankind with tremour and fear.

“ And woe unto them that are with child and to them that give suck⁵ at the time when the children of *Ishmael* shall come forth from the country of *Persia*. When you have seen the dead rising ; those immersed in sleep awaking ; the world excited by the instructions of the Guide ; the lion roaring and in its supplications to me its roar heard in all regions ; the Rebel repenting and the Insurgent making penitence ; those going astray coming to the right path ; rout⁶ spreading ; the fallen rising ; the old things renovated ; the waves of the sea stilled ; the aged becoming young : know that the time is at hand. O Peter, when murder and death increase⁷ in the regions (of the earth), and the chiefs rise capriciously against your people and your flocks, for two

¹ Read *muḡaddamatihim*.

² Read *wa-'idlh*.

³ Or : “ the sixth King in the order of names.”

⁴ The Syriac *pārūka*.

⁵ Matt. xxiv. 19.

⁶ Or : “ waterless cloud,” “ twang of the bow,” according to the way in which we read the word.

⁷ Read *kathura*.

weeks of middle length, woe will fall on them for a short week and a half.

"O Peter, when you see the inhabitants of the desert taking refuge between the two mountains, tell ¹ your people to flee in haste from the towns. When you see women seized with the pangs of travail every day, and father and son having intercourse with one woman in one house, wake up, O Peter, with your people. When you see that abomination and fornication are practised openly; that those who deny me are on the increase, that the wives of the believers blacken ² their hands with the leaves of the tree which I have cursed from among all the trees created on the earth: woe, again woe, and all woe to those of them who dye themselves with (these leaves) after they have received the baptism, because their lot ³ will be with those who shed the blood of the prophets, with those who cried out before *Pilate*, saying: 'Crucify Him.'⁴ Good were it for the woman who dyes herself with the leaves of this tree if she had not been born.⁵

"O Peter, when you see women dressed in men's dresses ⁶ and *vice versa*, know that the time is at hand, and that the hour of judgment is come. O Peter, blessed is the man who is not born in the time in which the wolf comes out of *Jerusalem*. Know, O Peter, that at that time my churches will be divided and that the sea ports will be ruined. Calamities will befall my people: some of them will be driven out of their places, some of them will be driven out of their homes, and some of them will be burned with fire. Blessed are those who flee to me and take refuge near my sanctuary which is in the new *Jerusalem*, which has no abomination nor iniquity, and on which no one has trodden except my people, from the time in which they believed in me. The one to whom it was entrusted did not contradict my commandment because I was with him, and I shall not cease to be with him always, and he will be with me and to me, and I with him and to him. Through him I will conquer all the fortified cities, because I have made him my elect, and I have chosen him and was pleased with him.

¹ Remove the *wāw*.

² Read *yusawwidna*.

³ Read *ḥaḍḥdhahunna*.

⁴ Mark xv. 13-14, etc.

⁵ Cf. Matt. xxvi. 24.

⁶ The sentence is badly worded but the sense seems to be clear.

“O Peter, the city in which your body will be¹ placed, is the great city which has no blemish. I will make its inhabitants pure, and they will enjoy what is just and forbid what is wrong.² I will show my miracles in it, and I will establish in it the pillars of prophecy and priesthood, the sceptre of power and the throne of *David*; and this will remain in it for ever. It is *Jerusalem* the great, and I will honour it with the aforesaid mercies solely because of my love for you, O Peter. Make your mind clear, listen to my words, and know that all the books will undoubtedly perish and people will not believe in them nor in their contents, which they will ascribe to lies and falsehood. O Peter, woe to those who gave the lie to my signs. O Peter, when you see the priests despising and scorning them,³ while wallowing in sins, and the common people railing at them and contradicting my commandments found in them, know that these are some of the signs of the end of the eon.

“When you see the heads of *Jerusalem* fallen victims to torments, destruction, and much sorrow, know that your noble city and the rest of the cities will be affected by similar calamities. When the sun has risen from the city of *Rome* and shone on a desert of the west, and its rays have embraced all the earth and burned the trees of the wild and elevated cypresses; when you see that fire has consumed the land of fear (which is the land) of *Egypt*;⁴ that its running water has dried up; that its laurel has died out; that the powerful King has gone to the lion's whelp carrying great and costly gifts to him; that the wealth of *Egypt* has been carried to the west; and that fear has affected the sea: know that at that time the son of the wolf who devastates⁵ and lays waste will come out. When you see that he inflicts on (the inhabitants of) *Egypt* dispersion, divisions and (punishment with the) sword; when you see that its inhabitants are perishing of murder and death; when you see that the community of those who deny me in it are perishing with the sword, and that famine is creeping into it together with grievous and incurable diseases: know that its ruin is at hand and that the wolf will trample on the country of the east where he will muster a great army. There his power will

¹ Read *yakūnu*.

² *Kur'ān* iii. 100, etc.

³ Read *biha*.

⁴ Or: “of the countries (of the earth)” in general.

⁵ The author uses the Syriac form of the participle.

be brought to an end and his wives will be deported, and he will change his sins with them to simple apparel.¹

"Woe to *Egypt* because of the calamities that will befall her from sea, land, and all sides. All men will strive to plunder its wealth, and the children of the wolf will cry to one another and say: 'Let us go to *Egypt*, wax rich in it and plunder its wealth.' They will ruin it and be proud of (their deeds) in it, but they will perish in it. O Peter, know that all my words will be fulfilled and my wish realised."²

Here ends the fifth³ part of the Book of Clement.

Again the sixth part of the Book of Clement.

The Saviour said: "O Peter, make sure that your people do not deny me in the time of the coming of the trials, which will be doubled in the case of those who believe in me. Inform them that those of them who will endure the sword in their obedience to me will live with me in the last day, and I will make them inherit the Kingdom of Heaven which has no end and which will never cease to exist.

"O Peter, tell those who believe in me the following: 'When you see towns tottering, the earth shaking, armies constantly mustering⁴ in the world, and fear and trepidation filling the hearts, girdle your-

¹ So I translate the word *al-wadan* which may be translated in different ways. Its precise meaning in this sentence is obscure.

² Here the copyist adds in Syriac: "O brother-readers, pray for the wretched and the weak man who wrote, and for his father and mother. And recite a *Pater Noster* for the soul of the author and of the hearers."

³ As the preceding part of the *Apocalypse of Peter* was called the "third part" the present part should have been named the "fourth part." According to this heading two parts are missing in the book. This, however, does not seem to be the case because the MS. is complete and its text appears to be continuous throughout. Either two parts are combined somewhere into one or this false division is due to an error on the part of the copyist. Because of uncertainties see what I wrote on this subject in the *Prefatory Note*.

⁴ Read *wal-izdiḥāf*.

selves, prepare for war, and be in readiness. Know that I will keep alive those who will kill you and drive you away, in order that they may receive the torments prepared for them in the last day, because if I do not keep them none of them will be able to live on the earth.' O Peter, keep the secrets which I have disclosed to you, because their knowledge will be required at the end of the time, and it will only be found with few people.

"Any one with whom these words of mine are found harm will befall him.¹ I did not deliver them to any of the pious men of antiquity. The priest *Phinehas*, the great Father *Jacob*, the aged *Abraham*, 'the friend,'² and *Isaac* who was offered to me in sacrifice, asked me to disclose to them something of that which I have unveiled to you, but I did not answer their prayers. In the same manner *Moses* prayed before me forty days, and asked me to reveal to him something of this secret,³ but I did not do it; I did, however, disclose to him the place where (that secret) will be kept. And *Moses* disclosed what I had revealed to him from this secret to his disciple *Joshua*, son of Nun, and *Joshua* disclosed it to the priest *Phinehas*. And, O Peter, the priest *Phinehas* carried the book, which contains the secrets which I had revealed to him, to your great city,⁴ where they will be made manifest.⁵ (The book) will not be known for a long time, but when faith is made known it will be made known, and it will be found in the hands of men.

"Know, O Peter, that amongst the children of the wolf who at the appointed time will go out of the holy city, there will be a man whose origin and beginnings will be unknown. He will be the cause of many wars, will shed much blood, and will proclaim himself a King. After his death one of his relatives who will have a large head, blue eyes, and much cunning will appear after him. He will amass much wealth and his name will be (. . .). He will reign in the east, and being himself perverse, he will pervert others. His end will come at the hand of the tormentor⁶ who has no pity.

¹ We may possibly read *yazhar* for *yuzarr*, "to show."

² A title of Abraham in Arabic from *Kur'an* iv. 124, etc.

³ Or possibly "mystery."

⁴ Antioch or Rome.

⁵ Read the verb in the feminine singular.

⁶ So I translate the word *munawwil* which is difficult to understand in the context. Generally it means "a giver."

"Know, O Peter, that the country of *Persia* will be delivered to wars, and that of *Armenia* to destruction. When the said man of the barbarous¹ language inhabits the inner part of the town² of *Jerusalem*, the nations will flock to him, and the inhabitants of *Persia* will come and dwell in it. He will kill the believers found in it, and war will be waged therein.

"O Peter, take note of this : when you see that the east is over-spread with the Persian language which my curse had kept hidden, and which I did not permit the prophet *Moses* to enumerate among the written³ languages of mankind, because⁴ (those who speak it) hate him and all those who believe in me : I will lay waste the country of this language, will scatter its inhabitants to the mountains, will uproot the foundations of its Kingdom, will redden my sword with its blood,⁵ and will intensify my anger against it.

"When you see signs in the east and in the west, earthquakes spreading over the whole earth, fear entering the hearts and trepidation filling the chests : know that at that time the son of the wolf will appear. His wrath and his anger will spread over my churches, and (his followers) will satisfy their grudge against my people. All this will happen with my permission on account of the great number of the sins of my people and of my commandments which they have broken. The torments inflicted at that time on those who believe in me by the son of the wolf will last one short week and a half, (and he who endures them till the end)⁶ shall be saved. O Peter, blessed are those who are not heavily laden, and blessed are those who have no burden to carry, because they will be the winners."⁷

Then the Son of the living God⁸ said to me : "There are still many wonders which I wish to reveal to you, but the time to reveal them to you has not come yet."

And I worshipped before the Christ the Redeemer, O my son Clement, and said to Him : "O Saviour, tell your servant the time in which your servants will be delivered from the servitude of the

¹ The word used here is very uncommon.

² Remove the *wāw*.

³ *Sifr* is probably the Syriac word *sifra*.

⁴ Read *fali-dhālīka*.

⁵ Lit. : "will fill the sword of my wrath with it."

⁶ Cf. Matt. xxiv. 13. Something seems to be missing in the text. I added the words between parentheses to give meaning to the sentence.

⁷ Lit. : "the pious ones."

⁸ This sentence is as usual in Syriac.

children of the wolf ; the duration of their power on the earth ; and the period of their departure from the holy city. Will any of them remain in it, and what will be the condition of those of them who remain in it ? ”

And my Saviour said to me : “ Since you have wished it I will reveal to you all that will happen through the children of the wolf, from the beginning of their kingdom till its end. I will disclose to you the names of their Kings, what will befall them, and who will be their leader. I will tell you the reason why I will grant to them power over the earth and over the believers ; and the length of time in which the believers¹ will remain in servitude ; and the time in which power will be given to them ; and how the beginning of the son of perdition is going to be ; and how my second coming will take place ; and how the HOUR will come and what will be the sign that will accompany it, and the calamities² that will befall my people in it ; and what will happen to them after the Resurrection. What I am revealing to you I have not disclosed to any of the ancients, and I will not reveal to any one beside you.”

And the Saviour said to me : “ O Peter, know that when the leader of the children of the wolf appears, he will be taught the faith, which he will learn from the straying sheep who will be banished by my church to the deserts,³ on account of his teaching about me the beliefs held by the Jews who hate me and my people. He will be a devouring wolf in sheep's skin.

“ The apparition of that leader will take place in the year nine hundred of the era of *Alexander*, the king of the mighty.⁴ That leader will be like a devastating wild ass on account of (the help) which he will receive from the children of *Kedar*. He will abhor peace, and will be like a violent camel. He will be the dragon with forty heads, twelve of which lurk⁵ in wait and twenty eight sting to death.

“ He will be profligate and fearful ; he will agitate the seas, excite

¹ Read *al-mu'minūn*.

² Lit. : “ the sins.”

³ Possible allusion to the monk Sergius Behira who, according to the tradition, was the mentor of Muhammad.

⁴ The year 900 of the Seleucids corresponds with A.D. 589. All this seems to refer to Muhammad.

⁵ I read *mutakāminah* for *mutakāmilah*, which means “ perfect ” and is meaningless in the sentence.

to rebellion, and put enmity (even in the household) of *Solomon* ;¹ he will oppose the power of truth, destroy my law, and ruin the world ; he is the ear of tares, the fruit of wormwood, and the mountain of poison ; he is the sign of death, the river with brackish and salt water, and the sea of anger and wrath against mankind ; he is the father of abomination,² and the tempest of swift lightnings ; he is the man who whispers his words, deceitful and fraudulent ; he is addicted to sexual intercourse and a lover of discord ; he is neglectful of good, and diligent in evil ; he is keen that his prescriptions should be observed, and a hater of the children of my grace ; he is the secret offspring of the second *Sodom*, which is worse than the first, and the evil progeny of *Gomorrah* ; he is the embodiment³ of falsehood, and the habitation of sin ; he is the one who brings himself and his followers to destruction, and the murderer of his own household.

"He is the disciple of the *Archon*, the head of iniquities and the son of perdition, whom I mentioned to you at the beginning of the revelation of my secrets to you, and he is the prophet of falsehood whose name I have disclosed to you ; he is the keeper⁴ of the standard of the ungodly ; he is the temple of the demons, and the rendezvous of the evil spirits ; he is the plate-armour of malediction, the sword of extermination, and a greater murderer than all the other kings.

"His description is as follows : he will be dark-complexioned, slender and tall in stature, one-eyed, irascible,⁵ and rancorous ; he will have the tongue of a savage, will be quick in his gait, and drawling in his speech. He will be a man of false promises through which he will induce men to surrender to him. He will be a lover of women, a giver of assurances concerning this world and the world to come, and a habitual liar.

"O Peter, now that I have disclosed to you his name and his description, warn your people to be on their guard. The kingdom which he himself will establish will be small, but the kings who will

¹ Lit. : "a spoiler between Solomon."

² Lit. : "joke."

³ Lit. : "table."

⁴ In the text *Mughammid*. The author has very cleverly used a vocable which is graphically similar to *Muhammad*, which word he apparently intended to convey to his readers.

⁵ Read *ghadhūb*. This proves that the original MS. was in Arabic in which the letters 'ain and ghain are written in the same way and are only distinguishable by an extraneous dot placed over the letter.

rise after his death from his own relatives, will enhance his kingdom and consolidate his faith and his power. They will bless his name every day, will glorify him, magnify him and perpetuate his memory among them. They will inscribe his name on the walls of their houses, and they will go on pilgrimage to the place of his tomb, and afterwards to the temple of the great idol called *Sarḥ*. Inside the temple of this idol there are three other idols, one¹ of which is called *Solon*, another *Kolon*, and the third *Hotān*.² The helpers of the wild ass before his death, will be in them, and the members of his Council³ will stand on them.

"Against my wish his followers will build houses for their devotions and their worship near my houses. A good number of Jews will follow the wild ass, thus increasing his wickedness and imparting erroneous doctrines to him.⁴ After the death of the sheep who strayed from my fold and became his mentor in his early days,⁵ two men from the Jewish people will befriend him. The first letter of the name of the first one of them is *Kāf*.⁶ After his death the people will bless his name and will relate false traditions from him. The first letter of the name of the second one is *Sīn*, and he will be by origin from the east. The above two men will write for the wild ass a book⁷ compiled from all books. These two Jews will believe in me in some points and deny me in some other points. Like me that man will elect twelve disciples. O Peter, woe to these two ungodly Jews after him,⁸ because they will be the men that will lead people astray from the faith. The first letter of the name of (a third ?) teacher of his is *Dāl*.

"The above three men are the root of ungodliness and iniquity. They will pervert what was right in the teaching of their master, and

¹ Read *ahaduha*.

² Without emendations I am unable to identify these idols in Arabic. Two of them, *Solon* and *Kolon*, seem to be of Greek origin.

³ So the MS., but if we read *anjāl* the meaning would be "his children." An extraneous dot only distinguishes the two words in Arabic characters.

⁴ Read *wa-yu'allimūnahu*.

⁵ Possible allusion to Sergius Behira as above.

⁶ Read *Kāf* for *Kān*. No attempt has been made to identify the names the first letters of which are given in the text. The names identified by the copyist will as above be placed in the foot-notes.

⁷ The *Qur'ān*?

⁸ I. e. after his death.

add wickedness to what was already wicked in it. Woe to them. Woe will undoubtedly betide them. Verily I say unto you, O Peter, that it will be more tolerable in the day of Resurrection and Judgment for *Judas* who betrayed me than for them.¹ His twelve disciples will wish after his death to trample on the land of *Jerusalem* and penetrate into it but I will frustrate their design.

“Remember, O Peter, what I said to you before this day when I was teaching the Jews in the Temple to the effect that there shall not be left in the holy house one stone upon another that shall not be thrown down.² Know, O Peter, that I will make the Temple which *Solomon* built for me, as an habitation for³ the opponents of the wild asses, but after that I will destroy it. O Peter, reveal that which I have revealed to you concerning the wild ass to those who believe in me in order that they may verify it for themselves and remain steadfast in their faith and not deny it. My words are indeed true and shall not pass away.⁴ Hide, however, the words which I uttered concerning the wild ass till the time of his apparition. Rest assured that the son of sin will come and wage war against all those who believe in me, but I will not leave, nor take my hand away from, a single one of them. This I have promised to them. O Peter, blessed will be those who are steadfast in the faith and who love me and do not deny me, because they will be counted among the saints.

“Know, O Peter, that the son of perdition will order frequent marriages and will make shedding of blood and deportations lawful. A man will marry the wife of his brother, and also two sisters one after another. Near relatives will intermarry. A man will marry a woman, and his father⁵ will marry her daughter—in case she has one. In his law of inheritance he will commit injustices towards the children, because he will give more to a son than to a daughter, and in this way the majority of mankind will withhold justice from their offspring. He who endures their subjection till the end shall live.

“The followers of that man will wish to harm my people, and if any of them kills a believer (in me) he will think⁶ that he was offering a sacrifice to God.⁷ He will pretend that those who kill and are killed among them will go to Paradise and to pleasures that have no

¹ Cf. Matt. x. 15, etc.

² Cf. Matt. xxiv. 2, etc.

³ Or: against.

⁴ Luke, xxi. 33, etc.

⁵ Read *wa-abūhu*.

⁶ Remove the *wāw* before the verb.

⁷ John xvi. 2 (Peshitta).

end, and he will glorify the young and the old among them. His followers will abolish the Baptism which I have ordered, and their prayers will not resemble the prayers of any of the prophets which I have sent to the world and to the unjust¹ people of the children of Israel. They will construct high buildings from which they will call people to their prescribed prayers, and this will have the effect of quickening their steps to attend them, and thus they will imitate the actions of the children of the blessed *Ishmael*.²

"O Peter, were it not for two reasons, the first of which is my promise to *Abraham* and the second the multiplicity of the sins of my people, who utter to one another words that discourage belief in me, I would have sent to the holy land the swift Pharaonic chariots which carry both the Deceiver and the Error.³ O Peter, feed my lambs, feed my sheep, feed every straying lamb and bring it back to the faith. Do not lose anything from what I have delivered to you. Know that the son of perdition about whom I spoke to you will befriend the sorcerers of *Egypt* and learn⁴ their art, their cunning and their deceitfulness. Indeed, the first man who will befriend him from his three teachers mentioned above, the one who has the letter *Kāf* as the first letter of his name, will be⁵ the disciple of sorcerers. They will strive to deceive those who believe in me.

"O Peter, verily I say unto you that after the death of the son of perdition I will send the savage beast to dig him out and devour his flesh, and before his death he will kill his teacher whose name begins with the letter *Sīn*. Because of this murder he will prohibit and render unlawful to himself a large variety of food and drink. Among the women whom he will marry one will be called "*She knows and she fears*."⁶ She will be one⁷ of those from whom sorcery will be learnt.

"After the death of the son of perdition in the dark and dry town, a man will rise after him, and the first letter of his name is '*Ain*. His outlook will be more human than that of his master who preceded him and than that of the kings who will follow him from that people.

¹ Remove the *wāw*.

² This sentence is difficult to understand.

³ About Deceiver and Error see *Ode of Solomon*, xxxviii. 10. The second member of the sentence is difficult to understand.

⁴ Read *wa-yata 'allam*.

⁵ Remove the first *wāw*.

⁶ In Arab *ta'rif wa-takhūf*.

⁷ Read *ihda*.

He will not wish to shed blood, and he will be inclined to peace. He will be better than his people. His description is : brown coloured with red hue ; full sized in height ; well balanced in body, and dark-blue-eyed.¹ He will modify some of the prescriptions imposed (by his predecessor), and no one will be in a position to take objection to his actions. His reign will be of short duration, and he will die in the dark town in which there is no shade, but he will die (peacefully) in his bed. After his death his people will be in a position to add to or to subtract from his prescriptions.

"After him his place will be filled by a tall man with a brown patch in the eye, and the first letter of whose name is *Kāf*.² He will be a shedder of blood, a fighter, and a mighty man. He will conquer many towns, and will be addicted to deceit and wickedness—true son of his people. O Peter, many objectionable things will be done in his days, and no one will be able to take him to task,³ and his decisions could not be over-ruled. He will add to, and subtract from, the book of his master which was composed by the three wicked men mentioned above. Through him many men will be killed, and with him there will be no authoritative interpretation of the book. He will not cease to meditate harm against all those who believe in me, and he will endeavour to enslave all⁴ of them, but in vain, because I will thwart his designs.

"I will kindle wars in his days, with seditions and divisions, and I will not allow any of his children to reign after him. I will deliver them into the hands of their adversaries and their enemies. This will be the second iniquitous king after the son of perdition. Woe to the towns of the south because of the wars, murders, and arson that they will experience in his days. This King will grant amnesty to some of his adversaries, but he will go back on his word, because of his love of superiority. The days of his reign will be short, and he will die a grievous⁵ death. I will speedily obliterate his memory from the earth, and he will go to the excruciating and eternal torments which are prepared for men who resemble him.

¹ Here is a sentence which literally means "and he will call a pigeon." I am unable to give a better meaning to these words without textual emendations.

² The copyist identifies him as *Kasīra*. Vowels uncertain.

³ Read *ya'taridh*.

⁴ Read *jami'ihim*.

⁵ Read *sawdā'*.

"After him will reign a King the first letter of whose name is *Tā'*.¹ He will be an insolent, a despotic and a loquacious man. In his days he will conquer the cities of the holy land,² and his troops will surround all those who believe in me. He will, however, be more just than the King who preceded him, although inclined to shed the blood of believers and prone to cast aspersions upon them. His description is : he will be of a swarthy complexion with reddish hue, an hypocrite with a double face which will show poverty and asceticism. He will conquer³ *Damascus*,⁴ and destroy the greater part of it. A considerable number of people will perish in it, and many of those who believe in me will flee from their places, and some of them will be murdered.

"With him there will be two cunning and deceitful men who will induce people not to surrender (the town).⁵ The first letter of the name of one of them is *Mīm*,⁶ and the first letter of the name of the other one, who will act for (the King) in his dealings with the people and give them amnesty, is *Alif*.⁷ They will be like the two wings of the wicked eagle, but I will tolerate with patience their treatment of my people because of the great number of their sins.

"And the two will conquer your noble city, O Peter, together with many other cities, by their multifarious stratagems, which will not err on the side of humility. The one the first letter of whose name is *Alif* is better⁸ than the one the first letter of whose name is *Mīm*, because the latter will delight in burning and destroying churches, and in killing and murdering all believers in me whom he will happen to subjugate. He will be appointed to *Mesopotamia* the towns of which he will destroy, and the inhabitants of which he will kill, and no one

¹ The copyist identifies him as *Tāha*.

² Lit. : "house."

³ Possibly *tuftah* : "Damascus will be conquered."

⁴ *Shā'm* means also "Syria."

⁵ Lit. : "will delay people from entering," the meaning of which I cannot determine with certitude.

⁶ The copyist identifies him here as *Muhammad*. The copyist's identifications are mostly erroneous. If one had here to name a man the caliph Mu'āwiah and not the prophet Muhammad would be the appropriate King. It is indeed Mu'āwiah who made Damascus his capital.

⁷ The copyist identifies him as *Ahmad*.

⁸ Read *khairun*. The sentence is badly worded.

will be able to stand against him. He will repair to *Cilicia* which he will conquer, but the hostility existing between him and those who believe in me will deter him from going beyond it, and I will impede him from doing so.

"Woe to *Damascus* because of him, as he will make it his capital and gather his treasures in it. Woe to *Judas Iscariot* who betrayed me to the Jews, and woe to *Judas the Damascene* who will betray my people to the pagans so that they should be murdered by them through his machinations. Woe to the traitress, because the boulders of her mountains will be tinged with the blood of those who believe in me, a blood that the plains will absorb. Woe to the betrayer of trust, the son of the tares, the wormwood of the beginning of blindness. Woe to the two accursed *Armenians*.

"(At that time) the believers in me will be killed¹ in great numbers such as never before and never after, and they will take refuge in the littoral of the sea. All this will happen in the days of the King who does not love me, who gnashes his teeth at me, and the first letter of whose name is *Hā*.² It is from him that the power in the holy land will be taken and given to the King whom we have mentioned above, and who has the two wicked men with him. He will raise the tribute to be paid by my people, and the two men who are with him will harass the world. The majority of the believers will be killed through them, and they will storm lofty mountains, raze high hills, demolish elevated pillars and ruin large cities.

"The sea will lose its stormy character in their days, and sea and land will become smooth for them. They will subjugate the countries of *Persia*, in the east, together with *Abirom* the place of the giants, and along with the town built on the site of *Nineveh*³ to which the prophet *Jonah* brought his message. Those two men will have as much mercy as that of *Beşalyā*⁴ and as much artfulness as that found in a brigand.⁵ All the inhabited lands will tremble before them,⁶ especially before the one the first letter of whose name is *Mim*,⁷ because he will be zealous in behalf of his people.

¹ I have slightly modified in the translation the wording of this sentence which is very complicated.

² The author identifies him as *Herod*. Is it *Heraclius*?

³ Lit. : "the second *Nineveh*."

⁴ Vowels uncertain.

⁵ I prefer *nāhib* to *nahb* "brigandage."

⁶ Read *minhumā*.

⁷ The copyist identifies him on the margins as *Muhammad* (*sic*).

"A man the first letter of whose name is 'Ain¹ will be the third leader² of his people, and the beginning of trouble and of cruel deeds. Ten signs will mark the sum total of the days of his reign with the addition of three others as a complement of his hostile deeds against my children.³ He will erect a house for their prayers, and in conjunction with his two companions, will conquer *Jerusalem* and a great part of the holy land together with the house which *Solomon* built for me. I shall, however, cast the fear of this house in their hearts, in order that it may be made a place for their own prayers.

"O Peter, I told you previously about this, and let it be known to you that I⁴ will make of this house a place of hunted game and of flesh of wild beasts, and my name will never be mentioned in it. When the days of the lion's whelp are over he will demolish that house and not leave in it one stone upon another.⁵ He will make it also a refuge for the sick and the cripples, and the blasphemy coming out of the mouth of this people will be heard in it. And this people will kindle the zeal of my people in the west and in *Jarbā*⁶ because from there I will call my people and they will sweep with anger and wrath over all the inhabitants of the earth, as my chosen prophet⁷ has prophesied.

"And that King will despatch his soldiers to the new *Jerusalem*, which will be near (to him), and they will surround my kingdom that is there. I will not grant him victory, however, over it, and I will

¹ The copyist identifies him on the margin as 'Ali. 'Umar would be more appropriate.

² *Imām*.

³ This sentence is difficult to understand and my translation of it is uncertain.

⁴ Read *anni*.

⁵ Cf. Matt. xxiv. 2, etc.

⁶ This phrase is very difficult and my translation of it is very uncertain. We shall see below that this incomprehensible *Jazzi* or *Jazā* (vowels uncertain) is found five times in our MS. of the *Apocalypse of Peter*. From a comparison with Mingana, Syr. 441 (fol. 76^a), we learn that it is a copyist's error for *Jarbā* which may denote the small town about which see Yāqūt's *Mu'jam al-Buldān*, ii, 46-48 (edit. Wüstenfeld). It lay near the ancient Roman road from Bosra to the Red Sea, about an hour's journey north of Adhruh. Its name is often found in Muslim tradition in connection with the size of the "Prophet's cistern" which "extended from Adhruh to Jarbā" (Ibn Hanbal's *Musnad*, ii, 21, (edit. Cairo)). It was inhabited almost exclusively by Christians. Can it refer to the same *Jarbā* as that mentioned by Ya'kūbi in his general history (see fol. 41^b of the Arabic MS. No. 801 in Rylands Library) as having possessed *mamālik* (kingdoms)?

⁷ I.e. Isaiah. Cf. Is. xlix. 12.

destroy his troops with death, intense cold and hunger, and with my other plagues ; and those that remain alive I will drive out of there discomfited and routed. And that King will imitate in all his actions the days of the first people.

"After the death of that King another King will be elected from the children of the 'Abūs,¹ as I promised to them; and at the death of the fourth of these Kings, one of the two of the said wicked men who acted as viziers to some of the four Kings, will reign ;² and it will be the one the first letter of whose name is *Mīm*.³ He will only reign a few days, and I will destroy him and not leave him any power.

"At the death of those four Kings, a King⁴ will rise from that people, the first letter of whose name is *Hā*.⁵ He will fight his cousins and take the power from them. Many of the learned men of his nation will die through him, and he will be a murderer and a shedder of blood, a lover of iniquity and fornication. He will not resemble in his actions any of his predecessors whom we have mentioned, and he will be hasty in his decisions.⁶ He will contradict his own words, and in his religion he will follow iniquitous rules that are more perverse than those of his predecessors. I will not lift my hand to prevent him and his people from acting as they wish towards my children, because I have established those⁷ men as a rod of correction⁸ to the children of inheritance.

"And that man will reign from east to west, but the greater part of his kingdom will be in the centre of the earth, and his capital will be *Damascus* where also will be found his glory. His birthplace will

¹To express the word "lion" the author generally uses the word 'abūs. Now this word is derived from the verb 'abasa which means "to be stern, austere in countenance" and which forms also the root of the proper name 'Abbās, the son of 'Abd al-Muttalib the paternal uncle of the Prophet, who gave his name to the 'Abbasid dynasty of the Caliphs of Baghdad. Is it possible that the author is cleverly playing on the root 'abasa and alluding to the 'Abbasid dynasty and thus killing two birds with one stone?

²Cod. "will perish." All this sentence is badly worded and difficult to understand.

³The copyist identifies him again as Muḥammad.

⁴Read *malikun*.

⁵The copyist identifies him again as *Herod*.

⁶Lit. : "He will fall before him."

⁷Delete the *lām*.

⁸Cf. Prov. xxiii. 13-14.

be the town of *Kāf*,¹ and in it he will display his insolence and utter his blasphemies. He will go forth to the littoral with spears, and much blood will also be shed from the inhabitants of *Persia* and other countries. *Egypt* will be brought under his rule, and he will despatch his soldiers against the children of *Ham*, from whom he will deport and enslave many people. He will be the owner of a great arsenal, and he will amass great booty. He will impose a double tribute on those who believe in me, and a considerable number of my people will perish by his hand. The inhabitants of *Persia* will submit to him and will bring gifts to him together with their tribute.

"The description of this king is : tawny complexion with a ruddy tinge ; full size in height ; big head ; small eyes ; cunning and sly mouth ; deceitful ; handsome in body ; of a jealous disposition ; inexorable to his enemies and to those who seek his hospitality and the asylum of his kingdom. He will be the fourth King of the kings of the one-eyed son of perdition. He will endeavour to kill the sons of the man the first letter of whose name is '*Ain*,² but I will frustrate his design and his evil thought concerning them, and it will be (the inmates of) their house and his own house that will kill them, because they will seek the kingdom to themselves as their rightful inheritance. They will multiply wars and kill men, in search of power, which they will not obtain,³ because I will not be pleased to see them reign till the end of time.

"At the end of time a man from them will reign, who will repair to *Persia*, and his cousins will consolidate his kingdom. From them the lion's whelp will take the kingdom and deliver it to a man the first letter of whose name is *Mīm*.⁴ This man will fulfil the commandments. At that time another king will rise,⁵ the first letter of whose name is *Yā'*.⁶ He will attain the kingdom by force, and he will kill my people along with a man from the children of the wolf.

The fifth king will have the letter *Jīm* at the beginning of his name. He will be the cause of deportations and iniquitous actions,

¹ It is possible that the author means here a town the first letter of the name of which is *Kāf*.

² The copyist identifies him again as '*Ali*.

³ Read *yanālūnaha*.

⁴ The copyist identifies him again as *Muḥammad*.

⁵ Add *yakūm* or *ya'ti* or a similar verb.

⁶ The copyist identifies him as *Yāsīn*.

and he will build many towns and demolish others. He will not be loved at the palace nor thanked,¹ because of his selfishness, his family pride, his warlike disposition, his tampering with justice, his love for amassing wealth, and because of his being the head of the children of the 'Abūs. Wars will not cease in his time, and in them men will not refrain from shedding blood.

"He will entertain evil designs against my people, but I will frustrate his plans, because I am with you, O Peter, and with my people till the end. I will not leave them orphans of me, nor bereaved of my grace, but I will shepherd them and not contradict² my word concerning them, that I will be with them³ for ever.⁴ I will stay with you in *Jerusalem*, O you holder of the keys of heaven. Do not grieve, O Peter, on account of the insolent nation which I will cause to subjugate the world in order to chastise my people. Indeed that nation will be dyed with (the blood) of my people whom it will harass.

"Know, O Peter, that were it not for the sake of the supplication of my father⁵ *Abraham* in the dark country, I would not have multiplied the posterity of *Ishmael*. I caused *Abraham* to love (*Ishmael*) because I was aware of the (future) actions (of his children)⁶ whom I would set over all. I gave the kingdom to the Children of *Ishmael* the offspring of *Abraham* in order to chastise through them all the nations that rebel against me.

"O Peter, woe to the land of 'Irāk on account of the King whom I have mentioned,⁷ because in his days murder, pestilence, and iniquitous decisions will be on the increase. This King will also have his seat in *Damascus*, but his wars will be in *Mesopotamia*, the land of the four rivers that flow out of Paradise. His kingdom will be firm, and he will defeat the men of his house together with his cousins, and he will demolish the pillars of their might, but with him divisions⁸ will begin in his nation.

"Woe to them because of that which will befall them through me. In his words to his friends he will give the lie openly to his master and

¹ Delete the final *hā'*.

² Lit. "I will not remove"

³ Read *minhum*.

⁴ Cf. Matt. xxviii. 20, etc.

⁵ Read *abi*. About all this cf. Gen. xxi. 9-21.

⁶ This sentence is difficult to understand, and my translation of it is not certain.

⁷ The copyist adds here "and he is *Yāsīn*."

⁸ I read *al-firaḳ*.

to his imam—a thing that was not done by any of his predecessors. He will be hated and cursed by some of his followers and men of his party, but loved by some others. From the party of his master a man will appear¹ (to thwart him). He will be in a position to do this because of the fear with which he will inspire others, and because of the great number of murders that will be committed among the people. He will kindle war among the tribes, and will amass² much wealth. He will seek the treasures of the earth like a biting dragon which seeks to sting.

“O Peter, he is the accursed (dragon) with seven heads which *Daniel* saw by revelation in his vision.³ Indeed the one about whom Daniel spoke in his prophecy is this king.⁴ He is the devouring crocodile that rises from the Nile of *Egypt*, and he is the second *Terah*. Woe to the land on which he treads, and blessed be the land from which he is driven out, because he is of the children of the vipers, full of wrath and anger.⁵ He will, however, refrain from doing anything before taking the advice of his friends, and he will at all events act more kindly towards those who believe in me than the rest of them, and he will amass great wealth from the earth.

“After his death he will be succeeded by another King the first letter of whose name is *Wāw*.⁷ He will be a shedder of blood, a lover of women, and a degenerate. He will hate those who believe in me, will be jealous of his friends, and will be prone to bribery. He will see that a company (of his friends) are not fit to govern.

“After his death he will be succeeded by a man the first letter of whose name is *Sīn*.⁸ His reign will be of short duration in the world, and his affairs will be in great disorder. He will endeavour to enhance his prestige and to imitate the wise Solomon, but his wishes will not be fulfilled.

“After his death he will be succeeded by another King, the first

¹ Probably delete the final *hā'*.

² Read *jam'*.

³ In Dan. vii. 7 the beast had ten horns. The author is probably wishing to quote the Book of Rev. xii. 3, where mention is made of a dragon with seven heads. Such a dragon does not occur in Daniel.

⁴ The sentence is badly worded.

⁵ Read *rujsan* from Syriac *rughsa*.

⁶ There is here a sentence which is unintelligible without textual emendations.

⁷ The copyist identifies him as *Wālid* (*sic*).

⁸ The copyist identifies him as *Surba* (*sic*).

letter of whose name is 'Ain.¹ He will be the son of a man the first letter of whose name is also 'Ain.² His reign in the world will also be of short duration, and he will make show of governing and acting with justice. He will hate the believers in me and kill them, and his Capital will be the holy land, and in his days there will be earthquakes and signs.

"After his death a King³ will rise after him the first letter of whose name is Yā',⁴ and he will be the son of a man the first letter of whose name is 'Ain.⁵ He will have a short reign, and after his death he will be succeeded by a King the first letter of whose name is Hā'.⁶ The latter will be the son of a man the first letter of whose name is 'Ain.⁷ He will be more generous than the Kings who preceded him, (but) he will be an iniquitous man and a lover of divisions. He will amass wealth, and will be bent on building palaces and shedding blood, especially the blood of those who believe in me.

"After his death he will be succeeded by a King the first letter of whose name is Yā'.⁸ He will have a short reign, and he will perish quickly in a sea after having promulgated laws that had not been promulgated by any of his predecessors.

"After him will reign a King the first letter of whose name is Yā'.⁹ He will be the son of a man the first letter of whose name is Wāw.¹⁰ He will reign a few months only—about half a year—and then he will perish on account of the evil designs that he will entertain against those who believe in me. He will undertake the task of harassing them, but I will do away with him before he does away with them, and I will destroy his Kingdom.

"After him will reign one of his brothers the first letter of whose name is Alif.¹¹ He will be the son of a man the first letter of whose name is Wāw.¹² His government will be of short duration, because

¹ The copyist identifies him as 'Alī.

² The copyist identifies him as 'Umar.

³ Read *malikun*.

⁴ The copyist identifies him as Yāsīn.

⁵ The copyist identifies him as 'Uthmān.

⁶ The copyist identifies him again as Herod.

⁷ The copyist identifies him as 'Alī.

⁸ The copyist identifies him again as Yāsīn.

⁹ The copyist identifies him again as Yāsīn.

¹⁰ The copyist identifies him again as Wālid.

¹¹ The copyist identifies him as Ahmad.

¹² The copyist identifies him as Wāwīr (*sic*).

a company of men from his own household will revolt against him and endeavour to snatch the reins of power from him. At that time I shall sow the seed of wars between them, and take the power from some of them and give it to some others in order that my will may be done.

“After¹ his death he will be succeeded by a King the first letter of whose name is *Mīm*.² He will be the son of a man the first letter of whose name is also *Mīm*.³ He will be an ungodly⁴ and iniquitous man, and the devotion of the people to him will gradually wax weak, because of his overbearing. He will kill many men from his own community and from others, will muster many troops, and will perish with the sword.

“The reason why the majority of the Kings of this people will die an ignominious and violent death, and the reason why their lives will be so short, so contemptible, and so ephemeral like a dream, is that I will it to be so for the sake of my beloved ones. O Peter, I will shorten their days⁵ and then quickly fold them like parchment, and cause them to evanesce like smoke⁶ as if they had never existed, for the sake of your lambs.

“After his death he will be succeeded by another King who will not be from his royal house. The first letter of his name will be *Mīm*,⁷ and he will be the son of a man the first letter of whose name is ‘*Ain*.⁸ He will also count (or, be counted) by a knot and a third of a knot.⁹ He will seize the reins of government through his victory in the middle day,¹⁰ at the time when the kings and governors of that people shall have ceased to exist. The rest of his kingdom will be counted from the day in which that vigilant king will reign.¹¹ I will speak to him in Greek, and the interpretation (of his name) is ‘*the last things*.’¹²

¹ Add *fā'idha*.

² The copyist identifies him as *Maḥmūd*.

³ The copyist identifies him again as *Muhammad*.

⁴ Read *munāfikan*.

⁵ Read *ayyāmahum*.

⁶ Cf. Ps. lxxiii. 2.

⁷ The copyist identifies him again as *Muhammad*.

⁸ The copyist identifies him as ‘*Umar*’.

⁹ I do not understand this sentence which seems to refer to a duration of time. It may be translated differently according to the meaning given to the word ‘*ukdah*’.

¹⁰ Which day is this “middle day”?

¹¹ Here are two words that I cannot understand without textual emendations.

¹² This sentence is badly worded, and my translation of it is not certain.

“ This King will become insolent and will not remember my name. He will hate those who love me and will be favourably disposed towards the Jewish people. He will endeavour to harm those who believe in me, and will impose double tribute on them, and will act unjustly in his days. When I notice this from him, I will raise in his time a man the first letter of whose name is *Sīn*,¹ and will make him prevail upon him. Then I will raise a man the first letter of whose name is *Alif*,² and he will be the son of a man the first letter of whose name is *Kāf*.³ He will be known as a good man, but he will be killed.

“ After him will rise a man the first letter of whose name is ‘*Ain*,⁴ and he will be the son of a man the first letter of whose name is also ‘*Ain*.⁵ He will be a leper and will seize power by force, and his victory will be in the middle day.⁶ He will give⁷ the kingdom to his children, but all of them who would be eligible will die a violent death. He will be stern, dominating, imperious, and masterful among the people. He will love to shed blood and to destroy the valiant men, in order that no⁸ man may rise up and acquire dignity ; and he will amass much wealth.

“ After his death he will be succeeded by a man the first letter of whose name is *Mīm*, son of a man the first letter of whose name is ‘*Ain*. He will be from the descendants of the second Kingdom of this people. He will be more righteous than those who preceded him, and a lover of goodness, generosity and benevolence. He will govern his kingdom with justice, and he will be endowed with a noble character, but his reign will be of short duration.

“ After his death he will be succeeded by a man the first letter of whose name is *Mīm*. His reign will be short but his power will be great. He will amass much wealth, and will impose double tax and tribute upon the people. He will extort money from those who believe in me by taxing even their dead, and he will interfere with the graves of people who had died a long time previously. At that

¹ The copyist identifies him as *Sineras* (*sic*).

² The copyist identifies him again as *Ahmad*.

³ The copyist identifies him as *Kāfih* (*sic*).

⁴ The copyist identifies him again as ‘*Uthmān*.

⁵ The copyist identifies again as ‘*Ali*.

⁶ Which day is again this “ middle day ” ?

⁷ Possibly read *wa-yu’ti*.

⁸ Add *lā*.

time and in the days of this King many people¹ from those who believe in me will deny me on account of his oppressive measures and the hardships inflicted on them by him. Touched with pity for the sufferings of the believers, the angels and the martyrs together with the walls of the churches and the images of saints will burst into tears.

“A number of people will envy the dead² in his days, and they will cry to them³ and say: ‘Blessed are you because you have not lived down to this time and seen what we have seen, and suffered the hardships and the privations which we have suffered. In that hardship the heaven will drizzle ashes⁴ and my churches will weep.’ O Peter, when you see the dead believers dug out of their graves and the living believers sold like slaves, and a great affliction penetrating into the hearts of men, know that woes have befallen those believers in me who had been expatriated. I will reward them,⁵ however, a thousand fold, and I will fill the eyes of men with tears to be shed over them. Know that the believing maidens will learn how to lament from the intensity of their weeping⁶ due to the severity of their suffering, which will shake the earth (with horror). A number of people will wish they had not been born.

“After the death of the said King, he will be succeeded by another King the first letter of whose name is *Kāf*.⁷ He will be the son of a man the first letter of whose name is *Mīm*. He will be less harmful⁸ to his people than his predecessors. The period of his reign will be three complete short weeks and a little of a fourth week. He will possess an amiable disposition, and injustice will decrease in his days.

“After his death he will be succeeded by another King the first letter of whose name is *Mīm*. He will be the son of a man the first letter of whose name is *Hā*. His reign⁹ will last three short weeks, and he will be young. He will be pusillanimous and stubborn, and he will introduce innovations out of his own head for the betterment of his Kingdom.

¹ Read *khalkun kathīrun*.

² Delete the *wāw*.

³ Read *lahum*.

⁴ Read *ramādan*.

⁵ Possibly read *‘ujāzīhim*.

⁶ Read *bukā’ihinna*, and put all the other nouns in fem. plur.

⁷ The copyist identifies him as *Khaṭṭāb*.

⁸ Read *khairun*.

⁹ Read *muddatuhu*.

"After his death he will be succeeded by a King the first letter of whose name is *Hā'*, and he will reign three short weeks. He will govern with justice and will love those who believe in me. Know, O Peter, that in this nation there will be no better King than this King. He will love me in secret, and will not be able to show his love for me from fear of his subjects and his relatives. There will be no better man than he in this nation. I will fill his heart with wisdom, understanding and high knowledge, so that he should be the most learned man of his nation and the most versed in all my affairs. The believers¹ in me will hold many high offices under him, and all of them will be loved² by him. He will spend happy and quiet days and I will continually protect him. He will be the last of this people to hold power. He will be a great deceiver³ and the end of his day he will deceive even his own brother, and this will be the cause of his downfall. He will die a violent death outside his Kingdom, and will be succeeded by a Pharaonic man who will harass those who believe in me and destroy many towns. The first letter of his name is *Mīm*.⁴ He will oppress many countries and deport their inhabitants. He will do wonderful things in the provinces (of his dominion) and he will be a great lover of his co-religionists and a hater of those who believe in me.

"After his death he will be succeeded by a man the first letter of whose name is *Hā'*. He will hate those who believe in me and impede them from reconstructing my churches which he will abhor together with those who frequent them. Many wonders will be noticed in his days,⁵ and his power will be strong both in the east and in the west. He will designate the places that are to be built but he will not finish his work of building them. An ungodly company (of lieutenants) will govern his kingdom, and when he perishes he will die a grievous death, and many men from his nation will perish through him.

"He will be succeeded by an insolent man the first letter of whose

¹ Read *al-mu'minūn*.

² I read *yakun*. With other slight changes the sentence may give some other meanings.

³ This statement seems to be irreconcilable with what has preceded. It is possible that there is a short lacuna in the text although the MS. does not show it.

⁴ The copyist identifies him again as *Muhammad*.

⁵ There is here a sentence which I do not understand, and which literally means "from eternity and similar things."

name is *Jīm*. He will spend some days of his reign in the centre of *Syria*.¹ He will have an intense hatred of those who believe in me, and he will harass them as no one else had done before him. He will kill a number of them at the instigation of their enemies, but (in that) he will not be following their advice. In day time he will change his garments, thinking that in this he will act avariciously towards them, and not knowing that he will adorn them with his garments.² He will deride their faith, impose double tribute on them, and envy their possessions. He will destroy my churches in *Syria* and carry the brass which they contain, and with it he will erect palaces.

“He will indulge in innovations previously unknown, and he will cleave stubbornly to his own opinions in the government of his Kingdom. He will have with him, however, a man of Jewish extraction whose advice he will follow in the doors of evil³ and in the hardships that he will inflict on my people. The teaching of this King concerning his religion will contravene the teaching of the majority of his co-religionists. He will be a lover of women and inclined to fornication. He will erect very many buildings⁴ in *Damascus*, his Capital, and he will die a grievous and ignominious death.

“After his death he will be succeeded by a man the first letter of whose name is *Alif*. He will have a short reign and he will be benevolent and generous, but he will not enjoy the throne for a long time as he will be murdered. He will be succeeded by a man the first letter of whose name is *Mīm*. He will be young and generous and will act with a sense of responsibility. His reign will also be short, and he will die a violent death. He will be succeeded by a King the first letter of whose name is *Alif*, and he will be the son of a man the first letter of whose name is *Mīm*. He will show zeal in his religion and ardour in the government of his realm. He will have a reign shorter⁵ than that of his predecessor, and he will also die a violent death.

“After his death he will be succeeded by a King⁶ the first letter of

¹ Or : *Damascus*. This sentence is badly worded, and my translation of it is uncertain.

² I translate this sentence literally as I cannot follow the author's meaning.

³ *Sic.* codex.

⁴ Read *abniatan*.

⁵ Read *aḫṣar*.

⁶ Read always *malikun*.

whose name is *Jim*. He will set himself the task of governing and reforming his Kingdom with zeal, because he will be a responsible man who will take¹ the business of government to heart. Since he is endowed with such qualities he will be allowed to remain on the throne till he reaches an old age. There will be many wars² in his days, and *Egypt* will slip away³ from his hand, and he will neglect⁴ the affairs of *Persia*. He will covet, however, these⁵ and other countries, and in his days there will be constant friction between this restless and envious King and his people. Many men from the children of *Ishmael* will be killed under his reign, because they will oppose him, but nevertheless he will have a long reign.

"After the said children of *Ishmael* shall have been killed through him, he will die a memorable death and he will be succeeded by a powerful and imperious King who will govern his realm well. He will defeat all those who oppose and resist him. He will entice to him chieftains from the children of *Ishmael* from his fear of their power,⁶ and he himself will ravage many countries, and through him many men will perish. As to those who believe in me they will live in happiness, prosperity and security. The majority of his prefects⁷ and his government officials will be from them. The people of the land and of the sea will flee from him, and the inhabitants of the earth will submit to him. He will amass wealth such as none⁸ of his predecessors was able to amass, and he will truly govern the Kingdom in his generation. His reign will, however, be short and not long. The first letter of his name will be *Alif*, and he will die a natural death peacefully in his bed.

"He will be succeeded by a King the first letter of whose name is '*Ain*. He will be a lover of games and peace, but frequent disturb-

¹ The MS. has here the negative "will not take" but this appeared to me to contradict the previous statement.

² Read *hurūbun*.

³ Read *takhrūju*.

⁴ Probably Add '*an*. All this sentence is badly worded, and my translation of it is not certain.

⁵ The author uses here the pronoun *ahl* for *hādhihi* to express "these." As the pronoun *ahl* is mostly used in this sense in North Mesopotamia, the last editor of the work must have lived in that country. *Ahl* itself seems in the last analysis to be derived from the Syriac *hālāin* "these."

⁶ Read *satwatihim*.

⁷ Read '*ummāl*.

⁸ Read *li'ahadin*.

ances will beset him in his days, because the *Khawārij*¹ will multiply in his generation, and a considerable number of men from the progeny of *Ishmael* will perish through them. Among those who will come forth against him will be a powerful man the first letter of whose name is *Alif*. He will shed the blood of many men,² and he will prevail against him. Another shedder of blood will come forth against him from the *Khawārij*. He will conquer some towns and murder all their inhabitants. And this man, O Peter, will have the wings of the young eagle (spoken of by) your brother *Daniel*,³ because he will be a man on whose word and promise no reliance could be placed.

“He will claim the throne although having no right to it. He will be the man of the first sign which the master of that people had not noticed.⁴ And (the King of) that *Khārijī* people will rule in *Phœnicia*, and his end will come at the hand of the young of the large eagle which is in the deserts, in the town of *Kurmah*,⁵ because it will at that time conquer *Egypt* and kill the King. At his death the number forty, which we mentioned at the beginning in connection with the kings of that nation, will be completed. Among the happenings under the last of their kings is that his reigning dynasty will come to an end in his days through him.⁶

“At that time (his people) will be deported three times, then (his kingdom) will perish. After its downfall three kings will appear, the first of whom will be from the south, the second from the east, and the third from the west. And the son of the others will remain re-

¹ This word which literally means “the Revolters” is generally applied to a sect of Muslims who affirm that any man may be promoted to the dignity of a Caliph, and reject salvation by faith only without works. The term is more especially used to designate the 12,000 men who revolted from ‘Ali after the battle of *Ṣiffin* in A.D. 657. The word in a more general sense indicates any “revolters,” “schismatics,” or “heretics.” See *Tāj al-‘Arūs* (s.v.) and *Encyclopædia of Islam*, ii. 906-908.

² Read *dimā’i khalkin*.

³ See Dan. vii. 4 which seems to fit more the context than Dan. iv. 33, although both verses are rather inadequate to explain the author’s references. Perhaps he wishes to refer to the eagle spoken of in the Book of Rev. iv., and elsewhere in the Old Testament.

⁴ Probably read *yattali’*.

⁵ *Yākūt* (*Mu’jam al-buldān*, iv. 367) mentions a locality near *Yamāmah* in Arabia of the name of *Kurmah*.

⁶ This sentence is badly worded but its meaning seems to be clear.

membered in the centre of the earth.¹ The said three kings will be from the posterity of the king the first letter of whose name is 'Ain.² They will fill the rôle which was assigned to them from eternity, and for which they were created.³

"O Peter, when you see that *Egypt* has been devastated and that twelve earthquakes have taken place in your town, know that the lion's whelp and the lion's brother the first letter of whose name is *Alif*,⁴ will leave their respective places and repair to the west, which they will conquer. When you see wild beasts sitting at one table, and when you see the star of my Incarnation when I took body from the pure and virgin Mary, rising from the west: know that I am about to send locusts and death against the children of *Ishmael* in the days of the lion's whelp. I will also fill the hearts of other men with fear and fright to such an extent that they will pray for death. They will move from country to country; the inhabitants of the east will flee to the west, and the inhabitants of the west to the east, and the earth will be seized with great fear.

"At that time I will show my signs in heaven, and raise four kings, one of whom will be the 'ain, and two others the 'ain.⁵ As to the fourth he will not be of royal blood. Two of them will be killed, and the third will seize power openly. As to the fourth, I will hide him to the time in which I will show to the public the King of those who believe in me.

"O Peter, it is imperative that you should pray and ask earnestly that none of your children shall be deceived⁶ concerning the time when the children⁷ of *Ishmael* come forth.⁸ In that time there will be great famine and extreme hunger, and men will attack one another, because I shall place such enmity amongst them that none of them will have any peace. O Peter, when you see that people of all tongues

¹ What does all this sentence mean?

² The text adds here "and he will follow it."

³ The sentence is badly worded, and my translation is not certain.

⁴ Delete the *waw* and read *huma*.

⁵ I do not understand what the author means by the word 'ain which among many other meanings that it possesses are "the eye" and "the letter 'ain." All the sentence is very obscure.

⁶ The translation of this verb is doubtful.

⁷ Read *banu*.

⁸ All this sentence is badly worded.

have assembled in *Jarbā*,¹ and that faith² and belief in me are one ; when you see the mountains of *Jarbā*, which the inhabitants of Syria call 'the *jauf*,' shaking ;³ wars being waged ; the eagle spreading its feathers to all places and to all localities ; intense divisions occurring among men ; and people fleeing from you, O Peter : let the maiden know that the time of her wailing over those who believe in me is at hand.

"Then the priests will be killed and the deacons burned. The river of *Persia* will move vehemently and flood⁴ *Jerusalem*. O Peter, the Kingdom⁵ of the children of *Ishmael*, is firm, well established and solid. Its affairs are glorious but its glory is earthly. When you see the children of *Ishmael* mixing with the children of *Persia*, and when you see⁶ the Jews learning the art of warfare, and a child calling another child of the same age to fight, and the signs the description of which I gave you appearing : know, O Peter, that the end of the Kingdom of *Ishmael* is at hand."⁷

A CHAPTER ON THE "SIGNS," FROM THE (THE BOOK OF THE) SECRETS.

"At the end when people begin to recognise one another, parents their children and children their parents ; when *Jarbā*⁸ is in ruin and men of different tongues (understand one another) ;⁹ when men from remote countries have assembled together, and heaven¹⁰ has become one : Know, O Peter, that salvation is at hand. When you see the four Kings from the progeny of the '*abūs*'¹¹ wolf—whose appearance

¹ See my note above, p. 472.

² The Arabic *majd* in the sense of "faith" is a literal translation of the Syriac *Shubḥa*.

³ Read *tahtazz*. See my note on a similar sentence below, p. 494.

⁴ The translation of this verb is doubtful.

⁵ The author uses here the objective pronoun before the noun to which it belongs. This is done only in Syriac and not in Arabic.

⁶ Read *ra'aita*.

⁷ Here the copyist adds in Syriac : "O brother-readers pray for the wretched copyist who wrote."

⁸ About this word see my note above.

⁹ A verb with this or similar sense had been omitted, and I supplied it.

¹⁰ The author, curiously enough, uses here the Persian word *āsmān*.

¹¹ Here the word '*abūs*' seems to be used as an adjective, and to mean "stern, austere" and by extension "tyrannical," and not as a substantive in the sense of "lion."

I had postponed till the end of time and until the wild ass was set free—making their appearance¹ and inducing those who believe in me not to be steadfast in praying and fasting and not to repent nor to climb the mountains of salvation: know that wars will increase during a short week and a half and then salvation will come.

“At² that time many of my people will deny me on account of the tribulations that will befall them. It will be a time of trial³ and of the separation of tares from the wheat. Woe to those who deny me, and blessed are those who endure tribulations for my sake. At that time a considerable number of just men will join the ranks of the sinners. He who flies like an eagle and flees shall be saved. There will be frequent earthquakes, awful terrors, locusts, diseases and grievous death. Woe unto them that are with child and to them that give suck.⁴ People will be delivered to tribulations the like of which had not been seen before, and the believers will undergo severe trials such as had not been witnessed since the beginning of the world, and will not be witnessed till the appearance of the false preacher.⁵

“Know, O Peter, that I will cast terror into the heart of the children of the ‘*Abūs*, will make them hear a terrifying sound in the heavens, which will overwhelm them, and will send on them a fearful tremor which will rob them of strength.

“O Peter, after you I will grant my peace to the Apostle⁶ Paul,⁷ the elect, because you and he will fight for my people in the forefront of the battle, and through you there will be victory for those who believe in me. When you appear all the earth will rejoice and those who believe in me will joy after their tribulations, and their hearts will gladden and enjoy peace. I will make salvation manifest to them, and will show openly my glory⁸ and my majesty to men.

“O Peter, when you see signs of wars appearing in heaven from the west to the east, and quickly spreading over the countries of the earth; the sun losing its light and becoming dark; gloom taking hold of the world; a father hating his son and a brother his brother;

¹ Possibly reads *zaharū* in plural.

² The Syriac *buhṛāna*.

³ Possibly the Antichrist.

⁴ It is the first time that the name of Paul appears in this eminently Petrine document.

⁵ The Syriac *shubha*.

⁶ Add the particle *fi*.

⁷ Matt. xxiv. 19.

⁸ The Syriac *shlīḥa*.

a son hating his father, and mothers hating their children and children their mothers, and a daughter-in-law her mother-in-law and a mother-in-law her daughter-in-law ; when you see the children of *Ishmael* driving away those who believe in me and refusing to acknowledge their submission¹ to them : at that time there will be a severe famine, and the rains will be scarce and will fall out of season. I will change the dew that falls on the earth into a deadly poison, and will stop the olive trees from bearing fruits.

“ When I have sent blighting winds on the olive trees and fig trees, know that at that time men will die of hunger and thirst, with the exception of my people whom I love and whom I will save. O Peter, blessed is he who flies, blessed is he who saves himself by leaving (the country), blessed is he who with a leap crosses the ford. O Peter, woe to the dwellers in the land of *Syria*, but blessed are those who live in the expectation of the calamities that will befall them and exercise patience in the face of trials, because they will live in the life of the world to come.

“ O Peter, keep all that I have revealed to you, inscribe it on the pages of your heart and guard it in your chest. O Peter, know that it is on you that I will build my church, and it shall not cease and perish and the gates of hell shall not be able to demolish it and destroy it.² It will have no end with me because it is in the palm of my hand, and I will be with it for ever and ever.

“ When the King that is called ‘ the lion’s whelp ’ rises—the King who will be the son of the King who bears the two names³ of the nephew of the lion—and when the dead man reappears, who was dethroned and who like his father bore two names the first beginning with (the letter) *Kāf* and the other with (the letter) *Alif* ; and when *Tibarus* who is by origin of the west appears, peace will reign, because that time will mark the beginning of salvation. O Peter, when earthquakes become violent (on the day of) the month in which I was born in the flesh—and it is the twenty-fifth day of December—and also on the day in which I was crucified—and it is the night of Friday of the middle of the known month—know that this will be the second sign which will follow the first sign that will be signalled by the destruction of my churches. The latter sign will indeed take

¹ *Sic* codex.

² *Cf.* Matt. xvi. 18.

³ Read *bi'ismai*.

place before the great and violent earthquakes and the severe famine.

“O Peter, when you see divisions between the children of *Ishmael* bringing to the top the strongest among them,¹ and when you see the eagle waxing insolent, know that the time is near. O Peter, when you see heaven pouring forth fine ashes on men ; the rivers drying up so that no water is left in them, and no trees are found in the mountains ; when you see arts and crafts ceasing, trade brought to a standstill, and minds of men in a confused state with regard to them ;² when you see deceit increasing among men and falsehood laying strong roots in them so that every one strives to deceive his neighbour ; when you see trade being undertaken for the sole purpose of eating and drinking, and every man seeking prosperity for his own self to the exclusion of others ; when you see jealousy rife among men, so that no one is found to keep his neighbour's secret, and fear entering the hearts of all men ; when you see people of lies, deceit and false witness increasing and people of truth decreasing ; when you see that fame is being built up on lies and falsehood, that the people of doubtful character³ are rejoicing, that the children of vipers are merry-making with their equals, that my people are ill-treated, denounced, thrown out of the way and impeded from washing themselves with water on account of the filth that men will attribute to it,⁴ and that slanderous words are heaped on them ; when you see believers in me calling themselves by names given to the children of the '*Abūs* to the exclusion of the names of my baptism : when you see all this, awaken your flock to repentance, O Peter.

“O Peter, woe to the believers in me who give to themselves names used by the children of the '*Abūs*. Woe to those who intermarry with them, and have intercourse with them and wear the same apparel⁵ like them. If those who believe in me neglect my churches and do not visit them, and lose sight of their priests and do not fulfil

¹ This sentence is badly worded and its meaning is doubtful.

² Read *minha*.

³ Lit. “people of doubt.”

⁴ The reference seems to be here to the waters of baptism.

⁵ Read *shi'ār* for *si'ār*. This proves decisively that the original from which the present MS. is derived was written in undotted Arabic characters, because it is in Arabic only that the letters *Sīn* and *Shīn* are graphically identical and distinguishable only by extraneous dots.

their obligations¹ towards them, woe will betide those of them who act in this way. Know that any one who in those days offers to my churches one single penny, he will receive in reward myriads of pennies. Blessed are those who repent of their sins, because I will open to them the doors of my mercy.

“O Peter, when the children of *Ishmael* begin on a large scale to seize upon the possessions of those who believe in me, and to enslave their wives, sons,² and daughters, know that the salvation of the believers is at hand. O Peter, know that wars will multiply among the children of *Ishmael* together with murder and hatred, because every one of them will seek power for himself.

“O Peter, when the new city of *Babylon* is ruined and its inhabitants live in the old city, and the source of the *Tigris* is divided among the dwellers in the proud city;³ and when *Wākid*,⁴ the meaning of whose name is ‘burning,’⁵ and who is the son of one the first letter of whose name is *Fā* and of the one the first letter of whose name is *Ain*, makes his appearance, know that the King of that period will be the last of the descendants of *Kedar* who are haters (of my people) and the progeny of *Sodom* and *Gomorrah*. O Peter, when you see the large cities of the sea-shore being demolished and ruined know that famine will overtake my people. O *Egypt*, fall ye in ruins because of the wrath that will come down on you and on the buildings which *Yanshur*, *Jambres*, and *Hermes* have erected in you, but know that after your weeping has reached its height your civilisation⁶ will flourish with redoubled vigour, and your joy and jubilation will increase.

“O Peter, know that the children of *Kedar* will believe that victory will be from their own effort, and when I will deliver my people into their hands, they will humiliate them, ruin them, and say to them: ‘the Son of your God’ is the son of a bondmaid,’ and ‘let the Nazarene slave who was crucified come and deliver you from

¹ Read *yata’āhadūhum*.

² Read *banīhim*.

³ The text adds here: “which does not say at that time,” a sentence which is to me problematical.

⁴ The word is the present participle of the verb *wakada*, and is a fairly common Arabic name.

⁵ So I translate *mughīr* of the text. It may be rendered differently according to the meaning we give to the verb *ghāra*.

⁶ Or: the buildings in you.

⁷ Read *ilāhikum*.

our hands.' They will not know that my hand is over everything. I will, however, order *Michael* the head of the heavenly hosts to utter one cry, and they will cower, and fear and awe will fill the hearts of all of them. They will be bewildered, and I will confuse the news that reaches them, and they will rejoice at any intelligence that comes to them. I will deliver them¹ to the demons to be directed by them, as I delivered *Saul* to the demons and they became his mentors.

At that time the demons will take the forms of men, a fact which will be proclaimed by their sons and daughters,² and men will not be in doubt that the demons are true men. At that time the people of *Persia* and its mountains will come³ to the holy land in which they will dwell, and they will inhabit my holy temples, which will be ruined. They will ally themselves with the children of *Kedar* and they will intermarry with them. The people of *Persia* will command the soldiers and direct the battles of the children of *Kedar*, and they will teach the art of warfare to those of them who do not know it ; but I will destroy all of them with the sword.

"O Peter, inform those who believe in me that if they are told that peace cometh from this or that place let them not take heed, and let them not accompany those who utter such things to them, because everything they will tell them⁴ will be groundless and false ; indeed I will not sow peace and reconciliation between them and I will not bless their lands with riches from that time for ever. All of them will seek power, and I will place in their hearts the love⁵ of gold and silver, so that they shall have no other care but that of amassing wealth and of clinging to women. A father will marry a woman, and his son her daughter ; a man will marry two sisters, and men will marry men as if they were women. Males will debase themselves with males and females with females, and they will own one another.⁶ The young among them will not honour the old, and none of them will be ashamed of another. All⁷ will be wicked, and will believe themselves to be pure⁸ but with me they will be defiled. You will recall my

¹ Read *wa-'usallimuhum*.

² The meaning of this sentence is doubtful.

³ Read *yasir*.

⁴ Read *yad'ūnahum*.

⁵ Delete the article.

⁶ As concubines?

⁷ Read *al-jamī'*.

⁸ Read *anḫiā'*.

saying that no¹ one will be able to enter into the Kingdom of Heaven unless he be baptised in the name of the Father, of the Son, and of the Holy Ghost the pure,² and my names which I have hidden from the rest of mankind with the exception of your lambs are *Ahiyah*, *Asharahiyah*, *Adonai*, *Ilshadai*, *Sabaoth*.³

"Know, O Peter, that it is to you and to the rest of the disciples and to those who follow you that I have prepared the Kingdom of Heaven. Know, O Peter, that of the descendants of *Kedar* many people will believe in me, and will join your fold. They will be pure and they will fulfil your orders. The names of all of them are inscribed with me in the Church of the Virgins,⁴ which is in *Jerusalem* and in my town which I behold at every moment.

"O Peter, woe will betide those who are not baptised and do not believe in me, because they will inherit the uttermost darkness and the flaming fire which is not quenched and to which there is no dissolution and no end. Woe to those who will mix with them, as they will err with the *Magians* and with such as these will their lot be in hell.

"O Peter, when the men with the yellow standards have conquered *Egypt*; when *Armenia* is destroyed by thunderbolts; when *Jazirah*⁵ is in ruin together with many fortresses on the littoral of the sea; when *Egypt* is depopulated and encircled⁶ and the (water of the) Nile is held up; and the sovereignty has passed into the hands of the people of the yellow standards; and the land⁷ has become yellow and in a state of ruin through the hoofs of horses, and the wheat has been hoarded for the years⁸ (to come); when you see peace established between warring generals;⁹ when you see the King

¹ Add *lā*.

² The author uses the word "Holy Ghost" in feminine as it is done in early Syriac literature. This seems to postulate a relatively ancient layer for the original source of the author in connection with the point under consideration.

³ Well-known Hebrew words. See the first part of the *Apocalypse of Peter* in fasc. 6, p. 235.

⁴ Cf. The Book of Rev. xiv. 14.

⁵ North Mesopotamia.

⁶ Doubtful translation.

⁷ Lit. : desert.

⁸ Read *sinin*. This also proves that the original from which the present MS. is derived was in undotted Arabic characters, because it is in Arabic only that the letters *nūn* and *lā* are graphically identical.

⁹ So I translate *tawāḥīd*, for which I cannot find a more suitable meaning. My translation is, however, doubtful.

bringing out the young man who is a scion of the mighty Kings of the Children of *Ishmael*, and when (this young man) believes in me and becomes one of my lambs and enters my fold¹ and goes to my holy city²—he is one of the descendants of *Ishmael*, and it is he who will induce the lion's whelp to cause the two Kings to appear on the earth; when all this takes place, woe unto them that are with child and to them that give suck,³ because their husbands⁴ will die and they will be widows.

“And when you see that armies do not stop in one locality, but move from town to town and from place to place; that their chieftains do not see eye to eye with one another, that their leaders⁵ are traitors and their love (for one another) is turned into hatred: know that woe has fallen on the world. O Peter, keep that which I told you, and let it be to you like the message of the Gospel, and know that all these signs will take place in a short week and a half.

“O Peter, when men flee from women because of the intensity of famine and tribulations; when plains suffer from drought⁶ and the ears of wheat do not display their natural beauty;⁷ when gloom and weeping increase among men; when the rod that is set up in my Temple is broken, and the inhabitants of your city rise against my people till they are overwhelmed by many afflictions; when my churches are ruined and ravaged by the calamities that will befall them; and light and glory are removed from them; when peace is restored between warring generals⁸ for a week, which means a long period for the children of baptism; when the children of baptism are saved from the children of the wolf by stratagem; and when the children of baptism take possession of the fort and overcome the enmity of the wolf; when all this happens, woe and again woe to those with encumbrances who live till that time, but blessed are those who have no encumbrances and who have no brothers nor sisters. Blessed will be those who are single.

¹ The original *suyūti* is incomprehensible without emendations.

² Lit.: city of my holiness.

³ Matt. xiv. 19.

⁴ Read *rijālahunna*.

⁵ Read *wakūdatahum*.

⁶ Read *ajdabat*. This proves that the original MŠ. was in undotted Arabic characters, because it is only in Arabic that the letters *jīm* and *hā'*, *bā'*, and *tā'* are graphically identical.

⁷ I read *ruwāha* for *dawāha*. The translation is, however, doubtful.

⁸ Here also is the above word *tawāḵīd*.

"O Peter, warn your people against the Jews, and know that the King of the children of the 'Abūs will be executed in the fulness of time,¹ and in this fulness the nation with easy life will perish from the earth together with the children of the wolf. Many sheep will become wolves. O Peter, warn your people not to take refuge from anything under the mantle of Moses.² Know that at the end of time I will place between the eyes of the children of baptism a sign resembling a bright star which will protect them from destruction.³

"O Peter, the King of the children of the 'Abūs will perish when forty Kings from them have reigned, as I told you, and the name of the man at whose hand their Kingdom will come to an end will begin with a *Mīm*, and their discomfiture will take place in his days. Know, O Peter, that all of them will not perish but a considerable number of them will remain till the end of the world, and their sins will multiply seven fold.

"O Peter, the first sign will be the ruin of *Egypt*, scarcity of food and famine on the coast, the destruction of *Jarba*⁴ which the inhabitants of the east and of Syria call the *jauf*⁵ and the coming of the winds and of the highest mountain.⁶ When this happens divisions will occur between the children of the wolf through their malice and treachery. When you see fear and trepidation penetrating into the heart of the children of the wolf, causing them to lose control of affairs through the calamities that will befall them, know that after their divisions they will meet with famine and destruction.

"When confusion reigns in the honourable⁷ place, and when the light of the stars becomes dim,⁸ and peace is secured between the two new Kings, the victorious will become the vanquished. When the nobles of *Syria* are captured; when the learned men have fled and the

¹ Lit.: "of the sea," but this is possibly a mistake for *ayyām* "of the days."

² This translation is not certain.

³ Lit.: fight.

⁴ See above.

⁵ Read *jauf* for *khauf*. This emendation is from Mingana Syr. 441 (fol. 76a). This also proves that the original from which the present MS. is derived was in undotted Arabic characters, because it is in Arabic only that the letters *jīm* and *Khā'* are written in the same way and distinguished only by an extraneous dot placed over or under the letter.

⁶ Which mountain? If we read *ṭaur* for *ṭūr* we can obtain many other meanings.

⁷ Read *al-musharraf*. Which honourable place?

⁸ The translation is not certain.

wise men have perished ; when those who believe in me are in a state of subjection, are called unbelievers and are hated and despised ; and when the love of the children of the wolf turns towards the Jews and not towards my people : know that it is the time of the beginning (of the end). O Peter, when this happens fly like a pigeon, soar in the air like an eagle and hide yourself like the setting sun. O Peter, woe to the man who neglects my words.

"O Peter, when you see these signs, know that the great city of the interior will be conquered, and one year after its conquest, the new city will be conquered, and after it the city concerning which lies were uttered, and then the city of *Alexandria*. And it will be turned upside down¹ together with *Harmāniyah* and the river that flows from Paradise to *Phœnicia*. And the region of *Baalbeck* together with *Lāyos* and *Kūsīn*² and the town of idols and the two holy houses that are in the east and in *Mesopotamia*, will be conquered.

"Know, O Peter, that at that time woe will betide those who will be inhabiting your city, because they will be killed ; and blessed will be those who shall flee from it, because tribulations will befall it as never before, and the believers in me who are in it will be exposed to public scorn ; when it is conquered with the sword those of them who will have fled to the three mountains that surround it shall be saved.

"When this happens the inhabitants of *Armenia*, of *Haurān*³ and of *Persia* will resent it⁴ and will help my people, and all those who disbelieve in me will turn to me. Then the towns of *Ablabūn*⁵ and *Beirut* will rejoice⁶ but woe to the (towns of the) coast because of the calamities that will befall them at the hand of the lion's whelp, whose roaring will be heard on land and sea. Woe to *Laodicea* because of the calamities that will befall it. The believers will be killed in *Mount Sinai*, and *Moab*,⁷ *Amman* and *Damascus* which is the city of perdition, will be in ruins."

¹ Doubtful translation. Lit. : "and it will be reversed against being turned over."

² Yākūt (*Mu'jam al-Buldān*, iv, 100), mentions a locality called *Kussīn* near Kūfah, but this can hardly be identified with this *Kūsīn*.

³ Mingana Syr. 441 (fol. 76b) has *Jaradān*.

⁴ Read *nafarū* as in Mingana Syr. 441 (fol. 76b).

⁵ Mingana Syr. 441 (fol. 76b) has *Īlūn*.

⁶ The verb *farahat* is supplied from Mingana Syr. 441 (*ibid.*).

⁷ M. 441 (*ibid.*) has 'Amūr.

A CHAPTER ON THE SALVATION OF THE BELIEVERS AT THE
HAND OF THE HONOURABLE KING, THE LION'S WHELP,
IN THE DAY¹ OF THE LORD.

"Know, O Peter, that the lion's whelp will come out of his place and repair to the holy city. He will fix his spear in the place of the Crucifixion, and he will remain there one day. He will open the gates of Jerusalem on a Friday, and then he will enter therein, and the time² at which he will enter will be three o'clock on a Saturday. And on a Sunday, third of April, he will enter the Church and fix in it the wood (of the Cross) of Golgotha where the Jews crucified me, and will lay his diadem on that wood. That day is the day of the Lord, and all the nations will rejoice and dance, and the Kings of the earth will assemble there, will be in great astonishment and will jubilate and clap their hands; and all the nations will know one another. On that day heaven and earth will rejoice, and the voices of angels will be heard in them,³ singing and praising, and their glorifications will be mingled with the glorifications of those who believe in me."

¹ Delete the article.

² Lit. : "day."

³ Read *fiha*.

(To be concluded.)

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