An Overlooked Christian Palestinian Aramaic Witness of the “Dormition of Mary” in Codex Climaci Rescriptus (CCR IV)

[Un testigo arameo cristiano-palestinense olvidado de la Dormición de María en el Codex Climaci Rescriptus (CCR IV)]

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Abstract: The Codex Climaci Rescriptus (CCR IV) contains a neglected text witness of the Dormition of Mary from the five-book cycle or “palm narrative”. It is one of the very early transmissions of this apocryphal text in Christian Palestinian Aramaic (5th/6th century) agreeing in closeness with the very late Ethiopic version of the 18th century.

Keywords: Cairo Genizah; Codex Climaci Rescriptus; Dormition of Mary; History of Peter and Paul; Palm narrative; St Catherine’s Monastery.

Resumen: El Codex Climaci Rescriptus (CCR IV) contiene un testigo textual ignorado de la Dormición de María del ciclo de los cinco libros o “narración de la palma”. Se trata de una de las primeras transmisiones de este texto apócrifo en arameo cristiano-palestinense (siglos V-VI) en estrecha relación con la versión etiópica tardía del siglo XVIII.

Palabras Clave: Genizah del Cairo; Codex Climaci Rescriptus; Dormición de María; Historia de Pedro y Pablo; Narración de la palma; Monasterio de Santa Catalina.
Among the manifold publications on the topic of the *Dormition of Mary* (*Liber requiei*) or *Departure of Mary* (Assumption) in the last two decades an important early text source in Christian Palestinian Aramaic (CPA) has been overlooked, despite having been edited over a hundred years ago. This CPA witness belongs to the famous collective palimpsest manuscript, better known under its upper text name *Codex Climaci Rescriptus*. It has not been considered so far for the five-book cycle or the “palm narrative” of the *Dormition of Mary*, probably on account of containing final parts of the apocryphal *History of Peter and Paul*, which has been known to be integrated so far only in the late Ethiopic transmission. Therefore it was not taken to be part of the *Dormition* text by Stephen Shoemaker or earlier by Antoine Wenger, who only dealt with the Syriac transmissions, and by Victor Arras for his Ethiopic edition as well as Michel van Esbroeck in his overview article. According to the New Finds in the Monastery of St Catherine, the provenance of this neglected text source in question (CCR IV) is obviously the same, since another missing part of this well-known codex turned up in a blocked-up chamber.

The two folios of CCR IV are now the fourth text witness next to three new and early ones of the Dormition of Mary in CPA, which were recently published. Those three derive from two different localities in Egypt, and were discovered between 1890-1896 in the Cairo Genizah, or belong to the New Finds of 1975 in the Monastery of St Catherine, Sinai. Their original provenances of writing might have been somewhere else, since such writing material (parchment next to being rare was time-consuming to produce) circulated to be often reemployed for new texts. The Dormition manuscript originating from the Cairo Genizah was dismembered for the reuse of a Rabbinic text (Midrash Sifra), and the two St Catherine specimens for a later Georgian text, is a ladjari dated to 980.

All four manuscripts can be taken as very early sources dating to the fifth or sixth century and were written by different scribes in varying hands of CPA and are vacillating in their number of lines per

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10 Some examples of such transfers were demonstrated for Georgian palimpsest material by Sebastian P. Brock, “Sinai: A Meeting Point of Georgian with Syriac and Christian Palestinian Aramaic”, in *The Caucasus between East and West: Historical and Philological Studies in Honour of Zaza Alekzidze*” (Tbilisi: Sak’art’velos Xelnacerta E’vronuli Centri, 2012), pp. 483-494. For this study he assembled all the manuscripts, which were taken from the monastery of Mar Saba near Jerusalem by the famous tenth-century Georgian scribe Iovani Zosimi to St Catherine. It concerns also a number of CPA manuscripts of which only single folios remain, and which are stored today in the National Library of Russia, see Christa Müller-Kessler, “Codex Sinaiticus Rescriptus; A Collection of Christian Palestinian Aramaic Manuscripts”, *Le Muséon* 127 (2014), pp. 263-309, esp. 304 (Appendix).


12 See for the entries the Katikon catalogue under www.sinaipalimpsests.org.
column (18, 21, 22, 24). While the Cairo Genizah fragments (T-S 16.327+T-S AS 78.401, T-S 16.351, T-S NS 258.140)\textsuperscript{13} show a square type of script, the one in CCR IV is very large and elaborate\textsuperscript{14}, and the two Sinai ones (Georgian NF 19, fol. 4-5; Georgian NF 19, fol. 8-9)\textsuperscript{15} are not so accurately executed and are reminiscent of a scribal hand from Mar Saba.\textsuperscript{16}

This fourth version from CCR IV belonging to the five-book cycle of the Obsequies of My Lady Mary as termed in Syriac or the “palm narrative” as classified by Michel van Esbroeck\textsuperscript{17} comprises sections of the last part of the fifth book\textsuperscript{18}, which relates the encounter of Peter and Paul with an anonymous king of the Cushites (Ethiopians)\textsuperscript{19} and Paragmos, the king of Rome (Byzantine) and his daughter Lapita. Only Agnes S. Lewis drew our attention to the fact that the text is similar to a free retold apochryphal story of Peter and Paul in Arabic, which she had published in Horae Semitica IV.\textsuperscript{20} This, however, did not remain the

\textsuperscript{13} For the digital photographs see Friedman Jewish Society Friedberg Genizah Project under www.jewishmanuscript.org or the digital site of the University Library Cambridge under www.lib.cam.ac.uk/collections/departments/taylor-schechter-genizah-research-unit.

\textsuperscript{14} There is only one good example of the script in the facsimile of the other text by the same scribe Fragment of a Homily in Lewis, Codex Climaci Rescriptus, pl. VI.

\textsuperscript{15} For a variety of multispectral imaging photographs see the Sinai Palimpsest Project under www.sinaipalimpsests.org.

\textsuperscript{16} Other examples of MSS in CPA originally from the Monastery of Mar Saba in a similar uneven hand under a Georgian text are found in the unique codex St Petersburg, Syr. 16 (CSRP*, f. h. 1-er) according to Müller-Kessler, “Codex Sinaicus Rescriptus”, p. 304, which was taken there by Tischendorf together with Codex Sinaicus. The only photo published can be studied in Jan P. N. Land, Anecdota Syriaca IV (Leiden: E. J. Brill, 1875), pl. III. Iovane Zosime transferred a number of manuscripts from Mar Saba for reuse, see in detail Brock, “Sinai: A Meeting Point”, pp. 484-489.


\textsuperscript{18} The division into five books is only transmitted in the Ethiopic version. Only once it is noticeable in the CPA version, here in CCR IV, that there is a subdivision between paragraph 121 and 122, which agrees with the Ethiopic division.

\textsuperscript{19} The Cushites were already at the time of the composition of the Dormition text ca. in the fourth or fifth century taken as Ethiopians according to the Greek understanding.

\textsuperscript{20} See Agnes S. Lewis, Acta Mythologica Apostolorum: Transcribed from an Arabic MS. in the Convent of Deyr-es-Suriani, Egypt, and from MSS in the Convent of the St. Catherine, on
only text witness of the *History of Peter and Paul* being integrated into the five-book cycle of the *Dormition of Mary* in CPA, since in the meantime another CPA source came to our attention (Sinai, Georgian NF 19, fol. 9), containing paragraphs 108-110.  

These are not the only text witnesses containing this story of the “palm narrative”, which until recently had just been known from the late Ethiopic transmission. Another early and unpublished Syriac palimpsest fragment from BL, Add 16.445 shows paragraphs 125-128 with Peter and Paul in a dispute with Paragmos. This means for the distribution of the “palm narrative” that not only the Ethiopic text versions included this apocryphal addition in books four and five, but also other Christian groups from Palestine (St Catherine’s Monastery) and Egypt (Deir al-Suriyan), the later originally from northern Mesopotamia, translated very early the complete five-book cycle. Shoemaker was still of the opinion that it is an independent story integrated into the *Liber Requiei* on account of the Arabic and Karshuni sources, which show simply the separate *History of Peter and Paul*, and took it as a late compilation.  

Both CPA witnesses and partially the Syriac one speak for the closeness and the early background of the late Ethiopic transmission as preserved in one complete manuscript of the 15th century (BL, Or 692, fol. 47r-83v). The CPA versions CP2 (Sinai, Georgian NF 19, fol. 8-9) and CCR IV are even closer to a later one from the 18th century (Paris, BN, d’Abbadie 158, fol. 87r-115v).  

The early CPA text on both parchment leaves of CCR IV is therefore a literal text witness of the late Ethiopic manuscript B from the eighteenth century, as can be understood from the text variants in the critical apparatus in Arras’ edition. What is a mystery is that a Greek transmission of the five-book cycle is completely missing to

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22 The edition of the palimpsest fragments of BL, Add 17.137 and BL, Add 16.445 are being prepared by me for publication.
24 Arras, *De Transitu Mariae*, p. V (Ethiopic). The edition is here considered for the critical apparatus in the footnotes of the CPA text.
25 Arras, *De Transitu Mariae*, pp. 72-73, 75-76 (Ethiopic); pp. 47, 49 (Latin).
date, since only a shortened version of the Dormition is extant. Since the CPA versions are always dependent on a Greek “Vorlage”, there must have existed a long Greek version comparable to the surviving Ethiopic one from which the Melkite monks drew their translation. A Greek text source obviously circulated, which functioned as a basis for several direct translations into CPA, Ethiopic, and Syriac. The Georgian and Coptic witnesses are too scanty to form an opinion of their original “Vorlage”. The closeness of the CPA and Ethiopic versions and in many instances also the partially faithful translation of the Syriac witnesses speak for a uniformity of the tradition at least for the five-book cycle in various regions instead of many modifications of the foundational text.

It is noteworthy that only the five-book cycle has survived so far in CPA, since there are yet no traces of the six-book tradition (Bethlehem story) or Departure of Mary, which seems to have been more popular in Syriac (mappqana), as it even surfaced among the Sogdian texts from Turfan. The departure story (six-book cycle) is extant in several nearly complete Syriac manuscripts, while of the

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That the Ethiopic text is a close witness of a lost ancient Greek source is also the opinion of Tedros Abraha, “Some Philological Notes on the Māṣḥafā ḫāšā Ǝṛ̥ẓān ’Liber Requiei’ (LR)”, Apocrypha 23 (2012), pp. 223-245, esp. 224-226.
27 Of all Christian traditions the early Syriac versions are the most diverging ones, which is not so clear from what Wright published so far; see William Wright, Contributions to the Apocryphal Literature of the New Testament (London: Williams & Norgate, 1865), pp. 11-15. Reading the Syriac fragments completely, one obtains a different impression of the text tradition and its deviating variants.
30 Brock & Kessel, “The ’Departure of Mary’”, pp. 116-117.
Syriac *Obsequies* (five-book cycle) remained only scanty passages in palimpsest and non-palimpsest form.\(^{31}\)

The CPA, Syriac, and Ethiopic transmission of the “palm narrative” share some common features, as all three speak of the mythical king Paragmos (\textit{prgmws}) as the king of Rome (Byzantine), in Ethiopic (\textit{parāgmos}).\(^{32}\) \textit{Prgmws} corresponds to \textit{brgmws}\(^{33}\) or \textit{br'mws}\(^{34}\) in the free retold *History of Paul and Peter* in Arabic, whereas the even remoter Karshuni story does not give him any name.\(^{35}\) Remarkable is that only the CPA text speaks of the king of the Cushites (Ethiopians), which does not correspond to the Ethiopic, which has here the proper name Endān (Endon, Andon) instead.\(^{36}\) Only in the paragraphs 125-126 the CPA and Syriac sources overlap, but both versions diverge quite considerably as much as can be extracted from the Syriac palimpsest fragment.

The text has some new lexical items and expressions: \textit{Prpr'} < \textit{πορφύρα} ‘purple’ § 121; \textit{rgz bḥm} ‘to be deeply furious’ § 121.

Noteworthy are the unusual \textit{plene} spellings with additional yod and \textit{aleph}: \textit{blyḥwd} ‘alone’ § 126; \textit{m włt'} ‘hundred’ § 121; \textit{mwl'} ‘a word’ § 125;


\(^{32}\) This is a mythical king, who was obviously created in the Greek tradition, since the spelling with a P-\textit{inversum} in CPA represents the Greek letter \textit{Pi}. The double dots following a letter represent the plural sign (\textit{s'yamē}) and a single dot the superscript dot. In the CPA version CP2 (Georgian NF 19, fol. 9vb18) the name reads \textit{Prgw$\text{	extdegree}$} with the omission of \textit{mem}. Correct there the reading to \textit{d lwtk ṣ'myḥyn w'y'kr'} Prgw$\text{	extdegree}$ dly tkm \textit{mwr} nyk byk : ‘... since to You we shout. And Prgw$\text{	extdegree}$ will know that nothing is hidden from Your servants.’ (Müller-Kessler, “Three Early Witnesses”, p. 78).

\(^{33}\) Lewis, *Acta Mythologica Apostolorum*, pp. 150-164 (Arabic); pp. 185, 187-188, 190 (English).

\(^{34}\) Lewis, *Acta Mythologica Apostolorum*, pp. 150-164 (Arabic); pp. 175, 182, 184, 186, 189 (English). The spelling with \textit{‘ayin} is an obvious omission of the superscript dot in the Arabic.

\(^{35}\) Arnold van Landschoot, “Contributions aux Actes de S. Pierre et de S. Paul: II. — Recension Karšuni des Actes de S. Pierre et S. Paul”, *Le Muséon* 68 (1955), pp. 219-231. Also the daughter stays here nameless.

\(^{36}\) Other variants are Endon and Andon.
my:nk ‘than yours’ § 121; tyly ‘hanging’ § 125; wyrymwn ‘and they shall throw’ § 121.37

Scribal oddities: plqy ‘φυλακή ‘prison’ § 121, cf. pylq’. § 126; ‘yt ‘she brought’ for *ytt. § 126.

There are several cases of omission and other scribal slips to be noted, which are indicated in the text and in the footnotes. The Ethiopic parallel can sometimes help to verify the textual understanding.

The significance of this overlooked witness of the Dormition of Mary from the Codex Climaci Rescriptus with the other three versions in CPA, and with the mainly two unpublished Syriac palimpsest manuscripts from the British Library is that they open a new chapter on the issue of its transmission in Palestine, Egypt, and Mesopotamia for this Marian apocryphal text. It means that the only until then known and complete Ethiopic witness has to be studied and evaluated in a different light from now on.

Manuscript Overview

<table>
<thead>
<tr>
<th>CCR IV</th>
<th>fol. 9r (v)38</th>
<th>§ 121(middle)</th>
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<tr>
<td></td>
<td>fol. 9v (r)</td>
<td>§§121(end)-122(middle)</td>
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<td></td>
<td>fol. 12r (v)</td>
<td>§ 125(middle)</td>
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<td></td>
<td>fol. 12v (r)</td>
<td>§§ 125(end)-126(beginning)39</td>
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37 This particular scribe tends to additional plene spellings also in the homily fragments: *yy ‘going’ CCR 194a20; bhwyw ‘with a rod’ CCR 194c8; ḫw lw sw ‘take off’ CCR 198c18; ntyq ‘knocking’ CCR 196a1; mthy ‘rejoicing’ CCR 194c8; pytwy ‘open (f.)’ CCR 194d8.

38 The sequence of the under text in CPA differs from the upper text of the Codex Climaci Rescriptus in Syriac, which is caused by the reuse.

39 The beginning in the right hand column in fol. 14r is not part of the Dormition of Mary, although all three texts in CCR IV obviously derive from an anthology of patristic texts judging by the identical scribal hand.
Transliteration and Translation


1. ythwn dhwnn them; for they Prpr’ l[l[...][42] the purple (garment) into [...].
2. gr ṭbtk ṭyt not for your w’mrw yth[43] And they said to him,
3. hnwn : śrkyn hlyn they are in need m’t y’d (mn)[44] ‘What will he
4. ḏbdn : ’wp which perish. mn qwšt : hnwn truly do?’ They
5. ’nh ḡr plhnyn also we serve mlwy dmlyk’ are the true words
6. lysws hyk Jesus like dkweyy qṣytyn of the king of the
7. ḑPTRWS Peter hnwn : hw’ gr Ethiopians. For he said,

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40 I had the opportunity to read and collate several times the complete Codex between 1983-1995. During my last research stay in Westminster College Cambridge the readings could be much improved with the help of an ultraviolet lamp. I owe my thanks to both librarians Walter Houston and Janet Tollington, who granted me unlimited access to the Codex in the college library.

41 The content of fol. 9 corresponds roughly to the Arabic version published in Lewis, Acta Mythologica Apostolorum, pp. 158-159 (Arabic); p. 185 (English).

42 Lewis, CCR, p. 190: Prpr ... .
43 Lewis, CCR, p. 190: lh : .
44 Lewis, CCR, p. 190: ln.
8. wPwlws and Paul.*  
   d’mr dhr:šw ‘They had enchanted

9. kd dy ’mr:w But after they  
   ḥrwmyy dyly  
   my own soldiers.

10. ḥlšw yth they removed  
    wlyt hw mdgyl :. And it is not a lie.

11. lhrm’  
    dylhwn :. weapon  
    ’tnkr t gr mn For I was recognized

12. wšdw yth. ’l and flung it  
    trty’sry  
    by the twelve

13. ’pwy dmlk’ into the king’s  
    mw’t’ hundred

14. w’mr:w lh And they said to  
    drwmyy dyly :. of my own soldiers.

15. sb dylk :. ‘Take yours,  
    m’ ’wn y’bd What shall I do now

16. ṣknh gr for we found  
    lkwn :.’n nht to you? When things turn bad,  

17. yth lmlkn our king to  
    qtl ’n’lkwn I will kill you,

18. ṭb my:nk (sic) be better than  
    yd ‘n’ dlyt (since) I know that there is

19. wkd šm’  
    mlk’ And when the  
    bhwn hyl :. no strength in them.’

*...* Eth deviates: ‘they truly have Jesus, their king, who sits over them. And we  
also hope that Peter and Paul will become soldiers’.

Eth, CCR, p. 190: dylyk.

Lewis, CCR, p. 190: trty;šryn.

Eth omits ‘king’ [magaš]?

Eth has ‘ten thousand two hundred’ in numerical signs 10000 wa 2x100.

Literal: ‘when it goes down’.
20. \textit{hlyn 'sq. wr}=\textit{z} \textit{r} \textit{mr} \textit{w} \textit{r} \textit{g}\textit{z}^{51}\textit{ } these (things), \textit{bkn 'mr} he was distressed. And he was

21. \textit{bhm' wb}=\textit{z}^{52} deeply furious \textit{mlk 'dytr}=\textit{mwn} and tore 'They shall be thrown


1. \textit{bplqy}^{(sic)} \textit{wyz} \textit{w} \textit{l} \textit{w} \textit{m} \textit{ws} \textit{he said to into prison. 'mr lPwlw} And the \textit{Paul,}

2. \textit{hwzyn tr}=\textit{yn} \textit{other two thousand}^{53} \textit{hy Pwl} 'My brother, \textit{Paul,}

3. \textit{l} \textit{pyn dw}=\textit{mwy} \textit{of the soldiers} \textit{nw}=\textit{wm wn}=\textit{z} \textit{l} \textit{let us rise and go}

4. \textit{bsw}=\textit{w} \textit{w} \textit{horses} \textit{wn}=\textit{wd} \textit{gr} \textit{mn} \textit{and make ourselves known}

5. \textit{wyr}=\textit{ymw}^{(sic)} \textit{yth} \textit{and shall throw} \textit{lPrgmws} \textit{to king Paragmos.}

6. \textit{lmdy}^{(sic)} \textit{l} \textit{the town to the mlk': d'.n} For if

\begin{itemize}
  \item \textsuperscript{51} Lewis, CCR, p. 190: \textit{wblyly}.
  \item \textsuperscript{52} Lewis, CCR, p. 190: \textit{bhmwy} ...
  \item \textsuperscript{53} Eth has 'twenty thousand and four hundred' in numerical signs \textit{2x10000 '4x100}.
  \item \textsuperscript{54} Lewis, CCR, p. 190: \textit{pwl}'.
  \item \textsuperscript{56} Lewis, CCR, p. 190: \textit{lwd}'. About this old reading has risen a myth for a \textit{l}-prefix conjugation in CPA.
  \item \textsuperscript{57} Lewis, CCR, p. 190: \textit{wyr}=\textit{mwn}.
\end{itemize}
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7. ṭwn wymṭwn ground and they lyt 'nh 'zlyn we do not go,

8. ḫykJ tryn ṭwn shall bring those two mšlh hw he will send

9. hršy' wybd sorcerers and I will whrb mdynṭ ṭwn and destroy the town

10. bhwn hyk do to them what lbdyln w'mr because of us.’ And he said

11. d'n' šb':. I want.’ nyz'lwn 60 'b' 61 'Let us go now, my father,

12. wbmn dhww And when they P트'. wkd Peter.’ And after

13. ṭydyn dyz'lwn were ready to go, npšqw mn they had left from

14. hlyːpw m'ny' they changed their mdynṭ 'ṣlw the town, they prayed,

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58 Lewis, CCR, p. 190: ûlykJ dryn.
59 Lewis, CCR, p. 190: wyhrb mdynṭ.
60 Short for *nyz'l'wn.
61 As expected in CPA the possessive pronoun of the first singular -y is not written in 'b ‘my father’, which also read thus in Matthew 26:29 CCR1, see Christa Müller-Kessler & Michael Sokoloff, The Christian Palestinian Aramaic New Testament Version from the Early Period. Gospels. A Corpus of Christian Palestinian Aramaic II (Groningen: STYX, 1998), p. 35; correct Müller-Kessler, Grammatik, p. 125. This is now also attested for ḥym ‘my mother’ in another text variant in § 80 (T-S NS 258.140ra4), see Müller-Kessler, “Three Early Witnesses”, pp. 78 and 84.
15. *dayrbhwn* . . . . fighting garments. *wrkbd* *tryhwn* and both of them were riding

16. *l'nn* *dnht* . . . . on the cloud, which had descended.

17. *(122) wkd* *yd* *63* *(122) And when Peter* *hw' gr šm* . . . . For it heard

18. *Pétrws* *brwh* ' knew in (his) mind *lhwn* *hyk* *d'bd* them as a servant

19. *dhwn* *'tyn* that they were coming *šm* *lmrh* . . . . hears his master.

20. *dys:rhwn* *yth* . . . . to destroy *mhy'n* *gr* For the Saviour

21. *lmdynt* . . . . that town, *š'bd* *64* *lhwn* subjugated them


1. *nyh* *wtstrh* rest and his *w'mr* *dPrgmws* *66* And he (further) said, ‘Paragmos’

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*62* The header of the new section was obviously written in red and cannot be recovered for the reading. This is a general problem in erased palimpsest texts.

*63* Lewis, *CCR*, p. 190: *yr*.

*64* Lewis, *CCR*, p. 190: *yr*.


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2. *mlkwth : dhw* shall be destroyed, *mlk’ drwm*. the king of Rome,

3. *dn dplg yth* since this is the one who let my *lyt hw dn* it is not the one,

4. *llby ’lykwn :* heart doubt since this is the one who let my *dpn’. ytkwn* who is releasing you,

5. *’lyt hw brns* Cursed is the man *hw mn yhb* he is handing

6. *d’mr ’lykwn* who says a bad *ytkwn bbyt* you over to the

7. *myl’ byš:* word against you. *ḥbwšy’: ɪ’* prison, but

8. *’n’*: I beg of you, *ysws hw* Jesus is the one,

9. *mnkwn ’bzd* do it for me *dn dpn’* who released you.’

10. *yty dtḥwt* will go down, *’shr* But the king

11. *ḥyk ’bd ’n’* (and) like a servant I *mlk’ lwt* turned to his

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67 Literally ‘split my heart’.
68 *...* agrees with Eth BC.
69 Eth B and C add ‘cursed is everyone who will speak ill against you’.
70 Lewis, CCR, p. 192: ‘ɪ’.
71 Lewis, CCR, 192 emendates to *dḥwt*, but *dtḥwt* is correct, since the verb refers to preceding *mlkwth* ‘his kingdom’ in l. 2; cf. the Eth parallel.
72 Lewis, CCR, p. 192: “mr”. The verbal form *’shr* shows here a spelling with an assimilated taw, see Müller-Kessler, Grammatik, p. 164.
12. $\text{mšmš ytkwn :}$ will serve $brth wml$ daughter and spoke you.'

13. 'mr lh Peter said $hlyn mly:'$ the following words

14. $\text{ptrws hy hw}$ to him, 'God is $w'mr : brty$ and said, 'My daughter,

15. 'lh' dlyt alive so that $'zly btšbwš'$ go quickly you cannot

16. 't šl'. mn $<...>$ cease from $w'pwy ythwn$ and bring them out $<...>$,

17. 'l' ',n qm'y unless at first you $w'mry m'$ and say what

18. $\text{tšl̡h ḫlplq'.}$ will send to prison $dš'm'yn 'l'$ you heard, but

19. $\text{wtmť' hlyk}$ and you will bring $l' tktryn$ do not remain,

20. $\text{trźy'sry}$ those twelve $dl' 'mwt$ so that I will not die

21. $\text{mwt' dr:wmyy :}$ hundred$^{77}$ of $bbyšt$ by the $hymnwy :$ soldiers.'$ evilness of my belief.

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73 Lewis, CCR, p. 192: šl'm. There is definitely something missing after mn, cf. Eth has 'from this torture'.

74 Lewis, CCR, p. 192: hlyn.

75 Lewis, CCR, p. 192: tktry.

76 Lewis, CCR, p. 192: trźy'sry.

77 Eth 'ten thousand and two hundred' in numerical signs 10000 wa 2x100.
1. **yd’n’ gr bry** For I know, my **yth. lbdyl** her, daughter, because
2. **dṣgj my:tw** that many died **dhy blyhwa** she had stayed ṭic
3. **bḥdn** by this **ktrt dl’** alone, hanging ṭic
4. **dṭly** name.’ **ṭyṭ** being suspended. ṭic ṭic
5. **lḥ ḫtrws** said to him, **wkd ṭw** And after **mr mlk** the king ṭic ṭic ṭic come,
6. **’.n t’br ’sr** ‘If you will **mr mlk’** the king **Ṣynyn lytt** years, you will **lḥtrws : mry** Peter, ‘My ṭic ṭic ṭic said to master,
7. **m’yṭ : lbdyl** be dead, **ẓr’. ḡ’** Peter, hark, because
8. **d’tlyt bpyqwdh** you were **.ṭp:n’. ṭmwr** be released. suspended by **lḥdyl.** the commandment ṭic ṭic ṭic
d’lh’: *’yt <...> \( d’wp \) ‘n’ that also I

gbšywlm mn\(^{83}\) \( \text{exists} <...> tpn’ . . \) shall be released.’

ywm d’tyyd Sheol\(^{85}\) from the day P’trws dy But Peter

brns’ l man was born on ‘mr hy hw said, ‘God is

‘r’*-\(^{86}\) wl’ earth and they did not ‘.lh’ dn alive, this one,

my:tw lbdyl die, because d’lwy gdp against whom your

dmn ‘lh’ were from God.’ pymk w’l mouth blasphemed

hnwn .: (126) hy dy (126) But she, šlyhcwy :. d’n and against his Apostles. If

lpyt\(^{87}\) ptht. Lapita\(^{88}\) opened the l’tysb qlm(w)s\(^{89}\) you do not take a scribal reed

tr’\(^{90}\) dpylq’. door of the prison wmyl’n wtktwb and ink and you will

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83 Lewis, CCR, p. 190: bšywlm.
84 Scribe omitted here either tr ‘door’ or m’wl ‘entrance’; cf. Eth ‘afa ‘entrance’.
85 Eth. Gehenna [gahannam].
86 *...* agrees with Eth BC.
87 Lewis, CCR, p. 190: lkyt’. The proper name of the daughter reads lpyt’ instead of lkyt’. lpyt’ has a negative meaning in Greek.
88 The Arabic version has lwby Lūhīth, see Lewis, Acta Mythologica Apostolorum, pp. 158, 162 (Arabic); pp. 185, 188-189 (English).
89 Lewis, CCR, p. 190: qlms. The letter waw was added as superscript.
90 Lewis, CCR, p. 190: tr’h.
20. \textit{w'tyt}\textsuperscript{sic} \textit{ythwn} and brought them \textit{wtmwr dlyt} write and say that

21. \textit{hyk m' dpqd} as he had commanded \textit{'.lh hwrn} there exists no other God.