This volume presents the original text, accompanied by an English translation and commentary, of a hitherto unpublished Syriac composition, entitled *The Marvels Found in the Great Cities and in the Seas and on the Islands*. Produced by an unknown East Syrian Christian author during the late medieval or early modern period, this work offers a loosely organized catalogue of marvellous events, phenomena, and objects, natural as well as human-made, found throughout the world.

*The Marvels* is a unique composition in that it bears witness to the creative adoption by Syriac Christians of the paradoxographical literary genre that was very popular among Arab and Persian Muslim writers. The East Syrian author blends together inherited Christian, borrowed Muslim, and local oral traditions, providing his audience with a fascinating panorama of imaginary geography.

As with all Open Book publications, this entire book is available to read for free on the publisher’s website. Printed and digital editions, together with supplementary digital material, can also be found here: www.openbookpublishers.com.

Cover image: An image from the manuscript of Zakarīyā al-Qazwīnī’s *Kitāb ‘Aǧā’ib al-maḫlūqāt wa-ġarā’ib al-mauĝūdāt* (1750–1770); Bayerische Staatsbibliothek, Cod. arab. 463, fol. 78r. Courtesy of Bayerische Staatsbibliothek, München.

Cover design: Anna Gaš.
2. EDITION AND TRANSLATION
2.1. Sigla and Conventions

 [...] indicates emendations or extended abbreviations in the Syriac text; in the English translation, indicates renderings based on emendations or variant readings;

 <…> indicates readings that are added in the margins or between the lines of the main text;

 [...] indicates folio numbers of Syriac manuscripts;

 (...) indicates a supplied word or words;

Manuscripts

B1 Berlin, Staatsbibliothek zu Berlin, Orient. quart. 802 (Berlin Syr. 59);

B2 Berlin, Staatsbibliothek zu Berlin, Sachau 118 (Berlin Syr. 86);

L London, British Library, Or. 4528;

V Vatican, Biblioteca Apostolica, Borgia sir. 39;

For the sake of readability, I have chosen to reproduce the original text of the *Marvels* with the standard and non-confessional Estrangelo typeface, most commonly used in academic editions
of Syriac texts. Another editorial decision was to omit vocalization, which in all four manuscripts is partial and does not seem to deviate in any significant manner from the standard rules of Classical Syriac grammar. The vocalization was retained, however, where it could be of importance for establishing correct pronunciation or meaning of words, as in the case of toponyms, proper names, and rare or corrupt forms. Those who are interested in the vocalization can easily access it directly in the facsimiles of the manuscripts, reproduced in Appendix (B1, B2) or available online (V).

The text of the *Marvels* is presented as divided into separate units. This division, meant to facilitate analysis of the work’s content and comparison between the two recensions, is based on the rubricated words, such as ‘a marvel’, ‘marvels’, ‘another’, etc., which introduce many of the units in the manuscripts or, when they are absent, on the content of the units.

For transcribing Syriac, I use a slightly modified version of the simplified system of transcription that was outlined by Sebastian P. Brock and adopted by the Library of Congress.¹ Unless specified otherwise, all translations of Syriac and Arabic texts in the commentary part are mine.

¹ The description is available online at https://www.loc.gov/catdir/cpso/romanization/syriac.pdf.
2.2. Recension I: Text (V)

This page contains a transcription of a text, likely from the Middle Ages, written in a script that suggests it is from the 12th century. The text includes a title and several paragraphs, each numbered for reference. The content appears to be a religious or historical narrative, possibly related to the history of a particular city or region.

The transcription includes faded ink and some characters that are difficult to read. The text is written in a script that is typical of medieval manuscripts, with some letters and words missing or partially erased.

The text is double-columned, with a page marker at the bottom left corner indicating the folio number as 111v, which suggests it is from folio 111 verso of a manuscript.

L om. [folios 129-102] Title
L om. [folios 103-245] 1a
L 1c L om. [folios 246-328] 1b
L 2c L om. [folios 329-411] 2d
L 4b L om. [folios 412-500] 4a
L om. [folios 501-590] 3b
2.2. Recension I: Translation

Again, with God’s help, I write down marvels that are found in the great cities and in the seas and on the islands.

1 Alexander built a city of brass on some island in the country of Andalus, the width of which is four months. And he placed many treasures in it. And it is a great and sealed city, and there are no gates in it.

2 Alexandria and Rome were built over a period of three hundred years. And they (i.e., the inhabitants) were not able to walk in their midst during the daytime, (but only) when their eyes were covered with black veils so that they would not be dazzled by the exceeding whiteness and splendour and rays and adornments and buildings of the city.

3 And there was in the city of Alexandria a lighthouse that was built upon dew² of glass. And there were six hundred thousand Jews in it, besides other countless nations.

4 And there was in Alexandria a mirror that was hung on the top of the lighthouse. And anyone who would sit under it would see the city of Constantinople and every ship that was going out of it into the sea.

² Arabic version: ‘hill’; Neo-Aramaic version: ‘mountain, hill’.
لا يوجد نص يمكن قراءته بشكل طبيعي.
And in a certain place, there is a lighthouse\(^3\) of brass, and on its top a horseman of brass. And on the day of their festival, the water flows forth from this lighthouse. And all the people who are assembled there drink from it and water their cattle and fill all the jars they have with them and the vessels that are there. After the festival, the stream of water ceases and no longer flows as it used to.

And there is a city that has seven walls, one within the other. And between one wall and the other, there are seven miles. And every three miles is one parasang. And between one wall and the other, there are orchards, and rivers, and vineyards, and canals, and mills.

There is a wall that the kings built from the Sea of the Khazars (i.e., the Caspian Sea) to the Sea of Syria (i.e., the Mediterranean Sea). (Its) length — eight days.

A marvel: [There is] a certain city, which is a great city, that has seventy gates. And the city was built of brass and iron. And four great rivers flow forth from beneath the king’s throne.

\(^3\) Or ‘minaret’.
Marvels

ܐܝܬ ܗܘܐ ܒܐܪܥܐ ܕܡܨܪܝܢ ܐܣܛܘܝܐ ܡܢ ܕܢܚܫܐ. ܘܢܛܦܝܢ ܗܘܘ ܡܕܟܠ ܐܣܛܘܢܐ ܩܘܡܐ ܥܕܡܐ ܠܦܠܓܗ ܕܐܣܛܘܢܐ. ܘܠܐ ܥܒܪܝܢ ܟܠܐ ܕܩܘܡܐ ܕܘܟDeferred.

ܒܝܬ ܕܡܨܪܝܢ ܒܢܝܢܐ ܚܕ ܐܘܪܟܗ ܥܐ. ܘܟܬܝܒ ܥܐ. ܘܦܬܝܗ ܐܪܒܥܡܐܐ ܕܖܐܪܒܥܡܐܐ ܕܖܠܥܠ ܡܢܗ ܕܚܢܢ ܒܢܝܢܢ ܗܢܐ ܒܢܝܢܐ. ܟܠ ܡܠܟܐ ܕܐܝܬ ܒܗ Chavez.

ܠܟܐ ܕܥܠܡܐ ܠܐ ܡܨܝܢ ܠܡܥܩܪܘܬܗ. ܘܟܠܗܘܢ ܡܢ ܡܠܟܢ ܗܘܘ ܡܢ ܦܠܓܗ ܕܐܣܛܘܢܐ ܘܠܬܚܬ. ܘܠܐ ܡܬܦܣ פܐ ܠܐ ܠܠܝܐ ܘܠܐ ܐܝܡܡܐ.

ܠܐ ܥܒܪܝܢ ܕܡܨܪܝܢ ܒܢܝܢܐ ܚܕ ܐܘܪܟܗ ܥܐ. ܘܟܬܝܒ ܥܐ. ܘܦܬܝܗ ܐܪܒܥܡܐܐ ܕܖܐܪܒܥܡܐܐ ܕܖܠܥܠ ܡܢܗ ܕܚܢܢ ܒܢܝܢܢ ܗܢܐ ܒܢܝܢܐ. ܟܠ ܡܠܟܐ ܕܐܝܬ ܒܗ Chavez.
A marvel: In the land of Egypt, there were columns, and on the top of each column brass chains. And the water dropped from the places of the chains until halfway down the column, but it did not pass below the midpoint of the column. And drops did not stop day and night.\(^4\)

A marvel: In the land of Andalus, that is Qōrnetōs, there was a brass horseman riding a brass horse. And his hand is stretched out, as of someone who beckons and says, ‘From now on, there is no inhabited place’. And the ants, that is šekwānē,\(^5\) that are there devour everyone who passes beyond that horseman.

A marvel: In the land of Egypt, there is a building whose length is four hundred cubits; and its width is four hundred cubits. And there is written on it, ‘We built this building. Every king who has the power in himself, let him pull it down!’ And to destroy is easier than to build, but all the kings of the world are not able to pull it down.

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\(^4\) I add. ‘And the places of that water are green’.

\(^5\) I.e. Neo-Aramaic ܐܢܫܟ ‘ants’.
 الشمال لفسد عقدة يتكون لتأكيد
وربما تأتي نعمة نموذجية نكهة
فتمة أودح حضرة مم [نيهات] رؤية، ما
ذائبة عشان تحتل موقت، ملك مفسدل فلسف.
حسنًا.

حل فهمت توجهات مهارات.

12

نستطيع أن نقدر متعة تتطلب حلم عم مك
سريع مكنغ مفت، وله.
مائل له مداخله.
نهباهد مصافحة.

13

نستطيع أن نقدر حلم حتى التلصك وحده
تحسب لسعة، مهبلاً لدماً نعم.
hee معطق لوح فتح.

14

هنا يمكن أن نتحكم عمله، لست بحالة
كأن مثلاً الهم.

15

هنا يمكن أن نتحكم عمله، مثال أحتمل
نوع عشم. «سيسنا» تدلب مم صئ، حسب مغلوبة
بذه متعلقة.

LV نشتوها لـ12d L روات 12c

L نشتوها لـ13c

V Added لـ15c

in the left margin by the same hand.
Marvels: Joseph, the brother of Mār ʿAbdišōʿ of Elam, told us that he saw a man in the city of Qōnyā. And that man was a Greek, and he had seven thousand gardens, bought with his money from the [inheritance] of his parents. And each garden has its own wall that surrounds it, and no garden overlaps another.

About marvels of springs and rivers.

There is a river that is called Bāetlas. Its waters flow to the sea for three hours from the beginning of the day. And its flow stops for three hours, and the place of its flow dries up.

A marvel: The Sea of Reeds: when a man or an animal falls into it, as long as he is alive and there is breath in him, he floats upon the water. But when he dies, he sinks in the water.

Marvels: And in the sea, there is a certain place that is called ʾEwrīqōs. It flows and stops three times during the day, and its flow pauses for three hours. [Its depth] is five hundred cubits. And afterward, it withdraws until the dry land appears.

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6 Lit. ‘Roman’.

7 While the manuscript has ‘abundance’, the emendation follows the reading ‘inheritance’ of the Arabic version.

8 In this context, the Dead Sea.
In L this unit follows unit I.64. 16

[fol. 112v]
Marvels: And there is a river in Syria that flows one day during the week, and its waters increase. And during the other six days, they stop until the dry land appears.

Marvels: There is a well in the land of Knīgar that brings forth water and salt and naphtha (i.e., crude oil). And [when] the water stops in a pool, the salty waters flow forth and turn into sweet and white salt, and it has neither taste nor smell of naphtha. And the naphtha remains in its place in the pool, while there is no (more) taste of salt in it.

A marvel: In the country of Pūštīdar, there is a spring in a stone that runs blood. And its smell and taste and stench are [like those of blood]. And it flows and dries up and turns into red dust that has no taste or smell of blood. And they take from it ḥnānā.

Marvels: There is a river in the country of Spārē that flows on the day of the Sabbath and stops on the remaining days.⁹

There is a river that flows entirely with dry sand without (any) water. And neither man, nor animal, nor ship can cross it. And on the day of the Sabbath, its flow stops. And (people) see the place of its flow in the direction of the West.

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⁹ L add. ‘In Azerbaijan, there is a river from which waters flow, and dry up, and turn into stones’. ( = 1.23)
21 Marvels: In the country of Romans, there is a place on the Sea of the Khazars (i.e., the Caspian Sea), which is called Maṭlayā. It does not stop raining there, in winter as well as in summer. And they cannot even store crops, unless inside the houses.

22 Marvels: In the country of the South and of the Hejaz, it rains during the whole [summer], and it is summer in the winter.

23 Marvels: In Azerbaijan, there is a river from which waters flow, and dry up, and turn into stones.

24 Marvels: In the city of Bēt Dlīğ (i.e., Bitlis), in the vicinity of a town called ʿAmas, there is a small fount on the seashore, and it flows with water that is red and sour like strong vinegar. And it has a sharp taste, and its colour is like (that of) [minium]. And it flows and runs into a river, and those red waters become stones and pebbles.

25 Marvels: In the place called Pānōr, between Ḩīzān and Bēt Dlīğ, there is a mountain whose top measures one parasang. And it has ascents on both sides, and beneath both of them there is a sort of fount, and from it, a river comes out and waters one of the sides of the mountain. Beginning with Nisan, it comes out and waters the side of Bēt Dlīğ, the place called Ṭāṭīq, while (on) the other side they are afflicted by thirst the whole [summer]. And [from Teshrin], the river stops, and its fount dries up.
لا يمكنني قراءة النص العربي بشكل طبيعي.
And it comes out on the other side of the mountain, in the territory of Ḥizān, in the place called Qātāḡ. And it flows (there) the whole winter, but they do not benefit at all from it. And the locals have a proverb about it, and they say, ‘Gain in Ṭāṭīq, and loss in Qātāḡ’.

26 **Marvels:** [In] the town of Ṭāṭīn in the country of Bēt Dliḡ, there is a sea in the vicinity of the town. And in the midst of the sea, there is a fount of sweet-water, and it is close to the dry land. And the staff of one of the shepherds fell into that fount, and it came out in the water spring in a different country, located ten days afar.

27 **Marvels:** Again, in the country of Bēt Dliḡ, in Ṭārōn, there is a deep and narrow river. And in this river, there is a wide place, like a pond, and in the middle of that place a small island, and it floats upon the surface of the water. And on Fridays, that island raises above the water and comes and stops at a deep place. And people cross over it as if upon a bridge for nine hours. And then the island returns to its place. And if a man comes upon it, he stays in his place until the next Friday, when it rises up again to that place, and he crosses and leaves. And that river is called ‘[the River] of Sin’.
حل الأغنية [لا يوجد النص العربي]

28: هذه الأغنية تصف حكايته ونجاته، ويبذل لهما جهداً يذكره.

29: ويعمل هناك في الحسوس، ويشتهر هناك، ويعمل هناك، ويعمل هناك.

30: ومع ذلك، يعيش هناك، ويعمل هناك، ويعمل هناك.

31: حان حل غير المعرفتين يصف قصته لا يكمله، Jehan

L om. [fol. 113v]
On marvels that are in the Eastern islands and beyond.

28 On a certain island, there are people who have long and wide ears that cover them from their heads to their [feet] instead of a cloak. And in Persian, they are called gālim gōš.

29 Marvels: In the Eastern islands, there is an island called Karnāš, and on it, there are dog-people, whose males are like dogs. And when enemies approach them, they enter and swim in the river, which is there. And they roll in the sand, so that it would serve [them] instead of armour; and neither arrow, nor spear, nor sword can reach them. And if a regular man would cleave to their women by way of intercourse, he dies immediately.

30 Marvels: And in the desert of the Arabs, there are people who have fat tails, like those of sheep. And when they see [a man], they flee from him. And the Arabs of that country eat them.

31 Marvels: The people whose legs are like the legs of scorpions went out against Alexander, and they had three\(^\text{10}\) digits on each leg.

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\(^{10}\) ‘Six’ in L and B1 in II.22.
Marvels
Marvels: There is an island whose inhabitants eat people while they are still alive. They do not slay him, but cut his throat and eat him while he is alive, without roasting or boiling. And the island is called Klāmīs;\textsuperscript{11} they eat people there.

Marvels: In Serendib (i.e., Sri Lanka), there are people who climb the tall trees without putting their feet on the trees.

Marvels: Alexander saw people who have teeth like those of dogs.

And moreover, he saw people with their head and their mouth and their eyes on their chest.

And there are people whose thighs and legs are like long straps, because there are no bones in their thighs. And they are called ‘strap-feet’. And they cast their legs upon the pear trees that they have there, and climb with their help like a man who climbs with a rope, and eat the fruit of the trees. And when they see a human, they jump and seize him and mount on his shoulders. And they twist their legs around his shoulders and strangle him.

\textsuperscript{11} Balōs in L and B1 in II.23.
Marvels.
37  *Marvels:* And there are people whose appearance is like the appearance of ravens, and they throw stones and sticks straight at men. And they killed many from the army of Alexander.

38  And there are people whose legs are like the legs of an ass, whereas the rest of their limbs are like those of humans.

39  *Marvels:* And there are people in the East who have no hair whatsoever, and neither eyebrows nor eyelids. And when the sun shines upon their faces, they enter the water because of the sun’s heat for as long as nine hours.

40  *Marvels:* The man called Anās told us that he saw on the island of Kiš a man who from his chest downwards had one body and one belly, and (upwards) from his chest — two heads and four arms. And they were quarrelling with one another about the inheritance of their father. And when one of them died, his body remained hanging upon his companion for three days, and that other side (also) died.
We have been told by the priest Qūryāqōs of Mosul, a merchant, ‘When we were sailing on the sea towards Myaṭāl, we saw a big rock in the midst of the sea, and upon it an old man, [good-looking], fair-bearded (and) naked. And when we saw him, we thought that he escaped a shipwreck. And we brought the ship near him so that he might get down to us. And when he saw the ship, he struck the rock and laughed. And he threw himself into the sea and swam and got away’.

Marvels: The merchants say that on the islands, there are trees that bear humans and birds, and life is breathed [into them]. And it is called the tree of Baqāwās. And when they fully develop, they fly away and leave. And they say that a beast comes out of the sea and eats them.

Marvels: A certain man got married in Baghdad, and he took his wife and went to Ṭōs (i.e., Tus). And his wife became pregnant, and the fetus remained in her womb twenty-four months. And when she gave birth, the infant had teeth.

Marvels: A certain woman, then, gave birth to sixty children in thirty-five times. And every year, she would miscarry once and again. They would say, ‘She gave birth to a kōr of children’, because one kōr contains sixty qpīzē.

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12 Waqwaq in B1 in II.32.

13 Both kōr and qpīzā are measures of capacity.
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45  *Marvels:* A certain woman gave birth to twenty children in five pregnancies, and all of them lived.

46  *Marvels:* They say about a certain Frankish man (that) his wife bore him seven children in one womb, and all of them lived.

47  *Marvels:* We have been told by the priest Qûryāqūs of Mosul that a certain man went on a pilgrimage together with his wife. And when they reached the middle of the way, his wife died in childbirth. [And that] man took [him (i.e., the new-born baby) and his mother and put them] in some hidden place in the desert. And he said, ‘When I return, I will take [the baby] with me’. And when the pilgrims returned from the pilgrimage, they went by another road. And after seven years, he again went on the pilgrimage, and he went on the way to that place. And he found the dead woman, her lower half-decayed and her upper half with its flesh unchanged and uncorrupted, and upon her the child sucking milk from her breasts. And when the child saw him, he fled away. And the father became inflamed with love for his son, and he ran after him and caught him. And when they brought him into the church, he recognized the Syriac language. They say that the first language in which God spoke to Adam was indeed Aramaic, that is Syriac.
لورن فريزر - مارفلز

لاستعراض

لمحة عامة

تتطلب هذه المقالة إعدادًا مناسبًا للقراءة.

التفاصيل

لورن فريزر - مارفلز

لاستعراض

لمحة عامة

تتطلب هذه المقالة إعدادًا مناسبًا للقراءة.
Marvels: It was told in the book of Mār Basil that in the city of Callinicum a certain woman had slept with an ape. And she got pregnant and gave birth to a male child, whose whole body was like that of an ape, and (his) face (was) like a human face. And he used to go to the church and listen to the divine scriptures. And after twenty years, he sought baptism, but they did not baptize him. And there was a great debate on this account: some said that he should not be denied baptism, while some said he is not worthy of baptism. And Dionysios, the bishop of Athens, said, ‘I will not baptize the likenesses of unclean beasts!’ And everyone agreed with his word. And when the king Tiberius came to the city of Callinicum, he requested from them to sacrifice to demons and idols and graven images. And that misshapen one came and stood before the king, and said, ‘I am Christian, and I worship Christ’. And the king became angry and ordered that they should beat him and inflict upon him tortures and lacerations and blows. And the king cried out and in a fiery rage said and ordered, and they brought pitch and brimstone and boiled them together.
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And they took the ape’s son and threw him into it. And he proclaimed and said, ‘I am Christian, and I worship Christ!’ And he cried out and said, ‘Our Lord Jesus Christ, Let this cauldron be for me a baptismal font and instead of baptism!’ And all the Fathers said that he will be counted as a believer on the day of resurrection and will inherit the kingdom of heaven together with martyrs, confessors, and righteous ones.

49 **Marvels:** They told us that in the city of Basra, there was a great plague. And a certain man saw a bitch entering through a hole into a house in which no people were left after the plague. And he followed her and saw a small child, crawling on his hands [and his legs]. And he came and stood up before the bitch and sucked her milk. And he took that child and raised him, and they used to call him ‘Son of a Bitch’.
The whole unit is absent from L. 54
The whole unit is absent from L. 55

L. 50b  L [א"ה] 50a
L. 50e  L [א"ה] 50c
L. [א"ה] 51
L. [א"ה] 52
50  *Marvels:* And at that time, twenty thousand people died in Basra on one day. And a certain man from among the citizens took date stones, (and) whenever biers of the dead would pass, he would throw a stone into an earthen jar. And he would count them in the evening. And their number came to twenty thousand people.

51  *Another:* In Serendib, there are large buffalo bulls that have no tails.

52  *Another:* There is a mountain, [whereon there are] devouring snakes.

53  Alexander saw a wolf and a leopard, whose tails were like the tails of scorpions.

54  *Another:* In the sea, there are turtles, that is *qrāyē*,\(^\text{14}\) each of them twenty cubits in circumference. And they have one thousand offspring each in its belly.

55  And there is in it a fish there that looks like a camel.

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\(^{14}\) I.e., Neo-Aramaic *قَرَّيْد* ‘turtles’.
السماحة…، كانت جزءًا من مجتمع نفي في حالة وجدان وسلام. فلقد كانت سلامًا للناس، وسلامًا للناس، وسلامًا للناس، وسلامًا للناس، وسلامًا للناس.

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56  *Another*: In the Western sea there are two islands. On one of them no one dies at all. And when his body wears out, and his strength fails, and he hates his life, his people take him and bring him to the other island. And when he reaches that other island, he dies at once.

57  *Marvels*: In India there is an island where, on any day when they need rain, they raise their hands to heaven and beseech God, and the rain comes to them at once.

58  *Marvels*: In the Sea of Qūlzam there is a fish whose length is two hundred cubits. The sailors are afraid of it, and when they see it, they strike a piece of wood, and it hears the sound of wood and flees.

59  There is in it a fish whose length is two hundred cubits. And in the belly of this fish there is another smaller fish, and in the belly of the other (fish) four fishes, one inside of another, like the peels of onion, one inside of another.
وأمل تكليم كنعان وسما محبوبة ملية مفصلة... معملاً

60a. لحم حبوب (صادق)

61a. شكر لمباينة فتسرت مستمرون مما لحمت سما، كتب

62a. معملاً، كتب ما لمباين، مفصل، لمباين، كتب ما لمباين، مفصل

63a. يعلم ما لمباين، فلم تمل فلما، معملاً كتب ما لمباين، مفصل

64a. فلم تمل فلما، فلم تمل فلما، مفصل، لمباين، كتب ما لمباين، مفصل

L omit. [ء] L محلة [سما 60b] L لمباين 60a

L omit. [ء] L محمل [محمل] 61b

L omit. [ء] L سما 61c

L omit. [ء] L سما 61d

L omit. [ء] L محمل 63b

L omit. [ء] L محمل 63d

L omit. [ء] L محمل 64a

L omit. [ء] L حداد 64b

L omit. [ء] L محمل 64c

L omit. [ء] L محمل 64d

L add. [ء]
And there is in it a fish that looks like a bull that gives birth and suckles. And they make [shields] from its skin.

Marvels: Alexander saw two birds whose appearance was like the appearance of humans, and they were talking like humans. And they related the death of the king Alexander and everything that is going to happen. And they reproached him for his covetousness, that he is not satisfied in his life with the world.

And again, Alexander saw two trees that grew shorter from the morning until evening.

And again, Alexander saw two great trees, and they spoke like humans. And one of them talked to him in the Greek language, and another in the Latin language. And they made known to him about his death. And he returned from there and died.

An island called Barṭīl: the sound of singing and tambourines and [timbrels] is heard there during the whole night. And the people from among the locals say that from there will come the son of perdition, who is Antichrist.\textsuperscript{16}

\textsuperscript{15} V ‘bolts’; L ‘clothes’. The emendation follows the reading of B1 in II.51.

\textsuperscript{16} L add. ‘\textit{Marvels: And there is a river in Syria that flows one day during the week, and its waters increase. And during the other six days they stop until the dry land appears’ (= I.16).
كلمة الله ملهمة تطهير 20 حكم.
And again, Alexander saw trees that grew taller from the morning until midday and grew shorter from midday until evening time.

*Completed are the marvels, and glory to God. Amen.*
2.3. Recension II: Text (B1)

B1 Added in the right margin by the same hand.
2.3. Recension II: Translation

Again, I write down the marvels that are found in the great cities.

1 Alexander built a city from brass in the country of Andalus on some island, the width of which is four months. And he placed many treasures there. And it is a great and sealed city, and it has no gates.

2 Alexandria and Rome were built over the course of three hundred years. And for seventy years, their inhabitants were not able to walk in their midst during the daytime, (but only) when their eyes were covered with black veils, so that they would not be harmed by the exceeding whiteness and splendour and rays and adornments and buildings of the city.

3 And there was in Alexandria a lighthouse that was built upon a dew of glass. And there were six hundred thousand Jews in it, besides other countless nations.

4 And there was in Alexandria a mirror that was hanging on the top of the lighthouse. And every one who would sit under it saw the city of Constantinople. And they would see every ship that went out of it by sea.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
And there is in a certain place another lighthouse$^{17}$ of brass, and on its top a horseman of brass. And on the day of their festival, water would flow from this lighthouse and all the people who were assembled there, would drink from it and water their cattle and fill all the jars they had with them and the vessels that are there. And after the festival, the stream of water ceases and does not flow anymore as it used to.

There is a city that has seven walls, one inside another, and between one wall and another seven miles. And every three miles is one parasang. And between the walls: orchards, and rivers, and vineyards, and channels, and mills.

There is a wall, which the kings built from the Sea of the Khazars (i.e., the Caspian Sea) to the Sea of Syria (i.e., the Mediterranean Sea). (Its) length: eight days.

On rivers.

The river called Baʾṭlas: from the beginning of days, its waters flow to the sea for three hours. And its flow stops for three hours, and the place of the flow dries up.

$^{17}$ Or ‘minaret’.
72 Marvels

لا تسامحوا ولا تحكموا في الحال على ما كنتم فيه صاحبين. لا تندفعوا في الحال على ما كنتم فيه صاحبين.

لا تقدموا الورق على أي حال. لا تقدموا الورق على أي حال.

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9 The Sea of Reeds: when a man or animal falls into it, as long as he is alive and there is breath in him, he floats upon the water, but when he dies, he sinks into the water.

10 In the sea there is a place called ʾEwrīqōs. It flows and stops three times during a day. And its flow rises for five hundred cubits in one hour. And afterward, it withdraws until the dry land appears.

11 There is a river that flows one day during the week, and its waters increase. And during the other six days, they stop until the dry land appears.

12 In the land of Kānilāz, there is a well that brings forth water and salt and naphtha (i.e., crude oil). And when the waters stop in a pool, the salty waters flow away, and there remains sweet and white salt that has neither taste nor smell of naphtha. And the naphtha remains in its place in the pool, while there is no (more) taste of salt in it.

13 In the country of Pūštī, there is a spring in a rock that flows with blood, and its smell and taste and stench are like those of blood. And it flows and dries up and turns into red dust that has no taste or smell of blood. And they take from it ḫnānā.

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18 In this context, the Dead Sea.
14 In the country of Spārē, there is a river that flows on the day of the Sabbath and stops on the remaining days. And it is called the ‘Sabbatical river’.

15 In the country of Persia there is a river that flows with dry sand, without any water. And neither man nor animal nor ship is able to cross it. And on the day of the Sabbath, its flow stops. And (people) see the place of its flow in the direction of the West.

16 In the country of Romans, (there is) a place on the Sea of the Khazars which is called Matlāyā. It does not stop raining there, in winter as well as in summer. And they cannot even store crops, unless inside the houses.

17 In the country of the South and of the Hejaz, it rains during the whole summer, and in winter it is summer. Summer there is winter and winter is summer.

18 In the country of Bēt Dliš, in the vicinity of the town called ʿAms, there is a certain small spring on the seashore, and it flows with water that is red and sour like strong vinegar. And it has a sharp taste, and its color is like that of minium. And it flows and runs into a river, and the course of those red waters is (made of) stones and pebbles.
لا يمكنني قراءة النص العربي من الصورة.
Again, marvels in the Eastern islands.

19 On one island, there are people who have long and wide ears that cover them from their head to their feet instead of a cloak. And they are called ‘ears’. In Persian, they call them glīm gōš.

20 There is one island called Karnāš, and on it, there are dog-people, whose males are like dogs. And when enemies approach them, they enter and swim in the river which is there. And they roll in the sand, which serves them instead of armour, so that neither arrow nor spear nor sword can reach them. And if a regular man would cleave to their women by way of intercourse, he is going to die immediately.

21 And in the desert of the Arabs, there are people who have fat tails like those of the sheep. And when they see humans, they flee from them. And the Arabs of that country eat them.

22 It appeared to Alexander (that) there are people whose legs are like those of scorpions, and they had six digits on each leg.

23 There is an island whose inhabitants eat people while they are still alive. They do not slaughter him, but cut off his flesh and eat him while he is alive, without roasting or boiling. And the island is Balōs.
سـه للاضلاحيـة دنـبـه، فينـتـهى. كنـه ستـنـته.

سـه بـه عـتـه، بـه لـه، فينـتـهى مـقـبـصـه.

مـحـفـه مـسـمـه.

كـبـه دنـبـه، فـه مـقـبـصـه. عـتـه، عـتـه، مـقـبـصـه.

كـبـه تـمـلـه، بـه فـه مـقـبـصـه. مـحـفـه مـسـمـه.

كـبـه تـمـلـه، مـسـمـه. كـبـه مـقـبـصـه.

كـبـه عـتـه، فـه مـقـبـصـه. مـحـفـه مـسـمـه.

كـبـه عـتـه، بـه مـقـبـصـه. مـحـفـه مـسـمـه.

كـبـه عـتـه، فـه مـقـبـصـه. مـحـفـه مـسـمـه.

كـبـه عـتـه، بـه مـقـبـصـه. مـحـفـه مـسـمـه.

كـبـه عـتـه، فـه مـقـبـصـه. مـحـفـه مـسـمـه.

كـبـه عـتـه، بـه مـقـبـصـه. مـحـفـه مـسـمـه.
24 Alexander saw people whose teeth are like the teeth of dogs.

25 And moreover, he saw people who have no head, and their mouths and eyes are on their breasts.

26 And there are people whose thighs and legs are like long straps because there are no bones in their thighs. And they are called ‘strap-feet’. And they cast their legs upon the great pear trees that they have there and go up with their help, like a man who climbs with a rope, and eat from the fruit of the trees. And when they see a human, they jump and seize him and mount on his shoulders and twist their legs around his shoulders and strangle him.

27 And there are people, whose appearance is like that of ravens, and they throw stones and sticks directly at men. And they killed many from the army of Alexander.

28 And there are those, whose legs are like the legs of an ass, while the rest of bodily members are like those of humans.

29 And there are people whose heads are like the head of a lion, and they have scaly tails.
لا يمكنني قراءة النص العربي من الصورة. يرجى تقديم النص من طريقة أخرى للمساعدة.
30 And there are smooth (i.e., hairless) people in the East, and they have no hair whatsoever, neither eyebrows nor eyelids. And when the sun shines upon their faces, they enter the water from the sun’s heat for as long as nine hours.

31 The man called Anās told us that he saw on the island of Kīš a man who had above his breast two heads and four arms, and below his breast one body and one belly. And they were quarrelling one with another about the inheritance of their father. And when one of them died, his body remained hanging upon his companion for three days, and then that other side also died.

32 There are trees in the islands that bear humans and birds, and life is breathed into them. And it is called the ‘tree of Waqwaq’. And when they fully develop, they fly away and leave. And an animal comes out of the sea and eats them.

33 A certain woman gave birth to sixty children in thirty-five pregnancies. And every year, she would miscarry once and again. They would say, ‘She gave birth to a kōr of children’, because one kōr contains sixty qpīzē.19

34 Another woman gave birth to twenty children in five pregnancies, and all of them lived.

19 Both kōr and qpīzā are measures of capacity.
فسماً فله احلفةً، ومصمم جملةً، لفضل الله تعالى
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لاحتفال مصمم لحل مصباح، فإن يحلف كلامه ﷺ
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فول. 71v
And again, he saw the trees that were grew taller from the morning until midday and grew shorter from midday until evening time. And they wasted away until nothing of them could be seen above the earth. And when they encamped (there) and plucked some of their fruit and ate them, a foul spirit went out against them. And they were afflicted with many sores on their loins and their limbs, while not seeing what struck them. And they heard a voice of thunder from among those trees, saying, ‘Let no one take anything from these trees, lest anyone of you should die! And if not, all of you will die!’

And there was a bird there that looked like a partridge.

And Alexander saw two great trees that spoke like humans. And one of them talked to him in the Greek language and another in the Latin language. And they made known to him about his death. And he turned back from there and died in Babylon.

And a great animal went out against them, which had the appearance of both human and beast. And they brought a woman stripped naked and threw her in front of it, and it tore her apart and ate her, like a wild beast.

And great animals went out against them, each of them fifteen cubits long.

And they saw bats who were like eagles and had teeth like the teeth of dogs.
لا يمكنني قراءة النص العربي المعطى.
And they saw trees that had no fruit, and a certain bird on the top of a tree, and above the bird rays, like the rays of the sun.

Rabban Emmanuel told us that he heard from a man, who was a merchant from Alexandria, that there is an island in the sea, and no human is able to enter it because of the multitude of rapacious animals. And there are great trees there. He said that when they were travelling near that island, one of them dared and went up to that island, and he climbed one of the trees that are there. And an animal that looked like a dog went out from the sea, and its tail was rolled around its loins. And it came and stood under that tree and beckoned him many times to get down, but that man did not go down from the tree. And it loosened its tail and rolled it around (the tree) and started to shake its tail with the tree towards that man. And at once, both he and the tree were set on fire. And it went away and entered the sea.

The animal called rhinoceros brings its head forth from the womb of its mother, and feeds on dried grass and turns back and puts its head into the womb of its mother. This rhinoceros animal is, in fact, unicorn. And they say that it has on its head one horn, the length of which is one elbow, and its thickness as that of a human thigh or an animal or bird, according to nature. And they make good belts from it — from two hundred dinars and up to four thousand dinars, on account of (their) beauty.
فَأَحْيَا لَهُ مَعَ مَهَابِرٍ وَمَعَ جَمِيعٍ مِّنَ الْكُلَّ هُدُوءٌ وَعَمْلٌ}

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49 In the Sea of Qūlzam, there is a fish whose length is two hundred cubits. The sailors are afraid of it, and when they see it, they strike a piece of wood. And it hears the sound of wood and flees.

50 And there is in it a fish, whose length is two hundred cubits. And in the belly of this fish, there is another fish, and in the belly of this other (fish), there are four fishes, one inside of another, like the peels of onion — one inside of another.

51 And there is in it [a fish] that looks like a bull, that gives birth and suckles. And from its skin, they make shields, that is bucklers.

52 And one can see in Basra the rib of a fish, from which a bridge over the river is made, and another rib — a vestibule to a house.

53 And there is in the Sea of Qūlzam a fish that flies, and it is called ‘sea-locust’.

54 And there are turtles, that is ḡrāyē, and each of them is one hundred and twenty cubits in circumference. And there is one thousand offspring in the belly of each of them.

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20 Neo-Aramaic ḡrāyē ‘turtles’.
لا أرى لك بكتابي قابلة.

لا أرى لنفسي سما حل مثبط تصميم حل مثليه
من النهج تشدد لحصه. مجموم تم جملته. متحفاً
خلوها صفراً متفجراً.

لا أرى عقاباً س악ه. حسب مج مقص صعبه
jisra مع جثث رحب مسكة مكسه مكشوفه. مصمم حلبة تصميم حل مصمم حل حبيبه. مصمم حلبه حلية حلية، مصمم جم حبيبه
فيه روافع ساهبة. مصمم حلبه حلية، مصمم حل حبيبه
فهو مصمم حلية، مصمم حل حبيبه، حلية، مصمم حل حبيبه,
لسهبة. بل مج شمس لمخلة دسالة، لحمله،
مصمم مصمم مصمم.

لا أرى لتصديق نفيلة تقلبه حبيبه. حسب مج مقص صعبه
وجيزة عقلية ترتبه حله لله. مصمم عقاب
من جد، ثوابه من رحم الرحمن لحم من تحت، ثوابه من رحم الرحمن.
260 كلمات مضمولة. 260 كلمات.
55  And there is in it a fish that looks like a camel.

56  And there is an island where when every day when they need rain, they raise their hands to heaven and beseech God, and the rain comes to them at once.

57  There is an island in India: on one of the days, they have found on one of the islands of Kīš a great whale, heavy and dead. And the king ordered that the people of the city should take its meat to eat. And during three days the people of the city took away two-thirds of its meat, and one third remained. The side of its head was the king’s portion. And they took from its eye ninety pitchers of oil for (making) light. They were drawing the pitchers with a rope into its eyes and bringing up the oil.

58  An island called Barṭīl: the sound of singing and tambourines and timbrels is heard there all night. And the people from among the locals say that it is from there the son of perdition, who is Antichrist, shall come. So be it, Amen.
2.4. Synopsis of Recensions

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