
انجيل الطفولية † ARABIC INFANCY GOSPEL

INTRODUCTION

The *Arabic Infancy Gospel* is related to an older, East Syriac work called *The History of the Virgin*; it is either a translation of that work, or both are derived from a common source. Both texts feature scenes of the baby/infant Jesus working miracles in common settings. In both texts, Mary helps to bring about the circumstances in which these miracles take place.

The only two surviving manuscripts date from 1299 CE and the 15th/16th Century and are in Arabic. They were copied in what is now northern Iraq and show some influence from the Quran. A third MS (15th Century), now lost, was used by Heinrich Rike for his transcription published in 1697, along with a 'parallel' Latin translation[§]. The [Arabic text we present here is Rike's](#) and the English text is very loosely based on the [1886 translation by Alexander Walker](#) – edited to more closely match Rike's text. Note that Rike and Tischendorf used different Arabic MSS for their Latin translations (we present [both](#) in this collection).

AUTHORSHIP AND DATES

The Gospel is thought to have originated from a Syriac language version created perhaps in the 5th or 6th Century (*vide supra*). The earliest known mention of the Gospel is by a 9th Century Syrian Church Father, in a biblical commentary concerning the Gospel of Matthew. Much of the narrative of the *Arabic Infancy Gospel* – particularly the latter part concerning the miracles in Egypt – can also be found in the Quran. Some scholars claim its presence in the Quran may be due to the influence the Gospel had among the Arabs.

—| XXVIII-IV-MMXXVI |—

§ “*Evangelium Infantiae vel Liber Apocryphus de Infantia Servatoris*” (Volume I).

الفصل ١

بسم الاب والابن والروح القدس الاله الواحد

نبتدي بعون الله وحسن توفيقه ونكتب كتاب عجائب
سيرتنا وربنا ومخلصنا يسوع المسيح المدعو انجيل
الطفولية بسلام من الرب امين ①ⁱ

قد وجدنا في كتاب يوسيفوس رئيس الكهنة الذي كان
علي عهد المسيح وقد قال اناس انه قابانا قال هذا ان
يسوع تكلم وهو حين كان في المهد وقال لمريم امع اني
اذا هو يسوع ابن الله الكلام الذي ولدتيني كما بشرك
جبرائيل الملاك وابي ارسلني لخلاص العالم ①

CHAPTER 1

IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY SPIRIT, ONE GOD

With God's help and good guidance,ⁱⁱ we begin to write a book of the
miracles of our Lordⁱⁱⁱ and Saviour Jesus Christ, which is called the
Gospel of the Infancy; peace from the Lord. Amen.

We find in the book of Josephus that the high priest who lived in the
time of Christ – some say he is Caiaphas – said that Jesus spoke when
he was in his cradle and said to Mary, "I am Jesus, the Son of God, *The
Logos*^{iv}, whom you brought forth, as the angel Gabriel announced to
you; and my Father sent me for the salvation of the world."

ARABIC INFANCY GOSPEL 1

- ⁱ Throughout his Arabic transcription, where we have 'standard' end-of-ayah marks (with appropriate chapter numbers inside), Rike uses a circular character resembling this but with a non-digit (always the same) inside – a character that we do not recognize.
- ⁱⁱ Walker opens, "With the help and favour of the Most High."
- ⁱⁱⁱ After 'our Lord', Walker adds 'and Master'.
- ^{iv} We here follow Walker and Tischendorf (who has the words in Greek – ὁ λόγος – not Latin) in using 'The Logos' rather than 'the word'.

الفصل ٢

وفي سنة ثلاثماية وقمعة من سنين الاسكندر امر اغسطوش ان يكتتب كل انسان في بلده فقام واخذ مريم خطيبته ومضي الي بيت المقدس وجا الي بيت لحم ليكتتب مع أهل بيته في قريته ولما بلغوا المغارة قالت مريم ليوسف انه قد حان وقت الولادة وليس بمكنني المسير الي القرية ولكن ندخل الي هذه المغارة وهذا كان وقت غروب الشمس ناما يوسف فانه مضي عاجلا ليحضر لها امراة تكون عندها فبينما هو في ذلك ان لمح عجوزا عبرانية من اورشليم فقال لها يا مباركة هلمي فادخلي هذه المغارة فان فيها امراة تريد ان تلد

CHAPTER 2

And, in the year three hundred and nine of the era of Alexander, Augustus put forth an edict that everyone should be enrolled in his own city. So, Joseph arose, took Mary his spouse, went away to Jerusalem, and came to Bethlehem, to register his family in his native city. Coming to a cave, Mary told Joseph that the time of the birth was at hand and she could not go into the city; but, said she, "Let us go into this cave." This took place at sunset. And Joseph went out in haste to go for a woman to be near her. When, therefore, he was busy about that, he saw an old Hebrew woman fromⁱ Jerusalem, and said, "Come here, my good woman, and go into this cave, in which there is a woman near her time."

ARABIC INFANCY GOSPEL 2

ⁱ Walker has 'belonging to' in place of 'from'.

الفصل ٣

نجات العجوز ويوسف معها الي المغارة وكانت الشمس قد غربت قدخلاها فاذا هي مملوءة انوار احسن من السرج والقناديل وأعظم من دور الشمس والطفل ملفوف يرضع من مرت مريم أمه وهو موضوع في المعلف فيبينما هما يتعجبان من ذلك النور قالت تلك العجوز لمرت مريم انتي أم هذا المولود قالت مرت مريم نعم قالت العجوز ما تشبهي لبنات حوا قالت مرت مريم كما ان ابني ما له مثيل في الاولاد كذلك والدته ما لها مثيل في النها فاجابت العجوز قابلة يا سيرتي اذا جيت لاکهب ثوابا بقيت زمنه قالت لها سيدتنا مرت مريم اضعي ايديك علي الطفل مرت مريم اضعي ايديك علي الطفل فوضعتهما وفي الحال بریت فخرجت قابلة من الان اذا امه وجارية لهذا الطفل في كل ايام حياتيⁱ

CHAPTER 3

So, after sunset, the old woman and Joseph went to the cave. They went in and found it filled with lights of lamps and lanterns,ⁱⁱ more beautiful and greater than the sun's rays. The child, wrapped up, was sucking the breast of the lady Mary his mother, being placed in a stall. While both were marvelling at this light, the old woman asked the lady Mary, "Are you the mother of this child?" And, when the lady Mary said, "Yes," she said, "You are not at all like the daughters of Eve." Mary said, "As my son has no equal among children, so his mother has no equal among women." The old woman replied, "Mistress, I came to get payment; I have been for a long time affected with palsy." Our mistress, the Lady Mary said to her, "Place your hands on the child." And the old woman did so and was immediately cured. Then she went forth, saying, "Henceforth, I will be the attendant and servant of this child all the days of my life."

ARABIC INFANCY GOSPEL 3

ⁱ Note that Rike has no 'division mark' at the end of this chapter.

ⁱⁱ Walker has 'more beautiful than the gleaming of lamps and candles'.

الفصل ٤

حينين جات الرعاہ فاوقدوا نارا وفرحوا فرحا عظيما وترات لهم اجناد سابعة بهلوا وتعبدوا الله تعالى ذكره والرعاة ايضا والمغارة اشبهت في ذلك الوقت لبيعه العلوية لان الافواه السماوية والارضية كانت تسجد وتعظم الميلاد السيد المسيح فاما العجوز العبرانية لما رات العجايب الواضحة شكرت الله وقالت اشكرك يا الله اله اسرائيل علي ما نظرت عيناى من ميلاد مخلص العالم ﴿٤﴾

CHAPTER 4

Then came shepherds; they lit a fire and were rejoicing greatly, there appeared to them the hosts of heaven praising and celebrating God Most High. ⁱ And, with the shepherds doing the same, the cave resembled an august temple of that time; for, both heavenly and earthly voices glorified and magnified Godⁱⁱ for the birth of the Lord Christ. And, when the old Hebrew woman saw these manifest miracles, she gave thanks to God, saying, "I thank you, O God, the God of Israel; for, my eyes have seen the birth of the Saviour of the world."

ARABIC INFANCY GOSPEL 4

- ⁱ For 'God Most High' Tischendorf has *deum O. M.* and Rike translates as *Deum supremum*.
ⁱⁱ Tischendorf has 'God' (*deum*) in brackets.

الفصل ٥

ولما كانت ايام اختاذه وهو اليوم الثامن أوجبت السنة ختاذه الصبي فختتوه في المغارة واخذت العجوز العبرانية تلك الجلدة واخرون قالوا ان السرة اخذت العجوز ووضعتة في قارورة دهن الناردين العاتق وقد كان لها ولد عطار وقدمتها له وقالت له اياك ان تبيع هذه القارورة الطيب الناردين ولو دفع لك بها ثلثماية دينار وهذه القارورة هي التي ابتاعتها مريم الخاطية وسكبتها علي رأس سيدنا يسوع المسيح وعلي قدمية ومصحتها بشعر رأسها وبعد عشرة ايام اصعدوه الي اورشليم و بعد اربعين يوما للولادة ادخلوه الي الهيكل الي بين يدي الرب وقربوا عنه القرابين اللذي كتب في ناموس موسى وهو أن كل ذكر يفتح الرحم قدوس الله

CHAPTER 5

When the eighth day since his birth arrived, the law mandated the circumcision of the boy. So, they circumcised him in the cave. And the old Hebrew woman took the foreskin (but some say she took the navel string) and laid it in a jar of aged oil of nard. She had a son, who was a perfumer,ⁱ and she gave it to him, saying, "See that you do not sell this jar of oil of nard, even if three hundred denarii are offered to you for it." And this is that jar that Mary the sinner bought and poured on the head and feet of our Lord Jesus Christ, and which she wiped with the hair of her head. Ten days after, they took him up to Jerusalem; and, on the fortieth day after his birth, they carried him into the temple, and set him before the Lord, and offered sacrifices for him, as written in the law of Moses: Every male that opens the womb shall be called the holy of God.

ARABIC INFANCY GOSPEL 5

ⁱ For 'perfumer', Walker has 'dealer of unguents'.

الفصل ٦

فراه سمعان الشيخ وهو يضي كعامود النور وقد حملته مرت مريم البقول امه علي ذراعيها وهي به مسرورة وقد التحفته الملائكة مثل الدايرة وهم يسبحون شبه الاجنان قدام الملك فاسرع سمعان بالسهر الي مرت مريم وبسط يديه امامها وقال للسيد المسيح الان اطلق عبرك بسلام يا سيدي حسب قولك فقد رات عيناى رافتك اللتي اعددتها لسبب خلاص جميع الاسم نورا لجميع الشعوب ومجد الشعبك اسرايل وحنه النبية ايضا شاهدت ذلك واقبلت تشكر الله وتقطي الطوبي لمرت مريم (٦)

CHAPTER 6

Then Simeon the Elderⁱ saw him shining like a pillar of light, when the Virgin Mary, his mother, was carrying him in her arms, overjoyed. And angels, praising God, stood round him in a circle, like bodyguards by a king. So, Simeon went up in haste to the Virgin Mary and, with hands stretched out before her, said to the Lord Jesus, "Now, my Lord, I depart from you in peace, according to your word; for, my eyes have seen your mercy, which you have prepared for the salvation of all peoples, a light to all nations, and glory to your people Israel." Hanna also, a prophetess, was present, and came up, giving thanks to God, and blessing the Virgin Mary.

ARABIC INFANCY GOSPEL 6

ⁱ Walker has 'old Simeon'.

الفصل ٧

وكان لما اقلد الرب يسوع في بيت لحم يهودا علي عهد ايروديس الملك ان مجوس وافوا من المشرق الي يروشليم كما تنبا زرادشت وكان معهم القرايين الذهب واللبان والمر فسجدوا له وقربوا له قرايبينهم حينئذ اخذت مرت مريم احد اولادك القمط ودفعته لهم بحسب البركة فقبلوه منها احسن قبول وفي تلك الساعة ظهر لهم ملاك شبه الكوكب الذي كان دليلهم اولا فمضوا مهتدين بنوره حتي وصلوا بلادهم

CHAPTER 7

And it came to pass, when the Lord Jesus was born in Bethlehem of Judaea, in the time of King Herod, magi came from the east to Jerusalem, as Zoroasterⁱ had predicted; they brought with them gifts: gold, frankincense, and myrrh. They worshipped him and gave him their gifts. Then the Lady Mary took one of the swaddling bands (in which the child was wrapped) and gave it to them; and they took it from her graciously. At that hour, an angel appeared to them in the form of a star, who had guided them before on their journey; and they left, guided by his light, until they reached their own land.

ⁱ Walker has 'Zeraduscht'.

الفصل ٨

فاجتمعوا اليهم ملوكهم وسان تهم وقالوا لهم ما الذي رايتم وفعلتم وكيف مضيتم وعددم وما الذي استصحبتم فاظهروا لهم ذلك القماط الذي دفعته لهم صرت مرقوم فعملوا لذلك عيدا وأضرموا نارا مثل عادتهم وسجدوا لها والقوا ذلك القماط فيها فاخذته النار ومزجته فيها ولما خمدت النار اخرجوا ذلك القماط وهو مثل ما كان أولا كان لم تمسسه النار فيدوا يقبلوه ويضعوه فلي روسهم وعلي عينيهم وقالوا ان هذا هو الحق غير شك ان هذا أمر عظيم أن لم تقدر النار ان تحرقه او تفسده واخذوه وادخروه عندهم بالكرامة الجليلة ٨

CHAPTER 8

And their kings and chiefs came together to them, asking what they had seen or done, how they had travelled, what they had brought back. And they showed them the cloth that that the Virgin Mary gave to them. And they celebrated a feast and, as was their custom, lit a fire and worshipped it, and threw that swathing cloth into it; and the fire enveloped it. When the fire had gone out, they took out the swathing cloth exactly as it was before - the fire had not touched it. So, they kissed it and put it on their heads and their eyes, saying, "This is the truth without doubt. It is a great thing that the fire could not burn or destroy it." They took it and, with great honour, put it among their treasures.

ARABIC INFANCY GOSPEL 8

ⁱ Before 'enveloped it', Walker adds 'laid hold of it and'.

الفصل ٩

فاما ابروديس انه لما رأي أن المجوس قد تاخر وا عنه
ولم يرجعوا اليه احضر الكهنة والحكما وقال لهم
عرفوني اين يولد المسيح قالوا له في بيت لحم يهودا
فبدأ يفكر في قتل الرب يسوع المسيح حينين ظهر ملاك
الرب ليوسف في الدلم وقال له قم خذ الصبي وامه
واذهب الي ارض مصر فقام عند صياح الديك ومضيⁱ

CHAPTER 9

And, when Herod saw that the magi had left and not returned to him, he called the priests and wise men, and said to them, "Tell me where the Christ will be born." They answered, "In Bethlehem of Judaea," so, he began to think of killing the Lord Jesus Christ. Then an angel of the Lord appeared to Joseph in his sleep, and said, "Rise, take the boy and his mother, and go to Egypt." So, he rose at cockcrowⁱⁱ and went.

ARABIC INFANCY GOSPEL 9

- ⁱ Note that Rike has no 'division mark' at the end of this chapter and his Latin translation does not have a full sentence break here, ending with a semicolon.
- ⁱⁱ In place of 'at cockcrow', Walker has 'towards cockcrow'.

الفصل ١٠

فبينما هو مفكر في نفسه كيف يكون مسيره فجاه الصباح وقد قطع من الطريق خفيفه فاصبح بالقرب من قريه كبيرة وفيها صنم وساير اصنام أهل مصر والهنثها تعمل اليه القرابين والنذور وكان بحضرة هذا الصنم كاهن يخدمه وكان كلما تكلم ذلك الشيطان من ذلك الصنم كان هذا الكاهن يوصله الي أهل مصدر ونواحيها وكان لهذا الكاهن ابن له من العمر ثلث سنين وفيه عدة شياطين وكان يتكلم ودوره اشيا كثيرة وان كانوا يعنروه الشياطين كان يخرق ثيابه ويبقي عريانا ويرجم الناس بالحجارة وكان يرسم ذلك الصنم بيمارستان في تلك القرية فلما وصلت مرت مريم ويوسف الي تلك القرية ونزلوا في ذلك البيمارستان خافوا اهلها كثيرا جدا واجتمعوا جميع الروسا وكهنة الاصنام الي ذلك الصنم وقالوا له ما هو هذا الاضطراب والارتجاج الذي عرض في ارضنا فاجابهم ذلك الصنم قايلا انه قد حضر هاهنا الع خفي وهو هو الاله بالحقيقة وليس الع يعبد غيره لانه ابن الله بالحقيقة وباختباره تزعزعت هذه الارض وبحلواه فيها ارتجت وتزلزلت ومن عظم سطوته نحن خايفين جدا وفي تلك الساعة سقط ذلك الصنم فاجتمع السقوطة جميع اهل مصر

CHAPTER 10

While he was considering his journey, morning came when he had gone a little way and arrived at a great city, where there was an idol, to which the other idols and gods of the Egyptians offered gifts and vows. And a priest ministered to this idolⁱ who, as often as Satan spoke from that idol, reported it to the inhabitants of Egypt and its territories. This priest had a son, three years old, beset by several demons; and he made many speeches and utterances; and, when the demons seized him, he tore his clothes, and remained naked, and threw stones at the people. And there was a hospital in that city dedicated to that idol. And, when Joseph and the Lady Mary had come to the city, and had turned aside into that hospital, the citizens were very much afraid; and all the chief men and the priests of the idols came together to that idol, and said to it, "What agitation and commotion is this that has arisen in our land?" The idol answered them, "A God has come here in secret, who is God indeed; nor is any god besides him worthy of divine worship, because he is truly the Son of God. And, when this land became aware of his presence, it trembled at his arrival and was moved and shaken; and we are exceedingly afraid from the greatness of his power." And, in the same hour, that idol fell down; and, at its fall all, inhabitants of Egypt and others, ran together.

ARABIC INFANCY GOSPEL 10

ⁱ Walker has 'And there stood before this idol a priest ministering to him'.

الفصل ١١

وغيرهم تعرض لولد ذلك الكاهن كالذي كان يعرض له فدخل الي البيمارستان ويوسف ومرت مريم هناك وقد هربوا الناس جميعهم منهم وكانت السيدة مرت مريم قد غسلت قباطات السيد المسيح وفرشتهم علي الحيط فجل هذا الصبي المجنون واخذ واحدا من اولئك القمطات ووضعها علي راسه وفي ذلك الوقت بدوا الشاطين يخرجون من فمه شبه الغربان ومثال الحيات وهم هاربين وفي الحال بري ذلك الصبي بامر السيد المسيح وبدا يسبح فيشكر الرب الذي ابراه فلما راه ابوه وهو قد بري قال له ما الذي عرض لك يا ولدي وكيف بريت فقال له اني لما أصر عني الشيطان مضيت الي البيمارستان فوجدت هناك امرأة جليلة ومعها صبي وقد غسلت اقمطة ووضعته علي الحبط فاخذت واحدا منهم وجعلته علي راسي فتركوني الشياطين وهربوا وفرح ادوه به كثيرا جدا وقال له يا ولدي عسي أن هذا الصبي يكون ابن الله الحي الذي خلق السموات والارض لانه لما اجتاز بنا انكسر الضنم وسقط كل الالهة وبادوا من قوة عظمته

CHAPTER 11

And the priest's son, his usual disease having come on him, entered the hospital, and Joseph and the Virgin Mary were there, from whom all others had fled. The Virgin Mary had washed the cloths of the Lord Christ and had spread them on the wall.ⁱ So, the demoniac boy took one of the cloths and put it on his head. Then the demons, in the shape of ravens and serpents, came out of his mouth and fled. The boy, being immediately healed at the command of the Lord Christ, began to praise God, and then to give thanks to the Lord who had healed him. And, when his father saw him restored to health, he said, "My son, what has happened to you? And how have you been healed?" The son answered, "When the demons had thrown me on the ground, I went to the hospital, and there I found a woman of noble appearance with a boy, whose newly washed cloths she had laid on the bed; I took one of these and put it on my head, and the demons left me and fled." At this, the father rejoiced greatly and said, "My son, it is possible that this boy is the Son of the Living God who created the heavens and the earth; for, when he passed by us, the idol was broken, and all the gods fell and perished by the power of his magnificence."

ⁱ Walker has 'over some wood'.

الفصل ١٢

ها هنا تمت النبوة القابلة ان من مصر دعوت ابني
فلما سمع يوسف ومريم ذلك الصنم قد سقط وداد
فزعا وخافا وقالوا انه لما كنا في ارض اسرائيل هم
ايزوديس بقتل يسوع ومن اجله قتل كل اطفال بيت
لحم وتخومها ولا شك الا اذه متي ما سمعوا
المصريون ما جري علي هذا الصنم من التكسير فهم
يحرقونا بالنارة

CHAPTER 12

Here was fulfilled the prophecy that says, "Out of Egypt have I called my son." Joseph and Mary, when they heard that that idol had fallen,ⁱ were afraid. They said, "When we were in the land of Israel, Herod thought to kill Jesus and, on that account slew all the children of Bethlehem and its confines; there is no doubt that the Egyptians, when they have heard that this idol has been broken and has fallen, will burn us with fire."

ARABIC INFANCY GOSPEL 12

ⁱ After 'fallen', Walker adds 'down and perished'.

الفصل ١٣

وخرجوا من هناك ووصلوا الي موضع كان فيه
لصوص وقد نهبوا جماعة وعروهم وربطوهم فهمتوا
اللصوص ضجيجا عظيما كضجيج ملك عظيم قد
خرج من مدينة ومعه عساكر وخيول وطبول
فجزعوا اللصوص من ذلك وتركوا كلما كانوا اخذوا
فقاموا لايك القوم وحل بعضهم كتان بعض واخذوا
أموالهم ومضوا فلما راوا يوسف ومريم مقبلين قالوا
لهم اين هو الملك الذي سمع اللصوص صوت عظمة
ضجيجه وتركونا ان لك وتعلمنا فقال لهم يوسف
سوف ياتي (١٣)

CHAPTER 13

From here, therefore, they departed and came to a place where there were robbers who had robbed several men of their baggage and clothes and had bound them. Then the robbers heard a great noise, like the noise of a magnificent king going out of his city with his army, his horses, and his drums; the robbers were terrified by this and left all their plunder. And their captives rose up, untied each other's bonds, took their money,ⁱ and went away. When they saw Joseph and Mary coming, they said to them, "Where is that king, whose magnificent sound of approach the robbers heard and left us?" Joseph answered them, "He will come."

ARABIC INFANCY GOSPEL 13

ⁱ Walker has 'baggage' in place of 'money'.

الفصل ١٤

ووصلوا قرية اخري وكان فيها امرأة مجنونة لانها كانت قد خرخت في الليل لتستقي الماء فاعتراها الشيطان اللعين المارد وكان لا يمكنها من اللباس ولا من المقام في العمارة وكلما ربطوها بالسلاسل والقيود كانت تقطعهم وتخرج الي البراري عريانة وتقوم في مفارق الطرق وفي المقابر وكانت تترجم الناس بلحجارة وكانوا اعلمها يلاقون عنها العظام فلما رأتها مرت مريم رحمتها فتركها الشيطان في الحال ومضي كالشباب هاربا وهو يقول ويلالة منك يا مريم ومن ابنك ودريت تلك الامراة من المها وعرفت نفسها واستحيت من عربها ومضت الي اهلها مختفية من الناس ولبست ثيابها واخبرت اباهم واهلها كيفية الحال وكانوا اهلها اكابر وجوه القرية فاضافوا لمرت مريم وليوسف بكرامة حسنة ومن الغد انصرفوا من عندهم

CHAPTER 14

And they came to another city, where there was a demoniac woman whom Satan, accursed and rebellious, had possessed, when she had gone out by night to fetch water. She could neither wear clothes nor live in a house; and, whenever they tied her up with chains and thongs, she broke free and fled naked into deserted places; and, standing in crossroads and cemeteries, she kept throwing stones at people;ⁱ and they would try to protect her. Therefore, when the Virgin Mary saw her, she pitied her; and Satan immediately left her and fled away like a young man, saying, "Woe to me from you, Mary, and from your son." So, that woman was cured of her torment and, being restored to her senses, was ashamed her nakedness; and, shunning the sight of men, went home to her friends. And, after she put on her clothes, she told what happened to her father and her friends; and, as they were the chief men of the city, they received the Virgin Mary and Joseph with the greatest honour and hospitality.

ARABIC INFANCY GOSPEL 14

ⁱ Walker adds 'and brought very heavy calamities upon her friends'.

الفصل ١٥

وفي عشية ذلك اليوم وصلوا الي قرية اخري كان فيها عرض وبحيله الشيطان اللعين ويفعل السحرة خرست العروس ولم تعد تنطق فلما دخلت السيدة مرت مريم لتلك القرية وهي حاملة السيد المسيح ولدها راتها تلك العروس الخريسة فبسطت يديها نحو السيد المسيح وجذبتة وحملته ولزمتة وقبلته في صاعدته راجع جميع اليها فانحل انعقال لسانها وانفتحت از ناها وسبحت الله وشكرته الذي وهب لها العافية وصار عند أهل تلك القرية فرحه عظيمة في تلك الليلة وظنوا ان الله وملايكتة قد نزل عليهم ﴿١٥﴾

CHAPTER 15

The next day, being made well-equipped, they left and, in the evening, arrived at another village a wedding was being celebrated.ⁱ But, by the arts of accursed Satan and the enchanters, the bride had become dumb and could not speak. And, when the Virgin Mary entered the town, carrying her son the Lord Christ, that dumb bride saw her and, seeing him, stretched out her hands towards Jesus Christ and took him into her arms, held him close, and kissed him on his face. Immediately, the knot of her tongue was loosened and her ears were opened; and she thanked and praised God, who had healed her. That night, the people of the town rejoiced and thought that God and his angels had come down to them.

ARABIC INFANCY GOSPEL 15

ⁱ For the 1st sentence, Walker has, "On the day after, being supplied by them with provision for their journey, they went away and, on the evening of that day, arrived at another town, in which they were celebrating a marriage."

الفصل ١٦

واقاموا هناك ثلثة ايام مكرمين متنعمين وخرجوا من عندهم متزودين فوصلوا الي قرية اخري وهموا بالمبيت فيها لانها كانت اهلة بالنس وكان في هذه القرية امرأة معروفه وكان قد مضت الي النهر في بعض الايام لتغتسل واذا الشيطان اللعين قد تشبه جديد وكلما جا الليل كان يتناول عليها ولما ولما رات هذه الامراة للسيدة مرت مريم والسيد المسيح في حضنها وهو طفل اشتاقت اليه وقالت السيدة مرت مريم يا سيدتي اعطيني هذا الطفل لا حملة واقبله فاعطتها اياه فلما قرب منها استرخا ذلك الشيطان عنها وتركها وولي هاربا ولم تعد تبصره بعد ذلك اليوم فسيح جميع الحاضرين لله تعالى وصنعت لهم ذلك الامراء صنيعا ١٦

CHAPTER 16

There they remained three days, honoured, well-fed, and given splendid clothes; and they departed with provisions. They came to another village in which, because it was very populous, they thought to pass the night. And there was in that city a well-knownⁱ woman; and once, when she had gone to the river to bathe, lo, accursed Satan came as a serpent, leapt on her, and twisted himself round her belly; and, every night, he tyrannically tormented her. This woman, seeing the Virgin Mary and the child, Jesus, in her bosom, was struck with a longing for him, and said, "My lady, give me this child, that I may carry him, and kiss him." She, therefore, gave him to the woman; and, when he was brought to her, Satan let her go, and fled and left her, nor did the woman ever see him after that day. All who were present praised God Most High and that woman bestowed on them liberal gifts."

ARABIC INFANCY GOSPEL 16

ⁱ Walker has 'excellent' in place of 'well-known'.

الفصل ١٧

ولا كان من الغد اخذت تلك الامراء ما مطيبا لتغسل
الرب يسوع فلما غسلته اخذت ما الغساله وكان هناك
صبية قد ابيض جسمها من البرص فسكبت عليها من
ذلك الماء وغسلتها به فظهرت من درسها في الحال قام
اولئك القوم قالوا لا شك ان يوسف ومريم والصبي هم
الهة وليس اناس فلما عزموا علي الخروج من عندهم
دنت تلك الصبية التي كانت مبرضة اليهم وسالتهم ان
ياخذوها معهم (١٧)

CHAPTER 17

The next day, the same woman took scented water to wash the Lord Jesus; and, when she had washed him, she took the water with which she had done it and some of it over a girl whose body was white with leprosy and washed her with it; and she was immediately cured. And the townspeople said, "Surely, Joseph and Mary and that boy are gods, not men." And, when they were about to leave, the girl who had sufferedⁱ the leprosy came up to them and asked them to take her as their companion along the way."

ARABIC INFANCY GOSPEL 17

ⁱ In place of 'suffered', Walker has 'laboured under'.

الفصل ١٨

فاجابوها الي ذلك فمضت معهم حتي وصلوا الي قرية كان فيها قصرا لقايد جليل وله دار برسم الضيافة فنزلوا فيها فمضت تلك الصبية ودخلت الي زوجة القايد توجدها باكية حزينة فقالت لها ما لك باكيه ناجابتها قايله لا تعجبي من بكاي لان لي داي عظيم ولم استطع اقوله لاحد من الناس فقالت لها الصبية لعلك اذا اظهرتية وكشفتيه لي يوجد عندي دراه فقالت لها امراة القايد اكنمي هذا النمر ولا تقولي له لاحد فاني امراة لهذا القايد وهو ملك وتحت يده بلاد كثيرة ولي معه عدة طويلة وما له مني ولد ولما رزقت منه ولدا صار مبرصا فلما راه استنكر منه وقال لي اما انك تقتليه واما تسلمية المربية تربية في موضع لا يطلع له خبر البتة واما اني اكون بري منك ولا اعود اراي ابا وقد تحيرت في امري وعظم حزني ويلي من ابني وويلي من زوجي فقالت لها تلك الصبيغ لقد وجدت لر ايك دوا اخاطبك به لاني اذا ايضا كنت مبرصه فطهرني الله الذي هو يسوع ابن السيدة مريم فقالت لها تلك الامراة ابن هو هذا الاله الذي ذكرتية قالت لها الصبية ما هذا معك في الدار قالت وكيف ذلك واين هو قالت لها الصبيغ ها هوذا يوسف ومريم والطفل الذي مفهم الذي يدعي يسوع وهو الذي ابراني من المي ووجعي فقالت لها وكيف بريتي من برمك ما تعرفيني ذلك قالت نعم لاني اخذت من امه غسالة

CHAPTER 18

They allowed her and she went with them; and they came to a city in which was the castle of a noble prince, and this was not far from a guest house. The young girl went in to the prince's wife and found her weeping and sad, and asked, "Why are you crying." She said, "Do not be surprised at my tears; for, I have a great sorrow that I cannot tell anyone."ⁱ "Perhaps," said the girl, "if you reveal to me your dark secret, I will find a cure for it." The princess replied, "Hide this secret, then, and tell no one. I am the wife of this prince, who is a king and ruler over many cities, and I lived long with him but, by me he had no son. And, when I gave him a son - alas!ⁱⁱ - he was leprous; and, when he saw him, he was disgusted, and said to me: Either kill him, or give him to the nurse to be raised in a place where we shall hear no more of him, or I will disown you and never see you again. Thus, I do not know what to do and am overwhelmed with grief. Alas! my son. Alas! my husband." The girl said, "As I promised, I have found a cure for you and I shall tell you. For, I too was a leper; but God, who is Jesus, the son of the Lady Mary, cleansed me." And the woman, asked her where this God was of whom she had spoken. The girl said, "Here, with you. He is living in this house." She said, "How is this possible? Where is he?" The girl said, "There are Joseph and Mary; and the child who is with them is called Jesus; and it is who cured me of my pain and suffering." She asked her, "How were you cured of your leprosy? Will you not tell me?" "The girl said, "Why not? I got from his mother the water in which

ARABIC INFANCY GOSPEL 18

ⁱ Walker expands the end of the wife's reply to, 'for, I am overwhelmed by a great affliction, which as yet I have not endured to tell anyone'.

ⁱⁱ In his Latin translation, Rike has 'alas!' (eheu!) in parentheses.

جسمه وسكبته علي فظهرت من درصدي فعند ذلك قامت زوجه القايد واستضافت بهم وعملت ليوسف وليمة عظيمة مع جماعه رجال ولما كان بعد ذلك اليوم من باكر اخذت ما مطيبا لكيما يفتصل به الرب يسوع واخذت ابنها معها وغسلته بما الغساله وفي ذلك الوقت ظهر ولدها من درصده فشكرت الله وسبحته وقالت طوبي لوالدتك يا يسوع كيف تظهر الناس اللذين هم ابنا جنهك بالما اللذي يغسل به جسمك ودفعت للسيدة مرت مريم مواها جزيلة وشيعتها بكرامة عظيمة (١٨)

he was washed and poured it on myself, and I was healed of my pain.” Then the princess rose up and entertained them. And she prepared a great banquet for Joseph in a group of men. Early the next day, she took scented water with which to wash the Lord Jesus and, after, poured the same water over her son, whom she took with her; and, immediately, her son was cleansed from his leprosy. So, thanking and praising God, she said, “Blessed is your motherⁱⁱⁱ who bore you, O Jesus, how you cleanse those who share the same nature with you with the water in which your body has been washed?” And she gave great gifts to the Lady Mary and sent her away with great honour.”

ⁱⁱⁱ In place of ‘your mother’, Walker has ‘the mother who bore you’.

الفصل ١٩

ووصلوا من هناك الي قرية اخري وارادوا ان يباتوا
فيها فنزلوا في دار رجل كان قد تزوج جديد وهو
مربوط عن زوجته فلما باتوا عنده تلك الليلة انهل
رباطه فلما كان الصباح هموا بالسمير فمنعهم ذلك
العريس وعمل لهم وليمة عظيمة ١٩

CHAPTER 19

Thence they came to another city and wished to spend the night in it; so, they stayed in the house of a man newly married but who, having been poisoned, could not enjoy his wife; when they had spent the night with him, he was untied.ⁱ And, at dawn, as they were preparing to leave, the groom would not let them go and prepared for them a great feast.

ARABIC INFANCY GOSPEL 19

ⁱ Rike's Arabic text is here obscure; Walker (following Tischendorf) has, "the house of a man newly married but who, under the influence of witchcraft, was not able to enjoy his wife; and, when they had spent that night with him, his bond was loosed."

الفصل ٢٠

ومن الغد ساروا فلما قربوا من قرية اخري رارا ثلثه
نما ماشيات من المقبرة ومن باكيات فلما نظرت اليهن
مرت مردم قالت لتلك الصبية التي صحبتهم اساليهن
ما قصتهن وما الذي دعاهن فسالتهن فلم يجيبوها بل
قلن لها من اين انتم والي اين انتم ماضين لاذع قد
مضي النهار وجا الليل فقالت لهن الصبية اذا قوم
مسافرون ونحن قاصدين المبيت فقلن لها هلموا معنا
وباتوا عندنا فمضوا معهن وكان رهن بيت جديد
مزخرف وفيه الان كثيرة فادخلوهم الي ذلك البيت
وكان في ايام الشتا فدخلت الصبية ايضا اليهن
فوجدتهن يبكيان وينوحان وعندهن بغل واحد وعليه
جل ديباج وبين يديه سمهم ومن يقبلنه وتعلقته فقالت
لهن تلك الصبية يا سيداتي ما خير هذا البغل فاجابوها
وهن باكيات وقلن لها ان هذا البغل الذي تنظريه كان
اخونا من امانا هذه ومات ابونا وخلف لنا مالا جزيلا
وكان لنا هذا الاخ لا غير فقصدنا ان تزوجه وان تعمل
له عرسا لعادة الناس فتغايرن عليه النساء ومدروه
ونحن لا نعلم وبينما نحن في بعض الليالي قبل الصباح
بقليل وابواب دارنا مخلوقه واذا نحن ننظر اخونا هذا
وقد صار بغلا كما ترينه واب ما لنا نتعزي به ونحن
حزاننا كما تنظرين وما تركنا في الدنيا احدا من
المعلمين والسحرة والمعزمين الا واحضرناهم ولم

CHAPTER 20

They set out, therefore, on the following day; and, as they came near another city, they saw three women coming out of a cemetery weeping. When the Ladyⁱⁱ Mary saw them, she said to the girl with her, "Ask them what the matter is and what calamity has befallen them." She asked but they gave no answer, instead asking, "Whence are you, and whither are you going? For, it is late and night has come." The girl said to them, "We are travellers and seek to pass the night." They said, "Come and stay with us." So, they followed them and were brought into a new house with splendid decorations and furniture. Now, it was winter; and the girl, going into them, found them weeping and lamenting. There was by them a mule, covered with silk cloth,ⁱⁱⁱ and sesame was put before him; and they were kissing and holding him. And the girl said, "What is all the ado, my ladies, about this mule?" They answered her with tears, and said, "This mule, which you see, was our brother, from the same mother. Our father died and left us great wealth and this only brother; we did our best to get him married. But some women, moved by mutual jealousy, bewitched him unknown to us; and one night, a little before dawn, when the door of our house was open^{iv}, we saw that our brother had become a mule, as you now see. And we have no solace in him and we grieve; we have sought every wise man, magician, and enchanter in the world but they have done us no good. And, whenever our hearts are overwhelmed with grief, we

ARABIC INFANCY GOSPEL 20

ⁱⁱ Rike does not capitalize 'diva' (the Lady) here.

ⁱⁱⁱ Walker has 'cloth of gold' for 'silk cloth'.

^{iv} Walker has 'shut'.

يفدنا شيا البيتة وكلما ضاقت صدورنا نقوم ونمضي
مع امنا هذه ونبكي عند قبر ابينا ونعودⁱ rise and go away with our mother here, and weep at our father's grave,
and come back again."

ⁱ Rike does not have an 'end-of ayah' marker here, nor does he begin a new paragraph in his Latin translation.

الفصل ٢١

فلما سمعت تلك الصبيح ذلك منهن قالت تعزيان ولا تبكيان فان شفا دايكن قريب وهو ممكن وفي وسط بيتكن لاني انا ايضا كنت مبرمة ولما رأيت هذه الامراة ومعها هذا الطفل الصغير الذي اسمع يسوع وقد غسلته امه واخذت من ما غسلته وسكبته علي جهي فبريت واذا اعلم انه قادر علي اشفايكن من دايكن لكن قوموا أمضيا الي عند سيدتي مريم امة وادخلتها الي بيتكن واكشفن لها سركن وأسالتها واطلبن منها أن تشفق عليكن فلما سمعن النسوة كلام الصبية خرجن مسرعات الي عند السيدة مرت مريم وادخلتها اليهن وجلسن امامها وهن باكيات قايلات يا سيدتنا مرت مريم ترحمي علي امايك فما بقي لنا كبير ولا ريس ولا اب ولا اخ يدخل علينا ويخرج وهذا البغل الذي تنظريه كان اخونا وقد سحره النساء حتي سار كما ثرينه ونحن الان نسالك ان تترافين علينا فحينيز شفقت عليهن مرت مريم واخذت الرب موع ورفعة علي ظهر البغل وبكت هي وتلك النسوة وقالت لولدها يسوع المسيح يا ابني بالقوة العظيمة اللتي لك اشفي هذا البغل واجعله انسانا عاقلا كما كان اولا وعند خروج الكلمة من قم السيدة العذري مرت مريم تغير ذلك البغل وصار انسانا وهو رجلا شابا سليما من كل عيب عود ذلك مسجد هو وامه واخواته للسيدة مرت

CHAPTER 21

And, when the girl heard this, she said, "Be comforted and do not weep; for, the cure for your calamity is near at hand, even in the middle of your own home. For, I also was a leper; but, when I saw that woman, and that young child with her, whose name is Jesus, I sprinkled my faceⁱⁱ with some of the water with which his mother had washed him and was cured. And I know he can cure your affliction also. Therefore, rise, go to our Lady Mary; bring her into your house, tell her your secret, and humbly ask her to have mercy on you." After the woman had heard the girl's words, they went in haste to the Lady Mary, brought her into their house, and sat before her weeping, and saying, "O, our Divine Lady Mary,ⁱⁱⁱ have pity on us; for, no one older than ourselves, and no head of the family, is left - neither father nor brother - who may enter and go out before us; but this mule that you see was our brother, and women have made him such as you see by witchcraft. We beseech you, therefore, to have pity on us." Then, grieving at their lot, the Lady Mary took up the Lord Jesus, and put him on the mule's back; and she wept as well as the women, and said to her son, "Alas! Jesus Christ, heal this mule by your extraordinary power, and make him a man endowed with reason as he was before." And, when these words were uttered by the Lady Mary, his form was changed, and the mule became a young man, free from every defect. Then he and his mother and his sisters adored the Lady Mary, and lifted the boy and carried him on their

ARABIC INFANCY GOSPEL 21

ⁱⁱ Walker has 'body'.

ⁱⁱⁱ The translation of the title used of Mary here is uncertain; Rike translates 'O Domina nostra, Diva Maria' and Tischendorf has 'O domina nostra, hera Maria'.

مريم وحملوا الصبي علي رؤسهم وبدوا يقبلوه قائلين
طوبي لوالدتك يا يسوع يا مخلص العالم طوبي للعيون
الذين بتتعمون بالنظر اليكⁱ

heads, and began to kiss him, saying, "Blessed is she that bore you, O
Jesus, O Saviour of the world; blessed are the eyes that enjoy the
blessing of seeing you."

ⁱ Rike does not have an 'end-of ayah' marker here, nor does he begin a new paragraph in his Latin translation.

الفصل ٢٢

وقالت الاختان لامها ان اخانا قد استقام بمعونة الرب يسوع المسيح وببركة هذه الصبية اللتي اطلعتنا علي خبر مريم وابنها والان اخونا هو اعزب والصواب أن تزوجه بهذه الصبية خادمتهم وسالوا مرت مريم في ذلك الامر فاجابتهم الي سوالهم فعملوا لتلك الصبية عرسا عظيما واستبدلوا بالحزن فرحا وبالناحة طربا وبدوا يجذلون فيفرحون فيتبه جون فيغنون ولكثرة سرورهم لبسوا افخر ثيابهم وعليهم وصاروا ينشدون فيمدحون فيقولون يا يسوع ابن داوود مبدل الغم فرحا والحزن سرورا وليتوا هناك عشرة ايام مرت مريم ويوسف ثم صاروا من هناك بعد ان اكرمهم اوليك القوم كرامات كثيرة وودعوهم ورجعوا من وداعهم وهم باكين لسيما تلك الصبية (٢٢)

CHAPTER 22

And both sisters continued to say to their mother, "Indeed, our brother has been cured, with the help of the Lord Jesus Christ, and by the intervention of this girl, who told us of Mary and her son. Now, therefore, since our brother is unmarried, it would be right for him to marry this girl, their servant." And, having asked this of the Blessed Lady Mary, who consented, they made a great wedding for the girl; and their sorrow changed into joy, and the beating of their breasts into dancing, and they began to be glad, to rejoice, to exult, and sing - adorned, in their finest clothes. Then they began to recite songs and praises, and to say, "O Jesus, son of David, who turns sorrow into gladness, and lamentations into joy!" And Joseph and Mary remained there ten days. Then they set out, treated with great honour by these people, who bade them farewell; and, from bidding them farewell, they returned weeping, especially the girl.

الفصل ٢٣

فلما انطلقوا من هناك وصلوا الي ارض مقفرة وسمعوا انها مخيفه تفكر يوسف ومرت مريم أن يجوزوا في تلك الارض ليلا وبينما هما سايران واذا هم ينظرون في طريقهم لصين نايمين ومعهم جماعة لصوص اصحابهم وهم ايضا راقدون وكان هولاي اللصين الذين صادفهم طيطوس و دوماخوس فقال طيطوس لروماكوس اسالك ان تطلق سبيلهم ليمضوا ولا يعلم بهم اصحابنا فابي دوماكوس ذلك فقال له طيطوس خذ لك مني اربعين درهما وخذ هذا رهذا عندك وناوله الهميان الذي علي وسطه ليسكت ولا يتكلم فلما نظرت السيدة مرت مريم هذا اللص قد احسن اليهم قالت له الرب الاله بنجذك بيمينه ويمنحك مغفرة الخطايا فاجاب الرب يسوع وقال لامه يا امي بعد ثلثين سنة يصلبوني اليهود في مدينة اورشليم فيصلبون هذان اللعين معي طيطوس عن يميني ودوماكوس عن شمالي وبعد ذلك اليوم بسبقني طيطوش الي الفردوس قالت حاشان با وادي من ذلك (٢٣)

CHAPTER 23

And, turning away from this place, they came to a desert; and, when they heard that it was dangerousⁱ, Joseph and Mary resolved to pass through this land by night. But, as they went along, they saw two robbers lying asleep in the way and, along with them, a group of men, who were their associates, also asleep. Now, those two robbers they met were Titus and Dumachus. Titus said to Dumachus, "I ask you to let them go, so that our comrades may not know about them." But, as Dumachus refused, Titus said to him, "Take forty drachmas from me and hold this as a pledge."ⁱⁱ And he held out the purse he wore about his waist, so that he would be quiet and not speak. When the Lady Mary saw the thief had been kind, said to him, "The Lord God will sustain you by his right hand and grant you remission of sins." The Lord Jesus answered, and said to his mother, "In thirty years, mother, the Jews will crucify me at Jerusalem, and these two robbers will be crucified with me, Titus on my right and Dumachus on my left; after that day, Titus shall go before me into Paradise." And she said, "God forbid that!"

ARABIC INFANCY GOSPEL 23

ⁱ In place of 'dangerous', Walker has 'infested by robbers'.

ⁱⁱ Walker has 'belt'.

الفصل ٢٤

ومضوا من هناك الي مدينة الاصنام فلما قربوا منها
انقلبت وصارت روابي رمل ون ومضوا من هناك الي
الجميزة التي تدعي اليوم المطرية وانبع الرب يسوع
في المطرية عين ما غسلت مرت مريم قميصه في تلك
العين ومن عرق الرب يسوع الذي بورته هناك خرج
في تلك الارض البلسم (٢٤)

CHAPTER 24

And they went thence towards a city of idols, which, as they came near it, was changed into sandhills.ⁱ Hence, they turned aside to that sycamore that is now called Matarea, and the Lord Jesus brought forth in Matarea a fountain in which the Lady Mary washed his shirt. And, from the sweat of the Lord Jesus that she sprinkled there, balsam was produced in that region.

ARABIC INFANCY GOSPEL 24

ⁱ Walker, following Tischendorf, has this 1st sentence as part of Ch. 23; although that seems more natural, we here follow the (quite clear) 'end-of Ayah' marker in Rike's text.

الفصل ٢٥

ومن هناك نزلوا الي مصر ونظروا فرعون وبقوا في
ارض مصر ثلث سنين وعمل الرب يسوع في ارض
مصر اعاجيب كثيرا ما هي مكتوبة لا في انجيل
الطفولي ولا في الانجيل الكامل ٢٥

CHAPTER 25

From there, they went down to Memphis; and they saw Pharaoh and remained for three years in Egypt; and the Lord Jesus did in Egypt very many miracles that are recorded neither in the Gospel of the Infancy nor in the perfectⁱ Gospel.

ARABIC INFANCY GOSPEL 25

ⁱ Another reading for 'perfect' (following Tischendorf and Walker) is 'full'.

الفصل ٢٦

وبعد ثلاث سنين عاد ورجع من مصر قلما وصلوا الي
أرض اليهود خان يوسف من السير اليها فلما بلغته ان
ارشلاوس ابنه قد ملك بعده البلاد خان ومضي الي
ارض اليهود فظهر له ملاك الرب وقال له يا يوسف
امضي الي مدينة الناصرة وكن هنالك فيا عجبا كيف
بديل ويطاف في البلاد صاحب ٢٦

CHAPTER 26

After three years, he returned from Egypt.ⁱ And, when came to Judaea, Joseph was afraid to enter it; but, hearing that Herod'sⁱⁱ son Archelaus had succeeded him as king, he was afraid indeed but went into Judaea. And an angel of the Lord appeared to him, and said, "Joseph, go to the city of Nazareth and stay there. Strange, indeed, that the Lord of the world should be thus carried around the world! ⁱⁱⁱ"

ARABIC INFANCY GOSPEL 26

- ⁱ Walker opens, "And, at the end of the three years, He came back out of Egypt and returned."
ⁱⁱ Literally, 'his son'.
ⁱⁱⁱ Rike has this last sentence in parentheses, in his Latin translation.

الفصل ٢٧

فلما دخلوا الي قرية بيت لحم ابصروا فيها اوجاءا كثيرا صعبة تعرض للاطفال في عيونهم ويموتون وكان هنالك امراة ولها ابن مريض وقد قارب الموت فاجابته الي عند السيدة مرت مريم فراتها وهي تغسل يسوع المسيح فقالت لها تلك الامراة يا سيدتي مريم انظري الي ابني هذا فانه شديد الالم فاجابتها مرت مريم وقالت خذي من هذا الما اللذي خصلت به ابني ورشيه عليه فاخذت مثل ما قالت لها مرت مريم من ذلك الما وسكبته علي ابنها فهدا من انزعاجه ودام قليلا ثم انتبه من نومه وهو سليما معافي فحملته وجات به الي قرب مرت مريم وهي فرحانة به فقالت لها مريم أشكري الله اللذي عافي ولدى هذا (٢٧)

CHAPTER 27

When they entered the city of Bethlehem, they saw there many grievous diseases infecting the eyes of the children, causing them to die. And a woman was there with a sick son, who was already close to death, whom she brought to the Lady Virgin Mary, who was washing Jesus Christ. The woman said to her, "O, my lady Mary, look at my son; for, he is in great pain.ⁱ" And the Virgin Mary said, "Take some of that water in which I have washed my son, and sprinkle it on him." So, she took some of the water, as the Virgin Mary had told her, and sprinkled it on her son. And, when this was done, his illness abated; and, after sleeping a little, he rose up from sleep safe and sound. His mother, rejoicing at this, again took him to the Virgin Mary. And she said to her, "Thank God, because he has healed your son."

ARABIC INFANCY GOSPEL 27

ⁱ Walker has 'labouring under a grievous disease' in place of 'in great pain'.

الفصل ٢٨

وكان هناك امرأة اخري جارة هذه اللتي دري ابنها وكان لها ابن مريض بذلك المرض وقد عميت عينيه وهو يصرخ في الليل والنهار فقالت لها والدة المعافي ما لك ما تاخذه الي عند مرت مو جديد مثل ما اخذت انا ابني اليها وكان قد قارب الموت فبري بغساله جسم يسوع ابنها فلما سمعت تلك الامراة ذلك منها مضت هي ايضا واخذت من ذلك الما وغسلت به ابنها وفي ذلك الوقت بري جسرة وعينيه فحملته امه الي عند السيدة مرت مريم وكشفت لها كلما جري فقالت لها مرت مريم اشكري الله علي اقامته ولا تطالعي احدا علي هذا الخبره (٢٨)

CHAPTER 28

There was ⁱ another woman, a neighbour of her whose son had been healed, whose son was sick with the same disease, and he eyes was almost blind. She wept night and day. The mother of the healed boy said to her, "Why don't you take your son to the Virgin Mary, as I did when mine was near death? And he got well with the water in which the body of her son Jesus had been washed." And, when the woman heard this, she went and got some of the same water, and washed her son with it, and his body and his eyes were instantly healed. Her also, when she brought her son to her and told her all that had happened, Mary ordered to thank God for healing him, and to tell nobody about this matter.

ⁱ Walker adds 'in the same place'.

الفصل ٢٩

وكان هناك ايضا امراتان لزوج واحد ولكل واحدة ابن وقفوا الابنين وكان اسم الواحدة مريم واسم ابنتها قليونا وقامت هذه واخذت ابنتها ومضت الي عند السيدة مرت مريم أم يسوع واعطتها منديلا حسنا وقالت لها يا سيدتي مريم خذي مني هذا المنديل واعطيني بداله قباطا واحدا ففعلت ذلك مريم ومضت ام قليونا فجعلته قميصا والبتة لابنها فيري المع ومات ابن ضررتها فصار بينهما لذلك عداوة وكانا يخدم البيت كل واحدة جمعة فجات نوبة مردم ام قليونا فارادت ان تخبز نعمت التنور ومضت أن تحضر العجين وكان ابنتها هذا قليونا قد تركته عند التنور ومضت فلما راته ضررتها وهو وحده والتنور مضطرم بالنار اخذته ورمته في التنور ومضت من هذا فلما جان مريم امع فرات ابنتها قليونا مطروح في وسط التنور وهو يضحك والتنور قد برد كأنه لم يدخله نار فعلمت امه ان ضررتها التي رمته في النار فتناولته من التمرور واحضرته الي عند السيرة مرت مريم واعلمتها خبره فقالت لها اسكتي ولا تطلعي احدا علي هذا الخبر فاني اخاف عليك من اذاعته ثم ان ضررتها مضت الي البير لتستقي ما فنظرت قليونا عند البير يلعب وليس هناك احد فأخذته وطرحته في البير ومضت الي بيتها قلما جاوا الناس ليملوا من البير ما رأوا هذا الصبي وهو

CHAPTER 29

There were also two wives of one man in that city,ⁱ each with a son. One was called Mary, and her son's name was Cleopasⁱⁱ. She rose, took up her son, and went to the Divine Lady Mary, the mother of Jesus; and, offering her a beautiful handkerchief, said, "O my Lady Mary, take this handkerchief, and give me one small bandage." Mary did so, and the mother of Cleopas went away, and made a shirt of it, and put it on her son who was ill. So, he was cured of his disease; but the son of her rival died and there was hatred between them; and, as they did the housework each week, and as it was the turn of Mary the mother of Cleopas, she heated the oven to bake bread; and, going out to fetch the dough she had kneaded, she left her son Cleopas by the oven. Her rival, seeing him alone - and the oven was burning hot - seized him, threw him into the oven, and withdrew from there. Mary, coming back and seeing her son Cleopas lying in the oven laughing, and the oven quite cold, as if no fire had ever come near it, knew that her rival had thrown him into the fire. So, she drew him out, took him to the Lady Mary, and told her what had happened. And she said, "Keep silent and tell nobody about the affair; for, I fear for you if you divulge it." After this, her rival went to the well to draw water; and, seeing Cleopas playing by the well and nobody nearby, she seized him and threw him into the well, and went home herself. And some men who had gone to the well for water saw him sitting on the surface of the water; so, they went

ARABIC INFANCY GOSPEL 29

ⁱ Walker opens, "There were in the same city two women, wives of one man."

ⁱⁱ Throughout the chapter, Rike has 'Kaljufi' in place of 'Cleopas'.

جالس فوق الما فنزلوا اخرجوه فاخذهم العجب العظيم
من ذلك الصبي ويسبحوا الله فجات امه واخذته
ومضت به الي عند السيرة مرت مريم وهي باكية
وقالت لها يا سيدتي انظري ما فعلت ضررتي بابني
كيف رمته في البير ولا بد انها تهلكه فقالت لها مرت
مريم الله ينتقم لك منها ثم مضت ضررتها لتستقي ما
من البير فتعلق العمل برجليها فسقطت في فالبير
فجاوا النس ليخرجوها فوجدوها قد تطحن راسها
وتكسرت عظامها وماتت موة سو وتم فيها قول
القابل حفروا بيروا وعمقوها وسقطوا في الحفيرة اللتي
عملوها (٢٩)

down with ropes and drew him out. And they were greatly amazed by the boy and praised God. Then his mother came, and took him up, and went weeping to the Lady Mary, and said, "O my lady, see what my rival has done to my son, how she has thrown him into the well; she will surely kill him one day.ⁱⁱⁱ" Mary said to her, "God will avenge you on her." Thereafter, when her rival went to the well to draw water, the rope caught her legs and she fell into the well. Some men came to draw her out, but they found her skull fractured and her bones broken. Thus, she died a miserable death and in her came to pass that saying, "They have dug a deep well but have fallen into the pit that they had prepared."

ⁱⁱⁱ Walker has 'some day or other'.

الفصل ٣٠

وكان هناك امرأة اخري ولها ابنان دوم فحصل لهما ضعف ومات الواحد منهم والآخر كان ينازع فحملته امه وهي باكية وجاءت به الي عند السيدة مرت مريم وقالت لها يا سيدتي مريم اغيتمي وساعديني لان كان لي ابنين وفي هذه الساعة قبرت الواحد والآخر قد قرب الي الموت انظري كيف اطلب من الله واساله وابتدأت تقول يا رب انت رووف ورحيم وصالح وقد اعطيتني ابنين واخذت الواحد فاترك لي الاخر ولما رأت مرت مريم حرارة بكايها رحمتها وقالت لها ضعي ولدك في سرير ابني وغطيه بثيابه فوضعتة في السرير اللذي كان فيع المسيح وكان قد غمض عينية لفراقة الحياة فلما وصلت ريذة ثياب السيد يسوع المسيح الي ذلك الصبي في تلك الساعة فتح عينية وضاح صارخا الي امه قايلا يا امي اعطيني الخبز فاعطته ومص فقالت أمة للسيدة مرت مريم الان علمت أن قوة الله حلت فيك حتي صار ابنك يشفي بني جنسه اذا لمسوا ثيابه وهذا الصبي اللذي شفي هو المهمي في الانجيل برتولاي (٣٠)

CHAPTER 30

Another woman there had twin sons who had both fallen into disease, one of them having died and the other was at his last breath. His mother, weeping, took him in her arms to the Lady Virgin Mary, and said, "O my lady, help me. For, I had two sons, and I have just buried the one and the other is near death. See how I shall pray to God and ask grace from him." And she began to say, "O Lord, you are compassionate, and merciful, and full of affection. You gave me two sons, of whom you have taken away one; leave me the other." When the Virgin Mary saw the fervour of her weeping, she had compassion on her, and said, "Put your son in my son's bed and cover him with his clothes." And, when she had put him in the bed in which Christ was lying, he had already closed his eyes in death;ⁱ but, when the scent of the clothes of the Lord Jesus Christ reached the boy, he opened his eyes immediately and, calling his mother, he asked for bread, and took it and sucked it. Then his mother said to Mary, "Now I know that the power of God dwells in you, so that your son heals his fellows as soon as they touch his clothes." This boy that was healed is he who in the Gospel is called Bartholomew.ⁱⁱ

ARABIC INFANCY GOSPEL 30

- ⁱ Rike (in his Latin translation) has 'he had already closed his eyes in death' (*modo autem oculi ejus in æternam noctem claudebantur*, literally 'but now his eyes were closed in eternal night') in parentheses.
- ⁱⁱ Another possible reading for the last sentence is, "This boy who was healed is the one mentioned in the Gospel of Bartholomew."

الفصل ٣١

وايضا كان هناك امرأة مبرصع فمضت الي عند السيدة موت مريم ام يسوع وقالت لها يا سيدتي مريم اغيثنيني فقالت لها مرت مريم أي معونة تطلبي ذهبا ام فضه ام تطهير جسمك من البرص فقالت تلك الامراه ومن يقدر أن يعطيني هذا قالت لها مرت مريم اصبري قليلا حتي اغسل ابني يسوع واضعه في السرير فصبرت تلك الامراه كما قالت لها فلما وضعت يسوع في السرير أخذت من غسالة جهمة واعطته وقالت لها خذي من هذا الماء واسكبي علي جسمك فلما فعلت ذلك طهرت لوقتها وسبحت لله وشكرته (٣١)

CHAPTER 31

There was also a leprous woman who went to the Virgin Mary, the mother of Jesus, and said, "O Mary, help me." The Lady Mary answered, "What help do you seek? Gold or silver? Or to be made clean from the leprosy?" And that woman asked, "Who can grant me this?" And the Lady Mary said to her, "Wait a little, until I washⁱ my son Jesus, and put him to bed." The woman waited, as Mary had told her; and, when she had put Jesus to bed, she held out to the woman the water in which she had washed his body, and said, "Take some of this water and pour it over your body." And, as soon as she had done so, she was cleansed; and she gave praise and thanks to God.

ⁱ Walker has 'shall have washed'.

الفصل ٣٢

وابنت عندها ثلاثة ايام ومضت فلما وصلت الي القرية رأت هناك رجلا قائدا قد تزوج بابنة قائد اخر ولا نظر الامراة رأي بين عينيها اثار البرص وهو مثل الكوكب فاننقضت الزيجة وبطلت فلما رأتهم تلك الامراة علي هذا الحال وقد علتهم الكابة وهم باكين فقالت لهم ما سبب بدايكم فقالوا لها لا تسالين عن حالنا لان المنا ما نقدر لاحد ان تقوله او تكشفه لفيرنا فلجت عليهم بالسؤال وقالت لهم اكشفوه لي لعلني اكون اوصف له دوا واروها تلك الصبية واثر البرص الذي بين عينيها فلما راته قالت لهم اذا التي تنظرونني كنت ايضا في هذا الوجع ومضيت الي بيت لحم لحاجة عرضت لي فدخلت الي المغارة فرايت هناك امراة تسمى مريم ولها ابن يسمى يسوع فلما راتني مبرضه حرفت علي واعطتني غساله جسم ابنها ، فسكبته علي جسمي فظهرت فقلن لها تلك النسوة فما تقومي يا سيرتنا وتروحي معنا وترينا السيدة مرت مريم فقالت لهم نعم فقاموا ومضوا لعند السيدة مرت مريم ومعهم الهدايا الجلييلة فلما وصلوا اليها قدموا لها الهدايا واروها الجارية المبرمة التي معهم فقالت لهم مرت مريم رحمه الرب يسوع المسيح تحل عليكم واعطتهم ايضا قليل ما من غماله جسم يسوع المسيح وقالت لهم اغسلوا الممتحنة في هذا الما فلما غسلوها به شفيت للوقت فسبحوا لله هم وكل من حضر ثم مضوا الي بلادهم وهم فرحين

CHAPTER 32

Therefore, after staying with her three days, she went away; and, coming to a city, saw there one of the leaders, who had married the daughter of another leader. But, when he saw the woman, he noticed between her eyes the mark of leprosy, like a star; and so, the marriage was dissolved.ⁱ Seeing them in this condition, weeping and overcome with sorrow, she asked the cause of their grief. But they said, "Do not ask about our condition; for, to no one living can we tell our grief, and to none but ourselves can we disclose it." But she urged them, to entrust it to her, saying that she may be able to tell them of a remedy. And, when they showed her the girl, and the mark of leprosy between her eyes, as soon as she saw it, the woman said, "I, too, was in this pain, when, on some need that arose, I went to Bethlehem. There, going into a cave, I saw a woman named Mary, whose son was named Jesus; and, when she saw me ill, she took pity on me and handed me the water with which she had washed her son's body. I poured it on my body and was cleansed." Then the woman said to her, "Will you not, O lady, rise and go with us, and show us the Lady Mary?" She said, "Yes." And they rose and went to the Lady Mary, taking with them splendid gifts. And, when they had gone in and given her the gifts, they showed her the girl they had with them. So, the Lady Mary said, "May the mercy of the Lord Jesus Christ be on you;" and she gave them some of the water in which she had washed the body of Jesus Christ and told them to wash the wretched woman in it. When this was done, she was immediately cured; and all those present praised God. And, joyfully, they returned to their own city,

ARABIC INFANCY GOSPEL 32

ⁱ Walker adds 'and became null and void'.

يسبحوا الرب علي ذلك فلما سمع القادر أن زوجته
دريت ردها الي ديتة تم عمل عرسا ثانيا وشكر لله
على عافيه زوجته ﴿٣٢﴾

praising the Lord for this. When the chief heard that his wife had been cured, he took her home, and made a second marriage, and thanked God for his wife's recovery.

الفصل ٣٣

وكان هناري ايضا صبيح واحدة مستحنه من الشيطان وكان هذا اللعين يتزيي لها وقت وقت مثل التنين العظيم وفيهم أن يبتلعها وكان يمص جميع دمها فتبقي كالميته وكان اذا اقبل اليها كانت تعقد يديها علي راسها وتصرخ وتقول ويلى ويلى الذي ليس لي من يخلصني من هذا التنين الشرير وكان ابوها وامها وكل من حولها او يراها يحزن عليها فيبكي ويجمع حولها كل من كان وكانوا جميع بمكون فيعولون لسيمما اذا بكت وقالت يا اخوتي واحباي ليس احد من يخلصني من هذا القاتل فلما سمعت ابنة القايد اللتي بريت من البرص صوت هذه السبية صعدت الي اعلي قصرها ونظرت اليها وهي قد عقدت يدها علي راسها باكية وكل الجموع حولها باكين فقالت لزوج هذه المجنونة ما لا مراتك ام قال زوجها نعم لها ام واب فقالت له احضر لي امها فاحضرها لها فلما نظرتها قالت هذه الصبية المعترية ابنتك قالت تلك الامراة وهي حزينة باكية نعم يا سيدتي هذه ابنتي فقالت لها ابنة القايد اكتسي سري فاني اقول لك اني كنت مبرصة وقد ابراتي الان مرت مريم ام يسوع المسيح وان كنتي تريدي ان تبرا ابنتك خذيها الي بيت لدم واسالي عن مرجيم ام يسوع وامني أن ابنتك تشفا واذا امن ان سوف تعودين الي ها هنا وابنتك طيبه وانتي مسرورة فلما سمعت هذه الامراة كلام ابنة القادر قامت مسرعه لوقتها الي عند ابنتها ومضت الي المكان اللذي قالت لها وجازت الي عند السيدة مرت مريم

CHAPTER 33

There was also a young woman afflicted by Satan; for, that accursed wretch often appeared to her in the form of a huge dragon, prepared to swallow her. He also sucked out all her blood, so that she was left as if dead.ⁱ When he came near, she clasped her hands over her head and cried out, "Woe, woe is me; I have no one to free me from that evil dragon." And her father and mother, and all who were about her or saw her, bewailed her lot; and men stood round her in a crowd, and all wept and lamented, especially when she wept, and said, "Oh, my brothers and friends, is there no one to free me from that murderer?" When the daughter of the chief who had been cured of leprosy heard the girl's voice, she went up to the roof of her castle and saw her with her hands clasped over her head weeping, and all the crowds standing round her weeping. So, she asked the demoniac's husband if his wife's mother was alive. And, when he answered that both her parents were living, she said, "Bring her mother to me." And, when he brought her to her, she said, "Is this afflicted girl your daughter?" The woman, sad and weeping, said, "Yes, O lady, she is my daughter." The chief's daughter said, "Keep my secret; for, I tell you that I was a leper; but now Mary, the mother of Jesus Christ, has healed me. But, if you wish your daughter to be healed, take her to Bethlehem, and seek Mary the mother of Jesus, and believe that your daughter will be healed; I believe that you will come back happy, with your daughter healed." When the woman heard the words of the chief's daughter, she quickly led away her daughter; and, going to the said place, she went to the

ⁱ Walker has 'like a corpse'.

وأعلمتها بحال ابنتها فلما سمعت مرت مريم كلامها
ناولتها من ما الغسالة الذي غسلت به جهم يشوع ابنها
وقالت اسكبي هذا الماء علي جسم ابنتك واعطتها ايضا
قماط واحد من اقمطه الرب يسوع وقالت لها خذي هذا
القسط واي وقت رايتي عدوى أريد هذا القسط
وشيعتهم بسلام

Lady Mary and told her the state of her daughter. And the Lady Mary, hearing her words, gave her some of the water she had used to wash the body of her son Jesus, and said, "Pour this water on your daughter's body." She gave her also one of the swaddling clothes of the Lord Jesus, saying, "Take this cloth, and show it to your enemy when you see him." And she sent them away in peace.

الفصل ٣٤

فلما مضوا من عندها الي بلادهم وصلت الساعة اللتي كان ذلك الشيطان يعترئها وتزئ لها مثل تنين عظيم ذلك الساعة بعئنها في ذلك اللعين فلما نظرته تلك الصبئة خافت منع فقالت امها يا ابنتي لا تخافي خلبه حتي يصل اليك وارءة القماط الذي اعطتاه مرت مريم وتتنظر ما ذا يكون فلما قرب منها ذلك الشيطان وهو مثل التنين المرعب فاقشعر جمعها من خوفها منه واطهرت ذلك القماط وجعلته علي راسها وغطت عئنها به وفي تلك الساعة برا يخرج من ذلك القماط شهاب نار وجهر فينطرح علي ذلك التنين فيا لهذه العجوبة العظيمة التي صارت في تلك الساعة التي نظر التنين الي قماط السعيد يسوع وتلك النار تخرج منه وتتنطرح علي راسه وعئنيه وهو صرخ بصوت عال وقال ما لي منك يسوع ابن مريم الي اين اهرب منك وولي راجعا عن تلك الصبئة بخوف عظيم ولم يعد يظهر لها البتة واستراحت منه تلك الصبئة وسبحت لله وشكرته هي وكل من حضر هذه العجوبة (٣٤)

CHAPTER 34

When they had left her and returned to their own land, the time was at hand at which the demon would attack her; at this very hour, that accursed one appeared to her in the form of a huge dragon, and the girl was afraid at the sight of him. And her mother said to her, "Do not fear, my daughter; let him come near you and then show him the handkerchiefⁱ that the Lady Mary has given us, and let us see what happens. "Satan, therefore, having come near in the likeness of a terrible dragon, the body of the girl shuddered for fear of him; but, as soon as she took out the handkerchief and placed it on her head, and covered her eyes with it, flames and live coals began to dart forth from it, and to be cast on the dragon. What a great miracle was done as soon as the dragon saw the cloth of the Lord Jesus, from which the fire darted, and was cast on his head and eyes! He cried out with a loud voice, "What have I to do with you, Jesus, son of Mary? Whither shall I fly from you?" And, with great fear, he turned his back and departed from the girl, and never afterwards appeared to her. And the girl now had rest from him, and gave praise and thanks to God and, along with her, all who were present at that miracle.

ARABIC INFANCY GOSPEL 34

ⁱ The translation, 'handkerchief', is uncertain but some small, cloth item is clearly indicated.

الفصل ٣٥

وايضا كان هناك في تلك البلاد امرأة ولها ولد ممتحن من الشيطان وكان اسمه يهودا وكان كلما اعتراه ذلك الشيطان كان ينهش كل من رنا اليه وان لم يجد عنده احدا كان ينهش يرية وباقيه اعطاه فلما سمعت ام هذا الشقي بخبر مرت مريم وابنها يسوع قامت وحملت يهودا وجابته الي عند السيدة مريم وكانا يعقوب ودوسي قد حملا الرب يسوع وهو طفل ليلعبوا مع الاطفال فلما خرجوا من البيت جلسوا والرب يسوع معهم فجا يهودا المجنون وجلس عن يمين يسوع فاعترضه الشيطان مثل عادته فاراد ان ينهش الرب يسوع فلم يستطع لكنه ضرب ليسوع علي جنبه الايمن فبكي الرب يسوع وفي تلك الساعة خرج الشيطان من ذلك الصبي هاربا وهو يشبه الكلب المكلوب وهذا الصبي الذي ضرب الجموع وخرج منه الشيطان مثل الكلب هو يهودا الاسخريوطي الذي اسلمه لليهود وفي الجنب الذي ضربه يهودا فيه بعينه طعنوه اليهود بالحربي

CHAPTER 35

And another woman was living in that land, whose son was tormented by Satan. He, whose name was Judas, as often as Satan seized him, used to bite all who came near him; and, if he found no one near him, he used to bite his own hands and other limbs. The mother of this wretched man, hearing that Mary and her son Jesus passed by, rose up and brought Judas to the Virgin Mary. In the meantime, James and Josesⁱ had taken the child the Lord Jesus to play with the other children; and they had gone out of the house and sat down, and the Lord Jesus with them. ⁱⁱAnd the demoniac Judas came up and sat down at Jesus' right hand; then, being attacked by Satan in the same manner as usual, he wished to bite the Lord Jesus, but was not able; nevertheless, he struck Jesus on the right side, at which he wept mad dog. And this boy who struck Jesus, and out of whom Satan fled in the form of a rabidⁱⁱⁱ dog, was Judas Iscariot, who betrayed him to the Jews; and that same side on which Judas struck him, the Jews pierced with a lance.

ARABIC INFANCY GOSPEL 35

ⁱ 'Joses' follows Walker and Tischendorf (and Rike's Latin translation); the Arabic text has *دوسي* ('Dossi').

ⁱⁱ In his Latin translation, Rike has a paragraph break here.

ⁱⁱⁱ Walker lacks 'rabid'.

الفصل ٣٦

ولما كمل الرب يسوع سبع سنين لبلاده كان ذات يوم مع الاطفال اترابه اغني الذين هم من اقرانه وكانوا يلعبوا في الطين فيعملوا اشباه مثل الحمير والبقر والطيور وغير ذلك وكان كل واحد منهم مفتخر بصناعته ومستحسن عمله فقال الرب يسوع للصبيان ان التماثيل الذي صنعتهم فاني امرهم ان يمشوا فقالوا له الصبيان فانت ابن الخالق فاما الرب يسوع امرهم بالسير في تلك الساعة ابتدوا تراقصوا ثم اذن لهم فعادوا وكان قد عمل علي هية الطيور والعصغير فامرهم بالطيران فيطيروا وبالوقوف فيقفوا على يديه وطعمهم فيا كلوا وسقيهم فيشربوا فمضوا اوليك الصبيان واخبروا اباهم بذلك فقالوا لهم ابا وهم اياكم اولادنا تعودوا تخالطوه فانه ساحر فاحذروا منه واجتنبوه ومن الان لا تعودوا تلاعبوه

CHAPTER 36

When the Lord Jesus had completed seven years from his birth, on a certain day he was occupied with boys of his own age. For, they were playing among clay, making images of asses, oxen, birds, and other animals; each one, boasting of his skill, praised his own work. Then the Lord Jesus said to the boys, "The figures I have made I will order to walk." The boys asked him, "Are you the son of the Creator;" and the Lord Jesus bade them walk. And they immediately began to leap; and then, when he gave them leave, they stood still. And he had made figures of birds and sparrows, which flew when he told them to fly, and stood still when he told them to stand, and ate and drank when fed them.ⁱ After the boys had gone away and told this to their parents, their fathers said to them, "My sons, take care not to keep company with him again; for, he is a wizard: flee from him and avoid him, and do not play with him again after this.

ⁱ In place of 'fed them', Walker has 'handed them food and drink'.

الفصل ٣٧

وكان الرب يسوع في بعض الايام داير ولاعب مع الصبيان فاجتاز بحانوت رجل صباغ واسم ذلك الصباغ سالم وكان في حاذون هذا الصباغ ثياب كثير لاهل المدينة اراد ان يصبغها فلما جا الرب يسوع الي حانوت الصباغ تناول الثياب جميعها وطرحها في دن النيل فلما جا سالم الصباغ ونظر الثياب وقد فسدت ابتدا وصرخ باعلي صوتة وخاصم الرب يسوع وقال ما ذا فعلت بي ابن مريم لقد فضحتني مع كل اهل المدينة لان كل واحد منهم اراد حاجته لون فجيت انت فدت الجميع فقال له الرب يسوع كل كوب تريد تغير لونه اذا اغيره لك وفي تلك الساعة ابتدا الرب يسوع واخرج من ذلك الدن الثياب كل واحد مثل اللون الذي اراده الصباغ حتي ان اخرج الجميع فلما نظروا اليهود هذه العدودة والابنة سبدوا اللهي

CHAPTER 37

One day, the Lord Jesus, running about and playing with the boys, passed the shop of a dyer, whose name was Salem; and he had in his shop many pieces of cloth that he was to dye. The Lord Jesus then, going into his shop, took up all the pieces of cloth and threw them into a tub of indigo. And, when Salem came and saw his cloths destroyed, he began to cry out with a loud voice, and to reproach Jesus, saying, "What have you done to me, son of Mary? You have shamed me before all my townsmen; for, everyone wished the colour that suited him but you have come and destroyed them all." The Lord Jesus answered, "I shall change for you the colour of any piece of cloth that you wish to be changed." And, immediately, he began to take the pieces of cloth out of the tub, each of them of that colour that the dyer wished, until he had taken them all out. When the Jews saw this miracle,ⁱ they praised God.

ⁱ Walker adds 'and prodigy'.

الفصل ٣٨

وكان يوسف ياخذ الرب يسوع معه فيدور في كل المدينة لان الناس كانوا يستحضروه لاجل صنعته ليعمل لهم ابوابا وملابن واسر دا وصناديق وكان الرب يسوع معه الي حيث توجه وكان كلما احتاج يوسف شي في صنعته من التطول والتقصير والتوسيع والتضييق ان كان ذراعا ام شبرا الرب في نسوع من جهله اليه فيكون مثل ما اراد يوسف وما كان محتاجا ليعمل شما بيده لان يوسف ما كان ماهر ا في صنعة النجارة ⁱ

CHAPTER 38

And Joseph went through the whole city and took the Lord Jesus with him; for, people sent for him in the way of his trade to make for them doors, chests,ⁱⁱ beds, and boxes; and the Lord Jesus was with him wherever he went. And, as often as Joseph had to make anything a cubit or a span longer or shorter, wider or narrower, the Lord Jesus stretched his hand towards it; and as soon as he did so, it became such as Joseph wished. Nor did he need to make anything with his own hand; for, Joseph was not very skilful in carpentry.

ARABIC INFANCY GOSPEL 38

- ⁱ Rike has neither 'end-of-ayah' mark (in the Arabic text) nor paragraph break (in his Latin translation) at this point.
ⁱⁱ Walker has '*milk pails*'.

الفصل ٣٩

وفي بعض الايام استدعاه ملك اور شلم وقال له يا يوسف اريد ان تعمل لي سريرا مقدار الموضع اللذي اجلس فيه فقال له سمعا وطاعة وفي تلك الساعة ابتدا في عمل السرير قلبت في دار الملك سنتين الي ان اكمل عمل ذلك السرير فلما استحضره الي مكانه فوجده ناقصا عن المقدار من كل ناحية شبران فلما نظر الملك ذلك غضب علي يوسف فاما يوسف من كثرة خوفه من الملك بات طاويا ولم يذق شما البته فقال له الرب يسوع مالك خايف فقال يوسف لاني قد افسدت جميع ما عملته مدة سنتين فقال له الرب يسوع لا تخف ولا تجزع بل امسك انت جانب السرير وانا الجانب الاخر علي اصلاحه ففعل يوسف مثل قال له الرب يسوع وجذب كل واحد من ناحيته فانصلح السرير وصار مقدار ذلك الموضع فلما نظروا الحاضرون تلك العجوبة تديروا وسبحوا الله واما خشب ذلك السرير كان من الخشب اللذي كان يظهر في زمان سليمان ابن داود وهو خشب ذو اصناف واشكال (٣٩)

CHAPTER 39

One day, the king of Jerusalem sent for him, and said, "I wish you, Joseph, to make for me a throne to fit the place in which I sit." Joseph obeyed, and began the work immediately, and stayed in the palace for two years, until he finished it. And, when he had it carried to its place, he found it two spans short of the required size. And the king, seeing this, was angry with Joseph; and Joseph, being in great fear of the king, went to bed hungry and did not eat a thing.ⁱ Then, being asked by the Lord Jesus why he was afraid, Joseph said, "Because I have spoiled all the work that I have been two years at." And the Lord Jesus said to him, "Fear not, and do not lose heart; but take hold of one side of the throne and I shall fix the other side." And Joseph, having done as the Lord Jesus had said and each having drawn by his own side, the throne was put to rights, and brought to the exact measure of the place. And those that stood by and saw this miracle were struck with astonishment and praised God. And the woods used in that throne were of the kinds that were celebrated in the time of Solomon the son of David; that is, woods of many and various types.

ARABIC INFANCY GOSPEL 39

ⁱ Walker has 'spent the night without supper, nor did he taste anything at all'.

الفصل ٤٠

وفي بعض اليوم كان قد خرج الرب يسوع الي الزقاق فراي الصبيان مجتمعين يلعبون فمضي في أثرهم فاما اولايك الصبيان لما رأوه اختفوا من قدامة نجا الي عند باب دار فنظر هناري نسوة فقال لهن الرب يسوع اين مضوا الصبيان فقلن له تلك النسوة ما هاهنا احد فقال لهن هولاي اللذين هم في الاتون ما هم فقلن له النسوة هولاي جدايا تتيان تصرح الرب يسوع وقال ايها الجدايا اخرجوا الي هاهنا الي راعيكم فخرجوا اولادك الصبيان مثل الجدا وصاروا يرقصون حوله فلما شاهدن تلك النسوة ذلك عجبين جدا واخذتهن الرجفة وسارعن بالسجود للرب يسوع متضرعات قابلات با سيدنا يسوع ابن مريم انت هو بالحقيقة الراعي الصالح الاسرايل اشفق على امايك الواقفات امامك اللواتي لم يشكوا فانك يا سيدنا انا جيت للشفاء وليس للادادة فاجابهن الرب يسوع ان بني اسرايل في الشعوب هم كالسودان فقلن له النسوة انت يا سيدنا عالم بكل شي ولم يخفي عنك امرا والان نسالك ونطلب من صلاحك ان ترد الصبيان عبيدك الي حالهم الاول فقال الرب يسوع هلموا ايها الصبيان لنمضي نلعب وفي ذلك الوقت انقلبوا الجدا وصاروا صبيانا بحضرة تلك النسوة

CHAPTER 40

One day, the Lord Jesus went out into the road and saw boys that had gathered to play, and he followed them; but the boys hid themselves from him. So, he went to the door of a certain house and, seeing some women standing there, asked them where the boys had gone; and, when they answered that there was no one there, he said again, "Who are these in the furnace?" They replied that they were three-year-old kids.ⁱ And the Lord Jesus cried out, and said, "Come out, kids, to your Shepherd." Then the boys, in the form of kids, came out, and began to dance round him; and the women, seeing this, were most astonished, and were seized with trembling, and quickly begged and adored the Lord Jesus, saying, "O our Lord Jesus, son of Mary, you are of truly the good Shepherd of Israel; have mercy on your handmaidens who stand before you, and who have never doubted; for, you have come, our Lord, to heal, and not to harm." And, when the Lord Jesus answered that the sons of Israel were like the Ethiopians among the nations, the women said, "You, O Lord, know all things and nothing is hidden from you; now, indeed, we beg you, and ask your mercy to restore these boys your servants to their former condition." The Lord Jesus said, "Come, boys, let us go and play." And, immediately, while these women were standing by, the kids were changed into boys.

ARABIC INFANCY GOSPEL 40

ⁱ In this chapter, the word, 'kids', refers to young goats.

الفصل ٤١

ولا كان في شهر اذار جمع الرب يسوع الصبيان في طريق الملك وفرشوا ثيابهم علي الارض وجلس هو فوقهم وضمفروا له اكليلا من ازهار ووضعوه علي راسه ووقفوا بين يديه عن يمينه ومن شماله مثل الحجاب الوقوف بين يدي الملك وكان كل من عبر في الطريق كانوا الصبيان يجذبه غصبا قايلين له تعال اسجد الملك وروح في طريقك

CHAPTER 41

Now, in the month Adar,ⁱ Jesus, after the manner of a king, assembled the boys together. They spread their clothes on the ground, and he sat down on them. Then they put on his head a crown made of flowers, and, like chamber servants, stood in his presence, on the right and on the left, as if he were a king. And whoever passed by that way was forcibly dragged by the boys, saying, "Come here, and adore the king; then go your way."

ARABIC INFANCY GOSPEL 41

ⁱ The Arabic text, literally translated, opens, "And it was *not* in the month of Adar."

الفصل ٢ ٤

فبينما هم كذلك واذا اناس مقبلين ومعهم صبي حاملينه لان هذا الصبي كان قد انطلق مع الصبيان إلى العمل ليعيب حطبا فوجد في الجبل عش حمل في يده لياخذ البيض من ذلك العش فضربت جية ردية من وسط العشر فاستعان فلما جاوا رفقاوه مطروحا علي الارض كالميت فحاوا اهله حملوه لياخذوه الي المدينة فلما وصلوا الي ذلك الموضع الذي فيه الرب يسوع علي صفة الملك والصبيان حوله مثل الخدام فعينين بادروا الصبيان الي قدام الملدوغ وقالوا لاهله تعالوا سلموا علي الملك فلم يريدوا ان بجيوا لاجل الحزن الذي هم فيه فجن بوهم الصبيان قهرا بغير اختيارهم فلما وصلوا الي عند الرب يسوع قال لهم ما لكم حاملين هذا الصبي فقالوا قد لرغته حية فقال الرب يسوع للصبيان روحوا بنا نقتلها فقال ابوي الصبي اتركونا نمضي لان ابننا قد قارب الموت فاجابوا الصبيان قائلين ما تسمعوا ما قال الملك فمصي نقتل الحية وانتم تخالفونه وساقوا الدبة بغير امرهم فلما وصلوا الي ذلك العش قال الرب يسوع للصبيان هذا مكان الحية قالوا له نعم فعينين ناداها الرب يسوع فخرجت بغير تاخر وهي خاضعة له فقال لها امضي ومصي السم الذي رميته في ذلك الصبي فانسحبت تلك الحية الي عند الصبي ومصت جميع سمها فحينئذ لعنها الرب يسوع فانسقت لوقتها وعبر يده علي

CHAPTER 42

And, while they were thus engaged, some men came up carrying a boy. For, this boy had gone to the mountains with those of his own age to seek firewood, and there he found a partridge nest; and, when he stretched out his hand to take eggs, a serpent bit him from the middle of the nest and he called for help. His friends quickly went to him and found him lying on the ground as if he were dead. His family came and carried him back to the city. When they came to where the Lord Jesus was sitting like a king, and the other boys standing round him like servants, the boys went hastily forward to meet him who had been bitten by the serpent, and said to his family, "Come and salute the king." But they were unwilling to go, because of the sorrow in which they were, so the boys dragged them against their will. And, when they came to the Lord Jesus, he asked why they carried the boy. When they said that a serpent had bitten him, the Lord Jesus said to the boys, "Let us go and kill it." ⁱ The boy's parents asked leave to go, because their son was near death; but the boys said, "We will kill the snake. And will you disobey him?" So, against their will, the boy was carried back. When they came to the nest, the Lord Jesus said to the boys, "Is this the serpent's place?" They said it was and the serpent, at the Lord's call, came out without delay and submitted to him. And he said to it, "Go, suck out the poison you put in this boy." And the serpent crawled to the boy and sucked all its poison. Then the Lord Jesus cursed it, and, at once, it split open; and the Lord Jesus passed his hand over the boy and

ARABIC INFANCY GOSPEL 42

ⁱ In place of the pronoun, Walker repeats 'that serpent'.

الصبي فتعاني وابتدا يبكي فقال له الرب يسوع لا
تبكي فان قليلا تكون لي تلميذا وهذا هو سمعان
القاذاني المذكور في الانجيل (٤٢)

he was healed. And he began to cry but Jesus said, "Do not cry; for, by and by, you shall be my disciple." And this is Simon the Canaanite, who is mentioned in the Gospel.

الفصل ٤٣

ويوما اخر ايضا أرسل يوسف ابنه يعقوب ليجيب
حطباً ومضي الرب يسوع صحبتته فلما وصلوا الي
الموضع الذي العطب فيه ابتدا يجمع الحطب وإذا
بأفعه ردية لدغته في يده فجعل يصرخ ويبكي فلما راه
الرب يسوع علي هذه الحالة تقدم اليه ودفنح في
الموضع الذي لدغته الحيه فبري لوقته (٤٣)

CHAPTER 43

Another day, Joseph sent his son James to gather wood, and the Lord Jesus went with him.ⁱ And, when they had come to the place where the wood was, and James had begun to gather it, a viper bit his hand, so that he began to cry out and weep. Therefore, the Lord Jesus, seeing him in this state, went up to him and blew on the place where the viper had bitten him and he was healed immediately.

ⁱ Walker adds 'as his companion'.

الفصل ٤٤

وفي بعض الايام ايضا كان الرب يسوع مع الصبيان وهم يلعبون علي السطوح فوقع بعض الصبيان الي اسفل ومات لوقته فهربوا الصبيان وبقي الرب يسوع وحده علي السطوح فلما حضروا اهل ذلك الصبي قالوا للرب يسوع انت الذي رميت ابننا من السطوح فقال لهم اذا ما رميتة فاما هام جعلوا يصرخوا قائلين ان ابننا مات وهذا الذي قتله فقال لهم الرب يسوع لا تشنعوا علي ان كنتم لم تصدقوني تعالوا نسال الصبي فهو يظهر الحق حينين نزل الرب يسوع وقام علي راس المبيت وصرخ بصوت عال يا زينون يا زينون من رمان من المصطوح فعينين اجابه الميت قايلًا يا سيدي ما رميتني انت بل فلان اللذي رماني فقال الرب للحاضرين اسمعوا كلامه فكل من حضر سبح الله علي هذه المجودة ﴿٤٤﴾

CHAPTER 44

One day, when the Lord Jesus was with the boys playing on the roof of a house, one of the boys fell down from above and died at once. The boys ran away and the Lord Jesus was left alone on the roof. And the family of the boy came up and said to the Lord Jesus, "You threw our son from the roof." And, when he denied it, they cried out, saying, "Our son is dead and here is he who killed him." And the Lord Jesus said to them, "Do not accuse me;ⁱ but, if you do not believe me, come and let us ask the boy, that he may tell the truth." Then the Lord Jesus went down and, standing over the dead body, said, with a loud voice, "Zeno, Zeno, who threw you down from the roof?" Then the dead boy answered him, "My lord, it was not you who threw me down but such a one did." And, when the Lord commanded those who were standing by to attend to his words, all those who were present praised God for this miracle.ⁱⁱ

ARABIC INFANCY GOSPEL 44

ⁱ Walker has 'Do not bring an evil report against me'.

ⁱⁱ This episode is also recounted in the *Infancy Gospel of Thomas* and the *Protoevangelium of James*.

الفصل ٤٥

وفي بعض الايام قالت السيدة مرت مريم للرب يسوع
امضي يا ولدي هات لي من البير ما فلما مضي ليجيب
الما وملا قلته فان سطعت وانكسرت وهي مملوة فاما
الرب بسط منديله وجمع الما وجابع في المنديل الي عند
أمه فلما نظرتة مرت مريم تعجبت من ذلك وكانت
تحفظ كل شي تراه وتوعيه في قلبها (٤٥)

CHAPTER 45

Once day, Maryⁱ had ordered the Lord Jesus to go and bring her water from the well. And, when he had gone to get the water, the pitcher already full was knocked against something, and broken. And the Lord Jesus stretched out his handkerchief, and collected the water, and carried it to his mother; and she was astonished at it. And she hid and preserved in her heart all that she saw.

ARABIC INFANCY GOSPEL 45

ⁱ Walker, following Tischendorf (*hera domina Maria*) has here 'the Lady Mary'.

الفصل ٤٦

وفي بعض الايام ايضا كان الرب يسوع علي ساقية الما وكان معه صبيان وقد عملوا ايضا بركا وكان الرب جموع قد عمل من طين العشر عصفور وقد صفهم علي اجناب البركة كل ثلاثة من ناحية وكان ذلك يوم سبت فجا ابن جانان اليهودي فنظرهم علي هذا الحال فقال لهم يغضب وحررب يوم السبت تجبلون طينا واسرع وخررب بركهم فاما الرب يسوع فصفق يريه علي العصافير الذي عملهم فطاروا وهم يصومون يصومون فدا ايضا ابن مانان فناسم بركه الرب يسوع فنشف مارها فقال له الرب يسوع مثل ما نشف هذا الما تنشف حياتك وفي ذلك الوقت يبس ذلك الصبي (٤٦)

CHAPTER 46

One day, the Lord Jesus was with the boys at a stream and they had again made little ponds. And the Lord Jesus made twelve clay sparrows and arranged them round his pond, three on each side. This was the Sabbath Day. So, a Jew, the son of Hanan, came and, seeing them thus engaged, said in anger and indignation, "You make figures of clay on the Sabbath Day?" And quickly destroyed their ponds. But the Lord Jesus clapped his hands over the sparrows he had made and flew away chirping. ⁱThen the son of Hanan came to Jesus' pond and kicked it with his shoes and its water dried up. And the Lord Jesus said to him, "As that water has dried up, so your life shall likewise dry up." And, immediately, that boy dried up.

ⁱ Tischendorf starts a new paragraph at this point.

الفصل ٤٧

وايضا كان الرب يسوع رايح مع يوسف قصادفه صبي واحد وهو جاري فدفع ذلك الصبي للرب يسوع فوق ، فقال له مثل ما رميتني تسقط وما تقوم وفي تلك الساعة سقط ومات (٤٧)

CHAPTER 47

Also, as the Lord Jesus was returning home with Joseph,ⁱ he met a boy who ran up against him with so much force that he fell. Jesus said to him, "As you have thrown me down, so you shall fall and not rise again." And, at that moment, the boy fell and died.

ⁱ Walker adds 'in the evening'.

الفصل ٤٨

وكان ايضا في اورشليم معلم للصغار سمي زكا فقال ليوسف ما انك ما تجيب يا يوسف ليسوع المتعلم فقال له يوسف نعم ومضي وقال لمرت مردم فاخذوه ومضوا به الي المعلم ثم ان المعلم لما راه كتب ان الي بيت وقال له قبل الفى فقال ألف فقال له المعلم قل بيت فقال له الرب يسوع قل لي شرح الالف وجنين اقول بيت فاراد المعلم ان يضربه فقال له الألف كذا وكذا والبين كذا وكذا ومن الآيات مستقيمات ومنهم ملتويات ومنهم مكونات ومنهم منقطان ومنهم غير منقطات وام تقدم هذا الحرق علي الآخر وابتدا يشرح ويغمر اشيا لم يسمعها المعلم ولا قراها في كتاب حينين قال الرب يسوع المعلم اسمح لا قول لك وابتدا يقول ألف بيت جمل ولد الي حد التاء قولاً فصيحاً فتعجب المعلم وقال أني اظن ان هذا الصبي اذاد قبل نوح والتفت الي يوسف وقال له انت قد جبت لي صبياً لا علمه وهو معلم المعلمين وقال لمرت مريم ابنك هذا ليس هو محتاج الي العلم (٤٨)

CHAPTER 48

And there was a man in Jerusalem named Zacchaeus, who taught boys. He said to Joseph, "Why don't you bring Jesus to learn his letters?" Joseph agreed and told Mary. So, they took him to the master; and he, as soon as he saw him, wrote out the alphabet for him, and told him to say Aleph. And, when he had said Aleph, the master told him to say Beth. And the Lord Jesus said to him, "Explain to me first the letter Aleph, then I shall say Beth." And, when the master went to flog him, the Lord Jesus told him the meanings of Aleph and Beth; also which letters were straight, which crooked, which curved,ⁱ which dotted, which undotted, why one letter went before another; and many other things he recounted and explained that the master had never heard or read in any book. And the Lord Jesus said to the master, "Listen: I shall say them to you." And he began to say clearly, Aleph, Beth, Gimel, Daleth, on to Tau. The master was amazed and said, "I think this boy was born before Noah." He turned to Joseph and said, "You have brought me to be taught a boy wiser than all the masters." To Mary he said, "Your son needs no teaching."

ⁱ Walker has 'drawn into a spiral'.

الفصل ٤٩

فاخذوه الي عند معلم آخر كان أمهر من ذلك المعلم فلما
راه قال له قل الف فقال الف قال له قل بيت فاجابه الرب
يسوع قايلًا قل لي ما معني الالف وبعد ذلك اقول بيت
فرفع المعلم يده وضربه وفي تلك الساعة ببشت يده
ومات فقال يوسف ارت مريم من الان لا تخليه يخرج
من البيت لان كل من يعاديه يموت (٤٩)

CHAPTER 49

i So, they took him to another, more learned master, who, when he saw him, said, "Say Aleph." And, when said Aleph, he told him to say Beth. And the Lord Jesus said to him, "Tell me what Aleph means and I shall say Beth." So, the master raised his hand and hit him and, at once, his hand broke and he died. Joseph said to Mary, "From now on, do not let him out of the house; for, whoever opposes him will die."

ARABIC INFANCY GOSPEL 49

i The episodes of this and the previous chapter are also recounted in the *Infancy Gospel of Thomas* and the *Protoevangelium of James*.

الفصل ٥٠

فلما صار له اثنعشر سنة اصعدوه الي اورشليم الي العيد فلما فرغ العيد رجعوا فاما الرب يسوع تخلف عنهم في الهيكل بين الاخبار والمشايخ وعلموا بني اسرائيل يسايلهم ويجاوبهم من العلوم فقال لهم المسيح ابن من هو قالوا له ابن داوود فقال لهم فكيف يدعوه رده بالروح ان قال قال الرب لربي اجلس عن يميني لاضع اعدان تحت موطا قدميك فاجابه كبير الاخبار قرئت الكتب فقال له الرب يسوع الكتب وما في الكتب وشرح الكنت والتوراة والوصايا والاحكام والاسرار التي في كتب الانبيا شيا لم يصل عقل مخلوق اليه فقال ذلك الحبر انا الي الان ما وصلت وما سمعت هذا العلم ما تري ما ذا يكون من هذا الصبي

CHAPTER 50

When he was twelve years old, they took him to Jerusalem to the feast; and, when the feast was over, they indeed returned; but the Lord Jesus stayed in the temple with the teachers, elders, and the scholars of the sons of Israel, questioning them and answering with knowledge.ⁱ He asked them, "Whose son is the Messiah?" They replied, "The son of David." He said, "Then why does he call him his lord, saying, 'The Lord said to my lord: Sit at my right hand, so I may put your enemies under your feet?'" The chief teacher replied, "Have you read the books?" The Lord Jesus said, "Both the books and what is in them." And he explained the books, the law, the precepts, and the mysteries in the books of the prophets – things no creature understands. The teacher said, "I have not yet attained nor heard of such knowledge. Who do you think this boy will be?"

ARABIC INFANCY GOSPEL 50

ⁱ Walker ends the sentence, 'to whom he put various questions on the sciences, and gave answers in his turn'.

الفصل ٥١

وكان هناك ايضا حكيم ماهر في علم الافلام فقال
للرب يسوع قرئت في علم الهية فاجاب الرب يسوع
وقال له عدد الافلاك والاجرام فطبايعها وافعالها
ومقابلتها وتثليتها وتربيعها وتهديدها واستقامتها
ورجوعها ودقايقها وشعايرها وشما ما يصلى العقل
اليه

CHAPTER 51

A wise manⁱ there, a skilful astronomer, asked the Lord Jesus if he had studied astronomy. And the Lord Jesus explained the number of the spheres, the celestial bodies, their nature and actions, their opposition; their aspect, triangular, square, and sextile; their courses, direct and retrograde; the hours and minutes; and other things beyond understanding.

ⁱ In place of 'wise man', Walker has 'philosopher'.

الفصل ٥٢

وكان ايضا قد حضر بين ها هم هك نميدهم في طب
الطبايع فقال الرب يسوع قرئت يا حبيبي في علم
الطب فاجابه الرب يسوع وحدثه عن الطبيعة وما بعد
الطبيعة وفوق الطبيعة وتحت الطبيعة وقوات الجسد
والاخلاط وافعالها وعدد الاعضا والاعظام والعروق
والضوارب والاعصاب وعل الحرارة واليبوسة
والبرودة والرطوبة وما ينتج منها وما هو فعل النفس
في الجهد وحواسها وقواتها وما فعل النطقية وفعل
الغضبية وفعل الشهوانية والاجتماع والافتراق واشيا
اخر ما يصل عقل مخلوق اليها فقام ذلك الحكيم وسجد
قدام الرب يسوع وقال يا سيدي اذا من الان تلميذي
وعبدك

CHAPTER 52

There was present among them one very skilled in medicine and natural scienceⁱ, and he asked the Lord Jesus if he had studied medicine. In reply, he explained physics and metaphysics, supernatural and sub-natural, the powers and humours of the body and their functions, the number of organs and bones, of veins, arteries, and nerves; also the effect of heat and dryness, of cold and moisture, and what these cause, the operation of the soul on the body and its perceptions and powers, the operation of the faculty of speech, of anger, of desire; lastly, their conjunction and disjunction, and other things beyond the reach of any created intellect. Then that wise man rose up, and adored the Lord Jesus, and said, "O Lord, from this time, I am your disciple and slave."

ARABIC INFANCY GOSPEL 52

ⁱ For 'medicine and natural science', Walker has 'treating of natural science'.

الفصل ٥٣

فبينما هم في هذا الكلام واشباهه جات السيدة مرت مريم بعد ثلاثة ايام كان لها تدور عليه هي ويوسف فراته وهو جالس بين العلما يسألهم ويجاوبهم فقالت له مرت مريم لماذا فعلت بنا هكذا يا ابني فها اذا وابوك بتعب شديد نطلبك فقال لماذا تطلباني أما تعلمنا ان في بيت ابي ينبغي لي ان اكون فاما هم لم يفهما الكلام الذي قاله لهم فقالوا العلما هذا ابنك يا مريم قالت نعم قالوا لها طوبى يا مريم علي ما ولدتي وراح الرب يسوع الي الناصرة وكان يطيعهما في كل شي وكانت امه تحفظ جميع الكلام في قلبها وكان الرب يسوع ينسي في القامة والحكمة والنعمة لدي الله والناس (٥٣)

CHAPTER 53

While they had this conversation, the Virgin Mary came, after seeking him for three days with Joseph. So, finding him sitting among the teachers, asking them questions and answering, she said to him, "My son, why have you treated us thus? See, your father and I have sought you with great trouble." But he said, "Why do you seek me? Do you not know I must be inⁱ in my Father's house?" But they did not understand what he said. The teachers asked Mary if he was her son; and, when she said, "Yes," they said, "Blessed are you, Mary, for who you have borne." And he went with them to Nazareth, obeying them in all things. And his mother kept all his words in her heart. And the Lord Jesus grew in stature and wisdom, and in favour with God and man.

ARABIC INFANCY GOSPEL 53

ⁱ In place of 'must be in', Walker has 'ought to occupy myself with'.

الفصل ٤ هـ

ومن ذلك اليوم بدأ يخفي عجائبه واسراره ورموزه
ويعمل بسنة التوراة الي كمال ثلثين عدنه الي حين
اظهره الاب في الاردن بالصوت الصارخ من السما
قايلا هذا هو ابني الحبيب الذي ^{٥٤} سورت له وشهد
الروح القدس مثل حمامة ^{٥٤}

CHAPTER 54

And, from this day, he began to hide his miracles and mysteries and secrets, and acted according to the Torahⁱ, until he completed his thirtieth year, when his Father revealed him at the Jordan with a voice sent from heaven, "This is my beloved Son, in whom I am well pleased," the Holy Spirit being present in the form of a white dove.

ⁱ Walker has 'law' in place of 'Torah'.

الفصل ٥٥

هذا اللذي اليه نبتهل هو الذي كوننا واحيانا وسقطنا
فتجسد من اجلنا ونجانا أن يديم رحمته ويهبط رافته الينا
بكرامة واحسانه وفضله وامتنانه له المجد والاحسان
والقدرة والسلطان من الان وكل اوان وكل عصر
ورصان والي ابد الابدين ودهر الداهرين امين ﴿٥٥﴾

كمل انجيل الطفولية بعون الله تعالى علي التمام علي
ما وجدنا في النسخة ﴿٥٥﴾

CHAPTER 55

To him to who we pray, who created us and gave us life, who brought us from our mothers' wombs; who, for our sakes, became incarnate and saved us; may he embrace us in eternal mercy and show to us his compassion with his grace, kindness, favour, and benevolence. To him be glory, beneficence, power, and dominion, now and for evermore, to the ages of ages. Amen.

ⁱ Here ends the whole Gospel of the Infancy, with the aid of God Most High, according to what we have found in the original.

ⁱ Walker does not have a paragraph break separating this colophon.