
Μακκαβαίων Ε' □ 5TH MACCABEES

INTRODUCTION

The Arabic Book of Maccabees contained in the Paris and London Polyglots, purporting to be a history of the Jews from the affair of Heliodorus (186 BCE) to the close of Herod's reign, is of little (if any) historical value, being nothing but a compilation from 1 and 2 Maccabees and Josephus. In the one chapter (12) where the writer ventures to detach himself from these works, he commits glaring historical blunders.

In Henry Cotton's translation of, "The Five Books of Maccabees" (1832), it is reckoned the Fifth (although, internally, it is named the *Second* Book of Maccabees); however, Cotton gives an English translation ([included in this collection](#)) *of the Latin translation of the Arabic text*, as presented in the Paris Polyglot.

Although we have been unable to find (as yet) an electronically readable version of the Arabic text, the London Polyglot has been posted online (as an image-format PDF) and that is the source for the [Arabic text](#) here presented (be sure to read the caveats given in the linked document). The English translation given herein is an original work, using a combination of online Arabic-English translator tools, guidance from Cotton's work, and other assistance; it should be treated with a considerable degree of caution, if not outright scepticism.

AUTHORSHIP AND DATES

The book survives in Arabic but was probably composed in Hebrew, judging from numerous Hebraisms. As no trace of a Hebrew text exists, some scholars consider the work to have been in Arabic from Hebrew memoirs. The author probably was a Jew living some time after the destruction of the temple in 70 CE. The book bears some relationship to the history of Josippon. The book has never been recognized as canonical by either Jews or Christians.

***Note:** This file is in the very early stages of formation; we present what has been done so far (only the first 7 chapters of 59) by way of a preview of what the finished document may look like.*

* بسم الله الحي الأزلي *
* كتاب المقاييس . وهو الثاني *
* الفصل الاول *

كان من رسوم ملوك الروم اليونانيين • ان ينقدوا الي مدينة بيت المقدس في كل سنة مالا جزيلاً يدفع الي الكهف ليودوه الي خزانة بيت الله لمال الصدقة على اليتاما والارامل •
وكان سلوقوس الملك بمقدونيا وقد كان له صاحب من قواده يقال له هليدروس • فعمل على القبض على الخرافة واخذ كلما فيها من المال •
وشاع ذلك عنه فعم ذلك اهل المدينة وخافوا ان يتخطي هليدرس من هذا الي سواه • ولم تكن فيهم قدن تنفذ على منعه مما عزم عليه •
فقصدا الله باجمعهم وصاموا باسرههم وصلوا بخشوع وخضوع وبكاء عظيم •
ولبسوا المسرح وترعوا في الرماد مع حونيا الكاهن الاكبر وسائر الروساء والشيوخ الي العوام والنساء والاطفال •

IN THE NAME OF THE LIVING AND ETERNAL GOD
THE SECOND BOOK OF THE MACCABEES

CHAPTER 1

¹ It was ordained by the Graeco-Roman kings that a large sum of money be sent to the city of Jerusalem every year, to be paid to the priests and brought to the treasury of the house of God, as alms money for orphans and widows.
² Now Seleucus was king of Macedonia and he had a captain, named Heliodorus, who worked to spoil the treasury and to take whatever money was in it.
³ When this spread among the citizens, they were afraid that Heliodorus would proceed to greater lengths, ⁴ as they had no power to stop him doing what he wanted.
⁵ So, they all turned to God, they all fasted and prayed with humility, submission, and much weeping.
⁶ They put on sackcloth and rolled in ashes: Onias the high priest and the other princes and elders, even the common people, and women and children.

5 MACCABEES 1

Compare this chapter with 2M 3.

- ¹ The kings were, Seleucus Nicanor, Antiochus II, Antiochus the Great, and also Seleucus IV, surnamed Soter, or Philopator, the son of Antiochus the Great.
² This was Seleucus IV, who was also king of Syria, by which means he had sovereignty over Judaea. In 3M 3, Heliodorus is called the king's treasurer.
³ Cotton dates this episode to 176 BCE.
⁴ In place of 'no power', Cotton has 'not sufficient power'.
⁵ After 'to God', Cotton adds 'for aid' in italics.
⁶ This was Onias III.

فلما كان في الغد جاء هليدروس الي بيت الله في عام
 ودخل مع رجالة الي البيت وهو راكب يريد الخزانة •
 فاسمعه الله عز وجل صورا عظما هابلاً • وراء
 شخصا متقلداً بالآت الحرب راكباً على فرس عظيم
 مقبلاً نحوه • فازداد خوفاً ورعباً •
 فجاء ذلك الشخص فاقتله من سرجه وضرب به الارض
 قدرهن بذهنهم توهنا عظيماً وصمت •
 فلما رأوا اصحابه ما تحقه من غير ان يروا احد صنع
 به ذلك • تبادروا اليه وحملوه الي منزله وبقي اياماً لا
 يتكلم ولا يعتدي •
 فاجمع كبرا اصحابه وصاروا الي حونيا الكاهن وسألوه
 أن يصفح له وان يدعوا الي الله عز وجل ان لا يعاقبه •
 فعل حونيا ذلك وعوني هليدروس من عليه •
 فرآه الشخص الذي كان راه في القدس وهو يامر
 بالمشير الي حونيا الكاهن وان يسلم عليه ويعظمه •
 واعلمه ان الله عز وجل اجاب دعاه وعافاه مسلت فيه •

⁷ The next day, Heliodorus came to the house of God [...] and, with his men, entered the house, himself riding, in search of the money.

⁸ But the great and good God sent a loud, terrible voice to him; behind him, he saw a person wearing war weapon, riding a great horse, coming towards him, ⁹ and he grew more afraid and terrified.

¹⁰ Then that person came up, pulled him from his saddle, and cast him to the ground; ¹¹ being terror-struck, he became dumb.

¹¹ When his friends saw what had befallen him but saw no one who had done it to him, ¹² they quickly took him to his own house, where he remained for days without speaking or eating.

¹³ So, with his chief friends, he went to Onias the priest, asking him to forgive him and pray to the great and good God not to punish him.

¹⁴ Onias did so and Heliodorus was healed of his disease.

¹⁵ And he saw the man he had seen in Jerusalem, telling him to go to Onias the priest, to greet him, and honour him. And he told him that the great and good God had heard his prayers and had healed him.

⁷ The ellipsis in brackets represents (possibly corrupt) Arabic text (في عام) that is difficult to interpret; literally, it reads, 'in a year' (or something similar).

⁸ The phrase, *Deus Optimus Maximus*, in the Latin translation occurs frequently and is peculiar to this one book of Maccabees: the same phrase, as we learn from Hottinger, is usual in the Samaritan Chronicle. (*Hottingeri Exercitationes Antimorin*, p. 66. 4 to. 1644.)

⁹ Cotton opens the verse with, "Wherefore he was seized with fear and trembling."

¹⁰ Cotton includes the first part of this verse (up to 'ground') as part of v. 9; here, we follow the Arabic 'verse dividers'

¹¹ In place of 'friends', Cotton has 'attendants'.

¹² Cotton includes the first part of this verse (up to 'house') as part of v. 10; here, we follow the Arabic 'verse dividers'.

¹³ Cotton opens with, "Wherefore the chief men of his friends went to Onias the priest, beseeching him to be appeased towards him."

¹⁴ Cotton opens with, "Which thing Onias did."

¹⁵ After 'he saw', Cotton adds 'in a vision' in italics.

فبادر هليدروس الي حوثيا الكاهن وسجد له وسلم عليه
و دوع الية دنانير ودراهم وسأله أن يضيفها الي ما في
الكرامة •

ثم سار من بيت المقدس الي بلد مقدونيا وعرف
سلوقوس الملك ما كان من أمن وسأله ان يعفيه
استخلافه بيت المقدس •

فتعجب الملك مما ذكن هليدروس ، وامن باخبار الناس
بذلك •

وتقدم يصرف من بيت المقدس من رجاله وراح فيما
كان يوجه به الي ثم في كل سنه بما كان من امر
هليدروس •

فاكثر الملوك من حمل المال الي الكهنه لما ينصرف
الى اليتاما والي الارامل • وما ينصرف في القرايين •

¹⁶ So, Heliodorus hastened to Huthiya the priest, bowed and greeted him and gave him dinars and dirhams, asking him to add it to what was in the treasury.

¹⁷ Then he went from Jerusalem to the land of Macedonia and told King Seleucus how safe he was, asking that he would not compel him to succeed him in Jerusalem.

¹⁸ The king was amazed at what Heliodorus said to him and ordered him to tell it to the people.

¹⁹ And he proceeded to depart from Jerusalem with his men, continuing the gifts which he sent there each year, because of what had befallen Heliodorus.

²⁰ And the kings gave more money to the priests, to be spent on the orphans and widows; also to that which was spent on the sacrifices.

¹⁶ For 'Huthiya', here following the Arabic text (?), Cotton has 'Onias'. In place of 'dinars and dirhams', the Latin translation has *denarios et drachmas*.

¹⁷ Cf. 2M 3:38.

¹⁸ Cotton opens with, "Wherefore the king wondered at the things which Heliodorus mentioned to him."

¹⁹ Cotton opens, "And he took care that his men should be removed and sent away from Jerusalem."

²⁰ Before 'spent', Cotton adds 'to be'.

خبر نقل الاربعه وعشرين سفر لعلماي ملك مصر
من اللسان العبراني الي اللسان اليوناني
• وهو بطليموس •

* الفصل الثاني *

كان رجل من اهل مقدونيا يقال له تلماي • وكان ذا علم
وفهيم وكان مقيماً بمصر • فملكه المصريين علي بلد
مصر

فازداد حبا بطلب العلم وجني بجميع كتب الحكماء من
كل موضع •

واراد ان يقف علي الاربعه وعشرين سفر • وتكتب
الي الكاهن الأكبر إلي بيت المقدس في ان يتقد اليه من
العلماء بها الأسفار بسبعين سيكا • وانفذ الكتاب مع هديه
الي الكاهن •

فلما وصل كتاب الملك الي الكاهن اختار سبعين رجلاً
عالمًا وانعدهم مع رجل يقال له العارر وكان ذا فضل
في دينه وعلمه وادبه فصار الي مصر •

فلما علم الملك بمسيرهم فرع لهم سبعين متولاً وام بانو
الهم فيها •

*The history of the translation of the twenty-four books, for Talmai the king
of Egypt, from the Hebrew language into the Greek language.
And this was Ptolemy.*

CHAPTER 2

¹ There was a man of Macedonia named Talmai with knowledge and understanding and he lived in Egypt; the Egyptians made him king of the land of Egypt.

² His love for seeking knowledge grew and he collected books of wisdom from everywhere.

³ He was intrigued by the Twenty-Four Books; so, he wrote to the high priest in Jerusalem, to send him, from among those who were most skilled in them, seventy elders; and he sent with the letter a gift for the priest.

⁴ When the king's letter reached the priest, he chose seventy learned men and gathered them with a man named Eleazar, who was distinguished in religion, science, and literature, and they left for Egypt.

⁵ When their approach was made known to the king, he ordered seventy lodgings to be prepared.

5 MACCABEES 2

See a fuller account of these transactions in Josephus, Ant. XII. 2.

¹ Cotton has 'Ptolemy' in place of 'Talmai', which here follows more literally the Arabic text.

² Cotton dates this episode at 284 BCE.

³ It is well known that the Hebrews usually called their scriptures by the name of, "the twenty-two books," answering to the number of their letters, but not twenty-four, as stated by the author of this book.

⁴ Josephus makes no mention of any such person being-sent but the name of the high priest at this period was Eleazar, so that possibly some confusion of names may have arisen from this circumstance.

⁵ At the end of this verse, Cotton adds 'and the men to be there entertained'.

وامر لكل واحد منهم بكاتب يكتب عنه ترجمة هذه الكتب بالخط اليوناني واللسان اليوناني • ومنع من ان يجتمع احد من هولائي السبعين مع صاحبه ليلا يقاع منهم اتفاق على تغييرسي مها • فكتب الكتاب عن كل واحد منهم نسخة الاربعة وعشرين سفرا • فلما تمت الشيخ احضرها العازر الي الملك، فتقدم بالقبالة بها بحضرته • معويل بها فوجدت منعقد • فسر الملك بذلك واسم عمال جريل فري في القوم • وجازا العازر بحراية عظيمة • واطلع في ذلك اليوم لساير السبي الذي كان حصل في مصر من ال يهودا وآل بنيامين ان يعودوا الي بلادهم السام • وكان مبلغهم نحو مائة وثلاثين العام • وامر جمال يفرق لهم بحيث يصل منه الي كل واحد منهم دنانير كثين ، فاخذ و اوساروا إلي بلادهم • ثم انه تقدم فامر بان يصنع مايك من ذهب خالص عظمة تسع صوت بلد مصر كله وصون النيل من أول

⁶ He also appointed a scribe for each one, to write the translation of these books in the Greek script and Greek language.

⁷ He prevented each of these from meeting with his companions at night, lest they should agree to make changes to their words.

⁸ So, a work was written by every one of them, a translation of "The Twenty-Four Books."

⁹ When the work was done, Eleazar brought them to the king; and compared them in his presence and they were found to concur.

¹⁰ The king was very pleased with this and offered money to the men; and he rewarded Eleazar with great gifts.

¹¹ And, that day, every captive found in Egypt, of the tribe of Judah and of the tribe of Benjamin, were freed to return to their own land in peace. ¹² They numbered about one hundred and thirty thousand.

¹³ He ordered money be given to them so that each would receive several dinars; on, receiving these, they left for their own land.

¹⁴ Then he ordered a great table to be made of pure gold, large enough for a map of the whole land of Egypt, with the Nile shown, from the

⁶ In place of 'scribe', Cotton has 'secretary'.

⁷ Cotton opens, "He likewise forbade."

⁸ Cotton opens, "So, the secretaries took down from every one of them."

⁹ The Arabic text around 'compared them in his presence' is suspect, with a mark above the 1st word after the bullet not picked up by the software. An image is show below:

فَقُوِّلَ بِهَا فُوجِدَاتٌ مَتَّفَقَةٌ

¹⁰ Cotton opens, "Upon which the king was exceeding glad and ordered a large sum of money to be divided amongst the party."

¹¹ For, 'their own land in peace', Cotton ends with, 'their own country Syria'.

¹² Cotton reads, "The number of them was about one hundred and thirty thousand."

¹³ Cotton opens, "Moreover, he ordered money to be distributed among them."

¹⁴ In place of 'map', Cotton has 'representation'.

مصين اليه وافتراقه في جميعه وكيف يسقي جميع
البلد • وامر بان تكون مرصعه بالجواهر الكثيرين •
فصنعت من المايك وأثمن فيها التصوير وثيقا
ورضعت فيها الجواهر • وحملت الي مدينة بيت
المقدس هدية للبيت المعظم •
فوصلت ساله وجعلت في البيت كما أمر الملك •
ولم يري الناس مثلها في حسن شكلها واحكام صنعتها •

start of its stream to its end, divided up showing how to irrigate the whole country. ¹⁵ He ordered that it be studded with many jewels.

¹⁶ So it was made and its carving was finished, and it was set with precious stones: and it was brought into the city of Jerusalem, as a gift for the Holy House.

¹⁷ Arriving safely, it was put in the house as the king had ordered.

¹⁸ And men had never seen its like, its beauty and fine workmanship.

¹⁵ Cotton has 'precious stones' in place of 'jewels'.

¹⁶ The Arabic text for the opening of this verse is dubious: there are marks above some words not picked-up by the software. The translation follows Cotton and an image is shown below:

فصنعت من المايك وأثمن فيها التصوير وثيقا. ورضعت فيها الجواهر.

¹⁷ Cotton ends, 'according to the king's command'.

¹⁸ Cotton ends, 'for the beauty of the pictures and the excellence of the workmanship'.

- اخبار آل يهودا •
- ذكر ما تحت ال يهودا من انطيوخوس الملك وما جري بينهم وبين اصحابه من الوقائع وما انتهى اليه امن •
- * الفصل الثالث *

• كان من ملوك المقدونيين رجل يقال له انطيوخوس وكان
من امن انه لما توفي علماي مانك نضر المذكور قبل
سار بحدوثة الي تكلمي الثاني وحاربه مظفر بالماي
وقتله وتسلم بلاد مصر وتلك ثم قوي امن فبلك اكثر
الارض واطاعه ملك الفرس وغيره فسمح قلبه وداخلته
الكبريا •
فسمح قلبه وداخلته الكبرياء وامر ان تصنع اصنام
بصورته تسجد الناس لها اعظاما له وعبادة •
قصنعت وبعث بها الي سائر البلدان في مملكته مع
رسل يامرون الناس بعبادتها والسجود لها • فاجابته
الاسم الي ذلك نعم له وخوفا من سطوقه •
وكان في اليهوديه في ذلك الوقت ثلث رجال من اشرار
الناس لكل واحد منهم وهط يشبهونه في سرقة • اسم

A History of the Jews

*An account of what happened to the Jews under king Antiochus;
and what took place between them and his captains;
and of the lengths to which he went.*

CHAPTER 3

¹ One of the kings of Macedonia was a man called Antiochus; and he did thus:
² When the aforementioned Ptolemy died, he went with his armies to attack the second Ptolemy, killed him, and conquered the land of Egypt, and took possession of it. ³ There, he was strong and secure, and he conquered most of the earth; and the king of Persia and others obeyed him.
⁴ So, his heart lifted up and grew proud; he ordered idols to be made in his image, for men to bow before in reverence and worship.
⁵ These were made and he sent messengers into all the lands of his empire ordering people to worship and bow before them; and the nations assented, for fear of his tyranny.
⁶ There were three evil men in Judaea at that time and each of them had a depravity similar to his own tyranny. The name of one of the

5 MACCABEES 3

Compare this chapter with 3M 1, 2M 5, and Josephus, Ant. XII. 6, 7, Wars I. 1.

- ¹ This was Antiochus Epiphanes.
- ² 'Succeeding' would be a better word than 'second'; for, the king intended here is Ptolemy Philometor, the sixth of the Ptolemies.
- ³ After 'Ptolemy', Cotton adds 'the king of Egypt'.
- ⁴ Cotton has 'images' in place of 'idols' and 'likeness' in place of 'image'.
- ⁵ In place of 'lands', Cotton has 'regions'.
- ⁶ For 'Alcinius', here following Cotton, the Arabic text reads 'Qaymus' (القيموس); he was afterwards made high priest (see 2M 7).

احد الثلاثة منلاوس • والثاني شمعون • والثالث القيموس •

وحدثت في ذلك الزمان صور كان أهل بيت المقدس يرونها في الجومان اربعين يوما • وهي صور ركبان على خيول من نار يحارب بعضهم بعضا •

فمضي مولاي الأشرار الى انطيوخوس لما يريدونه من نيل المنزلة عنك ليتمكنون مما يشهدونه من الفجور واخذ اموال الناس والأمر والنهي •

فقالوا له • ايها الملك انه قد رأي في الجو علي بيت المقدس ركبان من نار يتحاربون وقد فرح اليهود بذلك وقالوا ان هذا يدل علي ان انطيوخوس الملك يموت •

فصدق الملك قولهم وغضب منه وسار الي بيت المقدس في اسرع وقت • فواني القوم وليس عندهم منه خبر • فكسهم رجاله وركبهم بالسيف واكثرهم القتل واجترحوا اكثرهم وسبوا منهم خلقا كثيرا وقدم منهم قوم الي الجبال والشعاري وقاموا بها زمانا ياكلون الحشيش •

ثم ان انطيوخوس عمل على الرحيل عن البلد • ولم يكتفي من القوم بما فعله بيهم حتي استخلف فيهم رجلا يقال له فيلقوس • وامر أن يطالبهم بالسجود

three was Menelaus; and of the second was Simeon; and of the third was Alcinius.

⁷ And, at that time, images appeared, which the citizens of Jerusalem saw in the air for forty days: they were images of men riding on horses of fire fighting with each other.

⁸ So the wicked men went to Antiochus, to obtain status from him, that they might do what they wished: whoredom, plundering men's money; and ruling over them, keeping them suppressed.

⁹ And they said to him, "O king, we saw fiery horsemen fighting each other in the air over Jerusalem; and the Jews rejoiced over this, saying that it portends the death of king Antiochus."

¹⁰ The king believed the words, got angry at them, and marched to Jerusalem as quickly as possible; and the people had no news of him.

¹¹ His men stabbed them and struck them with the sword, killing very many and wounding most; and they captured many of them. ¹² But some fled into the mountains and woods, where they stayed a long time, eating herbs.

¹³ After this, Antiochus determined to depart from the country.

¹⁴ But he was not satisfied with what he had done to them; so, he left man named Felix as his deputy, to force them to bow before his image

⁷ Cf. 2M 5:2.

⁸ Cotton has 'goods' in place of 'money'.

⁹ For 'portends', Cotton has 'portended'.

¹⁰ Cotton ends, 'not at all forewarned of his approach'.

¹¹ 2M 5:14 has, "There were eighty thousand victims in the course of those three days, forty thousand dying by violence and as many again sold into slavery."

¹² Cotton adds 'escaping' before 'fled'.

¹³ The translation here follows Cotton.

¹⁴ This 'Felix' is either Philip, whom Antiochus is said to have left governor at Jerusalem; or else, 'the old man of Athens' mentioned in 2M 6:1.

لصورته واكل كم الكثرير • ففعل فيلقوس ذلك ودعا
القوم الي طاعة الملك في ما امن به • فامتنعوا من قبول
ما دعاهم اليه • فقتل منهم خلقا كثيرا واستبقي الأشرار
ورمطهم ورفع منزلهم •

and to eat swine's flesh. ¹⁵ Felix did so and ordered the people to obey the king about what they worshipped. ¹⁶ They refused to do what he ordered, so he killed many of them, sparing the evil ones and their families and raised their status.

¹⁵ Cotton dates this episode to 169 BCE.

¹⁶ In place of '*status*', Cotton has '*dignity*'.

- خبر قتل العازب الكاهن •

* الفصل الرابع *

ثم قبض على العازر الذي كان مضي مع العلماء إلي تلماتي وهو او ذلك شيخ كبير له .دستون سند • فأحضر بحضن فيلقوس • فقال له ويا العازر أنيك رجل حكيم فهيم وانا احبك منذ سنين كثيرين واست احب فتلك فاطع الملك واسجد لصورتيه وكل • من قربانه وانج سالما • فقال العازر ما كنت بالذي اترك طاعة الله بما اطيع بها الملك •

فاستدناه فيلقوس وقال سرا. اعمل على انك تستدعي من يحبك بلکم من ذبيحتکم حتي تجعل على ما يدتي وتأكل منه يسيراً بحضن • الناس فيعلموا انك قد اطعت الملك وتخلص حيث لم تضيع شي من دينك نفسك من • فقال له العازر ما كتب بالذي اطيع الله يضرب من المكر ولكني اصبر على المكان وانا شيخ ابن تسعين سنة قد دق عظمي ونحل جسمي والجلد عن ما ينكل به الشباب الإجلاء فيمثل بي اجلاء قومي وشباب اهل ملي

The history of the death of Eleazar the priest.

CHAPTER 4

¹ Afterwards Eleazar, who had gone with the doctors unto Ptolemy, was seized; and he was then a very old man, ninety years of age. ² And he was placed before Felix, who said to him, "Eleazar, truly you are a wise and prudent man; and I have loved you for many years and do not wish your death; so, obey the king, and bow to his image. ³ Eat his sacrifices and stay safe." ⁴ Eleazar said; "I will not forsake my obedience to God in order to obey the king."

⁵ And Felix came and said to him secretly, "Send for someone you trust to bring you meat from your own offerings, which you can place on my table and eat. ⁶ People will think you have obeyed the king and you will save your life, without harming your religion or soul."

⁷ Eleazar said, "God's Law does not suffer fraud; I will endure your torture. I am an old man of ninety years; my bones are weak and my body is wasted away. ⁸ So, if I endure those torments, from which the bravest young men shrink in fear, my people and the youths of my

5 MACCABEES 4

Compare this chapter with 2M 6:18-31 and with 4M 5-6.

- ¹ Cotton puts a date of 167 BCE on this episode.
- ² Cotton includes the text from 'so, obey' as part of v. 3.
- ³ Before 'his sacrifices', Cotton adds 'of'.
- ⁴ In place of 'I will not forsake', Cotton has 'I am not about to forsake'.
- ⁵ For 'said to him secretly', Cotton has 'whispered to him'.
- ⁶ After 'eat', Cotton adds (as part of v. 6) 'some part of that in the presence of the people'.
- ⁷ Cotton has 'violence' in place of 'torture'.
- ⁸ Cotton has 'torments' in italics.

ويقولون كيف يجوز الا نصبر على ما صبر عليه من
كان اضعف منا قوه وارفت منا كما وعظما • فيكون
ذلك أولي بي من ان اخدعهم واطهر طاعة الملك •
فيقولون اذا كان هذا الشيخ الغاني الحكيم الفهم شيخ
على الحياة واسف على الدنيا وترك دينه فانه يسعنا ما
يسعه فانه شيئاً وحكيماً ومن ينبغي لنا أن نتبعه •

وانا أخري بان اهلك وقد خلقت فيهم الثبات على دينهم
والصبر علي ما ينالهم • المكان من ان اعيش وقد
اضعفت ثباتهم عن طاعة بهم واتباع مرضاته فيسعدوا
بي ولا يشقوا فلما سمع فيلقوس مقالة العازر اشتة
غضبه عليه وامى به فعذب بانواع العذاب الي ان اجهد
جهداً عظيماً فقال •

اللهم انك تعلم اني كنت قادرا على أناخلص نفسي مما
وقعت فيه بان اطيع غيرك واني لم افعل ذلك بل أثرت
طاعتك واستسهلت في الثبات عليها كل مكروه ينالي •
وأنا الآن مستصغر لما نزل بي في حيث مرضاتك
ويحتمل له بجهدى • فلسالك ان تقبل ذلك مني وأن
تميتني قبل ان اضعف عن الصبر •

nation will imitate me and say, ⁹ "How can we not not endure the pain that one weaker than us, in flesh and bones, has undergone?" ¹⁰ This is be better for me than to deceive them by feigned obedience to the king. ¹¹ They will say, "If this decrepit old man, wise and prudent as he is, clings to life and, through torture, forsakes his religion, then we can do as he does, since he is a wise old man that we ought to follow."

¹² "I would rather die, hoping my deed gives them strength in religion and patience against what befalls them, than live and weaken their resolve to obey their Lord and to follow his will; so, through me, they may be happy, not unhappy." ¹³ When Felix heard what Eleazar said, he was very angry with him and ordered that he be tortured in a many ways; and he came to a desperate mortal struggle and said:

¹⁴ "O God, you know that I might have freed myself from what I fell into by obeying others. ¹⁵ But I did not do that; rather, I preferred to obey you and have readily suffered all the violence that befell me. ¹⁶ And now I disdain what befell me, according to your will, and bear it as well as I can. ¹⁷ So, I pray that you accept this from me and let me die before I lose endurance."

⁹ For this verse, Cotton reads, "How is it that we may not endure the pains, which one, who is inferior to us in strength, and less substantial in flesh and bones, has undergone?"

¹⁰ Cotton opens, "Which indeed will be better for me."

¹¹ Before 'say', Cotton adds 'then' in italics.

¹² In place of 'what befalls them', Cotton has 'tyranny'.

¹³ For 'very angry', Cotton has 'violently enraged'.

¹⁴ At the start of this speech, Cotton adds 'You'.

¹⁵ Cotton has 'I have esteemed all the violence offered me as light'.

¹⁶ Cotton has 'think little of' in place of 'disdain'.

¹⁷ In place of 'lose', Cotton has 'become weaker in'.

فاستجاب الله دعاه ومات لوقته • وخلف قومه على
عبادة بهم صحيحي العزم على الثبات على دينهم
والصبر على ما ينالهم •

¹⁸ So, God heard his prayer and he died immediately. ¹⁹ And he left his people to worship their God with determination, to remain firm in their religion, and to endure whatever befell them.

¹⁸ Cotton opens with 'And' in place of 'So'.

¹⁹ Cotton ends the verse with, "*and patience to bear up against the trials which awaited them.*"

The history of the death of the seven brothers.

CHAPTER 5

• خبر قتل السبعة اخوة •

* الفصل الخامس *

ثم قبض بعد ذلك على سبعة أخوه وإيم لهم فأنفدوا إلي الملك لأنه لم يكن الي الان بعد عن بيت المقدس • وأحضروا بحضن الملك وأدخل عليه احدثهم • فامن ان يترك دينه • فأبي عليه وقال له • ان كنت تظن انك تعلمنا الحق فليس الامر كذلك • بل الحق هو الذي تعلمناه من الآينا وظمنا علي نفوسنا الاستقبال على عبادة الله وحك والثبات على شريعته وليسنا نرجع عن ذلك اصلا فغضب انطيوخوس الملك في قوله وامر باحضار طابق حديد وان يجعل على النار • ثم امر بقطع لسان الفني وقطع يديه ورجليه وسلخ جلد راسه وان يجعل على الطابق ففعل به ذلك • ثم استدعا قدر نخلس كبين وامر ان يجعل على النار ثم طرح فيها ما بقي من حسمه • فلما قارب الرجل الموت امر بازالة النار من تحته ليطول عذابه اراد بذلك تخويف امه واخوته فما زادهم ذلك الاشجاعة وقوة عر • على

¹ After this, seven brothers and their mother were seized and sent to the king; for, he had not yet gone far from Jerusalem. ² And, when they had been carried to the king, one of them was brought before him, whom he ordered to renounce his religion. ³ But he refused and told him, "If you think to teach us the truth, it is not so. ⁴ For, truth is what we learned from our fathers, and ourselves to embrace the worship of God and constantly to observe his law; and, from this, we in no way will depart." ⁵ And King Antiochus was angry at his words and ordered an iron pan to be brought and to be put on the fire.

⁶ Then he ordered the young man's tongue to be cut out, his hands and feet cut off, and his scalp flayed and placed in the pan; and they did so to him. ⁷ Then he ordered a large caldron to be set on the fire and threw in the rest of his body. ⁸ When the man was near dying, he ordered the fire to be removed from him, to prolong the torture. He wanted to terrify his mother and brothers ⁹ but it increased their courage and

5 MACCABEES 5

Compare with this chapter, 2M 7 and 4M 8-12.

¹ Cotton dates this episode to 167 BCE.

² In place of 'before him', Cotton has 'into his presence'.

³ After 'truth', Cotton adds 'for the first time' in italics.

⁴ Before 'ourselves', Cotton adds 'by which we have bound'.

⁵ Cotton has 'frying pan' in place of 'pan'.

⁶ For 'his scalp', Cotton has 'the skin of his head'.

⁷ Cotton adds 'brazen' before 'cauldron'.

⁸ Cotton has 'his brethren' in place of 'brothers'.

⁹ Cotton opens, "But in fact by this he gave them additional courage and strength."

الثبات على دينهم واحتمال كل روما يمر بهم من
• المكان

فلما مات الاول قدم اليه الثاني وقال له بعض علمانه
امتثل ما يامرك به الملك ليلا تهلك كما هلك اخوك •
فقال ما انا اضعف من اخي قلبا ولا اقل يقينا خاتم
النار والسيوف ولا تنقصوني شيئا مما صنعتكم باخي •
ففعل به ما فعل باخيه فنادي الملك وقال له • اسمع
ايها القاسي الحنق علي الخلق • اعلم انك انما ملكت
منا اجسامنا ولم تملك ارواحنا وعن قليل هي صاين
الي الذي خلقها وسيعيدها الي ابداننا في وقت يحيي
موتي امته وقتلا شعبه •

وأحضر الثالث فاوسي بيك اليمني للملك وقال • ما
لك يقول أيها العدو. أعلم ان هذا أمر وارد علينا من
السماء ونحن نقبله من الله بشكر ومن نرجو ثوابنا •
فتعجب الملك والحاضرين من شجاعة الفتى وثبات
عقله وحسن لفظه . ثم ام فقتل •

strength to keep steadfast in their religion and to bear all torments inflicted on them.

¹⁰ When the first was dead, the second was brought and some attendants said, "Do what the king tells you, lest you perish as your brother perished." ¹¹ But he said, "I am no weaker in spirit than my brother, nor less in faith. Bring your fire and sword and do not lessen what you did to my brother." And they did to him as was done to his brother. ¹² And he called to the king, saying, "Hear, you cruel, angry monster! You gain only our bodies and not our souls; ¹³ these will soon go to their creator, who will restore them to their bodies, when he resurrects the dead of his nation and the slain of his people."

¹⁴ And the third was brought who, waving his hand, said to the king; "What do you say, enemy? ¹⁵ Know that this is sent on us from heaven, which we endure as such, thanking God and hoping for our reward." ¹⁶ The king and those nearby admired the boy's courage, his firm mind, and his fair speech. Then he was slain.

¹⁰ Cotton opens the verse with, "So, when the first was dead, the second was brought before him, to whom some of the attendants said, 'Obey those orders that the king will give you, lest you perish.'"

¹¹ In place of 'less in faith', Cotton has 'behind him in my faith'.

¹² Cotton reads, "And he called out to the king, and said to him, 'Hear, O you monster of cruelty towards men, and know that you gain nothing of ours except our bodies; but our souls you by no means obtain.'"

¹³ Cotton points out, in a footnote, that there appears here to be a manifest allusion to Is 26:19, "Your dead will live; your corpses will rise up. Wake up and sing, you dwellers in the dust, for your dew is a radiant dew, and the earth will give birth to the shades." (Cf. also, the striking passage of Ezk 37:1-14.)

¹⁴ For the 3rd brother's opening remark, Cotton reads, "Why do you frighten us, O enemy?"

¹⁵ In place of 'endure', Cotton has 'undergo'.

¹⁶ Cotton reads, "And the king, and those who stood near him, admired the courage of the youth, and the firmness of his mind, and his fair discourse. Then he gave orders, and he was slain."

وأحضر الرابع فقال علي دين الله فبدل نفوسنا ومنه
مستوفي اجرنا يوما لا يكون لك تجة عند الحساب ولا
صبر علي العذاب • فامر به فقتل •

وأحضر الخامس فقال له لا تظن في نفسك ان الله
خذلنا بما انزله بنا وانا عرضة به الكرامة ومحبة لنا
وهو ياخذ لنا منك بحقنا • فامر به فقتل •

وأحضر السادس • فقال له فاما انا معترف الله بذنبي
ومومن ان يهدر عني بقتلي واما انت فقد عادت الله
بقتلك المستمسكين بدين وسيكافئك على فعليك
ويستاصلك من عالمه فامر به فقتل •

وأحضر السابع وكان صبيا • فقامت امه حينية غير
جزعه ولا قلقه منظر جنت بنيتها ثم قالت يا بني لم
اعلم كما ان علقت بكل واحد منكم الي علقت به ولا
قدرت ان اجعل فيه روحه ولا ان اخرجه الي نسيم
الدنيا ولا أن ارزقه قدر وعقلا وإنما الله عز وجل هو
كونه بمشيئته وصون كا اراد واخرجه الي الدنيا

¹⁷ And the fourth was brought, who said, "For God's religion, we give our lives, to be rewarded by him on a day when you will have no case in the trial and will not endure your tortures." ¹⁸ He ordered him slain.

¹⁹ And the fifth was brought, who said, "Do not think God has forsaken us with what he has sent on us. ²⁰ His shows us honour and love by this; and he has taken your burden from us." ²¹ He ordered him slain.

²² And the sixth was brought, who said; "I confess my sins to God and believe he will spare me by killing me. ²³ But you have opposed God, by slaying those who embrace his religion, and he will repay you for your deeds and remove you from the earth." He ordered him slain.

²⁴ And the seventh was brought, who was a boy. ²⁵ And his mother rose, fearless and immoved, and saw the bodies of her sons. ²⁶ And she said, "My sons, I know not how I conceived each of you when I did. Nor could I give him spirit, nor bring him into the light of the world, nor grant courage and reason. ²⁷ Rather, God Almighty formed him by his will according to his pleasure; ²⁸ and brought him into the world by his

¹⁷ In place of 'we give our lives', Cotton has 'we set our lives to sale'.

¹⁸ Cotton greatly expands this verse, reading, "The king commanded, and he was put to death."

¹⁹ Cotton opens this brothers speech with, "Think not within yourself."

²⁰ Cotton opens with, "But truly his will is to show."

²¹ See #18 – the 2 verses are identical in the Arabic text and very similar in Cotton's translation.

²² In place of 'sins', Cotton has 'offences'.

²³ See #18 & #21 regarding the last, short sentence of this verse.

²⁴ The literal translation of 'who was a boy' is 'and he was a boy'.

²⁵ Compare what is related of the mother's firmness in 4M 15:13-23.

²⁶ Another reading for 'spirit' is 'breath'.

²⁷ It is difficult to reconcile the verse divisions of Cotton's translation with those of the Arabic text in this paragraph.

²⁸ After 'dispensation' Cotton adds 'of religion' in italics.

بقدرته وجعل له فيها اجلا معلوما ورقا مقسوما
وتصرفا ما احب واما انتم قد بدلتم الله اجسامكم التي
صنعها وارواحكم التي خلقها ورضيتم باحكامه التي
قضاها • فهنيه لكم بما قد سعدتم وطوباكم بما به
فرتم •

وقد كان راء انطيوخوس لما رآها قامت انها قامت
جزعا على ابنها الأصغر واستبشر بانها ستامن
بطاعة الملك ليلا يهلك كما هلك اخوي • فلما سمع
كلامها نجل واستحي وامر بان يقرب منه الغلام
ليلطف به ويرعبه في الحياة • او يرهين في الموت •
فلا يتم لهولاي باسرههم الخلف لامن فيمتثل م الخلق
الكثير •

فلما قربوه من لطف به القول ووعك بالغنا وحلى له
انه يجعله وزيرا له • فلم يلتقى العلام الي شي • من
كلامه ولا حفل به • فالتقت الملك الي امه فقال لها •
ايتها الامراء السعيك ارحمي ابنك هذا الذي لم يبق
غيره والطفني به في ان يقبل امري ليسلم ممّا نال
اخوته • فقالت ادنوه مني حتي الطف به بسي من كلام

power, appointing to him a term of life, good rules, and a dispensation as he pleased. ²⁹ But you have given God your bodies, which he formed, and your souls, which he created, and have accepted the judgements he has decreed. ³⁰ Celebrate what you are happy with and be blessed for the things you have achieved."

³¹ And, when Antiochus saw her rise up, he thought that she did this through fear for her child; and he thought she would enjoin him to obey the king, lest he perish as his brothers had perished. ³² But, when he heard her words, he was ashamed and ordered the boy to be brought to him, so he might comfort him in life and deter him from death, ³³ lest they be seen to oppose his authority and others should follow their example.

³⁴ So, when he was brought to him, he spoke kindly, promised him riches, and swore he would make him viceroy. ³⁵ But, when the boy was unmoved by his words and took no heed of them, the king turned to his mother and said, ³⁶ "Happy woman, pity your son, who alone you have left, and exhort him to obey my orders and escape what his brothers suffered." ³⁷ She said, "Bring him here, so I may exhort him in

²⁹ Cotton has 'acquiesced' in place of 'accepted'.

³⁰ Cotton opens, "Wherefore, happy are you, in the things which happily you have obtained; and blessed are you."

³¹ Cotton opens, "Now Antiochus had supposed, when he beheld her rise up."

³² After 'ashamed', Cotton adds 'and blushed'.

³³ Before 'others', Cotton adds 'very many'.

³⁴ After 'viceroy', Cotton adds 'to himself'.

³⁵ Cotton adds 'to her' at the end of this verse.

³⁶ In place of 'left', Cotton has 'surviving'.

³⁷ Cotton adds an opening 'And' to this verse.

الله • فلما ادنود منها اعتزلت به عن القوم ثم قبلته
وضحكت مما قاله انطيوخوس لها •

ثم قالت له يا ابني مع ان تطيعني لاتي حملتك ووالدتك
ورضعتك وربيتك وعلمتك دين الله • ولكن انظر الي
السماء والارض والماء والنار واعلم ان الذله الواحد
الكتب هو الذي خلقها وخلق الاحمي من كم وهم يعيش
قليلا ثم يموت تحف الله الحق الذي لا يموت واطع
الصادق الذي لا يخالف الميعاد ولا تحف من هذا
الجبار العامي وقت على دين الله كمادات اخوتك •
فلوقد رايت يا ابني كرم بهم . وارجواني مثواهم ونور
محلمهم وجليل ما صاروا اليه لما صبرت عن الالحاق
يستعد في الله عز وجل والكت بكم قريبا •

فقال الغلام حينية الموا الي اطيع الله ولا اطيع
انطيوخوس في ما امرني به فلا توخروفي عن
الاتحاق باخوتي ولا تعوقوني عن المصير الي حيث
صاروا •

ثم قال الي المذلك لك الويل من الله الي اين تهرب منه
والي اين تلجى ام بمن تعتصم من عذابه • لقد احسنت

the words of God.” ³⁸ And, when he approached her, she went from the crowd, kissed him, and laughed at what Antiochus had said to her.

³⁹ And she said to him, “My son, come now, obey me; I gave you birth, nursed you, educated you, and taught you God’s religion. ⁴⁰ Look at the sky, the earth, the water, and the fire; and know that the one true God created them and formed man of flesh and blood, who lives a short time and then dies. ⁴¹ So, fear the true God, who does not die; obey the true One, who changes not his promises. ⁴² And fear not this crude giant but die for God’s religion, like your brothers. ⁴³ I saw, my son, their honourable home, and the light of their resting place, and the glory they have attained; so, endure and follow them. ⁴⁴ And God Almighty will prepare me and I shall follow you soon.”

⁴⁵ Then the boy said, “Know that I will obey God and that I will not obey the commands of Antiochus. Therefore, do not delay me in letting me join my brothers; and do not prevent me from going to where they are.”

⁴⁶ Then to the king he said, “Woe to you from God! Where will you fly from him? Where will you find refuge? Who will you protect you from

³⁸ In place of ‘laughed at the words’, Cotton has ‘laughed to scorn the things’.

³⁹ For ‘God’s religion’, Cotton has ‘divine religion’.

⁴⁰ The word here translated ‘sky’ can also mean ‘heaven’ (as Cotton takes it).

⁴¹ For ‘One’, Cotton has ‘Being’ (in italics).

⁴² The phrase, ‘crude giant’, translates the Latin, *Gigantem vulgarem*.

⁴³ In place of ‘I saw’, Cotton opens with ‘For, if you could see’.

⁴⁴ Note that, throughout, Cotton has ‘the Great and Good God’ in place of ‘God Almighty’.

⁴⁵ Cotton has the 1st instance of ‘will’ in italics.

⁴⁶ For the last question, Cotton has, “Or whose help will you implore, that He may not take vengeance on you?”

الينا من حيث قدرت انك تاسي اسات الي نفسك
واهلكت من حيث ظننت انك تحسن لأننا نصير الي
الحياة التي لا يعقبا موت ونشوي في نور لا يزيله
كلام • واما انت فمثواك الجحيم وعذاب الله العليم •
وانا ارجو ان سخط الله سيزول عن قومه بما احتملناه
فيه وانه سيجعل عذابه عليك في الدنيا هيتك في اشر
موته وتصير في الأحن الى العقاب الدائم •

فاغتاظ انطيوخوس بما راه من مخالفة الغلام لامن
• فامر ان يعذب باشر مِمَّا عَذَّب به اخوته • ففعل ذلك
به ومات •

فالتضرعت أمهم إلى الله وسالته بان يلحقها باولادها
فماتت للوقت • ثم سار انطيوخوس الي مقدونيا بلك
وكتب الي فيلقوس والي ساير جماله في الشام ان
يقتلوا آل يهودا كلهم الا من دخل في دينه • فامتثل
اصحابه امن وقتلوا خلقا كثيرا •

his torments? ⁴⁷ You have done us a kindness when you thought to do evil; you have done evil to your soul when you thought to do it good. ⁴⁸ Now we go to a life not followed by death and shall dwell in light that darkness cannot hide. ⁴⁹ But your abode is hell, with torments from the all-knowing God. ⁵⁰ And I trust that the wrath of God will depart from his people through what we have suffered for them ⁵¹ but that you he will torment in this world and bring you to a wretched death; then you will depart into eternal torments."

⁵² Antiochus was angry, seeing the boy oppose his authority; so, he ordered the boy to be tortured more than his brothers. He did this to him and he died.

⁵³ But their mother pleaded with God that she might follow her sons; and she died immediately. ⁵⁴ Then Antiochus returned to Macedonia; and he wrote to Felix and to the other governors in Syria that they should slay all the Jews, except those who embraced his religion. ⁵⁵ His servants obeyed and killed many men.

⁴⁷ In place of the 1st instance of 'thought', Cotton has 'had designed'.

⁴⁸ For 'not followed by death', Cotton has 'that death shall never follow'.

⁴⁹ Cotton has 'the infernal regions' in place of 'hell'.

⁵⁰ In place of 'through', Cotton has 'on account of'.

⁵¹ Cotton ends, "and that afterwards you will depart into eternal torments."

⁵² Note that the Arabic text splits this verse into three.

⁵³ Cotton has 'entreated' in place of 'pleaded with'.

⁵⁴ See 2M 5:22-24.

⁵⁵ Cotton ends, "putting a multitude of men to death."

- خبر متنيا الكاهن ابن يوحانان
- وهو ابن برشماي الكاهن

* الفصل السادس *

خرب رجل يعرف عنيا ابن يوحنان الي بعض الجبال المنيعه وقرب اليه اناس متعرفون • واستمر قوم في المواضع الغامضه • فلما بعد انطيوخوس عن البلد افقد مدنيا ليهودا ابنه في السر الى مدن آل يهودا يعرفهم بسلامته وسلامة الجماعة الذين معه ويستنهض اليه منهم من • من كانت فيه نجان وشجاعه وحميه للدينو الكريم والولد • فسار اليه جماعه من خيار القوم الذين بقوا • فلما حصلوا عنه قال لهم لم يبق لنا غير الصلاه الي الله والتوكل عليه والمحاربة الاعدائنا لعل الله يرزقنا النصر عليهم والظفر بهم • فقبل القوم راي متنيا وعملوا عليه • فاتصل ذلك بفيلقوس فسار اليهم بعسكر عظيم • فعرف في مسين خبر القوم من آل يهودا ان نحو من الى انسان رجال ونسا قد اجتمعوا الي معان واقاموا

*The history of Mattathias the priest, the son of Jochanan;
and he is the son of Hesmai the priest.*

CHAPTER 6

¹ A certain man named Mattathias, the son of Jochanan, fled to a fortified mountain and the men who knew of this went to him; and some hid in secluded places. ² When Antiochus had left the land, he secretly sent his son Judas into the cities of Judah, ³ telling of his safety and the safety of those with him and asking men to come to him from among them, whoever had the courage and the zeal for the noble religion, and their children. ⁴ Then a group of the best people who remained went to him. ⁵ When they came to him, he said to them, "Nothing is left to us but prayer to God and faith in him to fight our enemies; perhaps God will help us and give us victory over them." ⁶ The people accepted Mattathias' opinion and acted on it. ⁷ And it was told to Felix, who marched on them with a great army. ⁸ And, while on his march, news came to him that a number Jewish people, men and women, had gathered in a cave, that they might preserve their own

5 MACCABEES 6

Compare this chapter with Josephus Antiquities XII. 8., Wars I. 1.

The priest, Hesmai, is called Assamonaeus by Josephus.

- ¹ In place of 'who knew this', Cotton has 'who were scattered abroad'.
- ² Cotton has 'Mattathias ... sent' in place of 'he ... sent'.
- ³ Cotton opens, "To certify them of his own and his people's health."
- ⁴ For 'the best people', Cotton has 'higher orders of the people'.
- ⁵ Cotton has 'confidence' in place of 'faith'.
- ⁶ For 'accepted Mattathias' opinion', Cotton has 'assented to the opinion of Mattathias'.
- ⁷ In place of 'on them', Cotton has 'against them'.
- ⁸ In place of 'a number', Cotton has 'about a thousand'.

بها ليتم لهم حفظ دينهم • فعدل اليهم في عان من اصحابه وانفذ وجوه رجاله مع باقي العسكر الي مدنيا وطالب فيلقوس من في المغان في الخروج اليه وموافقته على الدخول في دينه فامتنعوا عليه • فت و عدهم بأنه يدخن عليهم فصبروا على ذلك ولم يخرجوا اليه فلحن عليهم فماتوا باجمعهم •

ولما صار وجوه العسكر الي مدنيا ووافود وهو مستعد الى قتالهم فتقدم اليه بعض اجله القواد فاعرض عليه ان يطيع الملك ولا يخالف امن ليحيا هو ومن معه ولا يهلكوا • فقال لهم . اما انا فاني اطيع الله الملك الحق واما انتم فاطيعوا ملككم واصنعوا ما يدي لكم • فامسك عنه القول واخذوا في التدبير عليه فجاهم بعض من كان معهم من اشرار اليهود فحرصهم على المبادر اليه ومناجاته الحرب فوتب اليه مننيا وبيك سيف مجرد فرمي براس اليهودي ثم ضرب القليد الذي كان اليهودي يخاطبه فقتله ايضا فلما نظر اصحاب مننيا ما صنع تبادروا نحوه ومجموا في عسكر اعداهم وقتلوا منهم خلقا كثيرا وهزموهم •

religion.⁹ And he turned to them with some of his troops, sending his [chief] men and the rest of the army to Mattathias.¹⁰ And Felix demanded that those in the cave should come out to him and agree to enter his religion; but they refused.¹¹ He threatened to put smoke over them but they endured that and did not go out to him; so, he cursed them and they all died.

¹² When his army chiefs came to Mattathias, he was ready for battle.¹³ One of the chiefs went to him, asking him to obey the king and not oppose his authority, so he might live, and those with him, and might not perish.¹⁴ He said to him, "Indeed, I obey God the true king; but you: obey your king and do what you want."¹⁵ And he stopped.

And they began to lay snares for him;¹⁶ and some of the worst of the Jews who were with them attacked him and were keen to prepare for war with him.¹⁷ And Mattathias rushed on one Jew with his sword and cut off his head; then he struck the leader, to whom the Jew was speaking, and slew him also.¹⁸ When Mattathias' companions saw what he had done, they rushed to him and attacked the enemy's camp, slaying many of them, and put them to flight.

⁹ In place of 'his [chief] men', Cotton has 'the commanders of his men'.

¹⁰ For 'agree', Cotton has 'consent'.

¹¹ The threat was to kindle fires in the cave's month and thus smother them with the smoke.

¹² Cotton ends with 'he being ready for battle' and continues the sentence into v. 13.

¹³ After 'chiefs', Cotton adds 'of noble blood'.

¹⁴ Cotton includes 'and he stopped [speaking]' as part of this verse.

¹⁵ It is difficult to match the verse divisions of Cotton's translation with those of the Arabic text in this paragraph.

¹⁶ Cotton opens, "And there came a certain man, of the worst of the Jews."

¹⁷ Josephus states the name of this general to be Apelles.

¹⁸ Cotton has a rather more verbose translation of this verse but his meaning is much the same.

ثم ضرب مثنيا بالبوق واظهر الخروج على فيلقوس
ودخل هو واصحابه الي بلد آل يهودا وتسلم كثيراً من
مدنهم والراحهم الله تعالى علي بيك من اصحاب
انطيوخوس وعادوا الي حفظ دينهم وزالت عنهم
ايادي اعداهم •

¹⁹ Then Mattathias blew the trumpet and proclaimed a revolt against Felix. He and his companions entered the land of Judah and took possession of many of their cities. ²⁰ And the Most High God gave them rest by his hands from the men of Antiochus. And they returned to keeping their religion; and the bands of enemies left them.

¹⁹ Cotton opens with 'After this' in place of 'Then'.

²⁰ Cotton does not capitalize 'Most High'.

- ذكر وفاة مدنياً واخبار ابنه يهودا من بعك

* الفصل السابع *

ثم ان منيا اعتل • فلما اجهد استدعي بنيه وكانوا خمسة فقال لهم • ابي اعلم الان ان لا بد ان يهيج في بلاد يهودا حروب كثين عظيمه لسبب ما حركنا الله عز وجل له من محاربة اعدائنا وانا اوصيكم بان تتقوا الله وتتوكلوا عليه وتغاروا لدينه وقدساة وأمتة وان تستعدوا لمحاربة اعدائكم ولا تخافوا الموت فانه حال بجميع الخلق لا محاله ، فان نصركم الله فقد بلغت ما اردتم وان هلكتم لن يضيع لكم ذلك عنك •

ثم توفي منيا ودفن • وعمل بنوه على ما اوصاهم به واتفقوا على تقديم اخيهم يهودا • وكان اخوهم اصلحهم رايا واشدهم باسا •

تخرج اليهم جيس من قبل فيلقوس مع رجل يقال له شارون فهرنه يهودا واصحابه وقتلوا منهم خلقا كثيرا

The news of the death of Mattathias and the acts of Judas his son, after him.

CHAPTER 7

¹ Now Mattathias fell ill. When he was near death, he called his sons, who were five, and said to them, ² "I know for sure that great wars will be kindled in the land of Judah; for, God Almighty has moved us to wage war against our enemies. ³ But I charge you to fear God and trust him and be zealous of the law and the sanctuary of his people.

⁴ And prepare yourselves to fight its enemies. And don't fear death; for, it is inevitable for all men. ⁵ So, if God helps you, you have achieved what you wanted; but, if you perish, that is no loss to you."

⁶ Then he died and was buried; his sons did what he had commanded them and they agreed to make their brother Judas their leader. ⁷ This brother was the most righteous and bravest of them all.

⁸ And an army went out to them from Felix, under a man called Seron; Judas with his company attacked and killed many of them. ⁹ News of

5 MACCABEES 7

Compare this chapter with 2M 2:49, 3:4, 3M 8, Josephus Ant. XII. 11, Bell. I. 1.

Note that there is almost certainly an error in the transcription of the subtitle to this chapter; there are some dots (vowels) over the word مدنياً, which the image-to-text converter interpreted as the (English) letters, GAM.

¹ In place of 'fell ill', Cotton has 'became infirm'. Cotton dates this episode to 166 BCE.

² For 'God Almighty', Cotton has 'the great and good God'.

³ Cotton ends the verse with, "the sanctuary and the people also."

⁴ In place of 'fight', Cotton has 'wage war against'.

⁵ At the end of the verse, Cotton adds 'in his sight'.

⁶ Cotton opens with, "And Matthias died."

⁷ For this verse, Cotton reads, "Now Judas their brother was the best in counsel, and bravest in strength of them all."

⁸ 'Seron' is called 'a prince of the army of Syria' in 2M 3:13.

⁹ After 'greatly', Cotton adds 'in the ears of men'.

وشاع خبر يهودا و عظمت سمعته فها به سائر من
حوله من الاسم • واتصل سائر ما جري من منيا ومن
يهودا ابنه بالملك انطيوخوس • وانتهت ايضا من
الاخبار الي ملك الفرس فسق العصا على انطيوخوس
وعاصاه مثلا يهودا •

فاكثر ذلك انطيوخوس وعظم عليه فاستحضر رجلا
عظيما من اهل بيته يقال له ليسياس دا باس ونجك •
فقال له • اني قد عزمتم على المسير الي بلد الفرس
لمحاربته واريد الي استخلف ابني في مكاني واخذ معي
نصف العسكر واخلف نصفه مع ابني • وقد وحدث
اليك تدبير ابني وتدبير الرجال الذين اخلفهم معه وقد
علمت ما صنعه منيا ويهودا باصحابي ورجالي • فتقد
الي بلد يهودا من يضم عليه عسكرا قويا وتتقدم اليه
ببذل السيف في بلد يهودا واستيصالهم وخواص ديارهم
وقلع آثارهم • ثم سار انطيوخوس الي بلد فارس •

وانند ليسياس ثلاثة قواه في باس ونجك ومعرفه
بالكروب يقال لاحدهم تلماوس والثاني فيقانور والثالث
جرجس • وانقد معهم من نقاوة الرجال اربعين الفا

Judas spread and his fame increased greatly and those who were with
be became famous. ¹⁰ And all that Mattathias and his son Judas had
done was told to king Antiochus. ¹¹ And news came to the king of the
Persians, who rebelled against Antiochus, ending his friendship,
following the example of Judas.

¹² This made Antiochus very angry with him and he called to him one
of his officers named Lysias, a stout and brave man, and said to him,
¹³ "I have decided to go to the land of the Persians to make war; and
I wish to leave behind my son in my place, take with me the half my
army, and leave the rest with my son. ¹⁴ I give to you the governance
of my son and the governance of the men I leave with him; ¹⁵ and you
know what Mattathias and Judas have done to my friends and my
men. ¹⁶ So, go to Judah and set a powerful army against it; and attack
the land of Judah with the sword, root them out, destroy their homes,
and remove all trace of them." ¹⁷ Then Antiochus went to Persia.

¹⁸ And Lysias made ready three hardy and brave generals, skilled in
war, of whom one was named Ptolemy, a second Nicanor, and the
third Gorgias. ¹⁹ And, with them, he sent forty thousand chosen troops

¹⁰ Cottone reads, "And it was told to king Antiochus what Mattathias and his son Judas had done."

¹¹ Cotton opens, "News of this came also to the king of the Persians, so that he played false with Antiochus."

¹² For 'officers', Cotton has 'household officers'.

¹³ In place of 'decided', Cotton has 'determined'.

¹⁴ Cotton opens, "And behold, I have given you."

¹⁵ In place of 'my men', Cotton has 'my subjects'.

¹⁶ For 'destroy their homes', Cotton has 'demolish their dwellings'.

¹⁷ Cotton somewhat expands this verse, reading, "Then Antiochus departed into the country of Persia."

¹⁸ The translation of this verse very closely follows that of Cotton.

¹⁹ Cotton ends, "and ordered them to root out the Jews entirely."

وسبعة الاف جنية • حينية تقدم اليهم ان ياخذوا معهم جيسا من الأرمن وجيسا من فلسطين واحد عليهم في استيصال آل يهودا • فسار القوم واخذوا معهم • ا من التجار حتي يبيعوهم السبي الذي يحصل لهم من آل يهودا •

فاتصل الخبر يهودا بن مدنيا مقصد بيت الله عز وجل وجمع الناس وأمرهم بالصوم والصلاة والدعا الي الله عز وجل وسلته بان يظفرهم بعد وهم ففعلوا ذلك •

ثم أن يهودا جمع رجاله وجعل على كل الف ريسا وكذلك علي كل مائة رجلا وعلي كل خمسين وعلي كل عسن • ثم امر بالندا على كل عسكن بان يرجع من كل جبان وكل من امر الله برجوعه من العساكر • مرجع منهم خلق كثير ويقي معهم سبعة الاف رجل دوياس وشجاعة وحين بالكروب وعاده لها ولم يعرف أحد منهم بجريمة قط. فساروا الي اعدا يهم فلما قربوا منهم صلا يهودا الي ربه وساله ان يكفين شر عدوه وان ينصره ويطعن به • ثم امر الكهند ان يضربوا بالابوات ففعلوا وكبر اصحابه كلهم ثم حملوا على عسكم فيقا نور فرقه هم الله النصر عليهم فهزموه ولاصحابه

and seven thousand horsemen. He also charged them to bring with them an army of Syrians and Philistines, who would help them to root out the Jews completely. ²⁰ So, they went and took many merchants, so they could sell them the captives they would obtain from the House of Judah.

²¹ But news reached Judas son of Mattathias, who went to the house of God Almighty, ²² gathered his men, and ordered them to fast, pray, and call on God Almighty; and he told them to ask him for victory against their enemies, which they did.

²³ After this, Judas collecting his men, appointed over each thousand a chief, and likewise over each hundred, and over each fifty, and over each ten. ²⁴ Then he ordered the call, in every camp, to return: whoever was afraid and whoever God told to leave the army should return.

²⁵ And very many returned; and seven thousand men remained with him, strong and brave, skilled in war and used to it; none had ever fled and they went to their enemies ²⁶ and, when they came near, Judas prayed to his Lord, asking him to spare them the evil of the enemy and help him in his attack. ²⁷ Then the priests ordered them to sound the trumpets, which they did; and all his men shouted and rushed the army of Nicanor. ²⁸ And God gave them victory; and they defeated

²⁰ In place of 'the House of Judah', Cotton has 'the Jews'.

²¹ For 'God Almighty', Cotton reads 'the great and good God'.

²² There does not appear to be a verse division here in the Arabic text.

²³ Cf. 2M 3:55-56.

²⁴ Cotton opens, "Then he commanded proclamation to be made by trumpet."

²⁵ For 'went to', Cotton has 'marched against'.

²⁶ In place of 'spare them the evil', Cotton has 'turn away from him the malice'.

²⁷ Cotton opens, "Then he commanded the priests to sound the trumpets."

²⁸ Cotton ends, "and the rest were dispersed."

وَقَتَلُوا مِنْهُمْ تِسْعَةَ أَلْفٍ رَجُلٍ وَتَبَدَّى الْبَاقُونَ • وَعَاه
يَهُودًا وَأَصْحَابَهُ إِلَى عَسْكَرٍ نَيْقَانُورَ فَعَضَوْهُ وَعَضُوا
أَمْوَالَ التَّجَارِ الْكَثِيرِينَ وَأَنْقَدَرُهَا إِلَى مَنْ فَرَقَهَا عَلَى
الصَّعْفَا. وَهَذَا الْقِتَالُ كَانَ يَوْمَ الْجُمُعَةِ فَأَقَامَ يَهُودًا
وَأَصْحَابَهُ فِي مَوْضِعِهِمْ إِلَى أَنْ مَضَى يَوْمُ السَّبْتِ • ثُمَّ
سَارُوا إِلَى تَلْمَاوُسَ وَجَرَجِسَ فَلَقَوْهُمَا وَحَارَبُوهُمَا
فَتَصَرَّوْا عَلَيْهِمَا وَقَتَلُوا مِنْ عَشْرِكُهُمَا عَشْرِينَ أَلْفًا •
وَهَرَبَا تَلْمَاوُسَ وَجَرَجِسَ فَتَبِعَهُمَا يَهُودًا وَأَصْحَابَهُ فَلَمْ
يُدْرِكْهُمَا لِأَنَّهُمَا نَجَى إِلَى مَدِينَةِ الصَّمِينِ وَتَحَصَّنَا مَعَ
بَقِيَّةِ رَحَالِهِمَا بِهَا •

وَأَدْرَكَ يَهُودًا فِيلَقُوسَ وَأَنْهَزَمَ مِنْ بَيْنِ يَدَيْهِ وَتَبِعَهُ يَهُودًا
فَجَاءَ إِلَى بَيْتٍ كَانَ بِقَرْيَةِ فَدْخَلَهُ وَغَلَقَ عَلَيْهِ أَبْوِيَهُ وَكَانَ
الْبَيْتُ حَصِينًا • عَامَرَ يَهُودًا مَصْرِيَهُ بِالنَّارِ فَاحْتَرَقَ
الْبَيْتُ وَاحْتَرَقَ فِيلَقُوسَ فَآخَذَ مِنْهُ يَهُودًا بَتَارِ الْعَارِزِ وَغَيْنَ
مِمَّنْ قَتَلَهُمْ فِيلَقُوسَ • ثُمَّ عَادَ الْقَوْمُ إِلَى الْقَتْلِ وَآخَذُوا
سُلُحَهُمْ وَسِلَاحَهُمْ وَأَنْعَدُوا جُلَّ مَا عَمُوا إِلَى بَلَدِ الْقُدْسِ •
وَأَمَّا نَيْقَانُورُ خَانَ تَتَكَرَّ فَلَمْ يَعْرِفْ وَمَضَى وَعَادَ إِلَى
لَيْسِيَّاسَ فَعَرَفَهُ فِي جَمِيعٍ عَلَيْهِ وَعَلَى أَصْحَابِهِ
• مَاجَرِي •

him and his men, killing nine thousand of them and the rest fled.

²⁹ And Judas and his company went to Nicanor's camp and plundered it and the property of the merchants and divided it among the sick.

³⁰ This battle took place on the sixth day of the week; so, Judas and his men stayed there until the sabbath day had passed. ³¹ Then they went to Ptolemy and Gorgias, whom they found and defeated, slaying twenty thousand of their army. ³² And Ptolemy and Gorgias fled; Judas and his men pursued them but they could not overtake them, because they escaped to a city of two idols and fortified themselves there with the rest of their army.

³³ And Judas caught up with Felix, who fled from him. Judas pursued him who, coming to a house in a village, went in and closed the doors; for, it was a fortified house. ³⁴ And Judas set fire to it and the house was burned; and Felix burned in it. So, Judas took revenge for Eleazar and the others Felix had killed. ³⁵ Then, the people returned to the slain, took their weapons and spoils, and returned with their men to Jerusalem. ³⁶ But Nicanor departed in disguise and unrecognized, returning to Lysias; and he told him all that had happened to him and his company.

²⁹ Before 'divided', Cotton adds 'sent it to be'.

³⁰ Waging war was allowed on the Sabbath.

³¹ For 'army', Cotton reads 'troops'.

³² The corresponding part of 2M states that the place to which Nicanor fled was Antioch.

³³ Cotton has 'attacked' in place of 'caught up with'.

³⁴ For 'killed', Cotton has 'put to death'.

³⁵ Cotton ends, "but the best of the prey they sent into the Holy Land."

³⁶ In place of 'unrecognized', Cotton has 'unknown'.

Work on the remaining chapters of this book (8-59) will, Deo volente, be completed in due course.