

Appendix 1: Translation of Ephrem's *Carmina Nisibena* 13–21

Carmina Nisibena 13

On His Holiness Jacob and his companions

On the tune *How wondrous, O Lord, Thy sufferings*

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| 1 | Three priests dazzling
In shifting transmitted one to the next
Great is our mourning of the two, | in likeness of the two luminaries,
throne, hand and diocese.
but the last is truly our comfort. |
| Refrain: | | Glory be unto Thee, Who chose them! |
| 2 | He who created the two luminaries
and fixed them in the threefold
As that couple of luminaries were quenched, | chose for himself these three luminaries
dusk of the past sieges.
truly the last blazed. |
| 3 | Three priests, three treasurers,
the key of threeness,
each one of them with his key | who steadfast keep
three gates opened up for us;
opened his gate in his time. |
| 4 | With the first opened the gate
with the middle opened the gate
with the last opened the gate | to the chastisement that assaulted us;
to the majesty that came down to us;
to the good tidings that came out to us. |
| 5 | With the first opened the gate
with the middle the gates opened
with the third opened the gate | to the fight of both multitudes;
to the kings of both climes;
of the ambassadors of both parties. |
| 6 | With the first opened the gate
with the middle opened the gate
with the last opened the gates | to the fight because of faults;
to the kings because of contest;
to the ambassadors because of mercy. |
| 7 | Behold! In three generations,
wrath has become like the sun:
grew by the middle, | as in symbol or mystery,
it has dawned from the first,
set and disappeared by the last. |
| 8 | Even the sun shows
quick and bright his beginning,
and like a consumed lamp | three forms in quarters three:
strong and harsh his middle,
soft and mild his end. |
| 9 | Swift and bright his beginning,
hot and harsh his middle,
gentle and mild his end | which came to the sleepers to wake them,
coming to ripen the fruits,
because it has reached his perfection. |
| 10 | Who is she, daughter born of vows,
whose generations flowed thus
and whose degrees rose thus, | enviable by all females,
and whose ranks increased thus
and whose chiefs shone thus? |

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| <p>11 Is it to the daughter of Abraham alone
or even unto you, daughter born of vows?
because her help is like her time,</p> <p>12 As much as she lacked in her need,
her parents apt to her birth
her nourishment apt to her growth</p> <p>13 Grace gave all these things
put them in comparison
extended them in succession</p> <p>14 In the days of the first
in the days of the middle
then, in the days of the last</p> <p>15 With the first came order
with the middle came and went away
with the last then shone forth on us</p> <p>16 Against the first wrath
against the sultriness at midday
against the ungrateful peace</p> <p>17 To the first siege resisted
to the second siege resisted
the prayers of the last, then,</p> <p>18 Nisibis is founded upon waters,
living springs are inside her,
the outer river cheated on her,</p> <p>19 The first priest, her vintner,
and lo! Dead and buried inside her,
therefore, when came the hewers,</p> <p>20 The time had come of her hewing,
because he was no more to entreat for her,
placing in her bosom her vintner</p> <p>21 Imitate Nisibis,
which placed the body inside her,
put in yourselves a living body,</p> | <p>that these images are applied,
For her ornament corresponds to her beauty
and her servant is like her help.</p> <p>to her need came fulfilment:
and her teachers apt to her notions,
and her clothing apt to her stature.</p> <p>and weighed them as on scales,
that from them help might come,
that from them perfection might come</p> <p>peace lasted and peace ended;
kings descended and kings arose;
marauders thronged and marauders left.</p> <p>it came with him and left with him;
the crown which gladdens our churches;
a grace invaluable.</p> <p>fought the toil of the first;
stood the shade of the middle;
multiplied the last his warnings.</p> <p>the first, triumphant priest;
the second, merciful priest;
mystically closed our breaches.</p> <p>waters hidden and waters apparent:
a proud river outside her;
the inner source protected her.</p> <p>grew her branches to the sky,
he brought fruit in her bosom,
the fruit inside her protected her.</p> <p>it came in and took away her vintner;
she swiftly turned to cunning,
that she might be delivered by her vintner.</p> <p>O eloquent daughters of Nisibis,
and it was a wall outside her:
which may be a wall for your life.</p> |
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Carmina Nisibena 14**Second, on the same tune**

- 1 Three shepherds
one mother in the citadel
since wrath ruined her folds,

Refrain:

- 2 The good toil of the first
the bread and wine of the middle
sweetened our bitterness in distress
- 3 The first tilled the earth with toil,
the middle enclosed her all around,
the last opened the barn of his Master
- 4 The first priest by hand of fasting
the second priest with the prisoners
now the last has pierced ears
- 5 Aaron had stripped the ears
a dead calf which mysteriously
those who forged his horns
- 6 Yet our third priest
and put earrings forged
to the Cross where his Lord was crucified,
- 7 Fire begot a son to Death,
the son of Death, surpassing Death,
the calf eschewed straw,
- 8 To the pristine lethal wood
the Cross, namely, born of wood,
the wood was source of death,
- 9 That very son of Death
for he devoured bodies and souls
but the gallows removed the disgrace
- 10 Both sons imitated
the calf, begot by fire,
the gallows, born of Grace,
- 11 O tongue of mine, hush and hide
which the mind suddenly conceived,
conceived them with the others,
- 12 As the babies fought inside the womb,
but put his hand on the other's heel
and, not getting it through birth,

had many musterers,
had many daughters in every region:
may peace restore her churches!

Blessed he who chose those three!

bound the land up in her distress;
cured the city in her ruin;
the sweet talk of the last.

uprooting thence briar and thorns;
making her a hedge of redeemed;
and sowed in her the words of her Master.

had closed the gates of the mouths,
had opened the mouth of the purses,
and put in them the jewel of life.

of earrings, to make a calf,
once cold killed the encampment,
with his horns ripped up.

pierced the heart's ears
from the nails that were fixed
thereby saving his fellows.

Death, who feeds on all bodies:
on human souls fed;
for minds were his fodder.

Grace begot a son,
who fought against his parent:
the gallows was source of life.

all opened mouths cursed,
adding shame to his father's shame;
of his father, the pristine wood.

their mothers, who begot them:
fire set to the People;
graces distributed to creation.

the manifold deeds of the Cross,
and now they seize her with pangs,
and they wanted to become firstborns.

hurried to spring forth the elder,
the younger, desiring primogeniture,
he got it through pottage.

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| <p>13 In this very manner latter deeds
to gain by birth primogeniture.
for truly the Cross's deeds</p> <p>14 For if he who has no beginning
then his deeds too are the firstborns,
Your deeds, O Lord, permit</p> <p>15 The first, at the step of conversion,
the middle, at the second step,
the last, at the third step,</p> <p>16 The first with all simplicity
the middle with all brevity
the third with all perfection</p> <p>17 She, too, growing daughter,
with his teachers and parents:
she was simple with the middle,</p> <p>18 The first, as by a toddler,
the middle, as to a child,
the last, as for an educated girl,</p> <p>19 Even for Jacob's daughter was set
and to her youthful boldness
until, as chastised and learned,</p> <p>20 Of the first, who begot the diocese,
the middle with his glad countenance
the last with his solemn countenance</p> <p>21 The first priest, who begot,
the middle priest explained
the third priest nurtured</p> <p>22 The first, diligent father
the middle, in her perfection,
the third, splendid oil,</p> <p>24 Before the One rewarding the wearied,
before the One loving the bountiful,
before the One judging the doctrines,</p> <p>25 And for the sinner who laboured, being
when they see that "third",
may those three beseech</p> <p>26 May the sinner push his way through,
may the three teachers call
may he collect under the tables</p> | <p>now are opposing the former
But let us bring forth the deeds of our fathers,
are the firstborns of creation!</p> <p>is the Firstborn of all creations,
being older than the creations.
to narrate of your servants.</p> <p>adapted his speech to his stage;
to his stage his sermon lifted;
magnified his speech in accordance.</p> <p>gave milk to his infancy,
gave a taste to his childhood,
gave food to his maturity.</p> <p>step by step ascended,
she was a child with the first,
came to perfection through the third.</p> <p>was loved and was feared,
rebuked and brought joy,
for her was relief and kindness.</p> <p>bait and stick to her childhood,
was given sword and rule,
came to her relief and kindness.</p> <p>his bosom kept her infancy,
praised and gladdened her childhood,
inspires awe to her youth.</p> <p>gave milk to her infancy;
and gave a taste to her childhood;
and gave food to her youth.</p> <p>put his treasures on her childhood;
added provisions for her journey;
added anointment to her vases.</p> <p>she brings the labour of the first;
she brings the alms of the middle;
she brings the debating of the last.</p> <p>the foster child of those three,
who closed the door of his chamber,
that he sets his door a little ajar for me.</p> <p>when he will be glad and scared at the sight;
that one disciple with mercy;
the crumbs full of life.</p> |
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Carmina Nisibena 15

On the tune *The God whom you have loved*

- 1 If had not been the head straight,
for from a crooked head
and they'd find the cause in the head.

Refrain:

- 2 If, now that he is totally righteous,
how much more if he were vicious!
the embittered found fault.
- 3 O limbs, imitate the head:
and kindness in his meekness,
and in his wisdom instruction.
- 4 Acquire discretion in his modesty
and solitude in his poverty:
may we all be made fair by all of him.
- 5 Look what measure and balance
Heed that even his paces
All of him has the reins of the whole of him.
- 6 He was a master for his youth,
His members did not become wanton,
His will was a compulsion to him.
- 7 For he anticipated and outpaced his rank
because he laid his foundation firmly,
as he was made preacher for the people.
- 8 He was excellent among the preachers,
and he was eloquent among the sages,
and he was venerable among his friends.
- 9 In two dwellings was he
being pure inside his body
and both inwardly and outwardly chaste.
- 10 Yet, even if we, my brethren,
and spoiled the discretion,
for the perfection who called us,
- 11 nevertheless, she, the measure of truth,
chose him, seeing that he chose her,
from the beginning to the end.
- 12 As a leader, both chaste and venerable,
he didn't swerve as we had done,
and gave the reins to his reason.

perhaps would have murmured the limbs,
the course of limbs is disturbed,

Blessed he who chose you, pride of our people!

we ascribe him our vices,
Even with God, though sweet,
acquire stillness in his serenity,
in his holiness splendour,
and sobriety in his seriousness,
because he is fair all in all,
is in his words and in his deeds,
possess the metres of peace!
whose submission was the yoke of sobriety.
because they were put under the rod.
by hurrying and bearing an early fruit of habits;
he became a leader already in his youth,
and he was learned among the lectors
he was chaste among his brethren
a solitary for his whole life,
and solitary inside his house
have confused the metres
and are returned as schoolboys
preserved herself in his vessel,
preserved in him her scent and taste
without raging nor grudging,
but defined and preserved his measures,

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| <p>13 He gave an example by his person,
it'd been fit for us to know our time;
losing savour in the time of taste.</p> <p>14 The fruit is chastised forcibly
and in the middle by the force of sun,
his end will be thick in sweetness.</p> <p>15 It is us, then, whom the beginnings chastised,
The endings increased our sweetness,
our loss of flavour was greater.</p> <p>16 Indeed, we came to maturity,
to bring them to earnestness.
that we be chided as kids.</p> <p>17 Hence the mild resisted patiently,
so as to honour greatly our old age;
let him be honoured who knew her time.</p> <p>18 And if one should say that people
well, even fear drives the thief,
and shame the fool.</p> <p>19 If with the head as first
they would have led the third,
followed them.</p> <p>20 But the second neglected the first,
the ranks were despised one by the other.
that the strangers too trod them down.</p> | <p>that, as he preserved the measure of his time,
but we ourselves alienated from our time,</p> <p>at the beginning by the blowing wind,
and when his forcing will be past,</p> <p>and then chided us the middle.
but when our taste came,</p> <p>that we may restrain children from sport
Yet our old age sorely needed</p> <p>and didn't use compulsion,
and since she knew not her degree,</p> <p>are driven only with force and the stick,
and threat the plunderer,</p> <p>the limbs had run as second,
and all the whole body would have</p> <p>and the third the second,
It's because the citizens neglected each other</p> |
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Carmina Nisibena 16

Second, on the same tune

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| <p>1 In this is a mirror culpable,
because of its own spots,
a veil before the beholder.</p> <p>Refrain:</p> <p>2 Since beauty is not adorned by it,
it is a real damage to the beautiful,
its profit of adornment.</p> <p>3 Stains are not uprooted by it,
the abiding stain is like a damage,
so that in it loss and damage convene.</p> | <p>if its clarity is clouded,
because the filth on it became</p> <p>Blessed is he who polished our mirror!</p> <p>nor is stain despised by it,
because their beauty cannot gain</p> <p>as ornaments are not increased by it;
the lack of ornament is a loss,</p> |
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| <p>4 Our mirror, if it's dark,
whose stains remain unreprieved,
then 'tis our freedom that adorns itself.</p> <p>5 By it, damage doubled through loss
since the fair are not crowned,
the mirror shares only damage.</p> <p>6 Never did a mirror compel
nor is the mercy that came
compulsory as the law.</p> <p>7 Justice was for childhood
for, since mankind was a child,
while not purloining its freedom.</p> <p>8 Bait and stick had taken
whenever she struck her, she soothed her;
her bait softened the minds.</p> | <p>is a real joy for the foul,
yet if polished and shining,</p> <p>for the foul and for the fair,
nor are the foul adorned:</p> <p>with violence its observer,
upon the justice of the law</p> <p>the adorning of compulsion;
she adorned it through compulsion,</p> <p>Justice for that childhood:
her stick curbed the rashness,</p> |
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- A 7 stanzas lacuna must be assumed here¹.*
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| <p>9 <Hence, he treated the people harshly>
for the New Tidings it was an infant,
it had no mind.</p> <p>10 For in the degree of maturity,
and that slaves' law it loved,
and in return for boldness slaps it.</p> <p>11 No ornament through compulsion
this is important to God,
therefore, he lifted compulsion.</p> <p>12 For, as prudently
so prudently
meekness was necessary in its stead;</p> <p>13 for, as much as it is meet for infancy
it is even more hideous that under the stick
so that compulsion becomes her master.</p> <p>14 Look then how God
through the pastors I had,
and through the fathers he numbered for me.</p> <p>15 For balanced with their times
through the one who was right, awe,
through the one who was proper, humiliation.</p> <p>16 With balance walked my measures,
and then awe on my youth,
cast and gave humiliation.</p> | <p>that today it may be adorned, my brethren:
in the time of greatness of mind</p> <p>it descended to infancy,
which in return for audacity strikes it,</p> <p>is true, because it is a mockery:
that man adorns himself by himself;</p> <p>as he gave compulsion in its time,
he lifted it in the time when</p> <p>to be running under the stick,
wisdom gets enslaved,</p> <p>framed my generations
and through the teachers he gave me,</p> <p>were the merits of their characters,
through the one who was fit, consolation,</p> <p>they cast terror on my childhood,
and to my wisdom and to my discernment</p> |
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¹ On this lacuna, see §1.1.2 n. 51.

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| <p>17 In rashness and in the age of infancy
whose stick kept me from jest,
and from delicacy his fear.</p> <p>18 He gave a second father to my youth,
he had a bit of toughness;
he had meekness.</p> <p>19 When I was lifted from the ages
the former terror passed,
and he gave me a mild pastor.</p> <p>20 Here is his nourishment for my adulthood,
his meekness for my quietness,
his soberness for my modesty!</p> <p>21 Blessed is he who, as with a scale,
who were my aids according to my ages,
my adornment according to my beauties!</p> <p>22 It is we now who overthrow
since in the time of mildness,
which may rebuke us as children.</p> | <p>I had a feared foster father,
and from vice his terror,</p> <p>and, because I was a bit childish,
because I was a bit elderly,</p> <p>of infancy and youth,
passed the following fear,</p> <p>his exegeses for my discernment,
his mildness for my stillness,</p> <p>weighed and gave me fathers,
my physicians according to my illnesses,</p> <p>this beautiful succession and order,
lo!, we are begging toughness,</p> |
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Carmina Nisibena 17

Which is about Abraham, the bishop of Nisibis

On the tune *The children were slaughtered*

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| <p>1 Allow, Lord, my smallness, too,
like that merchant of our flock,
then parted and went to your haven:
who became head of the flock:
he was the fourth chief.</p> <p>2 In one love I will mix them,
their flowers bright,
of him who was chief, and of his disciple,
The horn of his election was fervent,
and he was lifted and made chief.</p> <p>3 Even the fat ones of the herd rejoiced,
rejoiced the fold of the musterers,
He lifted and fixed him as the mind
and his limbs surrounded him,
the new bread of doctrine.</p> <p>4 He chose him in the multitude of musterers,
Time examined him in the herd,</p> | <p>to cast into your treasury her mite,
who multiplied the talent of your doctrine,
I will speak of his musterer,
disciple was of three,
Blessed is he who made him our comfort!</p> <p>and a garland I'll weave them,
their blossoms sweet,
who remained after him as Elisha.
and he was confirmed and made head,
Blessed is he who made him the best!</p> <p>to keep feeding on the fodder they fed on;
seeing the succession of their orders.
inside the large body of the church,
to be supplied from him with life,
Blessed is he who made him their barn!</p> <p>because he gave proof of his faith;
and long wait proved him as a crucible.</p> |
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- Because of his personal trial,
may your fasting be an armour to our land,
your thurible may obtain reconciliation.
- 5 The shepherd who departed from his herd
and with his victorious staff
come on, fill the office of your teacher,
He put you as a pillar
which relies on your prayers.
- 6 He delivered his hand to his own disciple,
the key to the one who was faithful,
meet for your hand is the consecration,
and for your tongue the comfort.
angels on the inside, hosts on the outside.
- 7 May your doctrine grow
when you few words sow,
that through much farming
The ancient seed spontaneously
but your new seed sixtyfold.
- 8 Bile was idle by you,
Jealousy was quenched by you,
you blunted the sting of envy,
to the slander which brings turmoil
as you rejoiced in clarity and truth.
- 9 May you give advice among your people,
may you go all the way with the one
may you shun all the way the one
and a sign may Rehoboam be for you,
and you may spurn envious advice.
- 10 The gift that was bestowed upon you
do not name it in the name of a man,
since no one can reach its place.
that 'twas men who gave it to you,
let only slavery serve men.
- 11 Painted is your master in your person,
He parted from us, while he's with us:
glorious who parted from us;
and full of mercy as Babu,
[lacuna]
- 12 Me too, the dregs of the flock,
I painted an image of both,
that the herd may see their ornaments,
and since I am a speaking lamb
in Abram's tenure I praise you.

he made him a wall to the multitude:
your prayer a shield for our city,
Blessed is he who sanctified your sacrifices!

had fed it on spiritual meadows,
from invisible wolves guarded it;
because there's thirst for the sound of his voice:
in the citadel of a quivering people,
Blessed is he who made you our pillar!

the seat to the one who was worthy of it,
the pen to the one who was excellent;
for your offering the atonement,
May peace fix firmly your rule,
Blessed is he who chose you for joy!

through works more than words:
then farm our land through works,
the scarce seed may grow rich.
ripened thirtyfold among us,
Blessed is he who multiplies a hundredfold!

because peace dewes gently all over you,
because your love was always burning;
that no one might be smitten from behind,
you paid no heed,
Blessed is he who adorned your limbs!

like Jethro among the Hebrews:
who advised you to your advantage,
who advised you otherwise,
that you may choose advice beneficial,
Blessed is he who advised discernment!

from on high descended floating:
nor hang it onto a different power,
The cunning Satan can convince
but, since that gift is born free,
Blessed is he who made his gift descend!

behold his features all over you!
in you we see all three of them
be for us a wall as was Jacob,
and an eloquent treasure as Valgash,
Blessed is he who in one painted them!

I did not skimp on what was due,
with the dyes of both,
and the flock their beauties;
for you, God of Abraham,
Blessed is he who made me his harp!

Carmina Nisibena 18

On the same tune

- 1 Lo! He is priest after his master,
modest after the sober,
your master didn't leave you,
for, lo!, in you are painted his features,
and from all of you all of him shines forth.

shining after the splendid,
vigilant after the fasting;
in the living we see the departed,
his marks in you are engraved,
Blessed is he who in his stead gave us thee!
- 2 The fruit bearing the image of his tree
failed us not yet
You made his words visible corporally,
in your behaviour was painted his teaching,
and in your maturity his education.

while he shows his root
the flavours of his sweetness.
fulfilling them through deed:
in your business his doctrine,
Blessed is he who made your splendour shine!
- 3 The last musterer, who was lifted
the little who took primogeniture,
nor through jealousy like Aaron,
but through love took it, like Moses,
your brothers rejoiced in you as Moses.

and became head of his limbs,
not at a price like Jacob,
envied by his brothers, the Levites,
because he was older than Aaron:
Blessed is he who chose you through concord!
- 4 There isn't jealousy nor envy
for they obey it for love,
the head is the limbs' watchman,
though exalted, he is humble for love,
to take away their pain.

among the limbs in the body,
they are ordered by it for affection:
for he can see all parts;
he stoops even to the feet,
Blessed is he who joined your love with us!
- 5 'Twas too slight this—namely,
but in its wisdom old age died,
For a young athlete dared
attacked, perfecting heathenism,
with its beginning found its end.

to suppress heathenism through an old man,
and in its time infancy triumphed.
the heinous contest, when violence
which like smoke overpowered and passed,
Blessed is he who blew to it, and it disappeared!
- 6 The sound of a horn in the silence
you attack like a new David,
Your fight was not an ignorant one,
against evil you had to muster,
which brought a plain victory.

dismays and calls you to war;
and that second Goliath succumbs to you.
for invisible ranks every day
an invisible discipline was usual,
Blessed is he who chose you as our pride!
- 7 Even before the trial, Job
and, when trial came, he won;
those with Hanania in the furnace
Satan acted foolishly as, proving
he increased his defeat plainly.

trained his body and his mind,
Joseph triumphed in the bridal chamber,
and Daniel in the lions' den:
the power of their victories secretly,
Blessed is he who multiplied his shame!
- 8 As the apostate farmer began
the righteous farmer was upset
his right hand was full and sowed
and, lo!, our sense was cultivated
by you were our souls cultivated.

to sow thorns with his left hand,
and cut and mowed his left hand;
in the heart living words,
by prophets and by apostles:
Blessed is he who chose you as our farmer!

- 9 And if your words are scarce,
for with labour much
better is one fair deed
May your first seed bring the hundredfold,
and even the fallow thirtyfold.
- 10 Light that is damped is unseemly,
stain is not fit for the chief,
for if drugs are dulled,
and if perchance is light damped,
may your light chase our darkness!
- 11 Appoint for you scribes and lawyers,
and patrons and supporters,
lest may be rusted by care,
the mind and the tongue
propitiating for the whole community.
- 12 How much the mind may be purged,
how much the hands may be scoured,
is not enough for the title of priest,
should purify all himself all time,
between God and humanity.

farm our land with works,
the stalk and the root will get stronger:
than listening to ten thousand words.
and the second sowing sixtyfold,
Blessed is he who multiplied your harvest!

salt that looses its flavour is unfit,
as dirt is not for the mirror,
then illnesses too can't be cured,
the stumbling is increased:
Blessed is he who made you our lamp!

gatherers and givers, too,
all giving their service to each other,
or defiled by anxiety,
by which you offer the intercession
Blessed is he who makes your worship shine!

and may the tongue too be purified,
and may the whole body be cleansed,
since he, offering the Living Body,
to stand as a mediator
Blessed is he who purified his servants!

Carmina Nisibena 19

From the same, on the same tune

- 1 Aptly your name is Abraham,
yet, since you had no spouse
here, your spouse is your diocese!
may you have spiritual offspring,
who may in Eden inherit.
- 2 Oh, fitting fruit of modesty,
youngest of his brothers as Jesse's son!
the hand upon you chose you,
the pure altar for your ministry,
and everything as one for your crown!
- 3 Here is your flock, oh blessed,
Jacob ordered the sheepfolds,
make the chaste shine purely,
establish the priests in splendour,
and the people in righteousness.
- 4 The healthy sheep keep safe,
and bind up the one who's broken,
feed it on the meadow of Scriptures

for you are father of many;
as was Sarah for Abraham,
Rear her children with your fidelity;
and children born of the promise,
Blessed is he who painted you in Abraham!

by which was priesthood adorned,
The horn, fervent, anointed you,
the church, desiring, loved you;
the great seat for your honour,
Blessed is he who exalted your coronation!

rise and tend it, oh diligent!
you order these speaking sheep,
the virgins modestly,
the powerful in humility,
Blessed is he who filled you with understanding!

and heal the one who's sick,
and seek the one who's lost;
and quench it with the fountain of doctrine;

- May firmness be a bulwark for you,
and may be justice peace for you!
- 5 May be with you among your sheepfold
for if he a transient sheep
how becoming of you, oh winner,
the soul, which is above all,
but Christ's blood.
- 6 Joshua had served Moses,
he received the right hand from him.
he too gave you his right hand;
a sheepfold whose half was wolves,
whose third and fourth part is consecrated.
- 7 The love of Moses abides in you,
and whose zeal is a zeal of understanding;
earth split apart below them,
through Eldad and Medad was known
that all his people prophesy.
- 8 Elijah's poverty
the poor gave to the poor
Because you loved the misery
may the fountain of his words gush from you,
and he sings to you in you his wills.
- 9 No one envied your election,
no one bristles at your rebuke,
no one shrinks from your voice,
no one complains about your yoke,
and lightens the burden of our souls.
- 10 Do not overlook the great,
soften and instruct the rich,
with the harsh couple the patient,
draw the bad with the good,
and the impure by hand of the holy.
- 11 Take with you myriads of drugs,
to the weak offer a drug,
do not give any drug
but apply abundantly any help
even you must learn experience.
- 12 May we be the field of your will,
may we be the flock in your fold,
may you be a great leader,
may we be fair for you and you for us,
people and priest, in harmony.
- may the cross be a crook for you,
Blessed is he who increased your victories!
- the strength that was with David,
from the mouth of the lion delivered,
to jealously wrest from the Enemy
since nothing can ransom it
**Blessed is he who sold, bought back
everything!**
- and, as a reward for his service,
As you served the splendid old man,
Moses committed to Joshua
whereas to you a flock was entrusted
Blessed is he who adorned your flock!
- whose love is a love of discernment,
when Korah and Dathan split away,
and with a split a split was ended;
that all his will is this,
Blessed is he who was pleased in his will!
- loved Elisha more than riches,
the gift that's great above all.
of your master, the inwardly rich,
so that you become the Spirit's lyre,
Blessed is he who made you his treasurer!
- for humble is your leadership;
for peace sows your word;
for mild is your commanding;
for it itself is wearied instead of our necks,
Blessed is he who chose you as our repose!
- do not despair of the weak,
bait and win the poor,
and the long-suffering to the wrathful,
and the greedy with the giving,
Blessed is he who chose you as our fisherman!
- rise and go among the sick,
and to the one who's healthy preservation;
that may not suit the illness,
that may bring the illness to recovery;
Blessed is he who toiled on our wounds!
- may we be the vine of your labour,
and healthy stock under your crook;
and we the gems embedded in your crown,
that we may fit, one with another,
Blessed is he who sows harmony among us!

- 13 Listen to the Apostle as he speaks
 “I burn for you, but with the ardour,
 not that of the flesh, but of the spirit.”
 that she may know who is and whence,
 Jesus, her Faithful Bridegroom.
- 14 As her leaders were her customs,
 and with a shining one she was splendid.
 which, like the countenance of its beholder,
 for, like the king, such his host,
 each is shaped by them after themselves.
- 15 Without testament departed those
 but since they meditated those
 a big inheritance they left us—
 without possessing anything
 their church was their treasure!
- 16 Like the triumphant priest Jacob,
 since he joined his love to his zeal,
 Through Babu, loving almsgiving,
 through Valgash, learned in the law,
 through you then may her benefit increase!²
- to that virgin whom he had betrothed:
 with the ardour of God,
 You too for her burn purely,
 and through you may long for, through you may love
Blessed is he whose zeal is holy!
- as with a loose leader she was loose,
 The church is like a mirror,
 accordingly, wears his shapes,
 like the priest, such his parish,
Blessed is he who shaped her after himself!
- three priests dazzling,
 two testaments of God,
 namely, the model of poverty;
 those blessed made us their possession:
Blessed is he who bought through them his possession!
- with him she triumphed like him;
 she put on fear and love.
 with money she ransomed the prisoners,
 she opened her heart to Scriptures,
Blessed is he who extolled her merchants!

Carmina Nisibena 20

From the same, on the same tune

- 1 Oh, virgin that was bridegroom,
 towards the wife of your youth,
 in her childishness with many,
 that she may know who is and whence,
 Christ, the True Bridegroom.
- stir up a bit your understanding
 break the intercourses she had
 rebuke her and gather her senses,
 and through you may endeavour and love
Blessed is he who betrothed her to his Only Son!

² The points given in Beck's edition at lines 2, 4, and 8 suggest a second-person masculine singular (*nṣaḥt*, point below *nun* and above *tav*; *et'ṭept*, point below the *'e*; *ptaḥt*, point below the *het*), whereas meaning and metric compel us to read it as a third-person feminine singular. For, as the bishops are addressed in the third person, the second person must be either God or the community (*'ammā*). But it is illogical both for God to be glorious as his bishop and wearing fear (2 and 4), and for the community to be masculine while the “benefits” and the “heart” are defined by a feminine possessive. Moreover, if the verb in line 4 was a second-person masculine singular, the verse would have a syllable less compared to the reading with the verb at the third-person feminine, which fits in the metre (*et'ṭept* vs. *et'atpat*). Therefore, we can dismiss the testimony of the codex.

2 Oh farmer, burn against the tares
may the briar be wholly uprooted
if a quick air raises it,
What the three farmers sowed,
thirtyfold, sixtyfold, and hundredfold.

3 It is meet for a new shepherd
to know how great is its number
This is the herd redeemed by the blood
Call the sheep by its name and let it pass,
are written in the Book of Life.

4 Here with you is the betrothed of your Lord,
and from any man violating her, calling
The name of her Betrothed she's given,
since she wasn't baptized in a name of man,

of the Father, the Son, and the Holy Ghost.

5 The Apostle, her matchmaker, had zeal
not only by fake names,
nor Peter's nor even his own name;
gave her the name of her Betrothed;
put their own names on the flock.

6 The token of the living, my brothers,
and the sign on a sealed document
he who corrupts the token is a thief,
Christ's name has been changed,
to the churches that were violated.

7 Look to the prophets and the apostles,
'Twas the name of God the prophets
and 'twas the name of Christ the apostles
even forgers resembled each other,
the churches that whored with them.

that spread and branch out among the wheat,
that grew out of negligence:
it boldly overwhelms the seed.
may it return three times,

**Blessed is he who made your harvest
abundant!**

to inspect the herd anew,
and to see which is its need.
of him who is Master of the shepherds.
for the sheepfold's name and census

Blessed is he who claims its number!

keep her from all harms,
the churches by their own names.
she should not whore with another name:
the names in which she's baptized she should
profess

Blessed is he in whose name she's called!

that she may not be violated by names,
but not even by the trustworthy ones,
those that were trustworthy matchmakers
the fake ones as adulterers

Glory to your name, Our Creator!

no man can falsify plainly,
no man can add or change:
and he who changes the name a forger.
and fake names have been given

Blessed is he who called his herd by his Name!

how much they resemble each other!
gave to God's people
gave to Christ's church;
since by their names were called

Blessed is he in whose name we're sanctified!

Carmina Nisibena 21

From the same, on the same tune

1 John was a lamp
they hurried and quenched the lamp
Be a torch resplendent
for your doctrine shines so much
to serve the whims of darkness.

that exposed and rebuked the perverse;
that the whim of their appetites refused.
and silence the servants of darkness,
that no one in its splendour dares

Blessed is he who made you our lamp!

- 2 A great bliss was concealed
Elisha served him and claimed
double virtue she gave him,
Because you loved the poverty
may you inherit the treasure of his wisdom.
- 3 May gluttony succumb to your fasting,
may lust be ashamed before your body,
may greed succumb to you,
you can bind on earth like him,
since your faith is like his.
- 4 Your modesty is like Elisha's,
and a covenant is on your eyes as Job's;
and you are ungrudging as Jonathan;
and your mildness is like the apostles';
and you have the novelties of apostles.
- 5 Be thou a crown for priesthood
be thou a brother for the priests,
be thou a master for the infancy,
be thou a bulwark for the virgins,
and the church by your beauty adorned.
- 6 Through your poverty may
through your chastity may
through your harmony may
of the false Iscariot fade.
fashion them from top anew.
- 7 In your tenure may Mammon be ashamed,
may fade from us the illness,
destroy the causes that preserve
Wickedness acquired us by habit,
be, Excellence, the cause of our relief!
- 8 May bad habits be interrupted,
that she may be able to acquire souls,
Let not the departed be buried,
amidst clothes, wails, and mourning,
and the departed a whole trunk of clothes.
- 9 Lust is the cause of wickedness,
and the thievery of the likes of Gehazi,
These heinous fountains block,
and filth come from them,
may Our Lord shut their flow!
- 10 To the old commit the word,
for the stranger who comes unto you
namely, who it is that talks first,

in Elijah's poverty;
a double reward for his service,
as he twice put on her noble deeds.
of your rich master, Valgash,
Blessed is he who enriched your teaching!

as with the fasting of Daniel;
as when it was ashamed before Joseph;
as when succumbed before Simon;
and you can loose on high in his manner,
Blessed is who handed to you his ministry!

your chastity is like Elijah's,
your compassion is like David's,
your sternness is like Jeremiah's,
you have the antiquity of prophets,
Blessed is he who filled you from their treasures!

and through you be glorified the worship,
a chief for the deacons, too,
a staff and help for old age,
may the covenant in your tenure be splendid,
Blessed is he who chose you to be a priest!

the heinous habit of the likes of Gehazi end,
the impure habit of the likes of Eli cease,
the false peace coming from the lips
Remould all over our thoughts,
Blessed is he, who in your crucible refines us!

who was master of our freedom,
to which we were accustomed and consenting:
our customs full of detriment!
may goodness acquire us by habit:
Blessed is he who chose you for our salvation!

may the church not acquire wealth,
and if she is able to do this, 'tis a wonder!
cutting off hope, as heathens do,
when the living wears a tunic,
Blessed is he who made us return to our dust!

together with the gluttony of the likes of Eli,
and the insolence of the likes of Nabal.
lest they flow abundantly,
which might reach with its blurs even you:
Blessed is he who dried their sources!

to the youth entrust the silence,
knows you from your order—
and who's second and third,

and if everyone guards his mouth
then they'll call you blessed.

- 11 Let one be the voice of your faith,
Let the image of truth be on your heart,
sad, rejoicing, or feeble:
to the modest show that you are joyful.
and for humanity be many.
- 12 If you should hear a bad rumour
pour tears and quench
may the discerning pray with you,
and may your pen be in sorrow,
that he may turn to repentance.
- 13 You shan't give ear to anyone,
you shan't lend your foot to anyone,
you shan't give yourself to anyone,
keep your hand from the false,
be both removed and present.
- 14 Here, the news of a new king
for the plundered 'twas a comfort,
The vomit of the greedy came,
There was fright even because of you,
the former habits be smothered.
- 15 There is one who, if he can, dares,
one is thoughtful of the waiting judgement,
there is one who stole and quenched his thirst,
stole the rich and stole the poor,
while stole the sated without measure.
- 16 Yet lately he gave a chance,
how he was and whom resembled
He removed the trial from everyone,
He gave us a chance to consider,
humiliation helped, by far.
- 17 For not willingly did he impose
He gave us a chance and we boasted,
we've been loving his light yoke,
while our pleasure increased our grief,
and by his yoke facility.
- 18 The whole world, like a body,
namely, the fever of heathenism:
The power of mercy touched it,
Heathenism stopped forthwith,
So with sweat returned cleansing.

and if everyone knows his rank,
May our Lord accomplish your designs!

and the voices you borrow countless;
while every countenance is on your face,
to the erring show that you are wrathful,
Be one for Divinity,
Blessed is he who with all men was all things!

from trustworthy, not lying people,
the fire that kindled in the others,
and proclaim a fast for the educated,
for the one that is lost to sin,
Blessed is he who found the lost sheep!

lest you be flooded with deceits,
lest you be led astray by the dissolute,
lest you be downtrodden by the bold;
lest he gather thorns with your hand:
Blessed is he who's near even when is far!

goes thundering through the lands:
and for the plunderers terror.
when they threw up everything swallowed.
lest between priest and righteous king
**Blessed is he who was wroth and again
merciful!**

and there is one who resists and curbs his bent;
and the other doesn't even think there is one;
and there is one who stole and thirsted to steal;
but stole the hungry with moderation,
Blessed is he who tests all designs!

and each unveiled his own intent,
and what he favoured above what.
lest anyone who didn't hate him deny him.
that better than the current authority
Blessed is he who, aiding, rebukes us!

his yoke on our neck by force.
since, when we resisted and suffered,
we've been preferring his sweet sceptre,
since by his force comes serenity,
Blessed is he whose toil is delight!

had fallen to a great disease—
it was hot and sick and fell.
and its soul was revived through grace.
for there was the cause of the disease.
Glory to the hand that healed it!

- 19 May the land be appeased in your days,
By you may churches be built,
in them may their books be opened,
and may their deacons be purified,
firstfruits for the Lord of Peace.
- 20 May your prayer rise to the sky,
may the Lord of the sky rain
and his comforts on our griefs,
May he guard his zeal with his love
our wickedness may his mercy blot out.
- 21 Since, like the first priest and king
and as if balanced on scales,
who were humble and serene,
May the priests be luminaries,
and may the judges too be flashes.
- 22 From kingship the laws
That both should incline is hideous,
Let one be stern and one be mild
may fear be tempered with love:
as our kingship stern.
- 23 Let the priests pray for the kings
On the part of kings, victory,
victory to preserve the bodies
May the kings stop the battling,
Let dispute and war cease!
Glory be unto thee for thy gift!

having seen you so full of peace!
may their ornaments return,
and may their altars be arrayed,
may praise rise from them,
Blessed is he who resuscitated our churches!

and may rise with it reconciliation;
his bounties on our wickedness,
and his collecting on our dispersion;
our shame may his justice avenge,
Blessed is he who blessed his flock!

who were as if painted one in the other
so were Valgash and the king's son,
then may the last ones resemble each other:
and may the kings be lightning,
Blessed is he who enlightened our souls!

and from priesthood the atonements:
that both should be stern is harsh;
with sense and with discernment,
may our priesthood be mild,
Blessed is he who tempered our aids!

that they may be a bulwark for humanity:
and from priests faith,
and faith to preserve the souls.
may priests stop the inquiring:
Blessed is the Offspring of the All-Appeaser!

