

# THE SONG OF THE 'THREE MEN IN THE FURNACE AND THE BENEDICTION PRAYER (DAN 3:24-91)

ACCORDING TO A GARSHUNI TURKISH  
MANUSCRIPT

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## ABSTRACT

*The article is mainly an edition of a part of a manuscript written in Syriac script from the Library of the Meryem Ana Syriac Orthodox Church in Diyarbakır registered in the Hill Museum & Manuscript Library under "Diyarbakır 325." It is a miscellany dated 1915 comprising texts in Syriac and Turkish. Here I present an edition of the Turkish translation of the "Three men in the furnace and the benediction prayer" (Daniel 3:24-91). The texts are given in transliteration, transcription, and translation providing a good specimen of the recent Christian heritage of Tur 'Abdin. This heritage depends on and follows the original Syriac writings, but beyond that the Garshuni Turkish literature gives us a vivid picture of the cultural atmosphere between Syriac and Turkish.*

## INTRODUCTION

The Book Daniel is of high relevance in the theological literature and often discussed.<sup>1</sup> Moreover, the history of the Book Daniel is relevant in early Christianity and in the bible tradition. Researchers are not sure whether the Prayer (Song) of the Three men in the furnace and the benediction verses are based on an Aramaic/Hebrew text or not. M. Knibb writes: "The Prayer of Azariah and the Song of the Three form a clear insertion in the story of the three friends in the fiery furnace; the insertion was made somewhat abruptly within the Old Greek, and in Theodotion the attempt was made to smooth over the awkwardness of the transition. The inserted material consists of three elements: the Prayer, a prose narrative describing how the friends were rescued from the heat of the furnace by the angel, and the Song. It is widely recognised that the first and the third of these, whose language of composition was almost certainly Hebrew, were taken over by the author(s) of the inserted material as pre-existent pieces, but that the prose narrative, which may have been composed in Greek, has a much closer relationship to the narrative of chapter three of the book."<sup>2</sup> Both the Greek Septuaginta (LXX) as well as the Theodotion (Th) have these additional texts. Most scholars regard these two texts, which are normally transmitted as one unit, as additions.

The Leiden edition of the *Vetus testamentum in Syriac* includes these texts as Oda VIII (Dan 3, 26-56)<sup>3</sup> and Oda IX (Dan 3, 57-88),<sup>4</sup> they are also found in the *Codex Syro-hexaplaris Ambrosianus*.<sup>5</sup>

Oda IX, but not Oda VIII, is transmitted in some East Syriac manuscripts.<sup>6</sup> For the comparative work a study of the Arabic

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<sup>1</sup> Literature is given in Kottsieper 1998, pp. 211-212; Witte 2010, p. 507.

<sup>2</sup> Knibb 2001, pp. 24-25.

<sup>3</sup> Schneider 1972, Oda VIII: Canticum of the House of Hananiah (tšbwħt' d.byť Hnny') (= Dan 3, 26-56). I wish to thank Hidemi Takahashi who helped me to access the book.

<sup>4</sup> Schneider 1972, Oda IX: Prayer of the House of Hananiah (šlwt' d.byť Hnny') (= Dan 3, 57-88).

<sup>5</sup> A. M. Ceriani, *Codex Syro-hexaplaris Ambrosianus* (Monumenta Sacra et profana ex codicibus praesertim Bibliothecae Ambrosianae. Tom VII.), Mediolani MDCCCLXXIV.

<sup>6</sup> I express my thanks to Sebastian Brock for this information.

version(s) would be likewise necessary, but I have to leave it for further investigation by some more competent scholars.<sup>7</sup>

The Garshuni Turkish text I present here is the final part of a miscellany from Diyarbakır registered in Hill Museum & Manuscript Library (HMML) under 325. This Garshuni manuscript is so far unique, and no information about the translator, author or his date is available.<sup>8</sup> After the title in red ink the whole body of the text follows in black ink. Dots are added either in red or in black ink. The sequence of the pages is certain as Arabic page numbers and catchwords are used. The lines in the MS are written continuously, but interpunction marks the verses.

The manuscript contains the texts of the odes as one unit. After the initial title the story of the Three men follows interrupted by an interlude (Syriac 46-51)<sup>9</sup> in a summarised form. The headline is an addition apparently by the Turkish translator, as it is not found in the Syriac text: “The prayers of the three young men, of Hananya, Azarya, and Mišael.” While the Greek text speaks of men (οἱ ἄνδρες), the Turkish version has *çocuq* “child” in concordance with some traditions. Even though the MS is late it may shed some light on the tradition how it was used among the Christians of Tur ‘Abdin during the Ottoman Empire. The final section is the benediction prayer without a new headline.

Although it is not excluded that some deviations may be explained by an Arabic Vorlage, the title of Canticum septimum on

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<sup>7</sup> Miriam Lindgren kindly allowed me to mention her thesis: “Early Christian-Arabic Versions of Daniel – with Focus on the Translation Technique of Sinai Ar. 1 and Sinai Ar. 2 –” (thesis to be submitted at Uppsala University).

<sup>8</sup> DIYR 00325. It belongs to the Library of the Meryem Ana Syriac Orthodox Church in Diyarbakır. According to the description of the Hill Museum & Manuscript Library this manuscript is dated 1915. The teacher ‘Abd al-Jalil Efendi was the scribe who wrote this MS in Serto. The first part (1-82) is a Eulogy for Our Lady Mary, Mother of God in Syriac language. [This information can be detailed now: 1-20 is Syriac, 21-82 Garshuni Turkish.] The second part (83-90) is the text edited here. I express my gratitude to Grigory Kessel who provided me with the possibility to study this and other Garshuni manuscripts as well as to the authorities of HMML for providing easy access to the manuscripts.

<sup>9</sup> Cp. Kottsieper 1998, pp. 227-228.

fol. 303 of the Codex III (ff. 333) in the British Museum<sup>10</sup> shows that the name Michael is written in that manuscript Misael (مصائيل), while in the Garshuni text the name is spelled with -š- (mš'yl) which makes it clear that the author was depending mainly on a Syriac text. One has to remark that Oda IX ends with some additional verses known only from a few Syriac manuscripts. As the additional verses of the Garshuni manuscript correspond, at least partly, to those Syriac ones, it is clear that we have to search the direct Vorlage in Syriac.

### Textual peculiarities

In some cases as pointed out in the notes the author uses double translations of one word of the presumable Syriac original text. Beyond some minor changes, omissions, additions etc. mentioned in the notes there are at least two features I would like to mention here:

1) In the second part some verses are combinations of originally two or more strophes. M. Lindgren observed a similar rendering in some Arabic versions and she calls this “the shorter liturgical version”. She adds that this condensed version was transmitted in Syriac and Arabic liturgical books since at least the 12<sup>th</sup> century.<sup>11</sup>

2) Addition at the end. A first trace that the Garshuni does not stand alone is found in an Arabic text: “After verse 88 of the Song, SY<sup>pal</sup> concludes with a verse not in the Biblical text: ‘Bless, Prophets and Martyrs and Confessors the Lord. We bless Father and Son.’ The addition is manifestly liturgical.”<sup>12</sup>

### Garshuni Turkish text in transliteration, transcription and translation

[p. ʰʕ] 01 (red) 'wc cwcqlrn tsbyḥ' ty y'ny<sup>13</sup> ḥ' nny' w 'zry' 02 w  
myš'yl

<sup>10</sup> Cp. *Catalogus codicum manuscriptorum orientalium qui in Museo Britannico asservantur, Pars Secunda*, London MDCCCXLVI, p.5 (Cod III fol. 303).

<sup>11</sup> Lindgren (thesis, forthcoming).

<sup>12</sup> Black 1954, p. 44.

<sup>13</sup> Superscribed fatha above and subscribed kasra.

üč čocuql(a)r(i)n t(e)sbiḥatı yʿani Han(a)nya<sup>14</sup> v(e) Az(a)rya<sup>15</sup> v(e)  
Mišael<sup>16</sup>

The prayer of the three children (young men), i.e. Hananya and  
Azarya and Mišael.

(LXX Dan 3,25)<sup>17</sup>

03 w yn 'n 'tš prwnn 'lwnd' rbh tb 'rk<sup>18</sup> 'ydw b 04 dymyh : b 'šldylr  
ve y(a)nan at(e)š f(i)run(i)n al(e)v(i)nde t(e)bar(e)k idüb dim(e)ye  
bašl(a)dil(a)r

And in the midst of flames of the furnace of burning fire (they)  
praised (God) and began to speak:

(LXX Dan 3,26)

mb 'rksn y' rb y' b 'b' lrmzn<sup>19</sup> 05 'l'hy  
m(u)bar(e)ks(i)n ya r(a)b ya babal(a)r(i)m(i)z(i)n alahı  
Blessed are you, o Lord, o God of our fathers!

w 'smn msbh<sup>20</sup> w mmcddr t' dhrh dk  
v(e) ism(i)n m(u)s(a)bbah<sup>21</sup> v(e) m(ü)macedd(i)r<sup>22</sup> ta dehre d(e)k  
And praised and glorified is your name till the (end of) time!

(LXX Dan 3,27)

06 ʿwnkh<sup>23</sup> 'd'ltğ 'ylh 'yšldn bzh bw 07 'yšlry 'yldygnh<sup>24</sup>  
čünki adal(e)tl(i)g<sup>25</sup> ile išl(e)d(i)n b(i)ze bu išleri eyl(e)dig(i)ne<sup>26</sup>

<sup>14</sup> Syriac Syrohepl.: ḥnny'. (without the first alif).

<sup>15</sup> Syriac Syrohepl.: 'zry' (without the first alif).

<sup>16</sup> Syriac Syrohepl.: myš'yl.

<sup>17</sup> 3:25 is in the original and here, too, in prose.

<sup>18</sup> As the letter final -k is consistently marked by a dot above in red, I do not use a special sign. But in all other positions the letter k is not always marked by the dot, therefore I use a dot when it is written.

<sup>19</sup> mzn later added above the line.

<sup>20</sup> Above b tashdid.

<sup>21</sup> √ sbḥ.

<sup>22</sup> √ mcd.

<sup>23</sup> The letter c has a subscribed dot for marking the sound č.

<sup>24</sup> The letter g has a subscribed dot for marking the spirant g.

<sup>25</sup> For *adaletlik*.

<sup>26</sup> Probably one should emend this word to *eyl(e)dig(i)nde*.

For with righteousness is what you did for us (and) in the deeds you have done.

w grck cmy' ' ' m'lrndh  
v(e) g(e)rč(e)k c(e)mi a'mallar(i)nda  
And truth is in all your works.

08 w hb ywllrn twgrydr<sup>27</sup> w cmlh ħkmlrn ħqdr :  
v(e) h(e)p yoll(a)r(i)n togrıd(i)r v(e) c(ü)mle h(ü)k(ü)ml(e)r(i)n  
h(a)qd(i)r  
And all your ways are straight, and all your judgments are true.

(LXX Dan 3,28)  
09 w hr nh drlw bl'lr 'wzrmzh  
v(e) h(e)r ne d(ü)rlü b(a)lal(a)r üzr(e)m(i)ze  
And whatever you brought to us children of all kinds

w bdrłrmzn 10 šhry mqds 'wršlymn 'wzrynh  
v(e) p(e)d(e)rl(e)r(i)m(i)z(i)n š(e)hri m(u)q(a)dd(a)s ur(i)šlm(i)n  
üz(e)rıne  
and to the Holy Jerusalem the city of our fathers,

ğtwrđn 11 'ysh ħq'nyt w 'd'lt 'yšldn :  
g(e)türd(i)n ise h(a)qqan(i)y(e)t<sup>28</sup> v(e) adal(e)t iśl(e)d(i)n  
you did (in) equity and justice,

zyr' sn ħq 12 w 'nš'f<sup>29</sup> 'ylh bw cmlh šylr ħn'hlrmzdn 13 'wtry  
'wzrmzh ħtwrđn :  
zira s(e)n h(a)q v(e) (i)nsaf ile bu c(ü)mle šeyl(e)r  
g(ü)nahl(a)r(i)m(i)zd(a)n ötri üzr(e)mize g(e)türd(i)n  
for you have brought all these things with truth and justice to us  
despite our sins.

(LXX Dan 3,29)  
zyr' bz ħn'h 14 'ytdk w qb'ħt 'yldk w hr br šydh<sup>30</sup> qšwr 15 'yšldk

<sup>27</sup> The letter g has a subscribed dot marking the spirant g.

<sup>28</sup> *ħakkanıyet* (Redhouse 437b).

<sup>29</sup> Subscribed kasra and superscribed fatha.

<sup>30</sup> Above y hamza?

zira b(i)z g(ü)nah itd(i)k v(e) qabah(a)t eyl(e)d(i)k v(e) h(e)r b(i)r  
 şeyde q(u)sur iśl(e)d(i)k

For we have sinned and committed faults and in all matters we did  
 deficiencies,

w sndn 'wz'q 'wldq w tnbyhlrn 16 'yşydw b hpt' ylmk :

v(e) s(e)nd(e)n uzaq old(u)q v(e) t(e)nbihl(e)r(i)n išidüb h(a)fz  
 eyl(e)m(e)d(i)k

and we departed from you, and we heard your warnings, but did  
 not keep them.

(LXX Dan 3,30)

w bzh wşyħ 'ytdyġn 17 kby 'ylmk kh bzh kȳrlw 'wlh :

v(e) b(i)ze v(a)siy(e)t itdīg(i)n g(i)bi eyl(e)m(e)d(i)k ki b(i)ze  
 h(a)y(i)rlu ola

And we did not hearken unto what you have advised so that it may  
 be well to us.

(LXX Dan 3,31)

bwnn<sup>31</sup> [p. ʌʒ] 01 'ycwn hr nh kh 'yldn bzh :

bun(i)n ičün h(e)r ne ki eyl(e)d(i)n b(i)ze

Therefore all that you did for us

w hr nh kh 02 ġtwrđn 'wzrmzh twgrlk w ġrcklk 'ylh 03 ħkm 'yldn :

v(e) h(e)r ne ki g(e)türd(i)n üzr(e)mize togr(i)l(i)k v(e) g(e)rč(e)kl(i)k  
 ile h(ü)k(ü)m eyl(e)d(i)n

and all that you brought unto us, you commanded with  
 righteousness and truth.

(LXX Dan 3,32)

w bzy tslym 'yldn dšm 'nlr 04 'yllrnh kh 'nlrn šry' ty ywqdr

v(e) b(i)zi t(e)slim eyl(e)d(i)n d(u)šmanl(a)r ell(e)r(i)ne ki anl(a)r(i)n  
 š(e)ri'atı yoqd(u)r

And you delivered us into the hands of enemies who have no law,

w ȳlm bt<sup>32</sup> 05 brst<sup>33</sup> b'dš'hn 'lynh kh btwn yr 'wzrndh

<sup>31</sup> Catchword: 'ycwn.

<sup>32</sup> The letter b has a subscribed bow instead of three dots used for Persian and hence Turkish p.

v(e) zal(i)m b(u)tp(a)r(a)st pad(i)šah(i)n eline ki b(ü)tün y(e)r  
 üzr(i)nde  
 and into the hand of the (most) evil and idolatrous king on the  
 whole earth,

06 'nn kby yr'mz w t'lm w pn' w kbytw ywqdr :  
 an(i)n g(i)bi y(a)ram(a)z v(e) zal(i)m v(e) f(e)na v(e) h(a)bis yoqd(u)r  
 there is neither a naughty nor tyrannic nor wicked nor vicious one  
 like him.

(LXX Dan 3,33)

07 w šmdy qwtmz ywqdr kh 'gzmzy 'chlm :  
 v(e) š(i)mdi q(u)vv(e)t(i)m(i)z yoqd(u)r ki agz(i)m(i)zı ačal(i)m  
 And now we have no power to open our mouth,

08 zyr' 'r w 'wt'nmq 'wldy qwllrnw w sdn 09 qwrq'nlrh :  
 zira 'ar v(e) utanm(a)q oldı qull(a)r(i)na v(e) s(e)nd(e)n qorqanlara  
 for disgrace and shame came to your servants and to those who  
 fear you.

(LXX Dan 3,34)

y' 'l'h bzh 'yldygn w' dn <bw><sup>34</sup> 10 bwzmyhsn :  
 ya alah b(i)ze eyl(e)dig(i)n v(a)'d(i)n bozm(a)yas(i)n  
 O God! May you not destroy the promise you gave us!

y' rb snn 'wl mqds 'wl'n 11 'smn k'try 'ycwn  
 ya r(a)b s(e)n(i)n ol m(u)q(a)dd(a)s olan (i)sm(i)n hat(i)rı ičün  
 O Lord! For the sake of your holy name

bzy 'bdy hl'kh tslym 12 'ytmyhsn :  
 b(i)zi eb(e)di h(e)laka t(e)slim itm(i)yes(i)n  
 may you not deliver us into the everlasting exhaustion!

(LXX Dan 3,35)

w rḥmtn bzdn 'wz'q 'ylmyh sn

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<sup>33</sup> The letter b has a subscribed bow instead of three dots used for Persian and hence Turkish p.

<sup>34</sup> Deleted.



v(e) r(a)hm(a)t(i)n b(i)zd(e)n uzaq eyl(e)m(e)yes(i)n  
And do not remove your mercy from us

13 snn 'wl swgylw bdrnz<sup>35</sup> 'brhym k'try 14 'ycwn  
s(e)n(i)n ol s(e)vgilü p(e)d(e)r(i)m(i)z abr(a)him<sup>36</sup> ičün  
for the sake of our beloved father Abraham

w 'sh'q hbybn : w qwln y'qwb 15 w qwmn 'sr'yl 'ycwn :  
v(e) (i)shaq<sup>37</sup> h(a)bib(i)n v(e) qul(u)n y(a)'qub v(e) q(a)vm(i)n (i)srail  
ičün  
and for the sake of your friend Isaac and your slave Jacob<sup>38</sup> and for  
the sake of your people of Israel.

(LXX Dan 3,36)  
sn kh 'nlrh w'd 16 'ydwbydydn kh nslnzy cwg'ldhym  
s(e)n ki anl(a)ra va'd idüb did(i)n ki n(e)sl(i)n(i)zi čogald(a)yım  
For you promised them and said: I will multiply your seed!

gwgñ 17 yldzlry kby : w dnzn kn'rndh 'wl'n qwm [p. ʌʌ] 01 kby ::  
gög(ü)n y(i)ld(i)zl(a)rı g(i)bi v(e) d(e)n(i)z(i)n k(e)nar(i)nda olan qum  
g(i)bi  
as the stars in heaven and the sands that are upon the shore of the  
sea.

(LXX Dan 3,37)  
cwnkh y' 'pndmz g'yt cwq 'z'ldq 02 s'yr qwmlrdn w 'mtlrdn w  
dllrdn w ls'nlrđn  
čünki ya ef(e)nd(i)m(i)z gay(e)t čoq azald(i)q sair q(a)vml(a)rd(a)n  
v(e) (ü)mm(e)tl(e)rd(e)n v(e) d(i)ll(e)rd(e)n v(e) l(i)sanl(a)rd(a)n  
For, o our Lord, we became very much less than other peoples and  
communities<sup>39</sup> and languages and tongues<sup>40</sup>.

<sup>35</sup> The letter b has a subscribed bow instead of three dots used for Persian and hence Turkish p.

<sup>36</sup> Syrohepl.: 'brhm. The form 'brhym could follow an Arabic version.

<sup>37</sup> Syrohepl.: 'yşhq.

<sup>38</sup> It is unclear whether Jacob was in a Vorlage or added by the Turkish author.

<sup>39</sup> Double translation: "peoples and communities".

<sup>40</sup> Double translation: "languages and tongues".

03 zy' dhsylh hr br mltdn 'z q'ldq :  
 z(i)yadesile h(e)r b(i)r m(i)ll(e)td(e)n az qald(i)q  
 By far we became less than all (other) nations.

w šmdy 04 bw ġwn bz ħqyr 'wldq  
 v(e) š(i)mdi bugün b(i)z h(a)qir old(u)q  
 And now today we became insignificant

hb yr ywzndh 05 ġn'hlrmzdn 'wtry :  
 h(e)p y(e)r yüz(i)nde g(ü)nahl(a)r(i)m(i)zd(a)n ötri  
 on the whole earth due to our sins.

(LXX Dan 3,38)

w ywqdr bw zm'ndh 06 nh ryys w nh bygmbrr : w nh tdbyr 'ydn  
 v(e) yoqd(u)r bu z(a)manda ne reis v(e) ne p(e)yğ(a)mb(a)r v(e) ne  
 t(e)dbir id(e)n  
 And at this time there are neither leaders nor prophets nor  
 advisors,

07 nh k'ml mħrqh w nh dbyħħ :  
 ne kam(i)l m(u)hr(a)qa v(e) ne z(e)bihe<sup>41</sup>  
 there are no perfect burnt offerings nor oblations,

w nh qrb'n 08 w nh bkwr : w nh mdbħ w'rdrr 'wzrndh tqrb 09  
 'ydhlm  
 v(e) ne q(u)rban v(e) ne b(u)hur v(e) ne m(a)zb(a)h vard(i)r üzrinde  
 t(a)q(a)rr(ü)b idel(i)m  
 nor sacrifices nor steams nor altars for approaching

kh snn ħšwrndh bwlhlm mrħmt  
 ki s(e)n(i)n h(u)zur(i)nda bulal(i)m m(a)rh(a)m(a)t  
 to find mercy in your presence.

(LXX Dan 3,39)

10 lkn qyrlmš w 'zlmš qlbmzy w ywrg 11 'lcqlğmzy qbwł 'ylyhsn

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<sup>41</sup> ذبيح *zebiħ* “slaughtered, sacrificed” (Redhouse 1275b).

l(e)k(i)n qır(i)lm(i)š v(e) (ü)z(ü)lm(i)š q(a)lb(i)m(i)zı v(e) yür(e)g  
alč(a)ql(i)g(i)m(i)zı qabul eyl(e)yes(i)n

But you may accept our crushed and broken heart and our modest  
spirit!

(LXX Dan 3,40)

y' 'l'h k' ml 12 'wl'n mħrqhlr kby : qwzwlr bslw bwz' gwlr 13 kby :  
ya alah kam(i)l olan m(u)hr(a)qal(a)r g(i)bi quzul(a)r b(e)slü<sup>42</sup>  
buzagul(a)r g(i)bi

O God! Like perfect offerings, like lambs and fat calves,

w rbw' tlrç' smyz qwywnlr kby :

v(e) r(i)bvatlarč<sup>43</sup> s(e)miz qoyunl(a)r g(i)bi  
like ten-thousands of fat sheep,

14 'wlswn bwğwn qwr b' nlr m z snn 'wnndh 15 mqbwł : w 'r' dtn  
tkmyl 'wlswn :

olsun bugün qurbanl(a)r(i)m(i)z s(e)n(i)n ön(i)nde m(a)qbul v(e)  
irad(e)t(i)n t(e)kmil olsun

(thus) may be accepted today our offerings in front of you, and  
your will may be completed!

cwn hr 16 kym snn 'wzrn h twkl 'wlwr ' 'rlnw b 17 'wt' nmyhcqdr :  
čun h(e)r kim s(e)n(i)n üzr(i)ne t(e)v(e)kk(ü)l olur arl(a)nub  
utanm(a)yač(a)qd(i)r

For everybody who puts his trust in you will not be ashamed in  
shame.

(LXX Dan 3,41)

šmdy sny tlb 'ydhz<sup>44</sup> [p. ʿʿ] 01 btwn qlbmz 'ylh y' rb :

š(i)mdi s(e)ni t(a)l(e)b ider(i)z b(ü)tün q(a)lb(i)m(i)z ile ya rab

<sup>42</sup> Ottoman *besli, besili* “fatted, fat, fleshy, well-fed (animal)” (Redhouse 162a).

<sup>43</sup> This word for “Ten thousand, myriad” is not registered in standard Ottoman dictionaries. It is rbwt' which agrees to the Syriac text of the Syrohepl. 40: rbwt' = *ribūtā* “ten thousand, myriad” (Maclean 288b), “myrias, decem millia” (Payne-Smith 3787); not in the Peshitta text (“many fat lambs”). This shows that the author based his translation on a non-Peshitta Syriac text.

<sup>44</sup> Catchword: btwn.

Now we pursue you wholeheartedly, O Lord!

w sn' scdh 'ydhrrz  
v(e) s(a)na s(e)cde ider(i)z  
And we prostrate in front of you.

02 mqds ywzn hšwrndh yrh dk t'bnwb<b><sup>45</sup> 03 'grz  
m(u)q(a)dd(a)s yüz(ü)n h(u)zur(i)nda y(e)re d(e)k tap(i)nub  
(e)g(e)r(i)z  
In the presence of your holy face we bow down to earth in  
worship.

(LXX Dan 3,42)  
y' mt' 'l 'wl' n rb 'l' h kh bzy 04 'wt' ndrmhsn :  
ya m(ü)t(e)'al olan r(a)b allah ki b(i)zi utand(i)rmas(i)n  
O, may the supreme<sup>46</sup> Lord God let us not be ashamed,

lkn 'n'ytn w špqtn <gw><sup>47</sup> 05 cwqlgnh ġwrh bzh mrhmt 'ylyhsn  
l(e)k(i)n (i)nay(e)t(i)n v(e) š(e)fq(a)t(i)n čogl(i)g(i)na göre b(i)ze  
m(a)rh(a)m(a)t eyl(e)yes(i)n  
but give us mercy upon the abundance of your kindness and your  
affection!

(LXX Dan 3,43)  
06 w 'c'yblrn w m'cz'tltn 'ylh bzy kl's 07 'ydhnsn :  
v(e) (a)cay(i)bl(e)r(i)n v(e) m(ü)'c(i)zatl(a)r(i)n ile b(i)zi h(a)las  
id(e)y(e)s(i)n  
And redeem us through your wonders and miracles.

kh mqds 'smn 'ycwn mcd w hmd 08 wyrhlm y' rb :  
ki m(u)q(a)dd(a)s ism(i)n ičün m(e)cd v(e) h(a)md virel(i)m ya r(a)b  
For the sake of your holy name we will give praise and glory, o  
Lord.

(LXX Dan 3,44)  
kh 'rlnwb 'wt' nswnlr 09 cmlh qwllrn cwrnlr :

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<sup>45</sup> Deletion mark.

<sup>46</sup> *müteâl* “transcendent, supreme, high (God)” (Redhouse 839b).

<sup>47</sup> Deletion mark.

ki arl(a)nub utansunl(a)r c(ü)mle qull(a)r(i)n c(e)vr[id](e)nl(e)r<sup>48</sup>  
Ashamed shall be all who are evildoers (to) your servants.

kh qyrylwb 10 dwšswnlr qdrtlrndn : w qwtlry 'zlswn  
ki qırlub düšsünl(e)r q(u)dr(a)tl(a)r(i)nd(a)n v(e) q(u)vv(e)tl(e)ri  
ez(i)lsün  
Shall they injured fall from their power, and their forces may crush!

(LXX Dan 3,45)  
11 kh blswnlr snsn y'lnz hr br yrdh 12 h't<sup>49</sup> 'wl'n rb 'l'h :  
ki b(i)lsünler s(e)ns(i)n yaln(i)z h(e)r b(i)r y(e)rde haz(i)r olan r(a)b  
alah  
They shall know that you alone are Lord God present everywhere.

kh mcdlnwrsn btwn 13 dny' dh :  
ki m(ü)cd(e)l(e)nürs(i)n b(ü)tün d(ü)nyada  
You announce good news in the whole world.

(LXX Dan 3,46)  
w 'w zm'n b'dš'hn kdmrk'rlry 14 'nlr kh 'wc cwcqlry br'qdyrl :  
v(e) o z(a)man pad(i)šah(i)n h(i)dm(e)tkarl(a)rı anl(a)r ki üč  
čocuql(a)rı b(i)raqdıl(a)r  
And at that time the servants of the king were those who left the  
three children<sup>50</sup>

y'n'n 15 'tšn prwnnh b'šldylr prwny y'qwb 16 y'ndrmyh :  
yanan at(e)š(i)n f(i)runına bašl(a)dılar f(i)runı yaqub yand(i)rm(a)ya  
in the furnace of burning fire, and they began to enflame (the fire  
in) the oven

kwkwrd w kbryt w zpt w npt 17 'ylh :  
kükürd v(e) k(i)brit v(e) z(i)ft v(e) n(e)ft ile  
with sulfur<sup>51</sup>, with pitch and naphtha.

<sup>48</sup> According to Greek and Syriac one has to emend cwrnlr to cwr  
'dnlr c(e)vr[id](e)nl(e)r. Cp. *cevretmek* "to torment, torture" (Redhouse 225b).

<sup>49</sup> Here the letter *ṭ* stands for ض.

<sup>50</sup> This sentence seems to be an addition.

<sup>51</sup> Double translation: *kükürd* and *kibrit*.

(end of LXX Dan 3,49)<sup>52</sup>

šwylh kh prwndh kh 'wl'n 'tšn [p. ʌv] 01 'l'wny swndrdy :

šöyle ki f(i)rundaki olan at(e)š(i)n alev(i)ni sönd(ü)rdi

(But it turned) thus that (he)<sup>53</sup> extinguished the flames of the fire in the oven.

(LXX Dan 3,50)

w prwnn 'ycndh chn srynlgy 02 kby 'yldy :

v(e) f(i)run(i)n ič(i)nde č(i)h(i)n s(e)rln(i)gi g(i)bi eyl(e)di

And in the oven he<sup>54</sup> made it like the coolness of dew<sup>55</sup>,

w 'tšn qwty<sup>56</sup> 'nlrh hyč zrr 03 wyrmdy w 'nlry y'slndrwb 'bd'

qwrqtm dy :

v(e) at(e)š(i)n q(u)vv(e)ti anl(a)ra hič z(a)r(a)r virm(e)di v(e) anl(a)rı

yasl(a)nd(u)rub ebeden qorq(u)tm(a)di

and the power of the fire made no harm to them, (but) supported them and never frightened them.

(LXX Dan 3,51)

04 'w zm'n 'wc cwcqlr br 'gz 'ylh w br 05 ls'n 'ylh br'br 'l'hh

tb'rk 'ydw b

o z(a)man üč čoc(u)ql(a)r b(i)r ag(i)z ile v(e) b(i)r l(i)san ile

b(e)rab(e)r alaha t(e)bar(e)k idüb

And at that time these three children with one mouth and with one tongue<sup>57</sup> together praised,

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<sup>52</sup> No parallel to verse 47 and 48. From 49 at least one sentence is missing, because the Syriac text says: "*But the angel of the Lord descended with Hananya and 'Ažarya and Miša'il within the oven of fire and expelled the flame of the fire from the oven.*" (no parallel to the part in italic).

<sup>53</sup> It makes no sense if one regards the burning materials as the subject extinguishing the flames, therefore I inserted "he" as the subject. This "he" must be the angel, cp. verse 49.

<sup>54</sup> An angel, cp. verse 49.

<sup>55</sup> For the spelling *ch* = *çiy* "dew" (Redhouse 258a, Tietze 516a [he quotes Meninski *çib*]) cp. Old Turkic *çig* (Clauson 413a, who writes: "XVIII *çih* (spelt) [Sanglax 222r9]").

<sup>56</sup> The letter *w* bears a superscribed *tashdid*.

<sup>57</sup> Double translation: "with one mouth and with one tongue".

06 mcd w sbh w hmd 'wqwywb prwnn 'ycndh 07 dymyh b'šldylr :  
 m(e)cd v(e) s(u)bh v(e) h(a)md oquyub f(i)run(i)n ičinde dim(e)ye  
 bašl(a)dīl(a)r  
 sang praise and glory in the oven and began to speak:

(LXX Dan 3,52)

mb'rksn y' rb y' b'b'lr 08 mzn 'l'hy :  
 m(ü)bar(e)ks(i)n ya r(a)b ya babal(a)r(i)m(i)z(i)n alahı  
 Blessed are you, o Lord, o God of our fathers!

w msbhšn w mt'lsn 'ly 09 'l'bd :  
 v(e) m(u)s(a)bb(a)hs(i)n v(e) m(ü)t(e)als(i)n ila'lebed  
 And praised and exalted are you forever!

w mb'rkd̄r mqds 'smn mcdy : <w m><sup>58</sup>  
 v(e) m(ü)bar(e)kd̄(i)r m(u)q(a)dd(a)s ism(i)n m(e)cdi  
 And blessed is the glory of your holy name!

10 w mkrmsn w mt'lsn 'ly 'l'bd :  
 v(e) m(ü)k(e)rr(e)ms(i)n v(e) m(ü)t(e)als(i)n ila'lebed  
 and honoured<sup>59</sup> and exalted are you forever!

(LXX Dan 3,53)

mb'rksn 11 mqds hykl̄n mcdnh  
 m(ü)bar(e)ks(i)n m(u)q(a)dd(a)s h(e)yk(e)l(i)n m(e)cd(i)ne  
 Blessed are you through the glory<sup>60</sup> of your holy temple,

w mwqr sn 12 w mt'lsn 'ly 'l'bd :  
 v(e) m(u)v(a)q(q)(a)rs(i)n v(e) m(ü)t(e)als(i)n ila'lebed  
 and revered and exalted are you forever!

(LXX Dan 3,54)

w mb'rksn y' rb 13 kh bq'rsn drynkl̄rh  
 v(e) m(ü)bar(e)ks(i)n ya r(a)b ki b(a)qars(i)n d(e)rīn(i)kl̄(e)re  
 Blessed are you, o Lord, that you see into the depths,

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<sup>58</sup> Deletion mark.

<sup>59</sup> Ottoman *mükerrem* “honored, revered; respected” (Redhouse 817a).

<sup>60</sup> In Syriac: “Blessed are you in your holy temple”. Ottoman *m(e)cd(i)ne* “through the glory of” is an addition.

w sn 'ysh 14 'wtrrsn s'rwpymlr w k'rwbymlrđn < ><sup>61</sup>15 'wstwn :  
v(e) s(e)n ise otur(u)rs(i)n sarupiml(e)r v(e) karubiml(e)rd(e)n üstün  
and you who sit above the Seraphim and Cherubim!<sup>62</sup>

w mbclsn<sup>63</sup> w mt' 'lsn 'ly 16 'l'bd :  
v(e) m(ü)b(e)cc(e)ls(i)n v(e) m(ü)t(e)als(i)n ila'lebed  
And honoured<sup>64</sup> and exalted are you forever!

(LXX Dan 3,55)  
mb'rkšn š'bt mlkn w mcdly 17 kwršn 'wzrñdh :  
m(ü)bar(e)ks(i)n sab(i)t m(ü)lk(i)n v(e) m(e)cdli kürs(i)n üzrinde  
Blessed are you upon your firm<sup>65</sup> realm and your praised<sup>66</sup> throne!

w mqds w mt' 'lsn<sup>67</sup> [p. ^^] 01 'ly 'l'bd :  
v(e) m(u)q(a)dd(a)s v(e) m(ü)t(e)als(i)n ila'lebed  
And blessed and exalted are you forever!

(LXX Dan 3,56)  
mb'rkšn gwgłrn rgy'ndh 02 w bwlwłtłrñdh :  
m(ü)bar(e)ks(i)n gögl(e)r(i)n r(a)qi'(i)nda<sup>68</sup> v(e) bulutl(a)r(i)nda  
Blessed are you on the firmament of the heavens and in the  
clouds<sup>69</sup>!

w mšrpsn w mt' 'lsn 'ly 03 'l'bd :  
v(e) m(ü)š(e)rr(e)fs(i)n v(e) m(ü)t(e)als(i)n ila'lebed

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<sup>61</sup> Deletion mark.

<sup>62</sup> In both Greek versions (LXX: 55; Th: 54) only: ἐπὶ χερουβὶμ. Thus also in Syrohepl. 55: krwb' as well as in Oda IX 54 (Schneider 1972, p. [22]). The Turkish author may have added the Seraphim.

<sup>63</sup> Tashdid.

<sup>64</sup> Redhouse 807b (*mübecce*l).

<sup>65</sup> Redhouse 968a.

<sup>66</sup> < *mecd* "glory, honor" (Redhouse 743) + *li*.

<sup>67</sup> Catchword: 'ly.

<sup>68</sup> Syr. rgy' "firmament" (Maclean 296a), in Arabic this is a secondary meaning, cp. Ar. *raqi'* "dumm; zudringlich, frech, unverschämt; Firmament" (Wehr 492a).

<sup>69</sup> The syntagma "in the clouds" is a later addition, possibly by the Turkish author.



And honoured<sup>70</sup> and exalted are you forever!

(LXX Dan 3,57)

tb'rk 'ylyn rbh y' cmlh rbn 04 ' 'm'llry :  
t(e)bar(e)k eyl(e)y(i)n r(a)ba ya c(ü)mle r(a)b(i)n a' amall(a)rı  
Bless the Lord, all works of the Lord!

kindwnh sbh 'ylyn w t'tym 05 'ylyn 'ly 'l'bd :  
k(e)ndüne s(u)bh eyl(e)y(i)n v(e) ta' zim eyl(e)y(i)n ila'lebed  
Praise him and do reverence forever!

(LXX Dan 3,58 + 59)

tb'rk 'ylyn rbh y' rbn 06 ml'yklry w rbn gwgłry :  
t(e)bar(e)k eyl(e)y(i)n r(a)ba ya r(a)b(i)n m(a)lay(i)kl(e)ri v(e)  
r(a)b(i)n gögl(e)ri  
Bless the Lord, angels of the Lord and heavens of the Lord!

mcd wryn 07 w t'tym 'ydn 'ly 'l'bd :  
m(e)cd vir(i)n v(e) ta' zim (i)d(i)n ila'lebed  
Give praise and do reverence forever!

(LXX Dan 3,60 + 61)

tb'rk 'ylyn rbh 08 y' gwgłrn 'wstndh 'wl'n şwlr w rbn 09 hb qwtlry :  
t(e)bar(e)k eyl(e)y(i)n r(a)ba ya gögl(e)r(i)n üst(i)nde olan sul(a)r v(e)  
r(a)b(i)n h(e)p q(u)vv(e)tl(e)ri  
Bless the Lord, waters in the heavens and all forces of the Lord!

hmd 'wqwyn w şkr 'ydn 'ly 10 'l'bd :  
h(a)md oquy(u)n v(e) š(ü)kr id(i)n ila'lebed  
Sing praise and be thankful forever!

(LXX Dan 3,62 + 63)

tb'rk 'ylyn rbh y' gwnš w 'y w sm'yn 11 cmlh yldzly :  
t(e)bar(e)k eyl(e)y(i)n r(a)ba ya gün(e)š v(e) ay v(e) s(e)may(i)n  
c(ü)mle y(i)ld(i)zl(a)rı  
Bless the Lord, sun and moon and all stars of the heaven<sup>71</sup>!

<sup>70</sup> Redhouse 837a.

<sup>71</sup> Ottoman *sema* "A sky, heaven" (Redhouse 997b).

sbh 'ylyn w mcd wyrn 12 'ly 'l'bd :  
 s(u)bh eyl(e)y(i)n v(e) m(e)cd vir(i)n ila'lebed  
 Praise and give honour forever!

(LXX Dan 3,64 + 65)  
 tb'rk 'ylyn rbh y' ygmwr w ch 13 w rbn s'yr ywzġ'rlry :  
 t(e)bar(e)k eyl(e)y(i)n r(a)ba ya y(a)gmur v(e) č(i)h v(e) r(a)b(i)n sair  
 yüzgarl(a)rı  
 Bless the Lord, rain and dew and other<sup>72</sup> winds<sup>73</sup> of the Lord!

mdh 'ydn w hmd 14 wyrn 'ly 'l'bd :  
 m(e)dh id(i)n v(e) h(a)md vir(i)n ila'lebed  
 Praise and reverence forever!

(LXX Dan 3,66 + 71)  
 tb'rk 'ylyn rbh y' 'tš 15 w syc'q w kych w ġwndwz :  
 t(e)bar(e)k eyl(e)y(i)n r(a)ba ya at(e)š v(e) sičaq v kiče v(e) gündüz  
 Bless the Lord, fire and heat and night and day!

twqyr 'ydn 16 'ly 'l'bd :  
 tuqir<sup>74</sup> id(i)n ila'lebed  
 Make honour forever!

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<sup>72</sup> For *sair* cp. Redhouse 976a.

<sup>73</sup> Dan. 3: 65 εὐλογεῖτε, πάντα τὰ πνεύματα, τὸν κύριον. / ὑμνεῖτε καὶ ὑπερψοῦτε αὐτὸν εἰς τοὺς αἰῶνας. The word “rain” is spelled here ywzġ'r. Between mistake or a phonetic feature (known from modern Uigur, cp. PhTF I, 542) I now tend to opt for the second one, as a similar spelling is found also in a manuscript from Diyarbakır in Latin script dated to 1768, cp. Majda 2013, p. 60: (from Mark 4,35) “o zaman effendimus seuiladi guendlerena, sisun imanunz koutchouk, em zaif tur, nadan korkarsis, kakti, effendimus tembe etti iuruzguera vai denguiza, dengiz rahatlandi, chakeurdler tabjib oldiler, vay dediler, bou adam nacel adam dur, bir seuz achi, em iuruezuguer, em denguiž seuzena dourdiler.” = (p. 95) “o zaman Efendimüs söyladi gendleri'na, sizün imanüz küçük, em zaif tür, nadan korkarsis, kakti, Efendimüs tembe etti yürüzgera vay dengiza, dengiz rahatlandi, şakı'rdler tabcib oldiler, vay dediler, bu adam nasıl adam dür, bir söz aştı, em yürüzger, em dengiz sözi'na durdiler.” It is evident that the Latin spelling stands for *ürüzger*, not *yürüzger* as Majda assumed.

<sup>74</sup> Pers. *tuqir* “Hochachtung, Ehrerbietung” (Junker/Alavi 197a).

(LXX Dan 3,72 + 73 + 69)

tb'rk 'ydn rbh y' 'yšyq 17 w qr'nlq w š'wwq w twlw w š'm yly :  
t(e)bar(e)k id(i)n r(a)ba ya išiq v(e) q(a)ranl(i)q v(e) savuq v(e) tolu  
v(e) sam y(e)li

Bless the Lord, light and darkness, coldness<sup>75</sup> and hail<sup>76</sup> and  
poisonous wind<sup>77</sup>!

(LXX Dan 3,70 + 73)

[p. <sup>Λ</sup>9] 01 tb'rk 'ylyn rbh y' q'r w bwz w yldrm w šmšk 02 w bwlwt :  
t(e)bar(e)k eyl(e)y(i)n r(a)ba ya qar v(e) buz v(e) y(i)ld(i)r(i)m v(e)  
š(i)mš(e)k<sup>78</sup> v(e) bulut

Bless the Lord, snow and ice, thunderbolt and lightning and clouds!

ḥmd 'ydn w škr 'ydn 'ly 'l'bd :  
h(a)md id(i)n v(e) š(ü)kr id(i)n ila'lebed  
Make praise and be thankful forever!

(LXX Dan 3,74 + 75)

03 tb'rk 'ylyn rbh y' yr w t'glr w tbhlr 04 w 'yclrndh byt'n<sup>79</sup> šylr :  
t(e)bar(e)k eyl(e)y(i)n r(a)ba ya y(e)r v(e) tagl(a)r v(e) t(e)pel(e)r v(e)  
içl(e)rinde biten<sup>80</sup> š(e)yl(e)r

Bless the Lord, land and mountains and hills and all things within!

(LXX Dan 3,77 + 78 + 79)

tb'rk 'ylyn rbh y' 05 dnzlr w 'yrm'qlr w byn'rlr w b'lqlr w hr nh 06  
ḵh tḥrnwb wyrr w šwlrn 'ycndh :  
t(e)bar(e)k eyl(e)y(i)n r(a)ba ya d(e)n(i)zl(e)r v(e) ırmaql(a)r v(e)  
pınarl(a)r<sup>81</sup> v(e) bal(i)ql(a)r v(e) h(e)r ne ki t(e)pr(e)nüb vir(i)r  
sul(a)r(i)n içinde

<sup>75</sup> Archaic for *soğuk* (Redhouse 989a), in Ottoman less common than *sovuq* (Clauson 808b).

<sup>76</sup> For “hail” no parallel.

<sup>77</sup> Without parallel: *samyeli* (Redhouse 981b, 982a).

<sup>78</sup> Ottoman *yıldırım* “thunderbolt, lightning” (Redhouse 1257b); *şimşek* “lightning” (Redhouse 1063a); in Syriac 73 “lightnings and clouds”. It means that “lightning” was translated by two words.

<sup>79</sup> The letter t was added later.

<sup>80</sup> Probably mistake for btwn *b(i)tiin* “all”.

<sup>81</sup> “Fountain” in verse 77.

Bless the Lord, seas and rivers and fountains, fish and all that  
creeps in the waters!

(LXX Dan 3,80 + 81)

tb'rk 'ylyn 07 rbh y' ġwġn qwšlry w y'b'ndh 'wl'n 08 cn'w'rlry w  
btwn yrn ħyw'nly

t(e)bar(e)k eyl(e)y(i)n r(a)ba ya gög(ü)n qušl(a)rı v(e) yabanda olan  
c(a)navarl(a)rı<sup>82</sup> v(e) b(ü)tün y(e)r(i)n heyvanl(a)rı

Bless the Lord, birds of heaven and animals in the desert and all  
animals of earth!

sbh 'ylyn 09 w mcd wryn 'ly'l'bd :

s(u)bh eyl(e)y(i)n v(e) m(e)cd vir(i)n ila'lebed

Praise and give honour forever!

(LXX Dan 3, 83 + 82)

tb'rk 'ylyn rbh : 10 y' bny 'sr'yl w k'ph 'ns'n 'wš'qlry

t(e)bar(e)k eyl(e)y(i)n r(a)ba ya b(e)ni (i)srail v(e) kafe (i)nsan  
ušaql(a)rı

Bless the Lord, house of Israel and all<sup>83</sup> sons<sup>84</sup> of men!

(LXX Dan 3, 84 + 85)

11 tb'rk 'ylyn rbh y' rbn k'hnlry w rbn <qw><sup>85</sup>12 qwllry :

t(e)bar(e)k eyl(e)y(i)n r(a)ba ya r(a)b(i)n kah(a)nl(a)rı v(e) r(a)b(i)n  
qull(a)rı

Bless the Lord, priests of the Lord and servants of the Lord!

(LXX Dan 3, 86 + 87)

tb'rk 'ylyn rbh y' š'lhln <c><sup>86</sup> 13 c'nly w š'dqlrn rwhlry w

'br'rlrn npslry 14 w ywrglry 'lcq 'wl'nly :

t(e)bar(e)k eyl(e)y(i)n r(a)ba ya sal(i)hl(e)r(i)n canl(a)rı v(e)  
sad(i)ql(a)r(i)n ruhl(a)rı v(e) abrarl(a)r(i)n nefsl(e)ri v(e)  
yür(e)gl(e)ri alč(a)q olanl(a)r

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<sup>82</sup> For “beasts”.

<sup>83</sup> Persian *kāffe* “all” (Junker/Alavi 590b).

<sup>84</sup> *ušaḡ* “boy” (Redhouse 1202a).

<sup>85</sup> Deleted.

<sup>86</sup> Deleted.

Bless the Lord, souls of the righteous and spirits of the faithful and  
souls of the upright<sup>87</sup> and humble of the heart!

mcd 'ydn w t'ṭym 15 'ylyn 'ly 'l'bd :  
m(e)cd id(i)n v(e) ta'zim eyl(e)y(i)n ila'lebed  
Praise and reverence forever!

(LXX Dan 3, 88 + 89)

tb'rk 'ylyn rbh y' ḥn'ny' : 16 w 'z'ry' w myš'yl :  
t(e)bar(e)k eyl(e)y(i)n r(a)ba ya h(a)nanya v(e) azarya v(e) mišail  
Bless the Lord, Hananya, Azarya and Mišail!

sbh 'ydn w ḥmd wyrn 17 'ly 'l'bd :  
s(u)bh id(i)n v(e) h(a)md vir(i)n ila'lebed  
Praise and give honour forever!

(without parallel!)

tb'rk 'ylyn rbh y' rswllr<sup>88</sup> [p. 90]<sup>89</sup> 01 bygmbrlrn<sup>90</sup> : w cmlh rbn  
šhydly :  
t(e)bar(e)k eyl(e)y(i)n r(a)ba ya r(e)sull(a)r p(e)yg(a)mb(a)rl(a)r v(e)  
c(ü)mle r(a)b(i)n š(e)hidl(e)ri  
Bless the Lord, prophets and messengers and all witnesses of the  
Lord!

mcd 02 wyrn w mdh 'ydn 'ly 'l'bd :  
m(e)cd vir(i)n v(e) m(e)dh id(i)n ila'lebed  
Praise and give honour forever!

tb'rk 'ydhlm 03 bdrh w 'wglw w rwḥ'lqdsh  
t(e)bar(e)k idel(i)m p(e)d(e)re v(e) ogula v(e) ruhalq(u)dsa  
We want to praise the Father, the Son and the Holy Spirit.

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<sup>87</sup> Ar. br, plural *abrār*, Ottoman *ebrrar* "the good people" (Redhouse 323b).

<sup>88</sup> Catchword: bygmbrlr. Accordingly, I adopted here p(e)yg(a)mb(a)rl(a)r.

<sup>89</sup> Probably because the lower part of the page remained empty the page number was not written.

<sup>90</sup> Catchword only bygmbrlr.

tsbyḥ 04 'ydhlm w t'tym 'ydhlm 'ly 'l'bd :  
 t(e)sbiḥ idel(i)m v(e) ta'zim idel(i)m ila'lebed  
 We want to praise and reverence forever.

šmdydn 05 t' dhrlr dhrynh dk w d'ym' 'bdlr 'bdnčyh<sup>91</sup> 06 dğyn  
 š(i)mdid(e)n ta d(e)hrl(e)r d(e)hrine d(e)k v(e) eb(e)dl(e)r  
 eb(e)d(i)nče<sup>92</sup> d(e)gin  
 From now on till the time of times and till the eternity of eternities

rb' tsbyḥ w t'tym w tmcyd <w' r><sup>93</sup> 07 w trtyl<sup>94</sup> w thlyl w tbcyl w  
 twqyr w 'kr'm 08 w scdh w rk'w' w ḥmd w škr 09 'ydhlm 'ly  
 'l'bd 'myn  
 r(a)ba t(e)sbiḥ v(e) t(a)'zim v(e) t(e)mcid v(e) t(e)rtıl v(e) t(e)hlil v(e)  
 t(e)bcil v(e) tuqir v(e) (i)kram v(e) s(e)cde v(e) r(a)ku' v(e)  
 h(a)md u š(u)kr idel(i)m ila'lebed amin  
 let us adore and reverence the Lord, worship and chant<sup>95</sup> to him,  
 praise and respect him, honour and revere him, worship and  
 prostrate before him, praise and thank him. Forever, amen!

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<sup>91</sup> The letter c has a subscribed red dot for č. The letter y is probably only the tail of the preceding letter.

<sup>92</sup> The expression *ebedler ebedi* is here followed by the equative + postposition *degin*.

<sup>93</sup> Deleted.

<sup>94</sup> The second t has a subscribed red dot.

<sup>95</sup> Ottoman *tertil* "a chanting of the Quran in slow times" (Redhouse 1153b).

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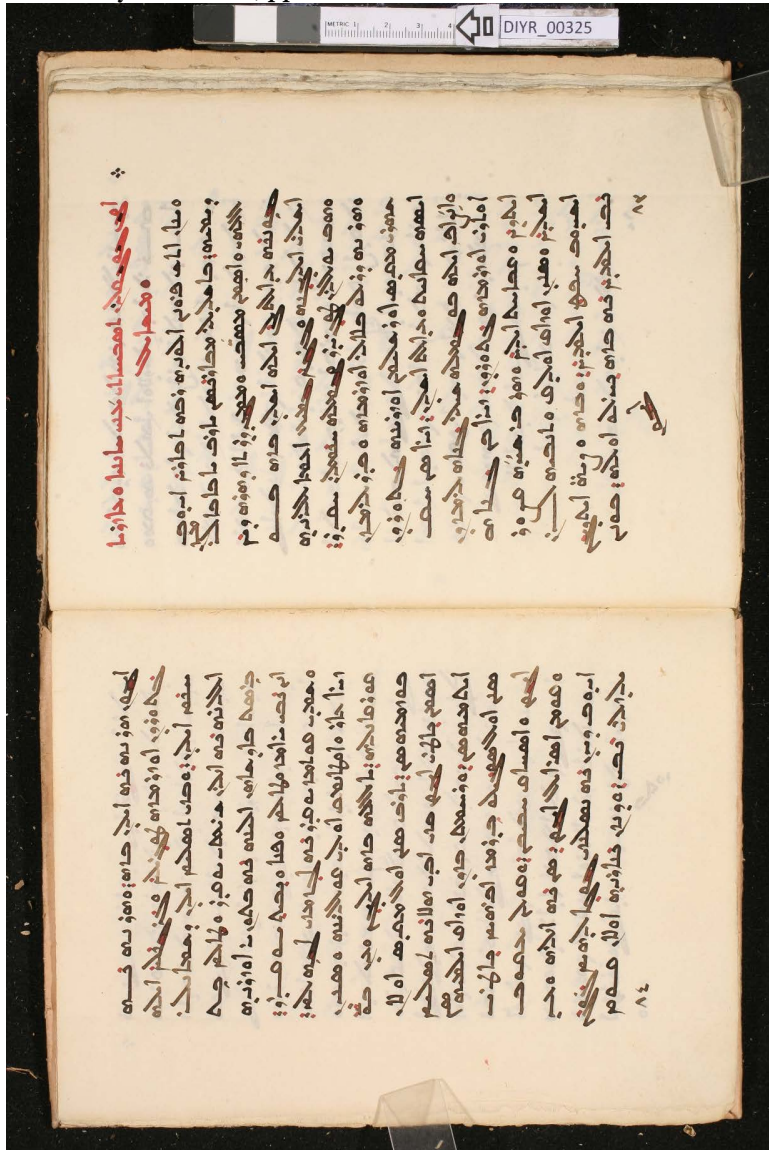
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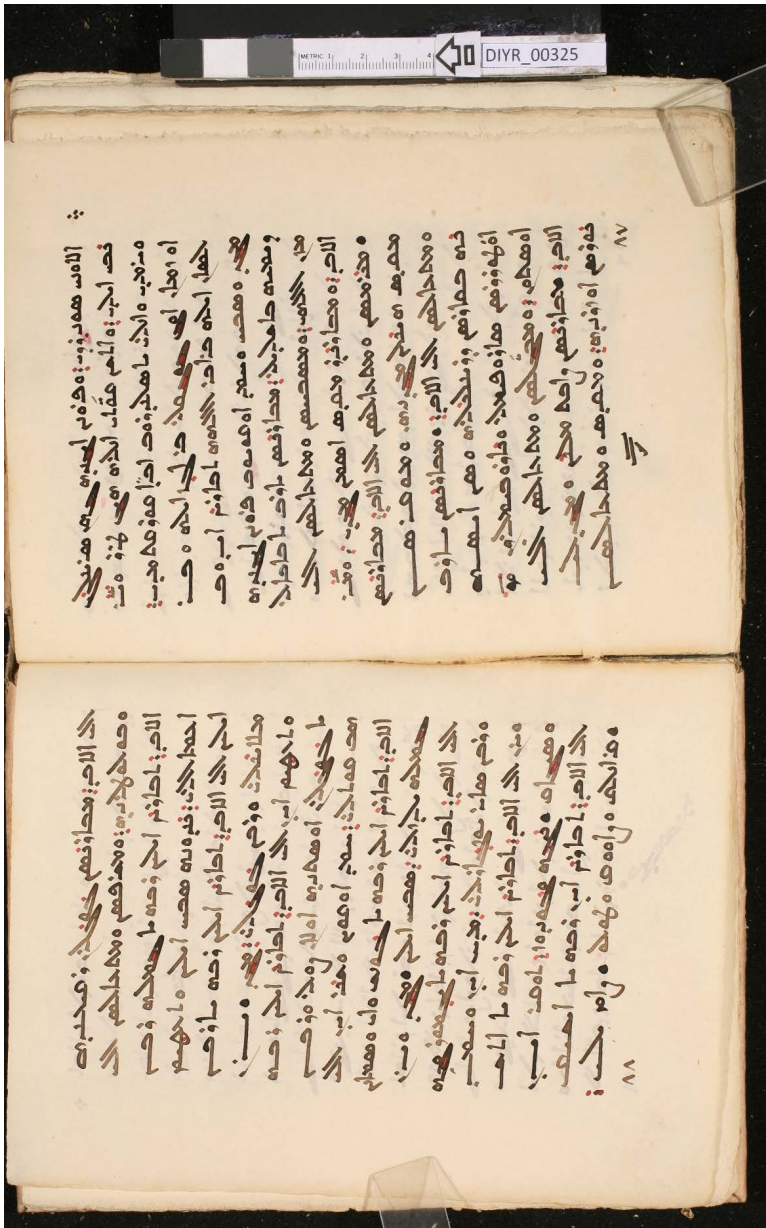
## APPENDIX: IMAGES

Pict. 1: Diyarbakir 325, pp. 83-84





Pict. 3: Diyarbakir 325, pp. 87-88



Pict. 4: Diyarbakir 325, pp. 89-90

