



On Bohmit [Muhammad] the Heretic | Ѡ Бохмитѣ еретицѣ

Text Information

Author | Anonymous

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Genre | History

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Collection | Cross-Cultural Encounters in the Premodern World; Making History: Chronicles, Legends and Anecdotes

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Introduction to the Text

This text is an excerpt from the second redaction of the *Hellenic and Roman Chronicle*, a historiographic text which was most likely completed in Rus' in the first half of the 15th century CE (before 1453). It is one of the surviving examples of medieval Rus' historiography and belongs to a genre known as "chronographs". Chronographs are texts compiled from other works which contain an exposition of world history starting from the creation of the world. Such texts drew on the example of Byzantine chronicles known in Church Slavic translations (including those of John Malalas and George the Monk, known as Hamartolus) as well as on native accounts. Unfortunately, we do not know anything about the authors of the *Hellenic and Roman Chronicle*.

The *Hellenic and Roman Chronicle* opens with an extensive summary of Old Testament events and a description of the conquests of Alexander of Macedon (a.k.a. Alexander the Great). The authors devote considerable space to the history of Rome, outlining how the city on the Tiber was founded and tracing the era when it was ruled by kings, the subsequent period of the republic, and finally the period of empire. The authors were apparently also interested in the history of the so-called "Christian Empire", whose capital was Constantinople. (The founding of the city is associated with the reign of Constantine the Great (306–337 CE), the first Roman ruler to embrace Christianity.) The *Hellenic and Roman Chronicle* also contains a fairly systematic history of Byzantium, covering the period until the reign of Romanus I Lecapenus (919–944), who was a contemporary of the Kiev Prince Igor (912–945). The authors were apparently interested not only in political issues, but also in the history of the Church and of heterodox movements within Christianity. We can infer this from the way that their historical narrative is interwoven with fragments of polemical works. These include anti-heretical works, such as an abridged version of the *History of Paulicians* by Peter of Sicily, and anti-Muslim writings, such as the excerpt translated here. The *Hellenic and Roman Chronicle* is significant because it shows how Orthodox Slavs in the Middle Ages were thinking far beyond their own horizons, demonstrating their extensive historical knowledge and their interest in different peoples, cultures, and religions. This text is practically unknown outside of a narrow circle of specialists, and it has not been translated in its entirety into any modern language.

Introduction to the Source

Manuscript РГБ, 228.162 was produced in Rus' in 1485. It is one of the earliest surviving complete copies of the *Hellenic and Roman Chronicle*. Besides this manuscript, there are a dozen or so complete and fragmentary copies of this work: 5 of them come from the end of the 15th century, 8 from the 16th century, and 2 from the first half of the 17th century. This indicates that the chronicle was quite popular in medieval and early modern Rus'. Manuscript РГБ, 228.162 was previously in the possession of Dmitri V. Piskariov (1797–1865); it was transferred in 1868 to the Rumyantsev Museum in Moscow and then, in 1924, upon the liquidation of the museum, it was transferred to the Manuscript Department of the Russian State Library in Moscow, where it is kept to this day.

About this Edition

Manuscript РГБ, 228.162 is the basis for this edition of the Old Rus' text and its English translation. The Old Rus' text was rendered as close to the original as possible, taking into account the division into lines which is present in the manuscript. The abbreviations used in the original have been preserved. The Cyrillic script has only been simplified where necessary due to the nature of modern Cyrillic fonts. In the English translation, all additions and explanations



by the translator are placed in square brackets. Italics indicate where vulgarisms present in the Old Rus' original have been replaced with more semantically neutral phrases. In one instance, indicated in the notes, italics indicate that the meaning of the original text is uncertain.

Further Reading

Летописец Еллинский и Римский, vol. I, Текст, ed. О.В. Творогов, Санкт-Петербург 1999, p. 402–405

- *Edition of the original text.*

Z.A. Brzozowska, *Zapożyczona czy własna wizja dziejów powszechnych? Wpływ autorów bizantyńskich na świadomość historyczną Słowian Południowych i Wschodnich (na przykładzie opowieści o Mahomecie i Historii paulicjan Piotra z Sy-cylii)*, [in:] *Widmo Mahometa, cień Samuela. Cesarstwo Bizantyńskie w relacji z przedstawicielami innych religii i kultur (VII–XV w.)*, eds. Z.A. Brzozowska, M.J. Leszka, K. Marinow, T. Wolińska, Łódź 2020, p. 30–34

- *Edition of the original text.*



On Bohmit [Muhammad] the Heretic | Ѡ Бохмитъ еретицъ

Ѡ Бохмитъ еретицъ.

Нъ и срачиньскыи началникъ, злыи пррокъ Бохмитъ и лживыи изъ единого колѣна родомъ Измаилова сѣна Явраамла. Сы родиса из рабыни Измаило. ицадѣа ѿца нъ наречъ быс всѣмъ. сѣн оубо род два сѣна. Мударъ и Равѣа.

Мударъ же роди Кусаръ, и Канитона, и Яфиминана, [На]садона и иныхъ нѣкоторыхъ безъ именъ. си Мадѣанъ

скоу пустыню наслѣдоваша. и скоты питаху́тсѣ, в кушахъ живущѣ. соу́тъ же и внү́трянїи сѣхъ, рекше да анїи, не ѿ колѣна сѣхъ. нъ ѿ колѣна Нектанова. Сѣхъ глѣмїи Ѡмиритани. Оубо ж же сүщү прежденарече ному Бохмитү, ключиса натиса ему к женѣ бо гатїи и сродьнищи ему, наричѣнѣи Дигана. да на вель блондехъ куплю дѣеть сѣ единоплѣнникии своимъ. въ Египтѣ и в Палестинѣ. Тач помалү деръзнувъ прель

сти женү. вдовѣ сүщи еи. и поиметь ю женою собѣ. пребывающү же ему в Палестинѣ, и пожн сѣ нюдѣи, и сѣ крестяныи ловлаше ѿ исписанїа нѣкыхъ словесѣ. имаше же и стретъ роумомъ шибенѣа въздручаше т бо сѣ. ибо жена его печална сего ради. яко великаго ро да соуща богата к таковому моужкү сочтавшисѣ, не точько оубогу, нъ и роумомъ шибена. замыслив же сице реч к нѣи. яко страшно видѣнїе виждю, именемъ Гаврїила аггѣла. и не терпѣа его видѣнїа. изнемогаю издрочѣа юсѣ.

Вѣроу же ятѣ ему жена. Ажесвѣдѣтельствова вшю емоу арью нѣкоему мниху. аженменоуясѣа ли хаго ради притѣжанїа, се же бошью прельсти его. и та ко жена прельщена бывши, ко нѣмъ женамъ бесѣ довавши, единоплѣнникъ своихъ проповѣда им, яко пррокү ему быти сүщү. прельсти же си ажүще.

Донде до мужка князѣа колѣна того, именемъ Бубахара. Жена же оубо оумерши Бохмитъ, прїатѣла наслѣдника встѣави бо

хмита богатствү своему. и ѿтолѣ оубо славенъ быс и богат.

и ѿдержимъ баше злаа прелестъ еретичества его странамъ

Ефривовьскымъ. Се бо ненавистныи и есесоубѣнцѣа, и бесѣ

доваше сѣ еврѣаны и сѣ хрестяныи, рекше ко арьаномъ и к нѣ

сторьяномъ, и ѿ всѣхъ тѣхъ много прїатѣа ѿ нюдѣи

On Bohmit [Muhammad]¹ the Heretic.

The Saracen leader Muhammad, an evil and false prophet, came from one of the tribes of Ishmael, [who was] the son

of Abraham. This Ishmael was born of a slave woman, and was called the father

of them all. He sired two sons, Mudar and Rabia.

Mudar fathered Kusar, Kaniton, Aphmian,

Sadon and a number of others, unknown by name. They

inherited the Midian desert and ate their livestock,

while living in tents. There are also 'internal', i.e. more distant

[factions], not from their tribe, but from the House of Nectar,

called Homerites. Because the aforementioned Muhammad was

poor,

he had to hire himself to a rich woman,

a relative of his, called Digana, to trade camels

with his brethren

in Egypt and Palestine. Later, as he gradually grew bolder,

he deceived the widowed woman and married her.

When he stayed in Palestine and met Jews

and Christians, he picked up some words from their writings.

He also suffered from a paralysis of the mind – he would fall

[during epileptic seizures].

His wife was upset about it. She [regretted] that although she came from

a prominent family and was rich, she had bound herself to such a man: not

only poor, but also of a paralyzed mind. Having understood that,

he said to her: "I see a terrible vision, an angel named Gabriel,

and when I cannot bear that vision, I lose my strength and fall."

A woman believed it when an Arian, who falsely claimed to be a monk for his own benefit, gave a false testimony about himself. He [Muhammad] was even more misled by him.

And so

the woman, having been deceived, talked to other women of her tribe and told them

that he [Muhammad] was a prophet. She deceived them, and so the lie

reached a man, the prince of that tribe, named Bubahara. [Later] [Muhammad's] wife

died, having made him [Muhammad] the owner and heir of

her estate. And from then on, he was rich and famous,

and the evil lie of his heresy swept over the lands

of Epherib [Yathrib]. He was a hate-filled satanic murderer. He had

disputes with the Jews and with the Christians, that is, with the

Arians and

the Nestorians, and he took much from them all: from the Jews,

monotheism, from the Arians, [the idea of] the created Word and

Spirit,



вѣ
единоначальствѣіе, ѿ ариан же, Слова и Дѣла створена,
ѿ несторна члѣкослуженіа, ѿ собѣ вѣроу створивѣ. и ра
зверати весь языкъ тѣ, и наоучивѣ ѿ верѣзоватиса, и
мужемъ и женамъ, и единому точью покланатиса Бѣж.
Хѣ же чтити яко Слово Бѣжѣ, не сѣна же нѣ ѿ Дѣла Оѣа
рождае
на. Слова же и Дѣла Оѣа изыгѣла и на вѣздоуѣсѣ
излива
ема, разумѣти ни единоу постасно, ни родителю, ни
единосущна. Оѣоу же Марью дѣцю не глѣти Бѣцю, нѣ
яро
нову и Моисеуѣ внимати сестру соущу. ни креститисе,
ни сѣботѣ их наоучи, рекше не праздновати, не
законны
и же ли егѣпальскимъ обычаемъ послѣдовати. нѣ ѿ
вращатиса ѿ крста, истинну распеншюсѣ Хѣу
исповѣдат.
научивѣ же бошью закона. ѿверѣгшишасѣ не прѣимахуѣ
свинныхъ мѣстъ, вина же весма, не прѣимахуѣ. Такымъ
зло
словѣемъ изъсѣразивѣ ѿ собѣ истину. и себе рече
ключа
рю бытѣ ему ранскому. сего ради вѣ дѣнь соудныи, по
прѣд
стоаніи Моисѣевѣ сѣ изѣлтаны, яко преступникъ за
кону, мѣстѣ и огню предатѣ а. аѣе же Ісѣу прѣдѣсто
ти ѿвершиса прѣдѣ Бѣмъ, яко не глѣхъ себе соуща
Оѣа Бо
жѣа. и крестяномъ же, яко тако дръзновѣшимъ при
строитиса Хѣу имени Бѣ и Оѣа Бѣжѣа, и Слова вопло
щена, и распѣта, бѣгословившимъ. и огню гевнѣ
скому предани боуджѣтѣ. тѣхъ себе нарече ѿ Бѣ наречѣнъ
зѣло. бѣгочестивующе, и всихъ ихъ языкъ виноватѣ.
бѣгочестивую соуща, суща похвалена. и сего ради ключю
чарю ранскому быти тѣче по ѿверженіи раю имъ
бывшѣ,
внити с нимъ бошью весма бѣ, могущимъ же оустре
митиса на то. прочимъ же сѣуженымъ вѣща. Праведны
и же поистинѣ. и беспрестани пищу прѣити. и верѣ
тшишасѣ грѣшникомъ. харатенца написаны, на выѣ
имѣще навѣзаны, и в раи имъ внити, и симъ нарича
тиса прощеникомъ Бѣжѣимъ. и Бѣхмицимъ. соущѣ же
и три рѣкы реч в раи. едина медвѣна, бѣ. молочна, бѣ. ѿ
вина
ѿ, якоже властѣ имѣуѣтѣ кождо ихъ ѿ неѣже хощѣтѣ.
да прѣимѣтѣ, и насыщѣтсѣ. женамъ же с ними быти.
и трѣбити власы имъ. и всѣко угаждати ему сласто
любѣзнаѣ телеса ихъ. и плотъ похотна. и вѣ сластѣхъ сын
ра
вѣ грѣху. Иудѣемъ же и крестяномъ дрова огню
бытѣ имъ. встѣти ж самаританомъ реч. да ѿ прохѣ

and from the Nestorians, anthropolatry [the worship of the human nature]. And by creating his own faith, he stirred up all those people. And he taught them to circumcise men and women, to worship only one God, to worship Christ as the Word of God – not as a Son born through the Holy Ghost.

The Word and the Ghost [according to Muhammad] should be regarded as something spoken and spilled in the air, and not as co-hypostatic [beings], co-existing with [their] Parent. The Holy Virgin Mary should not be called the Mother of God, but should be considered the sister of Aaron and Moses. He also taught them not to baptize, not to celebrate Saturdays, not to observe the customs laid down in the Law and in the Gospel, but to turn away from the cross and believe that the crucified Christ was a shadow. Those [people having been so] taught, having completely rejected the law, did not partake of pork and did not drink wine at all. With such slander, he created the truth about himself. He said he was the key-holder of Paradise. For this reason [according to Muhammad], on the day of Judgment, after Moses appears with the Israelites, they [the Israelites] will be brought to the torment and fire as offenders against the law. Then Jesus will appear, denying before God: "I never said I was the Son of God."

And the Christians – because [according to Muhammad] they dare to add God and the Son of God to the name of Christ and to teach about the Incarnate Word and the Crucified – will be brought to the fires of Gehenna. And he said of himself that he [would] be considered by God to be extremely pious, and that because of him all their people had become pious – they would be worthy of praise. And for that reason, he will be the key-holder of Paradise. And when he opens Paradise, only 70,000 will enter it with him, those who will dare to do so. The others – he says – will be judged. The righteous will truly and continuously partake of sweetness, and the sinners who find themselves there should have parchments tied around their necks to enter Paradise and call themselves disciples of God and Muhammad. And there are, he said, three rivers in Paradise, one of honey, one of milk, and one of wine.

And each one of those men will have the right to draw from them and drink his fill. Women will be with them, they will have their hair elaborately decorated and they will please them in every way possible. Their bodies [will be] loved with pleasure and full of lust, and in the midst of debauchery he [will be] a slave to sin. "Jews and Christians will



да гноа их, и ѿ раа исхѡдаѡт, яко да не сирадитсѧ рани.
коиждо оубо здѣ проживет, или в богатствѣ, или в
нищетѣ,

и безъ славы такыиже въразом, и тамо пребываетъ.
Сїи оубо омирачи, и бѡстѣдныи, к сим всемѹ бѣго
мѹ и зломѹ Бѣ виновата сѹща. чюдотвориа ес. разво
иникъ же и ѡтравникъ, елико оубо ѡречна соут. яти дѣ
лїемъ извѣномъ вѣдати, тако и написавъ и преже
реч семѹ быти. и тако оумрети им вѣсхотѣ. Дивити ж
сѧ зѣло. кому любо подбаѣт. оубо поистинѣ колико
сѣставленїе доволѣет бѣгоуѡнаг, и пѹстошнаг и мы
сленаго, паче ж до послѣднаго безоумїа, и скотиноу
бразнаго. иже и донынѣ сего прельсти работающим.
яко вѣ твердѹ вѣрѹ. и ежественѹ сїю безоумно вни
мають. и ко истиннѣи сїи сѹщїи бѣтѣи бѣгоданнѣи
вѣрѣ.

явѣ зѣло ослѣпленїѣ бывають омирачєнїи. и неразоу
мїи, ажеименитѣи слоужѣѣ, и створимословьѣ, прель
стивнаг внимаютсѧ ѡканьїи, и ѡ тѣжкосердїи. ко пре
льстем же и блаждствїа, и скверныхъ тѣснлѣвїѣ
еретичеством

злымъ влекущес. аще акы Вподалнихъ Ябѣго, и спсєныхъ
словесъ. ни слѹха приложити. бошью внимаютсѧ. И
бо истинномѹ сѹщѹ Бѣж, законѡм и пророкы. явѣ про
повѣдаемаго ѡвергшес, и причитаемїи противѹ
вѣсоующесѧ. ежественомѹ явѣ ѿ вѣсѡвѣ
творимым и бѣлым. зѣло мыслєнїи. и вѣсѡвєнїи.

Зѣло

любезно пристѡупают. Которое бо бѣгодохновенное списа
нїе. ѡ нечестивым и ѡтравѡѹ творимаг пробѣла Бѡх
мита. или къ бѣголѣпнымъ пророкѹ его оучителем
бѣгочести

вїю пробѣла. оубо да рекоутъ безчастнїи. всакого стѣго
вѣ

дохновенїа и оученїа, како иже бывшим ѿ Ядама до
Хѣа

пришествїа, пророкѡм сѣ радостїю внимающе и прїима
юще тѣмъ явѣ провѣзглашающе Хѣа и Бѣ ѡмѣтающе,
злаго же грѣшника. и не весма къ немѹ наричаема.
или прознаменѹа. яко бѣгоучѣла исхѡдаща истин
ныа вѣры оучителѧ прїимаютъ яко бѣгодателѧ. и

богом

творѡт непрѣподєнїи. и злоимєннїи. Да испытають
же немлстивнїи и вѣснїи, яже ѿ него нечестиво и вѣ
совно. изъгладна блаждства да изъглетѣтъ, которое и
зъглашенїе имѡутъ къ Богомъ наказаа словеса. и бѣже
стѣвное слово явѣ оучити. и сѣѣтло проричаа вѣ и
стиннѣ Бѣж сѹщѡѹ не виноватѹ всемѹ злоѹ, и члѣкѹ
самоволь

нѹ соущѹ своємѹ спсєнїю и погыбелью тревканнымъ же
и

триклатын, и Богоѹ и члѣкомъ сквернымъ врагѹ

be trees on fire

and remain [in Paradise], and the Samaritans," [Muhammad] said,
"on account of the dung
they excrete, must leave Paradise so that they do not bring their
stink into Paradise."

For everyone who lives here [i.e. in this world], either in wealth or
in poverty

and infamy, will be there [i.e. in Paradise] in the same condition.

This dark adversary of God also spoke of the abomination
that God is responsible for every good and evil. Evildoers,
poisoners and all those caught at any prohibited activity
must be publicly killed. That is what he wrote, and earlier
he said: "This is to be so." And he wanted them to die that way.

One may be much surprised – as much as one wants – that
a creature so blasphemous, measly and contrived, even
the pinnacle of stupidity and beastliness,
even now acquires slaves, who consider it unreasonably
to be strong and divine faith! And they are completely blind
to the true faith, holy and given by God.

Confused and foolish, they follow
the self-proclaimed ritual and the liar's inventions.

The wretches are attracted to cruelty, lies,
promiscuity, impure pride and evil heresy,
and do not incline their ears to the blessed and saving words.

For they have renounced the true God,
of whom the Law and the Prophets openly teach,
and having joined with the one who openly rages
against the Divine; they are very eager to follow diabolic
deeds and his extremely contrived, devilish manner.

For which God-inspired scripture
foretold this ungodly and poisonous Muhammad?

Or which God-pleasing prophet called him a teacher of piety?

Let them say, then, without any holy inspiration or teaching:
how can they, so eager to recognize and receive the prophets
from Adam to [the birth of] Christ,
reject directly Christ and [therefore] the God they proclaim?

And the wicked sinner, whom they neither call [by name]
nor foretell, [they] consider the last of the prophets,
the teacher of true faith and the benefactor, [and even] make him
God –

the ungodly and without a righteous name? Let them be asked,
those who are merciless and angry, about the abominations he
has spoken

ungodly and devilishly, and let them tell us how they relate
to the words of God. God's Word

clearly teaches and clearly states that

God really is not guilty of any evil, and man has a free will
in the matter of his salvation or condemnation. And this thrice-
wretched

and cursed, obstinate enemy of God and man, acting under the
influence

of the ugly and deceiving devil, boldly proclaims –



зловѣразнѣхъ
и людемъ блаженному вѣсѣу. прилежащѣ и творящѣу.
и ещѣ же не изъ оутѣмленаго языка волю, и
неразумнаго
вѣщаніа всемѣу блгоумѣ и злоумѣ. Бѣоу виноватоу деръ
зновенью знаменуѣть, и все елико нападеніемъ чѣка,
или ѿ искоушеніа неприазнена, или ѿ своеа лѣности,
или не ѿ испытаніа бжественнымъ прилежаніемъ оупо
лчается. се грѣшникъ и пѣстошникъ извѣща. а иже
не родить богатества и смиреню мыслить и сладкаго
жи
тіа ѿвѣща, иде вѣздати зла въ зло повелѣваетъ.
а еже ѿ богатествѣ, и высокомыслити, и всю сладос
ѿ богатества любит, и нападати зѣло противу напада
юшимъ. яко дѣшевное спсѣніе, и раю причастіе. Ѿ безу
міе и вредоуміе и оуничиженіе, и слѣхъ и ѿравнища
и оубѣища. и вредоуміа и погыбели ѿ него. злѣ
привабе
нымъ даждь и доинѣ, прельстимымъ. нею не
разумѣють
зѣло грѣшнѣи, и зѣло вѣразнѣи велии. несправнѣи в ка
ковѣмъ злѣ. и темнѣи пропасти. и в сотониньскѣю
погы
бель вринувшася. и бошью впадоша. и в каковыхъ
неизъ
вѣжнѣхъ. и неисходныхъ жилищѣ, и злошественныхъ пѣ
ти. дѣшетлѣнныхъ прельстившася, и каако вѣва
лишася. и ятѣ быша погыбше вконецъ. сего ради оу
бо дивоватиса зѣло, нарочити. толѣкѣ безумію и не
чювѣствію ихъ, и шествующе скоро, себе творящимъ
соущимъ. и разумѣша како не разоумѣише тѣша
преле
сти. скоколженіе подобаше бо несмысленымъ. и
скотинѣмъ
знимъ, разжмѣти по нескверненію ихъ и скверныхъ
оудъ
въ, проявляа, яко пища ради и питіа, видимы истла
емыхъ прѣимають толѣка живота. ноужда пакы
тлѣ работати, и оумирати, и слѣдованомѣ слову.
невозможно бо сѣщи пици и питію. въ преложеніи
сѣщи и неистлѣнна весма, и бе-сѣрти пребывати. и гдѣ
когда надежда жизни вѣчныа. и неистлѣнныа.
вѣрнымъ
бжественныхъ исписаніи. И к симъ да разумѣють неразу
мнѣи, и вѣканнѣи, якоже мѣкогда до дѣшнаго дѣни,
яко ѿ древнѣихъ своихъ, и безбожнѣи блазни измѣ
нишася. нѣ вѣразомъ мнѣтсѣ блгочестеуща. и долѣмъ
работаютъ шествующе, и скровнѣю вѣрѣ своего льсти
ваго исконѣ злобѣвагъ вѣса. никакѣже неразумнѣи, и вѣ
жденіи разоумѣють. пакы оубо и долѣмъ работаютъ
и въ блѣнѣхъ яфродитѣ глѣмынъ, иже ес сказаемо
сладос.

in a language unrestrained by will and in a thoughtless speech –
that God is fully responsible for good and evil.
This gibberish-speaking sinner announced that whatever happens
to man –
whether it is because of Satanic temptation, his own laziness,
or misfortune—happens on God's initiative.
[Muhammad] does not command the avoidance of wealth,
modest thoughts, the renunciation of a pleasurable lifestyle,
and not repaying evil with evil.
[He recognizes] wealth, pride, love for all the pleasures
of wealth, and fiercely attacking the attackers
as a salvation for the soul and the way to Paradise.
Oh, what foolishness and madness, worthy of contempt and
laughter, of the poisoner
and the murderer [i.e. Muhammad], and what pernicious madness
of those who have been lured
by him to evil and who are deceived to this day! For they –
uniquely sinful, beastly, and completely shameless – do not
understand
at all what evil, dark abyss and devilish perdition
they were thrown into and completely plunged into; to what extent
they are stuck in homes deprived of the opportunity to flee and
leave,
and on what paths, difficult to pass through and disastrous for the
soul, deceived
and miserably captured, and finally lost! For this reason,
one should be surprised at their foolishness and insensitivity:
walking quickly, they consider themselves reasonable,
and not understand the weakness of [their] empty lie.
For they – stupid and distasteful – should understand that their
[teachings]
about the resurrection form an unclean web,
which assumes that they receive visible and perishable [i.e.
material] food
and drink in that life [i.e. the afterlife]. From these words stems
the necessity of being
a slave of decay and death. For by accepting
food and drink it is not possible to exist as a transformed being,
completely free of decay, and immortal. And where, then,
is the hope for eternal and immaterial life proper to those who
believe
in God's scriptures? They should also understand, those foolish
and unfortunate, that they have never to this day
renounced their past and ungodly errors,
but by dressing in the guise of piety, they secretly serve the idols,
not understanding in any way the hidden faith of their devil,
deceitful and always harsh, foolish
and paralyzed as they are. They continue to serve the idols,
[the deity] called Aphrodite by the pagan Greeks, which means
'delight',
and worship the star, fantasizing that it is the Morning Star,
which in their slanderous language they called Habar,



кланяющеи звѣздѣ, тѣ бо есѣ днѣница, баснено сло
вѣтъ юже и Куваръ свонитъ злоблѣнымъ языкомъ
наре
коша. еже естъ сказанное веліа. пребысѣ дажде и до
селѣ. Афродитиу богынею нарекоша. И да не мнимы
бѣдемъ, нѣкыи лжю глѣшима, да извѣщаема нѣ
великую тинноу. и тама бо си сквернѣтъ глѣ. мѣтва их
мирѣскаа. тако адѣла оуа, куваръ истолкуетсѣ.
Бѣ Бѣже, доу же истолкуетсѣ вачини, куваръ же веліа
рекше луна и Афродитъ же, иже есѣ тако Бѣ Бѣже вачини,
веліа рекше луна, и Афродити Бѣ. и се извѣщаеѣ
навожденіе конечное. алѣла. яко всѣа скровна, неоу
мѣтельствомъ. свонитъ языкомъ глѣтъ. тако ро
домъ имѣше, к разоумнымъ чѣкомъ имѣшимъ смы
слъ, и явимаго ради свѣданѣа, нѣ свинновразныхъ
сихъ, и ничтоже иного токмо. сладосѣ и оуныина, вѣ
дѣше изглѣмо слово яко нечювѣственно, и безъпреста
ни болашимъ, на прочныи сказъ да сѣа вѣстимсѣ.
По смрти же бѣгоненавистнаго Бохмита. явисѣа на полу
днѣи звѣзда глѣмаа, идокитъ, рекше яко копіе,
проповѣдаа Яравитанѣ сихъ власть пребысѣ за, ꙗ. днѣи.
простираема ѿ полу днѣи, дажде и до сѣвера копѣинымъ
вбразомъ. томъ же лѣтѣ воеваша Яравитани си дре
вле глѣмѣи Грачинани, и Яравію вставивше. Прѣидоша
въ страну Дамаскинъ. множество много. се же оу
вѣдавше Ваніискъ, и Басіліискъ. сѣшиа стратиги
ма на Вѣстоцѣ. и оустремистасѣа на ны. тажде вивши
маса полкома. побѣждени быша крѣстьяни велии. Вѣ
трѣх оубо оуѣх дохнѣвшѣ велику на Грѣкы. и не могу
ще противѣ врагомъ видѣти. праха ради веліа и заѣ
побѣждени боудѣтъ. и тако побѣдивше Грачиннѣ
сѣ державою. и въ силѣ на Дамаскъ прѣидоша. копіемъ
плѣниша и. такоже и страны всѣа финискыа. Вселѣтсѣа
вѣ ты скверныи. и мерцѣи нечювѣственныхъ ради Бѣихъ
соудебѣ.

which means 'great'. They continued [to do so] even to
the present day and called Aphrodite a goddess. So that it does
not appear
that we are telling any lies, we reveal here their
great mystery: their lousy prayer has such unclean words:
'adla ua kuvar'. This translates to:
'God, God'; we translate 'au' as 'most powerful'; 'kuar' as 'great',
i.e. the moon and Aphrodite. So [the whole thing] is as follows:
'God, most powerful god,
the great one, that is the moon and Aphrodite, god'. And that is
what 'alla' added at the end indicates. Since they
hide all this behind a lack of knowledge of their own language,
they
say it only to their brethren. *But they do not want to reveal these
things openly*²
to wise men who have reason because of [fear of] explicit
recognition. But having told
us about those who are like pigs and know nothing but pleasure
and discouragement,
the unnoticeably and incurably ill,
let us return to the main story.
After the death of God-hating Muhammad, a star appeared
in the south, called 'idocit', which means 'lance-shaped',
heralding the power of these Arabs. For 10 days it
stretched from the south to the north in the likeness of a lance.
That same year the Arabs, previously known as
Saracens, started the war, leaving Arabia and arrived
in large numbers in the vicinity of Damascus. When
Baanes and Basilisc, strategists in
the East, found out about this, they set out against them.
Later, when [their] armies fought, the Christians were severely
crushed:
because the Greeks were struck by a strong southern wind, they
could not
look towards their enemies, because of the great dust. Thus,
they were savagely defeated. Having won, the Saracens
came to Damascus with power and strength and took it by storm.
Similarly, all the Phoenician territories. They settled there,
unclean and disgusting, through the inscrutable verdicts
of God.

Critical Notes

- 1 Bohmit is an Old Rus' term for Muhammad. I have decided to preserve it only in the title and use the common name in all subsequent instances.
- 2 The original text of this line appears to be corrupted and the sense is not entirely clear.