ADDITIONS AND CORRECTIONS.

In drawing the attention of the reader to the following list of Additions and Corrections, I have to thank my friends Professor Noeldeke of Strassburg and Mr. Bensly of Cambridge for the notes with which they have been so kind as to supply me. W.W.

Page 9, column 2, line 1. Perhaps $ܪܡܝܕܝ, instead of being a proper name (which one would naturally

expect in this place), may be a corruption of $ ܪܡܳܝ ܝܰܕ, signature, autograph.

— 19, col. 1, l. 30. Read $ܕܕܢܝܐܝܠ.

— 53, col. 1, ll. 9, 15. Assemani is probably right in pronouncing the name #Dlnur.

— 58, col. 1, l. 35, and col. 2, l. 15. Read 1188.

— 61, col. 1, l. 20, and col. 2, l. 10. Read 1437.

— 74, col. 2, l. 10. Delete the words “#Habibai or."

— 79, col. 2, l. 26. The vowel $ܰ has accidentally disappeared.

— 141, col. 2, l. 32. Read $ܐܝܟ ܒܥܬܐ

— 105, col. 2, l. 3. Read “Syrian."

— 181, col. 1, l.6 from the foot. Read CCXLY.

— 200, col. 1, l. 18, and p. 201, col. 2, l. 14. Read 1045.

— 207, col. 1, l.10. Read 1295.

— 248, col. 1, l.18. Read $ܣܘ̈ܓܝܬܐ.

— 262, col. 1, l.3 from the foot. Read $ܕܐ̈ܘܫܥܢܐ.

— 265, col. 1, l. 10, and p. 268, col. 2, l. 3. Read.

— 320, col. 2, l. 9 from the foot. The words $ܘܡܫܘܬܦܐ ܥܡܗ ܕܪܝܫܟܗܢܐ seem to imply "a suffragan bishop," or one who held the same relation to a bishop that his % did to a patriarch.

— 344, col. 2, ll. 5 and 7. More probably $ܒܩܘܢܝܐ is a derivative adjective, formed like $ܚܚܘܢܝܐ from $ܚܐܚ, $ܟܪܡܘܢܝܐ from $ܟܪ̈ܡܐ, etc.

Page 348, col. 2, l. 6 from the foot. Read 1079—80.

— 366, col. 1, l. 3 from the foot. Read "#9, 6, e."

— 401, col. 2, l. 3. Read “#fol. 159 a."

— 404, col. 2, l. 14. Read "homilies xi,—xxii."

— 411, col. 1, l. 7, and p. 413, col. 1, l. 23. Read 518.

— 414, col. 1, l. 10, and col. 2, l. 5. Read 554.

— 415, col. 1, l. antepenult. We should read $ܢܚܕܬ.

— 416, col. 1, l. 22. Add "See Opera, t. iii., p. 284."

— 438, col. 1, l. 4 from the foot. Read %.

— 460, col. 2, l. 6. We should $ܕܥܒܪ.

— 466, col. 1, l. 19. Read #Kav.

— 467, col. 1, l.11. Read 605.

— 468, col. 2, l. 3 from the foot. Read $ܡܢܚܝ, i.e. $ܡܰܢܳܚ̣̇ܝ, for $ܡܰܕܢܳܚܰܝ.

— 473, col. 2, l. 5. Read $ܕܬܠܬ.

— 476, col. 1, l. 8. Or rather, $ܬܘܡܐ, misspelled for $ܬܐܘܡܐ, Thomas.

— 477, col. 1, l. 25. Read 593.

— 489, col. 1, l. 5. For $ܘܫܒܝܚܘܬܗ the Greek heading requires us to read $ܘܫܒܝܬܗ.

— 492, col. 1, l. 17. Read $ܬܚܝܬ.

— 494, col. 1, l. 22. Read $ܕܐܡܪܝܢ.

— 495, col. 1, l. 21. Read %.

— 496, col. 1, l. 17. Read ܕܐܪܝܘܣ.

XXXVI ADDITIONS AND CORRECTIONS.

Page 505, col. 1, l. 28. After "prayer" add "i heptasyllabic metre."

— 514, col. 1, note #. Read 998.

— 570, col. 2, l. 21. We ought to read $ܢܐܒܕ.

— 572, col. 2, l. 7. The word $ܠܙܚܝܘܬܐ seems to be corrupt.

— 574, col. 2, l. 22. Read $ܕܟܡܐ.

— 576, col. 1, ll. 7, 8. I have my doubts about the commentator Tobiah; $ܛܘܒܝܐ may perhaps be $ܛܘܒܢܐ.

— 592, col. 1, l. 3 from the foot. Read $ܐܢܬ.

— 593, col. 2, l. 25. Read $ܩܕܡܝܬܐ.

— 595, col. 1, l. 17. Read "the Orientals."

— 602, col. 1, l. 10. Read $ܒ̣ܕܐ.

— 605, col. 1, l. 3. We ought to read $ܘܪܓܘܡܝܐ.

— 608, col. 2, l. 20. Read 14,083. #

— 611, col. l, 1. antepenult. Read 773.

— 614, col. 1, ll. 9, 10. $ܐܦܘܕܝܟܣܐ is %, not %. See, for instance, Hoffmann de Hermeneuticis apud Syros Aristoteleis, p. 159, artt. $ܐܦܘܕܝܟ̣ܣܐ, $ܐܦܘܦܢܐ, $ܐܦܘܦܣܐ, $ܐܦܘܦܢܝܣܬܐ, i.e. %, %, %, %.

— 631, col. 1, ll. 15, 17. Read 411 and "Recognitiones."

— 633, col. 1, l. 14. Read 411.

— 648, col. 1, last line. Read $ܓܡܠܝ.

— 668, col. 2, l. 22. Head “Emesa."

— 693, col. 1, l. 19. This dialogue is by John the monk.

— 704, col. 1, nos. 18 and 19. Or rather %.

— 711, col. 2, l. 7 from the foot. We should read $ܕܕܗܒܐ.

— 714, col. 2, l. 9. Read $ܕܡܪܝ.

— 726, col. 1, l.3 from the foot. Read 836.

— 732, col. 1, l. 12. Read "Isaiah.". — Col. 2, l.15. Read %.

— 747, col. 2, 1. 4 from the foot. Read $ܝܠܘܦܐ̣.

— 756, col. 1, l. 7. Read $ܦܪܘܒܐ.

— 766, col. 1, l. 3. We ought to read $ܒܩܝܘܡܘܬܐ.

— 782, col. 1, l. 28. Read 33—41.

— 800, no. 1. This letter is in heptasyllabic metre.

— 807, col. 2, l.15. Read $ܓܪܒܢܐ.

Page 809, col. 1, l. 24. We ought to read $ܡܩܘܝܢܘܬܗܝܢ.

— 816, col. 2, l. 25. Read $ܕܩ̇ܥܐ.

— 860, col 2, l. 17, and p. 804, col. 2, 1. antepenult. Read 1171—2.

— 868, col. 1, l. 18. Read 5.

— 893, col. 2, l.13. Read $ܚܘ̈ܠܛܢܐ.

— 897, col. 1, ll. 23, 24. There is some corruption in the text here.

— 900, col. 2, l. 3. Read $ܕܒܛܘ̈ܝܒܘܗܝ.

— 904, col. 2, last line. Read $ܣ̈ܦܩܝ ܠܢܦܫܗܘܢ.

— 905, col. 2, l. 4 from the foot. Read $ܚܡܫܡܐܐ.

— 907, col. 2, l. 8 from the foot. Read $ܐܝܓܢܛܝܘܣ.

— 911, col. 1, l. 17. Substitute + for #\*.—Col. 2, l. 13. Read #ܡܫܡܫܢܝܬܐ.

— 913, col. 1, ll. 1—3. Read: "The time, during which he (Severus) was engaged in this work, was protracted for want of books."—L. 24. Alter " exposition" #add "of the Apostle Paul and."—L. 3 from the foot. For $ܘܥ̇ܡܠܐ should read $ܘܥ̇ܡܠ.

— 918, col 1, ll.19, 20, and col. 2, ll. 7, 9. $ܟܪ̈ܣܝܣare not %, "judgments," but %, “expressions” but or “passages quoted as authority."

— 926, col. 1, l. 12. $ܕܦܘܫܩܐ is an error for $ܕܦܘܩܐ.

— 928, col. 2, l. 23. Read $ܕܡܠܝܛܝܢܐ.

— 939, col. 1, l. 20. We ought to read $ܟܦ݁ܢܝܢܢ.

— 947, col. 2, l. 29. Read $ܕܐܪ̈ܬܕܘܟܣܘ.

— 948, col. 2, l. 3 from the foot. We ought to read $ܕܡܬܚܒܠܢܝܐ.

— 961, col. 1, l. 14. Delete $ܡܢ.

— 966, col. 1, l. 4. Read $ܕܡܛܠ ܬܠܝܬܝܘܬܐ.

— 991, col. 1, l. 22. We ought to read $ܚܡܝܫܝ.

— 1017, col. 2, l. 22. We should read $ܝܩ̈ܕܐ.

— 1018, col. 2, l. 14. Read $ܕܡܢ ܠܐ ܣܘܟܠܐ. —L. 16. Read $ܐܪܙܐ.

— 1074, col. 2, l. 10. Delete l.

— 1088, col. 1, l. 17, and p. 1089, col. 2, l. 20. Read 586.

— 1122, col. 1, l. 23. After $ܛܐܪܪܢܐ add "(#Terraneh, % , on the Nile.)"

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Page 1123, col. 2, l. 14, and p. 1137, col. 2, l. 18. Read 1196.

— 1169, col. 1, ll.15, 20, 22. Read $ܬܹܚܷܝܢ— Col. 2, 1. 1. Read $ܡܬܬܘܣ̈ܦܢܝܬܐ ܕܐܠܦ. —L. 13. Read ($ܬܹܚܷܝܢ).

— 1170, col. 1, l. 5. Add a point after $ܪܝܘܓܬܢܐ.

—Col. 2, 1. 20. Read $ܕܢܐܡܪ. -Last line. Add a point after $ܘܢܘܪܢܝܐ.

— 1171, col. 1, l. 5. Add a point after $ܘܡܬܬܣ̈ܝܡܢܐ. — Line antepenult. Read $ܘܬܦܝܐ.

— 1172, col. 1, l. 23. Add a point after $ܗܢܐ.

— 1173, col. 1, l. 17. Read $ܐܬܝܕܥ̣ܬ݂݁.

— 1179, col. 1, l. 19. Read 1732.

Page 1188, col. 2, last line. After 17,156, add "foll. 13—15."

— 1202, col. 2, l. 8. Read $ܠܐܚܐ.

— 1212, col. 1, note c. In the second line, for % read %.

— 1250, col. 2, l. 10. For 1279 read 1603.

— 1270, col. 2, l. 15. Read "pr."

— 1274, col. 2, l.7. For 171 read 179.

— 1278, col. 2, l. 6 from the foot. Read 1295.

— 1280, col. 2, l. 35. For "#Hisn Zaid" read "#Hisn Ziyad."

— 1331, col. 2, l. 27. The entry " 637, c. 2 (A.D.534)" has been accidentally misplaced. It relates to the later Timothy III., not to Timcthy #iElurus.

— 1341, col. 2, l. 17. After $ܛܐܪܪܢܐ insert "%, on the Nile."

Preface, page v., note §. In the sale-catalogue of the Meermann collection, t. iv., p. 1, we read as follows:—

"2. Quatuor Evangelia, Syriace, in membr., circa annum 1271, duabus columnis, exarata, fol. 202. Non-nulla hie illic desiderantur, ad quae supplenda folia membr. pura inserta sunt; multis etiam locis laesus, at, quantum potuit, redintegratus. Cor. russ. Hic codex olim dono datus fuerat monasterio Beithbiseio, in deserto Nitrite #iEgypti sito."

This volume passed, with many more of the Meermann MSS., into the hands of the late Sir T. Phillipps, and is now at Cheltenham. The above statement is repeated, in nearly the same words, by Hamel in his "Catalogi librorum manuscriptorurn qui in bibliothecis Galliae, etc., asservantur" (Leipzig, 1830), p. 830; but in Sir T. Phillipps's own, privately printed Catalogue, the manuscript is ascribed to the ninth century.

Neither statement is correct, nor do I feel at all sure that the book ever was in the Nitrian desert. Mr. Bensly has examined it, and informs me that it contains the four Gospels, according to the #Peshitta version, preceded by the epistle of Eusebius to Carpianus and the Eusebian canons. It was written, according to a note on the last page, at the expense of the priest Thomas and one Aquilinus, of #Hardin (?) on mount Lebanon, for the convent of #Mar Isaac of Gabula ; and was presented in the year 988, A.D. 677, to the church of #Beth-BIsha (?), when one Bacchus was its priest.

$ܢܗܘܐ ܕܘܟܪܢܐ ܛܒܐ ܩܕܡ ܐܠܗܐ ܘܡܫܝܚܗ ܘܪܘܚܐ ܕܩܘܕܫܐ ܠܡܪܝ ܩܫܝܫܐ ܬܐܘܡܐ ܘܠܡܪܝ ܐܩܘܠܝܢ ܕܡܢ ܚ̈ܕܕܝܢ (؟) ܕܐܬܚܦܛܘ̣ ܘܥܒܕܘ ܟܬܒܐ ܗܢܐ ܠܕܝܪܐ ܕܒܝܬ ܡܪܝ ܐܝܣܚܩ ܠܩܪܝܢܐ (؟) ܘܢܝܚܐ ܕܐܚ̈ܐ ܕܟܠ ܡܢ ܕܩܪܐ ܢܨܠܐ ܥܠܝܗܘܢ ܘܕܐܠܗܐ ܢܚܘܢ ܐܢܘܢ ܒܝܘܡ ܕܝܢ̣ܐ ܐܡܝܢ.

ܐܝܬܘܗܝ ܟܬܒܐ ܗܢܐ ܕܥܘܡܪܐ ܩܕܝܫܐ ܕܛܘܒܢܐ ܡܪܝ ܐܝܣܚܩ ܕܓܒܘܠܐ ܟܠ ܒܪ ܐܢܫܐ ܕܫܩܠ ܠܗ ܕܢܩܪܐ ܒܗ ܐܘ ܒܐܝܕܐ ܕܗ̣ܝ ܥܠܬܐ ܘܟܐܡ ܥܠܘܗܝ ܬܚܝܬ ܡܠܬܐ ܕܐܠܗܐ ܐܝܬܘܗܝ ܗ̇ܝ ܕܐܢ ܐܢܫ ܒܣܐ ܥܠܝܗ̇ ܡܬܚܒܠ ܡܢܗ̇ ܗ̈ܠܝܢ ܠܚܟܝܡܐ ܣ̈ܦܩܢ.

ܐܬܝܗܒ ܕܝܢ ܠܥܕܬܐ ܕܒܝܬ ܒܝܫܐ ܒܫܢܬ ܬܫܥܡܐܐ ܘܬܡܢܝܢ ܘܬܡ̈ܢܐ ܏ܝܘ ܒܐܝܪܚ ܐܕܪ ܒܐܫܬܐ ܒܗ ܒܝܘܡ ܐܪܒܥܐ ܒܫܒܐ ܒܝܘ̈ܡܝ ܡܪܝ ܩܫܝܫܐ ܒܟܘܣ ܕܝܠܗ̇ ܕܥܕܬܐ ܕܒܝܬ ܒܝܫܐ ܕܡܪܢ ܢܚܣܐ ܚܛܗ̈ܘܗܝ ܘܕܥܢܝ̈ܕܘܗܝ ܐܝܢ ܘܐܡܝܢ܀

This last paragraph is probably in a different hand from the other two, and added more recently.

On the last page we also find the name of a priest named Aaron, and a note which has been partially erased: $ܐܝܬܘܗܝ ܐܘܢܓܠܝܘܢ ܗܢܐ ܕܥܕܬܐ . . . ܕܒܫܘܠܛܢܐ . . . ܡܕܝܢܬܐ.

On the first page is another deed of gift, in part illegible, from which it appears that #Abu-Sir! (?)- bar Hurmuz, of #Tagrit, presented it to a certain convent, when one Isaiah was abbat. $ܫܟܢ ܠܥܘܡܪܐ ܩܕܝܫܐ ܕܕܝܪܐ ܕܡܪܝ (؟) ܕܐܣܛـ . . ܐ (؟) ܒܝܘ̈ܡܝ ܡܝܩܪܐ ܡܪܝ ܐܫܥܝܐ ܪܝܫܕܝܪܐ . . . ܒܪ ܗܘܪܡܙ ܕܗ̣ܘ ܐܒܘܣܝܪܝ ܬܓܪܝܬܢܝܐ ܡܛܘܠ ܦܘܪܩܢܐ ܕܢܦܫܗ. ܏ܘܫ.

In none of these notes is there anything to show that the manuscript ever formed part of the library of the convent, of S. Mary Deipara, or of that of #Abba Blshoi, for it is impossible to identify the "church of #Betli-Ifisha," #ܥܕܬܐ ܕܒܝܬ ܒܝܫܐ, with the latter monastery, $ܕܝܪܐ ܕܐܒܐ ܒܝܫܘܝ. Where #Bcth-BIslm was situated, is unknown to me.