Among the theologians of the fifth century may be named Isidore of Pelusium (no. dcccxxvii.), Atticus of Constantinople, and Soverianus of Gabala, of whom but little survives. Of the writings of that pompous and persecuting prelate Cyril of Alexandria, there is, however, an ample store. We possess the Glaphyra, as translated by Moses of Agel (no. dcix.); the commentary on S. Luke's Gospel, of which the Greek original is lost (nos. dcxi. and dcxii.); the Thesaurus (nos. dcxiii..—dcxv.); the treatise on Worship in Spirit and in Truth (nos. dcxvi.—dcxxi.), one portion of which is dated A.D. 553; and various other works. Some of these were translated into Syriac during Cyril's lifetime by his friend #Rabulas, bishop of Edessa. Of #Theodoret there is little extant, savo two or three lives from his Philotheus or Historia Religiosa. Tho arch-heretics Nestorius, Alexander of #Mabug, and Andrew of Samosata, naturally fared as badly as Diodorus of Tarsus or Theodore of Mopsuestia; but still there are numerous extracts from their works in several manuscripts. Their opponent Theodotus of Ancyra is better represented; and so is Cyril's friend and translator #Rabulas (no. dccxxxi.). Of Proclus, the pupil and successor of Chrysostom, we find liere the famous epistle to the Armenians and several homilies. Ibas of Edessa, the translator of Theodore of Mopsuestia, and Leo the Great, pope of Rome, both objects of the bitterest hatred on the part of the Monophysites, are known to us only by one or two epistles and various quotations. Simeon Stylites' letter to the emperor Leo is found in one manuscript, and three other letters in another, besides sundry precepts and admonitions, which are appended to his life, written by his friend Cosmas (nos. dcccclx., dcccclxxxii., dcccclxxxiii.). A work directed against the Council of Chalcedon (no. dccxxix.) bears the name of Timothy #AElurus (the Weasel), patriarch of Alexandria, but appears to be a compilation made from his writings after his death. The volume is dated A.D. 562. Of Antipater of Bostra we have two homilies; and two letters of Acacius of Constantinople. Under this century may perhaps also be mentioned the works falsely ascribed to Dionysius the Areopagite, which were translated into Syriac by Sergius of #Ras'ain and Phocas of Edessa, and were long favourite subjects of study with the Syrians (nos. dcxxv.—dcxxx.); as also the treatise De Mysteriis reconditis #Domus Dei, assigned to Hierotheus, a disciple of S. Paul, in studying and commenting on which Theodosius of Antioch and Gregory bar #Hebraeus spent a portion of their time (no. dcccl. and R.F. xlviii.).

In the sixth century the most conspicuous figure is that of the keen controversialist Severus, patriarch of Antioch, whose works are extant in the original Greek in only a fragmentary form. In Syriac we possess his #Homiliae Cathedrales, translated by Paul of Callinicus (no. dclxxxvi., dated A.D. 569) and Jacob of Edessa (no. dclxxxv., dated A.D. 868); his controversial works against John Grammaticus (nos. dclxxxvii. and dclxxxviii.), Julian of Halicarnassus (nos. dclxxxix. and dcxc., the latter dated A.D. 588), and Sergius Grammaticus (no. dcxci.); the sixth book of his select epistles, translated by Athanasius of #Nisibis (nos. dcxcii. and dcxciii.); his collection of hymns, translated by Paul of Edessa and revised by Jacob of Edessa (no. ccccxxi., dated A.D. 675); and numerous other homilies, epistles, and extracts. In no. dcxcix. we find the remains of the writings of Theodosius of Alexandria (see also no. dccclvii.); and there is a large collection of letters by him and other prominent theologians of the age in no. dccliv. The prolix homily of John #Nesteutes, or the Easter, patriarch of Constantinople, on virginity and repentance, is extant in various manuscripts, but passes under the name of his illustrious predecessor Chrysostom. Leontius of Neapolis in Cyprus appears as the writer of some lives of saints; and we may conclude our enumeration with the name of John Philoponus of Alexandria, the author of the #Diaetetes (no. dcci.).

From what has been said the inevitable inference is that no future edition of the above mentioned and other Greek Fathers can be considered complete, unless the editor has taken due account of the Syriac translations, the extant manuscripts of which are often centuries older than the earliest available Greek copies.

Of ascetic writers the roll is likewise a long one, but it may suffice to mention the names of Ammonius, the two Macarii, Evagrius, John the Monk, Isaiah of Scete, Gregory the Monk, Mark the Monk, Nilus, and Isaac of Nineveh.

*qfq*

Of original Syriac authors the list is also considerable and even more important than that of the translations. One of the oldest documents that we possess in this language is a gnostic hymn, imbedded by some strange accidcnt in the Acts of S. Thomas (no. dcccclii.). @[See my Apocryphal Ada of the Apostles (London, 1871), t. i., p. $ܪܥܕ ; t. ii., p. 238; and #Noldeke in the Zeitschrift der Deutsuhen #Morgenlaud. Gesellschaft, Bd xxv., p. 676.]@ Next in point of antiquity is the "Book of the Laws of the Countries" (no. dcccclxxxvii.), an extract from the dialogue De Fato, long ascribed to #Bardesanes himself, but now known to have been written by his disciple Philip. After these the Christian theological element is dominant. Aphraates, bishop of the convent of #Mar Matthew, near #Mosul, who flourished about A.D. 340, is the oldest Syriac Eatlicr whose works have come down to us (nos. dxxviii.—dxxx., one of which is dated A.D. 474, and another A.D. 512). Next to him ranks the well known Ephraim Syrus, in copies of whose writings, chiefly metrical, the Nitrian collection abounds; see, for instance, the line series nos. dxxxiii.—dxlii., all of the fifth and sixth centuries. Many heretofore inedited pieces, both in prose and verse, have been recently published from these manuscripts, especially by Dr. Overbeck. From Ephraim's commentaries on the Old Testament we have unfortunately only selections in the lingo Catena no. dcccliii. After Ephraim we may mention three writers of verse, Balai (no. dccxlii.), Cyrillona (no. dccxl.), and Isaac of Antioch. These, however, arc deservedly cast into the shade by Jacob of #Batnae or #Serug, one of the most prolific and at the same time most readable authors of his class, of whose works there are many copies in the British Museum, the oldest of which is dated A.D. 565. His letters are extant in two manuscripts (nos. dclxxii. and dclxxiii., the former of the year 603), and his festal homilies in several others. Scarcely inferior to him in fecundity, but surpassing him in talent and purity of style, is the contemporary and friend of Severus, Philoxenus of #Mabug. Of his commentaries on the Gospels we possess two volumes, nos. dclxxiv. and dclxxv., written at #Mabug in A.D. 511, during the lifetime of the author. No. dclxxvi. contains his treatise on the Incarnation; and nos. dclxxvii.—dclxxxi. bear testimony to the popularity of his discourses on Christian life and character. Passing over the ascetic John #Saba (nos. dcxcvii., dcxcviii.), we pause at the name of Jacob of Edessa, one of the ablest and most versatile men of his age, an accomplished Greek scholar, acquainted with Hebrew, @[Michael the Great, patriarch of Antioch, declares that Jacob became at one time of his life a (pretended) convert to Judaism. See the Armenian version of his Chronicle, translated into French by V. Langlois (Venice, 1868), p. 20: " Les esprits critiques ne doivent pas #s'etonner de trouver dans la supputation des temps, des intervalles #d'annees plus on moins longs, car nous rencontrons beaucoup de divergences, dans la version des Septante et dans les #ecrits d'autres #interpretes, et notamment dans la traduction que le roi Abgare fit faire par ordre de Saint #Thaddee. Cette version fut #revisee par Jacques #d'Edesse, qui se fit juif, supposant que les Juifs, par jalousie, n'avaient pas voulu cominuniquer tons leur livres aux #paiens."]@ theologian, historian, philosopher and grammarian, a hard student and a practical man of the world. As a translator lie was indefatigable. He rendered into his native language the homilies of Severus (no. dclxxxv.) and, according to Bar #Hebraeus, those of Gregory Nazianzen. @[Assemani, Bibl. Or., t. ii., p. 307. See above, p. x., note.]@ He also translated the order of Baptism of Severus; revised the old versions of the anaphora of S. James and of the hymns of Severus; arranged the Horologium; compiled an anaphora and an order for the consecration of water; wrote expositions of the order of Baptism and of the Syrian liturgy; and finally, in his latter days, brought out a new version of the Old Testament (see nos. lx. and lxi.). As a biblical commentator he composed scholia on the whole of the Old Testament (nos. dccvi., dccclxi., dcccliii.); as a historian he compiled a chronicle, of which unhappily only a few fragments remain (no. dccccxxi.); as a grammarian, he wrote a most curious and valuable Syriac grammar, of which we have likewise to regret the almost total loss (see nos. dccccxcvi. and dccccxcvii.), and various smaller tracts, usually appended to that Syriac Masora on which he bestowed so much labour (see no. clxii. and R.F. xlii.). And yet he found time to correspond on a variety of subjects with many persons, more especially with John the Stylite of $ܠܝܬܪܝܒ Eustathius of #Dara, the priest Addai, and George, bishop of #Serug. Almost equally learned and indefatigable were his contemporaries and friends Athanasius, patriarch of Antioch, and George, bishop of the Arab tribes. The former translated the letters of Severus (nos. dcxcii., dcxciii.) and an anonymous introduction to the art of logic (no. dcccclxxxviii.); and drew up notes on the homilies of Gregory Nazianzen, comprising a version of the % of Nonnus (p. 425). The latter rendered into Syriac the Organon of Aristotle and accompanied it with a commentary (no. dccccxc.); compiled scholia on Gregory Nazianzen (no. dlxiii.); and wrote commentaries on the consecration of the Chrism and the Sacraments of the Church; besides conducting an extensive correspondence with #Yeshua' of $ܐܢܒ John of $ܠܝܬܪܝܒ and other students (no. dccclx.). The name of Daniel of Salach is best known by his commentary on the Psalms (nos. dccviii., dccx., and abridged, no. clxxv.). Antonius of #Tagrit is more remarkable for the difficulties of his artificial style than for any higher merit.@[Regarding him a despairing scribe has written: $ܣܓܝ ܥܛܠܐ ܡܠܬܗ ܐܘ ܩܪܘܝܐ ܘܛܒ ܣܢܝܩܐ ܥܠ ܝܕܘ̈ܥܬܢܐ "very difficult is bis language, O reader; it needs good scholars to understand it."]@ He wrote treatises on the holy Chrism (no. dcccxv.) and on the good Providence of God (no. dccxviii.), a work on Rhetoric (no. dccxvii.), and various metrical compositions with rhyme. Moses bar #Kipha is the author of commentaries on the Old and New Testaments (no. dccxxi.), of a treatise on Freewill and Predestination (no. dcccxxvii.), and of homilies on the Festivals of the Church (nos. dccxxi. and dcccxli.). The name of Jacob (or Dionysius) bar #Salibi is likewise chiefly known as a commentator on the Bible. The British Museum possesses only that portion of his works which relates to the New Testament (no. dccxxii., also R.F. xliii., xliv.). Jacob (or Severus), bishop of #Tagrit, is a writer of more importance, not so much from the theological as from the scientific point of view. His Thesaurus de Doctrina Christiana is of no particular value, but his Dialogues (no. dccccxcv.) form one of the best eastern #encyclopaedias with which we are acquainted. Last on the roll of Syriac authors comes the great name of Gregory bar #Hebraeus, a man not inferior in learning and versatility to Jacob of Edessa himself. Of his numerous works the British Museum is so fortunate as to possess the $ܟܬܒܐ ܕܨܡ̈ܚܐ or larger Syriac Grammar (R.F. lx.); several copies of the smaller Grammar; the second part of his Chronicle, containing the ecclesiastical history (R.F. lvii.); three copies of the Horreum Mysteriorum or commentary on the Scriptures; his treatises on theology (no. dccxxv., #karshuni) and ethics; his compendia of theology, dialectics and physics (no. dcccl.); and his selections from the book of Hierotheus, with commentary (ibid.).

For history, civil and ecclesiastical, we have in this collection the first five books of the Historia Ecclesiastica of Eusobius, and his Martyrs of Palestine; several imperfect chronicles, chiefly based upon that of Eusebius (nos. dccxiv., dcccl., dccccxiii.—dccccxvi.); the tract ascribed to Eusebius on the Star (no. dccccxvii.); the history of Constantine and his three sons, and of Jovian and Julian the Apostate, by a writer named $ܐܦܠܘܪܝܣ or $ܐܦܠܘܠܪܝܣ (no. dccccxviii.); copious excerpts from the Ecclesiastical History of Zacharias, bishop of Mitylene (no. dccccxix.); the third part of the Ecclesiastical History of John, bishop of Asia or Ephesus (no. dccccxx.); fragments of the Chronicle of Jacob of Edessa; the Cave of Treasures, falsely ascribed to Ephraim (no. dccccxxii., also R.F. lviii.); the Bee, compiled by Solomon of #al-Basrah (no. dccccxxii.); and a life of Alexander the Great in two forms (dccclx. and dccccxxii.). These, taken in connection with the Chronicle of Elias of #Nisibis and the Ecclesiastical History of Bar #Hebraeus (R.F. lvi. and lvii.), form a body of historical material, which is yet far from having been thoroughly utilised. As for martyrdoms, and lives of saints and holy men and women, their number is too great to attempt any enumeration. I must content myself with calling especial attention to the different redactions of the work of Palladius (nos. dccccxxiii.—dccecxxix.), with the illustrations of #'Anan- Yeshua' (nos. dccccxxx.—dccccxxxii.); to the very ancient acts and martyrdoms contained in nos. dccccxxxiv.—dccccxlv.; to those huge collections of later date, nos. dcccclii., dcccclx., and dcccclxiii.; and to the oldest of all extant martyrologies, at the end of the oft cited manuscript of A.D. 411.

I conclude my survey of the Nitrian collection with a few words on the scientific literature of the Syrians, a literature of which, unhappily, we possess but the debris. The two great schools of translators, the earlier represented, let us say, by Sergius of #Ras-'ain, and the later by Jacob of Edessa, rendered into their native tongue nearly all the most important works of Greek literature in the departments of theology, philosophy (including the study of language), and medicine. Other scholars translated their versions into Arabic for the benefit of the #'Abbaside caliphs, or made fresh versions from the originals; the great Jewish literati of Spain, France and Italy, clothed the Arabic in a Hebrew garb; the students of mediaeval Europe sat at the feet of the rabbis and rendered their works into Latin; and so it came to pass that the learning of Greece migrated from Athens and Byzantium to Edessa, from Edessa to #Bagdad, and from #Bagdad to Cordova, Salerno and Montpellier. Of this once rich literature of translations we now possess, as before said, only the miserable wreck ; and yet classical scholars will find it worth their while to study even these remnants with some care. From the hand of Sergius himself we have the Categories of Aristotle, the treatise %, a spurious tract on the soul, and the Isagoge of Porphyry ; all of them contained in Add. 14,658 (no. dcccclxxxvii.). The same manuscript comprises a treatise on. logic and several other tracts on kindred subjects by the archiater of #Ras-'ain. He also translated the works of Galen, of which we have specimens in nos. miv. and mv., and, in all likelihood, in the palimpsests Add. 14,490 and 17,127. Of his school too are the versions of Lucian % , of Plutarch % and pseudo-Plutarch %, @[See Gildemeister and Buecheler in the Rheinisches Museum #fur Philologie, Neue Folge, Bd xxvii.]@ and of Themistius % @[See Gildemeister and Buecheler in the Rheinisches Museum, loc. cit.]@and %, all comprised in Add. 17,209 (no. miii.); of the #Geoponica (no. mvi.); and, in all probability, of the secular laws of Constantine, Theodosius and Leo (no. cccxxxix.). Other specimens of these labours are the translations of Isocrates' % ; of the Socratic dialogue entitled $ܐܪܘܣܛܪܦܘܣ ; of the maxims ascribed to Pythagoras, #Theano, and Menander; of the Platonic definitions, and of Plato's advice to his disciple. The works of Aristotle engaged the attention of Probus, who wrote a commentary on the % (no. dcccclxxxviii.), and of Paul the Persian, who dedicated his discourse on the art of logic to Khusrau #Nushirwan, king of Persia. These studies were continued by Severus Sabocht of #Nisibis, bishop of #Kinnesrin, who commented on the %, the Analytica priora and the Ars rhetorica (nos. dcccclxxxviii. and dcccclxxxix.). He was followed by Athanasius, who translated the anonymous Isagoge in no. dcccclxxxviii.; and by George, bishop of the Arab tribes, whose version of the Organon (no. dccccxc.) has been already noticed. The translator of the scholia of Olympiodorus on the Organon (no. dcclxxxvi.) is unknown, but he probably belonged to this later period. The dialogues of Jacob of #Tagrit and the philosophical treatises of Bar #Hebraeus have been mentioned above. Of grammatical writings, besides those of Jacob of Edessa and Bar #Hebraeus, the British Museum possesses several, e. g., those of Elias of #Nisibis (no. dccccxcix.), John bar #Zo'bi (ibid.), Joseph bar #Malkon (ibid.), and Timotheus, or Isaac, bar #'Ebed-Haiya (no. mi.); but in lexicons the collection is very poor, containing nothing but the lexidion of Elias of #Nisibis (no. dccccxcviii.) and an anonymous compilation of late date (R.F. lxiv.). @[ Of this latter there is also a copy among the very few Syriac and #Karshuni manuscripts in the library of the India Office.]@

VII. Having said so much regarding the literary value of the Nitrian collection, I will add a few observations on the palaeographic information which may be derived from an examination of these volumes.

The material on which the older manuscripts are written, from the fifth century to the ninth, is vellum, finer in the earlier centuries, somewhat coarser in the later. In the ninth century this article seems to have become scarcer and dearer, and we find the monks, when in want of it, having recourse to the expedient of erasing the text of an old volume, thus rendering it a palimpsest. @[One of the earliest palimpsests in the Nitrian collection is Add. 14,623 (no. declxxxi.), dated A.D. 823.]@ This process often consisted in merely washing the surface of the vellum, in which case the earlier text was but little injured, and can be easily revived by the application of chemical reagents; but at other times the scribe had recourse to the knife, and scraped out the older writing, in which case it is far more difficult, and sometimes impossible, to restore it so as to be legible. Fortunately most of the palimpsests in the Nitrian collection have been prepared in the former way; for example, the manuscripts of the Iliad (Add. 17,210), of the Gospel of S. Luke (Add. 17,211), and of Ephraim's discourses to Hypatius (Add. 14,623). Tho difficulty of reading such palimpsests is, of course, greatly enhanced, when the vellum happens, as is fortunately but rarely the case, to have been used a third time. Examples of such double palimpsests are : Add. 17,212 (the annals of Granius Licinianus in Latin); Add. 17,130, foll. 117 and 12G (fragments of the Gospel of S. John in Greek); and Add. 14,065, fol. 3 (a fragment of the first book of Kings in Greek). @[For a list of the Nitrian pnlimpscsts seo the General Index, art. *Palimpsests*, and the Journal of Sacred Literature, 4lh series, vol. iii. (1863), p. 125.]@

The scarcity and costliness of parchment naturally led to the employment of other materials for books. Of the use of papyrus we have no example, the later papyri in the British Museum being either Greek or Coptic; nor have I remarked any instance of the employment of leather. Paper, however, came into use as early as the tenth century; thick but brittle, and of a dark colour, wholly unlike the cotton paper and other kinds with which we are familiar at a later date. Specimens of this class are nos. dlxiii., dccxiii., dccxxiv., @[Presented to the convent of S. Mary Deipara by the patriarch Abraham, or Ephraim, A.D. 977—981, and probably older than his time.]@ dcccxiv., and dcccxv. Two other very old paper manuscripts are Add. 14,714, dated A.D. 1075, and Add. 12,144, foll. 1—176, dated A.D. 1085. Vellum and paper were not, so far as I can judge, mixed by the Syrian scribes systematically, as we find them employed in Spain and other parts of Europe in the xivth and xvth centuries. Very rarely indeed are the two materials combined in any manner (see, for example, nos. dcccxxviii. and ccclxiii.).

The material, whether vellum or paper, was usually arranged in sets of four or five skins or sheets, each of which sets was folded so as to form a quire of eight or ten leaves. Such, a quire was termed $ܟܘܪܣܐ ; a single leaf, $ܕܦܐ ; and the two pages of an open book were called $ܦܬܚܐ or " opening." The quires were numbered with Syriac arithmetical figures, or the letters of the Syriac alphabet, or both together; but after the ninth century, as a general rule, @[I have found arithmetical figures in only one paper manuscript, of the xiith century (Add. 14,684, foll. 1 — 36, where they are employed in connection not only with Syriac letters, but also with rudely drawn Greek letters, and are evidently merely imitated from an older model.]@ the letters are alone employed. The Greek or Coptic alphabet is sometimes used instead of the Syriac.

For the manufacture of the ink we have recipes in the manuscripts themselves, going as far back as the ninth or tenth century (see p. 1015, and the General Index, art. Ink). The ingredients were gall-nuts, blue vitriol ( % ), gum arabic, and water. For the purposes of rubricating and ornamenting, the scribes employed various pigments or paints, chiefly red and green, more rarely yellow and blue (see the articles Drawings and Ornaments in the General Index). I have remarked that in Malkito manuscripts the rubric has frequently a darker tint (carmine or lake), whereas in the others it is lighter (vermilion). The use of gold as a means of decoration was likewise not unknown to them.

Before beginning to write the scribe ruled his vellum or paper. To obviate the greasiness of the vellum and make it take the ink easily, he, or more probably the manufacturer, rubbed it over with a fine preparation of chalk. This, when thoroughly dry, was apt to become detached in small particles, which fell away, carrying the ink with them, and occasioning a partial destruction of the writing, which sometimes renders even otherwise well preserved manuscripts rather difficult to be read.

With what instrument the ancient scribes wrote, is, strange to say, a rather difficult matter to decide. According to an old form, which the scribes are fond of using, and which occurs as far back as A.D. 509 (Add. 14,542, no. dxlvii.), the pen was no other than our *quill*, $ܐܒܪܐ ܕܦܪܚܬܐ; and this would seem to be confirmed by the words on the margin of Add. 17,185, fol. 61 *a*, $ܢܘܣܝܐ ܕܚܨܪܐ ܕܓܠܦܢܐ , "trial of the quill-pen." @[ $ܢܘܣܝܐ is the word invariably employed by the Syrian scribes for " the trial" of the pen, the ink and the rubric. The Ethiopic expression is %:, the Arabic, %]@ On the other hand, we find, especially in younger manuscripts, such expressions as $ܢܘܣܝܐ ܕܚܨܪܐ (Add. 17,128, fol. 180 *b*), $ܩܢܸܐ ܕܡ̣ܢ ܥ̣ܵܒ ("reed of the thicket," Add. 7149, see R.F. p. 4, and Land's Anecdota Syr., t. i., p. 58, note 2), and % (Add. 18,715, fol. 39 *a*),

which distinctly indicate the use of the ordinary *reed-pen* of the East. It has occurred to me that the doubt may be solved as follows in favour of the latter. In almost every particular a Syriac manuscript is a mere imitation of a more ancient Greek model. This imitation has been carried so far as to adopt the very words and expressions of the Greek scribes. For example, the favourite phrase, "as the pilot rejoices when his ship reaches the harbour, so does the scribe rejoice when he comes to the last line" (see p. 107), is literally translated from two verses which I have read at the end of Greek manuscripts. And in like manner, it is possible that the sentence regarding " the five pairs of twins who have ploughed the field of the parchment with the pen as a ploughshare " (see pp. 107, 417, 485, and Land, Anecdota Syr., t. i., p. 59), may be neither more nor less than a literal translation from the Greek, without strict regard to the exact applicability of the terms used. @[The pen in the hands of the Evangelists, as depicted in cod. Bodl. Or. 625 (Payne Smith's Catal., no. 27), proves nothing. Such pictures in Syriac manuscripts are only faint reminiscences of Byzantine art.]@

The method of writing adopted by the Syrians was peculiar. They placed the leaf horizontally, so as to bring the left-hand margin towards the writer, and then traced the words vertically.@[Hence the position of the Greek letters in the note on p. 80, second column. This explains too certain expressions used by the grammarians in describing the position of the diacritical and other points. See the article of M. #l'Abbe Martin, " Essai sur les deux principaux dialectes #Arameens," in the Journal Asiatique for Avril-Mai 1872, p. 327.]@ Old manuscripts of large size were ordinarily written in three parallel columns, but such are scarcely to be met with after the seventh century. Subsequently even large books were written in double columns only. If the writer accidentally transposed words, he placed three dots over or under them (e.g., $ܘܐ̇ܗܘܐ ܐܢܐ ܐܦ ܦܠܚ̣ܐ) or marked them with the letters $ܐ ܒ ܓ (e. g., $ܠܘܬ ܫܪܒܐ ܕܡܟܪܙ ܗܢܐ ܐܢܐ ). The dots were also used in case of the transposition of letters (e. g., $ܐܓܘܢܗܘܝ). The omission of a word was often indicated by a small vertical line (e. g., $ܠܗܢܐ ܕܐܠܗܐ ) and the missing word (in this case $ܓܒܪܐ) was added on the outer margin, parallel to the edge, and often so close to it as to be worn away by the fingers of readers or cut away by subsequent binders, particularly European ones. Quotations of Scripture or of other writers were marked by < or <•, — or —: , and% , placed on the margin at the beginning of the first and last lines of the quotation or at the beginning of each line. @[See, for example, pp. 549 and 553. ]@ In one old manuscript (no. dclxxvi.) I have observed the letter $ܒ placed at the beginning of the first line and $ܡ at the beginning of the last, with the mark% between. When the author cited quoted a third writer, double marks wcro used, e. g. % , etc. I may add that the interjection $ܐܘ was distinguished at a very early period from the conjunction $ܐܘ and by the Greek vowel % suprascript, $ܐܘ In later times this became $ܐܘ, %ܐܘ , %ܐܘ , and finally %.

The work of transcription was accomplished with probably far more rapidity than is generally supposed. The scribes of Edessa, #Amid, #Tagrit and Scete were no inexpert penmen. Cureton speaks of "the time and labour requisite to produce even one copy" of a work, @[Quarterly Review, no. cliii., p. 61.]@ but the example which he proceeds to allege is founded on a misapprehension. It is not the scribe of Add. 12,151, but the commentator Phocas himself, who speaks of the work as having occupied him for a full year in composition and fair transcription. The miserable monk Samuel bar Cyriacus (the barbarous mutilator and destroyer of several fine old books@[See nos. lxxv., ccxxi., cexxv., and dccclxxv.]@) spent, it is true, "more than three years" in transcribing Add. 12,144 (no. (dcccliii.); but it should be remembered that this is a volume of huge size, and that the said Samuel was by no means a first-rate penman.

At the end of the manuscript the scribe usually gave his own name and that of his employer, as well as the date of its completion, and more rarely the price paid for it. Sometimes an affectation of humility led him to conceal his own name under the thin disguise of numerals or numerical figures (e.g., no. dcclxxviii.), or by the use of the so-called alphabet of #Bardesanes (e. g., no. xxii.). The era ordinarily employed was the Seleucian or Greek, also called the era of Apamea (no. dxxxix.), commencing with the first of October B.C. 312 ; but others occasionally occur, viz. that of Antioch, commencing with the first of September B.C. 49 (no. dclxxxvi., and see pp. 705, 706); and that of Bostra, beginning with the twenty-second of March A. D. 106 (no. dccccxxiv.).

Carefully written manuscripts, particularly those intended as presents for the libraries of churches or convents, were generally collated with the archetype by other persons than the scribes, cither at the time of their completion or soon after. See, for example, nos. xvii., xxii., xxiv., xl., lxxi., and lxxvii.

When the task of the scribe was done, the volume was handed over to the binder, who stitched the quires strongly together and placed them between wooden boards, which were usually covered with plain or stamped leather, and lined on the inside with linen or silk. To facilitate the turning of the pages of large volumes, pieces of cloth, or small hanks of thread, were attached to the margins of the leaves which commenced the principal divisions of the work. If the volume contained pictures, they were protected by pieces of cloth loosely stitched to the vellum. Of such bindings the Nitrian collection contains no specimens, the old wooden boards having been all removed ;@[ In the preface to the Festal Letters of Athanasius, p. xiii., Cureton, speaking of M. Pacho's manuscripts, says: "The day after their arrival I went to inspect them. At the first view I could almost have imagined that the same portion of the library as had been brought, nearly five years previously, by Dr. Tattam, was again before me in the same condition as I found it when the books were first taken from the cases in which they had been packed, as if the volumes had been stripped by magic of their russia, and *clad in their original wooden binding*; and the loose leaves and fragments, which had cost me many a toilsome day to collect and arrange, had been again torn asunder, and scattered in almost endless confusion."]@ but Lord de la Zouche describes that of a volume in his possession as follows (Catalogue, p. 12): " The binding of this volume is of board, covered on the outside with brown leather, curiously ornamented and studded with brass-headed nails; the inside of the binding is lined with a curious piece of embroidered or woven linen of the same date as the book." @[This is described by its owner as a volume of church-services in large quarto, 16 inches by 12, written on vellum, in double columns. Many lines are in gold and red, and there are rude illuminations on the first and last pages. It was written A.Gr. 1541, A.D. 1230, at the convent of $ܒܝܬ ܐܟܣ̈ܢܝܐ (or S. Mary Deipara) near Edessa, by one Bacchus bar Matthew, when Ignatius (David) was patriarch of Antioch.]@

The finished volume was now deposited in the library for which it was intended. The librarian made an entry on one of the fly-leaves of the name of the donor and the date of the gift, in most cases adding an anathema against any one who should injure, mutilate, or steal it. Books were, however, lent for the purposes of copying, collation, or study, and the rules of the library of S. Mary Deipara were so liberal as to allow six months for these purposes (see, for example, p. 82, second column).

VIII. The twenty photographs, which accompany this catalogue, have been selected by me with some pains to exemplify the different styles of Syriac writing; and for this purpose they will, I trust, be found as satisfactory as any specimens that have preceded them, with the exception, perhaps, of the splendid reproduction of the Ambrosian manuscript of the Hexapla, which is now being executed under the superintendence of Dr. Ceriani. @[ The student should consult the facsimiles which accompany the catalogues of Rosen and Forshall and of Dr. Payne Smith (now Dean of Canterbury); also those in Cureton's Corpus Ignatianum ; in the publications of the Rev. #Abbe Martin (Journal Asiatique for 1869, La Massore chez les Syriens; do. for 1872, Essai sur les deux principaux dialectes #Arameens; (Euvres grammaticales de Bar Hebreus, 1872); and in those of Dr. Land (Anecdota Syriaca, t. i., ii., iii., but especially t. i.) ; Tischendorf's Anecdota sacra et profana, tab. iv.; and Ceriani's Monumenta sacra et profana, t i., fasc. 1 (Milan, 1861).]@

With the history of Syriac writing in the earliest centuries of the Christian era we

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are not here concerned, as no document of a date anterior to A.D. 400 comes under our cognisance.

In the fifth century we find the character commonly called #Estrangela, $ܐܣܛܪܢܓܠܐ , fully developed, and currently employed in a way which shows that it had already a past history of long duration. A fine example of this sort of hand is exhibited in Pl. II., taken from a manuscript written at #Amid in A.D. 464 (Add. 14,425, fol. 94 *a*). The Greek vowels in the first column are of course a far later addition; and in the second column some words have undergone alteration in lines 8, 17, 24, and 25. The original readings were: 1. 8, $ܪܘܚ ܬܝܡܢܐ; 1. 17, (*sic*) $ܠܣܛܪ ܓܪܒܐ; 11. 24 and 25, $ܪܘܚ ܡܕܢܚܐ.

Another instance of perhaps somewhat earlier date is afforded by Pl. III., which represents a page of the Curetonian Gospels (Add. 14,451, fol. 47 *a*). The marginal annotation $ܩܪܝܢܐ ܕܩܘܪܒܐ is of much later date. Older than either of these is the specimen in Pl. I., from the famous Add. 12,150, fol. 239 *b*, written at Edessa towards the close of A.D. 411.@[The full page exhibits three columns, but the innermost column has been omitted for the sake of including in the plate the marginal note.]@ This is a splendid example of the hand peculiar to the scribes of the Edessene school, which we can trace into the seventh century, when it gradually becomes extinct. Some of the diacritical points have been added by a later hand, though this is not obvious in the photograph. The marginal annotation, doubtless written in the desert of Scete, in the year 1398, A.D. 1087, contrasts almost grotesquely with the ancient text, though the handwriting in itself is by no means bad. It should be remarked that in old #Estrangela the letter $ܣ is not annexed to a following letter, and that, when final, it has no stroke to the left. Pl. IV., taken from Add. 14,542, fol. 94 *a*, dated A.D. 509, exhibits the more cursive writing of the fifth and sixth centuries. The reader may remark the occasional omission of the points of the $ܕ and $ܪ (which also occurs in Add. 12,150); the use of the form $ for $ ܡ, which is, however, common at all periods; and the annexation of the $ܣ to a following letter.

With the sixth century arises a gradual divergence of handwriting among the Syrians, which developes itself more and more with each succeeding age, until at last a manuscript may be discerned at once to be either Jacobite, Nestorian, or Malkite. I shall take these in the order named.

Plates V.—VII. represent the ordinary development of the #Estrangela character as employed by the Jacobites of the seventh and eighth centuries. Pl. V., taken from Add. 17,134, fol. 42 *a,* may perhaps be the handwriting of Jacob of Edessa; at all events it was written during his lifetime, as it bears date A.D. 575. Pl. VI. is from fol. 83 *b* of the, same volume, and seems to have been written some years subsequently, perhaps as late as the beginning of the eighth century. The point of interest in it is the presence of Greek vowels added by the *same hand* that wrote the text, though in a different ink. The form of the vowels, particularly of the $ܰ , is the same as in the Greek word on the margin of Pl V. Pl VII. is taken from Add. 14,429, fol. 88 *b*, dated A.D. 719. The handwriting closely resembles that of #Saba of #Ras-'ain, " who never made a blotted $ܬ,"and there can he no doubt whatever that the Greek vowels, as well as the Greek words on the margin, were added by the same hand that penned the text.

Plate VIII., taken from Add. 14,548, fol. 116 *a*, dated A.D. 790, is, I believe, the oldest specimen in the collection of the current hand that prevailed from the eighth century onwards. Pl. IX., from Add. 14,580, fol. 56 *b*, copied at Edessa in A.D. 866, shows the same character written, more hurriedly and therefore more cursively. It has been corrected and retouched in several places, more particularly in lines 7 ($ـܩܐ in $ܕܒܦܘܫܩܐ), 17 ( ܝin,ܗ̇ܝ ), 19 ($ܟـ in $ܟܠܗܝܢ), 20 ($ܘܝܢ in $ܗ̈ܘܝܢ), 23 ($ܣـ in $ܟܠܦܪܘܣ), 26 ($ܡـ and $ܐ in $ܕܡܒܛܠܐ), and 28 ($ܕ in $ܕܓ̈ܠܠܘܗܝ). The marginal note has been altered by erasure, only the letters $ܒܐ being in the original writing. This hand has gradually degenerated into the Maronite character of the present day. The form of the letter #shin is a tolerably fair criterion of the age of a manuscript. In the earlier centuries it is shaped $ܫ or $; in the twelfth and thirteenth it becomes more rounded, $ ; and about the fifteenth it begins to assume an angular form, $, differing in little but size from that of yud.

Plate X., taken from Add. 12,139, fol. 12 *b*, written at Antioch in A.D. 1000, is an example of a modification of the #Estrangela, which is very common, particularly in service-books, from the ninth or tenth to the twelfth or thirteenth century.

Nestorian manuscripts of the oldest period are not easily distinguishable by any external peculiarities.@[The term Nestorian, as applied to writing, is often loosely and inaccurately employed by the compilers of catalogues. Rosen and Forshall, for example, call writing similar to that of plate X. Nestorian ; and Payne Smith uses the word to designate the writing of Malkite manuscripts, like those represented in plates XVI. and XVII.]@ Pl. XI., for example, taken from Add. 14,460, fol. 68 *a*, written in #Beth- Nuhadra, A.D. 600, presents no very salient features so far as the #Estrangela character is concerned. The system of punctuation, however, is a tolerably certain guide; and, in a less degree, the marginal ornamentation (compare Plates XII. and XIII.), which is not, I think, found in this shape in Jacobite manuscripts. As a rule, Nestorian manuscripts exhibit the ancient Syrian vowel system, in which the vowels are represented by small points or clots. The Jacobites, on the other hand, use the Greek vowels, though there is a mixed school, which employs both. @[ See Martin, Essai sur les deux principaux dialectes Arameens, in the Journal Asiatique for Avril-Mai 1872.]@ Manuscripts written by the Syrian Christians in Southern India conform to the Nestorian type. @[See specimens in Land's Anecdota Syr., t. i., tab. B., and Payne Smith's Catalogue (from Bodl. 625).]@ Pl. XII. is from a beautiful manuscript, Add. 7157, fol. 70 *b*, written in the convent of #Beth-Kuka, on the Great #Zab, in Adiabene, and dated A.D. 768. It is very fully pointed, but many of these minute vowels seem to have been added subsequently. Pl. XIII. represents a page of the old Nestorian Masora, Add. 12,138, fol. 190 *a*. In this fine volume, which was written in a convent near #Harran, A.D. 899, the writing begins to assume a distinctly Nestorian aspect. Some of the points are later additions. Lastly, in Pl. XIV. we have a specimen from a large Lectionary, Egerton 681, fol. 66 *a*, written A.D. 1206—7, in which the vowel points and consonants are all of one date. @[Good facsimiles from Nestorian manuscripts are given in Rosen and Forshall's Catalogue (Add. 7152 and 7157); Tischendorf, Anecdota sacra et profana, tab iv. (codd. Tisch. xiii., xiy., and xv.); Payne Smith's Catalogue `1(Dawk. 27) ; and Martin, Essai etc., Journal Asiatique, Avril-Mai 1872.]@

Pl. XV. exhibits a page of one of our oldest Malkite manuscripts, Add. 14,489, fol. 83 *a*, written at Antioch in A.D. 1045. Here the deviation from the ordinary character is by no means strongly marked; but in the next two plates the distinctive features of this handwriting, which inclines in many points towards the Nestorian, are fully brought out. Pl. XVI. is taken from Add. 21,031, fol. 40 *b*, which was written in A.D. 1213, probably somewhere near #Ma'lula. Pl. XVII. represents Add. 17,236, fol. 170 *b*, written in a convent near Tripolis, but by a scribe from the neighbourhood of Damascus, in A.D. 1284.@[Among the facsimiles appended to Payno Smith's Catalogue is a very good one from a Malkite #Octoechus, dated A.D. 1493 (Dawk. 8).]@

The peculiar Palestinian character is, in its early days, little else than a very stiff, angular, inelegant #Estrangela. The best specimen of it in the Nitrian collection is Add. 14,450, fol. 14, a palimpsest leaf; of which one page is represented in Pl. XVIII. by means of the autotype process of photography. @[In the manuscript itself the old writing is of a light brown, almost yellowish tint; the more recent, jet black. The autotype process fails to bring out this difference, but the plate is in other respects an excellent reproduction of the original.]@ It contains a part of the Gospel of S. Matthew, viz. ch. xxvi. 56— 64, but of one column about half has been unfortunately cut away. Compare Miniscalchi-Erizzo, Evangeliarium Hierosolymitanum, pp. 333, 363. I can only hazard a conjecture that this leaf belongs to the eighth or ninth century; @[Compare the facsimile in Tischendorf's Anecdota sacra et profana, tab. I., no. xv.]@ but it is certainly much older than the specimens exhibited in Plates XIX. and XX., where every peculiarity is exaggerated and distorted till the character becomes almost hideous. The former of these, Add. 14,664, fol. 26 *b*, I assign to the tenth or eleventh century. @[ Compare the facsimile given by Miniscalchi-Erizzo in his edition of the Evangel. Hierosolym., from the Vatican manuscript, which is dated A.D. 1030.]@ It contains Ps. lxxvii. (lxxviii.) 57—65. The latter, Add. 14,664, fol. 34 *a*, which contains hymns on S. John the Baptist, is probably of the twelfth or thirteenth century.@[Compare Land, Anecdota Syr., t. i., pp. 89—91, and the specimen on Tab. xviii.]@

IX. It remains for me to say, in conclusion, a few words regarding the compilation of this work.

The state of the Nitrian manuscripts when they reached this country may be best described in the words of Cureton in the Quarterly Revicw, no. cliii., p. 60.

" Upon opening the cases very few only of the volumes were found to be in a perfect state. From some the beginning was torn away, from some the end, from others both the beginning and end; some had fallen to pieces into loose quires, many were completely broken up into separate leaves, and all these blended together. Nearly two hundred volumes of manuscripts, torn into separate leaves, and mixed up together by time and chance more completely than the greatest ingenuity could have effected, presented a spectacle of confusion which at first seemed almost to preclude hope. To select from this mass such loose fragments as belonged to those manuscripts which were imperfect, and to separate the rest, and collect them into volumes, was the labour of months. To arrange all those leaves now collected into volumes, in their proper consecutive order, will be the labour of years. Without the aid either of pagination or catchwords, it will be requisite to read almost every leaf, and not only to read it, but to study accurately the context, so as to seize the full sense of the author. Where there are two copies of the same book, or where it is the translation of some Greek work still existing, this labour will be in some measure diminished ; but in other instances nothing less than the most careful perusal of every leaf will render it possible to arrange the work, and make it complete."@[Compare also what Cureton says in the preface to the Festal Letters of Athanasius, p. xiii., cited above, p. xxix., note \*.]@

To the labour of study and arrangement Cureton at once devoted himself, but he quitted the British Museum in 1850, and from that date the work languished. When I was appointed assistant in the Department of Manuscripts in 1861, I found that comparatively little progress had been made; the later portions of the collection, though mostly bound in volumes, were in a state of great disorder, and the whole, with the exception of the manuscripts first procured by Dr. Tattam, required a thorough revision. To this task I devoted myself for about three years, taking notes of the contents of the volumes as I went along. Many I had to rearrange entirely, others partially; to others I added larger or smaller portions from the later acquisitions and the bundles of unbound fragments. When this was done, I began to describe the books carefully in numerical sequence, such being the wish both of Sir F. Madden (who was then Keeper of the MSS.) and of Dr. Cureton; and the catalogue was actually completed in manuscript in this manner. When, however, Mr. Bond succeeded to the office of Keeper, the matter was reconsidered, and it was determined to attempt at least a certain degree of classification. Many of the volumes in the Nitrian collection were made up of two, three, or even four totally distinct manuscripts, which had been fortuitously bound together in the convent of S. Mary Deipara; and we resolved to separate these so far as the description of them was concerned, and to refer each manuscript to its proper class. In most of the classes a further subdivision has been attempted. The Biblical manuscripts naturally fall under the heads of Old Testament, New Testament and Apocrypha; to which are appended the Masoretic volumes, under the heading of "Punctuation." Then follow the various Service-books, commencing with the Psalters. In these classes, I have, whenever it was practicable, placed together manuscripts of the same sort or representatives of the same sect of the Church. For example: among the Lectionaries, the Jacobite commence with no. ccxx., the Nestorian with no. ccxliii., and the Malkite with no. ccl., to which last are annexed the Palestinian fragments (no. ccliv.). Again: among the Jacobite Choral books, those containing services for the whole year take the precedence, and are followed by collections of services for various special occasions (no. cccxlvii.); whilst the Malkite manuscripts are placed at the end (no. cccciii.). The patristic literature is divided into two series. The first comprises manuscripts which contain works of only one writer, arranged chronologically according to the age of the authors. The second consists of volumes, each of which contains works of several authors, put together by the same scribe, and which therefore form manuscripts incapable of partition. This series I have arranged according to the date of the manuscripts.

Such are the leading features of the new scheme, which necessarily compelled me to subject my written descriptions to a thorough revision and rearrangement. At length I commenced printing, in 1869, and the last sheet of the first volume (pp. 1—400) was struck off, when a new and vexatious delay occurred. The premises of Mr. Watts, the printer, were destroyed by fire on the 19th of March, 1870, and the whole impression perished in the flames, along with a large portion of Dr. Rieu's catalogue of the Arabic manuscripts and many other valuable works. Fortunately I had the proof-sheets lying by me, and was enabled, thanks to the energy of all concerned, to begin printing again in a

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very few weeks and to finish the first volume before the end of the year. Since then the work has gone on uninterruptedly till it has now happily reached its close. Thanks are due on my part to Mr. Bond, the Keeper of the MSS., Dr. Rieu, the Keeper of the Oriental MSS., and Mr. Thompson, the Assistant Keeper of the MSS., not only for many valuable suggestions, but also for actual help in the revision of the proofs. As for the printers, their part of the work has been executed to my complete satisfaction, and if my own labours meet with the same degree of commendation which I can conscientiously bestow upon theirs, I shall have reason to be well satisfied.

WM. WRIGHT.

*November 9th*, 1872.

ADDITIONS AND CORRECTIONS.

see next file in Syriac Drop Box