Genesis survives, though imperfect, in Brit. Mus. 17274,@@1 and there are extracts from them in Paris, Ancien fonds 35 (Zotenberg, *Catal.,* p.156), and Bodl. Marsh.101 (P. Smith, *Catal.,* p. 462). The Gospels and Pauline epistles (imperfect) are contained in Brit. Mus. Add. 17274 (Wright, *Catal,* ,p. 620), the latter only in BodL Or. 703 (P. Smith, *Catal.,* p. 410) and Bodl. Marsh. 86 (*ibid.*, p. 418). His treatise on the *Hexaemeron* in five books@@2 is preserved to us in the Paris MS. Ane. fonds 120 (Zotenberg, *Catal.,* p. 197), and there are extracts from it in two other MSS. (*ibid.,* pp. 157, 159). The work *De Paradiso,* in three parts, dedicated to his friend Ignatius of

(?),@@3 is known to us only through the Latin translation of Andreas Masius, 1569.@@4 The treatise on the soul@@5 survives in Cod. Vat. cxlvii. (*Catal.,* iii. 273-274) ; it consists of 40 chapters, with a supplementary chapter to show that the dead are profited by offer­ings made on their behalf. That on predestination and freewill, in four discourses, is extant in Brit. Mus. Add. 14731 (Wright, *Catal.,* p. 853). The *Disputations against Heresies,* spoken of by Moses’s biographer in *B.O.,* ii. 218, col. 2, is probably identical with the work *On Sects* mentioned by Assemani at p. 131, No. 7. The *Festal Homilies* for the whole year@@6 is extant in several MSS., *e.g.,* Brit. Mus. Add. 21210 (Wright, *Catal.,* p. 877) and 17188 *(ibid.,* p. 621), Paris, Ane. fonds 35 and 123 (Zotenberg, *Catal.,* pp. 156, 159).@@7 Besides these we have four funeral sermons,@@8 an ad­monitory discourse to the children of the holy orthodox church,@@9 and a discourse showing why the Messiah is called by various epithets and names.@@10 Moses also wrote expositions of the sacra­ments of the church, such as on the holy chrism, in 50 chapters, Cod. Vat. cxlvii. (*Catal.,* iii. 274) and Paris, Ane. fonds 123 (Zoten­berg, *Catal.,* p. 159),@@11 with which is connected the discourse on the consecration of the chrism in Brit. Mus. Add. 21210 (Wright, *Catal.,* p. 879); on baptism, addressed to his friend Ignatius, in 24 chapters, Cod. Vat. cxlvii. *(Catal.,* iii. 276), in connexion with which we may take the discourse on the mysteries of baptism in Brit. Mus. Add. 21210 (Wright, *loc. cit.)* and on baptism in Cod. Vat. xcvi. *(Catal.,* ii. 522)@@12 ; exposition of the liturgy, Brit. Mus. Add. 21210 (Wright, *Catal.,* p. 879) and Berlin, Sachau 62 (?) ; further, exposi­tions of the mysteries in the various ordinations, Cod. Vat. li. (*Catal.,∖i.* 320)@@13 ; on the ordination of bishops, priests, and deacons, Brit. Mus. Add. 21210 (Wright, *Catal.,* p. 879); on the tonsure of monks,@@14 Cod. Vat. li. (*Catal.,* ii. 322).@@15 He also compiled two anaphora,@@16 one of which has been translated by Renaudot, ii. 391. Lastly, Moses bar Kēphā was the author of a commentary on the dialectics of Aristotle, mentioned by Bar-Hebræus in *Chron. Eccles.,* ii. 215, and of a commentary on the works of Gregory Nazianzen, and an ecclesiastical history, mentioned by his bio­grapher in *B.O.,* ii. 218, col. 2. The loss of this last book is to be regretted.

The contemporary Nestorian writers of mark are hardly more numerous.

In this century the foundations of Syriac lexicography were laid by the famous physician Abū Zaid Honain ihn Ishāk al-'Ibādī of Hērtā (al-Ḥīrah).@@17 He applied himself to medicine at Baghdādh, under Yahyā, or Yuhannā, ibn Māsawaihi (Māsuyah or Mesue) ; but an ill-feeling soon sprang up between teacher and pupil, and Honain took his departure for the Grecian territory, where he spent a couple of years in acquainting himself with the Greek language and its scientific literature. He afterwards became physician to the caliph al-Mutawakkil. His downfall and excommunication were meanly brought about by a fellow-Christian of the same pro­fession, Isrā’il ibn at-Taifūrī, and Honain died soon after, 260 A.H. =873 A.D.@@18 Honain composed most of his original works in Arabic, and likewise many of his translations from the Greek. 'Abhd-īshō' mentions but three books of his,@@19 viz., a book on the fear of God (which he wrote as a deacon of the church), a Syriac grammar, and a compendious Syriac lexicon. The lexicon has no doubt been in great part absorbed into the later works of Bar 'Ali and Bar Bahlul.@@2° The grammar seems to have been entitled *Kc- thàbhā dhe-N^akze,* or the ‘ ‘ Book of (Diacritical) Points.” It is cited by Bar-Hebræus in the*Aιψ∣,r Raze*@@*21* and by Elias of Tīrhān in his

grammar.@@22 Honain also wrote a treatise *On Synonyms,* whether they be “ voces æquilitteræ ” (as *réghīz* and *raggiz)* or not (as *'ākéthā* and *karyuthā).* Extracts from this work have been preserved J;o us by a later compiler, who made use also of the canons of ,Anan- ishō' of Hedhaiyabh@@93 (see above, p. 843). In Cod. Vat. ccxvii. *(Catal.,* iii. 504) there are excerpts from a medical treatise of Honain, but no title is given.@@24 Honain, his son Ishāk, and his nephew Hobaish ibn al-Hasan al-A'sam (“ Stiff-wrist ”) were among the earliest and ablest of those Christians, chiefly Nestorians, ιvho, during the 9th and 10th centuries, making Baghdādh their head­quarters, supplied Muhammadan scholars with nearly everything that they knew of Greek science, whether medicine, mathematics, or philosophy. As a rule, they translated the Greek first into Syriac and afterwards into Arabic ; but their Syriac versions have unfortunately, as it would appear, perished, without exception.@@25

An elder contemporary of Honain was Gabriel bar Bōkht-ishō', in Arabic Jabra’il ibn Bakhtishιι' (or rather Bokhtīshū'), a member of a family of renowned physicians, beginning with George bar Bōkht-ishō' of Gundē-Shābhōr, whom we have mentioned above (p. 844). He was in practice at Baghdādh in 791, and attended on Ja,far ibn Yahyā al-Barmaki, became court physician to ar- Rashid, and maintained this position, with various vicissitudes, till his death in 828.@@26 'Abhd-īshō' says that he was the author of a Syriac lexicon,@@27 which is our reason for giving him a place here, but no such work is mentioned by the other authorities to whom we have referred.@@28

Of Ishō' Marūzāyā, in Arabic 'Isa al-Marwazi, from the city of Marri or Merv, little is known to us beyond the fact that he com­piled a Syriac lexicon, which was one of the two principal authori­ties made use of by Bar 'Ali.@@29 That he should be identical with the physician al-Marwazi, who lived about 567,@@30 seems wholly un­likely. We might rather venture to identify him with Abu Yahyā al-Marwazi, who was an eminent Syrian physician at Baghdādh, wrote in Syriac upon logic and other subjects, and was one of the teachers of Mattā ibn Yaunān or Yunus (who died in 940).@@31 In any case, 'Isā al-Marwazi seems to have flourished during the latter part of the 9th century, and therefore to have been a contemporary of Bar ' Ali. \_

Ishō', or 'Isā, bar 'Ali is stated in Cod. Vat. ccxvii. (*Catal.,* iii. 504, No. XV.) to have been a pupil of Honain. His father 'Ali and his uncle 'Isā, the sons of Dā’ūd or David, were appointed by the catholicus Sabhr-īshō' II. (832-836) to the charge of the college founded by him in the convent of Mār Pethiōn at Baghdādh.@@32 Bar 'All’s lexicon is dedicated to a deacon named Abraham,@@33 who made certain additions to it after the death of the author.@@34

Ishō' bar Nōn was a native of the village of Bēth-Gabbārē near Mosul. He was a pupil of Abraham bar Dāshandādh (see above, p. 844) at the same time with Abù Nūh al-Anbāri (see above, p. 845, note 3) and Timothy, his predecessor in the dignity of catholicus (see above, p. 845). He retired first to the convent of Mār Abraham on Mount Izlā, where he devoted himself to study and to refuting the views and writings of his schoolfellow and subsequent diocesan Timothy, whom he spitefully called *Ι,alem∙otheos* (“the wronger of God ”) instead of *Timotlιeos.* In consequence of a dispute with the monks he left Mount Izlā and went for some months to Baghdādh, where he stayed at the house of George Māsawaihi (Māsuyah or Mesue) and taught his son Yahyā.@@35 He then returned to Mosul, where he took up his residence in the convent of Mār Elias, and lived there for thirty years, till the death of Timothy.@@36 Through the influence of Gabriel bar Bōkht-ishō' (see above) and his son- in-law Michael bar Māsawaihi (Māsuyah or Mesue), the physician of the caliph al-Ma,mιιn, he was appointed catholicus A.Gr. 1135

@@@1 Wright, *Catal.,* p. 620.

@@@2 *B.O.,* ii. 128, No. 1.

@@@3 *Ibid.,* ii. 218, col. 2.

@@@4 *Ibid.,* ii. 128, No. 2.

@@@5 *ibid.,* ii. 131, No. 6.

@@@*6 Ibid.,* ii. 131, No. 9.

@@@7 See also Cod. Vat. clix. (*Catal.,* iii. 316-317); on the Ascension, Cod. Vat.

cxlvii. (*Catal.,* iii. 276).

@@@8 Brit. Mus. Add. 17188 (Wright, *Catal.,* p. 622).

@@@9 Brit. Mus. Add. 21210 (Wright, *Catal.,* p. 879).

@@@K» Brit. Mus. Add. 17188 (Wright, *Catal.,* p. 622).

@@@π The Paris MS. Ancien fonds 35 contains another redaction in 36 chapters

(Zotenberg, *Catal.,* p. 157).

@@@12 See also Cod. Vat. ccccxi., in Mai, *Scriρtt. Fett. Nova Coll.,* v.

@@@13 See also Cod. Vat. ccciv., in Mai, *op. cit.*

@@@**14** *B.Ο.,* ii. 131, No. 8.

@@@is Compare Cod. Vat. cccv., in Mai, *op. cit.*

@@@16 *B.Ο.,* ii. 130, No. 4.

@@@17 Al-'Ibādi was the *nisbah* of an Arab Christian of al-Ḥīrah. See Ibn Khal- likān, ed. Wūstenfeld, No. 87. Latin writers generally call him Joannitius.

@@@18 See the *Fihrist,* pp. and 140 ; Ibn Abi Usaibi'ah, ed. Miiller, i. 184 ; Ibn

Khallikān, ed. Wūstenfeld, No. 208 ; al-Mas’ūdī, *Murūj adh-Dhahab,* ix. 173 si/.; Bar-Hebræus, *Chron. Syr.,p.* 170(transl., p. 173 ; *B.Ο.,* ii. 270, note 3) ; *Chron. Eccles.,* ii. 197-199 *(B.Ο.,* ii. 438); *Hist. Dynast.,* p. 263 *sq.* (transi., p. 171 sç.); Wenrich, *De Auctt. Gr. Fersionibus,* Index, p. xxxi. ; Wūstenfeld, *Gesch. d. arab. Aerzte,* No. 69.

@@@**19** *B.O.,* iii. 1,165.

@@@20 See Gesenius, *De Bar Alio et Bar Bahlulo Commentatio,* 1834, p. 7.

@@@21 See Hoffmann, *Z.D.M.G.,* xxxii., 1878, p. 741.

@@@22 Edit. Baethgen, p. 32 ; see Hoffmann, *Opusc. Nestor.,* p. xvii.

@@@**23** Hoffmann, *Opusc. Nest.,* pp. 2-49 ; see *B.O.,* ii. 308, col. 2, and Cod. Berlin, Sachau 72, No. 14. There is also a MS. in the collection of the S.P.C.K.

@@@24 Cod. Vat. cxcii. (*Catal.,* iii. 409), *Syntagma Medicum Syr. et Arab.,* is not likely to be his, but requires closer examination.

@@@25 This is a large subject, into which we cannot here enter, the more so as it pertains rather to a history of Arabic than of Syriac literature. We would refer the reader to Wūstenfeld, *Geschichte d. arab. Aerzte u. Naturforscher,* 1840 ; Flūgel, *Dissert, de Arabicis Scriptorum Græcorum Interpretibus,* 1841 ; Wenrich, *De Auctorum Græcorum Fersionibus et Commentariis,* 1842 ; Renan, *De Philoso­phia Peripatetica apud Syros,* 1852, sect. viii. p. 51 ; *Al-Farabi (Alpharabius) des Arab. Philosophen Leben u. Schriften,* by M. Steinschneider, 1869 ; A. Mūller, *Die Griechischen Philosophen in der arabischen Uūberlieferung,* 1873. Of Muham­madan authorities two of the most important are the *Fihrist* of Abu ,1-Faraj Muhammad ibn Ishāk al-Warrāk al-Baghdādh I, commonly called Ibn Abi Ya'kūb an-Nadim (died early in the 11th century), and the *'Uyūn al-Anbāfī Tabakāt al-Atibbā* of Muwaffak ad-Din Abu Ί-'Abbās Ahmad ibn al-Kāsim as- Sa'di al-Khazraji, generally known by the name of Ibn Abi Usaibi'ah (died in 1269). The former work has been edited by Flūgel, J. Rūdiger, and A. Mūller, 1871-72, the latter by A. Mūller, 1884.

@@@26 gee Ibn Abi Usaibi'ah, ed. Mūller, i. 127 ; Wūstenfeld, *Gesch. d. arab. Aerzte,*

No. 28; Bar-Hebræus, *Chron. Syr.,* pp. 139-140, 170 (*B.O.,* ii. 271, note, col. 1), and *Hist. Dynast.,* 235, 264.

@@@**27** *B.O.,* iii. 1, 258.

@@@28 Compare Gesenius, *De BA el BB,* p. 7.

@@@29 See Gesenius, *op. cit.,* p. 8 ; *B.O.,* iii. 1, 258.

@@@30 *B.O.,* iii. 1, 437, 438, note 2.

@@@**31** See the *Fihrist,* p. 263 ; Ibn Abi Usaibi'ah, ed. Mūller, i. 234-235.

@@@32 *B.O.,* iii. 1, 257 ; Gesenius, *op. cit.,* cap. ii.

@@@33 Gesenius, *op. cit.,* p. 14.

@@@31 *Ibid.,* p. 21; see Hoffmann, *Syrisch-arabische Glossen,* 1874, and Payne

Smith, *Thes. Syr.,* passim.

@@@**35 gee** *B.O.,* iii. 1, 501 *sq.*

@@@**36** So Assemani, *B.O.,* ii. 435. Bar-Hebræus (*Chron. Eccles.,* ii. 181) says that he resided for thirty-eight years in the convent of Sa'id near Mosul.