the Christian population of the Malkite (Greek) Church in Pales­tine, written in an Aramaic dialect more akin to the language of the Jewish Targums than to that of the Pĕshīttā.@@1 A lectionary containing large portions of the Gospels in this dialect was de­scribed by Assemani in the catalogue of the Vatican library,@@2 studied by Adler,@@3 and edited by Count Fr. Miniscalchi Erizzo under the title of *Evangeliariwm Hierosolymitanum* (2 vols., Verona, 1861-64). It was written in a convent at a place called Ābūd,@@4 not very far from Jerusalem, in the year 1030, and the scribe claims to have copied sundry other service-books for the use of his church (see Assemani, *op. cit.,* p. 102). Fragments of other evangeliaria have been published by Land, from MSS. at London and St Petersburg, in his *Anecd. Syr.,* iv. pp. 114-162, 213-222 ; of the Acts of the Apostles, p. 168 ; and of the Old Testament (translated from the Greek), pp. 103-110, 165-167, 222-223. According to the same authority (p. 231), the calendar in the Vatican MS. must have been drawn up about the middle of the 9th century. Few, if any, of the extant fragments appear to be of older date. Nöldeke places the origin of the version in the 4th or 5th century, certainly not later than 600 *(loc. cit.,* p. 525).@@5

All the above revisions of the text of the Syriac Bible according to the Greek are, as we have seen, the work of Monophysites, with the single exception of the last, which proceeded from the Malkites. The Nestorian community obstinately adhered to the old Pĕshīttā, and the solitary attempt made to introduce a revised text among them seems to have been an utter failure. Mār-abhā I.,@@6 a convert from Zoroastrianism, who was catholicus from 536 to 552, went to Edessa, studied Greek there under a teacher named Thomas,@@7 and with his help translated the whole of the Old Testament into Syriac, and perhaps also the New. This statement rests on the authority of the author of the *Kilāb al-Majdal* (Māri ibn Sulaimän,@@8 about the middle of the 12th century, supplemented and abridged by 'Amr ibn Mattā of Tirhān, who lived towards the middle of the 14th century),@@9 of 'Abhd-īshō', bishop of Nisibis (died 1318), and of Bar-Hebræus (died 1286) ; and there appears to be no reason to doubt their word.@@10

Before quitting the subject of the versions of Holy Scripture we must devote a few words to the Massoretic MSS. of the Nestorians and Jacobites.@@11 In the year 1721 Assemani made mention in the *Bibliotheca Orientalis* (ii. 283), on the authority of Bar-Hebræus in the *Ausar Raze,* of a “versio *Karkaphensis,* hoc est *Montana,* qua videlicet incolæ montium utuntur.”@@12 About the meaning of these words scholars disputed, and some searched for MSS. of the alleged version, but in vain. At last, N. Wiseman (afterwards cardinal), guided by the light of another passage in the *Bibliotheca Orientalis* (ii. 499, 500, No. xxii.), recognized in Cod. Vat. eliii. a copy of what he believed to be the Karkaphensian version.@@13 Later re­searches, more especially those of the Abbé Martin, have corrected these errors. The MSS. of the Karkaphensian tradition, of which there are ten in our European libraries, are now known to contain a philological and grammatical tradition of the pronunciation and punctuation of Holy Writ and sometimes of other writings.@@14 Syria was rich in schools and colleges ; most of its towns possessed in­stitutions where instruction was given, more especially to students of theology, in the reading and exposition of the Greek and Syriac Scriptures and their commentators. Such were the great “ Persian school ” of Edessa, which was destroyed, on account of its Nestorian tendencies, in 489 ; the school of Nisibis ; of Mahōze near Seleucia ; of the monastery of Dōr-Kōni or Dair-Kunnā; of the monastery of Ken-neshre or the Eagles’ Nest, on the left bank of the Euphrates, opposite Jerābis ; of the Dairā 'Ellāitā, or monastery of St Gabriel and St Abraham, at Mosul ; and many others.@@15 Every such school or college had its teachers of reading and elocution, *mahgĕyānê* and *makrĕyāne* (or *makeryäme),* who taught their pupils to pronounce, add the vowel-points, and interpunctuate correctly,@@16

before they were passed on to the higher classes of the *eskolāye' bādhoke* or *mallĕphāne,* that is, the professors of exegesis and doctors of theology.@@17 The more difficult words and phrases of Scripture were gradually collected and written down so as to form “ collect­anea,” *lukkāte dha-shĕmāhe,* or “fasciculi,” *kurrāse dha-shĕrnāhe,* and the union of these composed a *kĕthābhā dha-kĕrāyāthā,* or “book of readings,” in which it was shown by means of vowel-points and other signs how each word was to be pronounced and accentuated.@@18 One such volume in the British Museum (Add. 12138, dated 899) represents the work of a Nestorian student in the convent of Mär Gabriel at Harrān@@19 ; but the other MSS. extant in the different libraries of Europe@@20 are of Jacobite origin and have a common source, the scholastic tradition of the convent of Karkaphethā, or “the Skuli,” at the village of Maghdal or Mijdal near Resh-'ainā or Räs-'ain.@@21 Such are, for example, Cod. Vat., No. clii., now cliii., described by Assemani *(Catal.,* iii. 287) and Wiseman 9*Horæ Syr.,* p. 151); Cod. Paris, Ancien fonds 142, described by Zoten- berg *(fatal.,* p. 30, No. 64) and Martin (*Tradition Karkaphienne,* p. 36) ; Cod. Brit. Mus. Add. 7183, described by Rosen *(Catal.,* p. 64, No. xlii.), and 12178, described by Wright *(Catal.,* p. 108). From these and similar MSS., as well as from the words of Bar- Hebræus,@@22 it appears that the Karkephāye were the monks of the convent of Karkaphethā ; that they were Westerns or Occidentals, therefore Jacobites ; and that one of their chief authorities, if not the actual originator of the compilation, was Jacob bishop of Edessa. Accordingly, the marginal notes indicate various readings from Syriac MSS., from the LXX., and from the Harklensian version, as well as from different fathers and teachers.@@23 To the collection of words and phrases from the Pĕshīttā version is added in several of these MSS. a similar, though shorter, collection from the Hark­lensian version and from the principal works of the Greek fathers which were read in translations in the schools,@@24 followed by tracts on different points of orthography, grammar and punctuation.@@25

We have spoken above (p. 824) of the deutero-canonical books of the Old Testament. Other apocrypha may now be noticed more briefly ; *e.g.,* Ps. cli. (in the hexaplar version of Paul of Telia) ; the *Parva Genesis,* or *Liber Jubilæorum,* a fragment of which has been edited by Ceriani *(Monumenta,* vol. ii. fasc. 1, p. ix.) ; the Testament of Adam@@26 ; the History of Joseph and Âsyath (Asenath), translated by Moses of Aggel@@27; the History of Sanherib, his Vizir Ahikār or Hikār, and his Disciple Nädhän.@@28 Many similar books exist in Arabic, some of them probably translated from lost Syriac originals. The names of Daniel and Ezra “the scribe” are prefixed to late apocalyptic works,@@29 and even to almanacs containing prognostica­tions of the weather, &c.@@30 The list of apocrypha of the New Testa­ment is also tolerably extensive. We may mention the *Prot- evangelium Jacobi* ; the Gospel of Thomas the Israelite, or of the Infancy of our Lord ; the Letters of Abgar and our Lord ; the Letters of Herod and Pilate ; prayers ascribed to St John the Baptist ; the *Transitus, Assumptio,* or K*oιμηoις* *Beatæ Virginis,* extant in four or five redactions@@31 ; Acts of the Apostles, such as St John, St Philip, St Matthew and St Andrew, St Paul and Thecla, and St Thomas@@32 ; the Doctrine of St Peter@@33 ; and the Apocalypse of St Paul.@@34 Others

@@@1 See Nöldeke, in *Z.D.M.G.,* xxii. (1868), p. 443 *sq.*

@@@2 *MSS. Cοdd. Bibl. Apοst. Vatic. Catalogus,* ii. No. xix. p. 70 *sq.*

@@@3 N. *Test. Verss. Syriacæ Simplex, Philοxeniana, et Hierosolymitana,* Copen­

hagen, 1789 ; see also Martin, *Introd.,* p. 237 *sq.*

@@@4 See Nöldeke, *loc. cit.,* pp. 521, 527 ; Land, *A necd. Syr.,* iv. pp. 227-229.

@@@5 The remaining literature in this dialect (all of it published by Land) con­

sists of a few hymns (pp. 111-113), lives of saints (pp. 169,170), and theological fragments (pp. 171-210). One fragment (p. 177) contains the title of a homily of John Chrysostom.

@@@6 Properly Mar(i)-abhä.

@@@7 *B.Ο.,* iii. 1, 86; compare ii. 411.

@@@8 See p. 852, note 10.

@@@9 See Hoffmann, *Auszüge aus syrischen Akten persischer Märtyrer,* pp. 6, 7.

@@@10 See B.O., ii. 411-412, iii. 1, 75; Bar-Hebræus, *Chron. Eccles.,* ed. Abbeloos

and Lamy, ii. 89 ; Martin, *Introd.,* pp. 292-294.

@@@11 See Martin, *Tradition Karkaphienne ou la Massore chez les Syriens,* Paris,

1870 (from *Journ. Asiat.),* and *Introd.,* pp. 276-291.

@@@12 In the Vatican *Catalogue* (vol. iii. 287, No. ciii.) he translates the words

*akh mashlëmanûtha karkëphâitâ* by “juxta traditionem verticalen (!) : hoc est, Montanorum in Phœnice et Mesopotamia degentium.”

@@@13 See his *Horæ Syriaae,* Rome, 1828, p. 78 : II. *Symbols; Philologies; ad Hist.*

*Versionum Syriac, vet. fœderis. Particula prima; de versionibus generatim, deinde de Peschito,* p. 147 ; III. *Particula secunda; recensionem Karkaphensem nunc primum describens.* We need not here indicate wiseman,s mistakes, but it is a pity to see them all reproduced even in the third edition of Scrivener’s *Plain Introduction,* 1883.

@@@14 See HofΓrnann, *Opuscula Nestoriana,* 1880, p. v. *sq.*

@@@15 See, for example, *B.O.,* iii. 1, 341, col. 2 at the foot, and iii. 2, cmxxiv. *sq.*

@@@16 Hoffmann, *Opusc. Nestor.,* p. vii. ; Martin, *Introd.,* p. 289.

@@@17 Hoffmann, *op. cit.,* pp. xx., xxi. what the whole curriculum of such a student should be, according to the mind of Bar-Hebræus in the 13th century, may be seen from the *B.O.,* iii. 2, 937-938 *(Nomocanon,* translated by J. Â. Assemani, in Mai, *Scriptt. Vett. Nova Coll.,* x. cap. vii. § 9, pp. 54-56).

@@@18 Hoffmann, *op. cit.,* pp. vi., vii.

@@@19 See Wright, *Catal.,* p. 101.

@@@20 Martin, *Introd.,* p. 291.

@@@21 Hoffmann, in *Z.D.M.G.,* xxxii. (1878), p. 745 ; and in Stade’s *Zeitschrift für d. Alttest. Wissenschaft,* 1881, p. 159. 22 Martin, *op. cit.,* pp. 122, 129.

@@@23 See Wiseman, *op. cit.,* p. 178; Martin, *op. cit.,* pp. 76, 77, 133; Rosen, *Catal.,* pp. 65, 66 ; Wright, *Catal.,* p. 109. The investigations of Hoffmann (in Stade’s *Zeitschrift,* 1881, p. 159) and Duval *(Journ. Asiat.,* 1884, p. 560) have made it certain that designates not the Pëshïttâ, nor Jacob of Edessa, but one Tübhänä (perhaps surnamed “the Beardless"), an eminent teacher at Rêsh-’ainâ. His colleague Säbhä was probably the famous scribe Säbhä, who wrote Brit. Mus. Add. 14428, 14430 (724), and 12135, ff. 1-43 (726).

@@@24 Namely, (Pseudo-Dionysius Areopagita, Gregory Nazianzen (2 vols.), the works of Basil, the epistles of Gregory and Basil, John Philoponus (the *∆ιacτηττ)s),* and Severus of Antioch *(Homiliæ Cathedrales* and certain synodical letters relating to the council of Antioch). A fuller list is given by Assemani, *B.O.,* iii. 2, cmxxxvii. *sq.*

@@@25 See Phillips, *A Letter of Mär Jacob, Bishop of Edessa, on Syriac orthography,* <fec., 1869 (Appendix iii. pp. 85-96, issued separately in 1870); Martin, *Jacobi epi Edesseni Epistola ad Georgium epum Sarugensem de Orthographia Syriaca,* &c., 1869.

26 Wright, *Catal.,* p. 1242 ; see Renan, in the *Journ. Asiat.,* November and December 1853, p. 427, and Wright, *Contributions to the Apocryphal Literature of the New Testament,* 1865, p. 61.

@@@27 Wright, *Catal.,* p. 1047 ; Land, *A need. Syr.,* iii. 15-46.

@@@28 Wright, *Catal.,* p. 1207, col. 1 ; Hoffmann, *Auszüge aus syrischen Akten*

*persischer Märtyrer,* 1880, p. 182 ; see for the Syriac text Bπt. Mus. Orient. 2313, and a MS. in the Collection of the S.P.C.K. (now presented by the Society to the university of Cambridge).

@@@29 Wright, *Catal.,* pp. 9, 1065.

@@@30 Wright, *Catal.,* p. 352, col. 2; Brit. Mus. Orient. 2084, f. 1, *Këthâbhâ dhë· Shidhâê dhë-zabhnê dhë-Dhânï'ël nëbhïyâ.*

@@@31 Most of these are published in Wright’s *Contributions* ; see also the *Journal of Sacred Literature,* 1865, vol. vi. 417, vol. vii. 129 ; and B. H. Cowper, *The Apocryphal Gospels,* &c., 1867.

@@@32 See Wright, *Apocryphal Acts of the Apostles,* 2 vols., 1871.

@@@33 Cureton, *Ancient Syriac Documents,* pp. 35-41.

@@@34 Translated by Zingerle in Heidenheim’s *Vierteljahrsschrift,* iv. p. 139 *sq.,*