ment of this large work is the *Tēgéraih Tēgérāthā* or “Mercatura Mercaturarum,” which goes over the same ground in briefer terms.@@1 To this class too belongs a poem “On the Soul, according to the views of the Peripatetics,” which is described as “ memrā shināyā,” *i.e.,* according to Assemani, riming in the letter sA.@@2 Bar-Hebræus also translated into Syriac Ibn Sīnā’s *Kitāb al-ishārāt wa ,t-tan- bihāt,*@@*3* under the title of *Kéthābhā dhé-Remze wa-Meīrānwāihā,*@@4and another work of the same class, entitled *Zubdat al-Asrār* or “the Cream of Secrets,” by his elder contemporary, Athir ad-din Mufaddal ibn Omar al-Abhari (died in 1262).@@s Nor did he neglect the study of mathematics and astronomy. In 1268 we find him lecturing on Euclid in the new convent at Marāghah, and again in 1272, at the same place, on the *Megistc* ('H *μeya∖η σύνταξις)* of Ptolemy.@@6 He drew up a κy, *i.e.,* a set of astronomical tables or astronomical almanac, for the use of tiros@@7; but his principal work in this branch of science is the *Sullākā Haunānāyā* or “Ascent of the Mind,” a complete treatise on astronomy and cosmography, which he composed in 1279.@@8 His medical writings are more numerous, for Bar-Hebræus was famous as a physician@@9 and had been in attendance as such on the Tatar “king of kings ” in 1263.@@10 He made, for example, a translation and an abridgement of Dios- corides’s treatise *Veρl* i∕ληs *ιατρικής* (De Medicamentis Simplicibus), under the title of *Kéthābhā dhé-Bhioskorīdhīs,*@@*11* and wrote a com­mentary on the *Aphorisms* of Hippocrates in Arabic,@@12 and on the *Quæstiones Medicæ* of Honain ibn Ishak in Syriac.@@13 He also pub­lished the *Quæstiones* in an abridged Syriac translation.@@14 Further, he is said to have written commentaries in Arabic on Galen’s treatises *De Elementis* (∏epι *των καθ' Ίττποκράτην στοιχcιωv)* and *Be Tempera­mentis* (∏epl κράσεων).@@15 He made an abridged version in Arabic of al-Ghāfiki’s@@16 “ Book of Simples” *(al-adwiyah al-mτιfradah),*@@*17* and left an unfinished Syriac translation of the *Canon Çal-Kānun fi't-Tibb)* of Ibn Sīnā.@@18 A large medical treatise of his own composi­tion in Syriac is mentioned, but no .special title is given.@@19 As a grammarian Bar-Hebræus deserved well of his country, and his writings on this subject are now well known and appreciated by Orientalists. By making use of the work of previous grammarians, especially Jacob of Edessa, he has succeeded in giving a very full sketch of the language according to the Oriental system, with many valuable obserVations as to dialectic differences, &c. The larger grammar bears the title of *Kéthābhā dhé-Semlie,* “the Book of Lights ” or “Rays.”@@20 It has been published, according to the Paris MS. Ancien fonds 166, by the Abbé Martin.@@21 The smaller metrical grammar, *Kéthābhā dhé-Ghrammaiikī,*@@*22* was edited so long ago as 1843 by Professor Bertheau of Gottingen, according to the MS. Orient. 18 in the library of that university, but without the fifth section *Be Vocibus Æquivocis.* Martin has republished it in his *Œuvres Grammaticales d’Abou ,l Faradj,* vol. ii., including the fifth section, according to the Paris MS. Ancien fonds 167.@@23 A third, still smaller grammar, *Kéthābhā dha-Bhélésusīthā* or “the Book of the Spark,” was left unfinished by the author.@@24 As a theologian, Bar-Hebræus’s most useful work undeniably is the *Ausar Rāzē* or “Storehouse of Secrets,” the *Horreum Mysteriorum* as it is commonly called.@@25 This is a critical and doctrinal commentary on the text of the Scriptures of the Old and New Testaments, based on the Pēshīttā, but taking note of the various readings of the Hebrew text, the LXX. and other Greek versions, the later Syriac translations, and even the Armenian and Coptic, besides noting differences of reading be­tween the Nestorians and Jacobites. The doctrinal portion is drawn from the Greek fathers and previous Syrian theologians, of course of the Monophysite school.@@26 The *Ménārath Kudhshē,* or “ Lamp of

the Sanctuary,” is a treatise on the “bases” or first principles on which the church is established.@@27 It deals in twelve “bases ” with the following subjects:—(1) of knowledge in general, (2) of the nature of the universe, (3) of theology, (4) of the incarnation, (5) of the knowledge of celestial substances, *i.e.,* the angels, (6) of the earthly priesthood, (7) of the evil spirits, (8) of the rational soul, (9) of free will and liberty, fate and destiny, (10) of the resurrec­tion, (11) of the end of the world and the last judgement, (12) of paradise. The *Kéthābhā dhe-Zalge,* or “Book of Rays,” is a com­pendium of theology, going over nearly the same ground as the previous work, in ten sections.@@28 The *Kéthābhā dh’lthikōn,* or *Liber τωv i∣θικωv,* was composed at Marāghah in 1279. It has been fully analysed by Assemani in the *B. O.*, ii. 303 *sq.* Part i. treats of the exercises of the body and mind, such as prayer, manual work, study, vigils, fasting, &c. ; part ii., of the regimen of the body ; part iii., of the purifying of the soul from evil passions; part iv., of the adorning of the soul with virtues.@@29 The *Kéthābhā dhé-Yaunā,* or “ Book of the Dove,” is a similar work specially intended for the use of ascetics living in solitude as hermits. It is also divided into four parts, viz., (1) of the training of the body, *e.g.,* in alienation from the world, repentance, poverty, humility, patience, fraternal love, &c. ; (2) of the training of the soul, *e.g.,* in quiet, religious exercises, prayer, watching, fasting, &c. ; (3) of the spiritual rest of the per­fect; and (4) an autobiographical sketch of his own spiritual life.@@30 Bar-Hebræus also spent part of his time in excerpting, arrang­ing, and commenting upon the *Book of Hierotheus concerning the hidden Mysteries of the House of God.*@@*31* In the commentary he chiefly follows that of Theodosius, patriarch of Antioch (see above, p. 846).@@32 He compiled an anaphora,@@33 published a confession of faith or creed,@@34 and approved the order of baptism of Severns, as translated by Jacob of Edessa.@@35 More valuable than these is his *Kéthābhā dhé-HuddAyè,* “the Book of Directions ” or “Nomocanon,” which is·for the Jacobite Church what the *Kunnāshā dhé-Kānonē* of 'Abhd-īshō' is for the Nestorian, both in ecclesiastical and secular matters.@@36 To us Europeans the historical writings of Bar-Hebræus surpass in interest and value everything else that he has written. He planned and executed a *Universal History* in three parts.@@37 Part i. contains the political *History of the World* from the creation down to his own times.@@38 Part ii. is the history of the church from Aaron downwards, the treatment being exceedingly brief till we reach the post-apostolic period, when it becomes a history of the patriarchs of the church of Antioch, and finally, after the age of Severus, of the patriarchs of the Monophysite branch of that church down to the year 1285. The meagre continuation by a later hand reaches to 1495. Part iii. offers us the history of the Eastern division of the Syrian Church from St Thomas the apostle onwards. From the time of Mārūthā (629) it becomes the history of the Mono­physite maphriāns of Taghrith, though a record is always carefully kept of the catholic patriarchs of the Nestorians. It closes with the year 1286, but there is a continuation by Bar-Hebræus’s brother Bar-saumā to 1288, and thence by another writer to 1496.@@3θ In the last years of his life, at the request of some Mushm friends in Marā-

@@@1 Palat. Medic, cc.; Berlin, Sachau 211 ; Cambridge, coll, of the S.P.C.K.

@@@*2 B.O.,* ii. 2G8, in the note, col. 2, No. 28.

@@@3 *Theoremata et Exercitationes,* a course of logic, physics, and metaphysics ; see WUstenfeld, *Geschichte d. arab. Aerzte,* p. 73, No. 61 ; J3.O., ii. 270, note 2.

@@@1 Cod. Vat. CXCi. ; Palat. Medic, clxxxv. (Arab, and Syr.); Paris, Anc. fonds 163.

@@@5 See *Hist. Dynast.,* p. 485 (transi., p. 318).

@@@6 B.O., ii. 253 ; *Chron. Eccles.,* ii. 443.

@@@7 *B.O.,* ii. 307 ; but the calendar there indicated is of later date.

@@@8 Bodl. Hunt. 540 ; Paris, Ane. fonds 162. On the date see Payne Smith,

*Catal.,* p. 584.

@@@9 Wūstenfeld, *Gesch. d. arab. Aerzte,* No. 240.

@@@i® *Chron. Eccles.,* i. 747.

@@@*11 B.O.,* ii. 268, in the note, col. 1, No. 13, and p. 270.

@@@12 *Ibid.,* ii. 268, col. 1, No. 15, and p. 270.

@@@13 Apparently unfinished, for Bar-saumā is careful to add "as far as *Thīriakī,"*

*B.O.,* ii. 272, No. 28 ; see also p. 268, in the note, col. 2, No. 25.

@@@H *B.O.,* ii. 270, No. 16.

@@@15 Wenrich, *De Auctorum Græc. Verss. et Commentt. Syriacis,* &c., 1842, pp. 242-

243, 270 ; Wūstenfeld, *Gesch. d. arab. Aerzte,* No. 240.

@@@is Wūstenfeld, *op. cit.,* No. 176 ; Ibn Abi Usaibi'ah, ed. Mūller, ii. 52.

@@@17 *B.O.,* ii. 270, No. 14 ; 268, note, col. 1, No. 14.

@@@18 *Ibid.,* ii. 272, No. 24 ; 268, note, coi. 2, No. 22.

@@@**19** *Ibid.,* ii. 272, No. 26.

@@@2θ *Ibid.,* ii. 307.

@@@21 *Œuvres Grammaticales d’Abou Ί Faradj, dit Bar Hebreus,* vol. i., 1872. The

chapter on the signs of interpunction, &c., was edited by Dr Phillips in 1869, in *A Letter by Mar Jacob, Bishop of Edessa, on Syriac orthography.* MSS. of this work are — Cod. Vat. ccccxvi., ccccxxii.; Bodh Hunt. 1, Pocock 298; Paris, Ane. fonds 166 ; Brit. Mus. Add. 7201 ; Palat. Medic, cxxii. ; Gottingen, Or. 18b ; Berlin, Alt. Best. 43, Sachau 307, 308 ; Cambridge, coll, of the S.P.C.K.

@@@22 *B.O.,* ii. 308.

@@@23 Of this work there are many MSS. in Europe, differing from one another in the quantity of the scholia and the retention or omission of section 5.

@@@24 *B.O.,* ii. 272, No. 27.

@@@**23** *Ibid.,* ii. 277.

@@@2β Portions of this work have been edited at various times, but a complete

edition is still unachieved. Larsow made a very small beginning in 1858. See the list in Nestle’s *Brevis Linguæ Syr. Grammatica,* 1881, pp. 31-32. MSS. of

this work—Cod. Vat. clxx., eclxxxii.; Palat. Medic, xxvi.; Bodl. Hunt. 1 ; Brit. Mus. Add. 7186, 21580, 23596; Berlin, Alt. Best. 11, Sachau 134; Gōttingen, Orient. ISa ; Cambridge, coll, of the S.P.C.K.

@@@27 *B.O.,* ii. 284. MSS.—Cod. Vat. clxviii.; Paris, Ane. fonds 121 ; Cambridge, coll, of the S.P.C.K. This work has been translated into Arabic—Paris, Anc. fonds 128 ; Brit. Mus. 18296 ; Bodl. Hunt. 48 ; Berlin, Sachau 81 ; Cambridge, coll, of the S.P.C.K. Mr R. J. H. Gottheil has recently lithographed, “for priVate circulation only,” a small portion of this work, viz., basis ii., ch. iii. sect. 3, paragr. *b,* on plants (26 pp. of text, 8 pp. of preface) ; the title is *A list of Plants and their Properties from the Menāruth Kudhsē of Gregorius bar Ebhraya edited by Richard J. II. Gottheil, B.A.*

@@@**28** *B.O.,* ii. 297. MSS.—Cod. Vat. clxix.; Bodl. Or. 467, Hunt. 521 ; Paris, Anc. fonds 129, Suppl. 59 ; Brit. Mus. Or. 1017 ; Berlin, Sachau 85; Cambridge, coll, of the S.P.C.K.

@@@29 MSS.—Cod. ∖rat. clxxi. ; Bodl. Marsh. 681, Hunt. 490; Brit. Mus. Add. 7194, 7195 ; Paris, Ane. fonds 122, Suppl. 75. There are two Arabic translations of this work ; see Zotenberg, *Catal.,* p. 201, No. 247.

@@@3θ Bodl. Hunt. 1 ; Cambridge, coll, of the S.P.C.K. There is an Arabic translation, Paris, Ane. fonds 126, 145 (ff. 292-299).

@@@31 Probably a production of Stephen bar Sūdh-ailē ; see Brit. Mus. Add. 7189, where we have the commentary of Theodosius, patriarch of Antioch, and com­pare Frothingham, *Stephen bar Sudaili,* p. 87 *sq.* See also above, p. 432.

@@@32 Brit. Mus. Or. 1017. Other MSS.—Paris, Ane. fonds 138 ; Berlin, Sachau

206. The work seems to have been translated into Arabic (see Zotenberg, *Catal.,* p. 176).

@@@33 *B.O.,* ii. 275.

@@@34 *ibid.,* ii. 276 ; Cod. Vat. clxxiii.

@@@35 See Cod. Vat. lii. ; Paris, Ane. fonds 97 ; Medic. Palat, xliv.

@@@**36** *B.O.,* ii. 299. Rendered into Latin by J. A. Assemani in Mai, *Scriptt. Vett.*

*Nova Coll.,* X. MSS.—Cod.V'at. cxxxii., ccclvi.-vii., ccclviii.-ix.; Bodl. Hunt. 1 ; Paris, Ane. fonds 140 ; Berlin, Alt. Best. 40 ; Palat. Medic, lxi. It has been translated into Arabic.

@@@**37** 23.O., ii. 311.

@@@36 This has been edited under the title of *Bar-Hebrtei Chronicon Syriacum* by Bruns and Kirsch, with a Latin translation, in two volumes, 1789. Both text and translation are equally bad, and the work deserves a new edition.

@@@**39** Parts ii. and iii., which supplied Assemani with the greatest part of the materials for the second volume of his *Bibl. Orientalis,* have been edited by Abbeloos and Lamy in three volumes, viz., part ii. in two volumes, 1872-74, and part iii. in one volume, 1877, accompanied by a Latin translation and notes. It might be advantageously reprinted, if revised by a competent hand. MSS. of the entire history are—Cod. Vat. clxvi., ccclxxxiii.-viii. ; Bodl. Hunt. 1 ; Palat. Medic, cxviii. Part i. is contained in Cod. Vat. clxvii. and Bodl. Hunt. 52 ; parts ii. and iii. in Brit. Mus. Add. 7198 and Cambridge Dd. 3, 8, 1, as also in the coll, of the S.P.C.K. Whether the Berlin MS., Sachau 210, contains the entire work or only a part of it we do not know ; it is simply described as “Chronik des Bar Hebrteus.” There are excerpts in Cod. Vat. clxxiii.