glιah, he undertook to make a recension in Arabic of the political history, which he all but finished within the space of one month before his last illness came on.@@1 This edition is enriched with many references to Muhammadan writers and literature which are wanting in the Syriac. It is entitled *al-Mukhtasar fi 'd-Duwal,* or “ Com­pendious History of the Dynasties.”@@2 Asa poet Bar-Hebræus is admired by his countrymen, and even Renan has thought the poem on the theme *Bona Lex sed Melior Philosophia* to be worthy of publi­cation.@@3 Some of the poems were badly edited and translated by Von Lengerke in 1836-38 according to the Paris MS. Ancien fonds 130 ; others have been published by the Maronite priest Augustinus Scebābi at Rome, 1877. The *Carmen de Divina Sapi­entia* was brought out so long ago as 1638 by Gabriel Sionita, and has been republished at Rome in 1880 by Yohannā Notayn

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Darauni.@@4 In his youth Bar-Hebræus wrote a book on the interpretation of dreams, *pushshālç helmed*@@*5*; and in his later years he made a collection of entertaining and humorous stories in Syriac, entitled *Kéthābhā dléé- Thunnāye Méghahljékhāne,* with Arabic counterpart under the title of *Daf al-Hamm,* “the Driving away of Care.”@@® The contents of the *Tunnāye* are, however, more varied than the title seems to promise, as may be seen from Assemani’s enumeration of the chapters, *B.O.,* ii. 306.@@7

Contemporary with Bar-Hebræus, though somewhat younger, we may place Daniel bar Khattāb, to whom Assemani has devoted two articles in the *B.O.,* ii., at pp. 244 and 463. Among the poems of Bar-Hebræus we find verses addressed to this Daniel by the Nestorian Khamis bar Kardāhē with his reply and another by Bar-Hebræus.@@8 He composed abridgements in Arabic of several of Bar-Hebræus’s works, *e.g.,* the *Nomoeanon,*@@*a Ethics, Λusar Raze, Ménārath Kudh- she, Kéthābhā dhé-Bhābhāthā,* and the larger grammar.@@10 An inde­pendent work of his, also in Arabic, treats of *The Bases, or First Principles, of the Faith and Consolation of the Hearts of Believers.*@@*11*

With Dauiel bar Khattāb we may close our list of Jacobite writers in the literature of Syria. The Nestorians kept the lamp burning for a little, though not much longer, as we shall presently see.

Shēlēmōn, or Solomon, of Khilāt or Akhlāt, on the shores of Lake Van, was present as metropolitan of Pērath dē-Maishān or al-Basrah at the consecration of the catholicus Sabhr-īshō' in 1222.@@12 Besides some prayers and short discourses *(memrōne),* he wrote a treatise on the figure of the heavens and the earth,@@13 and compiled a volume of analecta, partly theological, partly historical, which he entitled *Kéthābhā dhé-Dhebbārithā* or “the Bee.” It is dedicated to his friend Narsai, bishop of Khōni - Shābhōr or Bēth Wāzīk, called by the Arabs al-Bawāzīg or al-Bawāzīj,@@14 on the lesser Zāb. Of this work an analysis has been given by Assemani in the *B.O.,* iii. 1, 309-324, and there is a German translation of it by Schōn­felder, 1866. It has been recently edited by Mr E. A. W. Budge, of the British Museum, with an English translation, Oxford, 1886.@@15

This was an age of song with the Nestorians, in which lived some of their favourite writers of hymns. (1) One of the most conspicu­ous of these is George Wardā (the Rose) of Arbēl or Irbil, whose poems have entered so largely into the use of the Nestorian Church that one of their service books is to this day called the *Wardā.*@@*™* His date may be gathered from certain of his hymns, which speak of the calamities of the years 1535-38 = 1224-27 a.d.@@17 (2) About the same time flourished Mas,ud of the family Bēth Kashshā (in Arabic Ibn al-Kass), who was physician *(hakιm)* to the caliph al- Musta'sim (1242-58), and outlived his patron.@@18 One of his poems

for the feast of the Epiphany occurs in Cod. Vat. clxxxiv. *(Catal.* iii. p. 389).@@19 (3) Khamis bar Kardāhē of Arbēl was a younger contemporary of Bar-Hebræus, as appears from his correspondence with Daniel bar Khattāb (see above). He too has bequeathed his name to one of the Nestorian service books, which is still called the *Khamis.*@@20 (4) Gabriel Kamsā (the Locust) was a monk of Bēth- Kūkā. He became metropolitan of Mosul, and was present at the consecration of Yabh-alāhā III. in 1281.@@21 There is a long poem of his in Cod. Vat. clxxx. (*Catal.,* iii. 376), treating of the creation, the incarnation, the life of our Saviour, the preaching of the apostles, and the praises of the fathers of the church, and concluding with an encomium on Sabhr-īshō', the founder of Bēth-Kùkā. (5) John of Mosul was a monk of the convent of St Michael near that city.@@22 His work entitled *Kéthābhā dhé-Shappār Dubbāre* was published at Rome in 1868 by E. J. Millos, archbishop of 'Akrā, as a school­book, under the title of *Directorium Spirituale.* It is, of course, impossible to say to what extent the original has been tampered with in such an edition, but there is a MS. in the Brit. Mus. Or. 2450.@@23 The composition of the work is placed by Millos in 1245, and the death of the author by Cardāhī (*Lib. Thes.,* p. 120) in 1270.

'Abhd-īshō' bar Bērikhā holds nearly the same position in regard to the Nestorian Church that Bar-Hebræus does in relation to the Jacobite, though far inferior in talent and learning to “the Son of the Hebrew.” He flourished under Yabh-alāhā III., being firstly bishop of Shiggār (Sinjār) and Bētli-'Arbāyē about 1285,@@24 and after­wards, before 1291,@@25 metropolitan of Nisībis and Armenia. He died in 1318.@@26 He has left us a list of his own publications at the end of the *Catalogus Librorum,* in the *B.O.,* iii. 1, 325 *sq.* Several of these seem to be lost,—at least they do not appear in the cata; logues of our collections,—such as the commentary on the Old and New Testaments,@@27 the *Kéthābhā Katholikos* on the marvellous dis­pensation or life of our Lord on earth,@@28 the *Kéthābhā Skolastikos* against all the heresies,@@29 the book of the mysteries of the Greek philosophers,@@30 the twelve discourses comprising all the sciences,@@31 and the eoclesiastical decisions and canons,@@32 as also an Arabic work with the title *Shah-marwārīd* or “the King-pearl.”@@33 The *Mar- gānīthā* or “Pearl” is a theological work in five sections, treating of God, the creation, the Christian dispensation, the sacraments of the church, and the things that prefigure the world to come. There is a careful analysis of its contents in *B.O.,* iii. 1, 352-360. It has been edited, with a Latin translation, in Mai, *ScripU. Veit. Nova CoU.,* x., and done into English by Badger, *The Nestorians,* ii. 380 *sq.* The date of composition is 1298.@@34 'Abhd-īshō' himself translated this work into Arabic in 1312, as we learn from 'Amr ibn Mattā in the *Majdal,* where large portions of it are quoted.@@35 The *Collection of Synodical Canons* or *Nomoeanon* is also fully analysed by Assemani, *B.O.,* iii. 1, 332-351. It has been edited, with a Latin translation, in Alai, *Scriptt. Vett. Nova Coll.,* x.@@35 As a poet 'Abh∙d-ishō' does not shine according to our ideas, although his countrymen admire his verses greatly. Not only is he obscure in vocabulary and style, but he has adopted and even exaggerated all the worst faults of Arabic writers of rimed prose and scribblers of verse.@@37 His principal effort in poetry is the *Paradise of Eden,* a collection of fifty poems on theological subjects, which has been analysed by Assemani, *B.O.,* iii. 1, 325-332.@@38 This volume was pub­lished by the author in 1291, and in 1316 he found that it was necessary to add an explanatory commentary.@@39 Another collection of twenty-two poems, which may be regarded as parts of one com­position, treating of the love of wisdom and knowledge, is found in Cod. Vat. clxxiv. (*Catal.,* iii. 359) and Bodl. Marsh. 201 (P. Smith, *Catal.,* p. 510) ; and a third, including the above and a selection from the *Paradise,* is contained in Bodl. Marsh., 361.@@40 Of his minor works, enumerated in the *B. O.,* iii. 1, 361, the con­solatory discourses, the letters, and the commentary on the epistle of Aristotle to Alexander concerning the great art (alchemy) seem

@@@1 B.O.,ii. 264.

@@@2 Edited by Pocock, with a Latin translation, in 1663. MSS.—Cod. Vat. clxvii. ; Brit. Mus. Add. 6944, 6952,1, 23304-5 ; Bodl. Pocock 54,162 ; Palat. Medic, cxvii.

@@@3 Be *Ph ilos. Peripat. ap. Syros,* p. 67.

@@@*4 Β.Ο.,* ii. 308. MSS.—Cod. Vat. clxxiv.; Bodl. Hunt. 1, Marsh. 201 ; Paris, Ane. fonds 118, 130, 157; Palat. Medic, lxii. (CαiαZ., p. 110); see also Cod. ∖τat. ccccxxii.; Bodl. Poc. 298 ; Berlin, Alt. Best. 41, 2, 3, and Sachau 61, 4-6.

@@@*6 B.Ο.,* ii. 271, No. 20.

@@@*6 Ibid.,* ii. 268, note, col. 2, No. 31 ; p. 272, note 1.

@@@7 See a few short specimens in Kirsch and Bernstein’s *Chrest. Syr.,* pp. 1-4, and in an article by L. Morales in the *Z.D.M.G.,* xl. p. 410 *sq.* MSS.—Cod. Vat. clxxiii.; Ind. Off. No. 9, “Tracts in Syriac,” ff. 351-413. The *Daf al-Hamm* is contained in Paris, Ane. fonds 160. The catalogue of Bar - Hebræus’s works in *B.Ο.,* ii. 268, note, adds one Arabic book to this long list (col. 1, No. 19, at the foot) of which we know nothing but the title there given in Syriac, *Kéthābhā dhē-Henyāh Yuthrānē,* “ Οη the Pleasure of Gain.”

@@@8 Payne Smith, *Catal.,* p. 377 ; *Catal. Pat.,* iii. 358.

@@@9 *B.Ο.,* ii. 463 ; Cod. Vat. Arab, dcxxxvi. (Mai, *Scriptt. Pett. Nova Coll.,* iv. 573).

@@@M B.O., ii. 464.

@@@*11 Ibid.,* ii. 244 ; Cod. Vat. Arab, lxxiv. (Mai, *op. cit.,* iv. 153).

@@@*12 B.Ο.,* ii. 453, No. 75 ; Bar-Hebræus, *Chron. Eccles.,* ii. 371.

@@@*13 B.O,* iii. I, 310.

@@@14 See Hoffmann, *Auszūge,* pp. 189 and 296.

@@@15 MSS.—Cod. Vat. clxxvi., clxxvi. ; Brit. Mus. Acid. 25875 ; RAS. Add. 76 ; Munich, Cod. Syr. 7 (with an Arabic translation). Bodl. Pocock 79 and Paris, Ane. fonds 113, contain only an Arabic translation, different from that in the Munich MS.

@@@16 Badger, *The Nestorians,* ii. 25. A few specimens are given by Cardāhī in the *Liber Thesauri,* p. 51. Badger has translated one, *op. cit.,* pp. 51-57.

@@@17 *Catal. Pat.,* iii. 391, at the top. Important MSS. of wardā’s hymns are Cod. Vat. clxxxiv; ; Berlin, Alt. Best. 24, Sachau 188 ; Cambridge, coll, of the S.P.C.K.

@@@16 B.O.,iii. 1,561 ; Bar-Hebræus, *Hist. Dynast.,* pp. 522-523(transl., pp. 341-342).

@@@19 See Cardāhī, *Liber Thesauri,* pp. 125-128.

@@@20 Badger, *The Nestorians,* ii. 24 ; see one of his poems translated, pp. 38-49. Cardāhī gives some specimens in *Liber Thesauri,* pp. 59-62. Important MSS. of his poems are—Cod. Vat. clxxxv.-vi.-viii. ; Brit. Mus. Add. 18716, f. 44a, and Orient. 2304 ; Berlin, Sachau 178 ; see also Cod. Vat. lxxxix. and Brit. Mus. Or. 1300 at the end. Berlin, Sachau 229, contains a poem of Bar-Hebræus, amplified by Khamis and later poets ; compare *B.Ο.,* ii. 308, iii. 1, 566.

@@@21 *B.Ο.,* ii. 456. Cardāhī has published a specimen, *Liber Thesauri,* pp. 107-113.

@@@22 Cardāhī *(Liber Thesauri,* p. 118) wrongly says “at Baghdādh.”

@@@23 The most reverend editor inveighs in his preface against “ the Prōtāyē (Protestants), who believe in nothing at all ” ; see p. 14, 1.12.

@@@24 *B.Ο.,* i. 539.

@@@25 *Ibid.,* i. 538 ; iii. 1, 327, col. 2.

@@@26 *Ibid.,* i. 539 ; iii. 1, 3 notes 2, 3, 325 note 1.

@@@27 *Ibid.,* iii. 1, 325.

@@@28 Id., *ibid.*

@@@29 Id., p. 360.

@@@30 id., *ibid.*

@@@31 H., *ibid.*

@@@32 Id., ife(d.

@@@33 Perhaps only an Arabic recension or abridgement of the *Marganithō.*

@@@34 MSS.—Cod. Yat. clxxv.-vi.. cccclvi. ; RAS. Add. 76 ; Berlin, Sachau 4, 312 ;

Cambridge, coll, of the S.P.C.K.

@@@35 *B.O.,* iii. 1, 360, note 4; see Cod. Vat. lxv., cccvii., and Cod. Vat. Arab, ex. (Mai, *Scriptt. Pett. Nova Coll.,* iv.); compare *B.Ο.,* iii. 1, 589.

@@@36 MSS.—Cod. Vat. cxxviii., exxix., ccclv.

@@@37 See Payne Smith’s minute descriptions in his *Catal.,* p. 523 *sq.*

@@@38 MSS.—Cod. Vat. ccxlv., ccclxxix.; Paris, Ane. fonds 166 ; Berlin, Alt. Best. 41,1, Sachau 1, 21, 80 ; Brit. Mus.o∏ent. 2302-3 ; Cambridge, coll, of the S.P.C.K.

@@@39 ∕j.O., iii., 1, 327, col. 2.

@@@40 Payne Smith, *Catal.,* p. 523; see also p. 531, Nos. 30, 31. In Paris, Anc. fonds 104, there is a poem explanatory of the ecclesiastical calendar (Zotenberg, *Catal.,* p. 128).