DESCRIPTIVE LIST
OF
SYRIAC AND KARSHUNI MSS.
IN THE
BRITISH MUSEUM
ACQUIRED
SINCE 1873.

BY
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NOTICE.

The MSS. described in the present List were, for the most part, purchased for the Museum by Dr. Budge, Keeper of the Egyptian and Assyrian Antiquities, in 1889 and 1890, at Mōṣul, Alḵōsh, and the Țiārī district. Prior to these dates about fifty volumes had been acquired, and several other volumes have been subsequently brought from Urmi and the neighbourhood. It will be seen that, besides a strong element of the classical literature of the Syrians, this collection contains a large number of works written in Karshûni, and that it also includes several volumes of Chaldaean (Roman Catholic) theology. Special attention may be drawn to the examples of modern Syriac literature contained in the collection (see more particularly Or. 4422 and 4423).

The student may note that the S.P.C.K. collection of Syriac and Karshûni MSS. at Cambridge, and also the Sachau collection at Berlin, are in many respects similar in character to the present MSS. This collection has also more features in common with the Oxford and Paris Syriac and Karshûni MSS. (see the
Catalogues of the late Dean Payne Smith and M. Zotenberg) than with the Syriac MSS. of the British Museum described in the Catalogue of the late Professor Wright.

Thanks are due to Mr. W. E. Crum, as well as to several members of the Museum staff, for much valuable help in the identification of the less-known names and titles occurring in the List.

ROBERT K. DOUGLAS,
Keeper of the Department of Oriental Printed Books and MSS.

April, 1899.
DESCRIPTIVE LIST

OF

SYRIAC AND KARSHUNI MSS.

Or. 1240. A number of fragments:—1. St. John i. 31—45 in Ethiopic, Syriac, Coptic, Arabic (in the Syriac character), and Armenian. Paper. xiiiith—xivth Century. The single extant leaf is very much mutilated, and of the Ethiopic part only a few letters remain.— 2. Several mutilated vellum leaves of the xiiith—xiiiith Century, containing fragments of homilies.—3. Part of a vellum leaf, in two columns, containing portions of hymns. Jacobite writing of the xth—xith Century. —4. An Armenian fragment on vellum, containing a portion of a homily. xiiiith—xivth Century.

Or. 1272. A collection of fragments:—1. Fol. 1, a leaf of the Gospel of St. John, containing ch. xvi. 7 (first word, _as_hal_)—20 (last word, _ahur_), in a large beautiful Estrangëla of the vth Century. It really belongs to the Brit. Mus. MS. Add. 14,455*, its position in that MS. being between the last two leaves.—

* The leaves noted will now be embodied in Add. 14,455 and 14,552 respectively.
2. Foll. 2—5, containing portions of the Homilies of Cyril of Alexandria on the Gospel of St. Luke, in a flowing hand of the viith or viiith Century. The contents of these leaves, which properly form part of Add. 14,552, were published by the late Prof. William Wright in 1874.—3. Fol. 6, a leaf (of apparently the viith Century) belonging to a collection of Homilies, the heading on the verso being .—4. Foll. 7 and 8, part of a MS. containing prayers in commemoration of saints; ixth or xth Century.—5. Fol. 9, a viith or viiith Century fragment of the Gospel of St. Matthew in the Peshitta version (parts of chs. xix. and xx.).—6. Foll. 10—12, three different mutilated fragments, the first (apparently part of a homily) being written in a beautiful Edessene Estrangela of probably the viith Century.

Or. 1300. The fourth volume of the Homilies of the Priest Emmanuel bar Shahhārē on the Hexaemeron, or six days of Creation, composed partly in heptasyllabic and partly in dodecasyllabic metre. The original number of homilies belonging to this part was twenty-eight, but the second is wanting. See Wright's Syriac Catalogue, pp. 231, 232; also Or. 4072. Paper, foll. 198. Folio. Dated A.GR. 1996 (A.D. 1685).

Or. 1592. The Book of Psalms in the Peshitta version; imperfect at the beginning and the end. Paper, foll. 78. Small 4°. xvith Century.

Or. 1593. A treatise on Chemistry and Natural Philosophy, composed partly in Syriac and partly in

* See note on p. 1.
Arabic (Karshuni). Paper, foll. 49. Sm. 4°. xvth Century.

Or. 1594. A Dictionary of the Syriac language, perhaps a recension of that of Ebdochus (Εβδοχος); imperfect at the beginning and end. Paper, foll. 73. Sm. 4°. xvth Century.

Or. 2084. The Prognostics of Daniel (ܐܒܕא ܐܒܕא ܐܒܕא ܐܒܕא ܐܒܕא ܐܒܕא ܐܒܕא ܐܒܕא); two tracts on the prognostics from convulsions (ܐܒܕא), the title of the second being: ܐܒܕא ܐܒܕא ܐܒדא; the riddles of John Azraḵ, Bishop of Ḥīrtā; a Syriac recension of Aesop's Fables (62 in number; compare S. Hochfeld's "Beiträge zur Syrischen Fabelliteratur," where only 60 are given); and several smaller pieces. Paper, foll. 68. 8°. Dated a.gr. 2067 (A.D. 1756).—Appended are fragments (foll. 69—80) of a work on the interpretation of various dreams, in modern Syriac, belonging to the xixth Century.


Or. 2288-9. A large portion of the New Testament according to the Peshīṭta version. Vellum, foll. 91 and 107. Folio. ixth or xth Century. The last three leaves of Or. 2289 contain fragments of Judges (xiii. 8 sqq.), 1 Samuel (vi. 15 sqq.), and Ruth (i. 16 sqq.).

Or. 2291. The four Gospels according to the Ḥarklensian version, accompanied by an Arabic translation; imperfect. Paper, foll. 150. Regular but rather inelegant writing of the xiiith—xiiiith Century.


Or. 2293. A collection of Anaphoras (including those of the Apostles; John, Bishop of Ḥarran; Xystus, Bishop of Rome; Basil, Bishop of Bagdad (also known by the names of Philoxenus and Lazarus bar Sābhēthā); and Jacob of Serūg. The Anaphoras are preceded by introductory portions (προοίμια) and followed by concluding hymns (κράτεις), which are partly in Syriac and partly in Arabic (Karshuni). Leaves are wanting at the beginning and the end, and also after fol. 98. Paper, foll. 144. Dated (on fol. 116α) A.GR. 2041 (A.D. 1730).

Or. 2294. Another collection of Anaphoras (including those of John bar Maʿdani, also known as Aaron bar Maʿdanî; Xystus, Bishop of Rome; and Abraham <Adiakul>, accompanied by the usual introductory and concluding portions; and also containing short services in connection with new vessels for the altar, &c. Partly Karshuni. Paper, foll. 139. Two different hands; dated A.GR. 2016 (A.D. 1705).

Or. 2295. Another collection of Anaphoras (including those of James, the Brother of the Lord; the twelve
SYRIAC AND KARSHUNI MSS.

Apostles; Julius of Rome; Matthew the Shepherd; Peter of Callinicius; Gregory Nazianzen). Imperfect. Paper, foll. 159. Dated (on fol. 129a) A.GR. 1793 (A.D. 1482).

Or. 2296. A Nestorian Service-book, containing the "Abû Ḥalîm" (so called on account of its having been compiled by Elias III. (Abû Ḥalîm ibu al-Ḥadîthî), catholicos of the Nestorians; see Wright's "Syriac Literature," p. 256), besides various other services (٣٣٠ أً لًلاً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً وً and جلوس. The MS. is imperfect, and in parts now only legible with difficulty. Paper, foll. 82. Apparently dated A.GR. 1845 (A.D. 1534), but the writing is partly rubbed away.

Or. 2297. The first part of a Choral Service-book. The title appearing in the heading of fol. 1a is: كرستلا ميژله يوماً كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا كرستلا. Paper, foll. 320. Folio. The volume is made up of fragments in different hands belonging to the xvth and xviith Centuries. A number of leaves are more or less mutilated.


Or. 2300. Another imperfect copy of the كرستلا كرستلا. xiiiith Century. Foll. 133—161 (bearing the


Or. 2303. The same work as the preceding. Paper, foll. 88. Folio. Written in a Nestorian hand of the xith Century.

Or. 2304. A collection of Hymns by Gabriel Kamsā, Metropolitan of Mosul; Khamis bar Kardâliê, whose hymns are known under the title of سما (see e.g. Badger, "The Nestorians," ii. 24); and others. Paper, foll. 178. Large 8°. Dated A.G.R. 2188 (A.D. 1877).


Or. 2306. The works ascribed to Dionysius the Areopagite, accompanied by the introduction and explanatory notes of Phocas bar Sergius of Edessa, and other writers. Paper, foll. 178. Folio. Copied A.G.R. 1859 = A.D. 1548 (fol. 178a) from an ancient codex on vellum which was dated (fol. 17a) A.G.R. 1078 (A.D. 767).

Or. 2307. A collection of theological tracts (partly in Karshuni), including Confessions of Faith by Jacob of Edessa, Philoxenus of Mabûg, and the Maphrian Gregory; a brief sketch of sacred history, by Jacob of Edessa (μαθαίων ἰδίων διά τινα εἰρήνην ἑρωτολογίων ἐποιήσας τῶν ἱερευνήτων); a tract on the Holy Eucharist, by Dionysius bar Ṣalibi; see also Or. 4403, fol. 30a. Paper, foll. 46. 8°. Different hands of the xviith Century.

Or. 2308. A treatise concerning the Children of Light, in seven ḫaṣṣaṣṣa, by Abu’l Maʿānī (at the end, fol. 31b, ḫaṣṣaṣṣ ṣallāt al-Baṣīr ḫaṣṣaṣṣa ḫaṣṣaṣṣa).—An Epistle on the Holy Eucharist, by the same author. Both these works, apparently, also in Sachau’s Verzeichniss, 198 (182). See the Oxford Catalogue of Syriac MSS., under “Aziz Bar-Sabto... Ignatius VII., patriarcha Turabdensis.”—Confessions of Faith, &c.—The MS. is imperfect. Paper, foll. 66. 8°. Dated (fol. 31b) A.gr. 1999 (A.D. 1688).

Or. 2309. Accounts of eleven Church-councils, beginning with the first Council of Nicaea, and ending with that of Florence; accompanied by extracts from the Annals of the Church of Rome. The contents of the MS. are identical with ḫaṣṣaṣṣa ḫaṣṣaṣṣ ḫaṣṣaṣṣa ḫaṣṣaṣṣa ḫaṣṣaṣṣa, published [by P. Bedjan] at Paris, in 1888. The Syriac translator was Joseph, Metropolitan of Amid. (See also Or. 4070.—Appended are (fol. 176 sqq.) an account of two Apostolic Councils, ordinances of individual Apostles, and the canons of a synod held by the Nestorian Church in the year 1629 of the Greeks (A.D. 1318).—Both parts of the MS. are imperfect. Paper, foll. 215. 8°. xviith Century.

Or. 2311. A large portion of the fourth part of the "Illustrations of the Book of Paradise" (probably composed by the monk 'Anân Yêshú'), beginning in the middle of section 46, and ending near the beginning of section 261. (See Wright's Catalogue, p. 1078, col. 2.) The writing is often blurred, and many leaves are damaged. Paper, fol. 168 (with two columns to a page). Large 8°. A bold regular hand of the xiitth Century.

Or. 2312. The works of Isaiah of Scete (foll. 1—53a), and of Evagrius [Ponticus] (fol. 53b to the end). Both parts are fragmentary. Paper, foll. 182, with two columns to a page. 8°. A regular hand of the xvth—xvith Century.

Or. 2313. The Testimonies (ῥήματα) of the Prophets (Jeremiah, Daniel, Ezekiel, &c.), followed by a tract entitled ἄλλοι μετὰ τὸν διαλογισμὸν τοῦ κόσμου, and other theological pieces. Imperfect.—Appended is a fragment of the story of Ahíkar (fol. 172 sqq.); see also Or. 2326.—Paper, foll. 180. 12°. Nestorian writing of the xvith Century.


Or. 2316. [םיִּשׁוֹפֵר הָאָרֶבֶּנַּאָרֶבָּאָרֶבָּא] i.e. the histories and edifying (lit. useful, helpful) events of the holy men and monks who lived, generation after generation, in the holy monastery of Beth ʿĀbhê, composed by the saintly Mār Thomas, Bishop of Margā. Imperfect. Published, with an English translation, by E. W. Budge, under the title of "The Book of Governors," in 1893. — A fragment (fol. 149) of an introduction to a history of martyrs, followed by a history of the martyrdom of Simeon bar ʿabbâ and his companions (רמומד רמאו לאלע).—A history of Joseph, son of Jacob, ascribed to Basil of Cesarea. Imperfect. See also Or. 4528. A portion of this work was published by Magnus Weinberg, from a Berlin MS., in 1893, and the rest by S. W. Link in 1895.—Paper, foll. 188. Folio. xviith—xviiith Century.

Or. 2317. A volume (imperfect at the beginning and end, and also having lacunae after foll. 2, 89, 121) containing a certain number of hymns and prayers for various occasions; an epistle of Mār Elías, Metropolitan of Nisibis, on حدث العام ووحدانية الخلق ... وتقليل الأقانيم (fol. 39b); a paradigm of the Syriac verb ו, Arabic نب, in all its parts (fol. 11b); a divinatory tract, showing how to find out, by means of the letters ה—ג, whether

* See Assem., B. O., iii. 270; ii. 487.
a wish will be realized or not (fol. 85b); another divinatory tract, concerning one who has disappeared, a sick person, and a fugitive.—Nearly the whole of the MS. is in the Arabic language, but the character used is partly Syriac. Different hands of the xviiith Century, some portions being dated A.GR. 2017 (A.D. 1706) and A.GR. 2027 (A.D. 1716). Paper, foll. 127. 8°.


Or. 2320. ܐܠܟܢܢܐ ܣܡܢܐ, a work illustrative of the principles of the Christian Faith, according to the tenets of the Jacobite Church; composed by Abu Naṣr Yuhanna (Yaḥya) ibn Ḥaṭīr, of Tagrit. The 31st chapter of this work (في الكهنة) has been edited by Dr. Cureton (issued by Wright in 1865) from a Bodleian MS., which also gives the fuller title of the work as كتاب البصاغ الموتى الفلاح والنجاح الباديء من الفئة إلى سبيل النجاة, rendered into English by “The Lamp that guides to Salvation.” See Ibn Abi ʿUsaibiah, vol. i., p. 243, where the author is stated to have been alive A.H. 472 (A.D. 1079-80); cf. Assemani-Mai, Cat. Codd. Vat. (Scriptorum veterum nova collection,

Or. 2321. Letters (in Karshuni) of Cyril of Alexandria (two to Nestorius, and one to Μέστα Φσσα και Μίτενος, fol. 58b), and part of his Commentary on the Pentateuch (fol. 62b).—Homilies (also in Karshuni) of Athanasius, Patriarch of Jerusalem, Athanasius of Alexandria (one, fol. 39b), and Μεστα Φσσα, Patriarch of Antioch (one); see Assem. B. O., ii., pp. 302, 303. Paper, foll. 139. 8°. xviiith—xixth Century.

Or. 2322. A Karshuni work on Christian Ethics, in 36 chapters,* ascribed to Simeon, the Stylite, junior (?), of Antioch, who was born A.D. 521 (see Smith's "Dictionary of Christian Biography," vol. iv., p. 681). The title-page begins: Ἐλπὶ Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάννου Ἰωάν

Comp. Assemani-Mai, tom. iv., p. 182, where a work in 20 chapters, covering part of the contents of this M.S., is described. Paper, foll. 199. 8°. xviiith Century.


Or. 2324. تسبيلاً البنائع في الطب غ, a medical work by Ibrāhīm ibn 'Abd al-Rahmān.—A work, in 35 chapters,
treatings on אֶרֶץ הָאָרֶץ מַעַרְכָּה הָאָרֶץ מַעַרְכָּה, ascribed to Jacob of Edessa (fol. 128b). Two astronomical treatises (אֶרֶץ הָאָרֶץ מַעַרְכָּה, in 60 chapters, fol. 197a, and (?) מַעַרְכָּה הָאָרֶץ מַעַרְכָּה), a compendium of the מַעַרְכָּה הָאָרֶץ מַעַרְכָּה, fol. 241a).

—All these works are in Karshuni, though the title of the first is in the Arabic character. Paper, fol. 260. 8°. Written in two different hands, the second portion being dated a.gr. 2110 (A.D. 1799).

Or. 2325. מַעַרְכָּה הָאָרֶץ מַעַרְכָּה, a Karshuni theological treatise in eight Maḵālāt, composed by Mār Basilius, i.e. the Maphrian Shimeon al-Ṯurānī (אֶרֶץ הָאָרֶץ מַעַרְכָּה, a Karshuni theological treatise in eight Maḵālāt, composed by Mār Basilius, i.e. the Maphrian Shimeon al-Ṯurānī). See also Or. 4426. Paper, fol. 138. Dated a.gr. 2111 (A.D. 1800).

Or. 2326. A Karshuni collection of works in the following order:—The "Natural History" known by the title of "Physiologus" (imperfect at the end). Homily of St. Chrysostom on Repentance (fol. 51a).—The concluding lines (fol. 65a) of a tract entitled מַעַרְכָּה מַעַרְכָּה מַעַרְכָּה מַעַרְכָּה, written in the Arabic character, the Karshuni copy being preserved in Add. 7209, fol. 213b sqq. See Rosen and Forshall, Codices Carshunicæ, p. 111.—The story of Haḵar or Ḥaḵar (fol. 65b; imperfect); compare the Syriac fragment contained in Or. 2313, foll. 172—180.—Story of the Picture of Christ revealed to the deacon Philippus. —Paper, fol. 105. 8°. Written in different hands, the first-named work belonging to the xixth, and the rest to the xvith Century.

Or. 2343. The Marriage Services of the Nestorian Church. Imperfect. Written on paper, in a Nestorian hand of the xviiith Century. — A Manual of Confession, in Karshuni, translated, or adapted, from a Latin work, by Germanus Farhat, the Maronite Bishop of Aleppo ( Germanus Farhat are prefixed to the edition of his dictionary (باب الأعراب). — European paper. xixth Century. The volume contains 125 leaves in all. 8°.

Or. 2440. A large fragment of a Jacobite Lectionary from the Gospels, the text being mainly taken from the Harklensian version. Vellum, fol. 126. 8°. xixth Century.


Or. 2450. Hortatory compositions, in heptasyllabic
metre, on Christian life, character, and duties, composed by a monk whose name is not given. Some noteworthy parts of the collection are versified renderings of portions of the Proverbs, Ecclesiastes, and Ecclesiasticus.—Other pieces are exhortations (ϲԝѽѧ ϲѠѠѠ, fol. 160b) by John, a monk of the convent of St. Michael at Mosul; a similar piece by ϲѯѢѯѢѢѢѢ (fol. 168b); and two stories of saints. Paper, foll. 180.

Or. 2695. The Canon of the New Testament as accepted by the early Syrian Church, viz. the four Gospels; the Acts of the Apostles; the Catholic Epistles (James, 1 Peter, 1 John); the Epistles of St. Paul (including the Epistle to the Hebrews). At the end: ԁⲓⲧⲧⲓ ⲫⲕ Ⲣⲧⲓⲣⲟⲩⲣⲟ Ⲣⲧⲕⲧⲓⲣⲟ Ⲣⲧⲕⲧⲓⲧⲓ ⲧⲟⲩⲩⲩⲣⲟⲩⲩⲩⲣⲟ ⲧⲧⲧⲧ ⲧⲟⲩⲩⲩⲣⲟⲩⲩⲣⲟ ⲧⲧⲧⲧ. Vellum, foll. 249. Sm. folio. Dated a.gr. 1514 = A.H. 599 (a.d. 1202-3). A painted cross on foll. 248a.

Or. 2732. A volume containing the Canticles or Biblical Hymns; prayers by Philoxenos of Mabûg, Isaiah of Scete, Isaac of Niniwê, Ephrem Syrus, and others; history of Marcus the Monk (ϲѢѢѢѢѢѢѢ 䧱 ѢѢѢѢѢѢѢѢ; see Amélineau, Contes et Romans de l'Égypte Chrétienne, p. 55 sqq.; also see Wright's Cat. Index under "Mark, the Monk"); also Or. 1272); discourses of Ephrem Syrus, Isaac of Antioch, Jacob of Serûg, and others. These works, which are all in Syriac, are followed (fol. 164a sqq.) by prayers in Karshuni.—Paper, foll. 177. 12°. xviiiith Century.

Or. 3311. A volume containing the following two Kar-
shuni works:—1.Stories of Saints, embracing the lives of Joannes Eleemosynarius, by Leontius, Bishop of Neapolis in Cyprus (see Wright's Cat., p. 1113, col. 1), of and other saints (fol. 44b), and of John of the Golden Gospel (fol. 58a).—2. (fol. 71a) Paper, fol. 131. 8°. Dated a.gr. 1849 (A.D. 1538).


Or. 3337. A volume of miscellaneous contents, consisting chiefly of lives of saints, epistles, and liturgical portions. Among the pieces contained in the collection are an account of saints who lived in the time of Jeremiah the Prophet; the story of the repentant demons (d o a i . . . i c a r . . . r a p i t a i r a b k a l a
Or. 3372. A Jacobite Lectionary (Philoxenian version, with Greek readings in the margin) from the Gospels, for the whole year. Imperfect at the end.—Prefixed are a table of lessons, and five miniatures executed in gold and colours, representing the Cross, the birth and baptism of Christ, His entry into Jerusalem, and the four Evangelists. There are also ornamental designs at the beginning of the sections. Vellum. Folio. Probably of the xiiith Century. Dr. J. Lee's (?) bookplate at the end. (See Dr. J. Lee's "Oriental Manuscripts, purchased in Turkey," p. 22, no. 113; 2nd edition, p. 3, no. 6).

Or. 3636. "Mar Yahb-alähā and of Rabban Sauma. See the printed text. Paper, foll. 70. 4°. xiith Century.


Or. 4051. The New Testament, viz. the four Gospels, the Acts of the Apostles, the three Catholic Epistles
of the early Syrian Church, and the Pauline Epistles, according to the Peshitta version. Imperfect at the beginning. Written in the xiiith Century, and restored in the xviith. Paper, foll. 276. 4°.


Or. 4053. The Psalms, according to the Peshitta version, divided into sections styled ܐܠܐ and ܢܛܝܢܐ, with short arguments ascribed to Theodore of Mopsuestia.—The Canticles, or Biblical hymns, viz. the first Song of Moses, the Song of Isaiah, and the second and third Songs of Moses.—Hymns and Prayers for various occasions.—ܢܛܝܢܐ, or "conciones" for the Eucharist.—Hymns (ܐܠܐ), twelve in number, addressed to the martyrs, for the evening and morning of each weekday; see also Or. 4059.—Paper, foll. 178. 4°. Dated a.gr. 2113 (a.d. 1802).

Or. 4054. The Psalms, according to the Peshitta version, with a Karshuni translation in parallel columns; divided into fifteen ܢܛܝܢܐ, with Ps. cli. (ܐܒܘܪ ܓܝܠܐ ܕܬܐ) at the end.—The Canticles, or Biblical hymns, the Nicene Creed, &c., also in Syriac and Karshuni (fol. 211b).—ܢܛܝܢܐ ܢܛܝܢܐ, a metrical discourse, in rhymed pairs, on Perfection, by Gregory Bar-Hebraeus.—Paper, foll. 240. 4°. xviith Century.

Or. 4055. The Psalms, divided into twenty Cathismata (according to the use of the Greek Church), followed

Or. 4056. A Jacobite Lectionary for the whole year, from the Gospels, according to the Peshitta, and partly according to the Harkleunian version. Paper, fol. 186. Folio. Dated A.D. 1788.

Or. 4057. àòàù àòàù, or "Prayer of the Ninivites," Nestorian Services in commemoration of the three days' fast of the Ninivites. Imperfect at the end. Vellum, fol. 142. 4°. xiiith Century.


Or. 4059. I. àòàù àòàù àòàù, or "The Order of the Before and After," a Nestorian Service-book (see Badger, "The Nestorians and their Rituals," ii., p. 23). —A series of twelve Hymns (àòàù) addressed to the martyrs, for the evening and morning of the ferial days of the week; see also Or. 4053.—A series of hymns styled àòàù àòàù àòàù, invoking prosperity for the months of the year. This part is dated a.gr. 2130 (A.D. 1819).—II. A Nestorian Service-book containing the Offices of Ordination of Readers, Sub-deacons, Deacons, and Presbyters; also the Offices for the consecration of the altar and the Eucharistic vessels, and a shorter form of the above-mentioned Offices of Ordination. Dated 1885.—Paper, fol. 164. 4°.

Or. 4060. A Nestorian Sarcedotal, or Priest's Office-book, containing, among other pieces, fragments of
several Liturgies (חֶלֵּד); יִבְּשׁ הָלִּיןִים הָלִים; הָלִים הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים הָלִים; הָלִים הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָлִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָلִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים הָלִים; הָלִים h

The MS. is very fragmentary throughout. Paper, foll. 74. Sm. 4°. xvith Century.

Or. 4061. Another Chaldaean (Romanist) Sacerdotal, containing (1) a Lectionary, for the days of the week, from the Pauline Epistles and the Gospels; (2) the Liturgy of the Apostles; (3) Canons for the feasts (partly with a Karshuni translation in parallel columns); (4) הָלִים, or dismissory hymns (on fol. 58b: יִכְּבַּר הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים h

(5) הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים h, or the Office of the washing of the feet; הָלִים הָלִים הָלִים הָלִים הָלִים h, the Office of Holy Baptism; (6) הָלִים הָלִים הָלִים הָלִים הָלִים h, the Office of the consecration of water according to the use of the Holy Catholic Church of Rome; (7) Prayers and benedictions, chiefly for women; (8) הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים h, and similar Offices for the removal of the ban of excommunication; (9) Offices for the sick and dying; (10) Office of complete absolution (חֶלֵּד הָלִים הָלִים הָלִים הָלִים הָלִים הָלִים h), which was administered at the time of death to all Christians who had helped to put down idolatry and heresy; (11) a similar Office of absolution administered הָלִים הָלִים הָלִים הָלִים הָלִים h

* Mār Addai and Mār Māri.
Or. 4062. A large collection of Hymns (ܟܝܡܐ) by Gabriel Ḫamsā, Metropolitan of Mosul; Khamis bar Ḫardāhē; Giorgis Warda; Rabban Mārī bar Mēshiḥā; the priest Sēliba bar David; Yēshū’-yahb, Metropolitan of Arbel; and the priest Isaac ܟܝܡܐ ܟܝܡܐ. Coloured ornamental designs at the beginning of different sections. Imperfect. Paper, foll. 143. Sm.folio. Dated a.gr. 1985 (a.d. 1674), restored a.gr. 2010 (a.d. 1699).

Or. 4063. A similar collection of Hymns (ܟܝܡܐ) by Gabriel Ḫamsā, Metropolitan of Mosul; Khamis bar Ḫardāhē; Giorgis Warda; Rabban Mārī bar Mēshiḥā; the priest Sēliba bar David; Yēshū’-yahb, Metropolitan of Arbel; the priest Isaac ܟܝܡܐ ܟܝܡܐ; the priest ‘Aṭāyē bar Ātelī; ‘Ebed-Yēshū’ of Gāzartā Zabdaitā; and the priest Israel of Alkōsh. Imperfect at the end. Paper, foll. 231. Folio. xviiith Century.

Or. 4064. Choral Services for Compline (ܟܝܡܐ) of the days of the week, including a ܟܝܡܐ by Ephrem Syrus, and ܟܝܡܐ by Ephrem and Jacob of Serūq. Paper, foll. 54. Sm. 8°. xixth Century.

Or. 4065. Prayers for the seven daily canonical hours, by Philoxenus of Mabūg, Serapion, Paul the Simple, Abraham Ḫidūnāyā, Isaiah of Scete, Isaac of Niniweh, and others: accompanied by the Psalms proper for each Service.—Praises of Mary, the Mother of God.—A collection of divers prayers, with some by Basil the Great and John Chrysostom at the end.—The last-named part is in Karshuni, the rest in Syriac.

Or. 4066. A small volume (imperfect at the beginning and the end), opening with prayers and adjurations uttered by the Blessed Virgin Mary, and also containing, among other portions, a prayer of Mār Cyprianus, and a hymn of Mār Elias, Metropolitan of Nisibis. The contents are mainly in Karshuni. Paper, foll. 37. 12°. xviiith Century.

Or. 4067. Nestorian Funeral Services for all ranks, consisting of ten ܐܬܐܢܐ, or Sessions; ܢܝܢܐ, or Lessons from the Old and New Testaments; ܪܕܐܬܝܣܐ, or Conciones; and ܐܠ, or Hymns. Imperfect at the beginning and end. Paper, foll. 178. 4°. xviith Century.


Or. 4069. A collection of works by 'Ebed-Yēšū', Metropolitan of Nisibis and Armenia, viz. (1) ܐܠܐܢܐ ܡܪܝܡ; (2) ܟܢܫܐܟܢܐ ܐܠܢܐ, or "The Book of the Pearl," a theological work in five sections; (3) The well-known Catalogue of Syriac books ܢܐܟܢܐ ܠܐܢܐ ܘܡܢܝܢܐ ܛܘܡܐ ܐܢܐܢܐ; (4) Discourse on the computation of time (ܡܫܡܚܐ ܡܠܐ ܠܐܢܐ ܛܘܡܐ ܐܢܐܢܐ), composed in dodecasyllabic metre. The first three works are not wholly perfect. At the end (fol. 122a sqq.): (5) ܡܠܐ ܡܠܐ, by the same author, enumerating the principal
events in the life of our Lord. Dated a.gr. 2033 (a.d. 1722); restored a.gr. 2067 (a.d. 1756), and in the present century. Paper, foll. 123. Folio.

Or. 4070. کیاس کیال, or وضاوین کاھا (both titles on fol. 191a), accounts of eleven Church Councils, beginning with the first Council of Nicaea, and ending with that of Florence. These are accompanied by extracts from the Annals of the Church of Rome. The work was originally translated from the Latin into Arabic, and afterwards from the Arabic into Syriac, by Joseph, Metropolitan of Amid, whose introductions are prefixed to the accounts of the Synods. See also Or. 2309, and Bedjan's edition (Paris, 1888). Paper, foll. 192. 8°. Dated a.d. 1823 = a.gr. 2134.

Or. 4071. Canons of the Apostles; imperfect at the beginning.—Fragment of a work, in heptasyllabic metre, on words (alphabetically arranged) which are similar in spelling but different in meaning, by مئر 'ابد-یشی' of گازت (fol. 24a, Hoffmann, Opuscula Nestoriana, p. 49 sqq.).—Explanations of the different words in the preceding work, wanting a few lines at the beginning (fol. 31a, Hoffm., Opusc. Nest., p. 70 sqq.). — نسیوان, or Enigmas (fol. 38b). — نسیوان

A metrical discourse of مئر عیاق (of Antioch), profitable for solitaries (fol. 45b).—Recipes for eye-salves (fol. 59b).—Receipts for eye-salves

* See Hoffmann, Opuscula Nestoriana, p. xxi.; also Cambridge Add. MS. 2812. fol. 29a.
Fragment of a dictionary on synonymous terms (fol. 79a).—Another lexicographical fragment (fol. 82a).—Poems by Khamis (fol. 91a). Discourse on the soul, entitled "The Bird" (ܟܪܟܐܟ), in dodecasyllabic metre, by the Patriarch John (or Aaron) bar Ma'dani (fol. 96a), followed by another metrical discourse of the same author on the "Way of the Perfect" (ܐܒܪܡܘܢܐ ܣܘPlainText=ܠܝܫܢܐ). — ܣܘܠܝܫܢܐ ܠܝܫܢܐ, a metrical discourse, in rhymed pairs, on Divine things and on Perfection, by Gregory Bar-Hebraeus, with the additions of Khamis bar Ḫardāḥē and Yēshūʿ-yabh, Metropolitan of Arbel (fol. 107b); imperfect at the end.—Paper, foll. 150. 8°. Dated A.GR.1991 (A.D.1680).

Or. 4072. The fourth volume of the Homilies of the priest Emmanuel bar Shahhārē on the Hexaemeron, or six days of Creation (originally 28 in number, but the first three are here wanting), composed partly in heptasyllabic, partly in dodecasyllabic metre. See also Or. 1300. Paper, foll. 303. Sm. 4°. xvith Century.


Or. 4074. The works (Epistles and Discourses) of John Sābā (on fol. 117b: (?)ܢܕܐܢܕܐ ܢܕܐ; see Wright's

<ref>Le. Didacus de Estella; see Antonio, Bibliotheca Nova. i., p. 283.</ref>

Or. 4075. A volume containing 24 metrical discourses of Isaac of Antioch. The first treats ܐܝܫܐ ܕܒܝܬ ܒܝܬܐ, and the last is a ܐܝܫܐ ܓܘܓܘܓܘܓܘܓܘܓܘܓܘܓܘܓܘܓܘܓܘܓܘܓܘܓ毛利率. This collection should be compared with that given in Assemani, Bibliotheca Orientalis, i. 214 sqq., and the discourses enumerated in Wright's Catalogue and elsewhere. Paper, foll. 198. Sm. 4°. xviiith Century.

Or. 4076. The same collection of metrical discourses by Isaac of Antioch as is contained in the preceding number, though attributed to Isaac of Ninivah in a colophon at the end of the present MS. Paper, foll. 157. Sm. 4°. xvith Century; restored xviith—xixth Century. The date (fol. 157b) A.GR. 1999 (A.D. 1688) probably belonged to the MS. from which the more modern portion was copied.

Or. 4077. ܐܝܫܐ ܓܘܓܘܓܘܓ毛利率, Discourses on Theological subjects, composed in heptasyllabic metre, and divided into three parts (each part being called ܐܝܫܐ ܓܘܓ毛利率), by Elias, Bishop of Pêrôz-Shâbhor or al-Anbar. The first part is missing entirely, and the two extant parts are defective. Paper, foll. 246. Folio. xviith Century.

Or. 4078. A copy of the "History of Joseph," consisting of discourses, in heptasyllabic metre, that had been attributed to St. Ephrem Syrus, but are now held to have been written by Balaeus. See the printed editions. Paper, foll. 141. 8°. xixth Century.

Or. 4079. ܐܓܘܓ毛利率 ܓܘܓ毛利率, "Butyrum Sapientiae," or

*The same as Or. 4419, where see references; also contained in Cambridge Add. MS. 1995.

Or. 4080. "Mercatura Mercaturarum," or "Book of Directions," an abridgment (by the author himself) of the "Storehouse of Secrets." The Poetica was printed by Prof. D. S. Margoliouth, Analecta Orientalia ad Poetic. Aristot., pp. 118-171. For other MSS. of the whole, see Wright's Syr. Lit., p. 270.
a Commentary on the Old and New Testaments, by Gregory Bar-Hebræus, viz. Pentatench (fol. 1b), Chronological tables (fol. 72b), Joshua (fol. 75a), Judges (fol. 79b), Samuel (fol. 86a), Chronological tables (fol. 101a), Psalms (fol. 102b), Kings (fol. 174a), Chronological tables (fol. 192a), Proverbs (fol. 193b), Bar-Sira, i.e. Ecclesiasticus (fol. 197a), Ecclesiastes (fol. 200b), Song of Songs (fol. 203a), Wisdom (fol. 206b), Ruth (fol. 207b), Job (fol. 208b), Isaiah (fol. 214b), Minor Prophets (fol. 226a), Jeremiah (fol. 238a), Ezekiel (fol. 243a), Daniel (fol. 250a), Chronological tables (fol. 256b).—The four Gospels (fol. 259b), Acts of the Apostles (fol. 335b), the three Catholic Epistles of the early Syrian Church (fol. 346a), the fourteen Epistles of St. Paul (fol. 349a).—Paper, foll. 373. Folio. Dated A.D. 1884—7.


Or. 4085. The same work as the preceding, also having the additions of the three writers there mentioned, together with those of a fourth author; imperfect at the beginning.—קֶנֶדֶנ קֶנֶדֶנ קֶנֶדֶנ קֶנֶדֶנ, or Hymns.—Fragments of the Syriac Grammars of Elias of Nisibis and (the longer work of) John bar Zō'bi. Paper, foll. 130. 4°. xviith Century.
Or. 4086. ܐܕܝܐ ܐܢܝܐ ܠܘܕܐ, or "Book of the Speech of Wisdom," a compendium of Dialectics, Physics, and Metaphysics or Theology, by Gregory Bar-Hebraeus.— ܐܬܐ ܠܘܕܐ, or "Book of the Dove," a manual for ascetics, by the same author (fol. 33b), recently edited by G. Cardahi (Rome), together with a recension of the next piece. — Story relating to the childhood of Bar-Hebraeus, composed by himself (fol. 75b).—Grammar in four parts (ܐܝܐ ܐܢܝܐ) by the Presbyter Samuel Jamil, of Tell-Kéfê (fol. 78b).—Metrical treatise on the punctuation (ܐܝܐ ܐܢܝܐ), by Joseph (or Yôshû'-yabbi) bar Malkon, Bishop of Mârdin (fol. 129b, see Wright's "Syriac Literature," pp. 256-7).—Metrical Grammar of John bar Zô'bî (fol. 145b, see Wright's Cat., p. 117, col. 1). — Metrical tract, by the same, on ܐܬܐ ܐܢܝܐ (fol. 158a, Wright's Cat., ibid.). — Metrical enumeration of the inflections (fol. 158b).—On the vowel-points Zelâma ƙashya and Zelâma pê-shîka (fol. 159a).—Poem on the letters of the alphabet, in heptasyllabic metre, by Khamîs (fol. 159b).—Paper, foll. 166. Sm. 4°. Dated a.d. 1806.

Or. 4087. ܐܕܝܐ ܐܢܝܐ ܠܘܕܐ, or "Book of the Speech of Wisdom," by Gregory Bar-Hebraeus, in Syriac and Karshuni.—Question of Khamîs, the Nesterian, addressed to Rabban Daniel bar ܗ_QUEUE_HA71 (ܕܐܬܐ, but probably for ܓܝܬܐ), with the answer of the latter and the fuller answer of Gregory Bar-Hebraeus. — Metrical epistle of Denîhâ, Catholicus of the Nestorians, in reply to Gregory Bar-Hebraeus. — Three metrical discourses of Gregory Bar-Hebraeus, viz. (1) on Divine Love, (2) on the admirable constitution
of the Heavens ( sağ "א)א fέv), (3) on the decease of the Patriarch John bar Ma'dani.
— Two metrical discourses of John bar Ma'dani, viz. (1) on the Soul, and (2) on the Way of the

Or. 4088. The metrical Grammar of Gregory Bar-
Hebraeus, including Section V. (De Vocibus Aequi-
vocis); accompanied by the Scholia (see Martin, 
Oeuvres Grammaticales d'Abou'l-Faradj, &c., tome ii.;
for the other Museum copies see the Catalogues of
Rosen and Forshall and Wright).— Appended is the
poem beginning תכ'א נד (see the

Or. 4089. A work on Syriac Grammar in verse form
(the headings of the different parts being also given in
Karshuni) entitled י"ב ס"א ט"כ, or "The Flower of
Sciences," by the Presbyter Jacob י"ב ט"כ (of
ג"כ ג"כ; see Sachau, Kurzes Verzeichniss... Syrischer
Handschriften, no. 93. — Also see Or. 4438 in this
List. — A metrical discourse on the Trinity and the
Unity; alphabetical, two stanzas being assigned to
each letter (beginning: י"כ ט"כ מ"כ ס"כ).—
Paper, f. 74. Folio. xviiiith Century.

Or. 4090. י"כ י"כ י"כ, the Nomocanon of
Gregory Bar-Hebraeus (see Wright's "Syriac Lite-
rature," pp. 277-8), in Karshuni, to which is added
a short account of fourteen Church Councils, also in
Karshuni.— Paper, f. 176 (in two columns). Folio.
Dated a.gr. 2135 = A.D. 1824.
Or. 4091. ınd' karshtni MSS., or "Book of the Dove," a manual for Ascetics, by Gregory Bar-Hebraeus (for other MSS. of this work in Syriac and Arabic, see Wright's "Syriac Literature," p. 277, note 1), in Karshuni. Paper, foll. 73. Sm. 8°. xviiiith Century.

Or. 4092. A Karshuni work on Christian Ethics, ascribed to Simeon the Stylite, junior (?), of Antioch. Another copy is Or. 2322, where also see references. Paper, foll. 205. Sm. 4°. Dated a.d. 1803.

Or. 4093. ınd' karshtni MSS., a treatise on Repentance, in three parts, translated into Arabic (having Karshuni form in the present MS.) from a European language, under the superintendence of a French Franciscan monk of the name of Joseph, in the year 1717 a.d. (See Or. 5079, which contains the same work in the Arabic character.) Paper, foll. 226. Sm. 4°. xviiiith Century.

Or. 4094. ınd' karshtni MSS., a Karshuni translation of the well-known Syriac work ła ḥal (i.e. Causa Causarum), attributed in the present MS. (fol. 201a) to Jacob of Edessa (see, however, Kayser's German translation, "Das Buch der Erkenntniss der Wahrheit," &c., pp. xix., xx.). The translator's name, 'Abd al-Nūr al-Amidi, is given on fol. 2b; but the translation of only seven Makālāt is here given. Paper, foll. 202. Folio. Dated a.gr. 2163 = a.d. 1852 = a.h. 1268.

Or. 4095. A manual of Medicine, partly derived from Persian, Turkish, Greek, and French sources, by the

Or. 4096. Ἔρημάνοικας ένεργεικας, a Dictionary of "Simple Medicaments" (a recension (colophon, fol. 329a) of a portion of Dā'ūd al-Anṭāki's Taḍkirah), in Karshuni. Paper, fol. 330. Sm. 4°. xviiith Century.

Or. 4097. A Syriac and Arabic Lexicon (the Arabic taking the Karshuni form), compiled from the Lexicon of Bar-Bahlūl by the Maphrian Simeon al-Ṭūrānī. It is stated in the colophon (fol. 137b) that the compiler omitted the Greek words and only retained the Syriac ones; but this principle has not been consistently followed in the work itself. Paper, fol. 137. Sm. folio. Dated A.D. 1886.


Or. 4397. The first, second, and third Books of the Mac-cabees, Chronicles, Ezra-Nehemiah, Wisdom, Judith, Esther, Susannah, and the Epistles of Jeremiah and Baruch (Peshīṭṭa, with Nestorian pointing), followed


Or. 4400. An ancient copy of the Pentateuch according to the Peshitta, apparently of the viiiith or viiith Century, but restored a.d. 1684. The lectionary marks are also by a later hand. Vellum (but the later portions are on paper), fol. 178. Folio.

Or. 4401. A Glossary of a Modern Syriac dialect (Fellihi). The copyist signs his name on fol. 258a as
Or. 4402. The Chronicle of Michael, the elder, in Karshuni. Syriac title (fol. 1b): ށއާނުދާގަކިސ ރުބީލ ދިވިރުފާސްސްބަކ. In the colophon on fol. 420a it is stated that the Arabic translator (from the Syriac) of this ރުބީލ ދިވިރުފާސްސްބަކ or ދިވިރުފާސްސްބަކ was the ނަސްބަބ ރަގުކަހ ރިއަމްއ ދިވިރުފާސްސްބަކ. On the Armenian version and the French translation that was made from it, see Wright's "Syriac Literature," p. 252. On a MS. of the original Syriac, see Guidi, Giornale della Soc. Asiat. Italiana, vol. iii., pp. 167—9. An edition of the Syriac is now being prepared by M. Chabot (Paris). Paper, fol. 422. Folio. Dated a.d. 1846.

Or. 4403. I. Discourses and stories of Saints, in Karshuni (imperfect at the beginning): (a) a homily of St. Chrysostom ރުބީލ ދިވިރުފާސްސްބަކ (fol. 7a); (b) a homily of Jacob of Serüg ދިވިރުފާސްސްބަކ (fol. 15b); (c) a tract, by Dionysius bar Šalibi, entitled ރުބީލ ދިވިރުފާސްސްބަކ (fol. 30a; another copy is contained in Or. 2307; see Wright's "Syriac Literature," p. 248); (d) a eulogy ރުބީލ ދިވިރުފާސްސްބަކ (fol. 95b); (e) ދިވިރުފާސްސްބަކ ރުބީލ ދިވިރުފާސްސްބަކ (fol. 105a; beg. ދިވިރުފާސްސްބަކ ރުބީލ ދިވިރުފާސްސްބަކ); (f) ދިވިރުފާސްސްބަކ ރުބީލ ދިވިރުފާސްސްބަކ.
Syriac and Karshuni MSS.

II. The Canons of Dionysius bar Salibi (fol. 147a; compare Or. 4398, fol. 147b sqq.).—Paper, fol. 185. 8°. Part I. belongs to the xiiith—xivth Century, and Part II. to the xviith Century.

Or. 4404. A collection of Lives of Saints, Martyrdoms, and stories of the Holy Cross, in the following order: The martyrdoms of Mar Cyriacus and his mother Julita (fol. 1b); the martyrdoms of Mar George, Antoninus (στρατηλάτης), and the Empress Alexandra (fol. 16a); the story of the father of Mar George (fol. 24b); the martyrdom of Behnam, son of Sennacherib, and of Sarah his sister (fol. 26a); the story of Mar Micah, of Nuhadra (στρατηλάτης Αντωνινος Ελευσίνα, fol. 46b); the story of Abraham Kidumayā (here, Καλνφιβ, fol. 57b); the story of Mar Ephrem (Σέρασμος Ἡλένης Ἰωάννης, fol. 73a); the story of the Apostles Matthew and Andrew (fol. 79b); the story of the eight (instead of the usual seven) sleeping children of Ephesus (fol. 87b); the story of Daniel (beg. Ζαῦρ Βραχαίος Άνδρος, fol. 98b); the story of John (beg. Ζαῦρ Βραχαίος Ἰωάννης, fol. 111b); the martyrdom of Mar Ya’kub Καλνφιβ, i.e. intercisus (fol. 121a); the story of the first finding of the Holy Cross by Protonice, wife of the Emperor Claudius (fol. 128b); the story of the second finding of the Holy Cross by the Empress Helena after the Jews had taken it away from Simeon,

* I.e., the story of Hilaria, daughter of the Emperor Zeno and his wife Shams al-Munir.
Bishop of Jerusalem, and hidden it (fol. 131b); the story of Mar Ŭardāg the martyr (fol. 141b); the story of the Cross of Christ, mocked by the Jews in the city of Tiberias in the days of the Emperor Zenon (fol. 166b). Paper, foll. 199. Folio. xixth Century.

Or. 4405. A Choral Service-book, beginning with a hymn on the Annunciation, and ending with a Karshuni hymn that is to be said ܢܘܐܐܥܕܐ. The greater part of the MS. was written a.gr. 1999 (a.d. 1688), and the rest (fol. 69 sqq.) was written shortly after by the same hand. Some missing leaves at the beginning have been supplied by a recent copyist. Paper, foll. 87. 8°.


Or. 4407. ܢܘܐܐܥܕܐ of Gregory Bar-Hebraeus. —A metrical composition by John b. Andrew (beg. ܐܘܡܐܝܢܐ ܐܘܡܐ ܐܘܡܐ ܐܘܡܐ ܐܒܐ); for other writings of this author see Wright's Cat., pp. 394, 395, &c.), followed by a series of metrical pieces, by Isaac of Antioch, and a poem by Jacob of Serūg on Ezekiel's vision.—Paper, foll. 194 (two columns to a page). Dated (fol. 157b) a.gr. 1887 (a.d. 1576); but a number of pages are quite recent.

Or. 4408. A book of Prayers in Karshuni, including ܐܘܡܐܝܢܐ ܐܢܓܠܐ ܐܠܐ ܐܠܐ ܐܠܐ ܐܠܐ (fol. 12b); ܠܠܐܐܐܐܠܐܐܠܐܐܠܐ (alphabetical, fol. 18a); ܐܠܐܐܐܠܐܐܠܐܐܠܐ (fol. 22b, this hymn being followed by others of the same designation, for different occa-
sions); \(\text{\textit{\textbf{\ldots}}\text{\textit{\textbf{\ldots}}}}\) (fol. 24b); readings at the occasion of a wedding and the burial of divers persons (fol. 26b sqq.); \(\text{\textit{\textbf{\ldots}}\text{\textit{\textbf{\ldots}}}}\) (fol. 42b, this piece being followed by various othermetrical compositions to be used on different occasions); \(\text{\textit{\textbf{\ldots}}\text{\textit{\textbf{\ldots}}}}\) (fol. 65a, also followed by a number of similar pieces); \(\text{\textit{\textbf{\ldots}}\text{\textit{\textbf{\ldots}}}}\) (fol. 77b, followed by other pieces under the term \(\text{\textit{\textbf{\ldots}}\text{\textit{\textbf{\ldots}}}}\)); canons to be used at the Communion Service (fol. 93b); \(\text{\textit{\textbf{\ldots}}\text{\textit{\textbf{\ldots}}}}\) (fol. 105b).—Paper, foll. 110. 12\textsuperscript{\textdegree}. xvith—xviith Century.

Or. 4409. \(\text{\textit{\textbf{\ldots}}\text{\textit{\textbf{\ldots}}}}\) of Gregory Bar-Hebraeus, in Karshuni; same translation as Or. 2318, where see references. Paper, foll. 171. Folio. xviith Century.

Or. 4410. \(\text{\textit{\textbf{\ldots}}\text{\textit{\textbf{\ldots}}}}\) of Gregory Bar-Hebraeus, in Karshuni. For the name of the translator (also contained in the present MS.), &c., see Cat. Cod. Or. Bibl. Bodl., tom. ii., p. 451 sqq. See also Or. 4428. At the end is a list of twelve works, with the heading: \(\text{\textit{\textbf{\ldots}}\text{\textit{\textbf{\ldots}}}}\).—There are illuminations at the beginning and end of the volume. Paper, foll. 213 (two columns to a page). Folio. Dated a.gr. 2007 (A.D. 1696).

Or. 4412. Seleccion calmly of Gregory Bar-Hebraeus.—A rhymed allegorical poem in 80 stanzas, by the same author, entitled Carmen de Divina Sapientia (Carmen de Divina Sapientia; on the MSS. and editions, see Wright's "Syriac Literature," p. 280). The Carmen de Divina Sapientia of the piece is given in the margin.—Paper, fol. 43. 8°. A.D. 1889-90.

Or. 4413. Seleccion calmly of Gregory Bar-Hebraeus, in Syriac and Arabic.—'Book of the Pupils of the Eyes," a compendium of the art of logic or dialectics, by the same author. —Ametrical discourse on faith, by Isaac of Antioch.—Paper, fol. 69. 8°. xith Century.

Or. 4414. The book of Hierotheos: contents selected, arranged, and commented upon by Gregory Bar-Hebraeus. The preface is not given, and the work is incomplete at the end. Compare Or. 1017, fol. 1206 sqq.; and see Wright's "Syriac Literature," pp. 76, 206, 277; also Forthingham, Stephen Bar Sudaili, p. 87, sqq. Paper, fol. 90. 8°. xith Century.

Or. 4415. Selection calmly of or "Book of the Pearl," a theological work in five sections, by 'Ebed-Yēshū' Bar Būrīkhā. For references to Assemani's analysis of its contents, the edition of the text, and the Latin and English translations, see Wright's "Syriac Literature," p. 286. Paper, fol. 81. 12°. xvth—xvith Century.

Or. 4416. A Book of Funeral Services, comprising (1) Selection calmly of (fol. 1a;
imperfect at the beginning); (2) מ"מ מוס方がスピードון (fol. 72a); (3) מ"מ מוס方がスピードון (fol. 87b); (4) מ"מ מוס方がスピードון (fol. 124a); (5) a number of other Offices or portions of Offices, including מ"מ מוס方がスピードון מוס方がスピードון מ"ס, and various compositions, among which are מ"ס composed by Yēshūʿ-yabh, Metropolitan of Arbel (fol. 140b sqq.), and by Israel, a priest of Alḵōš. — Paper, fol. 173. 8°. Dated Teshrin, a. gr. 2032 (a.d. 1720).


Or. 4418. מ"ס מוס方がスピードון מוס方がスピードון מוס方がスピードון מוס方がスピードון מוס方がスピードון מוס方がスピードון מוס女方, a book of 30 poetical compositions in the form of short Makāmāt, by Elias, a Chaldaean (Romanist) monk of the convent of Mār Hormizd. The colophon on fol. 92a informs us that the author himself wrote out a copy of his work in the month Nīṣān of the year 1886, and from fol. 92b it appears that the present copy was made later on in the same year. Explanatory notes accompany the compositions. — Bar-Hebraeus on מ"ס מוס女方 (De vocibus aequivocis), forming Section V. of his metrical grammar (see Or. 4088). The present MS. is without the scholia. Paper, foll. 114. 8°. Also in a recent hand.

Or. 4419. Dissertations, in metrical form, mainly on religious subjects, by Elias, Bishop of Pērōz Shābhōr

* See also Or. 4077.

Or. 4420. a book of Funeral Services, similar to the one described under Or. 4416. Paper, foll. 136. 8°. xviiith Century; but foll. 1—33 and some other leaves are quite recent.

Or. 4421. Another copy of the Services contained in the preceding number. Paper, foll. 119. xviiith Century; but some of the leaves are quite recent.

Or. 4422. A book of Sacred Poems* (entitled ), in modern Syriac, the authors named in connection with different compositions being , and . A piece beginning on fol. 100b is headed: (Jumjumah), and on fol. 103b begins a poem headed: . The writers

* On the kind of literature that is contained in this and the following number, and also on most of the authors here named, see Sachau, Über die Poesie in der Volkssprache der Nestorianer (Sitzungsberichte der Kön. Pr. Akad. der Wissenschaften zu Berlin, 1896, xi.); also Skizze des Fellīchi-Dialekts von Mosul, by the same author (Berlin, 1895); Mark Lidarski, Die neu-Aramaischen Handschriften der Kön. Bibliothek zu Berlin (Semitistische Studien, Heft 4/9). Compare also Guidi, Beiträge zur Kenntniss des neu-aramäischen Fellīhi-Dialektes (Z.D.M.G., xxxvii., p. 293 sqq).
of the poems in this and the following number were members of the Roman Communion.—Paper, foll. 115. 8°. A.D. 1989 (for 1889).

Or. 4423. A book of Sacred Poems, similar to those described under the preceding number, the authors of compositions being the Priest ܢ%@%ܐ ܐܒܡܢܕ ܒܝܒܠ, ܢ%@%ܐ ܘܒܠܓܘܒܠ, the Priest ܐܘܒܪܫܝܐ ܢ%@%ܐ (writing in the year 1856), and the Priest ܐܘܒܪܘܢ. —Paper, foll. 143. 8°. About the same date as the preceding number.


Or. 4425. ܒܠܓܘܒܠ ܠܡܐ ܝܠܝܛܝܥ, the Book of Leviticus, in an Arabic (Karshuni) translation with Commentary, by an author of the name of Cyril (possibly Cyril, the 67th Patriarch of Alexandria, A.D. 1078—1092; or Cyril, the 75th Patriarch of the same see, A.D. 1235—1243. See Renaudot, Hist. Patr. Alex., pp. 449 and 576 sqq.).

\[a\] The same as Thomas Sinqārī in Sachau and Lādsharkī.

\[b\] The first ܡ appears, however, to have been corrected into ܡ.
The work is at any rate of post-Muhammadan date. Paper, fol. 139. 8°. A.G.R. 2137 (A.D. 1826).

Or. 4426. ܐܡܠܝܐ ܐܝܢܐ ܐܡܕܝܢ, a Karshuni work in eight Maƙâlât, by the Maphrian Basil, also called Shem'on at- Tưrâni (see the next number; also Or. 2325). Paper, fol. 127. 8°. A.G.R. 2040 (A.D. 1729).


Or. 4428. ܐܬܝܠܐ ܐܝܢܐ ܐܡܠܐ, by Gregory Bar-Hebraeus, in Karshuni. See Or. 4410.—Foll. 365—372 contain a number of stories in Syriac, beginning with ܐܒܝܐ ܐܝܢܐ ܠܘܐ ܒܘܐ ܝܡܠܐ ܠܚܒܕ, and ending with ܐܡܠܐ ܠܚܒܕ ܒܘܐ ܠܒܬܠܚܒ, Paper, fol. 372. 4°. A.D. 1887.

Or. 4429. Portions of (ܡܡܠܐ) the ܣܟܠܝܐ ܣܡܒܠܐ (comp. Mai, Script. Vet. Nova Collectio, tom. 4, nos. 74 and 117), compiled by Petros al-Jamil, Bishop of Melij, also known by the name of Severus al-Jamil. The different portions are: (1) on ܐܓܒܠܐ ܐܢܒܠܐ ܐܣܒܠܐ ܐܡܠܐ ܠܒܬܠܚܒ, by Petros al-Jamil (ܡܡܠܐ); (2) Confession of faith (ܐܢܒܠܐ) of Severus of Antioch; (3) ܐܓܒܠܐ ܐܠܒܠܐ ܐܡܠܐ ܠܒܬܠܚܒ; (4) ܐܓܒܠܐ ܐܠܒܠܐ ܐܡܠܐ ܠܒܬܠܚܒ.
The colophon at the end states that the MS. was copied A.D. 1890 from a codex that was written A.G.R. 1766 (A.D. 1455). Paper, foll. 80.

Or. 4430. Ḥalā ḫanāšiḥ, an account, in Karshuni, of the events which took place before the sessions of the Florentine Council of A.D. 1441. Paper, foll. 267. A.D. 1818.

Or. 4431. Ḥalā ḫanāšiḥ, Karshuni disputations in seven sessions, held by Elias bar Shinayā with the vizir Abu’l-Kūsīm al-Ḥusain in A.D. 1026, preceded by a short letter to the secretary Abu’l-ʿAla Sā’īd ibn Sahil. See Wright’s “Syriac Literature,” p. 238 (where also the reference to Assem. B. O. is given), and compare the Paris Catalogue of Arabic MSS., fasc. i., no. 82, 10.—The Nicene Creed with a Commentary (كتاب تفسير الإفاما الكبرى), the text of the Creed being in Syriac, and the Commentary in Arabic. Paper, foll. 147. Dated (fol. 121b) A.D. 1704.

* For ḫanāšiḥ.
Or. 4432. العربية. a work on the Horoscope, by Abū Ma'ṣhar Ja‘far ibn Muḥammad al-Balkhī. Paper, foll. 84. A.D. 1890.

Or. 4433. الإرجوزة, a metrical compendium of medicine, composed in the metre Rajez, by Ibn Sīna, with the Commentary of Ibn Rushd; Karshuni, the heading being in the Arabic character. Paper, foll. 128. 8°. a.gr. 2135 = A.D. 1825.

Or. 4434. Tracts on a fanciful classification of diseases according to the numerical value of names ( Agriculturae speciosa), forecasts of various kinds, dreams and their interpretation, and some remedial preparations ( Agriculturae speciosa). Paper, foll. 110. 8°. xixth Century.

Or. 4435. A book of Discourses for Festivals, by Yēshū‘ ibn Ibrāhīm ibn al-Yāmīn, of Malatia or Melitene ( Agriculturae speciosa), in the following order: (1) Agriculturae speciosa (fol. 1b); (2) Agriculturae speciosa (fol. 20b); (3) Agriculturae speciosa (fol. 60b); (4) Agriculturae speciosa (fol. 66b); (5) Agriculturae speciosa (fol. 74b); (6) Agriculturae speciosa (fol. 81b); (7) Agriculturae speciosa (fol. 89a).—Paper, foll. 109. 8°. xixth Century.

Or. 4436. A collection of Karshuni tracts, imperfect at the beginning and the end. The extant headings are:
(i.e. the history of the seven sleepers of Ephesus; fol. 3b); 
(fol. 15a); (fol. 23b); imperfect at the end (fol. 30b); on fol. 45a begins (so in colophon on fol. 78a), not, however, agreeing with the (published by Bezold in 1888), but with the Book of Adam and Eve, I. and ch. i. of II. (published in English by S. C. Malan). The latter part (foll. 64b [end]—78b) forms part of another but similar work, in which Gregory Theologus is mentioned. On fol. 79a begins a fragment headed: Paper, foll. 81. 8°. Dated AGR. 2021 = A.H. 1121 (A.D. 1710). The MS. is badly written.

Or. 4437. Religious tracts of the Monoptysite Church, including: (fol. 5a); (fol. 58a); questions and answers on theological terms (fol. 54a).—Appended is (fol. 109 sqq.) Paper, foll. 170. Dated (fol. 108b) AGR. 2157 (A.D. 1846).

Or. 4438. , a grammatical work, in verse form, by the Priest Jacob of , consisting mainly of various tables of inflections, in alphabetical order. The headings of the different parts are given
both in Syriac and Karshuni. See also Or. 4089. Paper, foll. 70. Folio. xithth Century. Written by the author himself, who professes to imitate Jacob of Edessa and Gregory Bar-Hebraeus (καθὼς Ἰακώβ ἀνακοινώνει Μιχαήλ).

Or. 4439. A book of Sacred Chants. Imperfect at the beginning and the end. The principal extant headings are: καθὼς Ἰακώβ (fol. 10a); καθὼς Ἰακώβ (fol. 23b); καθὼς Ἰακώβ (fol. 59b); καθὼς Ἰακώβ (fol. 75b). Paper, foll. 118. 12°. xithth Century.


Or. 4441. A volume of prayers (partly with lessons from the Holy Scriptures) for various occasions, in Karshuni; imperfect at the beginning. Among the headings are: καθὼς Ἰακώβ (fol. 2b); καθὼς Ἰακώβ (fol. 3b); καθὼς Ἰακώβ (fol. 8a); καθὼς Ἰακώβ (fol. 17b). — Fol. 76a—92b contain a series of seven prayers, the first three being by Basil the Great, and the last four by John Chrysostom. Paper, foll. 93. 12°. Dated A.gr. 2063 (A.D. 1752).

Or. 4442. The Psalter, in the Peshitta version, followed (fol. 117a) by Biblical canticles (καθὼς Ἰακώβ καθὼς Ἰακώβ καθὼς Ἰακώβ), and (fol. 121b) καθὼς Ἰακώβ καθὼς Ἰακώβ.
embodying compositions by Ephrem Syrus; the Catholicos Timothy; Giorgis, Metropolitan of Nisibis; and others. The names of authors have, in several cases been erased (apparently from motives of Roman orthodoxy). Paper, foll. 170. xviii th Century (but foll. 1—14, 169—170 are quite recent).

Or. 4443. A Choral Service-book. Imperfect at the beginning and the end. The first extant heading (fol. 5a) is: [Hebrew text]. On fol. 52b: [Hebrew text]; from there to the end of the MS., a series of Services under the heading of [Hebrew text]. Paper, foll. 16. 12°. xvth Century.

Or. 4444. A small volume containing: (1) a [Hebrew text] by [Hebrew text]; (2) a metrical composition: [Hebrew text] by Ephrem Syrus; (3) [Hebrew text] by [Hebrew text]; (4) [Hebrew text] by [Hebrew text]. Paper, foll. 68. 12°. A.G.R. 1983 (A.D. 1672).

Or. 4524. Expositions on most of the books of the Old Testament, by Yēshūʿ-Ḥadhī, Bishop of al-Ḥaditha, in the following order: Genesis, preceded by a general introduction (fol. 1b), Exodus (fol. 61a), Leviticus (fol. 79a), Numbers (fol. 87a), Deuteronomy (fol. 96b), Joshua (fol. 107a), Judges (fol. 112a), Samuel (fol. 119b), Kings (fol. 138b), Bar Sira (fol. 162b), Ecclesiastes (fol. 169a), Song of Songs (fol. 176a), Ruth
The title of each exposition is K'icix. The author's name has in most cases been erased, but it has been preserved in the heading of Joshua and a few other instances. See Wright's "Syriac Literature," pp. 220-221.—Paper, fol. 330. Folio. xvii—xviiiith Century.

Or. 4525. The Psalms, in the Peshitta version, provided with the arguments (κελίες) of Theodore of Mopsuestia, and the canons of Mar Abha the Catholicos; followed by the songs of Moses and Isaiah, and a collection of Church hymns for Sundays and festivals, &c., by Narsai, Ephrem Syrus, Babai the Great, and others. Paper, foll. 127. Folio. xixth Century.

Or. 4526. A volume containing: PlainText. A series of smaller pieces, notably: PlainText
204a); the story of (fol. 258b); the martyrdom of (fol. 258a). — Paper, foll. 285. 8°. Dated a.gr. 2038 (A.D. 1727).

Or. 4527. Short religious compositions by monks of the convent of Rabban Biyyä, the whole being described in the colophon (foll. 99b, 100a) as: Paper, foll. 100. 8°. a.gr. 2016 (A.D. 1705).

Or. 4528. A volume containing the history of Joseph, the son of Jacob, by Basil of Cesarea (see also Or. 2316); the history of Jacob, the Egyptian recluse (fol. 26a); and a large number of short narratives, tracts in the form of questions and answers, &c. Paper, foll. 248. Sm. 8°. Dated (fol. 244a) a.gr. 2048 (A.D. 1737).

Or. 4599. Services for the dedication of a church (the Annunciation of Zecharias, the Annunciation of the Blessed Virgin, &c. Written by several hands. Paper, foll. 194 (two columns to a page). Folio. xiiiith-xivth Century. According to a note on the recto of the first leaf, the MS. changed hands a.gr. 1994 (A.D. 1683).

Or. 4692. Fragment of a manual on Church doctrine, largely in the form of question and answer. Paper, foll. 51. 8°. xviith—xviiith Century.

Or. 4824. A portion of a Jacobite Lectionary from the Gospels, the greater part consisting of consecutive lessons from St. John in the Harklensian version. Good writing of apparently the xith or xiith Century. Vellum, foll. 56. 12°.

Or. 4951. A volume containing the "Liturgy of the Nile" (see the printed edition, published by G. Margoliouth, Nutt, 1896), and Services to be used at the consecration of a church, the ordination of readers, subdeacons, &c. The prayers are for the most part in the Palestinian Syriac dialect, but several portions are in Greek in the Syriac character. The liturgical directions are in Karshuni. The ritual is that of the Malkite Church. Paper, foll. 70. Sm. 4°. Probably not later than the xiith Century.


Or. 5021. A fragment of the Life of St. Anthony.—The
Life of Paul of the Thebaid.—A letter of Anthimus. Vellum, foll. 34. 8°. A.gr. 1214 (A.D. 903).


Or. 5281. A volume containing (1) a fragment of a work of magic prayers, etc.; (2) a large portion of the Book of the Bee (ends with ch. 47 of Mr. Budge's edition). See also Or. 4526. Paper, foll. 146. Sm. 4°. Xviiith Century.

Or. 5441. אֶנְהָרַת הָאָרֶץ הָאָרֶץ הָאָרֶץ הָאָרֶץ, a work on the union of the two natures in our Lord, by Babai the Great, directed against the Monophysites (see Wright's "Syriac Literature," p. 168). Paper, foll. 206. Apparently of the xivth Century.


Or. 5463. A volume containing 71 metrical discourses by Narsai. The metre is for the most part dodecasyllabic, but some of the discourses (e.g. no. 16, fol. 92a; 17, fol. 97b; 21, fol. 117a) are heptasyllabic (comp. Wright's "Syriac Literature," p. 58). After the 43rd discourse is the following colophon...
(fol. 219b): "Then at the head of the 44th homily: "...". At the end (fol. 352b sqq.): "...". Paper, foll. 358. Large 4°. Dated Urmi, A.D. 1893.
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CORRIGENDA.

On p. 5, under Or. 2297, omit "The first part of," at the beginning of the description.

On p. 47, under Or. 4599, instead of "Services for the dedication of a church," read "A Choral Service-book, containing:—"

On p. 60, col. 2, after ፥፵፲፲, omit the words in [ ], and add "Or. 4599 (p. 47)."