Metrical Catalogue of Syriac Writers. (AD 1298)

Abdisho bar Brikha (d. AD 1318)

SermonIndex.net / Church Fathers

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Introduction

INDEX OF BIBLICAL AND ECCLESIASTICAL WRITINGS,
Drawn up by Mar Abd Yeshua, Metropolitan of Nisibis and Armenia, A.D. 1298. In the strength of Thy help, O Lord, and aided by the prayers of all the eminently righteous, and of the Mother of great name, I write an excellent treatise, in which I shall enumerate the Divine Scriptures, and all the ecclesiastical writings of ancient and modern times. I shall moreover record the names of the authors of the different books, and the subjects of which they treat; and, depending upon God, I begin with Moses.

[PART FIRST.]

[Old Testament Scriptures.] Genesis. Exodus. Leviticus. Numbers. Deuteronomy. Joshua. Judges. Samuel. Kings. Chronicles. Psalms. Proverbs. Ecclesiastes. Cautica. Wisdom. Jesus the son of Sirach. Job. Isaiah. Hosea. Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habbacuc. Zephaniah. Haggai. Zechariah. Malachi. Jeremiah. Ezekiel. Daniel. Judith. Esther. Susanna. Ezra. Daniel the Less, probably comprising the Song of the Three Children, and Bel and the Dragon. Baruch. Maccabees. Tobit. Moses wrote the Law in five books, viz.: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. After these follow the book of Joshua the son of Nun, Judges, Samuel, the book of Kings, the Chronicles, the Psalms of David, the Proverbs of Solomon, Ecclesiastes, the Song of Songs, the Great Wisdom, the Wisdom of the son of Sirach, Job, Isaiah, |362 Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbacuc, Zephaniah, Haggai, Zechariah, Malachi, Jeremiah, Ezekiel, Daniel, Judith, Esther, Susanna, Ezra, Daniel the Less, the Epistle of Baruch, the Traditions [or Expositions] of the Elders, Josephus the historian, the book of Proverbs, the Narrative of the sons of Solomona, the Maccabees, an account of Herod the king, the book of the destruction of the latter Jerusalem by Titus, the book of Asenath the wife of Joseph the son of Jacob the righteous, and the book of Tobias and Tobit the Israelites.

[PART SECOND.]

[New Testament Scriptures.] Matthew. Mark. Luke. John. Acts of Apostles. Epistle of James. Epistles of Peter. Epistles of John. Epistles to the Romans. 1 Corinthians. 2 Corinthians. Galatians. Ephesians. Philippians. Colossians. 1 Thessalonians. 2 Thessalonians. 1 Timothy. 2 Timothy. Titus. Philemon. Hebrews.

Having enumerated the books of the Old Testament, we shall now record those of the New Testament. First, Matthew wrote in Palestine, in the Hebrew tongue. After him comes Mark, who wrote in Latin at Rome. Luke, in Alexandria, spoke and wrote in Greek. John also wrote his Gospel in Greek at Ephesus. The Acts of the Apostles were written by Luke to Theophilus; and the three Epistles of James, Peter, and John, were written in all languages, and called Catholic. Besides these there are fourteen Epistles of the great Apostle Paul, viz., the Epistle to the Romans, written from Corinth; the First Epistle to the Corinthians, written from Ephesus and sent by the |363 hands of Timothy; the Second to the Corinthians, written from Philippi of Macedonia the great, and sent by the hands of Titus; the Epistle to the Galatians, written at Rome, and sent by the same person; the Epistle to the Ephesians, also written at Rome, and sent by Tychicus; the Epistle to the Philippians, written at the same place, and sent by the hands of Epaphroditus; the Epistle to the Colossians, written at Rome, and sent by Tychicus the true disciple; the First Epistle to the Thessalonians, written at Athens, and sent by the hands of Timothy; the Second to the Thessalonians, written at Laodicea of Pisidia, and sent also by Timothy; the First Epistle to Timothy, also written from Laodicea of Pisidia, and sent by the hands of Luke;

the Second to Timothy, written from Rome, and sent by the hands of Luke, the Physician and Evangelist ; the Epistle to Titus, written at Nicapolis, and sent by the hands of Epaphroditus; the Epistle to Philemon, written at Rome, and sent by Onesimus, the slave of Philemon ; the Epistle to the Hebrews, written in Italy, and sent by the hands of Timothy, the spiritual son. And the [Harmony of the] Gospels, called the Diatesseron, collated by a man of Alexandria named Amonis, who is Tatian.

[PART THIRD.]

[Writings of Western Fathers.] The following were written by disciples of the Apostles : the book of Dionysius, the heavenly philosopher; the book of Clemens, one of the Seventy; the Narratives of Peter, Paul, and John, and the other Apostles ; and the Apostolic Constitutions. Africanus the Happy, Bishop of Emmaus, wrote a Commentary on the New Testament and a Chronicon. |364 Hippolytus, Bishop and Martyr, wrote a book on the Life and Actions of Christ, an Exposition of Daniel the Less and Susanna, also Sentences against Gaius, an Introduction on the Advent of Christ, and an Exposition of the Gospel of S. John. Damasus, Bishop of Rome, wrote an account of the Faith, and drew up several Canons, as did also Ignatius. Symmachus is mentioned by the Expositor [Theodorus of Mopsuestia] as having written several works, one of which is entitled the Distinction of the Commandments. Eusebius of Caesarea wrote a history in two volumes, a treatise on the Divine Advent, a Chronicon, a book solving the contradictions contained in the Gospels, another entitled a Picture of the World, an account of Constantine and of the Martyrs of the West, and an epic poem in their praise, a narrative of a drought of rain, and a defence of Origen which was condemned by Theodorus.

Athanasius the Great, Patriarch of Alexandria, wrote many epistles and treatises on the orthodox faith, an account of his flight, and a narrative of S. Anthony, which was sent by him to Epictetus. Basil the Great wrote a work on the Six days of Creation, besides many other dissertations, narratives, and epistles. Gregory of Nyssa wrote many treatises, among which are an Exposition of the Lord's Prayer and of the Beatitudes, a book of poems, a dissertation on the Resurrection, a dissertation on the Creation of Man which he sent to his sister, another on Natural Philosophy, one against the Gentiles, an exposition of the Song of Solomon in two volumes, and a treatise on the soul. Gregory Nazianzen the Great wrote five volumes, and a collection of Poems, several Essays for Caesar, a work called Tragoedia, and a book against the Theopaschites. John Chrysostom wrote an exposition of the Gospels of SS. Matthew and John, each consisting of two volumes, an Exposition of the Apostolic writings, a book on the Priesthood, another on Baptism, a treatise against the Jews, a book on the Monks of Egypt, a book of Consolations, a treatise on |365 Repentance, a treatise written to Justinian, another to Mitidus the Bishop, another on Generations, besides many epistles on various subjects.

Diodorus of Tarsus wrote sixty books, most of which were burnt by the Arians; among those remaining are the book entitled the Division of Food, one written against Chaldeanism, one against the Eunomians, another against the Manicheans, another against Apollinaris, and an exposition of a portion of S. Matthew's Gospel. Theodorus the Expositor wrote forty-one volumes containing one hundred and fifty prophecies, each prophecy divided into thirty chapters. He also wrote a theoretical and practical exposition of Genesis in three books, which he sent to Elipia the great; an exposition of the Psalms in five books, sent by him to Cedron and his brother; an exposition of the Twelve Prophets in two volumes for Maurice; an exposition of Samuel in one book, which he sent to Marius; an exposition of Job, sent to Cyril of Egypt; an exposition of Ecclesiastes in one book, written at the request of Porphyry ; also an exposition of Isaiah, Ezekiel, Jeremiah, and Daniel, each in one book. These were his labours on the Old Testament.

On the New Testament, he wrote an exposition of S. Matthew to Julia in one book, and another of SS. Luke and John, in two books, to Eusebius; an exposition of the Acts in one book, to Basil; on the Epistle to the Romans, also to Eusebius; on the Epistles to the Corinthians, in two books, at the request of Theodora; and on the Epistles to the Galatians, Ephesians, Philippians, and Colossians, for Staurachius. The Epistles to the Thessalonians he expounded for Jacob, and the two Epistles to Timothy for Peter, and those to Titus and Philemon for Corinne, and the Epistle to the Hebrews he expounded for the same person. All his expositions of the Apostle Paul he collected in five volumes, and he wrote, besides these, a work on the Sacraments, and another on Faith, and another on the Priesthood, also two books on the Holy Spirit, and one on the Incarnation, in two volumes; and two other books against such as say that man cannot help sinning, and two against the Magians, and one addressed to the Monks, and one on Perfection, and another for Basil, and another on the union of the two |366 natures and persons in Christ, and a book of Jewels in which he collected all his epistles, and a treatise on the enacting of Laws, with which he concluded his writings.

Nestorius the Patriarch wrote many celebrated works, most of which were destroyed by the blasphemers. Of those remaining, one is entitled the Tragoedia, one dedicated to Heraclides, and an epistle to Cosmas, which was written in the time of Paul. He wrote, moreover, a large liturgy which was translated [into Syriac] by Tooma and Mar Awa. There is also of his a book of epistles, an Antiphonary, and a collection of epic poems. Theodotus, the disciple of Theodorus the Expositor, wrote an exposition of Isaiah in two volumes, and in another work he has explained the occasion of the writing of the different Psalms of David, and to what occasions their use is adapted. Aquilinus wrote a commentary on S. Matthew and S. John the son of Zebedee after the traditions of the ancients. Basilius wrote several Antiphonaries, and other treatises. Chiore wrote on the different kinds of worship, and several narratives.

Irenaeus of Tyre wrote five histories on the persecution of Mar Nestorius, and on all the events which transpired during that period. Phileteus expounded Ezekiel in two volumes, and wrote a book named, from its subject, the Healer. Theodoret of Cyprus wrote a book

entitled "Phileteus," one against Origen, another called the "Division of Food," an exposition of Daniel, excellent histories, Apologies for our righteous Fathers in two volumes, a solution of the Sentences of Cyril, a book against the Philosophers, and many epistles containing much learning and knowledge. Socrates wrote two volumes of History, and an account of the Emperors Constantine and Jovian. Titus wrote a work against Manes. Arniastataeus also wrote a work against Manes. Theophilus, the Persian, wrote against Dostseus, and another work in which he solved the Sentences of Cyril. Eutheris wrote a book against the Patripassians, several narratives, antiphonae, and expositions of the Gospel. |367

Epiphanes wrote a work on the Divine Advent, and another on the different heresies which had arisen up to his time. Zenobius wrote against Marcion and Pamphilus, and epistles to Isidore, Lycullus, Abraham and Job. Eusebius of Emesa wrote a book against the Jews, and on the ceremonies of the Old Testament, and a narrative of Stephen. Father Macarius wrote three books on the right mode of living. Marcus wrote a book of chapters. John wrote histories. Evagrius wrote three books. Father Isaiah wrote one book. Ammonius wrote epistles. Macarius, not the same just mentioned, wrote several narratives. Xistus wrote a book of sacred poems, and a work on the Lovers of God. Nilus the Monk wrote two wonderful volumes. Palladius and Hierome wrote the book of Paradise, and the sayings and injunctions of the Elders in three volumes. John of Apamea, wrote three books, and several epistles on the Spiritual Life, on the Effects of Sin, and on Perfection.

Jacob, the disciple, wrote a short exposition of S. Matthew, of the Epistles, and of the Prophet Jeremiah.

[PART FOURTH.]

[Writings of Syrian Fathers.] After having enumerated the writings of the Greek Fathers we now begin to record the writings of the Syrian Fathers. Shimeon Barsabbaï wrote epistles to Mar Acac. Meelis wrote epistles and treatises on various subjects. Mar Yaw-ahui wrote an epistle to the Eastern Papa, in whose days a letter was written by the Westerns raising this Eastern |368 See into a Patriarchate. The letter was sent, with all honour, by the hands of Agepta of Elam. Ephraem the Great, called the Prophet of the Syrians, wrote a commentary on Genesis, Exodus, Leviticus, Joshua, Judges, Samuel, the Kings, the Psalms, Isaiah, the Twelve Prophets, Jeremiah, Ezekiel, and Daniel; besides other books and Epistles on the faith of the Church, poems, anthems, and hymns, and the Anneedhé, [Services for the dead]. He wrote also on the alphabet, a controversy with the Jews, and treatises against Manes, Bardassenes, and Marcion, and an answer to the blasphemy of Julian.

Narsai, the Harp of the Soul, wrote an exposition of Genesis, Exodus, Leviticus, Numbers, Joshua, Judges, Ecclesiastes, Isaiah, the twelve minor Prophets, Jeremiah, Ezekiel, and Daniel. He wrote also twelve other books, three hundred and sixty poems, a Liturgy, an exposition of the Sacraments, and a treatise on Baptism. He wrote, moreover, Consolations, Antiphonae, hymns, litanies, homilies, and a treatise on an Evil Life. Barsoma wrote homilies, anthems, and other poems : also a liturgy, and many epistles. Auraham of Beit Rabban wrote an exposition of Joshua, Judges, Kings, the Wisdom of the son of Sirach, and Isaiah, in two volumes; also a Commentary on the twelve minor Prophets, on Daniel, and the Song of Solomon, and a book of Moutwé, divided into chapters. Johanan of Beit Rabban, wrote a commentary on Genesis, Leviticus, Numbers, Job, Jeremiah, Ezekiel, Proverbs, a book against the Magi, one on the Customs of the Jews, and another against heretics. He wrote also a poem on the humiliation of the Ninevites, one on the death of Chosroes, and another on the plague which visited Nisibis, together with consolations for all conditions of men, a Catechism on the Old and New Testament, hymns, poems, and a treatise on Chanting.

Marootha, Bishop of Meiparket, the learned physician, wrote a book of Evidences, Antiphonae, and hymns in honour of the |369 Martyrs. He also expounded the Canons of the 318 [of Nice], and wrote a full account of that Holy Synod. Mar Awa the Great translated the entire Old Testament from the Greek into this Syriac tongue; he also wrote an exposition of Genesis, the Psalms, Proverbs, the Epistle to the Romans, the second to the

Corinthians, the three following Epistles, and that also to the Hebrews. He wrote, moreover, several poems and anthems for the Canons of the Psalter, a synodal epistle on the Discipline of the Church, and other Ecclesiastical Rules and Canons. Hnâna of Hdheiyyeb wrote a Commentary on the Psalms, Genesis, Job, the Proverbs, Ecclesiastes, the Song of Solomon, the Twelve Prophets, on the Gospel of S. Mark, and the Epistles of S. Paul. Also an exposition of the Faith and Sacraments, a Catechism and a Treatise on the Origin of the Festival of Palms, with poems thereon. Besides these he wrote on the origin of the festivals of Golden Friday, of that in commemoration of the Humiliation of the Ninevites, and on the Invention of the Cross, with many other works condemned by Theodorus of Mopsuestia.

Eprahat, the wise Persian, of happy memory, wrote two books, and many poems alphabetically arranged. Heeba, Comar, and Proba, translated the writings of Theodorus of Mopsuestia from Greek into Syriac, as they did also the works of Aristotle. This same Heeba wrote also a commentary on the Proverbs, Antiphons, and other poems, and a polemical work against the heretics. The Disciples of Mar Awa wrote many poems, and an exposition of the prophecy of Daniel. Tooma of Edessa wrote on the origin of the Feasts of the Nativity and Epiphany, an epistle to Kâlé, a work against astrology, a book of Consolations, and a polemical treatise against heretics. Serghees of Reish Aina wrote a treatise on Logic. Paul of Nisibis wrote a Commentary on the Bible, a treatise against Caesar, and various epistles. |370 Babai the Great wrote eighty-three books, in one of which he gives an account of the origin of the Feast of Palms, a dissertation on the union of Christ's humanity and divinity, and an exposition of the Book of Hundreds. He also expounded the book written by the Father Marcos, wrote an account of Diodorus and his followers, of the Feast of the Cross, and of the Saints for the cycle of the year, such as the Feasts of S. Mary, S. John, and the other feasts and commemorations. He moreover wrote a book for conventual Novices, an epistle to Joseph the Seer, rules for Monks, and an exposition of the whole Bible. Also a work on the Causes of Things, in which he speaks of Mattai who was translated, of Auraharn of Nisibis, and of Gawrièl of Kutr [or Kutra.]

Dad-Yeshua expounded the "Paradise" of the Westerns, and the work of Father Isaiah, and wrote other books on the right mode of living. He also wrote a hymn on the consecration of a Cell, a funeral Dirge, several Epistles, and a Catechism on the Spiritual Life and Quiet. Joseph the Seer wrote 1900 chapters on various theological subjects, and a book called the "Treasure," in which he solves many difficult questions. He also wrote a work on Calamities, an Exposition of the work entitled the "Merchant's Book," and another, in two volumes, on the Paradise of the Easterns, which contains many historical notices. Besides these, he composed a commentary on the Prophet Ezekiel, a treatise on the Festivals, and an exposition of the Heads of Knowledge, and of the works of Dionysius. He moreover expounded the Vision of Mar Gregorius, and wrote epistles on the life of Anchorites. John of Dilyâtha wrote two books, besides epistles on the monastic life.

Ishâk of Nineveh wrote seven books on the spiritual and divine Sacraments, and one on the Distribution of Food. Yeshua-yau, of Gadhla, wrote a commentary on the Psalms, to-

gether with epistles, dissertations, and poems on various subjects. |371 Yeshua-yau, of Erzona, wrote a work against Eunomius, and another against an heretical Bishop. Also twenty-three Queries on the Sacraments of the Church, a Synodal Preface, Epistles, and Canons. Cyprian, of Nisibis, expounded the Theology of Gregory the Great, and compiled an Ordination Office. Yeshua-yau, of Hdheyyeb, wrote on a Change of Mind, and an Advice to Monastic Novices. He also arranged the Khudhra, and the Baptismal Office, and wrote an Office for the Consecration of a New Church, as also an Ordination Office, and the Office of Hoosâyé. He wrote, moreover, many antiphons, epic poems, epistles, anthems, and Consolations, in the most beautiful style, and a controversial treatise against certain persons.

Hnan-Yeshua wrote a treatise on Chanting. Michael composed a book of Inquiries into the Bible, in three volumes. Theodore, Metropolitan of Marro, wrote an account of Mar Eughène, and of the Greek doctors, in poetry; also an Exposition of the Psalms, and other poems, in which he answered the ten theses of Serghees. He composed another excellent book, moreover, at the instance of Mar Awa, the Catholicos. Gawrièl, brother of the above, and Bishop of Hormuzdshir, wrote a work against Manes, and another against the Chaldeans, besides Homilies and other treatises on various subjects, to the extent of about three hundred chapters. Elîa, Metropolitan of Marro, wrote antiphons, Consolations, and a Commentary on all the Gospel Lessons; also epistles, and an account of the origin of the Moutwé, and an Exposition of the Proverbs, Genesis, the Psalms, Ecclesiastes, the Song of Solomon, the Wisdom of the Son of Sirach, Isaiah, the Twelve Prophets, and the Epistles of the Apostle Paul. He also compiled an authentic History.

Gheorghees, Catholicos, wrote hymns, anthems, a Litany for the Fast of the Ninevites, and a few other Canons and poems. Gawrièl Arya, of the family of Ishâk of Nineveh, wrote an Exposition of many extracts taken from the whole Bible. Hnan-Yeshua, surnamed Hgheera [the lame] wrote |372 antiphons, epistles, Consolations, homilies, poems, and several catechisms: also a book of Thanksgiving, on account of Serghees Doda, Two Reasons for Schools, and an Analogical exposition. Awa, of Cashgar, wrote several homilies and epistles, a book on the rules of Logic, and another in which he explains the Logic of Aristotle. Hnan-Yeshua, Catholicos, wrote a collection of epistles, Consolations, and anthems, in five books, besides other poems and ten dissertations. Awa bar Brikh Sowyâne wrote a work on Strategy, several expositions, and antiphons full of wisdom. Timatheos wrote a book on the Stars, another against the Mehdi, another on Church Matters, with many Synodal Canons, two hundred epistles collected into two volumes, a catechism, and a dissertation against heretics.

Ephràm, of Elam, wrote a work on the Faith. Tooris, the Anchorite, composed a book in two volumes. Hoonein, the physician, the son of Ishâk, wrote a book on the fear of God, a Grammar, and a Vocabulary. Yeshua bar Nun wrote a work called "Theologia," Inquiries into the Bible, in two volumes, a book of sentences, of the Causes of things, Consolations, and epistles. He wrote also on the different Church Services, antiphons, and anthems. Elisha, the Expounder, wrote a Commentary on Job, and on the Second Epistle to the Corinthians, and

on the three following epistles. He also composed an account of the Moutwé, and another of the Martyrs, a book of Thanksgivings, and a poem on Shimoon of Germakh. Besides which he explained the Chronicon of Eusebius. Soreen, the Expounder, wrote in Greek against the heretics, and a book of evidences. Bar Had-Bshabba, the Arab, wrote a work entitled "The Book of Treasures," in three volumes, and other polemical treatises, against the Gentiles, such as idolaters and others. He also wrote a history, and an account of Mar Diodorus and his followers, and an exposition of Mark the Evangelist, and of the Psalter.

Mikha, the Doctor, wrote Five Causes of the Moutwé, a poem |373 on Cantropos [?], and another on Mar Sawr-Yeshua, of Lashum. Also an exposition of the books of the Kings of Israel. Kioré wrote various dissertations, homilies, and anaphoras. Paulona wrote poems, a dissertation against inquirers, a treatise against Marcion, a book on Believers, and another on the Creed. Serghees wrote an exposition of Jeremiah, Ezekiel, and of Daniel, after the style of the ancients. Mari, the Persian, wrote a Commentary on Daniel, an explanation of the epistle of Akak, and a work against the Magi of Nisibis. Auraham, of Mahozé, wrote Consolations, Epistles, an account of all the Festivals, and a book of Antiphons. Paulos, of Ambar, wrote a work against the epistle of Omar, Consolations, and Antiphons, and a treatise against different persons. Gawrièl, of Kotra, wrote a poem on the union of Christ, and a solution of the difficulties of the Faith.

Yakoob, of Kelta, wrote an exposition of the Proverbs, poems on Diodorus, and a book on the Faith of the Church. Barsoma, of Kerkook, wrote a work called "the Liver," and another containing thanksgivings, Consolations, and Antiphons. Ab Yeshua, Bar Bahrees, Metropolitan of Athur, wrote on the Division of Inheritances, and an Explanation of the different Church Services. Daniel, of Toowaneetha, Bishop of Tahl, wrote a work entitled "the Book of Lilies," Consolations, and Antiphons. Also a book solving the difficulties contained in Holy Scripture, Replies to different Queries, one of Thanksgiving, another of Poems, a Solution of the difficulties in the writings of Mar Ishak of Nineveh, and an exposition of the Heads of Knowledge. Auraham, Metropolitan of Basra, wrote several epistles. Ahoob, of Kotra, wrote a Commentary on the Old and New Testaments with the exception of the Pentateuch. Dinha expounded the Psalms, and wrote Consolations, and other treatises on Church subjects. He also explained the two books of Gregory, and the Logic of Aristotle.

Shallecta, Bishop of Reish Aina, wrote Antiphons, |374 Consolations, Prayers, Canons, and hootamât, [collects for the conclusion of Divine Service]. He also expounded two Litanies. Babai, the Persian, who became Bishop of Riu Ardsheer, wrote a work solving various difficult questions. Shehdost, of Teheran, wrote several Synodal Epistles and Letters, besides many small poems and Antiphons. Habeeb, the Anchorite, wrote Meditations on the Life of Christ, Elements of Knowledge, and made several chants and tunes for Anthems. Babai of Nisibis, wrote poems, epistles, hymns, narratives, and several homilies. Shimoon of Taibootha, wrote a work entitled "the way to live," another on Medicine, and an Exposition of the Sacraments. Yohanan el-Ezrak, of Heerta, wrote a book of Homilies, a Guide, and two hundred and eighty epistles. Yohanan of Deilom wrote nine poems. Mar Yau, wrote an epis-

tle and an exposition of the same for Epni Mâran. Yeshua Pâna, of Kotra, wrote hortatory poems, an exposition of the "Book of Hundreds," another on the Philosophy of the Soul, and many poems, anthems, epistles, Consolations, and hymns, arranged alphabetically.

Babai, the Scribe, of Maarra, wrote a work on the Distinction of Things. The Turkish Expounder wrote a work on the Joys of Heaven. Mar Shooha 'l Mâran, of Seleucia, wrote a work called the "Book of Portions," another on Elements of Knowledge, besides many useful epistles. Yohanan bar Pinkhâyé wrote seven books, one on the Education of Children, a controversial treatise against the "Words of a Merchant," one against Idolatry, one on the Seven Eyes of the Lord, one on Perfection, and a Catechism. Auraham, of Nethpra, wrote many works. Gregorius, of Deir, wrote one book and several epistles. Akb-Shma wrote homilies, Consolations, anthems, on the Principles of Knowledge and Proverbs. Akhoodemé wrote against the Philosophers and Magi, and on the limits of things. He also wrote a book on Logic, another on the Persons [of Christ], and a third on the inquiry : "Has |375 the will power over the nature of man?" in two parts. He also wrote on the Soul, showing that man is a small world in himself, besides many other instructive treatises in beautiful style and language.

Auraham bar Dishended, wrote a Book of Advice, an exposition of the writings of Father Marcos, a treatise against the Jews, another entitled "the Way of the King," poems on Repentance, and many epistles on various subjects. Yeshua-Bukht wrote a book on All Things, and another on Church Matters, and poems on the Air. Yeshua-Dnah, of Basra, wrote three books of History, an exposition of Logic, Consolations, Anthems, and Poems, and a treatise on Chastity, in which he collected an account of all the Saints. Auraham bar Lipah wrote a Rationale of the different Services. Alexandros wrote a work against the blasphemy of Julian. Poplius wrote two books, one on Holy Things, and a Remembrancer. Abd Mesheeh, of Heerta, wrote a book rich in meaning. Theodorus bar Coozai wrote a Scholion, a History, and many other dissertations. Abd Yeshua bar Akarwé wrote several anthems, and a work on the origin of Things.

Andraos wrote antiphons, and a work on the diacritical and vowel points. Gawrièl, of Basra, collected all the Synodal Canons, in two volumes, and added thereto several dissertations. Yohanan, of Germaka, wrote on the Principles of Knowledge, Rules for Novices, a short Chronicon, an account of Mar Koodehwi, and many poems and anthems. Auraham, of Beit Hâlé, wrote a treatise against the Tai [Arabs.] Mar Shlemon, Bishop of Hdhetta near Mosul, wrote several narratives, and a treatise on the Monastic Life. Yeshua-dad, also of Hdhetta, wrote a Commentary on the New Testament, and a short exposition of the Pentateuch. Aboo-Nuah wrote a work against the Koran, a treatise against Heretics, and on several other subjects. |376 Kindi wrote an excellent work on Polemics, and another on the Faith. Dad-Yeshua wrote a wonderful exposition of Daniel, of the Kings, and of the book of Wisdom, in three volumes. Yohanan, of Nineveh, wrote a work on Controversy.

Kuriakòs wrote an exposition of the Faith and Sacraments, another work on the Nativity and Epiphany, and a Commentary on the Epistles of S. Paul. Shimoon bar Tabbâhé wrote

a History. Meshikha Skha also wrote a History. Mar Athken, the Anchorite, wrote a Controversy with the Wise Brother, and many epistles on the right way of living. Gheorghees, of Nishra, wrote a book on Obedience. Anos, of Piros-Shaboor, wrote poems, Consolations, and many other works. Bood Piryadotha wrote poems on the Faith, a treatise against the Manichees, and another against the followers of Marcion. He also wrote a work in Greek, entitled "Alep-Megheen," and it was he who translated "Kleilagh oo Dimnagh" from the Indian language. Danièl, of Reish Aina, wrote poems against the Marcionites, Manichees, Heretics, and Chaldeans. |377 Auraham bar Kardâkhé wrote anthems, Consolations, poems, and homilies, and an Epistle against Shisban. Nathnièl wrote against the followers of Severus, against Manes, and against the Kanthi and Mandri [Sabaeans], and an Exposition of the Psalms.

Elisha bar Sabîné wrote an Exposition of the Psalter, on Different Opinions, and a chapter of Proverbs. Auraham Katteena wrote Catechisms. Shimoon, of Kurdlah, wrote 1,028 poems and anthems. Father Yazeedad wrote a vocabulary called "Lookaté." Bar Shhak wrote one book. Damanis wrote poems. Susai, of Sus, wrote a book of Thanksgivings. Auraham Saba wrote a beautiful Catechism. Gregor, of Shushtre, wrote a work against Heathenism, on Natural Evidences, Consolations, anthems, a narrative of Auraham of Shushtre, a History, and an account of the different Festivals. It was he who originated the chant "Ittayyeb b'awadheicon." Bar Sehde, of Kerkook, wrote a History, and a work against the Magi, the disciples of Zoroaster. Jacob, of Edessa, wrote a Book of the Times, and a Chronicon. Shimoon, of Bedhka, wrote a History. Ara wrote a work against the Magi, and another against Bardassenes, entitled "Beetles." Pâkor wrote one book. Bar Dkôsi wrote two volumes against the Chaldeans, and another against Porphyry the heretic.

Danièl ibn Mariam wrote a History in four volumes, and another expounding the Chronicon. Zacchai, of Supna, wrote on the Wonders of the World. Bar Daknâna wrote poems for the consolation of the sorrowing. Yohanan bar Abgaré wrote Canons and Homilies on Church matters, and on the Division of Inheritances. |378 Mar Daweedh, of Beit Rabban, wrote on the Boundaries of countries, and on the Changes of nights and days. Yohanan, of Estooni, wrote a Grammar. Yohanan bar Khâmees, Bishop of Temnoon, also wrote a Grammar. Bar Bahlool collated a Lexicon from many books, assisted by Yeshua bar Ali the Physician, Marozi, and Gawrièl. Elîa, of Azak, wrote three books of poetry, questions, epistles, prefaces and anthems. Dad-Yeshua, Bishop of Heerta, called Mattushuah, wrote a Catechism on the Holy Scriptures, and Anthems. Andor, the Scholar, wrote a dissertation on many things, arranged alphabetically, which he sent to his friend Koorta.

Elîa bar Kanosh wrote Benedictions, Narratives, a treatise on the use of the Psalms, and on the Sacraments of the Church. Mar Elîa, the First, wrote Decrees, a treatise on Church matters, and a Grammar. Yohanan bar Keldon wrote a valuable work called "Busnâya," another on the Most Beautiful, and a third on the Merchandize of the Monks. Elîa bar Yeshnâya, Metropolitan of Nisibis, wrote a History, a Grammar, poems, four books of Church rules, and epistles on various subjects in Syriac and Arabic. Behishua, of Kamool, wrote on the

Monastic life. Yohanan Hermis wrote poems. Emmanuèl, the Doctor, wrote a work on the six days of Creation in poetry, homilies, and expositions. Gawrièl, Bishop of Shabookhwest, wrote a catechism, homilies, controversies, Consolations, and anthems. The Greek Emperors Constantine, Leo, and Theodosius the Great, convened the Synods of the Westerns, that of the Apostles, of Nice, of Byzantium, of Gangra, the false one of Ephesus, that of Chalcedon, of Antioch, and the -- -- of the Greek Emperors.

And we possess the Eastern Synods of Ishâk, of Barsoma, of Mar Awa, of Mar Hezkièl, of Yosep, of Yeshua-yau, of Mar |379 Timataos, of Yeshua bar Nun, of Yohanan, the Acts of Shimoon, the Acts of Yeshua-Bukht, Metropolitan of Persia, and those of Abd Yeshua and of Gheorghees, Metropolitans of Athor, besides two volumes of Synods collated by Gawrièl, Metropolitan of Basra, and another of the Catholicos Mar Elîa the First, and four of Elîa of Nisibis, surnamed Bar Ishnâya. We possess, moreover, many other books whose authors' names are unknown; such as the book entitled "the Enlightenment," and the book on the Union. [Here several lines of the original are destroyed.] Shlemon, of Khlàt, of Basra [prob. Metrop.], wrote a work entitled Debboreetha [lit. The Bee], another on the Heavens and the Earth, and several poems. Abd Yeshua, my vile self, wrote a Commentary on the Bible [MS. defaced], the book of the Paradise of Eden, a collection of Synods in Arabic, the book entitled Marghianeetha on the Truth of the Faith, a treatise on the Mysteries of the Grecian Philosophers, and another called "Scholasticus," against heresy. I also collated a book of Church Laws and Discipline, and another consisting of twelve treatises on knowledge in general, besides Consolations, antiphons, and anthems, for various occasions, an explanation of the Epistle sent by Aristotle to Alexander the Great [MS. defaced], also a work solving many difficult questions, and one of arguments, proverbs, and riddles.

After the best of our ability we have recorded the books which we have seen, our object being to show that the perusal of them is profitable. The authors spake by the Spirit, according to the testimony of Paul the Apostle; may their prayers keep and invest with glory us, the sheep of Christ, and may their memory endure for ever, inasmuch as they enlightened the Church by their wisdom, and enriched her children by their attainments. Glory be to that Spirit by whom they themselves were enriched. Here endeth the catalogue of all the Church books, written by the undeserving Abd Yeshua, Metropolitan of Nisibis and Armenia. To God be thanksgiving and glory for ever. Amen. [Footnotes moved to the end and numbered.] 1. * The " Narratives," and several of the other works enumerated in the latter part of this paragraph, are probably legends such as are frequently met with in the East. Some of these are written with much pathos, and form epic poems, set to the most plaintive chants. The Legend of Joseph is very common among Mohammedans as well as Christians, and many strolling derweeshes obtain a living by reciting it from house to house.

2. * "Syro-Nestorian" Fathers are doubtless intended. The Syrian authors in this list who existed prior to the Council of Ephesus, are claimed as co-religionists by the Nestorians. 3. * Literally, "Thrones," as in Coloss. i. 16, of the Syriac version. The term is here applied to certain prayers appointed to be used at the Nocturns, and which are recited alternately by

priest and people, all being seated on the ground. 4. * Canons here signify the occasional collects introduced into the Psalms as used in the Church. 5. † The first Friday after Whitsunday: so called from the answer of S. Peter to the impotent man : "Silver and gold have I none," &c. Acts iii. 6. 6. * Kthâwa d'Mawâtha, a learned but very difficult treatise, of which there are a few copies still extant. It is divided into a hundred sections, and is supposed to have been written by Evagrius.

7. * This famous collection of Fables is recorded by all Arabian historians to have been translated from the original into Pehlvi by one Barzooyah, who was commissioned to execute the task by the then reigning king of Persia Nooshirwan, about the year a.d. 510. Baron de Sacy, who published in 1816 an excellent edition of the Arabic Version translated from the Pehlvi by Abdallah bin 'ool Mukatta, after expressing his doubt of this testimony to Bood's labour as recorded by Mar Abd-Yeshua, suggests the following adjustment of the apparent contradiction existing between him and the Arabian historians : "On the other hand, we may suppose that Barzooyah was a Christian monk, who had been employed in the Indian territory bordering on Persia, and that to a knowledge of his own native tongue, and the Syriac of his Church, he joined an acquaintance with the language of India, and hence was employed by Nooshirwan to translate the work called Calila oo Dimna. Abd-Yeshua does not state that the translation made by Bood was into Syriac ; he moreover speaks of it as a fact generally known ; hence it is not improbable that he understood Bood and Barzooyah to be the same person." De Sacy adduces several plausible reasons in support of this hypothesis, in his "Memoire Historique," appended to his Arabic edition of the work in question.

Assemanni, as quoted by the learned Baron, states that Bood lived during the patriarchate of Ezekiel. This is a mistake, since the name of the Patriarch who filled the Eastern See during the reign of Chosroes Anooshirwan was "Sheela" [Silas.] "Piryadotha," the title given to Bood, signifies "Presbyter circuitor, seu visitator;" and seems to be cognate with our "Dean." I have so translated it wherever it has occurred throughout this work. 8. * This chant is still in use among the Nestorians. 9. * The meaning of the original is somewhat obscure in this passage, but I conceive the writer to signify that the Nestorians possess the Acts of these Councils and Synods. 10. * For a translation, see the next page. Note to the online text: the author is given as Mar Abd-Yeshua in Badger, but in the best modern bibliography of Syriac literature, Sebastian Brock, A brief outline of Syriac literature, Series: Moran Etho 9, Kottayam (1997), p.80, the author's name is given as 'Abdisho' bar Brika. Brock states that the text is an invaluable source of information, especially about lost Syriac writers; and that some of the author's own works have not come down to us.

Source. English translation: an out-of-copyright translation as transcribed, or commissioned and given to the public domain, by Roger Pearse for his collection ***Early Church Fathers – Additional Texts*** (tertullian.org/fathers). SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. Footnotes are left out, and Greek or Latin words, square brackets and any transcription error are as the source prints

them. No Greek or Latin text is shown beside it yet, and no modern English version has been made.

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