respectively.@@1 He is said, too, to have been a skilful physician.@@2 To him 'Abhd-īshō' assigns the following works,@@3—“A book of martyrdoms, anthems and hymns on the martyrs, and a translation of the canons of the council of Nicæa, with a history of that council.” The last named of these he undertook at the request of Isaac, catholicus of Seleucia, who died in 416.@@4 The canons which pass under his name are those of the council of Seleucia in 410.@@5 But his great work was the *Book of Martyrs,* containing accounts of those who suffered for the Christian faith under Sapor II., Yaz­degerd I., and Bahrām V., to which he prefixed two discourses on the glory of the martyrs and on their torments. One of these narratives claims to have been recorded by an eye-witness, Isaiah, the son of Ḥadhbō (or Hadhabhū), of Arzan *(Άρζανηνή),* one of the Persian king’s horsemen.@@® Portions of this work survive in the British Museum in MSS. of the 5th and 6th centuries, as well as in some of later date both there and in the Vatican. They have been edited by S. E. Assemani in the first volume of the *Acta Sanctorum Martyrum,* 1748.@@7 The commentary on the Gospels mentioned by Assemani is really by Mārūthā, the maphriān of Taghrīth (Tekrīt), who is also the author of the anaphora or liturgy.@@8 Of him we shall have occasion to speak afterwards (see p. 838 *infra).* It is possible too that some of the above-mentioned Acts may belong not to the work of Mārūthā but to that of Aḥā, the successor of Isaac in the see of Seleucia, who likewise wrote a history of the Persian martyrs and a life of his teacher 'Abhdā, the head of the school in the monastery of Dōr-Ḳōnī or Dair-Ḳunnā (where the apostle Mārī was buried).@@9

About this time evil days came upon the Christian church in Syria. Paul of Samosata, Diodore of Tarsus, and Theodore of Mopsuestia had paved the way for Nestorius. The doctrines of these writers were warmly espoused by many of the Syrian theo­logians ; and the warfare raged for many years in and around Edessa, till it ended in the total destruction of the great Persian school by the order of the emperor Zeno (488-489).@@10 Rabbūlā, a native of Ken-neshrīn (Ḳinnesrīn), whose father was a heathen priest but his mother a Christian, was converted to Christianity by Eusebius, bishop of Ḳen-neshrīn, and Acacius, bishop of Aleppo. He voluntarily gave up all his property, forsook his wife, and became a monk in the convent of Abraham near his native city. On the death of Diogenes, bishop of Edcssa, he was appointed his successor (411-412). His admiring biographer depicts him as a model bishop, and he certainly appears to have been active and energetic in teaching and preaching and attending to the needs of the poor.@@11 In the theological disputes of the day he seems at first to have sided, if not with Nestorius, at least with those who were averse to extreme measures, such as John, patriarch of Antioch, and his partisans ; but afterwards he joined the opposite party, and became a warm champion of the doctrines of Cyril, which he supported at the council of Edessa (431). From this time onward he was a staunch opponent of Nestorianism, and even resorted to such an extreme measure as burning the writings of Theodore of Mopsuestia. Hence Ibas in his letter to Mārī speaks of him as “the tyrant of Edessa,” and Andrew of Samosata, writing to Alexander of Hierapolis in 432, complains bitterly of his persecution of the orthodox (*i.e*., the Nestorians). He died in August 435.@@12 Of the writings of Rabbūlā but little has come down to us. There is a sermon extant in manuscript,@@13 enjoining the bestowing of alms on behalf of the souls of the dead and prohibiting all feasting on the occasion of their commemoration. Another sermon, preached at Constantinople, is directed against the errors of Nestorius.@@14 There are also extant canons and orders addressed to the monks and clergy of his diocese,@@15 and a number of hymns, of which Over- beck has printed some specimens.@@16 He also rendered into Syriac Cyril’s treatise *De Recta in Dominum nostrum J. C. Fide ad Theo­dosium Imperatorem*@@*17* from a copy which was sent to him by the author.@@18 His biographer intended to translate into Syriac a collec­tion of forty-six of his letters, written in Greek “to priests and emperors and nobles and monks@@19 ; ” but of these only a few remain, *e.g.,* to Andrew of Samosāta, condemning his treatise against the twelve anathemas of Cyril@@20 ; to Cyril, regarding Theodore of Mop­suestia@@21 ; and to Gemellinus of Perrhē, about certain monks and other persons who misused the sacred elements as ordinary food.@@22

Rabbūlā was succeeded in the see of Edessa (435) by Īhībhā or Hībhā (Græcized Ibas),@@23 who in his younger days had been one of the translators of Theodore’s works in the Persian school.@@24 This, with his letter to Mārī the Persian@@25 and other utterances, led to his being charged with Nestorianism. He was acquitted by the two synods of Tyre and Beirūt, but condemned by the second council of Ephesus (449),@@26 and Nonnus was substituted in his room. He was restored, however, at the end of two years by the council of Chalce­don, and sat till October 457, when he was succeeded by Nonnus,@@27 who in his turn was followed by Cyrus in 471. Besides the writ­ings above-mentioned, 'Abhd-īshō' attributes to Ibas@@28 “a comment­ary on Proverbs, sermons and metrical homilies (*madhrāshē),* and a disputation with a heretic”; but none of these appear to have come down to us.

During this stormy period the name of Acacius, bishop of Amid, is mentioned as the author of certain epistles.@@29 The great event of his life, which is referred by Socrates (bk. vii. 21) to the year 422, is thus briefly recorded in the *Martyrologium Rοmanum Gregorii XIII.* (Malines, 1859), 9th April : “ Amidæ in Mesopotamia sancti Acatii episcopi, qui pro redimendis captivis etiam ecclesiae vasa conflavit ac vendidit.” The said captives were Persian subjects, who were thus ransomed and sent back to their king and country.@@39 Acacius was doubtless a favourer of Nestorianism, for his letters were thought worthy of a commentary by Mārī, bishop of Bēth Hardashēr,@@31 the correspondent of Ibas.@@32

About the same time rose one of the stars of Syriac literature, Isaac, commonly called the Great, of Antioch.@@33 He was a native of Amid, but went as a young man to Edessa, where he enjoyed the teaching of Zenobius, the disciple of Ephraim.@@34 Thence he removed to Antioch, where he lived as priest and abbot of one of the many convents in its immediate neighbourhood. In his younger days he would seem to have travelled farther than most of his countrymen, as it is stated that he visited Rome and other cities.@@35 With this agrees what is recorded by Dionysius of Tell-Mahrē@@3β as to his having composed poems on the secular games celebrated at Rome in 404, and on the capture of the city by Alaric in 410, which shows that he took a more than ordinary interest in the Western capital. Isaac died in or about 460, soon after the destruction of Antioch by the earthquake of 459, on which he wrote a poem.@@37 Isaac’s works are nearly as voluminous and varied as those of Ephraim, with which indeed they are often confounded in MSS. and in the Roman edition.@@38 They were gathered into one corpus by the Jacobite patriarch John bar Shūshan or Susanna, who began in his old age to transcribe and annotate them, but was hindered from completing his task by death (1073).@@39 Assemani has given a list of considerably more than a hundred metrical homilies from MSS. in the Vatican.@@40 Of these part of one on the Crucifixion was edited by Overbeck,@@41 and another on the love of learning by Zingerle.@@42 But it has been left to Bickell to collect and translate all the extant writings of this Syrian father and to commence the pub­lication of them. Out of nearly 200 metrical homilies his first volume contains in 307 pages only fifteen, and his second brings

@@@1 See *Β.O.,* i. 174 *sq.;* Bar-Hebræus, *Chrοn. Eccles.,* i. 121, ii. 45, 49.

@@@2 *B.O.,* iii. 1, 73, and note 4.

@@@3 *Ibid., loc. cit.*

@@@4 *Ibid.,* i. 195.

@@@5 See Lamy, *Concilium Seleuciae et Ctesiphonti habitum anno 410* ; comp. S. E.

Assemani, *Codd. MSS. orient. Bibl. Palat. Medic.,* p. 94.

@@@6 *B.O.,* i. 15.

@@@7 See also *B.O.,* i. 181-194. There is a German translation by Zingerle, *Edite Acten der h. Märtyrer des Morgenlandes,* 2 vols., 1836.

@@@8 *B.O.,* i. 179.

@@@9 *Ibid.,* ii. 401, iii. 1, 369 ; also Abbeloos, *Acta S. Maris,* pp. 72 *sq.,* 88.

@@@1° *B. O.,* i. 353, 406.

@@@11 See his biography in Overbeck, *S*. *Ephraemi,* &c., *Opera Selecta,* p. 159 *sq.,* especially pp. 170-181 ; translated by Bickell, in Thalhofer's *Bibliothek,* Nos. 102-104.

@@@12 *B.O.,* i. 403.

@@@13 *Codd. MSS. Orient. Bibl. Palat. Medic.,* p. 107.

@@@14 See Overbeck, *S*. *Ephraemi,* &c., *Opera Selecta,* pp. 239-244 ; translated by Bickell.

@@@>5 *Ibid.,* pp. 210-221.

@@@16 *Ibid.,* pp. 245-248, 362-378.

@@@17 See Wright, *Catal.,* p. 719.

@@@18 Comp, the letter of Cyril to Rabbūlā, Overbeck, *op. cit.,* pp. 228-229.

@@@19 See Overbeck, *op. cit.,* p. 200.

@@@20 *Ibid.,* p. 222.

@@@21 *Ibid.,* p. 223, a fragment.

@@@22 *Ibid.,* pp. 230-238. The shorter fragment should follow the longer one.

@@@23 *B.O.,* i. 199.

@@@24 *Ibid.,* iii. 1, 85 ; Wright, *Catal.,* pp. 107, col. 2, 644, col. 1.

@@@25 See Labbe, *Concil.,* ix. 51 ; Mansi, vii. 241.

@@@26 The so-called *λῃστρικὴ σύνοδος* or *latrocinium Ephesinum.* Of the first

session of this council a portion is extant in Syriac in Brit. Mus. Add. 12156, ff. 51b-61a (written before 562), containing the acta in the cases of Flavian of Antioch and Eusebius of Dorylæum. Add. 14530 (dated 535) contains the second session, comprising the acta in the cases of Ibas, his nephew Daniel of Ḥarrān, Irenæus of Tyre, Aquilinus of Byblus, Sophronius of Telia or Constantina, Theodoret of Cyrrhus, and Domnus of Antioch. These documents have been translated into German by Hoffmann, *Verhandlungen der Kirchenversammlung zu Ephesus am* xxii. *August* cdxlix., &c., 1873 ; into French by Martin, *Actes du Brigandage d'Éphèse,* 1874 ; and into English (with the assistance of a German scholar) by the Rev. S. G. F. Perry, *The Second Synod of Ephesus,* 1881. See also Martin, *Le* *Pseudo-Synode connu dans l’Histoire sous le nom de Brigandage d'Éphèse,* &c.j 1875 ; and Perry, *An Ancient Syriac Document purporting to be the record in its chief features of the Second Synod of Ephesus,* &c., part i., 1867. Mr Perry printed a complete edition of the Syriac text at the Clarendon Press, Oxford, but no one seems to know what has become of the copies. The copies of the English translation were purchased at the sale of Mr Perry’s library by Mr Quaritch.

@@@27 *B.O.,* i. 257.

@@@28 *Ibid.,* iii. 1, 86. These are of course utterly ignored by Assemani in vol. i.

@@@29 *Ibid.,* iii. 1, 51.

@@@*30 Ibid.,* i. 195-196.

@@@3i Bēth Hardashēr or Beth Hartasher, in Persian Weh-Ardashēr or Beh-Ard- ashēr, Arabicized Bahurasīr, close by Seleucia, on the right bank of the Tigris. See Hoffmann, *Verhandlungen der Kirchenversammlung zu Ephesus,* &c., p. 93, note 160.

@@@*32 B.O.,* iii. 1, 172.

@@@33 *Ibid.,* i. 207-234; Bickell, in Thalhofer’s *Bibliothek,* No. 44, and *Conspectus,* p. 22.

@@@34 That he is identical with Isaac, the disciple of Ephraim (as some have sup­

posed), seems wholly unlikely. He may possibly have seen Ephraim in the flesh, but this is very doubtful, considering the date of his own death. Even Jacob of Edessa appears to have got into some confusion on this subject (see Wright, *Catal.,* p. 603, col. 2).

@@@35 Land, *Anecd. Syr.,* iii. 84.

@@@36 *B.O.,* i. 208-209 ; see *Dionysii Telmahharensis Chronici liber I.,* ed. Tullberg, 1850, p. 52, and *Eusebii Canonum Epitome ex Dionysii Telm. Chronico petita,* by C. Siegfried and H. Gelzer, 1884, p. 29. The difficulty was first cleared up by Scaliger, who in his *Thesaurus Temporum, Animadv.* No. mdlxiv., proposed *σηκλaριωv.*

@@@*37 B.O.,* i. 211.

@@@38 See Bickell, *Conspectus,* p. 23, note.

@@@39 *B.().,* i. 214-215, ii. 355 ; Bar-Hebræus, *Chron. Eccles.,* i. 447.

@@@40 *B.O.,* i. 214-234.

@@@41 *S.* *Ephraemi Syri,* &c*., Opera Selecta,* pp. 379-381.

@@@42 *Monumenta Syriaca,* i. 13-20 ; see also some extracts in Zingerle’s *Chrestom.*

*Syr.,* pp. 299 *sq.,* 387 *sq.* Zingerle has translated large portions of the homilies on the Crucifixion into German in the *Tübinger Theolog. Quartalschrift,* 1870, 1. Further, Cardāḥī, *Liber Thes.,* pp. 21-25.