us in 353 pages only as far as No. 37.@@1 Some of these poems have a certain historical value, such as the second homily on fasting, probably written soon after 420,@@2 the two homilies on the destruction of the town of Bēth Ḥūr by the Arabs (c. 457),@@s and the two against persons who resort to soothsayers.@@4 Others possess some interest as bearing on the theological views of the author, who combats the errors of Nestorius and Eutyches.@@5 One of the longest and most wearisome is a stupendous poem of 2137 verses on a parrot which proclaimed *ἅyιoς ὁ θεoς* in the streets of Antioch.@@6 Another on repentance runs to the length of 1929 verses. In prose Isaac seems to have written very little ; at least Bickell@@7 mentions only "various questions and answers, an ascetic narrative and ascetic rules. ”

Concerning Isaac’s contemporary Dādhā we know but little.@@8 He was a monk from the neighbourhood of Amid, who was sent by the people of that city to Constantinople on account of the ravages of war and famine, to obtain remission of the taxes or some similar relief, and was well received by the emperor. He is said to have written about three hundred tracts on various topics connected with the Scriptures and on the saints, besides poems (*madhrāshē).*

Here, too, we may record the name of Simeon the Stylite, who died in 459 or soon after.@@9 The Monophysites contend that he held their theological views, and accordingly we find in a MS. of the 8th century a letter of his to the emperor Leo regarding Theodoret of Cyrrhus, who had come to him and tried to pervert him to the opinions of the Dyophysites,@@1° and in another MS., of about the same age, three letters to the emperor Leo, to the abbot Jacob of Kaphrā Rĕḥīmā, and to John I., patriarch of Antioch, all tending to prove that he rejected the council of Chalcedon.@@11 A third MS., of the 6th century, contains certain “precepts and admonitions” addressed by him to the brethren.@@12 There is extant in very old MSS.@@13 a *Life* of Simeon, full of absurd stories, which has been edited by S. E. Assemani in the *Acta Sanctorum Martyrum,* vol. ii. 268 *sq.* At the end of it (p. 394) there is a letter by one Cosmas,@@14 priest of the village of Panīr, written in the name of his congregation to the Stylite, promising implicit obedience to all his precepts and orders, and requesting his prayers on their behalf ; but there is nothing whatever to show that this Cosmas was the author of the *Life* or had any share in writing it.@@13

About this time we find Dādh-īshō', the catholicus of Seleucia (421-456),@@16 composing his commentaries on the books of Daniel, Kings, and Bar-Sīrā or Ecclesiasticus.@@17 But the chief seat of Nes- torian scholarship and literary activity was still the Persian school of Edessa, where Bar-ṣaumā and other teachers were actively engaged in defending and propagating their peculiar tenets. Bar-ṣaumā, if we may believe the scurrilous Monophysite Simeon of Bēth Arshām,@@18 was originally the slave of one Mārā of Bēth Karū,@@19 and bore at Edessa the nickname of *Sāḥē bēth ḳĕnaiyā.*@@*P* He was at Edessa in 449, when his expulsion was called for by the rabble.@@21 In what yeaι- it actually took place we do not know, but we afterwards find him busy in the East under the catholicus Bābhōyah or Babuæus (from about 457 to 483)@@22 and his successor Acacius (from about 484 to 496), during which period he was bishop of Nisībis.@@23 Of his personal character and work this is not the place to attempt to form a judgment ; but the reader should beware of placing implicit trust in the statements of bitter and unscrupulous theological oppo­nents like Simeon of Bēth Arshām, Bar-Hebræus, and Assemani. Bar-ṣaumā does not appear to have written much, as 'Abhd-īshō'@@24 mentions only parænetic and funeral sermons, hymns of the class called *turgāmē,*@@*a* metrical homilies *(madhrāshē*) letters, and an anaphora or liturgy.

A fellow-worker with him both at Edessa and Nisībis was Narsai (or Narsē), of Ma'allĕ'thā or Ma'althāyā,@@26 whom Simeon of Bēth Arshām calls “ the Leper,”@@27 whereas his co-sectarians style him “ the Harp of the Holy Spirit.” He was especially famous as a writer of hymns and other metrical compositions, his favourite metre being that of six syllables.@@28 He fled from Edessa to escape the wrath of the bishop Cyrus (471-498), probably in the year 489, and died

at Nisībis early in the next century.@@29 Narsai’s works, as enu­merated by 'Abhd-īshō',@@30 consist of commentaries on the first four books of the Pentateuch, Joshua, Judges, and Ecclesiastes, Isaiah and the twelve minor prophets, Jeremiah, Ezekiel, and Daniel, twelve volumes of metrical discourses (360 in number),@@31 a liturgy, expositions of the order of celebrating the Eucharist and of baptism, parænetic and funeral sermons, hymns of several sorts,@@32 and a book entitled *On the Corruption of Morals.*

Mārī the Persian has been already mentioned as the correspondent of Ibas. Besides the commentary on the epistles of Acacius (see above, p. 829), he wrote a commentary on the book of Daniel and a controversial treatise against the magi@@33 of Nisibis.@@34 Acacius, catholi­cus of Seleucia (c. 484-496), composed discourses on fasting and on the faith, as also against the Monophysites, and translated into Per­sian for the king Ḳawādh a treatise on the faith by Elisha, bishop of Nisībis, the successor of Bar-saumā.@@35 Assemani tries hard to cleanse Acacius from the stain of Nestorianism, but, as Abbeloos remarks,@@36 “vereor ne Æthiopem dealbare voluerit ; nam omnia tum Jacobitarum tum Nestorianorum monumenta, quæ ipse recitat, contrarium testantur.” Mīkhā or Micah, another member of the band of exiled Edessenes,@@37 became bishop of Lāshōm.@@38 He wrote a commentary on the books of Kings, a discourse on his predecessor Sabhr-īshō', another on a person whose name is written Kntropos,@@39 and a tract entitled *The Five Reasons of the Mautébhe.*@@*40 ’* To these writers may be added two others,—Yazīdādh,@@41 who is also said to ' have belonged to the Edessene school and to have compiled “a book of collectanea *(luḳḳāṭē),"*@@42 and Ara, who wrote a treatise against the magi or Persian priesthood, and another against the followers of Bardesānes with the contemptuous title of *Ḥabhsh*ō*sh- y*ā*th*ā or “ the Beetles.”@@43

The Persian school at Edessa was, as we have already hinted, the chief seat of the study of Greek during the early days of the Syrian literature. Of the most ancient translators we know no­thing ; but the oldest MSS. are Edessene, viz., the famous MS. in the British Museum, Add. 12150, dated towards the end of 411, and the equally well known codex at St Petersburg, written in 462. The former contains the *Recognitiones* of Clement, the discourses of Titus of Bostra against the Manichees, the *Theophania* of Eusebius, and his history of the confessors in Palestine ; the latter, the *Ecclesiasti­cal History* of Eusebius. Now, as the text presented by these MSS. has evidently passed through the hands of several successive scribes, it seems to follow that these books were translated into Syriac in the lifetime of the authors themselves, or very soon after, for Euse­bius died in 340 and Titus in 371. Very likely the one or the other may have had a friend at the chief seat of Syriac learning who was willing to perform for him the same kind office that Rabbūlā under­took for Cyril.@@44 A little later on our information becomes fuller and more exact. Ma'nā,@@45 a Persian by race,@@46 from the town of Bēth Hardashēr, was resident at Edessa in the earlier part of the 5th century, and is mentioned by Simeon of Bēth Arshām among the distinguished Nestorian scholars whom he holds up to ridicule.@@47 His nickname was *Shāthē ḳeṭmā,* “the Drinker of Ashes.” Ma'nā devoted himself to the task of translating into Syriac the comment­aries of Theodore of Mopsuestia during the lifetime of that great theologian, who did not die till 429. He must, however, have with­drawn from Edessa at a comparatively early period, as he was bishop of Persis@@48 prior to 420, in which year (the last of his reign) Yazde­gerd I. made him catholicus of Seleucia, in succession to Yabh-alähä.@@49 He had, it appears, translated a number of books from Syriac into

@@@1 *S*. *Isaaci Antiocheni, Doctoris Syrorum, Opera Omnia,* ed. G. Bickell, part i., 1873 ; part ii., 1877. We hope soon to receive the remaining parts at his hands.

@@@2 *B.O.,* i. 227 ; Bickell, i. 280.

@@@3 *B.O.,* i. 225 ; Bickell, i. 207,227.

@@@4 Bickell, ii. 205 *sq.*

@@@5 See Bickell's translations in Thalhofer’s *Bibliothek,* 44.

@@@6 Bickell, i. 85.

@@@7 *Opera,* i. p. viii.

@@@8 See Land, *Anecd. Syr.,* iii. 84.

@@@9 See Bar-Hebræus, *Chron.Eccles.,* i. 142,181, and note 2 ; *B.O.,* i. 252, 405.

@@@10 Wright, *Catal.,* p*.* 951, No. xxix.

@@@n *Ibid.,* p. 986, No. 33.

@@@12 *Ibid.,* p. 1153, col. 1.

@@@13 *E.g.,* Cod. Vat. clx., tran­scribed 473 ; Brit. Mus. Add. 14484, of the 6th century.

@@@H *B.O.,* i. 237.

@@@15 Assemani is also mistaken in supposing that the *Life* was composed at the request of Simeon, the son of Apollonius, and Bar-Ḥāṭar (?), the son of Ūdhān (Uranius?). These are merely the persons who paid for the writing of this portion of Cod. Vat. clx.

@@@10 See Bar-Hebræus, *Chron. Eccles.,* ii. 57, note 1.

@@@17 *B.O.,* iii. 1, 214.

@@@18 *Ibid.,* i. 351.

@@@19 On the left bank of the Tigris, over against Jazιrat Ibn 'Omar.

@@@20 “The Swimmer, or Bather, among the Reeds,” meaning “the wild boar.” See Hoffmann, *Verhandl. d. Kirchenversam. zu Ephesus,* &c., p. 91, note 114.

@@@2i Hoffmann, *op. cit.,* p. 14 ; Bar-Hebræus, *Chron. Eccles.,* ii. 55, note 1.

@@@22 Bar-Hebræus, *Chron. Eccles.,* ii. 57, note 1.

@@@23 See *B.C>.,* iii. 1, 66, note 7, compared with i. 351, note 4, and ii. 407, note 2.

@@@*^4 Ibid.,* iii. 1, 66.

@@@25 geθ Badger, *The Nestorians,* ii. 19.

@@@26 Hoffmann, *Auszüge,* p. 208 ; Badger, *The Nestorians,* i. 174.

@@@27 Perhaps in a spiritual sense only, though Assemani thinks otherwise ; see *B.O.,* i. 352 and note 5, 354 ; iii. 1, 63.

@@@28 *B.0.,* iii. 1, 65, note 6.

@@@29 See Bar-Hebræus, *Chron. Eccles.,* ii. 77 ; *B.O.,* ii. 407.

@@@30 *B.O.,* iii. 1, 65, 66.

@@@31 Some of these are probably contained in the Berlin MSS. Sachau 174-176 *(mēmrē dha-mĕdhabbĕrānūthā,* on the life of our Lord) and 219 (two poems on Joseph, and two others).

@@@32 Two of them are often found in the Nestorian Psalter. See, for example, Brit. Mus. Add. 7156 (Rosen, *Catal.,* p. 12, col. 2, No. 3a, c) and Add. 17219 (Wright, *Catal.,* p. 134, col. 2, No. 3 a, c).

@@@33 *Mĕghūshē,* from *magu, mag,* the Persian priesthood, the head of whom in each district was the *magupat, mogpet,* or *mōbedh.* See Nöldeke, *Geschichte der Perser und Araber zur Zeit der Sasaniden,* p. 450.

@@@34 *B.O.*, iii. 1, 171.

@@@39 *Ibid.* iii. 1,359. Elisha is called by some authorities Hosea ; *Ibid.,* ii. 407, iii. 1, 429.

@@@36 Bar-Hebræus, *Chron. Eccles.,* ii. 74, note 2.

@@@37 *B.O.,* i. 352-353. His enemies gave him the nickname of Dagon.

@@@3S Now Lāsim,a short distance south-west of Dākük or Tā’ūḳ, in Bēth Garmai ; see Hoffmann, *Auszüge,* p. 274.

@@@39 Vocalized Kentropos or Kantropos ; *B.O.,* iii. 1,170, 1. 2.

@@@4θ Meaning probably the division of the Psalter into three kathismata (Bickell, *Conspectus,* p. 92) ; see *B.O.,* iii. 1, 71, note 2.

@@@41 For Yazed-dādh or Īzad-dādh, like Yazed-pānh, Yazed-bōzedh ; see Hoff­mann, *Auszüge,* p. 88, No. 796.

@@@42 *B.O.,* iii. 1, 226.

@@@43 Of Ara we seem to know absolutely nothing ; his very *floruit* is uncertain, and he may have belonged to the previous century ; *B.O.,* iii. 1, 230.

@@@44 See above, p. 829, and compare Merx, “ De Eusebianæ Historiæ Eccles. Ver- sionibus, Syriaca et Armeniaca,” in *Atti del IV. Congresso Intemazionale degli Orientalisti,* Florence, 1880, i. 199 *sq.,* especially pp. 201-202. It may here be mentioned that the literature of Armenia is largely indebted in its earliest days to that of Syria, not only for the translation of Eusebius's *Eccles. History,* but for such works as the *Doctrine of Addai* and the *Homilies* of Aphraates, wrongly ascribed to Jacob of Nisībis.

@@@45 So the name is written by Mārī bar Shĕlēmōn, whom Assemani follows, *B.O.,* iii. 1, 376, pronouncing it, however, Ma'nē or Maanes. Elias of Nisībis also gives Ma'nā (Bar-Hebræus, *Chron. Eccles.,* ii. 53, note 2) ; but Bar-Hebræus himself *(loc. cit.)* lias Maghnā, which Abbeloos Latinizes Magnes.

@@@46 His Persian name is unknown to us.

@@@47 *B.O.,* i. 352.

@@@48 Bar-Hebræus, *Chron. Eccles.,* ii. 55, 63.

@@@49 *B.O.,* ii. 401.