life to the advocacy of Monophysite doctrine. Twice he visited Constantinople in the service of his party, and suffered much (as was to he expected) at the hands of its enemies, for thus he writes in later years to the monks of the convent of Sĕnūn near Edessa : “What I endured from Flavian and Macedonius, who were arch­bishops of Antioch and of the capital, and previously from Cal- endion, is known and spoken of everywhere. I keep silence both as to what was plotted against me in the time of the Persian war among the nobles by the care of the aforesaid Flavian the heretic, and also as to what befell me in Edessa, and in the district of the Aparneans, and in that of the Antiochians, when I was in the con­vent of the blessed Mār Bassus, and again in Antioch itself ; and when I went up on two occasions to the capital, like things were done to me by the Nestorian heretics.”@@1 He succeeded at last in getting rid of his enemy Flavian in 512, and in the same year he presided at a synod in which his friend Severas was ordained patri­arch of Antioch.@@2 His triumph, however, was but short-lived, for Justin, the successor of Anastasius, sentenced to banishment in 519 fifty-four bishops who refused to accept the decrees of the council of Chalcedon, among whom were Severus, Philoxenus, Peter of Apamea, John of Teliā, Julian of Halicarnassus, and Mārā of Amid. Philoxenus was exiled to Philippopolis in Thrace,@@3 and afterwards to Gangra in Paphlagonia, where he was murdered about the year 523. The Jacobite Church commemorates him on 10th December, 18th February, and 1st April. Philoxenus, however, was something more than a man of action and of strife : he was a scholar and an elegant writer. Even Assemani, who never misses an opportunity of reviling him,@@4 is obliged to own (*B.O.,* ii. 20) “scripsit Syriace, si quis alius, elegantissime, atque adeo inter optimos hujusce lingnæ scriptores a Jacobo Edesseno collocari meruit.” Unfortunately scarcely any of his numerous works have as yet been printed.@@5 To him the Syriac Church owed its first revised translation of the Scriptures (see above, p. 825) ; and he also drew up an anaphora@@® and an order of baptism.@@7 Portions of his commentaries on the Gospels are contained in two MSS. in the British Museum.@@8 Besides sundry sermons, he composed thirteen homilies on the Christian life and character, of which there are several ancient copies in the British Museum. Of his controversial works the two most important are a treatise *On the Trinity and the Incarnation* in three discourses,@@9 and another, in ten discourses, showing “that one (Person) of the Trinity became incarnate and suffered ”@@10; but there are many smaller tracts against the Nestorians and Dyophysites.@@11 His letters are numerous and may be of some value for the ecclesiastical history of his time. Assemani enumerates and gives extracts from several of them,@@12 but none of them have as yet been printed in full, with the exception of that to Abū Nafīr of Ḥērtā (al-Hirah),@@13 to the monks of Tell- 'Addā,@@14 and to the priests Abraham and Orestes of Edessa regard­ing Stephen bar Südh-ailë.@@15

Contemporary with Jacob of Sĕrūgh and Philoxenus of Mabbōgh was the pantheist Stephen bar Südh-ailë,@@16 with whom both of these writers corresponded,@@17 and regarding whom the latter wrote the above-mentioned letter to the priests Abraham and Orestes. This man was the author of the work entitled *The Book of Hiero- thcus,* which he published under the name of Hierotheus, the teacher of St Dionysius of Athens,@@18 and exercised a strong influence on the whole pseudo-Dionysian literature.@@19 Theodosius, patriarch of Antioch (887-896), wrote a commentary on the *Hierotheus.*@@*20* Bar-Hebræus too made copious extracts from it, which he arranged

and illustrated with a commentary chiefly derived from that of Theodosius.@@21

At the same time with Jacob of Sĕrūgh and Philoxenus, and in the same neighbourhood, lived one of the earliest and best of the Syrian historians, the Stylite monk Yēshū' or Joshua. Of him we know nothing but that he originally belonged to the great convent of Zuḳnīn near Āmid, that at the beginning of the 6th century he was residing at Edessa, and that he dedicated his *Chronicle* of the Persian War@@22 to an abbot named Sergius. His approving mention of Jacob@@23 and Philoxenus@@24 shows that he was a Monophysite. Joshua’s *Chronicle* would have been entirely lost to us, had it not been for the thoughtfulness of a later writer, Dionysius of Tell- Mahrë (d. 845), who incorporated it with his account of the reign ot Anastasius in the smaller redaction of his own *History.* It was first made known to us by Assemani *(Bibl. Orient.,* i. 260-283), who gave a copious analysis with some extracts ; and it is now generally acknowledged to be one of the best, if not actually the best, account of the great war between the Persian and Byzantine empires during the reigns of Kawādh and Anastasius (502-506).@@25 To the indefatigable Abbé Martin belongs the credit of publishing the *editio princeps* of the Syriac text.@@26 The work was written in the year 507, immediately after the conclusion of the war, as is shown by the whole tone of the last chapter ; and it is much to be regretted that the author did not carry out his intention of con­tinuing it, or, if he did, that the continuation has perished.

The interest which Jacob of Sĕrūgh took in every branch of literature was the means of bringing into notice a hymn-writer of humble rank, the deacon Simeon Ḳūkāyā, a potter by trade, as his name denotes. This man lived in the village of Gēshīr,@@27 not far from the convent of Mār Bassus, and while he worked at his wheel composed hymns, which he wrote down on a tablet or a scroll, as might be convenient. Jacob heard of him from the monks, paid him a visit, admired his hymns, and took away some of them with him, at the same time urging the author to continue his labours.@@28 A specimen of these *Ḳūkāyāthā* has been preserved in the shape of nine hymns on the nativity of our Lord, Brit. Mus. Add. 14520, a MS. of the 8th or 9th century.@@29

About the same time flourished Simeon, bishop of Bēth Arshām,@@30 commonly called *Dārōshā Phārsāyā* or “the Persian Disputant.” This keen Monophysite@@31 was one of the few representatives of his creed in the Persian territory, and exhibited a wonderful activity, mental and bodily, on behalf of his co-religionists, traversing the Babylonian and Persian districts in all directions, and disputing with Manichees, Daisanites, Eutychians, and Nestorians.@@32 After one of these disputations, at which the Nestorian catholicus Bābhai (498-503) was present,@@33 Simeon was made bishop, a dignity which he had declined on several previous occasions. He visited ē

Ḥērtā (al-Ḥīrah) more than once, and died during his third residence at Constantinople, whither he had come to see the empress Theodora.@@34 Assemani states, on the authority of Dionysius of Teil-Maḥrē, that he was bishop of Bēth Arshām from 510 to 515, but the Syriac passage which he quotes merely gives the *floruit of 510.* If, how­ever, the statements of John of Ephesus, who knew him personally, be correct, he was probably made bishop before 503, the date of Bābhai’s decease.@@35 His death must have taken place before 548, in which year Theodora departed this life. Besides an anaphora,@@3® we possess only two letters of Simeon, which are both of consider­able interest. The one is entitled *On Bar-ṣaumā and the Sect of the Nestorians*@@37 ; it deals with the origin and spread of Nestorianism in the East, but from the bitterest and narrowest sectarian point of view.@@38 The other, which is much more valuable, is addressed to Simeon, abbot of Gabbūlā,@@39 and treats of the persecution of the Christians at Najrān by Dhū Nuwās, king of al-Yaman, in the year 523.@@40 It is dated 524, in which year the writer was himself at Hērtā (al-Ḥīrah).

@@@I *Ibid.,* ii. 15; comp, the mention of him at Edessa by Joshua the Stylite

in 498, *Chronicle,* ed. Wright, chap. xxx.

@@@*2 Ibid.,* pp. 17, 18.

@@@3 He was living there when he wrote to the monks of Sĕnūn in 522; *Β.O.,* ii. 20.

@@@4 “ Scelestissimus hæreticus ” (*Β.O*., ii. 11) ; “ flagitiosissimus homo ” (p. 12) ; “ ecclesiam Dei tanquam ferus aper devastaverit ” (p. 18).

@@@5 /i.O., ii. 23 *sq.* ; Wright, *Catal.,* Index, p. 1315.

@@@β Renaudot, ii. 310 ; *Β.Ο.,* ii. 24.

@@@7 *Β.Ο.,* ii. 24.

@@@8 Add. 17126, dated 511, and Add. 14534, probably of equal age.

@@@s The Vatican MS. (Assemani, *Catal.,* iii. p. 217, No. cxxxvii.) is dated 564 ; see *Β.O.,* ii. 25 *sq.*

@@@*10 Β.O.,* ii. 27 *sq.* The Vatican MS. is dated 581 ; that in the British Museum Add. 12164 is at least as old.

@@@II See *B.O.,* ii. 45, Nos. 15-17, and Wright, *Catal.,* p. 1315.

@@@12 *B.O.,* ii. 30-46. Others may be found in Wright, *Catal.,* p. 1315.

@@@13 See Martin, *Grammatica Chrestomathia et Glossarium Linguæ Syriacæ,* p. 71.

@@@14 Ign. Guidi, *La Lettera di Filosseno ai Monaci di Tell ’Addâ (Teleda),* Reale Accademia dei Lincei, anno cclxxxii., 1884-85, Rome, 1886. In the Ethiopic literature there is extant a book entitled *Fīlĕksĕyūs, i.e.,* Philoxenus, from the name of its author, “ Philoxenus the Syrian, bishop of Manbag ” (see, for ex­ample, Wright, *Catal.,* p. 177). It is a series of questions and answers on the *Paradise* of Palladius, like the Syriac work described in Wright, *Catal.,* p. 1078.

@@@15 See *B.O.,* ii. 30 ; Frothingham, *Stephen bar Sudaili,* p. 28 *sq.*

@@@16 So in a MS. of the 7th century (Brit. Mus. Add. 17163 ; see Wright, *Catal.,*

p. 524). The MSS. of Bar-Hebræus*(Chron. Eccles.,* i. 221), have or. Assemani writes *(Sudaili).* “ Hunt the deer”

can of course be only a nickname of the father. See Frothingham, *op. tit.,* p. 56 *sq.*

@@@17 *B.O.,* i. 303, ii. 32; comp. Bar-Hebræus, *Chron. Eccles.,* i. 221.

@@@18 *B.O.,* ii. 120, 290, 302; Frothingham, *op. cit.,* p. 63 *sq.* The existence of any good Greek text seems to be very doubtful, see Frothingham, p. 70.

@@@19 *B. O.,* iii. 1, 13 ; Frothingham, *op. cit.,* pp. 2 and 81.

@@@20 See MS. Brit. Mus. Add. 7189 (apparently the very copy used by Bar- Hebræus); Rosen, *Catal.,* p. 74 «5.; Frothingham, *op. cit.,* p. 84.

@@@21 Brit. Mus. Or. 1017 (Wright, *Catal.,* pp. 893-895) ; Bibl. Nation., Anc. fonds 138 (Zotenberg, *Calat.,* pp. 175-176); Frothingham, *op. cit.,* p. 87.

@@@22 Ed. Wright, p. ix.

@@@23 *Ibid.,* chap. liv.

@@@24 *Ibid.,* chap. xxx.

@@@28 See, for example, the use that has been made of it in De Saint-Martin’s notes to Lebeau’s *Hist, du Bas-empire,* vol. vii.

@@@*26 Chronique de Josué le Stylite,* 1876, in vol. vi. of the *Abhandlungen für d. Kunde d. Morgenlandes.* Another edition was published by Wright, *The Chronicle of Joshua the Styl ite,* 1882.

@@@27 or

@@@28 See the narrative by Jacob of Edessa in Wright, *Catal.,* p. 602 ; and comp. *B.O.,* i. 121, ii. 322 ; Bar-Hebræus, *Chron. Eccles.,* i. 191.

@@@29 Wright, *Catal.,* p. 363.

@@@30 A village near Seleucia and Ctesiphon ; Bar-Hebræus, *Chron. Eccles.,* ii. 85.

@@@31 Assemani has tried to whitewash him, but with little success ; *B.O.,* i. 342 *sq.* If he had had before him the account of Simeon by John of Ephesus (Land, *Anecd,. Syr.,* ii. 76-88), he would probably have abandoned the attempt in dis­gust. See Guidi, *La Lettera di Simeone Vescovo di Béth-Arsâm sopra i Martiri Omeriti,* 1881, pp. 4-7.

@@@32 See Bar-Hebræus, *Chron. Eccles.,* ii. 85, i. 189 ; comp. *B.O.,* i. 341, ii. 409, iii. 1, 403.

@@@33 Land, *Anecd. Syr.,* ii. 82, 1. 12.

@@@34 *Ibid.,* ii. 87, last line.

@@@35 *B.O.,* iii. 1, 427.

@@@36 *ibid.,* i. 345.

@@@37 *ibid.,* i. 346.

@@@38 First printed in *B.O.,* i. 346 *sq.,* from the Vatican MS. cxxxv. *(Catal.,* iii. 214).

@@@39 Al-Jabbιιl. Or is it Jabbul, on the east bank of the Tigris, between an- Nu'mānīyah and Wāsit?

@@@40 First printed in 71.0., i. 364 *sq.,* according to the text offered by John of Ephesus in his *History.* There is, however, a longer and better text in a MS.