in the convent of Jonah.@@1 Besides composing homilies, sermons, and epistles, he was the author of a life of Sergius Dēwādliā@@2 of Daraukarah or Daukarah, near Kashkar, who was a contemporary of his. He also wrote a treatise *chi the Twofold Use of the School* or university, as a place of moral and religious training as well as of instruction in letters, and a commentary on the *Analytics* of Aristotle.@@3

Presumably to this century belong two ecclesiastical historians who are known to us only from the *Chronicle* of Elias bar Shīnāyā. Alāhā-zekhā is quoted by him in regard to events that took place in 594-596 and 606.@@4 Perhaps he is identical with that Alāhā- zēkhā to whom we find Ishō'-yabh III. writing a letter whilst he was yet bishop, consequently in the earlier part of the century.@@5 Mikhā or Micah is cited by Elias as an authority for the years 594- 596 and 605.@@β

Passing over into the 8th century, we may mention David of Bēth Rahban, that is, of the convent of Zēkliā-īshō', afterwards of Bēth 'ābhē, who was the author of a monastic history, called *The Little Paradise,* which is frequently cited by Thomas of Margā. Its first chapter contained anecdotes relative to George Neshrāyā, Nathaniel, and other monks of Bēth 'Abhē, who lived under Hēnān-īshō' I., towards the end of the 7th century.@@7 David attained episcopal dignity, though we do not know the name of his see. He wrote also a geographical treatise *Upon the Limits of Climates or Countries, and the Variations of the Days and Nights.*@@*8*

Bābhai bar Nēsibhnāyē (so called because his parents were of Nisībis) flourished under the catholicus Sēlībhā-zēkliā (713-729), the successor of Hēnān-īshō'.@@9 He was a native of Gēbhīltā or Jabiltā in Tirhān,@@10 and is described by Thomas of Margā as being a tall, powerful man, with a magnificent voice, gentle and modest, and learned withal. He devoted himself to the reformation of the musical services of the Nestorian Church, which had fallen into sad confusion, and founded many schools, more particularly in the dioceses of Hēdhaiyabh and Margā, with the special object of pro­moting the study of church music. The most important of these were at Kēphar-'Uzzēl@@11 in Hēdhaiyabh and Bāshūsh in the district of Saphsāphā in Margā.@@12 āt the former he took up his residence, but used to visit and inspect the others once a year. In his latter years he returned to Gēbhīltā and died there. He wrote discourses and homilies of different kinds, numerous hymns for various occa­sions, histories (of holy men), and letters.@@13

Bar-Sāhdē of Karkhā dhē-Bhēth Sēlōkh flourished, according to Assemani, under the catholicus Pethiōn (731-740).@@14 'Abhd-īshō' states that he wrote an ecclesiastical history@@15 and a treatise against the Zoroastrian religion.

When Bābhai the Nisibene was residing at Kēphar-'Uzzēl (see above), a woman from the village of Bēth Saiyādhē brought to him her crippled son, whom she called “only half a man,” and begged him to bless him. “This is no half man,” was the gentle monk’s reply ; “ this shall be a father of fathers and a chief of teachers ; his name and his teaching shall be famous throughout the whole East.”@@16 This was Abraham bar Dāshandādh “the Larne,” whose works are enumerated by 'Abhd-īshō' as follows@@17—a book of exhort­ation, discourses on repentance,@@18 letters, the book of the king’s way, a disputation with the Jews, and a commentary on the dis­courses of Mark the monk.@@19 He was teacher at the school of Bāshūsh in Saphsāphā, where the future catholicus Timothy I. received his early education, as well as his successor Ishō' bar Nōn and Abū Nūh al-Anbāri.@@20

Mār-abhā, the son of Bērīkh-sebhyānēh, was a native of Kashkar,@@21 and became bishop of that town. From this see he was promoted

in 741 to the dignity of catholicus.@@22 At first he had some diffi­culties with the emir Yusuf ibn 'Omar ath-Thakafi, but these were settled by a visit to al-Kūfah, which gave him an opportunity of going also to al-Ḥīrah, where he was received with great honour by the aged bishop John Azrak. He shortened his name to Abliā, the better to distinguish himself from his predecessor Mār-abhā I. (see above, p. 836). In the sixth year of his patriarchate he got into a dispute with his clergy about the management of the school at Seleucia, and withdrew to Kashkar, but returned to Seleucia before his death, which took place in 751, at the age, it is said, of 110 years. According to Bar-Hebræus, “he was learned in ecclesi­astical works and in dialectics, and composed a commentary on Theologus (i.e., Gregory Nazianzen),@@23 and all his time he was occu­pied in reading books.” 'Abhd-īshō' mentions him in two places, as Abhā of Kashkar@@24 in *B.O.,* iii. 1, 154, and as Abhā bar Bērīkh- sebhyānēh at p. 157. In the former place he ascribes to him expositions, letters, and a commentary on the whole *Dialectics* of Aristotle,@@25 and in the latter, *The Book of the Generals,* or *Military Governors,*@@*25* and other works.

Simeon bar Tabbàkliē (the Butcher) of Kashkar held the im­portant post of chief officer of the treasury under the caliph al- Mansūr,@@2, about the same time that his co-religionist George bar Bōkht-ishō' of Gundē-Shābhōr or Beth Lāpāt,@@28 in Khūzistān, was court physician.@@29 The only work of his mentioned by 'Abhd-īshō' is an ecclesiastical history, which from his position at Baghdādh doubtless contained much valuable information.

Sūrēn or Sūrīn,@@30 bishop of Nisībis and afterwards of Halah or Holwān in Bēth Mādhāyē,@@31 was raised to the patriarchate in 754, by the orders of Abān, the Muhammadan emir of al-Madāūn (Seleucia). The bishops appealed to the caliph 'Abdallāh as- Saffāh,@@32 and not in vain. The election was cancelled, and Jacob, bishop of Gundē-Shābhōr, was chosen in his place (who sat till 773). Their continued squabbles, however, so irritated al-Mansūr that he gave orders to throw them both into prison. Sūrēn made his escape in time, but Jacob was caught and spent the next nine years under strict ward, during which time “the second Judas,” 'Isā ihn Shahlāthā or Shahlāfā,@@33 deacon and physician, trampled the rights of the bishops under foot. On his release, he sent Sūrēn as bishop to al-Basrah, at the request of some of the Christian citizens, but others would not receive him, and their quarrels once more attracted the caliph’s attention. Sūrēn, warned by 'Isā, again made his escape, but was captured by the emir of al-Madāīn and died in prison.@@34 The epithet of *Mephashshekānā,* given to him by Αbhd-ishō',@@35 implies that he was either a commentator on Scrip­ture or a translator of Greek works into Syriac. He composed a treatise against heretics, but the remainder of 'Abhd-īshō's text is not clear in Assemani’s edition.@@36

Cyprian, bishop of Nisībis, was appointed to that see in 741.@@37 The great event of his life was the building of the first Nestorian church in the Jacobite city of Taghrith, just outside of the walls, on the banks of the Tigris. The idea originated with Sēlībhā- zēkliā, bishop of Tirhān, but would never have been realized, had not Cyprian allowed the Jacobites to resume possession of the church of Mār Domitius at Nisībis. The building of the church at Taghrith was commenced in 767.@@38 Cyprian also erected a magni­ficent church at Nisībis, on which he expended the sum of 56,000 dinārs, in 758-759.@@39 After this time it so happened that the patri­archs of the three Christian sects, Theodoret the Malkite, George the Jacobite, and Jacob the Nestorian, were all in prison at once at Baghdādh. 'Isā the physician, thinking to improve the occa­sion to his own advantage, wrote to Cyprian that the caliph al- Mansūr coveted some of the golden and silver vessels of the church of Nisībis, hinting at the same time in pretty plain language that a handsome present to himself might be of some avail at this junc­ture. Cyprian had the courage to go straight to Baghdādh with the letter and show it to the caliph, who disgraced 'Isā and confis­cated his property,@@40 releasing the three patriarchs at the same time.@@41 Cyprian died in 767.@@42 According to 'Abhd-īshō', he wrote a com-

@@@1 His Arab biographer and co-religionist adds that his grave was opened 650 years afterwards, and his body found undecayed and looking as if he slept.

@@@2 Not Dudhā. The word means “liable to fits,” “epileptic,” “crazy.”

@@@3 B.O., iii. 1,154.

@@@4 See Bar-Hebræus, *Chron. Eccles.,* ii. 106 note 3, 107 note 3.

@@@5 *B.O.,* iii. 1,141, No. 35.

@@@β See Bar-Hebræus, *Chron. Eccles.,* ii. 106 note 3, 107 note 2.

@@@7 *B.O,* iii. 1, 217 col. 2, 218 col. 1 ; see also pp. 49 note 1, 184 col. 1,1.1.

@@@8 *B.Ο.,* iii. 1, 255. The poems referred to by Assemani in note 1 are no doubt of much later date. The first of them is edited by Cardāhī in his *Biber Thesauri,* pp. 41-46. Cardāhī places David's death “in the year 800.” Twenty-two very artificial poems “on the love of wisdom,” ascribed to him, are printed in the *Directorium Spirituale* of John of Mosul, edited by the bishop Elias John Millos, 1868, pp. 172-214.

@@@9 According to Elias bar Shīnāyā, in Baethgen, *Fragmente,* pp. 42, 47,122,124. Assemani *(B.O,* ii. 430) gives 714-728.

@@@ιθ Hoffmann, *Auszūge,* p. 188.

@@@11 *Ibid.,* p. 236 *sq.*

@@@12 *Ibid,,* p. 223.

@@@13 SeeB.O., iii. 1,177-181. Of his hymns a few are still extant; see Bickell, *Con­spectus,* p. 38 ; Brit. Mus. Add. 7156 (Rosen, *Catal.,* p. 14, v, x, y, z), Add. 14675 (w∏ght, *Catal.,* p. 131, col. 1), 17219*(ibid.,τp.* 136,col. 1); Paris, Suppl. 56(Zoten- berg, *Catal.,* p. 9, col. 1, t) ; Munich, Cod. Syr. 4(Orient. 147).

@@@14 *B.O,* ii. 430 ; Baethgen, *Fragmente,* pp. 49,125.

@@@15 Cited by Elias bar Shīnāyā ; see Bar-Hebræus. *Chron. E'des.,* ii. 65, note 1.

@@@16 *B.O,* iii. 1,179.

@@@17 *Ibid.,* iii. 1,194.

@@@18 According to another reading *on desire* or *cupidity.*

@@@19 See Brit. Mus. Add. 17270 (Wright, *Catal.,* p. 482).

@@@20 Assemani *(B.O,* iij. 1,196, note 4) says that Timothy I. was a pupil of Abra­ham bar Liphah, but Isho' bar Non and Abu Nūh are expressly stated to have been pupils of Abraham “ the Lame," *ibid.,* p. 165, note 4, and p. 212, note 2 ; see also p. 486, col. 1.

@@@2i Others say of Daukarah, in the neighbourhood of Kashkar, *B.O,* ii. 431.

@@@22 Baethgen, *Fragmente,* pp. 50, 125; Bar-Hebræus, *Chron. Eccles.,* ii. 153; *B.O,* ». 431, iii. 1, 157.

@@@23 see *B.O,* iii. 1,157, col. 2.

@@@24 whom Assemani takes for Abraham of Kashkar (see above, p. 837) ; for what reason we cannot see.

@@@25 See *B.O,* iii. 1,157, col. 2.

@@@26 Perhaps a chronicle of the Muhammadan governors of al-'Irāk.

@@@27 *B.O,* iii. 1, 206, col. 1,11. 4, 5. ’

@@@28 Nōldeke, *Gesch. d. Perser u. Araber,* p. 41, note 2.

@@@29 *B.O,* iii. 1, 205, col. 2, note 4; Baethgen, *Fragmente,* pp. 59, 60, 129; Bar- Hebræus, *Hist. Dynast.,* 221 ; wiistenfeld, *Gesch. d, arab. Aerzte,* No. 26.

@@@30 On the name see Nōldeke, *Gesch d. Perser u. Araber,* p. 438, note 4.

@@@31 See Hoffmann, *Auszūge,* p. 120.

@@@32 He died in June of this same year.

@@@33 See Bar-Hebræus, *Hist. Dynast.,* p. 221 ; wiistenfeld, *Gesch. d, ardb. Aerzte,* No. 26.

@@@34 B.O., ii. 431 ; iii. 1,168, 205-206.

@@@35 *ibid.,* iii. 1,168.

@@@36 *Γbid.,* iii. 1,169.

@@@37 Baethgen, *Fragmente,* pp. 50,125 ; Bar-Hebræus, *Chron. Eccles.,* ii. 154, note 1.

@@@38 Bar-Hebræus, *Chron. Eccles.,* ii. 155-157.

@@@39 Baethgen, *Fragmente,* pp. 57,128.

@@@40 Bar-Hebræus, *Hist. Dynast.,* p. 224.

@@@41 Bar-Hebræus, *Chron. Eccles.,* ii. 101-163 ; *B.Ο.,* iii. 1,111-112.

@@@42 Baethgen, *Fragmente,* pp. 60,129.