whom George, metropolitan of Mosul and Arbēl, dedicated his ex­position of the offices of the church, he must have lived about the middle of the previous century. He wrote funeral sermons, metri­cal homilies, answers to Scriptural questions and enigmas, and other stuff of the same sort. More important probably were his “ Book of Flowers,” *Kélhābhā dhé-Habbābhe,* which may have been a poetical florilegium ; his *Solution of the Questions in the Fifth Volume of Isaac of Nineveh's Works* ; and his commentary on the *Heads of Knowledge* or maxims (of Evagrius).@@1

Conspicuous among the writers of this century is Elias bar Shināyā, who was bom in 975,@@2 adopted the monastic life in the convent of Michael at Mosul under the abbot John the Lame,@@3 and was ordained priest by Nathaniel, bishop of Shennā (as-Sinn), who afterwards became catholicus under the name of John V. (1001-12).@@4 Elias was subsequently in the convent of Simeon on the Tigris opposite Shennā, and was made bishop of Bēth Nuhādhrē in 1002.@@5 At the end of 1008 he was advanced to the dignity of metropolitan of Nisībis.@@β With the next patriarch, John VI. bar Nazōl (1012-20),7@@previously bishop of Hērtā, he was on good terms ; but he set his face against Ishō'-yabh bar Ezekiel (1020-25).@@8 Under Elias I. (1028-49) all seems to have been quiet again. That our author survived this patriarch is clear from his own words in *B. O.,* iii. 1, 268, col. 2, 11. 19, 20.@@θ His greatest work is the *Annals* or *Chronicle,* of which unfortunately only one imperfect copy exists.@@10 Baethgen has published extracts from it under the title of *Frag­mente syr. u. arab. Historiker,* 1884, which have enabled scholars to recognize its real importance.@@11 The exact date of the *Annals,* and probably of the writing of the unique copy, is fixed by the statement of the author, f. 15b, that John, bishop of Hērtā, was ordained catholicus on Wednesday, 19th of the latter Teshπn, A. Gr. 1324 (19th November 1012 A.D.), and that he still ruled the Nestorian Church “down to this year in which this work was composed, namely, A. Gr. 1330” (1018-19).@@12 After the *Annals* we may mention Elias’s Syriac grammar, one of the best of the Nestorian writings on the subject,@@13 and his Arabic-Syriac vocabu­lary, *Kitāb at-Tarjumānfī ta'lim lughat as-Suryān* or “ the Inter­preter, to teach the Syriac Language.” It has been edited by De Lagarde in his *Prætvrmissorum Libri Duo,* 1879, and was the store­house from which Thomas a Novaria derived his *Thesaurus Arabieo- Syro-Latinus,* 1636. Elias was also a composer of hymns, some of which occur in the Nestorian service-books,@@11 and of metrical homilies, apparently of an artificial character.@@15 He edited four volumes of decisions in ecclesiastical law, which are often cited by 'Abhd-īshō' of Nisībis in his *Collectio Canonum Synodicorum*@@*ιs ;* indeed the third section, “On the Division of Inheritances,” is en­tirely borrowed from the work of Elias.@@17 Of his epistles that to the bishops and people of Baghdādh on the illegal ordination of Ishō'-yabh bar Ezekiel is preserved in Cod. Vat. cxxix. *(Catal.,* iii. 191).@@18 Six of his Arabic dissertations have been described by Assemani in the *B. O.,* iii. 1, 270-272. The most important of them appears to be No. 5, a disputation, in seven sessions or chapters, with the vizir Abu Ί-Kāsim al-Husain ihn 'Ali al-Maghribi, pre­ceded by a letter to the secretary Abu Ί-'Alā Sā'id ibn Sahl. These meetings took place in 1026, and the work was committed to writing in 1027, after the death of the vizir at Maiyāfārikin in October, and published with the approbation of the celebrated commentator, philosopher, and lawyer Abu ,1-Faraj 'Abdallah ibn at-Taiyib,@@19 who was secretary to the patriarch Elias I. The anonymous work de­scribed in full by Assemani *(B. O.,* iii. 1, 303-306) under the title of *Kitabu Ί-Burhān 'alā sahīhi* (or rather *fi tashīhi) Ί-īmān,* “The Demonstration of the Truth of the Faith,” is also by him.@@20

Here we may pause in our enumeration to cast an eye upon some

anonymous translations, which we are inclined to ascribe to the 10th and 11th centuries, and which are interesting as showing what the popular literature of the Syrians was, compared with that of their theologians and men of science.

We have already spoken of the older translation of *Kalīlagh wé- Damnagh,* made by the periodeutes Bōdh in the 6th century of our era (see above, p. 837). About the middle of the 8th century there appeared an independent Arabic translation from the Pahlavi by 'Abdallah ibn al-Mukaffa', which, under the name of *Kaililah ινa- Dimnah,* has been the parent of secondary versions in the Syriac, Persian, Greek, Hebrew, and Spanish languages.@@21 The Syriac version was discovered by the present writer in a unique MS. in the library of Trinity College, Dublin, and published by him in 1884.@@22 It is evidently the work of a Christian priest, living at a time when the condition of the Syrian Church was one of great degradation, and the power of the caliphate on the wane, so that the state of society was that of complete disorder and licentious­ness,@@23 a description which would very well apply to the 10th or 11th century. Indeed we could not place it much later, because part of the unique MS. goes back to the 13th century, and even its text is very corrupt, showing that it had passed through the hands of several generations of scribes. “The chief value of this later Syriac version is that it sheds light on the original text of the Arabic *K. w. D.* The Arabic text which the Syriac translator had before him must have been a better one than De Sacy’s, because numbers of Guidi’s extracts,@@21 which are not found at all in De Sacy’s text, appear in their proper places in the later Syriac.”@@25

To about the same period, judging by the similarity of style and language, we would assign the Syriac version of the book of *Sindi­bādh.* This work was translated, probably in the latter half of the 8th century, from Pahlavi into Arabic by Mōsā, a Muham­madan Persian. It is, as Nōldeke has shown,@@26 the smaller of the two recensions known to the Arabs, the larger, entitled *Aslam (1) and Sindibādh,* being the work of al-Asbagh ibn 'Abd al-'Aziz as- Sijistānī. The smaller *Sindibādh* was in its turn done into Syriac, and thence into Greek by Michael Andreopūlus for Gabriel, prince of Melitēne (1086-1100), as discovered by Comparetti,@@27 under the name of *~∑υvτiιras* (Sindipas), just as *Kalīlah wa-Dimnah* was trans­lated by Symeon (the son of) Seth for the emperor Alexius Com- nenus, who ascended the throne in 1081. The Syriac version, which bears the title of the *Story of Sindbān and the Philosophers who were with him,* has been edited by Baethgen, with a German translation and notes, from the unique MS. in the Royal Library at Berlin.@@28

A third product of the same age we believe to be the Syriac trans­lation of Pseudo-Callisthenes’s *Life of Alexander the Great,* made from an Arabic version of a Greek original. Of this, however, we shall be better able to judge when the Syriac text lies before us in print.@@29

Lastly we would place somewhere between the 9th and 11th cen­turies the Syriac translation of Esop’s (Æsop’s) *Fables,* which has been edited under a somewhat Jewish garb by Landsberger,@@30 who imagined himself to have found the Syriac original of the fables of Syntipas (Sindipas), whereas Geiger@@31 clearly showed that we have here to do with a Syriac rendering of one of the forms of the fables of Esop. In fact, as Geiger pointed out, is only a clerical error for. In Syriac MSS. of this collection the title is written, “of Josephus.”@@32 In some close relation to these stands the story of Josephus and king Nebuchadnezzar in the Berlin MS. Alt. Bestand 57, ff. 16-57, with which are inter­woven a number of Esopic fables. They have been edited (with the exception of two) by Rodiger in his *Chrestom. Syr.,* 2d ed., pp. 97-100.

Resuming our enumeration of Syrian writers, we find that in the 12th century the number of them, whether Jacobite or Nestorian, is small, but two of the former sect are men of real mark.

Abu Ghālib bar Sābūnī, the younger brother of Sa'id bar Sābūnī (see above, p. 849), was almost as unfortunate as his brother. He was raised to the episcopate of Edessa after his brother’s death by Athanasius VII., but speedily deposed on account of a quarrel, although many of the Edessenes, among them the governor Bald-

@@@1 *Β.Ο.,* iii. 1,174.

@@@2 Rosen, *Catal.,* p. 89, col. 2.

@@@*2 B.O,* iii. 1, 266 note 3, 271 col. 1.

@@@i Baethgen, *Fragmente,* pp. 101,151 ; 104,153 ; compare Bar-Hebræus, *Chron. Eccles.,* ii. 261, 281 ; *B.O,* ii. 444.

@@@5 Baethgen, *Fragmente,* pp. 101,152.

@@@*6 Ibid.,* pp. 103,152.

@@@*7 Ibid.,* pp. 104,153 ; Bar-Hebræus, *Chron. Eccles.,* ii. 283 ; *B.O,* ii. 446.

@@@8 *B.O,* iii. 1, 272.

@@@9 Consequently the statement in *B.O,* ii. 447, is inaccurate. Cardahi *(Liber Thesauri,* p. 84) names 1056.

@@@10 Brit. Mus. Add. 7197 (Rosen, *Catal.,* pp. 80-90 ; Wright, *Catal.,* p. 1206).

@@@11 Baethgen has overlooked Wright’s *Catal.,* p. 1206, and the plate in the *Oriental Series of the Palæographical Society,* No. lxxvi. The Syriac text was evidently written by an amanuensis, whereas the older Arabic text was prob­ably written by Elias himself.

@@@12 There are some extracts from the *Annals* in Berlin, Sachau 108, 2.

@@@13 There are MSS. in the Brit. Mus. Add. 25876, Or. 2314 (frag.) ; Vat. Cod. cxciv. *(Catal.,* iii. 410), Codd. ccccx. ccccl. (Mai, *Scriptt. Vett. Nova Coll.,* v.); Palat. Medic, ecclxi. *(Catal.,* p. 419) ; Berlin, Sachau 5, 2, also 216,1, and 306,1 ; and in the collection of the S.P.C.K. Part of the work (sections 1-4) has been edited by Dr. R. Gottheil, Leipsic, 1886.

@@@14 *E.g.,* Cod. Vat. xc. *(Catal.,* ii. 487), Nos. 13,15,17,18 ; Cod. Vat. xci. *(Catal.,* ii. 491), Nos. 12,14,16,17 ; Berlin, Sachau 64,10.

@@@15 See Cod. Vat. clxxxiv. *(Catal.,* iii. 390), a poem on the love of learning, in which the letter ālaph does not occur. It is printed by Cardāhī in the *Liber Thesauri,* pp. 83-84.

@@@16 Mai, *Scriptt. Vett. Nova Coll.,* x.

@@@17 *B.O.,* iii. 1, 267-269 ; Mai, *op. cit.,* v. pp. 54, 220.

@@@18 B.O., iii. 1, 272-273.

@@@19 He died in 1043; see *B.O.,* iii. 1, 544; Wūstenfeld, *Gesch. d. arab. Aerzte,* No. 132; Ibn Abi Osaibi'ah, ed. Mūller, i. 239; Bar-Hebræus, *Hist. Dynast.,* p. 355 (transi., p. 233) ; *Chron. Syr.,p.* 239 (transi., p. 244) ; *Chron. Eccles.,* ii. 283.

@@@® See the German translation by L. Horst, *Des Metropoliten Elias von* Nisībis *Buch vom Beweis der Wahrheit d. Glaubens,* Colmar, 1886.

@@@21 See Keith-Falconer, *Kalilah and Dimnāh or the Fables of Bidpai,* 1885, Introduction.

@@@22 Wright, *The Book of Kalilah and Dimnah, translated from Arabic into Syriac.*

@@@23 See Wright’s Preface, p. xi. *sq.*

@@@24 See Guidi, *Studii sui Testo Arabo del Libro di Kalila e Dimna,* 1873.

@@@25 Keith-Falconer, *op. cit.,* p. lx.

@@@*26 Z.D.M.G.,* xxxιii. (1879), pp. 521-522.

@@@27 *Ricerche intorno al Libro di Sindibād,* 1869, p. 28 *sq. ; The Folk-lore Society,* vol. ix. 1, p. 57 *sq.*

@@@28 Alt. Bestand 57, ff. 60-87. A small specimen had already been published by Rūdiger, *Chrestom. Syr.,* 2d ed., pp. 100-101.

@@@29 An edition of it is in preparation by Mr E. A. W. Budge, of the British Museum, from five MSS. See Rodiger, *Chrestom. Syr.,* 2d ed., pp. 112-120, and Perkins in the *Journal of the American oriental Society,* iv. p. 359 *sq.*

@@@2o *Die Fabeln des Sophos, Syrisches Original der Griechischen Fabeln des Syntipas,* 1859. Compare his earlier dissertation, *Fabulee aliquot Aramææ,* 1846.

@@@31 *Z.D.M.G.,* xiv. (I860), p. 586 *sq.*

@@@32 *B .O.,* iii. 1, 7, with note 2. So, for example, MS. Trin. Coll. Dublin, B. 5, 32 (Wright, *Kalilah and Dimnah,* pp. ix., x.).