have written an ecclesiastical history, which is entirely lost to us. At least Bar-Hebræus@@1 speaks of his recording certain matters in his “Ekklēsiastikē,” which do not appear in the *Chronicle.*

A thorn in the side of Michael was his disciple Theodore bar Wahbōn. He first appears on the stage in 1170,@@2 when the emperor Manuel sent Theorianus to the Armenian catholicus and the Jacobite patriarch with letters. Michael declined an interview, but sent John of Kaisūm to see Theorianus at KaΓat ar-Rūm, and on his coming a second time to the same place selected Theodore bar Wahbōn as his representative.@@3 Ten years afterwards, in 1180, when Michael was at Antioch, Ibn Wahbōn was made anti-patriarch at Āmid by certain malcontent bishops, under the name of John.@@4 Michael, however, at once took energetic measures,@@5 got hold of the anti-patriarch, formally deposed him, and shut him up in the convent of Bar-saumā, whence he was afterwards allowed to make his escape by some of the monks. He fled to Damascus, where he tried in vain to bring his case before Salāh ad-din, and thence to Jerusalem, after the fall of which city in 1187 he joined Gregorius Degha, the Armenian catholicus, at KaΓat ar-Rūm and went with him to Cilicia, where the king, Leo, made him patriarch of the Jacobites in his territories. He died in 1193. According to Bar- Hebræus, Theodore bar Wahbōn was a good scholar, and could speak and write three foreign languages, Greek, Armenian, and Arabic.@@6 He compiled an anaphora,@@7 wrote an exposition of the Eucharistic service,@@8 and a statement of his case against Michael in Arabic.@@9

Of Nestorian writers there are scarcely any worth naming in this century, for the historian and controversialist Māre bar Shēlēmōn, otherwise Mari ibn Sulaimān, wrote in Arabic@@10 ; and Elias III.,@@11 Abu Halim ibn al-Hadithi, of Maiperkat, metropolitan of Nisībis and catholicus from 1175 to 1190, chiefly used the same language in his homilies and letters.@@12 He is best remembered for having compiled and arranged the prayers in one of the service books, which is still called by his name, “the Abū Halim.”@@13

Ishō'-yabh bar Malkōn was ordained bishop of Nisībis in 1190 by the catholicus Yabh-alāhā II. (1190-1222), was present at the consecration of his successor Sabhr-īshō' IV. (1222-25), and died under Sabhr-īshō' V. (1226-56), his follower at Nisībis being Makki- khā, who was afterwards catholicus (1257-65).@@14 He wrote on ques­tions of grammar, besides homilies, letters, and hymns, in which, however, he chiefly, if not exclusively, employed the Arabic language.@@'∙5

He is the same as Joseph bar Malkōn, bishop of Mārdīn, whose metrical tract on the points, entitled *Mésidhtā dhé-Nukzē,* or “the Net of the Points,” is found in MSS., along with the grammatical writings of Elias bar Shināyā and John bar Zō'bi.@@16 This tract must therefore have been composed before 1190.

Simeon Shankēlabhādhī or Shankelāwi,of Shankēlābhādh or Shan- kēlāwah,@@17 near Irbil, must have been a contemporary of Bar Malkōn, and perhaps somewhat senior to him. He was the teacher of John bar Zō'bi, for whom he wrote a *Chronikon* or chronological treatise in the form of questions and answers, explanatory of the various eras, the calendar, &c. There is a MS. in the British Museum, Add. 25875,@@18 and several at Berlin.@@19 He was also the author of a moral poem in enigmatical language, of which 'Abhd-īshō' thought it worth his while to write an explanation for his disciple Abraham.@@20 To him is likewise ascribed “the questions of Simon Kēphā concerning the Eucharist and Baptism,” which he appears to have introduced to the notice of his pupil John bar Zō,bi.@@21

John bar Zō'bi flourished about the end of the 12th and the be­ginning of the 13th century. He was a monk of Bēth Ḳūḳā (or Kūke) in Hēdhaiyabh, and numbered among his pupils Jacob bar Shakkō, or Severus, bishop of Mār Matthew (see below).@@22 He wrote metrical homilies, partly in seven-syllable, partly in twelve-syllable verse, on the chief points of the Nestorian faith.@@23 One of these is mentioned by Assemani, *B.O.,* iii. 1, 309, note l@@24 ; another, on the four problems of philosophy, is in Berlin, Sachau 72, 15. Bar Zō'bi is, however, better known as a grammarian.@@25 The larger of his two grammars is based on the works of previous writers, such as Severus Sēbōkht and Denliā, commentators on Aristotle, and the grammarians Elias I., the catholicus, and Elias bar Shināyā, bishop of Nisībis.@@26 The smaller grammar is an epitome in verse, accom­panied by a metrical tract on the four chief marks of interρunction.@@-7 He seems also to have continued the treatise of Honain *De Synonymis,*@@*3* so that he may perhaps be Hoffmann’s “analecta anonymus.”@@29

As the lamp flares up before it expires, so the 13th century wit­nessed a faint revival of Syriac literature before its extinction.

David bar Paul is cited by Bar-Hebræus in the *Ausar Raze,*@@*30* and may therefore be supposed to have lived early in the 13th century. He was evidently a man of considerable culture, and a versifier. We have from his pen a poem on the letters of the Syriac alphabet,@@31 a note on the mutable letters,@@32 and a brief enumeration of the cate­gories of Aristotle,@@33 a moral poem in twelve-syllable verse,@@34 another on repentance in an Arabic translation,@@35 and specimens of a third in Cardāhi’s *Liber Thesauri,* p. 138. Theological are a dialogue between a Malkite and a Jacobite on the hymn Trisagion@@36 and a tract in Arabic on matters in dispute between the Jacobites and Malkites.@@37

Jacob bar Shakkō (Shakkdkō ?),@@38 or 'Isfi, bar Mark, of Bartellāi or Bartullā, near Mosul, was a monk of the famous convent of Mār Matthew, of which he afterwards became bishop by the name of Severus.@@39 He was trained in grammar by John bar Zō'bi (see above) in the convent of Bēth Ḳūḳā (or Kūkē) in Hēdhaiyabh,@@40 and in dialectics and philosophy by Kamāl ad-Din Mflsā ibn Yιιnus at Mosul.@@41 He composed one of his works, the *Book of Treasures,*

*@@@1 Chron. Eccles.,* i. 589.

*@@@2 Ibid.,* i. 549, 551, where 1172 is an error, as remarked by Abbeloos in note 1. John of Kaisūm, who was present on the occasion, died in 1171 (p. 559).

*@@@*3 The disputations held on these occasions were of course utterly fruitless. See Leunclavius, *Legatio Imp. Caesaris Manuelis Comneni Aug. ad Armenios, sive Theoriani cum Catholico disputatio,* &c., 1578, and in Galanus, *Concilia­tionis Ecclesix Armenie cum Romana . . .* pars i., 1690, p. 242 *sq.', Disp. Theoriani secunda,* in Mai, *Scripti. Vett. Nova Coll.,* vi. pp. xxiii. and 314 *sq.,* and in Migne, *Patrol.* Gr.,cxxxiii.ll4sg.j also Bar-Hebræus, *Chron. Eccles.,* i. 549-557 ; Langlois, *Chronique,* pp. 329-331; comp. Abbeloos’s notes on Bar-Hebræus, pp. 550-552, and *B.O.,* ii. 364-365.

*@@@*4 Bar-Hebræus, *Chron. Eccles.,* i. 575 *sq.∙, B.O.,* ii. 213.

*@@@*5 Bar-Hebræus, *Chron. Eccles.,* i. 579 ; *B.O.,* ii. 214.

*@@@*6 *Chron. Eccles.,* i. 581.

*@@@*7 See Renaudot, ii. 409 ; *B.O.,* ii. 216 ; Payne Smith, *Catal.,* p. 241, note c.

*@@@*8 *B.O.,* ii. 216.

*@@@*9 Bar-Hebræus, *Chron. Eccles.,* i. 581, at the foot.

*@@@*19 He flourished in the first half of this century *(B.O.,* iii. 1, 554-555,582). His work is extant in the Vatican Library in 2 vols., cviii. and cix. (Mai, *Scriptt. Vett.Nova Coll.,iv.* 219-223), with the title *Kitāb al-Majdal* or “the Tower,” wrongly ascribed to 'Amr ibn Mattā of Tīrliān. The first volume, transcribed in 1401, is theological and dogmatical ; it comprises the first four sections. The second volume is theological and historical. The series of patriarchs ended with “ 71,”

,Abħd-isho'bar Mukl of Mosul (1138-47), but is continued down to Yabh-alāhā bar Kāyōma of Mosul (1190), “qui nunc sedem tenet,” i.e., in 1214, when this volume was written. His epitomizer 'Amr ibn Mattā of TIrhān lived in the first half of the 14th century (B.O., iii. 1, 580, 586). To him is ascribed Cod. Vat. cx., which “autographus esse videtur” (Mai, *Scriptt. Vett. Nova Coll.,* iv. 224-227). It consists of five parts, of which the first is wanting in this MS., which has therefore no title. The series of catholics in pt. v., fundam. 2, is continued down to Yabh-alahā (1281-1317). In\_pt. v., fundam. 3, sect. 6, we find the confession of faith of Michael, bishop of Āmid and Maiyāfārikin (B.O., iii. 1, 557), translated into Arabic by the priest Salibā ibn Yohanna,'whom G. E. Khayyath, archbishop of 'Amādia, asserts to be the real author of the whole work (see his *Syri orientales seu Chaldxi Nestoriani et Romanorum Pontificum Primatus,* 1870, and comp. Hoffmann, *Auszūge,* p. 6). Cod. Vat. dclxxxvii. (Mai, *op. cit.,* V. 594) contains part of the same work as Cod.Yat. ex. (though the *Catalogue* calls it the *Majdal,* and ascribes it to Mārt), viz., pt. v., fundam. 1 and 2 (“usque ad Ebediesum Barsaumæ successorem, qui obiit die 25 novem­bres an. Christi 1147. Continuat eandem historiam Amrus Matthæi filius, a Jesuiabo baladensi, Ebediesu successore, usque ad Iaballahum III. Timothei secundi successorem, qui obiit die 31 ianuarii an. Christi 1222 ” !). Cod. Yat. dclxxxviii. is also said to contain “ Historia Patriarcharum Chaldæorum sive Nestorianorum,” from Addai and Mārt down to Yabh-alāhā bar Kāyōmā, by ,Amr ibn Matta. “Hæc autem historia longe fusior est atque emendatior illa, quam Mares f. Salomonis conscripsit, de qua in praecedente codice” ! And to add to the perplexity, Sachau describes his Cod. 12 (Arab.) as “Theil einer grossen Kirchengeschichte der Nestorianer. Biicher der Geheim­nisse. Alte Papierhandschrift (14 Jh.). Es ist das von 'Amr

b. Mattā aus TTrliān.” Possibly the MS. in the collection of the S.P.C.K. may give some light.

*@@@11 B.O.,* ii. 450, iii. 1, 287 ; Bar-Hebræus, *Chron. Eccles.,* ii. 367-369.

*@@@*12 *B.O.,* iii. 1, 290.

*@@@*13 Badger, *The Nestorians,* ii. 23 : “The Aboo Haleem contains a collection of collects appointed to be read at the conclusion of the Noctums of all the Sundays throughout the year, of the festivals, and the three days of the *Baootha d’Ninwāyé,* before the commencement of the Matins." See *B.O.,* iii. 1, 291-295.

*@@@*14 AO., iii. 1, 295, note 1.

*@@@*15 *Ibid.,* iii. 1, 295-306.

*@@@18 E.g.,* Cod. Vat. cxciv. (copied from a MS. written in 1246), and Brit. Mus Add. 25876, f. 276b (note the colophon, f. 290b, Wright, *Catal.,* p. 1178); see *B.O.,* iii. 1, 30S, col. 1, No. viii., and the Abbé Martin, *be la Métrique chez les Syriens,* 1879, p. 70 (at p. 68,1. 14, read, “ the bishop of Nisībis ”).

*@@@*17 See Hoffmann, *Auszūge,* p. 231, and note 1847.

*@@@*18 Wright, *Catal.,* p. 1067.

*@@@*is Sachau 108,1,121, and 153,1,3.

*@@@*2θ Cod. Vat. clxxxvii. *(Catal.,* iii. 404) ; MS. Ind. Off. No. 9, “Tracts in Syriac,” f. 204. It has been published by Cardāhī, *Liber Thesauri,* p. 89. Cardāhī calls the author *as-Sankalabarī,* blindly copying Assemani’s *Sancalabarensis,* and places his death in 780 (see *B.O.,* iii. 1, 225, note 5, p. 226, note 7 ; and *Catal. Pat.,* iii. 405).

*@@@*2l *B.O.,* iii. 1, 562.

*@@@*22 Bar-Hebræus, *Chron. Eccles.,* ii. 409.

*@@@*23 Brit. Mus. Or. 2305 ; and apparently Berlin, Sachau 8.

*@@@*24 It has been translated by Badger, *The Nestorians,* ii. 151-153.

*@@@*25 *B.O.,* iii. 1, 307.

*@@@*26 Part of this work, namely, the portion that deals with the marks of inter- punction, has been edited and translated by Martin, *Traité sur l’Accentuation chez les Syriens orientaux,* 1877.

*@@@*27 MSS. of these grammars,—Cod. Vat. cxciv., ccccl.; Brit. Mus. Add. 25876 ; Or. 2314 ; Berlin, Alt. Best. 36, 16, and Sachau 216, 2, and 306, 2.

*@@@*18 Berlin, Sachau 72,14.

*@@@*29 *opusc. Nestor.,* p. iv.

*@@@*30 *B.O.,* ii. 243.

*@@@*31 Cod. Vat. ccxvii. *(Catal.,* iii. 505) ; Paris, Ane. fonds 118 (Zotenberg, *Catal.,* p. 166), 157 (*ibid.,* p. 147).

*@@@*32 Paris, Ane. fonds 164 (Zotenberg, *Catal.,* p. 213).

*@@@*33 Berlin, Alt. Best. 36,13.

*@@@*34 Cod. Yat. xcvi. *(Catal.,* ii. 522).

*@@@*35 Cod. Vat. lviii. *(Catal.,* ii. 351).

*@@@*36 Cod. Yat. cxlvi. *(Catal.,* iii. 268), ccviii. *(Catal.,* iii. 498); Paris, Ane. fonds 134 A (Zotenberg, *Catal.,* p. 154), with an Arabic translation.

*@@@*37 Bodl. Hunt. 199 (P. Smith, *Catal.,* p. 449), Poc. 79 *(ib.,* p. 459).

*@@@*38 written and.

*@@@*39 Bar-Hebræus, *Chron. Eccles.,* ii. 409(a contemporary). In Cod. Yat. ccccxi. (Mai, *Scriptt. Vett. Nova Coll.,* v.) he bears the name of Jacob bar Talia, a corrup­tion of Bartellāyā. In MS. Berlin, Alt. Best. 38, 1 (if the *Catal,* be correct), he is called “ metropolitan of the convent of St Matthew near Arbela,” confusing Mār Matthew at Mosul with Bēth Ḳūḳā, where he was trained. Assemani and others have identified him with Jacob, bishop of Maiperkat (Mēdhinath Sahdē). with Taghrith he never had anything to do.

*@@@*49 Hoffmann, *Auszūge,* p. 215, note 1715.

*@@@*41 Born 1156, died 1224; Bar-Hebræus, *Chron. Eccles.,* ii. 411; wtistenfeld, *Gesch. d. arab. Aerzte, No.* 229 ; Ihn Khallikān, ed. wūstenfeld, No. 757 ; Ihn Abi Osaibi'ah, ed. Miiller, i. 306.