Greek history written by that author. The Syriac work exists (not quite complete) in a British Museum MS. of about the begin­ning of the 7th century: this can be in part supplemented by an 8th-century MS. at the Vatican. From the latter Guidι published the interesting chapter (X. ιό) which contains the description of Rome. the entire text of the London MS. was published by Land in the third volume of his *Anecdota syriaca;* and there is now an English translation by Hamilton and Brooks (London, 1899), and a German one by Ahrens and Krüger (Leipzig, 1899).

Of the other 6th-century Jacobite writers we need mention only Moses of Aggël *(fl. c.* 550-570) who translated into Syriac some of the writings of Cyril, and Peter of Callinïcus, Jacobite patriarch of Antioch 578-591, who wrote a huge controversial treatise in 4 books, each of 25 chapters, against Damian, patri­arch of Alexandria, as well as other less important works.

The Nestorian writers of the 6th century were numerous, but as yet we know little of their works, beyond what 'Abhdî- sho, tells us in his *Catalogue.* It will be sufficient to mention one or two. Joseph Hüzãyã *(i.e.* of al-Ahwãz or Khüzistan), who came third in succession to Narsai as head of the school of Nisïbis, was the first Syriac grammarian and invented various signs of interpunction. Märûthã, who was Nestorian catho­licus of Seleucia from about 540 to *552@@*l and a man of exceptional energy, made the only known attempt, which was, however, unsuccessful, to provide the Nestorians with a Bible version of their own. He was the author of many commentaries, homilies, epistles, canons and hymns. Paul the Persian, a courtier of Khosrau Anõsharwãn, dedicated to the king a treatise on logic which has been published from a London MS. by Land in the 4th volume of his *Anecdota.* Bõdh the períodeutes is credited with a philosophical work which has perished, but is best known as the author of the old Syriac version of the col­lection of Indian tales called *Kalïlah and Dimnah.* He made it doubtless from a Pahlavi version. His translation, which was edited by Bickell with an introduction by Benfey, must be distinguished from the much later Syriac translation made from the secondary Arabic version and edited by Wright in 1884.@@2 Hannãnä of Hcclhaiyabh, who nearly produced a dis­ruption of the Nestorian Church by his attempt to bridge over the interval which separated the Nestorians from Catholic ortho­doxy, was the author of many commentaries and other writ­ings, in some of which he attacked the teaching of Theodore of Mopsuestia. An account of his theological position, derived from the treatise of Bãbhai *De unione,* will be found in Labourt, *op. cit.* pp. 279 sqq. One of his followers, Joseph Hazzaya, was also a prolific writer.

“ With the 7th century,” as Wright remarks, “ begins the slow decay of the native literature of the Syrians, to which the frightful sufferings of the people during the great war with the Persians in its first quarter largely contributed.” The same .process of decay was greatly promoted by the Arab conquest of Persia, achieved through the victory of Kãdisîya in 636-637. The gradual replacement of Syriac by Arabic as the vernacular language of Mesopotamia by degrees transformed the Syriac from a living to a dead language. Apart from a few leading writers—such as Jacob of Edessa, the anonymous historian whose work has passed under the name of Dionysius of Tell- Mahrê, Thomas of Margã, Dionysius Bar Salîbî, and Barhe- braeus@@s—there are not enough names of interest to make it worth while to continue our chronological catalogue. It will be sufficient to group the more important contributors to each of the chief branches of literature.

I. *Theology.—*Here we may first mention George, Bishop of the Arabs (t724), who wrote commentaries on Scripture, and tracts and homilies on church sacraments, and finished the *Hexaê- meron* of Jacob of Edessa.@@4 Bãbhai the Elder, a leading Nestorian

in the beginning of the 7th century and a prolific author, wrote many commentaries and theological discourses. Ishõ'yabh III., Nestorian catholicus from 647 to 657/8, wrote controversial tracts, religious discourses and liturgical works. Elias of Merv, who belongs to the 2nd half of the 7th century, compiled a *Catena patrum* on the Gospels and wrote many commentaries. Timothy I., catholicus 779-823, wrote synodical epistles and other works bearing on church law.@@6 Moses bar Kêpfiã (t903), one of the most fertile of 9th-century authors, wrote commentaries, theological treatises and many liturgical works. Other important contributors to this sphere of literature were Ishõ\* bar Nδn (f827∕8), John bar Zõ'bï (beginning of the 13th century), Jacob bar Shákkõ (tι241), and the great Nestorian scholar ’Abhdîshõ' (f 1318).

2. *History.—*Besides the important writers treated in separate articles, we need mention only four. Elias bar Shînãyã, who in 1008 became Nestorian bishop of Nisïbis, was the author of a valuable *Chronicle,* to which are prefixed numerous chronological tables, lists of popes, patriarchs, &c., and which covers by its narrative the period from a.d. 25 to 1018. Of this work, which exists in only one imperfect copy, the later portion was edited by Baethgen in 1884, and the earlier by Lamy in 1888. Another important *Chronicle* is that of Michael I., who was Jacobite patriarch from 1166 to 1199. Its range extends from the Creation to the author’s own day, and it was largely used by Barhebraeus in compiling his own *Chronicle.* Till recently it was known only in an abridged Armenian version which was translated into French by V. Langlois (Venice, 1868): but the Syriac text has now been found in a MS. belonging to the library of the church at Edessa, and is in course of publica­tion by J. B. Chabot. A work rather legendary than historical is the *Book of the Bee,* by Solomon of al-Baçrah, who lived early in the 13th century.@@’ Lastly, acknowledgment must be made of the great value of the Catalogue of Nestorian writers, by 'Abhdîshõ' of Nisïbis, the latest important writer in Syriac. It was edited by Assemani in the 3rd part of his *Bibliotheca orientalis,* and has been translated into English by Badger.

3. *Biography, Monastic History, &c.—*Besides the important work by Thomas of Margã (g.ι>.) the following deserve special mention. Sãhdõnâ, who was a monk in the Nestorian monastery of Bëth \*Äbhë (the same to which Thomas of Margã belonged two centuries later) and afterwards a bishop early in the 7th century, wrote a biography of and a funeral sermon on his superior Mãr Jacob who founded the monastery, and also a long treatise in two parts on the monastic life, of which all that survives has been edited by P. Bedjan (Paris, 1902). Whilst accompanying the catholicus Ishõ'yabh II. (628-644) on a mission to Heraclius, Sãhdõnâ was converted, apparently to Catholicism,@@7 and thereby caused much scandal in the East. The chief events in his life are narrated by Ishõ'dënab.@@8 Another, Nestorian who, a few years later, wrote ecclesiastical biographies and other theological works was Sabhrïshõ' Rustam, who lived at Mount Izlã and other monasteries In the beginning of the 8th century David of Bëth Rabban, also a Nestorian monk, wrote, besides a geographical work, “a monastic history, called *The Little Paradise,* which is frequently cited by Thomas of Margã.” A more important work is *The Book of Chastity,* Jby Ishõ'dënab, who according to 'Abhdîshõ' was bishop of I£açrã— but read Baçrã—about the end of the 8th century. This work is a collection of lives of holy men who founded monasteries in the East, and is a valuable historical source. The work itself, or. an abridgment of it, was discovered and published for the first time by J. B. Chabot (Rome, 1896).@@@8 As the last under this head we may mention a late anonymous biography, that of the catholicus Yabhalãhã III. (1281-1317), which throws much light on the re­lations of the early Mongol kings with the heads of the church in their dominions. Among other interesting features it contains information about the Nestorian Church of China in the 13th century —Yabhalãhã was a native of Peking—an account of a journey through Central Asia, and a description of a visit to Europe by Rabban §aumã, the friend of the catholicus.@@1“

4. *Philosophy and Science.—*Special mention may be made of ’Änãnïshõ\* of Hëdhaiyabh. (middle of 7th century) well known as the author of a new recension of the *Paradise* of Palladius, and also the author of a volume on philosophical divisions and definitions; Romanus the physician (t896), who wrote a medical compilation, a commentary on the Book of Hierotheus, a collection of Pytha­gorean maxims and other works; Moses bar Kêphã, the voluminous writer above referred to; the famous physician honain ibn I5ha⅛

@@@1 See a full account of his career in Labourt, *Le Christianisme dans l'empire perse,* pp. 163-191.

@@@, Of this there is an English translation by Keith Falconer (Oxford, 1884).

@@@3 These have all been dealt with in separate articles.

@@@4 George's part has been translated into German by V. Ryssel (Leipzig, 1891).

@@@6 See O. Braun’s article in *Ortens christianus,* i. 138-152; and Labourt, *De Timotheo I. Nestorianorum patriarcha* (Paris, 1904).

@@@β Text and translation, by E. A. W. Bu⅛c (Oxford, 1886).

@@@3 See H. Goussen, *Martyrius-Sahdonas Leben und Werke* (Leipzig, 1897).

*@@@8 Le Livre de la chasteté* (ed. Chabot, pp. 67 sqq.).

@@@9 A fresh edition by Bedjan forms an appendix to his edition of Thomas of Margã (Paris, 190t).

@@@lβ The text has been twice edited by Bedjan (Paris, 1888 and 1895), and there is a French translation, with copious notes, by Chabot (Paris, T895); cf. also *Journ. As.* (1889), pp. 313 sqq., and *Eng. Hist. Rev.* xiv. 299 sqq.