550. His writings consist of short sermons or tracts, exclusively intended for the training and study of monks and coenobites, and a number of letters. 'Abhd-īshō' (Zoe. cZZ.) says: “he composed two volumes, besides mournful epistles, on the monastic life.” They were collected@@1 by his brother, who has prefixed a brief apology, at the end of which the reader may find a curious example of affected humility *(B.O.,* i. 435).@@2 Two short specimens of the style of “the spiritual old man,” *ash-Shaikh ar-ruhāni,* are printed in Zingerle’s *Monumenta Syr.,* i. 102-104.

A little junior to John Sābhā was the even more widely known Isaac of Nineveh,@@3 to whom the Nestorians also lay claim.@@4 His date is fixed, as Assemani points out, by the facts of his citing Jacob of Sērūgh and corresponding with Simeon Stylites the younger or Thaurnastorites, who died in 593. According to the Arabic biography, printed in *B.O.,* i. 444, he was a monk of the convent of Mār Matthew at Mosul, and afterwards became bishop of that city, but soon resigned his office and retired to the desert of Skētē in Egypt, where he composed his ascetic works. According to 'Abhd-ishō' (*B.O.,* iii. 1, 104), Isaac “wrote seven volumes on the guidance of the Spirit, and on the Divine mysteries and judgements and dispensation.” Many of his discourses and epistles have been catalogued by Assemani, *B.O.,* i. 446-460. The MS. Vat. cxxiv. contains the first half of his writings *(Catal.,* iii. 143), and similarly MSS. Brit. Mus. Add. 14632 and 14633.@@5 The Arabic translation is divided into four books ; the Ethiopie is naturally derived from the Arabic. A Greek version was made from the original Syriac by two monks of St Saba, near Jerusalem, named Patricius and Abraamius, on which see Assemani, *B.O.,* i. 445, and Bickell, *Con­spectus,* p. 26. The only printed specimens of his discourses are two in Zingerle’s *Monumenta Syr.,* i. 97-101.

Another author of this class, but of less mark, is Abraham of Nephtar,@@6 who flourished towards the end of the 6th century and in the early part of the 7th.@@7 Him too the Nestorians claim as theirs.@@8 'Abhd-īshō' speaks of “various works” of his,@@9 but our libraries seem to contain only eight short discourses, the titles of which are given by Assemani, *B. O.,* i. 464.@@10 They have been trans­lated into Arabic, and there was also a Persian version of them by Job the monk (*B.O.,* iii. 1, 431).

We record here the name of Moses of Aggēl as being one of those who, after Rabbulā, undertook the translation of the writings of Cyril of Alexandria into Syriac. He made a version of the *Gla­phyra,* at the request of a monk named Paphnutius, from whose letter@@11 we learn that the treatise *On Worship in Spirit and in Truth* had been already translated,@@12 whilst from the reply of Moses, as quoted in *B. O.,* ii. 82-83, it is obvious that he was writing after the death of Philoxenus and the chorepiscopus Polycarp. Hence we may place him soon after the middle of the century, say from 550 to 570. Much later he cannot be, because his translation of the History of Moses and āsyath (see above, p. 826) has been ad­mitted into the Syriac compilation that passes under the name of Zacharias Rhetor (see above, p. 835).@@13

Peter of Callinicus (ar-Raḳḳah), Jacobite patriarch of Antioch, 578-591,@@14 deserves mention on account of his huge controversial treatise against Damian, patriarch of Alexandria, manuscripts of parts of which, of the 7th and 8th centuries, are extant in the Vatican and the British Museum.@@15 Other writings of his are an anaphora,@@16 a short treatise against the Tritheists,@@17 sundry letters,@@18 and a metrical homily on the Crucifixion of our Lord.@@19 In the

dispute between him and Damian was involved his syncellus and successor Julian, who defended Peter against an attack made upon him by Sergius the Armenian, bishop of Edessa, and his brother John.@@20

Of the numerous Nestorian writers of the 6th century we unfor­tunately know but little more than can be learned from the cata­logue of 'Abhd-īshō'. Their works have either been lost, or else very few of them have as yet reached our European libraries.

The successor of Narsai (above, p. 830) in the school of Nisībis was his sister’s son Abraham,@@21 who must have fled from Edessa with his uncle.@@22 His principal writings are commentaries on Joshua, Judges, Kings, Ecclesiasticus, Isaiah, the twelve minor prophets, Daniel, and the Song of Songs.@@23

To him succeeded as teacher John, also a disciple of Narsai.@@24 He wrote commentaries on Exodus, Leviticus, and Numbers, Job, Jere­miah, Ezekiel, and Proverbs ; also controversial treatises against the Magi or Persian priesthood, the Jews, and (Christian) heretics ; a book of questions on the Old and New Testaments ; and various hymns. If the discourses on the plague at Nisībis@@25 and the death of Khosrau I. Anōsharwān be really by him, he was alive as late as 579, in the spring of which year that monarch died.@@26

John was followed by Joseph Hūzāyā,@@27 another disciple of Narsai,@@28 and the first Syriac grammarian. Of him Bar-Hebræus observes@@29 that “ he changed the Edessene (or Western) mode of reading into the Eastern mode which the Nestorians employ ; otherwise during the whole time of Narsai they used to read like us Westerns.” He was the inventor of some of the Syriac signs of interpunction,@@3θ and wrote a treatise on grammar@@31 and another on words that are spelled with the same letters but have different meanings.@@32

Of Mār-abhā@@33 the Elder, catholicus from 536 to 552, we have already spoken above as a translator of the Scriptures (p. 826). He was a convert from the Zoroastrian religion, and seems to have been a man of great talent and versatility, as he mastered both the Greek and Syriac languages. Receiving baptism at Hērtā (al-Ḥīrah) from a teacher named Joseph, he went for the purposes of study to Nisībis, and afterwards to Edessa, where he and his teacher Thomas@@34 trans­lated into Syriac the liturgy of Nestorius.@@35 They visited Constanti­nople together, and, escaping thence at some risk of their lives, be­took themselves to Nisībis, where Mār-abhā became eminent as a teacher. On being chosen catholicus he opened a college at Seleucia and lectured there. Unluckily, he got into controversy, it is said, with the Persian monarch Khosrau I. Anōsharwān (531-579), who banished him to ādharbāigān (Azerbijan) and destroyed the Nes­torian church beside his palace at Seleucia. Mār-abhā, however, had the temerity to return to Seleucia, was thrown by the king into prison, and died there.@@36 His dead body was carried by one of his disciples to Hērtā, where it was buried and a monastery erected over the grave. He wrote@@37 commentaries on Genesis, the Psalms, and Proverbs, and the epistles of St Paul to the Romans, Corinthians, Galatians, Ephesians, Philippians, and Hebrews ; various homilies ; synodical epistles@@38; and ecclesiastical canons.@@39 In these last he opposed the practice of marriage at least among the higher orders of the clergy, the bishops and catholics. What is meant by his “canones in totum Davidem” may be seen from such MSS. of the

Daliathensis, i.e., from ad-Dāliyah, probably meaning Dāliyat Malik ibn Tauk, on the right bank of the Euphrates below ar-Raḳḳah and Rahbat Malik ibn Tauk. In the Vatican *Catalogue* he calls him Daliathensis, writing, however, in Syriac. But how can mean “of ad-

Dāliyah”? Following the analogy of, and the like, it ought rather to mean “John of the

vine-Branches,” or “ John with the varicose veins,” or (as in Arabic) “John of the Buckets.”

@@@1 See Wright, *Catal.,* p. 863, *j.* In the *B.O.,* i. 434, Assemani gives an Arabic version of it from a Vatican MS.

@@@2 Fora list of them in Syriac and Arabic, see B.O.,i. 435-444, and comp. Wright, *Catal.,* pp. 582,584,860, 870 (No. 16). There is also an Ethiopie version,, *Aragāwī Manfasāwī,* made from the Arabic ; see Zotenberg, *Catal. ties MSS. Ethiopiens de la Bibl. Nation.,* No. 115, p. 134.

@@@3 B.O.j j. 444.

@@@*4 Ibid.,* iii. 1, 104.

@@@5 Wright, *Catal.,* pp. 569, 576.

@@@6 Also written Nethpar and Nephrath ; see Assemani, *Catal. Vat.,* iii. 138. But, as we can find no trace of any such town as Nephtar, the name of may have some other origin.

@@@7 *B.Ο.,* iii. 1,191, note 1.

@@@8 Compare Wright, *Catal.,* p. 187, No. 154.

@@@9 *B.Ο.,* iii. 1,191.

@@@ιθ There seem to be ten in Cod. Vat. ccccxix. ; see Mai, *Scriptt. Vett. Nova Coll.,*

V. 65.

@@@11 Cod. Vat. cvii. *(Catal.*, iii. 53) ; Guidi, *Rendiconti della R. Accademia dei Bincei,* May and June, 1886, p. 399 *sq.*

@@@12 Brit. Mus. Add. 12166, ff. 155-258, bears date 553 (Wright, *Catal.,* p. 491).

@@@13 Of the Vatican MS. of the *Glaphyra* only five leaves remain *(Catal.,* iii. 54), and the MS. in the British Museum, Add. 14555, is very imperfect (Wright, *Catal.,* p. 483). As Guidi has shown, these two MSS. are merely the *disjecta membra* of one codex.

@@@14 *B.O.,* ii. 69, 332 ; Bar-Hebræus, *Chron. Eccles.,* i. 250.

@@@15 *B.O.,* ii. 77-82 ; comp. Bar-Hebræus, *Chron. Eccles.,* i. 257.

@@@M *B.O.,* ii. 77

@@@17 Brit. Mus. Add. 12155, f. 231b (Wright, *Catal.,* p. 951).

@@@18 Wright, *Catal.,* p. 1314.

@@@19 Brit. Mus. Add. 14591 (Wright, *Catal.,* p. 671).

@@@*20 B.O.,* ii. 333 ; Bar-Hebræus, *Chron. Eccles.,* i. 259.

@@@21 *B.O.,* iii. 1, 7ī. Assemani would seem to have confounded him with a later Abraham of Bēth Rabban ; see his note, *B.O.,* iii. 1, 631.

@@@22 There seems to be no reason for identifying him with Abraham “the Mede," whom Simeon of Béth Arshām nicknames “ the Heater of Baths *” (B.O.,* i. 352).

@@@23 The hymn appended to Nestorian copies of the Psalter probably pertains to this Abraham and not to the later Abraham of Beth Rabban (see, for ex­ample, Brit. Mus. Add. 7156, f. 157b) ; comp. Bickell, *Conspectus,* p. 37, and Hoffmann, *0pusc. Nestor.,* xi., note 2.

@@@24 *B.O.,* iii. 1, 72. Here again Assemani seems to have mixed up this John with a later John of Beth Rabban and with John Sābhā of Bēth Garmai ; see his additional notes in *B.O.,* iii. 1, 631, 708.

@@@25 During the time of the catholics Joseph and Ezekiel, from 552 to 578; see *B.O.,* ii. 413, 433, note 2.

@@@26 The hymn in the Nestorian MSS. of the Psalter (mentioned in note 23 above) is probably by this John and not by the later John of Beth Rabban ; comp. Hoffmann's note referred to above. The monastery of Rabban Zëkliā- ishō' (or īsho'-zēkhā) in Dāsen was not founded till about 590, and Zekhā-ishō' himself did not die till the thirteenth year of Khosrau II. Parwēz, 603 ; see *B.O.,* iii. 1, 472.

@@@27 *l.e.,* of al-Ahwāz or Khuzistān. He must not be confounded with Joseph Hazzāyā, of whom we shall speak hereafter (see p. 838 *infra).*

@@@28 Bar-Hebræus, *Chron. Eccles.,* ii. 78, says that Joseph Hūzāyā was the im­mediate successor of Narsai ; but the Nestorian writer cited by Assemani *(B.O.,* iii. 1, 64) is likely to be better informed. The passage quoted *ibid.,* p. 82, points in the same direction ; comp, also *B.O.,* iii. 2, cmxxvii.

@@@2θ *Loc. cit.∙,* comp. *B.O.,* ii. 407.

@@@30 See Wright, *Catal.,* p. 107, col. 2. Assemani *(B.0.,* iii. 1, 64, col. 2) has mis­translated the words. Comp. Hoffmann,

*0pusc. Nestor.,* viii., xi.

@@@31 Berlin, Royal Library, Sachau 226, 4.

@@@32 Bar-Hebræus, *Œuvres grammaticales,* ed. Martin, ii. 77.

@@@33 Properly Mar(i)-abha, but we shall write Mār-abhā.

@@@34 Probably the same who is mentioned among his disciples in *B.O.,* ii. 412, and some of whose writings are enumerated by 'Abhd-īshō' in *B.O.,* iii. 1, 86-7.

@@@35 So 'Abhd-īshō' in *B.O.,* iii. 1,36 ; but in Brit. Mus. Add. 7181 the same remark is made as to the liturgy of Theodore of Mopsuestia (see Rosen, *Catal.,* p. 59).

@@@36 *B.O.,* ii. 411-412, iii. 1, 75, notes 1,2; Bar-Hebræus, *Chron., Eccles.,* ii. 89-95.

@@@37 *B.O.,* iii. 1, 75.

@@@38 *ibid.,* iii. 1, 76, note 4.

@@@39 *Ibid.,* iii. 1, 81, and note 1 ; comp. Cod. Vat. cccvi. in Mai, *Scriptt. Vett. Nova Coll.,* V. 21.