Sunday, Golden Friday,@@1 rogations,@@2 and the invention of the cross ; a discourse on Palm Sunday ; and various other writings in which he attacked the teaching of Theodore of Mopsuestia, and which the church therefore placed on its *index expurgatorius.*@@*3*

The doctrines of Hannānā found a warm champion in Joseph of Hazzā (Arbēl or Irbil),@@4 with whom Bābhai the archimandrite entered into controversy.@@® He is said to have composed some 1900 tracts, of which 'Abhd-īshō' mentions about a dozen as “ profitable,” whence we may conjecture that the rest were more or less deeply tinged with heresy. The chief of them are—on theory (or specula­tion) and practice ; the hook of the treasurer, containing the solu­tion of abstruse questions ; on misfortunes and chastisements ; on the reasons of the principal feasts of the church ; the book of the histories of the Paradise of the Orientals, containing many notices of ecclesiastical history ; an exposition of the vision of Ezekiel and of the vision of St Gregory ; of the book of the merchant@@® ; of (pseudo-)Dionysius (the Areopagite) ; and of the *capita scicntiæ* or heads of knowledge (of Evagrius) ; besides epistles on the exalted character of the monastic life. Joseph appears to have been made a bishop in his latter days, and to have taken the name of 'Abhd-īshō' ; at least a MS. in the India Office (No. 9) contains a tract on Zech. iv. 10 (f. 241b), and three series of questions addressed by a pupil to his teacher, by “Mār 'Abhd-īshō', who is Joseph Hazzāyā ” (f. 293a).@@7

The successor of Ezekiel as catholicus of the Nestorians was Ishō'-yabh of Arzōn, 581-595.@@8 He was a native of Bēth 'Arbāyē, educated at Nisībis under Abraham (see above, p. 836), and subse­quently made bishop of Arzōn *(Άρζανηνή).* He managed to in­gratiate himself with the Persian monarch Hormizd IV. ( 579-590), by whose influence he was raised to the archiepiscopate ; and he continued to stand in favour with his son and successor Khosrau II. Parwēz, as well as with the Greek emperor Maurice. Doubtless both found the Christian archbishop a convenient ambassador and agent in public and priVate affairs, for Maurice had given his daughter Maria in marriage to Khosrau.@@9 He was also a friend of the Arab king of Ilērtā (al-Ḥīrah), Abu Kābūs Nu'mān ihn al- Mundhir, who had been converted to Christianity, with his sons, by Simeon, bishop of Hērtā, Sabhr-ishō', bishop of Lāshōm, and the monk Ishō,-zekha.@@lθ On a pastoral visit to this part of his diocese, the catholicus was taken ill, and died in the convent of Hind (the daughter of Nu'mān) at al-Ḥīrah. Among his works are men­tioned@@11 a treatise against Eunomius, one against a heretical (Mono­physite) bishop who had entered into argument with him, twenty- two questions regarding the sacraments of the church,@@12 an apology,@@13 and synodical canonsand epistles.

Mēshihā-zēkliā,\_ also called Ishō'-zēkhā or Zekha-ishō', was a monk of Mount Izlā.@@14 When many of his brotherhood were ex­pelled from their convent by Bābhai the archimandrite,@@15 he betook himself to the district of Dāsen,@@16 and founded there a monastery, which was henceforth known as Bēth Rabban Zēkhā-īshō' or, for shortness’ sake, Bēth Rabban simply.@@17 He was the author of an ecclesiastical history, which 'Abdh-īshō' praises as being “exact.”

Dādh-ishō' was the successor of Abraham of Kashkar as abbot of the great convent on Mount Izlā,@@18 apparently during the life­time of the latter, who lived to a great age (see above p. 837).@@19 He composed a treatise on the monastic life and another entitled *On Silence in Body and in Spirit,* a discourse on the consecra­tion of the cell, besides funeral sermons and epistles. He also translated or edited a commentary on *The Paradise of the Western Monks* (probably meaning the *Paradise* of Palladius and Jerome), and annotated the works of Isaiah of Scete.@@2θ

Hereabout too is the date of the monk Bar-'idtā,@@21 the founder of the convent which bcars\_ his\* name,@@22 a contemporary of Bābhai of Izlā and Jacob of Bēth 'Ābhē.@@23 He was the author of a monastic history, which is often quoted by Thomas of Margā,@@24 and seems to

have been a work of considerable value. He must be distinguished from a later Bar-'idtā, of the convent of Selibhā, near the village of Hēghlā on the Tigris,@@25 with whom Assemani has confounded him.@@2®

In the *Bibl. Orient.,* iii. 1, 230, 'Abhd-īshō' mentions an historian whose name is given by Assemani as Simeon Karkhāyā, with the additional information that he was bishop of Karkliā and flourished under the patriarch Timothy I. about 800. His name seems, however, to have been wrongly read, and he appears to have lived at a much earlier date. At least Elias bar Shināyā speaks in his *Chronicle*@@*37* of one Simeon Barkāyā@@28 as the author of a chronicle (in at least two books), who wrote in the reign of the Persian king Khosrau II. Parwēz, A. Gr. 902 = 591 a.d.

The name of Sabhr-īshō' the catholicus carries us over into the 7th century. He was a native of Pērōz-ābādh in Bēth Garmai, became bishop of Lāshōm, and was raised to the archiepiscopate in 596 by the favour of Khosrau II. Parwēz.@@29 On the murder of his father-in-law Maurice (November 602), Khosrau resolved upon war, and took the field in 604, when he besieged and captured the fortress of Dārā, the first great success in a fearful struggle of twenty-five years. Bar-Hebræus states that Sabhr-īshō' accom­panied him and died during the siege@@30; but other authorities say, doubtless more correctly, that he died at Nisībis.@@31 He is said to have been the author of an ecclesiastical history, of which a frag­ment, relating to the emperor Maurice, was supposed to be extant in Cod. Vat. clxxxiii. ; but Guidi has shown that this is incorrect, and that the said fragment is merely an extract from a legendary life of Sabhr-īshō' by some later hand *(Z.D.M.G.,* xl., pp. 559-561).@@3∙i

About the same time with Sabhr-īshō', if Assemani be right,@@33 we may place Simeon of Bēth Garmai, who translated into Syriac the *Chronicle* of Eusebius. This version seems unfortunately to be entirely lost.

With the 7th century 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.@@34 During all those years we meet with scarcely a name of any note in letters, more especially in western Syria. Paul of Telia and Thomas of Harkel were, it is true, labouring at the revised versions of the Old arid New Testaments in Alexandria,@@35 hut even there they were scared by the Persian hosts, who took possession of the city in 615 or 616, shortly after the capture of Jerusalem by another army in 614.@@3® A third diligent worker under the same adverse circumstances was the abbot Paul, who fled from his convent in Syria to escape the Persian invasion, and took refuge in the island of Cyprus. Here he occupied himself with rendering into Syriac the works of Gregory Nazianzen.@@37 Of this version, which was completed in two volumes in 624, there are several old MSS. in the British Museum.@@38 This Paul was also the translator of the *Octoechus* of Severus, of which there is a MS. in the British Museum, Add. 17134, dated 675.@@39 To this collection he him­self contributed a hymn on the holy chrism and a translation of the “Gloria in excelsis.”

The name of Mārūthā@@40 is the first that deserves mention here, more, however, on account of his ecclesiastical weight and position than his literary merit. He was a native of Shurzak (?), a village in the diocese of Bēth Nuhādhrē,@@41 was ordained priest in the con­vent of Nardus, lived for twenty years in the convent of Zakkāi or Zacchæus at Callinicus (ar-Raḳḳah), and went thence to Edessa for purposes of study. On returning to the East, he. resided in the convent of Mār Matthew at Mosul, where he occupied himself with remodelling its rules and orders. He sided with the Monophysite party at the Persian court, and, after the death of the physician Gabriel,@@42 found it advisable to retire to 'ākōlā (al-Kùfah).@@43 He was eleVated to the dignity of metropolitan ’ bishop of Taghrith in 640, after the establishment of peace between the Greeks and

@@@1 The first Friday after Pentecost or whitsunday, with reference to Acts iii. 6.

@@@2 See *B.O.,* ii. 413.

@@@*3 Ibid.,* iii. 1, 84, note 3.

@@@4 *Ibid.,* iii. 1, 100 ; Hoffmann, *Auszūge,* p. 117. Assemani confounds Joseph ∏azzaya with the older Joseph Hūzāyā, and translates Hazzāyā by “videns" instead of “Hazzseus."

@@@5 *E.g.,* his letters to Joseph of Hazzā, *B.o.,* iii. 1, 97, and the tract *Be Uniοne, ib.,* 95.

@@@6 According to Assemani, *B.o.,* iii. 1, 102, note 4, of Isaiah of Scete, who, according to Palladius, was originally a merchant.

@@@7 See Hoffmann, *Auszūge,* p. 117, note 1057.

@@@**8** B.0.,ii. 415, iii. 1,108; Bar-Hebræus, *Chron. Eccles.,* ii. 105, note3; Nōldeke, *Gesch. d. Perser u. Araber,* p. 347, note 1.

@@@9 See Nōldeke, *op. cit.,* p. 283, note 2, and comp. p. 287, note 2.

@@@10 Bar-Hebræus *(Chron. Eccles.,* ii. 105) tries to make out that Nu'mān was a

Monophysite, and that Ishō'-yabh was trying to pervert him at the time of his death. But in such matters he is hardly a trustworthy witness.

@@@U *B.Ο.,* iii. 1, 108.

@@@12 See a specimen in Assemani’s *Catal, of the Vatican Library,* iii. 280, No. cl., v.

@@@13 Probably a defence of his doctrines addressed to the emperor Maurice; see *B.Ο.,* iii. 1,109, in the note.

@@@14 *B.Ο.,* iii. 1, 216, note 1. See above, p. 836, note 26.

@@@15 *Ibid.,* iii. 1, 88-89.

@@@16 Hoffmann, *Auszūge,* p. 202 *sq.*

@@@17 *B.0.,* iii. 1, 216 note 1, 255 in the note ; Hoffmann, *Auszūge,* p. 206.

@@@16 *I1.Ο.,* iii. 1, 98, note 1.

@@@19 Hoffmann, *Auszūge,* p. 173.

@@@*s9 B.Ο.,* iii. 1, 99.

@@@21 *Ibid.,* ii. 415, col. 2. Pronounce Bar-'ittā.

@@@22 *B.Ο.,* iii. 2, dccclxxix.; Hoffmann, *Auszūge,* p. 181.

@@@23 Comp. Wright, *Catal.,* p. 187, No. 152.

@@@24 *B.Ο.,* iii. 1, 453, 458, 471.

@@@25 See Hoffmann, *Auszūge,* p. 181, note 1414.

@@@26 *B.Ο.,* iii. 1, 458.

@@@27 See Rosen, *Catal.,* p. 88, col. 1, 2.

@@@28 The difference in writing between and is not great. The pronunciation of the word is not quite certain.

@@@‘-’9 *B.Ο.,* ii. 415, iii. 1, 441 *sq.-,* Baethgen, *Fragmente syr. u. arab. Historiker,* pp. 36, 119.

@@@30 *Chron. Eccles.,* ii. 107.

@@@31 *Chron. Eccles., loc. cit.,* note 2 ; *B.0.,* iii. 1, 441, col. 1.

@@@32 Assemani, *Catal.,* iii. 387.

@@@33 *B.Ο.,* iii. 1, 168, 633.

@@@31 See the remarks of Nōldeke in *Gesch. d. Perser u. Araber,* p. 299, note 4.

@@@35 See above, p. 825. Thomas of ∏arkel also compiled a liturgy *(B.Ο.,* ii. 92, col. 1), and is said to have translated from Greek into Syriac five other liturgies *(ibid.,* col. 2), viz., those of Gregory Nazianzen, Basil, Gregory Nyssen, Diony­sius the Areopagite, and John Chrysostom.

@@@36 See Nōldeke, *Gesch. d. Perser u. Araber,* pp. 291-292 ; *Chronique de Michel le Grand,* p. 222 ; Bar-Hebræus, *Chron. Syr.,* p. 99.

@@@37 See *B.Ο.,* i. 171 ; iii. 1, 23.

@@@38 See the fine series of MSS. described in Wright’s *Catal.,* pp. 423-435. One of these is dated 790, another 845. Two other MSS. *(ibid.,* pp. 436-438) seem to contain part of the older version of the Nestorians *(B.Ο.,* iii. 1, 24, note 1).

@@@33 Wright, *Catal.,* p. 330 *sq.* The translator is wrongly described in the codex as “bishop of Edessa” (see above, p. 834, note 15). His convent was probably that of Ken-neshrē, of which both John bar Aphtōnyā (see above, p. 833) and John Psaltes or Calligraphus were abbots. Compare *B.Ο.,* ii. 54.

@@@40 *B.Ο.,* ii. 416, 41S.

@@@41 See Hoffmann, *Auszūge,* pp. 208-216, but especially p. 215.

@@@42 See above, p. 837.

@@@43 Bar-Hebræus, *Chron. Eccles.,* ii. Ill ; *B.Ο.,* ii. 416.