*Isagōge,* which is found in Brit. Mus. Add. 14660.@@1 At the request of Matthew, bishop of Aleppo, and Daniel, bishop of Edessa, he undertook in 669 a translation of select epistles of Severus of Antioch, and of these the sixth book survives in two MSS.@@2 He also busied himself with Gregory Nazianzen, as is evidenced by a scholion introductory to the homilies@@3 and the version of the *fivvayoiyp κai eζτgyησLS Ιστοριών*@@*i* The only other writings of his with which we are acquainted are an encyclical letter, prohibiting Christians from partaking of the sacrifices of their Muhammadan rulers,@@5 and a couple of sedrās.@@®

Contemporary with him, and probably an alumnus of the same school, was the translator of the poems of Gregory Nazianzen, in the year 655, whom Assemani calls Senorinus Chididatus of Āmid.@@7 He has, however, misread the name. In the MS., as Professor Guidi informs us, it stands, not.

The former part of the name seems to be Ιαroυαptos ; the latter is apparently (as Guidi suggests) a corruption of Kαrōiōαros. Whether the poems in Brit. Mus. Add. 18821 and 14547@@8 belong to the trans­lation of Januarius Candidatus or not, we cannotatpresent determine.

Another scholar of note at this time is George, bishop of the Arab tribes, the pupil and friend of Athanasius II. and Jacob.@@9 He was ordained, it would seem, in 687 or 688, two mouths after the death of Athanasius, and is said to have died in the first year of Athanasius III., who was consecrated in April 724. His diocese comprised the 'Akōlāyē or Arabs of 'ākōlā (al-Kūfah), the Tū'āyē (?), the Tanūkh, the Tha'labites, the Taghlibites, and in general the nomad Arabs of Mesopotamia. Of his works the most important is his translation of the *Organon* of Aristotle, of which there is a volume in the British Museum, Add. 14659,comprising, in its imperfect condition, the *Cate­gories,* ∏epl *eρμηveιas,* and the first book of the *Analytics,* divided into two parts, with introductions and commentaries.@@10 Of this ver­sion a specimen has been edited by Hoffmann, *De Hermeneuticis,* &c., p. 22 *sq.,* besides small fragments at pp. 30, 38, 45, and 53. He also compiled a large collection of scholia on the homilies of Gregory Nazianzen, which exhibits a wide range of reading,@@11 and completed the *Hexaemeron* of Jacob of Edessa (see above, p. 839).@@12 His other writings are—a commentary, or more likely scholia, on the Scriptures, cited in the *Catena* of Severus and by Bar-Hebræus in his *Aι<sar Raze*@@13 ; a short commentary on the sacraments of the church, treat­ing of baptism, the holy Eucharist, and the consecration of the chrism@@14; a homily in twelve-syllable metre on the holy chrism in two shapes@@15; another homily on solitary monks, in heptasyllabic metre@@16; and a treatise on the *Calendar* in twelve-syllable metre,@@17 cited by Elias bar Shināyā.@@18 Like Jacob of Edessa, he carried on an extensive literary correspondence, of which some specimens have luckily been preserved in Brit. Mus. Add. 12154, ff. 222-291, dated from 714 to 718. Several of them are addressed to John the Stylite of Litarba, one of whose letters to Daniel, an Arab priest of the tribe of the Tū'āyē, is appended, f. 291. The most important of them is one written to the priest and recluse Yēshū' of Innib (near 'Azāz, north of Aleppo), part of which relates to Aphraates and his works (see above, p. 827).@@lθ

Contemporary with these scholars was Daniel of Salah (a village north-east of Midyād in Tur-Abdin),@@2θ who wrote commentaries on the Psalms and Ecclesiastes.@@21 The former was in three volumes, and was composed at the request of John, abbot of the convent of Eusebius at Kaphrā dhē-Bhārthā (Kafr al-Bārah, near Apamea).@@22

There is an abridgement of it in Brit. Mus. Add. 17125, f. 81 *sq.* The commentary on Ecclesiastes is known to us only from the extracts preserved in Severus’s *Catena.*@@*2·3*

Regarding George, bishop of Martyropolis,@@24 we can add little or nothing to the scanty information collected by Assemani.@@25 This scholar has, however, made a mistake in placing him so early as “ circa annum Christi 580.” About a century later would probably be nearer the mark. Two of his pupils were Constantine, bishop of Harrān, who may have flourished during the latter part of the 7th century, and his successor Leo, who lived at the very end of it and the beginning of the 8th.@@2β Constantine wrote several contro­versial works against the Monophysites, viz.,—an exposition of the creeds of the councils of Nicæa and Chalcedon, a treatise against Severus (of Antioch), an “ anagnōsticon ” concerning an alleged mutilation of the Trisagion,@@27 and a reply to a treatise of Simeon (II., Monophysite bishop of Harrān).@@28 Leo’s only literary effort appears to have been a letter to the Jacobite patriarch Elias, whom we have next to notice.

Elias belonged originally to the Dyophysite party in the Syrian Church, but was converted to the Monophysite sect by the study of the writings of Severus. He was a monk of the convent of Gubbā Barrāyā, and for eighteen years bishop of Apamea (or Fāmiyah), before he was raised to the patriarchate of Antioch (in 709). He died in 724.@@29 The only work of his known to us is an *Apology,* addressed to Leo, bishop of Harrān, in answer to a letter from him asking the reasons for Elias’s change of creed.@@30 It was probably written during the time of his episcopate. In it, besides George of Martyropolis and Constantine of Harrān, he cites John of Damascus, among whose Greek works is a tract against the Jacobites, addressed to the bishop Elias in defence of Peter, archbishop of Damascus.

Lazarus of Bēth Kandasā is known to us only through his dis­ciple George of Bētli Nēkē as the compiler of a commentary on the New Testament, of which there are two volumes in the British Museum, the one (Add. 14682) containing the Gospels of St John and St Mark, the other (Add. 14683) the third and fourth parts σf the Pauline epistles from Galatians to Hebrews.@@31 The commentary on the epistles is merely an abridgement of Chrysostom ; in that on the Gospels use is also made of Jacob of Serūgh, and occasionally of Theodore of Mopsuestia,@@32 Cyril of Alexandria, and Ephraim. He also quotes a passage of nine lines from the Sibylline oracles (ed. Friedlieb, viii. 287-296). At the end of part third of the Pauline epistles there is in Add. 14683 a chronological section, terminating with the accession of the 'Abbāsi caliph al-Mahdi in 775, which probably fixes the date of the author.@@33 Much later he cannot have lived, as Add. 14683 is a MS. of the 10th century, having been presented to the convent of St Mary Deipara in Skete by the patriarch Abraham (or Ephraim), who sat from 977 to 981. In Brit. Mus. Add. 18295 there is a scholion by Lazarus explana­tory of a passage in (pseudo-)Dionysius Areopagita.@@34

About this time too may have lived the chronicler Daniel bar Moses the Jacobite, who is cited as an authority by Elias bar Shināyā in the years 122, 127, and 131 of the Hijrah, *i.e.,* from 740 to 749 A.I).@@35

Theophilus bar Thomas of Edessa@@36 is stated by Bar-Hebræus@@37 to have been by religious profession a Maronite. He was addicted to the study of astrology, and an anecdote is related by Bar- Hebræus of his correspondence with Hasanah, the concubine of the caliph al-Mahdi, which fixes the date of his death in 785. He was the author of a history, which Bar-Hebræus cites@@38 and com­mends. He also translated into Syriac “the two books of the poet Homer on the conquest of the city of Ilion.”@@39 This evi­dently means a version of the entire *Iliad* and *Odyssey,* incredible as it may appear. De Lagarde was, we believe, the first to discover citations of this work by Jacob, or Severas, bar Shakkō, bishop of

@@@1 See Wright, *Catal.,* p. 1161, and comp. Renan, *οp. cit.,* p. 31.

@@@2 Brit. Mus. Add. 12181 and 14600 (Wright, *Catal.,* pp. 558-569).

@@@3 Wright, *Catal.,* p. 441.

@@@4 *Ibid.,* p. 425.

@@@5 Zotenberg, *Catal.,* p. 18, col. 2.

@@@6 Wright, *Catal.,* p. 218, col. 1 ; Zotenberg, *Catal.,* p. 47, col. 1, No. 23, d.

@@@7 Cod. Vat. xcvi. *(Catal.,* ii. 521) ; see *B.o.,* ii. cxlix., 502, col. 2 ; iii. 1, 23, note.

@@@8 Wright, *Catal.,* pp. 775, 433, col. 1.

@@@*9 B.o.,* i. 494 ; Bar-Hebræus, *Chron. Eccles.,* i. 293, 303 ; Hoffmann, *De Her- meneιιticis apud Syros Aristoteleis,* pp. 148-151 ; Renan, *De Philos. Peripat. ap. Syros,* pp. 32-33.

@@@1° See Wright, *Catal.,* p. 1163.

@@@11 Brit. Mus. Add.14725, ff.100-215. It was evidently written after the death of Athanasius II., as shown by the remark on f. 132a (Wright, *Catal.,* p 443, col. 1). The commentary contained in Brit. Mus. Add. 17197, ff. 1-25 (Wright, *Catal.,* p. 441) is perhaps that of Elias, bishop of Shiggār (Sinjār), who flourished about 750, and is expressly stated *(B.Ο.,* ii. 339) to have compiled a commentary on the first volume of Gregory Nazianzen (as translated by Paul). He followed the older exposition of Benjamin, bishop of Edessa. This Benjamin was the writer of a letter on the Eucharistic service and baptism (W right, *Catal., p.* 1004, col. 2).

@@@12 See Land, *Anecd. Syr.,* i. p. 4.

@@@13 *I1.Ο.,* i. 494-495; comp. Wright, *Catal.,* p. 909, col. 2.

@@@14 Wright, *Catal.,* p. 985.

@@@15 *B.Ο.,* i. 332 ; *Catal. Pat.,* iii. 102, No. 188 ; Wright, *Catal.,* p. 848, No. 78.

@@@16 *Bodleian Catal.,* p. 425, No. 88.

@@@17 *B.Ο,* i. 495 ; *Catal. Pal.,* iii. 532.

@@@18 Rosen, *Catal.,* p. 88, Nos. 32, 33 ; comp, also the “Table of the New Moons,” in *Catal. Pat.,* ii. 402.

@@@1» It has been printed by De Lagarde, *Anal. Syr.,* pp. 108-134, and partly re­printed by Wright, *The Homilies of Aphraates,* pp. 19-37. Ryssel has translated and annotated it in *Ein Brief Georgs, Bischofs der Araber, an d. Presbyter Jesus,* 1883.

@@@20 See Hoffmann in *Z.D.M.G.,* xxxii. 741.

@@@21 According to a note in Payne Smith’s *Catal.,* p. 62, he was bishop of Telia dhé-Mauzēlath ; but at the time when he wrote his commentary on the Psalms he was certainly only a priest and abbot of a convent (see Wright, *Catal.,* p. 605, col. 2).

@@@22 MSS.—parti., Pss. i.-l., Brit. Mus. Add. 17187 ; part ii., Pss. li.-c., Add. 14679,14668 (only three leaves) (see Wright, *Catal.,* pp. 605-606) ; Cod. Vat. clv., Pss. i.-lxviii. *(Catal. Pat.,* iii. 297); part iii., Pss. ci.-cl., in Arabic, Berlin, Sachau 55. It is frequently cited by Bar-Hebræus in the *Ansar Base* in Seve­rus’s *Catena,* and also by Antonius Rhetor (Wright, *Catal.,* p. 831, col. 1).

@@@23 *Catal. Pat.,* iii. 17 ; Wright, *Catal.,* p. 909.

@@@24 *ι.e.,* Maiperkat or Maiyāfārikīn. Assemani calls him bishop of Taghrith or Tekrit.

@@@2» *B.Ο.,* i. 465 ; ii. 96. The epistles to Christopher against Probus and John Grammaticus of Alexandria, and to the monks of the convent of Mār Matthew, are also cited in Brit. Mus. Add. 17197 (Wright, *Catal.,* p. 607).

@@@26 Assemani places Constantine as early as 630 and Leo about 640 *(B.0.,* i. 466-467). But in the *Catal. Pat.* they are more correctly described as “ uterque S. Johannis Damasceni æqualis” (vol. iii. 255).

@@@27 These three are mentioned by Assemani, *B.Ο.,* i. 466.

@@@28 Wright, *Catal.,* p. 607, col. 2.

@@@29 *B.Ο.,* ii. 95,337 ; Bar-Hebræus, *Chron. Eccles.,* i. 297 ; Baethgen, *Fragmente,* pp. 46,123. Dionysius of Tell-Mahrē wrongly places his death some years later, in 729.

@@@3« Two MSS. of this work survive, but both imperfect, the one at Rome, Cod. Vat. cxlv. *(Catal.,* iii. 253), the other in the British Museum, Add. 17197 (Wright, *Catal.,* p. 606).

@@@31 See Wright, *Catal.,* pp. 608-612.

@@@32 Sachau, *Theodori Mops. Fragmenta Syr.,* pp. 101 and 62.

@@@33 The words of George of Beth Nēkē, *bubhānā dhē-dhogmā* (Wright, *Catal.,* p. 611, col. 2), probably refer to the liturgical disputes which arose among the Jacobites about this time *(B. O.* ii. 341) and attained considerable importance a little later (p. 343). See Bar-Hebræus, *Chron. Eccles.,* i. 331.

@@@34 See Wright, *Catal.,* p. 1184.

@@@35 See Baethgen, *Fragmente,* p. 2 ; Bar-Hebræus, *Chron. Ecdes.,* ii. 152, note 2.

@@@36 *B.O.,* i. 521 ; Cardāliī, *Liber Thesauri,* p. 39.

@@@37 *Hist. Dynast.,* p. 218 (transi., p. 147).

@@@38 *Op. cit.,* p. 98 (transi., p. 63).

@@@39 *Op. cit.,* p. 228 (transi., p. 148). Also at p. 40 (transi., p. 26) Bar-Hebræus

says that “the poet Homer bewailed her (fall) in two books, which Theophilus the astrologer of Edessa translated from Greek into Syriac.”