Mār Matthew, who died in 1241.@@1 Cardāhī *(Liber Thesauri,* p. 40) quotes the rendering of *Iliad* ii. 204, but without saying where he found it. Theophilus is often spoken of as the first to use the Greek vowels in pointing Syriac words, but we have seen above (p. 840, note 21) instances of their occurrence in MSS. older than his time. Perhaps, however, he may have finally settled some details of the system and assisted in bringing it into more general use.@@2

George of Bē'elthān, *a* village near Hims, was educated at the convent of Ken-neshrē, and became the syncellus of Theodore, bishop of Samosāta, tvho prophesied great things of him. On the death of Athanasius III. a synod was held at Mabbōgh, at the close of 758, when a large majority of those present raised George, who was only a deacon, to the see of Antioch.@@3 At the instigation of the anti-patriarch David, the caliph al-Mansūr scourged him and threw him into prison, where he remained for nine years, till he was set free by his son and successor al-Mahdi. He was taken ill during one of his diocesan journeys at Kalaudiyah (Claudia), in the far north of Mesopotamia, and died in the convent of Bar-saumā near Melitēne (Malatyah), in 790.@@4 During his long imprison­ment George is said to have composed many discourses and metrical homilies. He was also the author of a commentary on the Gospel of St Matthew, the unique but imperfect MS. of which has been described by Assemani in *Catal. Vat.,* iii. 293.

Cyriacus, a man of Taghritan family@@6 and a monk of the convent of Bizōna, otherwise called the convent of the Pillar, near Calli­nicus, was ordained patriarch of the Jacobites in 793, and died at Mosul in 817. The record of his troubled life may be read in Bar- Ilebræus’s *Chron. Eccles.,* i. 329 *sq. ; B.O.,* ii. 116, 341-344. In the year 798 he endeavoured to effect a union with the Julianists, whose patriarch was Gabriel, and a creed was drawn up and signed by them and sundry other bishops, which has been preserved in Brit. Mus. Add. 17145, f. 27b.@@8 Besides an anaphora@@7 and canons,@@8 he wrote a homily on the parable of the vineyard@@9 and a synodical epistle on the Trinity and the incarnation addressed to Mark, patriarch of Alexandria, which is extant only in Arabic.@@10

The number of Nestorian writers during the 7th and 8th cen­turies is relatively much larger than that of Jacobite, and the loss of many of their writings is much to be regretted, especially those bearing on ecclesiastical and political history. Want of space compels us, however, to omit many names which we would other­wise gladly have noticed.

Our list begins with the name of Bābhai the archimandrite,@@11 called Bābhai the Elder, to distinguish him from the later Bābhai bar Nesībhnāyē. He was a native of the village of Bēth 'Aināthā or Bā-'aināthā in Beth Zabhdai, and succeeded Mār Dādhdshō' (see above, p. 838) as abbot of the great convent on Mount Izlā. On the death of the catholicus Gregory of Kashkar in 607 (see above, p. 837) a time of persecution followed, during which the Nestorian Church was ruled by Bābhai with a firm and skilful hand. The bishops of Nisībis, Hedhaiyabh, and Karkhā dliē-Bēth Selōkh (or Bēth Garmai) entrusted him with the duties of inspector of con­vents, with the express object of rooting out all who held the doc­trines of the *Mésalléyāné,*@@12 as well as the followers of Ilannānā of Hedhaiyabh and Joseph of Hazzā.@@13 So well did he acquit himself in this post@@14 that, after the murder of Khosrau II. in 628, when his successor Kawādh II. Shērōē permitted a synod to be held, he would have been unanimously elected to the dignity of catholicus, had he only given his consent, in default of which the choice fell upon Ishō'-yabh of Gēdhālā (628-644). As a writer Bābhai would seem to have been very prolific, for no less than eighty-three or eighty-four works are set down to his account.@@15 The principal of these, as enumerated by 'Abhd-īshō', are—a commentary on the whole text of Scripture ; on the commemorations of the Blessed Virgin Mary and St John, and other commemorations and feasts throughout the year ; on the reasons of the celebration of Palm Sunday and of the festival of the holy cross@@18; a discourse on the union (of the two natures in our Lord, against the Monophysites)@@17 ; exposition of the *Centuries* of Evagrius@@18 ; exposition of the discourses of Mark the monk (on the spiritual law)@@19 ; rules for novices ; canons for monks ; (controversial) letters to Joseph Hazzāyā ; history of Diodore of Tarsus and his followers ; on Matthew the wanderer, Abraham of Nisībis, and Gabriel Katrāyā.@@20 To these must be added an account of the life and martyrdom of his contemporary

George, a convert from Zoroastrianism, whose heathen name was Mihrāmgushnasp,@@21 and a few hymns, contained in Nestorian psalters.@@22

The successor of Bābhai was, as we have just mentioned, Ishō\*- yabh II. of Gēdhālā,@@23 who was elected in 628 and sat till 644.@@24 He studied at Nisībis, and was bishop of Balad at the time of his eleVation to the patriarchate. He was sent in 630 by Bōrān, the daughter of Khosrau II., on an embassy to Heraclius, the emperor of Constantinople, whom he met at Aleppo, and to whom, we are told, he restored the holy cross, which had been carried off by the Persians when they captured Jerusalem in 614.@@25 Foreseeing the downfall of the enfeebled Persian monarchy, Ishō'-yabh prudently made conditions on behalf of his flock with the Muhammadan ruler, it is said through the intervention of a Christian chief at Najrān and of Yēshū' (or Ishō'), bishop of that place.@@28 The deed or ordi­nance containing the terms of agreement was renewed and confirmed by Omar ibnal-Khattāb.@@27 According to 'Abhd-īshō', the principal writings of Ishō'-yabh were a commentary on the Psalms and sundry epistles, histories, and homilies. A hymn of his occurs in the Nestorian psalter Brit. Mus. Add. 14675.@@28

Sāhdōnā of Halamùn, a village in Bētli Nuhādlirē,@@29 was educated at Nisībis, and became a monk under Mār Jacob, the founder of the famous convent of Bēth 'Ābhē.@@30 Here he composed a treatise in two volumes on the monastic life, besides a history of his master, and a funeral sermon on him.@@31 He became bishop of Māhōzē dh’Arēwān in Bēth Garmai,@@33 and was one of the Nestorian clergy who accompanied Ishō,-yabh of Gēdhālā on his embassy to Heraclius. Whilst halting at Àpamea, Ishō'-yabh, John the Nestorian bishop of Damascus, and Sāhdōnā tried their hand at converting the monks of a neighbouring (Jacobite) convent, the result of which was that Sāhdōnā himself was converted,@@33 and afterwards wrote several heterodox works. This incident caused much scandal in the East, as may be seen from the numerous letters which Ishō,- yabh of Hēdhaiyabh, another member of the embassy, found it necessary to write upon the subject.@@34

This Ishō'-yabh was the son of a wealthy Persian Christian named Bas-tuhmag, of Kuphlānā in Hēdhaiyabh or Adiabēnē, who used often to visit the convent of Bēth 'Abhē.@@35 He was educated at the school of Nisībis, became bishop of Mosul, and afterwards metro­politan of Hazzā (Arbēl or Irbil) and Mosul. The chief event of his rule at Mosul seems to have been that he hindered the Jacobites from building a church in that city,@@38 notwithstanding that they were supported by all the weight and influence of the Taghritans.@@Λ Bar-Hebræus declares that he bribed right and left to effect this.@@38 He was one of those who accompanied Ishō'-yabh of Gēdhālā on his embassy to Heraclius,@@39 and stole a very costly and beautiful casket, containing relics of the Apostles, from a church at Antioch, the which he conveyed (apparently quite openly and shamelessly) to the convent of Bēth 'Ābhē.@@40 On the death of Mār-mmēh@@41 (who sat 644-647)@@42 he was eleVated to the dignity of catholicus,@@43 which he held till 657-658.@@44 In his desire to do something for the promotion of learning he wished to found a school in the convent of Bēth 'Abhē, where he had built a magnificent church, but the abbot Kām-ishō' and the rest of the lazy brotherhood would have none of this, and preferred to quit the convent and withdraw to the neigh­bouring village of Herpā in Saplisāphā.@@45 Hereupon the catholicus gave up this part of his plan and built his college in his father’s village of Kuphlānā (or Kulpānā).@@48 Soon afterwards he found himself involved in another and more serious dispute with Simeon,

@@@*1 E.g., Iliad,* i. 225, 226; vi. 325; xvi. 745; *odyssey,* xviii. 26; see *The Academy* for October 1,1871, p. 467.

@@@2 Compare *B.O.,* i. 64.

@@@3 The minority appointed as anti-patriarch John of Callinicus (ar-Raḳḳah), who held office for four years *(B.o.,* ii. 340, col. 2) and was succeeded by David, bishop of Dāra *(ibid.).*

@@@4 *B.o.,* ii. 340 ; Baethgen, *Fragmente,* pp. 57, 128 ; Bar-Hebræus, *Chron. Eccles.,* i. 319 *sq.,* ii. 175.

@@@5 Bar-Hebræus, *Chron. Ecdes.,* i. 343.

@@@6 See Bar-Hebræus, *Chron. Ecdes.,* i. 335.

@@@7 Wright, *Catal.,* pp. 206, 210.

@@@8 Wright, *Catal.,* p. 222, col. 2 ; Zotenberg, *Catal.,* p. 28, No. 54.

@@@» Brit. Mus. Add. 14727, f. 110a (Wright, *Catal.,* p. 887).

@@@lθ *B.Ο.,* ii. 117.

@@@u See *B.Ο.,* iii. 1, *SSsq.,* 472 ; Hoffmann, *Auszūge,* pp. 121,161,173.

@@@12 See *B.Ο.,* iii. 1,101 ; Bar-Hebræus, *Chron. Eccles.,* i. 573.

@@@13 See above, pp. 837, 838.

@@@H See *B.Ο.,* iii. 1, 88, 89, 473.

@@@*15 B.Ο.,* iii. 1, 94, and note 1.

@@@ιβ See next paragraph.

@@@17 See *Catal. Eat.,* iii. 372.

@@@18 *Ibid.,* iii. 367 *sq.*

@@@23 Brit. Mus. Add. 17270 (Wright, *Catal.,* p. 482).

@@@20 That is, of Katar, on the coast of al-Balιrein.

@@@21 Brit. Mus. Add. 7200, f. 14 ; Hoffmann, *Auszūge,* pp. 91 *sq.,* 173.

@@@*22 E.g.,* Brit. Mus. Add. 7156, 17219 ; see Bickell, *Conspectus,* pp. 37, 38.

@@@23 Judāl, near Mosul.

@@@24 *B.Ο.,* ii. 416-418, iii. 1,105, 475 ; Bar-Hebræus, *Chron. Eccles.,* iii. 113 and note 1, 127 and note 3 ; Baethgen, *Fragmente,* pp. 13,19,108, 111.

@@@25 This, however, seems to have been given back by Ardashēr III. in 628-629, as tlιe festival to celebrate its restoration took place at Jerusalem in 629 ; see Bar-Hebræus, *Chron. Eccles.,* ii. 113; *I1.Ο.,* iii. 1, 96 note 3, 105-106; Nōldeke, *Gesch. d. Perser u. Araber,* pp. 391-392.

@@@*2β B.Ο.,* ii. 418, iii. 1, 108, col. 1 ; Bar-Hebræus, *Chron. Eccles.,* ii. 115. Bar- Hebræus names Muhammad himself, but it was more likely Abu Bakr (632-633).

@@@27 See *B.Ο.,* iii. 1, 108, col. 1.

@@@28 weight, *Catal.,* p. 130, col. 2.

@@@29 Hoffmann, *Auszūge,* p. 215.

@@@30 *Ibid.,* p. 226.

@@@31 *Jl.Ο.,* hi. 1, 453, 462.

@@@32 See *B.Ο.,* iii.1, 116, col. 1, at the foot. Assemani pronounces the name Aryūn, but Arewōn is more likely to be correct. See Hoffmann, *Auszūge,* p. 277.

@@@33 we cannot see that Assemani has any ground for asserting that Sāhdōnā was converted “ ab erroribus Nestorianis ad Catholicam veritatem ” *(B.Ο.,* iii. 1, 107, col. 1 ; comp. col. 2, 11. 10-12, and p. 120, col. 2, 11. 11-13).

@@@34 *I1.Ο.,* iii. 1, 116-123. Bar-Hebræus *(Chron. Eccles.,* ii. 113) spitefully im­proves the occasion by making out that the catholicus Tshō\*-yabh of Gēdhālā himself was the pervert.

@@@35 *B.Ο.,* iii. 1, 472 ; Hoffmann, *Auszūge,* p. 226.

@@@36 *B.Ο.,* iii. 1,114-115.

@@@37 Taghrith was always strongly Jacobite, and the Nestorians had no church there till 767 (see *B.Ο.,* iii. 1, 111, note 4; Hoffmann, *Auszūge,* pp. 190-191; Bar-Hebræus, *Chron. Ecdes.,* ii. 155-157).

@@@38 CAron. *Eccles.,* ii. 127.

@@@39 *B.Ο.,* iii. 1,106, col. 1.

@@@4θ There is no reason to doubt the circumstantial recital of a Nestorian writer, *B.Ο.,* iii. 1,106, col. 2, 475. Strange to say, Assemani does not improve this occasion!

@@@41 Properly Mar(T)-emmeh (see *B.Ο.,* ii. 389, col. 2, No. 29).

@@@42 According to others, 647-650 ; *Ii.Ο.,* ii. 420, iii. 1, 113, 615.

@@@43 In 647 or 648.

@@@44 Or, according to the other reckoning, till 660, *B.Ο., locc. citt.* He predeceased the maphriān Denhā, who died in 660 (Bar-Hebræus, *Chron. Eccles.,* ii. 129,131).

@@@45 See Hoffmann’, *Auszūge,* pp. 223, 227.

@@@46 *B.Ο.,* iii. 1,124-125.