the metropolitan of Rēv-Ardashēr@@1 in Persis and of the Katrāyē,@@2 who refused obedience to him as his diocesan ; and this led to a lengthy correspondence, regarding which see *B.O.,* iii. 1, 127-136. His works, as enumerated by 'Abhd-īshō', are—*Huppakh Hushshabhe* or “Refutation of (Heretical) Opinions,”@@3 written for John, metro­politan of Bēth Lapāt,@@4 and other controversial tracts, consolatory and other discourses, various hymns,@@® and an exhortation to cer­tain novices. He arranged the Hudhrā@@6 or service-book for the Sundays of the whole year, for Lent, and for the fast of Nineveh,@@7 and drew up offices of baptism,@@8 absolution,@@9 and consecration.@@19 He also wrote a history of the monk Ishō'-sabhran, a convert from the religion of Zoroaster and a Christian martyr.@@11 A large collec­tion of his letters is extant in Cod. Vat. clvii. *(Catal.,* iii. 299), a judicious selection from which would be worth printing.@@12

'Ànān-īshō'@@13 of Hēdhaiyabh and his brother Ishō'-yabh were fellow-students at Nisībis with Ishō'-yabh III., and afterwards entered the great convent on Mount īzlā. lshō'-yabh subsequently became bishop of Kārdāliyābhādh@@14; but 'Anān-īshō' was seized with a fit of wandering, and visited Jerusalem, whence he went on to the desert of Skete in Egypt, and made himself thoroughly acquainted with the lives and habits of its monks, regarding whom he had read so much in the *Paradise* of Palladius. On his return he soon forsook the great convent, because of dissensions that had arisen in it, and betook himself with his brother to the convent of Bēth ’ābhē, where he devoted himself to study, and so distinguished himself that he was employed by 1shō'-yabh III. to assist in arrang­ing the Hudhrā (see above). 'ānān-ishō' wrote a volume of philo­sophical divisions and definitions, with a copious commentary, dedicated to his brother,@@15 and compiled a work on the correct reading and pronunciation of difficult words in the writings of the fathers,@@18 thus following in the footsteps of Joseph Hūzāyā (see above, p. 836), and anticipating Jacob of Edessa and the monks of the convent of Karkaphēthā (see above, p. 826). He was also the author of a treatise entitled *Liber Canonum de Æquilitteris, i.c.,* on the different pronunciation and signification of words that are spelt with the same letters. This has been published, with the additions of Honain ibn Ishāk of al-Ḥīrah (died in 873) and another compiler, by Hoffmann, *Opuscula Nesloriana,* pp. 2-49.@@17 His greatest work, however, was a new recension or redaction, in two volumes, of the *Paradise* of Palladius and Jerome, with additions collected by himself from other sources and from his own experience.@@18 This he compiled at the request of the patriarch George, and it became the standard work on the subject in the Nestorian convents.@@19

John of Bēth Garmai (Gannēkāyā), called John the Elder, was a disciple of Jacob of Bētli 'ābīiē, and his successor as abbot of that convent. After a few months, however, lie secretly fled from Bēth 'Abhē and betook himself to a hill near Dākūkā@@20 in Bēth Garmai, where the monastery of Ezekiel@@21 was soon afterwards built, in which he ended his days.@@22 His works, according to 'Abhd-īshō',@@23 are—a collection of heads of knowledge or maxims, rules for novices, a brief chronicle, histories of Abraham, abbot of the great convent on Mount Izlā, of the monk Bar-'idtā,@@24 and of Mār Khodhāhwai, the founder of the convent of Bēth Ilālē (near al- ∏adithah, by Mosul), with a discourse and hymns on the last named.

Sabhr-īshō' Rustam@@25 was a native of a village called Hērem, in Hēdhaiyabh, and entered the great convent on Mount īzlā under the abbot Narsai, the successor of Bābhai. Here, at the request of the monks, he wrote a tract on the occasion of the celebration of Golden Friday, and also a large volume of disputations against heresies and other theological questions. He migrated thence,

perhaps along with Narsai, to Bēth 'Ābhē, where, however, he resided only for a short time, being invited by the monks of Bēth Ḳūḳā@@28 to become their prior. Here he composed eight discourses ou the dispensation of our Lord, the conversion of the various countries by the Apostles, and on continence and the monastic life. Further, at the request of Mar Kardagh, the syncellus of Ishō'- yabh III., he wrote lives of Ishō'-Zēkliā (of the convent of Gassā), of Ishō'-yabh III., of Abraham abbot of Bēth 'Abhē, who came thither from the convent of Zēkhā-īshō',@@27 of Kām-īshō' abbot of Bēth 'Ābhē,@@28 of Abraham of Nethpar, of rabban 1yōbh (or Job) the Persian, and of the elder Sabhr-īshō', the founder of the convent of Bēth Ḳūḳā,@@29 to which may be added the lives of the brothers Joseph and Abraham.@@30

George, the pupil and successor of Ishō'-yabh III., was a native of Kaplirā in Bēth Gēwāya, a district of Bēth Garmai.@@31 His parents were wealthy, and owned two farms in the neighbourhood of the convent of Bēth 'Ābhē. Being sent to take charge of these, he got acquainted with the monks and ultimately joined their body. When Ishō'-yabh was promoted to the patriarchate, he appointed George to be metropolitan of Hēdhaiyabh in his stead@@32 ; and, on the death of his friend, George succeeded to the patriarchate in 661, and sat till 680. As an author he is not of much account, having written merely a few homilies, with hymns and prayers for certain occasions, and published nineteen canons.@@33 His too in all probability is the “ epistola dogmatica ” contained in Cod. Vat. cccclvii., p. 360.@@34

Elias, bishop of Maru or Merv, was one of those who were present at the death of Ishō'-yabh III. and elected George as his successor.@@38 He compiled a *Catena patrum (Malléphānūthā dhé-Kadhrnāye)* on the four Gospels, and wrote commentaries on Genesis, Psalms, Pro­verbs, Ecclesiastes, the Song of Songs, Ecclesiasticus, Isaiah, the twelve minoι∙ Prophets, and the epistles of St Paul. His letters would probably be of some interest to us, and the loss of his ecclesi­astical history, to which 'Abhd-īshō' applies the epithet of “ trust­worthy,” is to be regretted.@@38

Of Daniel bar Maryam we can only say that he flourished under Ishō'-yabh III. of Hēdhaiyabh, about 650.@@37 He wrote an ecclesi­astical history in four volumes, and an explanation of the calendar. The history is cited by George of Arbēl in the 10th century for the date of the destruction of Jerusalem.@@38

Gabriel, surnamed Taurethā, was a native of the province of Siarzūr or Shahrazūr.@@39 He studied at Nisībis, and then entered the great convent on Mount īzlā, where he took part in a contro­versy with the Monophysite monks of the convent of Kartamin (near Mārdīn) and against Sāhdōnā. He afterwards migrated to Bēth 'Abhē, where he wrote a life of Mār Narsai the abbot, an account of the martyrs of Tūr Bērā’īn or Tūr Bērēn (ādhurparwā, Mihrnarsai, and their sister Māhdokht, in the ninth year of Sapor II.), a homily for the washing of the feet, &c.@@40 He became abbot of Bēth 'Abhē under the catholicus Henān-ishō' I. (686-701).@@41

Henān-ishō' I., called the Elder or the Lame *(hēghīrā),* was ap­pointed catholicus in 686,@@42 in succession to John bar Mārtā,@@43 the fol­lower of George. He was opposed by Ishō'-yabh of al-Basrah, whom he threw into prison, but afterwards released on his making his sub­mission. A more serious rival was John of Dūsen, bishop of Nisībis, suraamed the Leper, who curried favour with the caliph 'Abd al- Malik ibn Marwān and procured the deposition of Henān-ishō', whose place he occupied for nearly two years.@@44 Bar-Hebræus adds@@45 that John put him for some days into prison, and then sent him off to a convent among the mountains in charge of two of his dis­ciples, who threw the luckless catholicus down a precipice and left him there for dead. Luckily he was found by some shepherds, who took good care of him, though lie seems to have been lame ever after. On his recovery he withdrew to the convent of Yaunān (or Jonah)@@48 near Mosul, where he stayed till the death of his rival. He continued to rale the Nestorian Church till 701,@@47 and was buried

@@@1 Or Rēshahr (Yakut) ; see Nōldeke, *Gesch. d. Perser u. Araber,* p. 19, note 4.

@@@2 Or Arabs of Katar, on the Persian Gulf, and the adjacent districts. See *B.O.,* iii. 1, 136.

@@@3 *B.O.,* iii. 1,137, note 1.

@@@4 *B.O.,* iii. 1, 138, col. 1 ; Nōldeke, *Gesch. d. Perser u. Araber,* p. 41, note 2; Hoffmann, *Auszūge,* p. 41, note 351.

@@@6 The composition on the martyr George quoted by CardāliT *(Liber Thes.,* pp. 124-125) is probably of much later date. At least we should not expect such arti­ficial riming in the 7th century.

@@@*6 B.o.,* iii. 1, 139, 144, col. 2.

@@@7 See Badger, *The Nestorians,* ii. p. 22.

@@@8 Brit. Mus. Add. 7181 (Rosen, C⅛<αZ., p. 59).

@@@9 *E.g.,* of apostates and heretics, *Catal. Tat.,* ii. 307, 367 ; of public penitents, *ibid.,* 291, Brit. Mus. Add. 7181 (Rosen, *Catal.,* p. 59).

@@@10 *E.g.,* the consecration of an altar with the chrism, *Catal. Tat.,* ii. 302, 368 ; see also *ibid., 294,* where canons of his are given, and Cod. Vτat. ccxci., in Mai, *Scriptt. Tett. Nova Coll.,* v.

@@@ιι *Catal. Tat.,* iii. 328 ; *B.Ο.,* iii. 1, 285, note 2, and p. 633.

@@@12 *B.Ο.,* iii. 1,140-143.

@@@13 Properly 'Ana-n(i)-ιshō' ; see *B.Ο.,* iii. 1,144-146 ; Hoffmann, *Οpusc. Nestor.,* p. iv.

@@@H The older name of Shennā dhē-Bhēth Remmān, in Arabic Sinn Bā-rimmā, or simply as-Sinn ; see Hoffmann, *Auszūge,* pp. 189, 253.

@@@*15 Ji.Ο.,* iii. 1,144, col. 2, near the foot.

@@@16 *Ibid.,* iii. 1,144.

@@@17 From a MS. in the India Office library, London. There is another copy in the collection of the S.P.C.K., now at Cambridge.

@@@18 See *B.Ο.,* ii. 493 ; iii. 1, 49, 145 col. 2, 151 col. 1, middle.

@@@19 The *Illustrations of the Book of the Paradise* in Brit. Mus. Add. 17263,17264 (Wright, *Catal.,* pp. 1078-80) and Orient. 2311 seems to be a different work. The\_author of it is said to have been a Katrāyā, “a native of Katar,” which 'Anan-ishō' was not.

@@@20 Hoffmann, *Auszūge,* p. 273.'

@@@21 So called from its founder; see Hoffmann, *op. cit.,* p. 274, note 2154.

@@@*22 B.Ο.,* iii. 1, 203-204, 474. But he must have lived till after 661, for Mār Kho­dhāhwai was still alive in that year *(B.Ο.,* iii. 1,151, near the top).

@@@23 *B.Ο.,* iii. 1,204.

@@@24 *Ibid.,* iii. 1,467, col. 2, ch. 4.

@@@25 *ibid.,* iii. 1,454-455.

@@@26 On the Great Zāb, in Hēdhaiyabh ; see Hoffmann, *Auszūge,* p. 215, note 1715

@@@27 *B.0.,* iii. 1, 468, col. 1, at the top.

@@@28 who died in 652 ; see Baethgen, *Fragmente,* pp. 21,112.

@@@29 *B.Ο.,* ii. 418, col. 2.

@@@*30 Ibid.,* iii. 1, 228, col. 1, near the foot.

@@@31 *B.0.,* ii. 421, iii. 1,149 ; Bar-Hebræus, *Chron. Eccles.,* ii. 131,133 ; Hoffmann, *Auszūge,* p. 277.

@@@32 He must be distinguished from two other Georges, Persians by race, also disciples of Ishō'-yabh, viz., George, bishop of Pērath dē-Maishān or al-Basrah, and George, bishop of Nisībis, the latter of whom is the author of a well-known hymn (see *B.Ο.,* iii. 1, 456 ; Bickell, *Conspectus,* p. 18), often found in Nestorian psalters, *e.g.,* Rosen, *Catal.,* p. 14, w; Wright, *Catal., p. 131,* col. 1 ; Munich *Catal.,* Cod. Syr. 4, p. 112.

@@@*33 B.Ο.,* iii. 1,153.

@@@34 Mai, *Scriptt. Tett. Nova Coll.,* v.

@@@*35 B.Ο.,* ii. 420.

@@@*33 Ibid.,* iii. 1, 148.

@@@37 *ibid.,* ii. 420 ; iii. 1, 231.

@@@*33 Ibid.,* iii. 1, 521.

@@@39 See Hoffmann, *Auszūge,* p. 43, notes 364, 365, p. 254 *sq.*

@@@4θ *B.Ο.,* iii. 1,456-458 ; Hoffmann, *Auszūge,* pp. 9-16, from Brit. Mus. Add. 12174 (Wright, *Catal.,* p. 1133).

@@@41 Bar-saumā was abbot at the beginning of Hēnan-īsho"s patriarchate ; see *B.O.,* iii. ī, 457, col. 1.

@@@42 Bar-Hebræus, *Chron. Eccles.,* ii. 135 ; Baethgen, *Fragmente,* pp. 32, 117 ; *B.Ο.,* ii. 423.

@@@43 He sat 680-682 ; *B.Ο.,* ii. 422, iii. 1, 615 ; Bar-Hebræus, *Chron. Eccles.,* ii. 133.

@@@44 Baethgen, *Fragmente,* pp. 34, 35,118,119.

@@@45 *Chron. Eccles.,* ii. 135 s⅛. ; *B.Ο.,* ii. 423.

@@@46 *B.Ο.,* ii. 424, note 3. Bar-Hebræus calls it “the convent of John.”

@@@47 According to Elias bar Shīnāvā in Baethgen, *Fragmente,* pp. 38, 120. Others say 699.