= 823-824 A.υ.@@1 He sat for only four years, and was buried, like his predecessor, in the convent of Kēlīl-īshō' at Baghdādh. Of his ill-feeling towards Timothy I. we have already made mention ; how he kept it up after Timothy’s death, and what troubles he got into in consequence, may be read in the pages of Assemani *(B.O.,* iii. 1, 165). Bar-Hebræus has preserved some account of a disputa­tion between him and a Monophysite priest named Papa.@@2 'Abhd-īshō' gives the following list of his works@@3—a treatise on theology, questions on the whole text of Scripture, in two volumes, a collec­tion of ecclesiastical canons and decisions,@@4 consolatory discourses, epistles, a treatise on the division of the services, *turgāme* or “interpretations,”@@5 and a tract on the efficacy of hymns and anthems. Of the questions on Scripture there is a copy in the col­lection of the S. P. C. K., and of the consolatory discourses a mutilated MS. in the British Museum, Add. 17217 (Wright, *Catal.,* p. 613).@@6 The replies to the questions of Macarius the monk seem to belong to the treatise on the division of the services *(purrāsh teshméshātha),* if one may judge by the first and only one quoted.@@7

A disciple of Ishō' bar Non was Denhā, or, as he is otherwise called in some MSS. of 'Abhd-īshō's *Catalogue,* Ihibhā (or rather Hibhā, Ibas).@@8 Assemani places him under the catholicus Pethiōn (died in 740), but we prefer to follow the authority of John bar Zō'bi in his *Grammar.*@@*\** Denhā was the author of sermons and tracts on points of ecclesiastical law, and of commentaries on the Psalms, on the works of Gregory Nazianzen (as contained in two vols, in the translation of the abbot Paul), and on the dialectics of Aristotle.

In 217 A.H. =832 a.d., the same year in which Sabhr-īshō' II. succeeded to the patriarchate,@@lθ a young man named Thomas, the son of one Jacob of Bēth Sherwānāyē, in the district of Salakh,@@11 entered the convent of Bēth 'Abhē, which seems at this time to have fallen off sadly in respect of the learning of its inmates.@@12 A few years afterwards (222 a.h. = 837 a.d.) we find him acting as secretary to the patriarch Abraham (also a monk of Bēth 'Abhē, who sat from 837 to 850).@@13 By him he was promoted to be bishop of Margā, and afterwards metropolitan of Bēth Gannai, in which capacity he was present at the ordination of his own brother Theo­dosius (bishop of al-Anbar, afterwards metropolitan of Gundē- Shābhōr) as catholicus in 852.@@14 Thomas of Margā (as he is com­monly called), having been very fond from his youth of the legends and histories of holy men, more especially of those connected with his own convent of Bēth 'Abhē, undertook to commit them to writing at the urgent request of the monk 'Abhd-īshō', to whom he dedicates the *ifonastic History.* Assemani has given a toler­ably full analysis of this work, with a few extracts, in the *B.O.,* iii. 1, 464-501, throughout which volume it is one of his chief authorities. The publication of it in a complete form is much to be desired. The MSS. available in Europe are—Cod. Vat. clxv. *(Catal.,* iii. 331), of which Codd. Vatt. ccclxxxi.-ii. are a copy (Mai, *Scripts Vett. Nova Coll.,* V.) ; Paris, No. 286 in Zotenberg’s *Catal.,* p. 216 (also copied from Vat. clxv.) ; Brit. Mus. Orient. 2316 (ff. 182, 17th century, imperfect) ; Berlin, Sachau 179 (copied in 1882). Thomas also wrote a poem in twelve-syllable metre on the life and deeds of Māran-'ammēh, metropolitan of Hēdhaiyabh, which he introduced into his *History,* bk. iii. ch. 10 ; see *B.O.,* iii. 1, 485.

Ishō'-dādh of Marii or Merv, bishop of Hēdhattā or al-Hadithah, was a competitor with Theodosius for the patriarchate in 852.@@13 According to 'Abhd-īshō', his principal work was a commentary on the New Testament, of which there are MSS. in Berlin, Sachau 311, and in the collection of the S.P.C.K. It extended, however, to the Old Testament as well, for in Cod. Vat. cccclvii. we find the portions relating to Genesis and Exodus.@@16

In the *B.O.,* iii. 1, 213, 'Abhd-īshō, names a certain Kendi as the author of a lengthy disputation on the faith.@@17 Assemani places this “Candius” or “Ebn Canda” under the catholicus John IV., apparently on the authority of 'Amr ibn Mattā. We sus­pect, however, that the person meant is 'Abd al-Masih (Ya'kūb) ibn Ishāk al-Kindi, the author of a well known apology for the Christian religion, which has been published by the Society for Promoting Christian Knowledge.@@18 The work dates from the time of the caliph

al-Ma’mūn (813-833), and therefore synchronizes with the disputa­tions of Theodore Abu Korrah, bishop of Ilarrān.@@19 Being written in Arabic, it hardly belongs to this place, but is mentioned to avoid misapprehension.

Theodore bar Khōni is stated to have been promoted by his uncleJohn IV. to the bishopric of Lashōm in 893.@@20 He was the author ∣ of scholia (on the Scriptures), an ecclesiastical history, and some minor works.

To about this period probably belongs another historian, the loss . of whose work we have to regret. This is a writer named Ahrōn or Aaron, who is mentioned by Elias bar Shīnāyā under 273 a.h.= 886-887 A.D.@@21

In the 10th century the tale of Jacobite authors dwindles away , to almost nothing. Most of the dignitaries of the church composed their synodical epistles and other official writings in Arabic, and the same may be said of the men of science, such as Abu 'Ali ’Isa ibn Ishāk ihn Zur'ah (943-1008) and Abū Zakariyā Yahyā ibn 'Adi, who died in 974 at the age of eighty-one. About the middle of the century we may venture to place the deacon Simeon, whose *Chronicle* is cited by Elias bai’ Shīnāyā under 6 a.h. =627- 628 A.D. and 310 = 922-923.@@22 The 11th century is somewhat more prolific.

A Persian Christian named Gīsā,@@23 leaving his native city of Ushnūkh or Ushnū in Adharbāigān, settled, after several removals, in the district of Gūbōs or Gūbās,@@24 one of the seven dioceses of the province of Melitēne (Malatiah), and built there a humble church, in which he deposited sundry relics of St Sergius and St Bacchus, and cells for himself and Ids three companions. This happened in 958.@@25 As the place grew in importance, other monks gradually resorted to it, and among them “ Mār(i) Yōhannān dē- Mārōn,” or John (the son) of Mārōn,@@26 a man of learning in both sacred and profane literature, who had studied under Mār Mēkīm at Edessa. Gīsā, the founder of the convent, died at the end of twelve years, and was succeeded as abbot by his disciple Elias, who beautified the church. Meantime its fame increased as a seat of learning under the direction of John of Mārōn, and many scribes found employment there. The patriarch John VII., *da-sérīghtā,* “He of the Mat” (his only article of furniture),@@27 was one of its visitors. Elias, on his retirement, nominated John of Mārōn as his successor, who, aided by the munificence of Emmanuel, a monk of Harrān and a disciple of the maphriān Cyriacus,@@28 rebuilt the church on a larger and finer scale, whilst a constant supply of fresh water was provided at the cost of a Taghritan merchant named Mārūthā. This was in 1001. About this time Elias bar Gāghai, a monk of Taghrith, founded a monastery near Melitēne, but died before it was finished. His work was taken up by one Eutychus or Kulaib, who persuaded John of Mārōn to join him. Here again his teaching attracted numbers of pupils. At last, after the lapse of twelve years, when there were 120 priests in the convent, he suddenly withdrew by night from the scene of his labours and retired to the monastery of Mār Aaron near Edessa, where he died at the end of four years, about 1017. His commentary on the book of Wisdom is cited by Bar-Hebræus in the *Ausar Raze.*@@*2\**

Mark bar Kiki was archdeacon of the Taghritan church at Mosul, and was raised to the dignity of maphriān by the name of Ignatius in 991.@@30 After holding this office for twenty-five years, he became a Muhammadan in 1016,@@31 but recanted before his death, which took place at an advanced age@@32 in great poverty. He composed a poem on his own fall, misery, and subsequent repentance, of which Bar- Hebræus has preserved a few lines.@@33

According to Assemani, *B.O.,* ii. 317 and cl., Bar-Hebræus men­tions in his *Chronicle* that a monk named Joseph wrote three dis­courses on the cruel murder of Peter the deacon by the Turks at Melitēne in 1058. The anecdote may be found in the edition of Bruns and Kirsch, p. 252 (transi., p. 258), but the discourses would seem rather to have dealt with the retribution that overtook the re­tiring Turks at the hands of the Armenians and the wintry weather.

Yēshū' bar Shūshan (or Susanna), syncellus of Theodore or John IX., was chosen patriarch by the eastern bishops, under the name of John X., in opposition to Hāyē or Athanasius Vl., on whom the choice of their western brethren had fallen in 1058.@@34 He soon abdi­cated, however, retired to a convent, and devoted himself to study.

@@@1 Bar-Hebræus (Zoe. ciZ.)says 205 Am. = 820-821 a.d. ; see above, p. 845.

@@@*2 Chron. Eccles.,* ii. 183-187.

@@@*3 Β.Ο.,* iii. 1,165-166. 'Amr ibn Mattā says that he wrote a commentary on Theologus, i,e., Gregory Nazianzen, *B.O,* iii. 1, 262, note 1.

@@@4 Compare *B.Ο.,* iii. 1, 279.

@@@6 See Badger, *The Nestorians,* ii. 19.

@@@6 The pious Monophysites of St Mary Deipara cut up this volume for bind­

ing, &c., as they did some other Nestorian books of value in their library.

@@@7 Cod.Vat. lxxxviii. *5(Catal., ū.* 483); cl. 9(CαiαZ., iii. 281); clxxxvii. 5*(Catal.,*

iii. 405). Assemani supposes that the next article in clxxxvii. does not belong to Theodore of Mopsuestia, but is taken from īshō' bar Non’s questions on Scripture.

@@@*8 B.O,* iii. 1,175.

@@@9 w∏ght, *Catal.,* p. 1176, col. 1.

@@@io KO.,ii. 435; iii. 1, 505 *sq.*

@@@n *Ibid.,* iii. 1, 479 ; Hoffmann, *Auszūge,* pp. 244-245.

@@@12 *B.Ο.,* iii. 1, 488 ; comp, the ordinance of Sabhr-ishō', pp. 505-506.

@@@lā *B.Ο.,* iii. 1, 204 col. 1, 488 col. 2, 490 col. 2.

@@@14 *Ibid,.,* iii. 1, 210, 510 col. 2.

@@@IS *Ibid.,* iii. 1, 210-212.

@@@is Mai, *Scriptt. Fett. Nονa Cοll.,* v. The name of the author is there given as

Iesciuaad, doubtless a misprint for *dad.* we are therefore surprised to find Martin writing “ Ichou-had évēque d’Hadeth,” *Intrοd. à la Critique Textuelle du Nouveau Test.,* p. 99.

@@@17 The correct reading is *dhé-hāirnānūthā.*

@@@*18 The Apology of El-Kindi,* 1885. An English translation appeared in 1882, *The Apology of Al-Kindy, Szc.,* by Sir W. Muir.

@@@19 See Zotenberg, *Catal.,* No. 204, 1 and 8, and No. 205.

@@@2θ *B.Ο.,* ii. 440; iii. 1,198.

@@@21 See Baethgen, *Fragmente,* p. 3.

@@@*22 Ibid.,* p. 2 ; Bar-Hebræus, *Chron. Eccles.,* ii. 126, note 1.

@@@23 Others write Gaiyāsā.

@@@24 Bar-Hebræus, *Chron. Eccles.,* i. 401 *sq.* ; JS.O., ii. 283, 350.

@@@25 *B.Ο.,* ii. 260. Gūbōs was on the right bank of the Euphrates, between the plain of Melitēne and Claudia.

@@@2β Abbeloos, in a note on Bar-Hebræus, *Chron. Eccles.,* i. 404, raises the question what connexion there may be between this historical personage and the some­what shadowy “Joannes Maro,” to whom Assemani has devoted a large space, *B.Ο.,* i. 496-520.

@@@27 *β.Ο.,* ii. 132, 351.

@@@28 *Ibid.,* ii. 442.

@@@29 B.O., ii. 283 ; see also p. cl.

@@@30 Bar-Hebræus, *Chron. Ecdes.,* ii. 257 ; *B.Ο.,* ii. 443.

@@@31 See Baethgen, *Fragmente,* pp. 105,153 ; *B.Ο.,* iii. 289, note 1.

@@@32 According to Cardāliī, *Liber Thesauri,* p. 140, in 1030 or 1040.

@@@33 *Chron. Eccles.,* ii. 289 ; *B.Ο.,* ii. 443, and also p. cl.

@@@34 Bar-Hebræus, *Chron. Ecdes.,* i. 437 *sq.∙, B.Ο.,* ii. 141 (where there are errors, see Add., p. 475), 354.