

monks who dwelt in the mountains (pp. 113-131). Of metrical writings the semi book contains (pp. 339-354) the hymns against Julian the Apostate (pp. 1-20), and the conclusion of the hymns on Paradise (wanting in the Roman ed., vol. iii. 598).<sup>1</sup> Other metrical homilies were published by Zingerle<sup>2</sup>; but far more important, as having a real historical interest, are the *Carmina Nisibena*, or "Hymns relating to the City of Nisibis," edited by Bickell in 1866. These poems, which deal in great part with the history of Nisibis and its bishops and of adjacent cities (such as Anzit or Hanzit, Edessa, and Harrân), were composed, according to Bickell (Introd., p. 6 sq.), between the years 350 and 370 or thereabouts.<sup>3</sup> A large quantity of hitherto unpublished matter is also contained in Lamy, *S. Ephraemi Syri Hymni et Sermones*, vol. i., 1882, and vol. ii., 1886,—e.g., fifteen hymns on the Epiphany, a discourse on our Lord, several metrical homilies (in particular for Passion week, the Resurrection, and New or Low Sunday), hymns on the Passover or unleavened bread (*De Azymis*) and on the Crucifixion, acts of Ephraim from the Paris MS. Ancien fonds 144, commentaries on portions of the Old Testament, other metrical homilies, and hymns on the nativity, the Blessed Virgin Mary, Lent, &c. The so-called *Testament of Ephraim*<sup>4</sup> has been printed in the *Opera Græca*, ii. pp. 395-410 (with various readings at p. 433), and again by Overbeck (*op. cit.*, pp. 137-156).<sup>5</sup>

**Ephraim's Pupils.** Notwithstanding his vast fecundity and great popularity as a theological writer, Ephraim seems not to have had any pupils worthy to take his place. In the *Testament* we find mentioned with high commendation the names of Abhâ, Abraham, Simeon, Marâ of Aggêl, and Zenobius of Gêzirtâ,<sup>6</sup> to whom we may add Isaac<sup>7</sup> and Jacob.<sup>8</sup> Two, on the other hand, are named with decided reprobation as heretics, namely, Paulonas (Παυλωνας) or Paulinus (Παυλινος) and Arwadh or Arwat.<sup>9</sup> Of these, Abhâ is cited by later writers and compilers as the author of a commentary on the Gospels, a discourse on Job, and an exposition of Ps. xlii. 9.<sup>10</sup> Paulonas or Paulinus is probably the same who is mentioned by 'Abhd-ishô'<sup>11</sup> as having written "*madrâshê*" or metrical homilies, discourses against inquirers, disputations against Marcion, and a treatise concerning believers and the creed.<sup>12</sup> Zenobius, who was deacon of the church of Edessa, according to the same authority,<sup>13</sup> composed treatises against Marcion and Pamphylus (?), besides sundry epistles. He was also the teacher of Isaac of Antioch, of whom we shall speak shortly.

**Balai and Cyril-lônâ.** Better known than any of these disciples of Ephraim are two writers who belong to the close of this century and the beginning of the next, Balai and Cyril-lônâ. The date of Balai or Balæus, chorepiscopus (as it seems) of the diocese of Aleppo, is fixed by his being mentioned by Bar-Hebraeus<sup>14</sup> after Ephraim, but before the time of the council of Ephesus (431). Acacius, bishop of Aleppo, whom he celebrates in one of his poems, must therefore, as Bickell says,<sup>14</sup> be the same Acacius who had a share in converting Rabbûlâ to Christianity,<sup>15</sup> and died at an extreme old age (it is said 110 years) in 432. His favourite metre was the pentasyllabic, which is known by his name, as the heptasyllabic by that of Ephraim, and the twelve-syllable line by that of Jacob of Sérûgh. Some of his poems have been edited by Overbeck in the often cited collection *S. Ephraemi Syri, &c., Opera Selecta*, pp. 251-336, namely, a poem on the dedication of the newly built church in the town of Ken-neshrin (Kinneretin), five poems in praise of Acacius, the late bishop of Aleppo, the first and eighth homilies on the history of Joseph, specimens of prayers, and a fragment on the death of Aaron.<sup>16</sup> Cyril-lônâ composed a poem "on the locusts, and on

<sup>1</sup> The last hymn (p. 351) is genuine, as the very fact of its being an acrostic shows (see Bickell, *Conspectus*, p. 19); whereas the metrical homily on the baptism of Constantine (pp. 355-361) is certainly spurious (Bickell, *loc. cit.*).  
<sup>2</sup> S. P. Ephraemi Syri Sermones duo, Brisac, 1869 (see B.O., i. 149, col. 1, No. 31); *Monumenta Syriaca ex Romanis Cod. collecta*, i. 4 (B.O., *loc. cit.*, No. 80); Zingerle has rendered many of Ephraim's works into German, e.g., *Die heilige Muse der Syrer: Gesänge des h. Kirchenvaters Ephraem, 1833; Gesänge gegen die Gräber über die Geheimnisse Gottes*, 1834; *Festkränze aus Libanos Gärten*, 1846; *Des h. Kirchenvaters Ephraem ausgewählte Schriften, aus d. Griechischen und Syrischen uebersetzt*, 6 vols., 2d ed., 1845-47; *Die Reden des h. Ephraem gegen die Ketzer*, 1850; *Reden des h. Ephraem des Syrers über Selbstverläugnung und einsame Lebensweise, mit einem Briefe desselben an Einweihler*, 1851. Translations into English have been attempted, though with less success, by Morris (*Select Works of S. Ephraem the Syrian*, 1847) and Burgess (*Select Metrical Hymns and Homilies of Ephraem Syrus*, 1853; *The Repentance of Nineveh*, &c., 1853).  
<sup>3</sup> Comp. Bickell, *Conspectus*, p. 28, note 21.  
<sup>4</sup> See B.O., i. 141, No. 8.  
<sup>5</sup> That it has been interpolated by a later hand is shown by the long and purposeless digression on Moses and Pharaoh (*Op. Gr.*, ii. 405) and the story of Lamprotate at the end (*Ibid.*, p. 409), as also by the stanzas regarding the vine which Ephraim saw growing out of his mouth when he was an infant (*Ibid.*, p. 408).  
<sup>6</sup> B.O., i. 38, 144.  
<sup>7</sup> *Ibid.*, i. 165.  
<sup>8</sup> See Wright, *Catal.*, p. 992, col. 2, No. 36.

<sup>9</sup> Also written ܐܘܘܕܐ = ܐܘܘܕܐ; ܐܘܘܘܕܐ = ܐܘܘܘܕܐ. See Overbeck's text, p. 147, and the variants, p. xxx. The name seems to have been hopelessly corrupted by the scribes. <sup>10</sup> See Wright, *Catal.*, pp. 831, col. 1, and 1002, col. 1. <sup>11</sup> B.O., iii. 1, 170. <sup>12</sup> *Ibid.*, i. 168; iii. 1, 43.  
<sup>13</sup> In a passage cited by Assemani, B.O., i. 168. Cardahi (*Liber Theol.*, pp. 25-27) places Balai's death in 460, but gives, as usual, no authority. This seems too late.  
<sup>14</sup> *Conspectus*, p. 21; Thalhoffer, *Bibliothek der Kirchenväter*, 41, p. 68.  
<sup>15</sup> Overbeck, *S. Ephraemi Syri, &c., Opera Selecta*, p. 162, l. 20.  
<sup>16</sup> See also Wenig, *Scholia Syriaca Chrestomathia*, pp. 100-102; Bickell, *Conspectus*, p. 46, note 6; Thalhoffer, *Bibliothek*, 41, p. 67, and 44.

(divine) chastisement, and on the invasion of the Huns,"<sup>17</sup> in which he says: "The North is distressed and full of wars; and if Thou be neglectful, O Lord, they will again lay me waste. If the Huns, O Lord, conquer me, why do I seek refuge with the martyrs? If their swords lay me waste, why do I lay hold on Thy great Cross? If Thou givest up my cities unto them, where is the glory of Thy holy Church? A year is not yet at an end since they came forth and laid us waste and took my children captive; and lo, a second time they threaten our land that they will humble it." Now the invasion of the Huns took place in 395,<sup>18</sup> and this poem must have been written in the following year (396). The few remaining writings of Cyril-lônâ, composed in various metres, have been edited by Bickell in the *Z.D.M.G.*, xxvii. p. 566 sq., and translated by him in Thalhoffer's *Bibliothek*, 41, pp. 9-63.<sup>19</sup> Bickell<sup>20</sup> is inclined to identify this Cyril-lônâ with another writer of the same period, 'Abhsamyâ, a priest of Edessa, Ephraim's sister's son and a pupil of Zenobius; but his reasons do not seem to us sufficient. The *Chron. Edess.* (B.O., i. 401) states that 'Abhsamyâ composed his hymns and discourses on the invasion of the Huns in 404; and Dionysius of Tell-Mahrê (B.O., i. 169) speaks of him in the year 397. Bar-Hebraeus is less precise as to the date; after mentioning the death of Chrysoström (in 407), he adds that about this time Theodore of Mopsuestia died (429) and 'Abhsamyâ flourished, who "composed many discourses in the (heptasyllabic) metre of Mâr Ephraim" on the invasion of the Huns.<sup>21</sup> That 'Abhsamyâ may have taken the name of Cyril-lônâ at his ordination is of course possible, but it seems strange that none of these three writers should have mentioned it, if such were the case. On Bar-Hebraeus's statement regarding the metre which he used in his discourses we do not insist; he might easily make a mistake in such a matter.

During the latter part of the 4th century, too, there lived in Abbdâ the island of Cyprus the abbot Gregory, who appears to have been Gregor sent thither from some monastery in Palestine as the spiritual head of the Syriac-speaking monks in the island.<sup>22</sup> He cherished friendly relations with Epiphanius, afterwards bishop of Salamis or Constantia (367-403), and a monk named Theodore. To these are addressed several of his discourses and letters; others are general exhortations to the monks under his charge.<sup>23</sup> The discourses seem to be only portions of a work on the monastic life, which has not come down to us in a complete form, the "book" mentioned by 'Abhd-ishô' in B.O., iii. 1, 191. In the letters he addresses Epiphanius as an older man speaking with authority to a younger; it is to be presumed, therefore, that they were written before Epiphanius became bishop.

With the 5th century commences the native historical literature *Lives of Syria*. Previous to this time there existed martyrologies and saints' lives of saints, martyrs, and other holy men, drawn up, in part at least, to meet the requirements of the services of the church. Such martyrologies, for example, the ancient martyrology in a manuscript of 412<sup>24</sup>; the *Doctrine of Addai*, in its present shape a product of the latter half of the 4th century<sup>25</sup>; and the *Hypomnemata of Sharbel*; and the *Martyrologia of Bar-samyâ, Bishop of Edessa, and the Deacon Habibih*, which all belong to about the same period.<sup>26</sup> This sort of legendary writing was carried on to a much later date.<sup>27</sup> The *History of Bêth Sêlâkh and its Martyrs*, for instance, can hardly have been composed before the 6th century, if so early<sup>28</sup>; and the *Acts of Mârî* must be still later.<sup>29</sup> No larger collection of such documents had, however, been attempted before the time of Mârûthâ, bishop of Mairpêkat,<sup>30</sup> a man of much weight and authority, who was twice sent by the emperor Theodosius II. on embassies to the Persian monarch Yazdegerd I., and presided at the councils of Seleucia or Ctesiphon, under the catholicus Isaac and Yabî-alâhâ,

<sup>17</sup> See Wright, *Catal.*, p. 671, col. 1, No. 5, a.  
<sup>18</sup> See *Chron. Edess.* in B.O., i. 400, No. xl.; Dionysius of Tell-Mahrê, *Ibid.*, note 1; and an anonymous continuer of Eusebius in Land's *Anecd. Syr.*, i. 8, 1, 2. Joshua Stylites (ed. Wright, p. 10, l. 1) specifies A. Gr. 707, which began with October 395.  
<sup>19</sup> See also Wright, *Catal.*, pp. 670-671; Overbeck, *S. Ephraemi, &c., Opera Selecta*, pp. 379-381; Bickell, *Conspectus*, p. 34; Cardahi, *Liber Theol.*, pp. 27-29, who places his death in 400.  
<sup>20</sup> See his *Conspectus*, p. 21; Thalhoffer, *Bibl.*, 41, pp. 13, 16 (in the note).  
<sup>21</sup> Bar-Hebraeus, *Chron. Eccles.*, i. 133.  
<sup>22</sup> See B.O., i. 170-171.  
<sup>23</sup> *Ibid.*, i. 172.  
<sup>24</sup> Brit. Mus. Add. 12150, f. 252, edited by Wright in the *Journal of Sacred Literature*, 1865-66, viii. 45, 423; see the *Acta Sanctorum*, October, vol. xiii. 123-135. It can hardly be later than the middle of the 4th century.  
<sup>25</sup> Edited in part by Cureton in his *Ancient Syriac Documents*, from MSS. of the 5th and 6th centuries in the British Museum; and in full by Phillips from a MS. of the 6th century at St Petersburg, 1876. See also Lettre d'Agbar ou Histoire de la Conversion des Edesséens, translated from the Armenian version, Venice, 1868; Lipsius, *Die Edessensische Agbar-Sage*, 1880; Matthes, *Die Edessensische Agbar-Sage*, 1882; Mössinger, *Acta SS. Martyrum Edessenorum Sarbelii*, &c., No. 1, 1874.  
<sup>26</sup> See Cureton, *Anc. Syr. Doc.*, and Lipsius, *Die Edess. Agbar-Sage*, p. 41 sq.; see Hoffmann, *Ausszüge aus syr. Akten pers. Märtyrer*.  
<sup>27</sup> See Mössinger, *Monumenta Syr.*, ii. 63, and Hoffmann, *op. cit.*, p. 45.  
<sup>28</sup> See Abbeloos, *Acta S. Maris*, 1855, p. 47, where, as Nöldeke has pointed out, the writer confounds Ardasher, the first king of the Sâssânian dynasty, with the last king of that line, Yazdegerd III., who was overthrown by the Arabs in the battle of Nihâwand, A. H. 21 (642 A.D.).  
<sup>29</sup> Called by the Greeks Martyropolis, in Syriac Mêghînath Shêdê, and by the Arabs Malyânîsiya.

respectively.<sup>1</sup> He is said, too, to have been a skilful physician.<sup>2</sup> To him 'Abhd-ishô' assigns the following works,<sup>3</sup>—"A book of martyrdoms, anthems and hymns on the martyrs, and a translation of the canons of the council of Nicaea, with a history of that council." The last named of these he undertook at the request of Isaac, catholicus of Seleucia, who died in 416.<sup>4</sup> The canons which pass under his name are those of the council of Seleucia in 410.<sup>5</sup> But his great work was the *Book of Martyrs*, containing accounts of those who suffered for the Christian faith under Sapor II., Yazdegerd I., and Bahrâm V., to which he prefixed two discourses on the glory of the martyrs and on their torments. One of these narratives claims to have been recorded by an eye-witness, Isaiah, the son of Hadlibô (or Hadhabhâ), of Arzan (ܐܪܫܐܢܐ), one of the Persian king's horsemen.<sup>6</sup> Portions of this work survive in the British Museum in MSS. of the 5th and 6th centuries, as well as in some of later date both there and in the Vatican. They have been edited by S. E. Assemani in the first volume of the *Acta Sanctorum Martyrum*, 1748.<sup>7</sup> The commentary on the Gospels mentioned by Assemani is really by Mârûthâ, the maphriâ of Taghrith (Tekrit), who is also the author of the anaphora or liturgy.<sup>8</sup> Of him we shall have occasion to speak afterwards (see p. 838 *infra*). It is possible too that some of the above-mentioned Acts may belong not to the work of Mârûthâ but to that of Ahâ, the successor of Isaac in the see of Seleucia, who likewise wrote a history of the Persian martyrs and a life of his teacher 'Abhdâ, the head of the school in the monastery of Dôr-Kôni or Dair-Kunnâ (where the apostle Mârî was buried).<sup>9</sup>

About this time evil days came upon the Christian church in Syria. Paul of Samosâta, Diodore of Tarsus, and Theodore of Mopsuestia had paved the way for Nestorius. The doctrines of these writers were warmly espoused by many of the Syrian theologians; and the warfare raged for many years in and around Edessa, till it ended in the total destruction of the great Persian school by the order of the emperor Zeno (488-489).<sup>10</sup> Rabbûlâ, a native of Ken-neshrin (Kinneretin), whose father was a heathen priest but his mother a Christian, was converted to Christianity by Eusebius, bishop of Ken-neshrin, and Acacius, bishop of Aleppo. He voluntarily gave up all his property, forsook his wife, and became a monk in the convent of Abraham near his native city. On the death of Diogenes, bishop of Edessa, he was appointed his successor (411-412). His admiring biographer depicts him as a model bishop, and he certainly appears to have been active and energetic in teaching and preaching and attending to the needs of the poor.<sup>11</sup> In the theological disputes of the day he seems at first to have sided, if not with Nestorius, at least with those who were averse to extreme measures, such as John, patriarch of Antioch, and his artisans; but afterwards he joined the opposite party, and became a warm champion of the doctrines of Cyril, which he supported at the council of Edessa (431). From this time onward he was a staunch opponent of Nestorianism, and even resorted to such an extreme measure as burning the writings of Theodore of Mopsuestia. Hence Ibas in his letter to Mârî speaks of him as "the tyrant of Edessa," and Andrew of Samosâta, writing to Alexander of Hierapolis in 432, complains bitterly of his persecution of the orthodox (*i.e.*, the Nestorians). He died in August 435.<sup>12</sup> Of the writings of Rabbûlâ but little has come down to us. There is a sermon extant in manuscript,<sup>13</sup> enjoining the bestowing of alms on behalf of the souls of the dead and prohibiting all feasting on the occasion of their commemoration. Another sermon, preached at Constantinople, is directed against the errors of Nestorius.<sup>14</sup> There are also extant canons and orders addressed to the monks and clergy of his diocese,<sup>15</sup> and a number of hymns, of which Overbeck has printed some specimens.<sup>16</sup> He also rendered into Syriac Cyril's treatise *De Recta in Dominum nostrum J. C. Fide ad Theodosium Imperatorem*<sup>17</sup> from a copy which was sent to him by the author.<sup>18</sup> His biographer intended to translate into Syriac a collection of forty-six of his letters, written in Greek "to priests and emperors and nobles and monks";<sup>19</sup> but of these only a few remain, e.g., to Andrew of Samosâta, condemning his treatise against the twelve anathemas of Cyril<sup>20</sup>; to Cyril, regarding Theodore of Mopsuestia<sup>21</sup>; and to Gemellinus of Perrhê, about certain monks and other persons who misused the sacred elements as ordinary food.<sup>22</sup>

<sup>1</sup> See B.O., i. 174 sq.; Bar-Hebraeus, *Chron. Eccles.*, i. 121, ii. 45, 49.  
<sup>2</sup> B.O., iii. 1, 73, and note 4. <sup>3</sup> *Ibid.*, *loc. cit.* <sup>4</sup> *Ibid.*, i. 195.  
<sup>5</sup> See Lamy, *Concilium Seleuciae et Ctesiphontis habitum anno 410*; comp. S. E. Assemani, *Cod. MSS. Orient. Bibl. Palat. Medic.*, p. 94. <sup>6</sup> B.O., i. 116.  
<sup>7</sup> See also B.O., i. 181-184. There is a German translation by Zingerle, *Echte Iteza der h. Märtyrer des Morgenlandes*, 2 vols., 1836. <sup>8</sup> B.O., i. 179.  
<sup>9</sup> *Ibid.*, ii. 401, iii. 1, 369; also Abbeloos, *Acta S. Maris*, pp. 72 sq., 88.  
<sup>10</sup> B.O., i. 338, 406.  
<sup>11</sup> See his biography in Overbeck, *S. Ephraemi, &c., Opera Selecta*, p. 159 sq., especially pp. 170-181; translated by Bickell, in Thalhoffer's *Bibliothek*, Nos. 102-104. <sup>12</sup> B.O., i. 403. <sup>13</sup> *Cod. MSS. Orient. Bibl. Palat. Medic.*, p. 107.  
<sup>14</sup> See Overbeck, *S. Ephraemi, &c., Opera Selecta*, pp. 239-244; translated by Bickell, *Ibid.*, pp. 210-221. <sup>15</sup> *Ibid.*, pp. 245-248, 362-373.  
<sup>16</sup> See Wright, *Catal.*, p. 719.  
<sup>17</sup> Comp. the letter of Cyril to Rabbûlâ, Overbeck, *op. cit.*, pp. 228-229.  
<sup>18</sup> See Overbeck, *op. cit.*, p. 200. <sup>19</sup> *Ibid.*, p. 222.  
<sup>20</sup> *Ibid.*, p. 223, a fragment.  
<sup>21</sup> *Ibid.*, pp. 230-233. The shorter fragment should follow the longer one.

Rabbûlâ was succeeded in the see of Edessa (435) by Iûthbâ or Hîbbâ (Gracized Ibas),<sup>23</sup> who in his younger days had been one of the translators of Theodore's works in the Persian school.<sup>24</sup> This, with his letter to Mârî the Persian<sup>25</sup> and other utterances, led to his being charged with Nestorianism. He was acquitted by the two synods of Tyre and Beirut, but condemned by the second council of Ephesus (449),<sup>26</sup> and Nonnus was substituted in his room. He was restored, however, at the end of two years by the council of Chalcedon, and sat till October 457, when he was succeeded by Nonnus,<sup>27</sup> who in his turn was followed by Cyrus in 471. Besides the writings above-mentioned, 'Abhd-ishô' attributes to Ibas<sup>28</sup> "a commentary on Proverbs, sermons and metrical homilies (*madrâshê*), and a disputation with a heretic"; but none of these appear to have come down to us.

During this stormy period the name of Acacius, bishop of Amid, is mentioned as the author of certain epistles.<sup>29</sup> The great event of his life, which is referred by Socrates (bk. vii. 21) to the year 422, is thus briefly recorded in the *Martyrologium Romanum Gregorii XIII.* (Malines, 1859), 9th April: "Amide in Mesopotamia sancti Acacii episcopi, qui pro redimendis captivis etiam ecclesiae vasa conflavit ac vendidit." The said captives were Persian subjects, who were thus ransomed and sent back to their king and country.<sup>30</sup> Acacius was doubtless a favourer of Nestorianism, for his letters were thought worthy of a commentary by Mârî, bishop of Bêth Hardashêr,<sup>31</sup> the correspondent of Ibas.<sup>32</sup>

About the same time rose one of the stars of Syriac literature, Isaac, commonly called the Great, of Antioch.<sup>33</sup> He was a native of Amid, but went as a young man to Edessa, where he enjoyed the teaching of Zenobius, the disciple of Ephraim.<sup>34</sup> Thence he removed to Antioch, where he lived as priest and abbot of one of the many convents in its immediate neighbourhood. In his younger days he would seem to have travelled farther than most of his countrymen, as it is stated that he visited Rome and other cities.<sup>35</sup> With this agrees what is recorded by Dionysius of Tell-Mahrê<sup>36</sup> as to his having composed poems on the secular games celebrated at Rome in 404, and on the capture of the city by Alaric in 410, which shows that he took a more than ordinary interest in the Western capital. Isaac died in or about 460, soon after the destruction of Antioch by the earthquake of 459, on which he wrote a poem.<sup>37</sup> Isaac's works are nearly as voluminous and varied as those of Ephraim, with which indeed they are often confounded in MSS. and in the Roman edition.<sup>38</sup> They were gathered into one corpus by the Jacobite patriarch John bar Shûshan or Susanna, who began in his old age to transcribe and annotate them, but was hindered from completing his task by death (1073).<sup>39</sup> Assemani has given a list of considerably more than a hundred metrical homilies from MSS. in the Vatican.<sup>40</sup> Of these part of one on the Crucifixion was edited by Overbeck,<sup>41</sup> and another on the love of learning by Zingerle.<sup>42</sup> But it has been left to Bickell to collect and translate all the extant writings of this Syrian father and to commence the publication of them. Out of nearly 200 metrical homilies his first volume contains in 307 pages only fifteen, and his second brings

<sup>23</sup> B.O., i. 199. <sup>24</sup> *Ibid.*, iii. 1, 85; Wright, *Catal.*, pp. 107, col. 2, 644, col. 1. <sup>25</sup> See Labbe, *Concil.*, ix. 51; Mausl, vii. 241.  
<sup>26</sup> The so-called *Agar-pukh orobos* or *latrocinium Ephesianum*. Of the first session of this council a portion is extant in Syriac in Brit. Mus. Add. 12156, ff. 61b-61a (written before 662), containing the acts in the cases of Flavian of Antioch and Eusebius of Dorylaeum. Add. 14530 (dated 535) contains the second session, comprising the acts in the cases of Ibas, his nephew Daniel of Harrin, Irenæus of Tyre, Aquilinus of Byblus, Sophronius of Tellô or Constantia, Theodore of Cyrrhus, and Domnus of Antioch. These documents have been translated into German by Hoffmann, *Verhandlungen der Kirchensynoden von Ephesus im Jahre 449*, i. 175; into French by Martin, *Actes de Brigandage d'Ephèse*, 1874; and into English (with the assistance of a German scholar) by the Rev. S. G. F. Perry, *The Second Synod of Ephesus*, 1881. See also Martin, *Le Pseudo-Synode connu dans l'Histoire sous le nom de Brigandage d'Ephèse*, &c., 1875; and Perry, *An Ancient Syriac Document purporting to be the record in its chief features of the Second Synod of Ephesus, &c.*, part I., 1867. Mr Perry printed a complete edition of the Syriac text at the Clarendon Press, Oxford, but no one seems to know what has become of the copies. The copies of the English translation were purchased at the sale of Mr Perry's library by Mr Quaritch. <sup>27</sup> B.O., i. 257.  
<sup>28</sup> *Ibid.*, iii. 1, 86. These are of course utterly ignored by Assemani in vol. i. <sup>29</sup> *Ibid.*, iii. 1, 51. <sup>30</sup> *Ibid.*, i. 195-196.  
<sup>31</sup> Bêth Hardashêr or Bêth Hartashêr, in Persian Weh-Ardashêr or Beh-Ardashêr, Arabicized Bahurasir, close by Seleucia, on the right bank of the Tigris. See Hoffmann, *Verhandlungen der Kirchensynoden von Ephesus, &c.*, p. 93, note 160. <sup>32</sup> B.O., iii. 1, 172.  
<sup>33</sup> B.O., i. 207-234; Bickell, in Thalhoffer's *Bibliothek*, No. 44, and *Conspectus*, p. 22.  
<sup>34</sup> That he is identical with Isaac, the disciple of Ephraim (as some have supposed), seems wholly unlikely. He may possibly have seen Ephraim in the flesh, but this is very doubtful, considering the date of his own death. Even Jacob of Edessa appears to have got into some confusion on this subject (see Wright, *Catal.*, p. 505, col. 2). Land, *Anced. Syr.*, iii. 94.  
<sup>35</sup> B.O., i. 208-209; see Dionysius Telmaharensis *Chronica Liber I.*, ed. Tullberg, 1850, p. 52, and Eusebii Canonum Epitome ex Dionysii Telm. *Chronico petita*, by C. Siegried and H. Gelzer, 1884, p. 29. The difficulty was first cleared up by Scaliger, who in his *Theosaurus Temporum, Animadv.* No. MDLXIV, proposed *συναγραφαι*. <sup>36</sup> B.O., i. 211. <sup>37</sup> See Bickell, *Conspectus*, p. 23, note.  
<sup>38</sup> B.O., i. 214-215, ii. 355; Bar-Hebraeus, *Chron. Eccles.*, i. 447.  
<sup>39</sup> R.O., i. 214-234. <sup>40</sup> S. Ephraemi Syri, &c., *Opera Selecta*, pp. 379-381.  
<sup>41</sup> *Monumenta Syriaca*, i. 12-20; see also some extracts in Zingerle's *Chrestom. Syr.*, pp. 299 sq., 387 sq. Zingerle has translated large portions of the homilies on the Crucifixion into German in the *Tübinger Theolog. Quartalschrift*, 1870, i. Further, Cardahi, *Liber Theol.*, pp. 31-35.



ns in 353 pages only as far as No. 37. Some of these poems have a certain historical value, such as the second homily on fasting, probably written soon after 420, the two homilies on the destruction of the town of Bēth Hūr by the Arabs (c. 457), and the two against persons who resort to soothsayers. Others possess some interest as bearing on the theological views of the author, who combats the errors of Nestorius and Eutyches. One of the longest and most wearisome is a stupendous poem of 2137 verses on a parrot which proclaimed ἄγος ὁ Θεός in the streets of Antioch. Another on repentance runs to the length of 1929 verses. In prose Isaac seems to have written very little; at least Bickell mentions only "various questions and answers, an ascetic narrative and ascetic rules."

Concerning Isaac's contemporary Dādāh we know but little. He was a monk from the neighbourhood of Amid, who was sent by the people of that city to Constantinople on account of the ravages of war and famine, to obtain remission of the taxes or some similar relief, and was well received by the emperor. He is said to have written about three hundred tracts on various topics connected with the Scriptures and on the saints, besides poems (madhrāshē).

Here, too, we may record the name of Simeon the Stylite, who died in 459 or soon after. The Monophysites contend that he held their theological views, and accordingly we find in a MS. of the 8th century a letter of his to the emperor Leo regarding Theodoret of Cyrillus, who had come to him and tried to convert him to the opinions of the Dyophysites, and in another MS., of about the same age, three letters to the emperor Leo, to the abbot Jacob of Kaphrā Rēhimā, and to John I., patriarch of Antioch, all tending to prove that he rejected the council of Chalcedon. A third MS., of the 6th century, contains certain "precepts and admonitions" addressed by him to the brethren. There is extant in very old MSS. a Life of Simeon, full of absurd stories, which has been edited by S. E. Assemani in the Acta Sanctorum Martyrum, vol. ii. 268 sq. At the end of it (p. 394) there is a letter by one Cosmas, priest of the village of Panr, written in the name of his congregation to the Stylite, promising implicit obedience to all his precepts and orders, and requesting his prayers on their behalf; but there is nothing whatever to show that this Cosmas was the author of the Life or had any share in writing it.

Dādāh-ishō. Bar-saumā of Nisibis.

About this time we find Dādāh-ishō, the catholicus of Seleucia (421-456), composing his commentaries on the books of Daniel, Kings, and Bar-Sirā or Ecclesiastics. But the chief seat of Nestorian scholarship and literary activity was still the Persian school of Edessa, where Bar-saumā and other teachers were actively engaged in defending and propagating their peculiar tenets. Bar-saumā, if we may believe the scurrilous Monophysite Simeon of Bēth Arshām, was originally the slave of one Marā of Bēth Kardā, and bore at Edessa the nickname of Sāpā bēth Ebnaiyā. He was at Edessa in 449, when his expulsion was called for by the rabble. In what year it actually took place we do not know, but we afterwards find him busy in the East under the catholicus Bābhōyah or Babuseus (from about 457 to 483) and his successor Acacius (from about 484 to 496), during which period he was bishop of Nisibis. Of his personal character and work this is not the place to attempt to form a judgment; but the reader should beware of placing implicit trust in the statements of bitter and unscrupulous theological opponents like Simeon of Bēth Arshām, Bar-Hebraeus, and Assemani. Bar-saumā does not appear to have written much, as 'Abhd-ishō's metrical homilies, parenetic and funeral sermons, hymns of the class called targimā, metrical homilies (madhrāshē), letters, and an anaphora or liturgy.

A fellow-worker with him both at Edessa and Nisibis was Narsai (or Narsē), of Ma'allēthā or Ma'alṭhāyā, whom Simeon of Bēth Arshām calls "the Lepet," whereas his co-sectarians style him "the Harp of the Holy Spirit." He was especially famous as a writer of hymns and other metrical compositions, his favourite metre being that of six syllables. He fled from Edessa to escape the wrath of the bishop Cyrus (471-498), probably in the year 489, and died

1 S. Isaac Antiocheni, Doctoris Syrorum, Opera Omnia, ed. G. Bickell, part I, 1873; part II, 1877. We hope soon to receive the remaining parts at his hands. 2 B.O., i. 227; Bickell, i. 280. 3 B.O., i. 225; Bickell, i. 207, 227. 4 Bickell, ii. 205 sq. 5 See Bickell's translations in Thalhofer's Bibliothek, 4. 6 Bickell, i. 85. 7 Opera, i. p. viii. 8 See Land, Anecd. Syr., iii. 84. 9 See Bar-Hebraeus, Chron. Eccles., i. 152, 181, and note 2; B.O., i. 262, 405. 10 Wright, Catal., p. 351, No. xxix. 11 Ibid., p. 986, No. 33. 12 Ibid., p. 1153, col. 1. 13 B.O., i. 237. 14 B.O., i. 237. 15 Assemani is also mistaken in supposing that the Life was composed at the request of Simeon, the son of Apollonius, and Bar-Hāṭar (?), the son of Udhan (Orantus). These are merely the persons who paid for the writing of this portion of Cod. Vat. cix. 16 See Bar-Hebraeus, Chron. Eccles., ii. 57, note 1. 17 B.O., iii. 1, 214. 18 Ibid., i. 351. 19 On the left bank of the Tigris, over against Jazīrat Ibn 'Omar. 20 "The Swimmer, or Bather, among the Reeds," meaning "the wild boar." See Hoffmann, Verhandl. d. Kirchensynod. zu Ephesus, &c., p. 91, note 114. 21 Hoffmann, op. cit., p. 14; Bar-Hebraeus, Chron. Eccles., ii. 55, note 1. 22 Bar-Hebraeus, Chron. Eccles., ii. 57, note 1. 23 See B.O., iii. 1, 66, note 7, compared with i. 851, note 4, and ii. 407, note 2. 24 B.O., iii. 1, 66. 25 See Badger, The Nestorians, ii. 19. 26 Hoffmann, Aesthete, p. 206; Badger, The Nestorians, ii. 174. 27 Perhaps in a spiritual sense only, though Assemani thinks otherwise; see B.O., i. 352 and note 6, 354; iii. 1, 63. 28 B.O., iii. 1, 65, note 6.

at Nisibis early in the next century. Narsai's works, as enumerated by 'Abhd-ishō, consist of commentaries on the first four books of the Pentateuch, Joshua, Judges, and Ecclesiastes, Isaiah and the twelve minor prophets, Jeremiah, Ezekiel, and Daniel, twelve volumes of metrical discourses (360 in number), a liturgy, expositions of the order of celebrating the Eucharist and of baptism, parenetic and funeral sermons, hymns of several sorts, and a book entitled On the Corruption of Morals.

Mari the Persian has been already mentioned as the correspondent of Ibas. Besides the commentary on the epistles of Acacius (see above, p. 829), he wrote a commentary on the book of Daniel and a controversial treatise against the magi<sup>33</sup> of Nisibis. Acacius, catholicus of Seleucia (c. 484-496), composed discourses on fasting and on the faith, as also against the Monophysites, and translated into Persian for the king Kawādh a treatise on the faith by Elisha, bishop of Nisibis, the successor of Bar-saumā. Assemani tries hard to cleanse Acacius from the stain of Nestorianism, but, as Abbeoos remarks, "vereor ne Æthiopen de albeo voluerit; nam omnia tum Jacobitarum tum Nestorianorum monumenta, quæ ipse recitat, contrarium testantur." Mikhā or Mīchā, another member of the band of exiled Edessenes, became bishop of Lāshōm. He wrote a commentary on the books of Kings, a discourse on his predecessor Sabhr-ishō, another on a person whose name is written Kitropos, and a tract entitled The Five Reasons of the Maniēhā. To these writers may be added two others, — Yazidād, who is also said to have belonged to the Edessene school and to have compiled "a book of collectanea (lukhāfā)," and Arā, who wrote a treatise against the magi or Persian priesthood, and another against the followers of Bardesānes with the contemptuous title of Habhshōsh-yādhā or "the Beetles."

The Persian school at Edessa was, as we have already hinted, the chief seat of the study of Greek during the early days of the Syrian literature. Of the most ancient translators we know nothing; but the oldest MSS. are Edessene, viz., the famous MS. in the British Museum, Add. 12150, dated towards the end of 411, and the equally well known codex at St Petersburg, written in 462. The former contains the Recognitions of Clement, the discourses of Titus of Bostra against the Manichees, the Theophania of Eusebius, and his history of the confessors in Palestine; the latter, the Ecclesiastical History of Eusebius. Now, as the text presented by these MSS. has evidently passed through the hands of several successive scribes, it seems to follow that these books were translated into Syriac in the lifetime of the authors themselves, or very soon after, for Eusebius died in 340 and Titus in 371. Very likely the one or the other may have had a friend at the chief seat of Syriac learning who was willing to perform for him the same kind office that Rabbūlā undertook for Cyril. A little later on our information becomes fuller and more exact. Ma'nā, a Persian by race, from the town of Bēth Hardashēr, was resident at Edessa in the earlier part of the 5th century, and is mentioned by Simeon of Bēth Arshām among the distinguished Nestorian scholars whom he holds up to ridicule. His nickname was Shālthē Ṣelmā, "the Drinker of Ashes." Ma'nā devoted himself to the task of translating into Syriac the commentaries of Theodoret of Mopsuestia during the lifetime of that great theologian, who did not die till 429. He must, however, have withdrawn from Edessa at a comparatively early period, as he was bishop of Persis prior to 420, in which year (the last of his reign) Yazdegerd I. made him catholicus of Seleucia, in succession to Yabh-alahā. He had, it appears, translated a number of books from Syriac into

33 See Bar-Hebraeus, Chron. Eccles., ii. 77; B.O., ii. 407. 34 B.O., ii. 1, 65, 66. 35 Some of these are probably contained in the Berlin MSS. Sachau 174-176 (memorē dha-mūdhābbrānāthā, on the life of our Lord) and 219 (two poems on Joseph, and two others). 36 Two of them are often found in the Nestorian Psalter. See, for example, Brit. Mus. Add. 7156 (Rossm. Catal., p. 12, col. 2, No. 3a, c) and Add. 17219 (Wright, Catal., p. 184, col. 2, No. 3 a, c). 37 Mēghāshē, from magy, mag, the Persian priesthood, the head of whom in each district was the magyap, mogep, or mōbed. See Noldeke, Geschichte der Perser und Araber zur Zeit der Sassaniden, p. 450. 38 B.O., iii. 1, 171. 39 Ibid., iii. 1, 889. Elisha is called by some authorities Hoses; ibid., ii. 407, iii. 1, 429. 40 Bar-Hebraeus, Chron. Eccles., ii. 74, note 2. 41 B.O., i. 852-858. His enemies gave him the nickname of Dagon. 42 Now Lāsīm, a short distance south-west of Dānqū or Tānūq, in Bēth Garmāi; see Hoffmann, Aesthete, p. 274. 43 Vocalized Kentropos or Kantropos; B.O., iii. 1, 170, l. 2. 44 Meaning probably the division of the Psalter into three kathismata (Bickell, Conspectus, p. 92); see B.O., iii. 1, 71, note 2. 45 For Yazed-dād or Yaz-dād, like Yazed-panāh, Yazed-bōzēh; see Hoffmann, Aesthete, p. 88, No. 798. 46 B.O., iii. 1, 226. 47 Of Arā we seem to know absolutely nothing; his very kōrāṣ is uncertain, and he may have belonged to the previous century; B.O., iii. 1, 230. 48 See above, p. 829, and compare Merx, "De Eusebianis Historie Eccles. Versionibus, Syriaca et Armenica," in Atti del IV. Congresso Internazionale degli Orientalisti, Florence, 1880, i. 199 sq., especially pp. 201, 202. It may here be mentioned that the literature of Armenia is largely indebted in its earliest days to that of Syria, not only for the translation of Eusebius's Eccles. History, but for such works as the Doctrine of Addai and the Homilies of Aphraates, wrongly ascribed to Jacob of Nisibis. 49 So the name is written by Mari bar Shēlēmōn, whom Assemani follows, B.O., iii. 1, 378, pronouncing it, however, Ma'nā or Maanēs. Elias of Nisibis also gives Ma'nā (Bar-Hebraeus, Chron. Eccles., ii. 68, note 2); but Bar-Hebraeus himself (loc. cit.) has Maghān, which Abbeoos Latinizes Magnes. 50 His Persian name is unknown to us. 51 B.O., i. 552. 52 Bar-Hebraeus, Chron. Eccles., ii. 55, 63.

Persian (Pahlavī), and thus probably ingratiated himself with the king. However, he soon fell under the royal displeasure, was degraded from his office, and ordered to retire to Persis, where he resumed his former duties, and so incurred the anger of Yazdegerd's successor, Pērōz. Ma'nā's work, the exact extent of which is not known to us, was carried on and completed by other members of the Persian school, — such as Acacius the catholicus and Yazidād; John of Bēth Garmāi, afterwards bishop of Bēth Sārī (or Sērāī?), and Abraham the Mode, disciples of Narsai; Mikhā, afterwards bishop of Lāshōm in Bēth Garmāi; Paul bar Kakāi (or Kakāi), afterwards bishop of Lādhān in al-Ahwāz; 'Abhshōtā (? of Nineveh, and others, — who are expressly said to have "taken away with them" (appēl' ammeḥōn) from Edessa, and disseminated throughout the East, the writings of Theodoret and Nestorius. Ibas himself was one of these translators in his younger days (see above, p. 829). About the same time with Ma'nā's translations began the Aristotelian studies of the Syrian Nestorians. To understand and translate the writings of their favourite Greek theologians, Paul of Samosāta, Didore of Tarsus, Theodoret of Mopsuestia, and Nestorius himself, not to mention Theodoret of Cyrrhus, required a considerable knowledge of the Aristotelian logic. Hence the labours of Probus (Πρόβος, in Syriac Prōbhōs, Prōbhā, or Prōbhē), who translated and commented on the Περὶ ἔρμηνείας, and probably treated in a similar manner other parts of the Organon. It is not easy to fix his date precisely. 'Abhd-ishō makes him contemporary with Ibas and another translator named Kūmī. If the Berlin MS. Sachau 226 can be trusted, he was archdeacon and archiater at Antioch. Hoffmann has assigned reasons for supposing him not to be anterior to the Athenian expositor Svirianus (433-450).

Monophysite schism. Bar-saumā the archi-man-drite.

Whilst the Nestorians were thus making rapid progress all over the East, another heresy was spreading in the West. Eutyches had found followers in Syria, among others Bar-saumā the archi-man-drite, a man famous for his piety and asceticism, who represented the abbots of Syria at the second council of Ephesus, and was afterwards condemned by the council of Chalcedon. He died in 458. His life was written by his disciple Samuel, in much the same style as that of Simeon Stylites, and is extant in several MSS. in the British Museum. His memory has always been held in the greatest reverence by the Jacobites. The Armenians, according to Assemani, keep his commemoration on the 1st of February, the Syrians and Copts on the 3d. The decisions of the council of Chalcedon produced an immediate and irreparable breach in the Eastern Church; and the struggle of the rival factions was carried on with desperate fury alike at Constantinople, Antioch, and Alexandria. In Syria the persecution of the Monophysites was violent during the years 518-521, under the emperor Justin, and again in 535 and the following years, under Justinian, when they seemed in a fair way of being completely crushed by brute force.

The first name to be mentioned here, as belonging to both the 5th and 6th centuries, is that of Jacob of Sērūgh, one of the most celebrated writers of the Syrian Church, "the flute of the Holy Spirit and the harp of the believing church." There are no less than three biographies of him extant in Syriac, — the first, by his namesake Jacob of Edessa; the second, anonymous; the third, a lengthy metrical panegyric, said to have been written for his commemoration by a disciple of his named George. This, however, seems, from the whole tone of the composition, to be unlikely, and Bickell is probably right in supposing the author to be George,

bishop of Sērūgh, a contemporary of Jacob of Edessa. Jacob was born at Kurtain, "a village on the river Euphrates," probably in the district of Sērūgh, in 451. His father was a priest, and, as his parents had been childless for many years, his birth was regarded as a reward for their alms, prayers, and vows. Whether he was educated at Edessa or not, he soon acquired a great reputation for learning and eloquence. He appears to have led a life of quiet work and study, and to have devoted himself in particular to literary composition. He became periodicals of Haurā in Sērūgh, whence we find him writing to the Christians of Najrān, and to the city of Edessa when threatened by the Persians. As periodicals he is mentioned in eulogistic terms by Joshua the Stylite (503). In 519, when sixty-eight years old, he was made bishop of Batnān, the chief town of Sērūgh, where he died on 29th November 521. Jacob's prose writings are not numerous. A liturgy is ascribed to him, and an order of baptism, the former of which has been translated by Renaudot, the latter edited by J. A. Assemani. Further, he composed six festal homilies, one of which has been published by Zingerle, who has also translated the whole of them into German; a discourse showing that we should not neglect or despise our sins; another for the night of Wednesday in the third week of Lent; and some short funeral sermons. To him we also owe a Life of Mār Hannīnā (died in 500), addressed to one Philotheus. Of his letters a considerable number have been preserved, particularly in two MSS. in the British Museum, Add. 14587 and 17163, ff. 1-48. Of these Martin has edited and translated the three epistles to the monks of the convent of Mār Bassus at Hārim, with a reply by the monks, and another letter to Paul, bishop of Edessa, from all of which it is evident that Jacob always was a Monophysite, and continued such to his death. The letter to Stephen bar Sūdān-āilē is given, with an English version, by Frothingham; and that to the Hīmyarite Christians of Najrān has been edited and translated by Schröter in the Z.D.M.G., xxxi. (1877), p. 360 sq. It belongs to the year 519 or 520. According to Bar-Hebraeus, he also wrote "a commentary on the six centuries of Evagrius, at the request of Mār George, bishop of the Arab tribes, who was his disciple." As George, bishop of the Arab tribes, was a contemporary of Jacob of Edessa, this statement seems to rest on some misapprehension; at all events no such work now exists. The paucity of Jacob's prose writings is more than compensated by a flood of metrical compositions, mostly in dodecasyllabic verse, or the four-syllable line thrice repeated. "He had," says Bar-Hebraeus, "seventy amanuenses to copy out his metrical homilies, which were 760 in number, besides commentaries and letters and odes (madhrāshē) and hymns (sughyāthā)." Of these homilies more than the half have perished, but nearly 300 are still preserved in European collections. Very few of them have as yet been published, though many of them are by no means devoid of interest. Indeed Jacob is on the whole far more readable than Ephraim or Isaac of Antioch.

Very different from the gentle and studious bishop of Sērūgh Philoxenus of Mabōgh, Akeṣāyā or Philoxenus was a native of Tahal, Mab-somewhere in Bēth Garmāi, and studied at Edessa in the time of bōgh. Ibas. He was ordained bishop of Hierapolis or Mabōgh (Manbij) by Peter the Fuller, patriarch of Antioch, in 485, and devoted his

22 See Bickell in Thalhofer, Bibl., 58, p. 193. 23 Wright, Catal., p. 520, Nos. 15, 16. 24 Chronicle, ed. Wright, ch. liv. Joshua wrote in 507. 25 B.O., i. 300-305. 26 Liturg. Orient. Collectio, ii. 356. 27 Cod. Liturg. Eccl. Univers., ii. 300, iii. 184. 28 Mon. Syr., i. 91. 29 Sechs Homilien des h. Jacob von Sarug, 1867. 30 Wright, Catal., p. 826, No. 16; comp. the Index, p. 1293, col. 1. 31 Ibid., p. 844, No. 32. 32 Ibid., p. 564, col. 2. 33 Ibid., p. 1113, No. 14; p. 1126, No. 18. 34 Ibid., Nos. delxxii, delxxiii, and comp. the Index, p. 1293, col. 1. 35 Ibid., p. 602, col. 2. 36 See Martin, Z.D.M.G., xxx. (1876), pp. 217-219. 37 See his Stephen bar Sūdānī the Syrian Mystic and the Book of Hierotheos Leyden, 1886, p. 10 sq. 38 See Guidi, La Lettera di Simeone Vescovo di Bēth-Ardām sopra i Martiri Omeriti, 1881, p. 11. 39 Chron. Eccles., i. 101. 40 Loc. cit. 41 Jacob of Edessa says 763, of which that on the chariot of Ezekiel was the first, and that on Mary and Golgotha the last, which he left unfinished; see B.O., i. 299; Abbeoos, De Vita, &c., p. 312. 42 Comp. B.O., i. 305-330; Abbeoos, op. cit., pp. 106-113. 43 Zingerle has given extracts in the Z.D.M.G., xii, xiii, xiv, xv, and xx, and in his Christ. Syr., pp. 360-388. The homily on Simeon Stylites has been published by Assemani in the Acta S. Marjyrum, ii. 230 sq.; that on virginity, formation, &c., by Overbeck, S. Epiphanius Syri., &c., Opera Selecta, p. 883 sq.; that on Alexander the Great (perhaps spurious) by Knos, Christ. Syr., 1807, p. 66 sq. (there is a German translation by A. Weber, Des Mōr Yakūb Gedicht über den gläubigen König Alexandria, 1822); on Habībūth and on Guryā and Shamūna, Edessene martyrs, with a sughyā on Edessa, by Cureton, Ancient Syriac Documents, pp. 56-98; on Shārbēl by Mōsingier, Mon. Syr., ii. 52, and on the chariot of Ezekiel, with an Arabic translation, ibid., p. 76; two on the Blessed Virgin Mary by Abbeoos, De Vita, &c., pp. 203-301; on Jacob at Bethel, on our Lord and Jacob, the church and Rachel, Leah and the synagogue, on the two birds (Lev. xiv. 4), on the two goats (Lev. xvi. 7), and on Moses' veil (Exod. xxxiv. 33) by Zingerle, Mon. Syr., i. 21-90; on Tamar by J. Zingerle, 1871; on the palace which St Thomas built for the king of India in Heaven (perhaps spurious) by Schröter, in Z.D.M.G., xxv. 321, xxviii. 584; on the fall of the idols by Martin, in Z.D.M.G., xxix. 107; on the baptism of Constantine (perhaps spurious) by Frothingham, in the Atti della Accademia dei Lincei for 1881-82 (Rome, 1882). Bickell has translated into German (in Thalhofer, Bibl., 58) the first homily on the Blessed Virgin Mary, that on Jacob at Bethel, on Moses' veil, and on Guryā and Shamūna. Some of Jacob's homilies are extant in Arabic, and even in Ethiopic. His prayer as a child see in Overbeck, op. cit., p. 882. 44 B.O., i. 355.