



Mar Matthew, who died in 1241. Cardahi (Liber Thesauri, p. 40) quotes the rendering of Riad 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.

George of B'el'than, a village near Hims, was educated at the convent of Ken-neshrê, and became the syncellus of Theodore, bishop of Samosata, who prophesied great things of him. On the death of Athanasius III. a synod was held at Mabbogh, at the close of 758, when a large majority of those present raised George, who was only a deacon, to the see of Antioch. At the instigation of the anti-patriarch David, the caliph al-Mansur 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-saumâ near Melitene (Malatyah), in 790. 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 Taghrîtan family and a monk of the convent of Bizônâ, 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-Hebraeus's Chron. Eccles., i. 329 sq.; E.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. Besides an anaphora and canons, he wrote a homily on the parable of the vineyard and a synodical epistle on the Trinity and the incarnation addressed to Mark, patriarch of Alexandria, which is extant only in Arabic.

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 Bâbhai the archimandrite, called Bâbhai the Elder, to distinguish him from the later Bâbhai bar Nêsbhnyâye. He was a native of the village of Bêth 'Ainâthâ or Bâ-'ainâthâ in Bêth Zabhdai, and succeeded Mâr Dâdh-ishô' (see above, p. 838) as abbot of the great convent on Mount Izlâ. 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 Bâbhai with a firm and skilful hand. The bishops of Nisibis, Hêdhaiyabh, and Karkhâ dhê-Bêth Sêlêkh (or Bêth Garmai) entrusted him with the duties of inspector of convents, with the express object of rooting out all who held the doctrines of the Mesalliyânê, as well as the followers of Hannânâ of Hêdhaiyabh and Joseph of Hazzâ. So well did he acquit himself in this post that, after the murder of Khosrau II. in 628, when his successor Kawâdh II. Shêrôs 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 Ishô'-yabh of Gêdhâlâ (628-644). As a writer Bâbhai would seem to have been very prolific, for no less than eighty-three or eighty-four works are set down to his account. The principal of these, as enumerated by 'Abhd-ishô', 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; a discourse on the union (of the two natures in our Lord, against the Monophysites) and exposition of the Centuries of Evagrius; exposition of the discourses of Mark the monk (on the spiritual law); rules for novices; canons for monks; (controversial) letters to Joseph Hazzâyâ; history of Diodore of Tarsus and his followers; on Matthew the wanderer, Abraham of Nisibis, and Gabriel Katrâyâ. To these must be added an account of the life and martyrdom of his contemporary

1 E.g., Riad, i. 225, 226; vi. 325; xvi. 745; Odyssey, xviii. 96; see The Academy for October 1, 1871, p. 467. 2 Compare E.O., i. 64. 3 The minority appointed as anti-patriarch John of Callinicus (ar-Rakjâb), who held office for four years (E.O., ii. 340, col. 2) and was succeeded by David, bishop of Dârâ (ibid.). 4 E.O., ii. 340; Baethgen, Fragmente, pp. 57, 128; Bar-Hebraeus, Chron. Eccles., i. 819 sq., ii. 175. 5 Bar-Hebraeus, Chron. Eccles., i. 343. 6 Wright, Catal., p. 222, col. 2; Zoltenberg, Catal., p. 28, No. 54. 7 Wright, Catal., p. 837. 8 Brit. Mus. Add. 14727, f. 110a (Wright, Catal., p. 837). 9 E.O., ii. 117. 10 See E.O., iii. 1, 88 sq., 472; Hoffmann, Auszüge, pp. 121, 161, 173. 11 See E.O., iii. 1, 101; Bar-Hebraeus, Chron. Eccles., i. 573. 12 See above, pp. 837, 838. 13 See E.O., iii. 1, 88, 89, 473. 14 See E.O., iii. 1, 94, and note 1. 15 See next paragraph. 16 Ibid., iii. 367 sq. 17 Brit. Mus. Add. 17270 (Wright, Catal., p. 482). 18 That is, of Kafar, on the coast of al-Bahrêin.

George, a convert from Zoroastrianism, whose heathen name was Mîhrîngushnasp, and a few hymns, contained in Nestorian psalters.

The successor of Bâbhai was, as we have just mentioned, Ishô'-yabh II. of Gêdhâlâ, who was elected in 628 and sat till 644. He studied at Nisibis, and was bishop of Balad at the time of his elevation to the patriarchate. He was sent in 630 by Borân, 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. Foreseeing the downfall of the enfeebled Persian monarchy, Ishô'-yabh prudently made conditions on behalf of his flock with the Muhammadan ruler, it is said through the intervention of a Christian chief at Najrân and of Yêshû' (or Ishô'), bishop of that place. The deed or ordinance containing the terms of agreement was renewed and confirmed by 'Omar ibn al-Khattâb. According to 'Abhd-ishô', the principal writings of Ishô'-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.

Sâhdônâ of Halamûn, a village in Bêth Nuhâdhre, was educated Sâhdônâ at Nisibis, and became a monk under Mâr Jacob, the founder of Hêthâ the famous convent of Bêth 'Abhê. Here he composed a treatise in two volumes on the monastic life, besides a history of his master, and a funeral sermon on him. He became bishop of Mâhözê dh'Arêwân in Bêth Garmai, and was one of the Nestorian clergy who accompanied Ishô'-yabh of Gêdhâlâ on his embassy to Heraclius. Whilst halting at Apamea, Ishô'-yabh, John the Nestorian bishop of Damascus, and Sâhdônâ tried their hand at converting the monks of a neighbouring (Jacobite) convent, the result of which was that Sâhdônâ himself was converted, and afterwards wrote several heterodox works. This incident caused much scandal in the East, as may be seen from the numerous letters which Ishô'-yabh of Hêdhaiyabh, another member of the embassy, found it necessary to write upon the subject.

This Ishô'-yabh was the son of a wealthy Persian Christian named Ishô'-Bas-tuhmag, of Kuphlânâ in Hêdhaiyabh or Adiabênê, who used yabh III. often to visit the convent of Bêth 'Abhê. He was educated at the school of Nisibis, became bishop of Mosul, and afterwards metropolitan of Hazzâ (Arbel 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, notwithstanding that they were supported by all the weight and influence of the Taghrîtans. Bar-Hebraeus declares that he bribed right and left to effect this. He was one of those who accompanied Ishô'-yabh of Gêdhâlâ on his embassy to Heraclius, and stole a very costly and beautiful casket, containing relics of the Apostles, from a church at Antioch, to which he conveyed (apparently quite openly and shamelessly) to the convent of Bêth 'Abhê. On the death of Mâr-cmmêh' (who sat 644-647) he was elevated to the dignity of catholicus, which he held till 657-658. In his desire to do something for the promotion of learning he wished to found a school in the convent of Bêth 'Abhê, where he had built a magnificent church, but the abbot Kâm-ishô' 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 Hêrpâ in Saphsâphâ. Hereupon the catholicus gave up this part of his plan and built his college in his father's village of Kuphlânâ (or Kulpanâ). Soon afterwards he found himself involved in another and more serious dispute with Simeon,

21 Brit. Mus. Add. 7200, f. 14; Hoffmann, Auszüge, pp. 91 sq., 173. 22 E.g., Brit. Mus. Add. 7156, 17219; see Bickell, Conspectus, pp. 37, 33. 23 Judâi, near Mosul. 24 E.O., ii. 416-418, iii. 1, 105, 475; Bar-Hebraeus, 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 Arda-hêr III. in 628-629, as the festival to celebrate its restoration took place at Jerusalem in 629; see Bar-Hebraeus, Chron. Eccles., ii. 113; E.O., iii. 1, 96 note 3, 105-106; Noldeke, Gesch. d. Perser u. Araber, pp. 391-392. 26 E.O., ii. 418, iii. 1, 108, col. 1; Bar-Hebraeus, Chron. Eccles., ii. 115. Bar-Hebraeus names Muhammad himself, but it was more likely Abû Bakr (632-633). 27 See E.O., iii. 1, 108, col. 1. 28 Wright, Catal., p. 150, col. 2. 29 Hoffmann, Auszüge, p. 215. 30 Ibid., p. 226. 31 E.O., iii. 1, 453, 462. 32 See E.O., iii. 1, 116, col. 1, at the foot. Assemani pronounces the name Arÿân, but Arêwân is more likely to be correct. See Hoffmann, Auszüge, p. 277. 33 We cannot see that Assemani has any ground for asserting that Sâhdônâ was converted "ab erroribus Nestorianis ad Catholicam veritatem" (E.O., iii. 1, 107, col. 1; comp. col. 2, ll. 10-12, and p. 120, col. 2, ll. 11-13). 34 E.O., iii. 1, 116-123. Bar-Hebraeus (Chron. Eccles., ii. 113) spitefully improves the occasion by making out that the catholicus Ishô'-yabh of Gêdhâlâ himself was the perpetrator. 35 E.O., iii. 1, 472; Hoffmann, Auszüge, p. 226. 36 E.O., iii. 1, 114-115. 37 Taghrîth was always strongly Jacobite, and the Nestorians had no church there till 767 (see E.O., iii. 1, 111, note 4; Hoffmann, Auszüge, pp. 190-191; Bar-Hebraeus, Chron. Eccles., ii. 155-157). 38 Chron. Eccles., ii. 127. 39 E.O., iii. 1, 106, col. 1. 40 There is no reason to doubt the circumstantial recital of a Nestorian writer, E.O., iii. 1, 106, col. 2, 475. Strange to say, Assemani does not improve this occasion. 41 Properly Mâr(i)-cmmêh (see E.O., ii. 389, col. 2, No. 29). 42 According to others, 647-650. E.O., iii. 1, 420, iii. 1, 113, 619. 43 In 647 or 648. 44 Or, according to the other reckoning, till 660, E.O., loc. cit. He predeceased the maphrîân Denhâ, who died in 660 (Bar-Hebraeus, Chron. Eccles., ii. 129, [31]). 45 See Hoffmann, Auszüge, pp. 223, 227. 46 E.O., iii. 1, 124-125.

the metropolitan of Rêv-Ardashêr' in Persis and of the Katrâyê, who refused obedience to Mâr as his diocesan; and this led to a lengthy correspondence, regarding which see E.O., iii. 1, 127-136. His works, as enumerated by 'Abhd-ishô', are—Huppâkh Hushshâbhê or "Refutation of (Heretical) Opinions," written for John, metropolitan of Bêth Lâpât, and other controversial tracts, consolatory and other discourses, various hymns, and an exhortation to certain novices. He arranged the Hudhrâ or service-book for the Sundays of the whole year, for Lent, and for the fast of Nineveh, and drew up offices of baptism, absolution, and consecration. He also wrote a history of the monk Ishô'-sahran, a convert from the religion of Zoroaster and a Christian martyr. A large collection of his letters is extant in Cod. Vat. clvii. (Catal., iii. 299), a judicious selection from which would be worth printing.

Anân-ishô' of Hêdhaiyabh and his brother Ishô'-yabh were fellow-students at Nisibis with Ishô'-yabh III., and afterwards entered the great convent on Mount Izlâ. Ishô'-yabh subsequently became bishop of Kârdaliyâbhâdh; but Anân-ishô' 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 Bêth 'Abhê, where he devoted himself to study, and so distinguished himself that he was employed by Ishô'-yabh III. to assist in arranging the Hudhrâ (see above). Anân-ishô' wrote a volume of philosophical divisions and definitions, with a copious commentary, dedicated to his brother, and compiled a work on the correct reading and pronunciation of difficult words in the writings of the fathers, thus following in the footsteps of Joseph Huzâyâ (see above, p. 836), and anticipating Jacob of Edessa and the monks of the convent of Karkaphêthâ (see above, p. 826). He was also the author of a treatise entitled Liber Canonum de Equiliteris, i.e., 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 Ishâk of al-Hirah (died in 873) and another compiler, by Hoffmann, Opuscula Nestoriana, pp. 2-49. 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. This he compiled at the request of the patriarch George, and it became the standard work on the subject in the Nestorian convents.

John of Bêth Garmai (Garmekâyâ), called John the Elder, was a disciple of Jacob of Bêth 'Abhê, and his successor as abbot of that convent. After a few months, however, he secretly fled from Bêth 'Abhê and betook himself to a hill near Dakûkâ in Bêth Garmai, where the monastery of Ezekel was soon afterwards built, in which he ended his days. His works, according to 'Abhd-ishô', 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 Izlâ, of the monk Bar-'idâ, and of Mâr Khodhâwhai, the founder of the convent of Bêth Hâlê (near al-Hâdithah, by Mosul), with a discourse and hymns on the last named.

Sabhr-ishô' Rustam was a native of a village called Hêrem, in Hêdhaiyabh, and entered the great convent on Mount Izlâ under the abbot Narsai, the successor of Bâbhai. 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,

1 Or Rêshâr (Yâkûd); see Noldeke, Gesch. d. Perser u. Araber, p. 19, note 4. 2 Or Arabs of Kafar, on the Persian Gulf, and the adjacent districts. See E.O., iii. 1, 136. 3 E.O., iii. 1, 137, note 1. 4 E.O., iii. 1, 138, col. 1; Noldeke, Gesch. d. Perser u. Araber, p. 41, note 2; Hoffmann, Auszüge, p. 41, note 351. 5 The composition on the martyr George quoted by Cardahi (Liber Theas., pp. 124-125) is probably of much later date. At least we should not expect such artificial riming in the 7th century. 6 E.O., iii. 1, 139, 144, col. 2. 7 See Badger, The Nestorians, ii. p. 22. 8 Brit. Mus. Add. 7181 (Rosen, Catal., p. 59). 9 E.g., of apostates and heretics, Catal. Vat., ii. 207, 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. Vat., ii. 292, 368; see also ibid., 294, where canons of his are given, and Cod. Vat. excol. in Mai, Script. Vet. Novæ Coll., v. 11. 11 Catal. Vat., iii. 328; E.O., iii. 1, 285, note 2, and p. 633. 12 E.O., iii. 1, 140-143. 13 Properly 'Anâ-n(i)-ishô'; see E.O., iii. 1, 144-146; Hoffmann, Opusc. Nestor., p. 17. 14 The older name of Shennâ dhê-Bhêth Remmîn, in Arabic Sinn Bî-rimmîs, or simply as-Sinn; see Hoffmann, Auszüge, pp. 139, 253. 15 E.O., 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 E.O., 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. 2911 seems to be a different work. The author of it is said to have been a Katrâyâ, "a native of Kafar," which 'Anâ-ishô' was not. 20 Hoffmann, Auszüge, p. 273. 21 So called from its founder; see Hoffmann, op. cit., p. 274, note 2154. 22 E.O., iii. 1, 208-204, 474. But he must have lived till after 681, for Mâr Khodhâwhai was still alive at that year (E.O., iii. 1, 151, near the top). 23 E.O., iii. 1, 204. 24 Ibid., iii. 1, 467, col. 2, ch. 4. 25 Ibid., iii. 1, 474-475.

perhaps along with Narsai, to Bêth 'Abhê, where, however, he resided only for a short time, being invited by the monks of Bêth Kûkâ to become their prior. Here he composed eight discourses on 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 Mâr Kardagh, the syncellus of Ishô'-yabh III., he wrote lives of Ishô'-Zêkhâ (of the convent of Gassâ), of Ishô'-yabh III., of Abraham abbot of Bêth 'Abhê, who came thither from the convent of Zêkhâ-ishô', of Kâm-ishô' abbot of Bêth 'Abhê, of Abraham of Nethpar, of rabban Iyôbh (or Job) the Persian, and of the elder Sabhr-ishô', the founder of the convent of Bêth Kûkâ, to which may be added the lives of the brothers Joseph and Abraham.

George, the pupil and successor of Ishô'-yabh III., was a native of Kaprâ in Bêth Gêwâyâ, a district of Bêth Garmai. His parents were wealthy, and owned two farms in the neighbourhood of the convent of Bêth 'Abhê. Being sent to take charge of these, he got acquainted with the monks and ultimately joined their body. When Ishô'-yabh was promoted to the patriarchate, he appointed George to be metropolitan of Hêdhaiyabh in his stead; 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. His too in all probability is the "epistola dogmatica" contained in Cod. Vat. cccclvii., p. 360.

Elias, bishop of Mart or Merv, was one of those who were present at the death of Ishô'-yabh III. and elected George as his successor. He compiled a Catena patrum (Mettephânâdhâ dhê-Kad'mâyê) on the four Gospels, and wrote commentaries on Genesis, Psalms, Proverbs, Ecclesiastes, the Song of Songs, Ecclesiasticus, Isaiah, the twelve minor 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-ishô' applies the epithet of "trust-worthy," is to be regretted.

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

Gabriel, surnamed Taurêthâ, was a native of the province of Gabriel Siazûr or Shahrazûr. He studied at Nisibis, and then entered Taurêthâ the great convent on Mount Izlâ, where he took part in a controversy with the Monophysite monks of the convent of Kartamin (near Mârdîn) and against Sâhdônâ. He afterwards migrated to Bêth 'Abhê, where he wrote a life of Mâr Narsai the abbot, an account of the martyrs of Tûr Bêrân or Tûr Bêrên (Âdhurparwâ, Mîhrnarsai, and their sister Mâhdokht, in the ninth year of Sapor II.), a homily for the washing of the feet, &c. He became abbot of Bêth 'Abhê under the catholicus Hênân-ishô' I. (686-701).

Hênân-ishô' I., called the Elder or the Lame (hêghirâ), was appointed catholicus in 686, in succession to John bar Mârta, the follower of George. He was opposed by Ishô'-yabh of al-Basrah, whom he threw into prison, but afterwards released on his making his submission. A more serious rival was John of Dâsen, bishop of Nisibis, surnamed the Leper, who carried favour with the caliph 'Abd al-Malik ibn Marwân and procured the deposition of Hênân-ishô', whose place he occupied for nearly two years. Bar-Hebraeus adds 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 he seems to have been lame ever after. On his recovery he withdrew to the convent of Yaunân (or Jonah) near Mosul, where he stayed till the death of his rival. He continued to rule the Nestorian Church till 701, and was buried

26 On the Great Zab, in Hêdhaiyabh; see Hoffmann, Auszüge, p. 215, note 1715. 27 E.O., iii. 1, 468, col. 1, at the top. 28 Who died in 652; see Baethgen, Fragmente, pp. 21, 112. 29 E.O., ii. 418, col. 2. 30 Ibid., iii. 1, 228, col. 1, near the foot. 31 E.O., ii. 421, iii. 1, 149; Bar-Hebraeus, Chron. Eccles., ii. 131, 133; Hoffmann, Auszüge, p. 277. 32 He must be distinguished from two other Georges, Persians by race, also disciples of Ishô'-yabh, viz. George, bishop of Pêrath dhê-Maishân or al-Basrah, and George, bishop of Nisibis, the latter of whom is the author of a well-known hymn (see E.O., iii. 1, 459; Bickell, Conspectus, p. 38), 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 E.O., iii. 1, 153. 34 Mai, Script. Vet. Novæ Coll., v. 35 E.O., ii. 420. 36 Ibid., iii. 1, 148. 37 Ibid., ii. 420; iii. 1, 231. 38 Ibid., iii. 1, 521. 39 See Hoffmann, Auszüge, p. 43, notes 364, 365, p. 254 sq. 40 E.O., iii. 1, 456-458; Hoffmann, Auszüge, pp. 9-16, from Brit. Mus. Add. 12174 (Wright, Catal., p. 1133). 41 Bar-saumâ was abbot at the beginning of Hênân-ishô's patriarchate; see E.O., iii. 1, 457, col. 1. 42 Bar-Hebraeus, Chron. Eccles., ii. 135; Baethgen, Fragmente, pp. 32, 117; E.O., ii. 423. 43 He sat 680-682; E.O., ii. 422, iii. 1, 615; Bar-Hebraeus, Chron. Eccles., ii. 133; Baethgen, Fragmente, pp. 34, 35, 118, 119. 44 Chron. Eccles., ii. 133 sq.; E.O., ii. 423. 45 E.O., ii. 424, note 3. Bar-Hebraeus calls it "the convent of John." 46 According to Elias bar Shinâyâ in Baethgen, Fragmente, pp. 38, 120. Other say 679.