

have written an ecclesiastical history, which is entirely lost to us. At least Bar-Hebraeus speaks of his recording certain matters in his "Ekklesiastikē," which do not appear in the Chronicle. A thorn in the side of Michael was his disciple Theodore bar Wabhōn. He first appears on the stage in 1170, when the emperor Manuel sent Theorianus to the Armenian catholicus and the Jacobite patriarch with letters. Michael declined an interview, but sent John of Kaisūm to see Theorianus at Kal'at ar-Rūm, and on his coming a second time to the same place selected Theodore bar Wabhōn as his representative. Ten years afterwards, in 1180, when Michael was at Antioch. Ibn Wabhōn was made anti-patriarch at Amid by certain discontented bishops, under the name of John. Michael, however, at once took energetic measures, got hold of the anti-patriarch, formally deposed him, and shut him up in the convent of Bar-saumā, whence he was afterwards allowed to make his escape by some of the monks. He fled to Damascus, where he tried in vain to bring his case before Salāh ad-dīn, and thence to Jerusalem, after the fall of which city in 1187 he joined Gregorius Degha, the Armenian catholicus, at Kal'at ar-Rūm and went with him to Cilicia, where the king, Leo, made him patriarch of the Jacobites in his territories. He died in 1193. According to Bar-Hebraeus, Theodore bar Wabhōn was a good scholar, and could speak and write three foreign languages, Greek, Armenian, and Arabic. He compiled an anaphora, wrote an exposition of the Eucharistic service, and a statement of his case against Michael in Arabic.

Elias III. Of Nestorian writers there are scarcely any worth naming in this century, for the historian and controversialist Mārē bar Shēlēmon, otherwise Mārī ibn Sulaimān, wrote in Arabic; and Elias III., Abū Halim ibn al-Hadhīth, of Maiperkat, metropolitan of Nisibis and catholicus from 1175 to 1190, chiefly used the same language in his homilies and letters. He is best remembered for having compiled and arranged the prayers in one of the service books, which is still called by his name, "the Abū Halim."

Ishō-yabh bar Malkōn. Ishō-yabh bar Malkōn was ordained bishop of Nisibis in 1190 by the catholicus Yabh-alahā II. (1190-1222), was present at the consecration of his successor Sabhr-ishō' IV. (1222-25), and died under Sabhr-ishō' V. (1226-56), his fellow at Nisibis being Makki-khā, who was afterwards catholicus (1257-65). He wrote on questions of grammar, besides homilies, letters, and hymns, in which, however, he chiefly, if not exclusively, employed the Arabic language.

1 Chron. Eccles., i. 589. 2 Ibid., i. 549, 551, where 1172 is an error, as remarked by Abbeoos in note f. John of Kaisūm, who was present on the occasion, died in 1171 (p. 559). 3 The disputations held on these occasions were of course utterly fruitless. See Leunclavius, Lepitio Imp. Casarum Manuelis Comneni Aug. ad Armenios, sive Theorianus cum Catholicis disputatio, &c., 1578, and in Galanus, Conciliatio- nis Ecclesie Armenae cum Romana . . . pars i., 1699, p. 242 sq.; Disp. Theoriani secunda, in Mai, Scriptt. Vett. Nova Coll., vi. pp. xxiii. and 814 sq., and in Migne, Patrol. Gr., cxxxiii. 114 sq.; also Bar-Hebraeus, Chron. Eccles., i. 549-557; Langlois, Chronique, pp. 329-331; comp. Abbeoos's notes on Bar-Hebraeus, pp. 560-552, and E. O., ii. 304-365. 4 Bar-Hebraeus, Chron. Eccles., i. 575 sq. E. O., ii. 213, and E. O., ii. 304-365. 5 Bar-Hebraeus, Chron. Eccles., i. 579; B. O., ii. 214. 6 Chron. Eccles., i. 581. 7 See Renaudot, ii. 409; B. O., ii. 216; Payne Smith, Catal., p. 241, note c. 8 B. O., ii. 216. 9 Bar-Hebraeus, Chron. Eccles., i. 581, at the foot. 10 He flourished in the first half of this century (E. O., iii. 1, 554-555, 582). His work is extant in the Vatican library in 2 vols., cvii. and cix. (Mai, Scriptt. Vett. Nova Coll., iv. 219-223), with the title Kitāb al-Majdal or "the Tower," wrongly ascribed to 'Amr ibn Mattā of Tīrhān. The first volume, transcribed in 1401, is theological and dogmatical; it comprises the first four sections. The second volume is theological and historical. The series of patriarchs ended with "71," 'Abhd-ishō' bar Mukl of Mosul (1138-47), but is continued down to Yabh-alahā bar Kāyōmā of Mosul (1190), "qui nunc sedem tenet," i. e., in 1214, when this volume was written. His epitōmizer 'Amr ibn Mattā of Tīrhān lived in the first half of the 14th century (B. O., iii. 1, 580, 586). To him is ascribed Cod. Vat. cx., which "antographus esse videtur" (Mai, Scriptt. Vett. Nova Coll., iv. 224-227). It consists of five parts, of which the first is wanting in this MS., which has therefore no title. The series of catholicus in pt. v., fundam. 2, is continued down to Yabh-alahā (1257-65). In pt. v., fundam. 3, sect. 6, we find the confession of faith of Michael, bishop of Amid and Malayārāfīkīn (B. O., iii. 1, 557), translated into Arabic by the priest Salihā ibn Yohānnā, whom G. E. Khayyāth, archbishop of 'Amādiā, asserts to be the real author of the whole work (see his Syri Orientales seu Chaldae Nestoriani et Romanorum Pontificum Primatus, 1870, and comp. Hoffmann, Ausszüge, p. 6). Cod. Vat. delcxxxvii. (Mai, op. cit., v. 594) contains part of the same work as Cod. Vat. cx. (though the Catalogue calls it the Majdal, and ascribes it to Mār), viz. pt. v., fundam. 1 and 2 ("usque ad Ebedesum Barsauma successorem, qui obiit die 23 novembris an. Christi 1147. Continuat eandem historiam Amrus Matthai filius, a Jesuabo balatensis, Ebedies successore, usque ad Iaballahum III. Timothei secundi successorem, qui obiit die 31 januarii an. Christi 1222"). Cod. Vat. delcxxxviii. is also said to contain "Historia Patriarcharum Chaldaeorum sive Nestorianorum," from Adal and Mār down to Yabh-alahā bar Kāyōmā, by 'Amr ibn Mattā. "Haec autem historia longe fusius et atque emendatior illa, quam Mares f. Salomonis conscripsit, de qua in precedente codice." I And to add to the perplexity, Sachau describes his Cod. 12 (Arab.) as "Thei einer grossen Kirchengeschichte der Nestorianer. Er ist als أسفار الجدل كتاب von 'Amr b. Mattā aus Tīrhān." Possibly the MS. in the collection of the S. P. G. K. may give some light.

11 B. O., ii. 450, iii. 1, 287; Bar-Hebraeus, Chron. Eccles., ii. 367-369. 12 B. O., iii. 1, 290. 13 Badger, The Nestorians, ii. 23: "The Aboo Hafsem contains a collection of collects appointed to be read at the conclusion of the Nocturns of all the Sundays throughout the year, of the festivals, and the three days of the Epiphany d'Nimsayā, before the commencement of the Matins." See B. O., iii. 1, 291-295. 14 B. O., iii. 1, 295, note 1. 15 Ibid., iii. 1, 295-306.

He is the same as Joseph bar Malkōn, bishop of Mārūd, in whose metrical tract on the points, entitled *Mesāhā d-hē-Nuqzā*, or "the Net of the Points," is found in MSS., along with the grammatical writings of Elias bar Shinayā and John bar Zō'bi. This tract must therefore have been composed before 1190.

Simeon Shanklābhādī or Shanklāwī, of Shanklābhādī or Shan-Simeo kēlāwah,<sup>17</sup> near Irbīl, must have been a contemporary of Bar Malkōn, Shanklāwī, and perhaps somewhat senior to him. He was the teacher of John bar Zō'bi, for whom he wrote a *Chronikon* or chronological treatise in the form of questions and answers, explanatory of the various eras, the calendar, &c. There is a MS. in the British Museum, Add. 25875,<sup>18</sup> and several at Berlin.<sup>19</sup> He was also the author of a moral poem in enigmatical language, of which 'Abhd-ishō' thought it worth his while to write an explanation for his disciple Abraham.<sup>20</sup> To him is likewise ascribed<sup>21</sup> the questions of Simon Kephā concerning the Eucharist and Baptism,<sup>22</sup> which he appears to have introduced to the notice of his pupil John bar Zō'bi.<sup>23</sup>

John bar Zō'bi flourished about the end of the 12th and the beginning of the 13th century. He was a monk of Bēth Kūkā (or Kūke) in Hēdhaiyābh, and numbered among his pupils Jacob bar Shakkō, or Severus, bishop of Mār Matthew (see below).<sup>24</sup> He wrote metrical homilies, partly in seven-syllable, partly in twelve-syllable verse, on the chief points of the Nestorian faith.<sup>25</sup> One of these is mentioned by Assemani, E. O., iii. 1, 309, note 1<sup>24</sup>; another, on the four problems of philosophy, is in Berlin, Sachau 72, 15. Bar Zō'bi is, however, better known as a grammarian.<sup>26</sup> The larger of his two grammars is based on the works of previous writers, such as Severus Sēbökt and Denhā, commentators on Aristotle, and the grammarians Elias I., the catholicus, and Elias bar Shinayā, bishop of Nisibis.<sup>27</sup> The smaller grammar is an epitome in verse, accompanied by a metrical tract on the four chief marks of inter-punctuation.<sup>28</sup> He seems also to have continued the treatise of Honain De *Synonymiis*,<sup>29</sup> so that he may perhaps be Hoffmann's "analecta anonymus."<sup>30</sup>

As the lamp flares up before it expires, so the 13th century witnessed a faint revival of Syriac literature before its extinction.

David bar Paul is cited by Bar-Hebraeus in the *Avsar Rāzē*,<sup>31</sup> and David may therefore be supposed to have lived early in the 13th century. He was evidently a man of considerable culture, and a versifier. We have from his pen a poem on the letters of the Syriac alphabet,<sup>32</sup> a note on the mutable letters,<sup>33</sup> and a brief enumeration of the categories of Aristotle,<sup>34</sup> an arabic poem in twelve-syllable verse,<sup>35</sup> another on repentance in an Arabic translation,<sup>36</sup> and specimens of a third in Cardāhī's *Liber Thesauri*, p. 138. Theological are a dialogue between a Malkite and a Jacobite on the hymn *Trisagion* 2<sup>67</sup> and a tract in Arabic on matters in dispute between the Jacobites and Malkites.<sup>37</sup>

Jacob bar Shakkō (Shakkākō?), or 'Isā, bar Mark, of Bartellā or Jacob Bartullā, near Mosul, was a monk of the famous convent of Mār Matthew, of which he afterwards became bishop by the name of crus bar Severus.<sup>38</sup> He was trained in grammar by John bar Zō'bi (see above) Shakkō, in the convent of Bēth Kūkā (or Kūke) in Hēdhaiyābh,<sup>39</sup> and in dialectics and philosophy by Kamāl ad-Dīn Musā ibn Yunus at Mosul.<sup>40</sup> He composed one of his works, the *Book of Treasures*,

1 E. g., Cod. Vat. exlcv. (copied from a MS. written in 1246), and Brit. Mus. Add. 25876, f. 270b (note the colophon, f. 290b, Wright, *Catal.*, p. 1178); see B. O., iii. 1, 308, col. 1, No. viii., and the Abbé Martin, *De la Métrique chez les Syriens*, 1879, p. 70 (at p. 68, l. 14, read **وڤڤڤڤڤڤ**, "the bishop of Nisibis"). 17 See Ho-"nann, *Ausszüge*, p. 231, and note 1847. 18 Wright, *Catal.*, p. 1067. 19 Sachau 108, l. 121, and 153, l. 3. 20 Cod. Vat. clxxxvii. (*Catal.*, iii. 404); MS. Ind. Or. No. 9, "Tracts in Syriac," f. 204. It has been published by Cardāhī, *Liber Thesauri*, p. 89. Cardāhī calls the author *as-Sankalabadi*, blindly copying Assemani's *Sancalabariansis*, and places his death in 780 (see B. O., iii. 1, 225, note 5, p. 226, note 7; and *Catal. Vat.*, iii. 403). 21 B. O., iii. 1, 562. 22 Bar-Hebraeus, Chron. Eccles., ii. 400. 23 Brit. Mus. Or. 2305; and apparently Berlin, Sachau 8. 24 It has been translated by Badger, *The Nestorians*, ii. 151-153. 25 B. O., iii. 1, 307. 26 Part of this work, namely, the portion that deals with the marks of inter-punctuation, has been edited and translated by Martin, *Traité sur l'Accentuation chez les Syriens Orientaux*, 1877. 27 MSS. of these grammars.—Cod. Vat. exlcv., cccl.; Brit. Mus. Add. 25876; Or. 2314; Berlin, Alt. Best. 36, 16, and Sachau 216, 2, and 306, 2. 28 Berlin, Sachau 72, 14. 29 *Opus Nestor.*, p. iv. 30 B. O., ii. 243. 31 Cod. Vat. exlvi. (*Catal.*, iii. 505); Paris, Anc. fonds 118 (Zotenberg, *Catal.*, p. 166), 157 (*Ibid.*, p. 147). 32 Paris, Anc. fonds 164 (Zotenberg, *Catal.*, p. 213). 33 Berlin, Alt. Best. 36, 13. 34 Cod. Vat. exvii. (*Catal.*, ii. 522). 35 Cod. Vat. lviii. (*Catal.*, ii. 351). 36 Cod. Vat. exlvi. (*Catal.*, iii. 368), cvii. (*Catal.*, iii. 409); Paris, Anc. fonds 134 A (Zotenberg, *Catal.*, p. 154), with an Arabic translation. 37 Bodl. Hunt. 199 (P. Smith, *Catal.*, p. 449), Poc. 79 (*Ibid.*, p. 450). 38 Written **ܘܡܪܘܬܐ** and **ܘܟܘܬܐ**. 39 Bar-Hebraeus, Chron. Eccles., ii. 409 (a contemporary). In Cod. Vat. ccclxi. (Mai, *Scriptt. Vett. Nova Coll.*, v.) he bears the name of Jacob bar 'Alia, a corruption of Bartellāyā. In MS. Berlin, Alt. Best. 38, 1 (if the *Catal.* be correct), he is called "metropolitan of the convent of St. Matthew near Arbela," confusing Mār Matthew at Mosul with Bēth Kūkā, where he was trained. Assemani and others have identified him with Jacob, bishop of Maiperkat (Mēdhīnāth Sāhde). With Taghrīth he never had anything to do. 40 Hoffmann, *Ausszüge*, p. 215, note 1715. 41 Born 1156, died 1224; Bar-Hebraeus, Chron. Eccles., ii. 411; Wüstenfeld, *Gesch. d. arab. Serāik*, No. 239; Ibn Khalikān, *ed. Wüstenfeld*, No. 767; Ibn Abi Osaibāh, *ed. Müller*, i. 306.

in 1231 and died in 1241,<sup>1</sup> on his way to visit the aged patriarch Ignatius II. (maphrian 1215-22, patriarch 1222-53). He possessed a great many books, which were all conveyed to the *demesion* 2 of the ruler of Mosul. His works are as follows. (1) *The Book of Treasures*, a theological treatise in four parts, viz. part I., of the three-one God; part ii., of the incarnation of the Son of God; part iii., of the Divine Providence; part iv., of the creation of the universe, the angels, the different kinds of life, the soul of man, the resurrection, and the last judgement. (2) *The Dialogues*, in two books. Book I., dial. 1, on grammar, followed by a discourse on the same in twelve-syllable metre; dial. 2, on rhetoric; and 3, on the art of poetry or metres; dial. 4, on the eloquence and copiousness of the Syriac language. Book II., dial. 1, on logic and dialectics; dial. 2, on philosophy, its kinds, divisions, and subdivisions, in five sections, viz., (a) on the definitions of philosophy, its divisions, &c.; (b) on the philosophic life and conduct; (c) on physics or physiology; (d) on the four disciplines,—arithmetic, music, geometry, and mathematics; (e) on metaphysics and theology.<sup>3</sup> Of his letters two are extant, in verse, addressed to Fakhr ad-Daulah Mark bar Thomas and his brother Taj ad-Daulah Abū Tāhir Sa'īd.<sup>4</sup> He also wrote a confession of faith regarding the Trinity and the incarnation, which he himself cites in the *Book of Treasures*, part ii., chap. 14, and an exposition of the services and prayers of the church, which is referred to in the same work, part ii., chap. 31 (on the addition of the words "who was crucified for us" to the *Trisagion*).<sup>5</sup> Under the name of Jacob of Maiperkat we have an admonition addressed to persons seeking ordination as priests, which is found in many service books.<sup>6</sup>

Aaron bar Ma'dani (or Ma'dani?) had been recently appointed bishop of Mārūd, under the name of John, when he was promoted by the patriarch Ignatius II. to the dignity of maphrian in 1232.<sup>7</sup> His bodily presence seems to have been somewhat insignificant, and he was no orator, for which reasons he was unpopular.<sup>8</sup> In 1237 he went to Bagdad, where in the following year he composed his panegyric on the holy Mār Aaron, and gratified himself with the three brothers Shams ad-Daulah, Fakhr ad-Daulah, and Taj ad-Daulah, the sons of the archtair Thomas, who were in high favour at the court of al-Mustansir bi'llāh. He learned to speak and write Arabic thoroughly.<sup>9</sup> In 1244 he was recalled to Mosul and received with every mark of respect.<sup>11</sup> On the death of Ignatius in 1252, Dionysius (Aaron 'Angūr) was created patriarch,<sup>12</sup> but a rival faction set up John bar Ma'dani<sup>13</sup>; and so the two ruled in a divided church till Dionysius was murdered in the convent of Bar-saumā near Melitēne in 1261,<sup>14</sup> after which time his rival sat alone till 1263.<sup>15</sup> John bar Ma'dani compiled an anaphora<sup>16</sup> and wrote a great many poems, of which Bodl. Hunt. 1 contains no less than 60.<sup>17</sup> Some of the more important of these are the poem on the soul, entitled "the Bird" (*Parāhāthā*),<sup>18</sup> on the high origin of the soul and its degradation by sin,<sup>19</sup> on the excellent path of the perfect,<sup>20</sup> and on the capture of Edessa and other places by the Seljuk sultan 'Alā'u d-dīn Kaikobād in 1235.<sup>21</sup> Of his homilies Cod. Vat. cxvii. contains eighteen for various feasts in Arabic.<sup>22</sup>

These writers are, however, all cast into the shade by the imposing figure of Bar-Hebraeus, as we are accustomed to call him, one of the most learned and versatile men that Syria ever produced.<sup>23</sup> Abu 'l-Faraj Gregory<sup>24</sup> was the child of a physician at Melitēne (Malatiah) named Aaron, a convert from Judaism or of Jewish descent, whence his son got the name of Bar 'Ebhryāyā or Ibn al-

1 Assemani (E. O., ii. 455) is mistaken; see also pp. 237 and 477. 2 According to Abbeoos, Bar-Hebraeus, Chron. Eccles., ii. 412, "in serarum publicum principis Mosulie assumpti fuerunt." We suspect that the Christian bishop's library went to light the fires of the public bath. 3 Cod. Vat. clxx. (*Catal.*, iii. 307); Brit. Mus. Add. 7193 (Rosen, *Catal.*, p. 84); and in the collection of the S. P. G. K. An extract in Cod. Vat. cccecx. (Mai, *Scriptt. Vett. Nova Coll.*, v.); see B. O., ii. 287-240. 4 Brit. Mus. Add. 21454 (Wright, *Catal.*, p. 1165); Göttingen, Cod. Orient. 18c; Bodl. Marsh. 523 (apparently imperfect, P. Smith, *Catal.*, p. 642). Excerpts in Berlin, Alt. Best. 38, 1. Book i., dial. 3, has been edited by Martin, "De la Métrique chez les Syriens," in *Abhandlungen für d. Kunde d. Morgenlandes*, Ed. vii., No. 2, 1879. 5 Brit. Mus. Add. 7193 (Rosen, *Catal.*, p. 84); see Bar-Hebraeus, Chron. Eccles., ii. 407, where the third brother Shams ad-Daulah is also mentioned. 6 B. O., ii. 240. 7 E. g., Cod. Vat. ii. 9 (*Catal.*, i. 218); ccvii. (Mai, *Scriptt. Vett. Nova Coll.*, v.); Paris, Suppl. 22, 93, 88, 94 (the last in Arabic), see Zotenberg, *Catal.*, pp. 68, 72, 76; comp. B. O., ii. 241. 8 B. O., ii. 454. 9 Bar-Hebraeus, Chron. Eccles., ii. 407. 10 *Ibid.*, ii. 411. 11 *Ibid.*, ii. 418. 12 *Ibid.*, i. 697, 701; B. O., ii. 376. 13 Bar-Hebraeus, Chron. Eccles., i. 707; B. O., ii. 377. 14 Bar-Hebraeus, Chron. Eccles., i. 737. 15 *Ibid.*, i. 743. 16 See Renaudot, ii. 512. 17 See Payne Smith, *Catal.*, pp. 379-382, and MS. Berlin, Sachau 207, 3. 18 Bodl. Hunt. 1. P. 268 (P. Smith, *Catal.*, p. 641); Cod. Vat. ccv. (*Catal.*, iii. 489); Berlin, Sachau 61, 2. 19 Bodl. Hunt. 1; Cod. Vat. ccv. 20 Bodl. Hunt. 1; Poc. 298; Vat. ccv. Edited in part by Cardāhī in the *Liber Thesauri*, pp. 66-68. 21 Hunt. I. Palat. Medic. lxii. contains two poems on the love of God and the love of wisdom (*Catal.*, p. 108). 22 *Catal.*, ii. 823. There is one, also in Arabic, on repentance and death in Cod. Vat. ccxx. (*Catal.*, iii. 506). 23 B. O., ii. 244 sq. See Gibbon's eulogy of him, *Decline and Fall of the Roman Empire*, ed. Smith, 1855, vol. vi. p. 55. 24 His baptismal name was John, as appears from the inscription on his tombstone; Badger, *The Nestorians*, i. 97. Gregory he probably adopted when he became a bishop.

'Ibri, "the son of the Hebrew." He was born in 1226,<sup>25</sup> and devoted himself from his boyhood to the acquisition of Greek and Arabic. A little later he applied himself also to theology and philosophy, besides practising medicine under his father and other distinguished physicians. His lot was cast, however, in evil days. In 1243 many of the inhabitants of Malatiah fled to Aleppo before the advancing hordes of Hulāgū and his Tatars, and his father would have been among the fugitives, had it not been for a lucky accident.<sup>26</sup> In the following year his father had actually to attend as physician upon one of the Tatar generals, whom he accompanied to Khartabūt, and on his return retired almost immediately from Malatiah to the safer city of Antioch.<sup>27</sup> Here Bar-Hebraeus completed his studies and commenced his monastic life.<sup>28</sup> Thence he went to Tripolis, where he and Salihā bar Jacob Wagih, of Edessa, were studying medicine and rhetoric with a Nestorian teacher named Jacob, when they were summoned before the patriarch Ignatius II., on 14th September 1246, and ordained bishops, the former of Gūbōs (Gubās) near Malatiah, the latter of 'Akkō.<sup>29</sup> Bar-Hebraeus was then just twenty years of age. In the following year he was transferred to Lakabūn, another diocese adjacent to Malatiah,<sup>30</sup> by the patriarch Ignatius.<sup>31</sup> After the death of Ignatius, Bar-Hebraeus took the part of Dionysius (Aaron 'Angūr) against John bar Ma'dani, and was transferred by him in 1253 to Aleppo,<sup>32</sup> but quickly deposed by his old friend Salihā (who sided with John bar Ma'dani)<sup>33</sup>; nor did he recover this see till 1258.<sup>34</sup> The next patriarch, Ignatius III. (Yēshū'), abbot of Gēvīkāth near Mopsuestia,<sup>35</sup> advanced him to the dignity of maphrian in 1264.<sup>36</sup> Henceforth his life was an active and busy one, and it seems almost marvellous that he should have studied and written so much, while in no way neglectful of the vast diocese committed to his charge. The story is told by himself in simple language in his *Ecclesiastical History*,<sup>37</sup> with a continuation by his surviving brother Bar-saumā Safi, giving a nearly complete list of his works.<sup>38</sup> He died at Marūghāh in Adhurbāigān on 30th July 1286, and the greatest respect was shown to his memory by Greeks, Armenians, and Nestorians alike, the shops being closed and no business transacted.<sup>39</sup> His body was conveyed to the convent of Mār Matthew at Mosul,<sup>40</sup> where his grave was seen by Badger in October 1843.<sup>41</sup> Bar-Hebraeus cultivated nearly every branch of science that was in vogue in his time, his object being on the one hand to reinvigorate and keep alive the Syriac language and literature, and on the other to make available to his co-religionists the learning of the Muhammadans in a suitable form. Hence his treatment of the Aristotelian philosophy, following in the footsteps of Ibn Sīnā (Avicenna) and other Arabian writers.<sup>42</sup> The *Kēhābhā dhē-Bhābhāthā*, or "Book of the Pupils of the Eyes," is a compendium of the art of logic or dialectics, comprising an introduction on the utility of logic and seven chapters in which the author deals successively with the *Isagōgē* of Porphyry, the *Categories*, *De Interpretatione*, *Analytica Priora*, *Topica*, *Analytica Posteriora*, and *De Sophisticis Elenchis*.<sup>43</sup> In connexion with it we take the *Kēhābhā dhā-Sūwādū Sophia* or "Book of the Speech of Wisdom," a compendium of dialectics, physics, and metaphysics or theology.<sup>44</sup> The large encyclopaedia entitled *Hewath Hekhmāthā*, "Byturm Sapientiarum," or less correctly *Hekhmāth Hekhmāthā*, "Sapientia Sapientiarum," comprises the whole Aristotelian discipline. The first volume contains the *Logic*, viz., the *Isagōgē*, *Categories*, *De Interpretatione*, *Anal. Pri.* and *Poster.*, *Dialectica*, *De Sophist. Elenchis*, *Rhetoric*, and *Art of Poetry*. The second comprises the *Physics*, viz., *De Auscult. Physica*, *De Caelo et Mundo*, *De Meteoris*, *De Generatione et Corruptione*, *De Fossilibus*, *De Plantis*, *De Animalibus*, and *De Anima*. The third, in its first section, treats of the *Metaphysics*, viz., of the origin and writers of philosophy, and of theology; in its second section, of ethics, economics, and politics.<sup>45</sup> An abridge-

25 B. O., ii. 263. 26 *Ibid.*, ii. 244; Bar-Hebraeus, *Hist. Dynast.*, p. 481 (transl., p. 315); Chron. Syr., p. 508 (transl., p. 521). 27 B. O., ii. 245; Bar-Hebraeus, *Hist. Dynast.*, pp. 486-487 (transl., pp. 318-319); Chron. Syr., 504-506 (transl., p. 522). 28 See the poem No. 29 in Cod. Vat. clxxix. (*Catal.*, iii. 356). 29 Bar-Hebraeus, Chron. Eccles., i. 667; B. O., ii. 245, 374. From 'Akkō Salihā was transferred to Aleppo, under the name of Basil (E. O., ii. 375), and promoted in December 1252 by the patriarch John bar Ma'dani to be maphrian, under the name of Ignatius (E. O., ii. 377, 455). He died in 1268. 30 B. O., ii. 360. 31 *Ibid.*, ii. 246; Bar-Hebraeus, Chron. Eccles., i. 685. 32 B. O., ii. 246; Bar-Hebraeus, Chron. Eccles., i. 721. 33 *Ibid.*, i. 721. 34 *Ibid.*, i. 727. 35 He sat from 1264 to 1282. 36 B. O., ii. 246; Bar-Hebraeus, Chron. Eccles., i. 749, ii. 433. 37 *Ibid.*, ii. 481-467; B. O., ii. 248-263. 38 Bar-Hebraeus, Chron. Eccles., ii. 467-485; B. O., ii. 264-274. Two brothers died before him, Michael and Muwaffak. See the poems Nos. 166 and 170 in Cod. Vat. clxxix. (*Catal.*, iii. 658). 39 B. O., ii. 266; Chron. Eccles., ii. 473. 40 B. O., ii. 460. 41 *The Nestorians*, i. 97. For "1836" read 1837, and for "August" July. 42 Compare Renan, *De Philos. Peripat. apud Syros* (1852), p. 65 sq. 43 Brit. Mus. Or. 1017; Paris, Anc. fonds 138; Berlin, Alt. Best. 38, 2, 39; Sachau 140, 2, and 198, 8; Cambridge, collection of the S. P. G. K. 44 Brit. Mus. Or. 1017; Paris, Anc. fonds 138 (Syr. and Arab.); Berlin, Alt. Best. 38, 4; Sachau 91 (Syr. and Arab.), also 140, 1, and 198, 9; Cambridge, coll. of the S. P. G. K. 45 Palat. Medic. clxxvii. vii., clxxvi. ix. (=clxxvii.; see Renan, *De Philos. Peripat. apud Syros*, p. 66); Bodl. Hunt. I. (imperf.); compare also Palat. Medic. clxxiii. iv. and lxiii. (p. 109).



ment of this large work is the *Teghrāthi Teghrāthā* or "Mercatura Mercaturarum," which goes over the same ground in briefer terms.<sup>1</sup> To this class too belongs a poem "On the Soul, according to the views of the Peripatetics," which is described as "māmā shūnāyā," i. e., according to Assemani, riming in the letter sh.<sup>2</sup> Bar-Hebraeus also translated into Syriac Ibn Sina's *Kitāb al-ishārāt wa l-tanbihāt*,<sup>3</sup> under the title of *Kethābhā dhē-Remz wa-Mē'ānādhā*,<sup>4</sup> and another work of the same class, entitled *Zubdat al-Asrār* or "the Cream of Secrets," by his elder contemporary, Athir ad-din Mufaddal ibn 'Omar al-Abhari (died in 1262).<sup>5</sup> Nor did he neglect the study of mathematics and astronomy. In 1268 we find him lecturing on Euclid in the new convent at Marāghah, and again in 1272, at the same place, on the *Megisth* ("Ἡ μεγάλη σφραγίς") of Ptolemy.<sup>6</sup> He drew up a *zīj*, i. e., a set of astronomical tables or astronomical almanac, for the use of tirots<sup>7</sup>; but his principal work in this branch of science is the *Sullākā Hauunāyā* or "Ascent of the Mind," a complete treatise on astronomy and cosmography, which he composed in 1279.<sup>8</sup> His medical writings are more numerous, for Bar-Hebraeus was famous as a physician<sup>9</sup> and had been in attendance as such on the Tatar "king of kings" in 1263.<sup>10</sup> He made, for example, a translation and an abridgement of Dioscorides' treatise *Περὶ ὕλης ἰατρικῆς* (De Medicamentis Simplicibus), under the title of *Kethābhā dhē-Dhioskoridhīs*,<sup>11</sup> and wrote a commentary on the *Aphorisms* of Hippocrates in Arabic,<sup>12</sup> and on the *Quæstiones Medicæ* of Honāin ibn Ishāk in Syriac.<sup>13</sup> He also published the *Quæstiones* in an abridged Syriac translation.<sup>14</sup> Further, he is said to have written commentaries in Arabic on Galen's treatises *De Elementis* (Περὶ τῶν καθ' ἑπτακλίνας στοιχείων) and *De Temperamentis* (Περὶ κρᾶσεων).<sup>15</sup> He made an abridged version in Arabic of al-Ghāfiqī's<sup>16</sup> "Book of Simples" (*al-adwiyah al-mufradah*),<sup>17</sup> and left an unfinished Syriac translation of the *Canon (al-Kānūn fi 'l-'Tibb)* of Ibn Sina.<sup>18</sup> A large medical treatise of his own composition in Syriac is mentioned, but no special title is given.<sup>19</sup> As a grammarian Bar-Hebraeus deserved well of his country, and his writings on this subject are now well known and appreciated by Orientalists. By making use of the work of previous grammarians, especially Jacob of Edessa, he has succeeded in giving a very full sketch of the language according to the Oriental system, with many valuable observations as to dialectic differences, &c. The larger grammar bears the title of *Kethābhā dhē-Semhā*, "the Book of Lights" or "Rays."<sup>20</sup> It has been published, according to the Paris MS. Ancien fonds 166, by the Abbé Martin.<sup>21</sup> The smaller metrical grammar, *Kethābhā dhē-Ghrammatikā*,<sup>22</sup> was edited so long ago as 1843 by Professor Bertheau of Göttingen, according to the MS. Orient. 18 in the library of that university, but without the fifth section *De Vocibus Equivocis*. Martin has republished it in his *Œuvres Grammaticales d'Abou 'l-Farajī*, vol. ii, including the fifth section, according to the Paris MS. Ancien fonds 167.<sup>23</sup> A third, still smaller grammar, *Kethābhā dhā-Fihlesāshā* or "the Book of the Spark," was left unfinished by the author.<sup>24</sup> As a theologian, Bar-Hebraeus's most useful work undeniably is the *Asṣar Rāz* or "Storehouse of Secrets," the *Horreum Mysteriorum* as it is commonly called.<sup>25</sup> This is a critical and doctrinal commentary on the text of the Scriptures of the Old and New Testaments, based on the Peshittā, but taking note of the various readings of the Hebrew text, the LXX, and other Greek versions, the later Syriac translations, and even the Armenian and Coptic, besides noting differences of reading between the Nestorians and Jacobites. The doctrinal portion is drawn from the Greek fathers and previous Syrian theologians, of course of the Monophysite school.<sup>26</sup> The *Mēnārath Kudhshē*, or "Lamp of

<sup>1</sup> Palat. Medic. cc.; Berlin, Sachau 211; Cambridge, coll. of the S.P.C.K.  
<sup>2</sup> B.O., ii. 268, in the note, col. 2, No. 28.  
<sup>3</sup> *Theorematā et Exercitationes*, a course of logic, physics, and metaphysics; see Wüstenfeld, *Gesch. d. arab. Aerzte*, p. 73, No. 61; B.O., ii. 270, note 2.  
<sup>4</sup> Cod. Vat. cxcl.; Palat. Medic. clxxxv. (Arab. and Syr.); Paris, Anc. fonds 163.  
<sup>5</sup> See *Hist. Dynast.*, p. 495 (transl. p. 318).  
<sup>6</sup> B.O., ii. 253; *Chron. Eccles.*, ii. 443.  
<sup>7</sup> B.O., ii. 407; but the calendar there indicated is of later date.  
<sup>8</sup> Bodl. Hunt. 640; Paris, Anc. fonds 162. On the date see Payne Smith, *Catal.*, p. 584.  
<sup>9</sup> Wüstenfeld, *Gesch. d. arab. Aerzte*, No. 240.  
<sup>10</sup> *Chron. Eccles.*, i. 747.  
<sup>11</sup> B.O., ii. 268, in the note, col. 1, No. 13, and p. 270.  
<sup>12</sup> *Ibid.*, ii. 268, col. 1, No. 15, and p. 270.  
<sup>13</sup> Apparently unfinished, for Bar-Hebraeus is careful to add "as far as Tāriqūth," B.O., ii. 272, No. 28; see also p. 268, in the note, col. 2, No. 25.  
<sup>14</sup> B.O., ii. 270, No. 16.  
<sup>15</sup> *Wenrich, De Actorum Græc. Vers. et Comment. Syriacis*, &c., 1842, pp. 242-243, 270; Wüstenfeld, *Gesch. d. arab. Aerzte*, No. 240.  
<sup>16</sup> Wüstenfeld, *op. cit.*, No. 176; Ibn Abū 'Usāib'ah, ed. Müller, ii. 52.  
<sup>17</sup> B.O., ii. 270, No. 14; 268, note, col. 1, No. 14.  
<sup>18</sup> *Ibid.*, ii. 272, No. 24; 268, note, col. 2, No. 22.  
<sup>19</sup> *Ibid.*, ii. 272, No. 26.  
<sup>20</sup> *Ibid.*, ii. 307.  
<sup>21</sup> *Œuvres Grammaticales d'Abou 'l-Farajī, dit Bar Hebraeus*, vol. i, 1872. The chapter on the signs of interposition, &c., was edited by Dr Phillips in 1869, in *A Letter by Mār Jacob, Bishop of Edessa, on Syriac Orthography*. MSS. of this work are—Cod. Vat. ccccxxvi., ccccxxvii.; Bodl. Hunt. 1, Pocock 299; Paris, Anc. fonds 163; Brit. Mus. Add. 7201; Palat. Medic. cxlix.; Göttingen, Or. 18b; Berlin, Alt. Best. 43, Sachau 307, 308; Cambridge, coll. of the S.P.C.K.  
<sup>22</sup> B.O., ii. 308.  
<sup>23</sup> Of this work there are many MSS. in Europe, differing from one another in the quantity of the scholia and the retention or omission of section 5.  
<sup>24</sup> B.O., ii. 272, No. 27.  
<sup>25</sup> Portions of this work have been edited at various times, but a complete edition is still unachieved. Larozy made a very small beginning in 1858. See the list in Nestlé's *Breviſ Lingua Syr. Grammatica*, 1881, pp. 31-32. MSS. of

the Sanctuary," is a treatise on the "oases" or first principles on which the church is established.<sup>27</sup> It deals in twelve "bases" with the following subjects:—(1) of knowledge in general, (2) of the nature of the universe, (3) of theology, (4) of the incarnation, (5) of the knowledge of celestial substances, i. e., the angels, (6) of the earthly priesthood, (7) of the evil spirits, (8) of the rational soul, (9) of free will and liberty, fate and destiny, (10) of the resurrection, (11) of the end of the world and the last judgement, (12) of paradise. The *Kethābhā dhē-Zalḡ*, or "Book of Rays," is a compendium of theology, going over nearly the same ground as the previous work, in ten sections.<sup>28</sup> The *Kethābhā dhē-Uhūkūn*, or *Liber τῶν ἁδικῶν*, was composed at Marāghah in 1279. It has been fully analysed by Assemani in the B.O., ii. 303 sq. Part i. treats of the exercises of the body and mind, such as prayer, manual work, study, vigils, fasting, &c.; part ii., of the regimen of the body; part iii., of the purifying of the soul from evil passions; part iv., of the adorning of the soul with virtues.<sup>29</sup> The *Kethābhā dhē-Yanūā*, or "Book of the Dove," is a similar work specially intended for the use of ascetics living in solitude as hermits. It is also divided into four parts, viz., (1) of the training of the body, e. g., in alienation from the world, repentance, poverty, humility, patience, fraternal love, &c.; (2) of the training of the soul, e. g., in quiet, religious exercises, prayer, watching, fasting, &c.; (3) of the spiritual rest of the perfect; and (4) an autobiographical sketch of his own spiritual life.<sup>30</sup> Bar-Hebraeus also spent part of his time in excerpting, arranging, and commenting upon the *Book of Hierocles concerning the hidden Mysteries of the House of God*.<sup>31</sup> In the commentary he chiefly follows that of Theodosius, patriarch of Antioch (see above, p. 846).<sup>32</sup> He compiled an anaphora,<sup>33</sup> published a confession of faith or creed,<sup>34</sup> and approved the order of baptism of Severus, as translated by Jacob of Edessa.<sup>35</sup> More valuable than these is his *Kethābhā dhē-Huddayē*, "the Book of Directions" or "Nomocanon," which is for the Jacobite Church what the *Kanūnāshā dhē-Kānūn* of 'Abhd-ishō' is for the Nestorian, both in ecclesiastical and secular matters.<sup>36</sup> To us Europeans the historical writings of Bar-Hebraeus surpass in interest, and value everything else that he has written. He planned and executed a *Universal History* in three parts.<sup>37</sup> Part i. contains the political *History of the World* from the creation down to his own times.<sup>38</sup> Part ii. is the history of the church from Aaron downwards, the treatment being exceedingly brief till we reach the post-apostolic period, when it becomes a history of the patriarchs of the church of Antioch, and finally, after the age of Severus, of the patriarchs of the Monophysite branch of that church down to the year 1285. The meagre continuation by a later hand reaches to 1495. Part iii. offers us the history of the Eastern division of the Syrian Church from St Thomas the apostle onwards. From the time of Marūthā (629) it becomes the history of the Monophysite maphrians of Tāghrith, though a record is always carefully kept of the catholic patriarchs of the Nestorians. It closes with the year 1286, but there is a continuation by Bar-Hebraeus's brother Bar-saumā to 1288, and thence by another writer to 1496.<sup>39</sup> In the last years of his life, at the request of some Muslim friends in Mar-

shab, he undertook to make a recension in Arabic of the political history, which he all but finished within the space of one month before his last illness came on.<sup>1</sup> This edition is enriched with many references to Muhammadan writers and literature which are wanting in the Syriac. It is entitled *al-Mukhtasar fi 'd-Duwal*, or "Compendious History of the Dynasties."<sup>2</sup> As a poet Bar-Hebraeus is admired by his countrymen, and even Renan has thought the poem on the theme *Bona Lex sed Melior Philosophia* to be worthy of publication.<sup>3</sup> Some of the poems were badly edited and translated by Von Lengerke in 1836-38 according to the Paris MS. Ancien fonds 130; others have been published by the Maronite priest Augustinus Seebābi (الشيبابى) at Rome, 1877. The *Carmen de Divina Sapientia* was brought out so long ago as 1638 by Gabriel Sionita, and has been republished at Rome in 1880 by Yohannā Notayn Darauni (يوحنا نطين الدرعوني).<sup>4</sup> In his youth Bar-Hebraeus wrote a book on the interpretation of dreams: *pushshāk helmē*<sup>5</sup>; and in his later years he made a collection of entertaining and humorous stories in Syriac, entitled *Kethābhā dhē-Thunnāyē Mēghāphēkhānē*, with an Arabic counterpart under the title of *Daf' al-Hamm* (دفع الحم).<sup>6</sup> The "Driving away of Care."<sup>7</sup> The contents of the *Tunnāyē are*, however, more varied than the title seems to promise, as may be seen from Assemani's enumeration of the chapters, B.O., ii. 306.<sup>8</sup> Contemporary with Bar-Hebraeus, though somewhat younger, we may place Daniel bar Khattāb, to whom Assemani has devoted two articles in the B.O., ii., at pp. 244 and 463. Among the poems of Bar-Hebraeus we find verses addressed to this Daniel by the Nestorian Khamis bar Kardāsh with his reply and another by Bar-Hebraeus.<sup>9</sup> He composed abridgements in Arabic of several of Bar-Hebraeus's works, e. g., the *Nomocanon*,<sup>10</sup> *Ethics*, *Asṣar Rāz*, *Mēnārath Kudhshē*, *Kethābhā dhē-Bhābāthā*, and the larger grammar.<sup>11</sup> An independent work of his, also in Arabic, treats of *The Bases, or First Principles, of the Faith and Consolation of the Hearts of Believers*.<sup>12</sup> With Daniel bar Khattāb we may close our list of Jacobite writers in the literature of Syria. The Nestorians kept the lamp burning for a little, though not much longer, as we shall presently see. . . . Shēlēmōn, or Solomon, of Khilāt or Akhlāt, on the shores of Lake Van, was present as metropolitan of Pērath de-Maishān or al-Basrah at the consecration of the catholicus Sabhr-ishō' in 1222.<sup>13</sup> Besides some prayers and short discourses (*mēmōrānē*), he wrote a treatise on the figure of the heavens and the earth,<sup>14</sup> and compiled a volume of analecta, partly theological, partly historical, which he entitled *Kethābhā dhē-Dhebbōrithā* or "the Beg."<sup>15</sup> It is dedicated to his friend Narsai, bishop of Khōni-Shābhōr or Bēth Wazīk, called by the Arabs al-Bawāzīg or al-Bawāzāj,<sup>16</sup> on the lesser Zab. Of this work an analysis has been given by Assemani in the B.O., iii. 1, 309-324, and there is a German translation of it by Schönfelder, 1866.<sup>17</sup> It has been recently edited by Mr E. A. W. Budge, of the British Museum, with an English translation, Oxford, 1886.<sup>18</sup> This was an age of song with the Nestorians, in which lived some of their favourite writers of hymns. (1) One of the most conspicuous of these is George Wardā (the Rose) of Arbēl or Irbil, whose poems have entered so largely into the use of the Nestorian Church that one of their service books is to this day called the *Wardā*.<sup>19</sup> His date may be gathered from certain of his hymns, which speak of the calamities of the years 1535-38=1224-27 A.D.<sup>20</sup> (2) About the same time flourished Mas'ūd of the family Bēth Kāshūsh (in Arabic Ibn al-Kass), who was physician (*hakīm*) to the caliph al-Musta'sim (1242-58), and outlived his patron.<sup>21</sup> One of his poems

<sup>1</sup> B.O., ii. 264.  
<sup>2</sup> Edited by Pocock, with a Latin translation, in 1663. MSS.—Cod. Vat. clxxvii.; Brit. Mus. Add. 6944, 6952, 1, 23304-5; Bodl. Pocock 54, 162; Palat. Medic. cxviii.  
<sup>3</sup> *De Palloſ. Persat. ap. Syros*, p. 67.  
<sup>4</sup> B.O., ii. 308. MSS.—Cod. Vat. clxxvii.; Bodl. Hunt. J. Marsh. 201; Paris, Anc. fonds 118, 130, 157; Palat. Medic. lxii. (*Catal.*, p. 110); see also Cod. Vat. ccccxxiii.; Bodl. Poc. 298; Berlin, Alt. Best. 41, 2, 3, and Sachau 61, 4-6.  
<sup>5</sup> B.O., ii. 271, No. 20.  
<sup>6</sup> *Ibid.*, ii. 268, note, col. 2, No. 31; p. 272, note 1.  
<sup>7</sup> See a few short specimens in Kirsch and Bernstein's *Christ. Syr.*, pp. 1-4, and in an article by L. Morales in the *Z.D.M.G.*, xl. p. 410 sq. MSS.—Cod. Vat. clxxiii.; Ind. Off. No. 9, "Tracts in Syriac," ff. 351-413. The *Daf' al-Hamm* is contained in Paris, Anc. fonds 160. The catalogue of Bar-Hebraeus's works in B.O., ii. 268, note, adds one Arabic book to this long list (col. 1, No. 19, at the foot) of which we know nothing but the title there given in Syriac, *Kethābhā dhē-Henyan' Yuthranē*, "On the Pleasure of Gain."  
<sup>8</sup> Payne Smith, *Catal.*, p. 377; *Catal. Vat.*, iii. 358.  
<sup>9</sup> B.O., ii. 463; Cod. Vat. Arab. dcccxxvi. (*Mai, Script. Vett. Novæ Coll.*, iv. 578).  
<sup>10</sup> B.O., ii. 454.  
<sup>11</sup> *Ibid.*, ii. 244; Cod. Vat. Arab. lxxix. (*Mai, op. cit.*, iv. 153).  
<sup>12</sup> B.O., ii. 455, No. 75; Bar-Hebraeus, *Chron. Eccles.*, ii. 371.  
<sup>13</sup> B.O., iii. 1, 310.  
<sup>14</sup> MSS.—Cod. Vat. clxxvii., clxxvi.; Brit. Mus. Add. 25875; RAS. Add. 76; Munich, Cod. Syr. 7 (with an Arabic translation). Bodl. Pocock 79 and Paris, Anc. fonds 118, contain only an Arabic translation, different from that in the Munich MS.  
<sup>15</sup> Budge, *The Nestorians*, ii. 25. A few specimens are given by Cardāhi in the *Liber Thesauri*, p. 51. Budge has translated one, *op. cit.*, pp. 51-57.  
<sup>16</sup> *Catal. Vat.*, iii. 301, at the top. Important MSS. of Wardā's hymns are Cod. Vat. clxxxiv.; Berlin, Alt. Best. 24, Sachau 188; Cambridge, coll. of the S.P.C.K.  
<sup>17</sup> B.O., iii. 1, 561; Bar-Hebraeus, *Hist. Dynast.*, pp. 582-523 (transl. pp. 341-349).

for the feast of the Epiphany occurs in Cod. Vat. clxxxiv. (*Catal.*, iii. p. 389).<sup>22</sup> (3) Khamis bar Kardāsh of Arbēl was a younger contemporary of Bar-Hebraeus, as appears from his correspondence with Daniel bar Khattāb (see above). He too has bequeathed his name to one of the Nestorian service books, which is still called the *Khamis*.<sup>23</sup> (4) Gabriel Kāmāsh (the Locust) was a monk of Bēth-Kūkā. He became metropolitan of Mosul, and was present at the consecration of Yabh-alāhā III. in 1281.<sup>24</sup> There is a long poem of his in Cod. Vat. clxxx. (*Catal.*, iii. 376), treating of the creation, the incarnation, the life of our Saviour, the preaching of the apostles, and the praises of the fathers of the church, and concluding with an encomium on Sabhr-ishō', the founder of Bēth-Kūkā. (5) John of Mosul was a monk of the convent of St Michael near that city.<sup>25</sup> His work entitled *Kethābhā dhē-Shappir Dubbārē* was published at Rome in 1868 by E. J. Millos, archbishop of Akra, as a school-book, under the title of *Directorium Spirituale*. It is, of course, impossible to say to what extent the original has been tampered with in such an edition, but there is a MS. in the Brit. Mus. Or. 2450.<sup>26</sup> The composition of the work is placed by Millos in 1245, and the death of the author by Cardāhi (*Liber Thes.*, p. 120) in 1270.

'Abhd-ishō' bar Bērikhā holds nearly the same position in regard to the Nestorian Church that Bar-Hebraeus does in relation to the Jacobite, though far inferior in talent and learning to "the Son of the Hebrew." He flourished under Yabh-alāhā-III., being firstly bishop of Shiggār (Sinjar) and Bēth-'Arbāyē about 1285,<sup>27</sup> and afterwards, before 1291,<sup>28</sup> metropolitan of Nisibis and Armenia. He died in 1318.<sup>29</sup> He has left us a list of his own publications at the end of the *Catalogus Librorum*, in the B.O., iii. 1, 325 sq. Several of these seem to be lost,—at least they do not appear in the catalogues of our collections,—such as the commentary on the Old and New Testaments,<sup>30</sup> the *Kethābhā Katholikos* on the marvellous dispensation or life of our Lord on earth,<sup>31</sup> the *Kethābhā Skolastikos* against all the heresies,<sup>32</sup> the book of the mysteries of the Greek philosophers,<sup>33</sup> the twelve discourses comprising all the sciences,<sup>34</sup> and the ecclesiastical decisions and canons,<sup>35</sup> as also an Arabic work with the title *Shah-marbārīd* or "the King-pearl."<sup>36</sup> The *Margānithā* or "Pearl" is a theological work in five sections, treating of God, the creation, the Christian dispensation, the sacraments of the church, and the things that prefigure the world to come. There is a careful analysis of its contents in B.O., iii. 1, 352-360. It has been edited, with a Latin translation, in *Mai, Script. Vett. Novæ Coll.*, x., and done into English by Badger, *The Nestorians*, ii. 350 sq. The date of composition is 1298.<sup>37</sup> 'Abhd-ishō' himself translated this work into Arabic in 1312, as we learn from 'Amr ibn Mattā in the *Majdal*, where large portions of it are quoted.<sup>38</sup> The *Collection of Synodical Canons or Nomocanon* is also fully analysed by Assemani, B.O., iii. 1, 332-351. It has been edited, with a Latin translation, in *Mai, Script. Vett. Novæ Coll.*, x. As a poet 'Abhd-ishō' does not shine according to our ideas, although his countrymen admire his verses greatly. Not only is he obscure in vocabulary and style, but he has adopted and even exaggerated all the worst faults of Arabic writers of rimed prose and scribblers of verse.<sup>39</sup> His principal effort in poetry is the *Paradise of Eden*, a collection of fifty poems on theological subjects, which has been analysed by Assemani, B.O., iii. 1, 325-332.<sup>40</sup> This volume was published by the author in 1291, and in 1316 he found that it was necessary to add an explanatory commentary.<sup>41</sup> Another collection of twenty-two poems, which may be regarded as parts of one composition, treating of the love of wisdom and knowledge, is found in Cod. Vat. clxxxiv. (*Catal.*, iii. 359) and Bodl. Marsh. 201 (P. Smith, *Catal.*, p. 510), and a third, including the above and a selection from the *Paradise*, is contained in Bodl. Marsh., 361.<sup>42</sup> Of his minor works, enumerated in the B.O., iii. 1, 361, the consolatory discourses, the letters, and the commentary on the epistle of Aristotle to Alexander concerning the great art (alchemy) seem

<sup>19</sup> See Cardāhi, *Liber Thesauri*, pp. 125-128.  
<sup>20</sup> Badger, *The Nestorians*, ii. 24; see one of his poems translated, pp. 38-49. Cardāhi gives some specimens in *Liber Thesauri*, pp. 59-62. Important MSS. of his poems are—Cod. Vat. clxxxvi.-viii.; Brit. Mus. Add. 18718, f. 44a, and Orient. 2804; Berlin, Sachau 178; see also Cod. Vat. lxxxix. and Brit. Mus. Or. 1300 at the end. Berlin, Sachau 229, contains a poem of Bar-Hebraeus, amplified by Khamis and later poets; compare B.O., ii. 308, iii. 1, 566.  
<sup>21</sup> B.O., ii. 456. Cardāhi has published a specimen, *Liber Thesauri*, pp. 107-113.  
<sup>22</sup> Cardāhi *Liber Thesauri*, p. 118 wrongly says "at Baghdād."  
<sup>23</sup> The most reverend editor inveighs in his preface against "the Prōtāyē (Protestants), who believe in nothing at all"; see p. 14, l. 12.  
<sup>24</sup> B.O., i. 539.  
<sup>25</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>26</sup> *Ibid.*, iii. 1, 325.  
<sup>27</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>28</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>29</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>30</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>31</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>32</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>33</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>34</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>35</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>36</sup> *Ibid.*, i. 539; iii. 1, 3 notes 2, 5, 825 note 1.  
<sup>37</sup> See Payne Smith's minute descriptions in his *Catal.*, p. 523 sq.  
<sup>38</sup> MSS.—Cod. Vat. cccv., ccccxxix.; Paris, Anc. fonds 168; Berlin, Alt. Best. 41, Sachau 1, 2, 80; Brit. Mus. Orient. 2302-3; Cambridge, coll. of the S.P.C.K.  
<sup>39</sup> B.O., iii. 1, 327, col. 2.  
<sup>40</sup> Payne Smith, *Catal.*, p. 523; see also p. 531, Nos. 30, 31. In Paris, Anc. fonds 164, there is a poem explanatory of the ecclesiastical calendar (Zotenberg, *Catal.*, p. 128).