TABLE OF CONTENTS

Preface	v
Abbreviations	VII
Bibliography	IX
INTRODUCTION	1
CHAPTER 1. CONTINUITY AND INNOVATION: THE ADAPTATION OF THE ECCLESIASTICAL HISTORY TRADITION	7
1.1 The Division between Civil and Ecclesiastical Matter: The	
Case of a non-Imperial Church	9
1.1.1 Syrian Orthodox Historiography (6 th -12 th cent.)	9
1.1.2 Bar 'Ebroyo	20
1.2 The Stylistic Conventions: Chronology and Historical Causation.	28
1.2.1Syrian Orthodox Historiography (6th-12th cent.)1.2.2Bar 'Ebroyo	28 37
CHAPTER 2. THE PATRIARCHAL SUCCESSION BETWEEN LITERARY FORMAT AND THEOLOGY OF HISTORY	42
2.1 Where to Start: The Conceptualization of the Priesthood	43
2.1.1 The Old Priesthood	43
2.1.2 The New Priesthood	46
2.2 The Continuity Criterion	51
2.2.1 The Literary Format	51
2.2.2 The Legitimation Criterion: An Anti-Schismatic Use .	54
CHAPTER 3. THE DIDACTICAL DIMENSION.	60
3.1 The <i>Diegesis</i>	63
3.1.1 The Edifying Aim: Causation versus Imitation	63
3.1.2 The Autopsy	67
3.2 The Macro-Structure	70
3.2.1 Chronology and Successions	70

CHAPTER 4. THE 'EASTERN SYRIAC HISTORY': CENTRALISM AND	
REGIONAL IDENTITY	74
4.1 The Apostolic Foundation	75
4.2 The 'Nestorianization of Persia': A Political Schism	80
4.3 The Establishment of a Miaphysite Hierarchy in Persia	84
4.3.1 Reweaving the Thread with Orthodoxy: the Miaphysite	
Expansion	84
4.3.2 The Primacy of Tagrit	88
CHAPTER 5. THE SOURCES	95
5.1 Michael the Great's <i>Chronicle</i>	96
5.1.1 The Chronological Backbone.	98
5.1.2 The Narrative Material	
5.2 An East Syrian Patriarchal History	113
5.3 Complementary Material	126
5.3.1 Sources on the apostle Thomas	126
5.3.2 Did Bar 'Ebroyo use the Anonymous Chronicle up to	
1234?	132
5.3.3 Armenian Sources	133
5.3.4 Sources on the Maphrianate	135
5.3.5 Pethion ($8^{th}-9^{th}$ cent.)	137
5.4 The Cultural Significance of the Epitome Format	138
5.5 Annex	141
Conclusion	147
INDEX	151