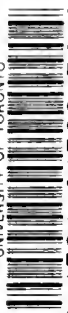


UNIVERSITY OF TORONTO



3 1761 01588154 3

Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation

<http://www.archive.org/details/catalogueofsyria02brituoft>

CATALOGUE
OF
SYRIAC MANUSCRIPTS

IN
THE BRITISH MUSEUM,

ACQUIRED SINCE THE YEAR 1838.

BY

W. WRIGHT, LL.D.,

PROFESSOR OF ARABIC IN THE UNIVERSITY OF CAMBRIDGE, AND LATE ASSISTANT
KEEPER OF THE MSS. IN THE BRITISH MUSEUM.

PART II.

PRINTED BY ORDER OF THE TRUSTEES.

SOLD AT THE BRITISH MUSEUM;

AND BY

LONGMANS & CO., 38 to 41, PATERNOSTER ROW; B. M. PICKERING, 196, PICCADILLY;
AND ASHER & CO., 13, BEDFORD STREET, COVENT GARDEN,
AND 11, UNTER DEN LINDEN, BERLIN.

1871.

LONDON:
GILBERT AND RIVINGTON, PRINTERS,
52, ST. JOHN'S SQUARE, AND 28, WHITEFRIARS STREET, E.C.

5402
59619/100

THIS volume, which is the second Part of the new Catalogue of the Syriac Manuscripts in the British Museum, comprises the class of Theology. The third and last Part, containing the remaining classes, with the Preface and Indices, is already in the press.

CH. RIEU,

KEEPER OF THE ORIENTAL MSS.

7th July, 1871.

THEOLOGY.

INDIVIDUAL AUTHORS.

DXXVII.

Two vellum leaves, both much mutilated. The writing is a fine, regular Estrangēlā of the vith cent. They contain—

Part of the Epistle of Eusebius of Cæsarea to Carpianus, followed by fragments of the Eusebian canons. The subscription of the epistle is: **ⲉⲩⲱⲥⲏⲁⲣ ⲉⲑⲏⲁⲛⲁⲣ ⲛⲉⲛⲁⲛⲁⲣ ⲉⲑⲏⲁⲛⲁⲣ**

ⲉⲩⲱⲥⲏⲁⲣ ⲉⲑⲏⲁⲛⲁⲣ ⲛⲉⲛⲁⲛⲁⲣ ⲉⲑⲏⲁⲛⲁⲣ

[Add. 17,213, foll. 4, 5.]

DXXVIII.

Vellum, about 12 $\frac{3}{4}$ in. by 10, consisting of 173 leaves, some of which are much stained and torn, especially foll. 1—4, 41, 86—89, 109, 169, and 173. The quires are 22 in number, but it does not appear what the original signatures were. Leaves are now wanting after foll. 6, 21, and 167. Each page is divided into two columns, of from 24 to 34 lines. This volume is written in a fine, regular Estrangēlā of the vith cent., and contains—

The works of Aphraates, **ⲁⲫⲣⲁⲁⲧⲉⲥ**, or Farhād, **ⲁⲫⲣⲁⲁⲧⲉⲥ**, "the Persian Sage," **ⲁⲫⲣⲁⲁⲧⲉⲥ**, a contemporary of Jacob

of Nisibis and Ephraim, and bishop of the convent of Mār Matthew near Moṣul (according to a note in Orient. 1017, fol. 160 *a*,

ⲁⲫⲣⲁⲁⲧⲉⲥ ⲛⲉⲛⲁⲛⲁⲣ ⲛⲉⲛⲁⲛⲁⲣ ⲉⲑⲏⲁⲛⲁⲣ
ⲉⲩⲱⲥⲏⲁⲣ). He flourished about A.D. 337—345.

At some period of his life, perhaps when he was made bishop, he took the name of Jacob, and hence his writings have been ascribed from a very early period to his more widely known namesake Jacob of Nisibis. His works consist of 22 homilies, in the form of Epistles, each commencing with a letter of the alphabet in the usual sequence, and a separate treatise entitled **ⲛⲉⲛⲁⲛⲁⲣ** or "the Cluster of Grapes." They were very soon translated into Armenian, and this translation has been published by N. Antonelli (Rome, 1756), and reprinted in Gallandii Bibliotheca Veterum Patrum, t. v., as also at Venice in 1765, and at Constantinople in 1824. The Syriac text has been edited by Wright (London, 1869).*

* For further information regarding Aphraates, see Assemani, *Bibl. Or.*, t. i., p. 20, no. xi., t. ii., p. 398, t. iii., p. 85; Cave, *Hist. Liter.*, t. i., p. 189; the letter of George, bishop of the Arabs, in de Lagarde's *Analecta*

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ . ܐܘܘܪܐܝܠܐ . ܐܘܘܪܐܝܠܐ .

2. The treatise on "the Cluster" (Isaiah, chap. lxx. 8), ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

It was written, according to the author's own statement, fol. 173 b, in the 36th year of the reign of Shabūr, king of Persia, A.Gr. 656, A.D. 345, subsequently to the composition of the 22 alphabetical discourses:

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

or both have disappeared. A later hand has erroneously numbered them from ܐ to ܘ .

Leaves are wanting after foll. 1, 42, 43, 51, and 73. Each page is divided into two columns,

of from 23 to 26 lines. This manuscript is written in a good, regular, though by no means elegant Estrangēlā, and dated A. Gr.

785, A.D. 474. Fol. 7 is a later insertion, of about the ixth cent. It contains—

The first part of the works of Aphraates. Of the introductory letter only a very small portion remains, fol. 2 a.

1. ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ . Fol. 2 a.

2. ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ . Fol. 11 b.

3. ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ . Fol. 23 a.

4. ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ; imperfect. Fol. 31 b.

5. ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ; imperfect. Fol. 42 a.

6. ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ; imperfect. Fol. 50 a.

7. ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ; imperfect. Fol. 66 a.

8. ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ . Fol. 75 a.

9. ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ . Fol. 85 b.

10. ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ . Fol. 93 b.

Colophon, fol. 99 a: ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

The notes on fol. 1 a are much stained and mutilated, and some portions of them have been designedly erased.

[Add. 14,619.]

DXXIX.

Vellum, about 10 1/4 in. by 8 1/8, consisting of 99 leaves, some of which are much stained and torn, especially foll. 1, 2, 8, 40—42, and 99. The quires, 13 in number, were originally signed with both letters and arithmetical figures (e. g. fol. 16 a, ܐ and ܡ), but in most cases either the one, or the other,

On fol. 99 b there is a note, written by the scribe in a more cursive character, which states that this book was purchased by ܡܘܢܝܡܘܫ (Μόνιμος?), priest of the church in the

village of ܡܘܢܝܡܘܫ (perhaps ܡܘܢܝܡܘܫ, near Damascus, on the road to Hims), in the year 785 (A.D. 474), when Timotheus was bishop of that place and Monimus was periodontes. The book itself was written in Edessa.

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܐܘܘܪܐܝܠܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ .

ܩܘܝܐ ܩܘܡܩܐ ܟܘܢ ܩܘܡܩܐ ܩܘܡܩܐ ܩܘܡܩܐ ܩܘܡܩܐ

The scribe wrote the words ܩܘܡܩܐ, ܩܘܡܩܐ by mistake twice, and then erased them. The letters ܩܘ are still quite distinct.

On fol. 174 *b* there is a long note written by the scribe in a more cursive character.* It contained the date A. Gr. 823, A.D. 512, as well as the name of the owner of the manuscript and of his convent; but these latter particulars have been erased.

ܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ

On fol. 174 *a*, between the columns, one Abraham bar Nonnus has recorded his name, ܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ

Fol. 175 is a small piece of vellum, 4 3/8 in. by 2 1/4, unfortunately torn in the middle and saturated with oil. Each side contains three lines of writing and part of a fourth, in ancient Latin characters, not later than the vith cent. On the one side are legible the words, S. Luke xii. 23, 24:

ESCA ET CORPUS
QUAM UESTIME
[NTUM] CONSI

* See Land, Anecd. Syr., t. i., plate v., no. 12.

On the other, S. Luke xii. 32:

QUIA COMPLACU
IT PATRI UESTRO
DARE [UOBIS REG]

[Add. 17,182, foll. 100—175.]

DXXXI.

Vellum, about 10 1/2 in. by 6 7/8, consisting of 50 leaves, many of which are much stained and torn, especially foll. 2, 4, 7, 8, 11, 18—21, 30, 38, 39, 44, 45, and 48—50. The quires are signed with letters, but only one of them (A, fol. 30) is complete, leaves being wanting at the beginning, as well as after foll. 1, 2, 4, 5, 8, 9, 10, 14, 20, 21, 23, 24, 27, 39, 42, 46, and 47. Each page is divided into two columns, of from 27 to 32 lines. The writing is a good, regular Estrangēlā. This volume seems to be dated A. Gr. 910, A.D. 599, and contains—

The commentary of Athanasius of Alexandria on the Psalms, ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ (Expositiones in Psalmos, Opera, ed. 1698, t. i., p. 1009 etc.; Migne, Patrologiæ Cursus Completus, Series Græca, t. xxvii., col. 59 etc.). The Syriac text is often much shorter than the Greek. The following are the Psalms that remain, most of them being more or less imperfect: xvii., xxi.—xxv., xxxiv., xxxv., xxxix.—xli., xlvii., xlvi. l., lvii., lviii., lxvii., lxviii., lxx.—lxxii., lxxiv.—lxxvi., lxxxviii., xciii., c.—cviii., cx.—cxvi., cxviii., cxlviii.—cl. On fol. 49 *b* we have the subscription: ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ

Then follows the apocryphal Ps. cli., without any commentary. Colophon, fol. 50 *a*: ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ ܩܘܩܘܩܘܣܝܢ

On fol. 50 *b* there is a note, which, besides being stained and torn, has twice suffered alteration and erasure. Of the original writing we can read, in the first and second lines, the words: כעס

כעס

and below: כעס

כעס

כעס

which show that the book was purchased by, and in all likelihood written for, certain persons in the year 910, A.D. 599. The next owner was a priest, whose name is now effaced; for in the fourth line we read, in a different hand, the words (sic) כעס The third possessor was Isaac bar Abraham bar Dinārā of Tagrit, from whose hands the manuscript passed into the library of the convent of S. Mary Deipara, A.D. 932: כעס

[Add. 14,568.]

DXXXII.

Vellum, about 10 7/8 in. by 7 7/8, consisting of 69 leaves, several of which are slightly soiled, the first being also torn. The quires, signed with letters, are now 7 in number. There are from 26 to 33 lines in each page. This volume is written in a peculiar, rather cursive hand, of about the viiith cent. It contains—

The Festal Letters of Athanasius, כעס preceded by a chronological introduction, foll. 1 *b*—10 *a*. Of the letters only twenty remain, the last of which is imperfect.

These letters were printed by Dr. Cureton in the order of their discovery, London, 1848;

and re-edited, in correct sequence and with a Latin translation, by Cardinal Mai in his Nova Patrum Bibliotheca, tom. vi. (see also Migne, Patrol. Cursus Complet., Ser. Græca, t. ii. col. 1339, etc.). They were translated into German by Dr. Larsow, Leipzig, 1852; and into English by Dr. Burgess, in Dr. Pusey's Library of Fathers of the Holy Catholic Church, 1854, where the two leaves (foll. 41 and 48) are printed, which were added to the manuscript since the appearance of the Curetonian text.

On fol. 1 *a* there is written in large, open characters, a note stating that the book belonged to the convent of S. Mary Deipara: כעס

From a note on the margin of fol. 1 *b* it appears that a history of the blessed Virgin and a life of Simeon Stylites (Add. 14,484?) were at one time bound with these letters. כעס

On the same page a poor monk named Jacob has recorded his inability to understand the introduction in these words: כעס

[Add. 14,569.]

DXXXIII.

Vellum, about 9 in. by 5 3/8, consisting of 52 leaves, two of which, foll. 15 and 45, are slightly torn. The quires are 7 in number, the last of which is imperfect, a leaf being wanting after fol. 45. What the original signatures were, is not apparent; at a comparatively recent period, they have been signed with letters from א to ט. Each page is divided into two columns, of from 28 to

35 lines. This volume is written in a small, elegant Estrangēlā of the vth or vith cent., and contains—

Discourses of Ephraim, *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ*; viz.

1. The first discourse to Hypatius, against false doctrines, *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ ܕܗܝܦܬܝܘܫ*, beginning: *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ*. Fol. 1 *b*. See Add. 14,574, fol. 1 *b*, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 21. Subscription, fol. 21 *a*: *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ ܕܗܝܦܬܝܘܫ*.

2. On our Lord, *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ ܕܥܘܠܡܝܢܐ*, beginning, fol. 22 *a*: *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ ܕܥܘܠܡܝܢܐ*. Fol. 22 *a*: *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ ܕܥܘܠܡܝܢܐ*. Fol. 22 *a*: *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ ܕܥܘܠܡܝܢܐ*.

On fol. 1 *a* there is a note, stating that this was one of the 250 volumes, brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

[Add. 14,570.]

DXXXIV.

Vellum, about 9½ in. by 5½, consisting of 16 leaves, several of which are much stained and torn, especially foll. 1, 7, and 16. The number and signatures of the quires cannot now be ascertained. Leaves are wanting after foll. 6, 7, 8, 9, 14, 15, and 16. There are from 29 to 33 lines in each page. This manuscript is written in a fine, Edessene hand of the vth or vith cent., and contains—

Homilies on different subjects by Ephraim.

The title, fol. 1 *b*, has been effaced, and in its place we now read the following mutilated words, written by a later hand: *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ* (sic) *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ*; which seem to imply that the

writer ascribed these homilies, not to Ephraim, but to Basil or John Chrysostom. However, on fol. 9 *a* we can still read the partially effaced running title *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ*; and again, on foll. 12 *b* and 13 *a*, *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ*; besides (sic) *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ* on the margin of fol. 2 *a* in a later hand.

The several homilies are—

1. On the Miracles wrought by Moses in Egypt, *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ ܕܡܘܨܝܐ ܕܥܝܦܬܝܘܫ*. Fol. 1 *b*. See S. Ephraemi Syri etc. Opera selecta, ed. Overbeck, p. 88.

2. On the Coming of the Spirit and the Dividing of the Tongues in the Upper Chamber (Acts, ch. ii.), *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ ܕܩܘܪܥܘܢܐ ܕܥܦܪܝܡ*. Fol. 4 *b*. See Overbeck, p. 95.

3. On Lent, *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ*; imperfect. Fol. 6 *a*. See Overbeck, p. 99.

4. On the Creation of the World (Genesis, ch. i. and ii.); imperfect at the beginning and elsewhere. Fol. 9 *a*. See Overbeck, p. 74.

5. On the transgression of Adam, and that he was created mortal, and that Satan was not created evil by God: *ܩܘܪܥܘܢܐ ܕܥܦܪܝܡ ܕܥܘܠܡܝܢܐ*. Fol. 12 *b*. See Overbeck, p. 81.

On fol. 1 *a* there is a long note in the usual form, stating that this was one of the 250 volumes, which were brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

[Add. 17,189, foll. 1—16.]

DXXXV.

Vellum, about 10½ in. by 8, consisting of two quires or 19 leaves, the first two of which are slightly torn. The original signatures of the quires are no longer visible. Each page is divided into three columns, of

g. No. 26, **ⲟⲩ**, beginning: **ⲛⲉⲛⲉⲩⲉⲛ** **ⲟⲩ**. Fol. 24 a. See Opera, t. iii. p. 608, and Bibl. Or., t. i. p. 89, no. 26.

h. No. 27, **ⲟⲩ**, beginning: **ⲙⲁⲩⲉⲧⲉⲛ** **ⲟⲩ**. Imperfect. Fol. 24 b. See Opera, t. iii. p. 610, and Bibl. Or., t. i. p. 89, no. 27.

i. No. 28. Imperfect. Fol. 25 b. See Opera, t. iii. p. 624, and Bibl. Or., t. i. p. 89, no. 28.

j. No. 29. Imperfect. Fol. 26 b. See Opera, t. iii. p. 555, and Bibl. Or., t. i. p. 89, no. 29.

k. A fragment. Fol. 27.

l. A small fragment. Fol. 28.

m. Imperfect; ending with the words, fol. 29 b: **ⲁⲓⲛⲉⲩⲉⲛ ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ**. See Bibl. Or., t. i. p. 90, no. 38, 2.

n. Beginning: **ⲁⲓⲛⲉⲩⲉⲛ** **ⲟⲩ**. [ⲛⲉⲛⲉⲩⲉⲛ] **ⲟⲩ**. Imperfect. Fol. 29 b. See Bibl. Or., t. i. p. 90, no. 38, 3.

2. Of the discourses **ⲁⲓⲛⲉⲩⲉⲛ ⲟⲩⲩⲁⲕⲁ**, against Heresies—

a. No. 1. Imperfect. Fol. 30 a. See Opera, t. ii. p. 439, D.

b. No. 2, **ⲛ**. Imperfect. Fol. 30 a. See Opera, t. ii. p. 439.

c. No. 40. Imperfect. Fol. 31 a. See Opera, t. ii. p. 530, C.

d. No. 41, **ⲛ**. Imperfect. Fol. 31 b. See Opera, t. ii. p. 532.

e. No. 54. Imperfect. Fol. 32 a. See Opera, t. ii. p. 555, E.

f. No. 55, **ⲟⲩ**. Fol. 32 a. See Opera, t. ii. p. 557.

g. No. 56, **ⲟⲩ**. Imperfect. Fol. 32 b. See Opera, t. ii. p. 559.

Subscription, fol. 33 b: **ⲁⲓⲛⲉⲩⲉⲛ ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ**. See Bibl. Or., t. i. p. 90, no. 38, 2.

[. **ⲁⲓⲛⲉⲩⲉⲛ**]

Then follows the colophon, with an index to the contents of the volume, of which the commencement is unfortunately torn away.

ⲁⲓⲛⲉⲩⲉⲛ ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ
ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ
ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ
ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ ⲟⲩⲩⲁⲕⲁ

Of a note in cursive characters, which followed the doxology, only a few letters are left.

[Add. 14,574, foll. 20—33.]

DXXXVII.

Vellum, about 12³/₈ in. by 9⁵/₈, consisting of 51 leaves, some of which are much stained, and two, foll. 45 and 51, much torn. The quires are signed with letters. Leaves are wanting after foll. 19, 42, 48 and 50. Each page is divided into three columns, of from 40 to 77 lines. The writing, which is small and neat, though not very regular, is evidently that of an Edessene scribe of the 5th or 6th cent. The first three pages are in a different hand of somewhat later date. This volume contains—

Part of the metrical works of Ephraim; viz.

1. Admonitory discourse, **ⲁⲓⲛⲉⲩⲉⲛ** **ⲟⲩⲩⲁⲕⲁ**, beginning, fol. 1 a: **ⲁⲓⲛⲉⲩⲉⲛ** **ⲟⲩⲩⲁⲕⲁ**. (read **ⲁⲓⲛⲉⲩⲉⲛ**) **ⲁⲓⲛⲉⲩⲉⲛ** **ⲟⲩⲩⲁⲕⲁ**.
ⲁⲓⲛⲉⲩⲉⲛ ⲟⲩⲩⲁⲕⲁ

2. The discourses on Faith, [**ⲁⲓⲛⲉⲩⲉⲛ**] **ⲁⲓⲛⲉⲩⲉⲛ** [ⲁ]. Fol. 2 b. See Assemani, Bibl. Or., t. i. p. 98, etc., and Ephraemi Opera, t. iii. (vi.), p. 1, etc. The text presents many variations from that of the Roman edition, sometimes even in the division of the hymns.

After fol. 19 there is a leaf missing, comprising from p. 91, A, line 4, to p. 97, F, line 7, of the printed text. The small collection of hymns entitled כּהַן בְּיָרֵד, "of the Pearl," begins on fol. 28 *b*, but the subscription כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ is placed at the end of the 5th hymn, fol. 30 *a*. The subscription to the whole 87 hymns, fol. 31 *a*, is as follows: כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ.

3. The discourses against False Doctrines, כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ. Fol. 31 *a*. See Assemani, *Bibl. Or.*, t. i. p. 118, etc., and Ephraemi Opera, t. ii. (v.), p. 437, etc.

Two leaves are wanting after fol. 42, comprising from p. 484, A, line 5, to p. 492, D, line 5, of the printed text; and six leaves after fol. 48, comprising from p. 515, B, line 8, to p. 539, C, line 5. The text terminates, fol. 50 *b*, in the second stanza of the 50th hymn, with the words כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ (Opera, p. 547, D, line 7).

4. A small fragment from the collection of hymns entitled "the hymns of Nisibis," כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ. Fol. 51. See Add. 14,572, fol. 114 *b* etc., and Dr. Bickell's edition, p. 141 etc. Subscription: כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ. [Add. 12,176.]

DXXXVIII.

Vellum, about 9¼ in. by 5⅞, consisting of 118 leaves, a few of which are slightly stained and torn, especially foll. 1—3, 27, 54, 116 and 118. The quires were originally 15 in number, but of א and כ only two leaves remain, and ב and ג are imperfect. They are signed with both letters and arith-

metical figures (e. g. fol. 16, א/17; fol. 28, א/29; etc.). Leaves are wanting after foll. 9, 15, 25, 26, 27, 38, and 44. There are from 24 to 28 lines in each page. This volume is written in a fine, regular Estrangēla of the vith cent., and contains—

A collection of Hymns for the Church of Nisibis, composed and arranged by Ephraim. Title, fol. 2 *b*: כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ. Running title, e. g. fol. 4 *b*, כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ. They were originally 77 in number, of which 70 still remain, though some of them are incomplete. A minute specification of the titles and subjects is unnecessary, as they have been edited from this and other Nitrian manuscripts, with a Latin translation, prolegomena and vocabulary, by Dr. Bickell, *S. Ephraemi Syri Carmina Nisibena*, Leipzig, 1866. Subscription, fol. 117 *b*: כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ.

On the same page there are two notes, certifying that this was one of the 250 volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932. כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ, הַלְלוּ אֱלֹהֵינוּ.

At the beginning and end of the manuscript, foll. 1, 2 *a*, and 118 *a*, a more recent hand has written a כּהַן בְּיָרֵד הַלְלוּ אֱלֹהֵינוּ.

[Add. 14,572.]

DXXXIX.

Vellum, about 9½ in. by 6¼, consisting of 114 leaves, some of which are much stained and slightly torn, especially foll. 1, 4, 5, 18, 34, 42, 49—51, 58, and 114. The quires, signed with letters, were originally 23 in

number, but several of them are now either imperfect or altogether lost. Leaves are missing at the beginning of the volume, as well as after foll. 4, 10, 26, 41 and 50. Each page is divided into two columns, of from 29 to 37 lines. This manuscript is written in a fine, regular Estrangēlā, and dated A.D. 519 (see below). It contains—

Hymns or metrical discourses of Ephraim; viz.

1. On the Nativity, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, 16 in number, but imperfect, part of the 1st, 5th, 9th and 16th, and the whole of the 6th, 7th and 8th being lost. Fol. 1 *a*. The text commences, towards the end of the first *madrāshā*, with the words ܕܥܠܘܬܐ ܕܡܠܟܐ ܕܘܠܘܬܐ ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, Opera, t. ii. p. 414, F. The division is throughout very different from that of the Roman edition, the 2nd *madrāshā* commencing with the words ܕܥܠܘܬܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, p. 416, A; the 3^d, ܕܥܠܘܬܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, p. 418, A; the 4th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, p. 419, C; the 5th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, p. 420, F, last line; the 10th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, p. 424, D; the 11th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, p. 426, B; the 12th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, immediately following Assemani's 9th; the 13th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, p. 428, A; the 14th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, p. 429, A; the 15th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, p. 430, D; and the 16th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ. See Assemani, *Bibl. Or.*, t. i. p. 80.

2. On Lent, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, 10 in number, but imperfect, the first four and part of the 5th being lost. Fol. 11 *a*. The 6th *madrāshā* begins with the words ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 7th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 8th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 9th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; and the 10th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ.

3. On the Lord's Supper, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, two in number, fol. 17 *a*, the 1st commencing, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; and the 2nd, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ.

4. On the Crucifixion, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ, 6 in number, the last imperfect. Fol. 18 *b*. The 1st begins, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 2nd, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 3^d, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 4th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 5th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; and the 6th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ.

5. On Palm Sunday, now 3 in number. Fol. 27 *a*. The 1st is slightly imperfect at the commencement; the 2nd begins, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 3^d, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ. See Assemani, *Bibl. Orient.*, t. i. p. 90, no. 38, 3—5.

6. On the Tables of the Law, two *madrāshē*. Fol. 29 *a*. The 1st begins, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 2nd, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ. See Assemani, *Bibl. Orient.*, t. i. p. 91, no. 43.

7. On Adam and Eve, six in number. Fol. 31 *b*. The 1st begins, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 2nd, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 3^d, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 4th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; the 5th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ; and the 6th, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ. See Assemani, *Bibl. Orient.*, t. i. p. 91, nos. 45 and 50.

8. On Longsuffering, Freewill, Grace and Justice, ܩܘܠܘܬܐ ܕܡܝܘܢܐ ܕܡܠܟܐ ܕܘܠܘܬܐ

ܩܘܪܒܢܐ ܩܘܪܒܢܐ, 3 in number, the last imperfect. Fol. 39 *a*. The 1st begins, ܐܘܪ ܡܘܨܝ ܩܘܪܒܢܐ, Opera, t. iii. p. 359; the 2nd, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ, p. 362; and the 3^d, . (sic) ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. See Assemani, Bibl. Orient., t. i. pp. 86, 87, nos. 8—10.

9. Various *madrāshē*; viz.

a. Imperfect, ending with the words ܩܘܪܒܢܐ ܩܘܪܒܢܐ, Fol. 42 *a*.

b. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 42 *a*. See Opera, t. iii. p. 615, and Assemani, Bibl. Orient., t. i. p. 89, no. 25.

c. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 44 *a*. See Opera, t. iii. p. 608, and Bibl. Orient., t. i. p. 89, no. 26.

d. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 45 *a*. See Opera, t. iii. p. 610, and Bibl. Orient., t. i. p. 89, no. 27.

e. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 46 *b*. See Opera, t. iii. p. 624, and Bibl. Orient., t. i. p. 89, no. 28.

f. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 48 *a*. See Opera, t. iii. p. 555, and Bibl. Orient., t. i. p. 89, no. 29.

g. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 49 *a*. See Opera, t. iii. p. 557, and Bibl. Orient., t. i. p. 89, no. 30.

h. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ; imperfect. Fol. 50 *b*. See Opera, t. iii. p. 620, and Bibl. Orient., t. i. p. 89, no. 31.

i. Imperfect at the beginning. Fol. 51 *a*. It ends with the words ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ.

j. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 52 *b*.

k. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 55 *a*.

l. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 58 *a*.

m. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 60 *b*. See Opera, t. iii. p. 22, and Bibl. Orient., t. i., p. 101, no. 10.

n. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 62 *a*. See Opera, t. iii. p. 24, and Bibl. Orient., t. i., p. 101, no. 11.

o. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 63 *b*. See Opera, t. iii. p. 26, and Bibl. Orient., t. i. p. 101, no. 12.

p. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 65 *a*. See Opera, t. iii. p. 29, and Bibl. Orient., t. i. p. 102, no. 14.

q. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 65 *b*. See Opera, t. iii. p. 38, and Bibl. Orient., t. i. p. 102, no. 21.

r. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 66 *b*. See Opera, t. iii. p. 40, and Bibl. Orient., t. i. p. 103, no. 23.

s. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 67 *b*. See above, *f*.

t. On the Dead, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 68 *b*.

u. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 69 *b*. See Opera, t. iii. p. 57, and Bibl. Orient., t. i. p. 106, no. 32.

v. On the Resurrection, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 70 *b*.

w. Beginning, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ. Fol. 74 *a*.

10. On Paradise, ܩܘܪܒܢܐ ܩܘܪܒܢܐ, 15 *madrāshē*. Fol. 77 *a*. See Bibl. Orient., t. i. p. 84. The first 11 are identical with those in the Opera, t. iii. pp. 562—597. The 12th begins with the words, ܩܘܪܒܢܐ ܩܘܪܒܢܐ ܩܘܪܒܢܐ, p. 562, D, (the previous stanza being joined to the 11th), and is considerably

* This and several other hymns in the volume belong to the collection called "the Hymns of Nisibis." See Bickell, *Carmina Nisibena*, preface, p. 3.

longer than in Assemani's text. This, together with the 13th, 14th, and 15th, has been edited by Dr. Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 339, etc. To them is appended another *madrāshā*, fol. 104 *a*, also composed by Ephraim, as appears from the acrostich letters, , (4) **ܐ** (2) **ܕ** (7) **ܩ**, i. e. **ܩܕܝܫ**. See Overbeck, p. 351, and Geiger, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Bd. xxi., p. 469.

11. On Julian the Apostate, 4 *madrāshē*. Fol. 105 *b*. These have also been edited by Dr. Overbeck, p. 3, etc. The subscription, fol. 114 *a*, speaks erroneously of *five*, **ܥܠܡ**.

The colophon, fol. 114 *a*, states that this manuscript belonged to one Simeon, a priest, and was written by an Edessene scribe named Julian, in the year 830 of the era of Apamea, which is identical with the Seleucian era (see Bickell, *Carm. Nisib.*, preface, p. 3, note), A.D. 519.

ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ
ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ
ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ
ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ
ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ
ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ
ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ
ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ
ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ
ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ
ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ

The ancient note, which followed this colophon, was carefully erased, and over it there was written another, stating that the volume belonged to the convent of S. Mary Deipara, but this in its turn has been almost effaced. A third note, on the same page, referring to some person or persons from the city of Tagrit, has shared the same fate.

[Add. 14,571.]

DXL.

Vellum, about 9 $\frac{1}{8}$ in. by 7, consisting of 28 leaves, some of which are much stained and torn, especially foll. 1—5, 9, 12 and 23. The quires are now only 4 in number, of which the 3^d and 4th are very imperfect, leaves being wanting after foll. 22, 26 and 28. What the original signatures were, is not apparent; later hands have marked the quires with letters, and with arithmetical figures, and one reader has numbered the pages with Coptic eiphers (on the verso at the top). Each page is divided into two columns, of from 28 to 33 lines. The writing is a good, regular Estrangēlā of the vith cent.; and a few Greek vowels have been added by a later hand. This volume contains—

Metrical discourses of Ephraim, [ܩܕܝܫܗ] **ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ**; viz.

1. On Nineveh and Jonah, **ܩܕܝܫܗ ܩܕܝܫܗ** [ܩܕܝܫܗ]. Fol. 3 *b*. See Opera, t. ii. p. 359, etc., and *Bibl. Orient.*, t. i. p. 140, no. 3. Slightly imperfect at the beginning. Subscription, fol. 20 *b*, **ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ ܩܕܝܫܗ**.

2. Two paraenetic discourses, **ܩܕܝܫܗ ܩܕܝܫܗ**; viz.

a. Beginning, **ܩܕܝܫܗ ܩܕܝܫܗ**. Imperfect. Fol. 21 *a*.

b. **ܩܕܝܫܗ ܩܕܝܫܗ**, beginning; **ܩܕܝܫܗ ܩܕܝܫܗ**. Imperfect. Fol. 26 *b*. See Opera, t. iii. p. 654, etc., and *Bibl. Orient.*, t. i. p. 147, no. 19.

On fol. 3 *a* there are the remains of a note, showing that this was one of the 250 volumes, procured for the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

The torn leaf fol. 2 seems to contain fragments of a hymn, of later date.

[Add. 14,573.]

DXLI.

Three vellum leaves, about $13\frac{1}{4}$ in. by 10, all slightly stained and torn (Add. 14,635, foll. 16—18). There are three columns; of from 38 to 42 lines, in each page. The writing is a good, regular Estrangēlā of the vith cent., the probable date being A.D. 555. If fol. 18 really belongs to the same manuscript as foll. 16 and 17, these leaves are all that are left of a large volume, which contained—

Metrical discourses of Ephraim, 330 in number.

1. Madrašē on the Church, **ⲙⲉⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** . The first, which is the only one remaining, begins, fol. 16 *b*, **ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** .

2. Imperfect. Fol. 17 *a*.

3. Madrašā **ⲙⲉⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** , beginning, fol. 17 *a*, **ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** .

4. Madrašā **ⲙⲉⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** , beginning, fol. 17 *b*, **ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** .

5. Madrašā to the same tune, **ⲙⲉⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** , beginning, fol. 17 *b*, **ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** . Imperfect.

The first column of fol. 18 *a* has been cut away. The second contains the conclusion of the colophon: **ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** .

Then follows a note, written in a smaller and more cursive character, stating that this manuscript was purchased by one Alexander, a monk of the convent of Sergius at —, A. Gr. 866, A.D. 555. **ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** .

The third column of the same page contains two notes, the first of which records the presentation of the book to the convent of — by the priest —, of the convent of Naphshāthā, in the time of the abbat Thomas.

ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ .

The other note is not quite so legible, but it shows that the book belonged to the convent of S. Mary Deipara in the time of the abbat Ṣalibā, when Abraham (or Ephraim) was patriarch of Alexandria (i. e. A.D. 977—981; see Renaudot, *Hist. patr. Jacob. Alexandr.*, p. 366, and Le Quien, *Or. Christ.*, t. ii. col. 476). **ⲛⲟⲩⲉ ⲛⲟⲩⲉ ⲛⲟⲩⲉ** .

[Add. 14,635, foll. 16—18.]

DXLII.

Vellum, about 10 in. by 6¾, consisting of 27 leaves, some of which are much stained and torn, especially foll. 2—5, 11, and 27. The quires are signed with letters (fol. 22 a, 1). Leaves are wanting at the beginning and end, as well as after foll. 1, 3, 4, 10, 11, and 21. Each page is divided into two columns, of from 31 to 37 lines. This volume is written in a good, regular Estrangēlā of the vith or viith cent., and contains—

Hymns or metrical discourses of Ephraim; viz.

1. On Lent, ܩܘܠܘܬܐ ܕܗܘܠܝܢ, fol. 1 a, originally 10 in number, of which only the last two are complete. See Add. 14,571, no. 2. Subscription, fol. 7 a, ܩܘܠܘܬܐ ܕܗܘܠܝܢ ܕܗܘܠܝܢ.

2. On the Lord's Supper, ܩܘܠܘܬܐ ܕܗܘܠܝܢ, originally 21 in number. Fol. 7 a. The first two are the same as in Add. 14,571, no. 3. The 3^d begins with the words ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 4th, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 5th, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 6th, which is imperfect, ܩܘܠܘܬܐ ܕܗܘܠܝܢ. The next of the remaining hymns is imperfect at the commencement. The next, which is likewise imperfect, begins, ܩܘܠܘܬܐ ܕܗܘܠܝܢ. The next is imperfect at the beginning. The 13th commences with the words ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 14th, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 15th, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 16th, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 17th, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 18th, ܩܘܠܘܬܐ ܕܗܘܠܝܢ.

ܩܘܠܘܬܐ; the 19th, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 20th, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; and the 21st, ܩܘܠܘܬܐ ܕܗܘܠܝܢ. Subscription, fol. 17 b, ܩܘܠܘܬܐ ܕܗܘܠܝܢ.

3. On the Crucifixion, ܩܘܠܘܬܐ ܕܗܘܠܝܢ, 3 in number. Fol. 17 b. The 1st begins with the words ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 2nd, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 3^d, which is imperfect, ܩܘܠܘܬܐ ܕܗܘܠܝܢ.

4. On the Resurrection, ܩܘܠܘܬܐ ܕܗܘܠܝܢ, at present 5 in number. Fol. 22 a. The first is slightly imperfect at the beginning; the second commences with the words ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 3^d, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; the 4th, ܩܘܠܘܬܐ ܕܗܘܠܝܢ; and the 5th, which is imperfect, ܩܘܠܘܬܐ ܕܗܘܠܝܢ.

[Add. 14,627.]

DXLIII.

A vellum leaf, about 7½ in. by 5¾, slightly stained and torn. It contains madrašhē of Ephraim on the Nativity and the Epiphany, written in a good, regular Estrangēlā of the viith cent. + + ܩܘܠܘܬܐ ܕܗܘܠܝܢ.

[Add. 17,218, fol. 43.]

DXLIV.

A vellum leaf, $9\frac{5}{8}$ in. by $6\frac{1}{2}$. The writing is good, though rather inelegant, of about the viiith cent. Each page is divided into two columns, of from 30 to 35 lines. It contains—

Madrāshē of Ephraim on penitence, $\text{ܡܕܪܐܫܗܝܗ ܕܥܦܪܝܡ ܕܥܢܝܬܘܢ}$, beginning: $\text{ܡܢ ܥܡܪܘܢ ܕܥܢܝܬܘܢ ܡܢ ܥܡܪܘܢ ܕܥܢܝܬܘܢ}$. ܡܢ ܥܡܪܘܢ ܕܥܢܝܬܘܢ . Imperfect at the end.

[Add. 17,158, fol. 57.]

DXLV.

Six paper leaves, about $10\frac{1}{8}$ in. by $6\frac{3}{4}$. The writing is good and regular, of the xiiith cent., with from 18 to 20 lines in each page. They contain part of two funeral discourses of Ephraim. The second is entitled ܕܥܠ ܡܪܝܩܝܢ , "on women," and begins: $\text{ܡܪܝܩܝܢ ܕܡܪܝܩܝܢ ܕܡܪܝܩܝܢ}$. $\text{ܡܪܝܩܝܢ ܕܡܪܝܩܝܢ ܕܡܪܝܩܝܢ}$.

[Add. 14,736, foll. 4—9.]

DXLVI.

Vellum, about $12\frac{3}{8}$ in. by $9\frac{5}{8}$, consisting of 49 leaves, all of which are more or less stained with oil, and some of them much torn, especially foll. 1, 12, 13, and 41—44. The original signatures of the quires are no longer apparent. The volume is imperfect both at the beginning and the end. Each page is divided into two columns, of from 40 to 48 lines. It is written in a small, regular, elegant Estrangēlā, probably of the vth cent., and contains—

Part of the works of Basil of Caesarea; viz.

1. The homiliæ in Hexaëmeron, or homilies on the Six Days of Creation, $\text{ܩܘܪܝܢܐ ܕܟܬܘܒܐ ܕܟܠ ܕܝܘܢܐ ܕܥܪܘܢܐ}$ (see Opera, Paris, 1839, t. i. p. 1; Migne, Patrol. Gr., t. xxix., col. 1). Of these there remain—

a. A small portion of hom. vii. Fol. 1 a.

b. Hom. viii. Fol. 1 b.

c. Hom. ix.; slightly imperfect at the end. Fol. 7 a.

2. The treatise on the Holy Spirit (see Opera, Paris, 1839, t. iii. p. 1; Migne, Patrol. Gr., t. xxxii., col. 67). Fol. 12 a. It is slightly imperfect at the beginning and towards the end. The title is mutilated, but the subscription, fol. 44 a, runs thus: $\text{ܕܥܠ ܫܠܘܫܐ ܕܫܘܪܝܢܐ ܕܩܘܪܝܢܐ}$.

3. The first discourse on Faith (see Opera, Paris, 1839, t. ii. p. 182; Migne, Patrol. Gr., t. xxxi., col. 463), ܕܥܠ ܫܠܘܫܐ ܕܫܘܪܝܢܐ . Fol. 44 a.

4. The second discourse on Faith (see Opera, Paris, 1839, t. ii. p. 867; Migne, Patrol. Gr., t. xxxi., col. 1487), ܕܥܠ ܫܠܘܫܐ ܕܫܘܪܝܢܐ . Fol. 46 b.

Whether fol. 49 really belongs to this volume is doubtful; it is so much stained and soiled, that the writing upon it is no longer legible.

[Add. 17,143.]

DXLVII.

Vellum, about $9\frac{3}{8}$ in. by $7\frac{7}{8}$, consisting of 94 leaves, of which foll. 1, 2 and 6 are slightly stained and torn. The quires, 12 in number, are signed with both letters and arithmetical figures (see, for example, foll. 14 b and 15 a). A single leaf is wanting after fol. 6. Each page is divided into two columns, of from 21 to 29 lines. This volume is written in a large, regular Estrangēlā, and dated A. Gr. 820, A.D. 509. It contains—

The treatise of Basil of Caesarea on the

title **ⲉⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲓⲛⲁⲓ** . Fol. 1 *b*. See Opera (Paris, 1839), t. ii. p. 22; Migne, Patrol. Gr., t. xxxi., col. 197. It is imperfect, a leaf being lost after fol. 7, which contained from p. 27, A, of the Greek text, to p. 28, B.

2. On Baptism, **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ** . Fol. 20 *a*. See Opera, t. ii. p. 158; Migne, t. xxxi., col. 423.

3. On the Study of the writings of the (Greek) Philosophers, **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ** . Fol. 36 *b*. See Opera, t. ii., p. 243 (ad Adolescentes, etc.); Migne, t. xxxi., col. 563.

4. On the Holy Spirit, **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ** . Fol. 50 *b*. See Opera, t. iii., p. 1; Migne, t. xxxii., col. 67. It is imperfect, as two quires are wanting after fol. 87, which contained from p. 40, D, to p. 61, E; and another after fol. 97, containing from p. 74, E, to p. 85, B, of the Paris edition. Subscriptio, fol. 107 *a*: **ⲉⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲓⲛⲁⲓ** .

5. The first homily on Lent, **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ** . Fol. 107 *b*. See Opera, t. ii., p. 1; Migne, t. xxxi., col. 163.

6. On Anger and Wrath, **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ** . Fol. 116 *b*. See Opera, t. ii., p. 116; Migne, t. xxxi., col. 353.

7. The first homily on Faith, **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ** . Fol. 127 *b*. See Opera, t. ii., p. 182; Migne, t. xxxi., col. 463.

8. The second homily on Faith, **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ** . Fol. 134 *a*. See Opera, t. ii., p. 867; Migne, t. xxxi., col. 1487.

9. Homily on Psalm I., **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ** .

ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ . Fol. 141 *a*. See Opera, t. i., p. 127; Migne, t. xxix., col. 209. It is imperfect, ending at p. 133, A, of the Paris edition.

Fol. 1 *a* contains a hymn for the Dead by Simeon (of Harrän?)*, **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ** . It begins with the words **ⲛⲁⲓⲛⲁⲓⲛⲁⲓ**, "God, who formed us," but is so much effaced that scarcely a line can be read in full. The writing is cursive, but seems to be of nearly the same date as the rest of the manuscript.

[Add. 14,543.]

DLI.

Vellum, about 9½ in. by 5½, consisting of 43 leaves, some of which are much stained and torn, especially foll. 1—4, 9, and 30. The quires, signed with letters, were originally at least 8 in number; but of these **ⲁ** and **ⲓ** are missing, and **ⲃ**, **ⲅ**, and **ⲇ** are imperfect; so that there are lacunæ after foll. 9 and 19. The number of lines in each page varies from 25 to 29. This manuscript is written in a good, regular Estrangēla of the vith cent., and contains—

Discourses of Basil; viz.

1. **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ**, in principium Proverbiorum, beginning, fol. 1 *b*: **ⲛⲁⲓⲛⲁⲓⲛⲁⲓⲛⲁⲓ** . See Opera (Paris, 1839), t. ii., p. 136; Migne,

* If the name of Harrän be rightly read, this must be Simeon I. See Le Quien, Oriens Christ., t. ii., col. 1503.

Fol. 4 *b*. See Opp., t. i. p. 11; Migne, t. xxxv., col. 407.

5. *Ἀδελφοὶ καὶ ἀδελφὰς :* *ἕως ἡμετέρας :* funebris in laudem Caesarii fratris oratio, etc. Fol. 22 *b*. See Opp., t. i., p. 198; Migne, t. xxxv., col. 755.

6. *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* oratio, ob monachorum reconciliationem, post silentium, presente patre. Fol. 40 *b*. See Opp., t. i., p. 178; Migne, t. xxxv., col. 722.

7. *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* oratio, in seipsum, ad patrem et Basilium magnum, post reditum e fuga. Fol. 35 *a*. See Opp., t. i., p. 239; Migne, t. xxxv., col. 827.

8. *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* apologeticus ad patrem suum Gregorium, presente Basilio magno, cum Episcopus Sasimorum creatus est. Fol. 35 *b*. See Opp., t. i., p. 234; Migne, t. xxxv., col. 819.

9. *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* ad Gregorium Nyssenum, Basili magni fratrem, qui post illius consecrationem

advenerat. Fol. 37 *a*. See Opp. t. i, p. 241; Migne, t. xxxv., col. 831.

10. *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* oratio, ad patrem, cum ei Nazianzenæ ecclesiæ curam commisisset. Fol. 39 *a*. See Opp., t. i., p. 248; Migne, t. xxxv., col. 843.

11. *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* prima de pace oratio, ob monachorum reconciliationem, post silentium, presente patre. Fol. 40 *b*. See Opp., t. i., p. 178; Migne, t. xxxv., col. 722.

12. *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* tertia de pace oratio, etc. Fol. 48 *a*. See Opp., t. i., p. 425; Migne, t. xxxv., col. 1151. At the end of this discourse, fol. 52 *b*, there are inserted two extracts from letters of Severus of Antioch, treating of the doctrine of the Trinity; viz. *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* illustration taken from a letter to Caesaria; and *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* oratio, etc.

13. *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* secunda de pace oratio, in Constantini urbe habita, etc. Fol. 53 *b*. See Opp., t. i., p. 414; Migne, t. xxxv., col. 1131.

14. *Ἐπιπέμωσθε ἑαυτοὺς :* *ἕως ἡμετέρας :* de suis ser-

23. **הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ**; theologica tertia, de Filio. Fol. 133 *b*. See Opp., t. i., p. 522; Migne, t. xxxvi., col. 74.

24. **הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ**; theologica quarta, de Filio. Fol. 143 *b*. See Opp., t. i., p. 540; Migne, t. xxxvi., col. 103.

25. **הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ**; theologica quinta, de Spiritu Sancto. Fol. 152 *a*. See Opp., t. i., p. 556; Migne, t. xxxvi., col. 134.

26. **הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ**; adversus Arianos et de seipso. Fol. 163 *a*. See Opp., t. i., p. 603; Migne, t. xxxvi., p. 214.

27. **הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ**; in Machabæorum laudem. Fol. 168 *b*. See Opp., t. i., p. 286; Migne, t. xxxv., col. 911.

28. **הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ**; in laudem sancti martyris Cypriani, etc. Fol. 174 *b*. See Opp., t. i., p. 437; Migne, t. xxxv., col. 1169.

29. **הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ**; in laudem Heronis philosophi. Fol. 181 *a*. See Opp., t. i., p. 454; Migne, t. xxxv., col. 1198.

30. **הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ**; in Ægyptiorum adventum. Fol. 188 *b*. See Opp., t. i., p. 619; Migne, t. xxxvi., col. 242.

31. **הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ**

הַלְלוּ אֶת הַיְיָ אֱלֹהֵינוּ; in laudem magni Athanasii episcopi Alexandrini. Fol. 192 *b*. See Opp., t. i., p. 386; Migne, t. xxxv., col. 1082.

Subscription, fol. 205 *b*: **עַל לְבָבְךָ**

The margins of this manuscript are covered with notes, in the same handwritings as the text, which are probably due either to the translator Paul or to the patriarch Athanasius II. Many of them are either various readings (see in particular fol. 147 *b*), or references to Scripture; but others relate to the occasions of the sermons, or are explanatory of words or passages in them. For example—

Fol. 5 *a*. On the 3^d sermon: **בְּרַב הַיְיָ אֱלֹהֵינוּ**

On the passage in the same discourse:

ቀዳሲያጌ ሰጠሌ , Basil to the people of Sozopolis, against the Phantasiasts. Fol. 206 b. See Opera (Paris, 1839), t. iii., p. 581, epist. cclxi.

2. ሕዝብን ማደግ ስለን ጽዕኑ። ጤን መቼትን ጎበኞች , Basil to the priests who were expelled by the heretics; beginning ለክብር ነፃሪ . ጥራትን ጠቃሚ ደጋፊ ስለን ጠቃሚ ጠቃሚ . Fol. 207 b.

3. ስለ ወላጊዎቻችን ወላጊነትን ማደግ መቻላችን , Gregory to Basil. Fol. 207 b. See Opera, t. ii., p. 50, epist. lviii.

4. ወላጊዎቻችን ወላጊነትን ስለ መቻላችን , Basil to Gregory. Fol. 209 a. See Opera, t. iii., p. 235, epist. lxxi.

5. ማሪያኖስ ስለ ሊዮን ወላጊነት ጽዕኑ , Julian the Apostate to Basil. Fol. 210 a. See Opera, t. iii., p. 175, epist. xl.

6. ወላጊነት ማደግ ጤን ጥራት ስለ መቻላችን , reply of Basil to Julian. Fol. 210 b. See Opera, t. iii., p. 176, epist. xli.

7. ማደግ ስለ ወላጊዎቻችን ወላጊነትን ማደግ ማደግ , Gregory to Eusebius of Samosata. Fol. 211 a. See Opera, t. ii., p. 58, epist. lxiv.

8. ማደግ ስለ መቻላችን , Basil to Athanasius. Fol. 211 a. See Opera, t. iii., p. 247, epist. lxxx.

9. ስለ ገለጻችን ጥራትን ጠቃሚ ስለ መቻላችን , Basil to the monks who were persecuted by the Arians. Fol. 211 b. See Opera, t. iii., p. 567, epist. cclvii.

10. ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Sophronius. Fol. 211 b. See Opera, t. ii., p. 21, epist. xxii.

11. ጥራትን ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Eusebius. Fol. 212 a. See Opera, t. ii., p. 39, epist. xliv.

12. ጥራትን (sic) ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Eudoxius. Fol. 212 b. See Opera, t. ii., p. 145, epist. clxxviii.

13. ጥራትን ማደግ ስለ ጥራትን ማደግ ማደግ ,

Gregory to Nectarius. Fol. 213 b. See Opera, t. ii., p. 166, epist. ceii.

14. ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Philagrius (Eudoxius). Fol. 214 b. See Opera, t. ii., p. 72, epist. lxxx:

15. (sic) ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Eustochius. Fol. 214 b. See Opera, t. ii., p. 158, epist. cxci.

16. ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Gregory Nyssen. Fol. 214 b. See Opera, t. ii., p. 64, epist. lxxii.

17. ጥራትን ማደግ , to the same. Fol. 214 b. See Opera, t. ii., p. 73, epist. lxxxii.

18. ጥራትን ማደግ , to the same (to Cleodionius). Fol. 215 a. See Opera, t. ii., p. 100, epist. cviii.

19. ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Leontius. Fol. 215 a. See Opera, t. ii., p. 80, epist. xcv.

20. ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Olympianus or Olympius (Asterius). Fol. 215 a. See Opera, t. ii., p. 131, epist. clvi.

21. ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Nicobulus. Fol. 215 b. See Opera, t. ii., p. 48, epist. liii.

22. (sic) ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Sacerdos. Fol. 215 b. See Opera, t. ii., p. 177, epist. cccxiii.

23. ጥራትን ማደግ , Gregory to Palladius. Fol. 215 b. See Opera, t. ii., p. 104, part of epist. cxviii., and epist. cxix.

24. ጥራትን ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Eugenius (Eulalius). Fol. 215 b. See Opera, t. ii., p. 104, epist. cxviii., omitting one sentence (see no. 23).

25. ጥራትን ማደግ ስለ ጥራትን ማደግ ማደግ , to the same. Fol. 215 b. See Opera, t. ii., p. 101, epist. cxi.

26. ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Celeusius. Fol. 215 b. See Opera, t. ii., p. 102, epist. cxiii.

27. ማደግ ስለ ጥራትን ማደግ ማደግ , Gregory to Cleodionius. Fol. 215 b. See Opera, t. ii., p. 100, epist. cvii.

28. ማደግ ስለ ጥራትን ማደግ ማደግ , to the

same. Fol. 216 a. See Opera, t. ii., p. 101, epist. cix.

29. **ⲱⲗⲗⲉⲗⲟⲕ ⲃⲁⲗ ⲛⲃⲏⲩⲛ**, Gregory to Eulalius. Fol. 216 a. See Opera, t. ii., p. 103, epist. cxvi.

30. **ⲱⲗⲗⲉⲱ ⲃⲁⲗ ⲛⲃⲏⲩⲛ**, Gregory to Basil (Celeusius). Fol. 216 a. See Opera, t. ii., p. 102, epist. cxiv.

31. **ⲱⲗⲗⲉⲱⲓ ⲛⲃⲁⲗ ⲛⲃⲏⲩⲛ**, Gregory to Basil. Fol. 216 b. See Opera, t. ii., p. 1, epist. i.

32. **ⲱⲱⲟⲟⲗ ⲃⲁⲗ ⲛⲃⲏⲩⲛ**, Gregory to Anysius (Procopius). Fol. 216 b. See Opera, t. ii., p. 78, epist. xc.

33. **ⲓⲁⲗⲱⲕⲁⲟ ⲃⲁⲗ ⲛⲃⲏⲩⲛ**, Gregory to Quæstor (Philagrius). Fol. 216 b. See Opera, t. ii., p. 32, epist. xxxvi.

34. **ⲱⲗⲓⲗⲓⲗ ⲃⲁⲗ ⲱⲗⲗⲉⲱⲓ ⲱⲗⲗⲁⲗⲁⲛⲃⲏ**, Basil to Gregory. Fol. 217 a. See Opera, t. iii., p. 132, epist. xiv.

35. **ⲱⲗⲗⲉⲱ ⲃⲁⲗ ⲱⲗⲓⲗⲓⲗⲓⲗ ⲕⲱⲱ**, reply of Gregory to Basil. Fol. 217 b. See Opera, t. ii., p. 3, epist. iv.

36. **ⲕⲱ ⲁⲛⲓ ⲓⲁ ⲁⲛⲓ ⲛⲃⲁⲗ ⲛⲃⲏⲩⲛ**, Gregory to Basil. Fol. 218 b. See Opera, t. ii., p. 5, epist. v.

37. **ⲱⲓⲁⲛⲁⲃⲏ ⲃⲁⲗ ⲱⲗⲗⲁⲗⲁⲛⲃⲏ ⲱⲗⲓⲗⲓⲗⲓⲗ ⲕⲁⲟⲱ ⲛⲁⲃⲏⲗⲏⲛ ⲕⲓⲕⲁⲗⲓ ⲕⲁⲟⲱⲟⲩⲁ ⲛⲗⲏⲓ ⲱⲗⲗⲁⲗⲓⲗⲱⲓ**, Gregory to Theodore of Tyana, his metropolitan. Fol. 219 a. See Opera, t. ii., p. 128, epist. elii.

Subscription, fol. 219 a, **ⲛⲃⲏⲩⲛ ⲗⲗⲉ . ⲱⲗⲓⲗⲓⲗⲓⲗ ⲱⲗⲗⲉⲱ ⲕⲱⲱⲓ**

III. The Confession of Faith of John, bishop of Tellā or Constantina (see Assemani, *Bibl. Or.*, t. ii., p. 53), in the form of a letter to the convents around that city. **ⲕⲁⲟⲱⲟⲩⲁ** (sic) **ⲕⲱⲱⲓⲁ ⲕⲱⲱⲓ ⲛⲃⲁⲗⲱⲟⲩ ⲕⲗⲏⲓ**. Beginning, fol. 219 b: **ⲕⲓⲗⲁⲗ ⲕⲱⲗⲗⲱⲟⲩ ⲓⲓⲱⲓ ⲛⲃⲏⲩⲛⲓ ⲕⲱⲱⲓⲁ ⲕⲁⲗⲓ : ⲛⲗⲏⲓ ⲕⲓⲁⲟⲩ ⲃⲏⲕⲏⲓ ⲗⲗⲏⲁ : ⲛⲃⲏⲩⲛⲓ ⲗⲗⲓⲱⲩ : ⲕⲱⲗⲓ ⲕⲱⲗⲓⲟⲩ ⲕⲓⲗⲓⲩ ⲕⲱⲗⲓⲟⲩ : ⲓⲁ : ⲛⲗⲏⲓ ⲕⲱⲗⲱⲓⲁ ⲕⲓⲗⲓⲩ ⲛⲁⲗⲁⲗⲱ**

Subscription, fol. 226 b: **ⲛⲃⲏⲩⲛ ⲃⲁⲗⲗⲉ . ⲕⲗⲏⲓ ⲕⲁⲟⲱⲟⲩⲁ ⲗⲗⲏⲓ ⲕⲱⲱⲓⲁ ⲕⲱⲱⲓ**

After the usual doxology, fol. 226 b, we find the name of the scribe, Abraham of Beth-Sūrāyā: **ⲁⲃⲗⲏⲁ ⲗⲗⲉ ⲕⲗⲏⲓ ⲕⲓⲗⲏⲓ ⲗⲗⲏⲓ ⲗⲓⲗⲏⲓ ⲃⲁⲗⲗⲉ ⲕⲱⲗⲓⲟⲩ ⲃⲁⲗⲗⲉ ⲕⲱⲗⲱⲓⲁ**. A subsequent note, of later date, has been erased, with the exception of the words **ⲛⲁⲃⲏⲗⲏⲛ ⲕⲗⲏⲓ ⲕⲗⲏⲓ**; and an Arabic note on fol. 1 a has suffered the same fate.

On the margins of this manuscript, as on those of the preceding, there are written a considerable number of notes, and words in Greek characters.

This seems to be the third codex mentioned by Assemani in the *Bibl. Orient.*, t. iii., pars. i., p. 23; though, if such be the case, his description of it is rather inaccurate.

[Add. 14,549.]

DLVII.

Vellum, about 10½ in. by 7½, consisting of 244 leaves, a few of which are much stained and defaced, especially foll. 63, 64 and 244. The quires, signed with letters, are 25 in number, but **ⲗ** and **ⲛ** are imperfect, a single leaf being wanting after foll. 119 and 127, and one or two leaves at the end of the volume. Each page (with the exception of fol. 236 b—244 b) is divided into two columns, of from 30 to 40 lines. The writing is a good, regular Estrangēlā of the ixth cent., passing, on fol. 240 a, into a neat, cursive character. This volume contains—

The first part of the works of Gregory Nazianzen, translated by the abbat Paul.

1. An index to the 30 discourses that form this part, fol. 2 b: **ⲛⲁⲗⲱⲟⲩ ⲛⲁⲗⲱⲟⲩⲁ ⲕⲁⲗⲓⲟⲩ ⲱⲗⲓⲗⲓⲗⲓⲗ ⲕⲁⲗⲓⲟⲩ ⲛⲁⲗⲱⲟⲩ ⲕⲱⲗⲓⲟⲩ ⲛⲁⲗⲱⲟⲩⲁ ⲕⲁⲗⲓⲟⲩ : ⲱⲗⲗⲁⲗⲁⲛⲃⲏ**

ܡܢ ܕܡܫܝܝܫܘܬܐ ܕܡܫܝܝܫܘܬܐ . ܕܡܫܝܝܫܘܬܐ ܕܡܫܝܝܫܘܬܐ
 . ܕܡܫܝܝܫܘܬܐ ܕܡܫܝܝܫܘܬܐ . ܕܡܫܝܝܫܘܬܐ ܕܡܫܝܝܫܘܬܐ
 ܕܡܫܝܝܫܘܬܐ : ܕܡܫܝܝܫܘܬܐ ܕܡܫܝܝܫܘܬܐ ܕܡܫܝܝܫܘܬܐ
 ܕܡܫܝܝܫܘܬܐ ܕܡܫܝܝܫܘܬܐ . ܕܡܫܝܝܫܘܬܐ ܕܡܫܝܝܫܘܬܐ
 . ܕܡܫܝܝܫܘܬܐ

2. In sanctum Pascha et in tarditatem. Fol. 4 *b*.

3. Ad eos qui ipsum acciverant, nec occurrerant. Fol. 6 *a*.

4. Apologetica. Fol. 8 *a*.

5. Funebris in laudem Cæsarii fratris. Fol. 33 *a*.

6. In patrem tacentem propter plagam grandinis. Fol. 43 *a*.

7. In seipsum, ad patrem et Basilium magnum, post reditum e fuga. Fol. 51 *a*.

8. Apologeticus ad patrem suum Gregorium, præsentem Basilio magno. Fol. 52 *b*.

9. Ad Gregorium Nyssenum. Fol. 54 *b*.

10. Ad patrem, cum ei Nazianzenæ ecclesiæ curam commiserat. Fol. 57 *a*.

11. Prima de pace oratio. Fol. 59 *b*.

12. Tertia de pace oratio. Fol. 68 *a*. Note, fol. 73 *a*.

13. Secunda de pace oratio. Fol. 74 *a*.

14. De suis sermonibus et ad Julianum tributorem exæquatorem. Fol. 80 *b*.

15. Ad cives Nazianzenos gravi timore percussos, et præfectum irascentem. Fol. 86 *b*.

16. In novam Dominicam. Fol. 91 *a*.

17. Funebris in laudem sororis suæ Gorgoniæ. Fol. 95 *b*.

18. Funebris in patrem, præsentem Basilio. Fol. 104 *a*.

19. In Theophania, sive Natalitia Salvatoris. Fol. 122 *b*.

20. In sancta Lumina. Fol. 129 *a*. Notes, fol. 137 *b*.

21. In Pentecosten. Fol. 142 *b*.

22. Adversus Eunomianos (theologica prima). Fol. 149 *b*.

23. De Filio (theologica tertia). Fol. 154 *a*,

24. De Filio (theologica quarta). Fol. 164 *a*.

25. De Spiritu Sancto (theologica quinta). Fol. 173 *b*.

26. Adversus Arianos et de seipso. Fol. 186 *a*.

27. In Machabæorum laudem. Fol. 193 *a*.

28. In laudem s. martyris Cypriani. Fol. 200 *a*.

29. In laudem Heronis philosophi. Fol. 207 *b*.

30. In Ægyptiorum adventum. Fol. 216 *b*.

31. In laudem magni Athanasii. Fol. 221 *b*.

Subscription, fol. 236 *a*. ܕܡܫܝܝܫܘܬܐ ܕܡܫܝܝܫܘܬܐ
: ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ

. ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ

Under this we read: ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ
ܕܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ

, ܡܫܝܝܫܘܬܐ . ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ
,"Thomas, from the holy convent of the

monks of Këllat,* collated this book. Let every one who reads, pray for him: 'May

God have mercy on him.'"

The margins of this manuscript are covered with notes, and words written in Greek characters, some of which have been added by

later hands (see, for example, foll. 12 *a* and *b*, 14 *a*, 15 *b*, 41 *a*, etc.).

Extracts from the writings of Severus of Antioch are given on

foll. 37 *a*, 71 *a* (letter to Cæsaria), 73 *a*, 152 *b*

(ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ), and 174 *b* (letter to Isidorus Comes).

This last has the name of the patriarch Athanasius II., ܡܫܝܝܫܘܬܐ, attached to it as the annotator.

As an appendix there are added the following pieces.

1. Extracts from the writings of Severus, bishop of Nisibis (?), ܡܫܝܝܫܘܬܐ (sic) ܡܫܝܝܫܘܬܐ;

viz.

a. A letter to Sergius, abbat of ܡܫܝܝܫܘܬܐ or Singār (ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ ܡܫܝܝܫܘܬܐ

* See Assemani, *Bibl. Orient.*, t. ii., p. 221.

22. Adversus Eunomianos (theologica prima). Fol. 126 a.

23. De Filio (theologica tertia). Fol. 129 b.

24. De Filio (theologica quarta). Fol. 137 b.

25. De Spiritu Sancto (theologica quinta). Fol. 145 b.

26. Adversus Arianos et de seipso. Fol. 154 a.

27. In Machabæorum laudem. Fol. 158 a.

28. In laudem S. Martyris Cypriani. Fol. 162 b.

29. In laudem Heronis philosophi. Fol. 168 a.

30. In Ægyptiorum adventum. Fol. 174 a.

31. In laudem magni Athanasii. Fol. 177 a.

Subscription, containing the date, fol. 187 a:

ⲛⲓⲕⲁⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ

The margins of this manuscript are even more thickly studded with notes of various kinds than those of Add. 12,153 and Add. 14,547.

At the top of fol. 187 b we read the words:

ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ

These are followed by a long note, the first line of which has undergone two successive erasures, so that now only the words ϩⲓ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ϩⲓ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ are legible. From the remainder it appears that the name of the scribe was Abraham.

ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ

ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ

On the margin, opposite lines 3-5 of the above note, there are some words, in a different hand, now partially effaced, apparently the names of later owners.

ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ

At the foot of the page there was another note of considerable length, but of later date, which has been purposely erased. The few words legible show that it referred to at least two persons as purchasers and donors.

ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ
ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ ⲛⲓⲁⲓⲃⲏⲛⲓⲁⲛ

Here too is recorded the name of Rabban Mēķim of Edessa, who possessed the book by inheritance from his (spiritual) father Rabban Bar-ḥad-bē-shabbā, the disciple of Mār
3 K 2

p. 691; Migne, t. xxxvi., col. 359. The manuscript from which this discourse was copied was evidently defective, as the text passes at once, on fol. 45 a, line 20, from the words ὅσα τε ἄλλα πανηγυρίζουσιν ἄνθρωποι (Opera, t. i., p. 691, A) to the words οὕτω τοῖς παροῦσι, καὶ σωφρονῆς (p. 698, D).

10. In sanctum Pascha, **ⲁⲛ ⲕⲓⲁⲕⲁ ⲕⲱⲥ**. Fol. 61 b. See Opera, t. i., p. 845; Migne, t. xxxvi., col. 623.

11. Funeris oratio in laudem Basilii magni, **ⲕⲉⲛⲟⲓ ⲕⲉⲑⲓⲁⲃⲟ ⲁⲛ ⲕⲓⲁⲕⲁ ⲱⲁⲗⲗⲟⲥ**. Fol. 74 a. See Opera, t. i., p. 770; Migne, t. xxxvi., col. 494. There is a lacuna after fol. 102, extending from p. 828, C, καὶ ὡς λύχνος φωτὸς, to p. 830, D, πρόθυμος ἦν. ὡς δὲ ἠττήθησαν.

12. De Theologia (theologica secunda), **ⲕⲱⲗⲁⲟⲕⲉ ⲙⲉⲛⲟⲓ**. Fol. 104 a. See Opera, t. i., p. 495; Migne, t. xxxvi., col. 26. It ends on fol. 108 b with the words (p. 507, C) καὶ τοῦτο τοῦ πονηροῦ τὸ σόφισμα τῷ καλῷ καταχρησαμένον πρὸς τὸ κακόν, οἶα τὰ πολλὰ τῶν ἐκείνου κακουρημάτων.

There are many marginal notes in this manuscript, either referring to various readings or explanatory of difficult words.

Fol. 1 a exhibits a list (**ⲕⲁⲗⲁⲥ**) of the above discourses, underneath which are the letters O P P.

On the margin of fol. 10 a, there is a note, stating that the deacon Severus sent this volume to Michael the patriarch (of Antioch), probably the first of the name. Consequently the date of the present lies between A.D. 1167

and 1200. **ⲁⲛ ⲕⲓⲁⲕⲁ . ⲕⲱⲥ ⲕⲉⲑⲓⲁⲃⲟ ⲁⲛ ⲕⲓⲁⲕⲁ ⲱⲁⲗⲗⲟⲥ . ⲕⲁⲗⲁⲟⲕⲉ ⲙⲉⲛⲟⲓ , ⲁⲛ ⲕⲉⲛⲟⲓ ⲕⲉⲑⲓⲁⲃⲟ . ⲱⲁⲗⲗⲟⲥ ⲕⲱⲥ . ⲙⲉⲛⲟⲓ ⲕⲱⲥ , ⲁⲛ ⲕⲉⲛⲟⲓ**

ⲕⲁⲗⲁⲟⲕⲉ

[Add. 18,815.]

DLX.

Vellum, about 9½ in. by 6, consisting of

124 leaves, some of which are much stained and otherwise slightly damaged, especially foll. 1—18, 108, and 120—124. The quires, signed with letters, were originally at least 14 in number; but leaves are now wanting both at the beginning and end, as well as after foll. 2, 3, and 120. Each page is divided into two columns, of from 32 to 41 lines. This volume is written in a small, regular hand of the vith or viith cent., and contains—

Discourses of Gregory Nazianzen, in a translation different from that of the abbat Paul, but, judging by nos. 3, 4, 5, and 17, identical with that contained in Add. 18,815. There is, however, nothing distinctively Nestorian in the appearance of the volume.

1. **ⲁⲛ ⲕⲓⲁⲕⲁ ⲱⲁⲗⲗⲟⲥ ⲕⲉⲛⲟⲓ ⲕⲁⲗⲁⲟⲕⲉ ⲙⲉⲛⲟⲓ**, in Theophania. Fol. 1 a. See Opera, t. i., p. 663. Of this discourse there remain only two fragments, the one beginning with the words οὐτε χρόνου τι μέρος οὐδὲ γὰρ μετρητόν, p. 667, E, and ending with τέλος ἰσχυροτέρου δέεται φαγμάκου ἐπὶ δεινότεροις τοῖς ἀρρώστημασιν, p. 671, B; the other beginning with the passage Ἀπεστάλη μὲν, ἀλλ' ὡς ἄνθρωπος, p. 673, A, and ending with the words τὴν Ἑρωδου παιδοκτονίαν, p. 674, E.

2. **ⲕⲉⲛⲟⲓ ⲱⲁⲗⲗⲟⲥ**, in sancta Lumina, beginning with the words ὡς φησι Παῦλος, Opera, t. i., p. 680, D. Fol. 4 a.

3. **ⲁⲛ ⲕⲓⲁⲕⲁ ⲁⲛ ⲕⲉⲑⲓⲁⲃⲟ ⲕⲓⲁⲕⲁ**, in sanctum Baptisma. Fol. 9 b.

4. **ⲁⲛ ⲕⲓⲁⲕⲁ ⲱⲁⲗⲗⲟⲥ . ⲕⲱⲗⲁⲟⲕⲉ ⲙⲉⲛⲟⲓ ⲕⲁⲗⲁⲟⲕⲉ ⲙⲉⲛⲟⲓ**, de Dogmate et Constitutione Episcoporum. Fol. 30 a.

5. **ⲁⲛ ⲕⲓⲁⲕⲁ ⲱⲁⲗⲗⲟⲥ . ⲕⲉⲛⲟⲓ ⲕⲓⲁⲕⲁ ⲕⲱⲗⲁⲟⲕⲉ**, de Theologia (theologica secunda). Fol. 34 b.

6. **ⲕⲉⲛⲟⲓ ⲕⲉⲑⲓⲁⲃⲟ . ⲁⲛ ⲕⲓⲁⲕⲁ**

ܩܘܒܘܠܬܐ, de Filio (theolog. tertia). Fol. 49 b.

7. ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ . ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, de Filio (theolog. quarta). Fol. 59 b.

8. ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ . ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, de Spiritu Sancto (theolog. quinta). Fol. 68 b.

9. ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ . ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, in Pentecosten. Fol. 80 b.

10. ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ . ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ : ܩܘܒܘܠܬܐ, ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ . ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, in sanctum Pascha et in tarditatem. Fol. 87 b.

11. ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ . ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, in sanctum Pascha. Fol. 89 a.

12. ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ . ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ . ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, in Novam Dominicam, etc. Fol. 101 a.

13. ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, adversus Arianos et de seipso. Fol. 105 a.

14. ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, adversus Eunomianos prævia dissertatio (theologica prima). Fol. 111 a.

15. ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, in laudem Heronis philosophi, ending with the words *Μήτε τὴν μοναρχίαν κακῶς τιμήσης*, Opera, t. i., p. 468, C. Fol. 114 a.

16. ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, in Ægyptiorum adventum, beginning with the words *ὁσὼ τῶν δεσμῶν ἐστὶν ἐλεύθερος*, Opera, t. i., p. 620, D. Fol. 121 a.

17. ܩܘܒܘܠܬܐ (sic) ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, in consecratione Eulalii Doarensium episcopi.

Of this discourse only the first few lines remain, as far as *δέχεται γὰρ καὶ Παύλου τὴν φυτεῖαν, ὡς Παύλου*. Fol. 124 b.

The margins contain occasional notes, in the same handwriting as the text, explanatory of difficult words or of proper names; e.g. foll. 5 b, 12 a, 14 a and b, 18 a, 21 a, 40 a, 45 b, etc. In one or two instances they relate to various readings, e.g. fol. 36 b.

[Add. 17,146.]

DLXI.

Vellum, about 7½ in. by 5¾, consisting of 161 leaves, a few of which are much stained and torn, especially foll. 6—14, 160, and 161. The quires, signed with letters, seem to have been 17 in number, but the first and last are imperfect, two or three leaves being wanting at the beginning and end, as well as after fol. 156. There are from 26 to 35 lines in each page. This volume is written in a neat, regular character of the viiith or ixth cent. It contains—

A Commentary on the works of Gregory Nazianzen, as translated into Syriac by the abbat Paul, consisting chiefly of short notes upon difficult words and passages. At the end of these notes, the texts of Scripture cited in each homily are collected under the title of *ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ*, and occasionally interspersed with illustrative passages from other writers.

The first and second homilies are wanting (see Add. 12,153).

1. Apologetica, imperfect at the beginning. Fol. 1 a.—Cyril on Isaiah, ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, fol. 10 b; on Hosea, . ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ, fol. 11 b; on Habakkuk, . ܩܘܠܬܐ, fol. 12 a.

2. Funeris in laudem Cæsarii fratris oratio, ܩܘܒܘܠܬܐ ܩܘܒܘܠܬܐ. Fol. 15 b.

3. In patrem tacentem propter plagam

grandinis, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁ* . Fol. 19 *a*.
—Cyril on Nahum, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁ* . *ⲁⲃ*
ⲛⲁⲓⲛⲁ, fol. 22 *a*; on Joel, *ⲁⲃⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁ*, fol.
22 *b*.

4. In seipsum, ad patrem et Basilium
magnum, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁ* . Fol.
23 *b*.

5. Apologeticus ad patrem suum Grego-
rium, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ* . Fol. 24 *b*.

6. Ad Gregorium Nyssenum, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol.
25 *a*.

7. Ad patrem, cum ei Nazianzenæ ecclesiæ
curam commisisset, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 26 *b*.

8. Prima de pace oratio, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁ*
Fol. 27 *a*.

9. Secunda (tertia) de pace oratio, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ . Fol. 31 *b*.

10. Tertia (secunda) de pace oratio,
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 34 *a*.

11. De suis sermonibus et ad Julianum
tributorum exæquatorem, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 36 *b*.

12. Ad cives Nazianzenos, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ . Fol.
38 *a*.

13. In Novam Dominicam, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁ*
ⲛⲁⲓⲛⲁ . Fol. 40 *a*.

14. Funeris oratio in laudem sororis
sue Gorgoniæ, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ* . Fol.
42 *a*.

15. Funeris oratio in patrem, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 45 *a*.—Homer,
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ or *ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ*, twice, fol. 51 *b*.

16. In Theophania, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ* . Fol.
51 *b*.

17. In sancta Lumina, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁ* .
Fol. 57 *b*.—Translation of Job by Sym-
machus, *ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ*, and Theodotion,
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ (sic), fol. 61 *b*.

18. In Pentecosten, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ* .
Fol. 62 *a*.

19. Theologica prima, adversus Euno-
mianos, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ* . Fol. 66 *a*.

20. Theologica tertia, de Filio, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 68 *b*.

21. Theologica quarta, de Filio, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ . Fol. 76 *a*.

22. Theologica quinta, de Spiritu sancto,
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 82 *b*.

23. Adversus Arianos et de seipso, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 88 *a*.

24. In Macchabæorum laudem, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 91 *b*.

25. In laudem s. martyris Cypriani, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 93 *a*.

26. In laudem Heronis philosophi, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 95 *a*.—Philo the
Hebrew, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ*, fol. 98 *a*.

27. In Ægyptiorum adventum, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 98 *a*.

28. In laudem magni Athanasii, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 100 *a*.—
Extracts from the ecclesiastical history of
Socrates, *ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁⲛⲁ*, fol.
104 *b*.—Subscription, fol. 105 *a*, *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ

29. De moderatione in disputationibus
servanda, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ* .
Fol. 105 *a*.

30. De dogmate et constitutione episco-
porum, *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ* . Fol.
108 *a*.

31. De Theologia (theologica secunda),
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ . Fol. 109 *b*.

32. De seipso, etc., *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ*
ⲛⲁⲓⲛⲁⲛⲁⲛⲁⲛⲁ

שלמה אהרן זקן. Fol. 112 b.

33. In seipsum, cum rure redisset, etc., (sic) היה בן שבעה עשר. Fol. 114 a.—Socrates the Philosopher, *סוֹקְרַטֵס פִּילִיְסוֹפּוֹס*, fol. 116 a.—John Chrysostom, hom. xi. on the epist. to the Ephesians, *כְּרִיסְטוֹס מִן עֵפֶסוֹס*, fol. 116 b.

34. Supremum vale coram cl. episcopis, *הַבְּנֵי בְּיָמַי*. Fol. 116 b:—Cyril on Isaiah, fol. 122 a.—Extract from the ecclesiastical history of Socrates, *סוֹקְרַטֵס*, fol. 122 b.

35. De pauperum amore, *הַבְּנֵי בְּיָמַי*. Fol. 122 b.

36. In sanctum Baptisma, *הַבְּנֵי בְּיָמַי*. Fol. 125 b.—Extract from the second epistle of Severus to Sergius Grammaticus, *סֵבֶרָיוֹס מִן סֶרְגִּיּוֹס גְּרַמַּמַּטִּיקוֹס*, fol. 131 a.

37. In sanctum Pascha, *הַבְּנֵי בְּיָמַי*. Fol. 131 b.

38. Funebris oratio in laudem Basilii magni, *הַבְּנֵי בְּיָמַי*. Fol. 135 b.—Extracts from the ecclesiastical history of Theodoret, *תְּהוֹדוֹרֵת*, foll. 142 b, 143 a and b.

39. Exhortatio ad Virginem, *הַבְּנֵי בְּיָמַי*. Fol. 143 b.—Philo the Hebrew, *פְּלוֹס הַיְהוּדִי*, fol. 144 a.

40. Ad Cleonium epistola prima (secunda), *הַבְּנֵי בְּיָמַי*. Fol. 144 a.—Extract from the ecclesiastical history of Eusebius, *אֵפִיפָנוֹס*, fol. 145 b; and of Socrates, fol. 146 b.

41. Ad Cleonium epist. secunda (prima), *הַבְּנֵי בְּיָמַי*. Fol. 148 a.

42. Adversus Julianum imperatorem prior invectiva, *הַבְּנֵי בְּיָמַי*. Fol. 149 a.—Extract from the ecclesiastical history of Theodoret, *תְּהוֹדוֹרֵת*, fol. 156 b; imperfect at the end.

43. Secunda in Julianum imp. invectiva, imperfect at the beginning. Fol. 157 a.—Extracts from Theodoret, *תְּהוֹדוֹרֵת*, fol. 158 a and b.

44. In consecratione Eulalii Doarensium episcopi, *הַבְּנֵי בְּיָמַי*. Fol. 159 a.

45. In dictum Evangelii, etc., *הַבְּנֵי בְּיָמַי*. Fol. 159 a.

Subscription, fol. 161 b: *עָלָה אֵלַי הַסֵּפֶר הַזֶּה בְּיָמַי הַבְּנֵי בְּיָמַי. מִן מוֹטֵם הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי.*

Then followed a scholion, showing in what order the discourses of Gregory Nazianzen were composed and delivered; but of this only a few words of the title remain: *הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי. הַבְּנֵי בְּיָמַי.* Compare Add. 14,547, fol. 2 a.

There are words written in Greek characters on foll. 85 a and 132 a.

[Add. 17,147.]

DLXII.

Vellum, about 9 in. by 6, consisting of 25 leaves, some of which are much soiled, especially foll. 1—7. The quires are signed with

maturgus, ascribed in this manuscript to Gregory Nazianzen. Title, fol. 81 a :

אממא קאפאק ויזיל קאבאק .

אממא קאפאק ויזיל קאבאק .

See Opera, t. iii., p. 534; Migne, t. xlvi., col. 893. After fol. 88 there is a considerable lacuna, extending from t. iii., p. 547, B, to p. 562, B. At the end we read, fol. 100 a :

אממא קאפאק ויזיל קאבאק .

אממא קאפאק ויזיל קאבאק .

אממא קאפאק ויזיל קאבאק .

אממא קאפאק ויזיל קאבאק .

II. Writings of Gregory Nazianzen; viz.

1. The first Epistle to Cledonius, **אממא קאפאק ויזיל קאבאק**. Fol. 100 a.

See Opera, ed. 1778, t. ii., p. 83, epist. ci., from the beginning as far as *Ei μὲν οὖν ἐδέχθησαν ἢ υἱν ἢ πρότερον*, p. 84, D.

* 2. The second epistle to Cledonius, imperfect at the beginning, commencing with *διὰ τὸ μηδὲ κενυῆσθαι τηρικαῦτα τούτο τὸ ζήτημα* (Opera, t. ii., p. 94, A). Fol. 101 a.

3. Extracts from his writings, against the Eunomians; viz.

a. **אממא קאפאק ויזיל קאבאק**, beginning, fol. 103 b :

אממא קאפאק ויזיל קאבאק .

אממא קאפאק ויזיל קאבאק .

אממא קאפאק ויזיל קאבאק .

אממא קאפאק ויזיל קאבאק .

b. **אממא קאפאק ויזיל קאבאק**, beginning, fol. 105 a :

אממא קאפאק ויזיל קאבאק .

c. **אממא קאפאק ויזיל קאבאק**, beginning, fol. 105 b :

אממא קאפאק ויזיל קאבאק .

d. **אממא קאפאק ויזיל קאבאק**, beginning, fol. 106 a :

אממא קאפאק ויזיל קאבאק .

106 a : **אממא קאפאק ויזיל קאבאק**.

f. **אממא קאפאק ויזיל קאבאק**, beginning, fol. 108 b :

אממא קאפאק ויזיל קאבאק .

Imperfect.

On fol. 1 a there is a note stating that this volume belonged to the congregation of Tagrīt (Tekrīt).

אממא קאפאק ויזיל קאבאק .

אממא קאפאק ויזיל קאבאק .

Of another note, which has been in great part carefully erased, only the latter portion is now legible, containing one of the usual anathemas.

Still lower down there is a second anathema, in which occur the words **אממא קאפאק**, "from this convent", doubtless meaning that of S. Mary Deipara.

Some not very skilful artist has drawn a head of a saint on this page, and written over it the words **אממא קאפאק**. The word **אממא** beneath the head does not mean "him of Nyssa," but "trial (of the pen)."

[Add. 14,550.]

DLXV.

Four vellum leaves, $13\frac{1}{4}$ in. by $10\frac{1}{8}$, each page of which has three columns, and each column from 49 to 54 lines. The writing is a neat, regular Estrangēlā of the vith cent. They contain—

Fragments of the Commentary of Gregory Nyssen on the Song of Songs, **Καταφωτιστικὴν ἑρμηνείαν τῆς ᾠδῆς Σαλμὼν**, fol. 1 b; viz.

1. Part of hom. xv. See Opera, ed. 1638, t. i. p. 703, A, line 5, ὅταν ἐν καιρῷ ἀνοίχῃται τὸ στόμα τοῦ λόγου, as far as p. 709, A, line 9, διὰ τὸν τῆς ὁγδόης φόβον, κ. τ. λ. Fol. 1 a.

2. Part of a homily, which is not found either in the edition of 1638, or in Migne's Patrol. Gr., expounding ch. vi. 10—viii. 14. The portion extant commences with the explanation of ch. vi. 12. Fol. 3 a.

[Add. 14,635, foll. 1—4.]

DLXVI.

Vellum, about $9\frac{3}{4}$ in. by $6\frac{1}{2}$, consisting of 7 leaves, some of which are slightly stained and injured. Each page is divided into two columns, of from 28 to 31 lines. This manuscript is written in a good, regular Estrangēlā of the viith cent., and contains—

The Discourse of Gregory Nyssen on the death of Meletius, bishop of Antioch. See Opera, ed. 1638, t. iii., p. 587; Migne, t. xlvi., col. 851. Title: **Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Γρηγορίου Νύσσης ἐπὶ τῇ θανάτῳ τοῦ ἁγίου Μελετίου ἐπισκόπου Ἀντιόχειας**.

[Add. 12,163, foll. 305—311.]

DLXVII.

Vellum, about $8\frac{1}{2}$ in. by 6, consisting

of 195 leaves, many of which are much stained by water, and some also slightly torn, especially foll. 1—6, 8, and 189—195. The quires, signed with letters, are 21 in number, but the first is imperfect, a leaf having been lost at the beginning. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a fine, regular Estrangēlā of the vith or viith cent., and contains—

The works of Evagrius (Ponticus).

1. Life of Evagrius, **Βίος τοῦ ἁγίου Ἐβανδίου**, imperfect at the beginning. Fol. 1 a. Compare Rosweyde, Vitæ Patrum, p. 763.

2. Doctrine of Evagrius, addressed to the Solitaries in the desert, **Κατασκευαστικὴ ἐκ τῶν ἁγίων Ἐβανδίου**, and divided into 151 sections (κεφαλαία). Beginning, fol. 2 b: **Κατασκευαστικὴ ἐκ τῶν ἁγίων Ἐβανδίου ἐπὶ τῇ ἀσκήσει τῶν ἐρημίτων**.

To sect. 8 is prefixed the special title, **Κατασκευαστικὴ ἐπὶ τῇ ἀσκήσει ἐπὶ τοῖς ἑπτὰ κακοῖς**, “on the eight evil thoughts”;

to sect. 16, **Κατασκευαστικὴ ἐπὶ τῇ ἀσκήσει ἐπὶ τοῖς ἑπτὰ κακοῖς**, “again on the eight evil thoughts”; to sect. 35, **Κατασκευαστικὴ ἐπὶ τῇ ἀσκήσει ἐπὶ τοῖς ἑπτὰ κακοῖς**, on the passions”; to sect. 41, **Κατασκευαστικὴ ἐπὶ τῇ ἀσκήσει ἐπὶ τοῖς ἑπτὰ κακοῖς**, “hortatory precepts”; and to sect. 55, **Κατασκευαστικὴ ἐπὶ τῇ ἀσκήσει ἐπὶ τοῖς ἑπτὰ κακοῖς**.

Sections 1—103 correspond to Gallandii Bibl., t. vii., p. 554, § i.—v.; p. 575, de octo vitiosis cogitationibus, § i.—ix.; p. 554, § vi.—p. 557, § xxx.; p. 563, § xliii.—xlix.; p. 557, § xxxi.—xxxiv.; p. 563, § liv.—p. 564, § lxii.; p. 557, § xxxv.—p. 559, § lxii.; p. 565, § xci.—p. 566, § c., as far as the words *καὶ τὰ τῶν ἁγίων θεοῦ δόγματα*

12. A tract entitled ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ, beginning, fol. 103 a: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

13. On the passions, ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ, beginning, fol. 104 a: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

14. On humility, ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ, beginning, fol. 104 b: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

15. Tract entitled ܘܢܝܢܐ ܕܢܘܨܝܢܐ, beginning, fol. 107 a: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

16. Another tract with the same title, beginning, fol. 107 b: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

17. Tract without title, beginning, fol. 109 a: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

18. Tract entitled ܘܢܝܢܐ ܕܢܘܨܝܢܐ, beginning, fol. 110 a: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

19. A short tract entitled: ܘܢܝܢܐ ܕܢܘܨܝܢܐ, or explanation of certain metaphorical expressions in the proverbs of Solomon, beginning, fol. 110 b: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

20. Definitions of the passions of the soul, ܘܢܝܢܐ ܕܢܘܨܝܢܐ, beginning, fol. 111 a: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . . See Galland. Bibl., t. vii., p. 572; Nili Opera, p. 543—8; and Migne, t. xl., col. 1264.

21. On Prayer, ܘܢܝܢܐ ܕܢܘܨܝܢܐ, in 35 sections, beginning, fol. 112 a: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . . See Nili Opera, p. 478, cap. i.—xxxii.; Migne, t. lxxix., col. 1167.

22. Tract entitled ܘܢܝܢܐ ܕܢܘܨܝܢܐ, beginning, fol. 113 b: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

23. Discourse addressed to teachers and disciples, ܘܢܝܢܐ ܕܢܘܨܝܢܐ, beginning, fol. 114 b: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

24. Dialogue between a teacher and pupil, ܘܢܝܢܐ ܕܢܘܨܝܢܐ, beginning, fol. 115 b: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

25. Maxims (γνώμαι), ܘܢܝܢܐ ܕܢܘܨܝܢܐ, beginning, fol. 116 a: ܘܢܝܢܐ ܕܢܘܨܝܢܐ ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

26. By what things the intellect is impressed, and by what not, ܘܢܝܢܐ ܕܢܘܨܝܢܐ . . .

beginning, fol. 117 *a*: . *הַתְּחִלָּה* .
 . *הַתְּחִלָּה* . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
 . *הַתְּחִלָּה* . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

27. On unclean thoughts, *הַתְּחִלָּה*,
הַתְּחִלָּה, beginning, fol. 117 *b*: .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

28. On the Philistine demons, *הַתְּחִלָּה*,
הַתְּחִלָּה, beginning, fol. 118 *a*: .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

29. On the Seraphim, *הַתְּחִלָּה*, begin-
 ning, fol. 118 *a*: . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* .

30. On the Cherubim, *הַתְּחִלָּה*, be-
 ginning, fol. 118 *b*: . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* .

31. The Six Centuries, *הַתְּחִלָּה*,
הַתְּחִלָּה: *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

32. Heads of knowledge, *הַתְּחִלָּה*,
הַתְּחִלָּה, in 51 sections, beginning, fol.
 144 *a*: *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

33. On perfection, *הַתְּחִלָּה*, in 16
 sections, numbered from 52 to 67, begin-
 ning, fol. 147 *a*: *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

34. Admonition to those whose walk is

with God, *הַתְּחִלָּה*, beginning, fol. 148 *a*:
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

35. Admonition to the intellect, *הַתְּחִלָּה*,
הַתְּחִלָּה, beginning, fol. 148 *b*:
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

36. Fourteen short sentences, without
 any special title, beginning, fol. 148 *b*:
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

37. On silence, *הַתְּחִלָּה*, beginning,
 fol. 149 *a*: . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

38. Three sections on prayer, *הַתְּחִלָּה*,
הַתְּחִלָּה .

a. Beginning, fol. 150 *a*: *הַתְּחִלָּה* .

b. Beginning, fol. 150 *a*: *הַתְּחִלָּה* .

c. Beginning, fol. 150 *b*: *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

39. Sayings and expositions, *הַתְּחִלָּה*,
הַתְּחִלָּה, beginning, fol. 150 *b*:
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

40. Letter to Anatolius, regarding the
 dress of the Egyptian solitaries, beginning,
 fol. 152 *a*: *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .
הַתְּחִלָּה . *הַתְּחִלָּה* . *הַתְּחִלָּה* .

Galland. Bibl., t. vii., p. 553; Migne, t. xl., col. 1220.

41. Exhortation, ἠθῶν ἰσχυρὸν ἀρχαῖον, beginning, fol. 153 b: *ἄκουσον ἡ ψυχὴ μου: ἀκούσον ἡ καρδία μου: ἀκούσον ἡ σὰρξ μου.*

42. Exhortation, ἠθῶν ἰσχυρὸν ἀρχαῖον, beginning, fol. 155 b: *ἄκουσον ἡ ψυχὴ μου: ἀκούσον ἡ καρδία μου: ἀκούσον ἡ σὰρξ μου.*

43. Letter to a Virgin, ἠθῶν ἰσχυρὸν ἀρχαῖον, beginning, fol. 158 b: *ἄκουσον ἡ ψυχὴ μου: ἀκούσον ἡ καρδία μου: ἀκούσον ἡ σὰρξ μου.* See Galland. Bibl., t. vii., p. 580; Migne, t. xl., col. 1283.

44. Letters of Evagrius, ἠθῶν ἰσχυρὸν ἀρχαῖον, 61 in number. Fol. 160 a.

45. Letter of Evagrius to Melania, ἠθῶν ἰσχυρὸν ἀρχαῖον, beginning, fol. 187 a: (sic) *ἄκουσον ἡ ψυχὴ μου: ἀκούσον ἡ καρδία μου: ἀκούσον ἡ σὰρξ μου.* Colophon, fol. 195 b: *ἔτις ἐστὶν ἡ ἀποστολὴ τοῦ ἁγίου ἐβραγίου πρὸς μελενίαν.*

The note which followed the doxology, on the same page, has been completely erased, and over the erasure is written another, stating that the book belonged to the convent of S. Mary Deipara. *ἔτις ἐστὶν ἡ ἀποστολὴ τοῦ ἁγίου ἐβραγίου πρὸς μελενίαν. ἀποστολὴ τοῦ ἁγίου ἐβραγίου πρὸς μελενίαν.* (sic) *ἄκουσον ἡ ψυχὴ μου: ἀκούσον ἡ καρδία μου: ἀκούσον ἡ σὰρξ μου.*

[Add. 14,578.]

DLXVIII.

Vellum, about 12½ in. by 9½, consisting of 11 leaves (Add. 14,635, foll. 5—15), several of which are much stained and torn, especially foll. 5, 10, 11, 14, and 15. There are lacunæ after foll. 5, 6, 9, 11, 12, 13, and 14. Each page is divided into 3 columns, of from 36 to 40 lines. The writing is a fine, regular Estrangèlā of the vith cent. These leaves contain—

Fragments of the works of Evagrius; viz.

1. Life of Evagrius, ἠθῶν ἰσχυρὸν ἀρχαῖον, beginning, fol. 5 b. Imperfect at the end.

2. A tract entitled ἠθῶν ἰσχυρὸν ἀρχαῖον (foll. 6 b, 7 b), "of asceticism." Fol. 6 a. Very imperfect. It is a translation of the "tractatus ad Eulogium," but different from that in Add. 14,578, no. 3.

3. A tract entitled ἠθῶν ἰσχυρὸν ἀρχαῖον (fol. 10 b), "of the perfect life." Imperfect both at the beginning and end. Fol. 10 a.

4. The conclusion of the six centuries. Fol. 12 a. See Add. 14,578, no. 31, from fol. 143 b to the end. Subscription: *ἔτις ἐστὶν ἡ ἀποστολὴ τοῦ ἁγίου ἐβραγίου πρὸς μελενίαν.*

5. *ἔτις ἐστὶν ἡ ἀποστολὴ τοῦ ἁγίου ἐβραγίου πρὸς μελενίαν.* Fol. 12 b. Very imperfect. See Add. 14,578, no. 4.

6. Part of the tract on the thoughts that are opposed to a pious life. Fol. 14 a. See Add. 14,578, no. 6.

7. A tract, imperfect at the commencement, ending with the words: *ἔτις ἐστὶν ἡ ἀποστολὴ τοῦ ἁγίου ἐβραγίου πρὸς μελενίαν.* Fol. 15 a.

8. *ἔτις ἐστὶν ἡ ἀποστολὴ τοῦ ἁγίου ἐβραγίου πρὸς μελενίαν.* Fol. 15 a. See Add. 14,578, no. 23.

9. A tract beginning: *ἔτις ἐστὶν ἡ ἀποστολὴ τοῦ ἁγίου ἐβραγίου πρὸς μελενίαν.*

ⲙⲁⲥⲁⲣⲓⲱⲥ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ. Imperfect. Fol. 15 b.

On fol. 5 a there is a note, stating that the priest John, the son of Macarius, abbat of the Syrians in the desert of Scete, helped to bind this book, A. Gr. 1205, A.D. 894.

ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ

Underneath this, the same John has written in Coptic: ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲁⲣⲓⲑⲙⲉⲩⲓ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲉⲗⲁ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲉⲑⲣⲉ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲉⲑⲟⲩⲁⲃ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
I pray the God of my fathers, remember my littleness, I John the little, priest, son of Macarius (?). May Christ Jesus our Lord forgive me all my sins, because I have laboured at this holy book of Abba Evagrius."

[Add. 14,635, foll. 5—15.]

DLXIX.

Two vellum leaves, 10 $\frac{7}{8}$ in. by 7 $\frac{1}{8}$ (Add. 14,541, foll. 50, 51). Each page is divided into two columns of 34 lines. The writing is a good, regular Estrangēla of the vith or viith cent. They contain—

Fragments of the works of Evagrius; viz.

1. On prayer; imperfect. Fol. 50 a. See Add. 14,578, no. 38, b.

2. To Anatolius, : ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
; imperfect. Fol. 50 a. See Add. 14,578, no. 40.

3. A fragment, imperfect both at the beginning and end. Fol. 51.

[Add. 14,541, foll. 50, 51.]

DLXX.

A vellum leaf, 7 $\frac{3}{4}$ in. by 5 $\frac{5}{8}$. The writing is good and regular, of the ixth or xth cent., with 22 lines in each page. It contains a small portion of the treatise of Evagrius addressed to Eulogius, beginning with the words, near the commencement, ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
. ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
See Add. 14,578, fol. 16 b, and compare Nili Opuscula, ed. 1673, p. 408; Migne, t. lxxix., col. 1096, line 3.

[Add. 14,522, fol. 46.]

DLXXI.

Two vellum leaves, 9 $\frac{5}{8}$ in. by 6 $\frac{7}{8}$, both stained and torn (Add. 17,217, foll. 46, 47). The writing is of the ixth and xth centuries. They contain—

Extracts from the works of Evagrius; viz.

- 1. The conclusion of a tract. Fol. 46 a.
- 2. A short excerpt, beginning, fol. 46 a,

ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ

3. The tract entitled ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
(see Add. 14,578, no. 11). Fol. 46 b.

4. Another tract, beginning, fol. 47 a,
. ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ
ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ ⲛⲟⲩ

[Add. 17,217, foll. 46, 47.]

DLXXII.

Vellum, about 10 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$, consisting of 126 leaves, some of which are much stained and slightly torn, especially foll. 1, 61, 62, 120, and 126. The quires, 13 in number,

הגלגל . הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

5. Discourse showing how a man may be free from Pride, Arrogance and Vainglory.

Fol. 98 b. הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד .
הלא כלה חסד וחסד וחסד .

Beginning: הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד .
הלא כלה חסד וחסד וחסד .

6. Another discourse on the same subject, כלה חסד וחסד וחסד, fol. 105 b, beginning:

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד .
הלא כלה חסד וחסד וחסד .

7. Letter to a convent of Recluses, on the rest of the world from the offences that were in it. Fol. 113 a. הלא כלה חסד וחסד וחסד

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

Beginning: הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

8. Discourse on the dispensations of God, showing why the good are afflicted, whilst the evil and wicked prosper in this world.

Fol. 121 a. הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד .
הלא כלה חסד וחסד וחסד .

Beginning: הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

9. Letter to a society of his friends, on the maintenance of Love. Fol. 124 b. הלא כלה חסד וחסד וחסד

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

הלא כלה חסד וחסד וחסד :
הלא כלה חסד וחסד וחסד .

ܘܢܩܪܐ ܕܠܗܘܐ ܕܡܝܬܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ

Of the next note only the first two lines are in the handwriting of the ancient scribe, and these contain a later alteration. The more recent addition mentions one Leontius and his father.

On fol. 126 b there is another note in a somewhat more modern hand, a considerable portion of which has been partially erased. It refers to the presentation of this and some other books to the convent of Mār Mārōn, by the priest Matthew and his disciples.

ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ

Another note on the same page, also partially effaced, states that the volume was incorporated with the library of the convent of Mār Mārōn in the year 1056 (A.D. 745).

ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ

On fol. 1 a the original note has been erased (with the exception of the first line), and it is now stated there that the manuscript was presented to the convent of S. Mary Deipara by the monks Matthew and Abraham of Tagrit.

ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ
 ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ ܕܠܗܘܐ

Underneath this stands one of the usual anathemas, written in a current hand of the ixth or xth century.

[Add. 17,169.]

DLXXIII.

Vellum, 9½ in. by 6⅔, consisting of 88 leaves, mostly in good preservation. The quires, 9 in number, are signed with letters

fol. 43 b: *ⲉⲃⲉⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ

5. Discourse on the Epistle to the Romans, ch. viii. 18, fol. 43 b: *ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
Beginning: *ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

6. Discourse on the Epistle to the Ephesians, ch. vi. 11 (13), fol. 46 b: *ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
Beginning: *ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

7. Exhortation to Love, *ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ, fol. 48 b, beginning: *ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ

8. Rules and Orders, fol. 49 b: *ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ. Be-
ginning: *ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

9. Exhortation to Virtue, *ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ, fol. 51 a, beginning: *ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

10. Consolatory address to those who are
persecuted for the sake of the Messiah, fol.
52 b: *ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*

ⲛⲓⲛⲁⲓ. Beginning: *ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

11. Letter to Marcianus, fol. 54 a: *ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
Beginning: *ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

12. Letter to Hesy chius, fol. 59 a: *ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
Beginning: *ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

13. Letter of Thaumasi as to John, re-
questing him to write concerning the
Mystery of the Dispensation of the Messiah,
fol. 64 b: *ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
Beginning: *ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

14. Three Discourses on the Mystery of
the Dispensation of the Messiah, in reply to
the above letter of Thaumasi as.

a. The first discourse, fol. 65 b: *ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ
Beginning: *ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ*
ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ ⲛⲓⲛⲁⲓ

נזכר רחמי, beginning, fol. 30 b: כן
כח דמ דהוה ארע. והוה כוונתו
בבנת רחמי לחינה. ארעו פרושה.
בד כח למ תלמי שליחא דמסוב
או. חסיה. See Galland., orat. ii.;
Migne, t. xl., col. 1107.

10. For the training of novices, חלף
רעיהו ארע, beginning, fol. 32 a:
מגד כל רגל שמש עמ כל חסיהו
או. חלמי. See Galland., orat. iii.; Migne,
t. xl., col. 1108.

11. Concerning the conscience of those
who dwell in the cell, חלף רחמי
חלמי, beginning, fol. 35 a: כ
נחמי ארעו כוונתו כח
או. חלמי. See Galland., orat. iv.;
Migne, t. xl., col. 1112.

12. Precepts to those who wish to live
together in peace, חלף חסיהו
חלמי, beginning, fol. 44 b: כ
חלמי חסיהו חסיהו חסיהו
או. חלמי. See Galland., orat. v.; Migne, t. xl., col. 1121.

13. Concerning those who wish to live
in good peace, etc., חלף חסיהו
חלמי, beginning, fol. 49 b: כ
חלמי חסיהו חסיהו חסיהו
או. חלמי. See Galland., orat. vi.
and vii.; Migne, t. xl., col. 1125.

14. On repentance, in reply to Abbā Peter,
חלף רחמי, beginning,
fol. 53 b: כ. חלמי.

חלמי. See Galland., orat. xxi.; Migne,
t. xl., col. 1157.

15. Concerning the joy of the soul that
seeks to serve God, חלף חסיהו
חלמי, beginning, fol. 61 b: כ
או. חלמי. See Gal-
land., orat. xvii.; Migne, t. xl., col. 1146.

16. Extracts from the Scriptures against
the passions that war with ascetics, חלף
חלמי, beginning, fol. 69 a: כ
חלמי חסיהו חסיהו חסיהו
או. חלמי.

17. Of the grain of mustard, חלף חסיהו
חלמי, beginning, fol. 80 a: כ
או. חלמי. See Galland., orat. xi.;
Migne, t. xl., col. 1135.

18. Of wine, חלף חסיהו, beginning, fol.
80 b: כ. חלמי. See Galland., orat. xii.;
Migne, t. xl., col. 1136.

19. Concerning those who have striven,
and have attained perfection, חלף חסיהו
חלמי, beginning, fol. 82 a:
חלמי חסיהו חסיהו חסיהו
או. חלמי. See Galland., orat. xiii.;
Migne, t. xl., col. 1137.

20. Concerning the holy work of the new
man, חלף חסיהו חסיהו חסיהו
חלמי, beginning, fol. 84 b: כ
או. חלמי. See Gal-
land., orat. xxii.; Migne, t. xl., col. 1166.

21. Lament, חלף חסיהו חסיהו חסיהו

beginning, fol. 89 a: *ⲗⲏ ⲛⲓ ⲛⲓ ⲛⲓ* . . . See Galland., orat. xiv.; Migne, t. xl., col. 1139.

22. Concerning the branches of evil, *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ*, beginning, fol. 90 b: *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ . . .* This is Galland., orat. xxviii.; Migne, t. xl., col. 1197; but greatly amplified.

23. Of perfection, *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ*, beginning, fol. 107 a: *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . . See Galland., orat. xxiii.; Migne, t. xl., col. 1170.

24. Of impassibility, *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ*, beginning, fol. 111 b: *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . . See Galland., oratt. xxiv. and xxvii.; Migne, t. xl., col. 1174.

25. A collection of sayings, beginning, fol. 116 b: *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . . They correspond in part to Galland., oratt. xxvi., x., and viii.

26. Concerning bodily cares, *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ*, beginning, fol. 127 a: *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . . Imperfect, a leaf being lost after fol. 127. See Galland., oratt. xvi. and xviii.; Migne, t. xl., coll. 1142 and 1153.

27. A letter, *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ*, beginning: *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . . Fol. 133 a.

28. A short collection of sayings, beginning: *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . . Fol. 133 b.

Subscription, fol. 133 b, *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ*, which is followed by the usual doxology.

On fol. 134 a we find a short extract from John Chrysostom, beginning, *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . .

ⲛⲓⲁⲛⲓⲛⲓⲛⲓ; and on fol. 134 b sayings of Abbā Bessarion, *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ*, and other ascetics, extracted from the work of Palladius.

Subscription, fol. 135 a: *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . .

A note on fol. 135 a, in a more cursive character, states that this manuscript was written for the recluse Sha'dūn, residing near the village of *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ*, in the province of Bostra, A. Gr. 915=A.D. 604, who gave for it the sum of "4 dinārs, minus 3 carats."

ⲛⲓⲁⲛⲓⲛⲓⲛⲓ . . . Another note, written in a rather inelegant Estrangēlā, informs us that the book belonged to the convent of the blessed Shu'aidūn and of John the recluse, who came after him, which is situated on the hill of *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ*, east of *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* Castra. *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . .

Another note, written in a rather inelegant Estrangēlā, informs us that the book belonged to the convent of the blessed Shu'aidūn and of John the recluse, who came after him, which is situated on the hill of *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ*, east of *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* Castra. *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . .

Just below this we read, in a different hand: *ⲛⲓⲁⲛⲓⲛⲓⲛⲓ* . . . "we books are many, but there is no one who reads us. O what a great pity (ⲛⲓⲁⲛⲓⲛⲓⲛⲓ?) that we remain unused!"

The note on fol. 1 a tells us that this was one of the volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932. Under it are the letters H. PP.

On fol. 135 b a monk named Sergius has written: *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*; and at a still later period one Solomon and his brother: *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*.

At the foot of fol. 47 a a reader has written: *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*. There are similar, though shorter, notes on foll. 1 b and 2 a.

[Add. 12,170, foll. 1—135].

DLXXVI.

Vellum, about 11 in. by 7½, consisting of 108 leaves, the first two of which are slightly torn. The quires were originally 12 in number, but the last is now missing. They are signed with both letters and arithmetical figures (e. g. fol 61, ܦ; fol. 71, ܩ). Each page is divided into two columns, of from 38 to 42 lines. This volume is written in a fine, regular Estrangēla of the viith cent., with the exception of fol. 81, which is a later restoration. It contains—

The works of Isaiah, abbat of Scete; viz.
1. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*

ܩܘܪܘܢܐ, discourse profitable to the soul. Fol. 3 b.

2. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, sayings of twelve wandering monks. Fol. 5 b.

3. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, how brethren should be towards one another. Fol. 6 b.

4. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, on humility. Fol. 8 a.

5. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, precepts to those who renounce the world. Fol. 8 a.

6. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, concerning what he heard and saw among the Fathers. Fol. 9 a.

7. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, to his disciple Peter. Fol. 13 a.

8. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, precepts to the brethren who were with him. Fol. 27 a.

9. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, of the mind in its natural state. Fol. 28 a.

10. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, for the training of novices. Fol. 28 b.

11. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, concerning the conscience of those who dwell in the cell. Fol. 31 b.

12. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, precepts to those who wish to live together in peace. Fol. 39 a.

13. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, concerning those who wish to live in good peace, etc. Fol. 43 a.

14. *ܩܘܪܘܢܐ ܕܩܘܪܘܢܐ ܕܩܘܪܘܢܐ*, on repentance, in reply to Abbā Peter. Fol. 46 b.

and torn, especially foll. 3, 4, 59 and 84. The quires, signed with letters, were originally 21 in number, but the first 12 are lost, and of the 13th only two leaves remain. The later signatures are incorrect. Each page is divided into two columns, of from 38 to 44 lines. This volume is written in a good, regular Estrangèlā of about the viiith cent., and contains—

The works of Isaiah, abbat of Secte; viz.

1. A fragment of the tract entitled **ܘܠܠܗ ܘܠܠܗ** (Add. 14,575, no. 6). Fol. 1 *a*.
2. Part of the tract addressed **ܘܠܠܗ ܘܠܠܗ** (Add. 14,575, no. 7). Fol. 2 *a*.
3. **ܘܠܠܗ ܘܠܠܗ**. Fol. 8 *a*.
4. **ܘܠܠܗ ܘܠܠܗ**. Fol. 9 *a*.
5. **ܘܠܠܗ ܘܠܠܗ**. Fol. 9 *b*.
6. **ܘܠܠܗ ܘܠܠܗ**. Fol. 12 *a*.
7. **ܘܠܠܗ ܘܠܠܗ**. Fol. 19 *a*.
8. **ܘܠܠܗ ܘܠܠܗ**. Fol. 22 *b*.
9. **ܘܠܠܗ ܘܠܠܗ**. Fol. 25 *b*.
10. **ܘܠܠܗ ܘܠܠܗ**. Fol. 31 *b*.
11. **ܘܠܠܗ ܘܠܠܗ**. Fol. 37 *a*.
12. **ܘܠܠܗ ܘܠܠܗ**. Fol. 45 *a*.
13. **ܘܠܠܗ ܘܠܠܗ**. Fol. 45 *a*.
14. **ܘܠܠܗ ܘܠܠܗ**. Fol. 46 *a*.
15. **ܘܠܠܗ ܘܠܠܗ**. Fol. 48 *a*.
16. **ܘܠܠܗ ܘܠܠܗ**. Fol. 51 *b*.
17. **ܘܠܠܗ ܘܠܠܗ**. Fol. 52 *b*.

18. **ܘܠܠܗ ܘܠܠܗ**. Fol. 65 *a*.
19. **ܘܠܠܗ ܘܠܠܗ**. Fol. 68 *a*.
20. **ܘܠܠܗ ܘܠܠܗ** (Add. 14,575, no. 25). Fol. 71 *b*.
21. **ܘܠܠܗ ܘܠܠܗ**. Fol. 78 *b*.
22. Extract from Evagrius, **ܘܠܠܗ ܘܠܠܗ** (Add. 14,575, no. 27). Fol. 83 *a*.

23. A letter, **ܘܠܠܗ ܘܠܠܗ** (Add. 12,170, fol. 133 *a*). Fol. 83 *b*.

Colophon, fol. 84 *a*: **ܘܠܠܗ ܘܠܠܗ**.
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ

After the usual doxology, the scribe Agathon has recorded his name in these words, written in cursive characters:

ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ

A note on the same page informs us that the manuscript was written for the convent of the Watch-tower, near Rās'ain, at the expense of the abbat Cyrus and his brother Gabriel, a priest and periodeutes.

ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ

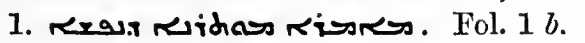
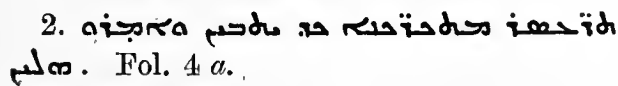
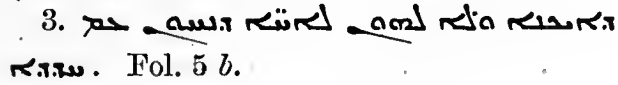

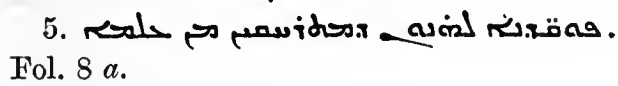
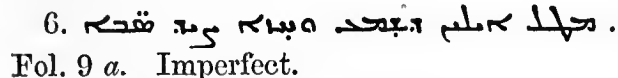
Of the notes on fol. 84 *b*, the most ancient appears to be the following: **ܘܠܠܗ ܘܠܠܗ**
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ
ܘܠܠܗ ܘܠܠܗ

“I, the humble Theodotus, have pointed this book, without an exemplar (to guide

DLXXX.

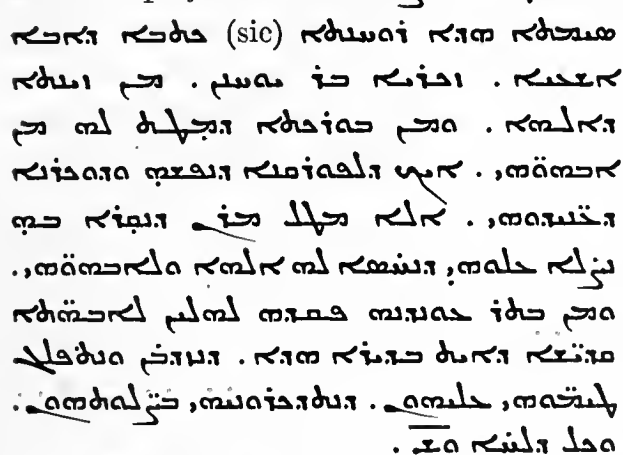
Vellum, 9½ in. by 6¾, consisting of 11 leaves, the last of which is much torn and the first slightly so. Each page is divided into two columns, of from 28 to 30 lines. This manuscript is written in a good, regular hand of about the xth cent., and contains—

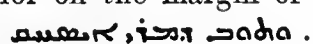
Part of the works of Isaiah of Scete; viz.

- 1. . Fol. 1 b.
- 2. . Fol. 4 a.
- 3. . Fol. 5 b.
- 4. . Fol. 7 b.
- 5. . Fol. 8 a.
- 6. . Fol. 9 a. Imperfect.

See Add. 14,575, nos. 1—6.

The note on fol. 1 a states that the manuscript belonged to one Zachariah, the son of John, who bequeathed it after his death to the monks "of this convent" (S. Mary Deipara?), to be sold and its price divided among them, that he might be remembered in their prayers.






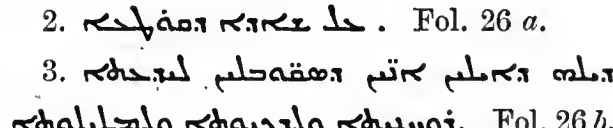

It was at one time bound with another codex containing the works of Isaac of Antioch, for on the margin of fol. 2 a are the words .

[Add. 12,172, foll. 1—11.]

DLXXXI.

Seven vellum leaves, about 9¼ in. by 5¾, of which the first two and the last are much stained and torn (Add. 17,201, foll. 26—32). The writing is good and regular, of the ixth or xth cent., with from 26 to 29 lines in each page. They contain—

Part of the writings of Gregory the monk (fol. 28 b, at the top, ). See Assemani, *Bibl. Or.*, t. i., p. 170, and Add. 12,163, fol. 240 b.

- 1. ; imperfect. Fol. 26 a.
- 2. . Fol. 26 a.
- 3. . Fol. 26 b.
- 4. ; imperfect. Fol. 26 b.

[Add. 17,201, foll. 26—32.]

DLXXXII.

Vellum, about 12¼ in. by 9, consisting of 135 leaves (Add. 12,142, foll. 108—242), some of which are much stained and torn, especially foll. 110, 230, and 237—242. The quires have been twice numbered with arithmetical figures, once by the scribe, and again by an early corrector (see fol. 212 a). A third numeration, with letters, is of late date and incorrect. Leaves are wanting both at the beginning and end; and there are lacunæ after foll. 113, 114, 120, 171, and 241. Each page is divided into 3 columns, of from 37 to 43 lines. This manuscript is written in a small, elegant, Edessene character, probably of the beginning of the vith cent., and contains—

The Commentary of John Chrysostom on the Gospel according to S. Matthew, *homm. i.—xxxii.* See the Benedictine edition of

חסד נאמנ : חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא

On fol. 107 *b*, a note, which has been in great part erased, states that this was one of the volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

[Add. 14,559.]

DLXXXVI.

Vellum, about 10¼ in. by 6⅝, consisting of 161 leaves, two of which, foll. 6 and 7, are much stained and torn. The quires, signed with letters, are now 17 in number. One leaf is wanting at the beginning, two leaves after fol. 6, and several quires after fol. 116. Each page is divided into two columns, of from 35 to 43 lines. This volume is written in a good, regular Estrangēlā of the vith or viith cent., and contained—

The Commentary of John Chrysostom on the Gospel of S. John, homm. i.—xliii. Of these, homm. i., ii., xxix., and xxxv. are imperfect; whilst homm. xxx.—xxxiv. are wanting. The text commences with the words *καὶ ἔρχεται*, corresponding with the Greek *ἀλλ' ἀνωτέρω πάντων ἐστάναι τῶν βιωτικῶν κ.τ.λ.*, Opera, t. viii., p. 2, line 29; Migne, Patrol. Gr., t. lix., col. 25, line 29. The first lacuna extends from t. viii., p. 12, line 44, to p. 14, line 18; and the second, from p. 190, line 9, to p. 236, line 5.

Subscription, fol. 161 *a*: *על לחסד
 חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא*

This is followed by the usual doxology, under which there is a note, in a more cur-

sive character, of which the first two lines have been erased. The remainder contains one of the ordinary anathemas

*חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא*

On fol. 161 *b* there is an extract, in a hand of the xth cent., from the funeral sermon of Gregory Nazianzen on his brother Cæsarius;

*חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא*

[Add. 14,561.]

DLXXXVII.

Vellum, about 10¼ in. by 6⅝, consisting of 184 leaves. The quires, 19 in number, are signed with both arithmetical figures and letters (e.g. foll. 30 *a*, 50 *a*), but a later hand has renumbered them with letters only. Each page is divided into two columns, of from 29 to 33 lines. This volume is written in a good, regular Estrangēlā of the vith or viith cent., and contains—

The third part of the Commentary of John Chrysostom on the Gospel according to S. John, homm. lx.—lxxxviii. See Opera, t. viii., pp. 403—603; Migne, Patrol. Gr., t. lix., col. 327. Subscription, fol. 183 *b*: *על
 לחסד חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא
 חסדנא חסדנא חסדנא חסדנא*

Of the note written by the scribe on fol. 184 *a* the greater part has been erased, but from what remains it appears that this book was copied for a priest named Lazarus: *על לחסד חסדנא חסדנא חסדנא*

ⲁⲙⲓ ⲛⲟⲩⲱ, corresponding with the Greek
Διὰ τοῦτο ἦλθον, ἵνα ζωὴν ἔχωσι, καὶ περισσὸν
ἔχωσι, Opera, t. viii., p. 404, line 1;
 Migne, Patrol. Gr., t. lix., col. 328, line 52.
 The lacuna after fol. 9 extends from t. viii.,
 p. 416, line 9, to p. 435, line 2. Subscription,
 fol. 140 *b*: ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ

The original colophon on fol. 140 *b* has
 been purposely erased, but enough is still
 legible to let us see that the manuscript was
 written by one Abraham, from the convent
 of Eusebius at ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ.

ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 . (P) ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ

In its place we now read a note stating
 that the book belonged to Isaac bar Abraham
 bar Dinārā of Tagrit: ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ

Between the columns, the said Isaac has
 added a few words to say that he presented
 it to the convent of S. Mary Deipara, by the
 hands of the abbat Moses of Nisibis: ⲛⲁⲃⲣⲁⲃⲁⲛ
 [ⲛⲁⲃⲣⲁⲃⲁⲛ] ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ

On fol. 141 *a* we find the usual note by
 Moses of Nisibis: ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ

ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ ⲛⲁⲃⲣⲁⲃⲁⲛ
 . ⲛⲁⲃⲣⲁⲃⲁⲛ

On fol. 141 *b* there are three lines of
 barbarous Greek, now partly effaced, which
 run nearly as follows :

Ο ΜΟΝ ΘΕΡΕ . ΠΟΛΟ ΟΔΕ ΕΡΓΑΤΕ ΟΠ . .
 ΔΕΕΘΗΤΕ ΤΟΥ ΚΟΥΡΗΟ ΤΟ ΕΕ . . ΟΠΟΣ
 ΕΚΑΛΗ ΕΡΓΑΤ

[Add. 14,562.]

DLXXXIX.

Vellum, about 10 in. by 6 $\frac{3}{4}$, consisting of
 84 leaves, of which the first two are slightly
 stained and torn. The quires, eleven in
 number, are signed with both letters and
 arithmetical figures (e.g. fol. 5, . ⲁ .; fol. 15,
 . ⲁ .; fol. 65, . ⲁ .; fol. 75, . ⲁ .). Leaves
 are wanting at the beginning and end, as
 well as after foll. 1, 2, and 3. Each page
 is divided into two columns, of from 31 to
 41 lines. This volume is written in a good,
 regular hand of the viith or viiith cent., and
 contains—

The Commentary of John Chrysostom on
 the first epistle of S. Paul to the Corinthians,
 homm. xx.—xxxiii. See Opera, t. x., p. 197;
 Migne, Patrol. Gr., t. lxi., col. 159. Of homm.
 xx. and xxi. only a very small portion
 remains, fol. 1; see Opera, t. x., pp. 208, l. 33
 —210, l. 23. Of hom. xxii. but a single
 leaf is left, fol. 2, containing t. x., pp. 228,
 l. 29—230, l. 12. Hom. xxiii. commences
 on fol. 3 *a*, with t. x., p. 236, l. 26, but there
 is a lacuna after fol. 3, extending from
 p. 238, l. 12, to p. 239, l. 39. Hom. xxxiii.
 ends with t. x., p. 350, line 47.

[Add. 14,563.]

In a later addition we are told that one Thomas corrected or repaired the volume:

𐌲𐌹𐌰 𐌲𐌹𐌰𐌹𐌹𐌰 𐌲𐌹𐌰𐌹𐌹𐌰 . 𐌴𐌹𐌲𐌹𐌰 𐌵𐌴𐌹𐌲𐌹𐌰
𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰
. 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰
. 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 .

Below is the single word 𐌵𐌹𐌹𐌹𐌹𐌰, "death,"

written thus: 𐌵𐌹𐌹𐌹𐌹𐌰 .

From the marginal note on fol. 2 a, it appears that there were once bound with this volume a discourse on Faith and extracts from the Fathers: . 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰
. 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰

[Add. 14,565.]

DXCIV.

Vellum, about 10½ in. by 6¾, consisting of 28 leaves, several of which are much stained and torn, especially foll. 1, 3—8, 11 and 20. The quires were originally 16 or 17 in number, but most of them are lost, and the few that remain are imperfect. They are signed with both letters and arithmetical figures (e.g. fol. 3, 𐌶; foll. 8 and 11, 𐌶); fol. 20, 𐌶; foll. 21 and 28, 𐌶). Each page is divided into two columns, of from 31 to 34 lines. This manuscript is written in a fine, regular Estrangëlā of the vith cent., and contains—

Portions of the Commentaries of John Chrysostom on—

1. The Epistle to the Philippians, 𐌵𐌹𐌹𐌹𐌹𐌰 . 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰
Fol. 1 a. See Opera, t. xi., pp. 218—367; Migne, Patrol. Gr., t. lxii., col. 177. The fragments remaining are: t. xi., p. 223, l. 18—p. 225, l. 22; p. 226, l. 32—p. 227, l. 34;

p. 228, l. 45—p. 230, l. 6; p. 231, l. 8—p. 233, l. 26; p. 234, l. 33—p. 235, l. 34; p. 238, l. 1—p. 240, l. 6; p. 246, l. 20—p. 248, l. 32; p. 249, l. 26—p. 258, l. 27; p. 269, l. 27—p. 270, l. 31; and p. 365, l. 20 to the end. Colophon, fol. 22 b: 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 . 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 . 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 .

2. The Epistle to Philemon, 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 . 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 . Fol. 23 a. See Opera, t. xi., pp. 839

—863; Migne, t. lxii., col. 701. The fragments remaining are: t. xi., p. 840, l. 28—p. 844, l. 38; and p. 845, l. 35—p. 848, l. 3.

[Add. 14,566, foll. 1—28.]

DXCV.

Vellum, about 10½ in. by 6¾, consisting of 84 leaves (Add. 14,566, foll. 29—112), some of which are much stained and torn, especially foll. 29, 69—74, 90, 99, and 106—112. Several of the quires are altogether wanting, and others are very imperfect. They are signed with letters. Each page is divided into two columns, of from 34 to 37 lines. The writing is a good, regular Estrangëlā, of the vith or viith cent. This manuscript contains—

Portions of the Commentaries of John Chrysostom on—

1. The Epistle to the Colossians, 𐌵𐌹𐌹𐌹𐌹𐌰 . 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰 𐌵𐌹𐌹𐌹𐌹𐌰
Fol. 29 a. See Opera, t. xi., pp. 370—490; Migne, Patrol. Gr., t. lxii., col. 299. The portions missing are: t. xi., p. 370—p. 376, l. 11; p. 427, l. 38—p. 428, last line (with the exception of a fragment); p. 430, l. 13—p. 434, l. 1; p. 438, l. 27—p. 439, l. 43; p. 452, l. 23—p. 456, l. 13; p. 461, l. 43—p. 465, l. 35; and p. 477, l. 29—

p. 479, l. 8. Colophon, fol. 108 *a*: 𐌸𐌹𐍃
 . 𐌹𐍁𐌴𐍂𐌰𐌹 𐌲𐌹𐌸 𐌺𐌹𐍃 𐌹𐌴𐍃 𐌹𐍂𐌸𐌰
 * 𐌴𐌹𐌵𐌹𐌶𐌹𐌳𐌹𐌴𐌸𐌸 𐌺𐌹𐌶𐌹𐌸 𐌹𐌴𐌸 𐌹𐌴𐌸

2. The Epistle to Titus: 𐌺𐌹𐌶𐌹𐌸
 𐌹𐌴𐌸 𐌹𐌴𐌸 . 𐌴𐌹𐌵𐌹𐌶 𐌲𐌹𐌸 𐌺𐌹𐍃
 𐌴𐌹𐌵𐌹𐌶𐌹𐌳𐌹𐌴𐌸 𐌺𐌹𐌶𐌹𐌸 . Fol. 108 *b*.

See Opera, t. xi., pp. 789—837; Migne, t. lxxii., col. 663.] The portions remaining are: t. xi., p. 789, l. 1—p. 790, l. 6; p. 800, l. 7—p. 801, l. 21; and p. 828, l. 9—p. 831, l. 4.

On fol. 112 *a* there is a part of an anathema, written in an old cursive hand; but whether the leaf originally belonged to this volume is perhaps doubtful.

[Add. 14,566, foll. 29—112.]

DXCVI.

Vellum, about 10½ in. by 6⅞, consisting of 120 leaves, a few of which are slightly stained and torn, especially foll. 1, 7, 9, 119, and 120. The quires, signed with letters, are 12 in number. Each page is divided into two columns, of from 32 to 35 lines. This volume is written in a fine, regular Estrangēlā, and dated A. Gr. 905, A.D. 594. It contains—

The Commentary of John Chrysostom on the Epistles of S. Paul to the Thessalonians; viz.

I. Thessalonians, eleven homilies, fol. 2 *b*. See Opera, t. xi., p. 492; Migne, Patrol. Gr., t. lxxii., col. 391. Title: 𐌺𐌹𐌶𐌹𐌸
 . 𐌺𐌹𐌶𐌹𐌸 𐌲𐌹𐌸 𐌺𐌹𐍃 𐌲𐌹𐌸 𐌺𐌹𐍃
 𐌺𐌹𐌶𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 . 〰️ . 𐌴𐌹𐌵𐌹𐌶𐌹𐌳𐌹𐌴𐌸

II. Thessalonians, an introduction and four homilies, fol. 85 *a*. See Opera, t. xi., p. 590; Migne, t. lxxii., col. 467. Title: 𐌺𐌹𐌶𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 . 𐌴𐌹𐌵𐌹𐌶 𐌲𐌹𐌸

𐌺𐌹𐌶𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 . Colophon, fol. 119 *a* :
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 . 𐌴𐌹𐌵𐌹𐌶𐌹𐌳𐌹𐌴𐌸 𐌺𐌹𐌶𐌹𐌸

On fol. 119 *b* there is a note, written by the scribe, John of Edessa, giving the date and other particulars. The name of the convent, to which the book belonged, has been erased, but the abbat of the time was Hanninā, and the oeconomus Julian.

𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸

𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸
 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸 𐌲𐌹𐌸

From a note on fol. 1 *a* it appears that this was one of the 250 volumes brought to

the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

On fol. 120 *a* there is part of a perhaps somewhat earlier note, concluding with one of the usual anathemas.

On the verso of the same leaf, two readers, of comparatively recent date, have recorded their names, Behnām and Gregory.

Handwritten text in Syriac script, likely names and dates: Behnām and Gregory.

[Add. 17,152.]

DXCVII.

Vellum, about 10½ in. by 6½, consisting of 201 leaves, some of which are slightly stained and soiled. The quires, 20 in number, are signed with both letters and arithmetical figures (e.g. fol. 20, 1/2; fol.

40, 3; fol. 120, 1/3; fol. 192, 1/5). A later hand has renumbered them with letters only. Each page is divided into two columns, of from 26 to 30 lines. This volume is written in a fine, regular Estrangēlā of the vith cent., and contains—

Homilies of John Chrysostom, *ἁγίασμα ἁγίου κωνσταντίνου*; viz.

1. Five homilies “de incomprehensibili Dei natura,” *ἁγίασμα ἀκατάληκτου θεοῦ*. Fol. 2 *b*. See Opera, t. i., p. 543; Migne, Patrol. Gr., t. xlviii., col. 701. The fifth homily ends with the passage, fol. 57 *a*, *πολλάκις καὶ τῶν χειρῶν καὶ τῶν ποδῶν ἐκκεκομμένον*, κ. τ. λ., t. i., p. 594, ll. 18—20.

2. Three homilies “ad Stagirium a dæmone vexatum.” See Opera, t. i., p. 189; Migne, t. xlvii., col. 423. The title of the first is as follows, fol. 57 *a*: *ἁγίασμα κωνσταντίνου*

ἁγίου κωνσταντίνου. The subscription of the third is, fol. 159 *b*: *ἁγίασμα κωνσταντίνου*

3. The homily entitled “Dæmones non gubernare mundum.” See Opera, t. ii., p. 290; Migne, t. xlix., col. 241. Title, fol. 160 *a*:

ἁγίασμα κωνσταντίνου. Subscription, fol. 178 *a*, *ἁγίασμα κωνσταντίνου*, the scribe having apparently omitted to reckon the five homilies in no. 1.

4. Extract from a homily, showing that the observance of Lent is not sufficient to qualify us for partaking of the holy Eucharist on the great day of the Resurrection of our Lord. See Opera, t. ii., p. 234, from the beginning to p. 237, l. 40, *καὶ γὰρ πολλὰ πολλάκις ἡμαρτήκαμεν τοιαῦτα*; Migne, t. xlix., col. 197. Title, fol. 178 *a*: *ἁγίασμα κωνσταντίνου*

ἁγίου κωνσταντίνου. Subscription, fol. 178 *a*, *ἁγίασμα κωνσταντίνου*

5. Extract from hom. ix. on the Gospel of S. Matthew: *ἁγίασμα κωνσταντίνου*

Lord with Satan, .

a. Beginning, fol. 5 b: .

b. Beginning, fol. 7 b: . See Add. 14,515, fol. 126 b.

c. Beginning, fol. 11 b: . See Add. 14,515, fol. 131 a.

As these leaves follow one another consecutively, without any lacunæ, it is clear that the original order has not been disturbed since they were deposited in the British Museum. The Syriac text has, however, been washed off, to facilitate the reading of more ancient palimpsest texts, so that only fol. 9 now remains in its original condition. A transcript was made, previously to this operation, by the late Mr. Ellis, and is now bound with the manuscript, and numbered foll. 14—26.

These leaves are remarkable for being doubly palimpsest.

I. The more ancient of the two underlying texts exhibits portions of the Annals of the Roman historian Granius Licinianus, consisting of fragments of Books xxvi., xxviii., xxxiii. (?), xxxv., and xxxvi. Each page is divided into two columns of 24 lines. The character is an elegant, small-sized uncial of the vith or viith cent. The writing is most plainly visible on foll. 1 b and 5 a. These fragments were edited by Dr. Karl Pertz, under the title of "Gai Grani Liciniani Annalium quæ supersunt," Berlin, 1857; and

re-edited at Leipzig, in 1858, under the title of "Grani Liciniani quæ supersunt emendatiora edidit philologorum Bonnensium heptas." See also "Philologus, Zeitschrift für das klassische Alterthum," for 1854, p. 394; "Zeitschrift für das Gymnasialwesen" for 1858, pp. 341 and 714; "Monatsberichte der Berliner Akademie der Wissenschaften" for 17th June, 1858; and "Transactions of the Royal Society of Literature," for 1859, new Series, vol. vi. The facsimile in Pertz's edition is indifferent.

II. The work of Granius Licinianus was effaced in order to make room for that of a Latin Grammarian, which is written across the reversed pages in a straggling, cursive hand of the viiith or ixth cent. The heading *de adverbio* is legible on fol. 1 a, at the top of the page; and *de verbo* on fol. 8 b, also at the top (see Pertz's preface to Granius Licinianus, p. iii.). The writing is most legible on foll. 2, 7, and 10.

[Add. 17,212.]

DXCIX.

A vellum leaf, about 8¾ in. by 5¾, much mutilated. The writing is a small, neat Estrangēlā of the vith or viith cent. It contains, on the verso, the commencement of the first discourse of John Chrysostom to Theodore (ad Theodorum lapsum, Opera, t. i., p. 1; Migne, Patrol. Gr., t. xlvii., col. 277):

On the recto there is some ancient Arabic writing, now much effaced.

[Add. 14,670, fol. 1.]

DC.

A vellum leaf, 9¾ in. by 7, slightly torn. The writing is good and regular, of the viiith

or ixth cent., in double columns of 29 lines. It is the last leaf of a volume, and contains the conclusion of a discourse of John Chrysostom on the second coming of our Lord and on the Antichrist: *ἵνα κίρκω*
: οὐλοφυψωσα κτασσεκ : *μσα*
λα : *κδιήθη ,ω κμκκτα κδιθη λα*
. + . οαφωιψκ

On the verso there is a note, in the usual form, relating to the donation of the abbat Moses of Nisibis to the library of the convent of S. Mary Deipara, A. Gr. 1243, A.D. 932.

[Add. 14,668, fol. 45.]

DCI.

A vellum leaf, much mutilated. The writing is neat and regular, in double columns, in a hand of the xth cent. It contains—

1. A small portion of the conclusion of a discourse.

2. The commencement of the first discourse of John Chrysostom to Theodore:

κτασσεκ μσα ἵνα κίρκω
. κθακθη λα . οαφωιψωσα

[Add. 14,669, fol. 19.]

DCII.

Eight paper leaves, about 10½ in. by 6¾, of which the first two and the last are much torn. There are from 34 to 36 lines in each page. The writing is of the xiiith cent. They contain—

Extracts from the homilies of John Chrysostom on the Gospel of S. Matthew; viz.

1. From hom. lix. See Opera, t. vii., p. 664, l. 36, *ἀλλ' ὁμοίως πᾶσι πάντα ἐπανίσταται*. This extract is imperfect at the beginning. Fol. 1 a.

2. From hom. lxxxii. See Opera, t. vii., p. 888, l. 41, *Διὸ παρακαλῶ, μήτε τὸ πᾶν ἐπὶ τὸν Θεὸν ῥίψαντας αὐτοὺς, καθεύδειν, κ.τ.λ.* Fol. 2 b.

3. From hom. lxxxv. See Opera, t. vii., p. 912, l. 32, *Ἀκούσατε ὅσοι ἀπὸ φόβου δοκεῖτε, εὐποιίας ποιεῖν, κ.τ.λ.* Fol. 4 b.

4. Hom. lxi. See Opera, t. vii., p. 687. Imperfect at the end. Fol. 6 a.

[Add. 17,267, foll. 1—8.]

DCIII.

Vellum, about 8¾ in. by 6½, consisting of 13 leaves (Add. 14,630, foll. 29—41), all slightly stained and torn, especially foll. 29—32, 38, and 41. Each page is divided into two columns, of from 33 to 38 lines. This manuscript is written in a neat hand of the ixth cent., and contains—

The discourse of John Chrysostom* on Virginity and Repentance, *κμκκτα κίρκω*
κθακθη λακ λα μσα ἵνα
κθακθηκω. Imperfect at the beginning.

A note at the end, in the handwriting of the scribe, states that the manuscript was written for the monk Joseph, of the place called "little Baddāyā," *κθίακ κ.κ*, near Harrān: *κκκκτα κκ κκκθ κκκκκ*
κθίακ κκκ κ κκκτα μσα ἵνα
κκ μσα . κκκκκ κκκ κκκκκκ
. κκκκκ κκκκκ κκκ κκκκκ κκκκ
. κκ κκκκ κκκκκ κκκκκ κκκκκ
. κκ

[Add. 14,630, foll. 29—41.]

DCIV.

Five vellum leaves, about 8½ in. by 5¾,

* Or rather of John IV., called ὁ Νηστενής (Jejunator, or the FASTER), patriarch of Constantinople, A.D. 582—595 (Le Quien, Or. Christ., t. i., col. 226). See the Works of Chrysostom, ed. Saville, t. vii., p. 641.

all more or less stained and the last much mutilated (Add. 17,160, foll. 19—23). Each page is divided into two columns of 29 or 30 lines. The writing is a good, regular Estrangēlā of the vith or viith cent. They contain—

Portions of the discourse of Marcus the monk on the Spiritual Law. See Assemani, *Bibl. Or.*, t. iii., pars 1, p. 45; Gallandii *Bibl. Vett. Patrum*, t. viii., p. 1; Migne, *Patrol. Gr.*, t. lxxv., col. 905. There are lacunæ after foll. 19 and 21.

[Add. 17,160, foll. 19—23.]

DCV.

Vellum, about 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$, consisting of 42 leaves, all more or less soiled, torn, and mutilated. The quires are signed with letters (fol. 21 *a*, \aleph), but their number is quite uncertain, not one being complete. There are from 30 to 33 lines in each page. This manuscript is written in a good, regular hand of about the ixth cent., and contains—

A Commentary on the two discourses of Marcus the monk on the Spiritual Law, $\text{ܠܡܨܘܝܢ ܠܡܨܘܝܢ ܠܐ ܒܐܒܪܗܡ ܒܐܒܐܘܫܐܘܫ ܠܡܨܘܝܢ ܠܡܨܘܝܢ}$, apparently either that of Babaeus, or that of Abraham bar Dāshendād, more probably the former. See Assemani, *Bibl. Or.*, t. iii., pars 1, pp. 96 and 194.

First discourse. Fol. 1 *a*.

Second discourse. Fol. 18 *a*.

The last four leaves, foll. 38—42, seem to contain a survey of the general scope and arrangement of the two discourses, divided into several chapters.

[Add. 17,270.]

DCVI.

Thirteen vellum leaves, about 9 $\frac{3}{4}$ in. by 6 $\frac{3}{4}$, several of which are much stained, torn,

and mutilated (Add. 17,217, foll. 20—32). The quires are signed with letters (fol. 27 *a*, α). There are from 31 to 37 lines in each page. The writing is good and regular, of the ixth cent. These leaves contain—

Portions of the Commentary of Theodore of Mopsuestia on the book of Genesis (see Migne, *Patrol. Gr.*, t. lxxvi., coll. 633—646).

The first or introductory discourse, ܠܡܨܘܝܢ ܠܡܨܘܝܢ , is imperfect at the beginning, fol. 20 *a*. The second discourse begins on fol. 23 *b*. Foll. 24—30 comprise fragments of the commentary on ch. i. and ii.; fol. 31, of that on ch. xxii.

The greater part of these fragments has been edited, with a Latin translation, by Dr. Sachau in his work, "Theodori Mopsuesteni *Fragmenta Syriaca*," Leipzig, 1869.

[Add. 17,217, foll. 20—32.]

DCVII.

Five vellum leaves, about 10 $\frac{1}{4}$ in. by 6 $\frac{1}{2}$, the second and third of which are much torn (Add. 14,668, foll. 32—36.). Each page is divided into two columns, of from 27 to 29 lines. The writing is a fine, regular Estrangēlā, of the vith cent. They contain—

Portions of the Commentary of Theodore of Mopsuestia on the twelve minor Prophets (see the original Greek in Mai, *Scriptorum Veterum Nova Collectio*, t. vi., or Migne, *Patrol. Gr.*, t. lxxvi., col. 124); viz.

Hosea, ch. viii. 7—12, fol. 32.

Joel, ch. i. 19—ii. 2, fol. 33; and ch. ii. 20—26, fol. 34.

Amos: part of the introduction, fol. 35; and ch. ii. 3—5, fol. 36.

These fragments have been edited by Dr. Sachau, with the corresponding Greek text, in "Theodori Mopsuesteni *Fragmenta Syriaca*," Leipzig, 1869.

[Add. 14,668, foll. 32—36.]

DCVIII.

Eighteen vellum leaves, about 10 $\frac{3}{4}$ in. by 8 $\frac{3}{4}$, nearly all more or less stained, torn, and mutilated. The quires are signed with letters (fol. 6 *b*, \mathcal{D}). Each page is divided into two columns, of from 34 to 37 lines. The writing is a small, elegant, Edessene Estrangēla, of the vth or vith cent. They contain—

Fragments of the treatise of Theodore of Mopsuestia on the Incarnation of our Lord, divided into 15 books.* See O. F. Fritzsche, *de Theodori Mopsuesteni vita et scriptis commentatio* (Halae, 1836), p. 88; Migne, *Patrol. Gr.*, t. lxvi., col. 55; Assemani, *Bibl. Or.*, t. iii., pars 1., p. 33; Cave, *Hist. Liter.*, t. i., p. 387.

Whether the leaves, as now arranged, are in correct sequence, is very uncertain. The 43^d section, \mathcal{A} , begins on fol. 4 *b*; and the 6th discourse ends on fol. 6 *b*, with the subscription $\kappa\theta\epsilon\omega\varsigma\ \kappa\epsilon\iota\tau\alpha\ \mu\epsilon$. The 50th section, ρ , commences on fol. 7 *b*. On fol. 10 *b* we find the conclusion of the 8th discourse and the commencement of the 9th, comprising sections \mathcal{B} , σ , and ω , which have been subsequently altered into ρ , ω , and α . The 10th discourse ends, and the 11th begins, on fol. 11 *b*. On fol. 12 *b* there is also the running title $\iota\omega\omega\iota\sigma\tau\alpha\ \kappa\epsilon\iota\tau\alpha$. The 78th and 79th sections appear on fol. 17 *b*.

These fragments have been edited, with a Latin translation, by Dr. Sachau, in "*Theodori Mopsuesteni Fragmenta Syriaca*," Leipzig, 1869.

Fol. 8 has been used in binding a volume of the discourses of Jacob of Batnae, as appears from the titles written on the verso:

* The Greek title seems to have been *Περὶ ἐνανθρωπήσεως τοῦ υἱοῦ τοῦ Θεοῦ λόγοι ιε'*; that of the Syriac translation was, perhaps, $\kappa\epsilon\iota\tau\alpha\ \omega\theta\alpha\upsilon\iota\sigma\tau\alpha\ \mathcal{A}$

$\cdot\ \kappa\omega\mu\iota\kappa\alpha$

\mathcal{A} * $\kappa\theta\epsilon\omega\varsigma\ \kappa\epsilon\iota\tau\alpha$ * $\omega\theta\alpha\upsilon\iota\sigma\tau\alpha\ \mathcal{A}$
 $\kappa\theta\epsilon\omega\varsigma\ \kappa\epsilon\iota\tau\alpha$
 * (sic) $\kappa\theta\epsilon\omega\varsigma\ \kappa\epsilon\iota\tau\alpha$ * $\omega\theta\alpha\upsilon\iota\sigma\tau\alpha\ \mathcal{A}$
 * $\kappa\theta\epsilon\omega\varsigma\ \kappa\epsilon\iota\tau\alpha$ (sic) * $\omega\theta\alpha\upsilon\iota\sigma\tau\alpha\ \mathcal{A}$
 \mathcal{A} * $\kappa\theta\epsilon\omega\varsigma\ \kappa\epsilon\iota\tau\alpha$ * $\omega\theta\alpha\upsilon\iota\sigma\tau\alpha\ \mathcal{A}$
 * $\omega\theta\alpha\upsilon\iota\sigma\tau\alpha\ \mathcal{A}$




On fol. 11 *b* there is written, in a still more modern hand, the name of one John of Damascus, $\kappa\epsilon\iota\tau\alpha$ (sic) $\kappa\omega\sigma\tau\alpha\ \kappa\epsilon\iota\tau\alpha$
 $\kappa\omega\sigma\tau\alpha\ \kappa\epsilon\iota\tau\alpha$ (sic) $\kappa\omega\sigma\tau\alpha\ \kappa\epsilon\iota\tau\alpha$
 . $\kappa\omega\sigma\tau\alpha$

[Add. 14,669, foll. 1—18.]


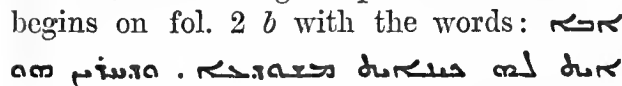
DCIX.

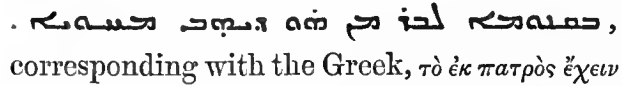
Vellum, about 10 in. by 6 $\frac{3}{4}$, consisting of 44 leaves, many of which are much stained and torn, especially foll. 12, 13, 15, 16, 18, 20, 21, and 33—37. The quires seem originally to have been 17 in number, and to have been signed with both letters and arithmetical figures (see fol. 38 *a*, apparently \mathcal{B}). At present, many are lost, and scarcely one of those that remain is complete. Each page is divided into three columns, of from 36 to 42 lines. This volume is written in a good, current hand of the vith or viith cent., and contains—

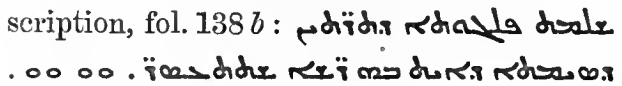
The Glaphyra of Cyril of Alexandria, probably in the translation of Moses of Agel (see Assemani, *Bibl. Or.*, t. ii., p. 82), $\kappa\epsilon\iota\tau\alpha\ \omega\theta\alpha\upsilon\iota\sigma\tau\alpha\ \kappa\epsilon\iota\tau\alpha\ \kappa\epsilon\iota\tau\alpha$
 $\kappa\epsilon\iota\tau\alpha\ \omega\theta\alpha\upsilon\iota\sigma\tau\alpha$. See *Opera*, ed. Aubert, 1638, t. i.; Migne, *Patrol. Gr.*, t. lxxix. The portions extant are: p. 15, B—p. 44, A; p. 65, A—p. 67, C; p. 69, D—p. 71, E; p. 86, D—p. 89, B; p. 144, E—p. 147, C; p. 169, D—p. 176, B; p. 185, D—p. 191, A; p. 199, A—p. 201, E; p. 317, C—p. 342, D; p. 345, E—p. 354, A; p. 364, B—p. 369, A; p. 371, C—p. 376, A; p. 392, E—p. 395, B;

fol. 51,  ; fol. 90,  ; fol. 110, .

Each page is divided into two columns, of from 31 to 36 lines. This volume is written in a neat, regular Estrangēla of the vith or viith cent., and contains—

The second part of the Thesaurus of Cyril of Alexandria, or the treatise on the Holy and Consubstantial Trinity, , comprising chapp. xxi.—xxxv. Of these the first two are altogether wanting. Chap. xxiii. commences on fol. 1 a, but the legible portion of the text begins on fol. 2 b with the words: 

, corresponding with the Greek, τὸ ἐκ πατρὸς ἔχει φυσικῶς σημαίνει, καὶ καθ' ὑπόστασιν ἕτερον ἑαυτὸν πρὸς τὸν δεδωκότα δεικνύει, Opera, ed. Aubert, t. v., pars 1, p. 226 B. The lacuna after fol. 54 extends from p. 285 C to p. 286 D. Sub-

scription, fol. 138 b: . Some portions of the text have been purposely erased, e. g. on foll. 15 b and 21 b. The writing on foll. 1 and 2 a has been almost completely effaced, in order to make room for some prayers in the Coptic language, and even of these but little is now legible.

On the margin of fol. 138 a the names of the twelve tribes of Israel are written in Greek letters by a Coptic hand.

[Add. 14,556.]

DCXV.

Four vellum leaves, about 10 in. by 6 $\frac{7}{8}$, the first of which is much stained and torn. Each page is divided into two columns of from 32 to 35 lines. The writing is neat and regular, of about the viiith cent. These are fragments of a manuscript of the second part

of the Thesaurus of Cyril of Alexandria. See Opera, ed. Aubert, t. v., pars 1, p. 376 D—p. 379 B, and p. 382 D—p. 385 D.

[Add. 17,217, foll. 33—36.]

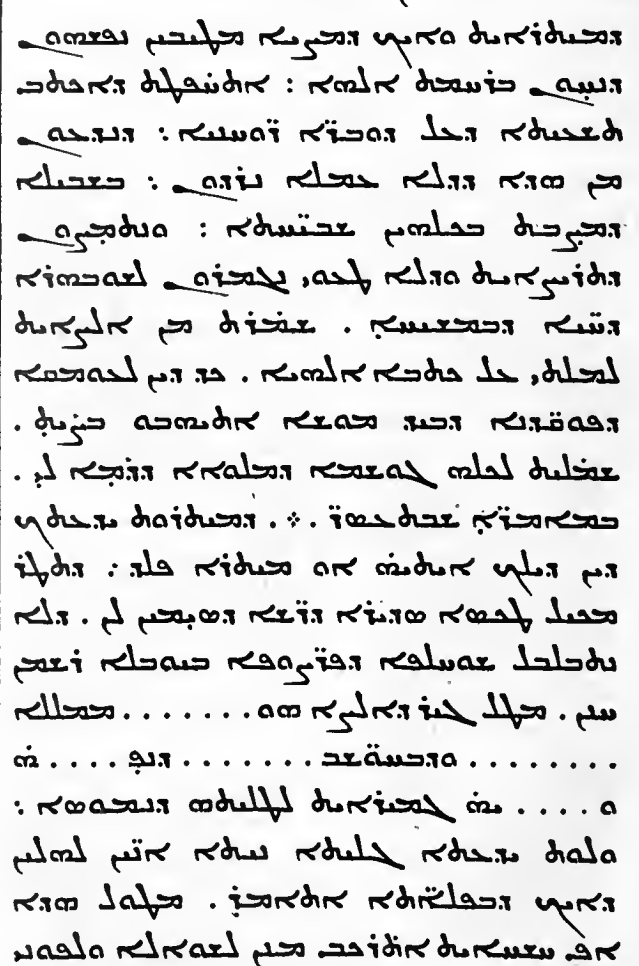
DCXVI.

A single vellum leaf, about 9 $\frac{3}{4}$ in. by 5 $\frac{3}{4}$, much stained and torn. The writing is a good Estrangēla of the vith or viith cent., in double columns of 32 and 33 lines. It contains on the verso—

A short introduction to the Treatise of Cyril of Alexandria on Worship in Spirit and in Truth, which seems not to be extant in the Greek. The mutilated title is:

.....  (προθεωρία) 

The text is as follows. 



ܐܘܢ ܕܠܟܢ . . ܡܢܝܢ ܕܠܘܥܘܠܐ ܡܢܝܢ
 . ܕܢܘܢ ܡܢܝܢ ܕܠܘܥܘܠܐ ܡܢܝܢ
 ܐܘܢ (sic) ܕܠܘܥܘܠܐ ܡܢܝܢ ܕܠܘܥܘܠܐ
 ܡܢܝܢ ܕܠܘܥܘܠܐ ܡܢܝܢ ܕܠܘܥܘܠܐ
 * ܡܢܝܢ ܡܢܝܢ

Below this a monk, residing in the village
 of ܠܘܢܐ, has written: ܡܢܝܢ ܕܠܘܥܘܠܐ
 ܡܢܝܢ ܕܠܘܥܘܠܐ ܡܢܝܢ ܕܠܘܥܘܠܐ
 (sic) ܡܢܝܢ ܕܠܘܥܘܠܐ ܡܢܝܢ ܕܠܘܥܘܠܐ
 . ܡܢܝܢ ܡܢܝܢ

At the top of the page, in a current hand
 of the xth cent., there is written: ܡܢܝܢ
 ܡܢܝܢ (sic) ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ
 ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ
 ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ
 ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ
 * ܡܢܝܢ ܡܢܝܢ

[Add. 12,166, foll. 155—258.]

DCXXI.

Vellum, about 7 $\frac{7}{8}$ in. by 5, consisting of
 115 leaves, one of which, fol. 113, is much
 torn. The quires, signed with letters, were
 originally 13 in number, but the first is now
 lost. There are from 24 to 32 lines in each
 page. This volume is written in a good,
 regular hand of the earlier part of the ixth
 cent., and contains—

Part of the treatise of Cyril of Alexandria
 on Worship in Spirit and in Truth, ܡܢܝܢ
 ܡܢܝܢ, viz. books xiv.—xvii. See Opera, ed.
 Aubert, t. i., p. 479. The text commences
 with the words . ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ,
 corresponding to the Greek *καὶ πρὸς γε τὸ δεῖν*
τῶν ἀμεινόνων ἐφίεσθαι, p. 492 B. Subscription,
 fol. 115 a: ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ

ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ
 * ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ

The original colophon on the same page
 has been erased, and over it is written a
 note in the hand of the abbat Moses of
 Nisibis, stating that this was one of the
 volumes brought by him to the convent of
 S. Mary Deipara, A.D. 932.

[Add. 14,554.]

DCXXII.

Vellum, about 9 $\frac{7}{8}$ in. by 6 $\frac{1}{2}$, consisting of
 20 leaves or two quires, signed ܕ and .
 Each page is divided into two columns, of
 from 33 to 38 lines. The writing is an
 elegant Estrangēlā of the viith or viiith cent.
 It contains—

Works of Cyril of Alexandria; viz.

1. The latter portion of the ninth dialogue
 against Hermias, entitled "Quod unus sit
 Christus," from the passage (Opera, ed.
 Aubert, t. v., pars 1, p. 752 E) *ἕνα δὲ καὶ τὸν*
αὐτὸν ὄντα γινώσκων, καὶ ἐκ Θεοῦ πατρὸς λόγον, κ.τ.λ.,
 to the end. Subscription, fol. 17 a: ܡܢܝܢ

. ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ

2. The "Explanatio xii. Capitem," ܡܢܝܢ
 ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ
 ܡܢܝܢ (see Opera, ed. Aubert, t. vi.,
 p. 146), from the beginning to the sixth
 anathema (p. 152, C).

On the margin of fol. 18 a we find the
 following note, referring to Cyril's principal
 opponents, Andrew of Samosata, Alexander
 of Mabūg, and Theodoret of Cyrus. ܡܢܝܢ
 ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ
 ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ
 ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ
 ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ
 ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ ܡܢܝܢ

ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ (sic) ⲛⲓⲗⲓⲱⲥ
ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ

These two quires were at one time used to make good the defect in Add. 17,149, after fol. 63. This appears from the words, ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ, the one of which is written on the lower margin of Add. 17,149, fol. 63 *b*, and the other on the lower margin of Add. 17,150, fol. 1 *a*. Hence, too, the erasure of the last two lines in Add. 17,149, fol. 63 *b*.

[Add. 17,150.]

DCXXIII.

Two vellum leaves, 6 in. by 4½, both much soiled and torn. The writing is a good, current hand of the *x*th cent., with from 22 to 24 lines in each page. They contain—

Two portions of the discourse of Nilus (see Assemani, *Bibl. Or.*, t. iii., pars 1, p. 48) on virtuous conduct, ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ, beginning: ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ : ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ : ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ . ⲛⲓⲗⲓⲱⲥ

The writing on the recto of the first leaf is almost illegible.

[Add. 17,215, foll. 28, 29.]

DCXXIV.

Eight vellum leaves, about 6¼ in. by 4½. The writing is a good, current hand of the *x*th cent., with from 21 to 26 lines in each page. They contain part of the treatise of Nilus on virtuous conduct, beginning:

ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ

ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ . ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ
ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ

These leaves seem to belong to the same manuscript as Add. 17,215, foll. 28 and 29 (no. DCXXIII), the lacuna between which is precisely filled up by them.

[Add. 14,523, foll. 49—56.]

DCXXV.

Vellum, about 10¾ in. by 7¾, consisting of 177 leaves, one of which (fol. 29) is much stained and torn. The quires are signed with letters. From fol. 91 *b* to the end, the pages are divided into two columns. There are from 30 to 35 lines in each full page or column. The writing of the text is a fine regular Estrangēla, but the notes are in a smaller, cursive character. Leaves are wanting after foll. 31, 32, and 33. This volume is dated A. Gr. 1115, A.D. 804, and contains—

The works commonly, though erroneously, ascribed to Dionysius the Areopagite, with an introduction and notes by Phocas bar Sergius, of Edessa,* and other writers. Title, fol. 1 *b*: ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ . ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ . ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ . ⲛⲓⲗⲓⲱⲥ ⲛⲓⲟⲩⲓⲱⲥ ⲛⲓⲁⲣⲉⲟⲩⲓⲱⲥ

From the introduction of Phocas it appears that the translation of these works into Syriac was executed by the famous physician

* See Assemani, *Bibl. Orient.*, t. i., p. 468. He flourished in the eighth cent., as appears from his mention of Athanasius II., and Jacob of Edessa.

(ἀρχιαιπος) Sergius of Räs'ain,* fol. 1 b:
 ܕܡܫܚܝܢ ܒܗ . ܚܝܘܢܝܘܬܝܢ ܕܝܘܢܝܢ ܡܠܟܝܢ
 ܕܟܝܘܢܝܢ . ܘܢܝܢܝܢ ܕܢܝܢܝܢ ܕܩܝܢܝܢ
 ܕܩܝܢܝܢ . ܘܠܩܝܢܝܢ ܘܠܝܢܝܢ ܡܠܟܝܢ
 ܕܩܝܢܝܢ ܡܠܟܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ
 ܕܩܝܢܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ
 ܕܩܝܢܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ
 ܕܩܝܢܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ
 ܕܩܝܢܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ
 ܕܩܝܢܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ ܕܩܝܢܝܢ

The scholia are in great part a translation
 of the *parathésis* of Joannes Scholasticus of
 ܒܝܣܝܢ , or Scythopolis, fol. 2 a: ܗܘ ܕܗܘ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ

* See Assemani, *Bibl. Orient.*, t. ii., pp. 315, 323; and t. iii., pars 1, p. 87.

On Syriac translations from the Greek,
 and on his own method, Phocas makes the
 following observations, fol. 2 a: ܗܘܝܢ ܕܗܘܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ
 ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ ܕܗܘܝܝܢ

After some farther explanations regarding
 the arrangement of the scholia, Phocas con-
 cludes his own preface with the following
 words, introducing two lengthy extracts from

* Athanasius II.; see Assemani, *Bibl. Orient.*, t. ii., p. 335.

the prefaces of the above-mentioned John of Scythopolis and of George, also of Scythopolis, a priest of the Great Church of Constantinople, in defence of the authenticity of these works, fol. 2 *b*: *ἰδοὺ καθὼς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.*

a. . *ἡμεῖς οὖν ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.* Fol. 2 *b*.

The original Greek may be found, under the name of Maximus, in the works of Dionysius, edited by Lansselius and Corde-rius, Venet. 1755—56, t. ii., pp. ix.—xiii., as far as οὗς τέως εἰς τὰς ἐμὰς ἐλθεῖν συμβέβηκε χεῖρας, or in Migne, Patrol. Gr., t. iv., coll. 15—21.

b. *ἡμεῖς οὖν ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.* Fol. 4 *b*.

This apology contains extracts, fol. 5 *a*, from a letter of Dionysius, bishop of Alexandria, to Xystus, pope of Rome, in which

the testimony of Dionysius the Areopagite is used: . *ἡμεῖς οὖν ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.*

Each of the works of Dionysius the Areopagite is preceded by an index of chapters, . *κεφάλαια*

1. *ἡμεῖς οὖν ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.* Fol. 8 *a*.
2. *ἡμεῖς οὖν ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.* Fol. 38 *a*.
3. *ἡμεῖς οὖν ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.* Fol. 79 *a*.
4. *ἡμεῖς οὖν ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.* Fol. 151 *b*.
5. The ten Epistles, *ἡμεῖς οὖν ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.* Fol. 156 *a*.

At the end of the last epistle, fol. 172 *b*, after a doxology and table of contents, we read the following note, giving the date of the manuscript and the name of the scribe, George the deacon. *ἡμεῖς οὖν ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.*

On fol. 173 *a* there is another note by the commentator, Phocas of Edessa, stating that he finished and copied out this work in the space of a year, without help of any kind from any person. *ἡμεῖς οὖν ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν, ὡς ἡμεῖς ἀναγινώσκοντες τὰς ἐπιτομὰς τῶν ἁγίων πατέρων ἡμεῶν, ἵνα ἴδωμεν ὅτι οὗτοι οὐκ εἰσὶν ἄλλοι ἀλλὰ τὰ ἴδια ἔργα τῶν ἁγίων πατέρων ἡμεῶν.*

has been edited by Dr. de Lagarde in his *Analecta Syriaca*, pp. 201—205* (see also his *Commentatio de Geoponicon versione Syriaca*, Leipzig, 1855, p. 21), and translated by B. H. Cowper in his *Syriac Miscellanies*, London, 1861, p. 48.†

On the margin of fol. 2 *a* is a note, now in part effaced : $\text{ܠܘܟܢ ܠܘܟܢܐ ,ܡܘܕܠܟܐ}$

..... $\text{ܠܘܟܢܐ} \dots \text{ܡܘܕܠܟܐ} \dots \text{ܡܘܕܠܟܐ}$
 $\text{ܡܘܕܠܟܐ} \text{ܠܘܟܢܐ ,ܡܘܕܠܟܐ} \text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ}$

[Add. 12,152.]

DCXXVII.

Vellum, about 10½ in. by 7½, consisting of 118 leaves, the first of which is much soiled and torn. The quires, signed with letters, were originally 14 in number, but ܠ and ܡ are lost, and ܘ is imperfect, a couple of leaves being missing after fol. 1. Each page is divided into two columns, of from 38 to 48 lines. The text is written in a good,

* See also an article by Dr. Sachau in the journal *Hermes* for 1869, "Ueber die Reste der syrischen Uebersetzungen classischgriechischer, nichtaristotelischer Litteratur unter den nitrischen Handschriften des brittischen Museums," pp. 73, 78.

† Besides the omission or misplacement of some points, I have noted the following cases, in which de Lagarde's text deviates from the manuscript. Page 201, line 19, MS. ܡܘܕܠܟܐ and ܡܘܕܠܟܐ . Page 203, line 27, MS. originally ܡܘܕܠܟܐ , but the ܡ is scored out, and ܠܘܟܢܐ intended to be read. Line 30, MS. ܡܘܕܠܟܐ . Page 204, line 27, MS. apparently ܡܘܕܠܟܐ . Page 205, line 9, MS. ܠܘܟܢܐ ; line 12, MS. ܠܘܟܢܐ ; line 13, MS. ܠܘܟܢܐ ; line 15, MS. ܠܘܟܢܐ . On page 204, line 6, the MS. seems to have ܠܘܟܢܐ ; on page 205, line 11, ܠܘܟܢܐ . On page 203, line 26, the point between ܠܘܟܢܐ and ܠܘܟܢܐ is, in the MS., merely an accidental speck; and that on page 204, line 17, between ܠܘܟܢܐ and ܠܘܟܢܐ , is in reality a small hole in the vellum.

regular Estrangēlā of the ixth cent.; the notes, in a smaller, cursive hand, some of them having been added at a later date. This volume contains—

The works of Dionysius the Areopagite, with the notes of Phocas of Edessa and others, tables of chapters, etc.

1. De Cælesti Hierarchia, imperfect at the beginning. On fol. 1 most of the text is illegible; fol. 2 *a* begins with the words

$\text{ܠܘܟܢܐ ܠܘܟܢܐ ܠܘܟܢܐ} \dots \text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ}$
 $\text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ}$
 $\text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ}$

Greek *καὶ τῶν ἡττόνων εἶναι τοὺς θειοτέρους μύστας καὶ χειραγωγούς, ἐπὶ τὴν θείαν προσαγωγὴν καὶ ἔλλαμψιν καὶ κοινωνίαν*, Opera, ed. 1755-6, t. i., p. 38 B.

- 2. De Ecclesiastica Hierarchia. Fol. 19 *a*.
- 3. De Divinis Nominibus. Fol. 47 *a*.
- 4. De Mystica Theologia. Fol. 98 *a*.
- 5. The Epistles. Fol. 102 *b*.

The tenth epistle is wanting, as also a considerable part of the ninth, which ends with the words $\text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ} \text{ܠܘܟܢܐ}$, corresponding to the Greek *καὶ ἐν τῷ παντὶ γίνεταί, καὶ περιέχει τὰ πάντα*, Opera, t. i., p. 615 C.

[Add. 14,539.]

DCXXVIII.

Vellum, about 12¾ in. by 9½, consisting of 60 leaves, several of which are much stained and soiled, especially foll. 5 and 8. The quires, signed with letters, were originally 14 in number, but the first 8 are either lost or very imperfect, leaves being wanting at the beginning, as well as after foll. 1, 3, 4, 6 and 7. Each page is divided into two columns, of from 33 to 38 lines. This volume is written in a good, regular hand of

the ixth cent., the notes being in a smaller character than the text. It contains—

The works of Dionysius the Areopagite, with the notes of Phocas of Edessa, etc.; viz.

1. De Cælesti Hierarchia. Fol. 1 a. Of this we have here only a part of capp. viii., ix. and x.; the whole of capp. xi. and xii.; part of cap. xiii.; the whole of cap. xiv.; and a part of cap. xv. Fol. 1 a commences with the words: . *ܠܟܠܝܢܘܢ ܩܕܝܫܘܢܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* . *ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* , corresponding to the Greek *Διὸ καὶ πρὸς τῆς ἡμῶν ἱερατικῆς παραδόσεως τελεστικάι καὶ φωτουργοὶ καὶ καθαρτικάι δυνάμεις, οἱ πρῶτοι νόες ὀνομάζονται κ.τ.λ.*, Opera, ed. 1755-6, t. i., p. 74 C.

2. De Ecclesiastica Hierarchia. Fol. 5 a. It commences with the words: *ܠܟܠܝܢܘܢ ܩܕܝܫܘܢܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* . *ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* , corresponding to the Greek *ἀπροσπαθέειν ὀφθαλμοῖς ἐπισκοπήσας τῶν ἀλαμπῶν μὲν ἀποφοιτήσῃ τῆς ἀγνωσίας μυχῶν κ.τ.λ.*, Opera, t. i., p. 171 C. We have here only parts of capp. ii. and iii.

3. De Divinis Nominibus. Fol. 8 a. It commences with the words of cap. iv.: *ܠܟܠܝܢܘܢ ܩܕܝܫܘܢܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* . *ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* , corresponding to the Greek *πᾶσαν τῆς φωτιστικῆς δυνάμεως τὴν κυρείαν, ὡς ἀρχίφωτος καὶ ὑπέρφωτος, ἐν ἑαυτῇ συλλαβουσα*, Opera, t. i., p. 359 B.

4. De Mystica Theologia. Fol. 44 b.

5. The Epistles. Fol. 48 a. After the doxology, fol. 60 b, there is a table of contents, followed by the concluding note of Phocas.

On the margin of fol. 5 b, there is a recipe in Arabic for the manufacture of ink, apparently of the xivth or xvth cent. There is also some Arabic writing, of comparatively

modern date, on the lower margin of fol. 58 a.

[Add. 14,540.]

DCXXIX.

Paper, about 8½ in. by 5½, consisting of 252 leaves, many of which are slightly stained and worm-eaten, especially foll. 18—46 and 217—235. The quires, signed with letters, are 25 in number. There are from 23 to 28 lines in each page. This volume is written in a good, regular hand of the xivth or xvth cent., with the exception of foll. 1—16 and 236—251, which are more recent. It contains—

The works of Dionysius the Areopagite, with the introductory discourse of Sergius of Rās'aïn, and the commentary of the philosopher Theodore bar Zarūdi of Edessa.

1. The introductory discourse of Sergius the archiater of Rās'aïn, fol. 1 b: *ܠܟܠܝܢܘܢ ܩܕܝܫܘܢܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* . *ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* . *ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* . The subscription, fol. 26 b, gives the name of the scribe, Mubarak: *ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ* . *ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ* . *ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ* .

The subscription, fol. 26 b, gives the name of the scribe, Mubarak: *ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ* . *ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ* . *ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ* . *ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ ܟܬܝܒ* .

2. De Cælesti Hierarchia, fol. 27 a: *ܠܟܠܝܢܘܢ ܩܕܝܫܘܢܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* . *ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* . *ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* . *ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ ܩܕܡܘܨܐ* .

... . Subscription, fol. 75 b: ...

3. De Ecclesiastica Hierarchia, fol. 75 b: ...

4. De Divinis Nominibus, fol. 137 b: ...

5. De Mystica Theologia, fol. 227 b: ...

Colophon, fol. 233 a: ...

... .

... .

Then follow—

6. The ten Epistles, without any commentary: ...

Foll. 248—251 are in a more recent handwriting than any other portion of the volume. They contain the latter part of no. 5, and the first seven epistles; and were intended to supply what, from an accidental misarrangement of the leaves, was supposed to be a lacuna in the manuscript.

Fol. 252 is a single mutilated leaf from a small Nestorian Service-book.

On fol. 1 a we read the words ... from which it seems that the manuscript at one time belonged to the church of the blessed Virgin and the Resurrection at Jerusalem.

[Add. 22,370.]

DCXXX.

Thirty-eight vellum leaves, several of which are much stained and torn, especially foll. 9, 10, 12, 17, 19, 20, 23, 27 and 28. The quires are signed with letters (foll. 1 a, 25 a, 29 a), and each page is divided into two columns. They are taken from no less than

five manuscripts of the ixth cent.; viz. foll. 1—10; 11—18; 19—24, 27, 28; 25, 26; and 29—38. Of these the second and the last are very neatly written. They contain—

Fragments of Commentaries on the works of Dionysius the Areopagite.

1. On the treatise “de Cælesti Hierarchia,” commencing in the middle of cap. vii. (see Add. 12,152, fol. 23 *a*, col. *b*, line 15). Fol. 1 *a*.

2. On the treatise “de Ecclesiastica Hierarchia,” commencing in cap. ii. (see Add. 12,152, fol. 51 *b*, col. *a*, line 22), and ending in cap. iii. (see Add. 12,152, fol. 59 *b*, col. *b*, line 9). Fol. 11 *a*.

3. On the treatise “de Divinis Nominibus,” cap. iv. (see Add. 12,152, from fol. 112 *b*, col. *a*, line 16, to fol. 121 *a*, col. *b*, line 16). Fol. 19 *a*.

4. On the same treatise, cap. iv. (see Add. 12,152, from fol. 118 *b*, col. *a*, line 17, to fol. 119 *b*, col. *b*, line 1; and from fol. 127 *a*, col. *a*, line 18, to fol. 128 *b*, col. *b*, line 6). This is a different commentary from the previous one. Foll. 25, 26.

5. On the same treatise, capp. v., vi., and vii. (see Add. 12,152, from fol. 145 *a*, col. *b*, line 14, to fol. 148 *b*, col. *b*, line 16). Foll. 27, 28.

6. On the same treatise, capp. ix.—xiii., and on the treatise “de Mystica Theologia,” cap. i. (see Add. 12,152, from fol. 162 *a*, col. *a*, line 18, to fol. 173 *a*, col. *b*, line 10). Fol. 29 *a*.

[Add. 14,541, foll. 1—38.]

DCXXXI.

Vellum, about 6 $\frac{7}{8}$ in. by 4 $\frac{7}{8}$, consisting of 88 leaves, a few of which are much stained and torn, especially foll. 1, 2, and 88. The quires, 9 in number, are signed with letters, originally from \aleph to ζ , afterwards from κ to λ . A single leaf is wanting after fol. 59. There are from 24 to 28 lines in each

page. This volume is written in a good, regular Estrangēlā of the viith cent., and contains—

The metrical discourse of Jacob of Batnae* on the Crucifixion of our Lord: $\aleph \kappa \rho \iota \zeta \mu$

$\mu \alpha \sigma [\mu \alpha \rho \tau \iota \nu \mu \alpha \rho \tau \iota \nu \mu \alpha \rho \tau \iota \nu] \mu \alpha \rho \tau \iota \nu \mu \alpha \rho \tau \iota \nu [\mu \alpha \rho \tau \iota \nu]$. See Assemani, *Bibl. Orient.*, t. i., p. 324, no. 163, de Passione Domini. The subdivisions in this manuscript differ somewhat from those given by Assemani; viz.

a. ($\aleph \kappa \rho \iota \zeta \mu \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma$), beginning: $\mu \alpha \sigma \mu \alpha \sigma [\mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma]$ [$\mu \alpha \sigma$]. Fol. 1 *b*.

b. $\aleph \kappa \rho \iota \zeta \mu \mu \alpha \sigma \mu \alpha \sigma$, beginning: $\mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma$ $\mu \alpha \sigma \mu \alpha \sigma$. Fol. 14 *a*.

c. $\aleph \kappa \rho \iota \zeta \mu \mu \alpha \sigma \mu \alpha \sigma$, beginning: $\mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma$ $\mu \alpha \sigma \mu \alpha \sigma$. Fol. 23 *b*.

d. $\aleph \kappa \rho \iota \zeta \mu \mu \alpha \sigma \mu \alpha \sigma$, beginning: $\mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma$ $\mu \alpha \sigma \mu \alpha \sigma$. Fol. 32 *b*.

e. $\aleph \kappa \rho \iota \zeta \mu \mu \alpha \sigma \mu \alpha \sigma$, beginning: $\mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma$ $\mu \alpha \sigma \mu \alpha \sigma$. Fol. 42 *a*.

f. $\aleph \kappa \rho \iota \zeta \mu \mu \alpha \sigma \mu \alpha \sigma$, beginning: $\mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma$ $\mu \alpha \sigma \mu \alpha \sigma$. Fol. 59 *b*.

g. $\aleph \kappa \rho \iota \zeta \mu \mu \alpha \sigma \mu \alpha \sigma$, beginning: $\mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma \mu \alpha \sigma$ $\mu \alpha \sigma \mu \alpha \sigma$. Fol. 72 *b*.

Other liturgical subdivisions have been marked on the margins by later hands.

The original colophon has been erased, and

* See Assemani, *Bibl. Or.*, t. i., p. 283; the *Acta Sanctorum* for October, t. xii., p. 824; and the work of Dr. Abbeloos “*De Vita et Scriptis S. Jacobi, Batnarium Sarugi in Mesopotamia Episcopi*,” Louvain, 1867.

in its place there stands a note, stating that Simeon bar Cyriacus, of Tagrit, sent this book as a present to the church of the Tagritans at Fostat.

ⲛⲟⲩ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ
 ⲛⲓⲙⲉⲟⲛ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ
 ⲛⲓⲙⲉⲟⲛ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ
 ⲛⲓⲙⲉⲟⲛ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ
 ⲛⲓⲙⲉⲟⲛ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ
 ⲛⲓⲙⲉⲟⲛ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ

There is another note on fol. 1 *a*, but the leaf is too much stained and torn to admit of its being read.

[Add. 14,585.]

DCXXXII.

Vellum, consisting of 88 leaves, some of which are slightly stained and torn. The quires, signed with letters, were originally at least 16 in number (ⲛ, fol. 71). Leaves are wanting both at the beginning and end, as well as after foll. 6, 14, 32, 40, and 80. The number of lines in each page varies from 20 to 24. This manuscript is written in a fine Estrangēlā of the viith cent.; with the exception of foll. 1—6 and 23—32, which are later palimpsest additions of the ixth or xth century. It contains—

The metrical discourse of Jacob of Batnae on the Crucifixion of our Lord. Of the subdivisions there are marked on the margin, ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ, beginning ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ, fol. 13 *a*; and ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ, beginning ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ, fol. 71 *b*.

The palimpsest portions of this volume originally formed part of a manuscript written in three columns, in a small, elegant Estrangēlā of the vith cent. The older text is now most distinctly legible on foll. 27 and 28. Judging by the running title ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ, which is still visible on foll. 30 *a* and 25 *b*, at the foot of the page, this manuscript contained, among other things, the Acts

of one of the Councils of Ephesus. It also comprised the Anakephalæosis of Epiphanius; at least there is written on foll. 24 *b* and 29 *a*, in slanting Greek uncials of later date, the same list of heretical sects that we find appended to that work in Add. 12,156, fol. 137 *a*.

[Add. 17,198.]

DCXXXIII.

Vellum, about 6 $\frac{7}{8}$ in. by 4 $\frac{3}{4}$ consisting of 75 leaves, some of which are much stained and torn, especially foll. 6, 7, 14, 15, 65, 72, 74 and 75. The quires, signed with letters, seem to have been 10 in number, but of these ⲁ is lost, and several others are imperfect, leaves being missing at the beginning, as well as after foll. 6, 7, 13, 64, 71 and 73. There are from 20 to 24 lines in each page. This manuscript is written in a good, regular Estrangēlā of the viith or viiith cent., and contains—

The metrical discourse of Jacob of Batnae on the Crucifixion of our Lord, ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ. There are no divisions marked, either in the text or on the margins.

A note on the margin of fol. 75 *b*, beginning with the words ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ, has been carefully erased.

Another note, on the margin of fol. 1 *b*, informs us that the volume belonged to the convent of S. Mary Deipara. ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ ⲛⲁⲃⲁⲓⲛ ⲛⲓⲛⲉⲟⲩ ⲛⲓⲙⲉⲟⲛ.

[Add. 14,586.]

DCXXXIV.

A vellum leaf, 6 $\frac{3}{4}$ in. by 4 $\frac{7}{8}$, much soiled and torn. It contains part of the metrical discourse of Jacob of Batnae on the Cruci-

fixion of our Lord, written in a good hand of the viiith or ixth century.

[Add. 17,215, fol. 34.]

DCXXXV.

Paper, about 8 $\frac{3}{4}$ in. by 7, consisting of 104 leaves, many of which are much stained and torn, especially foll. 1—28 and 38. The quires, signed with letters, seem to have been 11 in number. Leaves are wanting at the end, as well as after foll. 26 and 100. There are from 16 to 20 lines in each page. This manuscript is written in an inelegant hand of the xith or xiith cent., and contains—

1. The metrical discourse of Jacob of Batnae on the Crucifixion of our Lord:

[Arabic script]
Fol. 1 *b*.

The divisions, for the several days of Passion Week, are rubricated in the text, on foll. 15 *b*, 30 *a*, 44 *b*, 59 *a*, and 86 *a*; and coincide with those given by Assemani, *Bibl. Or.*, t. i., p. 324, no. 163.

2. Prayers for the nocturns of Easter Sunday, ascribed to Ephraim:

[Arabic script]
Fol. 99 *a*.

3. A fragment of another discourse of Jacob of Batnae on the Crucifixion, beginning with the words, fol. 101 *a*:

[Arabic script]
Fol. 101 *a*.

[Add. 17,242, foll. 1—104.]

DCXXXVI.

Vellum, about 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$, consisting

of 118 leaves, a few of which are slightly stained and torn, especially foll. 1, 35, and 116. The quires, signed with letters, were once 17 in number, but the first two having been lost, they were re-numbered, also with letters. At a subsequent period, the next two were also lost, so that the last quire is now marked λ (13). Two leaves are wanting after fol. 6, and one leaf after fol. 54. Each page is divided into two columns, of from 23 to 27 lines. This volume is written in a fine, bold Estrangēla, and dated A. Gr. 876, A.D. 565. It contains—

Metrical discourses of Jacob of Batnae, originally ten in number, the first two of which are now lost, viz., on the Running Stream which the Prophet Ezekiel saw,

[Arabic script]
(see Assemani, *Bibl. Or.*, t. i., p. 312, no. 31), and on David and Goliath, *[Arabic script]* (see Assemani, p. 335, no. 215).

There remain—

1. On Hosea and his Wives, *[Arabic script]*. See Assemani, p. 335, no. 218. Imperfect at the beginning. Fol. 1 *a*.

2. On the Deluge, *[Arabic script]*. See Assemani, p. 339, no. 231. Imperfect. Fol. 5 *a*.

3. On the Lord's Prayer, *[Arabic script]*. See Assemani, p. 319, no. 103. Fol. 35 *a*.

4. On the Prodigal Son, *[Arabic script]*. See Assemani, p. 317, no. 97, sermo i. Imperfect. Fol. 54 *b*.

5. On the Ten Virgins, *[Arabic script]*. See Assemani, p. 322, no. 139. Fol. 69 *b*.

6. On the King who made a Feast for his Son, *[Arabic script]*. See Assemani, p. 322, no. 138. Fol. 83 *a*.

7. On the Descent of the Most High upon Mount Sinai, ⲉⲓⲁⲃ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ. See Assemani, p. 308, no. 4. Fol. 92 *b*.

8. On the Miracle that our Lord wrought at Cana of Galilee, ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ. See Assemani, p. 315, no. 68. Fol. 110 *a*.

On fol. 117 *b*, in the first column, there is an index to the contents of the volume, beginning: ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ

The second column of the same page contains the following note, which informs us that this volume was written at Edessa, in the year 876 (A.D. 565), and belonged to the priest Theodore, from the district of Apamea.

ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ [altered into, ⲉⲃⲓⲛⲁⲓ]
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ

Fol. 118 *a* originally contained a prayer, written in a small, but ancient, hand.

ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ (sic)
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ ...
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ (sic)
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ (sic)

The remainder has been erased to make room for a note, stating that this was one of the manuscripts which were brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A.D. 932.

[Add. 17,157.]

DCXXXVII.

Vellum, about 12 $\frac{3}{4}$ in. by 9 $\frac{3}{4}$, consisting of 43 leaves, some of which are much stained and torn, especially foll. 1—7, 16, 17, and 28. The quires, signed with letters, were originally at least 15 in number (ⲙ, fol. 35 *a*); but several are altogether wanting, and of those that remain, only one is complete. There are lacunæ after foll. 1, 3, 4, 6, 7, 15, 16, and 34. Each page is divided into 3 columns, of from 40 to 44 lines. This volume is written in a fine, regular Estrangêlâ of the vith cent., and contains—

Metrical discourses of Jacob of Batnae; viz.

1. Fragment of a discourse on the Ascension of Elijah (2 Kings, ch. ii. 1). Fol. 1 *a*. See Assemani, Bibl. Or., t. i., p. 339, no. 226 (?).

2. Discourses on Elisha the prophet.
a. On Elisha making the bitter waters sweet (2 Kings, ch. ii. 19—22), according to the subscription: ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ Fol. 2 *a*. Only the conclusion remains, which, however, treats of the miracle narrated in 2 Kings, ch. iv. 1—7.

b. On Elisha and the king of Moab (2 Kings, ch. iii. 26, 27): ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ. Beginning,
ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ fol. 2 *b*: ⲉⲃⲓⲛⲁⲓ ⲉⲃⲓⲛⲁⲓ ⲉⲧⲃⲉⲛⲥⲁⲓⲁⲃ

כאשר נאמרו ביום קדוהו, פי: פתח
מח. Imperfect at the end.

c. A fragment of a discourse on Elisha and the Shunammite (2 Kings, ch. iv. 8). Fol. 4 a. See Assemani, p. 335, no. 219.

3. A fragment of a discourse on the Resurrection of our Lord. Fol. 5 a. See Assemani, p. 326, no. 175.

4. Discourses on Daniel the prophet and his companions.

a. A fragment of the first discourse (ch. ii.). Fol. 7 a.

b. The second discourse, פתח נאמרו (ch. iii.); imperfect at the beginning. Fol. 8 a. See Assemani, p. 339, no. 223 (?).

c. The third discourse (ch. iv.), פתח נאמרו על ארבעה ימים. Beginning, fol. 11 a: פתח נאמרו על ארבעה ימים. Imperfect.

d. The fourth discourse (ch. v.), פתח נאמרו על ארבעה ימים, פתח נאמרו על ארבעה ימים. Beginning, fol. 16 a: פתח נאמרו על ארבעה ימים. Only a small part remains, and the fifth discourse is wanting.

5. On the five Loaves and the two Fishes, פתח נאמרו על חמשה לחם ושני דגים. See Assemani, p. 320, no. 112. Imperfect at the beginning. Fol. 17 a.

6. Discourses on Lent. See Assemani, p. 315, no. 69.

a. The first discourse, פתח נאמרו על ארבעה ימים. Fol. 21 b.

b. The second discourse, פתח נאמרו על ארבעה ימים. Fol. 25 a.

c. The third discourse, פתח נאמרו על ארבעה ימים. Fol. 28 b.

7. Discourses against the Jews, פתח נאמרו על היהודים. See Assemani, p. 321, no. 127.

a. The first discourse. Fol. 31 b.

b. The second discourse; very imperfect. Fol. 34 b.

c. The third discourse. Fol. 35 a.

d. The fourth discourse. Fol. 38 a.

e. The fifth discourse; imperfect. Fol. 41 a.

The sixth and seventh discourses are wanting.

[Add. 17,161.]

DCXXXVIII.

Vellum, about 8 $\frac{3}{4}$ in. by 5 $\frac{7}{8}$, consisting of 166 leaves, some of which are much stained and torn, especially foll. 1—3, 13, 22, 71, 128, 133, 136, 139, 160, 161 and 165. The quires, originally about 20 in number, are now signed with letters. Leaves are wanting at the beginning, as well as after foll. 1, 2, 62, 101, 121, 129, 159, 160 and 165. Each page is divided into two columns, of from 32 to 43 lines. This volume is written in a small, regular Estrangēlā of the vith or viith cent., with the exception of foll. 106 and 166, which are of the viiith or ixth cent. It contains—

Metrical discourses of Jacob of Batnae; viz.

1. פתח נאמרו על ארבעה ימים, "on the creation of the world," or פתח נאמרו על ארבעה ימים, "on the six days." See Assemani, Bibl. Or., t. i., p. 339, no. 224. Of the first day only a small portion remains, foll. 1 and 2. The second day is imperfect at the beginning; fol. 3 a. The third day, fol. 7 b; the fourth day, fol. 12 b; the fifth

28, and 71, which are paper leaves of the xiiith cent. It contains—

Metrical discourses of Jacob of Batnae; viz.

1. On the Baptism of the Law, the Baptism of John, and the Baptism which our Lord gave to His Apostles: **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** (sic) **ܕܥܘܠܡܐ ܕܥܘܠܡܐ** . **ܕܥܘܠܡܐ** . **ܕܥܘܠܡܐ** . See Assemani, *Bibl. Or.*, t. i., p. 312, no. 30. Imperfect at the beginning. Fol. 1 *a*.

2. Discourse showing why our Lord remained thirty years in the world, and then performed miracles: **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** . Fol. 5 *b*. See Assemani, p. 310, no. 19.

3. On the words of David regarding our Lord, Thou art a priest for ever after the order of Melchizedek (Ps. cx. 4): **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** . Fol. 12 *b*. See Assemani, p. 333, no. 194.

4. Two sermons on the Nativity of our Lord.

a. **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** . Fol. 18 *b*. See Assemani, p. 309, no. 13.

b. Without title. Fol. 28 *a*. See Assemani, p. 309, no. 12.

5. Five sermons on the End of the World.
a. **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ**, beginning, fol. 35 *b*: **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** . See Add. 14,590, fol. 55 *a*.

b. **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** . Fol. 46 *b*. See Assemani, p. 314, no. 56, sermo v.

c. **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** . See Assemani, p. 314, no. 56, sermo iii. Only a small portion of the commencement remains. Fol. 54 *b*.

d. **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** . Imperfect at the beginning. Fol. 56 *a*.

e. **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** . See Assemani, p. 314, no. 56, sermo ii. Imperfect. Fol. 61 *b*.

6. On Faith, **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** . See Assemani, p. 324, no. 162. Imperfect at the end. Fol. 67 *a*.

On fol. 79 *b* one Simeon has recorded his name, **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** .

[Add. 17,155.]

DCXL.

Seven vellum leaves, about 12 $\frac{1}{4}$ in. by 8 $\frac{1}{2}$, several of which are much stained and torn (Add. 14,574, foll. 34—40). Each page is divided into 3 columns, of from 46 to 52 lines. The writing is a neat Estrangēlā of the vith or viith cent. These leaves are all that remain of a large volume, comprising no less than 66 metrical discourses of Jacob of Batnae, of which a list is given on fol. 40 *b*. There are now left only—

1. A single leaf (perhaps from the discourse entitled **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ**, "on our Lord and Jacob," Assemani, *Bibl. Or.*, t. i., p. 308, no. 5), in which our Lord's observance of the Sabbath is contrasted with that of the Jews. Fol. 34.

2. Part of the fifth discourse on Daniel. Fol. 35 *a*. Subscription, fol. 36 *b*: **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** .

3. The discourse on David and Uriah the Hittite, **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ**, beginning, fol. 36 *b*: **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** .

On fol. 40 *b*, we find an index to the original contents of the volume. **ܐܘܢܝܢ ܕܡܝܗܘܢܐ ܕܗܘܘܢܐ ܕܥܘܠܡܐ** .

proving Ahab because of Naboth's vineyard (1 Kings, ch. xxi.):
 1 Kings, ch. xxi.):
 Beginning, fol. 8 b:
 .

Imperfect at the end.

2. On Elisha the prophet. See Add. 17,161, no. 2.

a. The first discourse, on Elisha making the bitter waters sweet (2 Kings, ch. ii. 19—22), and multiplying the Widow's oil (ch. iv. 1—7):
 Imperfect at the beginning.
 Fol. 21 a.

b. The second discourse, on Elisha and the king of Moab (2 Kings, ch. iii. 26, 27):
 Beginning,
 fol. 27 a:
 .

c. The third discourse, on Elisha and the Shunammite (2 Kings, ch. iv. 8):
 Beginning, fol. 31 a:
 .

d. The fourth discourse, on Elisha, Naaman, and Gehazi (2 Kings, ch. v.):
 Beginning,
 fol. 37 a:
 .

e. The fifth discourse, on Elisha, and on the vision of holy men, which is able to discern hidden things, with reference to

2 Kings, ch. vi. 8—18:
 Beginning, fol. 41 b:
 .
 .
 See Add. 14,613, fol. 151 a.

f. The sixth discourse, on Elisha and the siege of Samaria (2 Kings, ch. vi. 24):
 Beginning, fol. 46 b:
 .
 .
 Imperfect at the end.

[Add. 17,184.]

DCXLII.

Six vellum leaves, about 9 $\frac{3}{4}$ in. by 6 $\frac{3}{8}$, all much torn. Each page is divided into two columns, of from 33 to 36 lines. The writing is a fine, regular Estrangēla of the vith or viith cent. They contain—

Fragments of a discourse of Jacob of Batnae "on the Nativity of our Lord and on the Star that appeared to the Magi,"
 (running title, fol. 31 b).

[Add. 14,670, foll. 30—35.]

DCXLIII.

Four vellum leaves, 9 $\frac{5}{8}$ in. by 6 $\frac{1}{4}$, all more or less stained and torn. Each page is divided into two columns, of 31 or 32 lines. The writing is a good, regular Estrangēla of the vith or viith cent. They contain a fragment of a discourse of Jacob of Batnae on the people of Sodom.

[Add. 14,670, foll. 26—29.]

DCXLIV.

Portions of two vellum leaves, containing fragments of a metrical discourse of Jacob of Batnae, written in double columns, in a small, neat Estrangëlâ of the vith or viith cent. They perhaps belonged to Add. 14,584.

[Add. 14,670, foll. 36, 37.]

DCXLV.

Vellum, about 7½ in, by 4½, consisting of 63 leaves, some of which are much stained and torn, especially foll. 1-3, 12, 17-19, 45, and 46. The quires, signed with letters, are 7 in number, but of these the first and third are very imperfect, several leaves being missing after fol. 1, and single leaves after foll. 12, 16, and 19. There are from 21 to 26 lines in each page. The writing is a neat, regular Estrangëlâ of the viith cent., with the exception of foll. 58 b-63 b, regarding which see below. This manuscript contains—

Metrical discourses of Jacob of Batnae; viz.

1. On S. John the Baptist, ⲉⲩⲃⲏⲛⲟⲩ ⲉⲛⲛⲁⲩ ⲛⲉⲙⲉⲙⲏⲟⲩ. See Assemani, Bibl. Or., t. i., p. 312, no. 35. Imperfect at the beginning. Fol. 2 a.

2. On S. Simeon the Aged, ⲉⲛⲉⲙⲉⲙⲏⲟⲩ ⲉⲛⲉⲙⲉⲙⲏⲟⲩ. Fol. 11 a. See Assemani, p. 312, no. 37. Imperfect. Subscription, fol. 21 a: ⲉⲛⲉⲙⲉⲙⲏⲟⲩ ⲉⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ ⲉⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ ⲉⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ ⲉⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ.

3. On the Blessings that Isaac gave unto Jacob, ⲉⲛⲉⲙⲉⲙⲏⲟⲩ ⲉⲛⲉⲙⲉⲙⲏⲟⲩ. Beginning, fol. 21 a: ⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ.

ⲉⲛⲉⲙⲉⲙⲏⲟⲩ ⲉⲛⲉⲙⲉⲙⲏⲟⲩ. Subscription, fol. 32 b: ⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ.

4. On the Son of the Widow, whom our Lord restored to life, ⲉⲛⲉⲙⲉⲙⲏⲟⲩ ⲉⲛⲉⲙⲉⲙⲏⲟⲩ. Fol. 32 b. See Assemani, p. 320, no. 118.

5. On the Dead, ⲉⲛⲉⲙⲉⲙⲏⲟⲩ ⲉⲛⲉⲙⲉⲙⲏⲟⲩ. Fol. 45 a. See Assemani, p. 313, no. 44, sermó ii.

6. On the two Harlots (Solomon's Judgment), ⲉⲛⲉⲙⲉⲙⲏⲟⲩ ⲉⲛⲉⲙⲉⲙⲏⲟⲩ. Beginning, fol. 48 a: ⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ.

7. An extract beginning, ⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ. This is written in a cursive hand of the xth cent. Fol. 58 a.

8. An extract on the Martyrs, beginning: ⲛⲉⲙⲉⲙⲏⲟⲩ. ⲛⲉⲙⲉⲙⲏⲟⲩ (sic), ⲛⲉⲙⲉⲙⲏⲟⲩ. This is written in a cursive hand of the ixth cent. Fol. 58 b.

9. Part of a discourse on Zacchæus the publican, ⲉⲛⲉⲙⲉⲙⲏⲟⲩ; written in a hand of the ixth or xth cent. Fol. 59 b. See Assemani, p. 317, no. 95.

Fol. 1 is merely a torn fly-leaf, containing some, now almost illegible, writing.

On the margin of fol. 58 b there is written the name of one Simeon, ⲛⲉⲙⲉⲙⲏⲟⲩ.

[Add. 17,159, foll. 1-63.]

DCXLVI.

Vellum, about 7½ in. by 4½, consisting of 30 leaves (Add. 17,159, foll. 64-93), some of which are slightly stained and torn, espe-

cially foll. 66 and 86. The quires, signed with letters, were originally at least 8 in number; but the first three are now lost, and there are lacunæ after foll. 74 and 85. The number of lines in each page varies from 23 to 26. This manuscript is written in a neat, regular Estrangēlā of the viith cent., and contains—

Metrical discourses of Jacob of Batnae; viz.

1. The latter half of the discourse on Zachæus (see no. DCXLV., 9). Fol. 64 *a*.

2. On Simeon Stylites, **ⲙⲗⲏ ⲛⲁ ⲛⲗⲏ ⲛⲓⲛⲉⲟⲛ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ . ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲁⲃⲟⲥ , ⲛⲓⲁ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲁⲃⲟⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ .** See Assemani, *Bibl. Or.*, t. i., p. 329, no. 190; and *Acta SS. Martyrum*, pars 2, p. 230.* Imperfect. Fol. 69 *a*.

On the margin of fol. 92 *b* we read the name of one John, for many years a recluse in the convent of S. Mary Deipara: **ⲛⲁ ⲗⲏ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ .**

[Add. 17,159, foll. 64—93.]

DCXLVII.

A vellum leaf, much torn, containing part of a discourse of Jacob of Batnae on the

* Assemani's text is very imperfect. For example, in the passage p. 231, lines 15 and 16, after the words **ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ**,

this manuscript proceeds as follows, fol. 69 *b*: **ⲛⲗⲏ ⲛⲁⲃⲟⲥ . ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ .** **ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ .** **ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ .** **ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ .**

Ascension of our Lord, written in a fine, regular Estrangēlā of the viith cent.

[Add. 14,670, fol. 39.]

DCXLVIII.

A vellum leaf, much stained and torn, containing part of a discourse of Jacob of Batnae on the Ascension of our Lord, written in a good, regular Estrangēlā of the viith cent.

[Add. 14,630, fol. 28.]

DCXLIX.

A vellum leaf, 9⁷/₈ in. by 6³/₈, containing part of a discourse of Jacob of Batnae on the Antichrist, **ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ** (running title on the verso), written in double columns, of 33 or 34 lines, in a good, regular Estrangēlā of the viith cent.

[Add. 14,670, fol. 38.]

DCL.

Vellum, 8³/₄ in. by 5³/₈, consisting of 18 leaves, written in a good, regular hand of the viith cent., with from 23 to 25 lines in each page. There is a considerable lacuna after fol. 10. It contains—

Metrical discourses of Jacob of Batnae; viz.

1. The fourth discourse on the End of the World, **ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ .** A small portion of the conclusion alone remains. Fol. 1 *a*.

2. On Drunkards, **ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ**, beginning: **ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ ⲛⲉⲗⲓⲗⲓⲧⲏⲥ .** Fol. 1 *b*.

3. On the Youth who asked our Lord,

What shall I do that I may inherit eternal life? *ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*. Only the subscription remains. Fol. 11 *a*.

4. That the Lawgiver of the Old and New Testaments is one, *ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*, beginning, fol. 11 *a*: *ܕܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*. See Assemani, *Bibl. Or.*, t. i., p. 319, no. 102.

[Add. 17,160, foll. 1—18.]

DCLI.

Eight vellum leaves, 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$, written in a good, regular hand of about the viiith cent. (Add. 17,158, foll. 49—56). Each page is divided into two columns, of from 25 to 27 lines. The contents are—

1. A discourse of Jacob of Batnae on the Raising of Lazarus, *ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*. Fol. 49 *a*. See Assemani, *Bibl. Or.*, t. i., p. 322, no. 134.

2. A *sūgīthā* of Jacob on the city of Edessa: *ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*. Fol. 56 *a*. See Cureton's *Ancient Syriac Documents*, pp. 10 and 106.

3. An extract from a discourse of Jacob, without title, beginning: *ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*. Imperfect. Fol. 56 *b*.

On fol. 55 *b* there is a note, stating that this manuscript was written by one Sergius.

ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ. See Assemani, *Bibl. Or.*, t. i., p. 335, no. 215, serm. i. Imperfect. Fol. 15 *a*.

[Add. 17,158, foll. 49—56.]

DCLII.

Seven vellum leaves, about 7 $\frac{1}{4}$ in. by 5 $\frac{3}{8}$, the last of which is slightly torn. There are from 25 to 27 lines in each page. The writing is a good, regular *Estrangēlā* of the viiith cent. They contain part of the metrical discourse of Jacob of Batnae on the Divine Love, *ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*, imperfect both at the beginning and end. See Assemani, *Bibl. Or.*, t. i., p. 316, no. 84.

[Add. 17,171, foll. 17—23.]

DCLIII.

Two vellum leaves, both much stained and torn, containing part of a metrical discourse of Jacob of Batnae on the End of the World, written in a good, regular *Estrangēlā* of the viiith or ixth cent.

[Add. 14,634, foll. 50, 51.]

DCLIV.

Thirteen vellum leaves, about 12 in. by 8, several of which are much stained and torn (Add. 17,162, foll. 15—27). There are lacunæ after foll. 15, 16, 17, 18, 21, 24 and 25. Each page is divided into two columns, of from 23 to 27 lines. This manuscript is written, apparently by more than one hand, in a large, regular *Estrangēlā* of about the ixth cent., and contains—

Metrical discourses of Jacob of Batnae; viz.

1. On David and Goliath, *ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*. See Assemani, *Bibl. Or.*, t. i., p. 335, no. 215, serm. i. Imperfect. Fol. 15 *a*.

2. For Palm Sunday, *ܘܥܠܝܢܐ ܕܥܠܡܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ*.

See Assemani, p. 322, no. 135. Very imperfect. Fol. 25 *a*.

[Add. 17,162, foll. 15—27.]

DCLV.

Eleven vellum leaves, about $8\frac{3}{8}$ in. by $7\frac{1}{8}$, all more or less stained and mutilated (Add. 17,218, foll. 59—69). The quires are signed with letters (fol. 68 *b*, *ח*, by a later hand *כ*), and there are from 20 to 27 lines in each page. The writing is good and regular, of the ixth cent. They contain—

Metrical Discourses of Jacob of Batnae; viz.

1. On the Nativity of our Lord, *קריאת* *הגדת* *הגדת* *הגדת* *הגדת*. Fol. 59 *a*. See Assemani, *Bibl. Or.*, t. i., p. 309, no. 13.

2. On the Visit of Mary to Elisabeth, *קריאת* *הגדת* *הגדת* *הגדת* *הגדת*. See Assemani, p. 309, no. 10. Imperfect. Fol. 65 *a*.

[Add. 17,218, foll. 59—69.]

DCLVI.

Vellum, about $6\frac{7}{8}$ in. by $4\frac{7}{8}$, consisting of 47 leaves (Add. 14,634, foll. 3—49), some of which are slightly stained and soiled, especially foll. 6, 7, 16, 17, and 49. The quires are signed with letters, from *א* (fol. 7) to *ז* (fol. 41). Many leaves are wanting both at the beginning and end, and there is a lacuna after fol. 23. There are from 21 to 28 lines in each page. This manuscript is written in a good, clear hand* of the ixth cent.,† and contains—

* The letter *א*, when *initial*, is often disproportionately large in comparison with the other letters.

† On fol. 3 *a*, in the subscription of the first discourse, we find the date A. Gr. 999, A. D. 688; but the scribe seems to have copied this, perhaps inadvertently, from the manuscript that lay before him.

Metrical discourses of Jacob of Batnae; viz.

1. A small portion of the conclusion of the discourse on the Deluge. See Assemani, *Bibl. Or.*, t. i., p. 339, no. 231. Subscription, fol. 3 *a*: *קריאת* *הגדת* *הגדת* *הגדת* *הגדת*.

קריאת *הגדת* *הגדת* *הגדת* *הגדת*. A marginal note gives the number of 1300 pethgāmē, or *στίχοι* in this discourse: *הגדת* *הגדת* *הגדת* *הגדת* *הגדת*.

2. On the Visit of Mary to Elisabeth: *קריאת* *הגדת* *הגדת* *הגדת* *הגדת*. Fol. 3 *a*.

3. On S. John the Baptist reproving Herod: (sic) *קריאת* *הגדת* *הגדת* *הגדת* *הגדת*. Fol. 13 *b*. See Assemani, p. 312, no. 34.

4. Consolation for the Dead: *קריאת* *הגדת* *הגדת* *הגדת* *הגדת*, beginning, fol. 23 *b*: *קריאת* *הגדת* *הגדת* *הגדת* *הגדת*. Imperfect.

5. On the Rich Man and Lazarus: *קריאת* *הגדת* *הגדת* *הגדת* *הגדת*. Fol. 26 *a*. See Assemani, p. 316, no. 89.

6. On Elisha smiting the Edomites (Moabites) with false imaginations (2 Kings, ch. iii. 14): *קריאת* *הגדת* *הגדת* *הגדת* *הגדת*. Beginning, fol. 48 *a*: *קריאת* *הגדת* *הגדת* *הגדת* *הגדת*. Imperfect.

According to a note at the foot of fol.

48 b, the manuscript once belonged to a priest named Severus: *ܩܘܪܘܢܐ ܩܘܪܘܢܐ*

ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
..... *ܩܘܪܘܢܐ*

[Add. 14,634, foll. 3—49.]

DCLVII.

Two vellum leaves, about 11 $\frac{7}{8}$ in. by 9 $\frac{1}{8}$, the first of which is much stained and torn (Add. 17,213, foll. 11, 12). Each page is divided into two columns, of from 35 to 37 lines. The writing is good and regular, of the ixth or xth cent. They contain—

1. Part of the second discourse of Jacob of Batnae on the prophet Elijah, when he fled from Jezebel (1 Kings, ch. xix):
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
ܩܘܪܘܢܐ. Fol. 11 b. See Add. 17,184, no. 1, b.

2. Part of another (the fourth?) discourse on Elijah (1 Kings, ch. xxii.). Fol. 12 a.

On fol. 11 a there is a note stating that this manuscript belonged to the convent of S. Mary Deipara: *ܩܘܪܘܢܐ ܩܘܪܘܢܐ* [*ܩܘܪܘܢܐ*]
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
.....

[Add. 17,213, foll. 11, 12.]

DCLVIII.

Two vellum leaves, 6 $\frac{3}{8}$ in. by 4 $\frac{7}{8}$, slightly stained and torn, signed with the letters *ܩ* and *ܘ*. There are 26 or 27 lines in each page. The writing, which is small and neat, is of the ixth or xth cent. They contain part of a metrical discourse of Jacob of Batnae on the words "Swear not at all." (S. Matthew, ch. v. 34).

[Add. 14,634, foll. 1, 2.]

DCLIX.

A vellum leaf, 9 $\frac{3}{4}$ in. by 6 $\frac{5}{8}$, much torn. Each page is divided into two columns, of 34 or 35 lines. The writing is of the xth cent. It contains part of a metrical discourse of Jacob of Batnae on Pride (see Assemani, *Bibl. Or.*, t. i., p. 316, no. 86).

[Add. 17,213, fol. 13.]

DCLX.

Two vellum leaves, about 11 $\frac{5}{8}$ in. by 8, the second of which is much torn. Each page is divided into two columns, of from 26 to 28 lines. The writing is good and regular, of the xth cent. They once formed part of the last quire of a manuscript, and contain portions of metrical discourses of Jacob of Batnae.

On the verso of the second leaf there is a note, stating that the manuscript to which they belonged was repaired at the expense of a monk named Thomas. *ܩܘܪܘܢܐ ܩܘܪܘܢܐ*
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ ܩܘܪܘܢܐ
.....

[Add. 17,213, foll. 16, 17.]

DCLXI.

A vellum leaf, about 12 in. by 7 $\frac{7}{8}$, slightly torn. The writing is a large Estrangêlâ, in two columns, of 15 lines, of about the xith cent. It contains on the verso—

The commencement of a metrical discourse of Jacob of Batnae on S. Simeon the

aged, ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ [a] ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ. See Assemani, *Bibl. Or.*, t. i., p. 312, no. 37.

On the recto there is a list of the discourses of Jacob, that were contained in the manuscript of which this was the first leaf.
[Add. 17,213, fol. 14.]

DCLXII.

A vellum leaf, $12\frac{1}{2}$ in. by 8, slightly torn. Each page is divided into 2 columns of 25 or 26 lines. The writing is a good, regular Estrangēlā of about the xith cent. It contains the conclusion of the discourse of Jacob of Batnae on S. Simeon the aged.
[Add. 17,213, fol. 15.]

DCLXIII.

Three paper leaves, about $11\frac{3}{4}$ in. by 8, much torn. The writing is large and inelegant, of the xiith cent., with 25 lines in each full page. They contain—

- 1. A fragment of the metrical discourse of Jacob of Batnae on S. Simeon and the Presentation of our Lord; and
- 2. Hymns for the Commemoration of S. Simeon.

[Add. 14,739, foll. 12—14.]

DCLXIV.

A vellum leaf, about $12\frac{3}{4}$ in. by $7\frac{5}{8}$, written in two columns, of 32 and 34 lines, in a good, regular hand of the xth cent. It contains on the verso—

Part of a sūgīthā on S. Simeon the aged, probably composed by Jacob of Batnae, beginning: ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ

ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ . ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .

On the recto there is a note stating that the manuscript, of which this was the first leaf, was presented to the convent of S. Mary Deipara by Šalibā or Abū 'Alī, of Bagdād, when Philotheus was patriarch of Alexandria (A.D. 981—1005) * and Šalibā of Arzan abbat of the convent. ⲛⲉⲛ
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ . ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ . ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ (sic) ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ . ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ . ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ . ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ . ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ . ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .
ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .
[Add. 17,213, fol. 18.]

DCLXV.

Two paper leaves, both much mutilated, written in double columns, in good, regular hands of about the xith cent. They contain portions of metrical discourses of Jacob of Batnae. On the verso of the second there is part of a note, signed by one Benjamin bar Gūryā of Amid, ⲛⲉⲛ ⲁⲛⲓ ⲉⲃⲉⲛⲓ ⲛⲉⲛ .
[Add. 14,738, foll. 117, 118.]

DCLXVI.

Five paper leaves, about 13 in. by $7\frac{5}{8}$, all more or less torn. There are from 38 to 43 lines in each page. The writing is large and rather inelegant, of the xith or

* See Renaudot, *Hist. Patr. Jacob. Alexandr.*, p. 373; *Le Quien, Or. Christ.*, t. ii., col. 479.

xiith cent. They contain part of the metrical discourse of Jacob of Batnae on the Rich Man and Lazarus.

[Add. 14,739, foll. 7—11.]

DCLXVII.

Paper, about 8½ in. by 6½, consisting of 23 leaves (Add. 17,242, foll. 105—127), many of which are much stained and torn. Leaves are wanting at the beginning and end, as well as after foll. 106, 114, and 122. The number of lines in each page varies from 16 to 21. This manuscript is written in a rather inelegant hand of the xiith cent., and contains portions of the metrical discourse of Jacob of Batnae on Simeon Stylites.

[Add. 17,242, foll. 105—127.]

DCLXVIII.

A paper leaf, about 19½ in. by 12½, with the signature κ. The writing is in three columns, of from 41 to 43 lines, in a good, current hand of the xiith or xiiith cent. It contains part of a metrical discourse of Jacob of Batnae, apparently that on Isaiah, ch. vii. 14, *ⲗⲕⲁⲛⲁ ⲙⲁⲉ ⲛⲓⲃⲁⲛⲁ*, or ch. ix. 6, *ⲁⲟ ⲛⲓⲃⲁⲛⲁ ⲙⲁⲉ ⲛⲓⲃⲁⲛⲁ*. See Assemani, *Bibl. Or.*, t. i., p. 309, nos. 15 and 16.

[Add. 14,732, fol. 228.]

DCLXIX.

Two paper leaves, about 6¾ in. by 5, both much stained and torn, with 12 or 13 lines in each page. The writing is large and inelegant, of the xiith or xiiith cent. They contain portions of a discourse of Jacob of Batnae.

[Add. 14,736, foll. 10, 11.]

DCLXX.

A paper leaf, 5¾ in. by 4½, much torn. It contains part of a metrical discourse of Jacob of Batnae on Lent, written in a good hand of the xiiith or xivth cent.

[Add. 14,737, fol. 92.]

DCLXXI.

Paper, about 6½ in. by 4½, consisting of 34 leaves, of which the first and the last two are much torn. The quires, signed with letters, are 5 in number, but the first is imperfect at the beginning. There are from 14 to 19 lines in each page. This manuscript, which is written in an inelegant hand, with numerous Greek and Syriac vowels, and dated A. Gr. 1876, A.D. 1565, contains—

A metrical discourse on Gabriel of Kartamin, ascribed to Jacob of Batnae. Subscription: *ⲛⲁⲛⲁ ⲛⲓⲃⲁⲛⲁ ⲙⲁⲉ ⲛⲓⲃⲁⲛⲁ*

ⲃⲁⲉ ⲛⲓⲃⲁⲛⲁ ⲙⲁⲉ ⲛⲓⲃⲁⲛⲁ ⲛⲓⲃⲁⲛⲁ ⲛⲓⲃⲁⲛⲁ ⲛⲓⲃⲁⲛⲁ

ⲁⲟ ⲛⲓⲃⲁⲛⲁ ⲙⲁⲉ ⲛⲓⲃⲁⲛⲁ ⲛⲓⲃⲁⲛⲁ ⲛⲓⲃⲁⲛⲁ ⲛⲓⲃⲁⲛⲁ

[Add. 17,272, foll. 30—63.]

DCLXXII.

Vellum, about 9¾ in. by 6¾, consisting of 137 leaves, many of which are much stained and torn, especially foll. 5, 7, 8, 17, 35, 44, 45, 54, 55, 58—93 (soaked in oil), 136 and 137. The quires, signed with letters, were originally 19 in number, but of these α and ν are lost, and several others are very imperfect. Leaves are wanting at the beginning, as well as after foll. 8, 16, 23, 55, 57, 58, 78, 80, 82 and 83. Each page is divided into two columns, of from 29 to 41 lines. This volume is written in a clear, though rather inelegant Estrangēlā, and dated A. Gr. 914, A.D. 603. It contains—

Letters and discourses (in prose) of Jacob

כלל קאמא, כחלמ חכמא דמא
 כחלמא. כחלמא דמא דמא דמא דמא.
 כלל קאמא דמא דמא. 20.

8. כחלמא דמא דמא דמא דמא, letter of salutation to Habib (marg. כחלמא דמא, of the resurrection), beginning, fol. 14 b: כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. 20.

9. כחלמא דמא דמא דמא דמא, letter to Julian the archdeacon (marg. כחלמא דמא, admonitory), beginning, fol. 15 a: כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. 20.

10. כחלמא דמא דמא דמא דמא, letter to Stephen the notary (marg. כחלמא דמא, of the Christian dispensation), beginning, fol. 16 a: כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. 20. Imperfect.

11. כחלמא דמא דמא דמא דמא, letter to the monks of the convent of Bassus* (marg. כחלמא דמא), beginning, fol. 21 b: כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. Imperfect.

12. כחלמא דמא דמא דמא דמא, letter of the monks of the convent of Bassus to Jacob (marg. כחלמא דמא, investigation concerning the confirmation of the faith), beginning, fol. 25 a: כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא. כחלמא דמא דמא דמא דמא.

* See Assemani, Bibl. Cr., t. i., p. 243.

Only the answer to the first question is extant, and a small portion of that to the second.

[Add. 17,163, foll. 1—48.]

DCLXXIV.

Vellum, about 10 7/8 in. by 6 7/8, consisting of 38 leaves, many of which are much stained and torn, especially foll. 1, 2, 12—17, and 32—38. The quires, signed with letters, were originally 10 in number, but of these only ω (fol. 19 a) and ζ (fol. 33 a) are now complete. Leaves are wanting at the beginning, as well as after foll. 2, 10, 11, 12, 13, 14, 15, 16, 18, 29, 30, 31, and 32. There are from 26 to 28 lines in each page. This manuscript is written in a beautiful, regular Estrangēlā, and dated A. Gr., 822, A.D. 511. Foll. 11, 12, and 13, are in a different, though contemporary hand.* It contains—

Fragments of the Commentaries of Philoxenus of Mabūg on the Gospels of S. Matthew and S. Luke.

Foll. 1 and 2 seem to belong to the Commentary on the Gospel of S. Matthew (ch. xviii. 21, 22); the remainder to that on the Gospel of S. Luke (from the beginning to ch. iii. 22). Subscription, fol. 38 b: $\alpha \kappa$

$\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$

Then follows a note, stating that this volume was written at Mabūg in the year 822, A.D. 511, consequently some years before the death of the author (see Assemani, Bibl. Or., t. ii., p. 19).

$\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$

* These three leaves perhaps belong to the missing portion of Add. 14,534 (no. DCLXXV.).

$\alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$

[Add. 17,126.]

DCLXXV.

Vellum, about 10 7/8 in. by 6 7/8, consisting of 199 leaves, the first 9 of which are stained with oil, and foll. 9 and 199 much torn. The quires, signed with letters, were originally 24 in number (fol. 196 a, α , β), but the first three are lost, and the fourth is imperfect. There are from 25 to 32 lines in each page. This volume is written in a fine, regular Estrangēlā, and belongs, like Add. 17,126, to the first quarter of the vith cent. It contains—

The Commentary of Philoxenus of Mabūg on select passages of the Gospels, more especially on chap. i. 1—18 of the Gospel of S. John.

The author combats various heresies, particularly that of the Nestorians, whom he calls "the heretics of the present time." The following are a few examples out of many.

Fol. 15 a. $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$
 $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$

Fol. 16 a. $\kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta \kappa \alpha \nu \alpha \kappa \eta$

ליתו כתיב : יתריבוהו ...
אלוהו יתריבוהו : יתריבוהו
אלוהו יתריבוהו .
...

Fol. 38 b. כתיב : יתריבוהו ...
אלוהו יתריבוהו : יתריבוהו
אלוהו יתריבוהו .
...

Fol. 70 b. כתיב : יתריבוהו ...
אלוהו יתריבוהו : יתריבוהו
אלוהו יתריבוהו .
...

Fol. 173 a, last line. כתיב : יתריבוהו ...
אלוהו יתריבוהו : יתריבוהו
אלוהו יתריבוהו .
...

כתיב : יתריבוהו ...
אלוהו יתריבוהו : יתריבוהו
אלוהו יתריבוהו .
...

Subscription, fol. 199 a: [...]
כתיב : יתריבוהו ...
אלוהו יתריבוהו : יתריבוהו
אלוהו יתריבוהו .
...

On the verso of this leaf there is a later
note, stating that the book belonged to the
convent of S. Mary Deipara.

[Add. 14,534.]

DCLXXVI.

Vellum, about 12 1/4 in. by 9 1/2, consisting of
141 leaves, some of which, near the be-
ginning and end, are slightly stained and
torn. The quires, 15 in number, are signed
with arithmetical figures. One leaf is want-
ing after fol. 42, and apparently three leaves
after fol. 136. Each page is divided into
three columns, of from 37 to 44 lines. This
manuscript is written in a beautiful Edessene
hand of the vith cent., and contains—

A treatise of Philoxenus of Mabug, showing
that one Person of the Holy Trinity became
incarnate and suffered for us (see Assemani,
Bibl. Or., t. ii., pp. 27—30). Title, fol. 1 b:

כתיב : יתריבוהו ...
אלוהו יתריבוהו : יתריבוהו
אלוהו יתריבוהו .
...

It is divided into ten discourses, כתיב ,
the fourth of which is imperfect at the end,

and the fifth at the beginning (foll. 42, 43). To these are annexed—

1. Extracts from a treatise of an anonymous writer against Philoxenus, which gave occasion to the latter to write the above discourses, fol. 120 b: *ἵνα ἰδῆτε ἃ ἐλάττωσεν ὁ ἀνὸν καὶ τὸν ἀναμαρτυροῦντα λέγοντα ἅπαντα ἐπὶ τῆς ἐκκλησίας . ἡμεῖς δὲ ἄνθρωποι ἡμεῖς ἐπὶ τῆς ἐκκλησίας ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, with some remarks by Philoxenus, *καὶ ἀποκρίσεις*, fol. 125 a.

2. The letter of Philoxenus to the monks, against which the anonymous writer composed his treatise, fol. 126 a: *ἡμεῖς ἐπὶ τῆς ἐκκλησίας . ἡμεῖς δὲ ἄνθρωποι ἡμεῖς ἐπὶ τῆς ἐκκλησίας*

3. Testimonies from the Fathers, adduced by Philoxenus in support of his views, fol. 130 a: *ἡμεῖς ἐπὶ τῆς ἐκκλησίας . ἡμεῖς ἐπὶ τῆς ἐκκλησίας*. Imperfect. Here are cited—

Alexander of Alexandria : fol. 135 b.
Athanasius : fol. 133 b, 134 a, 135 b, 136 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 135 b, 140 a.

Atticus of Constantinople: fol. 135 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 134 a.

Basil: fol. 134 a, 135 b, 136 b, 140 a and b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 134 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 140 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 136 b, 140 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 140 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 136 b.

Chrysostom : fol. 131 a, 135 a, 139 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 131 a, 139 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 131 a, 133 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 139 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 133 a, 139 b.

Cyril of Alexandria : fol. 136 a, 140 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 132 a, 134 a, 137 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 132 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 134 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 134 a, 137 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 134 a, 140 b.

Ephraim : fol. 131 a, 135 b, 136 b, 139 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 130 a, 138 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 130 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 130 a, 138 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 130 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 131 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 133 b, 138 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 133 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 138 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 138 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 138 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 138 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 139 a; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 139 a.

Eusebius of Emesa, *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*: fol. 135 a, 139 b, 140 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 131 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 131 b, 133 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 131 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 139 b; *ἡμεῖς ἐπὶ τῆς ἐκκλησίας*, fol. 139 b.

Gregory (Nazianzen): fol. 135 a, 137 a, 140 b.

Theophilus of Alexandria : fol. 135 b.

The work concludes with five propositions and some general remarks, fol. 140 b, the greater part of which have been quoted (with some slight differences in reading) by Assemani in the *Bibl. Orient.*, t. ii., pp. 28, 29.

7. On the Fear of God, fol. 69 *a*: כתיבא
 העבד הנבחר כח האב אלמא כתיבא
 קדושה כדמלתא דהאב אלמא כתיבא
 דהאב. In the subscription it is called
 כתיבא דהאב אלמא דכתיבא
 כתיבא.

8. On Poverty, fol. 80 *a*: כתיבא דהאב
 דהאב כח דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 In the subscription it is called כתיבא
 דהאב אלמא.

9. On Poverty, fol. 92 *b*: כתיבא
 דהאב אלמא כתיבא דהאב אלמא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 In the subscription it is
 called כתיבא דהאב אלמא
 כתיבא דהאב אלמא.

Colophon, fol. 126 *a*: עלמא דהאב
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא

This is followed by the doxology, after
 which there stood three or four lines of
 arithmetical figures, now erased, with the
 exception of the first, which is 7 700 700,
 i.e. 700, *John*. Over the
 erasure are written in a hand of the ixth or
 xth cent. the words כתיבא דהאב אלמא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 "Merciful God,
 have mercy on Thy sinful servant the priest

Constantine at the day of Thy just judg-
 ment. Amen." The remainder of this page
 and the whole of the next are covered with
 prayers, כתיבא, of Ephraim and Jacob of
 Batnae, written in rude hands of still later
 date. Of the similar writing on fol. 1 *a*
 hardly a word is legible.

[Add. 12,163, foll. 1—126.]

DCLXXVIII.

Vellum, about 10½ in. by 6½, consisting of
 184 leaves, a few of which are much stained
 and torn, especially foll. 1, 30, 59, and 184.
 The quires, signed with letters, are 19 in
 number, but the last is imperfect, a leaf or
 two being wanting at the end. Each page is
 divided into two columns, of from 28 to 37
 lines. This manuscript is written in a fine,
 regular Estrangēlā of the vith or viith cent.,
 and contains—

The second volume of the discourses of
 Philoxenus of Mabūg on Christian life and
 character, comprising discourses 8—13; viz.

1. On Poverty, fol. 1 *b*: כתיבא
 דהאב אלמא כתיבא דהאב אלמא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא

2. On Poverty, fol. 16 *b*: כתיבא
 דהאב אלמא כתיבא דהאב אלמא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא

3. On Asceticism and the Subjugation of
 the Lusts and Passions, fol. 61 *b*: כתיבא
 דהאב אלמא כתיבא דהאב אלמא
 כתיבא דהאב אלמא כתיבא
 כתיבא דהאב אלמא כתיבא

... וְעַל כֵּן ...

4. On Asceticism, fol. 93 a: ...

5. On Fornication, fol. 126 b: ...

6. On Fornication, fol. 150 b: ...

Owing to the loss of the last leaf of the manuscript, the concluding words of the last discourse have been added at the foot of fol. 184 b, in a more recent hand, and are now mutilated.

[Add. 14,595.]

DCLXXIX.

Vellum, about 10 1/4 in. by 6 5/8, consisting of 99 leaves, some of which are much stained

and defaced, especially foll. 1—10 and 40—49. The quires, signed with letters, are now 10 in number, several having been lost at the end. Each page is divided into two columns, of from 36 to 41 lines. This manuscript is written in a fine, regular Estrangēlā of the vith cent., with the exception of foll. 1—9 and 40—49, which may be of the ixth cent. Fol. 10 a has been retouched by the same hand. The contents are—

The discourses of Philoxenus of Mabūg on Christian life and character. Title, fol. 1 a: ...

The running title is: ...

- Discourse 1. Fol. 1 a.
2. Fol. 9 a.
3. Fol. 18 a.
4. Fol. 25 b.
5. Fol. 41 b.
6. Fol. 56 a.
7. Fol. 67 b.
8. Fol. 78 a.
9. Imperfect at the end. Fol. 89 a.

Discourses 10—13 are wanting.

On fol. 88 b a reader called Bar-ṣaumā has written his name, ...

[Add. 17,153.]

DCLXXX.

Vellum, about 10 1/8 in. by 6 1/2, consisting of 103 leaves, a few of which are much stained

and slightly torn, especially foll. 9, 60, 93, and 94. The quires, signed with letters, were originally upwards of 20 in number; but several have been lost, both at the beginning and end, and some of the remainder are imperfect, leaves being missing after foll. 8, 53, 54, 58, 60, 62, 73, 79, 92, 94, and 95. Each page is divided into two columns, containing, in the first part of the volume (foll. 1—43), from 40 to 45 lines; and in the second part (foll. 44—103), from 32 to 38. This manuscript is written by two hands (foll. 1—43 and foll. 44—103) in a good, regular Estrangēlā, of the vith and viith centuries. It contained—

The discourses of Philoxenus of Mabūg on Christian life and character, but the first four and the seventh are now lost.

1. Disc. 5; imperfect at the beginning. Fol. 1 *a*.
2. Disc. 6; imperfect at the end. Fol. 5 *b*.
3. Disc. 8; imperfect at the beginning. Fol. 9 *a*.
4. Disc. 9. Fol. 15 *b*.
5. Disc. 10; imperfect. Fol. 47 *b*.
6. Disc. 11; imperfect. Fol. 61 *a*.
7. Disc. 12; imperfect. Fol. 80 *a*.
8. Disc. 13; imperfect. Fol. 96 *a*.

On fol. 59 *b*, at the foot of the page, there is an interlaced ornament, coloured with red and green.

On fol. 9 *a* a reader called Theodore has recorded his name: *ⲛⲓⲗⲁⲓⲁ ⲛⲓⲗⲁⲓⲁ*

ⲛⲓⲗⲁⲓⲁ ⲛⲓⲗⲁⲓⲁ

[Add. 14,596.]

DCLXXXI.

Vellum, about 11 $\frac{3}{4}$ in. by 9, consisting of 144 leaves, some of which are much stained and torn, especially foll. 1, 132—137, and 144. The quires, signed with both Greek (Coptic) and Syriac letters, were originally

21 in number, but of the first three only a single leaf remains, and there are lacunæ of greater or less extent after foll. 20, 60, 131, 134, 135, 137, 143, and 144. From the commencement as far as fol. 121, the pages are numbered by the hand of the scribe, the verso of each leaf being marked with its appropriate letter or letters. Each page is divided into two columns, of from 29 to 34 lines. This volume is written in a good, regular hand of about the xth cent., and originally contained—

The discourses of Philoxenus of Mabūg on Christian life and character. There now remain—

1. A single leaf from disc. 2. Fol. 1.
2. Disc. 4; imperfect at the beginning. Fol. 2 *a*.
3. Disc. 5; imperfect at the end. Fol. 8 *b*.
4. Disc. 6; imperfect at the beginning. Fol. 21 *a*.
5. Disc. 7. Fol. 32 *a*.
6. Disc. 8. Fol. 43 *a*.
7. Disc. 9; imperfect. Fol. 54 *b*.
8. Disc. 10. Fol. 75 *b*.
9. Disc. 11. Fol. 98 *a*.
10. Disc. 12; imperfect at the end. Fol. 122 *b*.
11. Disc. 13; imperfect at the beginning and elsewhere. Fol. 135 *a*.

This manuscript is remarkable for the ornaments and illuminations at the commencement of each discourse, as well as at the top of the first and last leaves of each quire. They are executed in the Coptic style, so that the manuscript must be of Egyptian origin, and was probably written in the Nitrian desert.

[Add. 14,625.]

DCLXXXII.

Twelve vellum leaves, about 9 $\frac{1}{2}$ in. by 5 $\frac{1}{2}$, some of which are slightly stained and torn.

Hom. xxix. Showing that excommunicating persons who are condemned, and who have preached doctrines different from those accepted by the community, frees the city and the church, or people, from curse or excommunication. Fol. 44 b.

הגנאיא התי, האסיג לילי הגניבתי :
השביה ל לבי מן אפי מן הגלילי .
הגניתי ליהודי אלהיה אס אס אס
לילי אלהיה : מן אלהיה אס אס
התי .

Hom. xxx. On Simeon Stylites, Fol. 47 a.

Hom. xxxi. On the Encænia of the holy Cross, and commemoration of the great earthquake. Fol. 51 b.

Hom. xxxii. On S. John the Baptist, Fol. 55 a.

Hom. xxxiii. On S. John, ch. ix. 2. Fol. 58 a.

Hom. xxxiv. On the defeat of Vitalianus. Fol. 59 b.

Hom. xxxv. On the martyr Romanus, with reference to hom. i. Fol. 60 b.

Hom. xxxvi. On the Nativity of our Lord. Fol. 63 a.

Hom. xxxvii. On Basil and Gregory; delivered in the church of Ignatius. Fol. 65 b.

Hom. xxxviii. On the Epiphany, Fol. 67 a.

Hom. xxxix. On Lent, Fol. 69 a.

Hom. xl. Delivered in the Baptistery, on the eve of the commencement of Lent. Fol. 72 a.

Hom. xli. On the Forty Martyrs. Fol. 72 b.

Hom. xlii. Parænetic discourse, delivered on Wednesday in the Great Week. Fol. 74 b.

Hom. xliii. On S. John, ch. i. 16, and on those recently baptized. Fol. 80 b.

Hom. xliv. On the Commemoration of the Righteous of old, celebrated after the Resurrection. Fol. 83 b.

Imperfect.

Wednesday in Passion Week. Fol. 138 b.
יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה

Hom. lxxi. On the Ascension, אַל
מַלְאָכָא דְּרֵיבָרְכָה יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
Fol. 145 b.

Hom. lxxii. On the deposition of the relics
of the martyrs Procopius and Phocas in the
church of S. Michael. Fol. 148 a. אַל
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה

Hom. lxxiii. On the martyr Barlāhā (Bar-
laam), אַל מַלְאָכָא דְּרֵיבָרְכָה יְהוָה אֱלֹהֵינוּ
Fol. 150 b.

Hom. lxxiv. On Acts, ch. iii. 1, etc.;
delivered on the Friday of the week after
Whitsun Day. Fol. 151 b. בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה

Hom. lxxv. On the martyr Julian, אַל
מַלְאָכָא דְּרֵיבָרְכָה יְהוָה אֱלֹהֵינוּ יְהוָה אֱלֹהֵינוּ
Fol. 153 b.

Hom. lxxvi. At the commemoration of
the poor and strangers, who were buried in
the cemetery called Πανδέκται. Fol. 156 b.
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה
(marg. ΠΑΝΔΕΚΤΑΣ) בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה

Hom. lxxvii. On the apparent contradic-

tions in the different accounts of the Resur-
rection. Fol. 158 a. בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה

Hom. lxxviii. On the martyrs Tarachus,
Probus, and Andronicus, אַל מַלְאָכָא דְּרֵיבָרְכָה
Fol. 163 a.

Hom. lxxix. On S. Matthew, ch. xv. 5, 6,
and 11; and against those who wear phylac-
teries. Fol. 165 b. בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה

Hom. lxxx. On the anniversary of his
consecration, at the beginning of the fourth
year of his archiepiscopate; delivered in the
church of Romanus. Fol. 169 b. אַל
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה

Hom. lxxxii. On S. Matthew, ch. xviii.
24—27. Fol. 172 b. בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה
בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה בְּרִיבָרְכָה

Hom. lxxxii. On S. Matthew, ch. xviii.

Hom. cviii. On sundry Biblical questions ; viz. on the author and scope of the Song of Songs, fol. 242 a ; on 2 Samuel, ch. xxiii. 19, fol. 245 a ; and on Jeremiah, ch. xx. 14, 15, fol. 245 b.

Hom. cix. Parænetic discourse, delivered on Wednesday in Passion Week. Fol. 247 a.

Hom. cx. On the martyr Thallelæus (Θαλλέλαιος), delivered extempore in his church in the town of Aegæ. Fol. 254 b.

Hom. cxii. Delivered at the Encænïa or Dedication of the Great Church, before reading the synodical letter of Timotheus, archbishop of Alexandria. Fol. 256 b.

Hom. cxiii. On S. Luke, ch. vi. 20, 21. Fol. 258 a.

Hom. cxiv. On the martyr Drosis and her companions, with an appeal for contributions towards completing the service of the altar. Fol. 261 b.

Hom. cxv. On the Nativity of our Lord, Fol. 264 a.

Hom. cxvi. On Basil and Gregory, Fol. 266 b.

Hom. cxvii. On the Epiphany, Fol. 268 b.

Hom. cxviii. On the female sinner, S. Luke, ch. vii. 36, etc. Fol. 271 a.

Hom. cxix. On S. John, ch. ii. 1, etc.; that marriage is honourable; and on a false exposition of the said passage of Scripture by one Romanus. Fol. 274 a.

Hom. cxx. On the beginning of Lent, and

Hom. cxxi. On the beginning of Lent, and

Hom. cxxii. On the beginning of Lent, and

Hom. cxxiii. On the beginning of Lent, and

Hom. cxxiv. On the beginning of Lent, and

Hom. cxxv. On the beginning of Lent, and

Hom. cxxvi. On the beginning of Lent, and

Hom. cxxvii. On the beginning of Lent, and

Hom. cxxviii. On the beginning of Lent, and

Hom. cxxix. On the beginning of Lent, and

The Hebrew text (Ps. cxviii. 25) is written on the margin, thus: ANNA ΔΔONAĪ 𐤀𐤎𐤓𐤏𐤀𐤓𐤏𐤁𐤀 ANNA ΔΔONAĪ 𐤀𐤎𐤓𐤏𐤁𐤀.

On foll. 301 a—303 b, we have a scholion entitled: 𐤌𐤓𐤏𐤁𐤀 𐤀𐤓 𐤕𐤏𐤂 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀

𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 : 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 . 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀, from which is taken the following table.

𐤕𐤓𐤏𐤁𐤀 𐤀𐤓 𐤕𐤏𐤂	𐤕𐤓𐤏𐤁𐤀 𐤀𐤓 𐤕𐤏𐤂	
𐤍𐤏𐤍	𐤒𐤈𐤒𐤈	
𐤕𐤓𐤏𐤁𐤀	𐤕𐤓𐤏𐤁𐤀	
𐤍𐤏𐤍 𐤕𐤓𐤏𐤁𐤀	𐤍𐤏𐤍 𐤕𐤓𐤏𐤁𐤀	
. 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 .		𐤕𐤓𐤏𐤁𐤀
𐤎𐤒𐤔𐤌𐤄 𐤒𐤈𐤒𐤈 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀		𐤕𐤓𐤏𐤁𐤀
. 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 .		
ΕΙΠΕΝ Ο Κ̄C ΤΩ Κ̄W Μ ΟΥ ΚΑΘΟΥ		𐤕𐤓𐤏𐤁𐤀
ΕΚ ΔΕΞΙΩΝ ΜΟΥ		

The subscription to the whole work, fol. 313 a, is: 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 .

After this comes an epigram on Severus, translated from the Greek: 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 . 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 : 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 . 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 . 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 . 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀 , 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 , 𐤕𐤓𐤏𐤁𐤀 . 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀 . 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 : 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 , 𐤕𐤓𐤏𐤁𐤀

Then follows a note, now much mutilated, giving the name of the scribe, the priest Addai of Amid, 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀

[𐤕𐤓𐤏𐤁𐤀] 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 . The next three lines, containing the date, are likewise much mutilated and effaced, but enough can be deciphered to fix the year in which the manuscript was written:

𐤕𐤓𐤏𐤁𐤀 . 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀 [𐤕𐤓𐤏𐤁𐤀 : 𐤕𐤓𐤏𐤁𐤀] 𐤕𐤓𐤏𐤁𐤀
𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 . 𐤕𐤓𐤏𐤁𐤀 .
John III., patriarch of Antioch, the successor of Dionysius Tel-mahrāyā, sat from A. Gr. 1158 to A. Gr. 1185;* consequently we must read 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 𐤕𐤓𐤏𐤁𐤀 , “in the year 1179,” or A.D. 868.

Of the note that follows, precisely the most important part is nearly illegible. It

* See Assemani, Bibl. Or., t. ii., p. 348; Le Quien, Or. Christ., t. ii., col. 1374.

ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .

- Hom. xxxi. Imperfect. Fol. 2 b.
- Hom. xxxii. Imperfect. Fol. 11 a.
- Hom. xxxiii. Of this only a very small portion remains. Fol. 16 a.
- Hom. xxxiv. Fol. 16 a.
- Hom. xxxv. Fol. 19 a.
- Hom. xxxvi. Fol. 26 b.
- Hom. xxxvii. Fol. 34 a.
- Hom. xxxviii. Fol. 39 b.
- Hom. xxxix. Fol. 46 b.
- Hom. xl. Fol. 54 b.
- Hom. xli. Fol. 56 a.
- Hom. xlii. Fol. 62 a.
- Hom. xliii. Fol. 80 b.
- Hom. xliv. Fol. 89 a.
- Hom. xlv. Fol. 94 a.
- Hom. xlvi. Fol. 101 b.
- Hom. xlvi. Fol. 108 b.
- Hom. xlviii. Fol. 113 b.
- Hom. xlix. Fol. 123 a.
- Hom. l. Fol. 130 a.
- Hom. li. Fol. 133 b.

Hom. lii. Fol. 138 a. The names of the seven sons of Shamūnī arc written in a later hand on the margin of fol. 143 a, as follows :

ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .

- Hom. liii. Fol. 146 a.
- Hom. liv. Fol. 156 a.
- Hom. lv. Fol. 166 b.
- Hom. lvi. Fol. 169 b.
- Hom. lvii. Fol. 174 b.
- Hom. lviii. Fol. 180 a.
- Hom. lix. Fol. 188 a.

Colophon, fol. 194 b: ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .

After the doxology, there follows a note, informing us that the manuscript was written by one Anastasius, at the expense of the priest Stephen, in the year 880, corresponding to the year 617 of the era of Antioch (A.D. 569), when Sergius was abbat of a convent, the name of which has been erased and that of Silas substituted. ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .

ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .

On the same page, between the columns, there is a note in the handwriting of Michael the Great, patriarch of Antioch,* dated A.Gr. 1501, A.D. 1190. Though it is now much effaced, enough can be read to show that he had it conveyed from Egypt to Syria, and deposited in the convent of Bar-ṣaumā (at Antioch?). ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .
 ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ . ⲛⲓⲱⲥ .

* See Assemani, *Bibl. Or.*, t. ii., p. 363; Le Quien, *Or. Christ.*, t. ii., col. 1389.

ܘܢܝܢܘܢ ܚܪܘܢ ܘܢܝܢܘܢ ܚܪܘܢ
 ܘܢܝܢܘܢ ܚܪܘܢ ܘܢܝܢܘܢ ܚܪܘܢ
 [Add. 14,599.]

DCLXXXVII.

The two volumes, Add. 17,210 and 17,211 require a double description; viz. as separate Greek palimpsests and as a single Syriac manuscript.

A. Add. 17,210,
as a Greek Palimpsest.

Vellum, about 12 in. by 9 $\frac{3}{8}$, consisting of 60 leaves, some of which are much stained and soiled, as well as slightly torn. There are 33 lines in each full page. This manuscript is written in regular uncials of middle size, frequently becoming smaller at the end of a line. It seems to be of the vth cent. The accents appear to have been added by the scribe, and not by the later corrector. It contains—

Portions of the Iliad of Homer; viz.

Book xii., vv. 273—471. Fol. 1 *a*.

Book xiii., vv. 133—265; 333—398; 465—530; 663—728; 797—837. Fol. 4 *a*.

Book xiv., vv. 1—20; 156—419. Fol. 9 *b*.

Book xv., vv. 158—223; 356—421; 491—557. Fol. 14 *a*.

Book xvi., vv. 199—264; 331—397; 664—731; 798—862. Fol. 17 *a*.

Book xviii., vv. 93—358; 426—492. Fol. 21 *a*.

Book xix., vv. 136—268; 335—424. Fol. 26 *a*.

Book xx., vv. 1—172; 306—503. Fol. 29 *a*.

Book xxi., vv. 1—397; 465—611. Fol. 35 *a*.

Book xxii., vv. 1—113; 181—378. Fol. 43 *a*.

Book xxiii., vv. 57—323; 457—589; 656—788; 856—897. Fol. 48 *a*.

Book xxiv., vv. 1—20; 285—483. Fol. 56 *b*.

Fol. 60 was one of the fly-leaves of the volume. On the recto we read the words ✠ ΥΓΙΕΝΟΝ ΧΡΩ ✠, with some others that are no longer distinctly legible; on the verso, ✠ ΥΓΙΕΝΟΙΧΡΩΚΥΡΙΣΧΟΛΑΚΤΙΚΕ ✠.

These fragments have been edited, with a minute description of the manuscript and facsimiles of several pages, by the Rev. Dr. Cureton, and published by order of the Trustees of the British Museum, A.D. 1851. See also "Philologus, Zeitschrift für das klassische Alterthum," 1855, pp. 145, 193, 313, 375.

B. Add. 17,211,
as a Greek Palimpsest.

Vellum, about 12 $\frac{1}{8}$ in. by 9 $\frac{3}{8}$, consisting of 53 leaves, and made up of parts of two manuscripts.

I. Foll. 1—48. Forty-eight leaves, some of which are much stained and soiled, and not a few more or less torn, especially foll. 2, 11, and 14. Each page is divided into two columns of 25 lines. This manuscript is written in large uncials, frequently becoming smaller at the end of a line. It seems to be of the vith cent., and contains—

Large portions of the Gospel of S. Luke, fol. 4 *a*, preceded by the *κεφάλαια*, fol. 1 *a*. The Ammonian sections are marked on the margins, but without the addition of the Eusebian canons.

These fragments have been edited, with a minute description of the manuscript and a facsimile of a portion of fol. 4 *b*, by Tischendorf in his *Monumenta Sacra Inedita, Nova Collectio*, vol. ii., Leipzig, 1857. For some account of the leaves which have been added to the volume since that time (foll. 2, 11, and 14), see the *Journal of Sacred Literature*, 4th Series, vol. iv. (1864), p. 466.

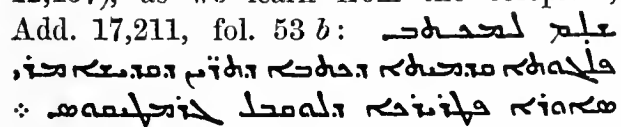
II. Fol. 49—53. Five leaves, about 11 $\frac{1}{4}$ in. by 8 $\frac{5}{8}$, all of which are more or less

stained and soiled. The lower half of fol. 50 has been torn away, its place being supplied by part of one of the blank fly-leaves. Each page is divided into two columns, and in each full column there are 31 lines. These leaves are written in regular, but small-sized, slanting uncials, of the end of the viith or beginning of the viiith cent. They contain—

Portions of the Elements of Euclid, comprising propositions from Books x. and xiii.; in particular, fol. 49, book x., propp. 32 and 33; fol. 51, propp. 80 and 81, πa (in Gregory's edition, Oxon. 1703, propp. 81 and 82); fol. 52, propp. 112 and 113, $\rho\nu\gamma$ (in Gregory, propp. 113 and 114); fol. 53, book xiii., prop. 19, θ (in Gregory, prop. 14).

C. Add. 17,210—211,
as a Syriac manuscript.

Vellum, about 9 $\frac{3}{8}$ in. by 6, consisting of 223 leaves, some of which are much stained and torn. The quires, signed with letters, were originally 23 in number, but the greater part of the first has been lost. Of these the first ten, and the last, are bound up in Add. 17,211; the remaining twelve in Add. 17,210. There are from 19 to 25 lines in each page. This manuscript is written in a good, regular hand, of the beginning of the ninth century. It contains—

The first half of the second book of the treatise of Severus of Antioch against Joannes Grammaticus of Cæsarea (see Add. 12,157), as we learn from the colophon, Add. 17,211, fol. 53 b: 

It is divided into 21 chapters, the titles of which may now be found at the following places.

Chap. ii.	Add. 17,211,	fol. 47 a.
Chap. iii.	.. ..	fol. 15 b.
Chap. iv.	.. ..	fol. 3 b.
Chap. v.	.. ..	fol. 23 a.
Chap. vi.	.. ..	fol. 20 a.

Chap. vii.	.. ..	fol. 40 b.
Chap. viii.	.. ..	fol. 32 a.
Chap. ix.	Add. 17,210,	fol. 3 a.
Chap. x.	.. ..	fol. 48 b.
Chap. xi.	.. ..	fol. 33 b.
Chap. xii.	.. ..	fol. 1 b.
Chap. xiii.	.. ..	fol. 43 b.
Chap. xiv.	.. ..	fol. 29 a.
Chap. xv.	.. ..	fol. 56 a.
Chap. xvi.	.. ..	fol. 25 b.
Chap. xvii.	.. ..	fol. 51 b.
Chap. xviii.	.. ..	fol. 16 a.
Chap. xix.	.. ..	fol. 27 a.
Chap. xx.	.. ..	fol. 32 a.
Chap. xxi.	Add. 17,211,	fol. 52 a.

The principal authorities cited are: Alexander of Mabūg, Add. 17,210, foll. 25 b, 29 a, 58 a; Ambrose of Milan, Add. 17,210, foll. 54 b, 60 a (a forgery); Andrew of Samosata, Add. 17,210, foll. 20 a, 24 b, 29 b; Athanasius, Add. 17,210, foll. 10 b, 15 a, 40 b, 47 a, 49 a, 59 a (a forgery); Basil; Cyril of Alexandria; Diodorus, Add. 17,210, foll. 2 b, 35 a and b; Gregory Nazianzen; John Chrysostom; Julius of Rome, Add. 17,210, foll. 16 a, 23 b, 51 b, 55 b, Add. 17,211, fol. 20 b; Leo of Rome, Add. 17,210, foll. 4 a, 24 a, 34 a, 47 b, Add. 17,211, foll. 12 a, 26 a, 33 b, 38 a; Macedonius of Constantinople, Add. 17,210, fol. 42 b; Nestorius, Add. 17,210, foll. 11 b, 21 b, 23 a, 25 b, 30 a, 44 a, 45 b, 52 a and b, 53 a and b, 57 a, Add. 17,211, foll. 4 a, 6 a, 27 a, 28 b, 30 a and b, 33 a, 34 a, 37 a, 38 a and b; Theodore of Mopsuestia, Add. 17,210, foll. 2 a, 23 b; Theodoret, Add. 17,210, foll. 13 b, 25 b, 26 b, 44 a, 55 b, Add. 17,211, foll. 10 a and b, 17 b, 20 a and b, 22 a, 23 a and b, 24 a, 26 b, 29 b, 33 a, 36 a, 38 a and b, 46 b; Theodotus of Ancyra, Add. 17,210, foll. 27 a and b, 28 b.*

* Citations from *orthodox* writers are usually indicated by the marginal mark <, from *heterodox* by —. Double citations occur, marked <—. The same distinction may be found in some other manuscripts.

כאמור, fol. 205 a; אברהם אבינו כבודו
 אברהם אבינו, fol. 205 b; חילוקי דעות
 אברהם אבינו, fol. 205 b.

Gregory Nazianzen: אברהם אבינו כבודו
 אברהם אבינו, fol. 205 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 205 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 205 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 206 a; אברהם אבינו כבודו
 אברהם אבינו, fol. 206 a; אברהם אבינו כבודו
 אברהם אבינו, fol. 206 a; אברהם אבינו כבודו
 אברהם אבינו, fol. 206 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 206 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 206 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 206 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 206 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 206 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 206 b.

Gregory Nyssen: אברהם אבינו כבודו
 אברהם אבינו, fol. 207 a; אברהם אבינו כבודו
 אברהם אבינו, fol. 207 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 207 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 207 b.

Amphilochius of Iconium: as cited by
 Cyril, fol. 207 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 208 a.

Cyril of Jerusalem: אברהם אבינו כבודו
 אברהם אבינו, fol. 208 a.

Gelasius of Cæsarea in Palestine: אברהם אבינו כבודו
 אברהם אבינו, fol. 208 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 208 b.

fol. 208 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 208 b.

John Chrysostom: on the Gospel of S.
 Matthew, homm. i., ii., xviii., foll. 208 b,
 209 a; on Romans, hom. xv., fol. 209 a;
 1 Corinth., hom. xvi., fol. 209 b; 2 Corinth.,
 homm. viii., xvii., fol. 209 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 210 a;
 on the Gospel of S. John, homm. xii., lxiv.,
 lxxv., lxxxv., fol. 210 a and b.

Theophilus of Alexandria: אברהם אבינו כבודו
 אברהם אבינו, fol. 210 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 210 b.

Epiphanius of Salamis (כנעני) in
 Cyprus: אברהם אבינו כבודו
 אברהם אבינו, fol. 211 a; אברהם אבינו כבודו
 אברהם אבינו, fol. 211 a; אברהם אבינו כבודו
 אברהם אבינו, fol. 211 a; אברהם אבינו כבודו
 אברהם אבינו, fol. 211 a.

Antiochus of Ptolemais: אברהם אבינו כבודו
 אברהם אבינו, fol. 211 a; אברהם אבינו כבודו
 אברהם אבינו, fol. 211 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 211 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 211 b.

Severianus of Gabala: אברהם אבינו כבודו
 אברהם אבינו, fol. 211 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 211 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 211 b; אברהם אבינו כבודו
 אברהם אבינו, fol. 211 b.

כְּהֵנָּה מֵאַחַד לְכַוֵּן אֶתְּמַן אֶתְּ כֹּהֵן,
fol. 211 b; יְהוֹכֵחַ אֶתְּ הַיּוֹדֵף מִן
מֵהַיְּבִיאוֹת הַיְּבִיאוֹת . כִּי־מִלְכָּה
כֹּהֵן מֵהַיְּבִיאוֹת, fol. 212 a.

Atticus of Constantinople: רִיבֵנוֹ מִן
מִלְכָּה מֵהַיְּבִיאוֹת . כִּי־מִלְכָּה אֶתְּ אֶתְּ
כֹּהֵן מֵהַיְּבִיאוֹת מִן : מֵהַיְּבִיאוֹת יְהוֹכֵחַ,
fol. 212 a.

Cyril of Alexandria: מִן־הַיְּבִיאוֹת מִן
מֵהַיְּבִיאוֹת מֵהַיְּבִיאוֹת, fol. 212 a;
כֹּהֵן מֵהַיְּבִיאוֹת מִן, fol. 212 a; מִן
כֹּהֵן מֵהַיְּבִיאוֹת מִן, fol. 212 b, 213 a;
from his comment. on the Gospel of S. John,
fol. 213 a; on the Gospel of S. Matthew,
fol. 213 b; on the Gospel of S. Luke, fol.
213 b, 214 a; . כִּי־מִלְכָּה אֶתְּ הַיְּבִיאוֹת מִן
מֵהַיְּבִיאוֹת מִן . כִּי־מִלְכָּה מֵהַיְּבִיאוֹת מִן,
fol. 214 a; . כִּי־מִלְכָּה אֶתְּ הַיְּבִיאוֹת מִן
מֵהַיְּבִיאוֹת מִן . כִּי־מִלְכָּה מֵהַיְּבִיאוֹת מִן,
fol. 214 b; מֵהַיְּבִיאוֹת מִן, fol. 214 b; מִן
כֹּהֵן מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת אֶתְּ הַיְּבִיאוֹת מִן,
fol. 214 b; הַיְּבִיאוֹת מִן אֶתְּ הַיְּבִיאוֹת מִן
מֵהַיְּבִיאוֹת מִן, fol. 214 b; כֹּהֵן מֵהַיְּבִיאוֹת
מִן מֵהַיְּבִיאוֹת מִן . כִּי־מִלְכָּה מֵהַיְּבִיאוֹת מִן
מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן, fol. 214 b,
יְהוֹכֵחַ מִן כֹּהֵן מֵהַיְּבִיאוֹת מִן, fol.
215 a; הַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן
מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן
מֵהַיְּבִיאוֹת מִן, fol. 215 a.

Proclus of Constantinople: רִיבֵנוֹ מִן
מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן אֶתְּ אֶתְּ אֶתְּ
כֹּהֵן מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן אֶתְּ אֶתְּ
מֵהַיְּבִיאוֹת מִן, fol. 215 a; הַיְּבִיאוֹת מִן אֶתְּ
מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן, fol. 215 b;
מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן אֶתְּ הַיְּבִיאוֹת מִן

כֹּהֵן מֵהַיְּבִיאוֹת, fol. 215 b; מֵהַיְּבִיאוֹת מִן
מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן, fol. 215 b.

Theodotus of Ancyra: מֵהַיְּבִיאוֹת מִן
מֵהַיְּבִיאוֹת מִן מֵהַיְּבִיאוֹת מִן, fol. 216 a.

Among the authors cited* in the course
of the work we find Alexander of Mabūg,
foll. 80 b, 83 a and b; Ambrose, foll. 91 a,
92 a; Amphilochius of Iconium; Andrew
of Samosata, foll. 81 a and b, 94 b, 95 a;
Athanasius, foll. 97 a, 154 a and seqq.; Basil;
Chrysostom; Cyprian, fol. 115 a; Cyril of
Alexandria, on S. Matthew, foll. 21 a, 23 b,
26 a, 28 b, 100 b, 101 a, 129 a, 142 b, 152 b,
153 a, 165 a and b, 182 b; on S. Luke, fol.
194 a; on the epistle to the Hebrews, foll.
17 a, 166 a; Cyril of Jerusalem, foll. 127 a,
187 b; Diodorus of Tarsus; Dorotheus of
Marcianopolis, fol. 140 a; Eustathius of
Antioch, fol. 130 a and b; Gelasius of
Cæsarea, foll. 116 b, 186 b and seqq.; Gregory
Nazianzen; Gregory Nyssen; Irenæus;
Isidore of Pelusium, fol. 190 a and seqq.;
Julius of Rome, foll. 20 b, 76 b, 90 b, 91 a,
98 a, 114 a, 195 b, 197 a; Leo of Rome;
Macedonius of Constantinople, fol. 96 a;
Nestorius; Proclus of Constantinople, fol.
195 a; Severianus of Gabala, foll. 159 b
margin, 194 b; Severus himself, מֵהַיְּבִיאוֹת מִן
מֵהַיְּבִיאוֹת מִן, fol. 109 b, 112 a, 115 a,
126 a, 131 a; Socrates, Ecclesiast. Hist.,
bk. i., chap. 12, fol. 189 a and b; Theodore
of Mopsuestia, foll. 82 b, 95 b, 129 b, 140 a,
141 a; Theodoret; and Theodotus of Ancyra,
fol. 105 a and b.

The margins contain a few words in Greek
characters, chiefly proper names. Of the

* Citations from *orthodox* writers are generally indicated
by the marginal mark <, from *heterodox* by —: . When
one of the authors cited quotes a third, these marks
become << and <—: . See, for example, foll. 1 b, 2 b,
55 a, 82 a, 131 b.

marginal notes some explain Greek words or refer to readings of the Greek text.

2. A letter of Severus to the deacon and archimandrite Elisha, fol. 217 a:
תבת דאלה דאלה תבת דאלה דאלה
המטעמא דאלה דאלה תבת דאלה
מטעמא דאלה דאלה תבת דאלה
מטעמא דאלה דאלה תבת דאלה
דאלה דאלה תבת דאלה דאלה
מטעמא דאלה דאלה תבת דאלה
מטעמא דאלה דאלה תבת דאלה

On fol. 219 a, after the doxology, there are two lines of writing, from which the name of the scribe has been erased: ...
חסילא חסילא חסילא חסילא חסילא
חסילא חסילא חסילא חסילא חסילא

A later hand has added:
חסילא חסילא חסילא חסילא חסילא
Under this are a few words in Arabic, written by one Dā,ūd ibn el-Hakim:
حضر علي هذه (sic) الكتاب المبارك داوود ابن الحكيم
نسل كل من قرا فيه يقول رحم الله والديه ولجميع بني
المعمودية امين
[Add. 12,157.]

DCLXXXIX.

Vellum, about 9 3/8 in. by 5 7/8, consisting of 40 leaves, some of which are much soiled and slightly torn, especially foll. 1, 2, 12, and 13. The quires, signed with letters, are now only 4 in number. Each page is divided into two columns, of from 30 to 38 lines. This volume is written in a neat, current hand of about the viith cent., and contains —

The correspondence of Severus of Antioch and Julian of Halicarnassus on the Corruptibility or Incorruptibility of the Body of Christ, translated by Paul of Callinicus (see Assemani, Bibl. Or., t. ii., p. 46).

The letters are preceded by a short introduction, fol. 2 b:
לפני דפתיא דתתא דתתא דתתא
דפתיא דתתא דתתא דתתא

1. Letter of Julian to Severus:
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה

2. Reply of Severus:
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה

3. Letter of Julian to Severus:
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה

4. Reply of Severus:
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה

5. Letter of Julian to Severus:
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה
תבת דאלה דאלה תבת דאלה דאלה

4. To the same: $\overline{\text{ܕܗܠ ܩܚܢܗܠ}}$ $\overline{\text{ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 9 *a*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

5. To Peter, bishop of Apamea: $\overline{\text{ܕܗܠ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 13 *a*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

6. To the bishop Nicias: $\overline{\text{ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 14 *b*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

7. To Castor, bishop of Perge: $\overline{\text{ܕܗܠ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 15 *a*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

8. To the dux (*δούξ*) Timostratus: $\overline{\text{ܕܗܠ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 15 *b*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

9. To Stephen, bishop of Tripolis: $\overline{\text{ܕܗܠ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 16 *b*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

10. To the bishop Eucharis: $\overline{\text{ܕܗܠ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ (*ΕΥΧΑΡΙΟC*) $\overline{\text{ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 17 *b*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

11. To the abbat of the convent of Bassus: $\overline{\text{ܕܗܠ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 17 *b*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

12. To the priests Cosmas, Polyeuctus and Zeno: $\overline{\text{ܕܗܠ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

$\overline{\text{ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ (*ZHNON*) $\overline{\text{ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ (*ΠΟΛΥΕΥΚΤΟC*) Fol. 19 *b*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

13. To Entrechius (*Εντρέχιος*), bishop of Anazarbus: $\overline{\text{ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 19 *b*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

14. To Antonine, bishop of Aleppo: $\overline{\text{ܕܗܠ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 21 *a*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

15. To the same. Fol. 22 *a*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

16. To the same. Fol. 22 *b*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

17. To the chamberlain (*κουβικουλάριος, κουβουκλάριος*) Mishael (*Michael, or Misael?*): $\overline{\text{ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 23 *b*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

18. To Entrechius, bishop of Anazarbus: $\overline{\text{ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 24 *b*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

19. To Solon, bishop of Seleucia in Isauria: $\overline{\text{ܩܕܝܫܘܬܗܠܗܘܬܗ}}$. Fol. 25 *a*. Margin: $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ ܩܠܡܗ ܩܚܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$ $\overline{\text{ܩܚܘܬܗ ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

20. Letter, in the name of the synod of Antioch, to the bishops under (Peter) the metropolitan of Apamea: $\overline{\text{ܩܕܝܫܘܬܗܠܗܘܬܗ}}$

වෙලෙසටත් කතෘන් ආසන්න. Fol. 26 a. Margin : ප්‍ර කථාපොතෙකා පිට ප්‍ර . $\overline{\text{ܩܘܿܢܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා

21. To a Magister (Μάγιστρος) : ආල වෙලෙසටත්. Fol. 27 a. Margin : ප්‍ර , $\overline{\text{ܕܳܢܳܐ}}$ කථා ප්‍ර කථාපොතෙකා පිට ප්‍ර . $\overline{\text{ܩܘܿܢܳܐ}}$

22. To the Fathers : කථාකරු ආල. Fol. 27 b. Margin : ප්‍ර $\overline{\text{ܩܘܿܢܳܐ}}$ පිට ප්‍ර . $\overline{\text{ܕܳܠܳܝܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා

23. To Solon, bishop of Seleucia in Isauria : කපාලයේ ප්‍රධානියා ලෙස ආල කථාකරු. Fol. 29 b. Margin : පිට ප්‍ර . $\overline{\text{ܕܳܠܳܝܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා ප්‍ර කථාපොතෙකා

24. To Theotecnus the archiater : ආල වෙලෙසටත් (ΘΕΟΤΕΚΝΟΣ) වෙලෙසටත් කථාකරු ප්‍ර $\overline{\text{ܩܘܿܢܳܐ}}$ පිට ප්‍ර . $\overline{\text{ܕܳܠܳܝܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$

25. To Dionysius, bishop of Tarsus : ආල වෙලෙසටත් ප්‍රධානියා කථාකරු වෙලෙසටත්. Fol. 31 a. Margin : කථාපොතෙකා පිට ප්‍ර . $\overline{\text{ܕܳܠܳܝܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා

26. To Solon, bishop of Seleucia in Isauria : කපාලයේ ප්‍රධානියා ලෙස ආල කථාකරු. Fol. 31 b. Margin : පිට ප්‍ර . $\overline{\text{ܕܳܠܳܝܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා ප්‍ර කථාපොතෙකා

27. To Musonius and Alexander, vindices (Βινδικες) of Anazarbus : වෙලෙසටත් ආල වෙලෙසටත් වෙලෙසටත් (ΜΟΥΣΩΝΙΟΣ) කථාකරු (ΒΙΝΔΙΚΕΣ). Fol. 32 a. Margin : ප්‍ර කථාපොතෙකා පිට ප්‍ර . $\overline{\text{ܩܘܿܢܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා

28. To Philoxenus, bishop of Doliche :

පිට ප්‍රධානියා කථාකරු වෙලෙසටත් ආල. Fol. 32 b. Margin : කථාපොතෙකා පිට ප්‍ර . $\overline{\text{ܩܘܿܢܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා

29. To the monks of the convent of Mār Isaac : , $\overline{\text{ܩܘܿܢܳܐ}}$ කථාකරු කථාකරු ආල වෙලෙසටත්. Fol. 33 a. Margin : පිට ප්‍ර . $\overline{\text{ܩܘܿܢܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා ප්‍ර කථාපොතෙකා

30. To the clergy of Apamea : ආල වෙලෙසටත් කථාකරු වෙලෙසටත්. Fol. 33 b. Margin : කථා ප්‍ර $\overline{\text{ܩܘܿܢܳܐ}}$ පිට ප්‍ර . $\overline{\text{ܩܘܿܢܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$

31. Commonitorium to the bishops of Phoenicia : කථාකරු ආල වෙලෙසටත් කථාකරු. Fol. 35 a. Margin : පිට ප්‍ර $\overline{\text{ܩܘܿܢܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා ප්‍ර කථාපොතෙකා . (sic) $\overline{\text{ܩܘܿܢܳܐ}}$

32. To John, bishop of Alexandria the less (Alexandretta or Scandarün) : ආල . කථාකරු කථාකරු කථාකරු ප්‍රධානියා. Fol. 36 a. Margin : කථාපොතෙකා පිට ප්‍ර . $\overline{\text{ܩܘܿܢܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා

33. To Dionysius, bishop of Tarsus : ආල වෙලෙසටත් ප්‍රධානියා කථාකරු වෙලෙසටත්. Fol. 36 b. Margin : කථාපොතෙකා පිට ප්‍ර . $\overline{\text{ܩܘܿܢܳܐ}}$, $\overline{\text{ܕܳܢܳܐ}}$ කථා

34. To the bishops under the metropolitan of Apamea : කථාකරු ආල . කථාකරු කථාකරු ආසන්න . Fol. 36 b. Margin : , $\overline{\text{ܩܘܿܢܳܐ}}$ කථා ප්‍ර කථාපොතෙකා පිට ප්‍ර . $\overline{\text{ܩܘܿܢܳܐ}}$

35. To the priest Eustathius : ආල කථාකරු වෙලෙසටත්. Fol. 37 a. Margin : , $\overline{\text{ܩܘܿܢܳܐ}}$ කථා ප්‍ර කථාපොතෙකා පිට ප්‍ර . $\overline{\text{ܩܘܿܢܳܐ}}$, $\overline{\text{ܩܘܿܢܳܐ}}$

36. To the deacon Eusebius of Apamea:
 37 *b*. Margin:
 37. To Simeon, bishop of Kinnesrīn:
 Margin:
 38. To the same. Fol. 38 *b*. Margin:
 39. To the clergy and magistracy of Apamea:
 40 *a*. Margin:
 40. To the general (στρατηλάτης) Hypatius:
 Margin:
 41. To Solon, bishop of Seleucia in Isauria:
 Margin:
 42. To the Fathers:
 42 *b*. Margin:
 43. To the abbat of the convent of Mār Simeon:
 Margin:
 44. To Eutychanus, magistrate of Apamea: (ΕΥΤΥΧΙΑΝΟΣ)
 Margin:
 45. To Conon, the chief officer of police:
 Margin:
 46. To the clergy of Antaradus:
 Margin:
 47. To Cassianus, bishop of Bostra:
 Margin:
 48. To Philoxenus, bishop of Mabūg:
 47 *a*. Margin:
 49. To the priests and abbats John and John, and others:
 Margin:
 50. To the same. Fol. 50 *b*. Margin:
 51. To the priest Philip:
 Margin:
 52. To the priests John and John, and others:
 Margin:
 53. To the bishops from Syria, residing at Alexandria (Cassianus, Constantine, Antonine, and others):
 Margin:
 54 *b*.

36. To the deacon Eusebius of Apamea:
 37 *b*. Margin:
 37. To Simeon, bishop of Kinnesrīn:
 Margin:
 38. To the same. Fol. 38 *b*. Margin:
 39. To the clergy and magistracy of Apamea:
 40 *a*. Margin:
 40. To the general (στρατηλάτης) Hypatius:
 Margin:
 41. To Solon, bishop of Seleucia in Isauria:
 Margin:
 42. To the Fathers:
 42 *b*. Margin:
 43. To the abbat of the convent of Mār Simeon:
 Margin:
 44. To Eutychanus, magistrate of Apamea: (ΕΥΤΥΧΙΑΝΟΣ)
 Margin:
 45. To Conon, the chief officer of police:
 Margin:
 46. To the clergy of Antaradus:
 Margin:
 47. To Cassianus, bishop of Bostra:
 Margin:
 48. To Philoxenus, bishop of Mabūg:
 47 *a*. Margin:
 49. To the priests and abbats John and John, and others:
 Margin:
 50. To the same. Fol. 50 *b*. Margin:
 51. To the priest Philip:
 Margin:
 52. To the priests John and John, and others:
 Margin:
 53. To the bishops from Syria, residing at Alexandria (Cassianus, Constantine, Antonine, and others):
 Margin:
 54 *b*.

Margin: *כח חזקו ויהיו כח חזקו* . Fol. 59 a. Imperfect.

Two quires are missing after fol. 58, which contained the remainder of no. 53, nos. 54—62, and a part of no. 63, which last letter is addressed to the deacon Mishael (Michael, or Misacl?), *כח חזקו ויהיו כח חזקו* . Some of the missing letters are extant in Add. 14,600, foll. 56—66.

II. Second section: concerning his own ordination, prior to his being made bishop; and concerning the precedence (*προεδρία*) of bishops, and another doubtful point; also concerning those who proclaim themselves bishops and perform the act of ordination, and concerning the proper ordination of bishops: *כח חזקו ויהיו כח חזקו* . Fol. 59 b.

1. To the Patricians: *כח חזקו ויהיו כח חזקו* . Fol. 59 b. Margin: *כח חזקו ויהיו כח חזקו* .

2. To the priests John and John: *כח חזקו ויהיו כח חזקו* . Fol. 61 a. Margin: *כח חזקו ויהיו כח חזקו* .

3. To the orthodox laity of Emesa: *כח חזקו ויהיו כח חזקו* . Fol. 62 b. Margin: *כח חזקו ויהיו כח חזקו* .

III. Third section: that it is not becoming for any one to trouble himself about the private life of priests, but that he should merely inquire whether they are orthodox: *כח חזקו ויהיו כח חזקו* .

כח חזקו ויהיו כח חזקו . Fol. 71 a.

1. To the Comes Anastasius, the son of Sergius: *כח חזקו ויהיו כח חזקו* . Fol. 71 a. Margin: *כח חזקו ויהיו כח חזקו* .

2. To Ammianus and Epagathus: *כח חזקו ויהיו כח חזקו* . Fol. 71 b. Margin: *כח חזקו ויהיו כח חזקו* .

3. To the deacon Mishael: *כח חזקו ויהיו כח חזקו* . Fol. 72 b. Margin: *כח חזקו ויהיו כח חזקו* .

4. To the patrician lady Caesaria: *כח חזקו ויהיו כח חזקו* . Fol. 75 b. Margin: *כח חזקו ויהיו כח חזקו* .

IV. Fourth section: that we should not hold communion with heretics indifferently or without examination; and how we should guard against being with them when they pray: *כח חזקו ויהיו כח חזקו* . Fol. 78 b.

1. To Zachariah of Pelusium: *כח חזקו ויהיו כח חזקו* . Fol. 78 b. Margin: *כח חזקו ויהיו כח חזקו* .

2. To the priest Ammonius, of Alexandria, concerning the naming of Peter (Mongus), who was bishop of Alexandria: *כח חזקו ויהיו כח חזקו* . Fol. 80 a. Margin: *כח חזקו ויהיו כח חזקו* .

3. To Dioscorus (II.), archbishop of Alexandria: *ⲛⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 81 *b*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
4. To Dionysius, bishop of Tarsus: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 82 *b*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
5. To Cosmas, abbat of the convent of Cyrus (?): *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 83 *a*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
6. To the Comes John of Antaradus: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 83 *b*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
7. To the abbat John: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 85 *a*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
8. To the faithful in Antioch: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 85 *b*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
9. To Andrew the reader (*ἀναγνώστης*) and notary (*νοτάριος*): *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 86 *b*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
10. To the patrician lady Cæsaria: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 87 *a*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.

V. Fifth section: concerning clergy or lay persons, who return from heresies to the

- church: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 88 *a*. Imperfect.
1. To the tribune (*τριβούνος*) John, in the name of the abbat Leontius: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 88 *a*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
 2. To the bishop Nicias: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 91 *a*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
 3. To the convent at Tagae: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 91 *a*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
 4. To Theotecnus, the priest and archiater: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 92 *a*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
 5. To Dionysius, bishop of Tarsus: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*. Fol. 93 *b*. Margin: *ⲙⲁⲩⲁⲗⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.
 6. To those who say that it is necessary that persons who have participated in the doctrines of the council of Chalcedon, but who repent and anathematize the upholders of the doctrine of the two natures in our Lord Jesus Christ after the ineffable union, and run after the orthodox faith, should be anointed (baptised) afresh: *ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ ⲛⲟⲩⲁⲓⲛⲟⲩⲟⲩⲁⲓ*.

DCXCIII.

Vellum, about 11 in. by 7 $\frac{3}{8}$, consisting of 148 leaves, some of which are much stained and torn, especially foll. 1—3, 52, 53, 144, 146 and 147. The quires, signed with letters, were originally at least 22 in number, but α , β , γ and δ are lost, and ϵ , ι , ω , ψ and θ are very imperfect. Leaves are wanting both at the beginning and end, as well as after foll. 1, 53, 55, 57, 63, 84, 144, 145, 146 and 147. Each page is divided into two columns, of from 27 to 40 lines. This volume is written in a good, regular Estrangēlā of the viiith cent., and many Greek proper names and other words are expressed on the margins in Greek letters. It contains—

The sixth book of the select epistles of Severus of Antioch, in the same translation as Add. 12,181.

The Index of the eleven *τίτλοι*, or heads, under which the epistles are arranged, is lost.

I. First section (see Add. 12,181, fol. 1 *b*).

1. To the bishop Constantine. Imperfect. Fol. 1 *a*.
2. To Solon, bishop and metropolitan of Seleucia in Isauria. Imperfect. Fol. 1 *b*.
3. To the same. Fol. 3 *a*.
4. To the same. Fol. 6 *a*.
5. To Peter, bishop of Apamea. Fol. 12 *a*.
6. To the bishop Nicias. Fol. 14 *a*.
7. To Castor, bishop of Perge. Fol. 14 *b*.
8. To the dux Timostratus. Fol. 15 *b*.
9. To Stephen, bishop of Tripolis. Fol. 17 *a*.
10. To the bishop Eucharius. Fol. 18 *a*.
11. To the abbat of the convent of Bassus. Fol. 18 *b*.
12. To the priests Cosmas, Poyeuctus and Zeno. Fol. 21 *a*.
13. To Entrechius, bishop of Anazarbus. Fol. 21 *b*.

14. To Antonine, bishop of Aleppo. Fol. 23 *b*.

15. To the same. Fol. 24 *b*.

16. To the same. Fol. 25 *b*.

17. To the chamberlain Mishael. Fol. 26 *b*.

18. To Entrechius, bishop of Anazarbus. Fol. 28 *a*.

19. To Solon, bishop of Seleucia in Isauria. Fol. 28 *a*.

20. Letter, in the name of the synod (of Antioch), to the bishops under the jurisdiction of (Peter,) the metropolitan of Apamea. Fol. 29 *b*.

21. To a Magister. Fol. 30 *b*.

22. To the Fathers. Fol. 32 *a*.

23. To Solon, bishop of Seleucia in Isauria. Fol. 34 *b*.

24. To Theotecnus the archiater. Fol. 35 *b*.

25. To Dionysius, bishop of Tarsus. Fol. 36 *a*.

26. To Solon, bishop of Seleucia in Isauria. Fol. 36 *b*.

27. To Musonius and Alexander, vindices of Anazarbus. Fol. 37 *a*.

28. To Philoxenus, bishop of Doliche. Fol. 38 *a*.

29. To the monks of the convent of Mār Isaac. Fol. 38 *b*.

30. To the clergy of Apamea. Fol. 39 *b*.

31. Commonitorium to the bishops of Phœnicia. Fol. 41 *b*.

32. To John, bishop of Alexandria the less (Alexandretta or Scandarūn). Fol. 42 *b*.

33. To Dionysius, bishop of Tarsus. Fol. 43 *a*.

34. To the bishops under the metropolitan of Apamea. Fol. 43 *b*.

35. To the priest Eustathius. Fol. 43 *b*.

36. To the deacon Eusebius of Apamea. Fol. 44 *a*.

37. To Simeon, bishop of Kīnnesrīn. Fol. 44 *b*.

8. To the orthodox elergy and laity of Antioch: $\text{\u0627\u0644\u0627\u0631\u0639\u0628\u0627\u0621\u0627 \u0627\u0644\u0645\u0648\u062a\u0628\u0634\u0631\u0627\u0635\u0647 \u0627\u0644\u0627\u0630\u0647\u0627\u0621}$ $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$. Fol. 88 *a*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

9. To the priest Simeon, abbat of the convent of Tel-'ad\u00e0 or Teleda: $\text{\u0627\u0644\u0627\u0628\u062a \u0627\u0644\u0643\u0628\u0631\u0627\u0626\u0647}$. Fol. 89 *b*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

10. To the convent of M\u00e1r Isaac: $\text{\u0627\u0644\u0627\u0628\u062a \u0627\u0644\u0627\u0633\u0627\u0639}$. Fol. 90 *a*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

11. To the priests John and John, and others: $\text{\u0627\u0644\u0627\u0634\u0647\u0627\u062f \u0627\u0644\u064a\u0647\u0648\u0627\u0646}$. Fol. 90 *a*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

12. To the same: $\text{\u0627\u0644\u0627\u0634\u0647\u0627\u062f \u0627\u0644\u064a\u0647\u0648\u0627\u0646}$. Fol. 95 *b*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

13. To the bishops Proclus and Euseb\u00fan\u00e0 (Eusebius): $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621 \u0627\u0644\u0628\u064a\u0634\u0648\u0628}$. Fol. 97 *a*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

14. To the bishops and confessors John, Philoxenus, and Thomas, residing on the mountain of M\u00e1ridin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621 \u0627\u0644\u0628\u064a\u0634\u0648\u0628}$. Fol. 98 *b*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

15. To Sergius, bishop of Cyrus, and Marion, bishop of S\u00far\u00e0: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621 \u0627\u0644\u0628\u064a\u0634\u0648\u0628}$. Fol. 100 *b*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

$\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621 \u0627\u0644\u0628\u064a\u0634\u0648\u0628}$. Fol. 88 *a*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

V. Sixth section: that we should make no account of the excommunications or separations pronounced by heretics: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621 \u0627\u0644\u0628\u064a\u0634\u0648\u0628}$. Fol. 104 *a*.

1. To the bishop Eleiasinus (?): $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$. Fol. 104 *a*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

2. To the reader Archelaus of Tyre: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$. Fol. 106 *a*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

VI. Seventh section: of monks and nuns: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$. Fol. 106 *a*.

1. To the deaconess and abbess Valeriana: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621 (OYALEPIANH)}$. Fol. 106 *a*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

2. To the deaconess and abbess Jannia or Joanna: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$. Fol. 107 *b*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

3. To Simeon, abbat of the great convent (of Teleda): $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$. Fol. 109 *a*. Margin: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

4. To Nonnus, bishop of Seleucia: $\text{\u0627\u0644\u0627\u0630\u0647\u0627\u0621}$

ሥላሴ ገብረ ጳውሎስ ጳጳስ . Fol. 109 b.

Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ .

5. To Victor, bishop of Philadelphia : ስለ . ገብረ ጳውሎስ ጳጳስ

Fol. 112 a. Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ .

6. To Stephen, bishop of Apamea : ስለ . ገብረ ጳውሎስ ጳጳስ

Fol. 113 a. Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ .

7. To the wife of Calliopius the patrician, ስለ ጳውሎስ ጳጳስ ገብረ ጳውሎስ ጳጳስ

Fol. 113 b. Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ .

8. To the youthful monk Eustathius : ስለ ገብረ ጳውሎስ ጳጳስ

Fol. 114 b. Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ .

9. To the pious lady Isidora : ስለ ገብረ ጳውሎስ ጳጳስ

Fol. 115 b. Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ .

VII. Eighth section : concerning those

who mutilate themselves, or are mutilated

by violence; and concerning those who have

slain themselves in the hour of martyrdom ;

and that it is the custom in many churches

to read the acts and praises of the saints :

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

1. To the reader Stephen : ስለ ገብረ ጳውሎስ ጳጳስ

Fol. 117 b. Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ .

2. To Cassianus, bishop of Bostra : ስለ ገብረ ጳውሎስ ጳጳስ

Fol. 118 b. Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ .

3. To the advocate Aurelius : ስለ ገብረ ጳውሎስ ጳጳስ

Fol. 119 a. Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ .

4. To the advocate John of Bostra : ስለ ገብረ ጳውሎስ ጳጳስ

Fol. 119 b. Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ . See Add. 17,149, fol. 72 b.

5. To the reader and notary Andrew : ገብረ ጳውሎስ ጳጳስ ገብረ ጳውሎስ ጳጳስ

Fol. 126 a. Margin: ምን ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ .

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

VIII. Ninth section : concerning baptisms

performed by deacons or laymen in time

of persecution; and concerning those who

are in doubt whether they are (duly)

baptized or not : ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ገብረ ጳውሎስ ጳጳስ ምን ገብረ ጳውሎስ ጳጳስ

ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

1. Six discourses on the ascetic life and character, ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ (fol. 28 b); viz.

a. Beginning: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 2 b. See Assemani, Bibl. Or., t. i., p. 449, lib. ii., serm. 1.

b. Beginning: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 4 b. See Assemani, p. 449, lib. ii., serm. 2.

c. Beginning: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 7 b. This includes Assemani's sermm. 3, 4, 5, 6 and 7.

d. Beginning: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 12 b. See Assemani, p. 453, lib. iii., serm. 1.

e. Beginning: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 18 a. See Assemani, p. 454, lib. iii., serm. 2.

f. Beginning: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 23 b. See Assemani, p. 454, lib. iii., serm. 3.

2. Of trust in God: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 28 b. See Assemani, p. 455, lib. iii., serm. 15.

ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 28 b. See Assemani, p. 455, lib. iii., serm. 15.

3. How a man is helped to draw nigh with his heart unto God, etc.: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 99 b. See Assemani, p. 454, lib. iii., serm. 8.

4. Of intentional and accidental sins: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 31 b. See Assemani, p. 454, lib. iii., serm. 9.

5. That the words of Scripture and of the Fathers are spoken with moderation, as to sick persons, lest we should utterly perish from before the living God; but that we are not on this account to take them as an incitement to greater boldness in sin: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 32 b. See Assemani, p. 455, lib. iii., serm. 10.

6. How to preserve the beauties of the ascetic life, and how it becomes a means of glorifying God: ܘܝܢ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ. Fol. 33 b. See Assemani, p. 455, lib. iii., serm. 11.

7. That the ascetic should not desist from the search after truth, through fear of not

ܡܢ ܩܘܪܘܢ ܗܘܢ ܕܗܘܐ ܕܥܘܠܡܐ ܕܗܘܐ ܕܥܘܠܡܐ
ܥܘܠܡܐ ܕܥܘܠܡܐ. Fol. 52 b. See Assemani,
p. 460, lib. iv. serm. 17, interrog. 4.

24. In how many different ways the
perception of incorporeals is received by the
nature of man: ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

.ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ. Beginning: ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

ܕܥܘܠܡܐ (marg. ܩܘܪܘܢ) ܕܥܘܠܡܐ
ܕܥܘܠܡܐ. ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ. Fol. 54 a. See Assemani,

p. 459, lib. iv., serm. 6.

25. Of the Sabbath (Saturday) and Sunday:

ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ. Fol. 56 a. See
Assemani, p. 450, lib. ii., serm. 15.

26. On the various suitable modes of wise
training for the education of asecetics: ܬܘܫܒܐ

ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ. ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

Fol. 56 b. See Assemani, p. 459, lib. iv.,
serm. 7.

27. On the strength of the evil operation
of sin, and by what it is established and by
what destroyed: ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ. Fol. 57 b. See Assemani,

p. 456, lib. iii., serm. 18.

28. In what contest there is great labour,
and danger of falling: ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ. Fol. 59 a. See Assemani,

p. 459, lib. iv., serm. 8.

29. On the guarding of the heart: ܬܘܫܒܐ

ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ. ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

Beginning: ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ ܕܥܘܠܡܐ. Fol. 59 b. See Assemani,
p. 456, lib. iii., serm. 19.

30. On the operation of divine love, ܬܘܫܒܐ
ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. Beginning:

ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ.

Fol. 60 a. See Assemani, p. 456, lib. iii.,
serm. 20.

31. On the natural offspring of the virtues,
etc., ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ.

Fol. 60 b. See Assemani, p. 456, lib. iii.,
serm. 21; and Zingerle's Monumenta Syriaca,

vol. i., p. 99. At the end there is a prayer,
beginning: ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ

(Zingerle, p. 100, line 18).

32. Dialogue: ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ.

ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ.

ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ.

ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ. Fol. 61 b. See

Assemani, p. 454, lib. iii., serm. 5.

33. On careful circumspection, ܬܘܫܒܐ
ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ. Beginning, fol. 73 b:

ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ.

ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ.

ܬܘܫܒܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ ܕܥܘܠܡܐ
ܕܥܘܠܡܐ.

34. Of the various modes of Satan's
warfare against those who are walking in
the narrow way, which is above the world:

: **ܠܟܘܢ ܡܝܬܘܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ**
 ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ ܡܘܬܝܢ ܘܢܘܠܘܢ
 ܠܟܘܢ . Fol. 74 a. See Assemani,
 p. 454, lib. iii., serm. 7.

35. Concerning those things of which the exact use is learned by distinct knowledge: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 77 a. See Assemani, p. 456, lib. iii., serm. 22.

36. Short chapters on the definition of the emotions of the mind: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 79 b. See Assemani, p. 459, lib. iv., serm. 9.

37. Useful counsels of love, **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Beginning: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 81 a. The margin exhibits the following title in a more recent hand: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 81 a. See Assemani, p. 460, lib. iv., serm. 18.

38. On the varieties of temptations, **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 82 a. See Assemani, p. 459, lib. iv., serm. 10.

39. On the various degrees of asceticism, and the virtue that is in each of them: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 83 a. See Assemani, p. 457, lib. iii., serm. 27.

40. A letter: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 84 a. See Assemani, p. 458, lib. iii., serm. 40.

41. Reply to his brother: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 86 a. See Assemani, p. 451, lib. ii., serm. 19.

42. Useful sayings, **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Beginning: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 86 b. See Assemani, p. 457, lib. iii., serm. 29.

43. Of the various grades of knowledge and faith: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 87 b. See Assemani, p. 457, lib. iii., serm. 30, and Zingerle's Monumenta Syriaca, vol. i., p. 97.

44. Profitable counsels: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 88 b. See Assemani, p. 457, lib. iii., serm. 31.

45. Other sentences, **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** , beginning: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** . Fol. 91 a. See Assemani, p. 459, lib. iv., serm. 12.

46. On the angelic emotions that are awakened in us by God's providence for the spiritual education of the soul: **ܠܟܘܢ ܡܘܬܝܢ ܡܘܬܝܢ ܘܢܘܠܘܢ ܠܟܘܢ** .

ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ : ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . Fol. 92 b. See Assemani,
p. 457, lib. iii., serm. 32.

47. On the alternations of light and
darkness in the soul, etc.: ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ : ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . Fol. 93 a. See Assemani,
p. 457, lib. iii., serm. 33.

48. Of the gloomy darkness that comes
upon ascetics in solitude: ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ : ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . Fol. 94 a. On the
margin it is entitled : ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . See Assemani, p. 459, lib. iv.,
serm. 4.

49. Of excess of zeal: ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ : ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . Fol. 94 b. See Assemani, p. 457, lib. iii., serm. 34.

50. On the three grades of knowledge, etc.:
ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ : ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . Fol. 99 a. See Assemani, p. 451, lib. ii., serm. 24.

51. On the varieties of the action of
knowledge: ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ : ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . Fol. 104 b. See Assemani, p. 452, lib. ii.,
serm. 25.

52. Of prayer, etc.: ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ

ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ : ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . Fol. 104 b. See Assemani, p. 452, lib. ii.,
serm. 26.

53. Of the dwelling of the Holy Spirit in
us: ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ . Beginning,
fol. 108 a: ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ : ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . Fol. 108 a. See Assemani, p. 452, lib. ii.,
serm. 26.

54. How an inward wakefulness can be
preserved in the soul, etc.: ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ : ܟܘܘܢܝܘܬܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . Fol. 108 b. See Assemani, p. 452, lib. ii.,
serm. 27.

55. Fine distinctions regarding the life of
man: ܟܘܘܢܝܘܬܝܢ ܟܘܘܢܝܘܬܝܘܬܝܢ . Beginning: ܟܘܘܢܝܘܬܝܢ
ܟܘܘܢܝܘܬܝܘܬܝܢ . Fol. 109 b. Im-
perfect. See Add. 14,632, no. 42.

of which are much stained and torn, especially foll. 266—268. The quires, now three in number, are signed with letters, from a to o. There are from 18 to 28 lines in each page. This manuscript, which seems to be of the xiith or xiiith cent., contains—

Selections from the writings of John Sābā (see Assemani, *Bibl. Or.*, t. i., p. 433 seqq.):

ܟܘܨܟܝܢܐ (sic) ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

1. On the training of novices, ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ. Fol. 239 a. See Assemani, p. 437, serm. 8.

2. Admonitions, ܟܘܨܟܝܢܐ, beginning: ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

3. On repentance, ܟܘܨܟܝܢܐ, begin-
ning: ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

4. Admonitions regarding watchfulness,
ܟܘܨܟܝܢܐ, beginning: ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

5. On the demon of fornication, ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

6. On the demon of blasphemy, ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

7. On anger, ܟܘܨܟܝܢܐ, beginning:
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

8. On the custody of the senses, internal
and external, ܟܘܨܟܝܢܐ, beginning:
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

9. On the (divine) visitings that are
vouchsafed unto solitaries, ܟܘܨܟܝܢܐ,
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

10. Stories of brethren, ܟܘܨܟܝܢܐ,
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

11. On the love shown by the angels
to ascetics, with warnings against the
demons that try to lead them astray: ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

12. Concise reflections, ܟܘܨܟܝܢܐ,
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

13. On prayer, ܟܘܨܟܝܢܐ; slightly
mutilated at the beginning. Fol. 247 a.
Compare Assemani, p. 437, serm. 9.

14. On voluntary death to the world, ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

15. On freedom of speech towards God,
ܟܘܨܟܝܢܐ, Fol. 247 b. See Assemani, p. 439, serm. 13.

16. Extract, beginning: ܟܘܨܟܝܢܐ,
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

17. On the revelation of God in the soul,
ܟܘܨܟܝܢܐ, beginning:
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ
ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ ܟܘܨܟܝܢܐ

18. On the contemplation of the Trinity,

ܩܘܕܫܘܬܗܢ ܕܘܢܐܘܪܐ ܗܘܢܐ , consisting of the words : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ . Fol. 248 b. Compare Assemani, p. 439, serm. 17.

19. On the gifts of the Spirit to those who are occupied with meditation on God, ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ (sic) ܠܚܝܢܐ . Fol. 248 b. See Assemani, p. 439, serm. 18.

20. On fleeing from the world, ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ , beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 249 a. See Assemani, p. 440, serm. 20.

21. On the revelation of the Messiah to those who love him, ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ , beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 250 a. See Assemani, p. 440, serm. 22.

22. Extract, beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 250 b. See Assemani, p. 440, serm. 22.

23. On the vision seen at the celebration of the holy Eucharist, ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ , beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 251 b. Compare Assemani, p. 440, serm. 24.

24. How profitable quiet is to the ascetic, and how injurious relaxation is to the labours of the monastic life, ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ .

ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ , beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 252 a. See Assemani, p. 440, serm. 25.

25. On the love of God, ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ , beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 252 b. Compare Assemani, p. 441, serm. 26.

26. On the study of the knowledge of the dispensation of our Lord, ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ , beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 253 a. See Assemani, p. 441, serm. 27.

27. On the vision of God, ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ , beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 255 b. See Assemani, p. 441, serm. 28.

28. A letter, ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ , beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 258 b.

29. Short extract, beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 259 a.

30. Another short extract, beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ . Fol. 259 a.

31. An extract, beginning : ܡܘܬܐ ܗܘܢܐ ܕܚܝܐ ܕܚܝܐ .

כקלם מלמא אמתחא. Beginning, fol. 32 a: ... It is divided into 7 chapters.

3. A short excerpt, entitled: ... beginning, fol. 39 a: ... (altered into ...) originally ...

4. An anonymous discourse, probably by John Philoponus, entitled ... It begins, fol. 40 a: ... (sic) ... In the subscription, fol. 56 a, it is called: ... "discourse concerning the change observed after the ineffable union." See Add. 14,670, fol. 2.

5. A discourse of John Philoponus, addressed to the priest Sergius, entitled: ... It begins, fol. 56 a: ...

... ..

6. Extract from a discourse of Samuel of Rās'ain against the Diphysites: ... beginning, fol. 64 a: ...

On fol. 64 b we have the subscription ... (in green paint). In the following note, the name of the scribe, and other particulars of interest, have been erased, but the date, A. Gr. 1126, is intact.

... ..

[Add. 12,171, foll. 1-64.]

DCCII.

Six vellum leaves, about 9 1/8 in. by 5 1/2, the last of which is slightly torn. There are from 25 to 28 lines in each page. The writing is neat and regular, of the ixth cent. They contain—

The contents of the fly-leaves, foll. 186—7, are as follow.

1. An extract from the "Lives of the Egyptian Fathers," *ⲕⲁⲗⲓ ⲛⲁ ⲛⲟⲩ ⲕⲁⲓⲁⲓⲛⲁ*. Fol. 186 *a*.

2. An extract from the writings of John the Monk, mutilated at the commencement :
..... *ⲛ ⲕⲁⲓⲁⲓⲛⲁ ⲛⲁⲓⲁⲓ*
ⲕⲁⲓⲁⲓⲛⲁ. Fol. 187 *a*.

3. An extract of which the title is wholly effaced, and the remainder much stained and mutilated. Fol. 187 *b*.

[Add. 14,593.]

DCCV.

Two paper leaves, about 10½ in. by 6⅞, the second of which is much torn. The writing is a neat, regular cursive of the xiiith or xivth cent. They contain—

Portions of a discourse (numbered *ⲁⲓ*) by Andrew, a priest of Jerusalem, generally called Andrew of Crete, on the Death and Burial of the blessed Virgin Mary: *ⲕⲁⲗⲓ ⲛⲁ ⲛⲟⲩ*

ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ

ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ

ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ

Beginning: *ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ* : *ⲕⲁⲓⲁⲓⲛⲁ*

: *ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ*

: *ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ*

: *ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ*

ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ

ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ

ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ

ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ

ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ

ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ

ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ ⲕⲁⲓⲁⲓⲛⲁ

It is freely translated and abridged from

the first discourse "in Dormitionem sanctissimæ Deiparæ Dominæ nostræ," in the edition of Combefis (Paris, 1644), p. 115 seqq.; Migne, Patrol. Gr., t. xevii., col. 805. The second leaf contains on the recto the passage regarding Dionysius the Arcopagite, p. 124 A, *ἔιρηται γοῦν προς τινι τῶν θεολόγων ἱερολόγων κ.τ.λ.*; and on the verso, the passage, p. 127 D, *καὶ θαυμαστὸν οὐδὲν, εἰ τὸ ἐξῆραν Ἥλιαν πνεῦμα ποτὲ, κ.τ.λ.*

[Add. 14,736, foll. 1, 2.]

DCCVI.

Vellum, about 9¼ in. by 6⅜, consisting of 27 leaves, a few of which are much soiled and torn, especially foll. 1, 2, 6 and 9. The quires are signed with letters, but only *ⲁ* (fol. 18 *a*) is complete. At present leaves are wanting at the beginning and end, as well as after foll. 1, 2, 3, 4, 5, 7, 9 and 17. There are from 25 to 29 lines in each page. This volume is written in a neat, regular hand of the ixth cent., and contains—

Extracts from the Scholia (*ⲕⲁⲗⲓ ⲛⲁ ⲛⲟⲩ*) of Jacob of Edessa on the books of the Old Testament (see Add. 12,144 and 17,193, and Assemani, Bibl. Orient., t. i., p. 489 seqq.); viz:

Scholia on Genesis. Fol. 1 *a*.

Scholia on Exodus. Fol. 5 *a*.

Scholia on 1 Kings (1 Samuel). Fol. 10 *a*.

Scholia on 2 Kings (2 Samuel). Fol. 17 *b*.

Scholia on 3 Kings (1 Kings). Fol. 18 *a*.

Scholia on 4 Kings (2 Kings). Fol. 25 *a*.

Many of the scholia contained in this volume have been edited by the Rev. Dr. Phillips, with an English translation and notes (London, 1864). Others may be found in the Roman edition of the works of Ephraim Syrus; e.g. t. i., pp. 116—193, 273, 335, 366, 370, 436, 509, 515, and 562; t. ii., pp. 211, 221, 287, 289, and 293.

[Add. 14,483.]

ܘܡܨܘܚܐ ܕܘܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ
 ܘܡܨܘܚܐ ܕܘܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ
 ܘܡܨܘܚܐ ܕܘܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ

i. To the sculptor Thomas, ܡܨܘܚܐ ܕܡܨܘܚܐ
 containing notes of
 questions (ܡܨܘܚܐ) to be put to certain
 Nestorians; beginning, fol. 77 *b*:
 ܡܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ
 ܘܡܨܘܚܐ ܕܘܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ
 ܘܡܨܘܚܐ ܕܘܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ
 ܘܡܨܘܚܐ ܕܘܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ

At the end of this letter there is a sub-
 scription, stating that this part of the manu-
 script was written by one John of Hisn Kifā,
 from the convent of Maryaba, for a monk
 named Habib, belonging to the convent of
 the Occidentals: ܡܨܘܚܐ ܕܡܨܘܚܐ
 ܘܡܨܘܚܐ ܕܘܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ
 ܘܡܨܘܚܐ ܕܘܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ
 ܘܡܨܘܚܐ ܕܘܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ
 ܘܡܨܘܚܐ ܕܘܨܘܚܐ ܕܡܨܘܚܐ ܕܡܨܘܚܐ

Then follows, apparently in a different
 hand, a letter of Jacob of Edessa, addressed
 to one ܩܘܘܦܝܘܘܫ (*Kúrios*, with the diminutive
 termination, as in ܩܘܘܦܝܘܘܫܐ, ܩܘܘܦܝܘܘܫܐ)
 of Dārā: ܩܘܘܦܝܘܘܫܐ ܕܩܘܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ

It is composed in dodecasyllabic metre, and
 begins, fol. 78 *a*: ܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ

It is imperfect at the end.

2. The second portion of this manuscript,
 foll. 79—134, contains seventeen letters of

Jacob of Edessa, addressed, with one excep-
 tion, to John the Stylite of ܩܘܦܝܘܘܫܐ (see
 Add. 21,154, fol. 264 *b* seqq., and 291 *a*,
 where the name is spelled ܩܘܦܝܘܘܫܐ). Title,
 fol. 79 *a*: ܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ

a. Letter to John the Stylite, beginning,
 fol. 79 *a*: ܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ
 ܘܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ ܕܩܘܦܝܘܘܫܐ

Fragments of the second volume of the Commentary of Daniel of Ṣalach on the Psalms; viz. part of the homilies on Pss. li., lviii., and lxii. Title: ⲭⲁⲃⲁ ⲛⲓⲁ
ⲛⲟⲗⲛ ⲁⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲁⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ

On the recto of the first leaf there is a coloured figure of the holy Cross, with the words ⲕⲁⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ.

[Add. 14,668, foll. 37—39.]

DCCX.

Paper, about 7 $\frac{7}{8}$ in. by 5 $\frac{5}{8}$, consisting of 195 leaves, many of which are much torn, especially foll. 1—9, 20—35, 44—46, 53, 54, 57, 58, and 192—194. The quires, signed with letters, were originally 25 in number; but the first four are lost, and the next eight are more or less imperfect, leaves being wanting after foll. 4, 5, 6, 8, 20, 29, 34, 35, and 52. There are from 21 to 26 lines in each page. This volume is written in a coarse, inelegant hand, and dated A.Gr. 1413, A.D. 1102. It contained—

The second volume of the Commentary of Daniel of Ṣalach on the Psalms, comprising Pss. li. — c. At present the text commences with the homily on Ps. lxii., from v. 4.

Subscription, fol. 192 *b*: ⲕⲁⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ

Then follows a note, fol. 192 *b*, stating that the manuscript was transcribed by Samuel bar Cyriacus, a priest and stylite, A. Gr.

1413, (A.D. 1102), at a place called ⲛⲓⲛⲁⲛⲁ (Nikiou), not far from the desert of Scete and from Cairo and Alexandria. ⲕⲁⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ
ⲛⲓⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ ⲛⲓⲛⲁⲛⲁ

Fol. 194 *a* contains a very small portion of the commentary on Ps. i., left unfinished by the scribe. The heading is written with yellow paint.

The flyleaf, fol. 195, seems to have been taken from an Arabic astrological work.

[Add, 14,679.]

DCCXI.

Vellum, about 9 in. by 5 $\frac{5}{8}$, consisting of 21 leaves (Add. 17,197, foll. 26—46), some of which are much stained and soiled, especially foll. 28—33, 39, and 43. The quires are signed with letters. There are from 30 to 33 lines in each page. This manuscript is imperfect both at the beginning and end, and there are lacunæ after foll. 26, 27, 33, 43, and 44. It is written in a good, regular hand of the ixth or xth cent., and contains—

Portions of a monophysite treatise on the doctrine of the Two Natures in Christ. As it is directed against Leo, bishop of Harran, and is divided into twelve chapters, there can be no doubt that it is the “Epistola Apologetica ad Leonem” of Elias, patriarch of Antioch, described by Assemani in the *Bibl. Or.*, t. ii., p. 95.

נחמיה חזקיהו ויהושע ויהונתן
 ויהויהוואל ויהויהושע ויהויהואל
 ויהויהושע ויהויהואל ויהויהואל
 ויהויהושע ויהויהואל ויהויהואל
 ויהויהושע ויהויהואל ויהויהואל
 ויהויהושע ויהויהואל ויהויהואל
 ויהויהושע ויהויהואל ויהויהואל

According to these statements, the author of this commentary was Hārith bar Sīsīn, and we have here the autograph manuscript of the work. The volume has, however, no appearance of being an author's autograph; and a reference to Add. 14,683, renders it exceedingly probable that the said Hārith was merely the copyist, and that he has claimed as his own the labours of Lazarus of Beth-Kandasa (see also Add. 18,295, fol. 149*b*).

On fol. 181 *a* there is a note, which records the name of a reader, Bar-šaumā, and states that the book belonged to the convent of S. Mary Deipara.

נחמיה חזקיהו ויהושע ויהונתן
 ויהויהואל ויהויהושע ויהויהואל
 ויהויהושע ויהויהואל ויהויהואל
 ויהויהושע ויהויהואל ויהויהואל

On fol. 173 *a* we find the name of another reader, John.

[Add. 14,682.]

DCCXIV.

Paper, about 10 in. by 6 $\frac{3}{4}$, consisting of 141 leaves, many of which are much stained and torn, especially foll. 94, 95, 103—110, and 140. The quires were originally 24 in

number; viz. 12 in the first part, foll. 1—102, of which the 3rd, 4th and 5th are missing; and 12 in the second part, foll. 103—141, of which the first 8 are lost and the 9th is imperfect. In the first part they are signed with Syriac and Greek letters; in the second, with Greek letters and Coptic arithmetical figures. The number of lines in each page varies from 22 to 28. This volume is written in a good, regular hand of the xth cent. (see below), and contains—

The third and fourth parts of a Commentary on the Pauline Epistles, abridged and compiled from the commentary of John Chrysostom, by Rabban Lazarus of Beth-Kandasa*.

1. Part third, Galatians, Ephesians, Philippians, Colossians, 1st Thessalonians, 2nd Thessalonians, comprising:—

a. Galatians. Fol. 2 *b*. Imperfect at the end, terminating with ch. vi. 11, 12.

b. Ephesians; now altogether wanting.

c. Philippians. Fol. 24 *a*. Imperfect at the beginning, commencing with ch. i. 12. The three missing quires were lost at an early period, for on fol. 23 *b*, at the foot of the page, there is the following Arabic note:

ضاع من بعد الكراس ثلاث كراريس فيها تفسير

d. Colossians. Fol. 39 *a*.

e. 1st Thessalonians. Fol. 58 *a*.

f. 2nd Thessalonians. Fol. 80 *b*.

On fol. 92 *b* there is a note, stating that this part of the manuscript was written by Hārith bar Sīsīn of Sanbāt (see Add. 14,682):

נחמיה חזקיהו ויהושע ויהונתן
 ויהויהואל ויהויהושע ויהויהואל
 ויהויהושע ויהויהואל ויהויהואל
 ויהויהושע ויהויהואל ויהויהואל

* He probably flourished about A.D. 774. See next page.

Estrangēlā, apparently of the viiith cent., and contains—

The Disputation of Sergius Stylites, of ܘܫܘܥ or ܘܫܘܥܐ (جوسية near Hims?), with a Jew, concerning the Sonship of Christ :

ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ

Beginning, fol. 1 *b*: ܘܫܘܥܐ ܘܫܘܥܐ ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .

Josephus (ܘܫܘܥܐ) is cited several times in this work, on foll. 64—69; and also Lazarus the Jew, fol. 67 *b*. The latter quotation is as follows: ܘܫܘܥܐ ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .

The colophon, which is unfinished, states that this manuscript was written by the

abbat Romanus; fol. 79 *a*. ܘܫܘܥܐ ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ

[Add. 17,199.]

DCCXVI.

Nineteen vellum leaves, about 9³/₄ in. by 6¹/₂, most of which are much stained and torn, and three of them are only small fragments. There are from 27 to 34 lines in each page. The writing is neat and regular, of the ixth or xth cent. These are the remains of a volume, which contained—

The Consolatory Discourses, or Funeral Sermons, ܘܫܘܥܐ, of the Nestorian patriarch Yeshūa', or Joshua, bar Nūn (see Assemani, Bibl. Or., t. iii., pars 1, pp. 165, 166). The name of the author is preserved in the running title on fol. 17 *b*,

ܘܫܘܥܐ ܘܫܘܥܐ .

On foll. 9 *b* and 10 *a* there is a note, stating that this volume belonged to the convent of S. Mary.Deipara : ܘܫܘܥܐ
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .
ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ . ܘܫܘܥܐ .

[Add. 17,217, foll. 1—19.]

DCCXVII.

Vellum, about 10¹/₄ in. by 7, consisting of 42 leaves, some of which are much stained and torn, especially foll. 2, 4, 24, and 35. The quires, signed with letters, were once 17 in number, but the first 13 are now lost, with the exception of four leaves of ܘܫܘܥܐ . There are from 27 to 35 lines in each page. This volume is written in a good Estrangēlā of the ixth cent., and contains—

Works of Antonius Rhetor of Tagrit (see Assemani, Bibl. Or., t. ii., p. 345).

1. A treatise on Rhetoric. Title, fol. 1 b: ...
...
... (ἀπόδειξις, marg. ἀδελφότης)

Chap. i. ... Fol. 1 b.

Chap. ii. ... Imperfect. Fol. 2 b.

Chapters iii. and iv. are wanting.

Chap. v. Imperfect at the beginning. Fol. 3 a.

Chap. vi. ... Fol. 3 b.

Chap. vii. ... Imperfect. Fol. 4 a.

2. Various metrical compositions, written with rhyme, the style and language of which are often very intricate and hard to be understood.

a. Consolatory epistle addressed to one Euphemius, imperfect at the beginning.

Fol. 5 a. Subscription, fol. 5 b: ...

b. Thanksgiving to God on the part of the said Euphemius, alias 'Othmān bar 'Anbasa, of Callinicus: ...
...
... Subscription, fol. 10 a: ...

c. Consolatory epistle to a son on the death of his father: ...
...
...
...

ታላቋ. Fol. 125 *b*. See Opera, t. viii., p. 666.

A reader named Simeon has recorded his name on fol. 87 *a*: *ሲሙን ማርያም ገብረ*.

[Add. 14,726, foll. 87—128.]

DCCXIX.

Vellum, about 10½ in. by 6⅞, consisting of 70 leaves. The quires, signed with letters, are 7 in number, but some leaves seem to be wanting at the end. Each page is divided into two columns, of from 29 to 38 lines. This volume is written in a good, regular hand, of the ixth or xth cent., and contains—

The works of Nonnus (ወሎሲ, ወሎሲ, ካሎሲ), archdeacon of Nisibis;* viz.

1. A letter to a person unnamed, who asked him how Christians were to prove to polytheists and infidels that God was One and not many; that this One was Three, and yet One and the Same; and that the Incarnation of God the Word, one of the holy Trinity, took place under a fitting conjunction of circumstances and as became the Deity. Fol. 2 *b*. *ይህ ደብዳቤ ለአንድ ሰው ስለተጻፈው የአንድነት ጥያቄ ሲያቀርብ ለሌሎች ግልጽ ሆኖ ያሳያል። ይህ ደብዳቤ በጥንቃቄ ሲጻፍ ለእርሱ ስሜት ይጠቅም።*

ወሎሲ ግብረ-ሰውነት ስለሆነው ግልጽ ሆኖ ያሳያል። ይህ ደብዳቤ በጥንቃቄ ሲጻፍ ለእርሱ ስሜት ይጠቅም።

2. A controversial theological treatise, consisting of four discourses, composed by him, when in prison, against Thomas the Nestorian, metropolitan of Beth-Garmai.† Fol. 20 *a*. *ወሎሲ ግብረ-ሰውነት ስለሆነው ግልጽ ሆኖ ያሳያል። ይህ ደብዳቤ በጥንቃቄ ሲጻፍ ለእርሱ ስሜት ይጠቅም።* The titles of the four discourses are as follow.

a. Fol. 20 *a*: *ይህ ደብዳቤ ለአንድ ሰው ስለተጻፈው የአንድነት ጥያቄ ሲያቀርብ ለሌሎች ግልጽ ሆኖ ያሳያል። ይህ ደብዳቤ በጥንቃቄ ሲጻፍ ለእርሱ ስሜት ይጠቅም።*

* He appears to have flourished towards the middle of the ixth cent. (see no. 2), and held monophysite views regarding the nature of our Lord.

† Thomas, bishop of Marga and metropolitan of Beth-Garmai, flourished under the Nestorian patriarchs Abraham and Theodosius, towards the middle of the ixth cent. See Assemani, *Bibl. Or.*, t. iii., pp. 463 and 617.

כאלוהי אלו . כענין אהרן כאלוהי אהרן
 . כחברוהו כחברוהו . כחברוהו כחברוהו
 כענין אהרן כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו

b. Fol. 30 a: כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו

c. Fol. 39 a: כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו

d. Fol. 46 b: כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו

. כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 . כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 . כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 . כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 . כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 . כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו

3. A letter to an anonymous correspondent, who propounded to him in a note (כחברוהו, *πιτάκη, πιντάκιον*) a question regarding the two natures in Christ. Fol.

62 a. כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו

On fol. 63 a the question is repeated thus: כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו

4. A letter in reply to one from a monk named John. Fol. 66 b. כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו
 כחברוהו כחברוהו . כחברוהו כחברוהו . כחברוהו כחברוהו

The Homilies or Dissertations of Moses bar Kiphā, on the principal Festivals of the Church, with some other discourses by the same writer. See Assemani, *Bibl. Or.*, t. ii., p. 131, no. 9. Title, fol. 1 *a*: **ⲗⲁ ⲉⲓⲛⲓⲛⲓ ⲉⲧⲉⲛⲏⲟⲩ ⲉⲑⲩⲁⲩⲁⲧⲏⲩ ⲉⲧⲉⲛⲏⲟⲩ**

ⲕⲁⲛⲟⲩⲁⲩⲁⲧⲏⲩ ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ
ⲕⲁⲛⲟⲩⲁⲩⲁⲧⲏⲩ ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ
 ❖ ❖ ❖ **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**

1. An Introduction, divided into four chapters.
 Chap. 1. To those who induced him to write these homilies: : **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ
 Fol. 1 *a*.
- Chap. 2. On the true faith of the Messiah : **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ : Fol. 3 *a*.
- Chap. 3. A discourse to be read on the eve of any festival, exhorting the congregation to celebrate it with gladness : **ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ : **ⲉⲧⲉⲛⲏⲟⲩ** (προθεωρία) : **ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ : **ⲉⲧⲉⲛⲏⲟⲩ** : **ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ : **ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ : Fol. 5 *b*.
- Chap. 4. Explaining the meaning of the term *festival* (ⲁⲩⲁⲧⲏⲩ), and showing what is the difference between a festival of the Church and a festival of the heathens and the Jews : **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ
 Fol. 7 *b*.

2. On the Nativity, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ : Fol. 10 *a*. It is divided into 10 chapters, and concludes

with a short exhortation to the congregation, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**, fol. 18 *a*.

3. On the Consecration of Water on the feast of the Epiphany, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ Fol. 18 *b*.
 Subscription, fol. 20 *b*, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ . Much stained and imperfect.
4. On the Epiphany, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ : Fol. 20 *b*. It is divided into seven chapters, and concludes with a short exhortation to the congregation, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ, fol. 26 *a*. Imperfect.
5. On Lent, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**. Fol. 27 *a*.
6. On Palm Sunday, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ. Fol. 32 *b*. It is divided into six chapters, and concludes with a short exhortation, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ, fol. 38 *a*.
7. On the Crucifixion, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**.
 Fol. 38 *b*. It is divided into five chapters and an exhortation, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**,
 fol. 44 *a*.
8. On the Washing of Feet (Thursday in Passion Week), : **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ : **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ . Fol. 45 *a*.
9. On the Passover or Lord's Supper, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ . Fol. 47 *a*. It is divided into four chapters and an exhortation, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**,
 fol. 52 *b*.
10. On the Saturday of Annunciation, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**
ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ : Fol. 53 *b*. It is divided into three chapters and an exhortation, **ⲉⲧⲉⲛⲏⲟⲩ ⲉⲧⲉⲛⲏⲟⲩ**,
 fol. 57 *a*.
11. An exhortation concerning love, concord and peace, for the morning service of

the Sunday of the Resurrection: *הַשְׁבִּיעִי*
הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי
הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי
הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי
הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי
 Fol. 57 *a*.

12. Sermon for the Sunday of the Resurrection, *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 59 *a*.

13. On the Friday of the Confessors, *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 61 *b*. It is divided into three chapters,
 the third of which (fol. 63 *a*) has the special
 title: *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי
הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי

14. On the New Sunday, *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 65 *a*.

15. On the Ascension, *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*,
 in three chapters, of which the following are
 the titles.

Chap. 1. *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 67 *b*.

Chap. 2. *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 68 *a*.

Chap. 3. *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 69 *b*.

16. On Pentecost, *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 71 *a*. On fol. 73 *b* we
 find the heading: *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי
הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי

17. On the Friday of Gold (the first Friday
 after Pentecost): *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*

הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי
 Fol. 75 *b*.

18. On the Invention of the Cross, *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 78 *b*.

19. On the Prayers used in time of Wrath
 and any Calamity: *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 81 *a*.

20. A chapter showing why the Messiah is
 called by various epithets and names:
הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי
 Fol. 83 *b*.

21. A chapter showing that the honour of
 the dead consists, not in their clothes, but in
 the alms given during their life or after their
 death: *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 85 *b*.

22. A chapter showing that we should all
 be provided with good works, so that we may
 be delivered from the evil spirits which
 encounter men on their departure from
 this world: *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 87 *b*.

23. Consolatory discourse at the funeral
 of a priest, abbat, or bishop: *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 Fol. 90 *a*.

24. Consolatory discourse at the funeral
 of any person, *הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי הַשְּׁבִיעִי*
 92 *b*. Imperfect at the end.

[Add. 17,188.]

There is a similar note on fol. 303 *b*, at the end of the book of Daniel.
 עֲלֵיךְ חֲזַק
 הַיְהוּדִים חַרְבַּת חַרְבֵי הַיְהוּדִים
 מִן הַיְהוּדִים הַיְהוּדִים הַיְהוּדִים
 הַיְהוּדִים הַיְהוּדִים הַיְהוּדִים
 הַיְהוּדִים הַיְהוּדִים הַיְהוּדִים
 הַיְהוּדִים הַיְהוּדִים הַיְהוּדִים
 הַיְהוּדִים הַיְהוּדִים הַיְהוּדִים
 הַיְהוּדִים הַיְהוּדִים הַיְהוּדִים
 הַיְהוּדִים הַיְהוּדִים הַיְהוּדִים

On fol. 422 *b* there is also an Arabic note, stating that the maphrian Elias purchased this book, and gave it to Colonel Taylor, A.D. 1829.
 قد اشتريتوا انا الفقير مفريان الياس هذا
 الكتاب اوصر روزي وهديته الي عزيزنا المحترم مصطر تلي
 بك في سنة ١٨٢٩ مسيحية

Fol. 207 does not, strictly speaking, belong to this manuscript, being in a different handwriting. It contains—

1. A list of the prophets, from Job down to Malachi, with the names of the kings under whom they flourished,
 חַד מִן הַמְּלָכִים; a list of the Jewish rulers or high priests, from Zorobabel down to Hyrcanus II.; and some chronological notes, referring to the reigns of Uzziah and his successors.

2. Interpretations of the names of the prophets:
 הַשֵּׁם הַזֶּה עֲתִיקָה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה

3. A list of the works of Gregory bar Hebraeus, etc., similar to that mentioned above.
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה

הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 [Add. 23,596.]

DCCXXV.

Paper, about 8½ in. by 6¼, consisting of 278 leaves, in good preservation. The quires, signed with letters, are 23 in number. There are from 22 to 30 lines in each page. This manuscript is written in a small, regular hand, with numerous vowel points and diacritical marks, and dated A. Gr. 2025, A. H. 1126, A.D. 1714. It contains—

1. The Theology of Gregory bar Hebraeus, in the Arabic translation, written with Syriac characters. The title of the work is *مَنَارَةُ*

“the Lamp of Holy Things for the Correction of the Senses.” The name of the Arabic translator is not mentioned in this copy. See *Bibl. Bodl. Codd. MSS. Orient. Catal. partis 2^{dæ} vol. 1^{um} Arabicos complectens*, p. 451 seqq.; and *Assemani, Bibl. Orient.*, t. ii., p. 284 seqq. Title, fol. 2 *b*:

הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה

At the end of the preface, fol. 4 *b*, the titles of the twelve sections, into which the work is divided, are given as follows.

הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה
 הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה הַשֵּׁם הַזֶּה

THEOLOGY.

COLLECTED AUTHORS.

DCCXXVI.

Vellum, about $14\frac{5}{8}$ in. by $11\frac{1}{8}$, consisting of 255 leaves, many of which are slightly stained by water and oil, and a few much torn, especially foll. 8 and 253—5. Originally the quires were signed with letters, from κ to δ and again from κ to π (see foll. 78 *a*, \downarrow ; 179 *a*, σ ; 199 *a*, χ ; 229 *a*, ω ; 239 *a*, λ). A later hand has numbered them consecutively from κ to ω . Each page is divided into three columns, a full column having from 38 to 43 lines. This volume is written throughout in a beautiful Edessene character, and dated A. Gr. 723, A.D. 412.* Its contents are as follow:—

I. The Recognitions of Clement of Rome, the disciple of S. Peter. Fol. 1 *b*. The title has been cut away; the running title

* It is consequently believed to be the oldest dated volume extant; and yet the vellum is in many places as white, and the ink as black, as if it were only a few years old. The next dated book in point of antiquity seems to be the MS. of the Ecclesiastical History of Eusebius in the Imperial Public Library at St. Petersburg, written A.D. 462; and the third, in the British Museum, Add.14,425, A.D. 464 (see above, p. 3, no. III).

is simply $\omega\kappa\lambda\epsilon\mu\epsilon\tau$, "Clement"; the subscription, $\omega\kappa\lambda\epsilon\mu\epsilon\tau\ \kappa\lambda\epsilon\mu\epsilon\tau\ \kappa\alpha\tau\alpha\ \pi\epsilon\tau\epsilon\tau\ \kappa\alpha\tau\alpha\ \pi\epsilon\tau\epsilon\tau$.

In Add. 14,609, fol. 123 *a*, the title is $\kappa\alpha\tau\alpha\ \sigma\iota\mu\omega\sigma\iota\mu\ \kappa\alpha\tau\alpha\ \omega\kappa\lambda\epsilon\mu\epsilon\tau\ \kappa\alpha\tau\alpha\ \pi\epsilon\tau\epsilon\tau$ $\kappa\alpha\tau\alpha\ \pi\epsilon\tau\epsilon\tau$, "the history of Clement, who was attached to Simon Peter." The subdivisions are:—

1. $\kappa\alpha\tau\alpha\ \pi\epsilon\tau\epsilon\tau$, "the first discourse," fol. 1 *b*, with the subscription $\kappa\alpha\tau\alpha\ \pi\epsilon\tau\epsilon\tau$ $\omega\kappa\lambda\epsilon\mu\epsilon\tau\ \kappa\alpha\tau\alpha\ \pi\epsilon\tau\epsilon\tau$, comprising the first three books of the Latin version of Rufinus, and the first chapter of the fourth book, as far as the words "apud Tripolim nobis hiemandum denunciavimus." See Gersdorf, Bibliotheca Patrum Ecclesiast. Latin., t. i., pp. 3—115; Cotelerius, SS. Patrum qui temporibus Apostolicis floruerunt Opera, ed. Clericus (Amstel., 1724), t. i., pp. 493—539.

2. $\kappa\alpha\tau\alpha\ \pi\epsilon\tau\epsilon\tau\ \kappa\alpha\tau\alpha\ \pi\epsilon\tau\epsilon\tau$, "the third (discourse), against the heathens," fol. 53 *a*, corresponding to the tenth homily of the original Greek. See Cotelerius, t. i., p. 692; De Lagarde, Clementina (Leipzig, 1865), p. 100.

3. $\kappa\alpha\tau\alpha\ \pi\epsilon\tau\epsilon\tau$, "the fourth (discourse),"

fol. 57 *a*, corresponding to the eleventh homily of the Greek. See Cotelierius, t. i., p. 698; De Lagarde, p. 108.

4. **ܩܘܡܘܣܐ ܕܠܥܘܢܝܐ ܕܩܘܡܘܣܐ**, "from Tripolis in Phœnicia," fol. 63 *b*, corresponding to the twelfth homily of the Greek, from the beginning to the end of § 25, and the thirteenth homily. See Cotelierius, t. i., pp. 707—714, 717; De Lagarde, pp. 120—129, 133.

5. **ܐܘܨܘܪܐ ܕܩܘܡܘܣܐ**, "the fourteenth discourse," f. 70 *b*, corresponding to the fourteenth homily of the Greek. See Cotelierius, t. i., p. 723; De Lagarde, p. 140.

This work has been edited from the two Nitrian MSS. by Dr. de Lagarde, under the title of "Clementis Romani Recognitiones Syriace," 1861.

II. The Discourses of Titus, bishop of Boşra, or Bostra, against the Manichæans, **ܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ**. Fol. 72 *b*. See Gallandii Bibl. Vett. Patrum, t. v., pp. 269—356. The second discourse begins on fol. 86 *b*, the third on fol. 109 *a*, and the fourth on fol. 130 *a*. Subscription, fol. 156 *a*, **ܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ**, "here end the four discourses of Titus of Bostra against the Manichæans, translated from Greek into Aramaic."

This work has been edited by De Lagarde, under the title of "Titi Bostreni contra Manichæos libri quatuor Syriace," 1859, as also in Greek, according to the Codex Hamburgensis, 1859.

III. The Treatise of Eusebius of Cæsarea on the Theophania (*περὶ θεοφανείας*) or Divine Manifestation of our Lord, **ܩܘܡܘܣܐ ܕܥܘܨܘܒܝܘܫ ܕܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ**, in five books. Fol. 156 *a*. The second book, with the special title, **ܩܘܡܘܣܐ ܕܩܘܡܘܣܐ**, "against the Philosophers," begins on fol. 171 *b*; the

third on fol. 188 *a*; the fourth on fol. 202 *a*; and the fifth on fol. 221 *a*. Subscription, fol. 235 *b*, **ܩܘܡܘܣܐ ܕܥܘܨܘܒܝܘܫ ܕܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ**.

This work has been edited by Dr. S. Lee for the Society for the Publication of Oriental Texts, 1842; and in 1843 the same scholar published an English translation of it, with preface, preliminary dissertation and notes.

IV. The History of the Confessors, or Martyrs, in Palestine by Eusebius of Cæsarea, **ܩܘܡܘܣܐ ܕܥܘܨܘܒܝܘܫ ܕܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ**. Fol. 235 *b*. Subscription, fol. 251 *a*, **ܩܘܡܘܣܐ ܕܥܘܨܘܒܝܘܫ ܕܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ**.

It has been edited and translated into English, with notes, by Dr. Cureton, 1861.

V. A Panegyric on the Christian Martyrs by Eusebius, **ܩܘܡܘܣܐ ܕܥܘܨܘܒܝܘܫ ܕܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ**. Fol. 251 *a*. It has been published in the Journal of Sacred Literature, 4th Series, vol. v., p. 403, and translated by Mr. B. H. Cowper in the same periodical, t. vi., p. 129.

VI. A Martyrology, the greater part of which, relating to the western martyrs, is arranged according to the order of the Syrian months, from the first Kānūn to the second Teshrī. Title, fol. 252 *b*: **ܩܘܡܘܣܐ ܕܥܘܨܘܒܝܘܫ ܕܩܘܡܘܣܐ ܕܬܝܬܘܫ ܕܒܘܫܪܐ ܕܩܘܡܘܣܐ**. The names of the Eastern or Persian martyrs are given on foll. 254 *b* and 255 *a*, arranged according to their clerical rank. This martyrology has likewise been published in the Journal of Sacred Literature, 4th Series, t. viii., p. 45, with an English translation, p. 423. See the Acta Sanctorum for October, t. xii., pp. 183—5.

On fol. 254 *a*, 3rd col., we read the colophon,

written with green paint (see also fol. 227 *b*):
 ܩܕܝܫܝܢ ܕܥܘܢܐ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ, “there are com-
 pleted in this volume three books, Titus,
 and Clemens, and the Caesarean.” This
 is followed by the doxology (written with
 yellow paint, see also fol. 229 *b*), and by
 the note : ܩܕܝܫܝܢ ܩܕܝܫܝܢ * ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ

“this volume was finished in the month
 of the latter Teshri, in the year 723 (A.D.
 412), at Urhāi (Edessa), a city of Beth-
 Nahrin (Mesopotamia)”

On the margin of fol. 239 *b*, some careful
 student and admirer of antiquity has written
 these words: ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ

ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ
 ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ ܩܕܝܫܝܢ

“See, my brethren; if the latter part of
 this ancient book be cut off, and perish,
 along with that wherewith its writer closed
 and completed it, there was this inscription
 at the end of it: ‘This book was written

* ܩܕܝܫܝܢ is the oldest form of the word, from
 πινικίδιον. It usually becomes, by assimilation,
 ܩܕܝܫܝܢ; and is sometimes corrupted into
 ܩܕܝܫܝܢ, according to the analogy of ܩܕܝܫܝܢ,
 ܩܕܝܫܝܢ, etc.

in Edessa, a city of Mesopotamia, by the
 hand of a man called Jacob, in the year
 723; in the month of the second Teshrin
 it was completed.* And just according as
 was written there, have I written also
 here, without any addition. And the things
 which are here I wrote in the year 1398
 of the Greeks (A.D. 1087).”

The history of the loss and recovery of
 the last leaf of this manuscript is given
 by Dr. Cureton in the preface to his Festal
 Letters of Athanasius, 1848, pp. xxi—xxvi.
 A facsimile of it (rather too highly coloured)
 may be found in Land’s Anecdota Syriaca,
 t. i., tab. iv., and specimens from the body
 of the work in tab. ii. 4, and prefixed to
 Lee’s edition of the Theophania.

On fol. 1 *a* there is some Arabic and
 Syriac writing of different dates, but of no
 importance; e.g. بسم الثالوث المقدس الجوهري

الواحد ال. . . الدنيا دار من لا دار له والمغتر بها فلا عقل
 له يا يسوع المسيح من لي سواك ارحم اليوم تائب
 للقات الخ
 [Add. 12,150.]

DCCXXVII.

Vellum, about 9½ in. by 6½, consisting
 of 174 leaves (Add. 12,175, foll. 81—254).
 The quires, 17 in number, are signed with
 letters, originally from ܐ to ܘ, but now
 from ܐ to ܚ. A few of the leaves are
 much stained and slightly torn, and the ink
 is occasionally so faded that some passages
 have been retouched by a later hand, for
 example, foll. 81 *b* and 200 *a*. The first
 quire is imperfect at the beginning. Each
 page is divided into two columns, of from
 32 to 68 lines. This manuscript is written

* Or perhaps the word ܩܕܝܫܝܢ, like the Arabic
 انتهى, may merely signify that the quotation is ended.

in a small, neat hand of the vith cent., the precise date being, apparently, A. Gr. 845, A.D. 534 (see below). It contains—

1. Works of Evagrius; viz.

a. The Six Centuries, imperfect at the beginning. Fol. 81 a. See Add. 14,578, no. 31. Subscription, fol. 96 b: **על ששת מאות שנים אשר היו בהם**

האלף השנים, ויהי עתה

b. Concerning the things that happen in dreams, **על כל חלום וחינה**, beginning, fol. 96 b: **אשר יחלום האדם**

אשר יחלום האדם, ויהי עתה

האלף השנים, ויהי עתה. Compare Gallandii Bibl.

Vett. Patrum, t. vii., p. 563.

c. Asceticon, **מלתא אשר עשה אבותינו**

אשר עשה אבותינו, ויהי עתה, dedicated to Anatolius. The introduction, fol. 101 a, is identical with that prefixed to the "Capita practica" in Gallandii Bibl. Vett. Patrum, t. vii., p. 553; but the treatise is that which, in Add. 14,578, (no. 4, fol. 34 b), is entitled **אשר עשה אבותינו**

אשר עשה אבותינו, ויהי עתה, "discourse on the eight evil thoughts." Here the title is, fol. 101 b, 2nd col., **אשר עשה אבותינו**

אשר עשה אבותינו, ויהי עתה, "answers from the Holy

Scriptures to the demons that tempt us."

d. Life of Evagrius, ascribed to Basil, fol. 122 b: **יהי עתה**

יהי עתה, ויהי עתה. It is, however, almost identical with the account of him by Palladius, as given in Rosweyde's Vitæ Patrum, p. 763, or in Migne, Patrologiæ Cursus Completus, Series Lat., t. lxxiii., col. 1182; Series Gr., t. xxxiv., col. 1188.

Subscription, fol. 123 b: **על אבותינו**

אשר עשה אבותינו, ויהי עתה
אשר עשה אבותינו, ויהי עתה
אשר עשה אבותינו, ויהי עתה

e. Tract entitled **על כל חלום** **על כל חלום**, "on thoughts of every kind," in 26 sections. Fol. 123 b. It corresponds with the treatise "de diversis malignis cogitationibus" in Nili Opera, ed. Suaresius, p. 512. See Add. 14,578, no. 6.

f. Tract entitled **על כל חלום** **על כל חלום**. Fol. 128 b. See Add. 14,578, no. 7.

g. Short section entitled **על כל חלום** **על כל חלום**. Fol. 129 b. See Add. 14,578, no. 8.

h. Short section entitled **על כל חלום** **על כל חלום**. Fol. 129 b. See Add. 14,578, no. 34.

i. Tract entitled **על כל חלום** **על כל חלום**. Fol. 129 b. See Add. 14,578, no. 35.

j. Tract entitled **על כל חלום** **על כל חלום**. Fol. 132 a. It corresponds with the "Rerum monachalium rationes" in Gallandii Bibl. Vett. Patrum, t. vii., p. 566. See Add. 14,578, no. 10.

k. Treatise entitled **על כל חלום** **על כל חלום**. Fol. 134 a. It is the "Tractatus ad Eulogium" in Nili Opera, ed. Suaresius, p. 408. See Add. 14,578, no. 3.

l. Treatise against the eight evil thoughts, viz. **אשר עשה אבותינו**, **אשר עשה אבותינו**, **אשר עשה אבותינו**, **אשר עשה אבותינו**, **אשר עשה אבותינו**, **אשר עשה אבותינו**, **אשר עשה אבותינו**, and **אשר עשה אבותינו**. Fol. 142 b.

2. Discourses of Marcus the monk, **על כל חלום** **על כל חלום**, viz.

a. On the Spiritual Law. Fol. 145 b. See Gallandii Bibl. Vett. Patrum, t. viii., pp. 3—13.

b. On those who think that they can

be justified by works. Fol. 149 a. See Gallandii Bibl., t. viii., pp. 13—27.

3. Copious extracts from the works of Palladius and Hieronymus on the Lives of the Egyptian Fathers; viz.

a. *ἠθικὴ ἡγεμονία καὶ ἀσκήσις*. Fol. 155 b. See Add. 12,173, no. 1, a.

b. *ἠθικὴ ἡγεμονία*. Fol. 179 b.

c. Of the fear of God, *φόβος τοῦ θεοῦ*, beginning, fol. 180 b: *ὁ φόβος τοῦ θεοῦ ἐστὶν ἀρχὴ σοφίας καὶ ἐπιγνώσεως τοῦ θεοῦ καὶ ἀγαπῆς αὐτοῦ*.

d. The first epistle of Antony, *ἡ ἐπιστολὴ τοῦ ἁγίου ἀντωνίου*. Fol. 181 a. See Gallandii Bibl. Vett. Patrum, t. iv., p. 659.

e. Further excerpts from the Lives of the Egyptian Fathers. Fol. 182 a.

f. Of the Vision of God, *ὁ ὄραμα τοῦ θεοῦ*. Fol. 182 b.

g. Further extracts from the Lives of the Egyptian Fathers, *ἡ βίος τῶν πατέρων*, such as Isidore, Didymus, Macarius, Nathaniel, Paul, Aurelius, Stephen, Moses and Pior. Fol. 183 a.

h. Further extracts from the same work, *ἡ βίος τῶν πατέρων*. Fol. 188 b.

i. On actions and thoughts, *ἡ ἐπιγνώσις τῶν πράξεων καὶ τῶν σκέψεων*, beginning, fol. 189 b: *ὁ νοῦς ἐστὶν ἡ ἀρχὴ τῆς ψυχῆς καὶ τῆς σκέψεως*.

j. On good works, *ἡ ἐπιγνώσις τῶν ἀγαθῶν ἔργων*. Fol. 190 b.

k. Sayings of Antony and Paphnutius. Fol. 191 a.

l. Doctrine of the Fathers, *ἡ διδασκαλία τῶν πατέρων*, beginning, fol. 191 b: (sic) *ὁ νόμος τοῦ θεοῦ ἐστὶν ἡ ἀρχὴ τῆς ἀρετῆς καὶ τῆς σωτηρίας*.

m. To those who dwell with one another, *πρὸς τοὺς συνοικοῦντας*, beginning, fol. 192 a: *ὁ νόμος τοῦ θεοῦ ἐστὶν ἡ ἀρχὴ τῆς ἀρετῆς καὶ τῆς σωτηρίας*.

Subscription, fol. 194 b: *ἡ βίος τῶν πατέρων ἡγεμονία*.

n. Sayings of Abbā Pœmen, *ἡ βίος τοῦ ἁγίου πωμενίου*. Fol. 194 b.

o. Sayings of Abbā Moses: *ἡ βίος τοῦ ἁγίου μόυσης*. Fol. 199 a.

p. Anecdotes of the Fathers in the Thebaid: *ἡ βίος τῶν πατέρων τῆς θεβαΐδος*. Fol. 200 b. See Add. 12,173, no. 1, b.

4. Writings of Macarius the Great, or the Egyptian; viz.

a. Hortatory address to those wishing to become ascetics, *ἡ ἑπισημαντικὴ ἀποστολή*. Beginning, fol. 211 a: *ὁ νόμος τοῦ θεοῦ ἐστὶν ἡ ἀρχὴ τῆς ἀρετῆς καὶ τῆς σωτηρίας*.

b. On the inward passions of the soul, *ἡ ἐπιγνώσις τῶν ἐπιθυμιῶν τῆς ψυχῆς*, beginning, fol. 215 a: *ὁ νόμος τοῦ θεοῦ ἐστὶν ἡ ἀρχὴ τῆς ἀρετῆς καὶ τῆς σωτηρίας*.

לחיי רבים . ל . אורח למתקנים
 ופירוש . פ . א .

c. Address to those who draw nigh to the path of truth, לחיי רבים, beginning, fol. 217 b: לחיי רבים . פ . א .

d. On repentance, התשובה, beginning, fol. 220 a: התשובה . פ . א .

e. Letters of Macarius, eight in number; viz.

a. Beginning, fol. 221 a: לחיי רבים . פ . א .

β. Beginning, fol. 222 a: לחיי רבים . פ . א .

γ. Beginning, fol. 222 b: לחיי רבים . פ . א .

δ. Beginning, fol. 223 a: לחיי רבים . פ . א .

e. Beginning, fol. 223 b: לחיי רבים . פ . א .

ς. Beginning, fol. 223 b: לחיי רבים . פ . א .

ζ. Beginning, fol. 224 a: לחיי רבים . פ . א .

η. Beginning, fol. 224 b: לחיי רבים . פ . א .

5. The Epistles of Ammonius, לחיי רבים, fifteen in number, though this manuscript reckons only thirteen, the rubrics of the fifth and thirteenth being omitted.

a. Beginning, fol. 225 a: לחיי רבים . פ . א .

b. Beginning, fol. 225 b: לחיי רבים . פ . א .

c. Beginning, fol. 226 a: לחיי רבים . פ . א .

d. Beginning, fol. 226 b: לחיי רבים . פ . א .

e. Beginning, fol. 227 a: לחיי רבים . פ . א .

f. Beginning, fol. 227 b: לחיי רבים . פ . א .

g. Beginning, fol. 227 b: לחיי רבים . פ . א .

h. Beginning, fol. 228 *a*: . *לְעֵתֵינוּ*
 חָתָב אֵלַי אֲדָמָה וְדִלְיָא שְׁתֵּי
 אַד אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 לְעֵתֵינוּ . אֲתֵּם הֶאֱלֵם . הֵטֵם . *אָן*

i. Beginning, fol. 228 *b*: אַד אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם . *אָן*

j. Beginning, fol. 229 *a*: אַד אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי . *אָן*

k. Beginning, fol. 229 *b*: אַד אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי . *אָן*

l. Beginning, fol. 230 *b*: . *לְעֵתֵינוּ*
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי . *אָן*

m. Beginning, fol. 230 *b*: אַד אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי . *אָן*

n. Beginning, fol. 231 *a*: אַד אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי . *אָן*

o. Beginning, fol. 232 *a*: אַד אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי . *אָן*

6. The book of the prophet Isaiah,
 כְּסֵפֵת אִישָׁא , according to the Pēshīṭṭā
 version. Fol. 232 *a*. The lessons are some-
 times indicated by rubrics in the text, e.g.
 foll. 245 *a*, 246 *a*.

7. Extracts from the writings of Basil ; viz.

a. Letter to Gregory, אֲתֵּם אֲלֵי
 פִיזְתָּי וְזֵי אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי .
 See Opera, t. iii., p. 99.

b. An extract with the title אֲתֵּם אֲלֵי
 פִיזְתָּי וְזֵי , beginning, fol. 253 *a* :
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם
 אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי . *אָן*

The writing on fol. 254 *b* is much effaced,
 in part intentionally. At the top of the
 first column stands a short index to the
 contents of the volume, ending with the
 words אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי . Then
 follows a note containing the date, which
 runs nearly as follows: אֲתֵּם [אָן]
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי (?)
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי (?)
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי [אָן] אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי [אָן] אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי
 אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי .

Hence it seems probable that the ma-
 nuscript was written A. Gr. 845, A.D. 534,
 when Timothy III., who died in the follow-
 ing year, was patriarch of Alexandria
 (see Renaudot, Hist. Patr. Alexandrin.
 Jacob., p. 131; Le Quien, Oriens Christ.,
 t. ii., col. 428; and compare Cureton,
 Corpus Ignat., p. xxix.). The remain-
 ing notes appear to contain the names
 of the scribe and of the person for whom,
 or at whose expense, the book was written;
 but neither can now be clearly deciphered.
 In the second column there is the fol-
 lowing anathema : אֲתֵּם אֲלֵי פִיזְתָּי וְזֵי

letters. One leaf is wanting at the beginning, and four leaves after fol. 8. Each page is divided into three columns, of from 43 to 51 lines. This volume is written in a fine, Edessene hand of the vith cent., before A. Gr. 873, A.D. 562, and contains—

I. A compilation, consisting of treatises, letters, and extracts from various authors, directed chiefly against the doctrines of the Diphysites and the Council of Chalcedon. As the most important of these documents were composed by Timotheus (Aelurus), bishop of Alexandria,* under whose direction, or at whose orders, the work was drawn up, it is entitled “the Book of Timotheus against the Council of Chalcedon:” ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ. It comprises—

1. A treatise of Timotheus against the Diphysites, ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ (fol. 18 b, 26 b), imperfect at the beginning. Fol. 1 a. We here find a large collection of testimonies from the Fathers, ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ (fol. 6 b); viz.

a. Ignatius: from the epistles to the Smyrniotes, imperfect, and to the Romans, ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ. Fol. 1 a. See Cureton’s Corpus Ignatianum, p. 210.

b. Irenæus: ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ. Fol. 1 a.

c. Felix, ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, of Rome: ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ. Fol. 1 b.

d. Peter of Alexandria: ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ.

ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ. Fol. 1 b.

e. Gregory Thaumaturgus: ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ; ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ; and ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, containing twelve anathemas. Fol. 2 a. See de Lagarde, Analecta Syriaca, pp. 64—66.

f. Simplicius of Rome: ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, seven anathemas. Fol. 2 b.

g. Cyprian: ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ. Fol. 3 a.

h. Dionysius of Alexandria: ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, Fol. 3 a.

i. Julius of Rome: ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, fol. 3 a; ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, fol. 4 b; another extract, fol. 5 a; ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, fol. 5 a; another extract, fol. 5 a. See de Lagarde, Analecta Syriaca, pp. 67—73, and his edition of the Greek text of Titus Bostrenus contra Manichæos, 1859, p. 114 seqq.

j. Alexander of Alexandria. Fol. 5 b.

k. Athanasius: ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, fol. 5 b; ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, fol. 6 a; ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, fol. 6 a; ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, fol. 6 b; ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, fol. 6 b; [ܩܬܝܒܬܐ] ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, fol. 6 b.

l. Epiphanius, ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ, of Cyprus: ܩܬܝܒܬܐ ܕܩܝܡܝܘܨܐ ܕܩܝܡܝܘܨܐ. Fol. 7 a.

* See Le Quien, Or. Christ., tom. ii., col. 412, and Renaudot, Hist. Patr. Alexandr. Jacobit., p. 120.

Subscription, fol. 32 a: *Ἐπισημοῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ

3. Letter of Timotheus to the city of Alexandria, fol. 32 a: *Ἐπισημοῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ. This Isaiiah was bishop of Hermopolis, *ἱεροῦ ἱεροῦ*. On fol. 33 a is cited a letter of Dioscorus, written while he was in exile at Gangra, to Secundinus, *ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*.

4. Short extract from another letter. Fol. 34 a.

5. Extracts from another letter of Timotheus to Egypt, the Thebaid, and Pentapolis (Cyrenaica), fol. 34 a: *Ἐπισημοῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ

6. Letter of Timotheus, written from Gangra, to the deacon Faustinus, fol. 35 a: *Ἐπισημοῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ. See Cureton, *Vindiciae Ignatianæ*, p. 70.

7. Letter of Timotheus, written from the Chersonesus, to the priest and abbat Claudianus, fol. 35 b: *Ἐπισημοῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ

8. A collection of Creeds (see Cowper, *Analecta Nicæna*, p. 37), viz.

a. Creed of the Council of Nicæa, fol. 36 b: *Ἐπισημοῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ

b. Creed of the Council of Constantinople, fol. 37 a: *Ἐπισημοῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ

c. Confession of faith of Athanasius, fol. 37 a: *Ἐπισημοῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ. See Opera, t. ii., p. 1.

d. Confession of faith of John of Jerusalem, fol. 37 b: *Ἐπισημοῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ

These Creeds have been edited by Caspari in his "Quellen zur Geschichte des Taufsymbols" (Christiania, 1866), i. pp. 100, 143, 161.

9. An extract from John Chrysostom on 1 Thessalonians, hom. vii. (Opera, tom. xi., pp. 549—551): *Ἐπισημοῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ. Fol. 38 b.

10. Treatise of Timotheus of Alexandria against the Definition of the Council of Chalcedon, fol. 39 b: *Ἐπισημοῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*
ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ. Extracts from Nestorius, *ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ ἱεροῦ*

כפי שפירשנו, והוא מן המבואות
 אשר נמצאו בכתב יד זה, והוא
 כתוב בכתב יד זה, והוא מן המבואות
 אשר נמצאו בכתב יד זה.

At the end, on fol. 136 *b*, is the following rubric:

כתב זה כתב ידו של ראשון הנקרא
 אברהם הכהן, והוא אחיו של יעקב
 הכהן, והוא מן המבואות אשר נמצאו
 בכתב יד זה.

After the doxology there is a note giving the name of the scribe, Talyā of Edessa:

כתב זה כתב ידו של תלמי, והוא מן
 המבואות אשר נמצאו בכתב יד זה.

In the second column of the same page there is a note, in a different hand, the first five lines of which have been carefully erased. From it we learn that the volume was presented by the deaconess ..., of Beth-Mānā, to a certain convent, in the year 873, A.D. 562, at the time when the priest Bacchus, of ..., was oconomus, the priest 'Aziz librarian, and the priest Simeon, of ..., janitor.

.

כתב זה כתב ידו של ראשון הנקרא

כתב זה כתב ידו של ראשון הנקרא
 אברהם הכהן, והוא אחיו של יעקב
 הכהן, והוא מן המבואות אשר נמצאו
 בכתב יד זה.

Some later writing in the third column has been erased.

On fol. 137 *a* is a list of the Greek names of the sects enumerated in the work of Epiphanius, evidently written at the same time as the rest of the manuscript.

On fol. 137 *b* we read, in a rude hand, the words:

כתב זה כתב ידו של יעקב
 הכהן ושל יוחנן הכהן, והוא
 מן המבואות אשר נמצאו בכתב
 יד זה.

"This book belongs to Jacob and John, priests, nephews of Abraham, metropolitan of Mabūg. The book of Timotheus."

[Add. 12,156.]

DCCXXX.

Vellum, about 9³/₈ in. by 6⁷/₈, consisting of 190 leaves, the last of which is much torn. The quires, 21 in number, are signed with both letters and arithmetical figures (e.g. foll. 45 *a*, ח' ; 65 *a*, ט ; 75 *a*, ז ; 167 *a*, ס ; 177 *a*, י). Leaves are wanting at the commencement, and after foll. 4, 5, and 10. Each page is divided into two columns, of from 32 to 38 lines. This volume is written in a fine, regular Estrangēlā; is dated A. Gr. 880, A.D. 569; and contains—

μέρος πιστις, κτλ. Fol. 110 b. See de Lagarde's Anal. Syr., p. 31, and his edition of the Greek text of Titus Bostrenus contra Manichæos, p. 103.

b. Discourse addressed to Philagrius (Φιλάγριος), concerning consubstantiality (ὁμοουσία), κτλ. Fol. 119 b. See de Lagarde, Anal. Syr., p. 43.

5. Anecdotes of the Egyptian Fathers, being extracts from the well known work of Palladius.

a. Of Ammon, κτλ., and Benus, κτλ., and of the city of Oxyrynchus, κτλ. Fol. 122 b.

b. Of Apollon and others, κτλ. Fol. 124 a.

c. Of certain brethren who were directing these holy men, κτλ. Fol. 133 b.

d. Of Apollonius and Philemon the martyrs, κτλ. Fol. 135 a.

Subscription, fol. 136 b: κτλ.

6. A commentary on Ecclesiastes, ch. xii. 1-7, κτλ., beginning, fol. 136 b: κτλ.

κθικη κτλ. κτλ. 7. Writings of John Chrysostom; viz.

a. Discourse on wealth and poverty, κτλ., beginning, fol. 139 b: κτλ.

b. A prayer, κτλ., beginning, fol. 144 a: κτλ.

8. The history of Paul the bishop and John the priest, κτλ., Fol. 144 b. See Add. 12,160, fol. 134 b. The name of Paul's native city is here written κτλ.

9. The life of Serapion, κτλ. Fol. 156 a. See Add. 14,582, fol. 190 b.

On fol. 139 a there is a note, stating that

a. On his brother Cæsarius, ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .
 Fol. 115 b.

b. On his father, ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .
 Fol. 116 a.

c. On his sister Gorgonia, ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .
 Fol. 116 b.

4. Letters of Basil; viz.

a. To a fallen virgin, ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .
 Fol. 116 b. See Opera, t. iii., p. 191, ep. xlvi. Subscription, fol. 122 a:
 ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .
 ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .
 ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .
 ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .

b. A second letter to the same woman, on her repentance, ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .
 Fol. 122 a. See Add. 14,607, no. 4, b.

c. To the recluses, ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .
 beginning, fol. 134 b: ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .

ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .

5. A discourse of Gregory Nazianzen on those who are tried or afflicted, ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . .
 Fol. 142 b. See Opera, t. i., p. 257, "de pauperum amore." A few words are wanting at the end.

The contents of the volume are enumerated on the margin of fol. 1 a, in a hand of the xth cent. Consequently, the first quire must have been lost at an early period.

[Add. 17,144.]

DCCXXXIII.

Vellum, about 7 in. by 5½, consisting of 114 leaves, some of which are much stained and torn, especially foll. 1—13, 105—107, 111, 112, and 114. The quires, signed with both letters and arithmetical figures, are 13 in number. Leaves are wanting after foll. 2, 8, 26, 29, 35, and 114. Each page (excepting foll. 1—8) is divided into two columns, of from 20 to 25 lines. This manuscript is written in a good, regular Estrangēlā of the vith cent., with the exception of foll. 1—8, which are of the xith or xiith cent. It contains—

I. Various works of Evagrius; viz.

1. ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . . in 74 (74) sections. Imperfect. Fol. 1 b. Compare Add. 14,578, no. 2.

2. ܘܢܫܐ ܥܝܘܒܐ ܗܘܐ ܕܒܪܐ ܗܘܘ ܕܥܥܪܝܢ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ ܕܗܘܘ ܕܩܝܣܝܪܝܘܫ . . . Fol. 7 a. Imperfect, having been left unfinished by

ⲕⲓⲃⲁⲛⲁ . ⲕⲃⲱⲓⲛⲁ ⲛⲁⲛ ⲕⲓⲃⲁⲛⲁ
ⲕⲓⲃⲁⲛⲁ ⲛⲓⲛⲁⲛ ⲛⲓⲛⲁⲛ . See
Add. 14,578, no. 3.

8. A letter, entitled ⲕⲉⲛⲁⲓ ⲃⲁⲛⲁ ⲕⲃⲱⲓⲛⲁ
ⲕⲓⲃⲁⲛⲁ, beginning, fol. 89 a: ⲕⲃⲁⲓ[ⲛ]
ⲛⲓⲛⲁⲛ ⲕⲓⲃⲁⲛⲁ ⲕⲓⲃⲱⲓⲛⲁ ⲛⲓⲛⲁⲛ
ⲛⲓⲛⲁⲛ [ⲛⲁ] . ⲛⲓⲛⲁⲛ ⲛⲓⲛⲁⲛ ⲛⲓⲛⲁⲛ
ⲛⲓⲛⲁⲛ ⲛⲓⲛⲁⲛ ⲛⲓⲛⲁⲛ ⲛⲓⲛⲁⲛ . It is imperfect,
owing to the last leaves being torn; and
the writing on fol. 90 b is almost entirely
effaced.

On fol. 73 a one Peter has written his
name, ⲙⲁⲗⲉ ⲕⲉⲛⲁⲓ ⲕⲉⲛⲁⲓⲛⲁ; and
on fol. 90 a one Thomas, ⲕⲉⲛⲁⲓ ⲕⲉⲛⲁⲓⲛⲁ
. ⲙⲁⲗⲉ
[Add. 14,581.]

DCCXXXV.

Vellum, about 8 3/4 in. by 5 1/2, consisting of
16 leaves, the last of which is much torn.
The number of the quires and their sig-
natures do not appear, leaves being wanting
after foll. 1, 5, 8, 9, and 16. There are
from 28 to 31 lines in each page. This
manuscript is written in a small, elegant
hand of the vith cent., and contains—

1. The letter of John the monk to Eutro-
pius and Eusebius, on the spiritual life:
ⲕⲉⲛⲁⲓ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ . Imperfect. Fol.
1 b. See Add. 17,169, no. 2.

2. The discourse of Evagrius, addressed
to Eulogius, ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ

ⲕⲉⲛⲁⲓⲛⲁ . Imperfect at the beginning and
end. Fol. 10 a. See Add. 14,578, no. 3.

On the lower half of fol. 16 b the original
text has been erased, and a later hand has
written the pretended colophon: ⲕⲉⲛⲁⲓ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ .

Below, on the right side, stand, in the same
handwriting, the words: ⲕⲉⲛⲁⲓ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ

The central portion has been carefully
effaced at a still later date, and in its place
we now find the following lines, informing
us that the manuscript was presented to
the convent of S. Mary Deipara by its
owner Bar-had-bē-shabbā: ⲕⲉⲛⲁⲓⲛⲁ
(sic) ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ
ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ ⲕⲉⲛⲁⲓⲛⲁ

On fol. 1 a there are written in an old
Arabic hand the words لانا يوحنبا المتوحد في الوحدة, i.e. "the
works) of Ambā (Abbā) Yūhannā the soli-
tary."

[Add. 17,171, foll. 1—16.]

DCCXXXVI.

Vellum, about 9 5/8 in. by 6 5/8, consisting of
32 leaves (Add. 12,175, foll. 49—80), some

of which are slightly stained by water. The quires, three in number, are now signed with letters. Each page is divided into two columns, of from 47 to 56 lines. This manuscript is written in a small, neat character of the vith cent., perhaps by the same scribe as foll. 81—254 (see no. DCCXXVII.), in which case its date is A.D. 534. It contains—

1. Extracts from the Lives of the Egyptian Fathers by Palladius and Hieronymus, entitled *ⲡⲁⲗⲗⲁⲓ ⲛⲉⲛ ⲛⲉⲛ ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*, fol. 49 *a*, or, more briefly, *ⲛⲉⲛ ⲛⲉⲛ*, fol. 58 *b*.

2. Selections from the works of Evagrius; viz.

a. Short extract, beginning: *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. Fol. 62 *a*. See Add. 14,578, no. 17.

b. Extract entitled *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*, beginning, fol. 62 *a*: *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. See Add. 14,578, no. 17.

c. Extract beginning, fol. 62 *a*: *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. See Add. 14,578, no. 9.

d. Of the Seraphim, beginning, fol. 64 *a*: *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. See Add. 14,578, no. 29.

e. Of the Cherubim, beginning, fol. 64 *b*: *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. See Add. 14,578, no. 30.

f. Extract beginning, fol. 64 *b*: *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. See Add. 14,578, no. 30.

g. Extract beginning, fol. 65 *a*: *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. See Add. 14,578, no. 22.

h. Extract beginning, fol. 65 *b*: *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*.

ⲛⲉⲛ ⲛⲉⲛ *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. See Add. 14,578, no. 20.

i. Sayings of the disciples of Evagrius, *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*, beginning, fol. 66 *a*: *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. See Add. 14,578, no. 44.

j. Letters of Evagrius to Melania, *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*, 62 in number. Fol. 66 *a*. See Add. 14,578, no. 44.

3. Letter of Ignatius to Polycarp of Smyrna, *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. Fol. 79 *b*. See Cureton's Corpus Ignatianum, p. xxix. and p. 2.

On fol. 80 *b* a reader called Bar-*ṣaumā* has recorded his name: *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ* *ⲛⲉⲛ ⲛⲉⲛ*. See Add. 12,175, foll. 49—80.]

DCCXXXVII.

Vellum, about 8 $\frac{7}{8}$ in. by 6, consisting of 113 leaves, some of which are slightly stained and torn, especially foll. 1—3, 25, 60, and 64. The quires, the number of which is uncertain, were originally signed with arithmetical figures (fol. 38 *a*, *ⲛⲉⲛ*). They must have fallen into confusion at an early period, and have been renumbered, often incorrectly, by at least two hands, with Syriac letters at the foot of the page and Coptic letters at the top. Leaves are now wanting at the beginning and end, as well as after foll. 4, 8, 13, 19, 24, 32, 34, 52, 58, 59, 64, 95, 101, and

8. Extracts from the homilies of John Chrysostom on the Gospel of S. Matthew:
 ⲛⲁⲛⲁ ⲛⲉⲛⲁⲛⲁ ⲛⲉⲛⲁⲛⲁ ⲛⲉⲛⲁⲛⲁ ⲛⲉⲛⲁⲛⲁ ⲛⲉⲛⲁⲛⲁ ⲛⲉⲛⲁⲛⲁ ⲛⲉⲛⲁⲛⲁ

a. Without title, beginning, fol. 102 *a* :
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 See Opera, t. vii., p. 251, line 29, *Πειθώμεθα τοίνυν τοῖς λεγομένοις, κ.τ.λ.*

b. ⲛⲉⲛⲁ (sic) ⲛⲉⲛⲁ ⲛⲉⲛⲁ, beginning, fol. 103 *a* :
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 See Opera, t. vii., p. 159, line 5, *Μὴ τοίνυν μήτε ἐπ' εὐγενείᾳ, κ.τ.λ.*

c. ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ, beginning, fol. 104 *b* :
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 See Opera, t. vii., p. 91, line 11, *Ταῦτα δὲ οὐχ ἵνα ἀκούσητε μόνον λέγομεν, κ.τ.λ.*

d. ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ, beginning, fol. 106 *a* :
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 See Opera, t. vii., p. 209, line 21, *Ἀνέλωμεν τοίνυν τῶν κακῶν τὴν πηγὴν, κ.τ.λ.*

e. Without title, beginning, fol. 107 *b* :
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 Imperfect.

9. A treatise on the acquisition of the knowledge and wisdom of God, imperfect both at the beginning and end. Fol. 108 *a*. We have here part of ch. iv. (ⲁ), ch. v. (ⲓ) to ch. xii. (ⲛ), and part of ch. xiii. (ⲛ). Ch. v., which is very short, is as follows.
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ

ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 ⲛⲉⲛⲁ . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 ⲛⲉⲛⲁ . ⲛⲉⲛⲁ

On fol. 58 *a* there is a note in a comparatively recent hand, now partially effaced, which informs us that this volume belonged to Rabban Ṣalibā, abbat of the convent of S. Mary Deipara, who gave it to the oriental monk Jacob, who in his turn presented it to the library of the convent.
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ

From another note, on the outer margin of fol. 63 *b*, which has been purposely scored out, so as to be nearly illegible, we learn that the said Ṣalibā brought the book from Palestine.
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ

On the same page, between the columns, is a still later note, in the handwriting of Severus, metropolitan of Jerusalem.
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ
 . ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ ⲛⲉⲛⲁ

[Add. 17,166.]

fol. 16 *b*: *מבטחא דא אלהא דא*
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
 .עו.

b. *אלהא דא אלהא דא אלהא דא*, be-
 ginning, fol. 17 *a*: *אלהא דא אלהא דא*
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
 .עו.

c. *אלהא דא אלהא דא אלהא דא*, beginning, fol.
 17 *b*: *אלהא דא אלהא דא אלהא דא*
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
 .עו.

d. *אלהא דא אלהא דא אלהא דא*, beginning,
 fol. 18 *a*: *אלהא דא אלהא דא אלהא דא*
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
 .עו.

4. Familiar address of the abbat to the
 brethren, on the commemoration of the
 blessed abbat N.: *אלהא דא אלהא דא*
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
 .עו.

5. Familiar address to the brethren,
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
 .עו.

6. Address of the abbat over a deceased
 brother, *אלהא דא אלהא דא אלהא דא*
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
 .עו.

7. Address to a rich man, when he comes
 to the convent, *אלהא דא אלהא דא אלהא דא*
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
 .עו.

8. Three addresses of the abbat to the
 brethren, when they spend the night fasting.
a. *אלהא דא אלהא דא אלהא דא*
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
 .עו.

b. *אלהא דא אלהא דא אלהא דא*, beginning,
 fol. 22 *a*: *אלהא דא אלהא דא אלהא דא*
אלהא דא אלהא דא אלהא דא
 .עו.

c. *אלהא דא אלהא דא אלהא דא*, beginning,
 fol. 23 *b*: *אלהא דא אלהא דא אלהא דא*
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
אלהא דא אלהא דא אלהא דא
 .עו.

9. Familiar address to the brethren on

the tranquillity that subsists in the service and order of the convent, **ܘܠܟܠܗܘܢ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**, beginning, fol. 24 b: **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**. This is by Philoxenus of Mabûg; see Add. 17,173, no. 5.

10. Address of the abbat to the brethren, on a deceased priest or deacon, **ܘܠܟܠܗܘܢ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**, beginning, fol. 26 a: **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**. This is by Philoxenus of Mabûg; see Add. 17,173, no. 5.

11. Address of the abbat to brethren and lay persons, who come to the convent on the feast of the Nativity; to be spoken at the time of morning prayer, after they have rested from the vigils of the whole night: **ܘܠܟܠܗܘܢ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**, beginning, fol. 27 a: **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**. This is by Philoxenus of Mabûg; see Add. 17,173, no. 5.

12. A similar address on the feast of the Epiphany, at morning prayer, after the conclusion of the service: **ܘܠܟܠܗܘܢ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**, beginning, fol. 27 b: **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**. This is by Philoxenus of Mabûg; see Add. 17,173, no. 5.

13. A similar address on the feast of the Resurrection, in the morning: **ܘܠܟܠܗܘܢ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**, beginning, fol. 28 b: **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**. This is by Philoxenus of Mabûg; see Add. 17,173, no. 5.

14. Madrâshâ on Faith, **ܘܠܟܠܗܘܢ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**, beginning, fol. 29 b: **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**. This is by Philoxenus of Mabûg; see Add. 17,173, no. 5.

15. Stanzas to the tune of "Kallath Malkâ," **ܘܠܟܠܗܘܢ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**, beginning, fol. 31 a: **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**. This is by Philoxenus of Mabûg; see Add. 17,173, no. 5.

16. Five metrical discourses on Faith: **ܘܠܟܠܗܘܢ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**. They are in heptasyllabic metre, except the first, which is in dodecasyllabic metre or that of Jacob of Batnae.

a. Beginning, fol. 31 a: **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**. This is by Philoxenus of Mabûg; see Add. 17,173, no. 5.

b. **ܘܠܟܠܗܘܢ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**, beginning, fol. 34 b: **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ** **ܕܘܢܐܘܪܐܢܐ**. This is by Philoxenus of Mabûg; see Add. 17,173, no. 5.

... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז

j. און פאר אונדז און פאר אונדז און פאר אונדז, beginning,
fol. 81 *b*: און פאר אונדז און פאר אונדז און פאר אונדז
און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז

k. און פאר אונדז און פאר אונדז און פאר אונדז, marg.
און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז

19. Two homilies for the feast of the Epiphany.

a. און פאר אונדז און פאר אונדז און פאר אונדז, be-
ginning, fol. 89 *b*: און פאר אונדז און פאר אונדז און פאר אונדז
און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז

b. און פאר אונדז און פאר אונדז און פאר אונדז, beginning, fol.
95 *a*: און פאר אונדז און פאר אונדז און פאר אונדז
און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז

20. A homily on Hebrews, ch. v. 7: און פאר אונדז און פאר אונדז און פאר אונדז
און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... (the last few words are

erased, both in the heading and in the sub-
scription). Beginning, fol. 100 *a*: און פאר אונדז און פאר אונדז און פאר אונדז
און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז

21. Three discourses on the Female Sinner (S. Luke, ch. vii. 36—50).

a. און פאר אונדז און פאר אונדז און פאר אונדז, begin-
ning, fol. 115 *b*: און פאר אונדז און פאר אונדז און פאר אונדז
און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז

b. און פאר אונדז און פאר אונדז און פאר אונדז, beginning,
fol. 120 *a*: און פאר אונדז און פאר אונדז און פאר אונדז
און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז

c. און פאר אונדז און פאר אונדז און פאר אונדז, beginning,
fol. 126 *b*: און פאר אונדז און פאר אונדז און פאר אונדז
און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז
... און פאר אונדז און פאר אונדז און פאר אונדז

The original colophon appears to have
4 Q 2

3. *ḥayyānā*, a metrical discourse of Isaac on the Nativity of our Lord, beginning, fol. 67 *a*:
 ܘܢܘܨܘܢܐ ܕܘܠܘܕܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

4. *ḥayyānā*, a metrical discourse of Peter of Callinicus, patriarch of Antioch (see Assemani, *Bibl. Or.*, t. ii., pp. 69 and 332), on the Crucifixion, beginning, fol. 69 *b*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

5. Metrical writings of the above mentioned *ḥayyānā*; viz.

a. *ḥayyānā* on the locusts, and on (divine) chastisement, and on the invasion of the Huns; beginning, fol. 72 *a*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

b. *ḥayyānā*, canticle for the above discourse, beginning, fol. 77 *b*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

c. *ḥayyānā*, on the grain of wheat, beginning, fol. 79 *a*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

d. *ḥayyānā*, on the

Crucifixion, beginning, fol. 83 *a*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

e. *ḥayyānā*, on perfection, beginning, fol. 87 *b*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

6. Hymns of Isaac; viz.

a. Vesper hymns, *ḥayyānā*:
a. *ḥayyānā*, beginning, fol. 94 *a*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

β. *ḥayyānā*, beginning, fol. 95 *b*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

γ. *ḥayyānā*, beginning, fol. 96 *b*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

b. Nocturnal hymn, *ḥayyānā*, beginning, fol. 98 *a*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

c. Hymns to be sung before meals, *ḥayyānā*; viz.

a. *ḥayyānā*, beginning, fol. 99 *b*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

β. *ḥayyānā*, beginning, fol. 101 *a*:
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ
 ܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ ܕܘܢܘܨܘܢܐ

into two columns, of from 40 to 45 lines. This manuscript is written in a fine regular hand of the vith cent., and contains—

1. Select Sayings of Xystus, bishop of Rome: *ܩܠܘܬܐ ܕܟܝܨܬܘܫܬܐ ܕܩܝܨܬܘܫܬܐ*, fol. 179 *a*. The second discourse is imperfect, as three leaves are wanting after fol. 189. The third discourse commences with the words *ܩܝܨܬܘܫܬܐ ܕܩܝܨܬܘܫܬܐ* (see de Lagarde, *Anal. Syr.*, p. 31, line 1).

2. Select writings of Marcianus the monk, *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*.

a. On repentance, *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*, beginning, fol. 190 *b*: *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*. Imperfect, a leaf being wanting after fol. 191.

b. On perfect discipline, that touches the soul, etc., *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ* *ܕܡܘܢܐܝܢܐ*. Beginning, fol. 192 *a*: *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*. Beginning, fol. 192 *a*: *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*.

c. On baptism, *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ* *ܕܡܘܢܐܝܢܐ* (sic) *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*. Beginning, fol. 197 *a*: *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*.

d. Hortatory discourse on the Faith of the Church, *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*. Beginning, fol. 199 *b*: *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*.

3. Selections from the History of the Egyptian Fathers by Palladius and Hieronymus; viz.

a. *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*. Fol. 202 *a*.

b. *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ* *ܕܡܘܢܐܝܢܐ*. Fol. 203 *a*. No less, it would appear, than eight leaves are lost after fol. 205.

c. *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*, beginning, fol. 208 *a*: *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*.

d. *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ* *ܕܡܘܢܐܝܢܐ*. Fol. 208 *b*.

e. Sayings which Abbā Moses sent to Abbā Pōemen, *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ* *ܕܡܘܢܐܝܢܐ*, with other excerpts. Beginning, fol. 208 *b*: *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*.

[Add. 12,169, foll. 179—218.]

DCCXLII.

Vellum, about 10 $\frac{3}{4}$ in. by 8 $\frac{1}{2}$, consisting of 154 leaves, some of which are slightly stained and torn, especially foll. 1, 2, 8, 10, and 154. The quires, 16 in number, were originally signed with both arithmetical figures and letters (see in particular fol. 20 *a*, 60 *a*, and 136 *a*). Four leaves are wanting after fol. 123, and one after fol. 154. Each page is divided into two columns, of from 31 to 38 lines. The writing is a good, regular Estrangēlā of the vith cent. This manuscript contains—

1. The metrical homilies of Ephraim on Faith, *ܩܠܘܬܐ ܕܡܪܩܝܢܐܢܐ ܕܡܘܢܐܝܢܐ*. They are here six in number, though Assemani reckons

only three (see Biblioth. Or., t. i., p. 147, no. 22, and Ephraemi Opera, t. iii., p. 164 seqq.); viz.

a. Corresponding to Assemani's sermo i., which however includes the two following. Fol. 1 b.

b. Beginning: .**ܡܫܝܚܘܬܐ ܕܥܝܣܝܘܬܐ** (Opera, t. iii., p. 170 B). Fol. 3 b.

c. Beginning: **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ** (Opera, t. iii., p. 183 A). Fol. 9 a.

d. Corresponding to Assemani's sermo ii. (Opera, t. iii., p. 191). Fol. 12 a.

e. Corresponding to Assemani's sermo iii. (Opera, t. iii., p. 195), which however includes the following. Fol. 13 b.

f. Beginning: . **ܫܘܒܘܢܐ ܕܥܝܣܝܘܬܐ** (Opera, t. iii., p. 199 E). Fol. 15 a.

2. Select Sayings of Xystus, bishop of Rome, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ** (Opera, t. iii., p. 199 E). Fol. 15 a.

3. Sermons of Basil of Cæsarea.

a. Three sermons on Lent, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ**, being a free translation or adaptation of the two homilies *περὶ νηστείας*. The first, fol. 33 a, corresponds in the main to the second Greek homily (Opera, t. ii., p. 14); the second, fol. 39 b, and the third, fol. 48 b, to the first homily of the original (Opera, t. ii., p. 1).

b. Discourse showing that God is not the Author of evils: **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ** (Opera, t. ii., p. 101). Fol. 55 a.

c. Against Usury, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ** (Opera, t. i., p. 151). Fol. 66 b.

d. On Deuteronomy, ch. xv. 9: **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ** (Opera, t. ii., p. 22). Fol. 76 b.

e. Letter of Basil to Gregory Nazianzen, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ** (Opera, t. iii., p. 99). Fol. 86 a.

4. Metrical discourses of Isaac of Antioch.

a. On Monks or Anchores, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ**. Fol. 89 a. See Assemani, Bibl. Or., t. i., p. 222, no. 15.

b. Parænetic discourse, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ**. Fol. 95 a. See Assemani, p. 216, no. 4.

c. On Oppression, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ**. Fol. 98 a. See Assemani, p. 230, no. 63, serm. i.

d. On Isaiah, chap. xl. 6, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ**. Fol. 99 b. See Assemani, p. 222, no. 19.

5. Metrical discourses of Balai or Balæus (see Assemani, Bibl. Or., t. i., p. 166), in heptasyllabic metre.

a. The first discourse on Joseph, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ**. Fol. 103 a. See Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 270.

b. The eighth discourse on Joseph, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ**. Fol. 111 b. See Overbeck, p. 294.

6. Metrical discourses of Jacob of Batnae.

a. On Ezekiel, ch. xxxvii. 1—10, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ**. Fol. 124 a. Imperfect at the beginning. It ends with the words: **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ**.

b. On S. John the Baptist, **ܕܥܝܣܝܘܬܐ ܕܥܝܣܝܘܬܐ**. Fol. 127 a. See Assemani, Bibl. Or., t. i., p. 312, no. 35.

g. Without title, beginning, fol. 13 a :
 ⲛⲥⲏⲟⲕⲣⲏⲟⲙⲥⲟⲟⲩⲓⲁⲛⲟⲩⲓⲛⲟⲩⲓⲁⲛⲟⲩⲓⲁⲛⲟⲩⲓⲁ . See Add. 14,578, no. 26.

h. Ⲓⲁⲓⲁⲛⲁⲧⲓ . Fol. 14 a . See Add. 14,578, no. 29.

i. Ⲓⲁⲓⲁⲛⲁⲧⲓ . Fol. 14 b . See Add. 14,578, no. 30.

j. Forty-one sentences, beginning, fol. 15 a : Ⲓⲁⲓⲁⲛⲁⲧⲓⲁⲛⲁⲧⲓⲁⲛⲁⲧⲓⲁⲛⲁⲧⲓ . See Add. 14,578, no. 32.

k. The six Centuries, Ⲓⲁⲓⲁⲛⲁⲧⲓ . Fol. 18 a . See Add. 14,578, no. 31.

l. The letters of Evagrius to Melania, Ⲓⲁⲓⲁⲛⲁⲧⲓ , 62 in number. Fol. 56 a .

m. The Creed, or Confession of Faith, of Evagrius, Ⲓⲁⲓⲁⲛⲁⲧⲓ , beginning, fol. 93 a : Ⲓⲁⲓⲁⲛⲁⲧⲓ . See Add. 14,578, no. 31.

n. A letter of Evagrius on the Faith, Ⲓⲁⲓⲁⲛⲁⲧⲓ , beginning, fol. 94 a : Ⲓⲁⲓⲁⲛⲁⲧⲓ .

3. The two discourses of Marcus the monk on the Spiritual Law, fol. 105 b , Ⲓⲁⲓⲁⲛⲁⲧⲓ . Running title : Ⲓⲁⲓⲁⲛⲁⲧⲓ . The second discourse, fol. 118 a , " de his qui putant se ex operibus justificari," has no separate title in this manuscript.

4. Letters of John the monk, Ⲓⲁⲓⲁⲛⲁⲧⲓ ; viz.

a. Two letters on love, Ⲓⲁⲓⲁⲛⲁⲧⲓ .

a. Beginning, fol. 136 a : Ⲓⲁⲓⲁⲛⲁⲧⲓ .

b. Ⲓⲁⲓⲁⲛⲁⲧⲓ , beginning, fol. 137 a : Ⲓⲁⲓⲁⲛⲁⲧⲓ .

b. Three letters on the mystery of the Messiah, Ⲓⲁⲓⲁⲛⲁⲧⲓ .

a. Beginning, fol. 138 b : Ⲓⲁⲓⲁⲛⲁⲧⲓ .

b. Ⲓⲁⲓⲁⲛⲁⲧⲓ , beginning, fol. 139 a : Ⲓⲁⲓⲁⲛⲁⲧⲓ .

c. Ⲓⲁⲓⲁⲛⲁⲧⲓ , beginning, fol. 139 b : Ⲓⲁⲓⲁⲛⲁⲧⲓ .

c. Another letter on love, Ⲓⲁⲓⲁⲛⲁⲧⲓ , beginning, fol. 140 a : Ⲓⲁⲓⲁⲛⲁⲧⲓ . Fol. 140 a .

but the seventh and the last are lost, and there is also a lacuna after fol. 68. They are signed with letters, from κ to ζ . The number of lines in each page varies from 18 to 28. This volume is written in a good, regular Estrangēlā of the vith or viith cent., and contains—

1. Copious selections from the works of Evagrius, in a different redaction from that contained in Add. 14,578; viz.

a. The Doctrine. Fol. 2 b. Compare Add. 14,578, no. 1.

b. $\text{ܕܘܢܝܢܐ ܕܝܘܢܝܢܐ} \dots \text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$ Fol. 26 a. Compare Add. 14,578, no. 9.

c. $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$, "to a brother who had attained unto knowledge," beginning, fol. 33 a: $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$

d. $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$ Fol. 40 a. Imperfect. Compare Add. 14,578, no. 4.

e. $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$. Fol. 53 a. Compare Add. 14,578, no. 13.

f. Tract without title. Fol. 54 a. Corresponding to Add. 14,578, no. 5.

g. Tract entitled ܕܘܢܝܢܐ ܕܘܢܝܢܐ , "concerning teacher and disciple." Fol. 66 b. Corresponding to Add. 14,578, no. 23.

h. $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$, beginning, fol. 68 a: $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$ Imperfect.

2. The greater part of the first discourse of Xystus of Rome (see de Lagarde's *Analecta Syr.*, as far as p. 9, line 26), ܕܘܢܝܢܐ ܕܘܢܝܢܐ

$\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$. Fol. 85 a.

3. $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$, "questions asked of the holy Fathers," being extracts from the Lives of the Egyptian Fathers. Fol. 95 b.

4. Prayers, ܕܘܢܝܢܐ ܕܘܢܝܢܐ . Fol. 106 a.

5. Three anonymous discourses; viz.

a. $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$, "on Abraham and Isaac," beginning, fol. 108 a: $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$

b. $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$, "discourse on Heaven and Earth," in the form of a dialogue, in which ܕܘܢܝܢܐ and ܕܘܢܝܢܐ are the speakers. Beginning, fol. 120 a: $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$

c. $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$, beginning, fol. 120 a: $\text{ܕܘܢܝܢܐ ܕܘܢܝܢܐ ܕܘܢܝܢܐ}$

ܐܘܬܝܪܐ ܠܝ ܡܢ ܩܠܝܢܐ . ܠܐ ܩܝܡܐ ܢܩܝܡܐ
 ܘܥܒܕܐ ܕܥܘܠܐ . ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ .

4. Discourses of Isaac of Antioch; viz.

a. On the rich man and his gold, ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ . Fol. 31 b. See Add. 14,608, fol. 89 b.

b. On the love of money, ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ . Fol. 37 a. Imperfect near the end. See Add. 14,592, fol. 39 b.

c. On the poor man and the rich man (Lazarus and Dives), ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ . Fol. 48 a. See Assemani, Bibl. Or., t. i., p. 223, no. 23. This was originally the 17th discourse (ܡ) in the volume.

d. On humility, ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ . Fol. 54 a. Imperfect. See Assem., p. 216, no. 4.

e. On the love of learning, ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ . Fol. 56 a. See Assem., p. 214, no. 1.

f. On the dead, ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 Fol. 61 b. Imperfect. See Assem., p. 222, no. 11.

g. On repentance, ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ . Fol. 63 a. Imperfect. See Assem., p. 225, no. 40, serm. i.

h. On the perfection of the brethren, ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ . Fol. 82 a. See Assem., p. 216, no. 2.

i. On repentance, ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 Fol. 86 b. Imperfect. See Assem., p. 222, no. 17.

On the margin of fol. 48 a, one Barṣaumā has recorded his name thus: ܕܥܘܠܐ ܕܥܘܠܐ
 (sic) ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ .

As mentioned above, a large portion of this manuscript is palimpsest, the scribe

having made use of parts of three older volumes.

1. Foll. 20 and 34. Two leaves from a manuscript of the book of Jeremiah, according to the Peshittā version, written in two columns, in a fine Estrangēlā of the vith cent. Fol. 34 contains ch. xxii. 17—ch. xxiii. 3; and fol. 20, ch. xxiii. 34—ch. xxv. 1.

2. Foll. 16, 27, and 38. Three leaves from a manuscript of the epistle of S. Paul to the Romans, according to the Peshittā version, written in two columns, in a fine Estrangēlā of the vith or viith cent. Fol. 38 contains ch. ii. 23—ch. iii. 21; fol. 16, ch. iii. 21—ch. iv. 15; and fol. 27, ch. vi. 19—ch. vii. 20.

3. The remaining leaves are taken from a manuscript of the homilies of John Chrysostom on the epistle to the Romans, written in double columns, in a small, elegant character of the vith or viith cent. The running title is distinctly legible in several places; for example, on foll. 24 b and 25 a, ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ .

On fol. 45 a we find the commencement of hom. xxxii.

[Add. 17,164.]

DCCXLVI.

Vellum, about 9½ in. by 6½, consisting of 48 leaves, many of which are stained by water, and some of them much torn, especially foll. 1—10. The quires, apparently signed with letters, were originally six in number, but the first is now lost. Each page has two columns, of from 31 to 36 lines. The writing is a fine, regular Estrangēlā of the vith or viith cent. This manuscript contains—

1. Metrical discourses and hymns of Jacob of Batnac; viz.

: : : : :
: : : : :
: : : : :
: : : : :

[Add. 17,158, foll. 1—48.]

DCCXLVII.

Vellum, about 10 in. by 7½, consisting of 121 leaves, some of which are much stained and torn, especially foll. 1, 14, 25, and 120. The quires, signed with letters, were originally 16 in number, but of these *m* and *a* are lost, and *κ*, *η* and *ω* are very imperfect. They have been subsequently numbered from *κ* to *ϛ*. Leaves are wanting both at the beginning and end, as well as after foll. 5 and 30. Each page is divided into two columns, of from 20 to 29 lines. This volume is written in a clear, though rather inelegant hand of the vith or viith cent. Greek and Syriac vowels have been occasionally added at a later period. The contents are as follow—

1. Discourse of John Chrysostom on Psalm li., imperfect at the beginning and in the middle. Subscription, 14 *a*: *ⲕⲉⲗⲉ ⲉⲩⲛⲁⲛⲁ ⲡⲓⲗⲙ ⲗⲏⲁⲓ ⲛⲟⲩⲉⲧⲉⲙⲁ ⲧⲉⲗⲉⲛ ⲛⲟⲩⲉⲧⲉⲙⲁ ⲡⲓⲗⲙ ⲗⲏⲁⲓ ⲛⲟⲩⲉⲧⲉⲙⲁ ⲧⲉⲗⲉⲛ ⲛⲟⲩⲉⲧⲉⲙⲁ*
At the top of fol. 1 *a* is written: *ⲕⲉⲗⲉ ⲉⲩⲛⲁⲛⲁ ⲡⲓⲗⲙ ⲗⲏⲁⲓ ⲛⲟⲩⲉⲧⲉⲙⲁ ⲧⲉⲗⲉⲛ ⲛⲟⲩⲉⲧⲉⲙⲁ*

2. Metrical discourses of Jacob of Batnae; viz.

a. On Zacchæus the publican, *ⲛⲟⲩⲉⲧⲉⲙⲁ ⲛⲟⲩⲉⲧⲉⲙⲁ ⲛⲟⲩⲉⲧⲉⲙⲁ*. Fol. 14 *a*. See Assemani, *Bibl. Or.*, t. i., p. 317, no 95.
b. On the Fall of the Idols, *ⲛⲟⲩⲉⲧⲉⲙⲁ ⲛⲟⲩⲉⲧⲉⲙⲁ*. Fol. 21 *a*. See Assemani, p. 327, no. 181 (where read "Decepit Haran per Sin," instead of "per Besin"). Imperfect at the end.

3. Metrical discourses of Isaac of Antioch; viz.

a. Six deprecatory or intercessory discourses, *ⲛⲟⲩⲉⲧⲉⲙⲁ ⲛⲟⲩⲉⲧⲉⲙⲁ*. The first three are entirely lost, and the greater part of the fourth (fol. 31 *a*) is also missing.

a. The fifth, *ⲛⲟⲩⲉⲧⲉⲙⲁ ⲛⲟⲩⲉⲧⲉⲙⲁ*, begins fol. 31 *b*: . *ⲛⲟⲩⲉⲧⲉⲙⲁ ⲛⲟⲩⲉⲧⲉⲙⲁ*
ⲛⲟⲩⲉⲧⲉⲙⲁ . *ⲛⲟⲩⲉⲧⲉⲙⲁ* . *ⲛⲟⲩⲉⲧⲉⲙⲁ* .

β. The sixth is entitled: *ⲛⲟⲩⲉⲧⲉⲙⲁ ⲛⲟⲩⲉⲧⲉⲙⲁ*
ⲛⲟⲩⲉⲧⲉⲙⲁ. It begins, fol. 36 *a*: *ⲛⲟⲩⲉⲧⲉⲙⲁ ⲛⲟⲩⲉⲧⲉⲙⲁ*
ⲛⲟⲩⲉⲧⲉⲙⲁ . *ⲛⲟⲩⲉⲧⲉⲙⲁ* . *ⲛⲟⲩⲉⲧⲉⲙⲁ* .

b. Five discourses on our Lord and the Woman of Samaria, *ⲛⲟⲩⲉⲧⲉⲙⲁ ⲛⲟⲩⲉⲧⲉⲙⲁ*
(the last is wrongly numbered *ⲛⲟⲩⲉⲧⲉⲙⲁ*
ⲛⲟⲩⲉⲧⲉⲙⲁ). Fol. 39 *a*. See Assemani, *Bibl. Or.*, t. i., p. 232, no. 79.

c. Discourse on Psalm xvi. 8, *ⲛⲟⲩⲉⲧⲉⲙⲁ*
ⲛⲟⲩⲉⲧⲉⲙⲁ . *ⲛⲟⲩⲉⲧⲉⲙⲁ* . *ⲛⲟⲩⲉⲧⲉⲙⲁ* .
ⲛⲟⲩⲉⲧⲉⲙⲁ (sic) *ⲛⲟⲩⲉⲧⲉⲙⲁ*, beginning, fol. 65 *a*:
ⲛⲟⲩⲉⲧⲉⲙⲁ . *ⲛⲟⲩⲉⲧⲉⲙⲁ* . *ⲛⲟⲩⲉⲧⲉⲙⲁ* .
ⲛⲟⲩⲉⲧⲉⲙⲁ . *ⲛⲟⲩⲉⲧⲉⲙⲁ* . *ⲛⲟⲩⲉⲧⲉⲙⲁ* .

d. Parænetic discourse, *ⲛⲟⲩⲉⲧⲉⲙⲁ*, beginning, fol. 70 *b*: . *ⲛⲟⲩⲉⲧⲉⲙⲁ*
ⲛⲟⲩⲉⲧⲉⲙⲁ . *ⲛⲟⲩⲉⲧⲉⲙⲁ* : *ⲛⲟⲩⲉⲧⲉⲙⲁ* . *ⲛⲟⲩⲉⲧⲉⲙⲁ* .
ⲛⲟⲩⲉⲧⲉⲙⲁ . *ⲛⲟⲩⲉⲧⲉⲙⲁ* .

4. Two letters of Basil to a fallen virgin; viz.

a. *ⲛⲟⲩⲉⲧⲉⲙⲁ ⲛⲟⲩⲉⲧⲉⲙⲁ*
ⲛⲟⲩⲉⲧⲉⲙⲁ . *ⲛⲟⲩⲉⲧⲉⲙⲁ* : *ⲛⲟⲩⲉⲧⲉⲙⲁ* .
ⲛⲟⲩⲉⲧⲉⲙⲁ . *ⲛⲟⲩⲉⲧⲉⲙⲁ* . *ⲛⲟⲩⲉⲧⲉⲙⲁ* .
ⲛⲟⲩⲉⲧⲉⲙⲁ . *ⲛⲟⲩⲉⲧⲉⲙⲁ* . *ⲛⲟⲩⲉⲧⲉⲙⲁ* .

כֹּהֲנָא, on the bird that cried out *ἄγιος ὁ θεός* in the city of Antioch, beginning, fol. 1 a: Imperfect.

2. כֹּהֲנָא קִימֶסְק, on the ball (*σφαῖρα*) used by children at play, beginning, fol. 15 b:

3. כֹּהֲנָא גַּלְגַּל, on the falcon, beginning, fol. 20 b:

4. כֹּהֲנָא הַחֵבֶזֶת, on the cock, beginning, fol. 22 b:

5. כֹּהֲנָא הַבֵּיבָלִי, on the vessel for boiling water (*μιλιάριον*, *miliarium*), beginning, fol. 26 a:

6. כֹּהֲנָא הַבֵּיבָלִי, on Daniel, ch. iii. 25, beginning, fol. 29 a:

7. כֹּהֲנָא מַלְכוּתֵנוּ, on the Ascension of our Lord, beginning, fol. 31 b:

8. כֹּהֲנָא הַמַּדְרַשָּׁה, on the love of money, a parænetic discourse, beginning, fol. 39 b:

II. Hymns (*רֵיקֻנָא*) by several writers, originally 98 in number; viz.

1. By Jacob of Batnae, on the wicked world, Fol. 46 b. According to the index (fol. 88 b), only the first of these *madrāshē* is entitled ... , "on the world," the other nine being inscribed ... , "on repentance."

a. כֹּהֲנָא הַמְדִינָה, on the world, beginning, fol. 47 a: This hymn is alphabetical.

b. כֹּהֲנָא הַמַּלְאָכִים, beginning, fol. 48 a:

c. כֹּהֲנָא הַמַּלְאָכִים, beginning, fol. 49 b:

d. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* : *ܘܢܝܢܐ* beginning, fol. 50 a: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* . This hymn is alphabetical.

e. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* : *ܘܢܝܢܐ* beginning, fol. 51 a: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* . This hymn is also alphabetical.

f. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* : *ܘܢܝܢܐ* beginning, fol. 51 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

g. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* : *ܘܢܝܢܐ* beginning, fol. 52 a: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

h. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* : *ܘܢܝܢܐ* beginning, fol. 53 a: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

i. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* : *ܘܢܝܢܐ* beginning, fol. 53 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

j. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* : *ܘܢܝܢܐ* beginning, fol. 54 a: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* . This hymn is alphabetical.

2. By Ephraim, *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*; viz.

- a. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, parænetic hymn, alphabetical; beginning, fol. 54 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .
- b. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* : *ܘܢܝܢܐ* beginning, fol. 55 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .
- 3. By Isaac of Antioch, entitled, *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, on virginity, beginning, fol. 56 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .
- 4. By Ephraim; viz.
 - a. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, hymns on the confessors, originally 12 in number, of which the first 7 are lost.
 - a. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, imperfect at the beginning. Fol. 57 a.
 - b. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, beginning, fol. 57 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .
 - γ. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, beginning, fol. 58 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .
 - δ. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, beginning, fol. 59 a: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .
 - ε. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, beginning, fol. 60 a: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .
 - b. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* : *ܘܢܝܢܐ* beginning, fol. 61 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

b. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, beginning, fol. 55 b:

⋆ *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*

3. By Isaac of Antioch, entitled, *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, on virginity, beginning, fol. 56 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

4. By Ephraim; viz.

- a. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, hymns on the confessors, originally 12 in number, of which the first 7 are lost.

a. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, imperfect at the beginning. Fol. 57 a.

b. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, beginning, fol. 57 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

γ. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, beginning, fol. 58 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

δ. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, beginning, fol. 59 a: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

ε. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ*, beginning, fol. 60 a: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

Subscription, fol. 61 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

b. *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* : *ܘܢܝܢܐ* beginning, fol. 61 b: *ܘܢܝܢܐ ܕܥܠܝܘܬܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ ܕܥܝܘܒܐ* .

כתיבתו . קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

c. : קצת קצת קצת קצת קצת קצת
קצת קצת קצת קצת קצת קצת ,
on Abraham Kidūnāyā (see Assemani, Bibl.
Or., t. i., pp. 38 and 396), 15 in number.

a. Beginning, fol. 62 b: קצת קצת
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

β. מלך : קצת קצת , beginning, fol.
63 b: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

γ. מלך : קצת קצת , beginning, fol.
64 b: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

δ. מלך : קצת קצת , beginning, fol.
65 a: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

e. מלך : קצת קצת , beginning, fol.
66 a: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

ζ. מלך : קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

η. קצת קצת קצת קצת קצת קצת .
beginning, fol. 67 b: קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

θ. מלך : קצת קצת , beginning, fol.
68 b: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

ι. מלך : קצת קצת , beginning, fol.
69 a: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

κ. מלך : קצת קצת , beginning, fol.
69 b: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

λ. מלך : קצת קצת , beginning, fol.
70 a: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

μ. מלך : קצת קצת , beginning, fol.
70 b: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

ν. מלך : קצת קצת , beginning, fol.
71 a: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

ξ. מלך : קצת קצת קצת קצת קצת קצת .
fol. 71 b: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

Subscription, fol. 72 b: קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .
קצת קצת קצת קצת קצת קצת .

d. : [ܦܬܘܕܢܐ] : *ܘܘܢܘܦܘܟܘܢܐ ܕܥܠ ܕܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܕܥܠ ܕܢܘܦܘܟܘܢܐ*, on the illustrious Bar-saumā (the word *ܦܬܘܕܢܐ* has been carefully erased), 4 in number. Fol. 72 *b*.

a. Beginning: *ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ*. Fol. 72 *b*.

β. *ܕܘܩܘܢܐ*, beginning, fol. 73 *a*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

γ. *ܕܘܩܘܢܐ*, beginning, fol. 73 *b*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

δ. *ܕܘܩܘܢܐ*, beginning, fol. 74 *a*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

Subscription, fol. 74 *b*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

e. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, on the chorepiscopus of Nisibis (the word *ܘܘܢܘܦܘܟܘܢܐ* has been erased), beginning, fol. 74 *b*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

f. : *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, on Julian Sābā, or the aged, at least 24 in number.

a. Beginning, fol. 75 *b*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

β. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, beginning, fol. 76 *b*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

γ. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, slightly imperfect at the beginning. Fol. 77 *b*.

δ. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, beginning, fol. 78 *a*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

ε. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, beginning, fol. 78 *b*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

ζ. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, beginning, fol. 79 *a*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

η. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, beginning, fol. 79 *a*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

θ. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, beginning, fol. 79 *b*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

ι. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, beginning, fol. 80 *a*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

κ. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, beginning, fol. 80 *a*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

λ. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, beginning, fol. 80 *b*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

μ. *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*, beginning, fol. 81 *a*: *ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ ܘܘܢܘܦܘܟܘܢܐ ܐܘܪܘܫܐܠܝܡܐ*.

הפתיחה : הוֹדוּת הוֹדוּת הוֹדוּת ,
 חסידים : הוֹדוּת הוֹדוּת הוֹדוּת ,
 הוֹדוּת הוֹדוּת הוֹדוּת ,
 Very imperfect.

e. Against Nestorius, comparing his overthrow with that of the older heretics, Simon Magus, *כְּעִבְרִית*, Ebion, *אֵבְיוֹן*, Bar-shūmā the magus, *בַּר־שׁוּמָא*, Arius, Paul of Samosata, Marcion, Valentinus, Sabellius, Eustathius, Photinus, Porphyrius, and Eunomius. Fol. 7.

f. Against the Council of Chalcedon, *כְּעִבְרִית*, and again, *כְּעִבְרִית* Fol. 8.

g. Extracts from discourses of Philoxenus of Mabūg, regarding the Incarnation and Passion of our Lord. a) Imperfect at the beginning, fol. 9 a. β) *כְּעִבְרִית*, fol. 9 a. γ) *כְּעִבְרִית*, fol. 9 a. δ) *כְּעִבְרִית*, fol. 9 b. ε) *כְּעִבְרִית*, fol. 10 a. ζ) From a discourse addressed to the monks of Teleda (see Assemani, *Bibl. Or.*, t. ii., p. 37, no. 13), fol. 10 b: *כְּעִבְרִית*

h. Against the Council of Chalcedon, especially regarding the restoration of Theodoret and Ibas, from whose writings some passages are quoted. Fol. 11 a.

i. Against the Council of Chalcedon. Fol. 13.

j. Against Nestorius. Fol. 14.

4. Fragments of several homilies of John Chrysostom; viz.—

a. From the homily “*Dæmones non gu-*

bernare mundum,” Opera, t. ii., p. 290. Fol. 15.

b. From the homily on the impotent man, S. John, ch. v., Opera, t. i., p. 669. Fol. 16.

c. From the homily on S. John, ch. v. 17, Opera, t. xii., p. 527. Fol. 17 a.

d. Part of the homily “*de prophetiarum obscuritate*,” Opera, t. vi., p. 193. Fol. 18 a.

e. Part of the homily on Gen. i. 1, and on Lent, Opera, t. iv., p. 747. Fol. 21 a.

Whether the fly-leaf, fol. 23, which is much stained and torn, really belongs to this manuscript, is doubtful. It contains, on the verso, two short extracts from the writings of Severus of Antioch. On the recto, there are three entries of deaths, all of which have been purposely effaced. The first is that of a bishop. In the third, the words *כְּעִבְרִית* are still legible, showing that these entries belong to the third cent. of the Hijra, A.D. 815—912.

[Add. 14,663.]

DCCLII.

Vellum, about 8 in. by 5½, consisting of 261 leaves, many of which are stained and defaced, and several much torn, especially foll. 1—8, 13, 29, 54, 160, 184, 186, 188, 189 and 252. The quires, which are signed with letters, were 29 in number, but the first is missing, and the second and third are imperfect. Leaves are wanting after foll. 3, 5, 14 and 252. The greater part of the manuscript is written in a good, regular character, and dated A. Gr. 1127, A.D. 816; but foll. 190—252 are much older, being written in a fine large Estrangēlā of the vith or viith cent. In the former portion, the number of lines in each page varies from 18 to 25; in the latter, from 23 to 28. The contents are as follow—

1. Extracts from the Epistles of S. Paul; very imperfect. Subscription, fol. 2 b: *עֲלֵם*

אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .

g. אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .
See Add. 12,167, fol. 66 *a*. Subscription, fol. 125 *a*:
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים : .

6. Selections from the writings of Evagrius; viz.

a. The Doctrine of Evagrius, fol. 125 *a*:
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים . See Add. 14,578, no. 2.

b. אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים . Fol. 146 *b*.
See Add. 14,578, no. 5.

c. אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים . Fol. 153 *b*.
See Add. 14,578, no. 13.

d. אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים . Fol. 154 *b*.
See Add. 14,578, no. 41.

e. אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים . Fol. 159 *a*. See
Add. 14,578, no. 42.

7. Selections from the writings of John the monk, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים; viz.

a. That we should show our love for the Messiah by actions, and not by words, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים ,
beginning, fol. 163 *b*: אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים . See
Add. 14,580, no. 2, *i*.

b. אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים ,
beginning, fol. 166 *b*, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים . See Add.
14,580, no. 2, *h*. Subscription, fol. 173 *a*:
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים : אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .

8. Theophilus of Alexandria, discourse on the separation of the soul from the body, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים : אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים ,
beginning, fol. 173 *a*, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .

9. Metrical discourse of Isaac of Antioch, beginning, fol. 175 *a*: אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים . אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים . אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .
This is also ascribed to Ephraim; see Add. 17,179, no. 5, *a*.

10. Extracts from the writings of Philoxenus of Mabug, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים; viz.

a. On humility, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים , beginning,
fol. 179 *a*: אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .

b. On repentance, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים , beginning,
fol. 179 *b*: אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .

c. Extract from his twelfth discourse on the Christian character, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים ,
beginning, fol. 181 *a*: אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .

d. On prayer, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים , beginning,
fol. 181 *a*: אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים :
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .

e. Another extract, beginning, fol. 182 *a*:
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים .

11. Funeral discourse by Ephraim, אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים , beginning, fol. 182 *b*:
אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים אֲנִי הָאֱלֹהִים . See Assemani, *Bibl. Orient.*, t. i., p. 137, no. 4, and *Opera*, t. iii., p. 242.

o. Extract from hom. xxxix. on the first epistle to the Corinthians. Fol. 80 a. See Opera, t. x., p. 421.

p. Extract from hom. xli. on the first epistle to the Corinthians. Fol. 81 a. See Opera, t. x., p. 449.

2. Short extracts from the treatise of Cyril on Worship in Spirit and in Truth, *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ ⲛⲓⲛⲓⲛⲟⲩ ⲛⲓⲛⲓⲛⲟⲩ* Fol. 81 b.

3. Extracts from Xystus of Rome, *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ ⲛⲓⲛⲓⲛⲟⲩ*, beginning, fol. 82 a: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . .

4. Extracts from Ephraim; viz.

a. *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ ⲛⲓⲛⲓⲛⲟⲩ*, concerning offerings and alms on behalf of the Dead; beginning, fol. 83 a: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . .

b. *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ*, on the same subject, beginning, fol. 83 b: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . . But this extract appears, judging by the metre, to be taken from a discourse of Jacob of Batnae.

c. On the same subject, beginning, fol. 83 b: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . .

d. Extracts from the fourth discourse against False Doctrines, *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ*; beginning, fol. 84 a: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . .

ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ ⲛⲓⲛⲓⲛⲟⲩ . . .

5. Extract from a letter of Jacob of Batnae, *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ*, Fol. 84 b. See below, no. 11.

6. Metrical discourse of Isaac of Antioch on repentance, *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ*; beginning, fol. 84 b: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . .

7. A metrical discourse, entitled *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ*, "on those who come for instruction," ascribed on the margin to Ephraim, but attributed elsewhere to Isaac (see Assemani, *Bibl. Or.*, t. i., p. 139). It begins, fol. 86 a: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . .

8. Admonitory discourse of Ephraim, *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ*, beginning, fol. 86 b: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . .

9. Short extracts from the Lives of the Egyptian Fathers, *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ*. Fol. 86 b.

10. Two extracts from Ephraim; viz.—

a. Beginning, fol. 87 a: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . .

b. Beginning, fol. 87 b: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . .

11. Extract from a letter of Jacob of Batnae, beginning, fol. 87 b: *ⲉⲛ ⲛⲓⲛⲓⲛⲟⲩ* . . .

21. Letter of John the monk to Hesy-chius: . **ⲕⲓⲃⲁⲗ ⲙⲉⲱⲟⲩ ⲑⲁⲗⲁ ⲕⲑⲓⲗⲕ**
. ⲕⲑⲁⲓⲑⲓⲃⲁⲗⲁ ⲕⲓⲃⲁⲗⲁ ⲕⲁⲟⲙⲁ ⲙⲗ ⲕⲗⲁ ⲕⲁⲕⲁⲗⲁ
 Fol. 146 *a*.

22. Extracts from several homilies of John Chrysostom on the Gospel of S. Matthew; viz.—

a. From hom. v. Fol. 151 *a*. See Opera, t. vii., p. 91, line 11, *ταῦτα δὲ οὐχ ἵνα ἀκούσητε μόνον λέγομεν, κ.τ.λ.*

b. From hom. vi. Fol. 153 *b*. See Opera, t. vii., p. 109, line 5, *ἅπερ ἀμφότερα δεῖ μετὰ ἀκριβείας ἐξορῆζειν, κ.τ.λ.*

c. From hom. ix. Fol. 157 *a*. See Opera, t. vii., p. 157, line 39, *Τί γὰρ ἐπὶ πατρίδι μέγα φρονεῖς, κ.τ.λ.*

d. From hom. ii. Fol. 159 *b*. See Opera, t. vii., p. 31, line 19, *Οὐδὲ γὰρ γῆς τὰ πρότερα διαφθειρούσης σπέρματα, κ.τ.λ.*

e. From hom. iii. Fol. 161 *b*. See Opera, t. vii., p. 45, line 18, *Μηδεὶς τοίνυν ἐπὶ τούτοις μέγα φρονεῖτω, κ.τ.λ.* Imperfect.

23. Imperfect extract, containing a citation from the “*Regulæ brevius tractatæ*” of Basil (interrog. cclxvii., Opera, t. ii., p. 723). Fol. 163 *a*.

24. On the consciousness of the soul after its separation from the body, **ⲕⲑⲓⲃⲁⲗ ⲕⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. This section consists of the following extracts:—

a. From the funeral sermons of Gregory Nazianzen on his brother Cæsarius, his sister Gorgonia, and his father Gregory. Fol. 164 *a*.

b. From the discourse of Gregory Nyssen **ⲕⲑⲗⲟⲑⲓ ⲕⲁⲓⲃⲁⲗ**, on virgins. Fol. 164 *b*.

c. From the doctrine of Addai, **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. Fol. 165 *a*. See Cureton’s Ancient Syriac Documents, p. 40, no. 3, and p. 108.

d. From Chrysostom on the epistle to the Romans, hom. iv. Fol. 165 *a*.

25. That the soul does not precede, or exist before, the body, **ⲕⲑⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. Extracts from —

a. Irenæus, **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. Fol. 165 *a*.

b. Gregory Nazianzen, **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. Fol. 165 *a*.

c. John Chrysostom, hom. lxvi., lxxix., and lxxxii. on the Gospel of S. Matthew; and a passage from his commentary on the epistle to the Ephesians. Fol. 165 *b*.

26. Extract from Epiphanius, **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ** (sic) **ⲕⲁⲓⲃⲁⲗ**, on the dead who arose at the Crucifixion, **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. Fol. 165 *b*.

27. Extracts from Severus of Antioch, and John Chrysostom, hom. lxii. on the Gospel of S. John, on the state of the soul after death, **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. Fol. 166 *a*.

28. On offerings for the Dead, **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. Extracts from Palladius, **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**, and John Chrysostom, hom. xli. on the first epistle to the Corinthians. Fol. 167 *b*.

29. Letters of Macarius, five in number; viz.

a. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**, **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. Beginning, fol. 168 *a*: **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**.

b. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. Beginning, fol. 170 *a*: **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**. **ⲕⲁⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲗ**.

c. Beginning, fol. 175 b: לְבַתְּךָ
כְּמִלְכָּא דְּכְּרִיסְטוֹס. Fol. 175 b.

d. Beginning, fol. 176 b: לְבַתְּךָ
כְּמִלְכָּא דְּכְּרִיסְטוֹס. Fol. 176 b.

e. Beginning, fol. 177 b: כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 177 b.

30. Part of the "Philotheus" or "Religiosa Historia" of Theodoret, כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 179 a.

a. The Preface. Fol. 179 a.
b. The life of Jacob of Nisibis: כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 182 b.

c. The life of Julian Sābā, or the Aged: כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 186 a.

31. Discourses of John Chrysostom; viz.—
a. On 1 Thessal., ch. iv. 12 (13). Fol. 193 b. See Opera, t. i., p. 934.

b. Three homilies on king Uzziah; viz.—
α. On Isaiah, ch. vi. 1. Fol. 201 a. See Opera, t. vi., p. 122.

β. On 2 Chron. xxvi. 16. Fol. 204 a. See Opera, t. vi., p. 129.

γ. On Isaiah, ch. vi. 1. Fol. 209 b. See Opera, t. vi., p. 151.

c. Consolatory epistle, כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 213 b. See Opera, t. iii., p. 664.

d. Hom. lx. on the Gospel of S. Matthew. Fol. 227 a. See Opera, t. vii., p. 682.

e. On S. John, ch. v. 17. Fol. 230 b. See Opera, t. xii., p. 527.

f. On the Seraphim, כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 235 b. See Opera, t. vi., p. 158.

g. Discourse delivered on his return from Asia, כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 240 a. See Opera, t. iii., p. 489, and compare t. ii., p. 947.

h. On his ordination as priest: כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 242 b. See Opera, t. i., p. 534.

i. Discourse commending those (citizens of Antioch) who had not again gone up to Daphne, and blaming those who had; etc. כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Beginning, fol. 247 a: כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 247 a.

32. The second epistle of Gregory Nazianzen to Cledonius, against Apollinarius: כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 253 a. See Opera, t. ii., p. 93, epist. cii.

After the doxology, we read the name of the scribe, Theoctistus: כְּמִלְכָּא
דְּכְּרִיסְטוֹס. Fol. 255 b.

On fol. 255 b there stands part of an Index of the contents of the volume, extending as far as no. 28.

On the margin of fol. 54 a, in reference to the words of Chrysostom, כְּמִלְכָּא
דְּכְּרִיסְטוֹס.

ܠܗܘܢ ܡܘܠܘܢ ܐܡܢ ܕܘܠܗܘܢ . ܕܝܘܢܘܢ
 ܡܡܘܠܘܢܘܢ . Beginning, fol. 17 b: ܕܝܘܢܘܢ
 ܦܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ . ܕܝܘܢܘܢ
 : ܕܝܘܢܘܢ ܕܝܘܢܘܢ : ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ , ܕܝܘܢܘܢ : ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ . ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .

5. Discourse delivered by Theodosius at
 Constantinople, showing that we ought not
 to acknowledge a number of substances or of
 natures in the Holy Trinity, and that when
 one of the Trinity, God the Word, became
 incarnate, neither the Father nor the Holy
 Ghost became incarnate: ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 (sic) . ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ . ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ . ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .
 Beginning, fol. 19 a: ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .
 Prefixed to this discourse
 is the following note, bearing testimony to
 the literal accuracy of the Syriac transla-
 tion: ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ . ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ

ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .

6. Letter of Theodosius, containing five
 ecclesiastical canons: ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .
 Beginning, fol. 35 a: ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 : ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .
 Subscription, fol. 37 a: ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .

7. Formula of signature by the priests of
 Constantinople, who conformed to the doc-
 trines enunciated by Theodosius in the above
 discourse (no. 5), and which he also got signed
 by those of his own communion at Alex-
 andria: ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .
 Fol. 37 a.
 The signature given is that of Longinus,
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .

8. Letter of Theodosius to the Eastern
 bishops (Jacob Baradaeus, Conon of Tarsus,
 Eugenius of Seleucia in Isauria, etc.), fol.
 37 b: ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 : ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ
 ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ ܕܝܘܢܘܢ .

ἵνα ἱεροῦσολοιμοῦ ἡγούμενος ἐκταξῆται ἐκ τῆς ἐκκλησίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

9. Another letter of Theodosius to the same, regarding the consecration of Paul as successor to Sergius, patriarch of Antioch, fol. 39 a: Ἐγὼ κληρονομήσας τὴν ἐκκλησίαν τῆς ἀντιοχείας ἀπὸ τοῦ ἀγαθοῦ καὶ ἁγίου πατρὸς ἡμῶν Σεργίου ἡγουμένου τοῦ αὐτοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπέλογησα τὸν ἁγιότατον καὶ ἀκατακλιπτὸν ἀδελφόν μου Πάυλον ὁμολογητὴν τῆς πίστεως τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπιεργασθῆναι ἐν τῇ ἀντιοχείᾳ ἀδελφοὶ καὶ ἱερεῖς ὡς ἀποστολὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπιτιθέντος τὸ ἅγιον ἕλμα ἐπὶ τῶν ἀποστόλων. Ἐπιτιθέντος τὸ ἅγιον ἕλμα ἐπὶ τοῦ Πάυλου ἐπὶ τῆς ἀντιοχείας ἐκ τῆς ἐκκλησίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

10. Letter of the bishops Jacob Baradaeus, Eugenius of Seleucia, and Eunomius, to Theodosius: Ἐμῶν τῶν ἐπίσκοπων Ἰακώβου Βαραδάου, Εὐγενίου τῆς Σελευκίας καὶ Εὐνομίου τῆς ἑσπέρης καὶ ἀδελφῶν ἡμῶν τῶν ἐπίσκοπων Κωνσταντίνου τῆς ἑσπέρης, Κωνσταντίνου τῆς ἑσπέρης καὶ Ἰωάννου τῆς Κίννηςριν (Κίννηςριν) καὶ Ἰωάννου τῆς ῥώμης καὶ ἑλλενοβίου τῆς ῥώμης (Ἰεράπολις?), Σεργίου καὶ Ἰωάννου.

11. Letter of the bishop Theodore to Paul of Antioch: Ἐγὼ τὸν ἀγαθὸν καὶ ἁγιότατον ἀδελφόν μου Πάυλον τὸν ἐπίσκοπον τῆς ἀντιοχείας ἠγάπησά τοι ὡς ἀληθινὸν καὶ ἀγαθόν. Ἐπιτελέσθη ἐν σοὶ τὸ ἅγιον ἕλμα ἐπὶ τῆς ἐκκλησίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τῆς ἀντιοχείας ἀπὸ τοῦ ἀγαθοῦ καὶ ἁγίου πατρὸς ἡμῶν Σεργίου ἡγουμένου τοῦ αὐτοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

12. Letter of Theodosius to the orthodox bishops of the East, fol. 41 a: Ἐγὼ τὸν ἀγαθὸν καὶ ἁγιότατον ἀδελφόν μου Πάυλον τὸν ἐπίσκοπον τῆς ἀντιοχείας ἠγάπησά τοι ὡς ἀληθινὸν καὶ ἀγαθόν. Ἐπιτελέσθη ἐν σοὶ τὸ ἅγιον ἕλμα ἐπὶ τῆς ἐκκλησίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τῆς ἀντιοχείας ἀπὸ τοῦ ἀγαθοῦ καὶ ἁγίου πατρὸς ἡμῶν Σεργίου ἡγουμένου τοῦ αὐτοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Ἐπιτελέσθη ἐν σοὶ τὸ ἅγιον ἕλμα ἐπὶ τῆς ἐκκλησίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τῆς ἀντιοχείας ἀπὸ τοῦ ἀγαθοῦ καὶ ἁγίου πατρὸς ἡμῶν Σεργίου ἡγουμένου τοῦ αὐτοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἐπιτελέσθη ἐν σοὶ τὸ ἅγιον ἕλμα ἐπὶ τῆς ἐκκλησίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τῆς ἀντιοχείας ἀπὸ τοῦ ἀγαθοῦ καὶ ἁγίου πατρὸς ἡμῶν Σεργίου ἡγουμένου τοῦ αὐτοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

13. Synodical letter of Paul, patriarch of Antioch, to Theodosius, patriarch of Alexandria, fol. 42 a: Ἐγὼ τὸν ἀγαθὸν καὶ ἁγιότατον ἀδελφόν μου Θεοδοσίον τὸν ἐπίσκοπον τῆς ἀλεξάνδρειας ἠγάπησά τοι ὡς ἀληθινὸν καὶ ἀγαθόν. Ἐπιτελέσθη ἐν σοὶ τὸ ἅγιον ἕλμα ἐπὶ τῆς ἐκκλησίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τῆς ἀντιοχείας ἀπὸ τοῦ ἀγαθοῦ καὶ ἁγίου πατρὸς ἡμῶν Σεργίου ἡγουμένου τοῦ αὐτοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

14. Synodical letter of Theodosius to Paul. Fol. 48 a.

15. Letter of Eusebius, abbat of the convent of Mār Bassus, Bar-hab-bē-shabbā, abbat of the Great Convent (of Teleda), Zenobius, abbat of the convent of Mār Bīza, and others, to Theodosius, fol. 52 a: Ἐγὼ τὸν ἀγαθὸν καὶ ἁγιότατον ἀδελφόν μου Θεοδοσίον τὸν ἐπίσκοπον τῆς ἀντιοχείας ἠγάπησά τοι ὡς ἀληθινὸν καὶ ἀγαθόν. Ἐπιτελέσθη ἐν σοὶ τὸ ἅγιον ἕλμα ἐπὶ τῆς ἐκκλησίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπὶ τῆς ἀντιοχείας ἀπὸ τοῦ ἀγαθοῦ καὶ ἁγίου πατρὸς ἡμῶν Σεργίου ἡγουμένου τοῦ αὐτοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

It is also signed by Andrew, abbat of the

קצו קלכר מן א חיבא קמן דחיכ
 . קיפו ארומא קצו וריגוראח : פל
 דאכא דכח . פל דכח א חיכ
 נ קצו וריגוראח : קמן חיבא
 קצו קצו אכר ק חכא קחאח
 אבא אכא , חיכ קיפא קחכל
 א נ קל א . מאלא דכח . קחיכ
 קיפא קצו אכא : אכא קח
 קחא קמן דחיכ . קצו קיפא
 קחאח אכא חלל קח אג . קפא
 קח אכח א מוא קחאחאח
 . מוא קחא חכא קחאחאח אכחאח
 קיפא קצו קחאח : קמן דחיכ
 חיבא דאכא דכח . קיפא חיכ קיפא
 קיפא קיפא א קצו קיפאח
 : קמן חיבא קמן דחיכ . קפא
 קיפא קצו קצו קיפאח
 חיבא דאכא דכח . קחיכ אכחאח
 קיפא קיפא קצו קפא : קמן
 מן א חיבא קמן דחיכ . קחאח
 חכא : קפא קיפא חכאח אכח
 אכח , חיכ קחאח קיפא קצו
 חיבא קמן דחיכא קח אג . קחיכ
 קיפא קיפא קצו חכא : קמן
 קח : קמן חיבא קמן דחיכ . קחאח
 חכא , חיכ קח אכחאח אכח
 חכאח אכחאח אכחאח . קחאח
 קצו חכא : מאלא קמן דחיכ
 דחיכ . קחאח קיפא קיפא
 אכחאח אכחאח אכחאח : קמן
 חיבא קמן דחיכ . קחאח
 קצו קח , חיכ קח אכחאח
 אכחאח . קחיכאח קיפא קיפא
 קיפא קצו חכא (fol. 83 b) : מאלא
 : קמן חיבא קמן דחיכ . קחיכאח קיפא

קיפאח קיפא קיפא קצו חכאח
 קצו חכאח : קמן חיבא דכח . קיפא
 קמן דחיכ . קחאח קיפא קיפא
 קחאחאח א חכאח קח : קמן חיבא
 קיפא קצו קחאח , חיכ קח אכח
 קמן דחיכ . קחאח קיפא
 קיפא קצו חכא : מאלא
 : קמן חיבא קמן דחיכ . קחיכאח קיפא
 , חיכ קח אכחאח אכחאח אכחאח
 אכחאח קיפא קצו חכאח
 קצו חכאח : מאלא קמן דחיכ
 קמן דחיכ . קפאח קיפא קיפא
 . קחיכאח קצו קחאח : קמן חיבא
 קצו חכאח : קמן חיבא חכאח
 . קחאח אכחאח , חיכ אכחאח קיפא
 חכאח קח : קמן חיבא קמן דחיכ
 קצו קח , חיכ קח אכחאח אכחאח
 קמן דחיכ . קחיכאח קיפא קיפא
 קיפא קצו חכאח : מאלא
 : קמן חיבא קמן דחיכ . קחיכאח
 חכאח קיפא קיפא קצו חכאח
 חכאח : קמן חיבא קמן דחיכ
 דחיכ . קחיכאח קיפא קיפא קצו
 חכאח : מאלא קמן חיבא קמן דחיכ
 חכאח קיפא קיפא קצו חכאח

Severus to the orthodox people of Tyre, to the reader Archelaus, to Marinus, bishop of Berytus, and to the Hêgemôn of Tyre, fol. 98 a.

43. Synodical letter of Theodore of Alexandria to Paul of Antioch, fol. 110 b:

ⲛⲉⲩ ⲡⲟ ⲃⲓⲛⲃⲓⲛⲁⲛⲓ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲃⲓⲛⲉⲛ
ⲛⲃⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲓⲛⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . ⲛⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲃⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲓⲛⲁⲛⲁⲛⲟⲩ
ⲛⲃⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ

44. Synodical letter of Paul to Theodore, fol. 116 a:

ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲃⲓⲛⲉⲛ
ⲛⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲃⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲓⲛⲁⲛⲁⲛⲟⲩ
ⲛⲃⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲃⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲓⲛⲁⲛⲁⲛⲟⲩ
ⲛⲃⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ

The colophon is unfortunately torn, and the name of the convent where it was written having been erased, we have only the name of the abbat left, Elias the Galilæan. ⲛⲓⲛⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ [ⲛⲓⲛⲁⲛⲁⲛⲟⲩ] ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ [ⲛⲉⲩⲁⲛⲁⲛⲟⲩ] ⲛⲉⲩⲁⲛⲁⲛⲟⲩ

ⲛⲓⲛⲁⲛⲁⲛⲟⲩ [ⲛⲓⲛⲁⲛⲁⲛⲟⲩ] ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ [ⲛⲉⲩⲁⲛⲁⲛⲟⲩ] ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ (sic) ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
[ⲛⲉⲩⲁⲛⲁⲛⲟⲩ] ⲛⲉⲩⲁⲛⲁⲛⲟⲩ [ⲛⲉⲩⲁⲛⲁⲛⲟⲩ]

A note on fol. 1 a, in the usual form, states that this was one of the 250 manuscripts, brought by the abbat Moses of Nisibis to the convent of S. Mary Deipara, A.Gr. 1243, A.D. 932.

Underneath this, the following words are written three times, with very slight variations: ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ

Still lower down we find, in a different hand, the name of one John: ⲛⲓⲛⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ

The note on the margin of fol. 1 b shows that some discourses of Ephraim were at one time bound with this volume. [Add. 14,602.]

DCCLV.

Vellum, about 7¼ in. by 5½, consisting of 140 leaves, some of which are much stained and torn, especially foll. 1—8, 70, 71, 76, 77, 79, and 140. Leaves are wanting after foll. 8, 78, and 86. The quires, signed with letters, are 15 in number. There are from 20 to 24 lines in each page. This volume is written in a good, regular Estrangēla, and dated A.Gr. 964, A.D. 653. Its contents are as follow.

1. Two discourses of John Chrysostom; viz.—

a. On the Ascension of our Lord, ⲛⲓⲛⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ, beginning, fol. 1 b: ⲛⲓⲛⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . ⲛⲉⲩⲁⲛⲁⲛⲟⲩ

b. On Virginity and Repentance, ⲛⲓⲛⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
beginning, fol. 5 b, ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . See Add.
12,163, fol. 128 b.

2. Parænetic discourse of Ephraim, ⲛⲓⲛⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ, beginning, fol. 41 a: ⲛⲓⲛⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . ⲛⲉⲩⲁⲛⲁⲛⲟⲩ
ⲛⲉⲩⲁⲛⲁⲛⲟⲩ . ⲛⲉⲩⲁⲛⲁⲛⲟⲩ

3. Metrical discourses of Jaecob of Batnae; viz.—

a. On the Prodigal Son, *הלל אבא בריה דרבי*, Fol. 49 b. See Assemani, *Bibl. Or.*, t. i., p. 317, no. 97, serm. i.

b. Against the Blasphemer, *ברכות אבות*, Fol. 67 a. See Assemani, p. 317, no. 90.

c. Against leaving the church during the celebration of the holy Eucharist, *ברכות אבות*, Fol. 85 a. See Assemani, p. 326, no. 178, serm. ii.

d. On the Lord's Prayer, *האבות*, Fol. 94 a. See Assemani, p. 319, no. 103.

4. Discourse of John Chrysostom on Ps. li.; see *Opera*, t. v., p. 708. Title, fol. 114 a: *ברכות אבות*. Subscription: *על ברכת אבות*.

5. Three short extracts from the Lives of the Egyptian Fathers. Fol. 138 b.

On fol. 139 a the scribe has recorded, in a more cursive character, that the book was purchased in the year 964 (A.D. 653) by the convent of The name of the convent of Pēsiltā has been substituted by a person who calls himself the deacon David. *וכן היה ברכא מר אבא בריה דרבי*

On fol. 139 b there is an index of the contents, *אשכול ברכות אבות*; after which we find another note, in the

same hand as the previous one, stating that the book was purchased by one Constantine and his brother George, from the village of *קסטרוס*, near Emesa, who dwelt in the convent of —.

ברכות אבות *אשכול ברכות אבות* *אשכול ברכות אבות*

On fol. 1 a there is a note, written in Estrangēlā, of nearly the same age as the manuscript, which informs us that it was purchased by a stylite monk, whose name and place of residence have been obliterated. *ברכות אבות*

Over this stand the letters MPP.

On fol. 140 *b* there is written the name of the priest David, داود القس ال.

[Add. 14,605.]

DCCLVI.

Vellum, about 9 $\frac{3}{8}$ in. by 6 $\frac{5}{8}$, consisting of 78 leaves, the last of which is much torn and otherwise injured. The quires, signed with letters, were originally 21 in number, but only the last eight (ה — ח) now remain. Each page is divided into two columns, of from 32 to 39 lines. This manuscript is written in a fine, regular Estrangēlā, and dates from about the middle of the viith cent. (see below); with the exception of foll. 71 and 72, which are two or three centuries later. It contains—












1. A treatise of Theodotus, bishop of Ancyra, against Nestorius, written in the form of a dialogue between Nestorius (נַסְטוֹרְיוֹס) and one of the orthodox (אורתודוקסוס), in three parts. It is divided into 25 chapters, of which the first discourse contained seven, the second has likewise seven, and the third eleven. The whole of the first discourse is wanting.

a. The second discourse, slightly imperfect at the beginning. Fol. 1 *a*.

b. The third discourse. Fol. 26 *a*. Title: חַוְּתֵי הַמֵּלָכִים הַבְּרִיאָה הַשְּׁלִישִׁתָּה. Subscription, fol. 44 *b*: הַשְּׁלִישִׁתָּה הַבְּרִיאָה הַשְּׁלִישִׁתָּה הַשְּׁלִישִׁתָּה הַשְּׁלִישִׁתָּה.

2. The treatise of Epiphanius of Cyprus on Weights and Measures, חֻקֵּי הַמִּזְבָּח. Fol. 45 *a*. The text agrees substantially with that of Add. 14,620, no. 6; and the margins contain many notes, and numerous Greek words, not

inelegantly written. On fol. 60 *b* we find the Hebrew alphabet given as follows—

			
ΔΛΕΦ	BHΘ	ΓIBHΛ	ΔΕΛΕΔ.
			
			
H OYAY	ZHΘ	HΘ	THΘ
Τ	γ	Π	Υ
			
XΔΦ	ΛAMEΛ	MHM	NOYN
			
			
CAMEX	ΔĪN	ΦH	CAΔHN
	AM	Υ	ך
			
KWΦ	PHC	CIN	ΘAY
			
Δ Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν			
Ϸ	ϸ	Ϲ	
Ϻ	ϻ	ϼ	Ͻ
Ͼ	Ͽ	Ⲁ	ⲁ

Subscription, fol. 78 *a*: עָלְמַיְתָא קְדִישָׁא דְּמִלְכֵי קַדְשָׁא דְּיְהוּדָא

After the doxology, there is a shorter note, in a more cursive character, giving the name of the scribe, John. יְהוָה יְהוָה יְהוָה

Of the note in the second column of fol. 78 *a*, part has been torn away, and much of

on Julian the *εξισώτης*. Fol. 97 *b*. See Opera, t. i., p. 364.

d. On the Epiphany, *ܕܘܨ ܕܗ ܠܝܚܝܢܐ ܠܠܚܝܢܐ ܘܠܠܚܝܢܐ ܘܠܠܚܝܢܐ ܘܠܠܚܝܢܐ* (sic) *ܘܠܠܚܝܢܐ ܘܠܠܚܝܢܐ*. Fol. 105 *b*. See Opera, t. i., p. 677.

e. On Baptism, *ܠܠܚܝܢܐ ܕܠܒܘܬܐ*. Fol. 114 *b*. See Opera, t. i., p. 691. Imperfect; ending at p. 697 C.

A note on fol. 1 *a*, now nearly effaced, informs us that the volume belonged to the convent of S. Mary Deipara, and concludes with an anathema against any person who should keep it in his possession for more than six months.

[Add. 14,546.]

DCCLVIII.

Vellum, about 10³/₈ in. by 6³/₄, consisting of 169 leaves, the first of which, being blank, is not numbered. The quires, 17 in number, are signed with letters. Each page is divided into two columns, of from 32 to 42 lines. This volume is written in a good, regular Estrangēlā of the viiith cent., and contains—

1. Various writings of Cyril of Alexandria, and letters addressed to him; viz.—

a. Letter of Cyril on the Nicene Creed, *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*. Fol. 1 *b*. See Opera, t. v., pars ii., p. 174.

b. The “Explanatio duodecim Caputum,” *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*. Fol. 14 *a*. See Opera, t. vi., p. 145.

c. The “Scholia de Incarnatione Unigeniti,” in 37 sections, *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*. Fol. 21 *a*. See Opera, t. v., pars i., p. 779.

d. The ninth dialogue against Hermias, entitled “quod unus sit Christus,” *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*. Fol. 50 *b*. See Opera, t. v., pars i., p. 714.

e. Letter of Cyril to Rabūlas of Edessa, *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*, beginning, fol. 95 *b*, *ܠܠܚܝܢܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ*. Fol. 97 *a*. See Opera, t. v., pars ii. Subscription, fol. 126 *a*: *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ*.

f. The treatise “de Recta Fide,” addressed to the emperor Theodosius, translated from Greek into Aramaic (Syriac) by Rabūlas of Edessa: *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*. Fol. 97 *a*. See Opera, t. v., pars ii. Subscription, fol. 126 *a*: *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*.

g. The first letter of Cyril to the monks on the Faith of the Church: *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*. Beginning, fol. 126 *a*: *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*.

g. The first letter of Cyril to the monks on the Faith of the Church: *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*. Beginning, fol. 126 *a*: *ܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ* *ܘܠܠܚܝܢܐ ܕܠܒܘܬܐ ܕܠܒܘܬܐ*.

christ (see Assem., p. 314, no. 56, serm. iv.). Fol. 71 a. Imperfect.

4. *הַלְלֵנוּ אֱלֹהֵינוּ*, on the Crucifixion of our Lord (see Assem., p. 324, no. 163). It is divided into six parts, of which the first (*אֱלֹהֵינוּ הַלְלֵנוּ*) is wanting, and the second is imperfect at the beginning. There is another division by a more recent hand.

a. *אֱלֹהֵינוּ הַלְלֵנוּ*. Fol. 74 a. Imperfect.

b. *אֱלֹהֵינוּ הַלְלֵנוּ* (sic) *הַלְלֵנוּ*. Fol. 79 a, 80 b.

c. *אֱלֹהֵינוּ הַלְלֵנוּ*. Fol. 86 a, 89 a.

d. *אֱלֹהֵינוּ הַלְלֵנוּ*. Fol. 93 b, 96 b.

e. *אֱלֹהֵינוּ הַלְלֵנוּ*. Fol. 105 a, 107 a.

5. *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*, on the Chariot which Ezekiel saw (see Assem., p. 305, no. 1). Fol. 113 a.

6. *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*, on our Lord, and Moses and Elias conversing with him in the cloud (see Assem., p. 328, no. 187). Fol. 132 b.

7. *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*, on the rich man and Lazarus (see Assem., p. 316, no. 89). Fol. 141 b.

8. *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*, on Job the just (see Assem., p. 339, no. 225), divided into two parts.

a. In heptasyllabic metre, beginning, fol. 160 a: *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*. The subscription is, *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*.

b. In dodecasyllabic metre, beginning, fol. 168 a: *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*. Imperfect.

9. *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*, on the Deluge (see Assem., p. 339, no. 231), beginning, fol.

194 b: *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*. Imperfect.

10. *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*, on Palm-Sunday (see Assem., p. 322, no. 135). Fol. 212 b.

Subscription, fol. 216 a: *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*.

II. The more modern portion of the manuscript, foll. 216 a—230 b, contains discourses by several authors.

1. Metrical homilies of Jacob of Batnae; viz.—

a. *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*, on the Love of God (see Assem., p. 316, no. 84). Fol. 216 a.

b. *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*, on the Resurrection of the Dead, and the Woman who had seven husbands (see Assem., p. 315, no. 66). Fol. 220 a.

c. *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*, on the Creation of Adam (see Assem., p. 339, no. 228). Fol. 223 a.

d. *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*, on the Dead (see Assem., p. 313, no. 44, serm. ii.). Fol. 227 a.

2. Panegyric on the Virgin Mary by Epiphanius (see Opera, ed. Petavius, t. ii., p. 291): *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*. Fol. 227 b.

3. An account of the miracles of Basil, bishop of Cæsarea, by his successor Hella-dius: *הַלְלֵנוּ אֱלֹהֵינוּ הַלְלֵנוּ*.

fol. 68 b, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 222.

14. Extract from the funeral sermon of Gregory Nazianzen on his father Gregory:
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ. Fol. 111 a.

15. Seven chapters of Philoxenus of Mabüŕg against those who say, that what is bad in the doctrines of heretics should be anathematized, but not themselves and their whole doctrine:
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ. Fol. 113 a.

A note on fol. 115 a, of later date than the manuscript, informs us that it belonged to a convent of which the name has been erased, but apparently that of Mâr Isaac.
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ.

A still later note on the same page has been wholly effaced. Just below it stands the name of one Jeremiah,
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ.

The original writing on foll. 115 b—117 b has been in great part washed off, but seems to have consisted of hymns. Over it there have been written, in a current hand, different hymns, e.g.
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ.
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ.

ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ.
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ.
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ.
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ.
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ.
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ.

The writing on fol. 1 a, which is much stained and torn, seems to be a prayer or benediction.

[Add. 14,604.]

DCCLXII.

Vellum, about 9 in. by 5½, consisting of 146 leaves, many of which are much stained and torn, especially foll. 1—7, 16—18, 25, and 136—146. The quires, signed with letters, are 18 in number. There are from 23 to 33 lines in each page. This manuscript is written in a good, clear hand (but evidently not that of a professional scribe), and seems to be of the viith cent. The contents are as follow.

- 1. The treatise of Evagrius addressed to Eulogius,
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ. Fol. 1 b.
- 2. The letters of Macarius, with the title
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ. They are six in number; viz.
 - a. The first,
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ. Fol. 21 b.
 - b. The second,
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ. Fol. 24 b.
 - c. The third,
 ܡܫܝܚܐ ܕܘܠ ܚܝܘܢܐ ܡܗ ܩܘܠܝܢ ܡܨܘܚܝܐ ܥܡ ܥܩܪܐ ܐܨܡܐ ܕܥܘܕܝܘܢܐ ܘܕܥܘܕܝܘܢܐ ܕܥܘܕܝܘܢܐ. Fol. 33 b.

how they should be healed: אלמל כע
אשכחא ויהי כחכיה כעיה. Begin-
 ning, fol. 127 *b*: אלמל כחלמ כחיה
כחאממ כחאמל אלמל. כעכח
כחאמל כחאמל. כחיה כחאמל
כחאמל כחאמל. כחאמל
כחאמל.

13. The Beatitudes (S. Matthew, ch. v. 3—6), אלמל כח. Fol. 128 *a*.

14. Extracts from the homily of Basil of Cæsarea on Anger and Wrath: אלמל כח
כחיה כחיה כחיה, כחיה. Begin-
 ning, fol. 128 *a*: כחיה כחיה כחיה
כחיה כחיה כחיה: כחיה
כחיה כחיה כחיה. See Opera, t. ii., p. 122,
 line 33, *Δύο δὴ ταῦτα περιέλε σεαυτοῦ — ἀλλ’*
οἷόν τι κύμα εἶσω τῶν αἰγιαλῶν κατακλασθὲν ἐστο-
ρέσθη; and p. 125, line 44, *Πῶς ἂν οὖν μὴ κινῶιτο*
πρὸς ἃ μὴ δεῖ τὸ πάθος; κ.τ.λ.

15. Additional extracts from the Lives of the Egyptian Fathers. Fol. 129 *a*.

16. Parænetic hymns by Jacob of Batnae,
כחיה כחיה כחיה
כחיה כחיה כחיה.

a. Alphabetical, beginning, fol. 140 *a*:
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה.

b. כחיה כחיה כחיה, beginning, fol. 140 *b*:
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה.

c. כחיה כחיה כחיה, beginning, fol. 141 *a*:
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה.

d. כחיה כחיה כחיה, beginning, fol. 142 *a*:
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה.

e. כחיה כחיה כחיה, beginning, fol. 142 *b*:
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה.

f. כחיה כחיה כחיה, alphabetical, beginning, fol.
 143 *a*: כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה.

g. כחיה כחיה כחיה, beginning, fol. 144 *a*:
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה.

Subscription, fol. 144 *b*: כחיה כחיה כחיה
כחיה כחיה כחיה.

17. A hymn, the author of which is not named, beginning, fol. 144 *b*: כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה.

18. An extract from the third discourse on the Priesthood by John Chrysostom: כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
כחיה כחיה כחיה. כחיה כחיה כחיה
 Beginning, fol. 145 *b*: כחיה כחיה כחיה
כחיה כחיה כחיה: See Opera, t. i., p. 476,
 from line 40, *τοῖς δὲ ἀπλῶς ὀργιζομένοις γέενα*
κ.τ.λ., to the end of the paragraph.

19. Lament of Jacob of Batnae over the World, *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ*; beginning, fol. 146 a: *ܕܝܐܩܘܒ ܕܒܬܢܝܢ ܕܘܕܝܢܐ* . *ܕܝܐܩܘܒ ܕܒܬܢܝܢ ܕܘܕܝܢܐ ܕܝܐܩܘܒ ܕܒܬܢܝܢ ܕܘܕܝܢܐ* . *ܕܝܐܩܘܒ ܕܒܬܢܝܢ ܕܘܕܝܢܐ* .

The colophon on fol. 146 b is so much stained and effaced that hardly a single line of it is now completely legible. It does not appear, however, to have contained a date, and the name of the scribe seems to have been purposely erased.

On fol. 1 a there is an extract from some author in the same handwriting as the rest of the book; but it is also too much stained and effaced to be intelligible.

[Add. 17,173.]

DCCLXIII.

Vellum, about 10 in. by 6½, consisting of 120 leaves. The quires, 12 in number, are signed with both letters and arithmetical figures, from ܟ ܕ to ܡܡܐ. There are from 32 to 36 lines in each page. This volume is written in a good, regular Estrangēlā of the viith cent., and contains—

1. Two discourses of Gregory Nazianzen, in a different translation from that of the abbat Paul; viz.

a. On Baptism, *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ*. Fol. 1 a. It is imperfect at the beginning, commencing with the words that correspond with *ὅς ἐστιν ἐξ οὐρανοῦ πεμπόμενος ἄρτος, καὶ τῷ κόσμῳ τὸ ζῆν χαριζόμενος*, Opera, t. i., p. 697 C.

b. Apology: *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* .

ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . Fol. 23 b. See Opera, t. i., p. 11. On foll. 44 b and 58 b, there are notes (*ܩܘܠܠ*) by the translator, written in the text, but with red ink.

2. A discourse of Athanasius, concerning the Trinity and the Incarnation, against the Apollinarists: *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . Fol. 62 b. See Opera, t. i., p. 922, *Contra Apollinarium liber primus*.

3. A discourse of Julius of Rome, on the Faith or on the Incarnation of God the Word: *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . Fol. 79 a. See Add. 14,604, no. 12, a.

4. A discourse of Basil, against those who imagine that there are three Gods: *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . Fol. 82 a. See Opera, t. ii., p. 867.

5. Extracts from the Ancoratus of Epiphanius: *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . Fol. 86 a.

6. Demonstrations from the Scriptures and the writings of the Fathers regarding the state of the soul after death, and to show that the state of the souls of the righteous is different from that of the wicked: *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . Fol. 88 a. The patristic authorities cited are—

Athanasius, life of Antony, *ܩܘܠܠ ܕܐܝܬܐ ܕܒܬܢܝܢ* . Fol. 93 b.

Basil, to Amphilochius, on the Holy Spirit, *ⲁⲗⲁ ⲁⲛⲁⲃⲁⲗⲁⲥ ⲁⲗⲁⲥ ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Fol. 96 *b*.

Cyril of Alexandria, commentary on the Gospel of S. John, *ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Fol. 88 *a*.

Dionysius the Areopagite, epistle to Demophilus, *ⲁⲗⲁⲥ ⲁⲛⲁⲃⲁⲗⲁⲥ ⲁⲗⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Fol. 95 *b*.

Evagrius, from the fourth Century, *ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Fol. 95 *b*.

Gregory Nyssen, *ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Fol. 88 *a*.

Isaiah of Scete, *ⲁⲗⲁⲥ ⲁⲛⲁⲃⲁⲗⲁⲥ ⲁⲗⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Fol. 95 *a*.

Jacob of Batnae, from the discourse on the rich man and Lazarus, *ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Fol. 88 *b*.

John Chrysostom, from hom. xxviii. on the Gospel of S. Matthew: *ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Fol. 89 *a*.

Severus of Antioch, from his epistle to Thomas, bishop of Germanicia, *ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Fol. 90 *a*; hom. epithron. lxxvi., *ⲛⲓⲁⲛⲁⲥ*. Fol. 97 *a*; hom. epithron. lxxxvi., *ⲛⲓⲁⲛⲁⲥ*. Fol. 91 *b*.

Theophilus of Alexandria, *ⲛⲓⲁⲛⲁⲥ*, beginning, fol. 97 *a*: *ⲛⲓⲁⲛⲁⲥ*.

7. Two discourses ascribed to Basil; viz. *a*. On 1 Thessalonians, ch. v. 16—18: *ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Beginning, fol. 98 *b*: *ⲛⲓⲁⲛⲁⲥ*.

b. Funeral sermon on a child of the imperial family: *ⲛⲓⲁⲛⲁⲥ ⲛⲓⲁⲛⲁⲥ*. Beginning, fol. 113 *a*:

חל עבדך כי נחלם גיג רבא חס תב
 חלם חלמא חלמא חקח : חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :

The original note on fol. 120 *a* has been
 carefully erased, and another substituted,
 stating that this volume belonged to the
 monk Samuel bar Moses, who had it by
 inheritance from his brothers. [חלמא]
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :

In an older hand: (sic) חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :

[Add. 18,813.]

DCCLXIV.

Vellum, about 10 in. by 6½, consisting of
 348 leaves, some of which are much stained
 and torn, especially foll. 1—3, 284, 285, and
 348. This volume is made up of parts of
 two manuscripts; viz.—

I. Consisting of 152 leaves, or 16 quires,
 the last of which is imperfect (foll. 1—152).
 The quires are signed with letters, and the
 leaves have been numbered with Coptic arith-
 metical figures from δ (fol. 3) to ϩN (fol. 152).
 Each page is divided into two columns,

of from 31 to 33 lines. This manuscript is
 written in a neat hand of the viith century.

II. Consisting originally of at least 24
 quires (foll. 153—348), at first numbered from
 ϩ to α, and then from ϩ to ϩ, but after-
 wards, consecutively, from ϩ to ϩ. Leaves
 are wanting after foll. 246, 283, 284, 285,
 347, and 348. Each page is divided into two
 columns, of from 28 to 34 lines. This manu-
 script is written in a good, current hand of
 the ixth century.

The contents are as follow.

1. The sermons of Philoxenus of Mabüg
 on Christian life and character: חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :

- a. Introductory. Fol. 3 *b*.
- b. On Faith. Fol. 13 *a*.
- c. On Faith. Fol. 24 *a*.
- d. On Faith and Simplicity. Fol. 34 *a*.
- e. On Simplicity. Fol. 54 *a*.
- f. On the Fear of God. Fol. 71 *a*.
- g. On the Fear of God. Fol. 85 *a*.
- h. On Poverty. Fol. 98 *b*.
- i. On Poverty. Fol. 113 *a*.
- j. On the Lusts of the Belly. Fol. 153 *a*.
- k. On Asceticism and the Subduing of the
Flesh. Fol. 183 *a*.
- l. On Fornication. Fol. 215 *b*.
- m. On Fornication. Fol. 239 *a*.

2. The Creed, or Revelation, of Gregory
 Thaumaturgus, חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :
 חלמא חלמא חלמא חלמא חלמא :

See Gregorii, Macarii et Basilii Opera, ed. Paris., 1622, p. 1.

3. Two discourses of Marcus the Monk on the Spiritual Law and on Spiritual Life, *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*.

a. *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*. Fol. 273 *a.* See Gallandii Bibl. Patrum, t. viii., p. 3.

b. *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*. Fol. 282 *a.* See Gallandii Bibl. Patr., t. viii., p. 13. Imperfect.

4. Discourse of Isaac, abbat of Scete, addressed to his disciple Peter, *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*. Fol. 284 *a.* Imperfect at the beginning. See Gallandii Bibl. Patr., t. vii., p. 308, orat. xxv.

5. Writings of Evagrius; viz.—

a. Discourse addressed to Eulogius, *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*. Fol. 295 *b.* See Nili Opuscula, ed. Suaresius, p. 408 seqq.

b. *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*, on tranquillity, beginning: *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*. Fol. 315 *a.* See Add. 14,578, no. 13.

6. Metrical discourses of Jacob of Batnae; viz.—

a. *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*, on the Lord's Prayer. Fol. 316 *a.* See Assemani, Bibl. Or., t. i., p. 319, no. 103.

b. *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*, on solitaries, who abandon the world, and seek after the heavenly and divine life, beginning, fol. 328 *a.*: *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*. Subscription, fol. 334 *a.*: *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*.

c. *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*, on the Lord's Prayer, beginning, fol. 334 *a.*: *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*.

on S. Matthew, ch. xvi. 26. Fol. 334 *b.* See Assemani, Bibl. Or., t. i., p. 315, no. 77.

7. Letters of Ammonius the monk to his disciples, *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*, here nine in number, the last being imperfect. Fol. 339 *b.* Compare Add. 12,175, fol. 225 *a.*, seqq.

8. Fragment of a discourse on the ascetic life and prayer. Fol. 348 *a.*

The fly-leaves at the beginning contain a small collection of moral maxims or sentences, written in an inelegant, current hand of about the xth cent., and ascribed to a "Greek philosopher," named *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν* ("Ομηρος? or 'Ιμέριος? hardly Ambrose, 'Αμβρόσιος, the friend of Origen). Subscription, fol. 3 *a.*: *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*. See Sachau in the Hermes, Bd. iv., p. 74.

On fol. 239 *b* a monk named David, from the city of Mar'ash (مرعش), records the fact of his having read this book: *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*. The same name appears on foll. 238 *b* and 253 *a.*

On fol. 321 *a* there is a rude drawing of a human figure, coloured black and red.

[Add. 14,598.]

DCCLXV.

Eight vellum leaves, about 8 $\frac{7}{8}$ in. by 5 $\frac{7}{8}$, some of which are slightly stained and torn (Add. 14,666, foll. 57—64). There are from 24 to 26 lines in each page. The writing is a large, regular Estrangēlā of the viith or viiith cent. They contain—

1. The Testament of Ephraim, *ἡμῶν τῶν ἐκ τῆς οὐρανόθεν ἰσχυρῶς ἡμῶν*, imperfect at the beginning. Fol. 57 *a.* See Assemani, Bibl. Or., t. i., p. 141, no. 8, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, pp. xvii. and 137.

2. A metrical discourse of Isaac of Antioch on the plague in the days of king David (2 Sam., ch. xxiv): כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים . וְעַתָּה הָיָה לְיִשְׂרָאֵל בְּיָמֵי הַמָּלְאָכִים . בְּהַמָּוֶת הַזֹּאת . בְּהַמָּוֶת הַזֹּאת . בְּהַמָּוֶת הַזֹּאת . Beginning, fol. 61 *b*: . אֱלֹהֵינוּ הוֹשִׁיעָנוּ מִיָּד הַמָּוֶת הַזֹּאת . אֱלֹהֵינוּ הוֹשִׁיעָנוּ מִיָּד הַמָּוֶת הַזֹּאת . Imperfect at the end. For the rest of this discourse see Add. 14,608 (no. DCCLXVI), to which manuscript these leaves belong.

[Add. 14,666, foll. 57—64.]

DCCLXVI.

Vellum, about 8 $\frac{7}{8}$ in. by 5 $\frac{7}{8}$, consisting of 97 leaves, some of which are much stained and torn, especially foll. 1, 12, 20, 23, 30, and 96. The quires, signed with letters, seem to have been originally about 19 in number, but of these the first six, the 8th, and the 15th, are lost, and several others are imperfect, leaves being missing after foll. 10, 28, 68, 96 and 97. There are from 23 to 29 lines in each page. This manuscript is written in a good, regular Estrangēla of the viith or viiith cent., and contains—

1. Part of the metrical discourse of Isaac of Antioch on the plague in the days of king David, כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים . וְעַתָּה הָיָה לְיִשְׂרָאֵל בְּיָמֵי הַמָּלְאָכִים . Fol. 1 *a*. See Add. 14,666 (no. DCCLXV), fol. 61 *b*.

2. Metrical discourses of Jacob of Batnac, chiefly funeral sermons: חֲסִידָא דְּיַעֲקֹב בְּתַרְסָס . תְּפִלָּתָא דְּיַעֲקֹב בְּתַרְסָס . דְּהַמָּוֶת הַזֹּאת . דְּהַמָּוֶת הַזֹּאת . דְּהַמָּוֶת הַזֹּאת .

a. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , consolatory. Fol. 3 *b*. See Assemani, Bibl. Or., t., i., p. 313, no. 44, serm. vi.

b. כְּבָרָה הָיָה לְיִשְׂרָאֵל , on death. Fol. 5 *a*. See Assemani, no. 44, serm. viii.

c. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , consolatory. Fol. 7 *b*. See Assemani, no. 44, serm. ix.

d. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , consolatory. Fol. 9 *b*. See Assemani, no. 44, serm. iv. Imperfect.

e. מָוֶת הַזֹּאת , on the death of youths, in two parts (כְּסֹפֶה); imperfect at the beginning. Fol. 11 *a*. Probably Assemani, no. 44, serm. xi.

f. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , on bridegrooms and brides. Fol. 14 *b*. See Assemani, p. 314, no. 56, serm. vi.

g. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , on the dead. Fol. 17 *a*. See Assemani, p. 313, no. 44, serm. vii.

h. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים . Fol. 18 *b*. See Assemani, no. 44, serm. v.

i. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , on the End of the World. Fol. 28 *a*. See Assemani, p. 314, no. 56, serm. x. Imperfect.

j. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , on the Son of the Widow. Fol. 31 *b*. See Assemani, p. 320, no. 118.

k. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , on the decease of a chaste, virgin nun. Fol. 40 *b*. See Assemani, p. 313, no. 44, serm. x.

l. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , on the burial of Moses, adapted for the funeral of priests. Fol. 48 *a*. See Assemani, p. 334, no. 198, serm. x.

m. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , on the Day and its Running, and the Night and its Rest; in two parts (כְּסֹפֶה). Fol. 58 *b*. See Assemani, p. 333, no. 195.

n. כְּבָרָה הָיָה לְיִשְׂרָאֵל בְּיָמֵי דָוִד מֶלֶךְ הָאֱלֹהִים , on

11. Fifty-five hortatory sentences or maxims, entitled *ἑξήκοντα ἑνὸς καὶ ἑνὸς*, beginning, fol. 29*b*: *ἁλλὰ καὶ ἕνα καὶ ἕνα* . . .

12. Homily of Basil, showing that it should not be imagined that there are three Gods,— a new translation: *ἕνα καὶ ἕνα καὶ ἕνα* . . . See Opera, t. ii., p. 867. Fol. 32*b*.

13. Two treatises of Gregory Nyssen; viz. a. To Ablabius, *ἑξήκοντα ἑνὸς* . . . Fol. 35*a*. See Opera, t. iii., p. 15. It is imperfect, the missing portions being: p. 18 D, *καὶ οὐ πολλῆς ἂν τις δεηθείη πραγματείας* — p. 20 D, *πρὸς τὸ ζητούμενον βλέπειν τὴν κατασκευὴν τοῦ λόγου*, and p. 24 A, *τοῦ πατρὸς εἶναι μόνου*,—p. 25 C, *ὡς τοὺς δαρεικοὺς ἢ τοὺς στατήρας*. b. To Eustathius, *ἑξήκοντα ἑνὸς* . . . Fol. 40*b*. See Opera, t. iii., p. 6.

14. A treatise of John the monk on the soul, and on the division of the human passions, in the form of four dialogues with Eutropius and Eusebius: *ἑξήκοντα ἑνὸς* . . . See above, no. DLXXII., p. 452.

First dialogue. Fol. 46*a*.

Second dialogue, *ἑξήκοντα ἑνὸς* . . . Fol. 60*b*.

Third dialogue. Fol. 72*a*.

Fourth dialogue; imperfect. Fol. 84*b*.

15. Part of Porphyry's Introduction to the Categories of Aristotle, commencing, fol. 88*a*, with the words: *ἑξήκοντα ἑνὸς* . . . See Add. 14,658, fol. 71*a*; col. a. Subscription, fol. 88*b*: *ἑξήκοντα ἑνὸς* . . .

[Add. 14,618.]

DCCLXIX.

Vellum, about 9½ in. by 6½, consisting of 159 leaves, two of which (foll. 119 and 159) are much stained and torn. The quires, signed with letters, are 16 in number, viz. 7 in the first part of the volume (foll. 1—68), and 9 in the second part (foll. 69—159). Each page is divided into two columns, of from 26 to 34 lines. This manuscript is written in a good, clear Estrangēla, of the viith or viiith cent., and contains—

1. The Treatise of Cyril of Alexandria, "Quod Unus sit Christus" (Opera, ed. Aubert, t. v., pars i., pag. 714): *ἑξήκοντα ἑνὸς* . . . Fol. 1*b*.

2. Homily of John Chrysostom, *ἑξήκοντα ἑνὸς*, on the parable of the Prodigal Son (Opera, t. viii., p. 650), divided into three parts. Fol. 60*a*.

3. Homily of Basil on Virginity and Holiness, *ἑξήκοντα ἑνὸς* . . . Beginning, fol. 69*a*: *ἑξήκοντα ἑνὸς* . . .

4. Homily of Erechtheus, bishop of Tarsus, on the Nativity: *ἑξήκοντα ἑνὸς* . . .

כתיב חסד דא ופוסילת קאפא. In the subscription the name is written *מארתא*. Beginning, fol. 77 a: *כתיב חסד דא ופוסילת קאפא*. Fol. 81 b.

5. Homily of Athanasius on Faith, and that Christ is one (Opera, ed. 1698, t. ii., p. 49): *אמ נאנא כתיב חסד דא ופוסילת קאפא*. Fol. 81 b.

6. Homily of John Chrysostom on Ps. xli. (xlii.). Fol. 86 b. See Opera, t. v., p. 155.

7. Letter of Athanasius to Adelphius (Opera, t. i., pars 2, pag. 911): *כתיב חסד דא ופוסילת קאפא*. Fol. 102 b.

8. The Doctrine of the Apostles: *כתיב חסד דא ופוסילת קאפא*. Fol. 109 a. See Cureton's Ancient Syriac Documents, p. 32.

9. Letter of Severus of Antioch to the Nunneries: *כתיב חסד דא ופוסילת קאפא*. Beginning, fol. 116 b: *אמ נאנא כתיב חסד דא ופוסילת קאפא*. Fol. 116 b.

10. Letter of Jacob of Batnae on Repentance, *כתיב חסד דא ופוסילת קאפא*; beginning, fol. 118 a: *אמ נאנא כתיב חסד דא ופוסילת קאפא*.

כתיב חסד דא ופוסילת קאפא. It seems to be identical with the epistle mentioned by Assemani, *Bibl. Or.*, t. i., p. 304, no. 7.

11. Letter addressed to Cyril of Alexandria by the Brethren who came from Palestine: *כתיב חסד דא ופוסילת קאפא*. Beginning, fol. 119 a: *כתיב חסד דא ופוסילת קאפא*. Fol. 119 a.

12. Questions addressed to Cyril of Alexandria by the deacon Tiberius and eight other monks: *כתיב חסד דא ופוסילת קאפא*. Beginning, fol. 121 b: *כתיב חסד דא ופוסילת קאפא*. Fol. 121 b.

13. Letter of Cyril to Tiberius the deacon, containing replies to the above 15 questions: *כתיב חסד דא ופוסילת קאפא*. Fol. 123 b.

ܠܡܢܐ ܠܡܢܐ ܕܘܢܐ, fol. 4 b, 21 a;
 ܘܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ, fol. 16 a;
 ܘܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ : ܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ ܕܘܢܐ : ܠܡܢܐ ܕܘܢܐ : ܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ ܕܘܢܐ, fol. 22 b; ܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ, fol. 22 b; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ
 ܕܘܢܐ, fol. 25 a.

Chrysostom, fol. 4 b; on S. John's Gospel,
 fol. 8 b; on the Epistle to the Romans, fol.
 25 a; on 2 Corinthians, fol. 5 a; on Ephe-
 sians, fol. 25 a; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ ܕܘܢܐ, ܠܡܢܐ ܕܘܢܐ : ܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ ܕܘܢܐ : ܠܡܢܐ ܕܘܢܐ, fol. 24 a.

Clement of Rome, the "Recognitiones,"
 ܠܡܢܐ ܕܘܢܐ : ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ ܕܘܢܐ : ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ, fol. 8 b.

Cyril, on S. Matthew's Gospel, fol. 5 b;
 on S. John's, fol. 5 b; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ
 ܕܘܢܐ, fol. 2 a; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ ܕܘܢܐ : ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ ܕܘܢܐ, fol. 4 a; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ
 ܕܘܢܐ, foll. 12 b, 20 b; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ
 ܕܘܢܐ, fol. 15 a.

Dionysius the Areopagite, fol. 9 a;
 ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ, fol. 11 b.

Dionysius of Alexandria, ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ
 ܕܘܢܐ : ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ
 ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ, fol. 14 b.

Ephraim : ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ, fol.
 6 a; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ,
 fol. 8 a.

Gregory Nazianzen, ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ, fol. 1 a; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ, fol. 5 a; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ

ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ, fol. 6 a; ܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ ܕܘܢܐ, fol. 15 b.

Gregory Nyssen, on the Song of Songs,
 fol. 1 a; on the Beatitudes, fol. 22 a and b;
 ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ,
 fol. 5 a; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ, foll.
 14 b, 22 a.

Jacob of Batnae, ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ, fol. 14 b.

Severus, hom. epithron. xxii., fol. 6 a;
 xxxi., fol. 1 a; cvii., fol. 21 b; cxiii., fol.
 15 b; ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ : ܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ, fol. 7 a.

2. The Lives of the Prophets, ascribed to
 Epiphanius : ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ
 ܕܠܡܢܐ : ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ
 ܕܘܢܐ ܕܘܢܐ . . . ܠܡܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ
 ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ. Fol. 27 a.
 See Epiphani Opera, ed. 1622, t. ii., p. 235;
 Migne, Patrol. Gr., t. xliii., col. 393. The
 names occur in the following order : Isaiah,
 Jeremiah, Ezekiel, Daniel (imperf.), Hosea
 (imperf.), Amos, Joel, Micah, Obadiah,
 Jonah, Nahum, Habakkuk, Zephaniah,
 Haggai, Zechariah, Malachi, Nathan, Ahijah,
 Joam, Azariah, Elijah, Elisha, Zacharias (the
 father of S. John the Baptist), Job. Here,
 fol. 35 b, we have the subscription ܠܡܢܐ
 ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ
 ܕܘܢܐ ܕܘܢܐ ܕܘܢܐ. Then follows a short
 section on the prophets whose prophecies
 were not written down, fol. 35 b; and an
 extract from Severus on the deaths of
 Jeremiah and Daniel, fol. 36 a.

3. Explanation of the Hebrew words in the
 Old and New Testaments, ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ
 ܕܘܢܐ, beginning,
 fol. 36 a : ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ .
 ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ .
 ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ .
 ܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ ܕܠܡܢܐ ܕܘܢܐ .

ܬܩܠܝܢܢ ܥܒܪܐ ܕܩܘܣܩܘܨܢܐ ܕܝܫܘܥ ܕܥܘܣܩܘܨܩܘܨܢܐ .
 ܢܘܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ .
 ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ . The compiler has not,
 however, restricted himself to Hebrew words,
 but has also explained some from the
 Syriae and Greek; e.g. ܕܩܘܣܩܘܨܩܘܨܢܐ (Gen. i. 26),
 fol. 40 a; ܕܩܘܣܩܘܨܩܘܨܢܐ, fol. 45 a;
 ܕܩܘܣܩܘܨܩܘܨܢܐ (2 Corinth. ii. 4), fol. 45 b;
 and the like. The arrangement is as follows:
 Genesis, Exodus, Samuel, Proverbs, Job,
 David (the Psalms), Kings, Isaiah, Jere-
 miah, Daniel, Susanna, the twelve minor
 Prophets, Chronicles, fol. 36 a; a section
 on the names of the heavenly powers
 (cherub, seraph, etc.), ܕܩܘܣܩܘܨܩܘܨܢܐ
 ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ, fol.
 44 a; various proper names, fol. 44 a;
 the Acts of the Apostles, the Apostle (i.e.
 the epistles of S. Paul), and the Gospel,
 fol. 45 a. At the end there is an extract
 from Chrysostom's commentary on the
 Gospel of S. John, explanatory of the words
 ܕܩܘܣܩܘܨܩܘܨܢܐ, ܕܩܘܣܩܘܨܩܘܨܢܐ,
 ܕܩܘܣܩܘܨܩܘܨܢܐ, ܕܩܘܣܩܘܨܩܘܨܢܐ,
 ܕܩܘܣܩܘܨܩܘܨܢܐ, and
 ܕܩܘܣܩܘܨܩܘܨܢܐ, fol. 47 a.

A note of two lines, at the foot of fol. 47 a,
has been carefully erased.

[Add. 14,536.]

DCCLXXII.

Vellum, about 9¼ in. by 5¾, consisting of
146 leaves, some of which are much stained
and slightly torn, especially at the beginning
and end. The quires, signed with letters,
are 19 in number. There are from 24 to 29
lines in each page. The greater part of this
volume is written in a rather inelegant
Estrangēlā of about the viiith cent., with the
exception of fol. 59 b, which is in a more
cursive character of the ixth cent., and foll.

1—6 and 137—140, which are later addi-
tions of the ixth or xth cent. The contents
are as follow.

1. A short chronological section, ܕܩܘܣܩܘܨܩܘܨܢܐ
ܕܩܘܣܩܘܨܩܘܨܢܐ, giving the lengths of
various periods from the creation down to
the first year of the reign of Heraclius
(A.D. 610). Fol. 1 a.

2. Two discourses of Marcus the Monk,
ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ; viz.—
a. On the Spiritual Law. Fol. 1 b.

b. On Justification by Works. Fol. 15 b.
See Gallandii Bibl. Patr., t. viii., pp. 3—27.

3. The discourse of Evagrius, addressed
to Eulogius: ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ
ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ. Fol.
35 b. See Nili Opusc., ed. Suaresius, p. 408.

4. Writings of John the Monk; viz.—
a. Dialogue between a teacher and his
disciple, ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ.
Fol. 61 b.

b. Letter to Hesyehius, ܕܩܘܣܩܘܨܩܘܨܢܐ
ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ . ܕܩܘܣܩܘܨܩܘܨܢܐ
ܕܩܘܣܩܘܨܩܘܨܢܐ . Fol. 85 b.

5. Extracts from the Lives of the Egyptian
Fathers; viz.—

a. Sayings of Abbā Moses, ܕܩܘܣܩܘܨܩܘܨܢܐ
ܕܩܘܣܩܘܨܩܘܨܢܐ, ܕܩܘܣܩܘܨܩܘܨܢܐ . Fol. 95 a. Com-
pare Add. 12,175, fol. 199 a.

b. Sayings of Abbā Pōmen, ܕܩܘܣܩܘܨܩܘܨܢܐ
ܕܩܘܣܩܘܨܩܘܨܢܐ . Fol. 96 b. Compare Add.
12,175, fol. 194 b.

c. Anecdotes of the Egyptian Fathers,
ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ . Fol.
104 a.

The doxology, fol. 146 b, is followed by
six lines of writing in the alphabet of Bar-
desanes, which have, however, been in great
part effaced. So far as they can be deci-
phered, they run as follows:—

ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ
... ܕܩܘܣܩܘܨܩܘܨܢܐ ܕܩܘܣܩܘܨܩܘܨܢܐ

... See Sachau, Inedita Syriaca, p. 63 .

6. Advice of Plato to his disciple, ... beginning, fol. 118 a: ... See Add. 14,618, no. 9, Add. 14,658, no. 24, and Sachau, Ined. Syr., p. 10 .

7. Sayings regarding the soul, ... beginning, fol. 119 a: ... See Add. 14,618, no. 7, and Sachau, Ined. Syr., p. 6 . The names cited are—

- Plato. Fol. 119 a.
Theophrastus. Fol. 119 b.
Menander. Fol. 119 b.
Krts (Crates? Critias? Criton?). Fol. 120 a.
Timachus (Timarchus?). Fol. 120 a.
Theocritus. Fol. 120 a.
Eusalius(?). Fol. 120 b.
Alexander the Great. Fol. 120 b.

Subscription, fol. 121 b: ...

8. Canticles (Canticum) of Jacob of Batnac; viz.

a. On the Resurrection of our Lord, ... beginning, fol. 122 a: ...

b. On the Descent of our Lord to Hell, ... beginning, fol. 123 b: ...

c. On the Resurrection of our Lord, ... beginning, fol. 126 a: ...

d. On Repentance, ... beginning, fol. 127 b: ... Imperfect.

[Add. 14,614, foll. 80—127.]

DCCLXXIV.

Vellum, about 12 3/4 in. by 9 3/4, consisting of 141 leaves (Add. 12,170, foll. 136—276), some of which are slightly stained and the last much torn. The quires appear to have been originally 22 in number, of which the first 7 are now lost, with the exception of two leaves. They have been twice re-numbered with letters, not always correctly. Each page is divided into two columns, except foll. 266 b and 267 a and b. Owing to differences in the size of the writing, the number of lines in each column varies from 33 or 34 to 60 or 61. The character is a good, clear Estrangēla of the viii th cent. or the beginning of the ix th. The contents are as follow.

1. Part of the eighth discourse of Philoxenus of Mabug on the Christian character: *ⲟⲩ ⲕⲏ ⲗⲏⲟⲩ . ⲟⲩ ⲛⲏⲙ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . Fol. 136 *a*.

2. Part of a discourse of John the monk on S. Matthew, ch. v. 3. *ⲛⲉⲗ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲛⲉⲗ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . Fol. 137 *a*. See Add. 17,170, no. 4, *a*.

This was apparently preceded by the ninth discourse of Philoxenus, for just before the above title stand the words *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ, and on the margin *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ, *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ*. The original writing has, however, been erased, and a small portion of some other ascetic discourse substituted.

3. Part of the thirteenth discourse of Philoxenus on the Christian character. Fol. 138 *a*. Subscription, fol. 147 *b*: *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* .

The second column of fol. 147 *b* originally contained an extract from Cyril of Alexandria, which has been almost completely erased.

4. Various writings of John the monk; viz.—

a. Letter to Hesychius: *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . Fol. 148 *a*. See Add. 17,170, no. 12.

b. Discourse on virtuous life and conduct: *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . Fol. 152 *a*. See Add. 17,170, no. 10.

c. Discourse on the Pharisee and the Publican, *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* .

beginning, fol. 153 *a*: *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* .

d. First discourse on Lent, *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ, beginning, fol. 155 *a*: *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* .

e. Second discourse on Lent, *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ, beginning, fol. 157 *b*: *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* .

f. Discourse for the Thursday in Passion Week, *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ, beginning, fol. 160 *b*: *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* .

g. On the Crucifixion, *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ, beginning, fol. 162 *b*: *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* .

h. Dialogue between a teacher and his disciple, *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ, beginning, fol. 165 *a*: *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* .

i. Doctrine in 22 chapters, *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* .

ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* . *ⲕⲏⲓⲥⲏⲁⲧⲏⲁⲗ* .

יְהוֹשֻׁעַ בֶּן-נָוִי . Fol. 178 a. It is identical with the treatise no. 8 in Assemani, *Bibl. Or.*, t. i., p. 432. The title of section i. is יְהוֹשֻׁעַ בֶּן-נָוִי מְסֻבִּים בְּלִפְנֵי הַמֶּלֶךְ; and of section v., מִלְּפָנֵי הַמֶּלֶךְ לְרֹאשֵׁי הַמְּסֻבִּים . There is no section corresponding to Assemani's xiii., but between his ix. and x. we find the following: וְהָיָה כִּי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ

כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . From xx. onwards the headings are as follow: וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ .

j. On diligence in good actions, וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ, beginning, fol. 186 a: וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ .

k. Admonition, וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ, beginning, fol. 187 b: וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ .

l. On Grace, וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ, beginning, fol. 188 a: וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ .

m. Letter to Eubulus the advocate, showing that God is incomprehensible, וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ

יְהוֹשֻׁעַ בֶּן-נָוִי, beginning, fol. 190 a: וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . See Assemani, *Bibl.*, Or., t. i., p. 433, no. 9, epist. iii.

n. Dialogues with Thaumantias; viz.—

a. First dialogue, fol. 193 a: וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . (marg. ΘΩΜΑΚΙΟC) וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ . וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ .

β. Second dialogue, fol. 196 b: וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ .

γ. Third dialogue, fol. 199 a: וְכִי תִּבְרָךְ אֶת-יְהוָה אֱלֹהֶיךָ כְּכֹל אֲשֶׁר צִוְּיָהּ לְךָ .

. ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . 20

8. Fourth dialogue, fol. 203 a: ገጽ 203 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ስላሉ ክብር ይሆናሉ . ገጽ 203 ላይ ስላሉ ክብር ይሆናሉ : ገጽ 203 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . 20

6. Fifth dialogue, fol. 210 b: ገጽ 210 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 210 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 210 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 210 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 210 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . 20

5. Sixth dialogue, fol. 213 b: ገጽ 213 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 213 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 213 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 213 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 213 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . 20

7. Letter of Thaumantias to John the Monk, fol. 217 a: ከቅዱስ ጳውሎስ ጋር ያለው ጽሑፍ ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 217 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 217 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 217 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . See Add. 17,170, no. 13.

7. Reply of John the monk to Thaumantias, fol. 218 a: ከቅዱስ ጳውሎስ ጋር ያለው ጽሑፍ ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 218 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 218 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 218 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ .

. 20 . ስላሉ ክብር ይሆናሉ . See Add. 17,170, no. 14, a.

o. Letter of John the monk to Eutropius and Eusebius, fol. 224 a: ገጽ 224 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 224 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . (marg. EUTROPÍOIC) ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 224 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . (marg. EYCEBIOIC) . ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 224 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 224 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 224 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 224 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 224 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . 20

p. On the Dispensation of the Messiah, ላይ ያለው ጽሑፍ ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 237 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 237 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . See Add. 17,170, no. 14, c, and Assemani, Bibl. Or., t. i., p. 433, no. 9, epist. i. Subscription, fol. 239 a: ገጽ 239 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 239 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 239 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 239 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ .

q. Letter to Thaumantias, fol. 239 a: ገጽ 239 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 239 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 239 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 239 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . See Add. 17,170, no. 15.

r. On the Holy Trinity, fol. 240 a: ገጽ 240 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 240 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 240 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ . ገጽ 240 ላይ ያለው ወላወላዎቹ ከክብር ስብዕና ክብር ይሆናሉ .

ܟܘܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ

After this is inserted an extract from
 Ephraim on the Holy Trinity, fol. 242 *b*:
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ

s. Discourse of John the Monk on the
 equality of the Trinity as an article of faith,
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ

Here is inserted a discourse of Gregory
 Thaumaturgus; viz.—

To Philagrius, concerning the consub-
 stantial, fol. 246 *b*: ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ

t. A section with no other title than
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ

ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ

u. Letter of John the Monk to Theodulus
 and his disciples, on the mystery of Bap-
 tism, fol. 249 *a*: ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ

v. Dialogue on the mystery of Baptism,
 fol. 261 *a*: ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ

w. Another letter to Theodulus and his
 disciples, on Baptism, fol. 265 *b*: ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ
 ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ ܩܘܪܝܢܐ

ning, fol. 100 *b*: *דכר חזק ה' אלהי ישראל* . Imperfect at the end. See Add. 14,574, fol. 36 *b*.

m. *אשר בא אל נבוכדנצר*, on Nebuchadnezzar's dream; imperfect at the beginning. Fol. 108 *a*.

n. *עשרת הבריות*, on the ten Virgins; imperfect at the end. Fol. 115 *a*. See Assemani, *Bibl. Or.*, t. i., p. 322, no. 139.

o. On the Prodigal Son; very imperfect. Fol. 119 *a*. See Assemani, p. 317, no. 97, serm. i.

p. On the Chariot seen by the prophet Ezekiel; very imperfect. Fol. 121 *a*. See Assemani, p. 305, no. 1.

q. *אדם וחוה*, on Cain and Abel; very imperfect. Fol. 125 *a*. See Assemani, p. 323, no. 143, serm. i.

r. On Cain and Abel; imperfect. Fol. 126 *a*. See Assemani, serm. ii.

There are some attempts at ornamentation in this volume, and green pigment has occasionally been used in writing the headings. See foll. 7 *b*, 33 *a*, 48 *a*, and 115 *a*.

[Add. 14,590.]

DCCLXXVIII.

Vellum, about 9 7/8 in. by 6 1/2, consisting of 24 leaves, of which two (foll. 1 and 8) are much torn. The original signatures of the quires do not appear. Each page is divided into two columns, of from 33 to 42 lines. The writing is neat and regular, of the viiith or ixth cent. The contents are as follow—

1. The concluding portion of an abridgment of the treatise of Severus of Antioch against Joannes Grammaticus, comprising book iii., chapp. xxxix.—xli. Fol. 1 *a*. Subscription, fol. 5 *a*: *הערה על ספר זה* .
 ✥ *הערה על ספר זה* .

אשר בא אל נבוכדנצר

A note on fol. 5 *a* states that the book belonged to the abbat Bar-Yeshua', bishop of the Arabs in al-Jazira (Mesopotamia), and that it was written by one 'Ebed-Yeshua', whose name is recorded in arithmetical figures. *אשר בא אל נבוכדנצר*

.

In the second column of the same page there is an extract of somewhat later date, beginning: *אשר בא אל נבוכדנצר*

2. A Plerophoria, or Defence of the Faith,

against the heresy of Julian of Halicarnassus, by John I., patriarch of Antioch : **ܩܝܘܣܝܠܐ** . **ܩܫܝܡܠܝܘܢ ܩܘܨܕܐ ܕܝܘܨܝܕ ܩܪܝܬܘܩܘܩܐ** **ܩܪܝܬܘܩܘܩܐ ܩܘܨܝܩܐ ܩܪܝܬܘܩܘܩܐ ܩܘܨܝܩܐ** **ܩܘܨܝܩܐ ܩܘܨܝܩܐ . ܩܘܨܝܩܐ ܩܘܨܝܩܐ** **ܩܘܨܝܩܐ ܩܘܨܝܩܐ** . Beginning, fol. 5 b: **ܩܘܨܝܩܐ ܩܘܨܝܩܐ** : **ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ** **ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ** **ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ** : **ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ** . **ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ** **ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ** **ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ** **ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ** **ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ** . It concludes with demonstrations from various writers; viz.—

Athanasius, foll. 12 a and b, 14 a and b, 15 b, 17 b, 19 b.
Amphilochius of Iconium, foll. 13 b, 14 a, 17 b.

Basil, foll. 15 a, 18 a.
Chrysostom, foll. 13 a and b, 14 b, 16 b, 17 a and b, 20 a.
Cyril of Alexandria, foll. 12 b, 13 b, 14 a, 15 a and b, 16 b, 17 a and b, 18 b, 19 b.
Cyril of Jerusalem, fol. 13 a.
Ephraim, foll. 12 a, 18 a, 19 b.
Epiphanius, fol. 14 a.
Felix of Rome, fol. 12 a.
Gregory Nazianzen, fol. 13 a.
Gregory Nyssen, foll. 15 b, 18 b.
Gregory Thaumaturgus, fol. 12 a.
Isaac of Antioch, fol. 14 a.
John of Jerusalem, foll. 16 a, 18 b.
Julian of Halicarnassus, foll. 12 a, 13 a and b, 14 a, 15 a, 18 a, 19 a.
Philoxenus of Mabûg, foll. 17 a, 19 a.
Proclus of Constantinople, fol. 15 b.
Severianus of Gabala, fol. 13 a.
Severus of Antioch, fol. 11 a.
Theophilus of Alexandria, fol. 20 a.
The Canons of the Councils of Nicæa and Antioch, fol. 21 a.
3. Of the fraudulent ordination of the Julianist bishops: **ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ ܩܘܨܝܩܐ** . Fol. 21 b. The names mentioned are—

Procopius, **ܩܘܨܝܩܐ**, who ordained
Eutropius, **ܩܘܨܝܩܐ**, who ordained

Romanus, **ܩܘܨܝܩܐ**, of the convent of Mâr Moses in the village called **ܩܘܨܝܩܐ ܩܘܨܝܩܐ**, who ordained

Sergius, **ܩܘܨܝܩܐ**, in al-Hîra, **ܩܘܨܝܩܐ**.

Theodore, **ܩܘܨܝܩܐ**, who perished in an earthquake in Arabia.

Moses, **ܩܘܨܝܩܐ**, in the convent of Mâr Isaac.

Simeon, **ܩܘܨܝܩܐ**, in the convent of Mâr Cyriacus of **ܩܘܨܝܩܐ**.

Stephen, **ܩܘܨܝܩܐ**, successor to Theodore.

1. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 39 *a*. See Assemani, *Bibl. Or.*, t. ii., p. 46,
 no. 21.

2. The first epistle of John the monk to
 Eusebius and Eutropius : *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 72 *a*.
 See Add. 17,169, fol. 17 *a*.

3. Works of Evagrius ; viz.—

a. To Eulogius : *Ḥayyūn* . *Ḥayyūn* .
 Fol. 85 *b*. See Add. 14,578, no. 3.

b. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 102 *b*. See Add. 14,578, no. 4.

c. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 104 *a*. See Add.
 14,578, no. 9.

d. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 108 *a*. See
 Add. 14,578, no. 10.

e. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 112 *a*.
 See Add. 14,578, no. 11.

f. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 113 *b*. See
 Add. 14,578, no. 12.

g. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 114 *b*.
 See Add. 14,578, no. 13.

h. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 115 *a*.
 See Add. 14,578, no. 14.

i. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 117 *a*. See Add. 14,578, no. 15.

j. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 118 *a*. See Add.
 14,578, no. 16.

k. Without title. Fol. 119 *b*. See Add.
 14,578, no. 17.

l. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 120 *a*. See Add.
 14,578, no. 18.

m. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 121 *a*. See
 Add. 14,578, no. 21.

n. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 122 *b*. See Add. 14,578,
 no. 22.

o. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 123 *b*. See Add. 14,578, no. 23.

p. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 124 *b*. See Add. 14,578, no. 24.

q. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 125 *a*. See Add. 14,578, no. 34.

r. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 125 *a*. See
 Add. 14,578, no. 35.

s. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 125 *a*. See Add. 14,578, no. 36.

t. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 126 *a*.
 See Add. 14,578, no. 37.

u. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 126 *b*. Imperfect.
 See Add. 14,578, no. 38.

v. To Anatolius. Fol. 127 *a*. Imperfect
 at the beginning. See Add. 14,578, no. 40.

w. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 127 *a*. See
 Add. 14,578, no. 41.

x. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 129 *a*. See
 Add. 14,578, no. 42.

y. *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 beginning, fol.
 131 *b*: *Ḥayyūn* . *Ḥayyūn* . *Ḥayyūn* .
 Imperfect.

4. Selections from the work entitled
 "Climax," "the Book of Steps" or "the
 Ladder" (see Add. 14,613, no. 1), *Ḥayyūn* .
 viz.—

a. The eighteenth discourse, *Ḥayyūn* .
Ḥayyūn . *Ḥayyūn* . *Ḥayyūn* .
 Fol. 134 *a*. See Add. 14,613, no. 1, *l*.

b. The twentieth discourse, *Ḥayyūn* .

ܕܢܫܐ ܢܗܘܘܢ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ . Fol. 136 a. See Add. 14,612, no. 20.

c. The twenty-ninth discourse, ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . Fol. 144 a. See Add. 14,613, no. 1, q.

5. A letter of Antony, ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ, beginning, fol. 151 a: ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . See Gallandii Bibl. Vett. Patrum, t. iv., p. 659, epist. i.

6. Two tracts of Evagrius; viz.—

a. Admonitory counsels: ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . Beginning, fol. 153 a: ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ .

b. Doctrine, ܕܢܫܐ ܢܗܘܘܢ, beginning, fol. 157 b: ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ .

7. A prose discourse of Jacob of Batnae, ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ, beginning, fol. 157 b: ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ .

8. A penitential prayer of Philoxenus of Mabüç, for private use: ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . Beginning, fol.

160 b: ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ .

9. Letters of John the monk; viz.—

a. On Perfection, ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . Beginning, fol. 164 a: ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ .

b. To Hesychius, ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . Beginning, fol. 167 a: ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . See Add. 17,170, no. 12.

After the doxology, fol. 171 b, we find the following note, which gives the name of the scribe, George, and the date of the manuscript, A.Gr. 1113, A.D. 802. ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ . ܕܢܫܐ ܢܗܘܘܢ ܕܢܫܐ ܢܗܘܘܢ .

A note on fol. 172 a, in the handwriting of the scribe, mentioned the names of certain monks of Edessa for whom the volume was written; but the names of "Stephen and his brother" and of the "convent of the

a. From Romans, *ካልን ገላትያ* ገላትያውያን . Fol. 6 a.

β. From Corinthians, *ካልን ገላትያ* ገላትያውያን . Fol. 7 a.

γ. From Galatians, *ካልን ገላትያ* ገላትያውያን . Fol. 10 a.

δ. From Philippians, *ካልን ገላትያ* ገላትያውያን . Fol. 10 a.

ε. From Timothy, *ካልን ገላትያ* ገላትያውያን . Fol. 11 b.

ζ. From Hebrews, *ካልን ገላትያ* ገላትያውያን . Fol. 12 b.

d. Extracts from the Epistle of S. James, *ገላትያውያን ገላትያውያን* . Fol. 14 b. Imperfect.

2. Anecdotes of the Egyptian Fathers, being extracts from the works of Palladius and Hieronymus: *ገላትያውያን ገላትያውያን* . Fol. 15 b. Compare Add. 14,582, no. 2. The original writing on fol. 63 a has been erased, and other words substituted by a later hand.

3. The history of Antony by Athanasius: *ገላትያውያን ገላትያውያን* . Fol. 63 b. See Opera, ed. 1698, t. i., pars 2, p. 793.

4. Additional excerpts from the Lives of the Egyptian Fathers; viz.—

a. The history of Paul the Simple, the disciple of Antony: *ገላትያውያን ገላትያውያን* . Fol. 120 a. See Add. 12,174, no. 10.

b. The history of Joseph the Egyptian and

Eulogius the Greek: *ገላትያውያን ገላትያውያን* . Fol. 122 a.

c. Pearls, or select sayings, of one of the Fathers of Scete: *ገላትያውያን ገላትያውያን* . Beginning, fol. 123 a: *ገላትያውያን ገላትያውያን* . They are fifty-five (55) in number.

d. The history of Abbā Nathaniel, *ገላትያውያን ገላትያውያን* . Fol. 125 a.

5. The history of Serapion, written by Palladius: *ገላትያውያን ገላትያውያን* . Fol. 127 a. At the end we find the letter of Theophilus of Alexandria to the convent of Pachomius: *ገላትያውያን ገላትያውያን* . See Add. 14,582, no. 14.

6. The writings of John the monk, or, as he is also called, the Seer of the Thebaid: *ገላትያውያን ገላትያውያን* .

a. The history of John the monk by Palladius, bishop of Jerusalem (sic): *ገላትያውያን ገላትያውያን* . Fol. 164 a. See the Paradise of Heraclides, cap. xxii., in Rosweyde's Vitæ Patrum, p. 965; and compare the Historia Lausiaca, ch. xliii., in the same work, p. 738.

b. The letter to Eutropius and Eusebius, on the spiritual life: *ገላትያውያን ገላትያውያን* . Fol. 167 a. See Add. 17,169, no. 2.

c. The four discourses in the form of dialogues with Eutropius and Eusebius. See Add. 17,169, no. 3.

a. The first discourse: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Fol. 183 b.

β. The second discourse: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Fol. 200 b.

γ. The third discourse: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Fol. 217 a.

δ. The fourth discourse: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Fol. 232 b.

d. A letter, divided into six chapters: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Fol. 241 b. See Add. 12,167, fol. 220 a.

e. An admonitory letter to the solitary brethren, *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Fol. 247 a. See Add. 17,170, no. 10.

f. A doctrine: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Fol. 249 a. See Add. 12,167, fol. 225 b.

g. Questions and answers: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Fol. 255 a. See Add. 12,170, fol. 165 a.

h. Heads of doctrine, in four sections: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Fol. 275 b. See Add. 12,167, fol. 229 b.

i. On prayer, *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*, beginning, fol. 279 b: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*.

7. A discourse of Ephraim, *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Fol. 282 a. See Opera, t. ii., p. 350.

8. Admonitory and penitential hymns of Jacob of Batnae: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*. Only part of the first remains, beginning, fol. 287 b: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*.

These last two pieces are a later addition, but by the same hand as the rest of the volume.

Colophon, fol. 281 a: *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*.

It is followed by a note, giving the name of the scribe, the priest Theodosius. *ܟܬܝܒܐ ܕܥܘܬܪܘܦܝܘܨ ܕܥܘܣܝܒܝܘܨ*.

On fol. 281 b is a note, stating that this manuscript was written by the said Theodosius, for the Tagritan monks Matthew, Abraham and Jacob, who deposited it in the convent of S. Mary Deipara, at the time when Dionysius was patriarch of Antioch, Jacob patriarch of Egypt, and Basil metropolitan of Tagrit. Now Dionysius of Tell-mahar sat A.D. 818—845; Jacob sat A.D. 819—836; and Basil of Tagrit died A.D. 830 (see Assemani, Bibl. Or., t. ii., p. 434). Consequently, this manuscript was written between A.D. 819 and 830.

מ וכתב . והנה אברהם והגדוהו הוהמאד
 חזק לו . עם עבדו אברהם הוהמאד .
 ספר בראשית הוהמאד אברהם .

e. Without title, beginning, fol. 19 b: *כתב*
 והם לו המה מלך חלום אברהם . למאד
 ספר בראשית . ס .

f. From hom. i. on the Gospel of S. Mat-
 thew. Fol. 19 b.

g. From hom. iv. on the Gospel of S. Mat-
 thew. Fol. 20 a.

h. From the commentary on the Gospel
 of S. Matthew, *מכתבא דאברהם הוהמאד*,
 beginning, fol. 20 b: *הוהמאד*
 הוהמאד מלך חלום אברהם . למאד
 ספר בראשית . ס .

i. Without title, beginning, fol. 21 a:
 אברהם הוהמאד מלך חלום אברהם . למאד
 ספר בראשית . ס .

6. Extracts from Ephraim ; viz.—

a. From a discourse against Bardesanes,
 Fol. 22 b. See Overbeck, S. Ephraemi Syri etc.
 Opera Selecta, p. 132.

b. On virginity, *הוהמאד אברהם*, begin-
 ning, fol. 23 a: *הוהמאד אברהם*. See Asse-
 mani, Bibl. Or., t. i., p. 92, V., no. 1.

7. The Apostolic Epistles, according to
 the Peshittā version; viz.—

a. The three Epistles of S. John. Fol.
 25 a.

b. The two Epistles of S. Peter. Fol.
 26 b.

c. The Epistle of S. James. Fol. 29 b.

d. The Epistle of S. Jude. Fol. 30 b.

Subscription, fol. 31 a: *על אברהם*
 אברהם אברהם אברהם . ספר בראשית . למאד
 ספר בראשית . ספר בראשית . ספר בראשית .

8. Metrical discourse of Jacob of Batnae
 on the prophet Jonah, *מכתבא דאברהם*
 Fol. 31 a. See Assemani, Bibl. Or., t. i., p. 312, no. 36.

9. Selections from the writings of Severus
 of Antioch; viz.—

a. Discourse on the hymn called the
 Trisagion: *מכתבא דאברהם*
 מכתבא דאברהם . ספר בראשית . למאד
 ספר בראשית . ספר בראשית . ספר בראשית .
 Beginning, fol. 46 b:
 אברהם אברהם אברהם . ספר בראשית . למאד
 ספר בראשית . ספר בראשית . ספר בראשית .
 ספר בראשית . ספר בראשית . ספר בראשית .

b. From hom. epithron. ciii. Fol. 49 a.

c. From hom. epithron. civ. Fol. 49 b.

d. From hom. epithron. cv. Fol. 50 a.

e. From hom. epithron. cvii. Fol. 51 a.

f. From hom. epithron. cviii. Fol. 53 a.

10. Selections from the writings of Basil;
 viz.—

a. From the “Regulæ brevius tractatæ,
 interrog. cclxxiv.” (see Opera, t. ii., p. 729):
 מכתבא דאברהם . ספר בראשית . למאד
 ספר בראשית . ספר בראשית . ספר בראשית .
 Fol. 53 a.

b. Letter to the Recluses, *מכתבא דאברהם*
 מכתבא דאברהם , beginning, fol.
 53 b: *מכתבא דאברהם*
 מכתבא דאברהם : ספר בראשית . למאד
 ספר בראשית . ספר בראשית . ספר בראשית .
 ספר בראשית . ספר בראשית . ספר בראשית .

11. Consolatory discourse for the Dead by
 John Chrysostom, *מכתבא דאברהם*
 מכתבא דאברהם . ספר בראשית . למאד
 ספר בראשית . ספר בראשית . ספר בראשית .

56 a: תבנית חפשיה דמריה קדושה
דתיבתיה דקדושה חפשיה .
דמריה קדושה דמריה קדושה
דמריה קדושה . 50 .

12. Selections from the writings of Abraham Nephhtarenus (see fol. 58 b, margin), but here wrongly ascribed to Evagrius.

a. Beginning: דמריה קדושה
דמריה קדושה . Fol. 56 b. See Assemani, Bibl. Or., t. i., p. 464, no. 5.

b. Beginning: דמריה קדושה
דמריה קדושה . Fol. 58 b. See Assemani, no. 7.

c. Beginning: דמריה קדושה
דמריה קדושה . Fol. 59 b.

13. Extracts from a treatise of Basil on the ascetic life: דמריה קדושה
דמריה קדושה . Beginning, fol. 61 a: :
דמריה קדושה דמריה קדושה
דמריה קדושה :
דמריה קדושה :
דמריה קדושה .
דמריה קדושה .
דמריה קדושה .
דמריה קדושה .
דמריה קדושה .
דמריה קדושה .

14. Ascetic discourse of Nilus: דמריה קדושה
דמריה קדושה . Beginning, fol. 63 b: :
דמריה קדושה דמריה קדושה
דמריה קדושה :
דמריה קדושה :
דמריה קדושה :
דמריה קדושה :
דמריה קדושה . See above, nos. DCXXIII. and DCXXIV.

15. Letter of Philoxenus of Mabug to Patricius of Edessa: דמריה קדושה
דמריה קדושה . Fol. 70 b.

16. Tract of Evagrius on the distinction of the passions, דמריה קדושה , beginning, fol. 80 a: דמריה קדושה
דמריה קדושה .

17. Extracts from Cyril of Alexandria; viz.—
a. From the treatise on Worship in Spirit and in Truth: דמריה קדושה
דמריה קדושה . Fol. 81 b.

b. A short extract, entitled: דמריה קדושה
דמריה קדושה . Fol. 87 b.

18. Two penitential canticles of Jacob of Batnae: דמריה קדושה
דמריה קדושה . Fol. 87 b. The first begins: דמריה קדושה
דמריה קדושה . The second: :
דמריה קדושה .

19. Extract from Isaiah of Scete, beginning, fol. 88 a: דמריה קדושה
דמריה קדושה .

A note on fol. 88 b informs us that this manuscript was written in the Thebaid of Egypt, by a Mesopotamian monk named Aaron, a native of Dārā, A. Gr. 1134 (A.D. 823), when Jacob was patriarch of Alexandria.* דמריה קדושה

* According to Renaudot, Hist. Patr. Jacob. Alexandrin., p. 271, and Le Quien, Or. Christ., t. ii., col. 464, Jacob was not consecrated patriarch till A.D. 826.

ܨܘܩܩ ܨܘܩܩ ܨܘܩܩ ܨܘܩܩ ܨܘܩܩ
ܨܘܩܩܐ . Fol. 30 *a*.

d. Second discourse: ܨܘܩܩ ܨܘܩܩ
ܨܘܩܩ ܨܘܩܩ . Fol. 41 *a*.

e. Third discourse: ܨܘܩܩ ܨܘܩܩ .
Fol. 51 *a*.

f. Fourth discourse: ܨܘܩܩ ܨܘܩܩ .
Fol. 61 *a*.

g. Dialogue between teacher and pupil,
ܨܘܩܩ ܨܘܩܩ . Fol. 66 *a*.

h. On perfection, ܨܘܩܩ ܨܘܩܩ,
beginning: ܨܘܩܩ ܨܘܩܩ . Fol.
78 *a*.

i. On virtuous conduct, ܨܘܩܩ ܨܘܩܩ
ܨܘܩܩܐ, beginning: ܨܘܩܩ
ܨܘܩܩ . Fol. 80 *b*.

j. Letter to Hesychius: ܨܘܩܩ
ܨܘܩܩܐ . Fol. 81 *b*.

k. Treatise without title, beginning: ܨܘܩܩ
ܨܘܩܩ . Fol. 86 *b*.

3. Letter of Philoxenus of Mabüġ to Pa-
tricius, a monk of Edessa. . Fol. 89 *b*.

4. Metrical discourses of Jacob of Batnae,
. ܨܘܩܩ ܨܘܩܩ .

a. On love of the poor, ܨܘܩܩ ܨܘܩܩ
ܨܘܩܩ . Fol. 118 *a*. See Assemani, *Bibl.*
Or., t. i., p. 316, no. 83.

b. On the receiving of the holy Eucharist,
ܨܘܩܩ ܨܘܩܩ . Fol.
122 *b*. See Assemani, p. 326, no. 178,
serm. i.

c. On S. John, ch. i. 1, ܨܘܩܩ ܨܘܩܩ

ܨܘܩܩܐ, beginning:
ܨܘܩܩܐ ܨܘܩܩܐ . Fol. 127 *a*,
and the other, entitled ܨܘܩܩܐ,
on fol. 130 *a*.

d. On S. Matthew, ch. xvi. 26: ܨܘܩܩܐ
ܨܘܩܩܐ . Fol. 133 *a*. See Assemani, p. 315, no. 77.

e. On the Divine Love, ܨܘܩܩܐ
ܨܘܩܩܐ . Fol. 137 *a*. See Assemani,
p. 316, no. 84. Imperfect at the end.

f. On the Prodigal Son, ܨܘܩܩܐ
ܨܘܩܩܐ . Fol. 142 *a*.
See Assemani, p. 317, no. 97, serm. ii. Im-
perfect at the beginning.

The colophon, fol. 149 *a*, states that the
volume was written at Edessa, A. Gr. 1177,
A.D. 866. The name of the scribe is not
mentioned, whilst that of the owner has been
erased, and the name of Abraham bar John
substituted for it. ܨܘܩܩܐ ܨܘܩܩܐ
ܨܘܩܩܐ . Fol. 149 *a*.

ܨܘܩܩܐ ܨܘܩܩܐ . Fol. 149 *a*.
ܨܘܩܩܐ ܨܘܩܩܐ . Fol. 149 *a*.
ܨܘܩܩܐ ܨܘܩܩܐ . Fol. 149 *a*.

* John III. See Assemani, *Bibl. Or.*, t. ii., p. 348.

Handwritten text in Syriac script, likely a list or index of contents.

Fol. 149 b contains an extract, in a more recent hand, from Isaiah of Scete, entitled: ... beginning: ... See Add. 14,575, no. 13 (fol. 43 b).

A note on fol. 1 a, now much mutilated, informs us that the manuscript belonged to the above-mentioned monk Abraham bar John, who presented it to the convent of S. Mary Deipara. ... [Add. 14,580.]

DCCLXXXIV.

Four vellum leaves, about 9 7/8 in. by 6 7/8, all more or less soiled and torn (Add. 14,668, foll. 40—43). Each page is divided into two columns, of from 27 to 32 lines. They are written in a good, regular hand; dated A. Gr. 1177, A.D. 866; and contain—

* Constantine II. See Le Quien, Or. Christ., t. ii., coll. 1436-7.

1. Part of the history of Pachomius, ... Fol. 40 a.

2. Other extracts from the Lives of the Egyptian Fathers; imperfect. Fol. 40 a.

3. Fragments of the writings of Isaiah of Scete, with the subscription ... Foll. 42 and 43 a.

On fol. 43 b there are notes, giving the date and other particulars regarding the volume, of which, however, the greater part is no longer clearly legible. ... [Add. 14,668, foll. 40—43.]

DCCLXXXV.

Vellum, about 10 3/8 in. by 7 1/8, consisting of 299 leaves, some of which are slightly stained and torn. The quires, 30 in number, are signed with letters. A leaf is wanting after fol. 290. Each page is divided into two columns, of from 27 to 34 lines. This volume is written in a good, current hand, and dated A. Gr. 1187, A.D. 876. As the ink has often faded considerably on one side of the leaves, some pages have been retouched at a later period. It contains—

Selections from the writings of various Fathers, entitled, fol. 2 b: ... or "Collection of Exhortations of the holy Fathers and Monks."

I. Discourse on Virginity and Repentance, ascribed to John Chrysostom, ...

† John III. See Assemani, Bibl. Or., t. ii., p. 348; Le Quien, Or. Christ., t. ii., col. 1374.

the section on grief, κθασ (λύπη), has been omitted. Compare Add. 12,167, no. 5, and Nili Abbatis Tractatus, ed. Rom., 1673, p. 456.

3. κτω δαη κθααδθθ, beginning, fol. 102 b: αω κτωε κτωε κτωε κτωε κτωε. See Add. 14,578, no. 13.

4. To Eulogius, θαη κθκ κτωε κτωε κτωε. Fol. 103 a. See Add. 14,578, no. 3.

5. κτω θαη κθααδθθ κτω κτωε κτωε κτωε, beginning, fol. 121 b: κτωε κτωε κτωε κτωε κτωε. See Add. 14,578, no. 9.

6. κθααδθθ δαη, beginning, fol. 126 a: κτωε κτωε κτωε κτωε κτωε. See Add. 14,578, no. 16.

7. Tract beginning, fol. 128 a: κτωε κτωε κτωε κτωε κτωε. See Add. 14,578, no. 27.

8. On Prayer, in 33 sections, δαη κτωε κθααδθθ. Fol. 128 b. See Add. 14,578, no. 21.

9. κτωε κτωε δαη, in 14 sections, beginning, fol. 130 b: κτωε κτωε κτωε κτωε κτωε. See Add. 14,578, no. 36.

10. A tract entitled κτωε κτωε κτωε, in 9 sections, beginning, fol. 131 a: κτωε κτωε κτωε κτωε κτωε. See Add. 14,578, no. 36.

11. Another tract κτωε κτωε δαη, in 42 sections, beginning, fol. 132 a: κτωε κτωε κτωε κτωε κτωε. See Add. 14,578, no. 32.

12. κθκδθ δαη, in 17 sections. Fol. 134 b. See Add. 14,578, no. 33.

13. A short tract beginning, fol. 135 b: κτωε κτωε κτωε κτωε κτωε.

14. κθααδθθ δαη, beginning, fol. 136 a: κτωε κτωε κτωε κτωε κτωε. See Add. 14,578, no. 15.

15. Another tract κθααδθθ δαη. Fol. 136 b. See Add. 14,578, no. 18.

16. Parænetic discourse, κθκ κτωε κτωε κτωε, beginning, fol. 137 b: κτωε κτωε κτωε κτωε κτωε.

VII. Writings of Philoxenus of Mabûg.

1. Epistle to Patricius of Edessa (see Assemani, Bibl. Or., t. ii., p. 46, no. 21): κτωε κτωε κτωε κτωε κτωε. It begins, fol. 144 b: κτωε κτωε κτωε κτωε κτωε.

2. Letter to one of his disciples, κθκ κτωε κτωε κτωε, beginning, fol. 179 b: κτωε κτωε κτωε κτωε κτωε.

3. An extract on Prayer, beginning, fol.

182 b: ,ⲉⲛ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ. On the margin it is ascribed to
Basil, ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ.

4. ⲛⲉⲃⲟⲩⲓⲛⲓ, beginning, fol. 183 a:
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ. ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ. ⲛⲉⲃⲟⲩⲓⲛⲓ.

5. ⲛⲉⲃⲟⲩⲓⲛⲓ, beginning, fol. 183 a:
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ. ⲛⲉⲃⲟⲩⲓⲛⲓ.

VIII. Writings of Basil.

1. Extract from a letter to certain
Recluses, ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ,
beginning, fol. 184 b: : ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ. ⲛⲉⲃⲟⲩⲓⲛⲓ.

2. Extracts from a letter to his brother
Gregory, ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ, beginning, fol. 186 a: ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ. ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ. ⲛⲉⲃⲟⲩⲓⲛⲓ.

3. ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ,
beginning, fol. 188 b: . ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ. ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ. See Opera, t. ii.,
p. 295, from the beginning as far as *ξενοδοχίας και φιλαδελφίας επιμελείσθαι*.

4. Another extract, beginning, fol. 189 a:
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ. ⲛⲉⲃⲟⲩⲓⲛⲓ.

5. A discourse on the observance of the
commands of the Gospel and on the obe-
dience of monks and nuns to their su-
periors, fol. 190 a: ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ

ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ . ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ : ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ . ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ . ⲛⲉⲃⲟⲩⲓⲛⲓ

IX. Writings of John the monk.

1. On Purity of Spirit, ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ, beginning, fol. 203 a:
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ : ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ. See Add. 12,163, fol. 303 b.

2. Letter to Eutropius and Eusebius,
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ, to which is prefixed a brief
outline of the contents, ⲛⲉⲃⲟⲩⲓⲛⲓ
Fol. 206 b. See Add. 17,169, no. 2.

3. A letter divided into six chapters,
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ. Fol. 220 a.
Chap. i. ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ . ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ . See Assemani, Bibl. Or., t. i.,
pp. 432—3, no. 8, chap. x. Chap. ii.
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ . Chap. iii. ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ : ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ . Chap. iv. ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ . Chap. v. ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ . Chap. vi. ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ ⲛⲉⲃⲟⲩⲓⲛⲓ
ⲛⲉⲃⲟⲩⲓⲛⲓ . ⲛⲉⲃⲟⲩⲓⲛⲓ

4. Hortatory epistle to the monks, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 224 *a*. See Add. 17,170, no. 10.

5. Doctrine, consisting of a number of short sayings, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. It begins, fol. 225 *b*: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*.

6. Another doctrine in four sections, fol. 229 *b*: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. See Assemani, *Bibl. Or.*, t. i., pp. 432—3, no. 8, capp. iv., vi., vii., and xii.

7. Dialogue between a teacher and pupil, fol. 232 *a*: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. See Add. 12,170, fol. 165 *a*.

X. Writings of Isaiah of Scete, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*.

1. Tract beginning, fol. 247 *b*: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. See Add. 12,170, fol. 1 *b*.

2. *ḥayyūḥ* *ḥayyūḥ*. Fol. 250 *a*. See Add. 12,170, fol. 6 *b*.

3. *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 250 *b*. See Add. 12,170, fol. 7 *a*.

4. Tract without any title, beginning, fol. 251 *a*: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. The first paragraph corresponds to the twelfth of the "Capitula

de religiosa exercitatione" in Gallandii *Bibl. Vett. Patrum*, t. vii., p. 326.

5. On Repentance, in reply to the abbat Peter: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 253 *a*. See Add. 12,170, fol. 53 *b*.

6. *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 260 *a*. See Add. 12,170, fol. 84 *a*.

7. *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 264 *a*. See Add. 12,170, fol. 89 *a*.

8. *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 265 *b*. See Add. 12,170, fol. 111 *b*.

9. *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 268 *a*. See Add. 12,170, fol. 107 *a*.

10. Tract beginning: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Fol. 271 *b*. See Add. 12,170, fol. 116 *b*.

11. Tract beginning, fol. 274 *a*: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. It corresponds to the last sentence of *Orat. vi.* and to *Orat. vii.* in Gallandii *Biblioth.*, t. vii., p. 287.

XI. Select Sayings of Nilus the monk, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Beginning, fol. 275 *a*: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*.

XII. Letter of Gregory Nazianzen to one assailed by trials, *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*. Beginning, fol. 277 *a*: *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ* *ḥayyūḥ*.

XIII. Letter of Philoxenus of Mabūg to a lawyer, who had turned monk, and was

DCCLXXXVI.

Vellum, about 15½ in. by 11½, consisting of 18 leaves, some of which are much stained and mutilated, especially foll. 3, 5, 6, 9, 16, and 17. Leaves are wanting at the beginning and end, as well as after foll. 8, 9, 10, 12, 14, 15, and 16. Each page is divided into two columns, of from 40 to 49 lines. The writing is a fine, regular Estrangēlā of the ixth cent. This manuscript contains—

1. Part of the poetical works and letters of Gregory Nazianzen (see above, no. DLVII., p. 433); viz.—

a. "De se ipso et de episcopis," beginning with v. 468. Fol. 1 a. See Opera, t. ii., p. 802; Migne, Patrol. Gr., t. xxxvii., col. 1200. Subscription, fol. 4 a: **ܘܢܩܕܝܫܘܬܗ**

⋆ **ܘܢܩܕܝܫܘܬܗ** ܚܘܫܘܬܗ ܘܢܩܕܝܫܘܬܗ

b. **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**, "de vita sua." Fol. 4 a. See Opera, t. ii., p. 674; Migne, col. 1029. It ends with v. 586.

c. "Ad suam animam carmen Anacreonticum," beginning with v. 10. Fol. 9 a. See Opera, t. ii., p. 982; Migne, col. 1135. Subscription, fol. 9 b: **ܘܢܩܕܝܫܘܬܗ**

ܘܢܩܕܝܫܘܬܗ ܘܢܩܕܝܫܘܬܗ

d. "Exhortatio ad virgines." Fol. 10 a. The Syriac title has been cut away. See Opera, t. ii., p. 378; Migne, col. 632. It ends with v. 92.

e. "De se ipso," commencing with v. 157. Fol. 11 a. See Opera, t. ii., p. 874; Migne, col. 1296. Subscription: **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** [ܘܢܩܕܝܫܘܬܗ]

ܘܢܩܕܝܫܘܬܗ

f. **ܘܢܩܕܝܫܘܬܗ**, "de se ipso." Fol. 11 a. See Opera, t. ii., p. 961; Migne, col. 1409. Subscription, fol. 12 a: **ܘܢܩܕܝܫܘܬܗ**

ܘܢܩܕܝܫܘܬܗ

g. **ܘܢܩܕܝܫܘܬܗ** . **ܘܢܩܕܝܫܘܬܗ** , **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

ܘܢܩܕܝܫܘܬܗ , "dialogus adversus eos qui frequenter jurant." Fol. 12 a. See Opera, t. ii., p. 494; Migne, col. 790. We have here vv. 1—91 and 223—328. Subscription, fol.

13 b: **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

h. **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** , "adversus iram"; as far as v. 130. Fol. 13 b. See Opera, t. ii., p. 510; Migne, col. 813.

i. "De virtute"; from v. 562 (Opera, t. ii., p. 442; Migne, col. 721) to v. 670. Fol. 15 a.

j. "De Incarnatione, adversus Apollinari-um"; from v. 35 (see Opera, t. ii., p. 256; Migne, col. 468) to the end. Fol. 16 a. Subscription: **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** .

k. **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** , "de Providentia"; as far as v. 63. Fol. 16 a. See Opera, t. ii., p. 228; Migne, col. 430.

l. **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** (marg. **ΔΜΦΙΛΟΧΙΟC**), "CLXVI. Amphilochio." Fol. 17a. See Opera, t. ii., p. 56, epist. lxii.; Migne, t. xxxvii., col. 124. Subscription: **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

⋆ (marg. **ΘΕΟΛΟΓΟC**) **ܘܢܩܕܝܫܘܬܗ**

The colophon, fol. 17 a, states that the volume originally comprised 219 poems and 166 letters of Gregory Theologus. **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

ܘܢܩܕܝܫܘܬܗ **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

ܘܢܩܕܝܫܘܬܗ **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

⋆ ⋆ ⋆ **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

2. A fragment of a selection from the Scholia or Commentary of Olympiodorus of Alexandria on the Organon of Aristotle: **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

ܘܢܩܕܝܫܘܬܗ [ܘܢܩܕܝܫܘܬܗ] **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

ܘܢܩܕܝܫܘܬܗ **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

Only part of the introduction remains, beginning, fol. 17 a: **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ** **ܘܢܩܕܝܫܘܬܗ**

ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲟⲩⲁⲗⲓ . Fol. 1 a and b, upper halves. See Add. 17,148, no. 1, c.

2. Fragments of the treatise of Gregory Nyssen on Virginity (see Opera, t. iii., p. 111), divided into 23 chapters. Foll. 1, 2, and 5—10. Subscription, fol. 1 a, upper half:

ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲉⲛⲥⲏⲗⲏⲥ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲉⲛⲥⲏⲗⲏⲥ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲉⲛⲥⲏⲗⲏⲥ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲉⲛⲥⲏⲗⲏⲥ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲉⲛⲥⲏⲗⲏⲥ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲉⲛⲥⲏⲗⲏⲥ

3. Part of the treatise of Gregory Nyssen on the Hexaêmeron (see Opera, t. i., p. 1), beginning with the passage 'Ἄλλ' ἐπὶ τὸ ἕτερον τῶν ζητουμένων καιρὸς ἂν εἴη τρέψαι τὴν θεωρίαν, κ. τ. λ. (p. 36 E). Foll. 3 and 4, lower halves.

4. Part of a discourse on the Incarnation. Foll. 3 and 4, upper halves.

5. Notes and glosses on difficult words and phrases in the works of Gregory Nyssen, fol. 11 a, lower half, ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ : ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ;
and Gregory Nazianzen, fol. 11 a, lower half,
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ . Foll. 11—14. These are inter-
spersed with illustrative extracts from the
writings of Severus of Antioch, e.g. ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ
. ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ
, ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ , fol. 11 a, lower half;
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ , fol. 13 a, upper half;
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ , fol. 14 a,
lower half; from a letter of Gregory, the
father of Gregory Nazianzen, fol. 12 b, lower
half, ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ , ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ : ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ , ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ; and from a discourse ascribed
to S. Peter the Apostle, fol. 12 a, lower half,

. ⲛⲟⲩ ⲟⲩⲁⲗⲏⲥ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ
ⲛⲟⲩ ⲟⲩⲁⲗⲏⲥ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ
[Add. 17,196.]

DCCLXXXVIII.

Vellum, about 7 1/4 in. by 5 1/2, consisting of 40 leaves (Add. 17,168, foll. 114—153). The quires, four in number, are signed with letters from ⲛ to ⲛ, and afterwards from ⲛ to ⲁ. There are from 19 to 25 lines in each page. This manuscript is written in a good, regular hand of the ixth cent. The first few pages are in Estrangēlā, the remainder in a more cursive character. Foll. 149 b—153 b are apparently in a different handwriting, of not much later date. The contents are—

1. Selections from the writings of Evagrius; viz.—

a. : ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ . Fol.114b.
See Add. 14,578, no. 13.

b. On the eight evil passions, beginning :
. ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ . Fol. 115 b.
Compare Add. 14,578, no. 5.

c. ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ . Fol. 125 b.
See Add. 14,578, no. 23.

2. The discourses of Xystus, bishop of Rome, : ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ
ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ . Fol. 126 b. These
have been left unfinished by the scribe, the
text ending, on fol. 149 a, with the words
ⲟⲩⲁⲗ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ
(see de Lagarde's Anal. Syr., p. 25, line 7).

3. Extract from a metrical discourse of Jacob of Batnae on S. John's Gospel ch. i. 1 :
ⲟⲩⲁⲗ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ ⲛⲓⲩⲁⲗⲏⲥ ⲛⲟⲩⲁⲓⲛⲓⲛⲟⲩ . Begin-

ning, fol.149 b: . . . See Add. 14,580, no. 4, c. From fol. 153 b the text is continued on fol. 114 a.

On fol. 114 b a reader named John has written :

[Add. 17,168, foll. 114—153.]

DCCLXXXIX.

Vellum, about 6½ in. by 4¾, consisting of 310 leaves, the first two of which are slightly torn. The quires, signed with letters, are 31 in number. There are from 22 to 32 lines in each page. This volume is written in a good, regular hand of the ixth cent., and contains—

Selections from the writings of various Fathers. Title, fol. 2 b: (sic) . . .

1. Selections from Evagrius; viz.—

a. . . Fol. 2 b. See Add. 14,578, no. 29.

b. . . Fol. 3 b. See Add. 14,578, no. 30.

c. Forty-one select sentences, beginning : . . . Fol. 4 a. See Add. 14,578, no. 32.

d. Definitions of the Passions of the Soul. Fol. 9 a. See Add. 14,578, no. 20.

e. Sayings of the Disciples of Evagrius, . . . beginning, fol. 11 a: . . .

. . . Letters to Melania, . . .

f. Letters to Melania, . . . here reckoned 52 in number.

Fol. 12 a. See Add. 14,578, no. 44.

g. Another letter, without title, beginning: . . . Fol. 56 b. See Add. 14,578, no. 45.

2. The Epistles of Ignatius; viz.—

a. To Polycarp, . . . Fol. 72 a.

b. To the Ephesians, . . . Fol. 74 a.

c. To the Romans, . . . Fol. 75 b. See Cureton's Corpus Ignatianum, Introduction, p. xxxi.

3. Two letters of John the monk on Love, . . . Fol. 78 a. See Add. 17,167, no. 4, a, a and β. The copyist wrongly ascribed these also to Ignatius, as appears from the subscription, fol. 81 a, . . .

4. The Creed, or Confession of Faith, of Evagrius, . . . Fol. 81 a. See Add. 17,167, no. 2, m. Subscription, fol. 82 b: . . .

5. Writings of Marcus the monk; viz.—

a. On Baptism: . . . Beginning, fol. 82 b: . . . See Gallandii Bibl. Vett. Patrum, t. viii., p. 36. Subscription,

fol. 106 b: *ⲗⲁ ⲕⲁⲓⲕⲁ ⲕⲓⲕⲁ ⲛⲉ ⲛⲉ*
. ⲕⲁⲓⲕⲁⲓⲕⲁ

b. On Repentance: *ⲛⲉ ⲛⲉ ⲛⲉ*
. ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
Beginning, fol. 106 b: *ⲛⲉ ⲛⲉ ⲛⲉ*
ⲕⲁⲓⲕⲁ . ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
. ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
. ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
. ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
See Gallandii Bibl., t. viii., p. 28.

c. Disputation between a Lawyer and
Mareus: *ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
. ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
Beginning, fol. 116 b: *ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ . ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
See Gallandii Bibl., t. viii., p. 73.

d. First discourse on the Spiritual Law:
. ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
Fol. 133 a. See Gallandii Bibl., t. viii., p. 3.

e. Second discourse on the same, *ⲕⲁⲓⲕⲁ*
ⲕⲁⲓⲕⲁ. Fol. 154 a. See Gallandii Bibl., t. viii.,
p. 13. Subscription, fol. 160 a: *ⲗⲁ*
ⲕⲁⲓⲕⲁ . ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
. ⲕⲁⲓⲕⲁ

6. The eighth discourse of Gregory the
monk, on the exercise of the virtues, in the
form of a dialogue, addressed to his friends,
the bishop Theodore and the abbat Epi-
phanius: *ⲗⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
ⲕⲁⲓⲕⲁ . ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁⲓⲕⲁ . ⲕⲁⲓⲕⲁⲓⲕⲁ
Fol. 160 b. See

Assemani, Bibl. Orient., t. i., p. 173, no. 9.
In the course of this discourse the following
rubrics occur: *ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
ⲗⲁⲓⲕⲁⲓⲕⲁ, fol. 162 b; *ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ, fol. 178 a; *. ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ, fol. 178 b; and *ⲗⲁ*
ⲕⲁⲓⲕⲁ . ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ (sic) *ⲕⲁⲓⲕⲁ*
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ, fol. 181 a. Subscrip-
tion, fol. 184 b: *ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲗⲁ*
. ⲗⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ

7. A letter of Basil to his brother Gregory
Nyssen: *ⲗⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
ⲕⲁⲓⲕⲁ . ⲕⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
. ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
. ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
Fol. 184 b.
See Opera, t. iii., p. 99, epist. ii. Subscrip-
tion, fol. 192 b: *ⲗⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
. ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ

8. The seventeenth book of the treatise of
Cyril of Alexandria on Worship in Spirit
and in Truth: *ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
(sic) *ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*. Fol.
192 b. See Opera, ed. Aubert, t. i., p. 590.

9. Metrical discourse of Isaac of Antioch
on Spiritual Beings: *ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
. ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
Beginning, fol. 228 a: *ⲗⲁⲓⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ*
ⲕⲁⲓⲕⲁ . ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ . ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ
. ⲕⲁⲓⲕⲁ ⲕⲁⲓⲕⲁ

10. An extract from a homily of Proclus
5 G 2

of S. Mary Deipara by the abbat Moses of Nisibis, in the year 1243, A.D. 932.

[Add. 17,192.]

DCCXC.

Nineteen vellum leaves, about 11½ in. by 7¾, most of which are more or less stained and mutilated (Add. 17,213, foll. 21—39). Each page is divided into two columns, of from 53 to 56 lines. The writing is neat and regular, and seems to be of the ixth cent. The contents are—

1. Selections from the treatise of Cyril of Alexandria on Worship in Spirit and in Truth: ܐܘܨܬܘܬܐ ܕܩܝܪܝܠ ܕܐܠܟܣܢܕܪܝܐ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ. Fol. 21 *a*. Very imperfect.

2. Writings of Gregory the Monk; viz.—

a. Part of the tract ܕܩܪܝܢܘܣܝܘܣ ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ. Fol. 30 *a*. See Add. 12,163, fol. 241 *b*.

b. Fragments of the tract ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ. Fol. 31 *a*. See Add. 12,163, fol. 262 *a*.

c. Part of the dialogue with the brethren, ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ. Fol. 35 *b*. See Add. 12,163, fol. 280 *b*.

3. Letters of Ammonius; viz.—

a. A small portion of the fifth letter. Fol. 36 *a*.

b. The sixth letter, ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ, beginning, fol. 36 *a*: ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ. See Add. 17,175, fol. 230 *b*. Subscription: ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ.

4. Letter of Ephraim to the monks of the mountains: ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ. Fol. 36 *b*. See Add. 14,623, no. 4, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 113.

[Add. 17,213, foll. 21—39.]

DCCXCI.

Vellum, about 9½ in. by 6¾, consisting of 56 leaves, some of which are much stained and torn, especially foll. 1, 2, 8, and 56. The quires, signed with letters, are 7 in number, but the first is imperfect, a leaf being lost at the beginning and another after fol. 6. Each page is divided into two columns, of from 25 to 34 lines. This volume is written in a good, regular hand of the ixth cent., and contains—

1. The Testament of Ephraim, ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ. Fol. 1 *a*. Imperfect at the beginning and in the middle. See S. Ephraemi Opera, Gr. Lat., t. ii., p. 395, and Overbeck, S. Ephraemi Syri etc. Opera Selecta, p. 137.

2. The Testament of our father Adam, ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ, beginning, fol. 8 *b*: ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ. The account of the twelve hours of the night and of the day is followed, fol. 9 *b*, by the passage relating to the coming of the Messiah: ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ. It concludes with the burial of Adam by Seth, fol. 10 *a*: ܕܩܝܪܝܠ ܕܥܘܠܘܬܐ ܕܥܘܠܘܬܐ.

See Wright's Contributions to the Apocryph. Lit. of the N. Test., p. 61, and Renan, "Fragments du Livre Gnostique intitulé *Apocalypse d'Adam*," etc., in the *Journal Asiatique* for Nov.-Dec. 1853, p. 427.

3. Three metrical discourses of Jacob of Batnae; viz.—

a. On the fall of the idols, *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ*. Fol. 10 a. See Assemani, *Bibl. Or.*, t. i., p. 327, no. 181.

b. On Alexander the son of Philip, the Macedonian, and on the gate in the north, which faces towards Gog and Magog: *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ*. Beginning, fol. 20 b: *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ*. See Knös, *Chrestom. Syr.*, Göttingen, 1807, p. 66; and Weber, "Des Mor Yaquúb Gedicht über den gläubigen König Aleksandrus u. s. w.," Berlin, 1851.

c. On the parable of the Vineyard, *S. Matthew*, ch. xxi. 23—41, *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ*, beginning, fol. 34 a: *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ*. See Knös, *Chrestom. Syr.*, Göttingen, 1807, p. 66; and Weber, "Des Mor Yaquúb Gedicht über den gläubigen König Aleksandrus u. s. w.," Berlin, 1851.

4. Story of Abbā Mareus, who dwelt on the hill of Tharmakā: *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ*. Beginning, fol. 45 b: *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ*.

ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ . ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ
ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ . ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ
ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ . ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ

See Add. 14,732, fol. 154 a, where the name of the hill is written *ܟܘܠ ܗܝ*. The situation of it is thus described, fol. 46 a: *ܟܘܠ ܗܝ* (i. e. Alexandria) *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ* . *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ* . *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ* . *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ* .

5. The Song of Songs, according to the Pēshittā version: *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ* *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ*. Fol. 52 b.

[Add. 14,624.]

DCCXCII.

Vellum, about 7¼ in. by 5½, consisting of 113 leaves. The quires, signed with letters, were 12 in number, but the first is now lost. Leaves are also wanting after foll. 75 and 103. There are from 20 to 29 lines in each page. This manuscript is written in a neat, regular character of the ixth cent., with the exception of foll. 1—9 and 104—113, which may be of somewhat later date. It contains—

1. Metrical discourses of Jacob of Batnae; viz.—

a. On the words of our Lord, Swear not at all: *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ*. Fol. 1 a. See Assemani, *Bibl. Or.*, t. i., p. 317, no. 93. Imperfect at the beginning.

b. That the Lawgiver of the Old and New Testaments is one, *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ* . *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ* . *ܟܘܠ ܗܝ ܘܠܘܘܬܝܗ* . Fol. 3 a. See Assemani, p. 319, no. 102. This discourse has not been finished by the scribe.

7. Orders of Isaiah of Seete, **תעמיה**
תעמיה תעמיה. Beginning, fol. 110 *a*:
תעמיה תעמיה תעמיה תעמיה תעמיה
תעמיה תעמיה תעמיה תעמיה תעמיה. Compare
 Add. 14,575, no 5.

8. Another extract from the Lives of the
 Egyptian Fathers, **תעמיה תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה. Beginning, fol.
 113 *a*: **תעמיה תעמיה תעמיה**. This has been left
 unfinished by the scribe.

On fol. 113 *b* another hand has written
 the words **תעמיה תעמיה תעמיה תעמיה**,
 and then an extract
 beginning: **תעמיה תעמיה תעמיה תעמיה**,
 which seems to be taken from a metrical
 discourse of Jacob of Batnae.

[Add. 17,168, foll. 1—113.]

DCCXCIII.

Vellum, about 10 $\frac{3}{8}$ in. by 7 $\frac{3}{8}$, consisting of
 130 leaves, one or two of which, at the
 beginning and end, are slightly stained and
 torn. The quires, 13 in number, are signed
 with letters. Each page is divided into two
 columns, of from 26 to 44 lines. This
 volume is written in a rather inelegant hand
 of the ixth cent., and contains—

Selections and extracts from various
 authors. Title, fol. 2 *b*: (sic) **תעמיה תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה
תעמיה תעמיה תעמיה תעמיה תעמיה.

1. Selections from the writings of Isaiah
 of Seete, **תעמיה תעמיה תעמיה תעמיה**. See
 Add. 14,575.

a. **תעמיה תעמיה תעמיה תעמיה**, here
 without title. Fol. 2 *b*.

b. **תעמיה תעמיה תעמיה תעמיה תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה. Fol. 3 *b*.

c. **תעמיה תעמיה תעמיה תעמיה תעמיה**. Fol. 4 *b*.

d. **תעמיה תעמיה תעמיה תעמיה תעמיה**. Fol.
 4 *b*.

e. **תעמיה תעמיה תעמיה תעמיה תעמיה**. Fol. 5 *a*.

f. **תעמיה תעמיה תעמיה תעמיה תעמיה**. Fol. 6 *a*.

g. **תעמיה תעמיה תעמיה תעמיה תעמיה**.
 Fol. 8 *a*.

h. **תעמיה תעמיה תעמיה תעמיה תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה,
 here without title. Fol. 13 *a*.

i. **תעמיה תעמיה תעמיה תעמיה תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה, here without title. Fol. 17 *a*.

j. Extract from the tract entitled **תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה, here without title.
 Fol. 19 *a*.

k. Extract without title, beginning, fol.
 23 *a*: **תעמיה תעמיה תעמיה תעמיה תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה.

l. **תעמיה תעמיה תעמיה תעמיה תעמיה**. Fol. 23 *b*.
 See Add. 14,575, no. 25.

2. Discourse of Theophilus of Alexandria,
תעמיה תעמיה תעמיה תעמיה תעמיה, begin-
 ning, fol. 28 *b*: **תעמיה תעמיה תעמיה תעמיה תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה.

3. Extract from the commentary of Gre-
 gory Nyssen on the Lord's Prayer, **תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה,
 beginning, fol. 29 *a*: **תעמיה תעמיה תעמיה תעמיה תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה.

4. Extract from John Chrysostom, **תעמיה**
תעמיה תעמיה תעמיה תעמיה תעמיה, beginning, fol. 30 *a*:
תעמיה תעמיה תעמיה תעמיה תעמיה
תעמיה תעמיה תעמיה תעמיה תעמיה.

5. Extract from Isaiah of Scete, **ⲛⲓⲁ**
ⲛⲁⲃⲁⲛⲁⲥ, here without title. Fol. 33 *a*.
See Add. 14,575, no. 23.

6. Select sayings of Xystus of Rome,
ⲛⲁⲃⲁⲛⲁⲥ, **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**. Left
unfinished. Fol. 39 *a*. See de Lagarde's
Anal. Syr., pp. 2—28, line 29.

7. Select sayings on the solitary life, **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ : **ⲛⲁⲃⲁⲛⲁⲥ**, beginning, fol. 52 *a* :
ⲛⲁⲃⲁⲛⲁⲥ : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** : **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ . **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** : **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ . **ⲛⲁⲃⲁⲛⲁⲥ** .

8. Extract from Basil, beginning, fol.
58 *a* : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** .

9. Extract from a letter of Ammonius, **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ**, beginning, fol.
58 *a* : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** .
ⲛⲁⲃⲁⲛⲁⲥ : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** .

10. Brief extracts from Xystus of Rome,
Basil, Ephraim, Jacob of Batnac, Cyril, and
John Chrysostom. Fol. 58 *b*.

11. Extract from the ninth discourse of
Philoxenus of Mabūg, **ⲛⲁⲃⲁⲛⲁⲥ**, on
poverty, beginning, fol. 59 *a* : **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** . **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** . Left
unfinished.

12. Extract from Jacob of Batnae, begin-
ning, fol. 60 *a* : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** . **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ . **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** .

13. Short extract from the first Epistle
of S. John, **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ch. ii. 9—11. Fol. 60 *a*.

14. Short extract from Isaiah of Scete,
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** . Fol. 60 *a*.

15. Extract from John Chrysostom, be-
ginning, fol. 60 *a* : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ . **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** . **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ . **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** .

16. Another extract from the same, be-
ginning, fol. 61 *b* : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** . **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ . **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** .

17. Extracts from the Lives of the Egyp-
tian Fathers by Palladius, **ⲛⲁⲃⲁⲛⲁⲥ**. Fol.
62 *a*. More especially: Antony, **ⲛⲁⲃⲁⲛⲁⲥ**,
fol. 68 *a*; Pœmen, **ⲛⲁⲃⲁⲛⲁⲥ**, fol. 68 *b*;
Elias, **ⲛⲁⲃⲁⲛⲁⲥ**, fol. 69 *b*; Abraham the Egyp-
tian, **ⲛⲁⲃⲁⲛⲁⲥ**, fol. 69 *b*.

18. Orders of Rabulas, bishop of Edessa,
for the guidance of monks, **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ : **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ, beginning, fol. 83 *b* :
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** .
Sec Overbeck, S. Ephraemi Syri etc. Opera
Selecta, p. 212.

19. Extract from John the monk, **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ, beginning, fol. 84 *a* : **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** . **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** . **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** .

20. A short extract from Gregory Thau-
maturgus, **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**, viz.
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** . **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** . **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ **ⲛⲁⲃⲁⲛⲁⲥ** **ⲛⲁⲃⲁⲛⲁⲥ** . Fol. 84 *b*.

21. Questions of Isaac, **ⲛⲁⲃⲁⲛⲁⲥ**
ⲛⲁⲃⲁⲛⲁⲥ, in the form of a dialogue between a

pupil and his teacher, beginning, fol. 84 b :

הלכות רבות . כל המעשה לאל
האבות למען . כל המעשה למען .
האבות למען . כל המעשה למען .

22. Extract from the Testament of Adam, on the hours of the day and night, הלכות שעות היום והלילה, beginning, fol. 85 a: הלכות שעות היום והלילה . See Add. 14,624, fol. 8 b, above, no. DCCXCI.

23. Extract from a dialogue, beginning, fol. 85 b: הלכות רבות : כל המעשה למען . כל המעשה למען . כל המעשה למען .

24. Extracts from the Lives of the Egyptian Fathers, הלכות חיים . Fol. 86 a.

25. Extracts from the three Catholic Epistles, הלכות שלשה . Fol. 86 b.

26. Extracts from the writings of John the monk, הלכות יוחנן ; viz.—

a. A dialogue, beginning, fol. 87 a: הלכות רבות : כל המעשה למען . כל המעשה למען . כל המעשה למען .

b. On poverty, הלכות עניות, beginning, fol. 92 a: הלכות עניות . כל המעשה למען . כל המעשה למען . כל המעשה למען .

c. On mercy, הלכות רחמים, beginning, fol. 92 a: הלכות רחמים . כל המעשה למען . כל המעשה למען . כל המעשה למען .

d. On fasting, הלכות צום, beginning, fol. 92 b: הלכות צום . כל המעשה למען . כל המעשה למען . כל המעשה למען .

e. On offerings, הלכות קדשים, beginning, fol. 92 b: הלכות קדשים . כל המעשה למען . כל המעשה למען . כל המעשה למען .

27. Beatitudes by Isaac, הלכות יסודות, beginning, fol. 94 a: הלכות יסודות . כל המעשה למען . כל המעשה למען . כל המעשה למען .

28. Letter of John the monk, הלכות יוחנן, beginning, fol. 94 b: הלכות יוחנן . כל המעשה למען . כל המעשה למען . כל המעשה למען .

29. Letter of Ammonius, הלכות אמוניוס, beginning, fol. 97 a: הלכות אמוניוס . כל המעשה למען . כל המעשה למען . כל המעשה למען .

30. Letter of Jacob, הלכות יעקב, beginning, fol. 98 a: הלכות יעקב . כל המעשה למען . כל המעשה למען . כל המעשה למען .

31. Letter of Daniel, הלכות דניאל, beginning, fol. 98 b: הלכות דניאל . כל המעשה למען . כל המעשה למען . כל המעשה למען .

32. Extract from a letter of John Chrysostom to Theodore, הלכות יוחנן כריסוסטום, beginning, fol. 99 a: הלכות יוחנן כריסוסטום . כל המעשה למען . כל המעשה למען . כל המעשה למען . At the end,

... *ܨܘܨܗܘܢܐ ܟܕܐܝܘܢܐ ܨܘܨܗܘܢܐ* ... See Cureton, Corpus Ignatianum, pp. 201, 348.

2. Extracts from the Testament of our Lord, being the first book of the Apostles given by the hand of Clement, ... The first extract is as follows, fol. 2 *b* : ...

3. Extracts from the Lives of the Egyptian Fathers, ... Fol. 4 *a*.

4. Another extract from the Testament of our Lord, ... beginning, fol. 6 *a* : ...

5. Extracts from Marcus the monk, ... beginning, fol. 9 *a* : ...

6. Extracts from the Lives of the Egyptian Fathers. Foll. 61 *b* and 86 *a*.

7. Extract from John Chrysostom on silence, beginning, fol. 129 *b* : ...

8. Extract from Philoxenus of Mabūg on the fear of God, ... beginning, fol. 130 *a* : ...

On the margin of fol. 130 *a*, there is a note stating that the above-mentioned Moses presented this manuscript to the convent of S. Mary Deipara, by the hands of the abbat Moses of Nisibis, A.D. 932, ... The place called ... is probably Arduwāl, ... a small town not far from Wāsiṭ; compare Yākūt, Mu'jam al-Buldān, ...

A note on fol. 2 *b* shows that a treatise of Nonnus on the Trinity was once bound with this book : (sic) ... This was doubtless the volume now numbered Add. 14,594.

[Add. 14,577.]

DCCXCIV.

A vellum leaf, 10½ in. in length, much mutilated. The writing is good and regular, in two columns of from 29 to 31 lines, of the ixth cent. It contains—

Part of two letters, the second probably of Severus of Antioch, as the title runs : ...

[Add. 14,668, fol. 44.]

DCCXCV.

Vellum, about 12 $\frac{7}{8}$ in. by 9 $\frac{3}{8}$, consisting of 182 leaves, some of which are much stained and torn, especially foll. 1—6, 133, and 182. The quires, signed with letters, were originally 22 in number, but κ and λ are lost, and several of the others are imperfect, leaves being wanting after foll. 1, 5, 6, 57, 114, and 181. Each page is divided into two columns, of from 36 to 52 lines. This volume is written in a good, regular hand of the ixth cent., and contains—

1. Mutilated fragment of a homily or epistle. Fol. 1.

2. Letter of Dionysius the Areopagite to Demophilus, ⲁⲓⲛⲓⲛⲟⲩ ⲛⲉⲩⲟⲩⲛ ⲛⲓⲁⲓⲛⲁⲓⲛⲟⲩ ⲓⲁⲓⲛⲟⲩ . Fol. 2 *a*. See Opera, ed. 1755, t. i., p. 601. It is imperfect at the beginning, the text commencing with the words that correspond to the Greek Ἄρα γὰρ οὐκ ἔστιν ἀφάτου καὶ ὑπὲρ νόησιν ἀγαθότητος, κ.τ.λ. (p. 602 B).

3. Part of the treatise of Athanasius on Virginity, Ⲓⲁ ⲁⲓⲛⲁⲓⲛⲟⲩ ⲛⲉⲩⲟⲩⲛ Ⲓⲁ ⲛⲓⲁⲓⲛⲟⲩ ⲓⲁⲓⲛⲟⲩ : ⲛⲓⲁⲓⲛⲟⲩ ⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . Beginning, fol. 5 *a* : ⲛⲓⲁⲓⲛⲟⲩ . Ⲓⲁ . ⲛⲓⲁⲓⲛⲟⲩ ⲛⲉⲩⲟⲩⲛ ⲛⲓⲁⲓⲛⲟⲩ . See Add. 14,649, fol. 48 *b*, and Add. 14,650, fol. 220 *a*. Imperfect.

4. Part of a letter of Philoxenus of Mabūg to the Recluses, ⲛⲓⲁⲓⲛⲟⲩ ⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ (sic) ⲛⲉⲩⲟⲩⲛ : ⲛⲓⲁⲓⲛⲟⲩ . Imperfect at the beginning. Fol. 6 *a*.

5. Writings of Basil; viz.—

a. Part of the Proœmium to the “Regulæ fusius tractatæ”: ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ .

Imperfect. Fol. 6 *a*. See Opera, t. ii., p. 457.

b. Discourse on Deut. xv. 9. See Opera, t. ii., p. 22. It is imperfect at the beginning, commencing, fol. 7 *a*, with the passage which corresponds to the Greek Ἡ μὲν γὰρ δορκὰς ἀναλωτὸς ἐστὶ τοῖς βρόχοις δι’ ὀξύτητα τῆς ὀράσεως κ.τ.λ. (p. 25 B). Subscription, fol.

13 *a*: ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ : ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ : ⲛⲓⲁⲓⲛⲟⲩ

a. Discourse showing that God is not the cause of evils, ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . Fol. 13 *a*. See Opera, t. ii., p. 101.

d. First sermon on Lent, ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . Fol. 20 *a*.

e. Second sermon on Lent, ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . Fol. 23 *b*.

f. Homily on Psal. i., ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . Fol. 28 *b*. See Opera, t. i., p. 127.

g. Third sermon on Lent, ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . Fol. 33 *b*. On this and the two previous homilies on Lent, see above, p. 675, no. DCCXLII, 3, *a*.

6. Discourses of Gregory Nazianzen; viz.—

a. ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . Fol. 37 *a*. See Opera, t. i., p. 3.

b. ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . Fol. 38 *a*. See Opera, t. i., p. 299.

c. ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ ⲛⲓⲁⲓⲛⲟⲩ . Fol. 42 *b*. See Opera, t. i., p. 241.

d. *הל ענדעבא ענדא רבא דהוא רבא* . Fol. 44 a. See Opera, t. i., p. 835.

e. *הל פלפולא רבא דהוא רבא* . Fol. 46 a. See Opera, t. i., p. 731.

f. *הל פלפולא רבא דהוא רבא* . Fol. 50 a. See Opera, t. i., p. 556.

g. *הל פלפולא רבא דהוא רבא* . Fol. 56 a. See Opera, t. i., p. 522. Imperfect.

h. *הל פלפולא רבא דהוא רבא* . Fol. 60 a. See Opera, t. i., p. 540.

7. Discourse of Theodotus of Ancyra on the Nativity of our Lord, *הל פלפולא רבא דהוא רבא* . Beginning, fol. 65 a: *הל פלפולא רבא דהוא רבא* . See Gallandii Biblioth. Vett. Patrum, t. ix., p. 440.

8. An epistle of Epiphanius of Cyprus on the Nativity of our Lord, *הל פלפולא רבא דהוא רבא* . Fol. 68 a. This is an extract from the Panarium or Treatise against Heresies; see Opera, ed. Petavius, t. i., p. 47 B, "de Incarnatione Christi Domini," as far as p. 51 B, *ὁμοίως διαγορεύσω*.

9. Discourses of John Chrysostom; viz.—

a. On the Epiphany, *הל פלפולא רבא דהוא רבא* .

הל פלפולא רבא דהוא רבא . Fol. 69 b. See Opera, t. ii., p. 433.

b. On Lent, *הל פלפולא רבא דהוא רבא* . Fol. 72 b. See Opera, t. ii., p. 234.

c. On the Cross and the Thief, *הל פלפולא רבא דהוא רבא* . Fol. 79 b. See Opera, t. ii., p. 476.

d. On Virginity and Repentance, *הל פלפולא רבא דהוא רבא* . Fol. 83 a. See Add. 12,163, fol. 128 b.

e. Hom. viii. on the first Epistle to the Thessalonians. Fol. 92 a. See Opera, t. xi., p. 553.

10. An ascetic discourse of Nilus, *הל פלפולא רבא דהוא רבא* . Beginning, fol. 95 b: *הל פלפולא רבא דהוא רבא* .

On the margin we read the following note, in which Nilus is strangely identified with Xenaias or Philoxenus of Mabüg: *הל פלפולא רבא דהוא רבא* .

11. A discourse of Philoxenus of Mabüg against Fornication, being the twelfth of the discourses on the Christian character. Fol. 105 b. See Add. 14,598, fol. 215 b. It is slightly imperfect.

12. Letters and discourses of Severus of Antioch.

a. Letters; viz.—

a. Letter to the deaconess Anastasia, beginning, fol. 115 b: ... See Land, Anecd. Syr., t. i., pp. 34, 35; t. ii., p. 7.

β. First letter to the Comes Œcumenius, beginning, fol. 119 a: ...

γ. Second letter to the same, beginning, fol. 121 a: ...

b. Discourses, all of which, except the first, are from the collection entitled Λόγοι ἐπιθρόνοι or "Homiliæ Cathedrales."

a. Against those who require that persons abjuring the doctrines of the Council of Chalcedon should be anointed (baptized): ...

... Beginning, fol. 122 b: ...

β. The thirtieth of the "Homiliæ Cathedrales," on Simeon Stylites, fol. 127 b.

γ. The eighty-sixth, on Antony of Egypt, fol. 132 b.

δ. The ninety-ninth, on the anniversary of his being consecrated bishop, fol. 137 b.

ε. The twentieth, on Palm Sunday, fol. 141 a.

ζ. The twenty-fourth, on the Ascension of our Lord, fol. 143 a.

η. The twenty-fifth, on Pentecost, fol. 145 a.

13. Discourse of Basil on avarice, fol. 148 a. See Opera, t. ii., p. 60.

14. A short account of the various Greek

ten at the expense of a lady, whose name seems to have been Theophano, and of her sister. Unfortunately this page is very much stained and torn.

Handwritten Armenian text in several lines, including the words 'Theophano' and 'Theophano's sister'.

In the sixth line from the end is mentioned [...], "the priest Mansūr their father."

Greek words are written on the margins of foll. 52 b, 124 b, 161 b, 162 b, and 163 a. A later hand has added a few Armenian notes on fol. 128 b.

At the end of many of the pieces contained in this volume, there are coloured figures of birds and other ornaments. See in particular foll. 28 b, 33 b, 37 a, 38 a, 42 b, 46 a, 55 a, 64 a, 68 a, 69 b, 72 b, 105 b, 115 b, 122 b, 127 b, 132 b, and 137 b.

On fol. 10 a a reader has recorded his name, David; but this note has been subsequently erased.

On fol. 128 a there is a longer note, also carefully erased, but not so as to be wholly illegible, which states that the priest Rabban Yūhannān, or John, the periodeutes of Hiṣn Mansūr, presented this volume to a certain convent.

Handwritten Armenian text at the bottom of the page, including the name 'David' and a note about the priest Rabban Yūhannān.

On fol. 153 a is written the name of [...].

[Add. 14,601.]

DCCXCVI.

A vellum leaf, 9 1/4 in. by 5 3/4, containing the following extracts, written in a good, regular hand of the ixth cent.

1. On the Chariot of Ezekiel, [...].

2. On the Paschal Lamb, [...]. See Exodus, ch. xii. 45.

3. On Isaiah, xli. 17—19: [...].

4. From Severus of Antioch, on the symbolism of the linen cloth that covers the Elements and of the celebrating priest: [...]. Very imperfect.

[Add. 17,217, fol. 43.]

DCCXCVII.

Vellum, about 8 1/2 in. by 5 3/8, consisting of 160 leaves (Add. 18,814, foll. 103—262). The quires, signed with letters, were originally 27 in number, but the first ten have been entirely lost, and of the eleventh only the last leaf remains. There are from 27 to 32 lines in each page. This manuscript is

written in a regular Estrangēlā of the ixth cent., and contains—

1. A letter of John the monk, ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ. Fol. 103 a. See Add. 14,580, no. 2, b.

2. A discourse of Nilus, ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ. Fol. 106 b. See Add. 14,623, no. 14.

3. Letters of Jacob of Batnae, ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ; viz.—

a. Beginning: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ. Fol. 128 b. See Assemani, Bibl. Or., t. i., p. 304, no. 6.

b. Beginning: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ. Fol. 135 a.

c. Beginning: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ. Fol. 140 b.

4. Doctrine of Abraham Nephtarenus, ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ, beginning, fol. 141 b: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ. ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ.

So according to a later corrector, on the margin of fol. 141 b. In the text, this piece forms part of the third letter of Jacob of Batnae.

5. Writings of Ammonius; viz.—

a. A letter, ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ, beginning, fol. 144 a: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ.

b. A discourse, beginning, fol. 148 a: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ.

ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ. ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ.

6. A doctrine of the Fathers, ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ, beginning, fol. 155 a: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ.

7. Writings of Basil; viz.—

a. ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ, beginning, fol. 157 a: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ.

b. Letter to Gregory Nyssen, ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ. Fol. 158 b. See Opera, t. iii., p. 99, ep. ii.

c. Letter to the monks of a convent, ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ, beginning, fol. 167 a: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ.

8. Writings of Macarius; viz.—

a. A discourse on the inward passions of the soul: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ. Fol. 175 b. See Add. 12,175, fol. 215 a.

b. A discourse to those who draw near to the path of truth: ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ ܘܨܬܝܢܝܢ. Fol. 181 a. See Add. 12,175, fol. 217 b.

c. Twelve letters. See Add. 12,175, fol. 221 a, seqq.; viz.—

a. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 187 *a*.

β. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 189 *b*.

γ. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 191 *a*.

δ. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 192 *a*.

ε. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 193 *a*.

ς. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 194 *a*.

ζ. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 195 *b*.

η. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 197 *a*.

θ. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 198 *a*.

ι. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 201 *b*.

α. *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Beginning, fol. 202 *a*: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. See Add. 12,175, fol. 211 *a*.

β. Beginning: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*.

ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ. Fol. 214 *a*.

d. On the warfare of Satan with man: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Beginning, fol. 218 *a*: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*.

e. On prayer, *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Beginning, fol. 219 *a*: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*.

9. Writings of John the monk; viz.—
a. The letter to Eusebius and Eutropius: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 219 *b*. See Add. 17,169, no. 2.

b. Doctrine, in the form of a dialogue between a teacher and his disciple: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Fol. 241 *b*.

10. The history of Malehus the ascetic, written by John of Asia: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Foll. 255 *b*. See Land, *Aneed. Syr.*, t. ii., p. 356.

11. Sayings of John the monk, *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*. Beginning, fol. 261 *b*: *ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ ܠܗ*.

✧ ܠܘܝ ܕܘܥܪܘܢ ܕܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 . ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ

Fol. 262 *b* seems to contain an index of the contents of the volume, but the writing is very much effaced.

On fol. 103 *a*, there is a note, written over an erasure, stating that this book belonged to the convent of S. Mary Deipara.

ܠܘܥܪܘܢ (sic) ܠܘܥܪܘܢ ܠܘܥܪܘܢ ܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܠܘܥܪܘܢ ܠܘܥܪܘܢ ܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܠܘܥܪܘܢ ܠܘܥܪܘܢ ܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܠܘܥܪܘܢ ܠܘܥܪܘܢ ܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܠܘܥܪܘܢ ܠܘܥܪܘܢ ܠܘܥܪܘܢ

[Add. 18,814, foll. 103—262.]

DCCXCVIII.

Vellum, about 8½ in. by 5, consisting of 115 leaves, some of which are slightly stained and torn, especially the first two. The quires, signed with letters, were originally at least 20 in number (fol. 106 *a*, ܩ), but the first seven and the last are lost, whilst *u*, *m*, and *a* are imperfect, leaves being wanting after foll. 7, 76 and 85. The remaining quires have been renumbered by a later hand from *κ* to *z*. There are from 26 to 35 lines in each page. This volume is written in a good, regular hand, of the earlier part of the ixth cent., and contains—

1. A treatise against the Nestorians, compiled by a Monophysite, of which the first five chapters are either lost or imperfect. The titles of the rest are—

Chap. vi., fol. 12 *b*: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ✧ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ

Chap. vii., fol. 15 *a*: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ✧ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ

Chap. viii., fol. 16 *b*: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 .. ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ

Chap. ix., fol. 18 *b*: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ

Subscription, fol. 20 *a*: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ

The authorities cited are—
 Addai, or Thaddæus: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ. Fol. 1 *a*. See Cureton's Ancient
 Syr. Doc., pp. 108, and 192.
 Alexander of Alexandria: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ, and ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ. Fol.
 13 *a*.

Ambrose of Milan: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ, fol. 1 *b*; ܠܘܥܪܘܢ
 ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ, fol. 2 *a*;
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ, fol. 14 *a*.

Amphilochius of Iconium: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ. Fol. 1 *a*.

Anastasius of Antioch: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ. Foll.
 4 *a*, 9 *b*.

Athanasius: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ
 ܕܠܘܥܪܘܢ, fol. 1 *a*; ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܕܠܘܥܪܘܢ, foll. 1 *a*, 7 *a*, 8 *a*, 14 *a*; ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ, fol. 6 *a*, 13 *a*;
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ, fol. 6 *b*;
 ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ, fol. 15 *a*.

Basil: ܠܘܥܪܘܢ ܕܠܘܥܪܘܢ ܠܘܥܪܘܢ
 ܕܠܘܥܪܘܢ. Foll. 8 *b*, 16 *a*.

Chrysostom: comment. on S. Matthew, fol. 7 b; on S. John, foll. 1 b, 8 b;
 $\text{ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ ܕܡܫܝܚܐ ܕܥܘܢܝܢܐ}$, fol. 1 b;
 $\text{ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ ܕܡܫܝܚܐ ܕܥܘܢܝܢܐ}$, fol. 14 a;
 $\text{ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ ܕܡܫܝܚܐ ܕܥܘܢܝܢܐ}$, fol. 15 b;
 $\text{ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ ܕܡܫܝܚܐ ܕܥܘܢܝܢܐ}$, fol. 15 b.

Cyril of Alexandria: comment. on 1 Corinthians, fol. 3 a;
 $\text{ܕܘܠܝܢܐ ܕܥܘܢܝܢܐ ܕܡܫܝܚܐ ܕܥܘܢܝܢܐ}$, fol. 2 b;
 $\text{ܕܘܠܝܢܐ ܕܥܘܢܝܢܐ ܕܡܫܝܚܐ ܕܥܘܢܝܢܐ}$, fol. 2 b;
 $\text{ܕܘܠܝܢܐ ܕܥܘܢܝܢܐ ܕܡܫܝܚܐ ܕܥܘܢܝܢܐ}$, fol. 8 a;
 $\text{ܕܘܠܝܢܐ ܕܥܘܢܝܢܐ ܕܡܫܝܚܐ ܕܥܘܢܝܢܐ}$, fol. 14 a;
 $\text{ܕܘܠܝܢܐ ܕܥܘܢܝܢܐ ܕܡܫܝܚܐ ܕܥܘܢܝܢܐ}$, fol. 14 b.

Cyril of Jerusalem: (sic) ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ . Fol. 2 a.

Dionysius the Areopagite: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ . Fol. 12 b.

Dionysius of Alexandria: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , and ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ . Fol. 13 b.

Ephraim: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 16 a;
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 4 a; ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 14 b.

Epiphanius: Panarium. Fol. 3 b.

Eustathius of Antioch: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ . Fol. 13 a.

Felix of Rome: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ . Fol. 13 b.

Gelasius of Caesarea: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ . Fol. 8 a.

George the monk: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ

ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ . ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 5 a;
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 5 b;
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 10 a.

Gregory Nazianzen: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 3 a; ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 16 a; ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 14 a.

Gregory Nyssen: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 8 b;
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 8 b;
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 14 a.

Helenus of Tarsus: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ . ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 8 a;
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 15 b.

Heraclius the emperor: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ . Fol. 9 b.

Ignatius: epistle to the Ephesians, fol. 6 b;
 to the Romans, fol. 15 a. See Cureton's Corpus Ignatianum, pp. 219, 359.

Isaac of Antioch: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 5 a;
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 14 b;
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 16 a.

Jacob of Batnae: ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 4 b;
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 4 b;
 ܟܘܠܝܢܐ ܕܥܘܢܝܢܐ , fol. 14 b; without title, foll. 7 b, 16 b.

f. Another extract, beginning, fol. 18 a: *ܕܢܗܘܘܢ ܚܘܪܝܢ ܘܥܘܠܘܢ ܢܗܘܘܢ ܕܥܘܠܘܢ ܕܢܗܘܘܢ*. See Add. 14,578, no. 18.

g. A short extract, beginning, fol. 19 a: *ܕܥܘܠܘܢ ܚܘܪܝܢ ܘܥܘܠܘܢ ܢܗܘܘܢ ܕܥܘܠܘܢ ܕܢܗܘܘܢ*.

Subscription, fol. 19 a: *ܥܠܡ ܕܥܘܠܘܢ*
ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ
ܕܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ

On fol. 19 b we have the new title: *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*

h. *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 19 b. This is the discourse addressed to Eulogius. See Add. 14,578, no. 3.

i. *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*, comprising *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ* and *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 35 b. See Add. 14,578, no. 2.

j. *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 39 b. See Add. 14,578, no. 9. Subscription, fol. 43 b: *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*.

k. *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*, beginning, fol. 43 b: *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*.

l. On the things that happen in dreams, *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*; beginning, fol. 45 a: *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*.

m. *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 53 a. See Add. 14,578, no. 13.

n. *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*
 Fol. 54 a. See Add. 14,578, no. 25.

o. *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 55 b. See Add. 14,578, no. 16.

p. *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*
ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ. Fol. 57 b. See Add. 14,578, no. 5.

2. The first discourse of Xystus, bishop of Rome: *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 64 a.

3. Extracts from several Fathers; viz.—
 a. Philoxenus of Mabüg, on humility, *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*; and on repentance, *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 70 a.

b. John Chrysostom, from the treatise on the priesthood, *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 71 a.

c. Isaiah of Scete, *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 71 a.

d. Cyril of Alexandria, *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 71 a.

e. Philoxenus of Mabüg, on prayer, *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*, beginning, fol. 71 b: *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 72 a.

f. Jacob of Batnae, from the discourse on Joshua: *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*. Fol. 72 a.

4. Writings of John the monk; viz.—
 a. An extract entitled *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*, beginning, fol. 72 a: *ܕܥܘܠܘܢ ܘܥܘܠܘܢ ܕܥܘܠܘܢ ܕܥܘܠܘܢ*.

on the Spiritual Law, . . . Fol. 143 a.

12. A letter of Philoxenus of Mabug to a disciple, . . . Beginning, fol. 147 a: . . .

13. Extracts from "the Lives of the Egyptian Fathers," . . . beginning, fol. 151 a: . . .

As mentioned above, the last two quires, fol. 137—154, are palimpsest. The underlying text is most plainly legible on fol. 138 a, 143 b, and 149 a. They seem originally to have formed part of the first portion of this manuscript, which is now imperfect at the beginning.

[Add. 18,817.]

DCCCII.

Fourteen vellum leaves, about 9 1/4 in. by 6 1/4, the first of which is slightly stained and torn (Add. 17,218, foll. 70—83). The quires are signed with letters (fol. 70, a; fol. 72, b). Several leaves are wanting after fol. 70. Each page is divided into two columns, of from 26 to 31 lines. The writing is good and regular, of the ixth cent. The contents are—

1. Two discourses of Xystus of Rome; viz.—

a. The first discourse; very imperfect. Fol. 70 a.

b. The second discourse: . . . Imperfect. Fol. 70 a.

2. Two discourses of John the monk; viz.—

a. On purity of Soul, . . . Beginning, fol. 79 a: . . .

b. On the New World, . . . Beginning, fol. 83 a: . . . Imperfect.

[Add. 17,218, foll. 70—83.]

DCCCIII.

Vellum, about 10 in. by 6 7/8, consisting of 150 leaves, some of which are much stained and torn, especially fol. 41, 101, 119, 120, 131, 136, 138, 143, and 150. The quires, signed with letters, were at least 20 in number, but of these the first is lost, and most of those after b are very imperfect. Leaves are wanting after fol. 119, 120, 130, 137, 140, 142, and 144. Each page is divided into two columns, of from 21 to 29 lines. This volume is written in a good, regular hand of the ixth or xth cent., and contains—

I. A metrical discourse of Ephraim, . . . beginning, fol. 26 b: . . .

II. Metrical discourses of Jacob of Batnae; viz.—

1. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, encomium on the blessed Virgin Mary. Fol. 1 *a*. Imperfect at the beginning. See Assemani, *Bibl. Or.*, t. i., p. 310, no. 21, serm. i.; and Abbeloos, *de Vita et Scriptis S. Jacobi Sarugensis*, p. 202.

2. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, or, as it is called in the subscription, **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on the Epiphany and the Baptism of our Lord by S. John. Fol. 12 *a*. See Assemani, p. 312, no. 28.

3. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, encomium on S. John the Baptist. Fol. 37 *b*. See Assemani, p. 312, no. 35.

4. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on S. Simeon the Aged and the Birth of our Lord. Fol. 49 *a*. See Assemani, p. 312, no. 37.

5. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on Lent. Fol. 59 *a*. See Assemani, p. 315, no. 69, serm. i.

6. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on Joseph revealing himself to his brethren, beginning, fol. 68 *b*: **ܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**.

7. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on the Canaanite Woman. Fol. 80 *b*. See Assemani, p. 317, no. 93.

8. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on the words of our Lord, Swear not at all. Fol. 90 *b*. See Assemani, p. 315, no. 74.

9. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**,

on the desolation of the city of Amid (see Assemani, p. 334, no. 196, at the end), beginning, fol. 100 *a*: **ܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**. Subscription, fol. 108 *a*: **ܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**.

10. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on all holy Martyrs. Fol. 108 *a*. See Assemani, p. 339, no. 222.

11. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on Palm Sunday. Fol. 114 *a*. See Assemani, p. 322, no. 135. Imperfect at the end.

12. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on Constantine the leprous king (see Assemani, p. 328, no. 189). Fol. 120 *a*. Imperfect at the beginning and elsewhere.

13. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on the Widow's Son. Fol. 137 *a*. See Assemani, p. 320, no. 118. Imperfect.

14. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on the female Sinner. Fol. 141 *a*. See Assemani, p. 324, no. 161. Imperfect both at the beginning and end.

15. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on Joshua. Fol. 143 *a*. See Assemani, p. 335, no. 211. Imperfect both at the beginning and end.

16. **ܟܘܠܟܘܢܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ ܕܩܘܠܠܘܬܐ**, on the Poor Man. Fol. 145 *a*. See Assemani, p. 320, no. 116. Imperfect both at the beginning and end.

[Add. 14,588.]

DCCCIV.

Vellum, about 6½ in. by 4¾, consisting of 93 leaves, some of which are slightly stained and torn, especially the first and last. The

a. קַרְבַּן לַעֲבוּרֵי הַיַּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 קַרְבַּן , of the tree of the knowledge of
 good and evil. Fol. 2 a.

b. חַטְּאֵי אָדָם . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 חַטְּאֵי אָדָם , on the second law that God
 gave to Adam. Fol. 9 a.

c. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , from the
 discourse on the desire of sexual union,
 showing how it arose in Adam. Fol. 12 a.

d. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , on the profit that we have, when we endure
 evils, whilst we perform good actions; and
 on fasting and humiliation of the body and
 the soul. Fol. 21 b.

e. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , from the discourse on
 corporeal and spiritual worship. Fol. 26 a.

f. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , from the discourse on the
 herbs for the sick. Fol. 33 b.

g. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , from the discourse on the
 milk of babes. Fol. 36 b.

h. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , discourse on
 him who gives all that he possesses to feed
 the poor. Fol. 40 b.

i. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , discourse on the hearing
 of the Scriptures. Fol. 43 b.

j. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , discourse on the
 service of the Church, secret and public.
 Fol. 47 b.

k. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , from the discourse on
 righteous conduct. Fol. 53 b.

l. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , discourse on tears in prayer. Fol.
 55 a.

m. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , discourse
 on the distinction of the way of perfection.
 Fol. 58 b. See Add. 12,160, fol. 153 a.

n. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , discourse
 showing how a man may rise above even
 the great commandments. Fol. 79 a.

o. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , discourse on repentance. Fol.
 85 b.

p. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , discourse on
 the soul of man, showing that it is not the
 blood. Fol. 91 a.

q. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , on the subduing of the flesh.
 Fol. 96 a.

r. מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד , from the discourse on the commandments of
 belief and of love of the solitaries. Fol. 106 a.

Subscription, fol. 106 b, מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .

2. Extract from the discourse of Gregory
 the monk concerning the brethren who dwell
 in cells, מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד . Beginning:
 מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .
 מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד . מִלְּבַב הַיָּד .

ܘܚܘܪܘܬܐ ܕܚܘܪܘܬܐ ܕܚܘܪܘܬܐ ܕܚܘܪܘܬܐ ܕܚܘܪܘܬܐ
 ܠܚܘܪܘܬܐ ܕܚܘܪܘܬܐ ܕܚܘܪܘܬܐ ܕܚܘܪܘܬܐ ܕܚܘܪܘܬܐ .
 Fol. 107 a. See Assemani, *Bibl. Or.*, t. i.,
 p. 173, no. 8.

3. Short extracts from Basil, ܕܘܩܘܨܝܘܨܐ
 ܕܘܩܘܨܝܘܨܐ . Fol. 115 a.

4. Extracts from the books of Isaiah (ch.
 lix. 1—4, 7—9, 10—15), Micah (ch. vi.
 6—8), and Zechariah (ch. vii. 9, 10,
 ch. viii. 16, 17), according to the Peshittā
 version. Fol. 117 a.

5. Extracts from a work of Ephraim,
 entitled ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ , “the Book of
 Sentences or Maxims.” Beginning, fol. 118 a:
 ܘܟܘܢ ܐܢܝܢ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 See below, no. 15, and compare Overbeck, *S.*
Ephraemi Syri etc. Opera Selecta, p. xv.

6. Extracts from the writings of Cyril of
 Alexandria; viz.—

a. The twelve chapters against Nestorius,
 ܘܟܘܢ ܐܢܝܢ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 Fol. 130 b.

b. Two extracts from the commentary on
 the Epistle to the Hebrews, ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 Fol. 132 a.

c. Extracts from the treatise on Worship
 in Spirit and in Truth, ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 Fol. 132 b.

7. Extracts from Philoxenus of Mabüg;
 viz.—

a. From the letter to the Recluses, ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .

ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 beginning: ܘܟܘܢ ܐܢܝܢ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 Fol. 140 b.

b. On the tonsure, ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 Fol. 141 b.

8. Discourse of Marcianus the monk, en-
 titled: ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .

9. Discourses of Isaac of Antioch; viz.—
 a. ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ , on perfection, begin-
 ning, fol. 144 a: ܘܟܘܢ ܐܢܝܢ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .

b. Extract ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 from the discourse on repentance. Fol. 150 a.

10. Discourses of Jacob of Batnae; viz.—
 a. Extract from a discourse on the prophet
 Elijah, ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 Fol. 151 a.

b. Discourse on the prophet Elisha, and on
 the vision of holy men that can see hidden
 things, ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ : ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 Beginning, fol. 151 a: ܘܟܘܢ ܐܢܝܢ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ
 ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 See Add. 17,184, no. 2, e.

c. Extract from a discourse on the prophet
 Elijah, ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ ܕܘܟܬܘܒܐ .
 Fol. 160 b.

11. Extract from the discourse of Gregory

Nazianzen on love of the poor, ⲛⲓⲁⲛⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 161 a.

12. Extracts from the commentary of Philoxenus of Mabūg on the Gospel of S. Matthew, ⲛⲓⲁⲓⲁⲛⲓⲛ, ⲛⲓⲁⲓⲁⲛⲓⲛ, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 162 a.

13. Two letters of Macarius; viz.—
a. Beginning: ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 173 a.

b. Beginning: ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 174 a.

14. Extract from a discourse of Evagrius, ⲛⲓⲁⲓⲁⲛⲓⲛ, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 176 a.

15. Additional extracts from the work of Ephraim entitled "the Book of Sentences or Maxims" (see above, no. 5), ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Beginning, fol. 177 a: ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 177 a.

16. Discourse of Isaac of Antioch, entitled ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ, a prayer to be used in asking forgiveness. Beginning, fol. 178 b: ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. See Assemani, Bibl. Or., t. i., p. 222, no. 17.

17. Extract from the commentary of John Chrysostom on the first Epistle to the Corinthians, hom. xlii., ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 180 b.

18. Two discourses of Ephraim, entitled ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ, on the Mercy of the Most High, in the form of dialogues between Ephraim and a disciple. Fol. 182 b. See

Overbeck, S. Ephraemi Syri etc. Opera Selecta, pp. xv. and 105.

19. A short extract from the Lives of the Egyptian Fathers, ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 186 b.

20. Short extracts from the writings of Gregory Nazianzen, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ; viz.—

a. From his homilies. Fol. 187 a.

b. From his poems, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 188 a.

21. Short extracts from the commentaries of John Chrysostom on the Epistles of S. Paul, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 190 b.

22. Short extracts from the commentary of Cyril on the Gospel of S. Luke, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 196 a.

23. Short extracts from the writings of Severus, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ; viz.—

a. From his sermons, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 197 a.

b. From his hypomnestica, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 203 a.

c. From his letters, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 203 b.

24. Short extracts from discourses of Jacob of Batnae, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 204 a.

25. Extracts from Xystus of Rome, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 206 a.

26. Extract from Dionysius the Areopagite, on prayer, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. Fol. 207 a.

27. Extracts from a prose homily of Jacob of Batnae, ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ, beginning, fol. 207 b: ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ. ⲛⲓⲁⲓⲁⲛⲓⲛ ⲛⲓⲁⲓⲁⲛⲓⲛ.

28. Extract from an anonymous work, *ܟܠܠܐ ܕܡܪܝܩܘܢܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ*, beginning, fol. 208 a: *ܠܗܘܐ ܕܥܡܘܢ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ*. See Add. 17,183, fol. 86 a.

29. Writings of Nilus; viz.—

a. Letter to Philotheus: *ܟܠܠܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ*, beginning, fol. 209 a: *ܐܘܘܢ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ*. See Add. 17,183, fol. 86 a.

b. Letter to certain monks: *ܟܠܠܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ*, beginning, fol. 229 a: *ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ*. See Add. 17,183, fol. 86 a.

ܟܠܠܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ. See Add. 17,183, fol. 69 b.

d. Discourse, hortatory and treating of the seven evil passions, *ܟܠܠܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ*, beginning, fol. 258 a: *ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ ܕܩܘܪܕܐ*. Imperfect. See Add. 17,183, fol. 78 a.

Fol. 129 is Greek palimpsest. The characters are neat, slanting uncials of about the viiith cent., and the capital letters were ornamented with green paint.

[Add. 14,613.]

DCCCVII.

Vellum, about 7¾ in. by 5½, consisting of 9 leaves (Add. 14,631, foll. 45—53), of which the first and last are much stained and torn. There are from 29 to 39 lines in each page. The writing is good and regular, partly Eṣrangēlā, partly current, of the ixth or xth cent. The contents are—

1. Part of a prayer. Fol. 45 *a*.

2. Questions addressed by the priest Sergius to John bar Cyriacus, bishop of Tellā, with the replies of the latter. These are also called the Canons of John of Tellā.

Title, fol. 45 *a*:
 ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ

Subscription, fol. 49 *a*:
 ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ

See Lamy, Dissert. de Syrorum fide et disciplina in re Eucharistica, p. 62.

3. Questions addressed by the priest Addai to Jacob of Edessa, with the replies of the latter : :
 ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ

Fol. 49 *a*.
See de Lagarde, Reliquiæ juris ecclesiast. antiquiss., p. 119, l. 19; and Lamy, Dissert. de Syr. fide etc., p. 98.

4. A calendar 'of Saints' days,
 ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ

Imperfect. Fol. 52 *b*.

Fol. 53 *b* was also covered with writing by the same hand, but this leaf is so much

mutilated, that it is impossible to say what the subject was.

Fol. 45 is palimpsest. The more ancient text is Coptic, written in double columns, in uncial characters of about the viith cent. Perhaps the leaf belonged to the palimpsest that appears in Add. 17,183.

[Add. 14,631, foll. 45—53.]

DCCCVIII.

Vellum, about 9½ in. by 6¼, consisting of 190 leaves, of which foll. 1, 3, 8, and 190 are slightly stained and torn. The quires, signed with letters, are 19 in number. Each page is divided into two columns, of from 27 to 34 lines. This volume is written in a good, regular Eṣrangēlā, inclining to the cursive character; is dated A. Gr. 1224, A.D. 913; and contains—

1. Selections from the works of Evagrius,
 ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ

viz.—

a. The discourse addressed to Eulogius, beginning, fol. 2 *b*:
 ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ

See Add. 14,578, no. 3.

b. The collection of maxims entitled “the Doctrine of Evagrius,”
 ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ

in 149 sections. Fol. 20 *a*. It corresponds in nearly every point with Add. 14,578, no. 2.

c.
 ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ

Fol. 31 *b*. See Add. 14,578, no. 43.

d.
 ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ

Fol. 33 *a*. See Add. 14,578, no. 9.

e.
 ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ
ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ ⲙⲉⲛⲛⲁ ⲟⲩⲧⲉⲛⲁ

ⲥⲁ . ⲕⲉⲙⲓ ⲛⲓⲛⲓⲛⲁ ⲛⲓⲛⲁⲓ . Fol. 37 a. See Add. 14,578, no. 6.

f. ⲕⲁⲃⲁⲩⲓ ⲛⲓⲛⲓⲛⲁ ⲛⲓ . Fol. 47 b. See Add. 14,578, no. 7.

g. ⲕⲁⲃⲁⲩⲓ ⲛⲓⲛⲓⲛⲁ ⲛⲓ . Fol. 49 a. See Add. 14,578, no. 8.

h. ⲓⲛⲁⲛⲓ ⲕⲉⲙⲓⲛⲓ ⲕⲓⲛⲓⲛⲁ ⲛⲓⲛⲁⲓ . Fol. 49 a. See Add. 14,578, no. 34.

i. ⲕⲓⲛⲓⲛⲁ ⲛⲓⲛⲓⲛⲁⲓ . Fol. 49 a. See Add. 14,578, no. 35. To this are appended various sentences, beginning: ⲥⲓ . ⲛⲓⲛⲓⲛⲁⲓⲛⲓⲛⲁⲓ ⲕⲁⲃⲁⲩⲓ . ⲛⲓⲛⲓⲛⲁ ⲛⲓⲛⲓⲛⲁⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ

j. ⲛⲓⲛⲓⲛⲁ ⲕⲓⲛⲓⲛⲁ . Fol. 50 a. See Add. 14,578, no. 32.

k. ⲛⲓⲛⲓⲛⲁ ⲛⲓⲛⲁⲓ . Fol. 52 a. See Add. 14,578, no. 33.

l. ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . Fol. 53 b. The tract no. 13 in Add. 14,578 serves as an introduction.

m. ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲛⲓⲛⲁⲓ . Fol. 60 a. See Add. 14,578, no. 23.

n. On the passions, ⲕⲁⲃⲁⲩⲓ ⲛⲓⲛⲁⲓ, beginning, fol. 60 b: . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ .

Subscription, fol. 63 a: ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ .

2. Extracts from the writings of Macarius, ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ, beginning, fol. 63 a: ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ .

3. Extract from the writings of Isaiah, abbat of Scete, ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ

ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . Fol. 66 a. See Add. 14,575, no. 5.

4. Extracts from the writings of Gregory Nazianzen; viz.—

a. ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ, beginning, fol. 66 b: ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ .

b. Of the four kinds of love (ⲕⲁⲃⲁⲩⲓ), viz. divine, angelic, human, and animal, ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ, beginning, fol. 67 a: ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ .

5. Extracts from the writings of John Chrysostom, ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ; viz.—

a. On the beginning of Lent, ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ, commencing, fol. 67 a: ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ .

b. On the resurrection, ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ, beginning, fol. 70 a: ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ .

The passage is not, however, from the commentary on the second Epistle to the Corinthians, but from the fifth homily on Lazarus, Opera, t. i., beginning with the words, p. 935, ἡκούσατε τοῖνυν τοῦ Παύλου σήμερον βοῶντος καὶ λέγοντος.

c. On the mercy of God, and the advantage of giving alms to the poor, ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ . ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ ⲕⲁⲃⲁⲩⲓ .

הגדלתה שנתה . . .

6. Histories of the Egyptian Solitaries by Palladius and Hieronymus, אבאח פלדיוס ויהרונמוס . . . Fol. 79 b. The introduction is the same as that of Add. 12,173, no. 1, part second (foll. 58 b—60 a), but the contents, as far as fol. 148 a, seem to be nearly identical with Add. 12,173, no. 1, part first; and the remainder, with part second (as far as fol. 92 a).

The colophon, fol. 190 a, gives the date, A. Gr. 1224, A.D. 913, and the name of the scribe, Hasan, the son of Thomas, from the village of אבאחאחאח, near Harrān. . . .

אבאחאחאח . . .

A note on fol. 190 b, in the same handwriting, states that the book was written at the expense of the deacon and stylite Isaac bar Maron, from the village of אבאחאחאח (בני סַיִי), near Harrān. . . .

To the right of this note, there is one of the usual anathemas, and also a couple of lines of more modern writing, now almost wholly effaced. To the left, there is another note, likewise much effaced, in which one Abraham of Teleda records his purchase of the volume from the nephew of the above-mentioned Isaac. . . .

* John IV. See Assemani, Bibl. Or., t. ii., p. 349. On Gabriel see Renaudot, Hist. Patriarch. Alexandr. Jacobit., p. 328.

On fol. 2 a the same Abraham, from the convent of Manasses, אבאחאחאח, in

e. An extract from the discourse on the Rich Man and Lazarus, $\text{מִן הַמִּדְרָשׁ הַזֶּה עַל לָזָר וְעַל הַגֵּיחִי$. Imperfect. Fol. 27 a.

[Add. 14,630, foll. 1—27.]

DCCCXI.

Vellum, about $6\frac{3}{8}$ in. by $5\frac{1}{8}$, consisting of 83 leaves, some of which are much stained and torn, especially foll. 1—5, 18, 54, and 56. The quires, signed with letters, were originally 18 in number, but the first nine are lost, and the next two are imperfect, leaves being wanting after foll. 6 and 14. There are from 16 to 24 lines in each page. This manuscript is written by two scribes, the first portion, foll. 1—60, being in a good, regular character of the xth cent.; the other, foll. 61—83, in a less elegant hand, of perhaps nearly the same date. The contents are—

1. A discourse in heptasyllabic metre on the Acts of S. Andrew the Apostle, $\text{מִדְרָשׁ עַל אֲנָדְרוֹס הַבְּרִיטִי}$; probably that ascribed to Ephraim. See Assemani, *Bibl. Or.*, t. i., p. 148. Imperfect at the beginning. Fol. 1 a.

2. A discourse on expatriation, ascribed to Jacob of Batnae, $\text{מִדְרָשׁ עַל יַעֲקֹב בֶּן בַּטְנַא}$. Beginning, fol. 4 a: $\text{בְּשֵׁם הַיהוָה אֱלֹהֵינוּ הַגָּדוֹל וְהַגִּבּוֹר}$. Imperfect at the end.

3. A funeral discourse on Strangers, $\text{מִדְרָשׁ עַל הַגֵּרִים}$, by Ephraim; very imperfect. Fol. 7 a. See Add. 14,630, fol. 13 b.

4. The life of Macarius the Great, written by his disciple Serapion: $\text{מִדְרָשׁ עַל מַקְרִיּוֹס הַגָּדוֹל}$. Fol. 7 b. See Add. 14,732, fol. 54 b.

5. A prayer, beginning, fol. 60 b: $\text{יְהוָה אֱלֹהֵינוּ הַגָּדוֹל וְהַגִּבּוֹר}$.

6. The history of Martinianus: $\text{מִדְרָשׁ עַל מַרְטִינְיאַנוֹס}$. Fol. 61 a. See Add. 14,645, no. 15.

7. An extract from the history of Maximus and Domitius: $\text{מִדְרָשׁ עַל מַקְסִימוֹס וְדוֹמִיטְיוֹס}$. Fol. 82 a. See Add. 14,732, fol. 74 b. Imperfect at the end.

[Add. 14,656.]

DCCCXII.

Vellum, about $8\frac{3}{8}$ in. by $6\frac{3}{8}$, consisting of 187 leaves, some of which are much stained and torn, especially foll. 1—10, 59, 167, 168, 183, and 184. The quires, 19 in number, are signed with letters from α to ω , and by a later hand from α to ω . From fol. 128 b to fol. 160 a the pages are divided into two columns. There are from 22 to 36 lines in each page. This manuscript, which is palimpsest throughout (see below), is written in a good, regular character of the xth cent., and contains—

1. Writings of John Chrysostom; viz.—

a. On the glory of the Anchoret, $\text{מִדְרָשׁ עַל כְּבוֹד הַיַּחְזָקִים}$. Beginning, fol. 1 a: $\text{בְּשֵׁם הַיהוָה אֱלֹהֵינוּ הַגָּדוֹל וְהַגִּבּוֹר}$. See Opera, t. i., p. 647, “contra Anomæos hom. x.”

b. $\text{מִדְרָשׁ עַל הַיַּחְזָקִים}$, beginning: $\text{בְּשֵׁם הַיהוָה אֱלֹהֵינוּ הַגָּדוֹל וְהַגִּבּוֹר}$. Fol. 8 a. See Opera, t. i.,

p. 150, "ad Demetrium monachum de Com-
punctione."

c. Epistle to the bishop Cyrius (Cyriacus),
. ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ, beginning:
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Fol. 23 b. See Opera,
t. iii., p. 804. The Syriac text is considerably
amplified and expanded.

d. On repentance, reproving one who had
fallen from his vow, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Beginning,
fol. 29 a: ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. See
Opera, t. i., p. 1, "Adhortatio ad Theodorum
lapsum." The Syriac text ends abruptly with
the words ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ, corre-
sponding with the Greek *καὶ αἱ ὀράσεις τῆς
κεφαλῆς μου συνετάρασσόν με*, p. 22, l. 42.

2. Metrical discourses of Jacob of Batnae;
viz.—

a. On the Dead, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ, beginning: ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Fol. 43 a.
See Assemani, Bibl. Or., t. i., p. 313, no. 44,
serm. ii.

b. On the Dead, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ, beginning: ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Fol. 43 b. See Assemani, serm. xii.

c. On the End of the World, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ, beginning: ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Fol. 44 b. See Assemani, p. 314,
no. 56, serm. ix.

3. A discourse of Basil, to those who are
commencing the ascetic life, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ: ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Beginning: ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ.

ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Fol. 47 b. See Opera,
t. ii., p. 295.

4. A commentary on Ecclesiastes, ch. xii.
1—7, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Fol. 49 a.
See Add. 14,597, no. 6.

5. Metrical discourses of Jacob of Batnae;
viz.—

a. On the Nativity, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ, beginning:
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Fol.
51 a. See Assemani, Bibl. Or., t. i., p. 309,
no. 12.

b. On the Baptism of our Lord by John,
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ, beginning: ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Fol. 54 b. See
Assemani, p. 312, no. 28.

c. On the Prodigal Son, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ, beginning: ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Fol. 61 a.
See Assemani, p. 317, no. 97, serm. ii.

6. Three epistles or discourses of Nilus;
viz.—

a. On Virtue, and on the true Renuncia-
tion of the World, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ, addressed
to Theosebius. Fol. 69 b. See Add. 14,613,
fol. 234 b.

b. On Virtue, and on the seven evil Pas-
sions which beget one another, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ: ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ. Fol. 78 a. See Add. 14,613, fol.
258 a.

c. The third discourse, addressed to Philo-
theus, ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ ܩܘܪܝܢܘܨ
ܩܘܪܝܢܘܨ. Fol. 86 a. See Add. 14,613, fol.
209 a.

7. Writings of Basil; viz.—

a. *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning, fol. 94 b: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. This is the Proemium to the "Regulæ fusius tractatae." See Opera, t. ii., p. 457.

b. Another tract, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 99 a. See Opera, t. ii., p. 452, "sermo asceticus."

c. *Κατὰ τὴν καθολικὴν ἐκκλησίαν*, beginning, fol. 103 a: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. See Opera, t. ii., p. 1065, *ὁμιλία περὶ τελειότητος βίου μοναχῶν*.

8. A discourse ascribed to S. Peter, *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning, fol. 105 a: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. See Opera, t. ii., p. 1065, *ὁμιλία περὶ τελειότητος βίου μοναχῶν*.

9. Select letters of Ammonius, *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. See Add. 12,175, fol. 225 a.

a. The first letter, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 107 a.

b. *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 107 b.

c. *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 108 b.

d. *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 109 b.

e. *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 110 a.

f. The sixth letter, (sic) *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 110 b.

g. *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 111 a.

h. *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 112 a.

i. *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 113 a.

j. The twelfth letter, *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας* (sic) *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 114 a.

k. The thirteenth letter, without any rubric, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 115 a.

l. *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 115 a.

10. Select letters of Macarius. See Add. 12,175, fol. 221 a.

a. *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 117 a.

b. Without title, beginning: *Ἐπιτομὴ τῆς καθολικῆς ἐκκλησίας*. Fol. 118 b.

c. Beginning: *κωκω κωκω κωκω*
κωκω κωκω κωκω. Fol. 118 b.

d. *κωκω κωκω κωκω*, beginning:
κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω. Fol. 119 a.

e. Beginning: *κωκω κωκω κωκω*, κωκω.
Fol. 120 a.

f. Beginning: *κωκω κωκω κωκω*.
Fol. 120 b.

11. Dialogue between a disciple and his teacher, *κωκω κωκω*, beginning, fol. 121 b:

κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω

12. Profitable discourse of a monk named Chilon (*Χίλων* or *Χείλων*), *κωκω κωκω*

κωκω κωκω κωκω κωκω κωκω κωκω;
subscription, *κωκω κωκω κωκω κωκω*

κωκω κωκω κωκω κωκω κωκω κωκω. Beginning, fol. 123 a: *κωκω κωκω*

κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω

κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω

κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω

13. A letter of John the monk on tranquillity, *κωκω κωκω κωκω κωκω κωκω κωκω*

κωκω κωκω κωκω κωκω κωκω κωκω, beginning: *κωκω κωκω κωκω κωκω κωκω κωκω*

κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω. Fol. 126 b. See Add. 17,179, no. 1, g.

14. A short extract from Basil, *κωκω κωκω κωκω κωκω κωκω κωκω*, without title, beginning, fol. 127 b: *κωκω κωκω κωκω κωκω κωκω κωκω*

κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω

κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω

15. An extract from the first homily on the Beatitudes by Gregory Nyssen, *κωκω κωκω κωκω κωκω κωκω κωκω*

κωκω κωκω κωκω κωκω κωκω κωκω (sic) *κωκω κωκω κωκω κωκω κωκω κωκω*, beginning, fol. 128 a: *κωκω κωκω κωκω κωκω κωκω κωκω*

κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω

κωκω κωκω κωκω κωκω κωκω κωκω. See Opera, t. i., p. 768 D, *εἶτα οὐκ ἐρυθρίᾳς ὁ γήινος ἀνδρίας, ὁ μετ' ὀλίγον κόμης, κ.τ.λ.*, as far as p. 769 C, *ὡς τὸ τῆς νεότητος ἄναρ ὁμοῦ τε φαινόμενον καὶ εὐθὺς παρριπτάμενον.*

16. Part of the writings of Isaiah of Seete. See Add. 14,575, nos. 1—11.

a. *κωκω κωκω κωκω κωκω κωκω κωκω*
κωκω κωκω κωκω κωκω κωκω κωκω

κωκω κωκω κωκω κωκω κωκω κωκω
κωκω κωκω κωκω κωκω κωκω κωκω. Fol. 128 b.

b. *κωκω κωκω κωκω κωκω κωκω κωκω*
κωκω κωκω κωκω κωκω κωκω κωκω. Fol. 130 b.

c. *κωκω κωκω κωκω κωκω κωκω κωκω*
κωκω κωκω κωκω κωκω κωκω κωκω. Fol. 132 a.

d. *κωκω κωκω κωκω κωκω κωκω κωκω*. Fol. 133 b.

e. *κωκω κωκω κωκω κωκω κωκω κωκω*
κωκω κωκω κωκω κωκω κωκω κωκω. Fol. 133 b.

f. *κωκω κωκω κωκω κωκω κωκω κωκω*
κωκω κωκω κωκω κωκω κωκω κωκω. Fol. 134 b.

g. *κωκω κωκω κωκω κωκω κωκω κωκω*. Fol. 139 a.

h. *κωκω κωκω κωκω κωκω κωκω κωκω*
κωκω κωκω κωκω κωκω κωκω κωκω. Fol. 154 b.

i. *κωκω κωκω κωκω κωκω κωκω κωκω*. Fol. 156 a.

j. *κωκω κωκω κωκω κωκω κωκω κωκω*. Fol. 157 a.

k. *κωκω κωκω κωκω κωκω κωκω κωκω*.
Of this tract the scribe has copied nothing but the title. Fol. 160 a.

17. Selections from the writings of Evagrius; viz.—
a. *κωκω κωκω κωκω κωκω κωκω κωκω*

amllp. Fol. 160 a. See Add. 14,578, no. 13.

b. Fol. 160 b. See Add. 14,578, no. 15.

c. Fol. 161 a. See Add. 14,578, no. 16.

18. Extracts from a discourse of Nilus, concerning those who wish to embrace the monastic life, beginning, fol. 162 a:

19. Extracts from the Lives of the Egyptian Fathers, fol. 167 b.

20. Discourse of John Chrysostom on Ps. l. (li.) 1, fol. 168 a. See Opera, t. v., p. 708.

21. Letters of Julius of Rome on the Incarnation of our Lord, beginning, fol. 176 b:

a. The first letter, beginning, fol. 176 b: See de Lagarde, Analect. Syr., p. 74; Mai, Scriptorum Vett. Nova Collectio, t. vii., p. 168, ep. 3; and de Lagarde, Titi Bostreni quæ ex opera contra Manichæos etc., p. 122.

b. The second letter, beginning, fol. 177 b:

c. The third letter, beginning, fol. 177 b:

22. Selections from the Lives of the Egyptian Fathers, beginning, fol. 178 b: The several rubrics are: of longanimity, fol. 181 b; of Paul the simple, fol. 184 b; of Valens of Palestine, fol. 186 b; and Hero of Alexandria, fol. 187 a.

As mentioned above, this volume is palimpsest throughout. The more ancient text is that of a Coptic manuscript, written in uncial characters, of about the viith cent. Each page is divided into two columns of 25 lines. The initial letters of verses are larger than the rest, and there are numerous ornamental figures, principally of birds. This once handsome volume contained several books of the Old Testament in the Sahidic dialect. Thus, on fol. 42 b, which has been left partially blank by the later scribe, we find Esther, ch. iv. 3—8; on fol. 60 a, part of Judges, ch. i. 13, 15; on fol. 108 a, which has been left wholly blank by the later scribe, Judges, ch. ix. 31—36; on fol. 116 a and b, part of Judges, ch. ix. 18, 20, 23, 25; on fol. 163 a and b, part of Ruth, ch. iii. 14, 16, and ch. iv. 1; and on fol. 164 b; part of Ruth, ch. iv. 13, 16.

[Add. 17,183.]

כטקא וזכא קאקא קאקא קאקא . אל קאקא
 קאקא קאקא . פא . פא . פא . פא . פא . פא .

k. *Ḥaddamāz* ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ.
 Fol. 55 b.

l. Letter to Hesychius, ḥḥḥḥḥ ḥḥḥḥḥ
 (sic) ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ
 ḥḥḥḥḥḥḥḥ. Fol. 61 b.

m. Definitions (*ḥḥḥḥḥ ḥḥḥḥḥ*) of the
 terms ḥḥḥḥḥ, ḥḥḥḥḥ, ḥḥḥḥḥ,
 ḥḥḥḥḥḥ, ḥḥḥḥḥḥḥ, ḥḥḥḥ, ḥḥḥḥ,
 ḥḥḥḥḥ, ḥḥḥḥḥ, ḥḥḥḥḥḥḥ, ḥḥḥḥḥḥḥ,
 ḥḥḥḥḥḥ, ḥḥḥḥḥ, ḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ,
 ḥḥḥḥ, and ḥḥḥḥḥ. Fol. 65 b.

n. Another extract beginning, fol. 67 a :
 ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ . ḥḥḥḥḥ
 . פא . ḥḥḥḥḥḥḥḥ

o. The first few lines of a letter, begin-
 ning, fol. 67 a : ḥḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ
 פא : ḥḥḥḥḥ ḥḥḥḥḥḥḥḥ. Left unfinished.

10. Extracts from Evagrius; viz.—

a. Beginning, fol. 67 a : ḥḥḥḥḥ ḥḥḥḥḥ
 ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ
 . פא

b. Three short extracts. Fol. 67 b.

11. Cantic of Ephraim, ḥḥḥḥḥ
 ḥḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ
 beginning, fol. 67 b : ḥḥḥḥḥ ḥḥḥḥḥ
 . ḥḥḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ
 ḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ
 . פא . ḥḥḥḥḥḥḥḥḥ

12. Discourse of Philoxenus of Mabüḡ,
 being the eighth of those on Christian cha-
 racter : ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ
 ḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ
 ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ
 ḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ
 ḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥ

ḥḥḥḥḥḥ . ḥḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥḥ
 ḥḥḥḥḥḥḥḥ. Fol. 68 a.

13. Funeral sermons of Jacob of Batnae;
 viz.—

a. ḥḥḥḥḥ ḥḥḥḥḥ. Fol. 76 b. See Assemani,
 Bibl. Or., t. i., p. 313, no. 44, serm. ii.

b. ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ. Fol. 77 b. See
 Assemani, no. 44, serm. viii.

c. ḥḥḥḥḥ ḥḥḥḥḥ. Fol. 78 b. See Assemani,
 no. 39, serm. i.

d. ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ, on the soul and
 the body, beginning, fol. 80 b : ḥḥḥḥḥ ḥḥḥḥḥ
 ḥḥḥḥḥḥḥ . ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥḥḥ
 ḥḥḥḥḥ ḥḥḥḥḥḥḥḥḥḥḥḥ. Imperfect
 at the end.

14. Discourse of John Chrysostom on
 Psalm li.; imperfect at the beginning. Fol.
 82 a.

15. Metrical discourse of Ephraim, en-
 titled ḥḥḥḥḥ ḥḥḥḥḥ, on the two
 memories. Fol. 90 b. See Opera, t. ii.,
 p. 350.

16. Prose homily of Jacob of Batnae,
 showing that we should not neglect or
 despise our sins : ḥḥḥḥḥ ḥḥḥḥḥḥḥḥ
 ḥḥḥḥḥḥḥ ḥḥḥḥḥḥ ḥḥḥḥḥḥḥḥḥḥḥḥ

ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ
 ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥ
 ḥḥḥḥḥḥḥḥḥḥ . Beginning, fol. 94 b : ḥḥḥḥḥ
 ḥḥḥḥḥ ḥḥḥḥḥḥḥḥ ḥḥḥḥḥḥḥ ḥḥḥḥḥḥ
 ḥḥḥḥḥḥḥ . ḥḥḥḥḥ ḥḥḥḥḥḥḥḥḥḥḥḥḥ
 ḥḥḥḥḥḥḥḥḥ . Imperfect at the end.

On fol. 1 a there are written, apparently
 in the hand of the first scribe (see above),
 the following extracts.—

1. Imperfect at the beginning.
2. From John Chrysostom's treatise on
 the Priesthood, ḥḥḥḥḥ ḥḥḥḥḥḥḥḥḥ .
3. From Isaiah of Scete.
4. From Severus of Antioch, beginning :
 (sic) ḥḥḥḥḥ ḥḥḥḥḥ ḥḥḥḥḥḥḥḥḥḥḥ

ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ . ܩܕܝܫܐ
ܩܕܝܫܐ

On the margin of fol. 1 *a* there is recorded the name of one Simeon, *ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ* . [ܩܕܝܫܐ]

There are very rude drawings of men and animals on foll. 59 *b* (a shepherd and a lamb, AMNOYC), 63 *b*, 68 *b*, and 72 *b* (a peacock); and some Coptic writing on fol. 76 *b*.

[Add. 14,611.]

DCCCXIV.

Paper, about 12¼ in. by 6⅞, consisting of 95 leaves, some of which are much stained and torn, especially foll. 1—28 and 95. The quires, composed of from 14 to 18 leaves, are 6 in number, and signed with letters. Each page is divided into two columns, of from 33 to 46 lines. This manuscript is written, apparently by two persons, in a good, cursive character of the xth cent. It contains—

1. A collection of Festal Homilies by several authors; viz.—

a. On the Annunciation of Zacharias, by John Chrysostom. Title mutilated. Beginning, fol. 2 *b*: *ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ* . See Add. 14,515, no. 1.

b. On the Annunciation of the Virgin, by Gregory Thaumaturgus: *ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ* . Fol. 4 *b*.

See Gregorii, Macarii et Basilii Opera, ed. Par. 1622, p. 9, in Annunc. sanctiss. Dei genitr. virg. Mariæ sermo i.

c. On the Nativity of our Lord, by Severus of Antioch. Title and commencement mutilated. Fol. 7 *a*.

d. A homily on the Nativity, without title, mutilated at the beginning. Fol. 9 *a*.

ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ

e. On the Nativity, by John Chrysostom. Fol. 14 *a*. Title mutilated. See Opera, t. vi., p. 459.

f. On the Nativity, and for the Commemoration of S. Stephen, by Severus, being hom. epithron. vii. Title and beginning mutilated. Fol. 17 *b*.

g. On the Nativity, by Severus, being hom. epithron. xxxvi. Beginning, fol. 20 *a*:
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .

h. On the Nativity, by Ezechtheus, bishop of Antioch in Pisidia: *ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ* .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .

i. On the Parable of the Vineyard, by Jacob of Batnae: *ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ* .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .
Fol. 25 *a*. See Assemani, Bibl. Or., t. i., p. 322, no. 137.

j. On the red heifer (Num. xix. 2), by Jacob of Batnae: *ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ* .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .
Fol. 29 *a*. See Assemani, Bibl. Or., t. i., p. 323, no. 157.

k. On the blessed Virgin Mary, by Severus: *ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ* .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .
ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ .
Beginning, fol. 31 *b*: *ܩܕܝܫܐ ܕܥܘܠܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ ܕܩܕܝܫܐ* .

: iawr khlōth kmlr dlt dalt rā
 ḥlōq̄lā dāḥlā dlt dlt dlt dlt
 kmlr dlt dlt dlt dlt dlt dlt
 kmlr dlt dlt dlt dlt dlt dlt

l. On the Rich Man and Lazarus, by
 Cyril of Alexandria, being hom. cxi. on the
 Gospel of S. Luke: ḥlōq̄lā dāḥlā
 kmlr dlt dlt dlt dlt dlt dlt
 kmlr dlt dlt dlt dlt dlt dlt
 Fol. 34 b.

m. On the Ascension, by John Chrysostom:
 ḥlōq̄lā dāḥlā dlt dlt dlt dlt dlt
 Beginning, fol. 37 a: kmlr dlt dlt
 dlt dlt dlt dlt dlt dlt dlt

n. On Pentecost, by Severus: kmlr
 dlt dlt dlt dlt dlt dlt dlt
 ḥlōq̄lā dāḥlā dlt dlt dlt dlt
 Beginning, fol. 38 a: ḥlōq̄lā
 dāḥlā dlt dlt dlt dlt dlt dlt
 kmlr dlt dlt dlt dlt dlt dlt
 (marg. kmlr) dlt dlt dlt dlt
 kmlr dlt dlt dlt dlt dlt dlt

o. On Love of the Poor, by Gregory
 Nazianzen, ḥlōq̄lā dāḥlā dlt
 dlt dlt dlt dlt dlt dlt dlt
 kmlr dlt dlt dlt dlt dlt dlt
 Fol. 41 a. See Opera, t. i.,
 p. 257.

p. On the Baptism of our Lord, by Gregory
 Nazianzen: ḥlōq̄lā dāḥlā dlt
 dlt dlt dlt dlt dlt dlt dlt
 Fol. 53 a. See Opera, t. i., p. 697.

2. Services for Passion Week: kmlr
 dlt dlt dlt dlt dlt dlt dlt

- Monday. Fol. 69 a.
- Tuesday. Fol. 75 a.
- Wednesday. Fol. 81 a.
- Thursday. Fol. 88 a. The Order of

Washing, ḥlōq̄lā dāḥlā dlt dlt
, imperfect, fol. 95 b.

A note on fol. 1 a, now much mutilated,
 states that the book belonged to the convent
 of S. Mary Deipara.

[Add. 14,725, foll. 1—95.]

DCCCXV.

Paper, about 12 in. by 7, consisting of 86
 leaves, the first nine of which are more or
 less torn, but especially fol. 1. The quires,
 signed with letters, are 8 in number. There
 are from 31 to 44 lines in each page. This
 manuscript is written in a fine, regular,
 current hand of the xth cent., and contains—

1. A letter, imperfect at the beginning,
 fol. 1 b, in which Christianity (ḥlōq̄lā
 dāḥlā) is defined to be “likeness to the Divine
 nature,” kmlr dlt dlt dlt (fol. 2 b).

2. A letter of Jacob of Batnae to the
 Christians in the city of Najrān (نجران in
 Southern Arabia): kmlr dlt dlt
 ḥlōq̄lā dāḥlā dlt dlt dlt dlt
 Fol. 4 a. See Add.
 14,587, no. 15.

3. A letter of Jacob of Batnae to Mār
 Simai: kmlr dlt dlt dlt dlt dlt
 Fol. 7 b. See Add. 14,587, no. 31.

4. A letter of Gregory Nazianzen to Nec-
 tarius: ḥlōq̄lā dāḥlā dlt dlt dlt
 dlt dlt dlt dlt dlt dlt dlt
 Fol. 9 a. See Opera, t. ii., p. 166,
 ep. ccii.

5. A letter of Philoxenus of Mabūg to a
 convert from Judaism: kmlr dlt
 dlt dlt dlt dlt dlt dlt dlt

b. On Virginity, *ῥητορικὴ ἐπιτομή*, consisting of an introduction, *ἔκθεσις*, and 23 chapters (*ἑκὰς κεφάλαια*), and 23 chapters (*ἑκὰς κεφάλαια*). Fol. 30 a. See Opera, t. iii., p. 111.

10. Short extracts from Athanasius, Gregory Nazianzen, Cyril, and Ephraim, regarding the Incarnation of God the Word, fol. 58 b: *Ἐπιτομή τῶν ἐπισημοῦν ἁγίων πατέρων ἐπι τοῦ λόγου τοῦ θεοῦ ἡγιασμένου ἐν σαρκί.* Subscription, fol. 59 a: *Ἐπιτομή τῶν ἐπισημοῦν ἁγίων πατέρων ἐπι τοῦ λόγου τοῦ θεοῦ ἡγιασμένου ἐν σαρκί.*

11. A treatise of Elias the Harrānite, of Salamyā (سلمية),* on the holy Eucharist, addressed to Dionysius the Edessene, of the convent of Kinnēsērīn: *Ἐπιτομή τῆς ἁγίας εὐχαριστίας.* Fol. 59 b. It is divided into four chapters, as follows: *Κεφάλαιον πρῶτον ἐπι τοῦ ἵεροῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ. Κεφάλαιον δεύτερον ἐπι τοῦ ἵεροῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ. Κεφάλαιον τρίτον ἐπι τοῦ ἵεροῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ. Κεφάλαιον τέταρτον ἐπι τοῦ ἵεροῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ.*

* See Assemani, *Bibl. Or.*, t. ii., p. 159.

† *Ἐπιτομή τῶν ἁγίων πατέρων* is added between the lines by a different hand.

Ἐπιτομή τῶν ἁγίων πατέρων ἐπι τοῦ λόγου τοῦ θεοῦ ἡγιασμένου ἐν σαρκί. The principal authorities cited are: John Chrysostom, fol. 62 a and b, 65 b, 67 a, 71 a; Cyril of Alexandria, dial. iv. ad Hermiam, fol. 60 b; Jacob of Batnae, fol. 66 a; and Severus of Antioch, against Grammaticus, fol. 61 a, hom. epithron. xxii., fol. 61 b, *Ἐπιτομή τῶν ἁγίων πατέρων ἐπι τοῦ λόγου τοῦ θεοῦ ἡγιασμένου ἐν σαρκί.*

fol. 62 b seqq., disc. vii. against Felicitissimus, fol. 66 b, and letter to Apion the patrician (ⲣⲉⲃⲓⲧⲓⲛⲟ ⲛⲁⲓⲱⲛ), fol. 67 a.

12. A treatise on the Holy Chrism by Antonius (Rhetor) the Tagritan, of the family of Beth-Gürgan or Gürgān (?): ⲛⲁⲛⲏ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . The principal authorities referred to are: Abbā, ⲛⲁⲛⲁⲛⲟⲛ, the disciple of Ephraim, fol. 75 a, 81 a; Athanasius, fol. 77 a, 78 a; Cyril, fol. 72 b, 73 b, 74 b, 77 b, 78 a, 81 a and b; Daniel of Salach, ⲛⲁⲛⲁⲛⲟⲛ, fol. 77 b, 78 a; Dionysius the Areopagite, fol. 83 a; Ephraim, fol. 74 a, 76 b, 81 a and b; Epiphanius, fol. 82 b; Gregory Nazianzen, fol. 73 b, 77 a; Gregory Nyssen, fol. 78 b; Hippolytus, ⲛⲁⲛⲁⲛⲟⲛ, fol. 78 b; and Josephus, ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ, fol. 82 b. Subscription, fol. 85 a: . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ .

13. A discourse of John Chrysostom, delivered in the Σέκπερον, in reply to the question of Heraclitus, whether, in calling each Person of the Trinity God, we do not speak of three Gods: ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ .

ⲛⲁⲛⲁⲛⲟⲛ : ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . Beginning, fol. 85 b: ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ : ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ : ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . ⲛⲁⲛⲁⲛⲟⲛ .

[Add. 14,726, foll. 1—86.]

DCCCXVI.

Nine vellum leaves, about 8 in. by 6, forming a single quire, signed Δ (Add. 14,522, foll. 37—45). The writing is good and regular, of the xth cent., with from 21 to 25 lines in each page. They contain—

Demonstrations from the Holy Fathers, . ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ .

1. Extracts from Philoxenus of Mabü; viz.—

a. On humility, ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . Fol. 37 a.

b. On repentance, ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . Fol. 37 a.

c. From the 13th discourse on the Christian character, ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . Fol. 38 b.

d. Extract beginning: ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . Fol. 38 b.

2. Extract from Severus of Antioch, beginning: ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . Fol. 38 b.

3. Two extracts from Philoxenus, on prayer, ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . Fol. 39 a.

4. Letters of Macarius; viz.—

a. Beginning: ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . Fol. 40 a.

b. Beginning: ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . Fol. 43 a.

c. Beginning: ⲛⲁⲛⲁⲛⲟⲛ ⲛⲁⲛⲁⲛⲟⲛ . Fol. 44 b. Imperfect.

[Add. 14,522, foll. 37—45.]

DCCCXVII.

Vellum, about 6 7/8 in. by 5, consisting of 79 leaves, many of which are much stained and torn, especially foll. 1—19, 50, 78, and 79. The quires, signed with letters, were originally at least ten in number, of which the first and last are wanting, and the second has lost its first leaf. There are from 22 to 30 lines in each page. This manuscript is written by two hands (foll. 1—49 and 50—79), in a good regular character of the xth cent., and contains—

1. Extracts from the Lives of the Egyptian Fathers; imperfect at the beginning. Fol. 1 a.

2. Numerous selections and extracts from the works of Isaiah of Scete. Fol. 8 a.

3. Discourses of Abraham Nephthareus, ܐܒܪܗܡ ܢܦܬܚܐܘܫ; viz.—

a. ܠܥܘܠܡ ܕܗܝܘܟܝܢ, beginning, fol. 31 b: ܐܠܘܗܐܐܢܝܢ ܘܗܘܐ ܕܡܡܝܢ ܕܐܘܪܝܫܐܢܐ: ܠܢܝܢ. See Assemani, Bibl. Or., t. i., p. 464, no. 1.

b. ܦܝܕܝܗܘܢ ܕܗܘܝܬܐܢ, beginning, fol. 34 a: ܗܘܐ ܕܥܠܝܗ ܕܥܠܝܗ ܕܥܠܝܗ: ܕܥܠܝܗ ܕܥܠܝܗ: ܕܥܠܝܗ. See Assemani, no. 2.

c. ܕܐܪܠܗܐ ܕܝܟܝܢ, beginning, fol. 37 a: ܕܐܪܠܗܐ ܕܝܟܝܢ ܕܥܠܝܗ: ܕܥܠܝܗ. See Assemani, no. 3.

4. Discourses of John the monk, ܝܘܗܢܢ ܕܝܡܘܢ; viz.—

a. On the End of the World, and how the mind should suffer in repentance and should despise the world: ܕܥܘܠܡ ܕܗܝܘܟܝܢ. Beginning, fol. 38 a: ܕܥܘܠܡ ܕܗܝܘܟܝܢ ܕܥܠܝܗ: ܕܥܠܝܗ. See Assemani, no. 1.

b. ܦܝܕܝܗܘܢ ܕܗܘܝܬܐܢ, beginning, fol. 44 b: ܕܥܘܠܡ ܕܗܝܘܟܝܢ ܕܥܠܝܗ: ܕܥܠܝܗ: ܕܥܠܝܗ. See Assemani, no. 2.

5. Prose homily of Jacob of Batnae on the Nativity, ܕܝܘܠܗ ܕܥܝܫܐ. Fol. 47 b. See Assemani, Bibl. Or., t. i., p. 304, no. 8, and Zingerle, Sechs Homilien des heiligen Jacob von Sarug, p. 1.

6. Discourse of John Chrysostom on Virginity and Repentance, ܕܝܘܠܗ ܕܥܝܫܐ, beginning, fol. 50 b: ܕܥܘܠܡ ܕܗܝܘܟܝܢ ܕܥܠܝܗ: ܕܥܠܝܗ. See Assemani, no. 1.

7. Discourse of Theophilus of Alexandria on the separation of the soul from the body, ܕܝܘܠܗ ܕܥܝܫܐ, beginning, fol. 68 a: ܕܥܘܠܡ ܕܗܝܘܟܝܢ ܕܥܠܝܗ: ܕܥܠܝܗ. See Assemani, no. 1.

8. Extracts with the title ܕܥܘܠܡ ܕܗܝܘܟܝܢ “demonstrations from the holy Fathers”; viz.—

a. Philoxenus of Mabug on humility, ܕܝܘܠܗ ܕܥܝܫܐ. Fol. 69 a.

b. Philoxenus on repentance, ܕܝܘܠܗ ܕܥܝܫܐ. Fol. 69 a.

c. From the thirteenth discourse of Philoxenus, ܕܝܘܠܗ ܕܥܝܫܐ. Fol. 70 a.

d. Another extract from Philoxenus, beginning, fol. 70 a: ܕܥܘܠܡ ܕܗܝܘܟܝܢ ܕܥܠܝܗ: ܕܥܠܝܗ: ܕܥܠܝܗ. See Assemani, no. 1.

e. Extract from Severus of Antioch, beginning, fol. 70 a: ܕܥܘܠܡ ܕܗܝܘܟܝܢ ܕܥܠܝܗ: ܕܥܠܝܗ: ܕܥܠܝܗ. See Assemani, no. 1.

f. Two extracts from Philoxenus on prayer, *ἄρχα*. Fol. 70 b.

9. Three letters of Macarius, *ἄρχα*; viz.—

a. Beginning: *ἄρχα*. Fol. 71 a.

b. Beginning: *ἄρχα* (sic) *ἄρχα*. Fol. 73 a.

c. Beginning: *ἄρχα*. Fol. 74 a.

See above, no. DCCCXVI.

10. Extract from a discourse of Ephraim, on the warfare with Satan, *ἄρχα*, beginning, fol. 75 b: *ἄρχα*. Imperfect at the end.

[Add. 14,614, foll. 1—79.]

DCCCXVIII.

Vellum, about 10³/₈ in. by 7¹/₄, consisting of 23 leaves, most of which are more or less stained and torn. Foll. 1, 18, 21, and 22, are mutilated, one half of each being lost.

These leaves are all that remain of a Greek Evangelistarium, belonging apparently to the viith or viiith cent. It is written in uncial characters, of the Egyptian type, with large initial letters. Of the rubrics some traces are still visible, e.g. foll. 1 b, 7 b, 11 a, 12 a, and 19 a and b. A few of the initials have also been coloured red, e.g. foll. 15 b and 17 b. The text is most distinctly legible on the upper half of foll. 19 and 20, which served as fly-leaves to the manuscript in its later form.

About the end of the xth cent., these leaves were destroyed by a Syrian monk,

who folded them so as to form a volume, at present consisting of 42 leaves, or five quires, signed partly with letters and partly with arithmetical figures, of which the first is now incomplete. The contents are—

1. An ascetic discourse, imperfect both at the beginning and end. Fol. 1 a.

2. Extracts from the Lives of the Egyptian Fathers; imperfect at the beginning. Fol. 6 a. On fol. 10 a there is the rubric *ἄρχα*, "of love;" and on fol. 11 a, *ἄρχα*, "of the seers of visions."

3. Selections from the writings of Macarius the Great; viz.—

a. A letter, *ἄρχα*, beginning, fol. 21 b: *ἄρχα*.

b. A letter, *ἄρχα*, beginning, fol. 22 b: *ἄρχα*.

c. A letter, *ἄρχα*, beginning, fol. 24 b: *ἄρχα*.

d. Extract beginning, fol. 24 b: *ἄρχα*.

e. On prayer, *ἄρχα*, beginning, fol. 25 a: *ἄρχα*.

4. An extract entitled *ἄρχα*, "Doctrine of the holy Fathers," beginning, fol. 25 b: *ἄρχα*.

5. An extract from Basil, entitled
 ,*ⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ*
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ, beginning, fol. 27 *a*:
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ : ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ
. ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ

6. Selections from the writings of Eua-
 grius; viz.—

a. . *ⲛⲉⲁⲓⲛⲁ* [*ⲛⲉⲁⲓⲛⲁ*]. *ⲛⲉⲁⲓⲛⲁ*
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ. Fol. 28 *a*. See Add.
 14,578, no. 10.

b. *ⲛⲉⲁⲓⲛⲁ* *ⲛⲉⲁⲓⲛⲁ*. Fol. 32 *b*. See Add.
 14,578, no. 13.

c. *ⲛⲉⲁⲓⲛⲁ* *ⲛⲉⲁⲓⲛⲁ*. Fol. 33 *a*. See Add.
 14,578, no. 15.

d. An extract beginning, fol. 33 *b*: *ⲁⲗ*
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ
. ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ

e. *ⲛⲉⲁⲓⲛⲁ* *ⲛⲉⲁⲓⲛⲁ*. Fol. 34 *b*. See
 Add. 14,578, no. 18.

f. *ⲛⲉⲁⲓⲛⲁ* *ⲛⲉⲁⲓⲛⲁ*. Fol. 35 *b*. See
 Add. 14,578, no. 17.

g. *ⲛⲉⲁⲓⲛⲁ* *ⲛⲉⲁⲓⲛⲁ*. Fol. 36 *a*. See
 Add. 14,578, no. 16.

7. A letter of Jacob of Batnae, *ⲛⲉⲁⲓⲛⲁ*
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ, beginning,
 fol. 37 *b*: *ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ*
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ. Imperfect. See Assemani,
 Bibl. Or., t. i., p. 304, no. 6.

On foll. 40 *b* and 41, a later hand has
 written a Sedrā for the Dead, *ⲛⲉⲁⲓⲛⲁ*
ⲛⲉⲁⲓⲛⲁ, beginning: *ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ*
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ
. ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ

[Add. 14,637.]

DCCCXIX.

Vellum, about 9 $\frac{3}{4}$ in. by 6 $\frac{1}{2}$, consisting of
 178 leaves (Add. 12,163, foll. 127—304), or
 18 quires, signed with letters. In reality,
 however, it is made up of two distinct manu-
 scripts, the one comprising foll. 127—224, the
 other foll. 225—304. The former seems to
 have been transcribed by at least two per-
 sons (foll. 128 *b*—197 and foll. 198—224).
 Both are written in current hands of the
 xth or xith cent. The contents are—

1. Discourse of John Chrysostom on vir-
 ginity and repentance, *ⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ*
: ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ *ⲛⲉⲁⲓⲛⲁ*
ⲛⲉⲁⲓⲛⲁ. Fol. 128 *b*. See Opera, ed.
 Savil., t. vii., p. 641. The real author is John
 the Cappadocian, surnamed *ὁ Νησοτευτής* or
 “the Faster.”

2. Works of Marcus the monk, *ⲛⲉⲁⲓⲛⲁ*
ⲛⲉⲁⲓⲛⲁ; viz.—

a. On the spiritual law (here without
 title). Fol. 151 *b*. See Gallandii Bibl. Vett.
 Patrum, t. viii., p. 3.

b. *ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ*
ⲛⲉⲁⲓⲛⲁ. Fol. 163 *b*. See Gallandii Bibl.,
 t. viii., p. 13. Subscription, fol. 175 *a*: *ⲛⲉⲁⲓⲛⲁ*
ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ
. ⲛⲉⲁⲓⲛⲁ

c. *ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ*. Fol.
 175 *a*. See Gallandii Bibl., t. viii., p. 87.

d. Parænetic discourse, *ⲛⲉⲁⲓⲛⲁ*.
 Fol. 177 *b*. This is generally ascribed to
 Macarius the Egyptian; see Gallandii Bibl.,
 t. vii., p. 22, hom. v.

e. *ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ*. Fol. 187 *a*. See
 Gallandii Bibl., t. viii., p. 36.

f. *ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ*. Fol. 206 *b*. See Gal-
 landii Bibl., t. viii., p. 28.

g. *ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ ⲛⲉⲁⲓⲛⲁ*

היהוה רבך ויהוה שנתך ספרך . Fol. 215 b. See Gallandii Bibl., t. viii., p. 73.

3. The third discourse of John the monk, in the form of a dialogue with Eusebius and Eutropius. Fol. 225 a. See Add. 17,169, fol. 62 a. Here it is entitled merely ספר חכמה ושלום אמת.

4. Two short extracts from the works of Macarius, the one entitled ספר חכמה ושלום אמת, beginning, fol. 234 b: ספר חכמה ושלום אמת; the other entitled ספר חכמה ושלום אמת, beginning, fol. 235 a: ספר חכמה ושלום אמת.

5. The fourth discourse of John the monk, in the form of a dialogue with Eusebius and Eutropius. Fol. 235 b. See Add. 17,169, fol. 76 a.

6. Selections from the writings of Gregory the monk (see Add. 17,201, foll. 26—32, above, p. 465, no. DLXXXI.), ספר חכמה ושלום אמת; viz.—

a. ספר חכמה ושלום אמת, beginning, fol. 240 b: ספר חכמה ושלום אמת.

b. ספר חכמה ושלום אמת (κατάστασις), beginning, fol. 240 b: ספר חכמה ושלום אמת.

c. ספר חכמה ושלום אמת, beginning, fol.

241 a: ספר חכמה ושלום אמת.

d. ספר חכמה ושלום אמת, beginning, fol. 241 b: ספר חכמה ושלום אמת.

e. ספר חכמה ושלום אמת, beginning, fol. 241 b: ספר חכמה ושלום אמת.

f. ספר חכמה ושלום אמת, beginning, fol. 247 b: ספר חכמה ושלום אמת.

g. ספר חכמה ושלום אמת, beginning, fol. 254 a. See Assemani, Bibl. Or., t. i., p. 173, no. 8.

h. ספר חכמה ושלום אמת, beginning, fol. 262 a. See Assemani, p. 173, no. 7.

i. ספר חכמה ושלום אמת, beginning, fol. 280 b. See Assemani, p. 173, no. 9.

7. An extract from John the monk, ספר חכמה ושלום אמת, beginning, fol. 303 b: ספר חכמה ושלום אמת.

On the fly-leaf and the first page of the 502

manuscript, foll. 127 *b* and 128 *a*, are written by later hands—

a. An extract from Isaiah of Scete, כִּכֶּה רַעֲוָה, beginning: וְהָיָה לְפָנָי לְעַבְדֵי : וְלַעֲבָדָתִי . וְלַעֲבָדָתִי .

b. קְדָשׁ לְתוֹרַתֵנוּ מִן תַּלְמוּדֵינוּ מִן תַּלְמוּדֵינוּ מִן תַּלְמוּדֵינוּ, short extracts from Xystus, Basil, Ephraim, Jacob of Batnae, Cyril of Alexandria, Chrysostom, the book of Ecclesiasticus, the New Testament, and Severus of Antioch.

On fol. 140 *a*, at the foot, a reader named Bar-*saumā* has written: כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ .

On fol. 204 *a* the scribe of the second portion of the volume, foll. 198—224, has written: כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ .

The writer of the third part, foll. 225—304, has recorded his name, Sergius of Amid, on fol. 235 *a*: כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ (sic) : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ . And again on fol. 247 *b*, (sic) כִּי מִנִּי אֶלְמָדֵנוּ לְ .

On fol. 127 *a* we read that the book belonged to the priest *Hakim*, who gave it in a present to the convent of S. Mary Deipara. כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ .

Below this, in the same handwriting, there is a note of the contents of the volume:

כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ . [כִּי מִנִּי אֶלְמָדֵנוּ לְ] .

. כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ ; whence it appears that there must have been at the end some extracts from Palladius' Lives of the Egyptian Fathers, which are now lost.

At the foot of the page, in a different hand, is the following passage: כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ .

DCCCXX.

Vellum, about 7½ in. by 5, consisting of 17 leaves (Add. 14,466, foll. 43—59), some of which are much stained and torn. The quires are signed with letters (א and ב). Each page has from 19 to 23 lines. This manuscript is written in a tolerably regular hand of the xth or xith cent., and contains—

1. Extracts from the Apostolic Epistles, fol. 43 *a*; viz., from Titus (ch. iii. 2), Hebrews, James, 1 Peter and 1 John. Imperfect, leaves being wanting at the beginning and after fol. 43 and 44.

2. Selections from the writings of several Fathers, כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ .

a. Evagrius, כִּי מִנִּי אֶלְמָדֵנוּ לְ .
a. The tract entitled in some manuscripts כִּי מִנִּי אֶלְמָדֵנוּ לְ, “of the passions,” beginning, fol. 46 *a*: כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ .

β. On the eight evil thoughts, beginning, fol. 47 *b*: כִּי מִנִּי אֶלְמָדֵנוּ לְ : כִּי מִנִּי אֶלְמָדֵנוּ לְ .

ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ . ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ
ⲛⲁⲃⲁⲛ . ⲛⲁⲃⲁⲛ .

γ. Other short extracts, including several from the tract commencing ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ . Fol. 48 *b*.

b. Isaiah of Scete, ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ .

a. Extracts from the discourse beginning ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ . Fol. 49 *b*.

β. The short passage on humility, beginning ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ . Fol. 50 *b*.

γ. The tract entitled ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ . Fol. 51 *a*.

δ. Other short extracts. Fol. 52 *b*.

c. Marcus the monk, ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ .

a. Extracts from the first discourse on the spiritual law, ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ . Fol. 55 *a*.

β. Extracts from the second discourse, ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ . Fol. 57 *b*.

d. Extracts from Palladius' Lives of the Egyptian Fathers, ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ . Fol. 58 *b*.

Subscription, fol. 59 *b*: ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ
ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ .

[Add. 14,466, foll. 43—59.]

DCCCXXI.

Eleven vellum leaves, all more or less stained and torn, but apparently belonging to the same Coptic manuscript (Add. 14,665, foll. 10—20). Foll. 17—19 are the best preserved, and measure about 11 in. by 8 $\frac{3}{4}$. The text is written in two columns, of from 33 to 39 lines, in a fine, regular character, probably of the vith or viith cent. The dialect

is the Sahidic or that of Upper Egypt (الصعيد).

Fol. 19 contains Genesis, ch. xxiv. 52—ch. xxv. 6; fol. 17, Numbers, ch. xviii. 17—ch. xix. 4; and fol. 18, Numbers, ch. xxii. 18—36. Foll. 10—16 are so mutilated, and the ancient writing is so much obliterated, that it is difficult to say, without employing chemical reagents, what portions of Scripture they comprise. Fol. 20 is made up of eight disconnected fragments, merely put together in order to preserve them.

These leaves were folded so as to form a volume measuring about 8 $\frac{3}{4}$ in. by 5 $\frac{1}{2}$, the Syriac text of which is written in a good, regular hand of the xth or xith cent. The contents are—

1. The martyrdom of Peter of Alexandria:

ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ
ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ

Foll. 18, upper half, *a* and *b*, 10 *b* and *a*. See Add. 14,641, fol. 140 *b*.

2. A discourse of Jacob of Batnae on the End of the World and the Coming of the Antichrist, ⲛⲁⲃⲁⲛ [ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ] [ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ] ⲛⲁⲃⲁⲛ . Foll. 14, 15, 17, and 16. See Assemani, *Bibl. Or.*, t. i., p. 314, no. 56, serm. iv. The fragments foll. 11 and 12 are also from a discourse of Jacob of Batnae.

3. A small portion of a discourse of Eusebius of Emesa on Lent: ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ
ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ . Fol. 16 *b*.

4. An extract from Isaiah of Scete. Foll. 18, lower half, and 19. See Add. 14,575, no. 13.

5. A fragment containing proemia, ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ, ⲛⲁⲃⲁⲛ, ⲛⲁⲃⲁⲛ
ⲛⲁⲃⲁⲛ, and prayers, ⲛⲁⲃⲁⲛ ⲛⲁⲃⲁⲛ
ⲛⲁⲃⲁⲛ . Fol. 13.

[Add. 14,665, foll. 10—20.]

beginning, fol. 12 b : ܡܘܨܝ ܕܩܘܨܳܬܳܘܢ ܒܳܩܳܬܳܘܢ ܒܳܩܳܬܳܘܢ ܒܳܩܳܬܳܘܢ ܒܳܩܳܬܳܘܢ ܒܳܩܳܬܳܘܢ ܒܳܩܳܬܳܘܢ ܒܳܩܳܬܳܘܢ ܒܳܩܳܬܳܘܢ ܒܳܩܳܬܳܘܢ ܒܳܩܳܬܳܘܢ. Imperfect at the end.

2. A letter, regarding the Unity of the Divine Nature in the three Persons of the Godhead; imperfect at the beginning. Fol. 20 a.

3. Selections from the writings of Evagrius; viz.—

a. The six Centuries, ܦܬܳܚܳܬܳܘܢ ܕܳܬܳܘܶܫܳܒܳܘܶܬ ܕܳܦܳܬܳܚܳܘܶܬ. Fol. 23 a.

b. Selections from the letters to Melania, ܘܳܬܳܘܶܫܳܒܳܘܶܬ ܕܳܡܳܠܳܥܳܝܳܬܳܘܶܬ. Fol. 60 a.

c. ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ, beginning, fol. 64 b : ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ.

d. Another extract, beginning, fol. 68 a : ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ.

The extracts *c* and *d* are in reality the second and third discourses of Abraham Neptarenus. See Add:14,614, fol. 34 a, 37 a.

4. A letter or treatise of Basil, entitled ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ, on virtue, beginning, fol. 69 b : ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ. Imperfect.

5. An extract entitled "on prayer, from the doctrine of the solitaries," : ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ, beginning, fol. 74 b : ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ

ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ. Select sayings of the teachers and holy Fathers, ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ. Fol. 77 a. These are short extracts, chiefly from discourses of Gregory Nazianzen, fol. 77 a and b, 79 a.

6. Select sayings of the teachers and holy Fathers, ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ. Fol. 77 a. These are short extracts, chiefly from discourses of Gregory Nazianzen, fol. 77 a and b, 79 a.

7. Extracts from the letters of Ammonius, ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ; imperfect at the end. Fol. 80 b.

8. Selections and extracts from the writings of Isaiah, abbat of Scete. Fol. 82 a.

9. Letter of Elias, patriarch of Antioch (see Assemani, Bibl. Or., t. ii., pp. 95 and 337), to the people of the village of Rūhīn,* ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ. Beginning, fol. 89 b : ܕܳܘܳܒܳܪܳܗܳܢ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ ܕܳܩܳܬܳܘܶܢܳܘܳܬܳܘܶܬ. Imperfect.

This volume is palimpsest throughout.

* According to Yāqūt in the Mu'jam al-buldān, روجين is a village on Mount Lebanon, near Aleppo, قرية في جبل لبنان قريبة من حلب.

The more ancient text is that of a Syriac Sacerdotal, written in a good Estrangēlā of the viiith cent. It commences with the Anaphora of S. James, *ܘܥܒܕܘܟܢ ܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ* *ܘܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ . ܘܡܢ ܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ*, fol. 1 *b*. The titles of several sedras and prayers are also legible, e.g. on foll. 23 *b*, 64 *a*, 66 *b*, and 69 *b*.

Foll. 1 and 2 *a* are covered with rude drawings of beasts, birds and fish; and on fol. 1 *b* there is also a very coarsely drawn figure of a saint.

[Add. 14,615.]

DCCCXXV.

Vellum, about 16½ in. by 11¾, consisting of 355 leaves, some of which are much stained and torn (e.g. foll. 11, 15, 346, 347 and 355), whilst others have been more or less mutilated by the cutting away of the once broad margins (e.g. foll. 18, 19, 22—38, 298, 323—327, and 350—352). The quires, signed with letters, were originally 41 in number; but of these the first three and the ninth are lost, and the fourth, fifth, sixth, and seventh, are very imperfect, leaves being wanting after foll. 8, 10, 11, 12, 18, 22, and 28. Each page is divided into two columns, of from 30 to 34 lines. This manuscript is written in a clear and regular, though rather stiff hand. Greek vowels have been subsequently added here and there (*α, ι, ε, ρ, ον*). It is dated A. Gr. 1326, A.D. 1015, and contains—

Festal and other Discourses for the whole year, originally 113 in number, of which the first four are now lost.

1. On the Nativity of our Lord, by John Chrysostom, *ܘܥܒܕܘܟܢ ܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ*. Fol. 1 *a*. Imperfect. See Opera, t. x., p. 986,

commencing with the words *εις την 'Ιουδαίαν εις πόλιν Δαυίδ, η̅τις καλεΐται Βηθλεέμ.*

2. On the Nativity of our Lord, by Cyril of Alexandria, being the second homily on the Gospel of S. Luke: *ܘܥܒܕܘܟܢ ܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ ܘܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ ܘܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ*. Fol. 2 *b*. See Dr. Payne Smith's edit., p. *5, and his translation, part i., p. 12.

3. On the Nativity of our Lord, by Jacob of Batnae: *ܘܥܒܕܘܟܢ ܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ ܘܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ*. Imperfect. Fol. 5 *a*. See Assemani, *Bibl. Or.*, t. i., p. 309, no 11.

4. Part of a discourse on the blessed Virgin Mary and the Incarnation; imperfect at the beginning and end. Fol. 9 *a*.

5. On the blessed Virgin Mary, by Jacob of Batnae: *ܘܥܒܕܘܟܢ ܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ ܘܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ*. Imperfect at the beginning and in the middle. Fol. 11 *a*. See Assemani, *Bibl. Or.*, t. i., p. 310, no. 21, and Abbeloos, *De Vita et Scriptis S. Jacobi*, p. 202.

6. On the Massacre of the Innocents, by Severus of Antioch: *ܘܥܒܕܘܟܢ ܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ ܘܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ*. Fol. 13 *b*.

7. On the Massacre of the Innocents, by Jacob of Batnae: *ܘܥܒܕܘܟܢ ܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ ܘܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ*. Imperfect. Fol. 15 *a*. See Assemani, *Bibl. Or.*, t. i., p. 309, no. 14, *pars altera*.

8. On the Epiphany (*τὰ φῶτα*), by Gregory Nazianzen. Imperfect at the beginning and end. Fol. 19 *a*. See Opera, t. i., p. 677.

9. On the Epiphany, by Hippolytus: *ܘܥܒܕܘܟܢ ܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ ܘܕܡܠܟܘܬܗ ܕܩܝܡܘܬܗ*.

Imperfect at the beginning. Fol. 23 a. See Migne, Patrol. Gr., t. x., col. 852, l. 9, *τί δὲ τοῦ πολυπηγήτου τῶν ἀστρων μουσίου ἀξιαγώστερον ἔργον;* as far as the end of § vii.

10. The eleventh homily of Cyril of Alexandria on the Gospel of S. Luke, on the Epiphany: *Κεσασι . ιωαννησ κικεκα κει ωαλιιδε+ κενοσ κεαλι: αββαροσ αμπαλ . κεινωαλιεσ κεααρεκεσ ησοσ .* Fol. 25 a. See Dr. Payne Smith's edition, p. *15, and his translation, part i., p. 43.

11. On the Epiphany, by Jacob of Batnae: *κικεκα . εσσαδ , ιβη κεινοσ κενωμυ κεινοσ κηκαησ .* Imperfect. Fol. 27 b. See Assemani, *Bibl. Or.*, t. i., p. 312, no. 28.

12. On the Decollation of S. John the Baptist, by John Chrysostom: *ιβη κεινοσ κει ι ησα βεσα . ηλ βεσα+ κενηα .* Fol. 32 a. See Opera, t. viii., p. 658.

13. The tenth homily of Cyril on the Gospel of S. Luke, concerning S. John the Baptist: *κεσασι η κικεκα κηλιδη ωαλιασ κεινοσ . κεαλι: αββαροσ κεινοσ ησαα .* Fol. 35 a. See Payne Smith's edition, p. *11, and his translation, part i., p. 37.

14. Encomium on S. John the Baptist, by Jacob of Batnae. Imperfect. Fol. 37 a. See Assemani, *Bibl. Or.*, t. i., p. 312, no. 35.

The next two discourses (the nineteenth and twentieth) are wanting, owing to the loss of the quire ↯.

15. On the Presentation of our Lord in the Temple, by Jacob of Batnae: *ηκιοσ κηκαησ ησοσ κηκαησ .* Imperfect at the beginning. Fol. 39 a. See Assemani, *Bibl. Or.*, t. i., p. 312, no. 37.

16. The first discourse of Basil on Lent: *κεααρεκεσ κεαλιεσ+ κεινοσ ηλ κικεκα . κεααρεκεσ κικεκα . κει κικεκα ησα . κεινοσ κηκαησ ησα .* Fol. 42 a. See Opera, t. ii., p. 1.

17. On the holy fast of Lent and on love of the poor, by Jacob of Batnae: *ηλλη . κεινοσ κηκαησ ησα κηκαησ ησα . κικεκα . εσσαδ , ιβη κεινοσ κηκαησ ησα κεινοσ ησα κηκαησ ησα κηκαησ .* Fol. 48 a. See Assemani, *Bibl. Or.*, t. i., p. 315, no. 69, serm. i.

18. On Lent, by John Chrysostom: *ηλ κεινοσ ησα κηκαησ κηκαησ .* Fol. 53 a. See Opera, t. iv., p. 3.

19. On Lent, by Jacob of Batnae. Marg. *ησα κηκαησ ησα κηκαησ ησα κηκαησ ησα κηκαησ .* Fol. 57 a. See Assemani, *Bibl. Or.*, t. i., p. 315, no. 69, serm. ii.

20. On Lent, by Basil. Marg. *ηβηοβηα κηκαησ ησα κηκαησ .* Fol. 61 a. See Opera, t. ii., p. 14.

21. On Lent, by Jacob of Batnae. Marg. *ησα κηκαησ ησα κηκαησ ησα κηκαησ ησα κηκαησ ησα κηκαησ .* Fol. 65 a. See Assemani, *Bibl. Or.*, t. i., p. 315, no. 69, serm. iii.

22. On Lent, by John Chrysostom, *κεινοσ κηκαησ ησα κηκαησ ησα κηκαησ ησα κηκαησ ησα κηκαησ .* Fol. 68 b. See Opera, t. ii., p. 14.

23. On the King who made a marriage-feast for his son (S. Matthew, ch. xxii. 1—14), by Jacob of Batnae: **ⲉⲟⲩ ⲛⲁ ⲛⲓⲛⲁⲕⲉ** **ⲉⲟⲩ ⲛⲁⲟ** **ⲟⲩⲁⲓⲗ ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩ ⲛⲓⲗⲁ** **ⲛⲁⲟⲩ ⲛⲁⲟ** . **ⲛⲓⲕⲏ ⲛⲓⲕⲟⲩ ⲛⲁⲟⲩ ⲛⲁⲟⲩ** **ⲛⲁⲟⲩ ⲛⲁⲟⲩⲁⲛⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** . Marg. **ⲛⲁⲟⲩⲁ ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . Fol. 71 *b*. See Assemani, *Bibl. Or.*, t. i., p. 322, no. 138.

24. On the Prodigal Son, by John Chrysostom, **ⲛⲓⲕⲟⲩ ⲛⲓⲕⲟⲩ ⲉⲟⲩ ⲛⲁⲟ** . **ⲛⲓⲛⲁⲕⲉ** . Marg. **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . Fol. 76 *a*. See Opera, t. viii., pp. 650—653, as far as *καὶ ὁ μόνος ἀναμάρτητος οὐρανόθεν ἑαυτὸν πρὸς τὴν φιλανθρωπίαν ἐπέκλινε.*

25. On Love, by Jacob of Batnae: **ⲛⲓⲛⲁⲕⲉ** **ⲛⲁⲕⲁ** **ⲛⲓⲗⲁ** , **ⲉⲟⲩ ⲛⲁⲟ ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . Marg. **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . Fol. 78 *a*. See Assemani, *Bibl. Or.*, t. i., p. 316, no. 84.

26. On the Prodigal Son, by John Chrysostom, being the continuation of no. 24 (see Opera, t. viii., p. 653, from the words *Τὶς εἶδέ ποτε ἀμαρτωλὸν ὑπὸ Θεοῦ κολακευόμενον; το* p. 656, *ἵνα κηρύξῃ τὸν ὑπερβάλλοντα πλούτου τῆς χρηστότητος τοῦ Πατρὸς αὐτοῦ*). Marg. **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** . Fol. 82 *b*.

27. On Repentance, by Jacob of Batnae, **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** , marg. **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** . Fol. 84 *b*. See Assemani, *Bibl. Or.*, t. i., p. 316, no. 79, serm. iii.

28. On the Prodigal Son, by John Chrysostom, being the conclusion of no. 26 (see Opera, t. viii., p. 656, from the words *Ὁ γὰρ πατὴρ αὐτοῦ, φησὶν, ἐξελθὼν παρεκάλει αὐτὸν* to the

end. Marg. **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . Fol. 88 *b*.

29. On Repentance, by Jacob of Batnae, **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** , marg. **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** . Fol. 90 *a*. See Assemani, *Bibl. Or.*, t. i., p. 316, no. 79, serm. iv.

30. On Lent and on Repentance, by John Chrysostom, **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** , marg. **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** , beginning, fol. 93 *b*: **ⲟⲩⲁⲓⲗ ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ** .

31. On the Beatitudes (S. Matthew, ch. v. 1—12), by Jacob of Batnae, **ⲛⲓⲛⲁⲕⲉ** **ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** , marg. **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** , beginning, fol. 96 *a*: **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ** .

32. Prose homily, **ⲛⲁⲟⲩⲁⲛⲁ** , by Jacob of Batnae, **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** , marg. **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** , beginning, fol. 98 *b*: **ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ** .

33. Metrical discourse of Jacob of Batnae on Pride, **ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** , marg. **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** **ⲛⲁⲟⲩⲁⲛⲁ** . **ⲛⲁⲟⲩⲁⲛⲁ ⲛⲁⲟⲩⲁⲛⲁ** . Fol. 100 *a*. See Assemani, *Bibl. Or.*, t. i., p. 316, no. 86.

34. On the parable of the Ten Virgins, by John Chrysostom, *האבות והאמהות*, marg. *האבות והאמהות*. Fol. 102 b. See Opera, t. viii., p. 666.

35. On the Forty Martyrs, by Jacob of Batnae, *האבות והאמהות*. Fol. 105 b. See Assemani, *Bibl. Or.*, t. i., p. 319, no. 106.

36. On Psalm xxxviii. (xxxix.) 11, by John Chrysostom: *האבות והאמהות*. Beginning, fol. 109 b: *האבות והאמהות*. Margin, *האבות והאמהות*.

37. On the female Sinner who anointed our Lord, by Jacob of Batnae, *האבות והאמהות*, marg. *האבות והאמהות*. Fol. 114 a. See Assemani, *Bibl. Or.*, t. i., p. 324, no. 161.

38. Sermon for the middle of Lent, by John Chrysostom, *האבות והאמהות*, marg. *האבות והאמהות*, beginning, fol. 120 a: *האבות והאמהות*.

39. On S. Matthew, ch. viii. 20, by Jacob of Batnae, beginning, fol. 121 b: *האבות והאמהות*. Marg.

האבות והאמהות. See Assemani, *Bibl. Or.*, t. i., p. 321, no. 121.

40. On Psalm e., by John Chrysostom, beginning, fol. 125 b: *האבות והאמהות*. Marg. *האבות והאמהות*.

41. Against quitting the Church during the celebration of the holy Eucharist, by Jacob of Batnae: *האבות והאמהות*. Marg. *האבות והאמהות*. Fol. 127 b. See Assemani, *Bibl. Or.*, t. i., p. 326, no. 178, serm. ii.

42. On Zacchæus the publican, by John Chrysostom, *האבות והאמהות*. Marg. *האבות והאמהות* (sic) *האבות והאמהות*. Fol. 132 a. See Opera, t. x., p. 989.

43. On S. Mark, ch. x. 17, by Jacob of Batnae. Marg. *האבות והאמהות*. Fol. 134 a. See Assemani, *Bibl. Or.*, t. i., p. 319, no. 104.

44. Extract from hom. v. on the Epistle of S. Paul to the Romans, by John Chrysostom (Opera, t. ix., p. 512, from *Ἐκαστος τοῖνυν εἰς τὸ ἑαυτοῦ συνειδὸς ἔλθων*, to the end). Marg. *האבות והאמהות*. Fol. 138 b.

45. On Repentance, by Jacob of Batnae, *האבות והאמהות*, marg. *האבות והאמהות*. Fol. 140 b. See Assemani, *Bibl. Or.*, t. i., p. 315, p. 75.

46. Extract from hom. xxxii. on the Gospel of S. Matthew, by John Chrysostom

(Opera, t. vii., p. 420, from *Εἶτα αὐτὸ τοῦτο πάλιν ἐπεξιών φησιν* to the end). Marg. *Κελλη καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* . Fol. 143 a.

47. On Psalm xcvi. (xcvi.) 1, by Jacob of Batnae, *αὐτὸς κτίσας τὰ πνεύματα καθ'ἑξήκοντα καθ'ἑξήκοντα*, beginning, fol. 145 b: *κὶς κὶς ἡμῶν καὶ ἡμῶν καὶ ἡμῶν* . Marg. *Κελλη καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* .

48. On Lazarus and the Rich Man, by John Chrysostom. Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα* . Fol. 149 a. See Opera, t. viii., p. 756.

49. On S. Mark, ch. viii. 36, by Jacob of Batnae. Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα* . Fol. 152 a. See Assemani, *Bibl. Or.*, t. i., p. 315, no. 77.

50. Extract from hom. x. on the second Epistle of S. Paul to the Corinthians, by John Chrysostom (see Opera, t. x., p. 598, from *Ἀκούσωμεν τοῖνον τῆς Παύλου φωνῆς λεγούσης*, to the end). Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα* . Fol. 156 a.

51. On S. Matthew, ch. xiii. 33, by Jacob of Batnae. Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα* . Fol. 158 b. See Assemani, *Bibl. Or.*, t. i., p. 316, no. 78.

52. Prose homily, *καθ'ἑξήκοντα*, by Jacob of Batnae, beginning, fol. 162 a: *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* . Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* .

53. On the Epistle of S. Paul to the Colossians, ch. iii. 1, 2, by Jacob of Batnae, *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* . Fol. 164 a: *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* . Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* .

καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα, beginning, fol. 164 a: *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* . Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* .

54. On S. Luke, ch. xii. 16, by John Chrysostom, *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα*, beginning, fol. 168 a: *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* . Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* .

55. On the termination of Lent and on Repentance, by John Chrysostom, *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα*, beginning, fol. 171 a: *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* . Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* .

56. On the raising of Lazarus, by Jacob of Batnae: *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* . Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* . Fol. 173 b. See Assemani, *Bibl. Or.*, t. i., p. 322, no. 134.

57. Hom. cxxx. on the Gospel of S. Luke, by Cyril of Alexandria. Fol. 177 b. See Dr. Payne Smith's edit., p. 358, and his translation, part ii., p. 601.

58. Discourse for Palm Sunday, by John Chrysostom, beginning, fol. 180 b: *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* . Marg. *καθ'ἑξήκοντα καθ'ἑξήκοντα καθ'ἑξήκοντα* .

59. Discourse for Palm Sunday, by Jacob

כי, שמעתי אמונת. הכל פה
 על המלכות. Beginning,
 fol. 249 a: על ימי
 . כח אמונת : כח אמונת
 פה המלכות : כח אמונת : כח אמונת
 כח אמונת : כח אמונת : כח אמונת

76. Fourth sermon on the Crucifixion, by
 Jacob of Batnae: כח אמונת : כח אמונת
 . Fol. 251 b. See Assemani, Bibl.
 Or., t. i., p. 324, no. 163.

77. On the Consecration of the Chrism,
 by John, patriarch of Antioch: כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . Beginning, fol. 258 b:
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת

78. On the Consecration of the Chrism, by
 George, bishop of the Arabs: כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת

79. For Good Friday and on Judas the
 traitor, by Proclus of Constantinople:
 כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת

See Gallandii Biblioth. Vett. Patrum, t. ix.,
 p. 655.

80. For Good Friday, by John Chrysostom,
 כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת

81. Hom. cxlix. on the Gospel of S. Luke,
 by Cyril of Alexandria. Fol. 269 b. See
 Dr. Payne Smith's edit., p. 429; and his
 translation, part ii., p. 698.

82. On the Denial of Simon Peter, by
 Jacob of Batnae: כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת

83. Extract from the fifth sermon on the
 Crucifixion, by Jacob of Batnae: כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת

84. Continuation of no. 83: כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת

85. On the Saturday of Annunciation, on
 Baptism, the Thief on the Cross, etc., by
 John Chrysostom: כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת

86. Extract from the sixth sermon on the
 Crucifixion, by Jacob of Batnae: כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת

87. On the Passover, by Gregory Nazianzen:
 כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת
 . כח אמונת : כח אמונת : כח אמונת

כחודש אל אב, אפסאפא דאוריאל. .
כחודש אל אב אפסאפא דאוריאל. .
Fol. 292 *b*. See Opera, t. i., p. 3.

88. Continuation of no. 86: כחודש אל
אב. Fol. 294 *a*.
At the end is the following subscription:
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .

89. Discourse for the Sunday of the
Resurrection, by Jacob of Batnae: אל
אב. Fol. 297 *a*.
See Assemani, Bibl. Or., t. i., p. 326, no. 175,
serm. i.

90. Discourse for Monday of the Week of
Cessation or Rest, by John Chrysostom,
אל אב. Fol. 300 *a*:
beginning, fol. 300 *a*: אל אב אפסאפא
דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .

91. Discourse for Wednesday of the same
week, by John Chrysostom, beginning, fol.
301 *b*: אל אב אפסאפא
דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .

92. Discourse for Friday of the same
week, by Jacob of Batnae, אל אב
אב, beginning, fol.
303 *a*: אל אב אפסאפא
דאוריאל. .
אל אב אפסאפא דאוריאל. .

93. Discourse for New (or Low) Sunday
(*ἡ καὶνὴ κυριακή*), by Gregory Nazianzen:
אל אב אפסאפא דאוריאל. .

אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. . Fol. 305 *b*.
See Opera, t. i., p. 835.

94. For Low Sunday and on S. Thomas,
by Jacob of Batnae: אל אב אפסאפא
דאוריאל. . Fol.
309 *b*. See Assemani, Bibl. Or., t. i., p. 328,
no. 182.

95. On the Ascension of our Lord, by
John Chrysostom: אל אב אפסאפא
דאוריאל. . Fol. 314 *b*.
See Opera, t. iii., p. 943.

96. On the Ascension, by Jacob of Batnae.
Fol. 316 *b*. See Assemani, Bibl. Or., t. i.,
p. 328, no. 183.

97. On Pentecost, by Gregory Nazianzen:
אל אב אפסאפא דאוריאל. . Fol. 322 *b*.
See Opera, t. i., p. 731.

98. On Pentecost, by Jacob of Batnae:
אל אב אפסאפא דאוריאל. . Fol. 329 *a*.
See Assemani, Bibl. Or., t. i., p. 328, no. 184.

99. On the Decease and Obsequies of the
blessed Virgin, by Jacob of Batnae: אל אב
אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .
אל אב אפסאפא דאוריאל. .

100. On the Exaltation of the holy Cross,

ⲓⲟ . ⲛⲁⲣ ⲁⲛⲁ ⲛⲓⲁ . Fol. 3 a. See Assemani, p. 464, no. 2.

c. ⲛⲁⲃⲁⲃⲓⲁⲓ ⲛⲁⲃⲁⲃⲓ ⲛⲁⲃⲁⲃⲓ, on exhortation, beginning: ⲛⲁⲃⲁⲃⲓ ⲛⲁⲃⲁⲃⲓ ⲛⲁⲃⲁⲃⲓ . Fol. 5 a. See Assemani, p. 464, no. 5.

d. Beginning: ⲛⲁⲃⲁⲃⲓ ⲛⲁⲃⲁⲃⲓ . Fol. 6 b. See Assemani, p. 464, no. 8.

e. Beginning: ⲓⲟ . ⲛⲁⲃⲁⲃⲓ . Fol. 7 a. See Assemani, p. 464, no. 3.

2. An extract from "the Book of Steps," Climax or Ladder, ⲛⲁⲃⲁⲃⲓ ⲛⲁⲃⲁⲃⲓ, beginning: ⲛⲁⲃⲁⲃⲓ ⲛⲁⲃⲁⲃⲓ . Fol. 7 b. See Add. 17,178, no. 13, b.

3. Selections from the writings of John the monk, here called (?) ⲛⲁⲃⲁⲃⲓ .

a. Beginning: ⲛⲁⲃⲁⲃⲓ ⲛⲁⲃⲁⲃⲓ . Fol. 10 a. See Assemani, Bibl. Or., t. i., p. 432, no. 3.

b. On poverty, ⲛⲁⲃⲁⲃⲓ, beginning: ⲛⲁⲃⲁⲃⲓ ⲛⲁⲃⲁⲃⲓ . Fol. 10 b. See Assemani, p. 432, no. 7. Imperfect.

4. Selections from Gregory the monk. See Add. 17,201, foll. 26—32, and Add. 12,163, foll. 240 b; viz.—

a. ⲛⲁⲃⲁⲃⲓ, "on the demon of carelessness or torpor." Imperfect at the beginning. Fol. 11 a.

b. ⲛⲁⲃⲁⲃⲓ, "what are the things opposed to spiritual knowledge, purity, and reason"; beginning, fol. 11 a: ⲛⲁⲃⲁⲃⲓ .

ⲛⲁⲃⲁⲃⲓ ⲛⲁⲃⲁⲃⲓ . ⲓⲟ . ⲛⲁⲃⲁⲃⲓ .

c. ⲛⲁⲃⲁⲃⲓ, "on the species of demons," beginning, fol. 11 a: ⲛⲁⲃⲁⲃⲓ .

d. Extract from a dialogue, beginning, fol. 18 a: ⲛⲁⲃⲁⲃⲓ .

e. ⲛⲁⲃⲁⲃⲓ, "from the discourse to the strange brethren who dwell in cells"; beginning, fol. 18 b: ⲛⲁⲃⲁⲃⲓ . Imperfect.

5. An imperfect extract from Ephraim, in heptasyllabic metre, fol. 19 a, ending with the words: ⲛⲁⲃⲁⲃⲓ .

6. Extracts from the writings of Philoxenus of Mabüg, ⲛⲁⲃⲁⲃⲓ . See Add. 14,582, no. 10.

a. ⲛⲁⲃⲁⲃⲓ, on humility, beginning, fol. 20 a: ⲛⲁⲃⲁⲃⲓ .

b. ⲛⲁⲃⲁⲃⲓ, on repentance, beginning, fol. 20 a: ⲛⲁⲃⲁⲃⲓ .

c. Another extract, beginning, fol. 21 a: ⲛⲁⲃⲁⲃⲓ .

d. ⲛⲁⲃⲁⲃⲓ, on prayer, beginning, fol. 21 a: ⲛⲁⲃⲁⲃⲓ .

e. Another extract, beginning, fol. 21 b: ⲛⲁⲃⲁⲃⲓ .

7. A madrāshā of Ephraim for the dead,

beginning, fol. 21 b: . See Add. 14,582, fol. 182 b.

8. The Creed of Severus, beginning: Fol. 24 a. See Add. 14,582, fol. 187 a.

9. A discourse of John Chrysostom on Ps. l. (li.) 1: Imperfect. Fol. 25 b.

10. Extracts from the Lives of the Egyptian Fathers, (sic) including fol. 32 a; including fol. 32 b, and of Nathaniel, fol. 34 b. Imperfect.

[Add. 17,180.]

DCCCXXVII.

Paper, about 8 1/4 in. by 6 7/8, consisting of 162 leaves, many of which are much torn, especially foll. 5-7, 15, 24-27, 36-38, 46-50, 74-81, 94, 95, 115, 122-130, 136-139, 141-150, 161, and 162. The quires are signed with letters, but their number is uncertain, as leaves are wanting both at the beginning and end of the volume, as well as after foll. 2, 4, 6, 24, 25, 26, 36, 37, 38, 46, 47, 48, 56, 72, 74, 78, 79, 95, 96, 114, 115, 121, 122, 123, 124, 125, 137, 138, 139, and 140. Each page has from 20 to 29 lines. This manuscript is written in a good, regular, current hand of about the xith cent., and contains—

I. A treatise of Moses bar Kiphā, bishop

of Moṣul and Nineveh, on freewill and predestination, divided into four discourses. It is imperfect at the beginning, and has been left unfinished by the scribe; but the name of the author appears from the marginal notes, e.g., fol. 1 a, and again, fol. 20 a,

Discourse I.

a. Chap. 1; almost entirely lost. Fol. 1 a.

b. Chap. 2, Fol. 1 a. Imperfect.

c. Chap. 3, Fol. 3 b. Imperfect.

2. Discourse II.

a. Chap. 1, Fol. 7 a.

b. Chap. 2, Fol. 7 b.

c. Chap. 3, מלאך האלהים נאמר . . .
Fol. 8 a.

d. Chap. 4, מלאך האלהים נאמר . . .
Fol. 9 a.

e. Chap. 5, מלאך האלהים נאמר . . .
Fol. 10 a.

f. Chap. 6, מלאך האלהים נאמר . . .
Fol. 11 a.

g. Chap. 7, מלאך האלהים נאמר . . .
Fol. 13 a. Imperfect.

h. Chap. 8, מלאך האלהים נאמר . . .
Fol. 16 b.

i. Chap. 9, מלאך האלהים נאמר . . .
Fol. 18 a.

j. Chap. 10, מלאך האלהים נאמר . . .
Fol. 20 a.

3. Discourse III.

a. Chap. 1, מלאך האלהים נאמר . . .
Fol. 21 b.

b. Chap. 2, מלאך האלהים נאמר . . .

מלאך האלהים נאמר . . .
Fol. 22 b. Imperfect.

4. Discourse IV.

a. Chap. 1, מלאך האלהים נאמר . . .
Fol. 71 b. Imperfect.

b. Chap. 2, מלאך האלהים נאמר . . .
Fol. 91 b. Imperfect and left un-
finished by the scribe.

The principal authorities cited in this work are—

Athanasius: on the Psalms, foll. 28 a, 78 a and b; מלאך האלהים נאמר, fol. 30 a.

Basil: foll. 31 b, 32 a, 33 a, 34 a, 52 b.

John Chrysostom: foll. 39 b, 63 b, 64 b, 68 b, 69 a and b, 70 b, 71 a, 88 b, 99 a.

Cyril of Alexandria: foll. 53 b, 71 b.

Ephraim: foll. 30 b, 53 b, 60 b, 66 a and b, 70 a and b, 71 b, 78 b, 85 a, 88 a, 92 a, 101 a.

Gregory Nazianzen: foll. 30 b, 51 a and b, 97 a, 99 a.

Gregory Nyssen: fol. 30 a.

Jacob of Batnae: foll. 24 a, 29 a.

Jacob of Edessa: Scholia on the Old Test., fol. 29 b; letter to Bar-hadad, bishop of Tellä, מלאך האלהים נאמר, fol. 72 b; treatise on theology, fol. 98 b, מלאך האלהים נאמר

האריס, וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ. וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ. וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ. וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ.

John the Monk: וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ, fol. 96 b.

John bar Aphṭūnāyā: on the character and death of Severus, וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ, fol. 31 a.

Severus of Antioch: fol. 30 b, 97 a.

Titus of Bostra: וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ, fol. 73 a.

II. A selection from the Epistles of Isidore of Pelusium: וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ. Fol. 105 a. See Assemani, *Bibl. Or.*, t. iii., pars 1, p. 43. The letters are numbered, but the names of the persons to whom they were addressed are not given. The first letter is *Lib. iii.*, ep. 267 (ed. Paris., 1638), beginning: וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ. The manuscript is imperfect in various places, and ends with ep. 262, וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ.

The name of the scribe, as appears from the concluding words of the title of no. II., was Simeon, וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ.

[Add. 14,731.]

DCCCXXVIII.

A manuscript, about 7 $\frac{3}{4}$ in. by 4 $\frac{3}{4}$, consisting of 146 leaves, some of which are much stained and torn, especially foll. 80—82, 91—100, and 130—164. Foll. 63—80 are paper, the rest vellum. The quires, signed with letters, are 18 in number (א, fol. 139 a); but the volume is imperfect at the end, and there are lacunæ after foll. 52, 73, 80, 110, and 130. There are from 16 to 26 lines in each page. This manuscript is written in a rather peculiar, angular hand, apparently of the xith or xiith cent., and contains—

- 1. Extracts from the Lives of the Egyptian Fathers, וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ. Fol. 1 b.
- 2. Short extracts from the writings of Isaiah, abbat of Secte, וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ. Fol. 30 a.
- 3. Short extracts from the writings of Evagrius, וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ. Fol. 46 a. Imperfect at the end.
- 4. Extracts from the Lives of the Egyptian Fathers; imperfect at the beginning. Fol. 53 a.
- 5. Extracts from the Lives of the Egyptian Fathers, וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ. Fol. 63 a.
- 6. Sayings of the Sages and Philosophers, וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ, beginning, fol. 70 a: וְהַמַּלְאָכִים רְאִינוּ אֶת-בְּרַחַם אֱלֹהֵינוּ.

כְּתוּבָה וְחֵסֶד וְחַסְדֵי הַיָּמִים
: אֶלְמֵלֶךְ

7. An extract from Evagrius, הַיָּמִים
הַיְיָסֵד, beginning, fol. 70 b: אֶלְמֵלֶךְ
מִן הַיָּמִים הַיְיָסֵד. אֶלְמֵלֶךְ מִן הַיָּמִים הַיְיָסֵד.
לֵב הַיָּסֵד. מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד.
הַיְיָסֵד.

8. An extract from John the monk,
הַיָּסֵד, beginning, fol. 71 a:
הַיָּסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.

9. An extract from Xystus, הַיָּסֵד,
הַיְיָסֵד, beginning, fol. 71 a: אֶלְמֵלֶךְ
מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.
הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.

10. Another extract from John the monk,
הַיָּסֵד, beginning, fol. 71 b:
הַיָּסֵד (sic) הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.
הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.

11. An extract from Philoxenus of Mabüg,
הַיָּסֵד, beginning, fol. 72 a: אֶלְמֵלֶךְ
מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.
הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.
הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.

12. A short extract from Isaac of Antioch,
הַיָּסֵד, beginning, fol. 72 b: אֶלְמֵלֶךְ
מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.

13. Selections from the book called the
Climax or Ladder (see in particular Add.
14,613, no. 1).

a. אֶלְמֵלֶךְ מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד
הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד, beginning,
fol. 72 b: אֶלְמֵלֶךְ מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד.
Imperfect. See Add. 12,160, fol. 153 a.

b. אֶלְמֵלֶךְ מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד
הַיְיָסֵד, beginning, fol. 82 b: אֶלְמֵלֶךְ
מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.

c. אֶלְמֵלֶךְ מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד
הַיְיָסֵד, beginning, fol. 86 b: אֶלְמֵלֶךְ
מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.

d. אֶלְמֵלֶךְ מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד
הַיְיָסֵד, beginning, fol. 87 b: אֶלְמֵלֶךְ
מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.

e. אֶלְמֵלֶךְ מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד
הַיְיָסֵד, beginning, fol. 87 b: אֶלְמֵלֶךְ
מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.

14. An extract from Macarius, הַיָּסֵד,
הַיְיָסֵד, beginning, fol. 89 b: אֶלְמֵלֶךְ
מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד הַיְיָסֵד.

15. Sayings of Philoxenus of Mabüg, of a
sage (הַיָּסֵד), of Xystus, and of Evagrius.
Fol. 90 a.

16. Selections from the writings of Isaiah
of Scete; viz.—

a. אֶלְמֵלֶךְ מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד
הַיְיָסֵד, beginning, fol. 90 b. See Add. 14,575,
no. 15.

b. אֶלְמֵלֶךְ מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד
הַיְיָסֵד, beginning, fol. 103 b. See Add. 14,575,
no. 11. Imperfect at the end.

c. אֶלְמֵלֶךְ מִן הַיָּסֵד הַיְיָסֵד הַיְיָסֵד
הַיְיָסֵד, beginning, fol. 111 a. Imperfect at the beginning.
See Add. 14,575, no. 12.

d. *מלכות אלהים*. Fol. 118 b. See Add. 14,575, no. 7.

e. *מלכות אלהים*. Fol. 141 b. See Add. 14,575, no. 8.

f. *מלכות אלהים*. Fol. 144 a. See Add. 14,575, no. 9.

g. *מלכות אלהים*. Fol. 146 a. Imperfect at the end. See Add. 14,575, no. 10.

[Add. 17,178.]

DCCCXXIX.

Vellum, about 6½ in. by 4½, consisting of 53 leaves, many of which are much stained and torn, especially foll. 1—6, 25—30, 37, and 50—53. The quires, signed with letters, were at least twelve in number (א, fol. 31 a); but the volume is imperfect both at the beginning and end, and leaves are wanting after foll. 1, 3, 5, 6, 24, 25, 27, 28, 30, 37, and 49. There are from 16 to 21 lines in each page. The writing (apparently by two persons) is rather inelegant, and seems to be of the xith or xiith cent. The contents are—

1. Selections from the writings of John the monk, *האבא יוחנן*; viz.—

a. Imperfect extracts, without title. Fol. 1 a.

b. *האל*. *מלכות אלהים*. Fol. 2 a: *מלכות אלהים*, beginning, fol. 2 a: *אלהים*.

c. Extract from a dialogue, *מלכות אלהים*. Fol. 2 b.

d. *מלכות אלהים*. Fol. 3 a.

e. *מלכות אלהים*. Fol. 3 b.

f. Extracts from the discourses addressed

to Eusebius and Eutropius, *אלהים*: *מלכות אלהים*. See Add. 17,172, no. 6, c.

a. From the first discourse; very imperfect. Fol. 3 b.

β. From the second discourse. Fol. 7 a.

γ. From the fourth discourse. Fol. 9 a.

g. *מלכות אלהים*, "from the letter on tranquillity," beginning, fol. 14 b: *מלכות אלהים*. *מלכות אלהים*, *מלכות אלהים*, *מלכות אלהים*.

h. From his doctrine, *מלכות אלהים*. Fol. 18 b. See Add. 17,172, no. 6, f.

i. *מלכות אלהים*, beginning, fol. 22 a: *מלכות אלהים*: *מלכות אלהים*. Imperfect at the end.

2. Selections from another writer or other writers; very imperfect. Fol. 25 a. On fol. 30 a we find the rubric *מלכות אלהים*, "from the sixth discourse." This extract begins: *מלכות אלהים*. *מלכות אלהים*. *מלכות אלהים*.

3. Selections from the writings of Isaiah of Scete; viz.—

a. *מלכות אלהים*; imperfect at the beginning. Fol. 31 a. See Add. 14,575, no. 19.

b. *מלכות אלהים*. Fol. 32 b. See Add. 14,575, no. 20.

c. *מלכות אלהים*. Fol. 34 b. Imperfect. See Add. 14,575, no. 22.

4. Selections from the two discourses of Marcus the monk on the Spiritual Law, *מלכות אלהים*.

a. From the first discourse; imperfect at the beginning. Fol. 38 *a.*

b. From the second discourse. Fol. 40 *a.*

c. Short extracts, severally entitled *מל. ה. א.* Fol. 47 *b.*

5. Selections from Ephraim, *קמ. ה. א.*; viz.—

a. *קמ. ה. א.*, beginning, fol. 49 *a.*: *קמ. ה. א.* *קמ. ה. א.*. This is also ascribed to Isaac of Antioch; see Add. 14,582, no. 9.

b. *קמ. ה. א.*. Of this extract there remain only the words *קמ. ה. א.* *קמ. ה. א.*. Fol. 49 *b.*

6. Other selections, without name of author; imperfect at the beginning and end. The spaces for the rubrics have been left blank. Fol. 50 *a.*

In writing the rubrics of this manuscript, considerable use has been made of green paint.

[Add. 17,179.]

DCCCXXX.

Vellum, about 5 $\frac{7}{8}$ in. by 4 $\frac{1}{2}$, consisting of 74 leaves. The quires, signed with letters, were probably nine in number, of which the first and last are wanting. Each page has from 19 to 25 lines. This volume, which is palimpsest throughout (see below), is written in a current hand of the xith or xiith cent., with a few Greek vowels (see, for instance, foll. 11 *b* and 14 *b*). The contents are—

1. Discourses of John Chrysostom; viz.—
a. On the Presentation of our Lord in the Temple and on S. Simeon the Aged; imperfect at the beginning. Fol. 1 *a.*

b. *קמ. ה. א.* *קמ. ה. א.*

קמ. ה. א., on the ten Virgins. Fol. 6 *b.* See Opera, t. viii., p. 666.

2. Metrical discourse of Jacob of Batnae on the Dead, *קמ. ה. א.*. Fol. 13 *b.* See Assemani, Bibl. Or., t. i., p. 313, no. 44, serm. iii.

3. An extract from the "Illustrations of the Paradise of Palladius," in the form of a dialogue, beginning, fol. 16 *a.*: *קמ. ה. א.*

קמ. ה. א.: *קמ. ה. א.*: *קמ. ה. א.*
קמ. ה. א. *קמ. ה. א.* *קמ. ה. א.*
קמ. ה. א. *קמ. ה. א.* *קמ. ה. א.*
קמ. ה. א. *קמ. ה. א.* *קמ. ה. א.*. See Add. 17,263 and 17,264.

4. Metrical discourses of Jacob of Batnae; viz.—

a. *קמ. ה. א.*, on Love. Fol. 17 *b.* See Assemani, Bibl. Or., t. i., p. 316, no. 84.

b. *קמ. ה. א.*, on the rich man and Lazarus. Fol. 27 *b.* See Assemani, p. 316, no. 89.

c. *קמ. ה. א.*, on the Dead. Fol. 52 *b.* See Assemani, p. 313, no. 44, serm. v.

d. *קמ. ה. א.*, on Lent. Fol. 63 *a.* See Assemani, p. 315, no. 69, serm. iii.

e. *קמ. ה. א.*, on Lent; imperfect. Fol. 71 *a.* See Assemani, p. 315, no. 69, serm. ii.

As mentioned above, this volume is palimpsest throughout, and seems to contain portions of four manuscripts.

1. Fragments of a Lectionary from the Gospels, apparently of the ixth cent. Foll. 66—71. On fol. 69 *a* we find the rubric,

קמ. ה. א. *קמ. ה. א.*; and again on fol. 71 *a* the heading *קמ. ה. א.*

2. Fragments of a similar volume, of somewhat later date, perhaps belonging to the

6. A discourse of Ephraim on the offering of Isaac, **ⲛⲉⲛⲓⲛⲁ ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**. Beginning, fol. 44 *a*: **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**.

7. A parænetic discourse of Philoxenus of Mabûg, **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**, beginning, fol. 54 *a*: **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**.

8. A short extract in the metre of Ephraim, **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**, beginning, fol. 59 *a*: **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**.

9. An extract from John Chrysostom, **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** (sic) **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**, beginning, fol. 59 *b*: **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** [ⲛ] **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**.

10. A discourse of John Chrysostom on Ps. xxxviii. (xxxix.) 11, **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** (sic) **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**. Fol. 63 *a*. See Opera, t. v., p. 685.

11. A short extract, apparently from a metrical discourse of Jacob of Batnac. Fol. 86 *b*.

As mentioned above, this volume is palimpsest throughout, being written on portions of two more ancient manuscripts.

a. Foll. 1—42. A manuscript of the same dimensions, consisting of five quires, the first three of which are signed with letters, written in a small, neat hand of about the ixth cent. It contains canons for various festivals, etc.

b. Foll. 43—87. Fragments of a manu-

script of large size, written in a fine Estrangêlâ of about the viith cent. The contents cannot be stated with any degree of certainty, as the text is legible in only a few places.

[Add. 17,206.]

DCCCXXXII.

Paper, about 6½ in. by 4¾, consisting of 115 leaves, the first 30 of which are much torn. The quires, signed with letters, were originally 20 in number, but of these the first eight are now entirely lost. Leaves are also wanting after foll. 29 and 44: There are from 18 to 25 lines in each page. This manuscript is written in a small, current hand, and dated A. Gr. 1483-4, A.D. 1172-3. It contains—

1. Selections from the writings of John Sâbâ, of which the first four pages are almost completely torn away.

a. Imperfect discourse. Fol. 4 *a*.

b. On subjection, **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**; mutilated at the beginning. Fol. 8 *a*.

c. A letter, **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**, mutilated at the beginning. Fol. 13 *a*. It is evidently identical with ep. 40 in Assemani, Bibl. Or., t. i., p. 443.

d. A letter, beginning: **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**. Fol. 14 *a*. See Assemani, p. 443, ep. 41.

e. A letter, mutilated at the beginning, commencing with the words **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**. Fol. 14 *b*. See Assemani, p. 444, ep. 42.

f. A letter, mutilated at the beginning. Fol. 15 *a*. See Assemani, p. 444, ep. 43.

g. On the remembrance and contemplation of God, **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**, beginning, fol. 18 *a*: **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ** **ⲛⲉⲛⲁⲓⲥⲁⲗⲏⲥ**.

... See Assemani, p. 441, no. 29.

h. The letters of John Saba, ... viz.—

a. ... "to a great Father," beginning, fol. 22 a: ... See Assemani, p. 441, ep. 1.

β. ... "to another Father," beginning, fol. 23 b: ... See Assem., p. 441, ep. 2.

γ. ... "to a brother, who was once his friend," beginning, fol. 24 b: ... See Assem., p. 441, ep. 3.

δ. Beginning: ... Fol. 24 b. See Assem., p. 441, ep. 4.

ε. Beginning: ... Fol. 27 a. See Assem., p. 441, ep. 5.

ζ. Beginning: ... Fol. 28 a. See Assem., p. 441, ep. 6.

η. ... beginning: ...

... Fol. 29 a. See Assem., p. 442, ep. 7.

θ. Beginning: ... Fol. 29 b. See Assem., p. 442, ep. 8.

ι. Beginning: ... Fol. 29 b. Imperfect. See Assem., p. 442, ep. 9.

The tenth letter is wanting. κ. The eleventh letter (see Assem., p. 442, ep. 11) is imperfect at the beginning. Fol. 30 a.

λ. Beginning: ... Fol. 32 a. See Assem., p. 442, ep. 12.

μ. Beginning: ... Fol. 32 b. See Assem., p. 442, ep. 13.

ν. Beginning: ... Fol. 33 a. See Assem., p. 442, ep. 14.

ξ. Beginning: ... Fol. 36 a. See Assem., p. 442, ep. 15.

ο. Beginning: ... Fol. 36 b. See Assem., p. 442, ep. 16.

π. Beginning: ... Fol. 37 b. See Assem., p. 442, ep. 17.

ρ. Beginning: ...

ⲁⲟ . ⲙⲓ ⲛⲁⲓ . Fol. 39 a. See Assem., p. 442, ep. 18.

ϩ. Beginning: ⲛⲓⲙⲟⲩ , ⲃⲓⲗⲗⲁ ⲛⲁⲓ ⲛⲓⲙⲟⲩ . Fol. 41 a. See Assem., p. 442, ep. 19.

ⲧ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ , ⲃⲓⲗⲗⲁ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 41 b. See Assem., p. 442, ep. 20.

ⲩ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 41 b. See Assem., p. 442, ep. 21.

ϕ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 42 a. See Assem., p. 442, ep. 22.

ⲭ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 43 b. See Assem., p. 443, ep. 23.

ϗ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 44 a. See Assem., p. 443, ep. 24.

ⲟ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 44 a. See Assem., p. 443, ep. 25.

ⲁⲁ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 44 b.

ββ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 44 b. See Assem., p. 443, ep. 26.

Letters 28 and 29 are wanting.
γγ. Letter 30 is imperfect at the beginning. Fol. 45 a.

δδ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ

ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 45 a. See Assem., p. 443, ep. 30.

εε. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 45 b. See Assem., p. 443, ep. 31.

ϛϛ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 46 a. See Assem., p. 443, ep. 32.

ηη. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 47 b. See Assem., p. 443, ep. 33.

θθ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 48 a. See Assem., p. 443, ep. 34.

ⲩⲩ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 49 a. See Assem., p. 443, no. 35. It concludes with two prayers.

κκ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 52 a. See Assem., p. 443, ep. 36.

λλ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 55 b. See Assem., p. 443, ep. 37.

μμ. Beginning: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . Fol. 56 a: "to a brother whom his parents' creditors were pressing;" beginning, fol. 56 a: ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ ⲛⲁⲓ . See Assem., p. 443, ep. 38.

vv. ¹⁰ כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו, on repentance, beginning, fol. 56 a: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו. See Assem., p. 441, no. 30, serm. i.

ξξ. Beginning: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו. Fol. 61 b. See Assem., p. 443, ep. 39.

oo. כְּהַחֲזִיקוֹתָיו חַל חֲסִידוֹתָיו, on the effects of grace in those that labour; beginning, fol. 62 a: כְּהַחֲזִיקוֹתָיו חַל חֲסִידוֹתָיו. See Assem., p. 444, epp. 44—47.

ππ. כְּהַחֲזִיקוֹתָיו חַל חֲסִידוֹתָיו, to a friend, on the same subject, viz. of the degrees (of holiness) produced by Divine Grace; beginning, fol. 64 b: כְּהַחֲזִיקוֹתָיו חַל חֲסִידוֹתָיו. See Assem., p. 444, ep. 48.

pp. אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו, on the degrees (of holiness), beginning, fol. 69 b: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו. See Assem., p. 441, no. 32, serm. 2.

i. Heads of knowledge, אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו, beginning, fol. 70 a: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו.

כִּי־אֵלֶּיךָ יָשָׁב וְנִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו. See Assem., p. 441, no. 30, serm. i.

β. אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו, beginning, fol. 72 a: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו.

γ. אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו, beginning, fol. 76 a: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו.

δ. אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו, beginning, fol. 79 a: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו.

ε. אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו, of the intellect, beginning, fol. 79 b: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו.

ζ. אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו, beginning, fol. 80 b: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו. See Assem., p. 441, no. 32, serm. 2.

η. אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו, beginning, fol. 86 b: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו. See Assem., p. 441, no. 30, serm. 3.

θ. אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו, beginning, fol. 87 a: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו.

j. Apology, composed by the brother of John Sābā, and prefixed to his collected works: אֶת-כָּשָׁה נִחַם לֵב וְשָׁחַת אֶת צַדִּיקוֹתָיו.

קאמ קאמא גאמא . Beginning, fol.
 88 a: . חפשי קאמ לכל דפא קאמא
 . קאמא קאמא קאמא קאמא קאמא
 . קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .
 קאמא

k. A letter of John Sābā to his brother :
 , קאמא קאמא . קאמא קאמא קאמא
 קאמא קאמא . Beginning, fol. 88 b :
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .
 קאמא . See Assem., p. 435.

l. Another apology, קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .
 קאמא .

2. a. A prayer of Isaac of Scete: קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .
 קאמא .

b. Another prayer of the same: קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .
 קאמא .

3. Extracts from the writings of Isaac of
 Nineveh, קאמא קאמא קאמא; viz.—

a. Beginning, fol. 102 a: קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .

b. קאמא קאמא , on vigils, beginning, fol.
 103 b: קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .
 קאמא .

4. Letter from a solitary to a friend, who
 inquired of him which was the way leading
 unto God: קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .
 Fol. 106 b. See Add. 12,167,
 no. xv.

5. A short extract, beginning, fol. 113 b:
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .

6. Stanzas of the Passion, קאמא קאמא ,
 beginning, fol. 113 b: קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .

7. A prayer of Jacob of Batnae, beginning,
 fol. 114 b: קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא
 קאמא קאמא קאמא קאמא קאמא .

On fol. 115 a there is a note, stating that
 the manuscript was written, A. Gr. 1483 or
 1484 (A.D. 1172 or 1173), in the Egyptian
 desert, in the convent called קאמא קאמא .

situated on the stream (wādi) called ,im. The scribe does not mention his name. ... (marg. ...)

[Add. 14,729, foll. 1—115.]

DCCCXXXIII.

Paper, about 8 5/8 in. by 5 3/8, consisting of 50 leaves, the last 18 of which are slightly mutilated. The quires are signed with letters from k to m. The number of lines in each page varies from 21 to 25. This manuscript is written in a good, regular hand, and belongs to the early part of the xiith cent. (see below). It contains—

1. Two metrical discourses of Ephraim; viz.—

- a. On the female Sinner, ... Beginning, fol. 1 b: ...
b. On Abraham and his types, ...

... Beginning, fol. 9 a: ...

2. The letters of Evagrius to Melania: ... Fol. 15 a. They are 60 in number, of which the last is imperfect.

On fol. 1 a there is an Arabic note, recording that this manuscript belonged to one Thomas, the son of Samuel, in the year of the Hijra 531, A.D. 1136—37. ... بالعربية

On the margin of fol. 45 b are the remains of a much later note, the greater part of which has been torn away, recording the presentation of the manuscript to a person named George. ... [Add. 17,266, foll. 1—50.]

DCCCXXXIV.

Paper, about 7 3/8 in. by 5 1/4, consisting of 111 leaves, some of which are much stained and torn, especially foll. 1, 57, 65, 82, 91, 92, 102, and 103. The quires are signed with letters from k to m, but several are missing and others are imperfect, there

ⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ : ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ .

3. Of Jacob of Batnac, ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ . Beginning, fol. 5 *b*: ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ .

[Add. 14,739, foll. 1—6.]

DCCCXXXVI.

Nine paper leaves, about 19½ in. by 13½
 (Add. 14,732, foll. 229—237), eight of which
 formed part of the eighth quire (ⲁ) of a
 large manuscript. Foll. 229, 232, 233, and
 236, are much torn; and two leaves are
 wanting after fol. 232. Each page is divi-
 ded into two columns of 34 lines. These
 leaves are written in a good, regular hand
 of the xiith cent., and contain—

1. Part of the discourse, ascribed to John
 Chrysostom, on Virginity and Repentance:
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ . Fol. 229 *a*.

2. Part of hom. lxxxiii. on the Gospel of
 S. John, by John Chrysostom. Fol. 233 *a*.
 See Opera, t. viii., p. 565, Σὺ δὲ τὰ πάντα ἀκούων,
 ἄνθρωπε, κ.τ.λ. Subscription: ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ .

3. Selections from the writings of Isaac
 of Nineveh: ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ .

a. A letter, ⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ [ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ .
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ] ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ [ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ] . Fol. 233 *b*.
 See Add. 14,633, no. 40.

b. Another letter, ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ, beginning, fol. 235 *a*: ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ . See Assemani, Bibl. Or.,
 t. i., p. 458, lib. iii., serm. 44.

c. On solitude, beginning, fol. 236 *b*:
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ . Imperfect.

On the margin of fol. 236 *b* there is the
 following note in the rude handwriting of
 one Rabban Ibrāhīm: ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ [ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ] ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ [ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ] ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ .

Fol. 237 is a small fragment, containing
 on one side the words (S. John, ch. xx. 25):
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ . ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ
 ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ .

[Add. 14,732, foll. 229—237.]

DCCCXXXVII.

Paper, about 10½ in. by 7½, consisting of
 230 leaves, a few of which are slightly
 stained and torn, especially foll. 1, 92, 101,
 and 228—230. The quires are signed with
 letters from ⲁ to ⲁⲃ, but their original
 number is uncertain, there being lacunæ
 after foll. 21, 131, 151, 161, 181, 187, 197,
 217, and 225. The first six quires have
 been wholly lost, and of the seventh only
 the last leaf remains. Each page is divided
 into two columns, of from 23 to 33 lines.
 This manuscript is written in a good, firm
 hand of the xiith cent., with the excep-
 tion of fol. 198, which is quite modern.
 The contents are—

1. Dialogue between Macarius (ⲛⲁⲓⲛⲁⲃⲉⲛⲁⲓ)

הגהות נבחרות מהש"ס : וכן הנה
 והנה. וכן. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.

b. Third discourse, on the love of the
 Messiah: והנה. והנה. והנה.
 והנה. והנה. והנה. Beginning, fol.
 80 b: והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.

c. Fifth discourse, on the virtues: והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.

d. Sixth discourse, on the passions of
 sin: והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.

10. Extracts from the writings of Isaiah
 of Scete, והנה. והנה; viz.—

a. Beginning, fol. 85 b: והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.

b. Beginning, fol. 86 b: והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.

c. Beginning, fol. 88 b: והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.

d. : והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.

e. והנה. והנה. Fol. 95 b. See Add.
 14,575, no. 4.

f. והנה. והנה. Fol.
 96 a. See Add. 14,575, no. 8.

g. והנה. והנה. Fol. 97 a.
 See Add. 14,575, no. 21.

11. Extract from the Lives of the Egyptian
 Fathers, והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.
 והנה. והנה. והנה. והנה. והנה.

הלך כהן בחי' . פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני .

12. Selections from the writings of John the monk; viz.—

a. פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני . Fol. 101 b. See Add. 17,170, no. 10.

b. Beginning, fol. 102 b: פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני .

13. The first discourse of Xystus of Rome, פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני . Fol. 105 b.

14. An extract from Abraham Nephtarenus: . פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני . Fol. 111 a. In Add. 17,170, no. 7, it is ascribed to John the monk.

15. Letters of Jacob of Batnae; viz.—

a. פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני . Fol. 112 a. See Add. 17,163, fol. 27.

b. Without title, beginning, fol. 117 a: פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני . It is elsewhere ascribed to Philoxenus; see Add. 17,206, fol. 54 a.

c. To Stephen bar Šūdaili, פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני . Fol. 118 a. See Add. 14,587, no. 1.

d. Without title, beginning, fol. 121 a: פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני .

16. Selections from the writings of John Sābā; viz.—

a. פוסק חנוך חנני . פוסק חנוך חנני . Fol. 122 a. See Add. 14,729, fol. 207 a.

b. פוסק חנוך חנני . פוסק חנוך חנני . Fol. 126 a. See Add. 14,728, fol. 239 a.

c. פוסק חנוך חנני . פוסק חנוך חנני . Fol. 127 b. See Add. 14,729, fol. 70 a.

d. פוסק חנוך חנני . פוסק חנוך חנני . Fol. 131 a. See Add. 14,729, fol. 221 a.

17. A fragment, entitled פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני . Beginning, fol. 131 b: פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני . פוסק חנוך חנני .

18. The letter of John the monk to Hesychius: פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני . Fol. 132 a. See Add. 17,170, no. 12. On the margin of fol. 134 a there is an extract, in a different handwriting, entitled פוסק חנוך חנני, beginning: פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני . פוסק חנוך חנני .

19. A letter of Bābai (or Babuæus, bishop of Seleucia and Ctesiphon), who was murdered by Bar-šaumā, bishop of Nisibis, to the priest Cyriacus, on the ascetic life: פוסק חנוך חנני
 פוסק חנוך חנני . פוסק חנוך חנני . פוסק חנוך חנני .
 פוסק חנוך חנני . פוסק חנוך חנני . פוסק חנוך חנני .

... .
...
... . Imperfect at the end.

23. Selections from the writings of Evagrius; viz.—

a. The discourse to Eulogius, Fol. 162 a. See Add. 14,578, no. 3.

b. Fol. 177 b. See Add. 14,578, no. 18.

c. Beginning: Fol. 178 b. See Add. 14,578, no. 37.

d. Beginning: Fol. 179 a. See Add. 14,578, no. 12.

e. Beginning: Fol. 179 b. See Add. 14,578, no. 27.

f. Beginning: Fol. 180 a. See Add. 14,578, no. 28.

g. Beginning: Fol. 180 a. See Add. 14,578, no. 26. Subscriptio:

h. Fol. 180 b. See Add. 14,578, no. 15.

i. Fol. 181 a. See Add. 14,578, no. 16. Imperfect.

j. Beginning: Fol. 182 a. See Add. 14,578, no. 25.

24. Five letters of Macarius, Fol. 183 b. The last is imperfect. See Add. 12,175, fol. 221 a.

25. Letter of John Chrysostom to his sister's son, who had fallen into sin: Beginning, fol. 188 a:
... .
... .
... .

26. Anecdote of Antony: Beginning, fol. 194 a:
... .
... .
... .

27. Extract from Basil, Beginning, fol. 195 a:
... .
... .
... .
... .

28. Extract from Evagrius, with the title See above, no. 23, c: Fol. 196 a.

29. Exhortation to novices, Beginning, fol. 197 a:

e. *Ḳanānā kāmā* ܗܠܐ, "on the demon of wandering (in thought)," beginning, fol. 167*b*:

ܗܠܐ ܗܘܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

f. *ܗܘܐ ܡܢ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ* ܗܠܐ
ܕܥܝܢܐ, "on the true contemplation or
vision of God." Fol. 169*a*. See Assem.,
p. 173, no. 7, and Add. 12,163, fol. 262*a*.

g. Questions of the brethren, beginning,
fol. 170*b*: *ܩܘܣܬܐ ܕܥܝܢܐ ܕܥܝܢܐ*
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

h. A history, *ܗܘܐ ܗܘܐ ܗܘܐ*, beginning,
fol. 171*a*: *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

i. Extract, beginning, fol. 171*a*: *ܗܘܐ ܗܘܐ*
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

j. Questions of the brethren, beginning,
fol. 172*a*: *ܩܘܣܬܐ ܕܥܝܢܐ ܕܥܝܢܐ*
ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ

k. *ܗܠܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*, "how
we should know God," beginning, fol. 174*a*:
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

l. *ܩܘܣܬܐ ܕܥܝܢܐ ܕܥܝܢܐ*. Fol. 174*b*.
See Add. 12,163, fol. 240*b*.

m. *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*. Fol. 174*b*.
See Add. 12,163, fol. 241*a*.

Subscription, fol. 182*b*: *ܗܘܐ ܗܘܐ ܗܘܐ*
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

4. Extracts from the writings of John the
monk, (?) *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*.

a. *ܩܘܣܬܐ ܕܥܝܢܐ ܕܥܝܢܐ*,
"orders to brethren who are strangers," be-
ginning, fol. 182*b*: *ܗܘܐ ܗܘܐ ܗܘܐ*
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

b. *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*, another ex-
tract, mutilated at the beginning. Fol. 182*b*.

c. *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*, "on dwelling in
the cell," beginning, fol. 183*b*: *ܗܘܐ ܗܘܐ*
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

d. *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*, "how our life
and conversation should be." Mutilated at
the beginning. Fol. 183*b*.

e. *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*, "on poverty," begin-
ning, fol. 184*a*: *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

5. Extract from a metrical discourse of
Isaac of Antioch, *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

6. Extracts from metrical discourses of
Ephraim.

a. Beginning: *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

b. Beginning: *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

c. Beginning: *ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ*
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ
ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ ܗܘܐ

7. Extracts, apparently from the writings
of Isaac of Nineveh (fol. 188*a*, margin,
. . . .ܗܘܐ).

1. The Festal Homilies of Moses bar Kiphā, or Mār Severus, with some other discourses by the same writer. Title: **ⲗⲏ ⲛⲟⲩⲁⲃⲁⲃⲁⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. A short history of the author is inserted at fol. 54 *a*, with the title: **ⲙⲟⲩⲉⲛⲉⲃⲉⲛⲁ ⲙⲟⲩⲉ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. It has been printed by Assemani in the *Bibl. Or.*, t. ii., p. 218, note.

a. On the Annunciation of Zacharias, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 1 *b*.

b. On the Annunciation of the Virgin, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 7 *a*.

c. On the Visit of Mary to Elisabeth, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 9 *a*.

d. On the Nativity of S. John the Baptist, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 10 *a*.

e. On the Nativity of our Lord, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 14 *a*.

f. Eighteen chapters on the Nativity, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 18 *b*.

g. On the Visit of the Magi, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 24 *a*.

h. On the Star, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 26 *b*.

i. On the Massacre of the Innocents, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 30 *a*.

In the subscription to this discourse, fol. 33 *a*, the scribe gives his name, Zainā: **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**.

j. On the Epiphany, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 33 *a*.

k. On the Circumcision of our Lord, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 42 *b*.

l. On S. Simeon and the Presentation of our Lord in the Temple, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 48 *b*.

m. On the Fast of Nineveh, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 49 *b*.

n. On Sunday, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 50 *a*.

o. On the Temptation, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 51 *a*.

Here follows an extract in a more modern hand "on the wood of which the holy Cross was made," **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 53 *b*.

p. On Lent, **ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ ⲛⲉⲃⲉⲛⲁ**. Fol. 54 *b*.

q. On the Leper, *ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 61 *a*.

Here follows an extract, fol. 62 *b*, in the same handwriting as that on fol. 53 *b*, on Melchizedek, *ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*.

r. On the Woman that had an issue of blood, *ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 63 *a*.

s. On S. Matthew, ch. viii. 22, *ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 63 *a*.

t. On the Raising of Lazarus, *ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 65 *a*.

u. On Palm Sunday, *ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 67 *b*.

v. On the Resurrection of our Lord, *ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 77 *a*.

w. On the Friday of the Confessors, *ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 88 *a*.

x. On the New Sunday, *ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 91 *b*.

y. On the Ascension of our Lord, *ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 96 *a*.

z. On Pentecost, *ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 100 *a*.

aa. Exposition of Acts, ch. ii. 1—21: *ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 106 *b*.

bb. On the Transfiguration of our Lord, *ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 112 *b*.

cc. On the Decease of the blessed Virgin: *ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 116 *a*.

dd. On the Invention of the Cross, *ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*. Fol. 118 *a*.

Subscription, in which the scribe mentions his name, Abu 'l-Khair, fol. 132 *a*. *ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*

On fol. 132 *b* we find an extract from a discourse of John bar Gannāvai of Tagrit, on the brazen thurible: *ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ ܟܪܟܝܢ ܟܪܟܝܢ ܡܠܟܐ ܡܠܟܐ*

Also a short extract from Gregory Nazianzen,

ארבע יתיא . אהוד מלך מעשה
 שמהא שלד (כ) יהודי (כ) מן ארבע (כ)
 אהודא דהוה יתיא . אהוד מן ארבע
 ארבע יתיא (כ) מן ארבע יתיא
 מלך .

Fol. 62 a. The name of the deacon
 Kadishā: **קדישא** .

Fol. 64 b. The name of the priest Denhā
 bar Jacob of Beth-Severinā: **דנהא**
באר יעקב .

There are other notes by the same person,
 on fol. 75 a, dated A. Gr. 1977, A.D. 1666 :
דנהא .

Fol. 64 b. A note, stating that the manu-
 script belonged to the deacon Abraham bar
 ———, A. Gr. 1659, A.D. 1348.

.....
 אהוד מן ארבע יתיא .

On the same page there are two notes
 in Arabic and Syriac, dated in the year
 1731, A.D. 1420; the one written by the
 priest Isaiah of Bā-Sabarīnā (Beth-Severinā),
 the other by the monk Yeshūa' of Dair al-
 'Amr, in Armenia.

نضر في هذا المجلد العبد
 الخاطى الضعيف الفقير الي رحمة ربه اشعيا بسم قس من
 قريه باسبرينا من اعمال بلد الهيثم سنة الف وسبعماية
 وواحد وثلاثين

طالع في هذا الكتاب المبارك العبد الحقير الفقير الي الله
 تعالى ايشوع بسم راهب من دير العمر من اعمال الهيثم
 المحروس حرسه الله تعالى كل من يقرأ يدعاه بالخلاص
 من نار العذاب

Fol. 95 a. The name of a reader called
 Sergius: **سرجيوس** .

Fol. 132 a. A note, partially erased, dated
 A. Gr. 20 .., A.D. 17 ...

Fol. 132 b. A note by Abraham bar

7. Extracts from the history of John the less, or the younger, *ḥayyānā ḥayyānā* . Fol. 42 *b*.

8. Extracts from the history of Abbā Bishōi (Pisoos), *ḥayyānā ḥayyānā* . Fol. 49 *a*.

9. Extracts from the history of Macarius, *ḥayyānā ḥayyānā* . Fol. 53 *b*.

10. History of the Man of God from the city of Rome, in the time of Rabulas of Edessa. See Add. 14,649, no. 3.

a. Part first: *ḥayyānā ḥayyānā* . Fol. 55 *b*.

b. Part second: *ḥayyānā ḥayyānā* . Fol. 63 *a*.

11. Extract from Evagrius, entitled *ḥayyānā*, "on virgins." Fol. 71 *b*. Imperfect. See Add. 14,578, no. 43.

12. Extracts from the history of Macarius, imperfect at the beginning. Fol. 72 *a*.

[Add. 14,728, foll. 1—75.]

DCCCXLIII.

Paper, about 6½ in. by 5, consisting of 70 leaves (Add. 14,728, foll. 138—207). The quires, signed with letters, are 7 in number. There are from 15 to 20 lines in each page. This manuscript is written in a fair hand of the xiiith cent. The writing on the fly-leaves, foll. 138 and 205 *b*—207, is different, but not much later. The contents are—

1. An extract from the Lives of the Egyptian Fathers, *ḥayyānā ḥayyānā*, beginning, fol. 138 *a*: *ḥayyānā ḥayyānā*

ḥayyānā ḥayyānā (sic) *ḥayyānā ḥayyānā* .

2. Extracts from the Scriptures, fol. 139 *a*: *ḥayyānā ḥayyānā* (sic) *ḥayyānā ḥayyānā* .

a. Psalm i., *ḥayyānā ḥayyānā* . Fol. 139 *a*.

b. 1 Corinthians, ch. iii. 16—21. Fol. 139 *a*.

c. The Beatitudes, S. Matthew, ch. v. 3—12. Fol. 139 *b*.

d. S. Matthew, ch. vii. 3—5. Fol. 140 *b*.

3. Extracts from Isaiah of Scete, *ḥayyānā ḥayyānā*; viz.—

a. On humility, *ḥayyānā ḥayyānā* . Fol. 140 *b*. See Add. 14,575, no. 4.

b. Beginning: *ḥayyānā ḥayyānā* . Fol. 141 *a*.

c. Beginning: *ḥayyānā ḥayyānā* . Fol. 143 *a*. Imperfect. See Add. 14,575, no. 13.

4. Extracts from the Lives of the Egyptian Fathers, fol. 146 *a*, containing sayings of Isaiah of Scete, *ḥayyānā ḥayyānā*, fol. 163 *b*, and of Epiphanius, *ḥayyānā ḥayyānā*, fol. 164 *b*; a dialogue between a teacher and his pupil, *ḥayyānā ḥayyānā*: *ḥayyānā ḥayyānā*, fol. 166 *a*; and select sayings of one of the Fathers, *ḥayyānā ḥayyānā*, fol. 173 *b*.

5. Discourse of Theophilus of Alexandria

on the separation of the soul from the body :
 177 a : 𐌸𐌰 . 𐌸𐌰 𐌸𐌰 𐌸𐌰 . Beginning, fol.
 177 a : 𐌸𐌰 . 𐌸𐌰 𐌸𐌰 𐌸𐌰 .

6. Metrical discourse of Isaac of Antioch,
 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰 , beginning,
 fol. 179 b : 𐌸𐌰 . 𐌸𐌰 𐌸𐌰 𐌸𐌰 .

7. Extracts from the writings of Philoxenus
 of Mabūg, 𐌸𐌰 𐌸𐌰 ; viz.—

a. On humility, 𐌸𐌰 𐌸𐌰 . Fol.
 185 a.

b. On repentance, 𐌸𐌰 𐌸𐌰 . Fol.
 185 a.

c. From the thirteenth discourse, 𐌸𐌰
 𐌸𐌰 𐌸𐌰 . Fol. 186 b.

d. On prayer, 𐌸𐌰 𐌸𐌰 . Fol. 187 a.

e. Another extract on prayer. Fol. 187 b.

8. The Creed of Severus, 𐌸𐌰 𐌸𐌰
 𐌸𐌰 𐌸𐌰 , beginning, fol. 188 b : 𐌸𐌰
 , 𐌸𐌰 𐌸𐌰 . 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰
 , 𐌸𐌰 𐌸𐌰 𐌸𐌰 . 𐌸𐌰 𐌸𐌰 𐌸𐌰
 . 𐌸𐌰 . 𐌸𐌰 𐌸𐌰 . 𐌸𐌰 𐌸𐌰 .

9. An extract from John Chrysostom on
 silence, beginning, fol. 191 a : 𐌸𐌰
 𐌸𐌰 : 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰 . 𐌸𐌰 𐌸𐌰
 . 𐌸𐌰 . 𐌸𐌰 𐌸𐌰 𐌸𐌰 .

10. The history of John of Rome, 𐌸𐌰 𐌸𐌰
 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰 . Fol. 192 a.
 See Add. 14,649, no. 23.

11. Three hymns, entitled 𐌸𐌰 𐌸𐌰
 𐌸𐌰 𐌸𐌰 𐌸𐌰 , “hymns of repentance
 and penitence.”

a. Beginning : 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰
 𐌸𐌰 . 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰 . Fol.
 205 b.

b. Beginning : 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰

𐌸𐌰 . 𐌸𐌰 𐌸𐌰 𐌸𐌰 . Fol.
 206 b.

c. Beginning : 𐌸𐌰 𐌸𐌰 𐌸𐌰
 . 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰 . Fol. 207 b.

[Add. 14,728, foll. 138—207.]

DCCCXLIV.

Four leaves from a paper manuscript (Add.
 17,267, foll. 9—12), about 10½ in. by 6¾, with
 from 32 to 36 lines in each page. The writing
 is of the xiiith cent. They contain—

Fragments of at least two discourses on
 the offering of the sacrifice of the holy
 Eucharist and of prayers on behalf of the
 dead. On the verso of the second leaf, we
 find the rubricated title (sic) 𐌸𐌰 𐌸𐌰
 𐌸𐌰 𐌸𐌰 , “on the Commemoration
 of the Righteous, by Cyril (of Alexandria).”
 This discourse begins : 𐌸𐌰 𐌸𐌰 [𐌸𐌰]
 𐌸𐌰 . 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰
 𐌸𐌰 𐌸𐌰 𐌸𐌰 : 𐌸𐌰 𐌸𐌰
 𐌸𐌰 𐌸𐌰 𐌸𐌰 : 𐌸𐌰 𐌸𐌰
 𐌸𐌰 𐌸𐌰

The subscription mentions the name of
 the scribe, Basil : 𐌸𐌰 𐌸𐌰 𐌸𐌰
 . 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰 . 𐌸𐌰 𐌸𐌰
 𐌸𐌰 𐌸𐌰 𐌸𐌰 𐌸𐌰 . 𐌸𐌰 𐌸𐌰

[Add. 17,267, foll. 9—12.]

DCCCXLV.

Ten leaves from a paper manuscript (Add.
 17,267, foll. 13—22), about 10½ in. by 6¾,
 with from 38 to 41 lines in each page. The
 writing is of the xiiith cent. They contain—

רמיתת נהמה המעט כנסתו . חג המעלות
 הנחילתו . Beginning, fol. 37 b: חלילת
 רמיתת נהמה המעט כנסתו : חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו . חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו : חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו . ח

4. A discourse for the Monday preceding Palm Sunday, or night of the Monday preceding Palm Sunday, חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו . Beginning, fol. 42 b:
 חלילת נהמה המעט כנסתו : חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו . ח

5. Another discourse for the same occasion, beginning, fol. 43 b: חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו : חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו . ח

6. For the Transfiguration of our Lord, חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו . Beginning, fol. 45 b: חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו . ח

7. For the festival of the holy Cross, חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו . Beginning, fol. 47 a: חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו . ח

8. For Rogations, חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו . Beginning, fol. 48 b:
 חלילת נהמה המעט כנסתו : חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו
 חלילת נהמה המעט כנסתו חלילת נהמה המעט כנסתו . ח

On the upper margin of fol. 42 b we read the words חלילת נהמה המעט כנסתו, "Michael wrote and arranged."

On the lower margin of fol. 34 a there is the following note, in the handwriting of John of Beth-Cūdidā (see Add. 17,263, foll. 65 a and 148 a): חלילת נהמה המעט כנסתו . (altered into חלילת נהמה המעט כנסתו) חלילת נהמה המעט כנסתו
 This remark does not apply to the manuscript in its present condition.

[Add. 17,267, foll. 34—49.]

DCCCXLVIII.

Paper, about 10½ in. by 6¾, consisting of 177 leaves. The quires, signed with letters, are 18 in number, of which the last is imperfect. A leaf is also wanting after fol. 20. There are from 18 to 25 lines in each page. This volume is written in a good, regular hand of the xiiith cent., and contains—

A collection of Sermons by several writers (numbered from 1 to 13); viz.—

1. Cyril of Alexandria.

a. Hom. xxxv. on the Gospel of S. Luke. Fol. 21 a. The title and the first few words are wanting. See Dr. Payne Smith's edition, p. 13.

b. Hom. xii. on the Gospel of S. Luke: ὁ κύριος ἦν εὐφρανόμενος πνεύματι ἁγίῳ καὶ ἰστούμενος ἐν αὐτοῖς. ἦν ἡμεῖς ἐν ἡμέραις τῆς ἐκείνης καὶ οὐκ ἴδομεν τὰς ἐπιδησίας ἐν αὐτοῖς. ἠμεῖς ἔσμεν ὡς τὸ σπέρμα τῆς γαλαθίας (altered into ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας). Fol. 174 b. See Dr. Payne Smith's edition, p. *19.

2. Philoxenus of Mabüg.

a. On the Annunciation of the blessed Virgin: ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας (margin: ἡ ἁγία θεοτόκος). Beginning, fol. 26 a: ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας.

b. From his Commentary on the Gospel of S. Luke: ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας.

3. Athanasius, on Baptism: ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας.

fol. 55 a: ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας.

4. Jacob of Batnae, a homily in prose, beginning, fol. 105 a: ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας.

5. Cyriacus, patriarch of Antioch (see Assemani, Bibl. Or., t. ii., pp. 116-7), on the parable of the Vineyard: ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας.

6. Mārūthā of Tagrit, on the New Sunday, beginning, fol. 140 a: ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας. ἡ ἁγία θεοτόκος ἡμεῖς ὡς τὸ σπέρμα τῆς γαλαθίας.

7. Proclus of Constantinople, on the Ascen-

sion : (sic) אמלאה איהו
אמלאה איהו אמלאה איהו. אמלאה
אמלאה אמלאה אמלאה. Beginning, fol. 146 *b* : א
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה .

8. John Chrysostom.

a. Hortatory discourse, on the good and evil things of this world : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה .

b. On repentance, אמלאה אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה .

c. Hortatory discourse, showing that we should remain in the church till the celebration of the holy Eucharist is ended : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה .

d. On S. Matthew, ch. x. 34: אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה .

e. For Palm Sunday : אמלאה אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה .

f. On charity and alms, and that priests should not administer the holy Eucharist to those whom they know to be unworthy : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה .

g. Hom. lxxxiii. on the Gospel of S. John : אמלאה אמלאה אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה .

h. Hom. lxxxv. on the Gospel of S. John, from the words 'Ορῆς πόσση ποιείται σπουδὴν ὥστε πιστευθῆναι κ.τ.λ. (Opera, t. viii., p. 578) to the end : אמלאה אמלאה אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה : אמלאה אמלאה
אמלאה אמלאה אמלאה אמלאה .

(margin: *אֲנִי חַיָּים וְאַתָּה מֵת* *אֲנִי חַיָּים וְאַתָּה מֵת* *אֲנִי חַיָּים וְאַתָּה מֵת*). Fol. 48 *b*.

i. The second discourse on our Lord's contest with Satan: *מַעֲרֹבֵה הַלַּיְלָה* *מַעֲרֹבֵה הַלַּיְלָה* *מַעֲרֹבֵה הַלַּיְלָה*. Beginning, fol. 58 *b*: *מַעֲרֹבֵה הַלַּיְלָה* *מַעֲרֹבֵה הַלַּיְלָה* *מַעֲרֹבֵה הַלַּיְלָה*.

j. The third discourse on our Lord's contest with Satan: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*. Beginning, fol. 65 *a*: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*, *מֵת* *מֵת* *מֵת*.

k. On the Canaanite woman: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*. Fol. 69 *b*. See Opera, t. iii., p. 516.

l. On the man who had a hundred sheep, and on repentance: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*. Fol. 76 *b*.

m. On those who present themselves for Baptism, and against swearing: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*. Fol. 85 *b*. See Opera, t. ii. p. 265.

n. Against swearing, and on our Lord's rising in three days: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*. Beginning, fol. 96 *a*: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*.

אֲנִי חַיָּים וְאַתָּה מֵת *אֲנִי חַיָּים וְאַתָּה מֵת* *אֲנִי חַיָּים וְאַתָּה מֵת*. On the margin of fol. 102 *a* we read: *אֲנִי חַיָּים וְאַתָּה מֵת* *אֲנִי חַיָּים וְאַתָּה מֵת* *אֲנִי חַיָּים וְאַתָּה מֵת*.

o. On the Consecration of the Church: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*. Beginning, fol. 114 *b*: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*.

p. Part of hom. lxx. on the Gospel of S. Matthew, from the words 'Επει οὖν τοιαύτη ἡ ἀνάστασις κ.τ.λ. (see Opera, t. vii., p. 779): *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*. Fol. 126 *a*.

q. On the Resurrection of our Lord: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה* (margin: *הַלַּיְלָה*). Beginning, fol. 130 *a*: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*.

r. Margin: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*, for the Friday of the Crucifixion. Beginning, fol. 133 *b*: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*.

s. On the Resurrection of our Lord: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה* (margin: *הַלַּיְלָה*, but altered into *הַלַּיְלָה*). Beginning, fol. 137 *b*: *הַלַּיְלָה* *הַלַּיְלָה* *הַלַּיְלָה*.

α. First discourse, (sic) *ḥe ḥuṭi* *ḥa*
ḥuṭi (marg. *ḥuṭi*), of the Creation, to which
 is prefixed an introduction, *ḥa ḥuṭi*
ḥa ḥuṭi *ḥa ḥuṭi*, fol. 3 *a*. Chap. 1,
ḥa ḥuṭi *ḥa ḥuṭi* *ḥa ḥuṭi*, fol. 4 *b*;
 chap. 2, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*, fol.
 11 *a*; chap. 3, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*,
 fol. 11 *b*; chap. 4, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 13 *b*; chap. 5, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 16 *b*; chap. 6, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 18 *b*; chap. 7,
ḥa ḥuṭi *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*, fol.
 20 *a*.

β. Second discourse, *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, of Theology. Chap. 1, *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 24 *a*; chap. 2, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 29 *a*.

γ. Third discourse, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, of the Incarnation of God
 the Word. Chap. 1, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 31 *b*; chap. 2, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 36 *a*; chap. 3,
ḥa ḥuṭi *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*, fol. 39 *a*.

δ. Fourth discourse, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*, of
 the Angels. Chap. 1, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 41 *a*;
 chap. 2, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 42 *b*; chap. 3, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 43 *b*.

ε. Fifth discourse, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 of the evil Spirits. Chap. 1, *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi *ḥa ḥuṭi*, fol. 45 *a*;
 chap. 2, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 46 *b*.

ς. Sixth discourse, *ḥa ḥuṭi* *ḥa ḥuṭi*, of the

Soul. Chap. 1, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 fol. 47 *b*; *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 fol. 48 *b*; chap. 3, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 50 *a*; chap. 4, *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi *ḥa ḥuṭi* *ḥa ḥuṭi*, fol. 51 *b*;
 chap. 5, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 54 *b*.

ζ. Seventh discourse, *ḥa ḥuṭi* *ḥa ḥuṭi*
 of the Priesthood. Chap. 1, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 56 *a*; chap. 2, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 57 *a*; chap. 3,
ḥa ḥuṭi *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*, fol. 59 *a*.

η. Eighth discourse, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, of Freewill and Destiny.
 Chap. 1, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 fol. 62 *b*; chap. 2, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 fol. 67 *a*; chap. 3, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 fol. 69 *a*; chap. 4, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi, fol. 71 *b*; chap. 5, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*, fol.
 74 *a*.

θ. Ninth discourse, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*, of the Consummation of
 both Worlds, the small and the great, and
 of the Commencement of the New World.
 Chap. 1, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 fol. 76 *b*; chap. 2,
ḥa ḥuṭi *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 fol. 78 *b*; chap. 3,
ḥa ḥuṭi *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 fol. 80 *b*.

ι. Tenth discourse, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 of Paradise. Chap. 1, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
 fol. 83 *a*;
 chap. 2, *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*
ḥa ḥuṭi *ḥa ḥuṭi* *ḥa ḥuṭi* *ḥa ḥuṭi*,
 fol. 87 *b*.

γ. *iiāz* ܐܘܢ ܕܗܘ ܕܗܘܢ ܐܘܠܡܐ
ܕܘܥܘܢ ܕܗܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ. Fol. 101 *b*.

δ. ܐܘܢ ܕܗܘ ܕܗܘܢ ܐܘܠܡܐ
ܕܘܥܘܢ ܕܗܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ Fol. 104 *b*.

Here too there are various readings and glosses in Syriac and Arabic.

c. The *ܕܗܘܢ ܕܗܘܢ*, or "Book of the Pupils of the Eyes," a compendium of the art of Logic or Dialectics. See Assemani, *Bibl. Or.*, t. ii., p. 269. Title, fol. 109 *b*:
ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ
: ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ
ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ ܕܗܘܢ
ܕܗܘܢ ܕܗܘܢ

It consists of an introduction, *ܕܗܘܢ ܕܗܘܢ*, and seven chapters.

a. *ܕܗܘܢ ܕܗܘܢ* ܐܘܠܡܐ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ, on the *Isagogē* (of Porphyry). Fol. 109 *b*. Sect. 1, ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ; sect. 2,
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ;
sect. 3, ܕܘܥܘܢ ܕܘܥܘܢ (sic) ܕܘܥܘܢ
. ܕܘܥܘܢ

β. ܐܘܢ ܕܗܘ ܕܗܘܢ ܐܘܠܡܐ
ܕܘܥܘܢ ܕܘܥܘܢ, on the *Categories*.
Fol. 110 *b*. Sect. 1, ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ; sect. 2, ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ
. ܕܘܥܘܢ

γ. *ܕܗܘܢ ܕܗܘܢ* ܐܘܠܡܐ
ܕܘܥܘܢ ܕܘܥܘܢ, on the *Περὶ ἔρμηνείας*.
Fol. 112 *a*. Sect. 1, ܕܘܥܘܢ ܕܘܥܘܢ

ܕܘܥܘܢ; sect. 2, ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ; sect 3, ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ; sect. 4, ܕܘܥܘܢ
. ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ

δ. *ܕܗܘܢ ܕܗܘܢ* ܐܘܠܡܐ
ܕܘܥܘܢ ܕܘܥܘܢ, on the former
Analytics. Fol. 114 *b*. Sect. 1, ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ; sect. 2,
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ;
sect. 3, ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ; sect. 4, ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ; sect. 5, ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ;
sect. 6, ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ
. ܕܘܥܘܢ

ε. *ܕܗܘܢ ܕܗܘܢ* ܐܘܠܡܐ
ܕܘܥܘܢ ܕܘܥܘܢ, on the *Topics*. Fol.
118 *a*. Sect. 1, ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ; sect. 2, ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ
. ܕܘܥܘܢ ܕܘܥܘܢ

ς. *ܕܗܘܢ ܕܗܘܢ* ܐܘܠܡܐ
ܕܘܥܘܢ ܕܘܥܘܢ, on the latter *Ana-*
lytics. Fol. 119 *a*. Sect. 1, ܕܘܥܘܢ ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ; sect. 2, ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ; sect. 3, ܕܘܥܘܢ
ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ ܕܘܥܘܢ
. ܕܘܥܘܢ ܕܘܥܘܢ

ζ. *ܕܗܘܢ ܕܗܘܢ* ܐܘܠܡܐ
ܕܘܥܘܢ ܕܘܥܘܢ, on the *Περὶ σοφιστικῶν*
ἐλέγχων. Fol. 120 *a*.

This treatise has very few marginal glosses and various readings.

d. The *ܕܗܘܢ ܕܗܘܢ*, or "Book of Hierotheus," extracts from the work of

ܩܪܘܢܝܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

On fol. 204 a and b, there are ornamental circles, with interlaced patterns, painted of different colours; and on the verso Behnām has again recorded the purchase of the book and the price given for it, 156 (sic) zūzē of Hiṣn Kifā:

... ܩܪܘܢܝܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

The same leaf contains some chronological calculations, and questions of Mār Jacob and Mār Severus the patriarch, now mutilated.

On fol. 2 b it is stated that one Rabban Solomon purchased the volume from Ignatius (Behnām) patriarch of Māridin:

ܩܪܘܢܝܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

On fol. 10 b another Ignatius, of much later date, has made an entry, stating that the manuscript belonged to two brothers, whose names have been erased.

ܩܪܘܢܝܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

ܩܪܘܢܝܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

Fol. 208 contains on the recto a few chronological notes in Arabic, and on the verso a note recording the purchase of the volume by Isaac bar Antonius, for 10 zūzē, in the year 1978, A.D. 1667, when Ignatius Shukrallāh was patriarch.

ܩܪܘܢܝܢܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ
 ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ ܕܥܘܠܐ

On the margin of fol. 3 a there is the catalogue of a small library, now mutilated.

On fol. 203 b we find an Arabic version of "the Hours of the Night and Day," from the Testament of Adam, من قول آدم، written by a modern hand.

Fol. 205—207 contain the following pieces, also of recent date.

- a. Notice of Basil of Cæsarea and his brothers, Gregory of Nyssa and Peter; imperfect. Fol. 205 a.
- b. Notice of Moses bar Kīphā, with a list of his works. Fol. 205 a.
- c. Notice of Dionysius bar Ṣalībī, with a list of his works. Fol. 205 b.
- d. Account of the martyr Mār Sābā, Fol. 205 b.
- e. Notice of John I., patriarch of Antioch, Fol. 206 a.

מלאמזא . שי גנסו לו סהלזא
 גנסומוס פלחלש . לילם דפילב
 טסא מלאמזא אסוסי . גבג נסז
 טס חסא מוסו , וסיבמ דתגסלי
 בלמזא אסוסי . גלזול סגמא
 סגמא אסוסי תזאמילי נסומוס
 טסמחא נגדא דמסאסגמא לזול
 גמלא אל מנדא סגמא פנסומוס
 גב אסוסי פלכ פנסוסי טג
 מנדטסוסי למבא דנסוסי .
 תגא גלא ספמא לסי טגמ
 חלסמ . סו .

The discourse itself, which is composed in dodecasyllabic metre, begins on fol. 4 a.

לסי גמ סגמא מלאמזא לסי
 טגגזמא גמזא גלבאסוסי טמזא
 גהגמא גמזא נזמא פלמא
 לזאגזמא טסזא . טאזול גמא
 סגמא ספמא לזולמא . פגמא
 גלבא גלבא גלבא גלבא טמלא
 גממא . טמלא גממא פגמא
 גלבא אל דנסוסי . פגמא
 לזולמא גממא גלבאסוסי .
 טגמאסוסי לזולמא טגמאסוסי .
 מלבא וסי מלבא גממא גלא
 טגמא . גלא טגמא פגמא
 מו טגמא . סגמא גלבא טגמא

גב טז אסוסי . גב טז אסוסי .
 סו לממא פמלא . סו .

2. Extracts from the hymns of Kamis or Khamis (see Assemani, Bibl. Or., t. iii., pars 1, p. 566), composed in dodecasyllabic metre :

אסוסי טג לסי חמא סלכ מו
 אסוסי גממא . לזמא לזמא
 אסוסי גלבא למא טמא : סג
 אסוסי פלמא פלמא מנדא טס
 אסוסי . סגלמא אסוסי לז
 טג אסוסי . ספמא סגמא אסוסי .
 סו .

There are 13 of these in all. Fol. 44 a.

3. Canons for various occasions: טגמא . סגמא סגמא סגמא גממא לממא .

Fol. 47 a. They are in heptasyllabic metre, with rhyme. The first is entitled גלבא , and runs as follows. אסוסי טמא
 טגמא . מלאמא גממא סגמא .
 סגמא אסוסי אסוסי אסוסי
 טגמא גלבא גלבא מנדא פל
 פלמא טגמא . גלבא לממא
 גממא . פלמאסוסי מנדא פגמא .
 מלבאסוסי פלמא טגמא .
 פלמאסוסי גממא טגמא . מלבאסוסי
 טגמאסוסי . לממא גלבאסוסי .
 מלבאסוסי אסוסי . פלמאסוסי ,
 טגמאסוסי . מנדא אסוסי לסי
 מלבאסוסי . טגמאסוסי גלבאסוסי .

ܦܘܥܘܦ ܚܠ ܩܘܢܐ ܡܘܢܕܐ . ܥܘܩܠܐ
 ܠܫ ܠܦܥܘܢܐ ܩܘܩܘܨܐ ܠܫ ܩܘܩܘܨܐ ܡܘܨܕܐ .

The remaining titles are : for the second,
 third, fourth, fifth, and sixth Sundays in Lent,
 ܩܘܩܘܨܐ ܡܘܨܕܐ ; for Palm Sunday, ܩܘܩܘܨܐ ܡܘܨܕܐ ;
 Easter, ܩܘܩܘܨܐ ܡܘܨܕܐ ; Ascension, ܩܘܩܘܨܐ ܡܘܨܕܐ ;
 and Pentecost, ܩܘܩܘܨܐ ܡܘܨܕܐ .

4. A penitential Anthem, ܩܘܩܘܨܐ ܡܘܨܕܐ
 ܩܘܩܘܨܐ ܡܘܨܕܐ , in rhymed stanzas, begin-
 ning, fol. 52 *a* : ܩܘܩܘܨܐ ܡܘܨܕܐ .
 ܩܘܩܘܨܐ ܡܘܨܕܐ ܩܘܩܘܨܐ ܡܘܨܕܐ .. ܩܘܩܘܨܐ
 ܩܘܩܘܨܐ ܡܘܨܕܐ , ܩܘܩܘܨܐ ܡܘܨܕܐ . ܩܘܩܘܨܐ
 ܩܘܩܘܨܐ ܡܘܨܕܐ :: ܩܘܩܘܨܐ ܡܘܨܕܐ
 ܩܘܩܘܨܐ ܡܘܨܕܐ ܩܘܩܘܨܐ ܡܘܨܕܐ (sic) ܩܘܩܘܨܐ ܡܘܨܕܐ . ܩܘܩܘܨܐ
 ܩܘܩܘܨܐ ܡܘܨܕܐ ܩܘܩܘܨܐ ܡܘܨܕܐ ܩܘܩܘܨܐ ܡܘܨܕܐ
 ܩܘܩܘܨܐ ܡܘܨܕܐ :: ܩܘܩܘܨܐ ܡܘܨܕܐ ܩܘܩܘܨܐ ܡܘܨܕܐ

ܩܘܩܘܨܐ ܡܘܨܕܐ ܩܘܩܘܨܐ ܡܘܨܕܐ . ܩܘܩܘܨܐ ܡܘܨܕܐ
 ܩܘܩܘܨܐ ܡܘܨܕܐ ܩܘܩܘܨܐ ܡܘܨܕܐ . ܩܘܩܘܨܐ ܡܘܨܕܐ
 ܩܘܩܘܨܐ ܡܘܨܕܐ :: ܩܘܩܘܨܐ ܡܘܨܕܐ .

It is slightly imperfect.

On fol. 51 *b*, at the foot of the page, we
 read, in a more recent hand, the date, ܩܘܩܘܨܐ ܡܘܨܕܐ
 ܩܘܩܘܨܐ ܡܘܨܕܐ , “ A. Gr. 1496”
 (A.D. 1185), which is evidently wrong.

On fol. 2 *a* are written the words : ܩܘܩܘܨܐ ܡܘܨܕܐ
 ܩܘܩܘܨܐ ܡܘܨܕܐ , ܩܘܩܘܨܐ ܡܘܨܕܐ ܩܘܩܘܨܐ ܡܘܨܕܐ
 “ This is a Nestorian book, the property of the metropolitan
 Zaitūn, A.D. 1848.”

There are some rude attempts at orna-
 mentation on foll. 2 *b*, 44 *a*, 51 *b*.

The fly-leaves, foll. 1 and 58, are fragments
 of a Nestorian Service-book.

[Add. 18,716.]

THEOLOGY.

CATENÆ PATRUM AND DEMONSTRATIONS AGAINST HERESIES.

DCCCLII.

Vellum, about 12 in. by 8 $\frac{5}{8}$, consisting of 255 leaves, one of which (fol. 10) is much torn. The quires, signed with letters, were originally 27 in number, but the whole of κ is now lost, as well as the first leaf of λ . Each page is divided into two columns, of from 32 to 47 lines. This manuscript is written in a good, regular Estrangēla, of the viiith or ixth cent., and contains—

A Catena Patrum, or Selections from the writings of the Fathers, forming a commentary on a great part of the Old and New Testaments. The Biblical books are taken in the following order.

1. The Pentateuch. Fol. 1 *a*. The commentary consists chiefly of excerpts from the Glaphyra of Cyril of Alexandria and his treatise "de Adoratione in Spiritu," which are expressly mentioned on foll. 5 *b*, $\text{על פני השמים} : \text{כבודו כבודו} \text{הוא} \text{לפני} \text{האלהים} \text{הוא} \text{הוא}$, 19 *a*, 29 *a*. His commentary on the Gospel of S. Luke is cited on fol. 7 *b*. The other authorities named are: Ephraim, foll. 17 *b*, 24 *a*; Gregory Nazianzen, $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$,

fol. 23 *a*; Severus of Antioch, hom. epithron. iv., fol. 28 *b*, xvi., fol. 29 *b*, lvi., fol. 23 *b*, lxxix., fol. 23 *b*, lxxxiv., fol. 24 *a*, cxxiv., fol. 28 *b*; $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$, fol. 12 *a*; $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$, fol. 11 *a*; $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$, fol. 29 *a*.

2. The book of Job. Fol. 29 *b*. The authorities cited by name are: Chrysostom, on the Pauline Epistles, foll. 31 *b*, 32 *b*, 33 *b*; on Ps. xl., fol. 31 *b*; comment. on Job, fol. 34 *a*; Ephraim, fol. 34 *b*; Olympiodorus, $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$, deacon of Alexandria, comment. on Job, foll. 33 *a* and *b*, 34 *a*; Severus, $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$, fol. 34 *b*.

As an appendix we find a tract in five sections, fol. 35 *a*, showing why God permits holy men to be tried in this world; why he does not grant to them to be independent of others; that to flee from persecutors is not deserving of blame; etc., $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$. $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$: $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$: $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$: $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$: $\text{כבודו} \text{הוא} \text{הוא} \text{הוא}$:

death of Yazdijird, the last of the Sāsānides, who perished A.D. 651, and he uses the translation of the LXX. by Paul of Tellā, which was made A. Gr. 928, A.D. 617 (see fol. 161 *b*.)

7. Select passages from the books of Proverbs and Ecclesiasticus: *Ἐκλογὴ Προφῆτων* . *Ἐκλογὴ Πρῶτων* . *Ἐκλογὴ Δεύτερων* . Fol. 67 *b*.

These are followed by select passages from the writings of the Fathers, *Ἐκλογὴ Πατέρων*; viz. Basil, fol. 69 *b*; Gregory Nyssen, *Ἐκλογὴ Ἁγίου Γρηγορίου Νυσσηνοῦ*, fol. 69 *b*; Chrysostom, hom. lx. on S. John's Gospel, fol. 70 *a*; Gregory Nazianzen, *Ἐκλογὴ Ἁγίου Γρηγορίου Ναζιανζηνίου*, fol. 70 *a*; Ephraim, *Ἐκλογὴ Ἁγίου Εφραίμου*, fol. 70 *a* and *b*, 71 *a*, *Ἐκλογὴ Ἁγίου Εφραίμου* and *Ἐκλογὴ Ἁγίου Ισαακ*, fol. 70 *b*, *Ἐκλογὴ Ἁγίου Ισαακ*, fol. 71 *a*, *Ἐκλογὴ Ἁγίου Ισαακ*, fol. 71 *a*, and another extract, fol. 71 *a*; Isaac of Antioch, *Ἐκλογὴ Ἁγίου Ισαακ*, fol. 70 *a*, and another extract, fol. 71 *a*.

8. The Psalms, with an abridgment of the commentary of Athanasius: *Ἐκλογὴ Ἁγίου Αθανασίου ἐπὶ τοῖς ᨀσάλμοις* . *Ἐκλογὴ Ἁγίου Αθανασίου ἐπὶ τοῖς ᨀσάλμοις* . Fol. 71 *a*. Severus is cited on fol. 82 *a*, *Ἐκλογὴ Ἁγίου Σεβαστιανοῦ*, and Cyril on fol. 83 *a*. At the end there is a short section on the authors of the Psalms, beginning, fol. 113 *a*: *Ἐκλογὴ Ἁγίου Κυρίλλου ἐπὶ τοῖς ᨀσάλμοις* .

9. The proverbs of Solomon. Fol. 113 *b*.

The authorities cited are: Basil, *Ἐκλογὴ Ἁγίου Βασιλείου*, fol. 113 *b*, *Ἐκλογὴ Ἁγίου Βασιλείου*, fol. 114 *a*; Gregory Nyssen, *Ἐκλογὴ Ἁγίου Γρηγορίου Νυσσηνοῦ*, fol. 114 *a*, *Ἐκλογὴ Ἁγίου Γρηγορίου Νυσσηνοῦ*, fol. 114 *b*; Severus, *Ἐκλογὴ Ἁγίου Σεβαστιανοῦ*, fol. 115 *b*, *Ἐκλογὴ Ἁγίου Σεβαστιανοῦ*, fol. 116 *a*.

10. The book of Ecclesiastes, *Ἐκλογὴ Ἁγίου Ολυμπιόδωρου*, with extracts from the commentary of Olympiodorus, deacon of Alexandria. Fol. 116 *b*.

11. The Song of Songs, *Ἐκλογὴ Ἁγίου Γρηγορίου Νυσσηνοῦ*, with extracts from the commentaries of Gregory Nyssen, fol. 118 *a*, and of Symmachus, *Ἐκλογὴ Συμμάχου*, fol. 135 *a*.

12. The book of Wisdom, *Ἐκλογὴ Ἁγίου Σοφίας*. Fol. 136 *b*.

Then follow extracts from the commentaries on the Song of Songs by John (bar Aph-tūnāyā), abbat of Kīnesrīn, *Ἐκλογὴ Ἁγίου Ἰωάννου* (see Assemani, *Bibl. Or.*, t. ii., p. 54), and by Gregory Nyssen, fol. 137 *b*; and an extract from a letter of Severus to the Church at Antioch, *Ἐκλογὴ Ἁγίου Σεβαστιανοῦ*, fol. 138 *a*.

After this come explanations of Proper Names, *Ἐκλογὴ Ἁγίου Σεβαστιανοῦ*; on the seasons of the year, *Ἐκλογὴ Ἁγίου Σεβαστιανοῦ*; and some other short sections. Fol. 138 *b*.

As an introduction to the prophetical books, we find a short extract from the treatise of Epiphanius on Weights and Measures, sect. i. Fol. 139 *a*.

13. The twelve minor Prophets. Fol. 139 *b*.

The Fathers cited are: Basil, *Ἐκλογὴ Ἁγίου Βασιλείου*, fol. 148 *b*; Cyril, comment. on the Twelve, foll. 141 *b*, 142 *a* and *b*, 144 *a*, 147 *b*, 148 *a*, 149 *a*, 150 *a* and *b*, 151 *b*; Gregory Nyssen, *Ἐκλογὴ Ἁγίου Γρηγορίου Νυσσηνοῦ*

ܢܘܠܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ
 ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ

On fol. 255 *b* is a note stating that this was one of the volumes brought to the convent of S. Mary Deipara by the abbat Moses of Nisibis, A. Gr. 1243, A.D. 932.

[Add. 12,168.]

DCCCLIII.

Vellum, about $14\frac{3}{4}$ in. by $12\frac{1}{2}$, consisting of 233 leaves, a few of which, at the beginning and end, are much stained and slightly torn. The volume originally consisted of 35 quires*, signed with letters; but the first 12 have been lost, with the exception of two leaves of κ and one leaf of ζ . Each page is divided into two columns (only fol. 1 *b* has three), of from 36 to 49 lines. The writing is an inelegant Estrangēlā, with occasional Greek vowels. It was written in Egypt, A. Gr. 1392, A.D. 1081, and contains—

A Catena Patrum, or Selections from the Writings of the Fathers, so arranged as to form a continuous commentary on the greater part of the Scriptures of the Old and New Testaments. This compilation was made by a monk of Edessa, named Severus, A. Gr. 1172, A.D. 861.† The books of Scripture are taken in the following order.

Genesis, fol. 1; Kings, fol. 4; the Twelve minor Prophets, fol. 14 *a*; Ezekiel, fol. 38 *b*;

* Not 36, as erroneously given in the manuscript, for sheet 34 is signed λ on the first leaf and ω on the last.

† Another manuscript of the same work is described by Assemani in the *Bibl. Or.*, t. i., pp. 63 and 607; but he is certainly mistaken in speaking of it as “exaratus a Severo,” the scribe being doubtless Simeon of Hiṣn Manṣūr. Copious extracts from this work are given in the Roman edition of Ephraim Syrus, t. i., pp. 116 seqq., t. ii., pp. 1—315.

Jeremiah and Lamentations, fol. 47 *a*; the Song of Songs, fol. 55 *b*; Daniel and Susanna, fol. 60 *b*; Isaiah, fol. 68 *b*, with a supplement commencing on fol. 96 *b*; Proverbs and Ecclesiastes, fol. 116 *a*.*

The Epistles of S. Paul, viz. Romans, fol. 123 *b*; 1 Corinthians, fol. 130 *b*; 2 Corinthians, fol. 138 *b*; Galatians, fol. 145 *b*; Ephesians, fol. 148 *b*; Philippians, fol. 151 *a*; Colossians, fol. 153 *a*; 1 Thessalonians, fol. 155 *b*; 2 Thessalonians, fol. 158 *b*; 1 Timothy, fol. 159 *b*; 2 Timothy, fol. 163 *a*; Titus, fol. 165 *a*; Philemon, fol. 166 *a*; Hebrews, fol. 166 *b*.—The Gospel according to S. Matthew, fol. 176 *a*; according to S. John, fol. 208 *b*.

Ephraim Syrus is the chief authority on Kings, the Twelve minor Prophets, Ezekiel, Jeremiah and Lamentations, Daniel, and Isaiah. In the remaining fragments of the commentary on Genesis he is cited by name on fol. 3 *a*, $\text{ܘܢܘܠܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ}$; as also once in the commentary on the Proverbs (ch. xxx. 15), fol. 117 *a*; and once in that on S. Matthew (ch. xxiii. 34), $\text{ܘܢܘܠܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ}$, fol. 202 *b*.

On the New Testament the principal authority is John Chrysostom. He is also cited in the commentary on Genesis (ch. iii. 14, 15), fol. 3 *a*, and in that on Daniel (ch. xii. 11—13), $\text{ܘܢܘܠܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ}$ (adversus Judæos v.; Opera, tom. i., pp. 782-3), fol. 68 *a*.

The other writers whom the compiler quotes, are—

1. Athanasius, foll. 25 *b* (on Jonah, iii. 4), 229 *a*, $\text{ܘܢܘܠܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ ܕܡܘܨܝܐ}$ (on S. John, xix. 23.)

* A passage of Ecclesiasticus, ch. xlvi. 2, is explained on fol. 123 *a*.

2. Basil of Cæsarea: foll. 199 *b*, *אב סב* *סב סב* : *סב סב* (on S. Matthew, xix. 17), 206 *a* (on S. Matthew, xxv. 26—30), 225 *b* (on S. John, xiv. 28), 226 *b* (on S. John, xvii. 5).

3. Cyril of Alexandria; foll. 14 *b* (on Hosea, i. 4), 20 *a* (on Amos, ix. 13), 24 *a*, *אב סב* *סב סב* (on Obad. 8), 32 *b* (on Zechariah, iv. 12), 33 *b*, *אב סב* *סב סב* (on Zechariah, v. 9), 41 *a*, *אב סב* *סב סב* : *סב סב* (on Ezek. xiv. 19, 20), 73 *b*, from the same work (on Isaiah, xi. 15), 75 *b*, from the same (on Isaiah, xix. 1), 76 *b*, from the same (on Isaiah, xxi. 6) 93 *a*, from the same, *אב סב* *סב סב* (on Isaiah, lx. 9), 96 *b*, seqq., copious extracts from the same commentary, as far as fol. 116 *a*; 127 *b* (on Rom. ix. 3); 128 *a*, *אב סב* *סב סב* : *סב סב*, and *אב סב* : *סב סב* (on Rom. xi. 32); 133 *b*, *אב סב* *סב סב* (on 1 Corinth. xi. 3—5); 144 *a* (on 2 Corinth. xi. 24); 169 *b*, *אב סב* *סב סב*, viz. on Hebr. vi. 4—6; 189 *a*, *אב סב* *סב סב* (on S. Matth. xi. 12); 200 *a*, : *אב סב* *סב סב* (on S. Matth. xix. 24); 214 *b* (on S. John, vi. 37), 229 *b* (on S. John, xix. 23).

4. Daniel, bishop of Şalach,* *אב סב* *סב סב* : foll. 30 *a*, *אב סב* *סב סב* (on Haggai, ii. 21), 35 *a*, from the comment. on Ps. eii. 19, 20 (on Zeehar. ix. 11), 44 *a*, from the comment. on Ps. cxxi. 1 (on Ezek. xxviii. 14), 59 *a*, from the comment. on Ps. cvii. 9 (on the Song of Songs, vi. 8), 73 *b* (on Isaiah, xi. 11), 83 *a* (on Isaiah, xxxv. 6, 7), 87 *a*, : *אב סב* *סב סב*

(on Isaiah, xlv. 1—3), 96 *b*, *אב סב* *סב סב* : *אב סב* *סב סב* (on Isaiah, lxv. 17), 109 *a*, *אב סב* *סב סב* (on Isaiah, xxi. 9); 119 *a*, seqq., extracts from his comment. on Ecclesiastes,* *אב סב* : *אב סב* *סב סב* . *אב סב* (fol. 122 *a*).

5. Dionysius the Areopagite: *אב סב* *סב סב* . *אב סב* *סב סב* . *אב סב* (sie) : *אב סב* *סב סב* (on 2 Kings, xx. 9—11), fol. 13 *b*.

6. Epiphanius of Cyprus: foll. 25 *b*, *אב סב* *סב סב* : *אב סב* *סב סב* . *אב סב* (on Jonah, i. 3), 132 *b*, *אב סב* *סב סב* (on 1 Corinth. vii. 18, 19).

7. Eusebius of Cæsarea: fol. 176 *a*, *אב סב* *סב סב* (*Ἐπιτομή*) *אב סב* *סב סב* : *אב סב* *סב סב* . *אב סב* : *אב סב* *סב סב*, followed by several other extracts, as far as fol. 182 *a*, where we read: *אב סב* : *אב סב* *סב סב* . *אב סב* *סב סב* . *אב סב* : *אב סב* *סב סב* : *אב סב* *סב סב* : *אב סב* *סב סב* : *אב סב* *סב סב* ; *אב סב* *סב סב* (on S. John, xx. 22), fol. 232 *a*.

8. George, bishop of the Arabs:† fol. 180 *a*, : *אב סב* *סב סב* . *אב סב* *סב סב* : *אב סב* *סב סב* : *אב סב* *סב סב* . *אב סב* *סב סב* (on S. Luke, i. 36).

* This commentary on Ecclesiastes is not mentioned by Assemani.
† See Assemani, Bibl. Or., t. i., p. 494.

* See Assemani, Bibl. Or., t. i., p. 495.

9. Gregory Nazianzen: foll. 127 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ ܕܩܪܝܫܐ ܕܩܪܝܫܐ** (on Rom. ix. 3), 134 *a* (on 1 Corinth. xii. 28).

10. Hippolytus (**ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ**) **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ**: foll. 39 *a* (on Ezek. i. 4, etc.), 58 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ ܕܩܪܝܫܐ** (on the Song of Songs, iv. 14), 68 *a*, margin (mutilated), on Antiochus Epiphanes in the book of Daniel; 177 *a* (on S. Matthew, i. 11).*

11. Isidore of Pelusium: foll. 9 *a* (on 2 Kings, ii. 19—22), 123 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on Proverbs, xxiv. 16), and two other extracts; 124 *b* (on Rom. ii. 24), 182 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ ܕܩܪܝܫܐ** (on S. Matthew, iii. 4), 182 *b* (on S. Matth. iii. 10 and 12), 188 *a* (on S. Matth. xi. 2, 3), 193 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on S. Matth. xiii. 33), 198 *a*, (on S. Matth. xvii. 27), 199 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on S. Matth. xix. 11), 202 *a* (on S. Matth. xxii. 21), 204 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on S. Matth. xxiv. 17), 232 *b* (on S. John, xxi. 15, seqq.).

12. Jacob of Batnae: foll. 6 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on 1 Kings, xix.), 8 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on 1 Kings, xxii. 21, 22), 71 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on Isaiah, vi. 6, 7).

13. Jacob of Edessa: foll. 3 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on 1 Kings, xvii. 6), 7 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ**.

ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ (on 1 Kings, xxi. 19), 10 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on 2 Kings, iv. 38—41), 13 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on 2 Kings, xx. 12), 32 *a* (on Zechar. iii. 9), 32 *b* (on Zechar. iv. 12), 33 *b*, (on Zechar. vi. 1), 45 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on Ezek. xxxvii. 1, seqq.), 47 *a* (on Ezek. xlvii. 1, seqq.), 52 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on Jerem. xxxv. 1, seqq.) 54 *b*, on the epoch of the captivity of Daniel, 62 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ**, on Evil-merodach, the successor of Nebuchadnezzar, 62 *b* (on Dan. v. 25), 63 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on Zechar. vi. 1), 65 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on Dan. ix. 26), 67 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ**, how many years Daniel lived, 68 *a*, on Joachim, the husband of Susanna, 116 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** [ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ] (on Prov. viii. 22), 116 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on Prov. ix. 1), 117 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on Ecclesiast. i. 4, seqq.), with other extracts, as far as fol. 118 *b*; 122 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on Eccles. xi. 9, 10, and ch. xii.), 144 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on 2 Corinth. xii. 2), 152 *a*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on Philipp. ii. 10), 180 *a*, on the genealogy of the Virgin Mary, 229 *b* (on S. John, xix. 25).

14. John the monk, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ**: fol. 189 *a* (on S. Matthew, xi. 12).

15. Mārūthā,* bishop of Tagrīt, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ**: fol. 206 *b*, **ܩܘܪܕܢܐܢܐ ܕܩܪܝܫܐ** (on S. Matth. xxvi. 7), 207 *a* (on

* Two of these passages, foll. 39 *a* and 177 *a*, have been edited by Dr. de Lagarde in his *Analecta Syriaca*, 1858.

* See Assemani, *Bibl. Or.*, t. i., p. 174 seqq.

S. Matth. xxvi. 26, seqq.), 229 *a* (on S. John, xix. 17), 230 *b* (on S. John, xx. 1, seqq.).

16. Philoxenus, or Xenaias, of Mabūg, ܠܘܟܨܢ ܝܚܐ: fol. 125 *a*, : ܠܘܟܨܢ ܡܢ ܠܘܟܨܢܐ : ܠܘܟܨܢܐ . ܠܘܟܨܢܐ : ܠܘܟܨܢܐ : ܠܘܟܨܢܐ (on Rom. vii. 1, 2).

17. Phocas of Edessa;* fol. 163 *b*, ܡܢ ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐ : ܠܘܟܨܢܐ . ܠܘܟܨܢܐ ܠܘܟܨܢܐ (on 2 Timothy, ii. 13).

18. Severus of Antioch: foll. 6 *a*, ܡܢ ܠܘܟܨܢܐ ܠܘܟܨܢܐ, i.e. Ἀπολογία τοῦ Φιλαλήθους, or Defense of his work entitled ὁ Φιλαλήθης (on 1 Kings, xviii. 31), 11 *a* (on 2 Kings, v. 17), 11 *b* (on the word ܠܘܟܨܢܐ, i.e. ܠܘܟܨܢܐ, in 2 Kings, viii. 15), 18 *a*, ܠܘܟܨܢܐ ܠܘܟܨܢܐ . ܠܘܟܨܢܐ : ܠܘܟܨܢܐ (on Amos, iii. 6), 40 *b*, * ܠܘܟܨܢܐ : ܠܘܟܨܢܐ ܠܘܟܨܢܐ ܡܢ (on Ezek. ix. 4), 41 *a* (on Ezek. xi. 19 and xviii. 31), 42 *a* (on Ezek. xvi. 46), 43 *a* (on Ezek. xxi. 25), 44 *a* (on Ezek. xxix. 6), 46 *a*, ܠܘܟܨܢܐ . ܠܘܟܨܢܐ ܠܘܟܨܢܐ ܡܢ, from hom. epithron. xlii. (on Ezek. xlv. 19), 46 *b*, ܡܢ ܠܘܟܨܢܐ . ܠܘܟܨܢܐ ܠܘܟܨܢܐ (on Ezek. xlvi. 1), 76 *a* (on Isaiah, xix. 18), 87 *b*, ܠܘܟܨܢܐ . ܠܘܟܨܢܐ ܠܘܟܨܢܐ ܠܘܟܨܢܐ (on Isaiah, xlv. 7), 93 *b*, ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐܐ (on Isaiah, lxi. 1), 96 *a*, ܡܢ ܠܘܟܨܢܐܐ ܠܘܟܨܢܐ (on Isaiah, lxxv. 17), 105 *a*, ܠܘܟܨܢܐ . ܠܘܟܨܢܐ ܡܢ [ܠܘܟܨܢܐ] (on Isaiah, xviii. 7), 116 *b*, ܡܢ ܠܘܟܨܢܐ : ܠܘܟܨܢܐ : ܠܘܟܨܢܐ ܠܘܟܨܢܐ : ܠܘܟܨܢܐ ܠܘܟܨܢܐ (on Prov. xxv. 1), 118 *b*, ܡܢ ܠܘܟܨܢܐ ܠܘܟܨܢܐ . ܠܘܟܨܢܐ (on Ecclesiast. v. 1), 119 *a*, ܠܘܟܨܢܐ ܠܘܟܨܢܐ ܠܘܟܨܢܐ ܡܢ

ܠܘܟܨܢܐܐ ܠܘܟܨܢܐ (on Ecclesiast. i. 9), 123 *a*, : ܠܘܟܨܢܐ ܠܘܟܨܢܐ : ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐܐ (sic) : ܠܘܟܨܢܐܐ (on Prov. xxiii. 1), 126 *a*, ܠܘܟܨܢܐܐ : ܠܘܟܨܢܐ ܡܢ (on Rom. viii. 19), 131 *a*, : ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐܐ : ܠܘܟܨܢܐܐ : ܠܘܟܨܢܐ (on 1 Corinth. iii. 12) and : ܠܘܟܨܢܐ : ܠܘܟܨܢܐ : ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐܐ (on 1 Corinth. v. 9—11), 131 *b* (on 1 Corinth. vi. 15—20), 134 *a* (on 1 Corinth. xi. 27—29), 134 *b*, ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐܐ ܠܘܟܨܢܐ . † ܠܘܟܨܢܐ : ܠܘܟܨܢܐ ܠܘܟܨܢܐ (on 1 Corinth. xiii. 1), 135 *a*, ܡܢ ܠܘܟܨܢܐܐ . ܠܘܟܨܢܐ . ܠܘܟܨܢܐ : ܠܘܟܨܢܐ (on 1 Corinth. xiv. 16), 136 *b* (on 1 Corinth. xv. 28), 167 *a*, . ܠܘܟܨܢܐ : ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐܐ (on Hebr. i. 3), 179 *a* (on S. Matth. ii. 2), 180 *a*, . ܠܘܟܨܢܐ (sic) . ܠܘܟܨܢܐ . ܠܘܟܨܢܐܐ ܠܘܟܨܢܐ (on S. Luke, i. 36), 182 *a* (on S. Matth. iii. 4), 184 *b* (on S. Matth. v. 25), 188 *b* (on S. Matth. xi. 11, 12), 190 *b* (on S. Matth. xii. 19—21), 191 *a*, : ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐ : ܠܘܟܨܢܐ (on S. Matth. xii. 31), 197 *a*, ܠܘܟܨܢܐܐ . ܠܘܟܨܢܐ . ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐܐ (on S. Matth. xvii. 5), 198 *b*, : ܡܢ ܠܘܟܨܢܐܐ : ܠܘܟܨܢܐ . ܠܘܟܨܢܐ (on S. Matth. xviii. 10), 203 *a*, : ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐܐ . ܠܘܟܨܢܐ (on S. Matth. xxiii. 35), 204 *a*, ܠܘܟܨܢܐ : ܠܘܟܨܢܐ : ܠܘܟܨܢܐ ܡܢ (on S. Matth. xxiv. 20), 224 *b*, ܠܘܟܨܢܐ ܠܘܟܨܢܐ ܡܢ ܠܘܟܨܢܐ (on S. John, xiii. 27), 227 *a* (on S. John, xvii. 6 and 25), 229 *a* (on S. John,

* See Assemani, Bibl. Or., t. i., p. 468; and above, p. 493, no. DCXXV.

† Assemani has "ad Mitræum," Bibl. Or., t. i., p. 607.

‡ Assemani, Bibl. Or., t. i., p. 607, has "ad Arche-laum," ܠܘܟܨܢܐܐ.

finished by the hands of the aforesaid sinner, in the monastery of the Mother of God, which is in Gāzartā, in the region of Alexandria the Great, through the care of the blessed and just elders, who are like unto Abraham, Mār Mauhūb and Mār Fahd, and their beloved sons John and Manṣūr, heirs of the kingdom of heaven and children of the bridechamber of light. Amen. This book was finished on the 25th of the month of Adār, in the year of the Greeks 1392 (A.D. 1081), on the day of the Annunciation of the Mother of God and perpetual Virgin, the blessed Mary. But I beseech every one who takes it and profits by it, or wishes to copy it, to correct it according to his ability, and not to find fault, because every creature is feeble; as it is written (above) that, for the love of Christ, he should fulfil the written word that says, 'Pray for one another, that ye may be healed.' Pray for the aforesaid sinner and for his parents in this life"

[Add. 12,144.]

DCCCLIV.

Vellum, about 8¼ in. by 5¼, consisting of 58 leaves, many of which are much stained and torn, especially foll. 7, 11—18, 20, 21, 27—29, and 36. Leaves are wanting at the beginning, as well as after foll. 4, 8, 10, 18, 34, 35, 36, 40, 48, 49, and 50. There are from 20 to 32 lines in each page. This volume, which is palimpsest throughout, is written in an inelegant, current hand of the latter half of the xth cent. It contains—

1. Demonstrations from the Scriptures of the Old and New Testaments, as well as from the Apocrypha, on various points of religion, morals, and Christian duty; e.g. fol. 1 *b*, *ܠܗܘܢ ܩܪܝܢ ܕܝܚܝܢ ܕܘܢܝܢܘܢ*

ܕܝܘܢܝܢܘܢ; fol. 14 *b*, *ܕܝܘܢܝܢܘܢ*
ܕܝܘܢܝܢܘܢ *ܕܝܘܢܝܢܘܢ* *ܕܝܘܢܝܢܘܢ*
ܕܝܘܢܝܢܘܢ *ܕܝܘܢܝܢܘܢ* *ܕܝܘܢܝܢܘܢ*
ܕܝܘܢܝܢܘܢ *ܕܝܘܢܝܢܘܢ* *ܕܝܘܢܝܢܘܢ*
 fol. 26 *a*, *ܕܝܘܢܝܢܘܢ* *ܕܝܘܢܝܢܘܢ*
ܕܝܘܢܝܢܘܢ *ܕܝܘܢܝܢܘܢ* *ܕܝܘܢܝܢܘܢ*
ܕܝܘܢܝܢܘܢ *ܕܝܘܢܝܢܘܢ* *ܕܝܘܢܝܢܘܢ*
 and so on. The Septuagint version is often cited (*ܕܝܘܢܝܢܘܢ*); e.g. foll. 1 *a*, 17 *a* and *b*, 18 *a* and *b*, 19 *b*, 20 *b*, 21 *a*, 23 *a*, 27 *a*, 28 *a*, 31 *b*, and 38 *a*.

2. Prayers and discourses for several occasions, fol. 41 *a*; e.g. *ܕܝܘܢܝܢܘܢ*, for a bishop on his installation, fol. 43 *a*, and *ܕܝܘܢܝܢܘܢ* *ܕܝܘܢܝܢܘܢ*, fol. 44 *a*; *ܕܝܘܢܝܢܘܢ* *ܕܝܘܢܝܢܘܢ*, for the accompanying clergy, fol. 45 *a*, and *ܕܝܘܢܝܢܘܢ* *ܕܝܘܢܝܢܘܢ*, fol. 46 *b*; *ܕܝܘܢܝܢܘܢ* *ܕܝܘܢܝܢܘܢ*, funeral sermon for a deceased bishop, fol. 50 *b*; etc.

Fol. 40 *b* contains part of a prayer in Greek, written in large slanting uncials by the same hand as the Syriac text. Foll. 57 and 58 also contain Greek texts in the same handwriting; viz. a prayer for the patriarchs of the Jacobite church of Alexandria (to whose names is annexed that of Severus of Antioch), fol. 57 *b* and *a*; and a list of contractions, *KE* : *KC* : *KN* : *KY* : *KW* : etc., foll. 57 *a* and 58 *a*. The last Alexandrine patriarch mentioned in the prayer is Menas II., who sat from about A.D. 958 to 977; whence it seems to follow that this manuscript was written during his lifetime or that of his immediate successor. Fol. 58 *b* contains an extract in Syriac from the Acts of the Council of Ephesus regarding Nestorius.

As mentioned above, this volume is palimpsest throughout, and contains portions of the Old and New Testaments, according to the Peshittā version, written in two columns, in a fine hand of the vith or viith century. The ancient text is most distinctly legible on foll. 49 *b*, 50 *a*, and

56 *a* and *b*, which have been left blank by the later scribe. According to the running titles and colophons, which are still legible, we have here portions of the following books.

a. Numbers, כִּסּוּס or כִּסּוּס וְהַיּוֹם, foll. 13 *a*, 22 *a*, 31 *b*, 39 *b*, 40 *b*, 42 *a*, 51 *b*, 54 *b*, 56 *b*.

b. The twelve minor Prophets; viz. Zechariah, וְזֵכַרְיָה, fol. 3 *b*; Micah, מִיכָה, fol. 7 *b*; Zephaniah, זְפַנְיָה, fol. 10 *b*, 33 *b*; Habakkuk, חַבְקֻק, fol. 33 *b*, 46 *a*; Hosea, הוֹשֵׁעַ, fol. 34 *a*; Nahum, נְהֻמ, fol. 45 *b*; Malachi, מַלְאֲכִי, fol. 55 *b*.

c. The Epistle to the Hebrews, וְהַיְבֵרִי, fol. 14 *a*.

[Add. 17,195.]

DCCCLV.

Vellum, about 10½ in. by 6¾, consisting of 108 leaves, some of which are much stained and torn, especially foll. 1, 5, 13, 65, 72, 74, 79, 80, and 108. The quires, signed with letters, seem to have been 24 in number; but leaves are now wanting both at the beginning and end, and there are lacunæ after foll. 3, 62, 63, 64, 65, 71, 79, 80, 81, 82, 102, and 107. Each page is divided into two columns, of from 32 to 39 lines. This manuscript is written in a neat Estrangēla of the viith cent., and contains—

A series of extracts from the Fathers on various Biblical passages and subjects. Running title (foll. 13 *b*, 23 *b*, etc.), כְּתוּבֵי אֲבוֹתַי וְכָתוּבֵי הַיּוֹם. What the original number of chapters was, it is now impossible to say. The index, fol. 1 *a*, which is imperfect, has only 96 (טז); but the last number occurring in the book, fol. 102 *b*, is 129 (מג). The chapters actually

extant are: xvii.—liii. (impf.), lv. (impf.) lvi., lvii. (impf.), a fragment (fol. 64), lxiv., lxv. (impf.), lxxxii. (impf.), lxxxiii. (impf.), fragments (foll. 80, 81, 82), cxx. (impf.)—cxxix. (impf.), and fragments (foll. 103—108).

The authority most frequently cited in this volume is Severus of Antioch, from whose letters and homilies we find the following quotations.

Letters: to the deaconess Anastasia, foll. 19 *a*, 55 *a*; to Antonine, bishop of Aleppo, fol. 36 *b*; to the reader (כְּרִיִּים) Archelaus, fol. 57 *a*; to the lady Cæsaria, foll. 4 *a*, 59 *b*, 88 *a*; to Conon the silentiary, fol. 93 *a*; to Constantine, bishop of Laodicea, fol. 15 *a*; to John, Theodore and John, priests and abbats, לְיוֹחָנָן לְתֵּדוֹרוֹס וְלְיֹחָנָן כְּרִיִּים (sic) כְּרִיִּים, fol. 68 *b*; to Julian of Halicarnassus, fol. 90 *b*; to the chamberlains Phocas and Eupraxius, fol. 28 *a*; to the general (כְּרִיִּים) Probus, fol. 18 *b*; to Scholastieus, fol. 63 *a*; to Sergius, comes and archiater, foll. 53 *a*, 63 *a*; to Sergius, bishop of Cyrus, fol. 29 *a*; to Solon, bishop of Isauria, fol. 95 *a*; to the monks of the convent of Mār Isaac, fol. 30 *a*; כְּרִיִּים לְהַיְבֵרִי וְלְהַיְבֵרִי וְלְהַיְבֵרִי כְּרִיִּים לְהַיְבֵרִי וְלְהַיְבֵרִי וְלְהַיְבֵרִי כְּרִיִּים, fol. 93 *a*; imperfect extract, fol. 83 *a*.

Homiliæ Epithron.: xvi., fol. 71 *b*; xxv., fol. 34 *a*; xxxii., fol. 32 *b*; xlii., fol. 32 *b*; xlv., fol. 65 *b*; lxiii., fol. 43 *b*; lxxxi., fol. 33 *a*; lxxxvii., fol. 102 *b*; lxxxix., fol. 45 *a*; xc., fol. 40 *a*; xcvi., fol. 48 *a*; ci., fol. 31 *a*; cvii., fol. 51 *a*; cviii., fol. 23 *b*; cx., fol. 39 *b*; cxvii., fol. 51 *b*.

The other authorities quoted are:—

Basil: letter to Optimus (כְּרִיִּים), fol. 9 *b*; in Hexaëmeron, hom. i., fol. 72 *a*.

למלך כלל אדם : כחלל כלל
לכל כחלל כלל : כחלל כלל כלל
לכל כלל . כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל

Ignatius: letter to the people of Tarsus,
fol. 74 a, למלך כלל אדם כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל

Irenæus: contra Hæreses, lib. v., fol.
67 b.

John Grammaticus (Philoponus): on Ari-
stotle, disc. viii., chap. 2, כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל

Julius of Rome: letter to Prosdocius
(אמנוןאמנון), fol. 74 a.

Methodius: Aglaophôn or "de Resurrec-
tione," כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל

Ecumenius: comment. on the Revelation
of S. John, fol. 72 b: כלל כלל כלל כלל

כלל . כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל

Peter of Alexandria: from the discourse
περί του μηδέ προυπάρχειν την ψυχήν, κ.τ.λ., כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל

Philoxenus of Mabüg: כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל

Theodore of Mopsuestia: כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל

Theodoret: comment. on the twelve minor
Prophets, fol. 35 a.

Theodotus of Ancyra: on the Nativity,
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל
כלל כלל כלל כלל כלל כלל כלל

[Add. 17,214.]

DCCCLVI.

Vellum, about 9½ in. by 6½, consisting of
72 leaves, a few of which are slightly stained
and the last much torn. The quires, 8 in
number, are signed with letters from a to
h. Leaves are wanting after foll. 71 and
72. Each page is divided into two columns,
of from 29 to 35 lines. This volume is

c. Of Neo-Cæsarea. Fol. 48 b.

d. Of Antioch. Fol. 50 a.

e. Of Laodicea. Fol. 56 a.

6. Writings of Philoxenus of Mabūg, viz.—

a. Letter to Abū Nafir, στρατηλάτης of al-Hira, giving some account of Nestorius, Theodore of Mopsuestia, Eutyches, Dioscorus, and the Councils of Ephesus and Chalcedon: , i, h, a, d, a, w, a, n, e, s, s, o

* i, u, o, l. אבן קורן. אבן קורן אבן קורן אבן קורן אבן קורן. Fol. 61 a.

b. A short tract on various heresies (Manes, Marcion, Eutyches; Valentinus, Bardesanes; Apollinaris; Eunomius; Diodorus, Theodore of Mopsuestia, Theodoret, Nestorius, etc.; Arius; Paul of Samosata; the council of Chalcedon; the Jews), concluding with the orthodox profession of faith: א ו י ו א ד א ש ר א ב א ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ ק ר ש ת פ ע צ א

א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. Fol. 65 b.

c. Seven chapters, anathematizing Nestorius, Diodorus of Tarsus, Theodore of Mopsuestia, and the Diphyssites, and accepting the Henoticon (א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א) and the twelve chapters of Cyril: א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. Fol. 66 b.

d. Confession of Faith, in ten heads, directed against the council of Chalcedon: א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א

א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. It begins, fol. 68 a: א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א.

* Compare the form אבן קורן, عبد المسيح.

e. Three additional chapters against heresies: א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. Fol. 69 a.

f. Reply to be made by any one, when questioned as to his belief: א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. It begins, fol. 69 b: א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א.

7. Questions of Isaac of Antioch, in the form of a dialogue between pupil and teacher, fol. 71 a: א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א

א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א. Imperfect. These questions are written in a different hand from the rest of the manuscript, but of not much later date.

Fol. 1 a contains an account of some visions of Antony, א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א ד א ב ג ד ה ו ז ח ט י ק ל מ נ ס ע פ צ א, imperfect at the beginning, owing to the fly-leaf having been lost. The writing seems to be of the ixth cent. At the foot of the page is a note in the same hand, stating that the book was bound by the monk John

Colossians, fol. 5 b; Այդ իմաստը չկարող էր լինել քրիստոսը . ճիշտ ճիշտակապես ճիշտակապես, fol. 13 b.

5. Cyril of Alexandria : Եւանջիալ, fol. 6 a and b, 8 a, 16 b, 17 b, 20 a and b, 21 a, 28 a; Արդարեւ ճիշտակապես, fol. 6 b (lib. xi.), 15 a (lib. i., cap. 5) and b (lib. viii.), 20 a and b (lib. v.), 21 a (lib. viii. and xi.), 25 b (lib. vii.), 27 a (lib. vii.); ճիշտակապես Այդ ճիշտակապես ճիշտակապես իմաստը . ճիշտակապես, fol. 6 b (dial. i.), 17 a (dial. ii.), 18 a (dial. ii.), 20 a (dial. vii.), 24 a (dial. ii.), 25 a (dial. vii.), 26 a (dial. i.), 27 b (dial. i.), 29 a (dial. ii.), 30 b (dial. i.); մարտիրոս ճիշտակապես ճիշտակապես (lib. vi.), fol. 13 b; ճիշտակապես մարտիրոսը, fol. 15 b; Այդ ճիշտակապես ճիշտակապես ճիշտակապես ճիշտակապես, fol. 15 b, 16 a; ճիշտակապես ճիշտակապես ճիշտակապես . ճիշտակապես . ճիշտակապես ճիշտակապես, fol. 21 a; ճիշտակապես ճիշտակապես ճիշտակապես, fol. 21 a; ճիշտակապես ճիշտակապես ճիշտակապես, fol. 16 b.

6. Damian of Alexandria : Եւանջիալ, fol. 20 b, 21 b, 22 a and b; ճիշտակապես ճիշտակապես ճիշտակապես ճիշտակապես ճիշտակապես, fol. 15 b, 21 b, 22 a and b; , ճիշտակապես ճիշտակապես ճիշտակապես : ճիշտակապես ճիշտակապես, fol. 22 b; ճիշտակապես ճիշտակապես ճիշտակապես ճիշտակապես, fol. 23 a.

7. Epiphanius : ճիշտակապես ճիշտակապես, fol. 13 b (lib. iii., tom. 1), 21 a (lib. iii., tom. 7); ճիշտակապես ճիշտակապես, fol. 23 b.

8. Eustathius of Antioch : ճիշտակապես ճիշտակապես ճիշտակապես ճիշտակապես, fol. 23 a.

9. Gregory Nazianzen : ճիշտակապես ճիշտակապես, fol. 3 b, 7 b, 9 a, 17 a, 19 a, 24 a, 26 a, 28 a; ճիշտակապես ճիշտակապես, fol. 3 b; ճիշտակապես ճիշտակապես, fol. 4 b, 11 b, 13 a, 14 a, 16 a, 19 b, 21 a; ճիշտակապես (συντακτικός) ճիշտակապես, fol. 7 a; ճիշտակապես ճիշտակապես, fol. 7 a, 13 a, 30 a; ճիշտակապես ճիշտակապես, fol. 14 a; ճիշտակապես ճիշտակապես ճիշտակապես, fol. 9 b, 10 a, 19 a and b; ճիշտակապես ճիշտակապես ճիշտակապես, fol. 13 a, 19 b; ճիշտակապես ճիշտակապես ճիշտակապես, fol. 13 a; ճիշտակապես ճիշտակապես, fol. 13 a; ճիշտակապես ճիշտակապես, fol. 13 a, 17 b, 26 b; ճիշտակապես ճիշտակապես ճիշտակապես, fol. 14 a; ճիշտակապես ճիշտակապես ճիշտակապես, fol. 14 b; ճիշտակապես ճիշտակապես ճիշտակապես, fol. 18 a, 25 a, 26 a; ճիշտակապես ճիշտակապես, fol. 5 a; ճիշտակապես ճիշտակապես, fol. 24 a; ճիշտակապես ճիշտակապես ճիշտակապես, fol. 31 b.

10. Gregory Nyssen : ճիշտակապես ճիշտակապես, fol. 5 a, 7 b, 10 a and b, 11 a, 12 a, 14 a, 15 b, 17 a and b, 20 a, 23 b, 24 b, 26 a and b, 27 a and b, 28 a and b, 29 a and b; , ճիշտակապես ճիշտակապես ճիշտակապես ճիշտակապես ճիշտակապես, fol. 5 b, 15 b, 26 b; ճիշտակապես Այդ ճիշտակապես ճիշտակապես, fol. 14 a; ճիշտակապես ճիշտակապես, fol. 27 b, 29 a.

11. Gregory Thaumaturgus : ճիշտակապես ճիշտակապես Այդ ճիշտակապես, fol. 13 b.

30. Severus : ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 36 b, 37 a and b, 39 b, 40 a and b, 41 a and b, 42 a and b, 43 a, 44 a and b, 45 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 39 b, 40 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 38 b, 39 a and b, 43 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 37 a, 41 b, 44 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 41 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 43 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 42 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 41 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 33 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 43 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 37 a, 44 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 37 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 38 b, 39 b, ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 39 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 38 b, 39 a, 43 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 39 a, 40 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 40 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 40 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 43 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ

ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 44 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 45 b.

31. Theodosius of Alexandria; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 40 b.

32. Theodotus of Ancyra: ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 35 a.

III. Various Demonstrations without any general title, numbered from 193 to 215, and from 1 to 23. Fol. 46 a. The authorities cited are—

1. Basil: ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 50 b.

2. The Council of Chalcedon: fol. 50 b, 51 a and b, 52 a and b.

The Council of Ephesus: fol. 51 b.

3. Cyril of Alexandria: ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 50 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 49 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 50 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 49 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 50 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 49 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 49 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 46 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 46 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 46 b; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ , fol. 48 a, 49 a and b, 51 a; ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ ܩܩܘܘܛܝܐ

כתיבה נכונה על כתיבתו, fol. 55 b; כתיבתו על כתיבתו, fol. 55 b, 62 a; כתיבתו על כתיבתו, fol. 59 b; כתיבתו על כתיבתו, fol. 59 b; כתיבתו על כתיבתו, fol. 60 a; כתיבתו על כתיבתו, fol. 60 a; כתיבתו על כתיבתו, fol. 61 a; כתיבתו על כתיבתו, fol. 62 a; כתיבתו על כתיבתו, fol. 62 b; כתיבתו על כתיבתו, fol. 55 a.

12. Gregory Nyssen: כתיבתו על כתיבתו, fol. 53 b; כתיבתו על כתיבתו, fol. 54 a; כתיבתו על כתיבתו, fol. 55 a; כתיבתו על כתיבתו, fol. 61 a, fol. 59 b; כתיבתו על כתיבתו, fol. 62 a.

13. Ignatius: letter to the Magnesians, cited by Severus, fol. 56 b.

14. Irenæus: כתיבתו על כתיבתו, fol. 54 a.

15. Isaiah of Scete: כתיבתו על כתיבתו, fol. 58 a.

16. Palladius of Helenopolis: כתיבתו על כתיבתו (sic), fol. 56 b.

17. Peter of Antioch: כתיבתו על כתיבתו, fol. 56 a.

18. Severus: כתיבתו על כתיבתו

כתיבתו על כתיבתו, fol. 60 b; כתיבתו על כתיבתו, fol. 60 b; כתיבתו על כתיבתו, fol. 61 b; כתיבתו על כתיבתו, fol. 60 a, fol. 59 a, fol. 58 b; כתיבתו על כתיבתו, fol. 56 a and b; כתיבתו על כתיבתו, fol. 57 b; כתיבתו על כתיבתו, fol. 54 a and b; כתיבתו על כתיבתו, fol. 60 b; כתיבתו על כתיבתו, fol. 55 b, 56 a; כתיבתו על כתיבתו, fol. 56 b; כתיבתו על כתיבתו, fol. 58 b.

19. Theodosius of Alexandria: כתיבתו על כתיבתו, fol. 61 a.

20. Theophilus of Alexandria: כתיבתו על כתיבתו, fol. 58 b.

V. A large collection of Demonstrations with the general title "against the Phantasiastæ, or followers of Julian of Halicarnassus," כתיבתו על כתיבתו. Fol. 62 b. These chapters are numbered from 250 to 348 and from 1 to 100 (read 99). See Add. 14,532, fol. 36 a, seqq., and Add. 14,533, fol.

52 *a*, seqq. Besides some passages of Scripture, the authorities cited are—

1. Amphilochius of Iconium: מִן מַסְכֵי הַיְּמֵי
אֲמִפְלוֹכִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם. בְּ
מַסְכֵי הַיְּמֵי אֲמִפְלוֹכִיּוֹס, fol. 65 *b*; מִן מַסְכֵי
הַיְּמֵי אֲמִפְלוֹכִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 66 *a*, 70 *a*, 73 *a*; מִן מַסְכֵי
הַיְּמֵי אֲמִפְלוֹכִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 67 *a*; מִן מַסְכֵי הַיְּמֵי
אֲמִפְלוֹכִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם, fol. 67 *b*.

2. Antiochus of Ptolemais: מִן מַסְכֵי הַיְּמֵי
אֲנְטִיּוֹכִיּוֹס הַיְּמֵי פְּטוֹלֵמַיִס; מִן מַסְכֵי
הַיְּמֵי אֲנְטִיּוֹכִיּוֹס הַיְּמֵי פְּטוֹלֵמַיִס
בְּ, fol. 71 *b*; מִן מַסְכֵי הַיְּמֵי
אֲנְטִיּוֹכִיּוֹס הַיְּמֵי פְּטוֹלֵמַיִס
בְּ, fol. 77 *a*.

3. Athanasius: מִן מַסְכֵי הַיְּמֵי
אֲתָנַאֲסִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם, fol. 62 *b*, 66 *a*, 70 *a*; מִן מַסְכֵי
הַיְּמֵי אֲתָנַאֲסִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 63 *b*, 80 *b*; מִן מַסְכֵי הַיְּמֵי
אֲתָנַאֲסִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 65 *a*, 71 *a*; מִן מַסְכֵי
הַיְּמֵי אֲתָנַאֲסִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 66 *a*, 68 *b*, 74 *a*; מִן מַסְכֵי
הַיְּמֵי אֲתָנַאֲסִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 66 *a* and *b*; מִן מַסְכֵי
הַיְּמֵי אֲתָנַאֲסִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 66 *b*; מִן מַסְכֵי הַיְּמֵי
אֲתָנַאֲסִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 71 *a*; מִן מַסְכֵי הַיְּמֵי
אֲתָנַאֲסִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 79 *a*.

4. Basil: מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם, fol. 69 *a*, 73 *b*; מִן
מַסְכֵי הַיְּמֵי אֲבַרְחָמִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 69 *b*; מִן מַסְכֵי הַיְּמֵי
אֲבַרְחָמִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, as cited by Timotheus, fol.
70 *b*; מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 72 *b*; מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 73 *b*; מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 80 *a*; מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 68 *a*, 77 *a*.

5. Chrysostom: on the book of Job, fol. 63 *b*;
on the Gospel of S. Matthew, fol. 67 *b*, 81 *b*,
hom. xii., fol. 75 *b*; on the Gospel of S. John,
hom. xliiii., fol. 76 *a*, lxiii., fol. 81 *b*, lxvii.,
fol. 71 *a*, lxxix., fol. 79 *b*, lxxxv., fol. 69 *a*,
75 *a*; on the Epistle to the Romans, fol. 67 *a*,
hom. xii., fol. 63 *b*; 1 Corinthians, hom. vii.,
fol. 63 *b*, xiv., fol. 69 *a*, xvii., fol. 63 *b*, xxv.,
fol. 73 *b*, xxxvii., fol. 70 *a*, מִן מַסְכֵי
הַיְּמֵי אֲבַרְחָמִיּוֹס הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 75 *a*;
2 Corinthians, hom. xi., fol. 68 *a*; Ephesians,
hom. xi., fol. 81 *a*, marg., xiii., fol. 81 *a*, xviii.,
fol. 80 *a*, xxiv., fol. 81 *b*; Colossians, fol.
69 *a*; 1 Thessalonians, hom. xi., fol. 73 *b*;
2 Thessalonians, hom. iv., fol. 73 *b*;
Philemon, fol. 70 *a*; Hebrews, fol. 72 *b*,
hom. v., fol. 71 *a*, xix., fol. 81 *b*, xxii., fol.
81 *b*; מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ. מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ. מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 65 *b*; מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 65 *b*; מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 66 *a*, 67 *a*; מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 67 *a*; מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ. מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ, fol. 70 *a*;
מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ. מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ. מִן מַסְכֵי הַיְּמֵי
בַּאֲבַדְיָא הַיְּמֵי אִיִּקוֹנִיּוֹם
בְּ.

fol. 70 b; *ⲓⲛ . ⲛⲓⲛ . ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ . ⲛⲓⲁⲓⲃⲓⲃⲓ .
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 79 b.

6. Cyril of Alexandria; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, foll. 62 b, 70 b, 73 b,
75 b, 81 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ, foll. 62 b,
67 b, 68 b, 69 a, 70 b, 73 a, 74 a, 77 a, 79 a;
ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ, foll. 63 a, 67 b, 72 b,
73 a, 75 b (as cited by Julian); *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, hom. cxxxviii., fol. 66 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ, foll. 63 a, 68 b;
ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ, fol. 70 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 68 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ, fol.
65 b, 74 a, 79 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
[ⲛⲓⲁⲓⲃⲓⲃⲓ], *ⲛⲓⲁⲓⲃⲓⲃⲓ*, fol. 73 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 70 a,
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 80 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, foll. 63 a, 66 b, 67 a, 68 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 69 b, 74 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 68 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 66 b, 69 b, 78 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 68 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 66 a, 68 b,
79 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ . *ⲛⲓⲁⲓⲃⲓⲃⲓ* . *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ . *ⲛⲓⲁⲓⲃⲓⲃⲓ*, fol. 62 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ, foll.
67 b, 69 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 67 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol.
69 a, *ⲛⲓⲁⲓⲃⲓⲃⲓ*, fol. 68 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ, fol.
79 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ

ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ . *ⲛⲓⲁⲓⲃⲓⲃⲓ*, fol.
63 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ,
fol. 69 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ,
fol. 69 b, *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ, fol.
68 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ,
fol. 66 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ,
fol. 71 a, 78 b (as cited by Severus); *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ,
fol. 80 b.

7. Cyril of Jerusalem: *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 65 b.

8. Dionysius the Arcopagite: *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ, fol. 69 b.

9. Ephraim Syrus: *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ . *ⲛⲓⲁⲓⲃⲓⲃⲓ* .
fol. 65 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ,
foll. 66 b, 73 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
fol. 70 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ, fol. 71 a; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ . *ⲛⲓⲁⲓⲃⲓⲃⲓ* .
ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ, fol. 75 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ . *ⲛⲓⲁⲓⲃⲓⲃⲓ* .
fol. 76 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ
ⲛⲓⲁⲓⲃⲓⲃⲓ . *ⲛⲓⲁⲓⲃⲓⲃⲓ* .
fol. 76 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* ⲛ,
fol. 80 a; . *ⲛⲓⲁⲓⲃⲓⲃⲓ* .
ⲛⲓⲁⲓⲃⲓⲃⲓ , fol.
75 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* .
fol. 76 b;
ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ,
fol. 80 a; . *ⲛⲓⲁⲓⲃⲓⲃⲓ* .
ⲛⲓⲁⲓⲃⲓⲃⲓ , fol.
75 b; *ⲛⲓⲁⲓⲃⲓⲃⲓ* .
fol. 76 b;
ⲛⲓⲁⲓⲃⲓⲃⲓ ⲛ .
fol. 80 b.

10. Epiphanius: ܩܘܿܪܿܬܘܿܘܿܢܐ ܒܢܐܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 66 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 66 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 66 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 70 a, 74 b; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 66 b; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 66 b.

11. Felix of Rome: ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 65 a.

12. Gregory Nazianzen. ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 69 b, 81 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 69 b; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 80 b; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 65 b, 69 b.

13. Gregory Nyssen: hom. xvi. on the Song of Songs, fol. 63 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 69 a, 71 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 68 a, 73 a, 75 b, 80 a, 81 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 69 b, 70 b, 74 a, 80 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, as cited by Timotheus, fol. 70 b; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 72 b.

14. Gregory Thaumaturgus: ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 77 b; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 65 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 67 a, 75 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 80 a.

15. Isaac of Antioch: ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 63 a, 66 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 63 a, 66 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ.

ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 73 b; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 63 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 75 b.

16. Jacob of Batnac: ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 63 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 70 b, 73 b; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 79 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 78 b.

17. John of Jerusalem (fol. 71 b, ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, as cited by Timotheus, fol. 70 b, 71 b).

18. Julian of Halicarnassus: ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 64 a and b, 70 a and b, 72 b, 74 b, 75 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 64 a and b, 65 a, 72 b; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 64 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 64 b, 72 b.

19. Methodius: fol. 70 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 80 b.

20. Philoxenus of Mabüg: ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, (lib. ii., cap. 29), fol. 78 b, ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 78 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 70 b; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ, fol. 75 a; ܩܘܿܪܿܬܘܿܘܿܢܐ ܩܘܿܪܿܬܘܿܘܿܢܐ.

fol. 76 a; *ⲛⲓⲛⲁ ⲁⲗ ⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 70 b, 74 b; *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 74 b; *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 74 b.

21. Proclus of Constantinople: fol. 70 b;
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 71 b; *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 74 b.

22. Rabūlas of Edessa: *ⲁⲗⲁ ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 76 b.

23. Severianus of Gabala: *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 62 b; *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. *ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ*. *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 63 b;
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, as cited by Julian, fol. 65 b.

24. Severus: foll. 63 b, 74 b, 77 b, 79 b;
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, foll.
69 a, 75 b, 77 a; *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ, foll. 74 a, 77 b, 78 a;
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 76 a, 78 b;
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, hom. xxi.,
fol. 80 b, xlix., fol. 81 a, lxxvii., fol. 79 a; *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 75 b; *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 76 b; *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 78 a.

25. Theodosius of Alexandria: *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ, fol. 74 b.

26. Theodotus of Ancyra: *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ, fol. 64 a.

27. Theophilus of Alexandria: fol. 77 a;
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ

ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ, fol. 67 a; *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ: *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 69 a.

28. Timotheus III. of Alexandria: *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 70 b, 71 b.

VI. Other Demonstrations without any
general title, numbered from 349 to 387 and
from 1 to 38 (read 39). Fol. 81 b. On the
margin of fol. 87 a, opposite chapter 373,
there is a note stating that, up to this point,
these Demonstrations were taken from the
book of Mār Sergius of *ⲛⲁⲓⲛⲁ*, the remaining
fourteen being added by the compiler of the
volume: *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ. The authorities cited are—

1. Athanasius: *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ, fol. 91 b; *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ, fol. 97 b; *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ. *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ. *ⲛⲁⲓⲛⲁ*
ⲛⲁⲓⲛⲁ, fol. 99 a.

2. Basil: *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ, fol. 91 b;
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ, fol. 85 a and b; *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ, fol. 91 b; *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ, fol. 100 a; *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ, fol. 95 b; *ⲛⲁⲓⲛⲁ* ⲛⲁⲓⲛⲁ
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol. 99 a;
ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, fol.

99 a; ... fol. 100 a.

3. Chrysostom: on the Gospel of S. Matthew, hom. x., fol. 88 a, marg.; on the Gospel of S. John, hom. xi., fol. 83 b, xxix., fol. 84 a, lxxxvii., fol. 82 b; on the Epistle to the Romans, fol. 92 a, hom. x., fol. 82 a, xi., fol. 81 b; 1 Corinthians, hom. xxiv., fol. 81 b; Titus, hom. iii., fol. 101 b; Hebrews, hom. xxii., fol. 81 b; ... fol. 93 b.

4. Clement of Rome: ... fol. 83 a.

5. Crates (?) the philosopher, fol. 100 b; ... fol. 93 b.

6. Cyril of Alexandria: ... fol. 102 a, ... fol.

102 b, ... fol. 103 a; ... fol. 82 b, 83 a and b, 100 b, 101 b; ... fol. 99 a; ... fol. 97 b; ... fol. 93 a.

7. Dionysius the Areopagite: ... fol. 87 a and b, 88 a and b, 89 a, 93 a; ... fol. 89 a; ... fol. 89 a.

8. Dionysius of Alexandria: ... fol. 90 b.

9. Ephraim Syrus: ... fol. 91 b.

10. Evagrius: ... fol. 98 b.

11. Gregory Nazianzen: ... fol. 84 b; ... fol. 98 a; ... fol. 99 b.

12. Gregory Nyssen: ... fol. 86 a; ... fol. 86 b, 87 a; ... fol. 93 a;

መሥጃጃክ ዕልገን ትርጉም, fol. 98 *b*; ም
 መሥጃጃክ ዕልገን ትርጉም ትርጉም,
 fol. 100 *a*.

13. Olympiodorus the philosopher: fol.
 100 *b*, መሥጃጃክ ትርጉም ትርጉም ትርጉም
 መሥጃጃክ ትርጉም ትርጉም ትርጉም . ትርጉም
 ትርጉም . ትርጉም ትርጉም . ትርጉም ትርጉም
 መሥጃጃክ ትርጉም ትርጉም . ትርጉም ትርጉም
 ትርጉም ትርጉም : መሥጃጃክ ትርጉም
 ትርጉም ትርጉም , ትርጉም , ትርጉም
 ትርጉም . ትርጉም ትርጉም . ትርጉም
 ትርጉም . ትርጉም ትርጉም ትርጉም .
 ትርጉም ትርጉም ትርጉም ትርጉም .

14. Palladius : ትርጉም ትርጉም
 ትርጉም, fol. 98 *a*.

15. Paul: fol. 92 *b*, መሥጃጃክ ትርጉም
 መሥጃጃክ ትርጉም መሥጃጃክ ትርጉም, on
 2 Kings, ch. xx. 9—11, in connection with a
 passage of Dionysius : ትርጉም ትርጉም
 ትርጉም : ትርጉም ትርጉም ትርጉም
 ትርጉም . ትርጉም ትርጉም ትርጉም .
 ትርጉም ትርጉም . ትርጉም ትርጉም
 ትርጉም . ትርጉም ትርጉም . ትርጉም
 ትርጉም .

16. Sergius, patriarch of Antioch : ም
 መሥጃጃክ ትርጉም መሥጃጃክ ትርጉም
 መሥጃጃክ ትርጉም ትርጉም . ትርጉም
 ትርጉም, fol. 90 *b*.

17. Severus, መሥጃጃክ ትርጉም, ም
 hom. xxii., foll. 84 *b*, 94 *b*, xxv., fol. 85 *a*,
 xxxi., fol. 84 *a*, lxxiii., fol. 98 *b*, lxxx., fol.
 83 *b*; መሥጃጃክ ትርጉም ትርጉም, ም
 fol. 99 *a* and *b*; መሥጃጃክ ትርጉም, ም
 fol. 82 *b*; መሥጃጃክ ትርጉም, ም

መሥጃጃክ ትርጉም, fol. 83 *b*;
 መሥጃጃክ ትርጉም ትርጉም, ም
 fol. 99 *b*, መሥጃጃክ ትርጉም, ም
 fol. 99 *b*; ም መሥጃጃክ
 መሥጃጃክ ትርጉም ትርጉም መሥጃጃክ
 መሥጃጃክ ትርጉም ትርጉም መሥጃጃክ
 መሥጃጃክ ትርጉም, fol. 89 *b*; መሥጃጃክ
 መሥጃጃክ ትርጉም : መሥጃጃክ መሥጃጃክ
 መሥጃጃክ ትርጉም . መሥጃጃክ መሥጃጃክ
 መሥጃጃክ, fol. 90 *a*; መሥጃጃክ ም
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ
 መሥጃጃክ : መሥጃጃክ መሥጃጃክ መሥጃጃክ
 መሥጃጃክ, fol. 90 *b*; መሥጃጃክ መሥጃጃክ
 መሥጃጃክ መሥጃጃክ መሥጃጃክ . መሥጃጃክ
 መሥጃጃክ መሥጃጃክ መሥጃጃክ, fol. 96 *a*;
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ
 መሥጃጃክ, fol. 96 *b*; ም
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ,
 fol. 99 *b*.

Thomas of Germanicia: fol. 89 *a*,
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ
 መሥጃጃክ . መሥጃጃክ መሥጃጃክ መሥጃጃክ
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ
 መሥጃጃክ . መሥጃጃክ መሥጃጃክ መሥጃጃክ
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ
 መሥጃጃክ .

18. Xystus of Rome: fol. 88 *a*, መሥጃጃክ ም
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ :
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ .
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ ም
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ

VII. Thirteen chapters, mostly of greater
length than the preceding, numbered from
388 to 400.

1. Chap. 388, fol. 104 *a*, against the
 Agnoëtæ, መሥጃጃክ መሥጃጃክ መሥጃጃክ
 መሥጃጃክ መሥጃጃክ መሥጃጃክ መሥጃጃክ, con-
 taining—

a. Extracts from the "Confutatio brevis" of Theodore the monk,* in reply to the statements of Themistius and Felicissimus, fol. 104 *a*:
 ...
 Sec Add. 14,532, fol. 207 *b*, and Add. 14,533, fol. 133 *b*.

b. Anathemas against Origen by the council of Constantinople under Justinian, fol. 106 *b*:
 ...

2. Chap. 389, fol. 106 *b*, against the Arians,
 ... In it are cited Gregory Nyssen,
 ... and
 ...; Cyril, comment. on the Gospel of S. John, lib. i.

3. Chap. 390, fol. 107 *a*,
 ...
 ...

* See Cave, Hist. Litter., edit. 1740, tom. i., p. 573.

... Here are cited—

Basil:
 fol. 107 *a*.

Chrysostom: on 1 Corinthians, hom. xix.; Ephesians, hom. xxi.; Titus, homm. iv. and v., fol. 107 *b*.

Cyril:
 and
 fol. 107 *b*.

4. Chap. 391, fol. 108 *a*,
 ...
 ...
 ...
 ...
 Here are cited—

Theodore: as quoted by Cyril, fol. 108 *a*.

Nestorius: fol. 108 *a*,
 ... and ...
 ...
 ...
 ...

Encyclical letter of the emperor Basiliscus to Timothy of Alexandria, fol. 108 *a*:
 ...
 ...
 ...
 ...
 ...
 ...
 ...

List of bishops, who anathematized the Council of Chalcedon, fol. 109 *a*.

5. Chap. 392, fol. 109 *a*, chiefly against the Council of Chalcedon: כאן נחמד את כל המעשים אשר עשו בזה הנהגה וכן כל המעשים אשר עשו בזה הנהגה. כי כל המעשים אשר עשו בזה הנהגה הם כאלו אשר עשו בזה הנהגה.

In this chapter are cited—

Athanasius: כחן נחמד את כל המעשים אשר עשו בזה הנהגה fol. 111 *a*.

Basil: כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה, fol. 111 *a*.

Chrysostom: on the Epistle to the Ephesians, hom. xi., fol. 111 *a*.

Dionysius of Alexandria: כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה, fol. 111 *a*.

Ignatius: כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה, fol. 111 *a*.

Severus: hom. epithron. civ., fol. 109 *a*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 109 *b*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 109 *b*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 110 *a*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 110 *a*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 110 *a* and marg.; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 110 *b*.

Socrates: Ecclesiast. Hist., lib. ii., cap. 23, and lib. iv., cap. 12, fol. 111 *a*.

Theodoret: Ecclesiast. Hist., fol. 111 *a*.

Extracts from the Defense of the orthodox bishops, Sergius of Cyrus, Peter of Rās-'ain, Thomas of Germanicia, Thomas of Dārā, and John of Tellā, before the emperor Justinian, fol. 110 *b*: כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה. כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה. כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה. כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה. כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה.

6. Chap. 393, fol. 111 *b*, concerning the Council of Chalcedon: כאן נחמד את כל המעשים אשר עשו בזה הנהגה. כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה. כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה. כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה. כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה. כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה.

Here are cited—

John Ægeates: כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 111 *b*.

Nestorius: כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 111 *b*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 111 *b*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 111 *b*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 111 *b*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 111 *b*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 111 *b*; כי כן עשה ה' אלינו כאלו אשר עשו בזה הנהגה fol. 111 *b*.

* These extracts show that John of Ægæ must have written as early as A.D. 456, for it seems tolerably certain that Theodoret died A.D. 457 or 458.

11. Chap. 398, fol. 114 *b*, forgeries of Julian and Felicissimus in the name of Peter of Alexandria, *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*; and forgery by the Julianists of anathemas in the name of Gregory Thaumaturgus, *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*; and forgery by the Julianists of anathemas in the name of Gregory Thaumaturgus, *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*.

12. Chap. 399, fol. 115 *a*, against Julian of Halicarnassus: *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*; and Severus, *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*. Here are cited Julian, *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*; and Severus, *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*.

13. Chap. 400, fol. 116 *b*, against the Julianists: *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*; and *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*. Here are cited Julian, *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*; and *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*.

In this chapter are cited—

Athanasius: *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 117 *b*.

Basil: *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 117 *a*.

Cyril: *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 117 *a*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 116 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*,

fol. 117 *a*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 117 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 117 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 117 *a*.

VIII. Additional Demonstrations against the Julianists, in several chapters, *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*. Fol. 117 *b*. The following are the principal authorities cited or referred to—

1. Amphiloehius of Iconium: *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 123 *a* and *b*, 124 *b*.

2. Athanasius: *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 120 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 120 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 123 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 125 *b*.

3. Chrysostom: on 1 Corinthians, hom. xvii., fol. 125 *a*, hom. xxxvii., fol. 123 *a*; on Hebrews, hom. v., fol. 124 *a*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 123 *b*.

4. Cyril: *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 119 *a*, 123 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 124 *a*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 125 *a*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 118 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 123 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 123 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 121 *a*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 125 *a*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 118 *b*; *ⲉⲛⲓ ⲛⲉⲧⲣⲟⲥ ⲉⲛⲓ ⲉⲃⲣⲓⲛⲁⲓ*, fol. 117 *a*.

8. An extract from the treatise of Julian,* syncellus of Peter, patriarch of Antioch, against John the Armenian and his brother Sergius: *ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ἡμεῖς τὸν πατέρα, ἀλλ' ὡς ὁ υἱὸς τὸν πατέρα ὡς ἡμεῖς τὸν υἱόν.* Fol. 130 *a*. He cites Severus and Gregory Nyssen (*ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ὁ υἱὸς τὸν πατέρα*).

9. Short extracts from Severus and Basil on the terms *ἁπλοῦς*, *ἁπλοῦσιν*, *ἁπλοῦσιν*, and *ἁπλοῦσιν*; followed by an extract from the Thesaurus (*ἡμεῖς οὐκ ἔχομεν*) of Cyril, chap. 1, on the term *ἁπλοῦσιν* (see edit. Par., 1638, tom. v., pars i., p. 11, B). Fol. 130 *b*.

10. A short section on the different senses in which Gregory Nazianzen uses the word *ἁπλοῦσιν*. Fol. 130 *b*.

11. Extracts from the treatise of Severus against Joannes Grammaticus, explanatory of certain passages in the writings of Gregory Nazianzen. Fol. 130 *b*. He cites Cyril (Thesaurus) and Ambrose (*ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ὁ υἱὸς τὸν πατέρα*).

12. Extracts from the treatise of Peter, patriarch of Antioch, against Damian of Alexandria, bk. ii., chap. 1. Fol. 131 *a*.

13. Extracts from the writings of Severus of Antioch, fol. 131 *b*, viz. *ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ὁ υἱὸς τὸν πατέρα, ἀλλ' ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα*. Fol. 131 *b*. It contains, amongst others, citations from Cyril, Nestorius, Theodotus, and Amphilochius of Side (*ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ὁ υἱὸς τὸν πατέρα*), fol. 134 *a*).

* See Assemani, *Bibl. Or.*, t. ii., p. 333.

ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ὁ υἱὸς τὸν πατέρα, ἀλλ' ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα.

14. Extract from a treatise of Didymus of Alexandria, "on the soul," *ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ὁ υἱὸς τὸν πατέρα, ἀλλ' ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα*. Fol. 132 *a*.

15. Extract from the reply of Chrysostom to the question of Heraclitus, how, in calling each of the Persons of the Trinity *God*, we do not speak of *three gods*? *ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ὁ υἱὸς τὸν πατέρα, ἀλλ' ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα*. Fol. 132 *a*. It is followed by a short extract from his commentary on the Gospel of S. Matthew, hom. x. Fol. 133 *a*.

16. Plerophoria, or Defense of the Faith, written by John (I.), patriarch of Antioch, at the request of the deacon Theodore, chorepiscopus of Antioch: *ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ὁ υἱὸς τὸν πατέρα, ἀλλ' ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα*. Fol. 133 *a*. It contains, amongst others, citations from Cyril, Nestorius, Theodotus, and Amphilochius of Side (*ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ὁ υἱὸς τὸν πατέρα*), fol. 134 *a*).

17. Extract from a treatise of Galen, *ἡμεῖς οὐκ ἔχομεν τὸν υἱὸν ἐκ τοῦ πατρὸς ὡς ὁ υἱὸς τὸν πατέρα, ἀλλ' ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα ὡς ὁ υἱὸς τὸν πατέρα*.

ⲛⲉⲛⲥⲓ ⲉⲃⲟⲗⲓⲛⲏ ⲛⲓⲛⲏⲧⲓ ⲛⲉⲃⲟⲗⲓ ⲉⲃⲟⲗⲓ
 Fol. 135 b.

X. Two tracts, numbered 7 and 8, written by the monks of Antioch against Probus* and his followers, in the year of the Greeks 907, A.D. 596. See Add. 14,533, foll. 107 a, seqq.

1. ⲁⲩⲁⲛⲁⲥⲓⲛⲥⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 Fol. 136 a. In the course of this letter passages are cited from the writings of Probus and John the archimandrite; and testimonies are brought forward against them from the following Fathers—

Athanasius : ⲁⲩⲁⲛⲁⲥⲓⲛⲥⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 140 b.

Julius of Rome : ⲁⲩⲁⲛⲁⲥⲓⲛⲥⲓ ⲛⲉⲃⲟⲗⲓ
 ⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ : ⲁⲩⲁⲛⲁⲥⲓⲛⲥⲓ
 ⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 140 b;
 ⲁⲩⲁⲛⲁⲥⲓⲛⲥⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 142 a.

Cyril : ⲁⲩⲁⲛⲁⲥⲓⲛⲥⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 139 a, 140 b, 141 b, ⲛⲉⲃⲟⲗⲓ
 ⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 141 a;
 ⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ,
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 140 b; ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 140 b, 141 a;
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ, fol. 136 b, 137 b; ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 137 a, ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ, fol. 137 a, 140 a, 141 a and b;
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 137 a;
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ

ⲛⲉⲃⲟⲗⲓ, fol. 138 a; ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 140 b.

Proclus of Constantinople : ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ, fol. 141 a.

Severus; without title, fol. 138 b; ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 137 b,
 138 a, 139 b, 142 a; ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 138 a,
 139 a; ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 139 a;
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 138 a;
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 139 a and b;
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 139 b; ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ,
 fol. 139 a, 142 a; ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ . ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ, fol. 139 a, 141 b, ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ : ⲛⲉⲃⲟⲗⲓ : ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ, fol. 139 b.

The following signatures of monks are appended to this tract, fol. 142 b: ⲛⲉⲃⲟⲗⲓ
 : ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 : ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ : ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ : ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ * ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ . ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ . ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ . ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ . ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ . ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ . ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ
 ⲛⲉⲃⲟⲗⲓ . ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ . ⲛⲉⲃⲟⲗⲓ

* See Assemani, Bibl. Or., t. ii., pp. 72, seqq., especially pp. 76 and 77.

* On fol. 152 b is added : ⲛⲉⲃⲟⲗⲓ ⲛⲉⲃⲟⲗⲓ . ⲛⲉⲃⲟⲗⲓ

2. **ⲉⲛⲉⲧⲉⲛⲁⲛⲁ ⲛⲉⲧⲉⲛⲁⲛⲁ ⲛⲉⲧⲉⲛⲁⲛⲁ** ⲛⲉⲧⲉⲛⲁⲛⲁ
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . Fol. 142 *b*. In this
second tract, besides some passages of Pro-
bus, there are cited—

Athanasius : **ⲛⲉⲧⲉⲛⲁⲛⲁ** ⲛⲉⲧⲉⲛⲁⲛⲁ , fol. 143 *a*.

Basil : **ⲛⲉⲧⲉⲛⲁⲛⲁ** ⲛⲉⲧⲉⲛⲁⲛⲁ , fol. 149 *b*.

Cyril : **ⲛⲉⲧⲉⲛⲁⲛⲁ** ⲛⲉⲧⲉⲛⲁⲛⲁ , foll. 150 *b*,
151 *a*; **ⲛⲉⲧⲉⲛⲁⲛⲁ** ⲛⲉⲧⲉⲛⲁⲛⲁ , foll. 144 *b*, 147 *a*, 151 *a*; **ⲛⲉⲧⲉⲛⲁⲛⲁ**
ⲛⲉⲧⲉⲛⲁⲛⲁ , fol. 144 *b*; **ⲛⲉⲧⲉⲛⲁⲛⲁ** **ⲛⲉⲧⲉⲛⲁⲛⲁ** , fol. 143 *a*;
ⲛⲉⲧⲉⲛⲁⲛⲁ **ⲛⲉⲧⲉⲛⲁⲛⲁ** , fol. 144 *a*; **ⲛⲉⲧⲉⲛⲁⲛⲁ**
ⲛⲉⲧⲉⲛⲁⲛⲁ , fol. 146 *b*.

Gregory Nazianzen : **ⲛⲉⲧⲉⲛⲁⲛⲁ** ⲛⲉⲧⲉⲛⲁⲛⲁ , foll. 143 *a*, 145 *b*.

Julius of Rome : fol. 152 *a*.

Nestorius : **ⲛⲉⲧⲉⲛⲁⲛⲁ** ⲛⲉⲧⲉⲛⲁⲛⲁ , fol. 147 *a*.

Peter of Antioch : **ⲛⲉⲧⲉⲛⲁⲛⲁ** ⲛⲉⲧⲉⲛⲁⲛⲁ , fol. 147 *b*.

Severus : **ⲛⲉⲧⲉⲛⲁⲛⲁ** ⲛⲉⲧⲉⲛⲁⲛⲁ , foll. 143 *a*, 144 *b*, 146 *a* and *b*,
149 *a*, 150 *a*, 151 *a*; **ⲛⲉⲧⲉⲛⲁⲛⲁ** , fol.
147 *a*; **ⲛⲉⲧⲉⲛⲁⲛⲁ** **ⲛⲉⲧⲉⲛⲁⲛⲁ** , fol.
144 *b*, 145 *a*; **ⲛⲉⲧⲉⲛⲁⲛⲁ** **ⲛⲉⲧⲉⲛⲁⲛⲁ** , fol. 143 *b*; **ⲛⲉⲧⲉⲛⲁⲛⲁ**
ⲛⲉⲧⲉⲛⲁⲛⲁ , fol. 146 *a*.

To this second tract is appended a Confes-
sion of Faith, handed by the said monks
to Anastasius, patriarch of Antioch, and

Probus, fol. 152 *b*: **ⲛⲉⲧⲉⲛⲁⲛⲁ** ⲛⲉⲧⲉⲛⲁⲛⲁ
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .

XI. A section entitled: **ⲛⲉⲧⲉⲛⲁⲛⲁ**
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .

Here are cited: Athanasius, **ⲛⲉⲧⲉⲛⲁⲛⲁ**
ⲛⲉⲧⲉⲛⲁⲛⲁ; Basil, **ⲛⲉⲧⲉⲛⲁⲛⲁ**
ⲛⲉⲧⲉⲛⲁⲛⲁ; Cyril, **ⲛⲉⲧⲉⲛⲁⲛⲁ**
ⲛⲉⲧⲉⲛⲁⲛⲁ; Gregory Nazianzen,
ⲛⲉⲧⲉⲛⲁⲛⲁ; and Gre-
gory Nyssen, **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .

XII. Letter of Severus of Antioch to
Eupraxius, containing replies to nine theo-
logical questions: **ⲛⲉⲧⲉⲛⲁⲛⲁ**
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
Fol. 153 *b*.

XIII. Several short chapters, of which the
following are the titles.

1. **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
ⲛⲉⲧⲉⲛⲁⲛⲁ . Fol. 161 *a*.

2. **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
Fol. 161 *b*.

3. The names of the bishops who conse-
crated Severus of Antioch. Fol. 161 *b*.

4. **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
ⲛⲉⲧⲉⲛⲁⲛⲁ . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .
Fol. 161 *b*.

5. **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** . **ⲛⲉⲧⲉⲛⲁⲛⲁ** .

ܣܘܠܠܐ ܕܘܢܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
Fol. 161 b.

6. Brief extract from Philoxenus of Mabüg.
Fol. 161 b.

7. Extract from Theodosius of Alexandria,
ܘܫܘܕܐܢܐ ܕܩܘܕܕܫܐ ܕܐܘܓܘܣܬܝܢܐ ܕܚܘܨܐ ܕܚܘܨܐ .
Fol. 161 b.

8. Extract from Cyril, ܣܘܠܠܐ ܕܚܘܨܐ ܕܚܘܨܐ .
Fol. 162 a.

9. Extracts from the treatise of Severus
against Joannes Grammaticus, bk. ii., chapp.
17 and 25. Fol. 162 a.

XIV. A chapter arguing that Dioscorus
lawfully received Eutyches, as the Fathers
before him had done other heretics, before
they perceived their evil doctrines and
anathematized them: ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ .
Fol. 162 a.

The authorities cited are: Gregory Nazianzen,

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ , and

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ; Severus, ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

(ܘܨܘܕܝܘܥ, ܘܨܘܕܝܘܥ), near Apamea, in a letter, by
the hands of Isaac and Sergius, to the monks
who took the side of Peter, patriarch of
Antioch: * . ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ : ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ :
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ :
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ :
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
Fol. 163 b.

2. Reply of the monks to the five propo-
sitions, written by one Theodore, and ad-
dressed to Philip and Thomas: ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
Fol. 164 a.

Beginning:
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .
ܘܨܘܕܝܘܥ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ ܕܚܘܨܐ .

* See Assemani, *Bibl. Or.*, t. ii., pp. 72—77.

Cyril : ܘܨܝܘܢܝܢ ܕܡܨܠ , fol. 180 b; ܡܘܫܘܥܝܘܬܝܗ ܕܥܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ , fol. 183 a.

Gregory Nazianzen : ܕܥܠܝܗ ܕܡܨܠܝܗ ܡܨܠܝܗ ܕܡܨܠܝܗ , fol. 183 a.

Gregory Thaumaturgus : ܕܡܨܠܝܗ ܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ , and ܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ , fol. 181 b.

Julian : ܡܨܠܝܗ ܕܡܨܠܝܗ ܡܨܠܝܗ , fol. 181 a.

XXIII. Two short sections, the one entitled ܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ ; the other, ܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 186 b.

XXIV. Against various heresies.

1. Against Sergius the Armenian, ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 187 a.

2. Against the partisans of the Council of Chalcedon, ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 187 b.

3. ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 187 b.

4. Excerpt from Evagrius, ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 188 a.

5. ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 188 a.

6. ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 188 b.

7. A long extract from Cyril's second letter to Succensus, ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 188 b.

8. Against the Council of Chalcedon, ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 190 b.

XXV. Extracts from a letter attributed to John Barbür the archimandrite : * ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 190 b.

XXVI. Extracts from the writings of Severus of Antioch, ܕܡܨܠܝܗ ܕܡܨܠܝܗ , principally from his letters.

1. ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 191 b.

2. ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 193 a.

3. ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 193 b.

4. ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 194 b.

5. ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 199 b.

6. ܕܡܨܠܝܗ ܕܡܨܠܝܗ ܕܡܨܠܝܗ . Fol. 199 b.

* See Assemani, Bibl. Or., t. ii., pp. 72, seqq.

. *...*
Fol. 200 a.

7. From his treatise against the Additions, or Appendices, of Julian, *...* Fol. 200 b.

XXVII. A large collection of Ecclesiastical Canons (see Add. 14,526 and 14,527). Fol. 201 b.

1. A Synopsis of the Canons of the Apostles, Councils, and Fathers, arranged under fifty-one *τίτλοι*: *...* Fol. 201 b.

2. Canons of the Apostles, *...* Fol. 203 b.

3. Orders of the Apostles, given through Hippolytus, *...* Fol. 205 b. The various headings are as follow: *...* fol. 205 b; *...* fol. 206 a; *...* fol. 206 a; *...* fol. 206 a; *...* fol. 206 a; *...* fol. 206 b; *...* fol. 206 b; *...* fol. 206 b; *...* fol. 206 b.

... fol. 206 b; *...* fol. 207 a; *...* fol. 207 b. In all, 37 canons.

4. Canons of the Council of Nicæa, 20 in number. Fol. 207 b.

5. Canons of the Council of Ancyra, 24 in number. Fol. 209 a.

6. Canons of the Council of Neocæsarea, 14 in number. Fol. 210 b.

7. Canons of the Council of Gangra, 20 in number. Fol. 211 a.

8. Canons of the Council of Antioch, 25 in number. Fol. 212 a.

9. Canons of the Council of Laodicea in Phrygia, 59 in number. Fol. 214 a.

10. Canons of the Council of Constantinople, 4 in number. Fol. 215 b.

11. A Canon of the Council of Ephesus. Fol. 216 b.

12. Canons of the Council of Chalcedon, 27 in number. Fol. 216 b.

13. Questions addressed to Timotheus of Alexandria, with his replies, 15 in number. Fol. 218 b.

14. Replies of Severus of Antioch to questions addressed to him, *...* Fol. 219 a.

15. Canons of the Council of Carthage, *...* Fol. 219 a. The following are the titles, with which compare Labbe, *Sacrosancta Concilia*, tom. i., coll. 805—7. *...*

. ܠܟܝܢܐ ܠܝܫܘܥܝܢ ܕܥܠܝܘܬܐ
 ܘܠܥܝܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܝܘܠܘܐܢ
 ܘܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ . ܠܥܝܘܠܘܐܢ ܕܝܘܢܐܢܐ
 ܘܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐ
 ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐ ܕܝܘܢܐܢܐ
 ܕܥܠܝܘܬܐ ܕܝܘܢܐܢܐ . ܠܥܝܘܠܘܐܢ
 ܕܝܘܢܐܢܐ . See
 Zingerle, Monumm. Syr., vol. i., pp. 1, 2.

These canons are followed by an extract from a discourse of Severus of Antioch, ܡܪ ܗܝܘܨܬܝܥܝܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ, relating to Cyprian and the above council.

16. Reply of Severus to a question of Theodore, bishop of Olbe in Isauria: ܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ . ܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ . ܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ . Fol. 220 a.

17. Extract from Severus, ܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ . Fol. 220 a.

18. Canons of John, bishop of Tellā or Constantina, 27 in number, with a short introduction: ܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ . Fol. 220 b.

19. Replies of the holy Fathers to certain questions addressed to them from the East, 42 in number: ܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ . Fol. 222 b. Severus is cited on fol. 224 a.

20. Ecclesiastical canons of the bishops

Constantine, Antonine, Thomas, Pelagius, and Eustathius, given at Alexandria, during the persecution, under the patriarchate of Theodosius, whilst Severus of Antioch was yet alive: ܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ . They are 7 in number, in the form of questions and answers. Fol. 225 a.

21. Extract from a letter written by the holy Fathers to the priests and abbats Paul and Paul, of the village of ܡܠܥܝܠܐ in Cilicia, containing 7 canons: ܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ . The one Paul is described as being the successor of the abbat ܡܠܥܝܠܐ, the other of the abbat ܡܠܥܝܠܐ . Fol. 226 a.

22. Extract from a letter of Constantine, metropolitan of Laodicea, to Marcus the Isaurian: ܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ . It contains 4 canons. Fol. 226 a.

23. Extract from a letter of a bishop to one of his friends: ܠܫܝܪܝܢܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ ܕܥܠܝܘܬܐܘܬܐ ܕܝܘܢܐܢܐ . It contains 9 orders. Fol. 226 b.

24. Canons of Theodosius of Alexandria, 5 in number, contained in one of his letters : קאנאנא דתודוסיוס דאלכסנדריא . . . פול. 227 a.

XXVIII. Extracts from letters of Severus; viz.—

1. קאנאנא דאלכסנדריא . . . פול. 227 a.

2. קאנאנא דאלכסנדריא . . . פול. 227 b.

3. קאנאנא דאלכסנדריא . . . פול. 228 a.

4. קאנאנא דאלכסנדריא . . . פול. 228 b.

5. קאנאנא דאלכסנדריא . . . פול. 229 a.

XXIX. Letter of Simeon Stylites to the emperor Leo: קאנאנא דסימאון סטיליטא דאלכסנדריא דלויס קאיסר . . . פול. 229 a.

קאנאנא דאלכסנדריא . . . פול. 229 a.

XXX. Letter of Alexander of Mabug and Andrew of Samosata to John of Antioch and Theodoret, concerning Simeon Stylites and Jacob of Këphar Rëhimä : קאנאנא דאלכסנדריא . . . פול. 229 b.

XXXI. Extract from Basil's "Homiliae in Hexaëmeron," חמשה עשר קאנאנא . . . פול. 229 b.

XXXII. Letter of Severus to the priests at Alexandria, (sic) חמשה עשר קאנאנא . . . פול. 229 b.

XXXIII. A treatise of Peter, patriarch of Antioch, showing that he and his party had always been steadily opposed to the doctrines of the Tritheists : קאנאנא דפטר דאנטיוכיה . . . פול. 231 b. It contains the following extracts—

1. From a synodical letter of Peter to Damian of Alexandria : קאנאנא דפטר דאנטיוכיה דדאמיאן דאלכסנדריא . . . פול. 232 a.

2. From a synodical letter of Damian to Peter. Fol. 233 b.

3. From a letter of Peter to Damian. Fol. 233 b.

4. From the reply of Damian. Fol. 234 a.

5. From a letter of Peter to Damian,

(Stephanus) *Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Ἰωάννου τοῦ ἐπισκόπου ἁγίου Ἰωάννου τοῦ ἐπισκόπου ἁγίου Ἰωάννου τοῦ ἐπισκόπου*. Fol. 234 *b*.

6. From a Plerophoria, written by Elias, a convert from the doctrines of the Tritheists to those of the Monophysites: *Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Ἰωάννου τοῦ ἐπισκόπου ἁγίου Ἰωάννου τοῦ ἐπισκόπου ἁγίου Ἰωάννου τοῦ ἐπισκόπου*. This document is dated A. Gr. 896, A.D. 585. Fol. 235 *a*.

7. From another treatise of Elias: *Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Ἰωάννου τοῦ ἐπισκόπου ἁγίου Ἰωάννου τοῦ ἐπισκόπου ἁγίου Ἰωάννου τοῦ ἐπισκόπου*. Fol. 235 *a*.

8. From the reply of Damian to the letter of Peter, no. 5. Fol. 235 *b*.

9. From a letter of Peter to the Church of Alexandria, *Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Πέτρου τοῦ ἐπισκόπου ἁγίου Πέτρου τοῦ ἐπισκόπου ἁγίου Πέτρου τοῦ ἐπισκόπου*. Fol. 236 *a*.

10. From a letter of Peter to the convent of the Antonines and to the visitors Isidore and Theodore: *Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Πέτρου τοῦ ἐπισκόπου ἁγίου Πέτρου τοῦ ἐπισκόπου ἁγίου Πέτρου τοῦ ἐπισκόπου*. Fol. 236 *b*.

XXXIV. A section entitled: *Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Πέτρου τοῦ ἐπισκόπου ἁγίου Πέτρου τοῦ ἐπισκόπου ἁγίου Πέτρου τοῦ ἐπισκόπου*. Fol. 238 *a*.

XXXV. Extracts from a tract of Probus, entitled *Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Πέτρου τοῦ ἐπισκόπου ἁγίου Πέτρου τοῦ ἐπισκόπου ἁγίου Πέτρου τοῦ ἐπισκόπου*. Fol. 238 *b*.

XXXVI. Writings of Theodosius, patriarch of Alexandria; viz.—

1. Letter to his clergy, and to the people in general, calling attention to the discourse no. 3. Fol. 240 *a*.

2. Introduction to the said discourse:

Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Θεοδοσίου τοῦ πατριάρχου ἁγίου Θεοδοσίου τοῦ πατριάρχου ἁγίου Θεοδοσίου τοῦ πατριάρχου. Fol. 240 *b*.

3. Discourse of Theodosius, delivered by him at Constantinople, and translated as literally as possible from the Greek: *Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Θεοδοσίου τοῦ πατριάρχου ἁγίου Θεοδοσίου τοῦ πατριάρχου ἁγίου Θεοδοσίου τοῦ πατριάρχου*. Nearly the half is wanting.* Fol. 241 *a*.

4. The same letter as no. 1, but in a different translation. Fol. 246 *a*.

5. The same discourse as no. 3, in a different translation, and divided into six chapters. Fol. 246 *a*. In it are cited various passages from the works of Athanasius (*Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Ἀθανασίου τοῦ ἐπισκόπου ἁγίου Ἀθανασίου τοῦ ἐπισκόπου ἁγίου Ἀθανασίου τοῦ ἐπισκόπου*, fol. 247 *b*), Basil, Chrysostom, Cyril, Dionysius the Areopagite (fol. 254 *a* and *b*), Gregory Nazianzen, Gregory Nyssen, and Severus (*Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Σεβαστιανοῦ τοῦ ἐπισκόπου ἁγίου Σεβαστιανοῦ τοῦ ἐπισκόπου ἁγίου Σεβαστιανοῦ τοῦ ἐπισκόπου*, foll. 248 *b*, 254 *a*; *Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Σεβαστιανοῦ τοῦ ἐπισκόπου ἁγίου Σεβαστιανοῦ τοῦ ἐπισκόπου ἁγίου Σεβαστιανοῦ τοῦ ἐπισκόπου*).

* It was left unfinished by the scribe, who did not consider the copy, from which he had begun to transcribe it, to be sufficiently accurate. Fol. 246 *a*, margin: *Ἐπιτομή τῆς ἐπιστολῆς τοῦ ἁγίου Θεοδοσίου τοῦ πατριάρχου ἁγίου Θεοδοσίου τοῦ πατριάρχου ἁγίου Θεοδοσίου τοῦ πατριάρχου*.

כחיותו שׁוׁו קצוׁת ספרא ספרא חילת, fol. 253 a.

XXXVII. Comparison of certain passages in the writings of Diodorus and Leo : ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא . Fol. 255 a.

XXXVIII. A section entitled : ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא . Fol. 255 a.

XXXIX. A section on the Angels, entitled : ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא . Fol. 255 b. It consists of extracts from—

Basil : ספרא ספרא ספרא ספרא ספרא ספרא . Fol. 255 b.

Dionysius of Alexandria : ספרא ספרא ספרא ספרא ספרא ספרא . Fol. 256 a.

Felix of Rome : ספרא ספרא ספרא ספרא ספרא ספרא . Fol. 256 a.

XL. A section entitled : ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא , fol. 256 a, being an extract from Epiphanius of Cyprus, ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא .

XLI. Selections from the writings of John Chrysostom : ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא ; viz. from his commentaries on the Epistle to the Galatians, fol. 256 b ; the Romãns, homm. xxv., xxvi., and xix., fol. 258 a and b ; and 2 Thessalo-

nians, hom. ii., fol. 259 a and b. Among these is an extract from Cyril, on Isaiah, ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא , fol. 258 b.

XLII. Two letters of Paul bar Arab to Theodosius Ducas of Callinicus. Fol. 259 b.

1. חילת (προγνωστικόν) ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא . Fol. 259 b. Beginning: ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא . In it are cited—

Alexander Aphrodisiensis : ספרא ספרא ספרא ספרא ספרא ספרא .

Gregory Nyssen : ספרא ספרא ספרא ספרא ספרא ספרא .

Gregory Nazianzen : ספרא ספרא ספרא ספרא ספרא ספרא .

2. ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא . Fol. 260 a. Beginning: ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא : ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא : ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא : ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא : ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא . In it is cited Chrysostom, on the Gospel of S. Matthew, hom. ix., and on Job, ספרא ספרא ספרא ספרא ספרא ספרא .

XLIII. Extracts from the Thesaurus, ספרא ספרא ספרא ספרא ספרא ספרא ספרא ספרא , of Cyril. Fol. 260 a.

XLIV. Extracts from the Lives of the

Alexander of Mabūg : *ܟܘܠܝܢܐ ܕܡܢܐ ܕܝܘܢܝܐ ܕܡܡܝܢܐ ܕܡܡܝܢܐ* .
ܘܠܝܘܬܐ ܕܡܡܝܢܐ ܕܡܡܝܢܐ ܕܡܡܝܢܐ . Fol. 19 *b* .

Anatolius of Constantinople : *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ . Fol. 26 *a* .

Andrew of Samosata : *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ . Fol. 8 *b* .

Anthimus of Constantinople : *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ . Fol. 6 *b* .

Antiochus of Ptolemais : *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ . Fol. 11 *b* .

Athanasius : *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* ,
 fol. 11 *b* ; *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ , fol. 13 *a* ;
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ , fol. 12 *b* .

Basil : *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ , fol. 11 *a* ;
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ , fol. 11 *b* .

The Council of Chalcedon : fol. 19 *b*, 20 *b*,
 21 *a*—23 *b*, 31 *a* .

Chrysostom : *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* ,
 fol. 10 *a* ; hom. ii. on the Gospel of S. John,
 fol. 10 *a* ; hom. i. on the Epistle to the
 Romans, fol. 10 *a* ; hom. xxxviii. on 1 Co-
 rinthians, fol. 11 *b* ; hom. iii. on the Epistle
 to the Colossians, fol. 11 *b* .

Cyril of Alexandria : commentary on the
 Gospel of S. Matthew, lib. xi., fol. 17 *b* ; on
 the Gospel of S. John, fol. 17 *b*, 29 *b* ; on
 the Epistle to the Hebrews, *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* ,
 fol. 8 *b* ; *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ , fol. 14 *a* ;
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ , fol. 16 *a*, 27 *b* ;
ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ .

ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ,
 fol. 12 *b* ; *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ,
 foll. 7 *a*, 14 *b*, 16 *a*,
 19 *a*, 27 *b*, 28 *a* ; *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ,
 fol. 10 *b* ; *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ,
 foll. 12 *b*, 15 *b*, 31 *b* ; *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ,
 fol. 16 *a* ; *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* ,
 foll. 16 *a* and *b*,
 27 *b* ; *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ,
 fol. 14 *b* ; *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ,
 foll. 12 *b*, 28 *b* ; letters to Nes-
 torius, fol. 14 *b*, 16 *b*, 27 *a*, 28 *b* ; to Sue-
 census, fol. 9 *b*, 12 *a*, 13 *b*, 14 *a*, 15 *b*, 27 *b*,
 29 *b* ; to Acacius of Melitene, foll. 12 *a*
 and *b*, 15 *b*, 21 *a*, 26 *a*, 27 *b*, 28 *b* ; to Acacius
 of Seythopolis, fol. 17 *b* ; to Valerian, fol.
 16 *b*, 27 *a*, 29 *b* ; to Eulogius, foll. 12 *b*,
 15 *a* ; to the Monks, beginning, *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ,
 fol. 28 *b* ;
 to Gennadius, *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* ,
 fol. 31 *b* ; to Proclus of
 Constantinople, fol. 32 *a* ; to Amphilochius
 of Side, *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ,
 fol. 32 *b* .

Dorotheus : *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ .
 Fol. 24 *a* .

Ephraim Syrus : *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ .
 Fol. 11 *b* .

Erechtheus of Antioch in Pisidia : *ܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ* .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ .
ܘܠܝܘܬܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ ܕܩܘܪܝܢܐ .
 Fol. 13 *b* .

Eustathius of Antioch: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*. Fol. 11 *b*.

Gregory Nazianzen: first epistle to Cleodnius, fol. 9 *b*; second do., foll. 10 *a*, 11 *a*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, foll. 10 *a*, 31 *b*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 11 *a*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 11 *a*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 11 *a*.

Gregory Nyssen: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*. Fol. 10 *b*.

Gregory Thaumaturgus: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*. Fol. 13 *a*.

Ibas: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*. Fol. 30 *b*.

Julius of Rome: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*. Fol. 13 *a*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 27 *a*.

Leo of Rome: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*. Foll. 19 *b*, 31 *a*.

Maximus of Antioch: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*. Fol. 26 *a*.

Meletius of Antioch: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*.* Fol. 12 *a*.

Nestorius: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*. Fol. 19 *b*, 28 *a*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 19 *b*, 28 *a*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 19 *b*, 28 *a*.

Ἐπιστολὴν πρὸς Κωνσταντῖνον, fol. 28 *a*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 18 *a*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 30 *b*.

Peter of Alexandria: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*. Fol. 10 *b*.

Philoxenus of Mabūg: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 7 *b*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 7 *b*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 8 *a*.

Probus: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 19 *b*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 20 *b*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 20 *b*.

Proclus: *Ἐπιστολὴν πρὸς Κωνσταντῖνον*. Foll. 9 *a*, 13 *b*.

Severus: the Philalethes, *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 4 *b*, 6 *b*; Apology for the Philalethes, fol. 1 *b*, 3 *b*; against Joannes Grammaticus of Cæsarea, fol. 4 *a*, 5 *a* and *b*, 6 *a* and *b*, 7 *b*, 8 *a* and *b*, 9 *a* and *b*, 16 *b*, 17 *a* and *b*, 18 *b*, 19 *a*, 26 *b*, 27 *a*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 7 *a*; *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, fol. 18 *a*; letters to Sergius Grammaticus, fol. 1 *b*, 2 *a* and *b*, 3 *b*, 4 *a*; letters to Eleusinius, fol. 1 *b*, 2 *b*, 3 *a* and *b*, 7 *a*; letter to Maro, *Ἐπιστολὴν πρὸς Κωνσταντῖνον*, begin-

* In Add. 12,155, fol. 34 *a*, and Add. 14,533, fol. 27 *b*, this demonstration is entitled *Ἐπιστολὴν πρὸς Κωνσταντῖνον*; but Add. 14,538, fol. 88 *b*, has *Ἐπιστολὴν πρὸς Κωνσταντῖνον*.

ning *κωνσταντίνου* ἡ ἐπιστολή, fol. 2 *b*; fifth letter to Eucumenius, *εὐκουμενίου*, fol. 6 *a*; letter to Anthimus, *ἀνθίμου* ἡ ἐπιστολή, fol. 6 *a*; to Eumenius, *εὐμενίου*, fol. 36 *a*; to Soterichus, *σοτερίχου*, bishop of Cæsarea in Cappadocia, fol. 34 *a*; to Marcian, bishop of *μαρκιανῶν* in Isauria, fol. 34 *b*; to Thomas his syncellus (*συνελλός*), foll. 17 *b*, 18 *b*; to Urbanus Grammaticus, *ουρβανίου*, fol. 35 *a*; *θεοφάνους* ἡ ἐπιστολή, fol. 33 *a*; *σεργίου* ἡ ἐπιστολή, fol. 33 *a*; to Sergius the physician, *σεργίου* ἡ ἐπιστολή, fol. 24 *b*; to Hippocrates Scholasticus, *ἵπποκράτους* or *ἵπποκράτου*, foll. 32 *a* and *b*, 33 *a*; to Theophanes Scholasticus, *θεοφάνους*, fol. 32 *b*.

Theodoret: *θεοδορέτου* ἡ ἐπιστολή, fol. 30 *a*; letter to Nestorius, fol. 30 *a*; *κλήματος* ἡ ἐπιστολή, fol. 31 *a*.

Theodosius of Alexandria: *θεοδοσίου* ἡ ἐπιστολή, fol. 6 *b*.

Theodotus of Ancyra: *θεοδοτῶν* ἡ ἐπιστολή, fol. 13 *a*.

2. Against the followers of Julian of Hali-carnassus: (sic) *ἡ ἐπιστολή*, fol. 36 *a*. See Add. 12, 155, foll. 62 *b*, seqq. Here are cited—

Amphilochius of Iconium: *ἀμφιλοχίου* ἡ ἐπιστολή, fol. 42 *b*; ἡ ἐπιστολή, fol. 42 *b*;

ἡ ἐπιστολή, fol. 43 *a*, 51 *b*, 58 *a*; ἡ ἐπιστολή, fol. 45 *a*; ἡ ἐπιστολή, fol. 46 *b*.

Antiochus of Ptolemais: *ἀντιόχου* ἡ ἐπιστολή, fol. 54 *b*; ἡ ἐπιστολή, fol. 69 *b*.

Athanasius: *ἀθανασίου* ἡ ἐπιστολή, fol. 36 *a*, 43 *b*, 52 *a*; ἡ ἐπιστολή, fol. 37 *b*, 79 *b*; ἡ ἐπιστολή, fol. 41 *b*, 53 *b*; ἡ ἐπιστολή, fol. 43 *b*, 44 *a*, 48 *b*, 61 *a*; ἡ ἐπιστολή, fol. 44 *a*; ἡ ἐπιστολή, fol. 44 *b*; ἡ ἐπιστολή, fol. 54 *a*; letter to Epictetus, fol. 54 *a*; to Adelphius, *ἀδελφίου*, fol. 61 *b*; demonstration from Athanasius, as corrupted by the Julianists, and as quoted correctly, fol. 75 *b*.

Basil: *βασίλειου* ἡ ἐπιστολή, fol. 58 *a*; ἡ ἐπιστολή, fol. 91 *a* and *b*; ἡ ἐπιστολή, fol. 50 *a*, 60 *a*; ἡ ἐπιστολή, fol. 50 *b*; ἡ ἐπιστολή, fol. 52 *a*; ἡ ἐπιστολή, fol. 52 *a*;

מקראות גדולות, פתח וסגור, fol. 77 b; on Ps. cxiv., fol. 60 b; פתח וסגור על פסוקים, fol. 47 b, 70 a.

Chrysostom : comment. on Job, fol. 38 a; on Ps. xlvii., fol. 44 a, 45 b; on S. Matthew, fol. 47 a, 65 b, 81 a; on S. John, fol. 49 b, 53 b, 64 a, 67 a, 76 b, 81 b, 83 b, 87 a, 88 a; on the Epistle to the Romans, fol. 38 a, 45 b, 82 a, 83 a; 1 Corinthians, fol. 38 a, 49 a, 51 a, 59 b, 63 b, 81 b; 2 Corinthians, fol. 48 a; Ephesians, fol. 78 a, 80 b, 81 b; 1 Thessalonians, fol. 59 b; 2 Thessalonians, fol. 59 b; Philemon, fol. 52 a; Hebrews, fol. 53 b, 58 a, 81 b, 82 a; פתח וסגור על פסוקים, fol. 42 b; פתח וסגור על פסוקים, fol. 42 b; פתח וסגור על פסוקים, fol. 46 a; פתח וסגור על פסוקים, fol. 51 b, 82 a; פתח וסגור על פסוקים, fol. 53 a; פתח וסגור על פסוקים, fol. 73 b; פתח וסגור על פסוקים, fol. 77 a.

Cyril of Alexandria : comment. on Genesis, פתח וסגור על פסוקים, fol. 51 b; on Exodus, פתח וסגור על פסוקים, fol. 48 a; on Isaiah, fol. 43 a, 61 a, 76 a; on the twelve minor Prophets (Jonah), fol. 58 b; on Ps. ix., fol. 52 a; Ps. xxxii., fol. 78 a; on S. Matthew, fol. 37 a, 46 a, 57 a, 58 a, 65 a; S. Luke, hom. cxxviii., fol. 44 b; S. John, fol. 36 b, 46 b, 48 b, 49 b, 52 a, 59 a, 61 a, 70 a, 84 a; 1 Corinthians, fol. 37 b; 2 Corinthians, fol. 48 b; The-saurus, fol. 37 b, 44 a, 46 a, 47 b; פתח וסגור על פסוקים, fol. 42 b.

פתח וסגור על פסוקים, fol. 47 b; פתח וסגור על פסוקים, fol. 47 b; פתח וסגור על פסוקים, fol. 50 a, 62 b; פתח וסגור על פסוקים, fol. 43 b, 49 a, 60 b, 75 b; פתח וסגור על פסוקים, fol. 46 b, 49 b; פתח וסגור על פסוקים, fol. 47 a and b, 49 b; פתח וסגור על פסוקים, fol. 36 b, 52 b, 60 a and b, 65 b, 79 b, 84 a and b, 85 a and b, 86 a; פתח וסגור על פסוקים, fol. 37 a; פתח וסגור על פסוקים, fol. 49 b; פתח וסגור על פסוקים, fol. 44 a, 50 b, 72 a; פתח וסגור על פסוקים, fol. 44 b; 1st letter to Succensus, fol. 51 a; 2nd do., fol. 47 b; פתח וסגור על פסוקים, fol. 79 a; פתח וסגור על פסוקים, fol. 54 a, 74 a.

Cyril of Jerusalem : פתח וסגור על פסוקים, fol. 42 b.

Dionysius the Areopagite, פתח וסגור על פסוקים, fol. 50 b.

Ephraim Syrus : פתח וסגור על פסוקים, fol. 41 b; פתח וסגור על פסוקים, fol. 68 b; פתח וסגור על פסוקים, fol. 78 a; פתח וסגור על פסוקים, fol. 68 a; פתח וסגור על פסוקים, fol. 37 b, 44 a, 46 a, 47 b; פתח וסגור על פסוקים, fol. 42 b.

ܩܠܘܬܐ, fol. 79 a; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ, ܩܘܢܝܢܐ ܕܗܘܝܬܐ,
 fol. 65 a; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 foll. 44 a, 59 a; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 52 a; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ
 (sic) ܩܘܢܝܢܐ, fol. 65 a; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ
 ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ.
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 68 a; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 54 a.

Epiphanius: the Panarium, ܩܘܢܝܢܐ,
 fol. 43 a; the Ancoratus, ܩܘܢܝܢܐ ܕܗܘܝܬܐ
 ܕܗܘܝܬܐ, fol. 51 b, 63 b; ܩܘܢܝܢܐ ܕܗܘܝܬܐ
 ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ, fol. 44 b;
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 44 b.

Felix of Rome: ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ.
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ.
 Fol. 41 b.

Gregory Nazianzen: ܩܘܢܝܢܐ ܕܗܘܝܬܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ, fol. 50 a, 62 b; ܩܘܢܝܢܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ, fol. 50 a, 81 a; ܩܘܢܝܢܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 50 a, 90 a; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 79 a; epistle to Cledonius, fol. 42 a, 50 a,
 62 b.

Gregory Nyssen: comment. on the Song
 of Songs, fol. 37 a, 93 b, 94 a; homilies on
 the Beatitudes, ܩܘܢܝܢܐ, fol. 49 b, 54 b;
 discourses against Eunomius, fol. 48 a,
 58 b, 65 a, 78 a, 80 b; ܩܘܢܝܢܐ ܕܗܘܝܬܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ, fol. 50 b, 52 b, 61 b, 78 a;
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 52 b; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 57 a.

Gregory Thaumaturgus: ܩܘܢܝܢܐ ܕܗܘܝܬܐ,
 fol. 41 b; ܩܘܢܝܢܐ, fol. 70 b; ܩܘܢܝܢܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ (sic) ܩܘܢܝܢܐ ܕܗܘܝܬܐ,
 fol. 46 a,

64 b; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 77 b.

Isaac of Antioch: ܩܘܢܝܢܐ ܕܗܘܝܬܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ, fol. 37 a, 43 b, 59 b; ܩܘܢܝܢܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ, fol. 65 b.

Jacob of Batnae: ܩܘܢܝܢܐ ܕܗܘܝܬܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 37 b; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 52 a, 59 b, 74 b; ܩܘܢܝܢܐ ܕܗܘܝܬܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ.
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 74 a.

John of Jerusalem: ܩܘܢܝܢܐ ܕܗܘܝܬܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ, fol. 52 b, 55 a.

Julian of Halicarnassus: ܩܘܢܝܢܐ ܕܗܘܝܬܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ, fol. 39 a, seqq., 51 a, 53 a, 57 b,
 63 b, 64 b, 65 a; ܩܘܢܝܢܐ ܕܗܘܝܬܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ, fol. 39 b, 40 a,
 41 a, 57 b; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ, fol. 39 b; ܩܘܢܝܢܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 39 a, 40 a and b, 57 b.

Methodius: ܩܘܢܝܢܐ ܕܗܘܝܬܐ, fol. 51 a; ܩܘܢܝܢܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 78 b.

Philoxenus, ܩܘܢܝܢܐ ܕܗܘܝܬܐ, of Mabug: ܩܘܢܝܢܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 53 a; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 [ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ], fol. 64 a; ܩܘܢܝܢܐ
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 67 a; comment. on
 the Gospel of S. Matthew, bk. ii., chap. 29,
 fol. 74 a; ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ.
 ܩܘܢܝܢܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ ܕܗܘܝܬܐ,
 fol. 72 b;

ⲛⲁⲓⲛⲓ ⲛⲓⲛⲓ ⲁⲓⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ, foll. 53 a, 63 a, 64 b; ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 63 a; ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 63 a.

Proclus of Constantinople: fol. 52 a; ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 54 b; ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 62 b.

Rabūlas of Edessa: ⲁⲓⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ. Fol. 67 b.

Severianus of Gabala: ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 36 b; ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 38 b; ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ. Fol. 42 b.

Severus of Antioch: foll. 38 b, 62 a, 63 b,
70 b, 76 a and b; homm. epithron. xxi., fol.
79 a, xxii., fol. 90 a, xxv., fol. 90 b, xxxi., fol.
88 b, xlix., fol. 80 a, lxxvii., fol. 75 a, lxxx.,
fol. 86 b; apology for the Philalethes, fol.
84 a; against Felicissimus, ⲁⲓⲓⲛⲓ ⲛⲁⲓⲛⲓ,
foll. 50 a, 66 a, 69 a, 76 b; against the
Additions, or Appendices, of Julian, foll. 61 b,
66 b, 71 a and b, 72 a, 74 b; ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 87 b; ⲁⲓⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 65 b; ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 68 b; ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 72 b.

Theodosius of Alexandria: ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ. Fol. 62 a.

Theodotus of Ancyra: ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ. Fol. 39 a.

Theophilus of Alexandria: fol. 69 b; ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ. ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ

ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 45 b; ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ. ⲛⲁⲓⲛⲓ, fol. 49 b.

Timotheus of Alexandria: ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ, foll. 52 a and b, 55 a, 58 b.

3. Various theological chapters, com-
mencing with a section entitled: ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ. ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
Fol. 94 b. The portion from fol. 94 b to
fol. 133 b coincides with Add. 14,533, foll.
73 a—89 a; and that from fol. 133 b to fol.
140 b with Add. 14,533, foll. 37 a—39 b.
The authorities cited are—

Addai, or Thaddæus, the Apostle: ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ. Fol. 139 a.

Alexander of Alexandria: ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ. Fol. 115 b.

Anthimus of Constantinople: ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ. Fol. 177 a.

Athanasius: ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, foll. 96 a, 111 a;
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 117 a;
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, foll. 123 b,
125 a; ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ
ⲛⲁⲓⲛⲓ ⲛⲁⲓⲛⲓ, fol. 124 b.

Basil: against Eunomius, foll. 100 a,
103 a, 104 a and b, 105 a, 110 a and b,
118 a, 121 a and b, 122 a, 123 b, 137 a;

ܟܘܠܘܢ ܩܪܘܢܐ ܩܝܘܢܐ ܟܘܠܘܢ ܟܘܠܘܢ, foll. 104 *a*,
 118 *b*, 124 *b*; ܟܘܠܘܢ ܩܝܘܢܐ ܟܘܠܘܢ ܟܘܠܘܢ
 ܟܘܠܘܢ ܟܘܠܘܢ, ܟܘܠܘܢ ܩܝܘܢܐ; foll. 110 *b*,
 112 *a*, 116 *b*; ܟܘܠܘܢ ܩܝܘܢܐ ܟܘܠܘܢ
 ܟܘܠܘܢܘܢ, fol. 116 *b*; ܟܘܠܘܢ ܩܝܘܢܐ
 ܟܘܠܘܢܘܢ ܟܘܠܘܢܘܢ ܟܘܠܘܢܘܢ ܟܘܠܘܢܘܢ
 ܟܘܠܘܢܘܢ, foll. 104 *b*, 123 *b*; ܟܘܠܘܢ ܩܝܘܢܐ
 ܟܘܠܘܢ ܩܝܘܢܐ ܩܝܘܢܐ ܩܝܘܢܐ ܩܝܘܢܐ
 ܩܝܘܢܐ, fol. 105 *a*; ܟܘܠܘܢ ܩܝܘܢܐ ܩܝܘܢܐ
 ܩܝܘܢܐܘܢ, fol. 94 *b*; ܟܘܠܘܢ ܩܝܘܢܐ ܩܝܘܢܐ
 ܟܘܠܘܢܘܢܘܢ, foll. 113 *b*, 120 *b*; ܩܝܘܢܐ ܩܝܘܢܐ
 ܩܝܘܢܐܘܢܘܢ, foll. 113 *b*, 116 *a*; ܩܝܘܢܐ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ, foll.
 106 *a*, 108 *a*, 112 *b*, 116 *b*; ܩܝܘܢܐ ܩܝܘܢܐ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, foll. 97 *b*, 108 *a*, 112 *a*, 114 *a*.

Celestinus of Rome: ܩܝܘܢܐ ܩܝܘܢܐ ܩܝܘܢܐ
 ܩܝܘܢܐܘܢܘܢ, fol. 158 *b*; ܩܝܘܢܐ ܩܝܘܢܐ ܩܝܘܢܐ
 ܩܝܘܢܐܘܢܘܢ, fol. 159 *a*; ܩܝܘܢܐ ܩܝܘܢܐ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ, fol. 159 *a*; ܩܝܘܢܐ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 159 *b*.

Chrysostom: comment. on the Gospel of
 S. John, foll. 103 *a*, 136 *a*, 137 *a*; ܩܝܘܢܐ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ, fol.
 96 *a*; ܩܝܘܢܐ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 136 *b*; ܩܝܘܢܐ ܩܝܘܢܐ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 139 *a*; ܩܝܘܢܐ ܩܝܘܢܐ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 156 *b*.

Constantine of Laodicea (and Antonine of
 Aleppo): ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 145 *a*; ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ.

ܩܝܘܢܐܘܢܘܢ (sic) ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 177 *b*.

Cyril of Alexandria: on Isaiah, fol. 135 *a*;
 on the Gospel of S. John, foll. 100 *b*, 102 *a*,
 115 *b*, 124 *a*, 125 *a*, 126 *a*, 139 *b*; on the
 Epistle to the Hebrews, fol. 154 *a* and *b*;
 Thesaurus, foll. 104 *a*, 119 *a*, 123 *a*, 125 *b*,
 126 *b*; ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ, fol. 96 *b*, 156 *a*;
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ, fol. 102 *a*; ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 106 *b*, 107 *a*, 109 *b*,
 113 *b*, 117 *a*, 118 *b*, 119 *b*, 123 *a*, 134 *b*,
 157 *b*; ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 111 *b*; ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ,
 fol. 102 *a* and *b*; ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 135 *b*; ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 181 *b*.

Damian of Alexandria: ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 102 *a*, 127 *b*, 128 *a* and *b*,
 129 *a*, 130 *a*, 131 *a*, 132 *a*; ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 124 *a*, 127 *b*, 128 *a* and *b*, 129 *a* and *b*,
 130 *b*, 131 *a*; ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 131 *b*; ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ,
 fol. 131 *b*.

Dionysius the Areopagite: foll. 154 *b*,
 seqq.; ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 156 *a*.

Epiphanius: Panarium, ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ
 ܩܝܘܢܐܘܢܘܢ, fol. 96 *b*, 126 *a*; Ancoratus,
 ܩܝܘܢܐܘܢܘܢ, fol. 106 *a*.

Eunomius. Fol. 101 *b*.

Eustathius of Antioch: ܩܝܘܢܐܘܢܘܢ ܩܝܘܢܐܘܢܘܢ

Proclus of Constantinople: *ሎቲኒክ ምዕራፍ ጊዮርጊስ ደላጊ*. Fol. 137 b.

Severus of Antioch: *homm. epithron.* xxi., fol. 119 a, xlii., fol. 97 a, lxvii., fol. 127 a, lxx., foll. 98 b, 156 a, lxxiii., fol. 158 a, lxxv., fol. 158 a, c., fol. 150 a, cix., fol. 109 a, cxxiii., fol. 115 a; against Joannes Grammaticus, foll. 99 a and b, 100 a and b, 101 a and b, 102 b, 108 a, 110 a, 111 a and b, 112 a, 113 a and b, 114 b, 115 b, 117 a, 122 a and b, 157 b; against Felicissimus, fol. 116 a; against the Additions, or Appendices, of Julian, fol. 107 b, 156 a; *ግብርና ንባዕት ምዕራፍ ጊዮርጊስ*, fol. 134 b; *ክብርና ምዕራፍ ጊዮርጊስ*, fol. 126 b; *ዘክርያስ ምዕራፍ ጊዮርጊስ*, fol. 152 b, 153 a; letters to Sergius Grammaticus, fol. 106 b, 108 a; *ክብርና ምዕራፍ ጊዮርጊስ*, fol. 106 b, 111 b; to the chamberlain Eupraxius, fol. 97 a; to Isidorus Comes, fol. 97 a, 116 b; to John and John, priests and abbats, fol. 99 a, 106 b; to Constantine, bishop of Seleucia in Isauria, fol. 100 b; to Maro, *ደብዳቤ*, fol. 101 a; to the priest Victor, *ደብዳቤ*, fol. 127 a; to Caesaria, *ክብርና ምዕራፍ ጊዮርጊስ*, fol. 140 a; to Apion the patrician, fol. 141 b; to Sergius and Marion, *ደብዳቤ*: *ወገንና ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 143 a, 144 b; to Julian, abbat of the convent of Bassus, fol. 144 a; to Photius (*ዊብራ*) and other abbats of Caria (*ካርያ*), fol. 146 a; to the orthodox in Emesa, *ወገንና ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 149 a; to John the tribune (*ካርባይ*), *ደብዳቤ ለ ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 149 b; to Dioscorus of Alexandria, fol. 151 b; to Hippocrates (*ዊብራ*) Scholasticus of Alexandria, fol. 151 b, 152 a; to Anthimus of Constantinople, *ክብርና ምዕራፍ ጊዮርጊስ*, fol. 152 b;

to the monk Charisius (*ሠላዊዳ*), fol. 153 a; *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*: *ደብዳቤ ለ ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 145 b.

Theodosius of Alexandria: *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*. *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 97 b, 102 a, 103 b, 104 b, 115 a, 119 a, 120 b, 133 b; *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 102 b; *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 103 a; *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 175 a, seqq.

Theophilus of Alexandria: *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*. Fol. 125 a.

Thomas of Germanicia: *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*. *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 140 b; *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 142 a.

Timothy of Alexandria: *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*. *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 144 b.

4. Five chapters of greater length, the last imperfect.

a. A chapter entitled: *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*: *ክብርና ምዕራፍ ጊዮርጊስ ደላጊ*, fol. 144 b.

Gregory Nyssen: **מִן מִסְתֵּרֵי הַיָּם** . Fol. 216 *a*.

Hippolytus: **מִן מִסְתֵּרֵי הַיָּם** . Fol. 214 *b*.

John of Jerusalem. Fol. 216 *b*.

Methodius, bishop of Laodicea: **מִן מִסְתֵּרֵי הַיָּם** . Fol. 215 *a*.

Peter of Alexandria: **מִן מִסְתֵּרֵי הַיָּם** . Fol. 215 *a*.

Severus: hom. epithron. lxxxii. Fol. 217 *b*.

Theophilus of Alexandria: **מִן מִסְתֵּרֵי הַיָּם** . Fol. 216 *b*.

Titus of Bostra: **מִן מִסְתֵּרֵי הַיָּם** . Fol. 217 *a*.

With this volume was once bound a manuscript of the Canons of the Apostles, as appears from the note on the margin of fol. 1 *b*, **מִן מִסְתֵּרֵי הַיָּם**.

[Add. 14,532.]

DCCCLIX.

Vellum, about 10½ in. by 6¾, consisting of 189 leaves, some of which are much stained and torn, especially foll. 1, 11, 12, 119, 131, 134, 167 and 168. The quires, signed with letters, were originally at least 29 in number (fol. 188 *a*, **א**), but several of them are now either very imperfect or altogether lost. Leaves are missing both at the beginning and end, as well as after foll. 8, 9, 10, 72, 115, 128, 136, 167, 176, 177, 178, 179, 187, and 188. Each page is divided into two columns, of from 38 to

58 lines. This manuscript is written in a small, in many places rather cursive, hand of the viiith or ixth cent., and contains—

A large Collection of Demonstrations from the Fathers against various Heresies, in part identical with the contents of Add. 12,155 and Add. 14,532.

1. A treatise against several heresies, more especially those of Nestorius, Leo, Diodorus Theodore of Mopsuestia, and Theodoret. Fol. 1 *a*. It is imperfect at the beginning and in several other places. In it the following writers are cited.

Alexander of Mabūg: letter to Acacius of Aleppo, fol. 14 *a*; letter to John of Antioch, fol. 15 *b*.

Andrew of Samosata: letter to Rabūlas of Edessa. Fol. 13 *b*.

Athanasius: **מִן מִסְתֵּרֵי הַיָּם** . Fol. 11 *a*.

The Council of Chalcedon. Foll. 13 *a*, 14 *a*, 15 *b*, 16 *a*, 18 *b*.

Cyril: comment. on the Gospel of S. John, fol. 4 *b*; on the Epistle to the Hebrews, fol. 8 *b*; **מִן מִסְתֵּרֵי הַיָּם**, foll. 4 *a* and *b*, 6 *b*, 12 *b*, 15 *a*; **מִן מִסְתֵּרֵי הַיָּם**, fol. 4 *b*; against Nestorius, foll. 9 *a*, 12 *b*, 14 *b*, 16 *b*, 17 *a* and *b*, 19 *a*; against Andrew, fol. 15 *a*; against Diodorus, fol. 7 *a*; against Theodore, foll. 7 *b*, 12 *b*; against Theodoret, foll. 1 *a*, 2 *b*, 5 *b*, 17 *b*; letters to Succensus, foll. 15 *a*, 16 *b*; letter to Acacius of Melitene, foll. 13 *a*, 17 *a* and *b*; to Eulogius, fol. 19 *a*; third letter to Nestorius, fol. 5 *b*.

Diodorus. Foll. 5 *a*, 11 *a*.

Dorotheus of Marciapolis. Fol. 12 *a*.

Gregory Nazianzen: **מִן מִסְתֵּרֵי הַיָּם**, fol. 11 *b*; **מִן מִסְתֵּרֵי הַיָּם**, fol. 17 *b*.

Gregory Thaumaturgus: **מִן מִסְתֵּרֵי הַיָּם**. Fol. 11 *b*.

Julius of Rome: *Ἰουλίῳ τῷ Ῥωμαίῳ*
ἐπιγράμματα : *ἔκθεσις ἀποστό-*
λικῆς ἐπιτομῆς. Fol. 14 *b*.

Leo of Rome. Foll. 1 *b*, 3 *a* and *b*, 6 *b*, 7 *a*,
 8 *a*, 11 *a*, 12 *a* and *b*, 18 *a*.

Nestorius: fol. 7 *a*; *Ἰουλίῳ τῷ*
ἀντιοχείῳ : *ἔκθεσις ἀποστό-*
λικῆς ἐπιτομῆς ἀποστό-
 3 *a*, 19 *a*; *Ἰουλίῳ τῷ*
 fol. 3 *a*; *Ἰουλίῳ τῷ* : *ἔκθεσις*
 fol. 3 *b*,
 12 *a*; *Ἰουλίῳ τῷ*
 foll. 4 *a*, 12 *a*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ
Ἰουλίῳ τῷ
Ἰουλίῳ τῷ
 fol. 12 *a*; *Ἰουλίῳ τῷ*
 fol. 14 *b*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ
 fol. 14 *b*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ
 fol. 14 *b*, 19 *a*.

Theodore of Mopsuestia. Fol. 12 *b*.

Theodoret: fol. 1 *a* and *b*; 7 *b*; comment.
 on the Psalms, fol. 1 *b*, 2 *a*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ
 fol. 18 *b*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ, fol. 14 *a*.

2. A Collection of Demonstrations regard-
 ing the Union of the two Natures in Christ,
 and other topics, commencing, fol. 19 *b*, with
 a section entitled: *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ
 Ἰουλίῳ τῷ

From chap. κ to chap. σς (fol. 37 *a*), these
 demonstrations are almost identical with

those contained in Add. 14,532, foll. 1 *b*—
 24 *b* (chapp. κ to σς), and, therefore, only
 the additional citations furnished by this
 manuscript are noted here.

Athanasius: *Ἰουλίῳ τῷ*
 fol. 25 *b*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ
 fol. 25 *b*, 26 *b*;
 letter to Adelpsius (ἀδελφῷ), fol. 26 *b*.

Chrysostom: comment. on the Epistle to
 the Philippians, fol. 26 *a*; to the Hebrews,
 fol. 26 *a*.

The Council of Antioch. Foll. 25 *b*, 26 *a*.

Cyril: *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ, fol. 25 *b*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ, fol. 26 *a*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ, fol. 32 *b*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ
 fol. 32 *b*; *Ἰουλίῳ τῷ*
 fol. 32 *b*.

Dionysius the Areopagite: *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ. Fol. 25 *b*.

Gregory Nazianzen: first epistle to Cle-
 donius. Fol. 26 *a*.

Leo of Rome. Fol. 36 *a* and *b*.

Severus: against Joannes Grammaticus,
 fol. 23 *b*, 24 *a* and *b*, 25 *a*, 33 *a* and *b*,
 34 *a* and *b*; apology for the Philalethes,
 fol. 33 *a*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ, fol. 33 *a*;
Ἰουλίῳ τῷ, fol. 34 *a*;
Ἰουλίῳ τῷ
 fol. 24 *a*; letters to Maro the Lector, *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ, fol. 25 *a*, 26 *a*; letter to Eleusinius,
 fol. 25 *a*; to the people of Emesa, *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ, fol. 32 *b*; to Thomas his syncellus,
 fol. 33 *a*; to Isaac Scholasticus, fol. 36 *a*; *Ἰουλίῳ τῷ*
Ἰουλίῳ τῷ, fol. 34 *a*.

Severus: against Joannes Grammaticus, foll. 89 *b*, 90 *a* and *b*, 91 *a*; *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 90 *b*; *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 91 *a*.

9. On the citations made by the Tritheists from the Fathers: *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 98 *b*. Here is cited Severus, *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 100 *a*.

10. Questions against the Tritheists, *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 100 *b*.

11. Questions proposed to Joannes Grammaticus by Thomas, of the convent of Mār Bassus, when he was at Alexandria: *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 101 *a*.

12. A section entitled *ἰῶν βασιλικὰς ἀποκρίσεις*. Fol. 102 *a*. See Add. 12,155, fol. 129 *a*.

13. Against the Diphysites, *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 102 *b*.

14. Extracts made by a heretic from the writings of Severus against Julian, with questions founded on them, and the replies of Severus: *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 103 *a*. Here are cited—

Athanasius: *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 104 *b*.

Basil: *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 105 *a*.

John Chrysostom: on 1st Corinthians. Fol. 103 *b*.

Cyril: on 1st Corinthians, fol. 103 *b*; *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 104 *a*; against Andrew of Samosata, fol. 104 *b*; *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 105 *a*; first letter to Succensus, fol. 105 *b*.

Gregory Nyssen: against Eunomius. Fol. 104 *a*.

Theophilus of Alexandria: *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 104 *a*.

15. Prosphônêsis, or Allocution, of Severus to the orthodox abbats and monks of the East: *ἰῶν βασιλικὰς ἀποκρίσεις*, fol. 105 *b*. It is signed by Severus, Philoxenus of Mabûg, Nicias of Laodicea, Marinus of Berytus, Peter of Aleppo, Simeon of Kinnésrîn, Sergius of Cyrus, Philoxenus of Dulichium (*ἰῶν βασιλικὰς ἀποκρίσεις*), Eusebius of Gabula, Eustathius of Perrhe (*ἰῶν βασιλικὰς ἀποκρίσεις*), Julian of Salamia (*ἰῶν βασιλικὰς ἀποκρίσεις*), Silvanus (*ἰῶν βασιλικὰς ἀποκρίσεις*) of Urima (*ἰῶν βασιλικὰς ἀποκρίσεις*), Marion of Shûra (*ἰῶν βασιλικὰς ἀποκρίσεις*), and John of *ἰῶν βασιλικὰς ἀποκρίσεις* (Europus?).

16. Questions addressed to the followers of Joannes Barbûr and Probus (see Assemani, *Bibl. Or.*, t. ii., pp. 72, seqq.), *ἰῶν βασιλικὰς ἀποκρίσεις*, fol.

106 a; ארבעה עשר אגרות and ארבעה עשר אגרות, fol. 106 b.

17. Question addressed by Anastasius the patriarch to the partisans of Probus, and their reply: ארבעה עשר אגרות. ליהודים. ארבעה עשר אגרות. ארבעה עשר אגרות. Fol. 106 b.

18. The seventh tract written by the monks of Antioch against Probus and his followers, fol. 107 a; and the eighth tract, imperfect, fol. 115 a. See Add. 12,155, foll. 136 a, 142 b.

19. Arguments of various heretics, with replies; viz—

a. ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות. Imperfect. Fol. 123 b.

b. ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות. Fol. 130 b.

c. ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות. Fol. 131 b.

d. ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות. Fol. 132 b.

e. ארבעה עשר אגרות. ארבעה עשר אגרות. Fol. 133 a.

20. Against the Armenians, Sergius and John his brother, ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות. Fol. 135 b.

21. ארבעה עשר אגרות. Extracts from Basil, ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות. Fol. 136 b.

22. Short extract, imperfect at the beginning. Fol. 137 a.

23. Explanation of the term "heresy," ארבעה עשר אגרות. Extracts from Clemens Stromateus of Alexandria, ארבעה עשר אגרות; and Severus, ארבעה עשר אגרות. Fol. 137 a.

24. How to reckon the three days and three nights during which the Messiah was in the grave. Extract from a letter of Severus to Caesaria. Fol. 137 a.

25. Against the heathens, ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות.

a. Extract from Chrysostom, hom. xii. on the Epistle to the Ephesians. Fol. 138 a.

b. Questions against the heathens, ארבעה עשר אגרות. Fol. 138 b.

26. Of the Incarnation, ארבעה עשר אגרות. ארבעה עשר אגרות. ארבעה עשר אגרות. Extract from a letter of Severus to Arabus of Callinicus, ארבעה עשר אגרות. Fol. 139 a.

27. Questions against Joannes Barbūr, with an extract from that writer, ארבעה עשר אגרות. ארבעה עשר אגרות. Fol. 140 a.

28. Objections to the views of Sergius the Armenian, consisting of extracts from the Apology of Julian, patriarch of Antioch (see Assemani, Bibl. Or., t. ii., p. 333): ארבעה עשר אגרות.

אלמלא דאזי נכחיה דאזי נכחיה דאזי נכחיה
כאזי נכחיה דאזי נכחיה דאזי נכחיה . Fol. 140 a.

29. Against the Agnoëtæ, אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה . Fol. 141 b. See Add. 12,155,
fol. 104 a, and Add. 14,532, fol. 207 b.

30. Questions against the Diphysites, אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה . Fol. 146 a.

31. Against the heresy of Damian of Alex-
andria, being extracts from the treatise of
Peter of Antioch: אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה . Fol. 147 b. In these extracts there are cited:
Basil, foll. 153 b, 160 b; Cyril, foll. 157 a
and b, 159 b; Gregory Nyssen, fol. 157 b;
and Severus, letter to Constantine of Seleu-
cia in Isauria, fol. 159 b, and treatise against
Joannes Grammaticus, fol. 160 b.

32. אלמלא דאזי נכחיה דאזי נכחיה, being
extracts from Gregory Nazianzen; viz. אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה, fol. 161 a; אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה, fol. 161 b; אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה, fol. 162 a;
אלמלא דאזי נכחיה כאזי נכחיה דאזי נכחיה, fol. 162 b.

33. אלמלא דאזי נכחיה דאזי נכחיה, being extracts
from the discourse of Gregory Nazianzen on
Baptism. Fol. 163 a.

34. אלמלא דאזי נכחיה דאזי נכחיה, Extract from a letter
of Isidore of Pelusium, אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה . Fol.
163 b.

35. אלמלא דאזי נכחיה דאזי נכחיה

אלמלא דאזי נכחיה . Extracts from two letters of
Isidore of Pelusium, and from the discourse
of Gregory Nazianzen אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה . Fol. 163 b.

36. אלמלא דאזי נכחיה דאזי נכחיה, Extracts from the same
writers. Fol. 164 a.

37. אלמלא דאזי נכחיה דאזי נכחיה . Extract from
a letter of Isidore to Zenobius, אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה . Fol. 164 a.

38. That the adoption of the monastic life
absolves from previous sins, אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה . Extract from a
letter of Severus to the deacon and monk
Philip, in which he cites the life of Antony
by Athanasius. Fol. 164 a.

39. אלמלא דאזי נכחיה דאזי נכחיה, a tract
of Basil, containing 48 rules. It begins, fol.
164 b: אלמלא דאזי נכחיה דאזי נכחיה
כאזי נכחיה דאזי נכחיה .

40. אלמלא דאזי נכחיה דאזי נכחיה .
These are the first eleven ἐπιτίμια, or "pœnæ
in monachos delinquentes," of Basil (Opera,
t. ii., p. 754). Fol. 166 a.

41. אלמלא דאזי נכחיה דאזי נכחיה . Ex-
tracts from Chrysostom "ad Theodorum lap-
sum," אלמלא דאזי נכחיה דאזי נכחיה . Fol. 166 b.

42. אלמלא דאזי נכחיה דאזי נכחיה .
Extracts from Gregory Nyssen, אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה ; and Severus, אלמלא דאזי נכחיה
כאזי נכחיה דאזי נכחיה . Fol. 166 b.

... Fol. 168 *b*.

... Fol. 169 *b*. Compare Add. 14,602, foll. 75, seqq.

45. A section entitled: ... Fol. 170 *a*. Here are cited—

Cyril: letter to Acacius, foll. 170 *b*, 171 *a*; to Eulogius, foll. 170 *b*, 171 *b*; to John of Antioch, fol. 171 *a*; to Valerian of Iconium, fol. 171 *a*.

Nestorius: ... Fol. 171 *a*.

Severus: against Joannes Grammaticus, foll. 170 *a* and *b*, 171 *b*; ... Fol. 171 *b*.

46. Charges made by the followers of Paul of Beth-Ukkāmē, with replies to them, ...

... beginning, fol. 172 *a*: ... Imperfect at the end. The authorities cited are—

The Canons of the Apostles, fol. 174 *a* and *b*; of Nicæa, foll. 173 *b*, 175 *a*; of An-cyra, fol. 175 *a*; of Antioch, foll. 173 *b*, 175 *a*.

Chrysostom: on the Epistle to the Ephesians. Fol. 176 *b*.

Clement of Rome: epistle to the Corinthians. Fol. 176 *b*.

Dionysius of Alexandria: letter to Novatius (...). Fol. 176 *b*.

Longinus (...): ... Fol. 174 *a*.

Proclus of Constantinople: letter to John of Antioch. Fol. 176 *b*.

Severus: letter to Hippocrates (...) Scholasticus, foll. 172 *b*, 175 *b*; to Dionysius of Tarsus, foll. 174 *a*, 175 *a*, 176 *a*; to Theophanes, fol. 175 *b*; to the chamberlain Amantius, ... fol. 176 *a*.

Theodore of Philæ (...): ... Fol. 174 *a*.

47. A single leaf from a tract on the question of the rebaptism of heretics, when they return to the orthodox faith. Fol. 177 *a*. Here is cited a letter of Cyprian to Quintus, ...

48. An extract, imperfect at the beginning. Fol. 178 *a*.

49. Extracts regarding Dioscorus and Eutyches.

a. ...

... . Fol. 178 a. Extracts from the edict of Justinian "adversus tria capitula" (Labbe, Sacrosancta Concilia, t. vi., coll. 393 E and 397 A).

b. ... Fol. 178 a. Extracts from letters of Severus to the priest and abbat Leo; to the physician Sergius, ...; and to the orthodox brethren in Tyre, ... (imperfect).

50. An extract, imperfect at the beginning. Fol. 179 a.

51. Of the reason and the soul, ... Fol. 179 a. Extracts from Didymus of Alexandria, ...; Epiphanius, the Ancoratus, ...; Severus, hom. epithron. xxi.; Titus of Bostra, ...

52. Of the Properties of Bodies, ... Extract from Cyril of Alexandria, ... Fol. 179 a.

53. Against the Tritheists, ... Extract from Gregory Nyssen, ... Fol. 179 a.

54. Short extracts from Gregory Thaumaturgus, ... Fol. 179 b.

a. ...

b. ...; imperfect.

55. A dialogue on the points of controversy between the Monophysites and other sects; imperfect at the beginning. Fol. 180 a.

56. On looking to the East during prayer, ... Fol. 183 b. This article consists of extracts from Basil, ...; and Gregory Nyssen, ...

57. Regarding the Council of Chalcedon, ... Fol. 184 a. It consists of extracts from Philoxenus, ...; and Severus, ...

58. ... Fol. 184 b. It consists of extracts from the treatise of Epiphanius "de Mensuris" (ed. 1622, tom. ii., pp. 158—176).

59. The Synodicon of Damasus, bishop of Rome, against various heresies: ... Fol. 186 a. See Add. 14,529, fol. 1 b.

60. Creed of the first council of Antioch :
 ܕܝܘܚܕܝܢܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ ܚܘܒܐ
 . ܚܠܐܢ ܘܡܠܝܩܐ ܘܗܘܐ . ܚܝܘܬܘܢܐ
 ܘܡܛܘܠܘܢܐ (sic) . ܚܘܒܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ
 ܕܢܝܩܝܘܨܝܢܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 . ܚܝܘܬܘܢܐ ܘܡܛܘܠܘܢܐ ܚܘܒܐ ܘܗܘܐ
 Fol. 186 b.

61. Against the heathens, ܠܡܨܠܘܬܐ ,
 being an extract from Gregory Nyssen,
 . ܚܘܒܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 Fol. 187 a.

62. Against those who hold that the
 universe was created of its own will or
 from a pre-existing ܘܠܗ : ܚܘܒܐ ܘܗܘܐ
 ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ
 . ܚܘܒܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 Extract from Athanasius, ܠܡܨܠܘܬܐ
 ܚܘܒܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 ܚܘܒܐ (Opera, ed. 1698, t. i., pars 1, pp. 48 C
 —49 E); imperfect. Fol. 187 a.

63. Against the Julianists, ܠܚܘܒܐ
 ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ ; imperfect. Fol. 188 a.

64. Sentences, numbered from ܘܗܘܐ to ܘܗܘܐ ;
 imperfect. Fol. 189 a.

[Add. 14,533.]

DCCCLX.

Vellum, about 9 $\frac{7}{8}$ in. by 6 $\frac{5}{8}$, consisting of
 294 leaves, some of which are much stained
 and the last is mutilated. The quires, 30 in
 number, are signed with letters. There are
 from 27 to 41 lines in each page. Leaves are
 wanting after foll. 8 and 151. This manuscript
 seems to have been written by three hands,
 foll. 1—16 and foll. 28—79 b being in a good,
 though rather coarse, Eṣṭrangēlā; foll. 79 b
 —294 in a finer Eṣṭrangēlā; and foll. 17—
 27 in a more current hand. It belongs to

the end of the viiith or beginning of the ixth
 cent. The contents are of a very miscel-
 laneous character.

I. A treatise entitled ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ
 ܚܝܘܬܘܢܐ, "Πληροφορία, i. e., Defense of the
 orthodox and apostolic faith," being a de-
 fense of Monophysite doctrines, principally
 directed against the Nestorians. Beginning,
 fol. 1 b: ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ : ܘܗܘܐ
 ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ
 ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ : ܘܗܘܐ
 ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ
 ܚܝܘܬܘܢܐ . ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ

The author commences by assigning the
 false statements and abusive language of the
 opponents of his way of thinking, as his
 principal reason for writing this defense of
 the faith : ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ
 ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ
 ܚܝܘܬܘܢܐ : ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ . He then enters
 into a full statement of the monophysite
 doctrines (fol. 2 b), for which he claims
 the support (fol. 6 b) of Ignatius, Julius,
 Athanasius, Basil, the three Gregories,
 Theophilus, Chrysostom, Epiphanius, Cyril,
 Dioscorus, Timotheus, Severus of Antioch,
 Philoxenus of Mabūg, Theodosius of Alex-
 andria, and Anthimus of Constantinople;
 and concludes by bringing forward a consi-
 derable number of testimonies from these
 and other writers, which he has arranged in
 three chapters, fol. 7 b.

ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ
 ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ
 ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ
 ܚܝܘܬܘܢܐ ܘܗܘܐ ܘܡܛܘܠܘܢܐ ܚܝܘܬܘܢܐ

3. Cyril of Alexandria: *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 19 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 20 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, foll. 21 a, 26 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 18 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 24 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, foll. 21 b, 23 b, 24 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, foll. 26 a, 27 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, foll. 20 a, 22 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, foll. 19 b, 20 a, 23 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, foll. 19 b, 26 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, foll. 20 b, 21 a, 22 b, 23 a, 27 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 24 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, foll. 21 b, 24 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 17 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 17 b, 24 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 24 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 17 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, foll. 17 a and b, 23 b, 24 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 27 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 27 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 23 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 21 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, foll. 19 b, 23 a.

4. Dionysius the Areopagite: *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ. Fol. 19 a.

5. Gregory Nazianzen: *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ. Fol. 17 b.

6. Julius of Rome: *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ. Fol. 26 a.

7. Severus of Antioch: without title, fol. 20 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 18 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 25 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 27 b; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 25 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 25 a.

8. Acts of the Council of Antioch, which deposed Paul of Samosata: *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 17 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 18 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 18 a. Quotations from Scripture: the Gospel of S. John, ch. viii. 40, fol. 18 a; Acts, ch. ii. 22, fol. 18 a; 1st Corinth., ch. ii. 8, fol. 18 b, ch. xv. 21, fol. 18 a; Galat., ch. i. 1, 11, fol. 18 b; Hebr., ch. i. 3, fol. 18 b.

III. Extracts and selections from the writings of various Fathers. Many of these are abridged, so as to give merely the sense of the author (*ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ*).

1. Hippolytus: *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 28 a; *ⲛⲓⲕⲁⲗⲁⲛⲁⲛⲁⲛⲓⲁ* ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ ⲛⲉⲧⲉⲣⲁⲛⲁⲧⲏⲥ, fol. 31 a. Edited by de Lagarde,

f. *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν· ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν· ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν.*

8. Extracts from the commentaries of John Chrysostom. Fol. 51 b. On the Gospel of S. Matthew, chh. xiii. 12, x. 24, 29, 30, xxii. 11 (Jacob of Batnae is referred to by the scribe), xxv. 14, seqq. (Cyril of Alexandria, hom. cxxviii. on the Gospel of S. Luke, is referred to by the scribe).—Jacob of Batnae on S. Matthew, ch. xxv. 14, seqq.—Chrysostom on Galat., ch. i. 4, Ephes., ch. v. 16; Galat., ch. v. 17; extract from hom. xviii. on the Epistle to the Hebrews, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν.*—Basil, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν.*—Jacob of Batnae on S. Matthew, ch. xxv. 14, seqq.—Chrysostom on Ephes., ch. ii. 2.

9. Extracts from Ephraim. Fol. 55 b. On Joshua, ch. xx., *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν;* on Exod., ch. xxxii. 20, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν.*—On the three days during which our Lord lay in the grave, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν,* to which is added an extract from the “Didascalia Apostolorum,” *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν,* on the same subject, fol. 56 a.

10. Extracts from the writings of Severus of Antioch. Fol. 56 a. On the name *ἐπιφάνεια* (*τὰ φῶτα*), applied to the Epiphany, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν;* on S. Matthew, ch.

xxvii. 46, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν;* on 1st Corinth., ch. xv. 28, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν;* on S. Matthew, ch. xii. 32, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν;* on Rom., ch. iii. 28, and the Epistle of S. James, ch. ii. 17, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν;* on S. Matthew, ch. xxiv. 19, 20, 28, 41, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν;* on Exod., ch. xx. 25, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν;* *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν,* citing Cyril of Alexandria, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν,* fol. 59 a.

11. Miscellaneous extracts; viz.—

a. Cyril of Alexandria on S. Matthew, ch. xv. 5, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν,* fol. 59 a; on Levit., ch. xvi. 7, seqq., *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν,* fol. 60 a; on Levit., ch. xiv. 4, seqq., *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν,* and *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν,* fol. 60 b.—Jacob of Batnae on the same passage, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν,* fol. 61 a.

b. Severus of Antioch on Ps. cx. 1, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν.* Fol. 62 a.—Athanasius on the same, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν.* Fol. 62 b.—Chrysostom on the same, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν.* Fol. 62 b.—Cyril of Alexandria on the same, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν.* Fol. 63 a.

c. Cyril of Alexandria on S. Matthew, ch. xi. 11, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν.* Fol. 63 a.—Philoxenus of Mabüg on the same, *ἡ δὲ ἐκείνη ἡμέρα ἦν ἡμέρα σωτηρίας ἡμῶν.* Fol. 64 a.—

Jacob of Batnae on the same, *מאמר יעקב בן יעקב*. Fol. 64 *b*.

d. Cyril of Alexandria on Coloss., ch. ii. 9, *מאמר קירילוס אלכסנדריה על קולוסים*, and *מאמר קירילוס אלכסנדריה על קולוסים*. Fol. 65 *a*.

e. Gregory Nyssen on Rom., ch. viii. 29, Coloss., ch. i. 15, 18, and Heb., ch. i. 6, *מאמר גרגוריוס ניסן*. Fol. 65 *b*.—Cyril on the same, *מאמר קירילוס אלכסנדריה*. Fol. 66 *a*.

f. Athanasius on 1st Corinth., ch. xv. 28, *מאמר אתנאסיוס*. Fol. 66 *a*.—Severus on the same, *מאמר סבסטיאנוס*, with a reference by the scribe to Gregory Theologus, *מאמר גרגוריוס תאולוגוס*. Fol. 66 *b*.

g. Chrysostom on the Gospel of S. John, ch. ii. 4, *מאמר כריסוסטומוס*. Fol. 66 *b*.—Severus on S. John, ch. vii. 30, *מאמר סבסטיאנוס*. Fol. 67 *b*.

h. Athanasius on S. Mark, ch. xiii. 32, *מאמר אתנאסיוס*, and *מאמר אתנאסיוס*. Fol. 68 *a*.—Basil on the same, *מאמר בסיס*. Fol. 68 *b*.

12. Extracts from the homilies of Chrysostom on the Epistle to the Romans, fol. 69 *a*; 1st Corinthians, fol. 83 *a*; 2nd Corinthians, fol. 96 *b*; Galatians, fol. 101 *b*; Philippians, fol. 105 *a*; Colossians, fol. 106 *a*; 2nd Thessalonians, fol. 106 *b*; 1st Timothy, fol. 107 *a*; Hebrews, fol. 107 *b*.—Extract from a discourse of Chrysostom on 1st

Timothy, ch. v. 23, *מאמר כריסוסטומוס*. Fol. 110 *b*.—Extract from another discourse of his, *מאמר כריסוסטומוס*. Fol. 111 *a*.

13. A series of extracts from the homilies of Cyril of Alexandria on the Gospel of S. Luke. Fol. 112 *a*.

14. A series of extracts from Jacob of Batnae. Fol. 132 *b*. They are taken from the discourses on Sodom, on Balaam, on the two goats and Azazel, on Samson, on the capture of the ark by the Philistines, on Elisha, on the chariot seen by Ezekiel, on the waters seen by Ezekiel (ch. xlvii.), against the Jews, on S. Matthew, ch. xiii. 33, on S. Matthew, ch. xxi. 33, seqq., on S. Matthew, ch. xx. 1, seqq., on the ten Virgins, on S. Matthew, ch. xiii. 47, seqq., on S. Luke, ch. vii. 37, on S. Matthew, ch. xxii. 2, seqq., on S. Luke, ch. x. 30, seqq., on S. Matthew, ch. xi. 3, on the Crucifixion; from a letter to Jacob, abbat of the convent of Naphshāthā, *מאמר יעקב*. Fol. 138 *b*; the other on S. Luke, ch. x. 30, seqq., fol. 139 *b*; and a reference by the scribe to Chrysostom, fol. 141 *a*.

15. Copious extracts from the discourse of Theodosius of Alexandria, addressed to the empress Theodora. Fol. 141 *b*. *מאמר תודוסיוס אלכסנדריה*

18. *Ἐπιτομή τῆς βίης τοῦ βασιλέως
 Ἰουλιανοῦ τοῦ ἀποκατάστατου.*
 19. A short biography of Alexander the

Great, *Ἐπιτομή τῆς βίης τοῦ βασιλέως
 Ἰουλιανοῦ τοῦ ἀποκατάστατου.* Fol. 153 *b*. Edited by de Lagarde in his *Analecta Syriaca*, pp. 205—208 (on p. 206, line 21, read *ἰσχυρὸς*).

20. Extract from a letter of Severus of Antioch, *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.* Fol. 155 *a*. It begins: *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.* Fol. 155 *a*. It begins: *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.* He cites Gregory Nazianzen, fol. 155 *b*, and Proclus, fol. 156 *a*.

21. Extract from another letter of Severus, *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.* on the case of the priest Maximus, who had been convicted of adultery. Fol. 157 *b*. He cites the Canons of the Councils of Neocæsarea, fol. 157 *b*, and Nicæa, fol. 158 *a*.

22. Extract from the Ecclesiastical History of Zacharias Rhetor, on the public buildings, statues, and other decorations of the city of Rome: *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.* Fol. 158 *a*. At the end are the words: *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.* See Mai, *Scriptorum Vett. Nova Collectio*,

tom. x., pp. xii. and 359; Land, *Anecdota Syriaca*, t. iii., p. 323. On fol. 158 *b* are two metrical riddles, *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.*

23. The Enchiridion of Jacob of Edessa, a philosophical tract, treating of the terms *ἔσθλα* (*φύσις*) or *ἔσθλα*, *ἔσθλα*, *ἔσθλα*, *ἔσθλα*, *ἔσθλα*, and *ἔσθλα*. Title, fol. 158 *b*: *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.* at the end, *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.* On the word *ἔσθλα* the author makes the following philological remark, fol. 163 *b*: *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.*

Greek words are written on the margins of fol. 163 *a* and *b*.

24. Extracts from a discourse of Jacob of Edessa against certain persons, who transgressed the law of God and trampled under foot the canons of the Church, showing what Christianity is, and that it is the oldest of all religions. Title, fol. 164 *b*: *Ἐπιτομή τῆς βίης τοῦ βασιλέως Ἰουλιανοῦ τοῦ ἀποκατάστατου.*

ܚܘܪܝܢܐ ܕܒܥܝܣܝܘܢ ܕܥܪܘܟܝܘܢ ܕܥܝܠܝܘܢ . ܩܘܪܝܘܢ ܕܩܝܡܐ ܕܩܝܡܐ . Fol. 222 a. This letter is addressed to Māri, ܡܪܝܬܝܬܐ, abbat of the monastery of Tell-'Adā, ܩܘܪܝܘܢ ܕܩܝܡܐ, and directed chiefly against the Nestorians. It is dated A. Gr. 1028, A.D. 717, ܥܘܣܝܘܢ ܕܥܪܘܟܝܘܢ ܕܥܝܠܝܘܢ . ܩܘܪܝܘܢ ܕܩܝܡܐ ܕܩܝܡܐ . To it are appended—

a. ܩܠܝܘܢܐ ܕܥܘܣܝܘܢ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ, replies to questions of the Nestorians. Fol. 233 b.

β. ܩܠܝܘܢܐ ܕܥܘܣܝܘܢ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ, replies to the questions raised in the second letter of Succensus to Cyril of Alexandria. Fol. 236 a.

γ. ܩܠܝܘܢܐ ܕܥܘܣܝܘܢ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ, reply to a question addressed by the heretic Probus to the monks of Antioch. Fol. 237 a.

δ. Reply to a question laid before George by the deacon Bar-had-bē-shabbā of the convent of Beth-Mēlūṭā or Tēlithā: ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ . ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ . ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ . Fol. 237 b. It is dated A. Gr. 1026, A.D. 715, ܥܘܣܝܘܢ ܕܥܪܘܟܝܘܢ ܕܥܝܠܝܘܢ . ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ . ܩܠܝܘܢܐ

e. Reply to a heretical question, extracted from a letter to the priest and recluse Yeshūa', of the village of Anab: ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ . ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ . ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ . ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ . ܩܠܝܘܢܐ

. ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ . Fol. 241 b.

d. Letter to the same Yeshūa', ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ, dated A. Gr. 1025, A.D. 714. Fol. 245 a. It has been edited by de Lagarde in his *Analecta Syriaca*, pp. 108—134, and translated in part by Cowper in his *Syriac Miscellanies*, pp. 61, seqq. It is divided into 9 sections, of which the first three treat of the writer called "the Persian Sage," ܩܠܝܘܢܐ ܕܩܝܡܐ, and of passages in his works;* the fourth, of the case of an orthodox priest giving absolution to a heretical deacon; the fifth, of Gregory the Illuminator, who converted the Armenians; the sixth, of S. Simeon the Aged, who received our Lord in the Temple; the seventh, of persons who offer up prayers or incense, or celebrate the holy Eucharist, with their heads covered; the eighth, of newly baptized children, who are possessed of a devil (ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ, ἐνεργούμενοι); and the ninth, of nocturnal temptation, ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ . In the course of this letter the writer cites the ecclesiastical histories of Theodoret (sect. 1, fol. 247 b), Socrates (sect. 1, fol. 248 a), and Eusebius (sect. 5, fol. 255 b); Bar-daišan, ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ (sect. 2, fol. 248 b); Hippolytus, ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ (sect. 2, fol. 249 a); Jacob of Batnae, ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ (sect. 2, fol. 249 b); Athanasius, ܩܠܝܘܢܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ ܕܩܝܡܐ (sect. 8, fol.

* See Wright's edition of the Homilies of Aphraates, vol. i., pp. 19, seqq.

259 b); and Severus of Antioch, letter to the monks of the convent of Abbā Peter (sect. 7, fol. 258 b), and sermon on S. John's Gospel, ch. ix. 1, seqq. (sect. 8, fol. 260 a).

e. Letter to the same Yeshūa', containing replies to 3 questions, dated A. Gr. 1029, A.D. 718, *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*. Fol. 261 a.

f. Letter to the priest Jacob, his syncellus (ܘܢܝܢܐ), explaining a passage in one of the sermons of Gregory Nazianzen (Opera, t. i., p. 18 C, *Πρώτον μὲν δὴ τοῦτο, ὃν εἴπομεν, εὐλαβείσθαι ἄξιον, κ.τ.λ.* Fol. 263 a. At the end there is a brief explanation of a passage in the funeral sermon on Gorgonia.

g. Reply to 8 questions sent to him by John the Stylite, of the convent of Litharb(?): *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*. Fol. 264 b. The questions relate to matters of chronology and astronomy. This letter is dated A. Gr. 1025, A.D. 714, *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*.

h. Letter to the same, containing answers to 7 questions, principally regarding difficult passages in the letters of Jacob of Edessa: *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*. Fol. 272 b. It is dated A. Gr. 1026, A.D. 715, *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*.

i. Letter to the same, replying to 3 questions on matters of chronology and astronomy, dated A. Gr. 1027, A.D. 716,

ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ. Fol. 278 a.

j. Letter to the same, on a dispute that had arisen at an assembly of monks and clergy, some maintaining that sins are forgiven through the prayers of the priests, *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*; others, that sins are not forgiven, except through works of repentance, *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*.

Fol. 284 a. The works of Dionysius the Areopagite are cited several times. It is dated A. Gr. 1029, A.D. 718, *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*.

k. Letter to one Abraham, on a passage from one of the *madrāshē* of Ephraim on Faith: *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*. Fol. 290 a.

36. Letter of John the Stylite, of the convent of Litharb (?), to Daniel, a priest of the Arab tribe of the *ܘܢܝܢܐ*, on Gen. xlix. 10: *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*. Fol. 291 a. The writer cites the historians Eusebius and Andronicus, fol. 291 a; Chrysostom, *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*, fol. 292 a; Cyril of Alexandria, *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*, fol. 292 a and b; Hippolytus and Ephraim, commentaries on Daniel, fol. 292 b; Severus Sabocht (ܘܢܝܢܐ ܘܢܝܢܐ), bishop of Kīnnesrīn, *ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ ܘܢܝܢܐ*.

Cruce," **ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ**
ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ
 (Opera, t. ii., p. 90 C); Basil, on Baptism,
ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ, marg. **ܩܘܨܬܐ**; and
 Ephraim, against Bardeſanes, **ܩܘܨܬܐ**,
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
 Fol. 7 b.

18. That it is appointed by measure unto
 sinners, how far they may sin: **ܕܥܘܨܬܐ**
ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ. Extract from Chrysostom on the
 Epistle to the Romans, ch. xi. 32. Fol. 9 a.

19. That a man should speak the doctrine
 (of the Gospel) to the people, even though
 he has not much to say: **ܕܥܘܨܬܐ ܕܥܘܨܬܐ**
ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ. Fol. 10 a.

20. Explanation of some passages of Dio-
 nysius the Areopagite: **ܕܥܘܨܬܐ ܕܥܘܨܬܐ**
ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
 : **ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ**.
ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ
ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
 Fol. 10 a. The "ex-
 planation" is omitted!

21. Why Baptism is called "washing."
 Extract from one of the homm. epithron. of
 Severus: **ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ**
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
 Fol. 10 a.

22. On the Baptism of John, and of the
 Messiah, and of the Apostles: **ܩܘܨܬܐ ܕܥܘܨܬܐ**
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ. Extract from

Ephraim, showing that the Messiah baptized
 John: **ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ**. Fol. 10 a.

23. Extract from a letter of Ephraim to
 the people of Emesa, showing that those
 who are baptized have no need of circum-
 cision, and explaining what circumcision is:
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ. Fol. 10 b.

24. On Acts, ch. ii. 3: **ܩܘܨܬܐ ܕܥܘܨܬܐ**
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
 Fol. 11 b.

25. Extracts from a letter of Severus to
 John the Roman (or the soldier?), showing
 what is meant by a person being dipped
 thrice; and why our Lord was thirty years
 old when he came to be baptized; and what
 is meant by the signing with the Chrism
 after baptism: **ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ**
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
 Fol. 12 a.

26. An extract from Dionysius the Areo-
 pagite: **ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ**
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ.
 Fol. 12 b.

27. From a discourse of Chrysostom on
 the Coming of the Messiah to judge the
 quick and the dead, and on the Antichrist:
ܩܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ ܕܥܘܨܬܐ

ⲗⲉⲧⲧⲉ ⲛⲁⲧⲁⲕⲁⲗⲁ ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ . Fol. 17 *a*. See Land,
Anecdota Syriaca, t. ii., p. 11 of the *Addenda
 et Emendanda*.

41. Extracts from the discourse of Isaac of Antioch on Prayer, regarding the prayer of Hezekiah (2 Kings, ch. xx. 3): ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . Fol. 17 *b*.

42. A discourse of Philoxenus of Mabūg, addressed to one who asked him, whether the Holy Spirit departs from a man when he sins, or returns to him when he repents: ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ . Beginning, fol. 18 *a*: ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ .

43. The Lives of the Prophets by Ephi-phanius: ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . Fol. 26 *a*. See Opera, t. ii., p. 235. The lives of Nathan, Ahijah, Joam (written ⲛⲁⲛⲁⲁ), Azariah, Elijah, and Elisha, are placed after that of Malachi. After the life of Zacharias (the father of S. John the Baptist) comes that of Job. The lives of S. Simeon and S. John the Baptist are omitted.

44. Extracts from letters of Severus, viz.—
 a. ⲛⲁⲛⲁⲁⲛⲁ, concerning the im-
 position of hands. Fol. 32 *a*.

b. From a letter to the monk and priest Philip: ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . Fol. 32 *a*.

c. From a letter to Menas and Epagathus (Epagathus, 'Επαγαθός?): ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . Fol. 32 *a*.

d. From a letter to the deacon Michael (or Mishael): ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . Fol. 32 *b*.

e. From a letter to Procla: ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . Fol. 33 *a*.

45. Extracts from a discourse of Cyril, against those who say that we should not make offerings upon their graves for those who have fallen asleep, etc.: ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ . Fol. 33 *a*. The last of these
 extracts has the title: ⲛⲁⲛⲁⲁⲛⲁ .

ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ .
 ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ .

46. Extracts from the letters of Severus to Cæsaria, book i., ep. 20: ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ ⲛⲁⲛⲁⲁⲛⲁ . ⲛⲁⲛⲁⲁⲛⲁ
 ⲛⲁⲛⲁⲁⲛⲁ . Fol. 34 *b*.

47. Four canons of the bishop Sergius,

concerning clergy who are excommunicated :

ܩܘܪܘܢܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ : ܩܠܘܬܐ ܕܩܠܘܬܐ
(?) ܩܠܘܬܐ. Fol. 35 b.

48. A canon of Severus, regarding the rite
of baptism : ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . ܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . ܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . ܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . Fol. 35 b.

49. An extract from a letter of the bishop
Sergius bar Karyā : ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . Fol.
36 a.

50. Several short extracts; viz. ܩܠܘܬܐ
ܕܩܠܘܬܐ, "concerning a deacon;" ܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ, "concerning
those who wished to commit fornication, but
were hindered;" ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ, "concerning the anointing after
baptism;" and ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ, "that a Christian
should not dance at a banquet." Fol. 36 b.

51. Extracts from the Proverbs of Jesus
the son of Sirach, ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ,
and of Solomon, ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . Fol. 36 b.

52. An extract from Ephraim : ܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . Fol. 36 b.

53. Two extracts from the Doctrine of
Addai the Apostle : ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . Fol. 36 b.
See Cureton's Ancient Syriac Documents,
p. 40, nos. 2 and 3.

54. Extracts from the Canons of the
Apostles, ܩܠܘܬܐ ܕܩܠܘܬܐ, as contained
in the Doctrine of the Apostles, viz. nos. 1,
2, 3, 4, and 14. Fol. 37 a. See Cureton's
Ancient Syriac Documents, pp. 33 — 34 .

55. Extracts from the Canons of the
Council of Nicaea, ܩܠܘܬܐ ܕܩܠܘܬܐ ; viz.
nos. 57 (ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ), 21,
and 27. Fol. 37 b.

56. Extracts from the Canons of the
Apostles, ܩܠܘܬܐ ܕܩܠܘܬܐ ; viz. nos. 23 and 50.
Fol. 37 b.

57. Extracts from the Commentary of
Chrysostom on Job : ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . Fol. 38 a.

58. Extracts from the Commentary of
Cyril on Isaiah : ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . Fol.
40 a.

59. Extracts from Basil; viz.—

a. On the formation of rain : ܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . See Opera, t. i., p. 42, *Συναγομένων γὰρ τῶν ἀναθυμιάσεων περὶ τὸ ὕψος, κ.τ.λ.* Fol. 42 b.

b. From the treatise entitled "Ethica"
(or "Moralia"), on Ps. cxvi. (cxiv.), 11 :
ܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ . Fol. 43 a.

c. On Ps. lxii. (lxi.), 9 : ܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ ܕܩܠܘܬܐ
ܕܩܠܘܬܐ ܕܩܠܘܬܐ . Fol. 43 a. See Opera, t. i.,
p. 280.

d. On Ps. lxii. (lxi.), 11, 12 : ܩܠܘܬܐ ܕܩܠܘܬܐ

האבות והאמהות . . .
Fol. 43 b. See Opera, t. i., p. 282.

60. Extracts from Severus; viz.—

a. From a letter to the deaconess Ana-
stasia: . . .
Fol. 43 b.

b. . . .
Fol. 43 b.

c. . . .
Fol. 43 b.

d. . . .
Fol. 43 b.

e. . . .
Fol. 44 a.

f. On S. Luke, ch. xi. 5—8. . . .
Fol. 44 a.

g. On Genesis, ch. xxx. 37: . . .
Fol. 44 b.

61. An extract from a discourse of Chry-
sostom on the Fast of Daniel and his com-
panions: . . .

. . . .
Fol. 45 a.

62. An extract from the discourse of
Jacob of Batnae on Nebuchadnezzar: . . .
Fol. 45 a.

63. On Genesis, ch. iii. 14, from the dis-
course of Severianus of Gabala on the
Hexaëmeron: . . .
Fol. 45 a.

64. An extract from the treatise of Severus
against the Additions, or Appendices, of
Julian of Halicarnassus: . . .
Fol. 45 b.

65. An extract from a discourse of Chry-
sostom on the Cross and the Tree: . . .
Fol. 45 b.

66. An extract from a discourse of Chry-
sostom, showing why the resurrection of
Christ took place after three days: . . .
Fol. 46 a.

67. An extract from the xith discourse
of Gregory Nyssen against Eunomius, on
Genesis, ch. ii. 17: . . .

67. Ἐκ τῆς ἐπιτομῆς τοῦ ἁγίου Κυρίλλου ἐναντίον τοῦ Ἰουλιανοῦ· ἠρῶ
 ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. Fol. 46 a.

68. An extract from the third discourse of Cyril against Julian: ἠρῶ
 ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. Fol. 46 b.

69. At what time the apostleship was taken away from Judas: ἠρῶ
 ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. Fol. 46 b.

70. An extract from Basil, against those who ask how the Messiah was three days and three nights in the heart of the earth, seeing that He was crucified on Friday, and rose on the morning of Sunday: ἠρῶ
 ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. Fol. 46 b.

71. On S. Luke, ch. ii. 23: ἠρῶ
 ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. Fol. 47 a.

72. Extracts from madrāshē of Ephraim; viz.—

a. ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. Fol. 47 a.

b. ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. Fol. 47 a.

73. An extract from Dionysius the Areopagite: ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ
 ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.

ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 Fol. 47 a.

74. Extracts from a Commentary on the book of Ecclesiastes by John the Monk: ἠρῶ
 ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. Beginning, fol. 47 b:
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.

75. Extracts from the Scholia (σχολία) of Jacob of Edessa on the Old Testament.
 Fol. 55 a. See no. 77.

76. Extracts from a discourse of Jacob of Edessa against impious men and transgressors of the law of God, chap. xii., in which he shows what Christianity is, and that it is anterior to all other religions: ἠρῶ
 ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. At the end there is the following
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. or "Definition (ὁρος) of Christianity," fol.
 61 a: ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ· ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ. ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.
 ἠρῶ ἐναντίον τοῦ ἁγίου Ἰουλιανοῦ.

77. Additional extracts from the Scholia
 of Jacob of Edessa on the Old Testament.
 Fol. 61 a. Most of these Scholia have been
 published by Dr. Phillips, from this manu-
 script and Add. 14,483, in his "Scholia on
 Passages of the Old Testament by Mār
 Jacob, bishop of Edessa," etc., 1864. Sub-
 scription, fol. 69 b:

78. Extract from a letter of Philoxenus of
 Mabūg to the monks of Amid:

79. Extracts from the Commentary of
 Cyril on Isaiah:

80. An extract from the Testament of
 Levi:

81. Extracts from the writings of Maca-
 rius:

82. An extract regarding the number and
 hours of the daily services:

83. An extract from Evagrius:

84. An extract from Chrysostom, hom.
 xiii. on 2nd Corinthians:

85. Why man alone of all the animals was
 created erect:

86. Whether God is sentient or sensible:

87. A canon of Severus regarding Bap-
 tism:

... . Fol. 83 b.

b. Why we wear the tonsure: Fol. 83 b. At the end there is a very brief extract from Philoxenus on the tonsure, viz.:

99. An extract from Dionysius the Areopagite, explanatory of the 153 fishes (S. John, ch. xxi. 11): Fol. 83 b. At the end there is a short extract, giving the name of the father and mother of the Virgin Mary: ... (sic)

100. Passages from the Old Testament, regarding the Coming of the Son of God in the flesh: Fol. 84 a. At the end we read:

101. Passages from the New Testament, against those who do not believe, and say that the Messiah is not God: Fol. 84 b.

102. Passages from the Old and New Testaments, to prove that He who was crucified is God: Fol. 88 b.

103. Extracts from Chrysostom; viz.—

a. From the treatise “ad Theodorum lapsum”: Fol. 90 a.

b. From hom. xxv. on the Epistle to the Romans: Fol. 90 b.

104. Extract from John the monk, beginning: Fol. 90 b.

105. Extracts from Chrysostom; viz.—

a. From hom. vii. on the Epistle to the Romans: Fol. 90 b.

b. From the second discourse to Stagirus: Fol. 91 a.

c. From the treatise “ad Theodorum lapsum”: Fol. 91 a.

106. Extracts from Dionysius the Areopagite; viz.—

a. Fol. 91 b.

b. Fol. 91 a.

107. An extract from the epistle of Proclus to the Armenians: ...

המגלה נחיה נח . מאלויה נענה
נענה . Fol. 92 a.

108. An extract from Macarius, begin-
ning: הנפש נח : הנפש נח :
נח נח נח נח נח . נח נח .
נח נח נח נח נח . Fol. 92 a.

109. Extracts from Basil; viz.—

a. נח נח : נח נח נח נח נח
נח נח נח נח נח . Fol. 92 b.

b. נח נח נח נח נח . Fol.
92 b.

c. נח נח נח נח נח . Fol. 92 b.

d. נח נח נח נח נח : נח נח
נח נח נח נח נח : נח נח
נח נח נח נח נח . Fol. 93 a.

e. נח נח נח נח נח נח נח
נח נח נח נח נח נח נח .
נח נח נח נח נח נח נח :
נח נח נח נח נח נח נח .
Fol. 93 a.

f. נח נח נח נח נח נח נח
נח נח נח נח נח נח נח .
נח נח נח נח נח נח נח .
נח נח נח נח נח נח נח :
נח נח נח נח נח נח נח .
נח נח נח נח נח נח נח .
Fol. 93 b.

110. An extract from Gregory Nyssen,
hom. xvi. on the Song of Songs : נח
נח נח נח נח נח נח .
נח נח נח נח נח נח נח . Fol. 94 a.

111. Extracts from Chrysostom; viz.—

a. נח נח . נח נח .
נח נח נח נח נח נח נח .
נח נח נח נח נח נח נח .
נח נח נח נח נח נח נח .
Fol. 94 a.

b. נח נח נח נח . Fol. 94 b.

112. An extract from the Commentary of
Cyril on S. Luke : נח . נח
נח נח נח נח נח נח . Fol. 94 b.

113. An extract from Philoxenus of Mabug
on 1 John, ch. v. 6 : נח .
נח נח נח נח נח נח .
נח נח נח נח נח נח . Fol. 94 b.

114. An extract from Chrysostom on
Ps. xlii.: נח : נח
נח נח נח נח נח נח .
נח נח נח נח נח נח . Fol. 94 b.

115. An extract from Severus, on S. Luke,
ch. xv. 8 : נח נח נח .
נח נח נח נח נח נח . Fol. 95 a.

116. An extract from Gregory Nazianzen,
נח נח נח נח נח נח . Fol. 95 a.

117. Extracts from Severus; viz.—

a. From hom. epithron. cxl., on Malachi,
ch. ii. 7 : נח נח נח .
נח נח נח נח נח נח . Fol. 95 a.

b. From the treatise against Julian of
Halicarnassus : נח נח נח
נח נח נח נח נח נח . Fol. 95 b.

c. From the discourse on the Insepara-
bility of the Word from Manhood : נח
נח נח נח נח נח נח .
נח נח נח נח נח נח נח . Fol. 95 b.

d. From one of the homm. epithron., on
Romans, ch. viii. 26 : נח
נח נח נח נח נח נח .
נח נח נח נח נח נח נח .
נח נח נח נח נח נח נח .
Fol. 95 b.

118. Extracts from Chrysostom; viz.—

a. On 1 Timothy, ch. v. 23 : נח נח

...
Fol. 95 b.

b. From hom. vii. on S. Matthew: ...
Fol. 96 a.

c. From hom. xxiii. on S. Matthew: ...
Fol. 96 a.

119. Extracts from the Commentary of Philoxenus of Mabūg on S. Matthew: ...
Fol. 97 a.

120. An extract from John of Tellā, in which he cites Rabūlas of Edessa: ...
Fol. 97 b.

121. An extract from Gregory Nazianzen, on the funeral of his brother Caesarius: ...
Fol. 97 b.

122. An extract from Gregory Nyssen, on the Soul: ...
Fol. 97 b.

123. Extracts from the Thesaurus of Cyril, regarding S. John the Baptist: ...

...
Fol. 97 b.

124. From the letter of Jacob of Batnae to Stephen bar Şūdaili (see Assemani, Bibl. Or., t. i., p. 303, no. 4, and above, pp. 518, 524): ...
Fol. 98 b.

125. An extract from Basil: ...
Fol. 99 a. Imperfect at the end.

On fol. 1 a there is a coloured figure, apparently astrological or cabbalistic, drawn by a monk named Abraham. Above it we read the words: ...
Of which the first and last words must be read by the alphabet of Bardeşanes, whilst the other two are merely written backwards: ...
Below: ...

This shows that the figure was drawn, and the book written, by the same Abraham, A. Gr. 1185, A.D. 874.

Two monks of Tūr-'Abdīn, one Gabriel and his nephew Abraham, have recorded their names on fol. 84 b, A. Gr. 1804, A.D. 1493: ...

בביתך דע קדו . אלוהיך שבעה תפלה .
 And again, on fol. 98 a: **אברהם אבינו**
אברהם אבינו (sic) **אברהם אבינו**
אברהם אבינו **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
 [Add. 17,193.]

DCCCLXII.

Vellum, about 5¼ in. by 3½, consisting of 84 leaves, some of which are much stained and torn, especially foll. 1—7, 46, 52—54, 64, 81—84. The quires, signed with letters, are 8 in number. A leaf is wanting after fol. 74. There are from 19 to 25 lines in each page. This volume is written in a small, current hand, and dated A. Gr. 1197, A.D. 886. It contains—

Demonstrations from the Fathers on various Biblical and theological subjects:
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
 The running title is: **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
 The authorities cited are—

Abbā, the disciple of Ephraim: fol. 34 b,
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
 44 b, **אברהם אבינו** **אברהם אבינו** **אברהם אבינו**
 foll. 48 b, 59 a, 62 a, 74 b, **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**

Addai: fol. 30 a, **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**

Athanasius: foll. 3 a, 5 b, 78 b.

Basil: foll. 2 a, 4 a and b, 9 a, 10 a, 11 a,
 12 a, 20 a, 26 a, 27 b, 28 a, 31 b, 33 a, 35 a,

43 b, 52 b, 54 b, 55 b, 57 b, 61 b, 76 b, and 78 b.

Chrysostom: foll. 2 b, 3 a and b, 5 b, 6 b,
 7 a, 8 a and b, 9 a and b, 10 a, 11 a and b,
 14 a, 17 a, 18 a, 20 b, 21 b, 22 a, 25 a, 29 a,
 31 a, 40 a, 47 a, 48 b, 52 b, 55 a, 58 b, 59 a,
 60 a, 61 b, 64 b, 73 b, 82 a.

Clement of Rome: fol. 16 a, **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**

Cyril of Alexandria: foll. 4 b, 6 a, 9 a,
 12 a (Glaphyra), 13 a (do.), 14 b (do.), 18 b
 (**אברהם אבינו** **אברהם אבינו** **אברהם אבינו**), 20 a,
 21 b (comment. on Isaiah), 24 a (Glaphyra),
 25 b, 34 a (comment. on Isaiah), 37 b (Gla-
 phyra), 40 b, 41 a, 43 a.

Dionysius: fol. 7 b, (sic) **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**; fol. 20 b, **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**

Ephraim: foll. 2 b, 3 a, 14 a, 15 a, 16 b,
 23 a, 24 b (**אברהם אבינו** **אברהם אבינו** and **אברהם אבינו**), 27 a and b, 28 b, 31 a
 and b, 32 b, 34 a, 36 a, 44 b (**אברהם אבינו** **אברהם אבינו**), 48 b, 52 a.

Epiphanius: foll. 17 b (**אברהם אבינו** **אברהם אבינו**), 36 a, 52 a.

Eusebius: fol. 51 b, **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**; fol. 53 a
 (do.).

Evagrius: fol. 32 a.

Gregory Nazianzen: foll. 1 b, 3 a and b,
 5 a, 8 a, 11 a, 30 b, 35 b, 40 a, 46 b, 79 a,
 81 b.

Gregory Nyssen: foll. 7 b, 8 a and b, 23 b,
 30 b, 62 b, 77 b, 78 b.

Hesychius: fol. 29 a, **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**

Hippolytus: fol. 52 a, **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**
אברהם אבינו **אברהם אבינו** **אברהם אבינו**

Irenæus: fol. 43 a, ...

Isaac of Antioch: foll. 4 a and b, 5 a and b, 6 a, 14 b, 15 b, 18 a, 23 b, 24 a, 27 b, 29 b, 34 b, 40 b, 41 b, 50 b, 59 b, 60 b, 62 a and b, 63 b.

Isidore of Pelusium: fol. 21 a, ...

Jacob of Batnae: foll. 4 a, 6 a and b, 9 b, 10 b, 13 b, 15 a and b, 19 b, 20 b, 22 b, 24 a (sic), 32 a, 35 a, 36 b, 39 a, 41 a, 42 b, 44 a, 56 b, 58 a, 61 a.

John the monk: fol. 69 b.

Methodius: fol. 9 a, ...

Palladius: fol. 18 b, ...

Severianus of Gabala: fol. 6 b, ...

Theophilus the monk: fol. 63 a, ...

Timotheus: fol. 81 b, ...

Foll. 45 a—48 a contain sections regarding the Canon of Scripture, the different Greek Versions, the Prophets whose prophecies were not written down, etc.

On fol. 51 a we find a demonstration of the descent of the Virgin Mary from king David, by one Jacob, who had been recently baptized by the emperor Heraclius:

Arabic text in the top right column.

Foll. 79 a—81 a contain sections regarding the principal Councils of the Church. The dates are expressed on fol. 81 a both in Syriac and Greek letters.

The colophon, fol. 82 a, informs us that the manuscript was written by one Ignatius of Mabûg, A. Gr. 1197, A.D. 886:

On fol. 1 a there are a couple of lines of Greek, in slanting uncials, now much effaced, and a Syriac note, written by one Elisha, and dated A. Gr. 1268, A.D. 957:

Arabic text in the middle right column.

On fol. 82 b there is a list of the bishops who consecrated Severus of Antioch; and on fol. 83 a, a short biographical notice of that patriarch. These were copied by one Basil "from an ancient manuscript," in the year 1381, A.D. 1070.

Fol. 83 b, which is much soiled and torn, contains an extract relative to fasting, and another apparently referring to the course of the sun.

[Add. 17,194.]

DCCCLXIII.

Vellum, about 10 1/4 in. by 7 1/2, consisting of 155 leaves, many of which are much stained,

Dionysius the Areopagite : epistle to Timothy, fol. 19 *b*; to Titus, fol. 27 *b*.

Epiphanius: the Ancoratus. Fol. 26 *a*.

Ephraim : foll. 21 *a*, 25 *a*, 30 *a*, 31 *b*; *אבא רבא*, fol. 25 *a*; *אבא רבא*, fol. 30 *a*.

George, bishop of the Arabs: *אבא גאורג*, fol. 17 *a* and *b*.

Gregory Nazianzen: fol. 25 *b*; *אבא גרגוריוס*, fol. 20 *b*; *אבא גרגוריוס*, fol. 24 *b*; *אבא גרגוריוס*, fol. 24 *b*, 54 *b*, margin; *אבא גרגוריוס*, fol. 25 *a*; *אבא גרגוריוס*, fol. 31 *b*; *אבא גרגוריוס*, fol. 49 *a*.

Gregory Nyssen : on the Song of Songs, fol. 26 *b*; *אבא גרגוריוס*, "de hominis opificio," cap. xxx., fol. 12 *b*; *אבא גרגוריוס*, fol. 25 *b*; *אבא גרגוריוס*, fol. 24 *b*; *אבא גרגוריוס*, fol. 49 *a*.

Hippolytus : *אבא היפוליטוס*, fol. 20 *a*.

Irenæus : contra Hæreses. Foll. 24 *b*, 31 *a*.

Isaæ of Antioch : fol. 25 *a*; *אבא יסאע*, fol. 21 *b*; *אבא יסאע*, fol. 27 *a*.

Isidore of Pelusium : foll. 25 *a*, 54 *a*, 56 *b*; *אבא יסידורוס*, fol. 22 *b*; *אבא יסידורוס*, fol. 25 *b*.

Jacob of Batnae : *אבא יעקב*, fol. 22 *a*; *אבא יעקב*

אבא יעקב, fol. 25 *a*; *אבא יעקב*, fol. 30 *a*.

John of Jerusalem : *אבא יוחנן*, fol. 21 *a*.

John the monk : fol. 27 *b*; *אבא יוחנן*, fol. 39 *b*; *אבא יוחנן*, fol. 50 *a*; *אבא יוחנן*, fol. 43 *b*; *אבא יוחנן*, fol. 51 *a*.

Julius of Rome. Fol. 32 *b*.

Marcianus : *אבא מרקיאנוס*, fol. 27 *b*.

Methodius : *אבא מתיודיוס*, fol. 30 *a*.

Palladius of Helenopolis : *אבא פאלאדיוס*, fol. 22 *b*, margin.

Peter of Alexandria : *אבא פטרוס*, fol. 20 *a*.

Philoxenus of Mabûg : *אבא פילוקסנוס*, fol. 23 *b*.

Romanus : *אבא רומאנוס*, fol. 24 *b*.

Severus : foll. 16 *a*, 26 *a*; homm. epithron., foll. 25 *a*, 26 *b*, xxv., fol. 52 *a*, xxxi., fol. 34 *a*, xxxii., fol. 41 *b*, xlii., fol. 56 *a*, xliii., foll. 33 *a*, 42 *b*, xlv., fol. 52 *b*, liii., foll. 33 *a*, 40 *b*, 56 *a*, liv., fol. 40 *a*, lxx., fol. 42 *a*, lxxi., fol. 16 *b*, xc., fol. 36 *a*, cxxv., fol. 35 *b*, cxxxvii., fol. 33 *a*; against Julian of Halicarnassus, fol. 25 *b*; *אבא סערוס*

: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ
: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ
כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ
כְּסוּדָהּ. Fol. 79 a.

m. Extract from Severus regarding the Mother of God, כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. Fol. 79 b.

3. Foll. 80—148. Demonstrations from the Fathers against the Diphysites, Julianists, Agnoëtæ, and other heretics, כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. The contents of this portion of the volume are nearly identical with those of Add. 14,532.

a. The first group, foll. 80 a—101 a, corresponding to Add. 14,532, no. 1, has an additional chapter at the beginning, entitled כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ; and another at the end, entitled כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. These two chapters contain extracts from—

Gregory Nazianzen: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. Fol. 80 a.

John Ægeates: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. Fol. 100 b.

Nestorius: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ; כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ

כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ
כְּסוּדָהּ; and כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ
כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. Fol. 100 b.

Paul of Samosata: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ
כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ
כְּסוּדָהּ. Fol. 100 b.

Philoxenus of Mabūg. Fol. 80 a.

Severus: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. Fol. 80 a.

Theodore of Mopsuestia: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. Fol. 100 b.

Theodoret: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. Fol. 101 a.

b. The second group, foll. 101 b—119 b, is identical with Add. 14,532, no. 2; except that, at the end of chap. כְּסוּדָהּ, fol. 111 b, there is added a long passage from Samuel of Rās-'ain, כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ.

c. The third group, foll. 119 b—138 b, is identical with Add. 14,532, no. 3.

d. The fourth group, foll. 139 a—148 b, is identical with Add. 14,532, no. 4. The additional quotations, foll. 148 a and b, are—

Cyril of Alexandria: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ; and on the Gospel of S. John. Fol. 148 a.

Gregory Nazianzen: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. Fol. 148 a.

Ignatius: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ. Fol. 148 a.

Joannes Grammaticus: כְּסוּדָהּ כְּסוּדָהּ כְּסוּדָהּ

... רבין וכו', fol. 148 a and b,
... רבין וכו' ... fol. 148 a; ...
... רבין וכו' ... fol.
148 a.

Julius of Rome: ... רבין וכו' ...
... Fol. 148 a.

Severus: ... רבין וכו' ...
... רבין וכו' ...
(sic) ... רבין וכו' ...
... רבין וכו' ...
... Fol. 148 a.

4. A collection of Hymns, very imperfect.
Fol. 149 a. Those that remain are num-
bered from ב to ז, and from ט to יג.
The eighteenth begins thus: ...
... יבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...

5. Several sections relating to astronomical
and geographical subjects; viz.—

a. On the length of the day and night in
different parts of the earth. Imperfect. Fol.
153 a.

b. Severus Sabocht, ... רבין וכו' ...
bishop of Kinnereth: whether the heaven
surrounds the earth in the form of a wheel or
sphere, ... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
Imperfect. Fol. 153 b.

c. Severus Sabocht: extract regarding
the habitable and uninhabitable portions of
the earth, etc., ... רבין וכו' ...

... רבין וכו' ... רבין וכו' ...
... רבין וכו' ... רבין וכו' ...
... רבין וכו' ... רבין וכו' ...
... רבין וכו' ... רבין וכו' ...
Fol.
154 a. See Sachau, Inedita Syriaca, p. 100.

d. Severus Sabocht: on the measurement
of the heaven and the earth, and the space
between them, ... רבין וכו' ...
... רבין וכו' ...
Imperfect. Fol. 154 b.
See Sachau, Ined. Syr., p. 101.

e. The conclusion of an extract on the
motions of the sun and moon. Fol. 155 a.
See Sachau, Ined. Syr., p. 102.

f. Basil: on the motion of the sun be-
tween the tropics, ... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
Fol. 155 a.

g. Jacob of Edessa, ... רבין וכו' ...:
how the heathen came to think that the sun,
moon, and stars, were living and rational
beings, endowed with free-will, ... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
... רבין וכו' ...
Fol. 155 a.

At the foot of fol. 118 b there is a word
written in Armenian capitals.

[Add. 14,538.]

DCCCLXIV.

Vellum, about 8½ in. by 5¾, consisting
of 70 leaves, a few of which are slightly

stained and torn, especially foll. 2, 4, 7, and 70. The quires, signed with letters, were 9 in number, but the first three are very imperfect, leaves being wanting at the beginning, and after foll. 1 and 2. There are from 32 to 44 lines in each page. This volume, which is palimpsest throughout (see below), is written in a good, regular hand of the ixth or xth cent., and contains—

A large collection of extracts from the writings of the Fathers, explanatory of various passages of Scripture and points of doctrine and usage.

1. Part of a letter, imperfect at the beginning. Fol. 1 *a*.

2. Extracts from the letters of Dionysius the Areopagite (see Opera, t. i., pp. 589, seqq.).

a. To S. John the Evangelist: ⲁⲓⲛⲓ ⲛⲁⲟⲟⲩ ⲛⲁ ⲛⲓⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Imperfect.

Fol. 1 *b*.

b. A small portion of another extract. Fol. 2 *a*.

c. From the first letter to Gaius: ⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Fol. 2 *a*.

d. From the letter to Titus: ⲁⲓⲛⲓ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Fol. 2 *a*.

e. From the letter to Demophilus: ⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Fol. 2 *a*.

3. From the treatise of Methodius on the Resurrection, ⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ, beginning, fol. 2 *b*: ⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. See Gallandii Biblioth. Vett. Patrum, t. iii., p. 792, § viii.

4. Extracts from Gregory Nazianzen.

a. The following very short extract:

ⲁⲓⲛⲓ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ . . . (Ps. cxvi. 11) ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Fol. 2 *b*.

b. From the homily on the New Sunday, fol. 2 *b*: ⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. See Opera, t. ii., p. 837 E.

5. Extracts from the treatise of Basil on the Holy Spirit: ⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Fol. 3 *a*.

6. A short extract from Gregory Nazianzen, ⲁⲓⲛⲓ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Fol. 3 *b*.

7. Extracts from Basil.

a. From the treatise on the Holy Spirit: ⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Fol. 3 *b*.

b. From the letter to Optimus (see Opera, t. iii., p. 573, ep. cclx.): ⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Fol. 4 *a*.

c. From the same letter, ⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Fol. 4 *b*.

8. Extract from a life of Epiphanius: ⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ ⲛⲁⲓⲛⲁ. Fol. 5 *a*.

9. The discourse of Athanasius on the Cross : *ⲉⲓ ⲁⲛⲁⲥⲏⲁⲛⲁⲥ ⲛⲉⲛⲁ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 5 b. See Opera, t. ii., p. 80.

10. Extracts from Gregory Nazianzen, *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* .

a. From the homily "in Sanctum Baptisma:" *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 18 a.

b. From the homily "de Pauperum Amore:" *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 23 b.

c. From the "Theologica secunda, de Thologia:" *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 26 b.

11. Extracts from Evagrius: *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 29 a.

12. Extracts from Isaiah of Scete, *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 30 a.

13. Extract from the Commentary of Cyril on S. Matthew: *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 31 b.

14. A short extract from the eighth discourse of Clement, on the Fall of Satan : *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 31 b.

15. Extract from Cyril, *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 31 b.

16. Extracts from Jacob of Batnae, *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 32 a.

17. Extracts from Ephraim, *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 32 a.

18. Extract from Isaac of Antioch, *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 32 a.

19. Extract from John the monk, *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 32 b.

20. Extract from Marcus the monk, *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 32 b, margin.

21. Extracts from Dionysius the Areopagite: *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 32 b.

22. Extracts from Cyril, *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 33 a.

23. Extracts from Titus of Bostra on S. Luke, chapp. i. and ii.: *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 34 a.

24. Extracts from Chrysostom.

a. On S. Matthew, ch. v. 28: *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 35 b.

b. On S. Matthew, ch. v. 17: *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 36 a.

25. Extract from Epiphanius on the coming of the Magi: *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 36 b.

26. Extract from Ephraim, on the coming of the Magi. Fol. 37 a.

27. Extracts from Severus of Antioch.

a. From a letter to the lady Cæsaria: *ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ ⲛⲉⲛⲁⲓⲛⲁⲛⲁⲥ* . Fol. 37 a.

e. From a letter to the deaconess Anastasia: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 52 b.

36. Extract from Cyril against Julian: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 53 b.

37. Extract from the treatise of Methodius entitled Aglaophôn, on the Resurrection: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 53 b.

38. Extract from the treatise of Irenæus "contra Hæreses": *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 54 b.

39. Extract from Cyril of Jerusalem, from the fifteenth catechesis: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 55 a.

40. Extracts from a letter of Severus to

the priests and abbats, John, Theodore, and John: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 55 b.

41. Extract from the Commentary of Cyril on the Epistle to the Hebrews: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 57 a.

42. Extract from Basil: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 57 b.

43. Extract from Gregory Nazianzen: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 57 b.

44. Extract from Ephraim. Fol. 57 b.

45. Extract from a letter of Epiphanius to the emperor Theodosius: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 57 b.

46. Extract from Cyril, *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 57 b.

47. Extract from Julius of Rome, *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 58 a.

48. Extract from the epistle of Ignatius to the people of Tarsus: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*. Fol. 58 a.

49. Extracts from the letter of Dionysius the Areopagite to Timothy: *ⲉⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ ⲛⲓⲛⲓⲁⲛⲁⲥⲧⲁⲥⲓⲁ*.

האל על תחתיו כל המן . ואלה האותות
והמופתים אשר עשה לו . Fol.
58 a.

50. Extract from the second epistle of
Clement to the Corinthians: *והאלהים
העליון והתחתון הם אותו האל והיה
עמו* . Fol. 58 b.

51. Extracts from the discourse of Hip-
polytus to the empress Mamæa on the Re-
surrection: *הוא האל והיה עמו
והוא האל והיה עמו* . Fol. 58 b.

52. Extract from the treatise of Methodius
on the Resurrection and against Origen :
הוא האל והיה עמו והוא האל והיה עמו
הוא האל והיה עמו . Fol. 59 a.

53. Extracts from the discourse of Peter of
Alexandria *περὶ τοῦ μηδὲ προνάρχειν τὴν ψυχὴν,
μηδὲ ἁμαρτήσασαν τούτο εἰς τὸ σῶμα βληθῆναι :*
הוא האל והיה עמו והוא האל והיה עמו
הוא האל והיה עמו . Fol. 59 a.

54. Extracts from the treatise of Irenæus
“contra Hæreses,” lib. v.: *הוא האל והיה עמו
הוא האל והיה עמו* . Fol. 60 a.

55. Extract from Athanasius: *הוא האל והיה עמו
הוא האל והיה עמו* . Fol. 60 b.

56. Extract from the letter of Basil to
Ambrose of Milan: *הוא האל והיה עמו
הוא האל והיה עמו* (see Opera, t. iii., p. 417, ep.
cxvii.). Fol. 60 b.

57. Extract from Gregory Nazianzen:
הוא האל והיה עמו והוא האל והיה עמו

הוא האל והיה עמו והוא האל והיה עמו
Fol. 60 b.

58. Extract from the Apology of John of
Jerusalem: *הוא האל והיה עמו והוא האל והיה עמו*
הוא האל והיה עמו . Fol. 61 a.

59. Extract from a letter of Theophilus of
Alexandria to the monks at *הוא האל והיה עמו*
Fol. 61 a.

60. Extracts from Ephraim. Fol. 61 a.
61. Extract from a discourse of Isaac of
Antioch on the Resurrection: *הוא האל והיה עמו
הוא האל והיה עמו* . Fol. 62 a.

62. Extracts from the Commentaries of
John Chrysostom on the Pauline Epistles.

a. *הוא האל והיה עמו והוא האל והיה עמו*
הוא האל והיה עמו . Fol. 63 a.

b. *הוא האל והיה עמו והוא האל והיה עמו*
הוא האל והיה עמו . Fol. 63 a.

c. *הוא האל והיה עמו והוא האל והיה עמו*
Fol. 63 b.

d. *הוא האל והיה עמו והוא האל והיה עמו*
Fol. 63 b.

e. *הוא האל והיה עמו והוא האל והיה עמו*
הוא האל והיה עמו . Fol. 64 a.

63. Extract from the Hymns of Hiero-
theus: *הוא האל והיה עמו והוא האל והיה עמו*
Fol. 64 a.

At the foot of fol. 69 *b* is a note, stating that the book belonged to the convent of S. Mary Deipara.
 ܠܥܘܢܩܠܐ ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ
 ,ܥܘܢܩܠܐ ܕܥܘܢܩܠܐ (sic) ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ
 (sic) ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ (sic) ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ
 ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ
 . ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ

As above stated, this volume is palimpsest throughout, the more ancient text being that of a manuscript of the book of Ezekiel, according to the Pēshittā version, written in a fine, regular Estrangēlā of the vith or

viith cent. The headings of the lessons, which were added by a later hand, are still plainly visible in some places, e.g. foll. 21 *a*, 23 *a*, 32 *b*, 48 *b*, 49 *b*, 53 *b*, 65 *a*, 66 *b*, and 68 *b*, in each case at what is now the foot of the page. On fol. 34 *b*, at the foot of the page, a part of the ancient colophon is yet legible. ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ
 ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ
 ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ
 ܕܥܘܢܩܠܐ ܕܥܘܢܩܠܐ

[Add. 17,191.]



... (sic) ...
 ... (sic) ...
 ...
 ...
 ...
 ...
 ...
 ...
 ...
 ...
 ...
 ...

Colophon, fol. 92 a:

... (sic) ...
 ...
 ...
 ...
 ...

On fol. 92 b there is a note, from which we learn that the manuscript was written and bound, in the year 1399, A.D. 1088, by the same Samuel bar Cyriacus, who wrote Add. 14,490.

...
...
...

...
 ...
 ...
 ...
 ...
 ...
 ...

On fol. 25 a there is the brief Arabic note, "a legacy to the convent of the Syrians."

As mentioned above, this volume is palimpsest throughout. The more ancient text is written in a neat, regular hand, of the viiith or ixth cent. It is the remaining portion of the works of Galen and Gesius; which we have already met with in Add. 14,490 (see above, p. 161). The traces of the running titles *אשמואל* and *אשליוס* are still visible, for example, on foll. 23 b, 26 b, 32 b, 61 b, 64 b, 86 b, and 88 b. Those on foll. 21 b and 62 b are different. The latter consists of a single word, ending with the letters אה; the former seems to be,

אשמואל

⋆ אה...א ⋆

[Add. 17,127.]

DCCCLXXVI.

Eight vellum leaves, 8½ in. by 5, written in a good, regular hand of about the xith cent., with from 22 to 25 lines in each page. They contain—

Part of a series of questions and answers, of which the first may serve as a specimen.

ܟܢܟ ܡܨܝܚܐ ܡܨܝܚܐ : ܡܨܝܚܐ
ܟܠܟܠܟܝܢܐ

ܡܨܝܚܐ ܡܨܝܚܐ : ܡܨܝܚܐ ܡܨܝܚܐ

Fol. 31 *b* contains Ps. xlii. 1, in Syriac and Arabic, and some other short extracts.

6. An extract beginning, fol. 32 *a*:
ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ
ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ
ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ.

i. e. قال بطرس الرسول انا سمعتُ المسيح يقول كل
رهبان يترك بيته ويدور ما يكون عند الله مقبول الرح

7. ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ, i. e. قصة
القديسة طهسيا, the history of the holy Taesia.
Fol. 34 *a*.

8. ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ ܡܨܝܚܐ, i. e. هادي قصة مرييا,
the history of Maria. Fol. 39 *a*.

Fol. 41 *b* contains the Arabic alphabet, with the numerical values of the letters in Coptic figures; also the names of the signs of the zodiac and of the planets, in Arabic.

9. A collection of maxims and short extracts, chiefly moral and ascetic; imperfect at the end. Fol. 42 *a*.

10. Imperfect extract. Fol. 58 *a*.

[Add. 14,722, foll. 1—61.]

DCCCLXXXI.

A soiled and mutilated leaf, from a vellum manuscript of the vith cent., treating of the Incarnation of our Lord.

[Add. 17,217, fol. 52.]

DCCCLXXXII.

A vellum leaf, 8½ in. by 6½, much mutilated, written in double columns of 30 or 31

lines, in an elegant Estrangēlā of the vith cent. It contains part of a homily on S. Matthew, ch. v. 14.

[Add. 17,218, fol. 84.]

DCCCLXXXIII.

A vellum leaf, 8½ in., by 5¼, slightly stained and torn. Each page is divided into two columns, of from 31 to 33 lines. The writing is a neat Estrangēlā of the vith or viith cent. It contains—

Part of a discourse of on the Female Sinner and the Pharisee (S. Luke, ch. vii. 36—50).

[Add. 17,160, fol. 28.]

DCCCLXXXIV.

Part of a vellum leaf, about 9½ in. in length, written in a neat Estrangēlā of the vith or viith cent., containing a portion of a homily.

[Add. 17,217, fol. 50.]

DCCCLXXXV.

Part of a vellum leaf, about 9¾ in. in length, written in a good Estrangēlā of the vith or viith cent., containing a portion of a homily.

[Add. 17,217, fol. 51.]

DCCCLXXXVI.

A vellum leaf, about 9¾ in. by 6½, slightly mutilated, written in double columns of from 28 to 31 lines, in a fine Estrangēlā of the vith or viith cent., and containing part of a homily.

[Add. 17,217, fol. 40.]

DCCCLXXXVII.

A vellum leaf, much soiled and torn, written in double columns, in a good, regular

Estrangēlā of the vith or viith cent. It contains portions of two homilies, the rubric of the second being in great part effaced.

[Add. 17,217, fol. 48.]

DCCCLXXXVIII.

Part of a vellum leaf, about 10 in. in length, written in double columns, in a neat, regular Estrangēlā of the viith cent., and containing a portion of a homily.

[Add. 17,217, fol. 49.]

DCCCLXXXIX.

A vellum leaf, much stained and mutilated. The page is divided into two columns, of from 37 to 39 lines. The writing is a neat, regular Estrangēlā of the viith cent. It contains—

Extracts from a commentary, or homilies, on the Gospel of S. Matthew, relating to chapters xvi. 13—17, xvi. 27, and xvii. 5.

[Add. 17,160, fol. 27.]

DCCCXC.

A vellum leaf, about 9½ in. by 6¼, written in double columns of 33 lines, and signed with the letter ܐ. The writing is a good, regular Estrangēlā, of the viith or viiith cent. It contains part of a discourse on the Angels.

[Add. 17,217, fol. 42.]

DCCCXCI.

Portions of two vellum leaves, both much soiled. Each page is divided into two columns. The writing is a good, regular Estrangēlā, of the viiith or ixth cent. They contain—

Fragments of a discourse, in the second of which Basil and Gregory Nazianzen are thus mentioned: ܐܠܘܗܐ ܕܡܫܝܚܐ

ܐܠܗܐ ܕܡܫܝܚܐ . ܘܘܠܘܟܐ
ܠܡܢ ܕܡܫܝܚܐ . ܘܘܠܘܟܐ
ܕܡܫܝܚܐ . ܘܘܠܘܟܐ
ܕܡܫܝܚܐ . ܘܘܠܘܟܐ

[Add. 17,213, foll. 6, 7.]

DCCCXCII.

Two vellum leaves, about 7¾ in. by 5¾, written in a good, regular hand of the viiith or ixth cent., with 26 or 27 lines in each page. They contain short sayings or maxims.

[Add. 17,215, foll. 26, 27.]

DCCCXCIII.

A vellum leaf, 9¾ in. by 6½, written in a good hand of the ixth cent., with numerous Syriac vowels. There are 36 lines in the page. It contains—

On the recto, explanations of various Biblical proper names and a few other words; and on the verso, dates and events in the lives of Adam, Abraham, Jacob, Job, Saul, David, Solomon, etc.

[Add. 17,217, fol. 44.]

DCCCXCIV.

Two vellum leaves, much soiled and mutilated, from a manuscript of the ixth cent.

[Add. 17,217, foll. 55, 56.]

DCCCXCV.

The lower half of a vellum leaf, much soiled, from a manuscript of the ixth cent. It

contains part of a discourse on the Resurrection of our Lord.

[Add. 17,217, fol. 53.]

DCCCXCVI.

Two vellum leaves, about $7\frac{7}{8}$ in. by $6\frac{1}{8}$, much stained and mutilated. They are written in a good, current hand of the ixth cent., and contain part of a discourse.

[Add. 17,215, foll. 44, 45.]

DCCCXCVII.

The first leaf of a vellum manuscript, written in double columns, in a small hand, apparently of the ixth or xth cent. It is so much soiled and mutilated that the text is almost illegible.

[Add. 17,218, fol. 58.]

DCCCXCVIII.

The last leaf of a vellum manuscript, much stained and mutilated. It contains, on the recto, part of a discourse (left unfinished), written in a current hand of about the xth cent. The writing on the verso is no longer legible.

[Add. 17,218, fol. 89.]

DCCCXCIX.

Part of a paper leaf, probably the last of a volume. It contains, on the verso, a portion of a discourse, written in a small, neat hand of the xith cent.; and on the recto, a portion of a letter, in which various persons are named, written in a large, coarse hand of the xith or xiith cent.

[Add. 14,738, fol. 119.]

DCCCC.

Four paper leaves, about 7 in. by $5\frac{3}{8}$, much stained and torn. There are 22 or 23 lines in each page. They are written in a good, Nestorian hand of the xiith cent., with occasional vowel points, and contain part of a discourse on the Fatherhood of God and the Incarnation of the Son.

[Add. 14,738, foll. 110—113.]

DCCCCI.

A portion of a paper leaf (the outer column), written in a good hand of the xiith cent. On the verso is the following mutilated rubric: *ⲕⲟⲣ*

*ⲕⲉⲗⲉ ⲙⲓⲃⲁⲗⲁ ⲕⲉⲗⲉ ⲙⲁⲓ
ⲕⲉⲗⲉ ⲁⲗⲁⲃⲁⲗⲁ ⲙⲁⲓ*

[Add. 14,738, fol. 116.]

DCCCCII.

Two paper leaves, much mutilated, written in a good, regular hand of the xiith or xiiith cent., and containing part of a homily.

[Add. 14,738, foll. 108, 109.]

DCCCCIII.

Five paper leaves, all much soiled and torn, written in a good, current hand of the xiiith cent. They appear to be fragments of an ascetic work.

[Add. 14,737, foll. 87—91.]

DCCCCIV.

A paper leaf, $10\frac{3}{4}$ in. by $6\frac{7}{8}$, slightly mutilated. It is written in a good hand of about the xiiith cent., and contains the conclusion of a letter, treating, it would seem, of sudden lapses into sin and subsequent repentance.

[Add. 14,736, fol. 3.]

THEOLOGY.

COUNCILS OF THE CHURCH AND ECCLESIASTICAL CANONS.

DCCCCV.

Vellum, about $8\frac{7}{8}$ in. by $5\frac{5}{8}$, consisting of 108 leaves, some of which, particularly at the end, are much stained and slightly torn. The quires, signed with letters, were originally 12 or 13 in number, but the last two or three, from fol. 94 (ϰ) onwards, are imperfect, leaves being missing after foll. 96, 98, 101, 105, and 106. There are from 27 to 34 lines in each page. This volume is written in a fine, regular hand, and dated A. Gr. 846, A.D. 535. It contains—

The Acts of the Second Council of Ephesus,*—the so-called *ληστρικὴ σύνοδος* or “Latrocinium Ephesinum” (see Labbe, *Sacros. Concilia*, ed. Coleti, t. iv., coll. 743, seqq., and compare also coll. 889—1189),—held A.D. 449, during the reigns of Theodosius and Valentinian, under the presidency of Dioscorus of Alexandria: **ወገጠጠወ**

* A small part of this volume has been edited by the Rev. S. G. F. Perry, under the title of “An Ancient Syriac Document, purporting to be the record, in its chief features, of the second Synod of Ephesus,” etc., Oxford, 1867.

**Ἡ.Ἡ.Ἡ. ἡαῖῖ ὠጠጠጠጠ ὀጠጠጠጠ ἡἡἡἡἡ
. ἩἩἩἩἩ ὠጠጠጠጠ**

1. Letter of the Emperors to Dioscorus, convening the Council: **ወገጠጠጠጠ ἡἡἡἡἡἡἡ ἡἡἡἡἡἡἡ ἡἡἡἡἡἡἡ ἡἡἡἡἡἡἡ ἡἡἡἡἡἡἡ ἡἡἡἡἡἡἡ ἡἡἡἡἡἡἡ ἡἡἡἡἡἡἡ**. Fol. 1 *b*. See Labbe, coll. 869, seqq.

2. Letter of the Emperors to Dioscorus, regarding Theodoret of Cyrus. Fol. 2 *b*. See Labbe, coll. 881—3.

3. Letter of the Emperors to the Council, regarding Ibas of Edessa. Fol. 3 *b*.

4. List of the bishops and priests who were present at the Council, concluding with the name of “Barsumas presbyter et archimandrita” (see Labbe, coll. 889—893). Fol. 4 *a*. The names of Julian (the locum tenens of Leo, bishop of Rome), Domnus of Antioch, and Flavian of Constantinople are omitted.*

5. Statements of deputations of the Coun-

* The proceedings in the case of Eutyches, which occupied the first session of the council, are passed over in this manuscript. See Add. 12, 156, fol. 51 *b*.

cil, regarding the representatives of Leo (Julian and Hilarius), who refused to be present at its meetings, after the conclusion of the case of Eutyches;* and regarding Domnus of Antioch, who was sick or pretended to be so. Fol. 5 *b*.

6. Action against Ibas, bishop of Edessa,
 ⲕⲁⲓⲃⲁ ⲓⲃⲁⲗ ⲁⲛⲁⲧⲁ ⲕⲗⲁⲓⲃⲁⲛ ⲕⲏⲓⲛⲁⲧⲁ ⲕⲁⲓⲃⲁⲛ (this title is given on fol. 2 *b*, before the letter of the Emperors regarding Theodoret). Fol. 8 *a*.—Letter of the Emperors to the Council, regarding the complaints against Ibas (see above, no. 3), fol. 8 *a*; letter of the Emperors to various monks of Edessa, brought to the Council by a deputation of the monks, † fol. 8 *a*; report of various proceedings of the people and clergy at Edessa, fol. 10 *a*, such as the outcries of the populace (ⲕⲁⲓⲃⲁ ⲕⲏⲓⲛⲁⲧⲁ) at the entry of the Comes Chæreus (ⲕⲕⲓⲕⲁ, *Χαυρέας*) into the city, fol. 10 *a*, relations or reports (ⲱⲓⲛⲁⲃⲁⲕ, *ἀναφοραὶ*) of Chæreus, foll. 13 *b* and 23 *a*, letter of Ibas to Mārī the Persian, fol. 34 *a* (see Labbe, t. iv., coll. 1573—80), and the like.

* Fol. 6 *b*: . ⲕⲁⲓⲃⲁ ⲕⲁⲓⲃⲁ ⲓⲃⲁⲗ ⲕⲁⲓⲃⲁⲛ
 . ⲕⲁⲓⲃⲁ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ
 . ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ
 . ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ
 ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ
 ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ
 ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ
 ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ
 ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲛ
 . ⲕⲁⲓⲃⲁⲛ

† Compare the letters to Dioscorus and Barsumas in Labbe, t. iv., coll. 876—77.

7. Deposition (καθαίρεσις) of Daniel, bishop of Harrān, ⲓⲛⲁ ⲕⲁⲓⲃⲁⲕ ⲓⲃⲁⲗⲁⲛ ⲱⲱⲓⲃⲁⲛ .
 Fol. 47 *b*.

8. Deposition of Irenæus, bishop of Tyre, . ⲱⲱⲓⲃⲁⲛ ⲕⲁⲓⲃⲁⲕ ⲱⲱⲕⲓⲓⲕⲁⲛ ⲱⲱⲓⲃⲁⲛ
 Fol. 50 *b*.

9. Deposition of Aquilinus, bishop of Byblos, ⲕⲁⲓⲃⲁⲕ ⲱⲱⲓⲃⲁⲕⲁⲛ ⲱⲱⲓⲃⲁⲛ
 ⲱⲱⲓⲃⲁⲛ . Fol. 52 *a*.

10. Action against Sophronius, bishop of Tellā or Constantina, ⲕⲗⲁⲓⲃⲁⲛⲁⲛ
 ⲕⲁⲓⲃⲁⲕ ⲁⲓⲓⲁⲱⲓⲃⲁⲛ ⲓⲃⲁⲗⲁⲛ ⲕⲏⲓⲛⲁⲧⲁ
 ⲕⲏⲓⲛⲁⲧⲁⲛ . Fol. 54 *a*.

11. Deposition of Theodoret, bishop of Cyrus, ⲕⲁⲓⲃⲁⲕ ⲕⲗⲁⲓⲃⲁⲛⲁⲛ ⲱⲱⲓⲃⲁⲛ
 ⲱⲱⲓⲃⲁⲛ . Fol. 57 *a*.—Letter written by Theodoret to the monks, against Cyril and the (first) Council of Ephesus, fol. 62 *a*; extracts from his writings, fol. 72 *b*.

12. Adherence of Domnus, bishop of Antioch, by message, to the above decisions. Fol. 78 *b*.

13. The excommunication, laid on certain of the clergy by Flavian of Constantinople, is removed. Fol. 79 *a*.

14. Action against Domnus, bishop of Antioch, ⲓⲃⲁⲗ ⲁⲓⲃⲁⲛⲁⲛ ⲕⲗⲁⲓⲃⲁⲛⲁⲛ
 ⲕⲁⲓⲃⲁⲕⲁⲛ ⲕⲁⲓⲃⲁⲕ ⲱⲱⲓⲃⲁⲛ . Fol. 79 *a*.—Libellus of Cyriacus the priest, fol. 79 *b*; letter of Domnus to Flavian, fol. 83 *a*; libelli (ⲁⲓⲃⲁⲗ) of the priest Marcellus, fol. 85 *b*, and of the deacon Heliodorus and other monks, fol. 87 *b*; *ἔξωμοσία* of the priest Pelagius, ⲕⲏⲓⲛⲁⲧⲁ ⲕⲱⲁⲓⲃⲁⲕⲁⲛ,
 fol. 89 *a*; letter of Dioscorus of Alexandria to Domnus, fol. 92 *a*; reply of Domnus, fol. 96 *a*, imperfect; another letter of Dioscorus to Domnus, fol. 97 *a*, imperfect; reply of Domnus, fol. 99 *b*.

15. An imperial document (here entitled merely ⲕⲱⲁⲓⲃⲁⲛ), setting forth the reasons

Apostt., lib. viii., cap. xxxiv.; and de Lagarde, p. 66, line 22.

f. Of S. Paul, or, according to others, of S. James, *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ ⲛⲓⲛⲓⲁ ⲛⲓⲛⲓⲁ* . . . Fol. 10 b. See Constitt. Apostt., lib. viii., capp. xlii. and xliii.; and de Lagarde, p. 66, line 1.

g. Of the same, *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . Fol. 10 b. See Constitt. Apostt., lib. viii., cap. xlii.; and de Lagarde, p. 66, line 14.

h. Of the same, *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . See Constitt. Apostt., lib. viii., cap. xlii.; and de Lagarde, p. 66, line 13.

i. Of S. Paul and S. Peter, *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . Fol. 11 a. See Constitt. Apostt., lib. viii., cap. xlii.

j. Of S. Paul, *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . Fol. 12 b. See Constitt. Apostt., lib. viii., cap. xxxii.; and de Lagarde, p. 66, line 21.

4. Canons of the Council of Nicæa, *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . Fol. 13 b. They are 20 in number (see Labbe, t. ii., coll. 33, seqq.), and are preceded by the epistle of Constantine, sum-

moning the bishops from Ancyra to Nicæa, *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . (see Cowper, Analecta Nicæna, p. 1), fol. 13 b, and followed by the edict of Constantine against the Arians, *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . (see Cowper, Anal. Nic., p. 2), fol. 16 a.

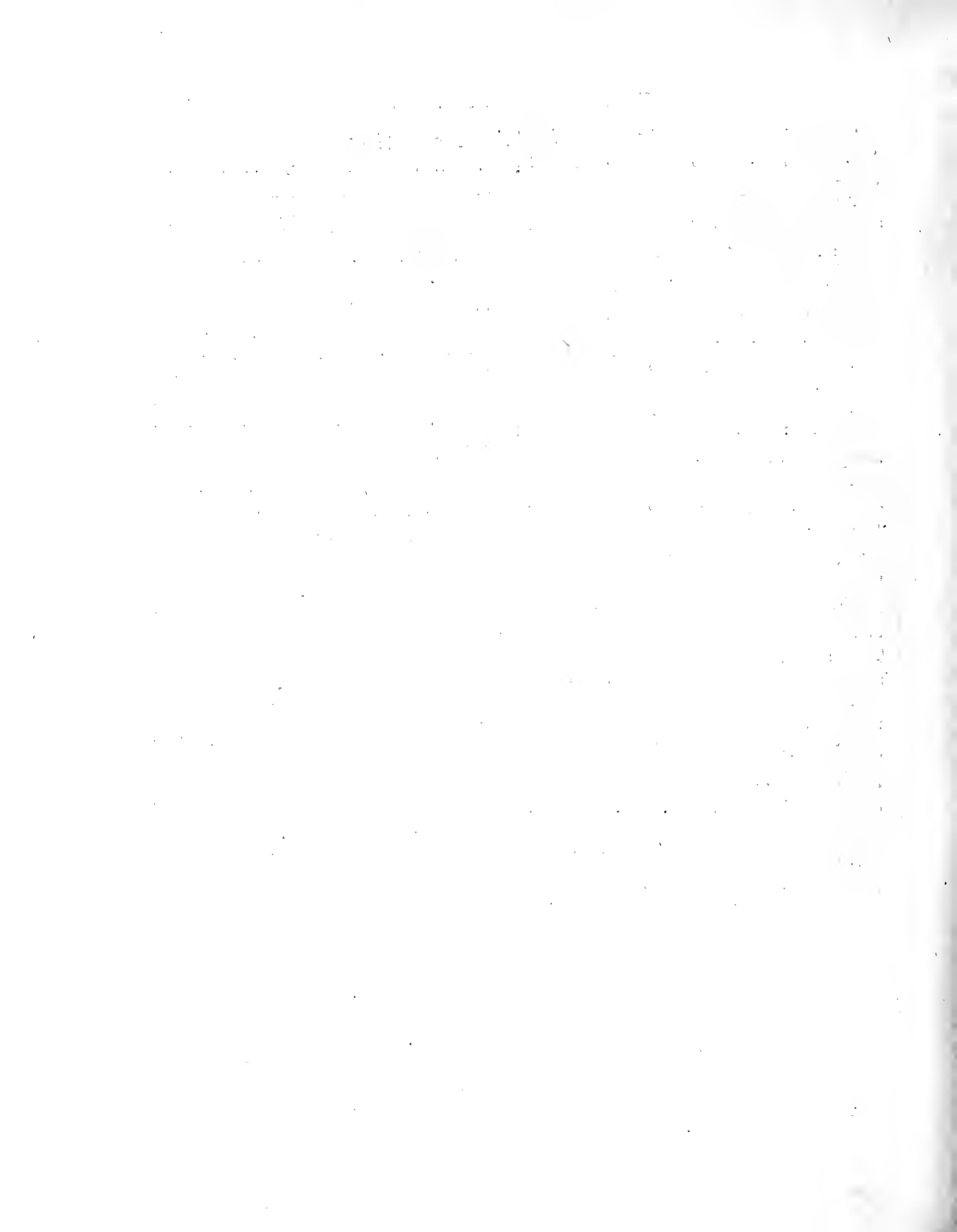
5. Canons of the Council of Ancyra, 24 in number: *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . Fol. 16 b. See Labbe, t. i., coll. 1485, seqq.

6. Canons of the Council of Neo-Cæsarea, 14 in number: *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . Fol. 18 b. See Labbe, t. i., coll. 1509, seqq.

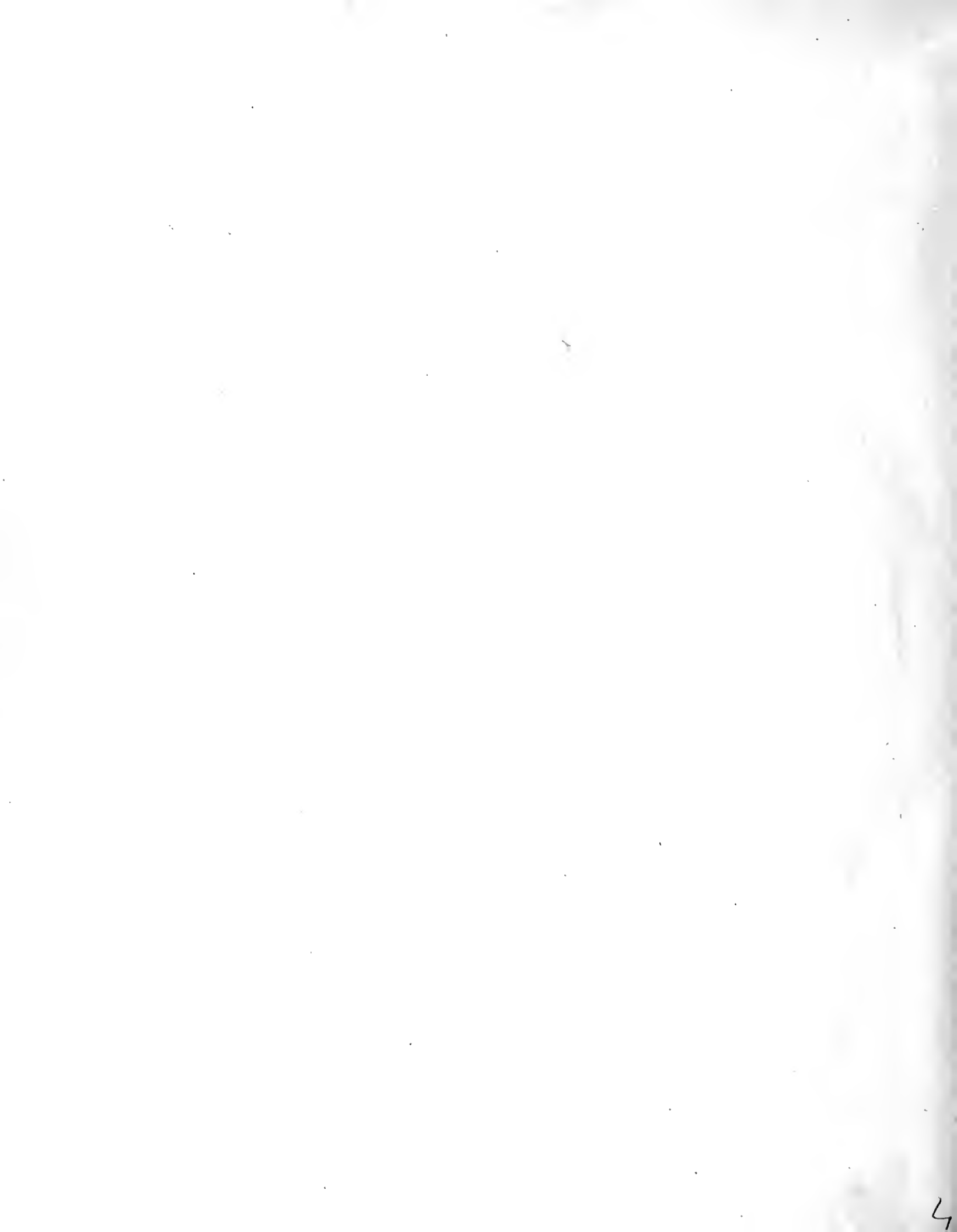
7. Canons of the Council of Gangra, 20 in number, preceded by the letter to the Armenians: *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . Fol. 19 b. See Labbe, t. ii., coll. 423, seqq.

8. Canons of the first Council of Antioch, 25 in number: *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ* . . . Fol. 21 b. See Labbe, t. ii., coll. 583, seqq.

9. Canons of the Council of Laodicea in Phrygia, 59 in number: *ⲉⲃⲓⲛⲁ ⲛⲓⲛⲓⲁ*







PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY

British Museum. Dept. of
Oriental Printed Books and
Mss.

Catalogue of Syriac mss.,
by Wright.
v.2

